

Revelation

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Translation

Rev. 1:1 The revelation of Jesus Christ [pertaining to His battlefield royalty], which God [the Father] gave to Him, for the purpose of making known to His bondslaves [primarily Jews] things which must [by divine fiat] shortly take place in chronological sequence [historical trends]. Furthermore, He [Jesus Christ] communicated this message by sending it through His angels to His bondslave, John,

Rev. 1:2 Who [John] made a written deposition [testimony], with reference to the Word [doctrine] from God [the Father] and the corroboration from Jesus Christ, on everything he [John] saw as an eye witness.

Rev. 1:3 Happy is he [pastor or teacher] who teaches and they [congregation] who repeatedly listen to the doctrines of this prophesy and who make it a practice to guard the things [teachings] which have been written in it [the book of Revelation], for the appointed time [for both the application of its teachings and the fulfillment of its prophetic events] is near.

Rev. 1:4 John, to the seven assemblies in Asia: Grace to you and prosperity from He Who is [Jesus Christ in hypostatic union at the right hand of the Father] and Who was [Jesus Christ existed in eternity] and Who is to come [at the 2nd advent] and from the seven spirits [from Isaiah 11:2] who are before His [the Father's] throne,

Rev. 1:5 Even from Jesus Christ, the faithful witness, the firstborn [primogeniture] from the dead [resurrection] and the ruler over kings of the earth. To Him [Jesus Christ] Who loves us [His bride] and set us free from our sins by means of His blood [representative analogy for His spiritual death on the cross],

Rev. 1:6 And Who provided to us a royal power [divine sphere of operation] for the purpose of [motivating] our priestly function toward God, even His Father, to Him [Jesus Christ] belongs the glory and the sovereign power from the ages [prior dispensations] to the ages [future dispensations]. Acknowledge it.

Rev. 1:7 Suddenly [without warning], He will return [2nd Advent] with the clouds [armies of believers], and every eye [those on planet earth] will see Him [Jesus Christ], including those [unbelieving Israel] who pierced [crucified] Him, and all the tribes of the land [regathered Israel] shall wail with grief concerning Him. Indeed, acknowledge it.

Rev. 1:8 I am [at this moment] the Alpha [pre-incarnate Christ] and the Omega [Christ in hypostatic union], proclaims the Lord God [Jesus Christ controls history], Who is [the omega glory of His hypostatic union], Who was [the alpha glory of His deity], and Who will return [at the 2nd advent], the Omnipotent One [absolute sovereignty].

Rev. 1:9 I, John, your fellow believer and partner in pressure [trials & tribulations] and royal power [filling of the Spirit] and persistence [faith rest] in Jesus, came to be [banished there by Domitian] on the island called Patmos because of the Word of God and the testimony concerning Jesus.

Rev. 1:10 I became in the [filling of the] Spirit on the Lord's day [of judging and ruling], and I heard a loud voice [which interrupted his private worship service] like a trumpet from behind me [announcing the debut of historical trends],

Rev. 1:11 Which said: Write on a scroll what you see and send it [the Revelation manuscript] to seven churches [the think-tank of Ionia]: to Ephesus [centre of heathen idolatry] and to Smyrna [wealthy commerce centre] and to Pergamos [centre of learning, refinement, science] and to Thyatira [famous dyers guild] and to Sardis [home of wealth and politics] and to Philadelphia [many churches] and to Laodicea [gold fever town].

Rev. 1:12 And I turned around to see the voice that was speaking with me, and when I had turned around, I saw seven golden lampstands [representing the seven churches].

Rev. 1:13 And in the middle of the lampstands: the likeness of the Son of Man [the humanity of Christ in hypostatic union], clothed with a long robe and wrapped about His chest a golden sash [representing royalty, aristocracy, and authority].

Rev. 1:14 Moreover, His head and hair were white like snow [wisdom of age], white like wool [purity of holiness], and His eyes were like a flame of fire [reference to personal judgment].

Rev. 1:15 And His feet were like bronze [burnished brass] when it is refined in a furnace [His earthly trials], and His voice was like the sound of many waters [a waterfall representing the majesty of His absolute, divine sovereignty].

Rev. 1:16 And He had in His right hand [a sign of honor and delegated authority] seven stars [pastors of the seven churches], and a sharp, two-edged [cuts both ways: it creates & destroys] broadsword [the Word of God bringing judgment] came out of His mouth, and like the sun [representing the reflected glory of the believer], His outward appearance [resurrection body] shines in the sphere of His power.

Rev. 1:17 And when I saw Him [the resurrected Christ], I fell at His feet as though dead [fainted]. Then He placed His right hand upon me, saying: Stop being afraid. I am the first [eternal sonship] and the last [in hypostatic union],

Rev. 1:18 And the living One [reference to the 1st advent]. Moreover, I became dead [both spiritually and physically on the cross], but now look, I am alive [resurrected] for ages [future dispensations] and ages [eternity future]. Furthermore, I have the keys to death and Hades [temporary home of the unbelieving dead who are awaiting the day of judgment].

Rev. 1:19 Start writing, therefore, what you have seen [past], both what is [present historical trends during the Church Age] and what is destined to occur [the future tribulation, 2nd advent, millennial reign] after these [historical trends]:

Rev. 1:20 The mystery of the seven stars which you have seen on My right and the seven golden lampstands. The seven stars [which give light] are the doctrinal messengers [pastors] to the seven churches and the seven lampstands are the churches.

Rev. 2:1 Start writing to the doctrinal messenger of the church in Ephesus. He [Jesus Christ] Who has empowered the seven stars [doctrinal messengers] on His right hand [positional sphere], the One Who continues to walk [experiential sphere] in the middle of the seven golden lampstands [the seven churches in Ionia], communicates these things.

Rev. 2:2 I know with absolute certainty your accomplishments [Christian production], both your strenuous effort [hard work] and perseverance [continued residence and function in God's system of royal power]. Furthermore, you are not able to tolerate evil [satan's counterfeit system], and you have tested those who call themselves apostles, but are not; indeed, you discovered them to be false [lying].

Rev. 2:3 Furthermore, you continue to have perseverance [consistent application of faith rest], and you have endured [passed spiritual momentum tests] because of My Name, and have not fainted under pressure [did not grow weary of the spiritual battle and succumb to satan's system].

Rev. 2:4 However, I hold this against you, that you are beginning to abandon [in the early stage of reversionism] your most important [#1 priority] love [the Word of God].

Rev. 2:5 Therefore, keep on remembering from what state [of spiritual momentum] you are falling [through cosmic involvement with sin], and change your mind [confess sin and return to doctrine] and resume executing the most important production [function of Christian virtue]. Otherwise, I will come to you [with discipline] and I will remove your lampstand [local church will dissolve] from its place [of honor], if you do not begin changing your mind.

Rev. 2:6 However, you do have this [in your favor], that you despise the deeds of the [licentious] Nicolaitanes, which [deeds] I [Jesus Christ] also despise.

Rev. 2:7 He who has an ear [teachability], let him hear [with God's grace apparatus for perception] what kind of things [teachings] the Spirit communicates to the churches. To the one who is a winner [the consistently mature believer], I will authorize him to eat [as a reward for being faithful to the Word] from the tree of life [total happiness], which is located in the Paradise [garden party] of God.

Rev. 2:8 Now, write to the doctrinal messenger [pastor-teacher] of the church in Smyrna. The First [preincarnate Christ] and the Last [Christ in hypostatic union], Who became a dead person [physically and spiritually] and came back to life [resurrection], communicates these things:

Rev. 2:9 I know about your pressures [momentum tests] and poverty [destitution], yet you continue to be spiritually prosperous, as well as the slander from those who claim themselves to be [true] Jews, but are not, but are instead a congregation [synagogue] of Satan.

Rev. 2:10 Stop being afraid [inability to think under pressure] of what you are destined to suffer [undeservedly]. Note that the devil [by means of his servants in SPQR] is destined to cast some of you [mature believers only] into prison, so that you might be tested to see what you are made of [acceleration in spiritual growth if they pass the test]. Moreover, you will have outside pressures [specialized persecution because of their successful evangelical movement] ten times [dispensed by Rome]. Keep on being faithful until death [martyrdom], then I will give you [at the Judgment Seat of Christ] the victor's crown of life [reward for passing momentum tests to the point of death].

Rev. 2:11 He who has an ear [the ability to perceive doctrinal truth], let him start listening to what sort of thing [doctrine] the Spirit is communicating to the assemblies. He who is a winner [over the cosmic system] shall never be found spiritually short-changed [without doctrinal resources] at the second [physical] death.

Rev. 2:12 Now write to the doctrinal messenger [pastor-teacher] of the assembly in Pergamos: He [Jesus Christ] Who holds the sharp, two-edged broadsword [symbol for divine discipline by military conquest] communicates these things.

Rev. 2:13 I have always known [by divine omniscience] exactly where you live [in the society of Pergamos], where the throne [seat] of Satan [center of idolatry & demonism] is located; nevertheless, you continue to hold fast to My Name [right under Satan's nose], that is, you have not refused My doctrine even during the time of Antipas [former pastor of Pergamos], My witness, My faithful one, who was murdered [as a martyr for refusing to denounce Christ] in your presence [in Pergamos] where Satan resides [has his regional HQ in this city].

Rev. 2:14 However, I have a few things against you, because you have in that place [Pergamos] believers who are embracing the teachings of Balaam [the old time religion of the phallic cult], who kept on advising Balak [King of Moab] to set a trap [enticement] against the citizens of Israel [in order to destroy their spiritual momentum], to eat things offered to idols and to engage in sexual immorality.

Rev. 2:15 In the same manner, you also have believers who adhere to the teaching of the Nicolaitanes [a cult of licentious Gnosticism] as well.

Rev. 2:16 Therefore, change your mind [confess your sins and stop following false teachings]. Otherwise [if you don't], I will come to you shortly [with divine discipline]. In fact, I will wage war [terrorism and other forms of violence against believers toying with Satan's cosmic system] with the broadsword of My mouth [cycles of discipline].

Rev. 2:17 He who has an ear [ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies: To the person who is a winner [a believer who is advancing to spiritual maturity], I will give to him a portion of the

manna which is hidden [supergrace blessings from the daily study of the Word], and I will give to him a white stone [symbol for a blameless resurrection body] and on this stone a new [due to spiritual adoption] name [spiritual reputation: highest honor reserved for winner believers only], which has been inscribed [written for eternity], which nobody knows except the person [of spiritual aristocracy status] who receives it.

Rev. 2:18 Now write to the doctrinal messenger [pastor] of the assembly in Thyatira: The Son of God, Who has eyes like a flame of fire [divine judgment], communicates these things, and His feet are like bronze [economic judgment against those who reject establishment principles].

Rev. 2:19 I know with absolute clarity [divine omniscience] your accomplishments [Christian production], namely virtue love and faith rest and ministerial activity [exercise of spiritual gifts] and endurance [through momentum testing]. As a matter of fact, your last accomplishments [functional virtue] are greater [produces more accelerated growth] than the first [motivational virtue].

Rev. 2:20 But I have this against you [believers in the cosmic system], that you continue to tolerate the woman Jezebel, who calls herself a prophetess [an arrogant and ambitious falsehood]. She both indoctrinates and seduces My servants to engage in sexual immorality and to eat food offered to idols [both functions of the phallic cult].

Rev. 2:21 And so I gave her time [grace before judgment] so that she might change her mind [confess sins], nevertheless, she did not wish to change her mind [confess her sins] about her sexual immorality [representing the whole system of evil she was involved in].

Rev. 2:22 Now hear this, I will cast her into a bed [divine punishment: a bed of discipline and unhappiness], as well as those who commit adultery [physical and spiritual varieties] with her into great disaster [social degeneration], unless they change their minds [confess their sins and alter their lifestyle to avoid discipline] about her deeds [evil modus operandi].

Rev. 2:23 Furthermore, I will execute her followers [practitioners in the cosmic system] by means of the sin unto death. And so, all the assemblies [as far as the message could travel in that day] will come to know with absolute certainty that I am He Who scrutinizes the emotions and mentality of the soul, and I will administer punishment [render divine discipline] to each one of you [believers who refuse to confess their sins and change their wicked lifestyle] according to your activities [evil modus operandi].

Rev. 2:24 But I say to you [John's non-resident congregation], the others [believers who are growing in grace and knowledge] in Thyatira: As many as do not adhere to this teaching [licentious Gnosticism expressed by the phallic cult], such a category of believers who have not come to know by personal experience the things of Satan that are alleged [by carnal believers who are involved in such satanic activity] to be deep [profound and meaningful secrets], I place no additional demands [negative mandates] upon you,

Rev. 2:25 Only start holding fast to what you have [spiritual maturity] until which time I return [for the rapture of the Church].

Rev. 2:26 Furthermore, the one who conquers [the winner believer], even he who continues to observe [functions in] My protocol plan until the end [death or the rapture], I will delegate to him [as a reward at the Judgment Seat] authority [joint-rulership] over the nations [during the Millennial Reign],

Rev. 2:27 And he [the winner believer] shall rule them [the nations] with an iron scepter [aggressive use of authority during the Millennial Reign]. It [satan's attempt to unite the world through the United Nations] will be shattered [broken into pieces] like clay pottery,

Rev. 2:28 On the grounds that I also [Jesus Christ] received [delegated authority] from My Father. Moreover, I will give to him [the winner believer] the order of the morning star [the highest award given by God to the mature believer who is victorious in the spiritual life].

Rev. 2:29 He who has an ear [the ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies [divine classrooms].

Rev. 3:1 Now write to the doctrinal messenger [pastor, teacher] of the assembly in Sardis: He Who has the seven spirits [divine power system administered by the Holy Spirit] of God and the seven stars [orthodox pastors] communicates these things. I know with absolute clarity [divine omniscience] your accomplishments [alleged production], namely that you have a reputation that you are spiritually alive [being sanctified experientially], however [in spite of this positive self-assessment], you are spiritually dead [you are not functioning in God's protocol plan for the Church Age].

Rev. 3:2 You yourself [pastor of assembly at Sardis] keep on being constantly alert [keep a vigilant watch] and start strengthening [stabilizing] the remnant [believers who still have positive volition] who are about to die spiritually [due to peer pressure from a majority of cosmic believers in their assembly], for I have not found in the past nor do I currently find your accomplishments [production] completed [adequate] according to the standards [judgment] of My God.

Rev. 3:3 Therefore, keep on remembering [recall and application] what [doctrine] you have received in the past and continue to receive and have heard [perception]. Moreover, keep on guarding [retention] it [doctrine] and resume changing your mind [confession of sin and restoration to fellowship]. If, therefore, you are not alert, I will return [to administer discipline] like a thief [suddenly and violently]. Furthermore, you will definitely not know what hour [divine timing] I will return [to administer discipline] to you.

Rev. 3:4 But you have a few persons [mature believers] in Sardis who have not soiled [defiled] their invisible uniform of glory [by residing in Satan's cosmic system]. In fact, they [mature believers only] shall walk with Me [fellowship in Christ] in whites [translucent uniform of glory worn over the resurrection body], because they are deserving [having passed all the momentum tests and attained spiritual maturity].

Rev. 3:5 Thus, the one who conquers [supergrace winner] shall clothe himself in white garments [translucent uniform of glory], and I will never erase his title [awards, honors] from the book of life [registry of honors in eternity]. In fact, I will praise [presentation of morning star winners at court] his title [awards, honors] in the presence of My Father and His angels.

Rev. 3:6 He who has an ear [the ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies [divine classrooms].

Rev. 3:7 Now write to the doctrinal messenger [pastor, teacher] of the assembly in Philadelphia: The holy One, the truthful One, the One Who continues to possess the key of David [authority over Israel during the millennium], He Who opens and no one will shut, and Who shuts and no one will open [absolute authority and power during the millennium], communicates these things.

Rev. 3:8 I know with absolute clarity [divine omniscience] your accomplishments [Christian modus operandi]. Now hear this. I have placed before you a door which was opened in the past and remains open [opportunities for believers with positive volition towards doctrine], which no one has the power to shut [God retains His sovereign control over the people and events of history], because you have a little time [an allotment of time to grow in grace and knowledge] and power [spiritual muscle from continued execution of God's protocol plan], and you have kept My Word [spiritual momentum from doctrine], and you have not denied My Person [cosmic evangelists usually end up denying Christ].

Rev. 3:9 Now hear this. I will present from the synagogue of Satan [Jewish religion] those who allege to be Jews [genetic arrogance: Jews in the flesh only]. However, they are not Jews [spiritually by regeneration], but are rather liars. Now hear this. I will prepare them [unbelieving Jews] in order that they will come and kneel [showing respect] before your feet. They will also come to know that I have loved you [intimate fellowship].

Rev. 3:10 Because you have guarded [by residence and function in the operational power system] doctrine [the Word of God] by means of My perseverance [Jesus Christ in the prototype power system], I also will guard [provide a wall of fire protection over] you from the time of testing [historical disasters] which is destined to occur [divine discipline upon cosmic believers] upon the entire inhabited land [the Roman Empire at that time] for the purpose of testing those [believers] who live on the earth.

Rev. 3:11 I will return soon [to punish cosmic involvement]. Hold fast to what [spiritual status] you have, so that no one [cosmic evangelists] may take away your crown [earned by reaching supergrace status].

Rev. 3:12 The winner: I will make him a pillar in the temple of My God [a permanent historical record of the mature believer as the anonymous hero of the Church Age]. Furthermore, he will never vanish from history [the spiritual aristocracy of the winner believer during the millennium will continue into the eternal state]. In addition [to this historical record], I will inscribe [emblazen] upon him [his spiritual coat of arms] the name of My God [on the dexter or right side of the escutcheon]

and the name of the city of My God, the new Jerusalem [the Holy Spirit represented on the center of the escutcheon, used as an access badge for the winner believer to enter the eternal garden party by the tree of life], which shall descend from the immediate source of heaven from the ultimate source of My God, also [on the left or sinister side of the escutcheon] with My new name [Jesus Christ on the left side of the coat of arms].

Rev. 3:13 He who has an ear [the ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies [divine classroom].

Rev. 3:14 Now write to the doctrinal messenger [pastor, teacher] of the assembly in Laodicea: The Amen [our Lord Jesus Christ], the faithful and true Witness, the Ruler of the creation of God, communicates these things:

Rev. 3:15 I know with absolute clarity [divine omniscience] your accomplishments [Christian modus operandi], that you are neither cold [unbelievers] nor hot [maturing believers]. I wish you were cold [I could give you the Gospel and your problem would be over] or hot [I could give you advanced doctrine for accelerated spiritual growth].

Rev. 3:16 So, because you are lukewarm [in reversionism], and neither hot nor cold [no additional provision is needed from the Lord], I am about to vomit you [and your cosmic involvement] out of My mouth [sin unto death].

Rev. 3:17 Because you claim [verbal rationalization from their sorry spiritual state], quote: I am financially well-to-do, in fact, I have grown quite rich [monetary arrogance], and I have need of nothing [fails the prosperity test by implying he did it all on his own and has no need for Bible doctrine], when, in fact, you do not know [colossal ignorance] you are [status quo] miserable [no capacity to truly enjoy his prosperity] and despicable [no capacity for happiness or blessing] and impotent [spiritual poverty] and blind [without perception of doctrine or of the reality of the spiritual life] and naked [lack of integrity, no spiritual problem-solving devices to protect them against reversionism].

Rev. 3:18 I advise you [Godly counsel] to start purchasing [soul recovery from reversionism] from Me [Jesus Christ] gold [Bible doctrine] which has been refined by fire [inspiration & canonicity], in order that you may become spiritually prosperous and clothe yourself with white garments [invisible uniform of honor attained when you reach supergrace status], and so that the shame of your disgraceful nakedness [life of reversionism] may not be revealed [loss of rewards at the Judgment Seat of Christ], and so that eye-salve [doctrine of historical trends] may be rubbed into your eyes, so that you may keep on seeing [understanding eschatological events].

Rev. 3:19 Those [Church Age believers] whom I love [personal relationship], I repeatedly [as often as necessary] reprimand [warning discipline] and punish [intensive discipline]. Therefore, be zealous [properly motivated at the earliest stage of divine displeasure] and start changing your mind [confess your sins].

Rev. 3:20 Listen to this. I have been standing in the past and am still standing at the door [escape hatch from satan's cosmic system] and I keep on knocking [warning discipline from the Lord to motivate the believer to confess sin and be restored to fellowship]. If anyone [believer's only] hears My voice [warning discipline] and opens the door [confession of sin], then I will enter face-to-face with him [partnership with the Lord] and will dine with him [fellowship with Jesus Christ] and he with Me.

Rev. 3:21 The one who is a winner [the believer who attains supergrace status], I will give to him the reward [order of the morning star] and privilege to sit down and rule with Me on My throne [David's throne during the millennium], as I also conquered [strategic victory during His 1st advent: death, resurrection, and ascension] and sat down to rule [session] with My Father on His throne.

Rev. 3:22 He who has an ear [the ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies [divine classroom].

Rev. 4:1 After these things [the Rapture and the closing of the Church Age], I paid close attention. In fact, now hear this: A door was opened in heaven [to allow raptured believers entrance], and the first voice which I heard, like a trumpet blasting [a mandate or battlefield command from Jesus Christ], communicated with me: Come up here [to heaven], and I will reveal to you what things [eight prophetic events related to historical trends] must happen after these things [the Rapture and the closing of the Church Age].

Rev. 4:2 Immediately I was in the sphere of the Spirit, and there was a throne standing [positioned] in heaven [representing divine authority], and a Person [Jesus Christ] sitting upon the throne.

Rev. 4:3 Furthermore, He [Jesus Christ] Who was seated was similar by appearance to a precious stone [representing the intrinsic value of Christ as our high Priest], even a ruby, and a rainbow [representing Christ's integrity] encircled the throne, similar by appearance to an emerald [representing the eternity of God's Word].

Rev. 4:4 Also encircling the throne were twenty-four thrones [for the 24 members of the angelic staff], and sitting upon the thrones were twenty-four staff officers clothed in white [translucent] uniforms of glory [for winner angels] and on their heads were golden crowns [rewards showing high authoritative rank].

Rev. 4:5 Also out from the throne [of Christ] proceeded lightnings [historical disasters during the tribulation] and roaring sounds [warning of impending disaster] and thunder [triple warning], and seven torches of fire were continually burning before the throne [each torch representing a different form of divine discipline], which are the seven spirits of God [the restraining ministry of the Holy Spirit is about to terminate].

Rev. 4:6 Also before the throne [of Christ] was, as it were, a glassy sea resembling a crystal [the royal family of God in tranquility]. Furthermore, in the middle of the throne and encircling the throne

were four living creatures [angelic heralds] which were full of eyes [uniform of wisdom designating rank higher than that of satan] in front and in back [of their coat of arms].

Rev. 4:7 Now the first angelic herald was like a lion [each herald carries ¼ of Christ's escutcheon or coat of arms: lion of the tribe of Judah], and the second angelic herald was like a young bull [kenosis, virgin birth, impeccability], and the third angelic herald had a face like a man [emphasizing the humanity of Christ in hypostatic union], and the fourth angelic herald was like an eagle which is flying [client nation deliverance by sovereign grace].

Rev. 4:8 Now the four angelic heralds [highest ranking seraphs], each one of them having six similar wings [insignia of rank], are covered with eyes [metaphor for wisdom] inside [perception of doctrine] and outside [application of doctrine]. Furthermore, they do not receive an opportunity of rest [unceasingly activity], day or night, continually saying: Holy, holy, holy is the Lord [humanity of Christ], the God [deity of Christ], the Almighty One [absolute sovereignty], Who was [existed in eternity past] and Who is [at the right hand of the Father] and Who shall be [eternal sonship].

Rev. 4:9 And then the angelic heralds shall give glory and honor and thanksgiving [threefold praise] to the One [Jesus Christ] Who sits on the throne, to Him Who lives [in hypostatic union] from the ages [eternity past] to the ages [eternity future].

Rev. 4:10 The twenty-four angelic staff officers will fall down before the One [Jesus Christ] Who sits on the throne and they will worship Him [the humanity of Christ] Who lives from the ages [eternity past] to the ages [eternity future], and they will place their crowns before the throne, and say:

Rev. 4:11 You [Jesus Christ] are worthy [of ultimate worship], our Lord and our God, to receive glory and honor and power, because You created all things; as a matter of fact, by means of Your sovereign will they were created and continue to exist [in their cursed condition since the Fall].

Rev. 5:1 Then I saw a scroll [doomsday manuscript of the great tribulation] in the right hand of the One [God the Father] Who was sitting on His throne, which was written on the inside and on the outside [both sides], having been thoroughly sealed [prophecy is sealed up during the mystery of the Church Age] with seven seals [brief table of contents]

Rev. 5:2 Then I saw a powerful [highest ranking] angel [the king of arms] who challenged with a loud voice: Who is worthy to break its seals [representing categories of prophetic events] and open the scroll [unleashing the great tribulation]

Rev. 5:3 And no one in heaven [angels] nor upon the earth [mankind] nor under the earth [Sheol or Hades] was able [had the prerequisite power] to open the scroll [unleashing the next series of historical events], nor could they look upon it [Jesus Christ alone controls history].

Rev. 5:4 And I wept loud and continuously because no one was found worthy to open the scroll nor to look upon it.

Rev. 5:5 Then one of the angelic staff officers [a spokesman] advised me: Stop crying! Now pay attention! The Lion from the tribe of Judah, the root of David, has won the [strategic] victory [at the Cross] and as a result is worthy [qualified] to open the scroll and its seven seals.

Rev. 5:6 Then I saw in the middle of the throne room and the four living angelic heralds and in the midst of the angelic staff officers, a ram [Jesus Christ], standing as though it had been slain [represents the Lord's strategic victory on the Cross], having seven horns [omnipotence] and seven eyes [omniscience], which are the seven spirits of God [seven-fold ministry of the Holy Spirit], which have been sent out unto all the earth [comprehensive global evangelism is coming to a close].

Rev. 5:7 Then He [Jesus Christ] came and took it [the doomsday scroll] out of the right hand of Him [God the Father] Who sat upon the throne.

Rev. 5:8 And when He [Jesus Christ] had taken the scroll, the four angelic heralds and the twenty-four angelic staff officers fell down before the Ram [Jesus Christ], each one having a lyre [harp] and a golden bowl [libation cup] of incense, which [bowls of incense] are the prayers of the saints.

Rev. 5:9 Then they sang a previously unheard song of praise, singing: You [Jesus Christ] are worthy to take the [doomsday] scroll and to break open its seals [Jesus Christ controls history], because You were sacrificed and You ransomed [redeemed] believers for God by means of Your blood [representative analogy for His spiritual death on the Cross] from every tribe [of Israel] and language and nation and people [former pagans, heathen, racial mix].

Rev. 5:10 In fact, You [Jesus Christ] have appointed them [winner believers during the Church Age] to our God [the Father] a royal kingdom [collectively] and priests [individually], and they [winners] will rule over the earth [during the millennium].

Rev. 5:11 Then I shifted my focus [to the outer crowd] and I heard the roar [chorus] of many angels circling the throne, as well as the angelic heralds and the angelic staff officers, and the number of them was a group of ten thousand [length] times a group of ten thousand [depth], as a matter of fact [as he turned his head in all directions], countless thousands,

Rev. 5:12 Shouting [singing] with a loud [unified] voice: Worthy is the Lamb [Jesus Christ] Who was sacrificed for the purpose and end result of receiving [the following heptad of praise] power [unlimited ability] and spiritual riches [prosperity] and wisdom [mental excellence] and ultimate authority [superhuman ability] and honor [praise of character] and glory [majestic radiance] and praise [thanksgiving].

Rev. 5:13 Then I heard every creature who is in heaven [the bride of Christ] and upon the earth [those living after the rapture on land] and beneath the earth [dead believers after the rapture] and on the sea [those living after the rapture on water] and all who are in them [those who died and were buried at sea], singing to Him [God the Father] Who sits on the throne and to the Lamb [Jesus Christ]: Blessing and honor and glory and sovereign power to Them [the Trinity] from the ages [past dispensations] to the ages [all future dispensations].

Rev. 5:14 Then the four angelic heralds replied [responded to what the believers had just sung]: I believe it! And the angelic staff officers fell down and worshipped.

Rev. 6:1 Next I watched while the Lamb [Jesus Christ] broke open the first of the seven seals. Then I heard one of the four angelic heralds shouting with a voice like thunder: Let's go!

Rev. 6:2 Then I watched with intense concentration and suddenly a white horse [representing conquest] arrived, and the one [possibly the antichrist] who sat upon it [acting as dictator of the Revived Roman Empire of the Tribulation] held a battle bow [a cavalry weapon representing unconventional warfare: terrorism and guerilla warfare tactics] and a crown [representing bureaucratic authority] had been given to him [by a weak, degenerate, intimidated society]. As a matter of fact, he [the antichrist] appeared ready to conquer [having a military contingent], indeed, so that he [satan] might conquer [through him: by demon possession].

Rev. 6:3 And when He [Jesus Christ] broke open the second seal, I heard the second angelic herald, shouting: Let's go!

Rev. 6:4 Then another horse appeared [on the scene of tribulation history], fiery red, and to the one [antichrist] who sat upon it, authority was given to him to take peace from the earth, as a matter of fact, with the result that they will slaughter each other [civil war & rebellion]. In fact, a great sword [international police force] was given to him [the antichrist].

Rev. 6:5 And when He [Jesus Christ] broke open the third seal, I heard the third angelic herald, shouting: Let's go! Then I looked and there was a black horse [representing famine and economic depression], and the one [antichrist] who sat upon it had balance scales [scarcity of food] in his hand.

Rev. 6:6 Then I heard, as it were, a voice [from Jesus Christ] in the middle of the four angelic heralds, saying: A quart of wheat for a denarius [one day's wage for enough high quality food to barely keep you alive] and three quarts of barley [one day's wage for enough low quality food for you, your wife, and a child] for a denarius. Furthermore, do not damage [because the wealthy will buy them from you] the olive oil [luxury food supplement] or the wine [luxury beverage].

Rev. 6:7 And when He [Jesus Christ] broke open the fourth seal, I heard the voice of the fourth angelic herald, shouting: Let's go!

Rev. 6:8 Then I looked, and there was a pale [green] horse, and the one who sat upon it had the name Death, and Hades [home of unbelievers and fallen angels] kept on accompanying [following] him. Furthermore, authority was given to them [Death & Hades] over one-fourth of the earth [including its inhabitants] for the purpose of killing by means of broadsword [military: war and terrorism] and by means of hunger [famine, economic depression] and by means of terminal illness [civilian: disease] and by wild animals on the earth.

Rev. 6:9 And when He [Jesus Christ] had broken open the fifth seal, I saw beneath the altar the souls of those [tribulation believers] who were butchered [martyred] because of the Word of God [the

presence of Bible doctrine in their souls was a threat to Satan's plan] and because of the testimony [their evangelistic depositions in court] which they tried their best to maintain.

Rev. 6:10 Furthermore, they [the tribulation martyrs] cried out with a loud voice, saying [imprecatory prayer]: How long, sovereign Lord, holy [without sin] and true [veracity], before you judge and avenge our blood [death] against those [their prosecutors and executors] who continue to inhabit the earth?

Rev. 6:11 In addition, a translucent robe [covering an interim body] was given to each one of them [tribulation martyrs], and it was communicated to them that they should refresh themselves [enjoy some rest & relaxation in heaven] for a little while longer, until their fellow servants, even their brethren, those who are destined to be murdered just as they also were murdered, were brought to completion [the last martyr to be murdered would soon complete this phase of God's plan].

Rev. 6:12 Then I looked when He broke open the sixth seal, and a great earthquake occurred, and as a result [of the volcanic ash] the sun became ink black like goat's hair sackcloth and the moon became red like blood,

Rev. 6:13 And meteors from the sky fell on the earth like a fig tree drops its unripe figs when being shaken by a great wind [historical disaster].

Rev. 6:14 In addition, the atmosphere was split apart [recoiled] like a scroll when it is rolled up and every mountain and island [lithosphere or crust of the earth] was moved out from their places.

Rev. 6:15 Both the rulers of the earth [presidents, kings] and men with political influence [congressmen, government officials], as well as military leaders and wealthy businessmen and men with ability [white collar professionals], in addition to every laborer [blue collar worker] and retired person [exempt from work], hid themselves [no classification of people can escape historical disaster] in caves [underground tunnels] and among the rocks of the mountains [fallout shelters].

Rev. 6:16 Furthermore, they shouted [under extreme duress] to the mountains and to the rocks: Fall upon us [suicidal wish] or hide us [concealment] from the presence of Him [God the Father] Who sits on the throne and from the wrath [just retribution] of the Lamb [Jesus Christ],

Rev. 6:17 Because the great day of their wrath [baptism of fire] has arrived, and who [except believers during the tribulation] has the ability to make a stand [hold one's ground under such profound judgment]?

Rev. 7:1 After these things [the opening of the 1st six seals], I saw four angels [4th class weather angels] standing firm [ready for action] at the four corners [hemispheres] of the earth, restraining the four winds [air currents] of the earth, so that no wind might blow over the land [tornadoes] or over the sea [typhoons] nor against every tree [hurricanes & monsoons].

Rev. 7:2 Then I saw another of the same kind of angel [cherub-ranked officer superior to the four weather angels], who had the seal [delegated divine authority in the form of battlefield orders] of

the living God, coming up from the direction of the rising sun [command headquarters back east], and he shouted with a loud voice to the four [weather] angels, to whom authority was about to be delegated to them [by the battlefield orders their superior officer was bringing to them from heaven] to unleash damage upon the land and the sea [their orders will be to switch from defensive to offensive mode],

Rev. 7:3 And he said: Do not start damaging the land nor the sea nor the trees [the upcoming environmental judgments are temporarily on hold] until we have sealed the servants of our God [divine protection for the 144,000 Jewish evangelists] on their foreheads.

Rev. 7:4 Then I heard the number of those [Jewish evangelists] who had been sealed: one hundred forty-four thousand [a complete, literal number of individuals], sealed out from each tribe of the sons of Israel.

Rev. 7:5 Out from the tribe of Judah twelve thousand were sealed, out from the tribe of Reuben twelve thousand, out from the tribe of Gad twelve thousand,

Rev. 7:6 Out from the tribe of Asher twelve thousand, out from the tribe of Naphtali twelve thousand, out from the tribe of Manasseh twelve thousand,

Rev. 7:7 Out from the tribe of Simeon twelve thousand, out from the tribe of Levi twelve thousand, out from the tribe of Issachar twelve thousand,

Rev. 7:8 Out from the tribe of Zebulon twelve thousand, out from the tribe of Joseph twelve thousand, out from the tribe of Benjamin twelve thousand were sealed.

Rev. 7:9 After these things [sealing of the 144,000 Jewish evangelists], I looked and there was a great crowd [tribulation martyrs] which no one by himself was able to count, out from each nation and tribes and the masses and foreign language, standing before the throne [God the Father] and before the Lamb [Jesus Christ], and they were wearing white robes [covering interim bodies] and palm branches were in their hands [anticipating the victory of the 2nd advent].

Rev. 7:10 Then they [tribulation martyrs] shouted with a loud voice, saying: Salvation belongs to our God [the Father] Who sits upon the throne and to the Lamb [Jesus Christ].

Rev. 7:11 Furthermore, all the angels [restricted to the elect only] were standing around the throne and the angelic staff officers and the angelic heralds, and they [the angelic multitude] fell upon their faces before the throne and worshipped God,

Rev. 7:12 Saying: We agree! Praise and glory and divine wisdom and thanksgiving and honor and sovereign power and omnipotent ability belongs to our God from the ages [prior dispensations] to the ages [all future dispensations]. Acknowledge it!

Rev. 7:13 Then one of the angelic staff officers commented to me, asking: These [individuals] who are wearing white robes [tribulation martyrs in interim bodies], who are they and where did they come from?

Rev. 7:14 Therefore, I answered him: Sir, you know very well. Then he said to me: These are they [martyrs] who will come out of the great tribulation. Furthermore, they have washed their robes [confession of sin] and have bleached them white [consistent life of faith and perseverance] by means of the blood [representative analogy for the spiritual death of Christ on the cross] of the Lamb [appropriation of the sanctifying benefits of Christ as the sacrificial Lamb].

Rev. 7:15 Because of this [living a life of faith and perseverance up to the point of martyrdom], they [tribulation martyrs] are before the throne of God. In fact, they will worship [priestly sacrifice during the millennium] Him [God the Father] by day and by night in His [earthly] temple, and He Who sits on the throne [God the Father] will dwell [erect a tent] over them [during the Millennial Reign of Christ].

Rev. 7:16 They [the tribulation martyrs] will never again be hungry nor ever be thirsty [torture by food & water deprivation], neither will the sun beat down upon them again [torture by sunlight] nor any searing heat [torture by furnace or exposure to exceptionally hot weather],

Rev. 7:17 Because the Lamb [Jesus Christ] Who is in the midst of the throne will care for them like a shepherd. Furthermore, He [Holy Spirit] will lead them to the springs of the waters of life [still learning doctrine throughout eternity], and God [the Father] will wipe away every tear from their eyes [comfort for the tortures they endured during the tribulation].

Rev. 8:1 Then when He [Jesus Christ] had broken open the seventh seal, silence occurred in heaven [anticipating the judgments to come] for about half an hour.

Rev. 8:2 Then I saw seven angels [messengers, 3rd class] who were standing before God [on red alert], and seven trumpets were given to them [in answer to the imprecatory prayers of the tribulation martyrs].

Rev. 8:3 And another angel [cherub-ranked] came and was instructed to stand before the altar, and he held a golden incense shovel. Consequently, a large quantity of incense will be given to him [as needed] so that he may keep on offering it [incense] along with the imprecatory prayers of the saints [tribulation martyrs] on the golden altar in front of the throne.

Rev. 8:4 Then the smoke from the incense along with the imprecatory prayers of the saints [tribulation martyrs] began to ascend from the hand of the [cherub-ranked] angel before God.

Rev. 8:5 Then the [cherub-ranked] angel took the incense shovel and filled it [with burning incense coals] from the fire on the altar, and he hurled it to the earth. Then there followed peals of thunder and loud noises [explosions] and lightning flashes and an earthquake.

Rev. 8:6 Then the seven [messenger, 3rd class] angels who had the seven trumpets began preparing themselves for the purpose of sounding the trumpets [the judicial answer to the imprecatory prayers of the tribulation martyrs is about to begin].

Rev. 8:7 Then the first one [messenger angel, 3rd class] sounded his trumpet. And there followed hail and fire mixed with blood and it [the storm of hail, fire & blood] was hurled to the earth, and one-third of the land surface was consumed; also one-third of the trees was consumed, and all green vegetation was consumed.

Rev. 8:8 Then the second [messenger, 3rd class] angel sounded his trumpet, and an object [perhaps a meteor] as large as a great mountain burning with fire was hurled into the sea, and a third of the sea [ocean] became blood,

Rev. 8:9 And a third of the creatures in the sea [fish and other marine life] which had life were killed, and a third of the sailing vessels [shipping industry] was destroyed.

Rev. 8:10 Then the third [messenger, 3rd class] angel sounded his trumpet, and there fell out of heaven a giant star blazing like a torch, and it fell upon a third of the rivers and upon a third of the lakes [contaminating fresh water],

Rev. 8:11 And the name of the star was called: Wormwood. And one third of the fresh water became wormwood [polluted] and many people died by means of the waters [by drinking], because they were polluted.

Rev. 8:12 Then the fourth [messenger, 3rd class] angel sounded his trumpet, and one third of the sun and one third of the moon and one third of the stars were struck, so that one third of them [their function or intensity] became darkened. As a matter of fact, the day did not provide light for one third of its duration and the night likewise [neither will the moon and stars provide light at night].

Rev. 8:13 Then I looked and I heard one eagle flying in mid-heaven, proclaiming with a loud voice: Woe, woe, woe to those who live on the earth [during the tribulation], because of the remaining blasts of the trumpets from the three [messenger, 3rd class] angels who are about to sound their trumpets!

Rev. 9:1 Then the fifth [messenger, 3rd class] angel sounded his trumpet, and I saw a star [Satan] who had fallen out of heaven [cast out permanently] to the earth, and the key [to the entrance] of the pit of the home of demons and evil spirits [abyss] had been given to him [so he could release them upon the earth].

Rev. 9:2 Then he opened the [entrance to] the pit of the home of demons and evil spirits [unleashing the demon army from the underground prison], and smoke rose up out of the pit like smoke from a great furnace, and both the sun and the atmosphere became darkened because of the smoke from the pit [a thick barrage to hide the advance of the enemy].

Rev. 9:3 And out from the smoke [barrage] came locusts [invading demon army] upon the earth, and they [the first demon assault wave] were given supernatural power similar to the ability scorpions possess on the earth [to inflict intense, torturous pain].

Rev. 9:4 And they [the first demon assault force] were instructed that they could not injure the grass on the earth nor any vegetation nor any tree [command restrictions placed on the invading demon army], but only those men [unbelievers] who did not have the seal of God on their foreheads.

Rev. 9:5 In addition, it [a command] was given to them [the demon locust army] that they could not kill them [humans on earth], but that they could be repeatedly tortured severely for five months. Furthermore, their torture was like the torment of a scorpion when it stings a man.

Rev. 9:6 Consequently, men in those days [the last half of the tribulation] will seek death, but they will not find it [they are prevented from committing suicide]. As a matter of fact, they will have an intense desire to die [to be put out of their misery because of the severity of the torture], but death will elude them.

Rev. 9:7 Now the appearance of the [demon] locusts was like cavalry horses which have been thoroughly prepared for battle [wearing protective armour and carrying weapons], and on their heads, as it were, were crowns [helmets] like gold, and their faces were similar to the faces of men.

Rev. 9:8 Furthermore, they had hair similar to the hair of women [long, but unattractive], and their teeth were like a lion's [jagged, asymmetrical incisors].

Rev. 9:9 Furthermore, they had breastplates [body armour] like breastplates of iron [resistant to human weaponry], and the roar of their wings was like the roar of many horse-drawn chariots charging into battle [inducing fear and panic in the minds of men].

Rev. 9:10 Moreover, they [the first demon assault wave] had tails and stingers like scorpions, and in their tails was supernatural power to torment those men [who are alive during the tribulation] for five months.

Rev. 9:11 They have a commanding general over them, the [fallen] angel of the abyss [bottomless pit]. His [demon] name in Hebrew is Abaddon [The Destroyer] and in Greek he has the name Apollyon [The Destroyer].

Rev. 9:12 One woe [attack of the locust demons] has passed, but behold, two woes [calamities] are still coming after these things.

Rev. 9:13 Then the sixth angel [messenger, 3rd class] sounded his trumpet, and I heard a single voice [from their cherub-ranked angelic officer] from the direction of the four horns of the golden altar [where imprecatory prayers are offered] in the presence of God,

Rev. 9:14 And he [the cherub-ranked angelic officer] issued a command to the sixth [messenger, 3rd class] angel who was holding the trumpet: Release the four angels [demon army generals] who have

been imprisoned [during human history] at the great river Euphrates [prison barracks for 200 million demon soldiers with bodies, armour, and weapons].

Rev. 9:15 Then the four angels [demon generals] were released [each in command of 50 million demon soldiers] who have been thoroughly prepared [in a state of red alert] for this hour and day and month and year [the time of the invasion was planned well in advance], in order that they might kill one-third of mankind.

Rev. 9:16 In fact, the numbers of troops, including cavalry, is two-hundred million. I heard their number.

Rev. 9:17 And furthermore, I saw in the vision the horses and those [demon soldiers] who rode upon them, each [horse] having breastplates the color of fire [red representing artillery] or hyacinth [blue representing infantry] or sulphur [yellow representing cavalry], and the heads of the horses were like the heads of lions [powerful attacking momentum], and from their mouths came fire and smoke and sulphur [three horse-mounted weapon systems].

Rev. 9:18 By means of these three deadly weapons one third of mankind was killed: by means of fire and by means of smoke and by means of sulphur which came out from their [horses] mouths.

Rev. 9:19 For the supernatural power of the horses keeps on coming from their mouth [frontal assault] and from their tails [rear assault], for their tails are like snakes having heads, and by means of them [the weapons in their tail] they cause severe pain.

Rev. 9:20 And the rest of mankind [demon possessed unbelievers], who were not killed by these weapon systems, did not change their minds [repent] about the works of their hands [idolatry], with the result that they will not stop worshipping demons, as well as idols of gold and silver and bronze and stone and wood, which [lifeless forms] are not able to see nor hear nor walk.

Rev. 9:21 Moreover, they did not change their minds [repent] about their murders [homicides & human sacrifice] nor about their occult activity [induced by drugs] nor about their sexual immorality nor about their thefts [criminal activity].

Rev. 10:1 And then I saw another of a different kind of angel [high ranking seraph], the powerful one [king of arms], coming down from heaven, and he was clothed by a cloud [representing the glory, power and wisdom of the Lord], and a rainbow was over his head [representing the justice, integrity and mercy of God], and his face was like the sun [in opposition to the king of darkness], and his feet were like columns of fire [divine protection in times of historical disaster],

Rev. 10:2 And he [the angelic king of arms] had in his hand a little book [title deed to planet earth] which was opened. Then he [the angelic king of arms] placed his right foot upon the sea and his left [foot] upon the land [claiming control of all continents for Jesus Christ from the usurper satan].

Rev. 10:3 Then he [the angelic king of arms] shouted (Dramatic Aorist tense) with a loud voice just as a lion roars (Dramatic Aorist tense). And when he had finished shouting his announcement

[claiming title of the earth for Jesus Christ], the seven thunders [first detachment of his messenger cherubim] relayed the message with their own voices.

Rev. 10:4 And while the seven thunders [first detachment of messenger cherubim] were relaying the message, I was about to write [take notes on what I heard]. Then I heard a voice from heaven saying: Seal up [censor] that [message] which the seven thunders relayed, and do not begin writing it down [it was not to be included in the completed canon of Scripture].

Rev. 10:5 Then the angel [king of arms], whom I had seen standing upon the sea and upon the land, raised his right hand toward heaven [swearing an oath and saluting Christ],

Rev. 10:6 And he [the king of arms] took a solemn oath by Him [recognizing the higher authority of Christ] Who lives from the ages [prior dispensations] to the ages [future dispensations], Who created both the heaven and the things in it and the land and the things on it and the sea and the things in it, so that there would be no more delay [before the return of Jesus Christ].

Rev. 10:7 However, in the days of the blast of the seventh angel, when he is about to sound his trumpet, then the mystery of God [concerning the regathering of Israel] will be accomplished, just as He [the Holy Spirit] announced the good news [of the regathering at the 2nd advent] to His Own servants and prophets.

Rev. 10:8 Then the voice [of the Holy Spirit] which I heard from heaven spoke with me and said: Go, take the book [title deed on planet earth] which has already been opened from the hand of the angel who has been standing upon the sea and upon the land.

Rev. 10:9 Then I went face-to-face with the angel [king of arms] and asked him to give me the little book, and he said to me: Take it and eat it, and it will make your stomach bitter [because of the terrible judgments that remain], but in your mouth it will be sweet as honey [due to the approaching 2nd advent of Christ].

Rev. 10:10 Then I took the little book [title deed to planet earth] from the hand of the angel [king of arms] and I devoured it. Furthermore, it [the 2nd advent of Christ completes the conveyance requirements] was as sweet as honey in my mouth, but when I had eaten it, it [the remaining tribulation judgments required for its final conveyance] became bitter in my stomach.

Rev. 10:11 Then they [the Holy Spirit and the angelic king of arms] said to me: You must speak God's prophetic message again, about [all inclusive] peoples and nations and languages and many kings [future political leaders].

Rev. 11:1 Then a measuring rod [surveying instrument], somewhat like a staff [stadia rod], was given to me, and he [the angelic king of arms] said: Get up and start measuring the temple of God [rebuilt on earth during the tribulation] and the altar of burnt offerings [portraying the sacrifice of Christ] and those [unbelieving Jews during the tribulation] who worship [nothing but legalism and ritual] in it,

Rev. 11:2 But exclude the outer court of the temple and do not measure it, because it has been given to the Gentiles. As a matter of fact, they [Gentile nations] will surely stomp on [squash] the holy city [Jerusalem] for forty two months [3-1/2 years].

Rev. 11:3 And I will give authority [with accompanying power] to My two heralds [Elijah and Enoch or Moses], and they will prophesy [foretell the future] one thousand two hundred sixty [1,260] days wearing sackcloth.

Rev. 11:4 These [two heralds] represent [by analogy] the two olive trees [Joshua & Zerubbabel] and the two lampstands [Moses & Elijah] which are standing in the presence of the Lord of planet earth.

Rev. 11:5 Furthermore, if anyone [demon possessed unbeliever] desires to harm them [two heralds], fire will come out of their mouth and it will consume their enemies. In addition, if anyone [demon influenced believer] desires to harm them [two heralds], in the same manner, even he [the demon influenced believer] must be killed.

Rev. 11:6 These [two witnesses] possess the authority [and power] to shut down the sky so that rain may not fall [causing a widespread economic crisis] during the days of their prophetic ministry. Moreover, they possess the authority [and power] at the same time to turn the waters into blood and to strike the land with all types of plagues as often as they might need to do so.

Rev. 11:7 Now when they [two witnesses] have finished their testimony, the beast [demon in charge of terrorism] who comes up from the home of demons and evil spirits [abyss] will make war against them and he will both conquer them and kill them.

Rev. 11:8 And their corpses will remain on display on the main street of the great city [Jerusalem], which is figuratively called Sodom [immoral degeneracy] and Egypt [religious degeneracy], even where their Lord [Jesus Christ] was crucified.

Rev. 11:9 And they, namely the people [citizens of Israel] and tribes [historical Jewish families] and foreign languages [Jewish immigrants] and nations [the rest of the world population], will see [no doubt by satellite television] their corpses for three and one half days. Furthermore, they [local officials] will not permit their corpses to be placed in graves [tombs].

Rev. 11:10 And those who inhabit the earth will rejoice [global celebration] over them [the death of the two witnesses] and they will celebrate, and they will send gifts to each other, because these two prophets have tormented those who inhabit the earth.

Rev. 11:11 However, after three and one half days, the breath of life from the source of God entered into them [the two witnesses] and they stood up on their feet. Then great fear fell upon those who were viewing [watching over] them.

Rev. 11:12 Then they [the two witnesses] heard a loud voice from heaven, saying: Come up here! And they went up into heaven [ascension] in a cloud, while their enemies observed them.

Rev. 11:13 And in that hour [of their resurrection or resuscitation] there was a great earthquake, and one-tenth of the city [of Jerusalem] fell and seven thousand human beings were killed in the earthquake, and the rest [survivors] became terrified and gave glory to the God of heaven.

Rev. 11:14 The second woe is over. Behold, the third woe will begin soon [after Satan is cast out of heaven].

Rev. 11:15 Then the seventh angel [messenger, 3rd class] sounded his trumpet, and there were loud voices [angelic college of heralds] from heaven which said: The kingdom of the world has become the kingdom of our Lord [God the Father] and His Christ [God the Son], and He [Jesus Christ] shall reign as king from the ages to the ages [forever].

Rev. 11:16 Then the twenty-four angelic staff officers who were sitting upon their thrones in the presence of God fell upon their faces [genuine humility] and worshipped God,

Rev. 11:17 And said: We are thankful to You, Lord God [Jesus Christ], the Omnipotent One, Who continues to exist [in hypostatic union] and Who was [as eternal God], because You have taken Your great power and You are about to reign [the millennial reign of Christ is about to begin].

Rev. 11:18 Nevertheless, the nations become angry [furious hatred of fallen man against divine control], therefore Your punishment [judgment] will return [at the 2nd advent of Christ], as well as the time of the dead [resurrection of OT saints and tribulation martyrs] to be evaluated, that is, to give rewards to Your servants [those who attained spiritual maturity] and prophets [OT] and saints [OT winner believers] and to those [tribulation martyrs] who respect Your name [personal love for Jesus Christ], both lower [spiritual babes] and upper [spiritual adults] classes [spiritual inequality], and to destroy those [Satan and his fallen angels] who keep on destroying the earth.

Rev. 11:19 Then the temple of God which is in heaven was opened, and the ark of His covenant was seen in His temple, and there followed lightning flashes and noises and thunders and an earthquake and a great hailstorm.

Rev. 12:1 Then a great sign was seen in heaven, a woman [the nation Israel] clothed with the sun [Jacob] and the moon [the wives of Jacob] under her feet, and a crown [royalty] of twelve stars [the 12 patriarchs or sons of Jacob] upon her head [reference to the origin of the Jewish race].

Rev. 12:2 Nevertheless, since she [the nation Israel] is in possession of [conceived] a child in pregnancy [Jesus Christ], she cries out, both screaming from labor pains [internal suffering] and being tormented [tossed to-and-fro, straining from within] to finally give birth.

Rev. 12:3 Then another sign was seen in heaven, and behold a great red dragon [Satan], having seven heads [presidents or kings who have held Israel captive] and ten horns [representing the 10-nation confederacy of the revived Roman Empire in the future]. Furthermore, on these heads [presidents or kings] were seven crowns [representing political and military authority],

Rev. 12:4 And his tail [symbolizing authority arrogance and rebellion] dragged away [in revolution] a third of the stars [fallen angels] of heaven [followers of Satan]. In fact, He [God the Father] cast them to the earth [during Satan's great desperation in the middle of the Tribulation]. Then the dragon [Satan] stood before the woman [Israel] who was about to give birth, so that when she [Israel] gave birth, he might destroy her son [Jesus Christ, the Messiah].

Rev. 12:5 And then she [Israel] gave birth to a son [Jesus Christ], a male child [possessing a perfect proportion of all masculine qualities], Who is destined to rule all nations [during the millennium] with an iron scepter [use of capital punishment]. Furthermore, her son [Jesus Christ] was caught up [ascension] face-to-face with God [the Father], even before His throne [session].

Rev. 12:6 And so the woman [true Israel: believers only] fled [during the 2nd half of the Tribulation] into the uninhabited desert, where she had a place of refuge which had been prepared by God, in order that they [Father, Son & Spirit] might sustain her [true Israel] there for one thousand two hundred sixty days.

Rev. 12:7 Meanwhile, there was war in heaven, where Michael and his [army of elect] angels fought against the dragon [Satan]. Furthermore, the dragon and his [army of fallen] angels fought back [during the time of Satan's desperation],

Rev. 12:8 But he [Satan] did not have the power to win, neither was a place found for them [Satan and his fallen angels] any longer in heaven [they will be kicked out of heaven in the middle of the tribulation and will live on earth during the last half].

Rev. 12:9 Then the great dragon [Satan] was thrown out [cast out of heaven by Michael and the elect angels], the ancient snake [the serpent in Genesis 3:1], who is called the devil and Satan, who keeps on deceiving the inhabited earth, was cast down to the earth, and his [fallen] angels were cast out with him.

Rev. 12:10 Then I heard a loud voice in heaven, saying: Now deliverance has come [at the 2nd advent of Christ], as well as power [omnipotence], even the [millennial] kingdom of God [the Father] and the authority of His Christ, because the accuser of our fellow believers [the devil], who constantly brings charges against them [in the court of heaven] day and night before our God, has been thrown out.

Rev. 12:11 Furthermore, they [believers under satanic attack] overcame him because of the blood of the Lamb [spiritual death of Christ on the cross] and through doctrine [the Word of God] because of their testimony [application of doctrine]. In fact, they do not love their soul [life] to the point of death [they did not avoid martyrdom].

Rev. 12:12 For this reason [because of your victory over Satan], keep on celebrating, you heavens [believers who already have their resurrection bodies] and you who dwell in them [believers in interim bodies]. Woe [3rd woe] to the land and sea, because the devil has come down face-to-face with you [after being kicked-out of heaven] having great anger [frustrated pride and arrogance], knowing that he has only a short time.

Rev. 12:13 Now when the dragon [Satan] saw that he had been thrown down to the earth, he began persecuting the woman [Israel] who gave birth [racial source] to a male child [the humanity of Christ Jesus].

Rev. 12:14 Nevertheless, the two wings of the great eagle [representing angelic protection during the Tribulation] had been given to the woman [Israel], so that she might fly [escape] to her place [refuge] in the uninhabited desert, where she will be sustained [logistical grace support: physical and spiritual] in that place for a time and times and one half a time [3-1/2 years] from the presence of the serpent [Satan].

Rev. 12:15 Then the serpent [Satan] vomited out of his mouth water like a roaring river [3rd demon assault force] engulfing the woman [Israel], so that he might cause her [Israel] to be swept away by the roaring river [drown in a flood of demon soldiers].

Rev. 12:16 Nevertheless, the land [divine protection] helped the woman [deliverance for Israel]. In fact, the land opened its mouth and swallowed the roaring river [3rd demon assault force] which the dragon [Satan] had vomited from his mouth.

Rev. 12:17 Then the dragon [Satan] became furious [frustrated hatred, arrogant tantrum] at the woman [Israel], and he departs to prepare battle plans [wage war] against the remnant [survivors] of her posterity [the elect of Israel] who keep on observing the mandates of God [eschatological doctrines for the 2nd half of the tribulation] and who keep on having and holding the testimony about Jesus.

Rev. 13:1 Then he [Satan] took his stand on the sand [innumerable multitude of humanity] of the seashore [Satan is sequestered on earth for the 1st time in history]. Then I saw a beast [the Antichrist: dictator of the revived Roman Empire] who ascended from the sea [the nations], and he had ten horns [ten nations who were part of the ancient Roman Empire] and seven heads [political leaders during the 2nd half of the tribulation], and on these horns [the revived Roman Empire] were ten crowns [political leaders during the 1st half of the tribulation], and upon his heads [leaders of the revived Roman Empire] is a name [authoritative religious title] insulting and slandering God [an evil, global, mandatory religion that blasphemes God].

Rev. 13:2 Furthermore, the beast [Antichrist] which I saw was like a leopard [bold conquest], and his feet were like a bear [pro-semitic emphasis during the 1st half of the tribulation], and his mouth was like the mouth of a lion [anti-semitic emphasis during the 2nd half of the tribulation]. And the dragon [Satan] gave him [Antichrist] his [demonic] power and his throne [title and rank] and great [political and religious] authority.

Rev. 13:3 Then I saw one of his heads [political leaders during the 1st half of the tribulation] which seemed [appeared] to have been fatally wounded [his nation was on the verge of annihilation], nevertheless, his deadly wound [imminent military defeat] became healed [his nation survived]. And the entire earth [all mankind is restricted by verse 8 to the non-elect] became struck with amazement

behind [following after] the beast [the ruler of the revived Roman Empire rescued one of his member nations and garnered a global following].

Rev. 13:4 Furthermore, they began worshipping the dragon [Satan worship], because he gave supernatural [demonic] power to the beast [dictator], and they likewise began worshipping the beast [dictator of the revived Roman Empire], saying: Who is like the beast and who is able [has the power] to fight [wage war] against him?

Rev. 13:5 Furthermore, a mouth [eloquent speech] was given to him [the beast] for the purpose of speaking surprising things [plausible answers to mankind's problems] and insulting things towards God [blasphemies]. Also, supernatural [demonic] power was given to him [the beast] for the purpose of executing his plan [Satan's protocol plan as opposed to God's protocol plan] for forty-two months [2nd half of the tribulation].

Rev. 13:6 And he [the beast] opened his mouth [communication] with horrendous insults against God, slandering and insulting His Person [divine essence] and His tabernacle [place where Jews worshipped on earth during the tribulation], and those [Jewish believers] who tabernacled in heaven [the Antichrist hates all Jews on earth as well as those already in heaven].

Rev. 13:7 Furthermore, there was delegated to him [the beast] supernatural power [demonic] to wage war against the saints [born-again believers during the tribulation] and to conquer them [martyrdom]; as a matter of fact, there was delegated to him [the beast] supernatural power [demonic] over every tribe [obvious Jewish reference] and people [citizens of the revived Roman Empire who became believers during the tribulation] and language [foreigners who were visiting or vacationing in the revived Roman Empire] and nation [believers living outside the revived Roman Empire].

Rev. 13:8 In fact, all [unbelieving Jews alive during the tribulation] who are living in the land [of Israel] will worship him [the beast], everyone [the non-elect] whose name was not written in the past and will remain unwritten in the book of life belonging to the Lamb [Jesus Christ], Who was slain from the foundation [creation] of the world.

Rev. 13:9 If anyone has an ear [teachability], let him hear [pay close attention: grace apparatus for perception].

Rev. 13:10 If anyone [terrorist, mercenary, gangster, criminal, religious fanatic] leads others into captivity [unlawful imprisonment], the [the unlawful captor] will be led into captivity [just retribution]. If anyone [unlawful violent person] murders [unlawful: not the military or police] someone with a sword [symbol for violent death], he will be killed [capital punishment] with a sword [violent death]. Under these circumstances, patient endurance [maintaining a sense of personal destiny] is [application of] the doctrine of the saints.

Rev. 13:11 Then I saw another of the same kind of beast [same characteristics as the Antichrist] rising up from the land [of Israel], and he had two horns [religious leader and Jewish dictator] like

the Lamb [Jesus Christ has seven horns], but he [the False Prophet] kept on speaking like a dragon [acting as Satan's public relations spokesperson].

Rev. 13:12 In fact, he [the False Prophet] exercises all the authority of the first beast [the Antichrist] on his behalf [the dictator of the revived Roman Empire delegates civil authority to the False Prophet over Israel]. Then he [the False Prophet] prepared the land [of Israel] and those [non-Jewish residents] living in it, so that they will worship the first beast [the Antichrist or false Messiah who now heads the revived Roman Empire], whose wound was healed [restored Roman Empire] from its deadly blow [historical fall of the Roman Empire].

Rev. 13:13 Furthermore, he [the False Prophet] will perform great miracles [by satanic power], so that he even causes fire to come down from the sky to the earth in the presence of men [attesting miracles to deceive the people and enslave them to Satan],

Rev. 13:14 Both to deceive those who live upon the land [of Israel], and because the miracles which were delegated to him were for the purpose of performance in the presence of the beast [spectacular public ceremony for the Antichrist], while addressing those who live upon the land [of Israel] to manufacture an idol [image] to the beast, who received a wound from a sword [fall of the Roman Empire] and came back to life [revived Roman Empire during the tribulation].

Rev. 13:15 Then it was delegated [from Satan] to him [the False Prophet] the power to provide a [demonic] spirit for the idol of the beast [image of the Antichrist], so that the idol of the beast could also [in the same blasphemous manner as the two beasts] speak [communicate by means of a ventriloquist demon] and cause [enforce] that as many as do not worship the idol of the beast should be executed [martyrdom for refusing to worship the image of the beast].

Rev. 13:16 Furthermore, he causes [enforces] everyone, both the insignificant and the influential, both the rich and the poor, both the independent and the dependent, so that they [civil and religious politicians] should give [computerized tyranny] to them [worshippers of the image of the beast] an identification mark [brand, computer chip] on their right hand [symbolizing fellowship] or on their forehead [sharing the same philosophy and thought patterns],

Rev. 13:17 And so that no one should have the ability to buy or sell [engage in commerce] except he who possesses the identification mark [smart card, computer chip], the name of the beast [special means of identification for the clergy], or the number [mathematical code] of his [the Antichrist's] name.

Rev. 13:18 Here is wisdom: He who has an intellect [trained mathematical mind], let him calculate the code number of the beast, for it is the number of man [exalting himself before God], and his number is six hundred sixty-six.

Rev. 14:1 Then I looked, and behold, the Lamb [Jesus Christ] was standing on Mount Zion and with Him was one hundred forty-four thousand [Jewish evangelists] who have His name and the name of His Father inscribed upon their foreheads.

Rev. 14:2 Then I heard a sound from heaven like the sound of many waters [a waterfall] and like the sound of great thunder [angels in harmony]. Furthermore, the sound which I heard was like harpists playing on their harps [music played by elect angels].

Rev. 14:3 And they [angelic choir] were singing a new song [battle hymn] before the throne and before the four angelic heralds and the angelic college of heralds. Furthermore, no one was able to learn the song except one hundred forty-four thousand [Jewish evangelists], who had been redeemed from the earth [they were martyred, received resurrection bodies, and now sing the Lord's victory song].

Rev. 14:4 These are ones who have not been defiled with women [symbol for spiritual adultery], for they [the 144,000 Jewish evangelists] remain virgins [spiritual celibacy], they who keep on following the Lamb [focused on their spiritual life] wherever He might lead [divine guidance]. These have been redeemed from among men, the firstfruits of God [the Father] and the Lamb [Jesus Christ].

Rev. 14:5 Furthermore, no lie [deception] was found in their mouth [no verbal sins]. They remain blameless [faithfully carry out their spiritual destiny].

Rev. 14:6 Then I saw another of the same kind of angel [cherub-ranked angelic officer] flying in mid-heaven [high in the sky], and he had the eternal gospel [God as creator of the universe and controller of human history] to communicate to those who are residing on the earth [during the tribulation], both to every nation and tribe [Jews throughout the world], as well as language and people,

Rev. 14:7 And he [the cherub-ranked angelic officer] spoke with a loud voice [crisis evangelism]: Start fearing God and begin giving glory to Him, because the hour of His judgment has come, and start worshipping Him [Jesus Christ] Who created the sky [atmosphere] and the earth and the sea [salt water] and the fountains [springs] of water [fresh water].

Rev. 14:8 Then another of the same kind of angel [cherub-ranked angelic officer], a second one, followed, saying: Babylon the Great [Satan's political, economic and religious headquarters in Iraq] has fallen, has fallen. She has given all the nations a drink of the wine of the wrath [divine judgment] of her fornication [spiritual adultery].

Rev. 14:9 Then another of the same kind of angel [cherub-ranked angelic officer], a third one, followed them [the first two angelic officers], speaking with a loud voice: If anyone worships the beast [Antichrist] or his image and receives his identification mark upon their forehead [member of his clergy] or upon their hand [member of his laity],

Rev. 14:10 He [the follower of Antichrist] also will drink of the wine [judgment] of the wrath of God which has been mixed [poured] undiluted [full strength] in the cup of His anger and he will be tormented with fire and burning sulphur [baptism of fire] before the holy [elect] angels and before the Lamb [Jesus Christ].

Rev. 14:11 Furthermore, the smoke of their torment [horrific judgment] will continue to rise forever and ever [throughout eternity]. As a matter of fact, they will not have rest [relief] day or night, those who worship the beast [Antichrist] or his image and if anyone receives the identification of his name.

Rev. 14:12 Under these circumstances [while the beast and false prophet are in control], the courage of the saints [believers during the tribulation] continues to exist, those who continue to observe the mandates from God and the doctrine from Christ.

Rev. 14:13 Then I heard a voice from heaven, which said: Write! Happinesses to those, the dead ones [martyrs], who died in the Lord. Indeed, from now on, the Spirit says that they will receive rest [refreshment during the interim state] from their hardships [suffering during the tribulation], for their accomplishments [rewarded spiritual production] will follow with them [into eternity].

Rev. 14:14 Then I looked, and behold, a white cloud, and He [Jesus Christ] Who was sitting on the cloud was like the Son of Man [emphasis on His humanity], having on His head a golden crown [His humanity wore thorns, His deity wears gold] and a sharp sickle [representing divine judgment] in His hand.

Rev. 14:15 Then another of the same kind of angel [cherub-ranked officer] exited the temple [on earth] and shouted with a loud voice to Him [Jesus Christ] Who was sitting on the cloud: Send Your sickle [divine judgment] and start harvesting [executing the last seven plagues], because the hour has arrived [in God's timing] to begin harvesting [evil has reached its pinnacle], because the harvest of the earth [mankind's corruption] has become exceedingly ripe [hemorrhaging with arrogance and evil].

Rev. 14:16 Then He [Jesus Christ] Who was sitting on the cloud swung His sickle [destruction] over the earth and the earth was harvested.

Rev. 14:17 Then another of the same kind of angel [cherub-ranked officer] exited the temple which is in heaven, who also had a sharp sickle [symbol of judgment].

Rev. 14:18 Then another of the same kind of angel [highest ranking seraph] exited from the altar [altar of incense where imprecatory prayers are heard] who has authority over the fire, and he shouted with a loud voice to him [cherub-ranked angelic officer] who has the sharp sickle, saying: Send your sharp sickle [symbol of judgment] and begin gathering the cluster [various categories of evil] of grapes [sinful humanity] from the vines [various nations] of the earth, because its grapes [sinful humanity] are rotting.

Rev. 14:19 Then the angel [cherub-ranked officer] swung his sickle upon the earth [execution of the seven last plagues] and he gathered the grapevines of the earth [various categories of evil men] and he threw them into the wine press [judgment is executed] of the wrath of God.

Rev. 14:20 In fact, the wine press was trampled [destruction of evil] outside the city [of Jerusalem] and the blood from the wine press [of the Armageddon campaign] flowed as high as the bridles of horses as far as a thousand six hundred stades [about 180 miles outside Jerusalem].

Rev. 15:1 Then I saw another of the same kind of sign in heaven, both great and astonishing: seven angels [execution squad] who have seven plagues, the last ones, because in them the wrath of God has been completed.

Rev. 15:2 Then I saw something like a glassy sea [tribulation martyrs in interim resurrection bodies], which had been mixed with fire [they were brought through judgment], even those who were victorious over the beast [Antichrist], both over his image [idolatry] and over the number of his name [computerized identification], and they stood on the glassy sea [in their interim bodies] holding harps [songs of victory and praise] of God.

Rev. 15:3 And they sing the song of Moses, the servant of God, and the song of the Lamb, singing: Great and marvelous are Your deeds, Oh Lord [deity of Christ addressed 3 times], God, the Omnipotent One. Righteous [justice] and true [veracity] are Your ways [divine protocol], Oh King of the nations [Millennial Reign of Christ].

Rev. 15:4 Who will not fear [worship out of profound respect] You, Oh Lord [Jesus Christ], and glorify Your Name, because You alone are holy, because all the nations will come [to Jerusalem] and will worship before You [during the millennium], because Your righteous deeds [judgments] have been revealed.

Rev. 15:5 Then after these things [singing & worshipping of the Lord], I concentrated, and the inner sanctuary [Holy of Holies] of the tabernacle of the testimony [where the attributes and deeds of the Lord are displayed] in heaven was opened,

Rev. 15:6 Then the seven angels [execution squad] who had the seven plagues [bowl judgments] exited the inner sanctuary [Holy of Holies], dressed in pure [impeccable], reflective [deity] linen [representing Christ, their Supreme Commander] and wearing a golden sash across their chests.

Rev. 15:7 Then one of the four living creatures [angelic staff officers] gave to the seven angels [execution squad] seven golden bowls [grenades] which were full of the wrath [divine destruction] of God Who lives from the ages [eternity past] to the ages [eternity future].

Rev. 15:8 And the temple [where imprecatory prayers are offered] began to be filled with smoke representing the glory of God and His power [divine justice in progress]. Furthermore, no one was able to enter the temple until the seven plagues [bowl judgments] from the seven angels [execution squad] had been carried out [all functions inside the temple are suspended until further notice].

Rev. 16:1 Then I heard a great voice [God the Father's] out from the inner sanctuary [temple] which shouted to the seven angels [execution squad]: Go and pour out the seven bowl judgments of the wrath of God upon the earth.

Rev. 16:2 Then the first angel [of the execution squad] departed and poured out his bowl upon the earth, and it became a foul [pernicious] and painful [malignant] sore [cancerous ulcer] upon those men who have the identification mark of the beast [Antichrist] and who worship his image.

Rev. 16:3 Then the second angel [of the execution squad] poured out his bowl upon the sea [oceans], and it became like a dead person's [coagulated] blood. Then every living creature, those in the sea, died.

Rev. 16:4 Then the third angel [of the execution squad] poured out his bowl into the rivers [fresh waters] and springs of waters [lakes], and they became blood.

Rev. 16:5 Then I heard the angel [3rd member of the execution squad] related to the [fresh] water [judgment], saying: You [Jesus Christ] are righteous, Who is [exists in hypostatic union] and Who was [as eternal God], Oh Holy One, because You have condemned these [unbelievers during the tribulation],

Rev. 16:6 Because they [the spiritual leaders of the False Prophet] have poured out the blood of the saints [tribulation martyrs] and the prophets [two Jewish prophets: Moses and Elijah or Enoch]. Therefore, You have given them blood to drink [no water left on earth]. They are deserving [of nothing but blood to drink].

Rev. 16:7 Then I heard a voice from the altar, saying: Yes, Lord [authority], God [deity], the Almighty One [omnipotence], Your judgments are truthful [veracity] and just [fair due to omniscience].

Rev. 16:8 Then the fourth angel [of the execution squad] poured out his bowl upon the sun, and to it [the sun] was given the power to burn mankind with unbearable heat.

Rev. 16:9 Consequently, mankind was scorched with a great [unbearable] heat, and they maligned the Name of God Who has the authority over these plagues. However, they would not change their minds [repent] to give him the glory.

Rev. 16:10 Then the fifth angel [of the execution squad] poured out his bowl upon the throne of the beast [Antichrist], and his empire became [was plunged into] darkness [spiritual darkness becomes environmental darkness], and they kept on biting their tongues because of the pain [suffering from freezing temperatures and fear of constant darkness].

Rev. 16:11 Then they maligned the God in heaven because of their pain and their sores. However, they did not change their minds [repent] from their deeds [worship of the beast and persecution of the saints].

Rev. 16:12 Then the sixth angel [of the execution squad] poured out his bowl on the river, the great Euphrates [in Iraq], and its water was dried up [ceased to flow] so that the invasion route for the kings from the rising sun [east] will be prepared [for the Armageddon campaign].

Rev. 16:13 Then I saw three unclean spirit beings [demons] like frogs from the mouth [command & control] of the dragon [Satan] and from the mouth [command & control] of the beast [Antichrist] and from the mouth [command & control] of the False Prophet [the unholy trinity aligned against Christ],

Rev. 16:14 For they are the spirits of demons which perform miracles, who advance upon the kings [political & military leaders] of the entire inhabited earth, for the purpose of assembling them for that war [campaign] of the great day [2nd advent] of Almighty [Omnipotent] God [Jesus Christ].

Rev. 16:15 Suddenly [without warning], I [Jesus Christ] will return like a thief [unexpectedly]. Happy is the one who watches and who guards his outer garments [idiom: living the Christian way of life during the tribulation], so that he may not walk exposed [idiom: become a loser] and they [fellow believers] see his shame [loss of rewards at the judgment seat].

Rev. 16:16 Then He [Jesus Christ] assembled them [the armies of the world] in a place which is called in Hebrew: Armageddon [Valley of Megiddo].

Rev. 16:17 Then the seventh angel [of the execution squad] poured out his bowl upon the lower atmosphere [Satan's domain as prince of the power of the air], and a great voice [God the Father] came out from the temple from the throne, saying: It is done [the final bowl judgment has been unleashed].

Rev. 16:18 Then there were lightning flashes and roars and thunders, and there was a great earthquake, such as had not occurred since mankind had come to be on earth, so terrible was this great earthquake.

Rev. 16:19 Then the great city [Babylon] was split into three parts [by the earthquake] and the cities of the nations collapsed [buildings fell to their destruction]. Furthermore, Babylon the great [in Iraq] was remembered in the presence of God, with the result that He gave her the cup of wine of the fury [boiling rage] of His wrath [settled anger against spiritual adultery].

Rev. 16:20 Then every island vanished and mountains could not be found.

Rev. 16:21 Then large hailstones, weighing about one hundred pounds each, dropped down from the lower atmosphere on mankind, and mankind [the survivors] maligned God because of the plague of hail, because this plague was extremely severe.

Rev. 17:1 Then one of the seven angels [of the execution squad] who had the seventh bowl, came and spoke to me, saying: Come here! I will explain to you the judgment upon the great prostitute [false seducing religion in the city of Babylon] who sits upon many waters [international in scope],

Rev. 17:2 With whom the rulers of the earth have committed sexual immorality [spiritual fornication]. Furthermore, those [religious converts] who dwell on the earth have become intoxicated with the wine of her sexual immorality [spiritual prostitution],

Rev. 17:3 Then he [the seventh angel of the execution squad] carried me away in the Spirit to a remote location [in Iraq]. Then I saw a woman [false religion] sitting upon a scarlet beast [political system], full of insulting categories [satanic teachings], having seven heads [historical empires] and ten horns [ten nation confederacy of the revived Roman Empire],

Rev. 17:4 Now the woman [Satan's religious system in the rebuilt city of Babylon] was clothed in purple and scarlet garments [church and state combined] and was adorned with gold [great international wealth] and priceless stones [historical and cultural artifacts] and pearls [glamour and class], having a golden drinking vessel in her hand [providing intoxication] full of detestable [sacrilegious] and unclean things [abominable heresies and satanic rituals] related to her sexual immoralities [spiritual and physical fornication],

Rev. 17:5 Furthermore, a title was written upon her forehead: Mystery [not revealed until the False Prophet arrives], Babylon the Great [Satan's counterfeit religion headquartered in Iraq], Mother [origin] of Prostitutes [sexual immorality] and the Abominations [idolatry] of the Earth.

Rev. 17:6 Then I saw the woman [Satan's false religion], drunk with the blood [Satan's global religion turns murderous] of the saints [Jews] and with the blood of the martyrs of Jesus [believers during the tribulation], and when I saw her [Satan's global religion], I was incredibly shocked.

Rev. 17:7 Then the angel [seventh member of the execution squad] said to me: Why are you shocked? I will explain to you the mystery [secret] of the woman [false religion] and of the beast [Antichrist] which will carry [support] her, the one who has seven heads [historical empires] and ten horns [ten nation confederacy of the revived Roman Empire].

Rev. 17:8 The beast [Antichrist] that you saw was [existed during the time of the original Roman Empire] and is not [doesn't exist at the time John was writing the Revelation], but is destined to come up [during the tribulation] from the abyss [Satan's temporary headquarters] and he will go into destruction [into the Lake of Fire]. In fact, those who inhabit the earth [during the tribulation] will be amazed, (those [unbelievers] whose name was not written in the past and will remain unwritten in the Book of Life from the foundation [creation] of the world [God's sovereignty decided which names are in the book and which ones are not]), when they see the beast [Antichrist], that he was [active during the tribulation] and is not [imprisoned during the millennium] and will come [final appearance after the millennium before he is consigned to the Lake of Fire for eternity].

Rev. 17:9 Here is the mind which has wisdom. The seven heads are seven mountains [historical empires], whereas the woman [Satan's religious system] sits upon them [false religion is supported by politics]. Furthermore, they are seven kings [political leaders].

Rev. 17:10 Five [historical empires] have fallen [Egypt, Babylon, Assyria, Medo-Persia, and Graeco-Macedonia], one exists [the ancient Roman Empire during the time John was writing the Revelation], another has not yet arrived [the revived Roman Empire], however, when it arrives [during the tribulation], it must remain for a short time [seven years].

Rev. 17:11 Moreover, the beast [Antichrist] who was [active during the tribulation], but will not be [active during the millennium], he himself will also be the eighth [ruler over the eighth empire at the end of the millennium] and is from the seventh [he rules the revived Roman Empire during the 2nd half of the tribulation], however, he will return to destruction [permanent residence in the Lake of Fire].

Rev. 17:12 Moreover, the ten horns which you saw are ten kings [political rulers over the ten nation confederacy], who have not yet received a kingdom [not elected to office], but they will receive authority as kings [political leaders] for one hour [last half of the tribulation] with the beast [Antichrist].

Rev. 17:13 These [ten political rulers] have one ideology [common cause] so they will give their power and authority [as representatives of their nations] to the beast [Antichrist].

Rev. 17:14 These [political rulers of the ten nation confederacy] will wage war against the Lamb [Christ Jesus], but the Lamb will conquer them, because He is Lord of lords [emphasizes His 1st advent] and King of kings [emphasizes His 2nd advent]. Furthermore, those [tribulation martyrs] accompanying Him are called [to martyrdom] and chosen [fitted for tribulation warfare] and faithful [maintain their testimony to the end].

Rev. 17:15 Then he [seventh angel of the execution squad] said to me: The waters which you have seen on which the prostitute [Satan's counterfeit religion] sits [religious domination], represents peoples [diverse cultures] and nations [international scope] and languages.

Rev. 17:16 Both the ten horns [political leaders] you saw and the beast [Antichrist], these [leaders of the revived Roman Empire] will come to despise the prostitute [politicians become weary of religious leaders] and they will dismantle her [destroy her organizational structure] and will make her naked [strip her of power]. Moreover, they [the army of the revived Roman Empire] will devour her flesh [kill her devotees in a global civil war] and will consume her with fire [the Antichrist's army will destroy her].

Rev. 17:17 For God [in His sovereignty] has placed into their minds [leaders of the revived Roman Empire] to execute His purpose [to use their political system of evil to crush the religious system of evil] and to operate with one will [unanimous consent], and as a result to delegate their [collective] military prowess to the beast [the Antichrist will operate as their Supreme Allied Commander] until [temporary arrangement] the plans of God have been completed [Jesus Christ controls history].

Rev. 17:18 Furthermore, the woman which you saw is the great city [rebuilt Babylon] which will possess power [religious and economic] over the kings [leaders] of the earth.

Rev. 18:1 After these things [the arrival, global participation, and destruction of religious Babylon], I saw another of the same kind of angel [seraph, king of arms], who had great authority, descending from heaven and the earth was illuminated because of his glory [the luminous glow of his spiritual body].

Rev. 18:2 Then he shouted with a powerful voice, saying: Babylon the Great [Satan's headquarters in Iraq] has fallen, has fallen! In fact, it has become a colony [settlement] of demons [Satan's executive staff] and a prison for every type of unclean [disembodied] spirit [former inhabitants of now dead unbelievers] and a garrison for every species of unclean [Jews couldn't eat them] and hated bird [buzzards, vultures],

Rev. 18:3 Because all the nations have fallen from the wine [religious intoxication] of the passion [emotional abandon] of her fornication [spiritual adultery] and the kings of the earth [rulers] have committed fornication with her [political participation in Satan's New World Order] and the merchants [businessmen] of the earth [global economic community] have obtained considerable wealth from the abundant quantity [powerful supply] of her natural resources [oil & gas deposits].

Rev. 18:4 Then I heard another of the same kind of voice from heaven, saying: Come out [physical separation] from her My people [tribulation believers living in Babylon, primarily Jewish], so that you might not participate in her sins [guilt by association], and you might not receive her plagues [judgment by association],

Rev. 18:5 Because her sins have been piled up as high as heaven [evil modus vivendi]. Moreover, God has remembered her crimes [evil modus operandi].

Rev. 18:6 Give back to her [divine retribution] in the same degree as she also has given [persecution and murder of Christians and Jews]. In fact, pay back double according to her deeds [evil modus operandi]. In the cup which she has mixed [torture and murder], mix for her a double dose.

Rev. 18:7 To the degree that she has glorified herself [arrogant self-sufficiency] and has lived sensually and in luxury [combination of spiritual adultery and economic apostasy], to that same degree, give her torture and grief. Because she said in her mind [arrogant self-justification and demonic delusion]: I am sitting a queen [powerful because I'm connected to the source] and I am not a widow [powerless because I'm not connected to the source], therefore, I will never see grief [false security, imagined immunity to divine judgment].

Rev. 18:8 Because of this [arrogant presumption, self-sufficiency and false security], in one day her plagues will come: death and grief and famine. Moreover, she will be consumed by fire, for omnipotent is the Lord God Who has judged her.

Rev. 18:9 Then the kings [political leaders] of the earth who have committed fornication [spiritual adultery] and lived in luxury [commercial excess] with her will weep and strike themselves [beat their chests in agony] over her, when they see [televised] the smoke from her furious blaze,

Rev. 18:10 And they stood from afar [at a distance] because of the fear of her torment, exclaiming: Woe, woe, the great city, Babylon, the mighty city, because in one hour your judgment has come!

Rev. 18:11 And the merchants of the earth [international businessmen] will weep and agonize over her [loss of income and capital investments], because nobody [customer base] will purchase their cargo anymore [unwanted inventory piled-up in transit]:

Rev. 18:12 A cargo of gold and silver and precious gems and pearls [expensive jewelry], as well as fine linen and purple [religious] cloth and silk and scarlet [political] cloth [lavish clothing], as well as every type of citrus tree lumber and all kinds of carved ivory decorations [extravagant furniture and interior house decorations], as well as all types of products made from expensive wood and bronze and iron and marble [home building materials],

Rev. 18:13 As well as cinnamon and spice and incense and lotion and perfume [cosmetics and aromatherapy for the ladies], as well as wine and olive oil and fine flour and whole grains and cattle and sheep [drinking and dining], as well as thoroughbred horses and carriages [essential and recreational modes of transportation], as well as the bodies [part-time] and souls [full-time] of men [professional servants: butlers, maids, nannies].

Rev. 18:14 In fact, the fruit [apex] of your soul's desire [global profiteers] has departed from you. All things, both luxurious [expensive] and glamorous [ostentatious], have vanished. Moreover, they [global businessmen] will no longer ever find them [their cargoes] again [never].

Rev. 18:15 The merchants [international businessmen] of these things [luxury merchandise], who have become wealthy from her [Babylon as the center of global commerce], will stand from afar [at a distance] because of the fear of her torment, weeping and agonizing,

Rev. 18:16 Exclaiming: Woe, woe, the great city, which was clothed with fine linen, as well as purple [religion] and scarlet [politics], and was adorned with gold and precious gems and pearls,

Rev. 18:17 Because in one hour, such great wealth has been devastated. Furthermore, every shipmaster and all who sail to this place [Babylon], including sailors, as many as earn their living by the sea, stood from afar [at a distance].

Rev. 18:18 Furthermore, when they see the smoke of her burning inferno, they cry out, screaming: What city was ever like this great city [rebuilt Babylon]?

Rev. 18:19 Moreover, they threw dust [dirt] upon their heads and cried out, weeping and agonizing, screaming: Woe, woe, is the great city in which all [businessmen] who had ships at sea [merchant marine] became wealthy due to her prosperity [demand for luxury items fueled by oil & gas revenue], because in one hour she has been devastated!

Rev. 18:20 Be celebrating over her [destruction of Babylon], Oh heaven, especially saints [believers] and apostles [NT leadership] and prophets [OT leadership], because God has administered judgment against her as your retribution.

Rev. 18:21 Then a unique, strong angel [king of arms] picked up a boulder like a giant millstone [weighing over 2,000 pounds] and tossed it into the sea, saying: In this manner, Babylon, the great city, will be thrown down with a violent rush and will never, ever be found again.

Rev. 18:22 Furthermore, the sound of harpists and musicians and flute players and trumpets [the entertainment industry] will never, ever be heard in you again. In fact, every workman [artisan] of any trade will never, ever be found in you again. Also, the sound of the mill [industry] will never, ever be heard in you again.

Rev. 18:23 Furthermore, the light of the lamp [gas and electric utilities] will never, ever shine on you again. In fact, the voice of the groom and the bride will never be heard in you again. Your merchants [international businessmen] were successful magnates on the earth, because by means of your sorcery [mysticism], all the nations were deceived.

Rev. 18:24 In fact, the blood of prophets and saints and all those [martyrs] who were murdered [by violence and terrorism] upon the earth was found in her [global religion turned criminal to accomplish Satan's objectives].

Rev. 19:1 After these things [the destruction of the city of Babylon], I heard a sound like a large crowd in heaven [tribulation martyrs], shouting: Praise the Lord! Salvation and glory and power to our God!

Rev. 19:2 Because His judgments are accurate [veracity] and justified [righteous], because He has judged the great whore [Satan's counterfeit religious system] which is of such a type as to have repeatedly corrupted [seduced] the earth [its inhabitants] by means of her fornication [spiritual adultery]. Furthermore, He has avenged [divine retribution] the blood of His servants [tribulation martyrs] by means of her hand.

Rev. 19:3 Then a second time they shouted: Praise the Lord! Furthermore, her [Babylon's] smoke will continue to rise from the ages [dispensation of the tribulation] to the ages [a perpetual reminder of God's judgment against spiritual adultery until the creation of the new earth].

Rev. 19:4 Then the twenty-four elders [angelic staff officers] and the four living creatures [seraphs] fell down and worshipped God [Jesus Christ] Who is sitting upon the throne, shouting: We acknowledge it! Praise the Lord!

Rev. 19:5 Then a voice [angelic king of arms] came out from the throne, saying: Give praise to our God, all those who are His servants and who respect Him, the small [losers] and the great [winners].

Rev. 19:6 Then I heard a sound like a large crowd [Church Age believers] and a sound like many waters [OT saints and tribulation martyrs] and a sound like mighty peals of thunder [tribulation survivors], shouting: Praise the Lord! Because the Lord [Jesus Christ], our God [deity of Christ], the omnipotent One, has begun to reign [regained control over planet earth from Satan].

Rev. 19:7 Let us rejoice and celebrate, and give glory to Him [Jesus Christ as the Groom], because the wedding banquet of the Lamb has finally come [its appointed time has arrived] and His bride [Church Age believers] has prepared herself [clothed her resurrection body with her wedding garments for the banquet].

Rev. 19:8 Furthermore, it has been given to her [grace gift], so that she [bride of Christ] might clothe herself in [wedding garments] fine linen [uniform of glory], bright [translucent] and pure [as a result of ultimate sanctification], for the fine linen represents the righteousneses [experiential rewards] of [performed by] the saints.

Rev. 19:9 Then he [high ranking angel] said to me: Write! Happinesses to those [winner believers from other dispensations] who are invited to the wedding banquet of the Lamb. Then he said to me: These [eschatological doctrines] are true doctrines from God [verbal plenary inspiration].

Rev. 19:10 Then I fell down before his [the angel's] feet to worship him [emotional subjectivity]. But he shouted to me: Stop doing that! I am your fellow servant, along with your brethren [fellow pastors and evangelists] who have the testimony [message] of Jesus [angels also communicate the Word of God in their appointed sphere of influence]. Worship God, for the testimony about Jesus is the spirit [or perceptive insight] of prophecy.

Rev. 19:11 Then I saw heaven opening, and behold, a white horse [symbolizing victory] and the One Who was sitting upon it [Jesus Christ] is called Faithful and True. Consequently, He will judge and wage war with justice [all remaining unbelievers are killed during the Armageddon campaign].

Rev. 19:12 And His eyes were like a flame of fire [Jesus Christ as Judge] and upon His head were many crowns, and He has a title which has been written, which nobody [humans or angels] knows except Himself.

Rev. 19:13 And He [Jesus Christ] was wearing a robe [symbolizing His strategic victory at the Cross] which had been splattered with blood [symbolizing His tactical victory at Armageddon]. Furthermore, His title has been called in the past and is still called [in the Gospel of John]: The Word of God [eternal Logos: the Shekinah glory of Christ on earth during the Church Age].

Rev. 19:14 And the armies in heaven [winner believers from every dispensation in order and rank] followed Him upon white horses, clothed in pure [ultimate sanctification], white [translucent] linen [uniform of glory].

Rev. 19:15 And a sharp broadsword [military victory] proceeds out from His mouth [idiom for the use of deadly force], so that with it [the use of deadly force] He might strike down the nations [annihilate their great armies]. Then [after the slaughter at Armageddon] He will govern them with an iron [inflexible] scepter [laws of divine establishment], and He will trample under victorious feet the winepress of the wine [Christ's personal record of kills] of the wrath of the anger [divine justice] of God, the Omnipotent [absolute sovereignty].

Rev. 19:16 Furthermore, He has a title which has been written on His robe [military tunic] and on His thigh [ancient Roman custom]: King over kings [sovereignty over humans] and Lord over lords [sovereignty over the angelic host].

Rev. 19:17 Then I saw one angel [seraph ranked king of arms] standing in the sunlight and he shouted with a loud voice to all the birds [vultures, buzzards, ravens] which fly in mid-air: Come here! Be gathered together to the great feast of [provided by] God,

Rev. 19:18 In order that you may eat the corpses of politicians and the corpses of field marshals and the corpses of generals and the corpses of horses and those sitting upon them [cavalry] and the corpses of all volunteers, as well as draftees and enlisted personnel and officers.

Rev. 19:19 Then I saw (Constative Aorist tense) the beast [Antichrist] and the politicians of the earth and their armies gathered together [mobilized] to wage war against the One [Jesus Christ] Who is sitting upon the horse and against His army [of saints].

Rev. 19:20 Then the beast [Antichrist] was seized and the False Prophet with him who performed miracles in his presence, by which [demonic miracles] he had deceived those who had received the mark of the beast, even those who worshipped his image. Although they remain alive, these two were thrown into the lake of fire which continues to burn with sulphur.

Rev. 19:21 And the remnant [those on planet earth] were killed with the broadsword [military victory] of the One [Jesus Christ] Who sits upon the horse, which [use of deadly military force] proceeded out from His mouth [Jesus Christ alone slaughters the gathered armies], and all the birds became stuffed [gorged] with their corpses.

Rev. 20:1 Then I saw an angel [the arresting officer & jailer] descending from heaven, having the key to the bottomless place [Tartarus] and a great chain in his hand.

Rev. 20:2 And he arrested [grabbed] the dragon [unclean, foul], the ancient serpent [from the Garden of Eden], who is the Devil [slanderer, maligner], even Satan [the adversary and foe of God], and he bound [imprisoned] him for a thousand years [during the millennium].

Rev. 20:3 Then he [the angelic officer at arms] cast him [Satan] into the bottomless place [Tartarus]. Then he shut and sealed [locked] it over him [maximum security] so that he could not deceive the nations any longer until the thousand years were completed. After these things [the millennium], it is necessary [by divine decree] for him [Satan] to be released [on parole] for a short time.

Rev. 20:4 Then I saw thrones and they [winner believers] sat upon them, and the authority to pass judgment was given to them [as a reward], especially the souls of those [tribulation martyrs] who had been beheaded because of the testimony [gospel message] about Jesus and because of the [eschatological] doctrine of God. In fact, these [tribulation martyrs] did not worship the beast [Antichrist] nor his image and did not receive the mark upon the forehead nor on their hand. Furthermore, they [tribulation martyrs] came to life [resurrected at the 2nd advent] and ruled with Christ [in similar capacity as Church Age believers] for a thousand years,

Rev. 20:5 (the rest of the dead [unbelievers] did not come to life until the thousand years were completed [at the 2nd resurrection]), this resurrection [of believers] being the first.

Rev. 20:6 Happiness and holiness to the one who has part of the first resurrection; against him the second death will not have authority [jurisdiction], but they shall be priests of God and of Christ [during the millennium]. In fact, they will rule with Him a thousand years.

Rev. 20:7 Now when the thousand years [of the millennium] have been completed, Satan will be released [unrehabilitated] from his prison.

Rev. 20:8 Then he will come out for the purpose of deceiving the nations, those in the four corners [regions] of the earth [global revolution], (Gog [the leader] and Magog [the followers]), to gather them together [concentration of force] for battle, whose number is as the sand of the sea [millions of troops equipped for battle against the Lord and His army].

Rev. 20:9 Then they [Satan's army] marched [began their attack] over the breadth [wide battle formation] of the land [surrounding Israel], and they encircled [strategic envelopment] the fortifications [camp] of the saints and the city which is loved [Jerusalem]. Then fire came down from heaven [counterattack] and consumed them.

Rev. 20:10 And the devil [Satan, the slanderer and accuser] who had deceived them [the rebellious inhabitants of the earth] was cast into the Lake of Fire and Burning Sulphur [their final destination], along with the Beast [Antichrist] and the False Prophet, and they will be tormented day and night [around the clock] from the ages [end of the millennium] to the ages [throughout eternity future].

Rev. 20:11 Then I saw a Great White Throne [representing: Sovereignty & Omnipotence, Righteousness & Purity, Royalty & Majesty] and the One [Jesus Christ as the Judge] Who was sitting upon it, from Whose presence the earth and heaven have vanished [the old universe has now disappeared]. Consequently, no place [further existence] was found for them.

Rev. 20:12 Then I saw the dead [unbelievers], the great [famous and successful] and small [little power and influence], standing [in resurrection bodies fitted for wrath] before the throne [awaiting judgment by Christ Jesus]. Then the books [of works and sins] were opened and another book [now contains only the names of those who believed in Jesus Christ] was opened, which is of life [originally had the names of every person who ever lived], and the dead [unbelievers] were judged on the basis of what was written in the books according to their production [their sins and works in life determine the extremity of their suffering throughout eternity].

Rev. 20:13 Then the sea gave up the dead [nephilim: half angel, half human], those in it, also death [prison for fallen angels] and Hades [prison for unbelieving humans] gave up the dead in them. Then they were judged, individually, according to their production [sins and works].

Rev. 20:14 Then death [prison for fallen angels] and Hades [prison for unbelieving humans] were cast into the Lake of Fire [final destination for all unbelievers]. This is the second death: the Lake of Fire.

Rev. 20:15 And if anyone [unbeliever] was not found written in the Book of Life [erased], he was cast into the Lake of Fire [final destination for all unbelievers].

Rev. 21:1 Then I saw a new heaven and a new earth, for the first heaven [original] and the first earth [historical] disappeared and the sea [water] no longer existed.

Rev. 21:2 Then I saw the holy city, the New Jerusalem, descending out of heaven from God, having been thoroughly prepared like a bride who has been beautifully adorned for her husband [now suspended above the earth].

Rev. 21:3 Then I heard a loud voice out of heaven, saying: Behold, the tabernacle of God [Jesus Christ as the Shekinah glory] is with mankind and will tabernacle with them [as opposed to “in them” during the Church Age], and they themselves [citizens of the eternal state] shall be His people, and God Himself shall be with them,

Rev. 21:4 And He [God the Father] shall erase [wipe away] all tears [categories of suffering] from your eyes. Furthermore, death [physical] will not exist any longer, nor shall there be mourning [mental anguish, sorrow] nor crying [manifestation of grief] nor pain [weariness from hard work] any more, because the former things [conditions after the Fall] have passed away [discipline and suffering are gone forever].

Rev. 21:5 Then He [Jesus Christ] Who was sitting upon the throne, said: Behold, I will make all things new in quality [improved]. Then He said: Write! Because these doctrines [book of Revelation] are dependable and true.

Rev. 21:6 Then He [Jesus Christ] said to me: It is done [human history is over]. I am the Alpha [God in eternity past] and the Omega [God in eternity future], the beginning [creation of human history in Genesis] and the end [culmination of human history in Revelation]. I will give without cost [free grace] to him who thirsts [believers only] from the spring of the water of life [positional: eternal life].

Rev. 21:7 He who continues to overcome [experiential victory] shall inherit these things [special rewards & privileges], and I will be his God and he will be My son [an intimate relationship for winner believers only].

Rev. 21:8 But unbelievers, especially [worse by degree] cowards [timid & unmanly] and those who are detestable [who practice incredibly abominable things] and murderers and fornicators [sexual immorality] and drug abusers [including sorcery & mysticism] and idolaters and all types of pathological liars, their part will be in the Lake which continually burns with fire and sulphur, which is the second death.

Rev. 21:9 Then [scene changes from the eternal state back to the millennium] one of the seven angels [of the death squad] who had the seven bowls which were full of the seven last plagues returned and spoke with me, saying: Come, I will show you the bride [of Christ], the wife of the Lamb [living in the New Jerusalem].

Rev. 21:10 Then he carried me away in the Spirit to a great and high mountain, and he showed me the holy city, Jerusalem, which was descending out of heaven from God [suspended above the earth],

Rev. 21:11 Having the [Shekinah] glory of God [presence of Jesus Christ], her brilliance like a precious jewel, as a gem which shines like a diamond [unblemished, crystal-clear jasper],

Rev. 21:12 Having a great and high wall, having twelve gates [portals] and twelve angels [doormen] at the gates. Furthermore, names were inscribed upon them [the gates], which are [the names] of the twelve tribes of the sons of Israel.

Rev. 21:13 Three gates on the east [Judah, Issachar, Zebulon] and three gates on the north [Dan, Asher, Naphtali] and three gates on the south [Rubin, Simeon, Gad] and three gates on the west [Ephraim, Mannasseh, Benjamin].

Rev. 21:14 And the wall of the city had twelve foundations [underlying blocks or stones] and on them were twelve names of the twelve apostles of the Lamb.

Rev. 21:15 And the one [surveying angel] who spoke with me had a golden measuring [surveying] instrument so that he might measure the city and its gates and its wall.

Rev. 21:16 Furthermore, the city is laid out square and its length is as great as the width. Then he [the surveying angel] measured the city with the [measuring] instrument at twelve thousand stadia [approximately 1,400 miles]. Its length and width and height is equal [a perfect cube].

Rev. 21:17 Then he [the angelic surveyor] measured its wall: one hundred forty four cubits [approximately 200 feet high] according to man's measurements, which were identical to the angel's.

Rev. 21:18 Now the construction material of the wall was diamond [crystal-clear jasper] and the city was pure gold like clear crystal [with reflective properties].

Rev. 21:19 And the foundations of the wall of the city were decorated [adorned] with every kind of precious gem: the first foundation was diamond, the second deep-blue sapphire, the third blue-green turquoise, the fourth green emerald,

Rev. 21:20 The fifth orange sardonyx, the sixth red ruby, the seventh yellow topaz, the eighth purple porphyry, the ninth red topaz, the tenth pale blue chalcedony, the eleventh blue aquamarine, the twelfth violet amethyst.

Rev. 21:21 And the twelve gates were twelve pearls. Each one of the gates was out from a single pearl. And the broad avenue [main street] of the city was pure gold, as transparent glass.

Rev. 21:22 Furthermore, I did not see a temple in it, for the Lord God [deity of Christ], the Almighty [Omnipotent], even the Lamb, is its temple.

Rev. 21:23 And the city had no need for the sun nor the moon to shine on it, for the glory of God illuminated it and the Lamb is its lamp.

Rev. 21:24 Then the nations will walk by its light, and the kings [rulers] of the earth will bring their honor [worship & thanksgiving] to it [the city where Christ dwells as the Shekinah glory],

Rev. 21:25 And its gates will never, never be shut during the day, for night will not exist there,

Rev. 21:26 And they will bring the glory and honor of the nations into it.

Rev. 21:27 And no category of unclean thing [refuse] will enter into it [the New Jerusalem], neither one who practices abomination [false religion] nor lying [pathological], but only those [elect before the foundations of the world] who were written in the past and stand written in the Lamb's Book of Life.

Rev. 22:1 Then he [the angelic surveyor] showed me the river of the water of life, clear as crystal, flowing out from the throne of God [the Father] and from the Lamb [Jesus Christ].

Rev. 22:2 And in the middle of its [the city's] broad avenue and on each side of the river was the Tree of Life, which will produce twelve varieties of fruit [prosperity] and will yield its fruit [variety of blessings] during each month [fresh supply]. Moreover, the leaves of the tree [shade] are for the healing of the nations [removes conflicts between the nations so they can live in peace].

Rev. 22:3 And there will no longer be any curse [on the earth or against mankind]. Furthermore, the throne of God [the Father] and of the Lamb [Jesus Christ] will be in it [perfect environment during the millennium], and His [the Lamb's] servants will serve Him.

Rev. 22:4 They will both see His [the Lamb's] face and His royal title will be on their foreheads.

Rev. 22:5 And there shall no longer be night. Furthermore, they do not have need for light from a lamp or light from the sun, because the Lord God [Jesus Christ] will give them light [from His Shekinah glory] and they shall reign from the ages [beginning of the millennium] to the ages [eternity future].

Rev. 22:6 Then [as the millennial vision came to a close], he said to me: These doctrines [eschatological] are dependable and true [absolute inerrancy]. Then the Lord [Holy Spirit], God over the spirits [human] of the prophets, has sent His angel to make known to His servants the things [events concerning the eternal state] which are destined to occur with haste [soon].

Rev. 22:7 Therefore, behold, I am returning soon [imminency of the rapture]. Happy [spiritually prosperous] is he who keeps on guarding the doctrines of prophecy [eschatology] of this book [Revelation].

Rev. 22:8 And I, John, am the one who heard and saw these things [eschatological events]. Then when I heard and saw, I fell down to worship before the feet of the angel [worshipping the communicator rather than the Originator of the message] who revealed these things [eschatological events] to me.

Rev. 22:9 Then he [the angel] shouted to me: Stop doing that! I am your fellow servant, as well as your brethren, the prophets, and those who keep on guarding the doctrines of this book [direct reference: Revelation, remote reference: entire Bible]. Worship God!

Rev. 22:10 Then he [the angel] said to me: Do not seal up [obscure by spiritualization and other violations of sound biblical hermeneutics] the doctrines of the prophecy of this book [direct reference: Revelation, remote reference: the entire Bible], for the time [fulfillment of the times of the Gentiles] is near.

Rev. 22:11 He who does wrong [believer engulfed in arrogance] may continue to do wrong indefinitely, and the defiled one [believer engulfed in pride & hatred] may continue to be defiled indefinitely [loss of rewards: wood, hay, stubble]. Moreover, the righteous one [believer in fellowship] may continue to perform righteousness indefinitely, and the holy one [supergrace believer] may continue to be holy indefinitely [rewards: gold, silver, precious stones].

Rev. 22:12 Behold [now hear this], I am returning soon [imminency of the rapture] and My reward will come with Me [at the Judgment Seat of Christ] for the purpose of paying back [interest on every investment in Bible doctrine] to each person [positive believer] as his [spiritual] production exists.

Rev. 22:13 I Myself am the Alpha [deity of Christ] and the Omega [Christ in hypostatic union forever], the First [Christ as eternal God] and the Last [He controls and terminates human history], the Beginning [Christ as Creator] and the End [He brings evaluation to believers and judgment upon unbelievers].

Rev. 22:14 Happinesses [spiritual blessings] to those who keep on washing their robes [metaphor for remaining in fellowship with the Lord by confessing sins], so that authority [right & privilege] will be theirs [winner believers only] over the Tree of Life and they may enter into the city [the New Jerusalem] by the gates [honorary access for winners only].

Rev. 22:15 Outside [categories of unbelievers in the Lake of Fire] are dogs [male prostitutes] and sorcerers [drug abusers, New Agers] and sexually immoral persons and murderers and idolaters [all categories of illegitimate worship] and everyone who loves [gets a kick out of] and continually practices [as a habitual way of life] pathological lying.

Rev. 22:16 I, Jesus, have sent My angel to testify to you [John on the island of Patmos] these things [eschatological doctrines] for the advantage of the churches. I Myself am the root [both eternal God and source of the future Jewish dynasty], even the seed [descendent] of David [fulfilling the Davidic covenant], the Bright Morning Star [battlefield royalty: winner of the angelic conflict].

Rev. 22:17 Both the Spirit and the bride [Church Age believers] continue to say [in their prayers to the Lord]: Please return! Furthermore, he who understands [believer during the tribulation], let him say: Please return! Meanwhile [until the Lord returns], may the one who is thirsty [for Bible doctrine] return again and again, continually desiring to obtain the water of life without cost [the Word of God is free].

Rev. 22:18 I testify [bear witness before the Supreme Court of heaven] to everyone who hears the doctrine of the prophesy of this book [direct reference: Revelation, remote reference: the entire Bible]: If anyone adds to them [prophesies in either Revelation or the rest of the Bible], God will add to him the plagues [intense suffering] which were written in the past and stand written in this book.

Rev. 22:19 Furthermore, if anyone takes away from the doctrine of the prophecy [eschatology] of this book [direct reference: Revelation, remote reference: the entire Bible], God will take away his share from the tree of life [loss of reward for the believer] and from the holy city [the New Jerusalem] the things [rewards] which were written in the past and stand written in this book.

Rev. 22:20 He [Jesus Christ] Who communicates these things [Bible doctrines] says: Yes, I will return soon [imminency of the rapture]. So be it. Please return, Lord Jesus!

Rev. 22:21 The grace of the Lord Jesus Christ be with the saints.

Introductory Remarks

The book of Revelation concerns the closing up of God's controversy with the universe. It includes Satan, and the fallen angels, as well as rebellious man. It includes all that is in heaven and on earth. It links Genesis and Revelation together with an indissoluble tie, and shows how all that was lost in the former will be regained in the latter, and by what judgments that controversy will be closed. (E.W. Bullinger) Many verses suggest practical applications of prophetic truths to a Christian's life, (J. Walvoord) even if the book was written primarily to Israel. If certain simple rules are followed in reading and studying it, the book of Revelation becomes clear, logical and easily understood. It is not a dark book. It is a revelation. Observe the rule of literal interpretation. The greatest curse of the Christian Church is the evil of spiritualizing the Bible. Interpret literally, except where the context or grammatical structure clearly indicates that the reference is a symbol or sign. (M.R. DeHaan)

The basic underlying structure of Revelation is that of chronology interrupted by commentary. There are numerous commentary sections in the book, some brief, some embracing several chapters. This constant fluctuation can be very confusing. The language of the book is Greek, but its thought and idioms are Hebrew and it is saturated with OT language. There are some 550 references to OT passages in the book. Revelation is closely

related to the book of Daniel, to which it forms a sequel. Also many interesting comparisons and contrasts can be made between Genesis and Revelation. (H. Ironside)

The book of Revelation was written to be understood. There are many contrasts and parallels within it. For instance:

Genesis is the commencement of heaven and earth (1:1)

Revelation is the consummation of heaven and earth (21:1)

Genesis announces the entrance of sin and the curse (3:1-9)

Revelation announces the end of sin and the curse (21:27, 22:3)

Genesis proclaims the dawn of Satan and his activities (3:1-7)

Revelation proclaims the doom of Satan and his activities (20:10)

In Genesis, the tree of life is relinquished (2:9, 3:24)

In Revelation, the tree of life is regained (22:2)

In Genesis, death makes its entrance (2:17, 5:5)

In Revelation, death makes its exit (21:4)

In Genesis, sorrow begins (3:16)

In Revelation, sorrow is banished (21:4)

Everything from the 4th chapter to the end of the book is future, and will follow the removal of the Church from the earth at the coming of Christ in the air, according to 1 Thessalonians 4:16-17. (L. Strauss) Whatever judgments fall, they do not fall on the saints, the Body of Christ. (W.R. Newell)

The author of Revelation calls himself John, a servant of God, a brother of his readers, and a prophet, but nowhere does he call himself an apostle. In answer to this objection it only needs to be noted that the authority with which he writes reveals an implicit assumption of apostolicity and in no way would be materially strengthened by insisting on a title. Many scholars, including Swete, concludes that the evidence creates a strong presumption of affinity between the Fourth Gospel and the Apocalypse. The wisest course of action is to accept as a reasonable hypothesis that the Apocalypse was written by John the apostle, son of Zebedee and disciple of Jesus. (R. Mounce)

The Advent of Jesus Christ is the great event to which all other events lead up to. It is the central subject of the whole book. Everything said and done has its own special relation to that Advent in which all the judgments culminate. Many readers treat this book like a puzzle-picture, where we have to find a face or a man or some other object. No matter what part of the Bible may be read, the one object seems to be to "find the Church." The Church is supposed to be its one pervading subject. This arises out of our own natural selfishness. We belong to the Church, and therefore all "we" read "we" take to ourselves, not hesitating to

rob others of what belongs to them. On this system of interpretation the Bible is useless for the purposes of Divine revelation. It is made a derision to its enemies, a ground for attack of infidels, while it becomes a stumbling-block to its friends. And yet it is on this same principle that the Apocalypse is usually treated. Everywhere the Church is thrust in. But the Church is NOT the subject of the Apocalypse. The Apocalypse bears, from one end of it to the other, the character of a Hebrew prophesy. Only those who have the most intimate acquaintance with the OT can properly understand the Apocalypse. All who know anything of OT history cannot fail to detect the almost constant reference to it. All the imagery, the temple, the tabernacle, the ark of the covenant, the altar, the incense, the heads of the 24 courses of priests, all this belongs peculiarly to Israel. It is the fulfillment of the covenants with Israel which is the great subject of the Apocalypse. (E.W. Bullinger)

Outline of Revelation according to R.B. Thieme, Jr.:

| | |
|----------------|--|
| Rev. 1: | Jesus Christ is the key to history and prophesy |
| Rev. 2,3: | Historical trends of the Church on earth (dead spot) |
| Rev. 4,5: | The Church in heaven or when prophesy begins |
| Rev. 6-18: | The tribulation or Jacob's (the nation Israel's) Trouble |
| Rev. 19: | The 2 nd Advent of Jesus Christ |
| Rev. 20: | The Millennium and the last judgment |
| Rev. 21:1-8 | The eternal state |
| Rev. 21:9-22:5 | Eternal Jerusalem |
| Rev. 22:6-21 | Termination of the canon of Scripture |

The ages of the Revelation are highlighted by Ed Hindson as follows:

| | |
|----------------|--------------------|
| Chapters 1-3 | Church Age |
| Chapters 4-19 | Tribulation Period |
| Chapter 20 | Kingdom Age |
| Chapters 21-22 | Eternal State |

It is true that Erasmus supplied the deficiencies (real or supposed) of his single copy by Greek of his own composition, taking the Latin Vulgate version as his guide, and that the words and phrases which originated in this way, unsupported by any known Greek manuscript, cling to the King James Version at the present day. The writer (John) uses many solecisms, or deviations from the ordinary rules of Greek grammar. He gives ample proof that he was acquainted with the rules and even the subtleties of Greek grammar, yet he departs from those rules and neglects those subtleties with such apparent carelessness that he has been accused of the grossest ignorance of the Greek language. But to students acquainted with Hebrew, the style of the Apocalyptic Greek presents very little difficulty, and its so-called roughness occasion little surprise. (T. Randall)

We must conclude that John writes Aramaic Greek to approximate Hebrew idiom even to the point of breaking Greek grammatical rules. (S. Kistemaker) John has utilized the three genres of apocalyptic, prophesy, and epistle in composing the book. It is a prophesy cast in

an apocalyptic mold and written down in a letter form (D. Carson) in order to motivate the audience to change their behavior in the light of the transcendent reality of the book's message. (G. Beale) Three functions of apocalypses are: (1) to legitimate a transcendent authorization of a message that cannot be legitimated by appeals to rational or mundane sources, (2) to enable the readers/hearers to relive the seer's experience, especially the experience of deciphering the symbolic communication, through imagery and literary conventions that thinly conceal the real message, and (3) to encourage modifications in thinking and behavior based on the transcendent viewpoint. (Aune)

This book is not a series of revelations about Jesus Christ; but the book which gives us the particulars about the events which are connected with His revelation of appearing. The whole book is concerned with the Jew, the Gentile, and the Earth, but not with the Church of God, or with Christendom, or with the latter only so far as the present corruption of Christianity shall merge in the great apostasy, and form part of it, after the Church, the Body of Christ, shall have been removed. (E.W. Bullinger) We may assume that its original readers understood its central message without undue difficulty. However, with the passing of that generation and the apparent failure of the book's eschatological promises to find fulfillment, confusion began to set in. (R. Mounce)

Many passages emphasize God's transcendence and sovereignty over all events throughout history. He acts in and rules over all history, including, and especially, the present: God was not only present and sovereign at the beginning of world history, and he will not only be sovereign and present at the end of history, but He is sovereign and present at all points between the beginning and the end. He is the ultimate interpreter of history because he is the transcendent, sovereign, and omnipresent One Who planned and guides history. (G. Beale) The cycles of seven apparently formed the nucleus of the book, as the author conceived it, the seals representing the certainty, the trumpets the promulgation, and the bowls the actual execution of the doom. As they stand, they are closely welded together. (W.R. Nicoll)

Apocalyptic scripture is characterized by a rigid determinism in which everything moves forward as divinely preordained according to a definite time schedule and toward a predetermined end. Although there will be an outbreak of Satanic activity in the last days, history remains under the sovereign control of God. Redemption has already been won by the Lamb. For the apocalyptists the present age is evil and without meaning ... There is progress in the book, but it is a progress that moves the reader to a fuller experience of the divine plan for final victory rather than a progress that ticks off the minutes on an eschatological clock. Each new vision intensifies the realization of coming judgment. Like a mounting storm at sea each new crest of the wave moves history closer to its final destiny. (R. Mounce)

The Church of God is NOT the subject of the OT, either in history, type, or prophesy. Passages may be found there and used to illustrate what is subsequently revealed. But this can be done only by way of application, and not by way of teaching or of interpretation. [I believe the first four chapters contain exceptions to this rule: LWB]. The Church has no more to do with Christ under the title of "The Son of Man" than the Syro-Phoenician woman

had anything to do with Him as “the Son of David.” The Church of God waits for the Savior, not as the coming One to the earth. It is as “going ones” we wait for Him, looking to be caught up to meet Him in the air. The Church is heavenly in its calling, its standing, its hope, its destiny. But here, in the Revelation, everything relates to the execution of judgment on the earth, and upon man. The book of Revelation is linked to the OT and to the Gospels, and NOT to the Church. Their cumulative testimony is that Christ is revealed in this book, not in the character in which He is presented to the Church of God, but in that character in which He is revealed in the OT in relation to Israel and the earth, which is again taken up in the Apocolypse. (E.W. Bullinger)

The prophetic utterance of the book should be taken in its ordinary meaning unless the immediate context or the total revelation of the book indicates that terms are being used in a symbolic sense, as they frequently are in apocalyptic writings. Instead of assuming that the interpretation should be nonliteral unless there is proof to the contrary, the opposite approach has been taken, namely, that terms should be understood in their ordinary meaning unless contrary evidence is adduced. Hence stars are stars, earthquakes are earthquakes, etc., unless it is clear that something else is intended. The result is a more literal interpretation of prophesy and revelation in general and a clearer picture of end-time events than is frequently held by expositors. The futuristic school has gained a hold upon a large segment of interpreters of prophesy in conservative evangelicalism largely because the other methods have led to such confusion of interpretation and have tended to make Revelation a hopeless exegetical problem. The primary intent of the book is to prepare the way for the 2nd coming of Christ. The book, therefore, has a special relevance for the generation which will be living on earth at that time. Because that event is undated, it constitutes a challenge to each succeeding generation of believers. The fact that the Apocalypse is saturated with OT references in itself tends to tie the book to the rest of Scripture and makes it a fitting climactic volume, a terminal for major lines of Scripture revelation. (J. Walvoord)

Some of the various schools of interpretation of this book are: (1) Preterist: those who see Revelation as having already been fulfilled in the early history of the church; (2) Historical or Continuous-Historical: those who believe the book has been in the process of being fulfilled throughout the whole Christian era; (3) Idealist: those who see in Revelation a pictorial unfolding of great principles in constant conflict ... and who spiritualize and allegorize the text; (4) Futurist or Plain Interpretation: those who see the book from Chapter 4 on as yet to be fulfilled. (C. Ryrie) The early church was unanimous in its belief that Revelation was speaking about future events. Only later did Christian authors begin to propose other ways of interpreting it. (E. Hindson) Roman Catholic scholars have been fond of the preterist view to escape the Protestant interpretation of the second beast in chapter 13 as papal Rome. (A.T. Robertson)

John was writing as fast as he could to record the visions he was seeing. In some cases, there just weren't first-century words to describe what he saw (e.g., flying objects). (E. Hindson) But it was not written to mystify, but rather to explain the truth of God more clearly. For this reason one should approach it with the expectation of learning, and not with the expectation of being confused. (M. Tenney) The Church's absence from Chapter 4 through Chapter 18 is

best explained by the fact that she has already been raptured to heaven to participate in the marriage supper of the Lamb (19:7-9). Here she receives her rewards, crowns, and robes of righteousness prior to her procession back to earth with the Savior. (E. Hindson)

If we examine the structure of this book more closely, we shall find that the scenes in heaven and those on earth are correlative, i.e., the scene in Heaven is preliminary to, and explanatory of, the events which follow on Earth. When God has described a scene as taking place in Heaven, and caused Heavenly voices to give the key to what is to follow in another scene which immediately takes place on Earth, and this is done seven consecutive times, is it not strange that writers on the Apocalypse should overlook this exceedingly simple arrangement, and proceed to elaborate some complicated analysis of their own? (E.W. Bullinger)

Chapter 1

LWB Rev. 1:1 The revelation of Jesus Christ [pertaining to His battlefield royalty], which God [the Father] gave to Him, for the purpose of making known to His bondslaves [primarily Jews] things which must [by divine fiat] shortly take place in chronological sequence [historical trends]. Furthermore, He [Jesus Christ] communicated this message by sending it through His angels to His bondslave, John,

KW Rev. 1:1 A revelation possessed by Jesus Christ, which God [the Father] gave to Him for the purpose of making known to His bondslaves things which in the nature of the case necessarily must come to pass in their entirety shortly. And he made them known, having sent them through the agency of His messenger to His bondslave, John,

KJV Rev. 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

TRANSLATION HIGHLIGHTS

This book is called the unveiling or final revelation of Jesus Christ. Revelation is in the singular because it refers to the unveiling of a Person (Jesus) not the actual events surrounding His Person. The word “revelation” itself means this is not a dark, secretive book. It’s purpose is to convey an easily understandable message primarily to the Jews as bondslaves, and secondarily to Church Age believers. The word “bondslaves” more appropriately refers to Jews, as opposed to the Church more appropriately referred to as “sons.”

I agree with those scholars who adhere to the “interpretative” rule that this book was written primarily to Jewish unbelievers. However, for purposes of “application,” you will see that I “slip” now and then and include the Church Age believer in some verses. Until Church Age believers are raptured from the earth,

they continue to function under the same divine protocol that Jewish believers (also members of the Church) live under. If I was teaching Proverbs, for instance, which was written before the Church was even formed, I would still (by way of application) apply those words of wisdom to believers today. If the difference between interpretation and application still sounds fuzzy to you, please accept my apology for not delineating the contrasts and comparisons adequately.

God the Father gave (Constative Aorist tense) this unveiling to His Son so He could then reveal the purpose (Culminative Aorist tense) of future events surrounding the ultimate victory of Jesus Christ over satanic powers, persons, and events. History is unfolding exactly as God planned. Nothing stands in His way. The conflict of two power spheres, divine and satanic, will culminate in Christ's ultimate victory over Satan. He will rule and reign (His royal patent) after defeating His enemies (battlefield royalty) in heaven and on earth.

This is no question that the events surrounding Christ's return will occur (Futuristic Present tense) just as planned and as measured by God's timing; they will take place in short order (Culminative Aorist tense) without delay. The events surrounding Christ's return will also happen in a precise chronological sequence, with historical trends pointing the way to His eventual return. Believers who faithfully study the Word, and particularly this book, will be able to see the imminent signs of His return.

After the Father gave this revelation to His Son, Jesus then communicated that same message (Constative Aorist tense) to His bondsman, John, by sending it (Dramatic Aorist tense) through the intermediate agency of His angels. This opening verse, therefore, is in fact the outline of a high-level chain of command: from the Father, to the Son, to angels, to John, and eventually to us.

RELEVANT OPINIONS

John is the writer, Jesus Christ is the Author of the book. What is revealed is not secrets about the future, but a Person. And the Revealer is not man, but God; not John, but the Divine Son, commissioned by the Father. "Angel" here probably has its common meaning of a spiritual messenger from the unseen world. Thus we have four gradations: the primary Agent, the Father; the secondary Agent, Jesus Christ; the instrument, His angel; the recipient, John. (A. Plummer)

While it is true that this book reveals Christ, the genitive of Jesus Christ means that it is a revelation given by Christ. The words translated "shortly" mean that when the time of vengeance comes there will be no delay in its execution. The time of the fulfillment may seem distant but when it does come the events will transpire with rapidity. (C. Ryrie) Not "all Christians," but to Israel, to whom the word "servant" peculiarly belongs. Indeed, in one place an important argument is

built on the emphatic distinction between servants and sons (Gal. 4:7), where you are no more a servant, but a son. (E.W. Bullinger)

The Church Age is the dispensation of historical trends. There is no prophesy being fulfilled today in the Church Age. The next prophetic event is the rapture, which could occur at any moment or thousands of years from now. But we do live in a time unlike others, because there are no prophesies left to be fulfilled before the rapture. We are in the “dead spot.” The Church Age is a dead spot between two great prophetic periods in time, the 1st and 2nd advents of Christ. The 1st prophetic period already happened, so it is studied as history. Your attitude toward Bible doctrine is the center of the Church Age, not prophesy. We are our own priests in this dispensation only. (R.B. Thieme, Jr.)

John writes that the events that constitute the revelation must “soon take place.” That almost 2,000 years of church history have passed and the end has not yet come poses a problem for some. One solution is to understand “soon” in the sense of suddenly, or without delay once the appointed time arrives. Another approach is to interpret it in terms of the certainty of the events in question. (R. Mounce)

The revelation was made by Jesus Christ to His servant John, and then the record of it was penned by John for the information of other servants of God. The things previously hidden were shown to John in visions, and were then described by John in writing, so that his fellow-servants might see them in his book. Of the original Greek text of the Apocalypse there are about 120 manuscripts known to scholars. The Greek text which is represented by the King James Version was probably based upon no more than 4 manuscripts. The primary authority for the Greek text of newer versions is the 4th century uncial Aleph, the famous Sinaitic manuscript discovered by Tischendorf in 1844, brought to Europe in 1859, and first published at Petersburg in 1862. (T. Randall)

The book of Revelation was not written for morbid curiosity, but to show how the church impacts history in our age up to the tribulation. It delineates our role of responsibility in this age along with prophesy after the rapture has already occurred. There is no such thing as the “rapture generation.” There will be Jews scattered when the Lord returns, because He is going to gather them Himself, so people in the land of Israel today means nothing. There have been people (Jews) in the land many times in the Church Age, proving the concept of historical trends again. (R.B. Thieme, Jr.)

At the very outset we are thus warned that we are no longer on, but quite off, the ground of the Pauline Epistles, which are addressed to “sons,” and not to “servants.” The word “doulos” means bond servant. Now, without denying that the members of the Body of Christ are in a certain sense the servants of Christ, yet it is also perfectly clear that this is not their title as to their standing in Christ before God. It is distinctly declared to each of them, “Thou art no more a servant,

but a son.” (Gal. 4:7) This is the one great point which is insisted on with reference to their new position in Christ. God’s people Israel are constantly spoken of as His servants. The Apocalypse, being written concerning Israel, the Israelites are, as appropriately, always spoken of as “servants.” (E.W. Bullinger)

Do not be misled by prophetic scholars. Ezekiel 38 and 39 occur during the tribulation and not before. And the churches in Chapters 2 and 3 are not prophesy, they are historical trends. There are no chronological sequences in these chapters. Contrary to Scofield’s notes, they all manifest themselves today. The revelation of Jesus Christ shows the strategic victory of Jesus Christ through victory in the battle of the dynaspheres and the tactical victory of the 2nd Advent. (R.B. Thieme, Jr.)

Rev. 1:1 The revelation (Subj. Nom.; apocalypse: unveiling) of Jesus Christ (Obj. Gen.; pertaining to His royal patent and battlefield royalty), which (Acc. Appos.) God (Subj. Nom.; the Father) gave (δίδωμι, AAIS, Constative) to Him (Dat. Adv.; Jesus Christ), for the purpose of making known (δείκνυμι, AAInf., Culminative, Purpose) to His (Poss. Gen.) bondslaves (Dat. Adv.; primarily addressed to the Jews as slaves) things (Acc. Dir. Obj.; events) which must (δεῖ, PAIS, Futuristic) shortly take place (γίνομαι, AMInf., Culminative, Inf. As Dir. Obj. of Verb, Deponent; occur, happen) in chronological sequence (Loc. Time; without delay: historical trends). Furthermore (continuative), He (Jesus Christ) communicated this message (σημαίνω, AAIS, Constative; made known) by sending (ἀποστέλλω, AAPtc.NMS, Dramatic, Instrumental) it (ellipsis) through His (Poss. Gen.) angels (Abl. Means) to His (Gen. Rel.) bondsman (Dat. Adv.), John (Dat. Appos.),

Greek Text

Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεός δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,

Latin Vulgate

apocalypsis Iesu Christi quam dedit illi Deus palam facere servis suis quae oportet fieri cito et significavit mittens per angelum suum servo suo Iohanni

LWB Rev. 1:2 Who [John] made a written deposition [testimony], with reference to the Word [doctrine] from God [the Father] and the corroboration from Jesus Christ, on everything he [John] saw as an eye witness.

KW Rev. 1:2 Who is now declaring [in writing] the word of God and the testimony given by Jesus Christ, as many things as he saw.

KJV Rev. 1:2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

TRANSLATION HIGHLIGHTS

John made a written testimony (Epistolary Aorist tense) on the Word from God the Father and the verbal testimony from Jesus Christ. The doctrinal teachings in this book originated with the Father and were testified (corroborated) verbally by His Son Jesus Christ. Paul wrote down everything he saw (Dramatic Aorist tense) as an eye witness.

RELEVANT OPINIONS

There is an opinion that has been circulated widely from pulpit and pew that this book is too vague, too obscure, too complex to be understood by any ordinary mind. The devil likes to have people believe this. There are men, even men who have been ordained as supposed interpreters of God's Word, who say that it is not a book to be preached, that it contains too much Oriental symbolism which cannot be understood in our day. Others say that it is a book reserved only for the most profound students and the deepest thinkers. Such an attitude is a contradiction of the very name of the book. Revelation is not a puzzle or an enigma. This book is not called the hiding or the mystery of Jesus Christ, but the revelation of Jesus Christ. The whole of God's Word is a pyramid of truth, and the book of Revelation is the perfect pyramid that crowns it all. (D. Barnhouse)

Rev. 1:2 Who (Nom. Appos.; John) made a written deposition (μαρτυρέω, AAI3S, Epistolary; testimony), with reference to the Word (Acc. Gen. Ref.; doctrine) from God (Abl. Source; the Father) and (connective) the corroboration (Cognate Acc.; verbal testimony) from Jesus Christ (Abl. Source), on everything (Acc. Dir. Obj.; as much as) he saw as an eye witness (εἶδον, AAI3S, Dramatic).

Greek Text

ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ ὅσα εἶδεν.

Latin Vulgate

qui testimonium perhibuit verbo Dei et testimonium Iesu
Christi quaecumque vidit

LWB Rev. 1:3 Happy is he [pastor or teacher] who teaches and they [congregation] who repeatedly listen to the doctrines of this prophesy and who make it a practice to guard the things [teachings] which have been written in it [the book of Revelation], for the appointed time [for both the application of its teachings and the fulfillment of its prophetic events] is near.

KW Rev. 1:3 Spiritually prosperous is he who reads in the worship assembly of the local church and spiritually prosperous are those who hear the words of this prophesy and observe the things which in it have been written and are on record, for the strategic, epochal season is imminent.

KJV Rev. 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

TRANSLATION HIGHLIGHTS

There is a special blessing, that of inner happiness, for those who teach and those who listen to the words of the book of Revelation. Those pastors and teachers who hang-in-there, using their exegetical skills and teaching without being affected by lack of interest (Durative Present tense), will be spiritually happy. Those members of the local or remote congregation of listeners will be happy if they keep on listening (Iterative Present) to the doctrines in the book of Revelation and if they make it a habit to preserve (Iterative Present tense) these teachings in their soul.

A pastor or teacher who merely skims over the book of Revelation without giving it the proper amount of attention in his studies will not benefit much from it and the blessing of inner happiness will not be forthcoming. The Durative Present also means he must persevere in his studying and teaching even if nobody appears to be interested in what he has to say. The members of the local and remote (non-face-to-face) congregation who want the blessing of inner happiness must make an effort to listen to their pastor on a continual basis. The Iterative Present tense means “an occasional, when you feel up to it kind of listening,” will not reap the blessing of inner happiness either.

The teachings in this book were written (Dramatic Perfect tense) under quite unusual circumstances, with visions and out-of-body experiences by John. There is, therefore, a special blessing to those who not only listen but who preserve its teachings in their souls. In all of recorded human history, the current time (dispensation of the Church Age) is the time for applying the doctrinal truths in this book to our experiential life. Many of the prophetic teachings were only known in seed form in prior dispensations, and therefore only served as a hope of things to come. But in our dispensation, these prophetic events are actually coming to pass and should provide a much greater impetus for understanding (spiritual discernment) and applying the truths to our life.

RELEVANT OPINIONS

There is grace promised to both minister and congregation who live up to the spirit of the Scriptures. “Prophecy” must not be narrowed down to the vulgar meaning of foretelling future events; it is the forthtelling of the mind of God. We have no right to set aside the Revelation as an insoluble puzzle. (A. Plummer) Note the change from the singular to the plural (one reads and several hear) indicating that the book was read publicly. (C. Ryrie)

Revelation is a book of symbols. But the careful student of the Word need not exercise his own ingenuity in order to think out the meanings of the symbols. It is important to recognize the principle that every symbol used in Revelation is explained or alluded to somewhere else in the Bible. Therefore, he who desires God’s mind as to this portion of His Word must study earnestly with prayerful attention to every other part of Scripture. Undoubtedly this is why so great a blessing is in store for those who read and hear the words of this prophesy and keep the things written herein. (H. Ironside)

It is not difficult to see in what the blessedness consists. Such will have a good understanding; for they will know the meaning and plan of the world’s course and destiny. They will have a sure resting-place in the absolute certainty of the final triumph of truth and righteousness. They will have a good hope, looking for the mercy of the Lord Jesus Christ unto eternal life. (C. Clemance)

This blessing seems to be pronounced with a design to encourage us to study this book, and not be weary of looking into it upon account of the obscurity of many things in it. It will repay the labor of the careful and attentive reader. It is not sufficient to our blessedness that we read and hear the Scriptures, but we must keep the things that are written; we must keep them in our memories, in our minds, in our affections, and in practice, and we shall be blessed in the deed. (M. Henry) Satan would like to rob you of the special blessing God has promised to those who will read it. (M.R. DeHaan)

When the Church is caught up to meet the Lord in the air, we shall not take away this book and these Epistles with us, but those who are “left behind” will then learn what the true interpretation is, as we had never done. They will see the fulfillment of what is here prophesied. They, too, will get their blessing. (E.W. Bullinger)

The book of Revelation begins and ends with a blessing pronounced on those who read and keep what is written therein. Surely God did not mean to mock us by promising a blessing on all who keep what they cannot hope to understand! We find it dovetailed exactly into the book of Genesis and thus completes the inspired ring. The Word of God is one absolutely perfect, unbroken, and unbreakable circle. A comparison of Genesis and Revelation will readily show how we have the types in Genesis and the completion of truth in Revelation; in one the beginning, in the other the consummation. (H. Ironside)

Rev. 1:3 **Happy** (Pred. Nom.) **is** (ellipsis) **he** (Subj. Nom.; the pastor or teacher) **who teaches** (ἀναγινώσκω, PAPtc.NMS, Durative, Substantival; exegetical instruction) **and** (connective) **they** (congregation) **who repeatedly listen** (ἀκούω, PAPtc.NMP, Iterative, Substantival, Articular) **to the doctrines** (Acc. Dir. Obj.) **of this** (Acc. Spec.) **prophecy** (Adv. Gen. Ref.; the book of Revelation) **and who make it a practice to guard** (τηρέω, PAPtc.NMP, Iterative, Substantival; preserve) **the things** (Acc. Dir. Obj.; doctrines) **which have been written** (γράφω, Perf.PPtc.ANP, Dramatic, Attributive) **in it** (Loc. Place; the book of Revelation), **for** (causal) **the appointed time** (Subj. Nom.; for both the application of experiential teachings and the fulfillment of prophetic events) **is** (ellipsis) **near** (Adv.; close, at hand).

Greek Text

μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

Latin Vulgate

beatus qui legit et qui audiunt verba prophetiae et servant ea quae in ea scripta sunt tempus enim prope est

LWB Rev. 1:4 John, to the seven assemblies in Asia: Grace to you and prosperity from He Who is [Jesus Christ in hypostatic union at the right hand of the Father] and Who was [Jesus Christ existed in eternity] and Who is to come [at the 2nd advent] and from the seven spirits [from Isaiah 11:2] who are before His [the Father's] throne,

KW Rev. 1:4 John [writing] to the seven assemblies, the ones in Asia. [Sanctifying] grace to you and [tranquilizing] peace, from Him who is and who was and who is coming and from the seven spirits which are before His throne,

KJV Rev. 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

TRANSLATION HIGHLIGHTS

The book of Revelation was written by the apostle John, even though he does not use the title of apostle in his introduction. He is addressing this book to seven assemblies or churches in the Roman proconsular province of Asia in Western Turkey. He sends his traditional greetings of grace and peace, but adds the authorship of that grace and peace,

Jesus Christ, to his greeting. Jesus Christ is represented as the One Who is, referring to His current status in hypostatic union at the right hand of the Father. He is also represented as the One Who was, meaning He existed in eternity past as eternal God (Descriptive Imperfect tense) even though not in a human body. He is also represented as the One Who is to come (Futuristic Present tense) in the future at the 2nd Advent. The Trinitarian formula is also inescapable.

John's greetings of grace and peace also come from the seven spirits who are before the throne of God in heaven. The seven spirits can be found in Isaiah 11:2. They are the spirit of the Lord (the Holy Spirit), the spirit of wisdom, the spirit of understanding (perception), the spirit of counsel, the spirit of might (virtue), the spirit of knowledge, and the spirit of fear (respect) of the Lord. Each of these spiritual phenomena are to be utilized by the believer in his experiential Christian walk.

RELEVANT OPINIONS

The seven spirits of the Lord parallel the seven gates of the divine sphere of power (dynamosphere) willed to us by Jesus Christ. The Spirit of the Lord is the indwelling and filling of the Holy Spirit, the spirit of wisdom is the application of Bible doctrine, the spirit of perception is the intake and metabolization of Bible doctrine in the soul, the spirit of counsel is living the plan or purpose of God according to divine mandates, the spirit of virtue is the priesthood and ambassadorship functions of the believer, the spirit of knowledge is the ability to understand historical trends and to function in objective reality, and the spirit of respect is personal love and fellowship with God. (R.B. Thieme, Jr.)

“Seven” is the number of dispensational fulness and perfection, and as there are seven churches, making the one Church, so there are “the seven Spirits of God,” making up the completeness of the one gracious administration of the Holy Spirit. (A. Seiss)

There is, of course, but one blessed Spirit, yet He is spoken of here as seven-fold, for He is the executive person of the Godhead, and acting in the Revelation in a purely governmental way. In this character his place is “before the throne of God” in heaven, as we read in Rev. 4:5: “seven lamps of fire burning before the throne, which are the seven Spirits of God.” Now if we turn to Isaiah 11, we find that upon our Lord's return as King, upon the throne of David, the Spirit rests upon Him in His governmental offices in exactly a seven-fold way: first, as to His deity; second, of wisdom; third, of understanding; fourth, counsel; fifth, might; sixth, knowledge; seventh, fear. (W.R. Newell)

The seven Spirits represent the Holy Spirit, sevenfold in His operations. The number seven once more symbolizes universality, plenitude, and perfection; that unity amidst variety which marks the work of the Spirit and the sphere of it, the Church. (A. Plummer) It is extremely unlikely, as the name John was by no means uncommon, that any other John than the apostle would have given his name thus briefly and without a word of

explanation. (C. Clemance) NT scholar Bruce Metzger believes John used the expression “seven spirits” in order to symbolize the plenitude and power of the Holy Spirit. (E. Hindson)

Seven is an important symbolical number in Scripture. Three of these groups of seven are trends or postulates: downtrends in history, uptrends in history, and special blessings. They can be summarized as follows: (R.B. Thieme, Jr.)

Seven downtrends (postulates) of history:

- 1) Jesus Christ controls history
- 2) The believer makes a daily decision to reside in God’s sphere of power or satan’s cosmic system
- 3) There are no tragedies in life, only historical disasters
- 4) People are products of their own decisions, not the environment
- 5) The demand for power exceeds the need for power, especially when divine power is pushed aside
- 6) Arrogant people never see their own inconsistencies, only other person’s inconsistencies
- 7) Jealous people never see their own sins, only other person’s sins

Seven uptrends (postulates) of history:

- 1) There are no advantages to the advantages without the advantage (if you aren’t in fellowship with God the blessings you receive aren’t worth much)
- 2) If you reside in God’s sphere of power you will be consistently positive towards Bible doctrine and will have inner happiness
- 3) Without the advantage of living in the sphere of God’s power, there is no other advantage in life
- 4) No nation can have the advantages of blessing without a stronghold of mature believers
- 5) A nation without a stronghold of mature believers loses the advantages and received divine discipline
- 6) No nation can recover its advantages without a stronghold of mature believers
- 7) The loss of a nation’s advantages results in that nation being removed from history by the fifth cycle of discipline (only a remnant remains)

Seven blessings in Revelation:

- 1) Wisdom and discernment (Rev. 1:3)
- 2) Special dying grace for martyrs (Rev. 14:13)
- 3) Keeping one’s wits during the tribulation (Rev. 16:15)
- 4) Blessings for those who attend the wedding feast (Rev. 19:9)
- 5) Blessings for those who are part of the 1st resurrection (Rev. 20:6)
- 6) Blessings for those who keep the contents of this book (Rev. 22:7)

7) Blessings for those who guard His divine mandates (Rev. 22:14)

Rev. 1:4 John (Subj. Nom.), to the seven (Dat. Spec.) assemblies (Dat. Adv.) in Asia (Loc. Place): Grace (Subj. Nom.) to you (Dat. Adv.) and (connective) prosperity (Subj. Nom.) from He (Subj. Nom.; Jesus Christ) Who is (εἰμί, PApTc.NMS, Descriptive, Substantival, Articular; Jesus Christ in hypostatic union, at the right hand of the Father) and (continuative) Who (Nom. Appos.) was (εἰμί, Imperf.AI3S, Descriptive; Jesus Christ existed in eternity past) and (continuative) Who (Nom. Appos.) is to come (ἔρχομαι, PMPTc.NMS, Futuristic, Substantival, Deponent; at the 2nd advent), and (continuative) from the seven (Gen. Spec.) spirits (Abl. Source; from Isaiah 11:2) who (Acc. Gen. Ref.) are (ellipsis) before His (Poss. Gen.) throne (Gen. Place),

Greek Text

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχόμενος καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων τῶν ἐνώπιον τοῦ θρόνου αὐτοῦ

Latin Vulgate

Iohannes septem ecclesiis quae sunt in Asia gratia vobis et pax ab eo qui est et qui erat et qui venturus est et a septem spiritibus qui in conspectu throni eius sunt

LWB Rev. 1:5 Even from Jesus Christ, the faithful witness, the firstborn [primogeniture] from the dead [resurrection] and the ruler over kings of the earth. To Him [Jesus Christ] Who loves us [His bride] and set us free from our sins by means of His blood [representative analogy for His spiritual death on the cross],

KW Rev. 1:5 And from Jesus Christ, the trustworthy, dependable witness, the first-born of the dead, and the ruler of the kings of the earth. To Him who loves us and set us free from our sins by means of His blood,

KJV Rev. 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

TRANSLATION HIGHLIGHTS

John elaborates on the person of Jesus Christ as our faithful and dependable witness, the firstborn (federal head) from the dead. The doctrine of the firstborn is technically known

(from the Latin) as primogeniture. Jesus Christ is also the ruler over the kings of the earth. He is, therefore, the King of kings. This is the Jesus Who has always loved and continues to love (Durative Present tense) His bride, God's elect. He set us free (Culminative Aorist tense) from the penalty of our sins (separation) by means of His blood, i.e. the representative analogy for His spiritual death on the cross.

The Greek word "luo" means to set someone free, to deliver or release from something. His spiritual death on the cross delivered us from our sins. The Greek word "lutro," which is not used in this verse, means washed. Someone who didn't understand that the phrase "His blood" is a representative analogy for His spiritual death on the cross, tampered with the original Greek word in an attempt to prove "His blood" were drops of His literal blood. This pagan understanding of "the blood" was used to change the entire meaning of the passage in order to promulgate the Roman Catholic heresy of literal blood in the ritual of Mass. Instead of using the original Greek word, they substituted it with the Latin word "lavit" meaning washed (where we get our modern word lavatory). Jesus Christ did not bleed to death on the cross; He gave up His spirit by His Own volition.

The King James Version, following the grossly inferior Textus Receptus, contained this Romish error in the Greek. All of the superior manuscripts support "luo" (to set free) as opposed to "lutro" (to wash). "The use of the incorrect word in the Textus Receptus seems to have arisen due to failure to understand the Hebraic use of "en" to denote a price." (B. Metzger) The verse should be understood as His spiritual death on the cross was the price paid to set us free from our sins. The heretical view says we are washed by drops of His literal blood, at best a remote reference to the OT shedding of an animal's blood, and even worse, that the literal drops of blood that ran from His hands and feet is what washed our sins away. One is Christian, the other is pagan.

RELEVANT OPINIONS

Christ was the first Who was born to eternal life after the death which ends this life. (A. Plummer) This, the most important of all works, is effected by Christ, and by Him only. He is here represented as doing it by His Own "blood." Sometimes this work is ascribed to water, to the Word, to Truth, to grace, and to the Spirit. The word is here used as a symbol of His self-sacrificing ministry. This is the work to which Christ gives His life. There is no other being in the universe that can break this chain save Christ. (D. Thomas) He loosed us (some texts read "washed," the difference in Greek being one letter) from our sins in His blood. (C. Ryrie) Christ expressed His love by redeeming His people from their sins through His death ("blood"). People are released from their bondage to the power and penalty of sin by identifying by faith with Jesus' sacrificial death. (G.K. Beale)

Washed us from our sins in His own blood means loosed us from our sins by His atonement, which was accomplished by His death. The salvation which is in Christ Jesus, by or through Him in virtue of His atoning death is sometimes rendered "by thy blood." It must not be rendered "in His blood," which is not only contrary to OT type (where

nothing was ever washed in blood, which would have defiled and made unclean instead of cleansing) but is contrary to the letter as well as the spirit of the Word. It means washed us or loosed us from our sins by, or in virtue of, through the merits of, His atonement. So such expressions are to be avoided, as “washed in the blood of the Lamb,” such as the sentiment contained in the song verse: “There is a fountain filled with blood, drawn from Immanuel’s veins, And sinner’s plunged beneath that flood, Lose all their guilty stains.” All such expressions are contrary to physiology and common sense. We lose nothing of the facts, but gain immensely as to their meaning, when we understand that, by metalepsis, “blood” is put for death, and “death” for the atonement made by it and all its infinite merits. In like manner “the Cross” is put first for the crucifixion as an act, or for Him who was crucified thereon: and then this is put for the resulting merits of His atonement procured thereby. (E.W. Bullinger)

The dispensation of the Hypostatic Union culminated with the resurrection of Christ, the firstfruits of those who are asleep (1 Cor. 15:20,23). The Church Age will end with the Rapture, or resurrection of the royal family, those who are Christ’s, who will be next in line to receive resurrection bodies. (R.B. Thieme, Jr.) In contrast to those who were previously restored to life only to die again, Christ is the Firstborn, the first to receive a resurrection body, which is immortal. As Christ is the firstborn of every creature, indicating that He was before all creation in time, so Christ was first also in resurrection. His resurrection is out of the mass of men who died. His witness and His resurrection are now past. His fulfillment of the role of “ruler of the kings of the earth” is future, to be achieved after His victory over the beast and the false prophet. (J. Walvoord)

The moral restoration of the soul to the knowledge, image, and enjoyment of God is represented in a variety of figures in the Bible, which is a highly figurative book. When the lost state of the soul is represented as a state of condemnation, then its restoration is represented as forgiveness or justification. When its lost state is represented as enmity to God, then its restoration is set forth under the metaphor of reconciliation. When its lost state is represented as a state of death or sleep, then its restoration is set forth as a quickening and awakening. When its lost state is represented as bondage, then its restoration is set forth as an enfranchisement. When its lost state is represented as a state of pollution or uncleanness, then its restoration is represented as a washing or a cleansing. All these figurative expressions represent one thing – the moral restoration of the soul, and this is spoken of in the text as wrought by Christ. To be washed in blood is an expression that sounds incongruous and somewhat offensive, but it does not mean material blood, as the vulgar and the sensuous understand, but the spiritual blood, which is His moral life, His self-sacrificing love. The cleansing influence which is here applied to the blood is elsewhere applied to the “Name of Christ.” The Name, the Word, the Spirit, the Truth, which are represented in such passages as cleansing the soul, must of course be regarded as meaning essentially the same thing as “blood” here, which stands for the moral spirit of Christ, which is the same thing as Christ Himself. He it is Who cleanseth the soul, cleanseth it by His life. (D. Thomas)

Rev. 1:5 Even (ascensive) from Jesus Christ (Abl. Source), the faithful (Descr. Nom.) witness (Nom. Appos.), the firstborn (Nom. Appos.; federal head, primogeniture) from the dead (Abl. Separation; resurrection) and (connective) the ruler (Nom. Appos.) over kings (Gen. App. Obj.) of the earth (Gen. Place). To Him (Dat. Adv.; Jesus Christ) Who loves (ἀγαπάω, PAPtc.DMS, Durative, Substantival, Articular) us (Acc. Spec.; the bride of Christ) and (continuative) set us free (λύω, AAPtc.DMS, Culminative, Substantival) from our (Gen. Poss.) sins (Abl. Separation) by means of His (Poss. Gen.) blood (Abl. Means; representative analogy for His spiritual death on the cross);

Greek Text

καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,

Latin Vulgate

et ab Iesu Christo qui est testis fidelis primogenitus mortuorum et princeps regum terrae qui dilexit nos et lavit nos a peccatis nostris in sanguine suo

LWB Rev. 1:6 **And Who provided to us a royal power [divine sphere of operation] for the purpose of [motivating] our priestly function toward God, even His Father, to Him [Jesus Christ] belongs the glory and the sovereign power from the ages [prior dispensations] to the ages [future dispensations]. Acknowledge it.**

KW Rev. 1:6 And who constituted us a kingdom, priests to His God, to Him is the glory and the power forever and forever. Amen.

KJV Rev. 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

TRANSLATION HIGHLIGHTS

Jesus Christ also prepared and provided us with a royal power (kingdom), a divine sphere of operation. By confessing our sins to God in the privacy of our priesthood, we are filled with the Spirit and are operating in the divine power sphere, i.e., dynasphere. This sphere of power (kingdom) was given to us so we might fulfill our priestly function to God by growing in grace and knowledge. Without this divine enabling, everything we do as humans is in the energy of the flesh and is disqualified as priestly activity.

The testing and provision of this divine (royal) power came from Jesus Christ, so to Him belongs the glory and the supreme power. It is a power given to us to assist us in fulfilling our priestly function which is to know and love Him in close fellowship. It provides the *modus vivendi* for metabolizing Bible doctrine, which is His mind. It provides the spiritual impetus or motivation for us to desire to know Him better through His Word. It is not magician's smoke by which we draw attention to ourselves or use in a non-priestly (entertaining) fashion. Since He made the provision, He gets the glory. His sovereign power which was active in prior dispensations will continue to rule in future dispensations. There is no beginning or end to His rule.

The kingdom of God came with power and began at Pentecost. The indwelling of the Holy Spirit enabled us to become controlled by infinite power, as long as we are filled with the Spirit. All believers become members of the royal family of God at the moment of new birth and are given this indwelling, royal power. It is the duty and privilege for each Church Age believer to reside in this kingdom and function in its royal power. The purpose for this residence and function in royal (kingdom) power is the fulfillment of our priestly and ambassadorial destinies.

RELEVANT OPINIONS

Not limited to a few individuals, the Church Age priesthood is universal. Every member of the royal family is appointed at the moment of salvation to represent himself before God. In Christ, we are a kingdom of royal priests forever. Under the perfect High Priest, the priesthood of the Church Age is far superior to the former, specialized orders. (R.B. Thieme, Jr.) Service which God appoints, whether of the Old or New Testament order, is committed primarily to a divinely fitted priesthood. In the OT order the priesthood was a hierarchy over the nation, and in their service they were under the authority of the high priest. In the NT order every believer is a priest unto God. (L.S. Chafer)

The book of Revelation is a composite of apocalyptic, prophetic and epistolary forms. John does not merely await the eschaton but has a great interest in the current age primarily because the present is the Age of the Spirit (see 1:10-11) and because the book blends apocalyptic form with a prophetic perspective (see 1:3, 19:10, 22:18-19). Revelation speaks to the church of John's own day and to the church of every age. Further, John employs the epistolary form (see 1:4-7), addressing his readers in the customary "I-you" manner. This makes it even more important to recognize the extent to which many of the visions address current situations in John's church and blend the present with the future. (G. Osborne)

The Greek word "basileias" has many meanings, the most common being "kingdom." But what does kingdom mean in this verse and what does it have to do with us? Here are some options from TDNT that lend support to my translation of "royal power" as a divine sphere of operation: In the Greek world, it meant sustained by Zeus ... royal wisdom which is the norm of knowledge ... knowledge of ideas being a royal art and the man who has it the royal man ... a concrete sphere of power ... a purely eschatological

concept ... the religion of an individual ... the dominion of the wise ... royal dignity ... dominion in the rule of a wise man ... in the sphere of the power of God ... a fellowship of those thus like minded ... linked with Christ. True regard for the kingdom of God requires the most serious decision, the most serious weeding out of the few from the many. This decision is no mere matter of enthusiasm. It is not taken in a wave of emotion. It is a matter for cool and sober consideration, as when an architect makes his plans before beginning to build or a king considers his strategy before going to war. Those who are invited by God to His kingdom must reflect whether they can really accept the invitation. (TDNT)

God gives each Church Age believer the new royal status of the resurrected Christ and extends the great power experiment of the hypostatic union into the great power experiment of the Church Age. The position, assets, and opportunities given to the Church Age believer place the royal family of God in contrast to the family, nation, or kingdom of God in other dispensations. Everyone who believes in Christ during the Church Age is a member of the royal family of God, also known as the Body of Christ or the Church Universal. During the Church Age every believer can live in the operational sphere of power, just as during the dispensation of the Hypostatic Union the humanity of Christ resided in the prototype sphere of power. Every member of the royal family can utilize the divine power and the divine problem-solving devices that enabled the humanity of Christ to win His strategic victory over Satan, sin, and death. (R.B. Thieme, Jr.) This divine sphere of operation, or royal power, is this system bequeathed to us by the Lord when we are filled with the Holy Spirit. (LWB)

Other comments on the “kingdom” from Gerhard Kittel, K.G. Kuhn, K.L. Schmidt, and Gerhard Von Rad are: In Hesiod, we find a standard developed doctrine of kingly wisdom. In Plato’s Politicus, the knowledge of ideas is the kingly art, and its possessor the kingly man ... Kingdom (malkuth) is also understood in the sense of royal sovereignty, in relation to the concrete sphere of power. God can pass on the royal power (malku) to whomsoever He will; He gives it to His people and thereby establishes an eternal Kingdom ... Some Hellenistic writers show the meaning to be status, power, or royal realm ... the Kingdom of God comes to us, and does so without our help, without our actions. But then comes the question whether or not we belong to this Kingdom of God ... Man receives, sees, inherits, dwells in it, is glorified in it, and enters into it. (Kittel)

Rev. 1:6 And (continuative) Who provided (ποιέω, ΑΑΙ3S, Dramatic; prepared) to us (Acc. Adv.) a royal power (Acc. Dir. Obj.; filling of the Spirit in the power sphere), for the purpose of our priestly function (Acc. Purpose, Adverbial; motivational virtue) toward God (Dat. Adv.), even (ascensive) His (Gen. Rel.) Father (Dat. Appos.), to Him (Dat. Adv.; Jesus Christ) belongs (ellipsis) the glory (Subj. Nom.) and (connective) the sovereign power (Subj. Nom.) from the ages (Acc. Extent of Time; prior

dispensations) to the ages (Gen. Time; future dispensations). Acknowledge it (affirmative particle: truly indeed).

Greek Text

καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἢ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων]· ἀμήν.

Latin Vulgate

et fecit nostrum regnum sacerdotes Deo et Patri suo ipsi gloria et imperium in saecula saeculorum amen

LWB Rev. 1:7 Suddenly [without warning], He will return [2nd Advent] with the clouds [armies of believers], and every eye [those on planet earth] will see Him [Jesus Christ], including those [unbelieving Israel] who pierced [crucified] Him, and all the tribes of the land [regathered Israel] shall wail with grief concerning Him. Indeed, acknowledge it.

KW Rev. 1:7 Consider this. He comes with the clouds, and every eye shall observe Him with recognition and understanding, also those who were such that they pierced Him. And all the people of the earth shall beat their breasts in anguish because of Him. So is it to be. Amen.

KJV Rev. 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

TRANSLATION HIGHLIGHTS

Jesus Christ will return (Futuristic Present tense) at the 2nd Advent suddenly, without warning. Every person alive on earth at that time will see (Predictive Future tense) Him, including those unbelieving Jews who represent those who crucified (Dramatic Aorist tense) Him. All the tribes in regathered Israel will beat their breasts (Predictive Future tense) with remorse and grief, when they see the Messiah Whom their ancestors crucified. The emphatic and affirmative particles point to the absolute certitude of His second coming and the sober reflection an unbeliever, especially a Jewish unbeliever, should have as that day approaches. He will be accompanied by all previously raptured Church Age believers (clouds).

RELEVANT OPINIONS

There is a very special sense in which the interpretation of these words will be true of Israel – “they which pierced Him ... shall mourn over Him.” There can be only a somewhat strained application to ourselves; certainly not an interpretation of us. How can

the Church of God be brought in here? Did the Church of God pierce Him? Are the members of the Body of Christ members also of the Tribes of the Land? And what have they to wail and beat themselves for, when they are distinctly told that “the day of the Lord” shall not come upon them as a thief (I Thess. 5:4), but that it will come upon others “as travail upon a woman with child, and they shall not escape” (I Thess. 5:3). Those who can bring the Church in here cannot possibly have any true conception of what the Church is. Even this mourning of Israel will be very different from the fear and trembling and destruction which will come upon the Gentiles (Isaiah 2:19, Rev. 6:16). Israel’s mourning will be with that repentance which is so often spoken of as the one necessary condition of national blessing. (E.W. Bullinger)

The question is raised how, in a global situation with the world’s population all over the globe, at any one moment every eye will be able to see Christ’s coming to earth. The answer seems to be found in 19:11-16. The coming of Christ, unlike the Rapture, will not be an instantaneous event but will be a gigantic procession of holy angels and saints from heaven to earth. There is no reason why this should not take 24-hours with its termination on the Mount of Olives. In that period the earth will revolve, and regardless of what direction Christ comes from, people will be able to see His coming from their position on the earth. (J. Walvoord)

The Lord must have come for His saints in order to come with them here. (W.R. Newell) It is essential to distinguish the two distinctive parts into which the Coming divides. There is a class of passages, confined to the NT, which directly refer to the Coming of the Lord FOR his saints, as John 14:3, Phil. 3:20, 1 Thess. 4:15-17, and 1 Cor. 15:23. But there is another set of texts, common to both testaments, which as distinctly teach the Coming WITH the saints, as Jude 14, Zech. 14:5, Col. 3:4 and Rev. 19:11-14. Christ is nowhere said to come with the clouds to gather His own. On the contrary, they go up in the clouds. Christ is not only said to come IN the clouds, but WITH them and ON them. (W. Scott)

Jesus Christ will not permit the anti-Semitism raging at His second coming to contaminate His millennial kingdom. With devastating judgment He destroys the last satanic attack on the Jews. When the glory of Messiah breaks through the darkness, all eyes will be riveted on the blazing light in the clouds in this verse. Too late, then, to hide from the recompense! Too late to play the sycophant and assert, “But some of my best friends were Jews!” God has all the facts; He will judge righteously. (R.B. Thieme, Jr.)

One out of every twenty-five verses in the NT refers to the rapture of the church or to Christ’s coming to reign over the world. Though it is not always possible to distinguish references to Christ’s coming for the church from references to His coming to establish His earthly kingdom, there are many passages which clearly present a premillennial coming at the close of the great tribulation to judge the world and to bring in the righteous reign of the King. (J. Walvoord)

He is coming. He is actually on the way. The train of events which will bring Him to us has long ago begun to move, and only as we recognize this do we understand the meaning of the dispensation under which we live. Of old, whether men knew it or not, every event was made subservient to the first appearing; and now every event is being so guided and controlled as to prepare the way for the second. Not a moment is being lost. For the righteous, the day will mean manifestation, vindication, and glorification. For the wicked, it will mean manifestation, condemnation, and shame. (C. Clemance)

Rev. 1:7 Suddenly (particle; without warning), He will return (ἔρχομαι, PMI3S, Futuristic, Deponent; 2nd advent) with the clouds (Gen. Accompaniment; great armies or groups of people), and (continuative) every (Nom. Spec.) eye (Subj. Nom.; those who are alive on planet earth at that time) will see (ὁράω, FMI3S, Predictive) Him (Acc. Dir. Obj.; Jesus Christ), including (adjunctive; also) those (Subj. Nom.; unbelieving Israel) who pierced (ἐκκεντέω, AAI3P, Dramatic; crucified) Him (Acc. Dir. Obj.), and (continuative) all (Nom. Measure) the tribes (Subj. Nom.) of the land (Gen. Place; regathered Israel) shall wail with grief (κόπτω, FMI3P, Predictive; beat their breasts, mourn) concerning Him (Acc. Gen. Ref.). Indeed (emphatic particle), acknowledge it (affirmative particle; truly indeed).

Greek Text

Ἴδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

Latin Vulgate

ecce venit cum nubibus et videbit eum omnis oculus et qui eum pupugerunt et plangent se super eum omnes tribus terrae etiam amen

LWB Rev. 1:8 I am [at this moment] the Alpha [pre-incarnate Christ] and the Omega [Christ in hypostatic union], proclaims the Lord God [Jesus Christ controls history], Who is [the omega glory of His hypostatic union], Who was [the alpha glory of His deity], and Who will return [at the 2nd advent], the Omnipotent One [absolute sovereignty].

KW Rev. 1:8 As for Myself, I am the Alpha and the Omega, says the Lord God, the One Who is and Who was and Who is coming, the Omnipotent One.

KJV Rev. 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

TRANSLATION HIGHLIGHTS

At this very moment, Jesus Christ is (Descriptive Present tense) the Alpha and the Omega. Alpha refers to the pre-incarnate Christ, while Omega refers to Christ in hypostatic union. The use of the beginning and ending letters of the Greek alphabet point to His eternal Sonship and His deity. The phrase “Lord God” emphasizes that Jesus Christ controls history; He is not only deity, but He is deity that is in charge. This statement is proclaimed (Static Present tense) by Jesus Himself. Alpha and Omega point to His continued existence in eternity past and eternity future. The next phrase, in fact, encompasses His transcendent existence as deity before, during, and after time itself.

Jesus Christ currently exists (Static Present tense) in the omega glory of His hypostatic union. He will always be perfect God and perfect man in hypostatic union. In eternity past, He was (Descriptive Imperfect tense) the eternal Son. The Imperfect tense points to His not yet having come to earth to take upon Himself the form of a man. He resided in the alpha glory of His deity, but His omega glory had not yet taken place. He will also return (Futuristic Present tense) at the 2nd advent, where the combination of His alpha and omega glory will be revealed to everyone. He will return this time not as a Lamb, but as a Lion; He will return not in humiliation, but in victory. He will return as the all-powerful, sovereign Ruler (pantokrator) of creation.

RELEVANT OPINIONS

To attribute these to the Father robs the words of their special appropriateness in this context, where they form a prelude to the Revelation of Jesus Christ as God and as the Almighty Ruler of the kings of the earth. (A. Plummer) All space is enclosed in His infinite presence. All time is included in His endless age. All events are encompassed by His changeless, boundless Being. All created beings are supported in the holdings of His power. All history, from the beginning of creation to the consummation of all things, is encircled by His Spirit. (C. Clemance)

Go back through all the million ages and through all the million millenniums, and you reach no point in which He did not exist. He occupied the boundlessness of immensity alone. No one thought or felt or moved but He. It was with Him to determine as to whether there should be any other existence besides His Own. (D. Thomas)

Rev 1:8 I am (ἐγώ, PA1S, Descriptive; at this moment) the Alpha (Nom. Descr.; pre-incarnate Christ) and (connective) the Omega (Nom. Descr.; Christ in hypostatic union), proclaims (λέγω, PAI3S, Static) the Lord God (Subj. Nom.; Jesus Christ controls history), Who (Nom. Appos.) is (εἰμί, PAptc.NMS, Static, Substantival; the omega glory of His hypostatic union), Who (Nom. Appos.) was (εἰμί, Imperf.AI3S, Descriptive; always existed: eternal Sonship, the alpha glory of His deity), and (connective) Who (Nom. Appos.) will

return (ἔρχομαι, PMPTc.NMS, Futuristic, Substantival, Deponent; the combination of His alpha and omega glory will be revealed at the 2nd advent), **the Omnipotent One** (Nom. Appos.; the all-powerful, sovereign ruler).

Greek Text

Ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

Latin Vulgate

ego sum A et W principium et finis dicit Dominus Deus qui est et qui erat et qui venturus est Omnipotens

LWB Rev. 1:9 I, John, your fellow believer and partner in pressure [trials & tribulations] and royal power [filling of the Spirit] and persistence [faith rest] in Jesus, came to be [banished there by Domitian] on the island called Patmos because of the Word of God and the testimony concerning Jesus.

KW Rev. 1:9 As for Myself, I, John, your brother and fellow participant in the tribulation and kingdom and patience which are in Jesus, came to be in the island called Patmos because of the Word of God and the testimony concerning Jesus [to which I bore witness].

KJV Rev. 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

TRANSLATION HIGHLIGHTS

John tells the primary recipients of this letter that he is their fellow believer, a joint participant with them in trials and tribulations. In spite of those pressures, however, he also shares their ability to function in power through the filling of the Holy Spirit. Believers who persist in their daily function in the sphere of God's power are likewise joint participants with John.

John was banished to the island of Patmos (Dramatic Aorist tense) by Domitian because he preached the Gospel of Jesus Christ and taught the Word of God to the general population. Since he wouldn't cease and desist in this public speaking for Christ, he was banished by the Roman emperor to a place where nobody would hear him.

RELEVANT OPINIONS

As a companion John shares the suffering his readers have to endure in three areas: tribulation, kingdom, and patient endurance. (S. Kistemaker) Patmos is located some

forty miles to the southwest of Miletus, which served as a harbor for Ephesus. It is a rocky, volcanic isle where the Roman government in the 1st and 2nd centuries banished exiles. (ibid)

Tribulation refers to persecution for Christ's sake, illustrated by John's own banishment. Kingdom refers to the assurance of being now within the kingdom of Christ, under His sovereignty, fighting the good fight under His leadership, which gives hope and courage and patience. The kingdom of God is a present energy [royal power], and it is a peculiarity of John to treat the eternal life as already present. Patience, which links the life of tribulation with the sovereignty of Christ here upon earth, likewise links it with the consummation of Christ's kingdom in heaven. Through faith and patience the subjects of that kingdom inherit the promises. (M. Vincent)

Rev. 1:9 **I** (Subj. Nom.), **John** (Nom. Appos.), **your** (Gen. Rel.) **fellow believer** (Nom. Appos.) **and** (connective) **partner** (Nom. Appos.; joint participant) **in pressure** (Loc. Sph.; trials & tribulation) **and** (connective) **royal power** (Loc. Sph.; filling of the Spirit in the sphere of power) **and** (connective) **persistence** (Loc. Sph.; faith rest) **in Jesus** (Loc. Sph.), **came to be** (γίνομαι, AMI1S, Dramatic, Deponent; banished there by Domitian) **on the island** (Loc. Place) **called** (καλέω, PPPtc.DFS, Descriptive, Attributive) **Patmos** (Dat. Ref.) **because of the Word** (Causal Acc.) **of God** (Abl. Source) **and** (connective) **the testimony** (Causal Acc.) **concerning Jesus** (Adv. Gen. Ref.).

Greek Text

Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.

Latin Vulgate

ego Iohannes frater vester et particeps in tribulatione et regno et patientia in Iesu fui in insula quae appellatur Patmos propter verbum Dei et testimonium Iesu

LWB Rev. 1:10 **I became in the [filling of the] Spirit on the Lord's day [of judging and ruling], and I heard a loud voice [which interrupted his private worship service] like a trumpet from behind me [announcing the debut of historical trends],**

KW Rev. 1:10 I entered into a different experience in the sphere of the Spirit [His absolute control] on the Lord's Day, and heard behind me a voice, a great one, like a trumpet,

KJV Rev. 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

TRANSLATION HIGHLIGHTS

John tells us he was filled with the Spirit on the Lord's Day, a day of judgment and ruling in a future dispensation following the Church Age. John was interrupted (Dramatic Aorist tense) by a loud voice from behind him. This voice was not a whisper, but was loud like a trumpet. The voice was, in effect, an alert to John, signalling the announcement of the debut of historical trends. John is about to be shown many things which will happen in the future.

RELEVANT OPINIONS

Unless this be a reference to Sunday, there is no place in the NT where this expression is used for that day since the usual designation is "first day of the week." It could then refer to that imperial day in the future when Christ will take the reins of earthly government which was what John saw in his vision. (C. Ryrie)

The expression "on the Lord's day" has been taken by some to refer to the 1st day of the week, by others to the day of the Lord. The word "Lord" in this passage is actually an adjective, used in the sense of "lordian." Though today the expression is used commonly of the 1st day of the week, it is nowhere so used in the Bible. It is rather a reference to the day of the Lord of the OT, an extended period of time in which God deals in judgment and sovereign rule over the earth. On the basis of the evidence, the interpretation is therefore preferred that John was projected forward to the future day of the Lord. (J. Walvoord)

The present dispensation is (apart from God's purpose in the election of grace) called "Man's Day" (1 Cor. 4:3), because it is during this present period that man is judging. But, the next dispensation is called the "Lord's Day," because that will be the time when He will judge. Man's day of judging will be closed and the Lord's Day of judging will begin. Hence "the day of the Lord" is the day of the Lord's judging and ruling, and the first occurrence of the expression gives us its essential meaning, and the object and aim of that judgment. It will be the day when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isaiah 2:11,12,17). Whatever may be the dealings of God with men, and whatever may be His judgments, this is the end and aim and object of them all: the abasement of man and the exaltation of the Lord. The whole of that dispensation is called "the Day of the Lord." It is the day which has to do with "times and seasons," with Israel and the Gentiles, but which has nothing to do with the Church of God. (E.W. Bullinger)

The expression "day of the Lord" occurs here only in the N.T. and beyond all reasonable doubt it means on Sunday. (A. Plummer) The voice was clear, loud, strong, as a trumpet.

It was a voice to which he could not close his ears if he wished to. Its clarion notes rang into him. (D. Thomas) John's being in the Spirit seems to indicate a trancelike state of spiritual ecstasy. "Was" is literally "became," indicating that this was something unusual. (C. Ryrie)

In the mid 1800's, Dr. Seiss wrote that the phrase "in the Spirit on the Lord's day," meant that John was carried forward through the centuries until he saw the vision of the great and terrible day of the Lord. It was as though John were lifted out of this world and stationed like a spectator amid the events and circumstances of the ages that lay before him. (J. Macarthur)

Rev. 1:10 I became (γίνομαι, AMI1S, Dramatic, Deponent) in the Spirit (Loc. Sph.; filling of the Spirit) on the Lord's (Poss. Gen.; of judging and ruling) day (Loc. Time), and (continuative) I heard (ἀκούω, AAI1S, Dramatic) a loud (Acc. Measure) voice (Acc. Dir. Obj.; which interrupted his private worship service) like a trumpet (Gen. Comparison) from behind me (Gen. Place; announcing the debut of historical trends),

Greek Text

ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος

Latin Vulgate

fui in spiritu in dominica die et audivi post me vocem magnam tamquam tubae

LWB Rev. 1:11 Which said: "Write on a scroll what you see and send it [the Revelation manuscript] to seven churches [the think-tank of Ionia]: to Ephesus [centre of heathen idolatry] and to Smyrna [wealthy commerce centre] and to Pergamos [centre of learning, refinement, science] and to Thyatira [famous dyers guild] and to Sardis [home of wealth and politics] and to Philadelphia [many churches] and to Laodicea [gold fever town].

KW Rev. 1:11 Saying, That which you see, write at once in a book and send it directly to the seven [local] assemblies: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

KJV Rev. 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

TRANSLATION HIGHLIGHTS

The loud voice commanded (Imperative mood) John to write (Epistolary Aorist tense) what he was about to see (Dramatic Aorist tense) on a scroll or book and then send (Constatative Aorist tense) the resulting Revelation manuscript to seven particular churches. These seven churches represented the regional think-tank at that time, located in Ionia. The original copy went to Ephesus where John had previously lived as pastor-teacher, and the other six copies went to churches under his wing, but not in the city where he had been living. This is the concept of a non-resident pastor being head over a non-resident congregation. Geographical location is irrelevant. It is not necessary for your pastor to live in your vicinity if there are means for him to communicate the Word of God to you.

A lot of scholars take these literal seven churches during John's day and equate them to the Church throughout history. I am not convinced this symbolism is intended, but since it is held by so many reputable theologians, I present the possibility that it is true in various places. If you see an "application" benefit in this outline of church history based on these seven churches, by all means follow their interpretive logic.

RELEVANT OPINIONS

Over and over again, twelve times in all, John reminds us that he writes this book by Divine command. (A. Plummer) He writes to seven known churches in known cities with recognizable first-century conditions. (Fee & Stuart)

Remember the following order and then see how the names of the churches fit in: Ephesus was the church of the 1st century, Smyrna was the persecuted church of the 2nd and 3rd centuries, Pergamos was the church from about 312 A.D. to 500 A.D., Thyatira was the church of the Dark Ages, to the 16th century, Sardis was the church of the Renaissance and the Reformation, Philadelphia was the church of the Revival of the 19th century, and Laodicea is the end-time church of apostasy. (M.R. DeHaan)

We know that all churches differ. There are churches whose ministers have departed from the faith; there are churches with ministers who compromise the faith. In others there are those who have an insatiable love for the Word of God and a faithfulness to duty. There are churches with a deep and meaningful interest in foreign missions. Others are wholly occupied with social activism. In some there is evidence of great carnality; gossip and division have done irreparable harm to the cause of Christ. There are churches noted for the power of God in prayer, for their outreach to the world around them, for consistent witness through their members. There are churches famous for their choirs, architecture, their liturgy. There are churches famous for the depth of results achieved in the ministry of the Word of God. Indeed, churches are different. So we see that the seven churches named in the book of Revelation are in one way representative of all the churches in the world. There is no condition of faithfulness, unfaithfulness, belief, or apostasy that is not exemplified in the brief compass of the seven messages to the

churches of Asia. In other words, every church in the world corresponds to one of these seven churches. (J. Macarthur)

Some commentators try to force the seven churches as applying to Christendom, holding that instead of seven assemblies we have seven stages of church history. Some go so far as to give the very years which mark off these periods. Those who feel this to be a very difficult task, and lack the knowledge of history which is absolutely essential to this system of interpretation, wonder why God gave to Jesus Christ to show unto His servants what must come to pass hereafter, and yet expected them to become deep students of history in order to understand what He has revealed! No wonder that most Bible readers, after struggling for a time with this fantastic idea, give it all up in despair; abandoning the reading of the book, and losing the “blessing” which is pronounced upon its readers. If these churches are future assemblies of Jewish believers on earth, after the Church has been caught up to meet the Lord, then all is clear, consistent, and easy to be understood. The real difficulty is created by attempting to read the Church into the book where it has no place. (E.W. Bullinger)

There are at least three different ways of studying the seven letters to the churches of Asia. We can see in them admonitions to seven literal churches in Asia Minor that existed in John’s day. We can see in them practical injunctions to churches in all ages of the church era, the seven churches addressed typifying conditions which constantly reappear in various local gatherings of God’s people. We can take the seven churches as being prophetic and symbolizing the entire history of the church on earth. (H. Ironside)

Rev. 1:11 **which said** (λέγω, PAPtc.GFS, Dramatic, Attributive): “**Write** (γράφω, AAImp.2S, Epistolary, Command) **on a scroll** (Acc. Gen. Ref.; in a book) **what** (Acc. Dir. Obj.) **you see** (βλέπω, PAI2S, Dramatic) **and** (continuative) **send** (πέμπω, AAImp.2S, Constative, Command; distribute) **it** (Dat. Ind. Obj.; the Revelation manuscript) **to seven** (Dat. Measure) **churches** (Dat. Adv.; the think-tank of Ionia): **to Ephesus** (Dat. Adv.) **and** (connective) **to Smyrna** (Dat. Adv.) **and** (connective) **to Pergamos** (Dat. Adv.) **and** (connective) **to Thyatira** (Dat. Adv.) **and** (connective) **to Sardis** (Dat. Adv.) **and** (connective) **to Philadelphia** (Dat. Adv.) **and** (connective) **to Laodicea** (Dat. Adv.).

Greek Text

λεγούσης, “Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

Latin Vulgate

dicentis quod vides scribe in libro et mitte septem ecclesiis Ephesum et Zmyrnam et Pergamum et Thyatiram et Sardis et Philadelphiam et Laodiciam

LWB Rev. 1:12 And I turned around to see the voice that was speaking with me, and when I had turned around, I saw seven golden lampstands [representing the seven churches].

KW Rev. 1:12 And I turned around for the purpose of seeing the voice, of what sort it was, that was engaging me in conversation. And having turned around, I saw seven golden lampstands,

KJV Rev. 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

TRANSLATION HIGHLIGHTS

After hearing the voice, John turned around (Constative Aorist tense) to see the voice that was speaking (Descriptive Imperfect tense) with him. He was obviously startled and wanted to face the person who was talking so as to hear him more clearly. When he turned around (Constative Aorist tense) he saw either a menorah (Jewish lampstand) or seven separate lampstands which represented the seven churches in Ionia just mentioned.

RELEVANT OPINIONS

We must look, not to the events about which it seems to us to speak, but to Him Who utters it. The book is the Revelation, not of the secrets of history, but of Jesus Christ. (A. Plummer) A single seven-branched lampstand. (R. Green) The churches addressed were then existent. We have not therefore come to the part of the book which deals either with Israel or the earth or the Day of the Lord. (W.R. Newell)

The seven are united in one lampstand, six arms and a central shaft (Zech. 4:2,11). Here the seven are separate. The several churches are mutually independent as to external ceremonies and government, yet one in the unity of the Spirit and the Headship of Christ. (R. Jamieson) In the Tabernacle and in the Temple one of the items of furniture was a seven-branched lampstand, a single stand with three lamps on each side and one lamp in the center forming the central shaft. It would seem from the description here that instead of one lampstand with seven lamps there are seven separate lampstands each made of gold and arranged in a circle. (J. Walvoord)

Rev. 1:12 **And** (continuative) **I turned around** (ἐπιστρέφω, AAI1S, Constative) **to see** (βλέπω, PAInf., Static, Inf. As Dir. Obj. of Verb) **the voice** (Acc. Dir. Obj.) **that** (Acc. Gen. Ref.) **was speaking** (λαλέω, Imperf.AI1S, Descriptive) **with me** (Gen. Assoc.), **and** (continuative) **when I had turned around** (ἐπιστρέφω, AAPTc.NMS, Constative, Temporal), **I saw**

(εἶδον, AAI1S, Constative) seven (Acc. Measure) golden (Acc. Spec.) lampstands (Acc. Dir. Obj.; representing the seven churches).

Greek Text

Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ, καὶ ἐπιστρέψας εἶδον ἐπὶ τὰ λυχνίας χρυσᾶς

Latin Vulgate

et conversus sum ut viderem vocem quae loquebatur mecum
et conversus vidi septem candelabra aurea

LWB Rev. 1:13 And in the middle of the lampstands: the likeness of the Son of Man [the humanity of Christ in hypostatic union], clothed with a long robe and wrapped about His chest a golden sash [representing royalty, aristocracy, and authority].

KW Rev. 1:13 And in the middle of the lampstands one like a son of man [i.e. human], clothed with a garment reaching to the feet, and a gold belt around Him at the breasts.

KJV Rev. 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

TRANSLATION HIGHLIGHTS

In the midst of the lampstands (menorah), John saw the likeness of the Son of Man, Jesus Christ in hypostatic union. He was attired in an absolutely magnificent priestly robe (Descriptive Perfect tense) and a golden sash was perfectly wrapped (Descriptive Perfect tense) about His chest. The golden sash about His chest represents the royalty, aristocracy, and authority of Jesus Christ. Some say this priestly garment reached to the foot.

RELEVANT OPINIONS

The geographical position of these churches was in keeping with the vision of a rough circle with Christ in the middle as seen by John. Christ was standing in His priestly garb, taking note of all that was going on. (H. Ironside)

Rev. 1:13 And (continuative) in the middle (Loc. Place) of the lampstands (Adv. Gen. Ref.): the likeness (Adv. Acc.) of the Son (Adv. Gen. Ref.) of Man (Gen. Spec.; the humanity of Christ in hypostatic union), clothed (ἐνδύω, Perf.MPtc.AMS, Descriptive, Attributive; attired) with a long robe (Compl. Acc.; priestly attire) and (connective) wrapped (περιζώννυμι,

Perf.MPtc.AMS, Descriptive, Attributive) **about His** (Dat. Poss.) **chest** (Prep. Loc.; sign of authority) **a golden** (Acc. Spec.; sign of royalty) **sash** (Acc. Dir. Obj.; sign of aristocracy).

Greek Text

καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.

Latin Vulgate

et in medio septem candelabrorum similem Filio hominis vestitum podere et praecinctum ad mamillas zonam auream

LWB Rev. 1:14 Moreover, His head and hair were white like snow [wisdom of age], white like wool [purity of holiness], and His eyes were like a flame of fire [reference to personal judgment].

KW Rev. 1:14 And His head and His hair were as white wool, white as snow. And His eyes were like a flame of fire.

KJV Rev. 1:14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

TRANSLATION HIGHLIGHTS

The head and hair of Jesus were white like snow, white like wool, a reference both to His sinless perfection and the shock of bearing our sins in His body, i.e., the doctrine of substitution. It also points to the brightness of heavenly glory and the majesty of His head. His eyes were like a flame of fire, a reference to personal judgment.

RELEVANT OPINIONS

His head and His hair were white as white wool, signifying His prerogatives of majesty and glory. His eyes were as a flame of fire, piercing through men, burning up all hypocritical pretence. (C. Clemance) Does the white hair indicate decay? It frequently does so with us. Snowy locks are at once the sign and consequence of declining strength. Not so with Him. Fire at its highest intensity is white. (D. Thomas) Eyes like a flame of fire refers to burning, all-penetrating intelligence. Here is power to read secrets, to bring hidden things to light, to warm and search all hearts at a single glance. (A. Seiss)

Here is the vision that burns through excuses and reveals hidden cancers of sin in the human soul. At the judgment such insight will reveal and burn away all the alibis of straw. (J. Macarthur) The description of the risen Savior is symbolic of His Shekinah glory and deity and follows a sevenfold pattern: (1) Hair: white like white wool, (2) Eyes:

flame of fire, (3) Feet: burnished bronze, (4) Voice: sound of many waters, (5) Right Hand: held seven stars, (6) Mouth: sharp two-edged sword, and (7) Face: shining like the sun. (E. Hindson)

Rev. 1:14 Moreover (continuative), His (Poss. Gen.) head (Subj. Nom.) and (connective) hair (Subj. Nom.) were (ellipsis) white (Desc. Nom.) like snow (Nom. Comparison; brightness of heavenly glory, majesty of His head, wisdom of age), white (Descr. Nom.) like wool (Nom. Comparison; purity of holiness, referring to the shock of His bearing our sins in His body), and (connective) His (Poss. Gen.) eyes (Subj. Nom.) were (ellipsis) like a flame (Nom. Comparison) of fire (Adv. Gen. Ref.; reference to personal judgment).

Greek Text

ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν ὡς χιών καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός

Latin Vulgate

caput autem eius et capilli erant candidi tamquam lana alba tamquam nix et oculi eius velut flamma ignis

LWB Rev. 1:15 **And His feet were like bronze [burnished brass] when it is refined in a furnace [His earthly trials], and His voice was like the sound of many waters [a waterfall representing the majesty of His absolute, divine sovereignty].**

KW Rev. 1:15 And His feet were like burnished brass when it has been refined in a smelter. And His voice was like a sound of many waters.

KJV Rev. 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

TRANSLATION HIGHLIGHTS

John uses a host of comparative metaphors to describe the majesty of Jesus Christ. His feet were like bronze represents economic disaster. This bronze is being “refined (Dramatic Perfect tense) in a furnace” represents national discipline. His “voice was like the sound of many waters” represents His absolute, divine sovereignty.

RELEVANT OPINIONS

His feet like unto burnished brass, symbolizing firmness, might, and splendour. (C. Clemance) When He comes again He shall tread down all abominations and crush those who hate Him. (L. Strauss) “Many waters” refers to the many messengers and prophets.

But there is only one great, eternal Voice. (J. Macarthur) The voice of Christ is said to be like the sound of rushing waters, suggesting the awe-inspiring power of a great waterfall. (R. Mounce)

Rev. 1:15 And (continuative) His (Poss. Gen.) feet (Subj. Nom.; firmness, might) were (ellipsis) like bronze (Nom. Comparison; burnished brass: representing economic disaster) when (temporal) it is refined (πυρόω, Perf.PPtc.GFS, Dramatic, Temporal; representing His earthly trials, and sometimes national discipline) in a furnace (Loc. Place), and (connective) His (Poss. Gen.) voice (Subj. Nom.) was (ellipsis) like the sound (Nom. Comparison) of many (Gen. Measure) waters (Adv. Gen. Ref.; a waterfall representing the majesty of His absolute, divine sovereignty).

Greek Text

καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν,

Latin Vulgate

et pedes eius similes orichalco sicut in camino ardenti
et vox illius tamquam vox aquarum multarum

LWB Rev. 1:16 And He had in His right hand [a sign of honor and delegated authority] seven stars [pastors of the seven churches], and a sharp, two-edged [cuts both ways: it creates & destroys] broadsword [the Word of God bringing judgment] came out of His mouth, and like the sun [representing the reflected glory of the believer], His outward appearance [resurrection body] shines in the sphere of His power.

KW Rev. 1:16 And He has in His right hand seven stars. And out of His mouth there proceeds a sword, double-edged, sharp. And His face was like the sun when it shines in its strength.

KJV Rev. 1:16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

TRANSLATION HIGHLIGHTS

Jesus had in His right hand (Pictorial Present tense) seven stars which represented the authority of the pastors of the seven churches. A sharp, double-edged broadsword, representing serious divine discipline, came out of His mouth. It is important to note that doctrine (represented by the pastors) always precedes judgment (represented by the

broadsword). Believers and unbelievers are always given an opportunity to hear the truth before judgment arrives. His external appearance in His resurrection body was also compared to the sun, which represents the reflected glory of the believer. His appearance shines (Dramatic Present tense) in the sphere of His infinite power.

RELEVANT OPINIONS

In His right hand seven stars, holding those who have the place of responsibility in his Church, in the place of security, honor, and renown. The overseers of the Churches are Christ's special care. (C. Clemance) The word "angel" means messenger and could mean a supernatural being, implying that each church has its guardian angel. Or the word could be used in a non-technical sense as a human messenger (James 2:25, Luke 9:52), the human leader or pastor of the church. (C. Ryrie)

These seven stars represent the chief pastors of the seven Churches. An ideal pastor is a moral star, catching and reflecting the light of the Sun of Righteousness. Faithful teachers are stars that shall shine forever (Dan. 12:3). False teachers are wandering stars (Jude 13). "Out of His mouth went a sharp two-edged sword." This is the Word of Truth, elsewhere called the "sword of the Spirit," quick and powerful. The sword by which Christ fights His moral battles and wins His moral conquests is not the sword of steel, but the sword of Truth. (D. Thomas)

The sword of His mouth symbolizes the power of His spoken word, which cuts both ways: it creates and it destroys. Ultimately, it is His Word that will defeat the forces of the antichrist and slay his armies. (E. Hindson)

Rev. 1:16 And (continuative) He had (ἔχω, PAPtc.NMS, Pictorial, Circumstantial) in His (Poss. Gen.) right (Dat. Spec.) hand (Loc. Place; a sign of approval and delegation of authority) seven (Acc. Measure) stars (Acc. Dir. Obj.; pastors of the seven churches), and (connective) a sharp (Descr. Nom.), two-edged (Descr. Nom.; cuts both ways: creates and destroys) broadsword (Subj. Nom.; the Word of God bringing judgment) came out of (ἐκπορεύομαι, PMPTc.NFS, Pictorial, Circumstantial, Deponent) His (Poss. Gen.) mouth (Abl. Source; doctrine before judgment), and (connective) like the sun (Nom. Comparison; represents the reflected glory of the believer), His (Poss. Gen.) outward appearance (Subj. Nom.; resurrection body) shines (φαίνω, PAI3S, Dramatic) in the sphere of His (Poss. Gen.) power (Loc. Sph.).

Greek Text

καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ
ρόμφαία δίστομος ὅξεια ἐκπορευομένη καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
δυνάμει αὐτοῦ.

Latin Vulgate

et habebat in dextera sua stellas septem et de ore eius
gladius utraque parte acutus exiebat et facies eius
sicut sol lucet in virtute sua

LWB Rev. 1:17 And when I saw Him [the resurrected Christ], I fell at His feet as though dead [fainted]. Then He placed His right hand upon me, saying: “Stop being afraid. I am the first [eternal sonship] and the last [in hypostatic union], “

KW Rev. 1:17 And when I saw Him, I fell at His feet like a dead man. And He laid His right hand upon me, saying, Stop fearing. As for myself, I am the first and the last,

KJV Rev. 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

TRANSLATION HIGHLIGHTS

When John saw (Constative Aorist tense) the resurrected Christ, he fell (Dramatic Aorist tense) at His feet as though dead – an idiom for fainting. Jesus placed (Constative Aorist tense) His hand upon John and told him to stop (Imperative of Prohibition) being afraid. Jesus Christ is the first and the last, representing His eternal sonship and hypostatic union.

RELEVANT OPINIONS

Peter had fallen at Jesus’ feet when he became conscious of the ineffable difference between sinlessness and sinfulness (Luke 5:8). How much more, therefore, would consciousness of the glorified Christ overwhelm John! Long years of contemplation of the incarnate Son would not prevent that. (A. Plummer) First by creation, last by retribution. First because before Me there was no God, last because after Me there shall be no other. First because from men are all things, last because to Me all things return. (R. Jamieson)

The Lord could have merely spoken to John. He did not need to put His hand on him, but He did. How the pressure of that hand in its life-giving energy and strength must have thrilled the apostle. John’s fear was gone. (J. Macarthur)

Rev. 1:17 And (continuative) when (temporal) I saw (εἶδον, AAI1S, Constative) Him (Acc. Dir. Obj.; the resurrected Christ), I fell (πίπτω, AAI1S, Dramatic) at His (Poss. Gen.) feet (Acc. Place) as though (comparative) dead (Descr. Nom.;

he fainted). Then (temporal) He placed (τίθημι, AAI1S, Constative) His (Poss. Gen.) right (Acc. Spec.) hand (ellipsis) upon me (Acc. Place), saying (λέγω, PAptc.NMS, Pictorial, Modal): "Stop (neg. adv.) being afraid (φοβέομαι, PMImp.2S, Pictorial, Prohibition, Deponent; tremendous awe). I (Subj. Nom.) am (εἰμί, PAI1S, Descriptive) the first (Pred. Nom.; eternal sonship) and (connective) the last (Pred. Nom.; in hypostatic union),"

Greek Text

Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός, καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος

Latin Vulgate

et cum vidissem eum cecidi ad pedes eius tamquam mortuus et posuit dexteram suam super me dicens noli timere ego sum primus et novissimus

LWB Rev. 1:18 “And the living One [reference to the 1st advent]. Moreover, I became dead [both spiritually and physically on the cross], but now look, I am alive [resurrected] for ages [future dispensations] and ages [eternity future]. Furthermore, I have the keys to death and Hades [temporary home of the unbelieving dead who are awaiting the day of judgment].“

KW Rev. 1:18 And the living One, and I became dead, and consider this, I am alive forever and forever. And I have the keys of death and of the unseen.

KJV Rev. 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

TRANSLATION HIGHLIGHTS

Jesus Christ is also the living (Attributive participle) One, a reference to His 1st advent. Moreover, He became (Dramatic Aorist tense) death, both spiritually and physically, on the cross. But look at Him now, because He is now alive (Descriptive Present tense) and will remain living for all future dispensations, including eternity (forever and ever). Not only is this great news, but He also possesses (Durative Present tense) and will continue to possess the keys to death and Hades. Hades is the temporary home of the unbelieving dead who are awaiting the day of judgment.

RELEVANT OPINIONS

The word Hades means the realm of departed spirits. Death is the passage thereto. Over both Christ has supreme control. He has the keys. The spacious world unseen is His. (C.

Clemance) Hades is the place that holds the immaterial part of man after death and death is the condition of the material part. (C. Ryrie) According to Jewish literature, power over these keys belongs to God alone. That they are in the possession of Christ is evidence of the high Christology of the Apocalypse. (R. Mounce)

Our Lord also said that He possesses the keys of Hades. Before the death of Jesus Christ, everyone who died went to Hades, where there were two compartments: Sheol, the lower part for the wicked dead, and Paradise, the upper part for the righteous dead of the OT who awaited the finished work of Christ on the cross so that on the basis of that finished work they could be admitted to the presence of God. When our Lord rose from the dead, He emptied the Paradise compartment of Hades and led them into His presence in heaven. Why? He had the keys! The One Who is dead and Who is alive for evermore has robbed death of its sting; He has robbed satan of his power, and He has robbed the grave of its victory. He holds the keys of the prison house of the body on the one hand, and of the soul and spirit on the other hand. He has absolute authority over death and the entire unseen world. The destiny of human souls and bodies is entirely under the jurisdiction of our matchless Lord and Savior, Jesus Christ. (J. Macarthur)

Rev. 1:18 **And** (connective) **the living** (ζῶν, PAPtc.NMS, Descriptive, Attributive, Articular) **One** (Pred. Nom.; first advent). **Moreover** (continuative), **I became** (γίνομαι, AMI1S, Dramatic, Deponent) **dead** (Pred. Nom.; both spiritually and physically on the cross), **but** (contrast) **now** (temporal) **look** (particle), **I am** (εἰμι, PAI1S, Descriptive) **alive** (ζῶν, PAPtc.NMS, Descriptive, Attributive) **for ages** (Acc. Extent of Time; future dispensations) **and** (connective) **ages** (Gen. Time; eternity future). **Furthermore** (continuative), **I have** (ἔχω, PAI1S, Durative; for each one of you) **the keys** (Acc. Dir. Obj.) **to death** (Obj. Gen.) **and** (connective) **Hades** (Obj. Gen.; temporary home of the unbelieving dead)

Greek Text

καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων
καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.

Latin Vulgate

et vivus et fui mortuus et ecce sum vivens in saecula
saeculorum et habeo claves mortis et inferni

LWB Rev. 1:19 "Start writing, therefore, what you have seen [past], both what is [present historical trends during the Church Age] and what is destined to occur [the future tribulation, 2nd advent, millennial reign] after these [historical trends]:

KW Rev. 1:19 Write at once, therefore, the things you saw, and the things which are, and the things which are destined to take place after these aforementioned things.

KJV Rev. 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

TRANSLATION HIGHLIGHTS

Jesus commands (Imperative mood) John to start writing (Ingressive Aorist tense) the things he has seen in the immediate past (Ingressive Aorist tense). These things include the historical trends during the Church Age (Static Present tense) which were already underway, as well as those things which were destined (Futuristic Present tense) to happen in subsequent dispensations, when historical trends draw to a close.

RELEVANT OPINIONS

“What you have seen” is the vision just given. “What is now” relates to the existing state of the churches and the letters about to be given. “What will be hereafter” is the subsequent visions of the book. (Guthrie-Motyer) The Book of Revelation may be divided into three parts based on Jesus’ words here. Chapter 1 (past) is what you have seen, Chapter 2-3 (present) is what is now, and Chapters 4-22 (future) is what will take place later. (R. Zuck)

The entire 1st chapter deals with the glory of Christ in His coming again and thus the things which John has seen in the vision and are called “the things which you have seen.” Chapters 2 and 3 are “the things which are,” the present Church Age, ending in apostasy, war and destruction and the coming of Christ for His Church in the Rapture. The 3rd part, “the things which shall be hereafter,” that is, after this present age, cover the remainder of the book. (M.R. DeHaan)

God acts in and rules over all history, including, and especially, the present: God was not only present and sovereign at the beginning of world history, and He will not only be sovereign and present at the end of history, but He is sovereign and present at all points between the beginning and the end. He is the ultimate interpreter of history because He is the transcendent, sovereign, and omnipresent One Who planned and guides history. (G.K. Beale)

Rev. 1:19 start writing (γράφω, AAImp.2S, Ingressive, Command), therefore (inferential), what (Acc. Dir. Obj.) you have seen (εἶδον, AA12S, Dramatic; past), both (coordinate) what (Acc. Dir. Obj.) is (εἰμί, PAI3P, Static; current historical trends during the Church Age) and (connective) what (Acc. Dir. Obj.) is destined (μέλλω, PAI3S, Futuristic) to occur (γίνομαι, AMInf., Culminative, Inf. As Dir. Obj. of Verb, Deponent; the future tribulation, 2nd advent,

millennial reign) **after these things** (Dat. Ref.; historical trends during the Church Age):

Greek Text

γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα.

Latin Vulgate

scribe ergo quae vidisti et quae sunt et quae oportet fieri post haec

LWB Rev. 1:20 The mystery of the seven stars which you have seen on My right and the seven golden lampstands. The seven stars [which give light] are the doctrinal messengers [pastors] to the seven churches and the seven lampstands are the churches.

KW Rev. 1:20 The mystery of the seven stars which you saw upon my right hand, and the seven golden lampstands. The seven stars are the messengers of the seven assemblies, and the seven lampstands are the seven assemblies.

KJV Rev. 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

TRANSLATION HIGHLIGHTS

The first thing John is going to write about is the mystery of the seven stars which he had just seen (Constative Aorist tense) at Jesus' right hand and the seven golden lampstands. What do these represent, you may ask? The seven stars are the seven doctrinal pastors in each of the churches in Ionia. The seven lampstands are the seven churches themselves. All symbols in the Revelation are explained elsewhere in Scripture, so there is no need for speculation as to what they represent. You will recall that in previous verses I placed these representations in brackets.

RELEVANT OPINIONS

The seven Churches here specified did exist at the time of the Apostle John. They were not very far from each other, nor any of them at any great distance from the extreme western sea-board of Asia Minor. When studying the several letters to each Church, we shall endeavor to take note of what was peculiar to each. (C. Clemance)

Seven cities were located on the great circular road that bound together the most populous, wealthy, and influential part of the province. (R. Mounce) Various views of "aggelos" here exist. The simplest is the etymological meaning of the word as

messengers from the seven churches to Patmos or by John from Patmos to the churches. Another view is that “aggelos” is the pastor of the church. (A.T. Robertson)

Rev. 1:20 The mystery (Subj. Nom.) of the seven (Gen. Measure) stars (Obj. Gen.) which (Acc. Gen. Ref.) you have seen (εἶδον, AAI2S, Constativ) on My (Poss. Gen.) right (Gen. Place) and (connective) the seven (Acc. Measure) golden (Acc. Spec.) lampstands (Acc. Dir. Obj.). The seven (Nom. Measure) stars (Subj. Nom.; which give light) are (εἰμί, PAI3P, Descriptive) the doctrinal messengers (Pred. Nom.; pastors) to the seven (Gen. Measure) churches (Gen. Adv.), and (connective) the seven (Nom. Measure) lampstands (Subj. Nom.) are (εἰμί, PAI3P, Descriptive) the churches (Pred. Nom.).

Greek Text

τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν καὶ αἱ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.

Latin Vulgate

sacramentum septem stellarum quas vidisti in dextera mea et septem candelabra aurea septem stellae angeli sunt septem ecclesiarum et candelabra septem septem ecclesiae sunt

Chapter 2

LWB Rev. 2:1 Start writing to the doctrinal messenger of the church in Ephesus. He [Jesus Christ] Who has empowered the seven stars [doctrinal messengers] on His right hand [positional sphere], the One Who continues to walk [experiential sphere] in the middle of the seven golden lampstands [the seven churches in Ionia], communicates these things.

KW Rev. 2:1 Ato the messenger of the assembly in Ephesus write at once: These things says He who is holding fast the seven stars in His right hand, He who is walking about in the midst of the seven golden lampstands.

KJV Rev. 2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

TRANSLATION HIGHLIGHTS

Jesus Christ commands John to start writing (Ingressive Aorist tense) to the doctrinal messenger of the church in Ephesus. This message is directed specifically to the pastor of the Ephesian church to deliver to his congregation. He Who has empowered (Pictorial Present tense) the seven stars (doctrinal messengers) and Who continually walks (Iterative Present tense) in the midst of the seven churches of Ionia is dictating (Static Present tense) this message. John may be writing it, but the Lord Jesus Christ is the author of the message. It combines both the positional sphere (holds in His hand) and the experiential sphere (walks in the midst), otherwise known as our standing and our state.

RELEVANT OPINIONS

The seven letters refer primarily to the actual conditions of the several churches in John's own day, and then are intended for the instruction, encouragement, and warning of the Church and the Churches throughout all time. (A. Plummer) Each letter has a primary association, having a local and direct bearing upon the church to which it was written. Each letter has a personal application, applying to every individual Christian. Each church individually, and the seven churches combined, set forth prophetic anticipation. I see in them seven ages or stages in the life of the Church on earth, commencing with Pentecost and concluding with the Rapture. (L. Strauss)

The various meanings of "angel" have been assigned to overseer, pastor and minister. We do not accept either to the exclusion of the other. (A. Plummer) The office and function of messenger is a most appropriate name for a Christian pastor. Not alone does he represent the church over which he presides, and is largely responsible for its character and condition; but also he is, or should be, strictly speaking, their messenger, their angel. (S. Conway) These messengers were probably the pastors of these churches or prophets through whom the message was to be delivered to the congregation. (J. Walvoord)

It is obvious that every detail of the messages addressed to these particular churches is not necessarily fulfilled in succeeding periods of church history. What is claimed is that there does seem to be a remarkable progression in the messages. It would seem almost incredible that such a progression should be a pure accident, and the order of the messages to the churches seems to be divinely selected to give prophetically the main movement of church history. (J. Walvoord) The unrestrained, sovereign purpose of God is seen in the ordering of the succession of the ages. That God has a program of the ages is disclosed in many passages. Likewise, there are well-defined periods of time related to the divine purpose. For instance, Christ speaks of the "times of the Gentiles," which are distinguished from Jewish "times and seasons." These letters to the churches may be periods in which Christ has a particular relationship to the ages. (J.D. Pentecost)

It should be noted that our Lord both holds the churches in His hand and walks in the midst of them. It is obvious that these phrases speak of His double attitude toward believers. We have in Him a standing, or a position, and we have in ourselves a state, or a

condition. He holds us in His hand because of what He is, because of the value of His own work, and we are secure. He walks among us because of what we are, because of His desire to bring our lives closer to Himself. (D. Barnhouse)

In Revelation 2 and 3 there is given to us a marvelously accurate outline of the spiritual course of the church age, so much so that some church historians have taken it for the outline of their works. The letter to the church at Ephesus shows the condition of the church at the end of the apostolic age; she had lost her first love and was growing colder in her orthodoxy. The Smyrna church represents the time of the Roman persecutions in the church. The letter to Pergamum reveals the condition in the church when it unites with the state. Some believe that condition goes on to the end, as in the Church of England and the state church of Scandinavia. Thyatira is a church illustrative of the corruption and degeneration that came into the church when Rome held unrivaled sway during the Middle Ages. The letter to Sardis discloses the course of the church during the Reformation period, which was lacking in emphasis on the Holy Spirit and the subjective side of salvation. Philadelphia represents the presence in the professing Church of the true church. Laodicea speaks to us of the low spiritual state of the church in the last days of the present age. (C. Feinberg)

Darkness speaks of the withdrawal of Divine light. Nothing but the darkness of apostasy will be left when the candlestick is removed from the assemblies. All seven assemblies of Revelation 2 and 3 existed at the time John recorded the Revelation, and they all existed and continue to exist while Christ is continuing to build His assembly. We are living in the last days, and the time of apostasy is here. During the Laodicean age, the Lord Jesus is not inside but OUTSIDE the assembly. That is true of many assemblies today that call themselves assemblies of Christ. The day may come when God's elect may find themselves having to depart from assemblies that are not adhering to the truth of God's Word to find a small group with whom they can fellowship together in order to worship the Lord. (W.E. Best)

Jesus introduces Himself with a stock formula that the OT prophets used to introduce prophetic sayings from God: these things say the Lord Almighty. This OT formula occurs 21 times in the Minor Prophets; likewise the "He communicates these things" introduces sayings of the Lord and introduces new literary units in Ezekiel, Jeremiah, and Amos. Consequently, the use of the formula here and to introduce the sayings of Christ in the letters emphasizes that Christ assumes the role of Yahweh. (G.K. Beale) Candlesticks are not only a modern and mean article of furniture, but they were never used in the temple or tabernacle at all, and they suggest anything but the sacred and elevated idea that is here intended. We know that by these golden lamps the Churches are meant. (S. Conway)

Rev. 2:1 Start writing (γράφω, AAImp.2S, Ingressive, Command) to the doctrinal messenger (Dat. Ind. Obj.) of the church (Adv. Gen. Ref.) in Ephesus (Loc. Place). He (Subj. Nom.; Jesus Christ) who has empowered (κρατέω, PAPtc.NMS, Pictorial, Substantial, Articular) the

seven (Acc. Spec.) stars (Acc. Dir. Obj.; doctrinal messengers) on His (Poss. Gen.) right hand (Loc. Place; positional truth), the One (Nom. Appos.) Who continues to walk (περιπατέω, PAptc.NMS, Iterative, Substantival, Articular; experiential truth) in the middle (Loc. Place) of the seven (Gen. Measure) golden (Descr. Gen.) lampstands (Adv. Gen. Ref.), communicates (λέγω, PAI3S, Static) these things (Acc. Dir. Obj.).

Greek Text

Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

Latin Vulgate

angelo Ephesi ecclesiae scribe haec dicit qui tenet septem stellas in dextera sua qui ambulat in medio septem candelabrorum aureorum

LWB Rev. 2:2 I know with absolute certainty your accomplishments [Christian production], both your strenuous effort [hard work] and perseverance [continued residence and function in God’s system of royal power]. Furthermore, you are not able to tolerate evil [satan’s counterfeit system], and you have tested those who call themselves apostles, but are not; indeed, you discovered them to be false [lying].

KW Rev. 2:2 I know with absolute clearness your works and toil and steadfast endurance and fortitude under trials, and that you are not able to endure evil men, and you have put to the test those who say they are apostles and are not, and you found them to be false.

KJV Rev. 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

TRANSLATION HIGHLIGHTS

Jesus Christ knows beyond any shadow of a doubt (Intensive Perfect tense) the extent of Christian production in the Ephesian church. He knows the extent of their diligent effort and their continued residence and function in God’s system of royal power, the love complex. The believers in this church were diligent in confessing their sins, and thereby spending the largest portion of their time in fellowship with God.

He also knows they do not have the ability (Customary Present tense) to endure (Constative Aorist tense) satan’s counterfeit system, cosmos diabolicus. Whenever they “smell” evil persons in their periphery, they subject them to various verbal tests

(Constative Aorist tense) to determine their legitimacy. They have uncovered (Culminative Aorist tense) false apostles on many occasions, i.e., those who claim (Customary Present tense) to be official apostolic representatives, but who were lying.

RELEVANT OPINIONS

Owing to the inaccurate use of a corrupt text, the KJV is here very faulty. (A. Plummer) They knew what they believed and why they believed it and they were loyal to the truth. Having been rooted and grounded in the truth, they tested every traveling preacher that came their way. (L. Strauss) Separation from evil, not fusion of diverse systems, is the divine order. So we see that the prophetic book throws the light of the future on events and movements that are in progress at present in order that we may take warning and be preserved from that which is contrary to the mind of God. (H.A. Ironside)

Not every Christian who fails to rebound (confess sin) and continues in locked-in negative volition is removed immediately from this life. God may keep a believer alive for a long time in the intensive stage of divine discipline. With great finesse God may employ these eternally saved “enemies of the cross” (Phil. 3:18) as agents of momentum testing in the lives of growing believers. Specifically, Christians suffering intensive divine discipline may administer the people test, the thought test, the system test, or the disaster test to spiritually adult believers. Representing many different personalities, attitudes, and styles of living, and taking many different human approaches to life, cosmic Christians who periodically receive intensive discipline serve Satan as cosmic evangelists. Satan uses these negative believers to distract positive believers from the protocol plan of God. Cosmic Christians draw other believers into the pseudostrength and superficial attractions of the cosmic system. (R.B. Thieme, Jr.)

Rev. 2:2 I know with absolute certainty (οἶδα, Perf.A11S, Intensive; absolute clearness of mental vision) your (Poss. Gen.) accomplishments (Acc. Dir. Obj.; Christian production), both (coordinate) your (Poss. Gen.) strenuous effort (Acc. Gen. Ref.; hard work) and (connective) perseverance (Acc. Gen. Ref.; continued residence and function in God’s system of royal power). Furthermore (continuative), you not (neg. adv.) able (δύναμαι, PMI2S, Customary) to tolerate (βαστάζω, AAInf., Constative; endure) evil (Acc. Dir. Obj.; satan’s counterfeit system), and (continuative) you have tested (πειράζω, AAI2S, Constative) those (Acc. Dir. Obj.) who call (λέγω, PAPtc.AMP, Customary, Substantival) themselves (Acc. Dir. Obj.) apostles (Acc. Appos.), but (adversative) are (εἰμί, PAI3P, Descriptive) not (neg. adv.); indeed (emphatic; consequently, as a matter of fact), you discovered (εὕρισκω, AAI2S, Culminative; found) them (Acc. Dir. Obj.) to be (ellipsis) false (Noncompl. Acc.; lying, self-deceived deceivers).

Greek Text

Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου καὶ ὅτι οὐ δύνη
βαστάσαι κακούς, καὶ ἐπίρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσὶν
καὶ εὗρες αὐτοὺς ψευδεῖς,

Latin Vulgate

scio opera tua et laborem et patientiam tuam et quia
non potes sustinere malos et temptasti eos qui se
dicunt apostolos et non sunt et invenisti eos mendaces

LWB Rev. 2:3 Furthermore, you continue to have perseverance [consistent application of faith rest], and you have endured [passed spiritual momentum tests] because of My Name, and have not fainted under pressure [did not grow weary of the spiritual battle and succumb to satan’s system].

KW Rev. 2:3 And you have steadfast endurance and fortitude under trials, and you endured [persecution] because of my Name, and you have not become weary.

KJV Rev. 2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

TRANSLATION HIGHLIGHTS

Jesus Christ also knows that the Ephesian believers continue to exhibit (Iterative pPresent tense) perseverance due to their consistent application of faith rest. With Bible doctrine in their souls and the filling of the Spirit, they endured (Constative Aorist tense) spiritual momentum tests. Many of these trials were placed upon them because they were followers of Him. In spite of persecution, they did not grow weary of (Latin: defect from) the spiritual battle before them (Intensive Perfect tense) and they did not succumb to satanic wiles.

RELEVANT OPINIONS

In Ephesus, “enduring because of His name” often meant facing death. Paul, when he said to the Corinthians, “If, after the manner of men, I have fought with beasts at Ephesus,” was referring to men who acted like wild animals. After the pageantry, drama, races and athletic contests were over, the last event on the program every day at the amphitheater was the marching into the great arena of prisoners consigned to wild, starved beasts. The iron gates were opened, and ravenous lions, wolves, dogs, tigers or other beasts were turned loose upon them. It was a diabolical slaughter, the kill that ended the day. The people cheered wildly as fangs and claws of the beasts ripped and tore apart the bodies of helpless men and women whose blood stained the sands of the stadium. But now, in brooding silence the ruins speak for themselves. There is not a sign of life, except a Moslem here and there, with a few sheep. Ephesus is gone. (J. MacArthur)

Rev. 2:3 **Furthermore** (continuative), **you continue to have** (ἔχω, PAI2S, Iterative) **perseverance** (Acc. Dir. Obj.; consistent application of faith rest), **and** (continuative) **you have endured** (βαστάζω, AAI2S, Constative; passed spiritual momentum tests) **because** (causal) **of My** (Poss. Gen.) **Name** (Causal Acc.; Person), **and** (continutative) **have not** (neg. adv.) **fainted under pressure** (κοπιᾶω, Perf.AI2S, Intensive; grown weary of the spiritual battle and succumbed to satanic wiles).

Greek Text

καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου καὶ οὐ κεκοπίακες.

Latin Vulgate

et patientiam habes et sustinuisti propter nomen meum
et non defecisti

LWB Rev. 2:4 **However, I hold this against you, that you are beginning to abandon [in the early stage of reversionism] your most important [#1 priority] love [the Word of God].**

KW Rev. 2:4 But I have [this] against you. Your love [for me], that earliest love, you abandoned.

KJV Rev. 2:4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

TRANSLATION HIGHLIGHTS

The Ephesians are not perfect, however. The Lord holds (Static Present tense) one important thing against them. They are beginning to abandon (Ingressive Aorist tense) their number one priority in life: the Word of God. They are entering the first stage of reversionism by rejecting their first love, their occupation with Christ in the Word.

RELEVANT OPINIONS

On the backward road we quicken speed in a mournful way. But when we have finished this retrogression, and with a startled shock discover what we have lost, but, by God's exceeding grace, resolve to recover it, this is toil indeed. (S. Conway) Your proud self-sufficiency is a myth that complicates your life, blinding you to the fascinating, gracious Person of God, separating you from your most important love. The details of life will not distract the mature believer from his first priority – his personal love for God through the intake and application of Bible doctrine. (R.B. Thieme, Jr.)

The reason that so many Christians today are dragged into the bog and fog of heinous cults is because so often they do not have beneath them a firm foundation in the Word of God. In other words, what they believe is not solid, it is not founded upon the Rock. The Ephesian Christians believed something and they knew WHY. So our Lord commended them on this point. (J. Macarthur) It is possible, like the Ephesian believers, to become so preoccupied with the Lord's work that we forget our devotional relationship to the Lord. We can lose our first love. (J. Dillow) Christ stated that one's love for God should be greater than his love for his closest relatives, including his father, mother, son, and daughter (Matt. 10:37). Paul added (1 Cor. 7:32-35) that love for God should even be above one's love for his or her mate. (J. Walvoord)

In contrast to their former status of spiritual maturity and occupation with Christ, the Ephesian church had abandoned their love for the Lord and were immersed in reverse-process reversionism. After years of faithful endurance and perseverance they became distracted from the first love, Jesus Christ as both the living Word and the written Word or Bible doctrine. They grieved the Holy Spirit with bitterness and wrath and anger and clamor and slander, along with all malice (Eph. 4:30-31). In rejecting Christ they transferred their love to some other object and became apostate. (R.B. Thieme, Jr.)

Rev. 2:4 However (contrast), I hold (ἔχω, PAI1S, Static) this (ellipsis) against you (Gen. Disadv.), that (subordinate) you are beginning to abandon (ἀφίημι, AAI2S, Ingressive; early stage of reversionism) your (Poss. Gen.) most important (Compl. Acc.; number one priority) love (Acc. Dir. Obj.; the Word of God: occupation with Christ).

Greek Text

ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες.

Latin Vulgate

sed habeo adversus te quod caritatem tuam primam reliquisti

LWB Rev. 2:5 Therefore, keep on remembering from what state [of spiritual momentum] you are falling [through cosmic involvement with sin], and change your mind [confess sin and return to doctrine] and resume executing the most important production [function of Christian virtue]. Otherwise, I will come to you [with discipline] and I will remove your lampstand [local church will dissolve] from its place [of honor], if you do not begin changing your mind.

KW Rev. 2:5 Be remembering, therefore, from where you have fallen, and at once have a change of mind, and the early works perform directly – or else I am coming to you and will remove your lampstand out of its place unless you have a change of mind.

KJV Rev. 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

TRANSLATION HIGHLIGHTS

The Lord warns the Ephesians to keep on remembering (Imperative of Command) the state of spiritual growth and momentum they once possessed and to realize that they are falling into sin through involvement in satan's cosmic system. It is not impossible or uncommon for mature believers to turn their back on the Word of God and step-by-step, often imperceptibly, enter into a lifestyle of sin. Because they learned a substantial amount of doctrine and grew in grace, they are liable to rest on their laurels with a sense of false security. There are satanic traps like this even at the highest levels of the spiritual life.

The Lord warns them (Imperative of Command) to change their mind about their degenerating thought and behavior and confess their backsliding as sin. They are also commanded (Imperative mood) to resume or start for the first time (Ingressive Aorist tense) their performance of functional virtue, their highest priority – the priestly and ambassadorial functions of the Christian life. It sounds like the Ephesians believe they “have arrived” at the peak of spiritual maturity and they are now forgetting how they got there in the first place.

If they don't start the process of changing their mind (Ingressive Aorist tense) and confessing sin, the Lord warns them that He will return (Futuristic Present tense) with divine discipline. He warns them that He will remove (Predictive Future tense) their lampstand, their honored status as a model church, from its place in history. He issues these warnings in conjunction with a 3rd class conditional clause, which means He is leaving the ultimate determination in their hands. Maybe they will confess their sin, return to daily fellowship with Him, and resume the spiritual growth process. Or maybe they will ignore His warning, receiving divine discipline and the loss of their honored status among churches throughout history.

RELEVANT OPINIONS

The present imperative here shows that the remembering is to continue. On the other hand, the repentance is a thing to be done immediately. (A. Plummer) The removal of the lamp as a light bearer in no wise weakens the question of eternal security of all who build on Christ, the Rock of Ages. (W. Scott) The removal of the lampstand is not the loss of salvation of individual Christians. It is the removal of the corporate church as a light and witness. The church as a whole is the lampstand. (J. Dillow)

The recovery of the carnal Christian requires that he repent. Elsewhere (1 John 1:9) this repentance is called confession. The application of repentance to the regenerate is

common in the NT. A regenerate man can get into such a psychological and spiritual state that he is hardened; his perspective cannot be renewed and, as a result, he cannot confess his sin or repent. This is not a renewal to salvation from sin's penalty, hell, but a salvation from sin's power. The renewal is a restoration to the state of mind that feels regret and sorrow for sin. The renewal here is equivalent to sanctification, moral victory, deliverance from sin's power. (J. Dillow)

They had fallen from that fellowship that is both high and deep and that is with the Lord Jesus Christ. John tells us elsewhere that "if we walk in the light, as He is in the light, we have fellowship one with the other" (1 John 1:7). This verse is sometimes applied to fellowship among Christians. This is not the meaning. The fellowship which John speaks is vertical and not horizontal. It is the fellowship of the individual with Christ. Our fellowship with Him is dependant upon the working of His holiness in our lives. If that first love is not glowing in our moment by moment thought toward Him, we are fallen from the highest place of privilege. For fellowship with Christ to be broken means that the believer is fallen all the way from Heaven to earth as to the plane of his living. (D. Barnhouse)

The concept of reversionism in this verse is stated in the command to recover, which begins with remember. To regain their former spiritual status, the Ephesians must recall to mind some specific doctrine, some forgotten principle that will stimulate their thoughts toward renewed occupation with Christ. The fragrance of memory of love for God is revived only through doctrine after confession of sin (1 John 1:9). "Fallen" is used almost exclusively in connection with reversionism. The perfect tense indicates a state of completion which results from a past action; from perpetual carnality they have already regressed through every stage of reversionism. (R.B. Thieme, Jr.)

To repent, an aorist active imperative, is ingressive and commands the Ephesians to begin to make a decision - a mental, not emotional, process of changing the mind. They must start making constant decisions to rebound and to avail themselves of doctrine in order to recover. To do, an ingressive aorist, means to begin to do. The deeds you did at first were the construction of the edification complex (doctrinal structure) in the soul by which they originally reached maturity. Consequently, the critical step toward recovery is the reconstruction of this doctrinal complex in the soul. Reversionists may or may not comply. But if they repent, they will recover and avoid further punishment. (R.B. Thieme, Jr.)

Rev. 2:5 **Therefore** (inferential), **keep on remembering** (μνημονεύω, PAImp.2S, Iterative, Command, continue to be mindful) **from what state** (Interrog. Adv.; spiritual momentum) **you are falling** (πίπτω, Perf.AI2S, Intensive; cosmic involvement with sin), **and** (continuative) **change your mind** (μετανοέω, AAImp.2S, Ingressive, Command; confess sin and return to doctrine) **and** (connective) **resume executing** (ποιέω, AAImp.2S, Ingressive, Command; begin performing, do

at once) the most important (Compl. Acc.) production (Acc. Dir. Obj.; works, functional virtue); otherwise (subord. Conj. & neg. adv.; idiom: "because if you don't," or else), I will come (ἔρχομαι, PMIS, Futuristic, Deponent) to you (Dat. Disadv.; with discipline) and (connective) I will remove (κινέω, FAILS, Predictive) your (Poss. Gen.) lampstand (Acc. Dir. Obj.; local church) from its (Abl. Separation) place (Gen. Place; loss of honored status), if (protasis, 3rd class condition, "maybe you will, maybe you won't") you do not (neg. adv.) begin changing your mind (μετανοέω, AASubj.2S, Ingressive, Potential).

Greek Text

μνημόνευε οὖν πόθεν πέπτωκας καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἕαν μὴ μετανόησῃς.

Latin Vulgate

memor esto itaque unde excideris et age paenitentiam et prima opera fac sin autem venio tibi et movebo candelabrum tuum de loco suo nisi paenitentiam egeris

LWB Rev. 2:6 However, you do have this [in your favor], that you despise the deeds of the [licentious] Nicolaitanes, which [deeds] I [Jesus Christ] also despise.

KW Rev. 2:6 But this you do have. You hate the works of the Nicolaitanes which [works] I also hate.

KJV Rev. 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

TRANSLATION HIGHLIGHTS

The Ephesians weren't without some characteristic that the Lord thought was commendable. One thing He had in common with them was that they despised the licentious deeds of the Nicolaitanes, a local Gnostic sect. Jesus Christ likewise despised the deeds of the Nicolaitanes. The use of the Gnostic Present tense means their deeds were despised without exception. Not for one moment did the Lord nor the Ephesians "cut them some slack" as concerned their sinful works.

Notice the emphasis on their deeds rather than their person. The doctrine of impersonal love means they could rightfully despise (hate) the sinful deeds of this people, but they should still maintain a relaxed mental attitude towards the people themselves. You can despise some of the sinful actions of family and friends, but you don't allow that to turn

you against them entirely. People and their failures are two separate things. If God can have mercy on them for their failures, you can have a gracious attitude towards them in daily life. There is no need to categorize the Lord's "hatred" for sinful deeds as an anthropopathism, because there is nothing about His hatred for sin that could possibly be impugned.

RELEVANT OPINIONS

The doctrine of the Nicolaitanes, and that of Balaam and that of the woman Jezebel, seem to have this much in common – a contention that the freedom of the Christian placed him above the moral law. (A. Plummer) Note that it is the works of the Nicolaitanes, not the men themselves, that Christ hates. He loves the sinner, while he hates the sin. It would have been well with the Church had this always been remembered. (Alford) Some understand the Nicolaitan error to be the exultation of the clergy over the laity, based on the etymology of the word itself which means "laity conqueror." (C. Ryrie)

Error is an evil in whatever character it appears and region it operates. Error in chemistry, surgery, medicine, mechanics, navigation, etc., is often fraught with terrible results. To oppose error, therefore, is a virtue. (D. Thomas) Whatever the deeds of the Nicolaitanes were, Christ said He hated them, and He commended the saints in Ephesus for hating them also. (L. Strauss) An indifference of spirit between truth and error, good and evil, may be called charity and meekness, but it is not pleasing to Christ. (M. Henry)

Rev. 2:6 However (contrast), you do have (ἔχω, PAI2S, Durative) this (Acc. Dir. Obj.; in your favor), that (objective opinion) you despise (μισέω, PAI1S, Gnostic) the deeds (Acc. Dir. Obj.; separation of works from the person) of the Nicolaitanes (Abl. Source; licentious sect of Gnosticism), which (Acc. Gen. Ref.; deeds) I also (Subj. Nom.; Jesus Christ) despise (μισέω, PAI1S, Gnostic).

Greek Text

ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαιτῶν ἃ καὶ γὼ μισῶ.

Latin Vulgate

sed hoc habes quia odisti facta Nicolaitarum quae et ego odi

LWB Rev. 2:7 He who has an ear [teachability], let him hear [with God's grace apparatus for perception] what kind of things [teachings] the Spirit communicates to the churches. To the one who is a winner [the consistently mature believer], I will authorize him to eat [as a reward for being faithful to the Word] from the tree of life [total happiness], which is located in the Paradise [garden party] of God.

KW Rev. 2:7 He who has ears, let him hear at once what the Spirit is saying to the assemblies. To the person who gains the victory, I will give to him [the right] to eat of the tree of the life which is in the paradise of God.

KJV Rev. 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

TRANSLATION HIGHLIGHTS

The phrase “he who has an ear to hear” refers to a believer with genuine humility and teachability. An arrogant believer will not be interested in what the Word of God has to say, so this believer does not have an ear to hear. The Customary Present tense means it should be customary for believers to be teachable when it comes to the Word of God. The teachable Christian should (Imperative of Entreaty) pay close attention to the doctrines the Holy Spirit is about to communicate (Static Present tense) to the churches.

Special privileges are given to the winner believer. Not every Christian is a winner. Winners are continuously living the Christian life according to God’s protocol plan. They are filled with the Spirit as often as possible and love His Word. They are consistently mature believers, overcomers in the spiritual life. To these winner believers only, the Lord will give special permission (Predictive Future tense) to eat (Constative Aorist tense) from the tree of life. This special permission or authorization is a reward to the winner believer for being faithful to the Word of God.

The tree of life represents total happiness. Anybody out there not interested in having total happiness every day of their life? This tree is located (Static Present tense) in the Paradise of God. The term Paradise was originally coined as a description of great Persian garden parties. If this naming convention holds true, and I think it does, the Lord has an unparalleled garden in Paradise. There will be “total happiness parties” in this garden in the future, but only winner believers will be invited. There is no such thing as spiritual equality now and there will be no spiritual equality then. As a reward for being faithful, winner believers will receive their special invitations to these divine garden parties in heaven. Be there, or be square!

RELEVANT OPINIONS

Paradise is an Oriental word, first used by the historian Xenophon, denoting the parks of Persian kings and nobles. It is of Persian origin. The Greek Septuagint translators used it to describe the Garden of Eden. (Vines) Paradise means “pleasure garden,” (J.I. Packer) among the Persians a grand enclosure or preserve, hunting ground or park, shady and well watered, in which wild animals were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters. According to the opinion of many of the church fathers, the paradise in which our first parents dwelt before the fall still exists, neither on

earth or in the heavens, but above and beyond the world. (Thayer) Paradise is a place of blessedness (happiness) above the earth. (BAG)

In these days teachers can deny almost any truth of Scripture, and the professing church never knows the difference. Obviously we have a serious lack of ears that hear. (H.A. Ironside) Seven times, at the end of each of the churches is the solemn burden repeated, "He that has an ear, let him hear what the Spirit says to the churches." These words are in the figure called polyptoton, but this seven-fold repetition, is the figure of amoebaeon, the repetition of the same phrase at the end of successive paragraphs, often used in poetry. (E.W. Bullinger) "He who has an ear to hear" is a parallel to the little success prophetic messengers had because of Israel's idolatrous allegiances, spiritual lethargy, and stiff-necked attitude against changing the ways to which they had grown accustomed. They, like many in these churches, had become spiritually hardened to rational, historical, and homiletical warnings. (G.K. Beale)

The conqueror depicts the Christian as a faithful warrior for Christ, the victorious member of the Church, as such, apart from all consideration of the circumstances. There seems little justification for limiting the term, as some would wish, to the martyrs only, though it is true that the conqueror can finally demonstrate the completeness of his victory only by remaining faithful unto death. (D. Guthrie) This victor-text reminds us that the life of a Christian in this world means battle. The word "conquer" is a military term. It suggests that the Christian life, so far from being a bed of roses, involves a struggle against anyone and anything that saps the Christian life of all that gives it strength and power. (B. Metzger)

Some have said that eating from the tree of life was the equivalent of receiving eternal life, but this is most evidently a false interpretation. Eternal life is the prerequisite for membership in the true Church. Eating of the tree of life is a reward that shall be given to the overcomer in addition to his salvation. His work, built upon the foundation that is Christ Jesus, abides the test of the Lord's appearing, and he receives over and above his entrance into eternal life, a place in the Heavens in the midst of the paradise of God. (D. Barnhouse)

In the Persian it means a park enclosed by a wall. In the Bible it is more exactly God's garden as distinct from secular parks. This involved a notable shift in meaning from the profane sphere to the religious ... and was later combined with the eschatological hope, which will exist in a future time of bliss. Its most important gifts are the fruits of the tree of life, the water and bread of life, the banquet of the time of salvation, and fellowship with God. The belief in resurrection gave assurance that all the righteous, even those who were dead, would have a share in reopened Paradise. Though in the book of Revelation, it is referred to in the "victor" (conqueror, winner) sayings in the seven letters. The gift of enjoyment of the fruit of the tree of life is an established attribute of the Paradise of the last time. The garden of God in the Revelation is the epitome of the glory of the consummation. (TDNT)

To those who are victorious in some specific test, the Lord promises a special prize. Because it is a reward based on works, no thought of salvation can be associated with eating of the tree of life. Indeed, the people who overcome already are believers, persevering under trial. It is inconceivable that a Christian in whom eternal life dwells, must continually eat from a tree to sustain eternal life. Therefore, eating of the tree of life cannot refer to regeneration. To eat of the tree must refer to a special intimacy with the Lord (eating = fellowship) which will be enjoyed in heaven by faithful Christians. Those who do not eat are not non-Christians, but regenerate people who have love their first love. The danger is that they will lose their share in the tree of life as well. (J. Dillow)

Note the plural. Each epistle must be read by all the churches and not merely by the one for which it is primarily intended. (W. Hendrickson) This verse contains symbols of the ultimate glory of redeemed humanity, conveying at the same time profound suggestions of the immanent presence and intense activity of God in all creature life, by which presence and activity all that was lost in Eden shall be restored to heavenly places in Christ, and man, redeemed and filled with the Spirit, shall again have power over the tree of life, which is in the midst of the paradise of God. (M. Terry)

Life is a battle. Enemies abound within and without. Spiritual excellence can only be reached by struggling, strenuous and unremitting. Life is a battle that might be won. Thousands upon thousands have won the battle and shouted Victory! at the close. The winning of the battle is glorious. He will give the victor to eat of the tree of life, which is in the midst of the Paradise of God. (D. Thomas) Revelation is full of overcoming. No less than sixteen times we have the verb “nikao,” meaning to conquer or overcome. (E.W. Bullinger) The overcomer is one who in the energy of faith [application of Bible doctrine] surmounts those special difficulties in which he finds himself. (W. Scott)

Rev. 2:7 **He** (Subj. Nom.) **Who has** (ἔχω, PAPtc.NMS, Customary, Substantival) **an ear** (Acc. Dir. Obj.; teachability), **let him hear** (ἀκούω, AAImp.3S, Constative, Entreaty; grace apparatus for perception) **what kind of things** (Acc. Gen. Ref.; doctrines) **the Spirit** (Subj. Nom.) **communicates** (λέγω, PAI3S, Static) **to the churches** (Dat. Adv.). **To the one** (Dat. Adv.) **who is a winner** (νικάω, PAPtc.DMS, Descriptive, Substantival, Articular; overcomer, consistently mature believer), **I will authorize** (δίδομι, FAI1S, Predictive; give permission) **him** (Dat. Adv.) **to eat** (ἐσθίω, AAInf., Constative, Inf. As Dir. Obj. of Verb; as a reward for being faithful to the Word) **from the tree** (Abl. Source) **of life** (Adv. Gen. Ref.; total happiness), **which** (Subj. Nom.) **is** (εἰμί, PAI3S, Static) **located in the Paradise** (Loc. Sph.; great Persian garden party) **of God** (Poss. Gen.).

Greek Text

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

Latin Vulgate

qui habet aurem audiat quid Spiritus dicat ecclesiis
vincenti dabo ei edere de ligno vitae quod est in
paradiso Dei mei

LWB Rev. 2:8 Now, write to the doctrinal messenger [pastor-teacher] of the church in Smyrna. The First [preincarnate Christ] and the Last [Christ in hypostatic union], Who became a dead person [physically and spiritually] and came back to life [resurrection], communicates these things:

KW Rev. 2:8 And to the messenger of the assembly in Smyrna write at once: These things says the First and the Last, He Who became dead and lived again.

KJV Rev. 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

TRANSLATION HIGHLIGHTS

Now John (through Jesus) turns to the second of seven churches. He commands (Imperative mood) John to write (Epistolary Aorist tense) to the doctrinal messenger of the church in Smyrna. This doctrinal messenger is most likely the pastor or teacher in that local assembly. Who is the source of this communication to the church at Smyrna? Jesus Christ, the First (incarnation) and the Last (hypostatic union), the same Person who became dead physically and spiritually (Ingressive Aorist tense) and then came back to life (Ingressive Aorist tense) at the resurrection.

RELEVANT OPINIONS

The name Yahweh is explicated a few times by variations of a descriptive kind, such as “the Alpha and the Omega,” “Who is and Who was and Who is to come,” “the beginning and the end,” “the first and the last.” For the rest, however the NT follows the Septuagint, which substituted “Adonai” for it, and rendered this by “Kurios,” derived from “Kuros,” power. This name does not have exactly the same connotation as Yahweh, but designates God as the Mighty One, the Lord, the Possessor, the Ruler Who has legal power and authority. It is used not only of God the Father, but also of Christ. (L. Berkof)

Christ again introduces Himself with a description that most suits the situation of this church. He is the divine sovereign over history Who alone possesses the attribute of eternity (the first and the last). His rule over history provides a basis of comfort to the church, which is suffering economic hardship because of Jewish slander. Nevertheless, its members’ faithfulness in the face of such affliction demonstrates their spiritual riches. The imperial cult permeated virtually every aspect of city and often village life in Asia

Minor, so that individuals could aspire to economic prosperity and greater social standing only by participating to some degree in the Roman cult. Citizens of both upper and lower classes were required by local law to sacrifice to the emperor on various special occasions, and sometimes even visitors and foreigners were invited to do so. City officials were so dedicated to the cult that they even distributed money to citizens from public funds to pay for sacrifices to the emperor. It was almost impossible to have a share in a city's public life without also having a part in some aspect of the imperial cult. Those refusing to participate were seen as politically disloyal and unpatriotic and would be arrested and punished according to Roman law (eg. exile, capital punishment). But genuine Christians could never call anyone Lord except Christ. (G.K. Beale)

The Jewish population in Smyrna was sizable, for they are mentioned as a force that was hostile to the local church. They slandered the early Christians, called themselves Jews but really belonged to the synagogue of Satan, and abetted the persecution of Christ's followers. Their opposition to Christianity is on record in connection with the martyrdom of Polycarp, who on February 23, 155, was killed for his refusal to deny the name of Jesus. The procounsul sentenced him to die at the stake. The record indicates that the Jews were foremost in gathering wood for the fire. Even though it was the Sabbath, they deliberately carried burdens of wood and transgressed the law. (S. Kistemaker)

Rev. 2:8 **Now** (transitional), **write** (γράφω, AAImp.2S, Epistolary, Command) **to the doctrinal messenger** (Dat. Ind. Obj.; pastor, teacher) **of the church** (Gen. Rel.) **in Smyrna** (Loc. Place; Homer's birthplace). **The First** (Subj. Nom.; preincarnate Christ) **and** (connective) **the Last** (Subj. Nom.; Christ in hypostatic union), **Who** (Nom. Appos.) **became** (γίνομαι, AMI3S, Ingressive, Deponent) **a dead person** (Nom. Appos.; physically and spiritually) **and** (continutative) **came back to life** (ζάω, AAI3S, Ingressive; resurrection), **communicates** (λέγω, PAI3S, Static) **these things** (Acc. Dir. Obj.):

Greek Text

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·

Latin Vulgate

et angelo Zmyrnae ecclesiae scribe haec dicit primus et novissimus qui fuit mortuus et vivit

LWB Rev. 2:9 **I know about your pressures [momentum tests] and poverty [destitution], yet you continue to be spiritually prosperous, as well as the slander from those who claim themselves to be [true] Jews, but are not, but are instead a congregation [synagogue] of Satan.**

KW Rev. 2:9 I know with absolute clearness your tribulation and poverty. But you are wealthy. And I know with absolute clearness the slander [against believers] that emanates from those who say they are Jews and are not, but are a synagogue of Satan.

KJV Rev. 2:9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

TRANSLATION HIGHLIGHTS

The Lord knows all about (Aoristic Perfect tense) the momentum tests and destitution experienced by believers living in Smyrna. He also knows all about the malicious slander against them, coming from those who falsely allege (Descriptive Present tense) that they are true Jews. These slanderers, however, are not Jews, but are instead a congregation (Jewish synagogue) belonging to Satan. They may be radical Jews like Paul was in his former days, when he persecuted Christians for being heretics. They worshipped God under the umbrella of Judaism, but they were not believers in Jesus Christ.

Some commentators connect this assessment of the conditions in Smyrna to the Roman persecution of Christians. If true, the Smyrna believers were under severe torture and persecution; the good news in the Lord's estimation was that they continued to be (Durative Present tense) spiritually prosperous in spite of it all. It is possible to be economically poor and persecuted, but spiritually rich.

RELEVANT OPINIONS

There are predicted for the last days of this age both a form of godliness which denies the power of salvation that is in Christ, and a system known as "the deep things of Satan" or doctrines of devils, speaking lies in hypocrisy. Satan has his assembly or congregational meeting which is his counterfeit of the visible church, referred to here as the synagogue of Satan. (L.S. Chafer)

Today a corporal church's wealth often determines its stature and importance. But some of the poorest churches are really those having the most ornate, spacious, cathedral-like buildings, with gorgeous stained glass, where there is thrilling music from a huge organ and where a man, highly trained academically, ministers from the pulpit, and a large, well-dressed congregation listens – but where the Gospel is no longer faithfully proclaimed and where the Word of God is no longer faithfully taught. (J. Macarthur)

The early Church speedily became Judaized. There is great appeal in a visible temple, gorgeous ritual, an accredited priesthood ready to assume responsibility for you in divine things. These so-called Jewish teachers were more acceptable to the flesh than faith in the unseen Lord. An earthly religion is more attractive to a carnal heart than a heavenly walk. (W.R. Newell)

There was a large Jewish population in Smyrna, and they poisoned the minds of the populace against the Christians. Some scholars believe that these were possibly Judaizers who desired the Church to compromise with the truth so to avoid persecution. This very attitude demonstrated that they were energized and led by Satan. This was a peril fiercer than the martyrdom that awaited some of them. (J. Macarthur)

Rev. 2:9 I know about (οἶδα, Perf.A1S, Aoristic) your (Poss. Gen.) pressures (Acc. Dir. Obj.; momentum tests) and (connective) poverty (Acc. Dir. Obj.; destitution), yet (contrast) you continue to be (εἰμί, PAI2S, Durative) spiritually prosperous (Pred. Nom.), as well as (adjunctive) the slander (Acc. Dir. Obj.) from those (Abl. Source) who claim (λέγω, PAPtc.GMP, Descriptive, Substantival, Articular) themselves (Acc. Appos.) to be (εἰμί, PAInf., Descriptive, Inf. As Dir. Obj. of Verb) Jews (Pred. Acc.), but (adversative) are (εἰμί, PAI3P, Descriptive) not (neg. adv.), but instead (contrast) are (ellipsis) a congregation (Pred. Nom.) of Satan (Gen. Poss.).

Greek Text

Οἶδά σου τὴν θλιψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

Latin Vulgate

scio tribulationem tuam et paupertatem tuam sed dives es et blasphemaris ab his qui se dicunt Iudaeos esse et non sunt sed sunt synagoga Satanae

LWB Rev. 2:10 Stop being afraid [inability to think under pressure] of what you are destined to suffer [undeservedly]. Note that the devil [by means of his servants in SPQR] is destined to cast some of you [mature believers only] into prison, so that you might be tested to see what you are made of [acceleration in spiritual growth if they pass the test]. Moreover, you will have outside pressures [specialized persecution because of their successful evangelical movement] ten times [dispensed by Rome]. Keep on being faithful until death [martyrdom], then I will give you [at the Judgment Seat of Christ] the victor's crown of life [reward for passing momentum tests to the point of death].

KW Rev. 2:10 Stop being afraid of the things which you are about to be suffering. Consider this. The devil is about to be throwing some of you into prison in order that you may be tested for the purpose of determining what good or evil there may be in you. And you shall have tribulation ten days. Be becoming [increasingly] faithful [through these

repeated testings] to the extent of [suffering a martyr's] death, and I will give you the victor's crown pertaining to the life [eternal life].

KJV Rev. 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

TRANSLATION HIGHLIGHTS

The Lord tells the pastor of the church in Smyrna to stop (Imperative of Prohibition) being afraid of what he is about to suffer. The Customary Present tense points to this fear of unknown pain and suffering to be normal. From what we know historically, the torture unleashed by the Romans upon Christians was horrendous. The Dramatic Present tense points to this suffering being destined by God. There is nothing the pastor can do to avoid it, nor can those mature believers in his assembly escape it either. If they succumb to fear when the time comes, they will fail to utilize the faith rest drill in perhaps the last event of their lives.

Satan was destined (Aoristic Present tense) to use his servants in SPQR (Senatus Populus Que Romanus) to imprison (Latin: incarcerate) some of the troublesome, mature believers in Smyrna. They meant it for evil, but God meant it for good. The ultimate reason they are being imprisoned (Dramatic Present tense) is so they can be tested to see what they are really made of. It is both necessary and customary for the Lord to test growing believers to see if they are able (Potential Subjunctive mood) to apply doctrine in times of intense pressure.

Not only will they be imprisoned, but He promises they will experience (Predictive Future tense) outside pressures (Latin: tribulation) on ten occasions, a specialized category of persecution due to the success of their evangelical movement. In spite of this pressure, He urges them to continue (Iterative Present tense) being faithful to the Word until death. This is not just any death, but the death of a martyr He is referring to. If they are faithful to the end, He will give (Predictive Future tense) them the victor's crown of life at the Judgment Seat of Christ. This crown is given as a reward to those believers who pass spiritual momentum tests. It takes a lot of doctrine in the soul and a lot of successful applications of that doctrine to qualify for this crown.

RELEVANT OPINIONS

Every crown is won only as we bear the cross. Such are the conditions under which we live. We must learn everlasting lessons in three spheres. In physical life, the body is to become agile, healthy, strong, must not be pampered or allowed to lie at home in indolence. In mental life, scholarship is not to be attained by merely wishing for it. In the spiritual life, we must expect to meet opposition when we strive for excellence in the often hard school of weariness and distress. (S. Conway) Individual responsibility is ever and firmly maintained. (W. Scott)

Many able students of God's Word believe these ten days to refer to the ten separate attempts to wipe out Christianity prompted by the edicts of ten different Roman rulers: Nero (A.D. 54), Domitian (A.D. 81), Trajan (A.D. 98), Antoninus (A.D. 117), Severus (A.D. 195), Maximim (A.D. 235), Decius (A.D. 249), Valerian (A.D. 254), Aurelian (A.D. 270), and Diocletian (A.D. 284). (L. Strauss)

To the individual, a reward is offered, a crown of life. Mark well that this is not a promise of life but the crown of life. Life is not a reward for faithfulness. Life is a gift of grace. The crown of life belongs not to all, but only to that select few whom He chooses to suffer with Him, even unto physical death. It would appear, indeed, that one does not have to go all the way to active martyrdom to receive this reward, since He tells us in James 1:12, "Blessed is the man who endures temptation, for when he is tried, he shall receive the crown of life, which the Lord has promised to them who love Him." (D. Barnhouse) Since the crown of life is the reward given for an accomplishment subsequent to initial faith, it is probable that it refers to a higher quality of life in the kingdom. (J. Dillow) A life of holy privilege, enjoyment, and of distinction of awards. (D. Guthrie)

The doctrine of rewards is the necessary counterpart to the doctrine of salvation by grace. Since God does not and cannot reckon the believer's merit or works to the account of his salvation, it is required that the believer's good works shall be divinely acknowledged. The saved one owes nothing to God in payment for salvation which is bestowed as a gift; but he does owe God a life of undivided devotion, and for this life of devotion there is promised a reward in heaven. The Christian's reward is sometimes mentioned as a prize, and sometimes as a crown. Crowns may be classified under five divisions representing five distinct forms of Christian service and suffering, and the child of God is also warned lest he lose his reward. (Chafer, Walvoord)

Here we have not the standing of the church in Christ. That standing does not depend on our faithfulness, but on the faithfulness of Him Who has already given us life in Himself, eternal life. This life rests on no conditions, but upon the unalterable gift of God in Christ. The faithfulness mentioned here refers to the subject of rewards. (E.W. Bullinger) The stephanos, or military hero's crown, and the athlete's victory wreath, furnishes an analogy to the Roman Army's highest decorations with their vast stipends and to the symbol of victory and reward in the athletic games. (R.B. Thieme, Jr.) The white stone or victor's pebble gave the recipient entrance to all public festivals. (D. Guthrie)

The believer's occupation with Christ is crystallized and stabilized in the no-man's land of testing in supergrace, through which the mature believer must advance en route to ultrasupergrace. The Bravo Cross is awarded specifically for using and applying doctrine in the midst of undeserved suffering. Certain qualities of the inner person, such as the desire for truth, love for God, strength of character, remarkable stability, perseverance, motivation, momentum, and happiness, are supported by the basic capacities of soul developed on the way to maturity. Invariably these traits belong to believers whom Scripture identifies as recipients of eternal rewards or crowns. Distribution of these

rewards and crowns depends on the believer's execution of the protocol plan of God in time. The precondition for receiving them dramatizes God's objective for the Church Age believer on earth: Learn Bible doctrine, gain spiritual momentum, grow up, attain maturity! (R.B. Thieme, Jr.)

Rev. 2:10 **Stop** (neg. adv.) **being afraid** (φοβέομαι, PMImp.2S, Customary, Prohibition, Deponent; inability to think under pressure, failure of the faith rest drill) **of what** (Acc. Gen. Ref.) **you are destined** (μέλλω, PAI2S, Dramatic; about) **to suffer** (πάσχω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb; undeserved suffering). **Note that** (particle; behold) **the devil** (Subj. Nom.; by means of his servants in SPQR) **is destined** (μέλλω, PAI3S, Aoristic; about) **to cast** (βάλλω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb; throw) **some** (ellipsis) **of you** (Abl. Separation; troublesome, mature believers) **into prison** (Loc. Place), **so that** (purpose) **you might be tested to see what you are made of** (πειράζω, PAsubj.2P, Customary, Potential; acceleration in spiritual growth if they pass the test). **Moreover** (continuative), **you will have** (ἔχω, FAI2P, Predictive; experience personally) **outside pressures** (Acc. Dir. Obj.; specialized persecution because of their successful evangelical movement) **ten times** (Adv. Gen. Measure; dispensed by Rome). **Keep on being** (γίνομαι, PMImp.2S, Iterative, Command) **faithful** (Pred. Nom.) **until** (prep.; to the point of) **death** (Gen. Extent of Time; martyrdom), **then** (temporal) **I will give** (δίδωμι, FAI1S, Predictive) **you** (Dat. Adv.; at the Judgment Seat of Christ) **the victor's crown** (Acc. Dir. Obj.) **of life** (Adv. Gen. Ref.; for passing momentum tests to the point of death).

Greek Text

μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε καὶ ἔξετε θλίψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

Latin Vulgate

nihil horum timeas quae passurus es ecce missurus est diabolus ex vobis in carcerem ut temptemini et habebitis tribulationem diebus decem esto fidelis usque ad mortem et dabo tibi coronam vitae

LWB Rev. 2:11 He who has an ear [the ability to perceive doctrinal truth], let him start listening to what sort of thing [doctrine] the Spirit is communicating to the assemblies. He who is a winner [over the cosmic system] shall never be found

spiritually short-changed [without doctrinal resources] at the second [physical] death.

KW Rev. 2:11 He who has ears, let him hear at once what the Spirit is saying to the assemblies. He who gains the victory shall positively not be harmed by the second death.

KJV Rev. 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

TRANSLATION HIGHLIGHTS

The phrase “He who has an ear” is an idiom (Static Present tense) for a believer who has the ability to perceive doctrinal truth. This is an all-points bulletin to please (Entreaty) start paying attention (Ingressive Aorist tense) to what the Holy Spirit is communicating to the assemblies. The believer who grows to spiritual maturity (Descriptive Present tense) is a winner, a conqueror, an overcomer. A winner is constantly tested by various elements in satan’s cosmic system, but repeatedly comes out of the test victorious.

The winner believer will never be found wanting in life; he will never be spiritually short-changed or without doctrinal resources at his disposal. Neither will he be found spiritually short-changed (Culminative Aorist tense: without doctrinal resources) at the second death, i.e. his physical death.

RELEVANT OPINIONS

It is needful (and perhaps in this age of feverish heat and restlessness, even more so) to show to believers that it is by BEING as well as by DOING that they can please, serve, and glorify their Lord. There may be much activity, with a very defective inner life. But if the BEING is right, the right DOING is sure to follow. (A. Plummer) The second death is the eternal separation of the soul from God and banishment from His presence forever. (Chafer, Walvoord) What was the prospect? Loss of character, of goods, and of life itself. (W. Scott) Some say the second death is the lake of fire. Others say it is eternal punishment. In any case, it is not annihilation. (A.T. Robertson)

This reward is that the overcomer will not be hurt by the second death. It is very emphatic in Greek, a double negative is used. This expression is used to express categorical and emphatic denials. Even if they take your physical life, they can never touch your eternal destiny. This is an illustration of the use of litotes. When John says we will not be hurt by the second death, he is actually expressing the positive idea of a rich reward in the future world. The certainty of heaven makes the Christian bolder under persecution. The enemies of the church can kill the body but not the spirit. (J. Dillow)

Rev. 2:11 **He** (Subj. Nom.) **who has** (ἔχω, PAPtc.NMS, Static, Substantival) **an ear** (Acc. Dir. Obj.; the ability to perceive doctrinal truth), **let him start listening to** (ἀκούω, AAImp.3S, Ingressive, Entreaty) **what sort of thing**

(Acc. Dir. Obj.; Bible doctrine) the Spirit (Subj. Nom.) is communicating (λέγω, PAI3S, Static) to the assemblies (Dat. Adv.). He (Subj. Nom.) who is a winner (νικάω, PAPtc.NMS, Descriptive, Attributive; conquers, overcomes) shall never (double neg. adv.) be found guilty (ἀδικέω, APSubj.3S, Culminative, Prohibition; unrighteous, in the wrong, short-changed spiritually) at the second (Gen. Spec.) death (Adv. Gen. Time; physical death).

Greek Text

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῆ ἐκ τοῦ θανάτου τοῦ δευτέρου.

Latin Vulgate

qui habet aurem audiat quid Spiritus dicat ecclesiis
qui vicerit non laedetur a morte secunda

LWB Rev. 2:12 Now write to the doctrinal messenger [pastor-teacher] of the assembly in Pergamos: He [Jesus Christ] Who holds the sharp, two-edged broadsword [symbol for divine discipline by military conquest] communicates these things.

KW Rev. 2:12 And to the messenger of the assembly in Pergamos write at once: These things says He who has the sharp, two-edged sword.

KJV Rev. 2:12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

TRANSLATION HIGHLIGHTS

Now we turn our attention to the pastor and congregation at Pergamos. John is commanded (Imperative mood) to write (Epistolary Aorist tense) to this pastor. Jesus Christ holds (Pictorial Present tense) a sharp, two-edged broadsword in this introduction. This sword is a symbol for divine discipline by military conquest. In this setting, He communicates (Static Present tense) the next set of doctrines.

RELEVANT OPINIONS

Two-edged sword: The Word of God is at once the instrument of salvation and the instrument of death. (J. Walvoord) An article is used three times: the sword, the two-edged, the sharp. The intent is to single out each point. (A.T. Robertson)

It is true that throughout the history of the church and every generation similar churches would emerge which could profit by heeding the exhortation given to these seven

churches. Some hold that these churches also, in general, represent the history of the church – the idea that the church in Ephesus represents the apostolic church, the others the progress of the church through the centuries, and the church at Laodicea as the final church at the time of Christ’s coming. There is, however, no scriptural verification for this type of interpretation. (J. Walvoord) However, to interpret such a remarkable progression as pure accident would be incredible. The order of the messages to the churches seems to be divinely selected to give prophetically the main movement of history. (R. Mounce)

It should be noted that Hislop in his famous book, *The Two Babylons*, traces the removal of the Babylonian priesthood to Pergamos. There is, therefore, a distinct connection between the ancient devil worship of Babylon and Pergamos where Satan’s throne was declared at one time to be. (D. Barnhouse)

Rev. 2:12 **Now** (transitional) **write** (γράφω, AAImp.2S, Epistolary, Command) **to the doctrinal messenger** (Dat. Ind. Obj.; pastor, teacher) **of the assembly** (Gen. Rel.) **in Pergamos** (Loc. Place): **He** (Subj. Nom.; Jesus Christ) **who holds** (έχω, PAPtc.NMS, Pictorial, Substantival) **the sharp** (Compl. Acc.), **two-edged** (Acc. Spec.) **broadsword** (Acc. Dir. Obj.; symbol for divine discipline by military conquest) **communicates** (λέγω, PAI3S, Static) **these things** (Acc. Dir. Obj.).

Greek Text

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

Latin Vulgate

et angelo Pergami ecclesiae scribe haec dicit qui habet rompheam utraque parte acutam

LWB Rev. 2:13 **I have always known [by divine omniscience] exactly where you live [in the society of Pergamos], where the throne [seat] of Satan [center of idolatry & demonism] is located; nevertheless, you continue to hold fast to My Name [right under Satan’s nose], that is, you have not refused My doctrine even during the time of Antipas [former pastor of Pergamos], My witness, My faithful one, who was murdered [as a martyr for refusing to denounce Christ] in your presence [in Pergamos] where Satan resides [has his regional HQ in this city].**

KW Rev. 2:13 I know with absolute clearness where you settled down and have your dwelling place: where the throne of Satan is located. Yet you are holding fast my Name and did not deny your faith in Me even in the days of Antipas, my witness, my faithful

one, who was murdered among you, where Satan settled down and has his dwelling place.

KJV Rev. 2:13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

TRANSLATION HIGHLIGHTS

The Lord Jesus has always known by divine omniscience (Intensive Perfect tense) where they live, that is, within the evil society of Pergamos. This same society they lived amongst was where the throne of Satan was located. This was his city, his stronghold, his center of idolatry and demonism. But in spite of this despicable environment, they continued to hold fast to (Durative Present tense) the Lord's Name, right under the nose of Satan and his emissaries. There was a reign of terror against Christians in this town, yet they continued to live there and maintain their faith.

They also refused (Constative Aorist tense) to give up His doctrine, even during the time of their former pastor, Antipas. The Lord calls him his witness, His faithful one. Antipas was murdered (Culminative Aorist tense) because he refused to renounce Christ. He stood up for Christ and His teachings in court and was sentenced to be executed. He was murdered in front of the citizens of Pergamos, which makes their faithful testimony all the more astounding. The Lord emphasizes again that the city in which they are currently living is where Satan has taken up residence (Pictorial Present tense), his headquarters in the region, so to speak.

RELEVANT OPINIONS

Much mystical trifling has been expended over the name Antipas, which no doubt is the actual name of a once well-known sufferer for the truth. Probably of the Pergamene confessors, Antipas was the only one who was called upon to suffer death. (A. Plummer) The phrase "and has not denied My faith" is a metonym of the adjunct, where faith is put for the thing believed, the true doctrine of Christ. (E.W. Bullinger)

The word "martus" should simply be rendered "witness" as opposed to being transliterated as "martyr." The word covers five stages historically. At any given period or stage, one person might use the word one way, and another person use it some other way; or the same person might use the word in more than one way, depending on the context. The five stages have been traced and run something like this: (a) one who gives evidence, in or out of court, (b) one who gives solemn witness or affirmation (eg. of one's faith), (c) one who witnesses to personal faith, even in the threat of death, (d) one who witnesses to personal faith by the acceptance of death, (e) one who dies for a cause, a martyr. Only the final stage would translate the word as martyr, while the other four stages would translate the word as witness. (D.A. Carson)

Rev. 2:13 **I have always known exactly** (οἶδα, Perf.AI1S, Intensive; by divine omniscience) **where** (Adv. Place) **you live** (κατοικέω, PAI2S, Pictorial; settle, inhabit; in the society of Pergamos), **where** (Adv. Place) **the throne** (Subj. Nom.; seat: base of operations) **of Satan** (Poss. Gen.; center of idolatry and demonism) **is located** (ellipsis); **nevertheless** (adversative; in spite of an unwholesome environment), **you continue to hold fast to** (κρατέω, PAI2S, Durative) **My** (Poss. Gen.) **Name** (Acc. Dir. Obj.; right under satan's nose), **that is** (explanatory), **you have not** (neg. adv.) **refused** (ἀρνέομαι, AMI2S, Constativae, Deponent; resisted, renounced) **My** (Poss. Gen.) **doctrine** (Acc. Dir. Obj.) **even** (ascensive) **during the time** (Loc. Time) **of Antipas** (Subj. Nom.; former pastor of Pergamos), **My** (Gen. Rel.) **witness** (Nom. Appos.; stood up for the Name and teaching of Jesus Christ in court), **My** (Gen. Rel.) **faithful one** (Nom. Appos.; pastor), **who** (Nom. Appos.) **was murdered** (ἀποκτείνω, API3S, Culminative; as a martyr for refusing to denounce Christ) **in your** (Poss. Gen.) **presence** (prep.; in their city), **where** (Adv. Place) **Satan** (Subj. Nom.) **resides** (κατοικέω, PAI3S, Pictorial; inhabits, dwells; his HQ was in this major city).

Greek Text

Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

Latin Vulgate

scio ubi habitas ubi sedes est Satanae et tenes nomen meum et non negasti fidem meam et in diebus Antipas testis meus fidelis qui occisus est apud vos ubi Satanas habitat

LWB Rev. 2:14 **However, I have a few things against you, because you have in that place [Pergamos] believers who are embracing the teachings of Balaam [the old time religion of the phallic cult], who kept on advising Balak [King of Moab] to set a trap [enticement] against the citizens of Israel [in order to destroy their spiritual momentum], to eat things offered to idols and to engage in sexual immorality.**

KW Rev. 2:14 **But I have a few things against you, because you have in that place men holding the teaching of Balaam who taught Balac to place an enticement to sin before the sons of Israel, to eat things sacrificed to idols and to commit fornication.**

KJV Rev. 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

TRANSLATION HIGHLIGHTS

The Lord, however, has (Static Present tense) a few issues against the assembly at Pergamos. The first issue He has with them is that in their assembly there are believers who are embracing (Static Present tense) the teachings of Balaam, which was essentially the old time religion of the phallic cult. As you recall, Balaam kept on advising (Iterative Imperfect tense) Balak to set a trap (Constative Aorist tense) for the citizens of Israel. The Imperfect tense points to his partial, but not complete, success in convincing Balak to set this trap.

The purpose of this trap was primarily to destroy the spiritual momentum of the citizens of Israel. There were two main triggers to this trap. The first was to encourage them to eat (Culminative Aorist tense) food offered to idols. The second was to encourage them to engage in sexual immorality (Culminative Aorist tense). Both practices were an integral part of the phallic cult and were obviously antithetical to God's plan for Israel.

RELEVANT OPINIONS

Subversive preachers, who literally tutor men in treason, teach from utter blackout of the soul. They imitate the way of Balaam (2 Peter 2:15), their archetype. Balaam was an OT prophet who persuaded the Moabites that Israel could be vanquished by sending Moabite women to seduce the Israelite men (Deut. 31:16). With the same pompous speech, religious con artists seek to seduce believers into heresy. They employ persuasive language to cover the emptiness of their message. Reversionists are impressed with this rhetoric of deceit. The vacuum opens the soul to demon doctrines that obscure the truth. (R.B. Thieme, Jr.)

Priesthood supplanted the preaching of the Word of God in the Pergamean period. Ceremony took the place of the regenerative power of the Holy Spirit, and the church opened its heart to the love of power and the emolument of the world. No longer a pure assembly of born again souls, the church became a channel through which a sacramental and hypothetical salvation was offered. The organized church was led back into sacerdotalism, the priestcraft and ceremonialism, that had developed in the Judaistic system of the old dispensation. The church soon forgot and lost the Spirit of God. Worship was developed into elaborate, imposing ceremonies, having all the outward splendor that belonged to heathen temples. Biblical simplicity was replaced by complicated church organization, which substituted human creeds for true biblical doctrine. (J. Macarthur)

Fifteen hundred years later certain believers in the church at Pergamum were charged with phallic reversionism for following the doctrine of Balaam. Sexual reversionism was

and still is a problem in the Church Age. (R.B. Thieme, Jr.) Balaam became a prototype of all corrupt teachers who betrayed believers into fatal compromise with worldly ideologies. At Pergamum, where Satan sat enthroned, some within the church had decided that accomodation was the wisest policy. They taught the way of compromise. (R. Mounce)

Rev. 2:14 However (adversative), I have (ἔχω, PAI1S, Static) a few things (Acc. Dir. Obj.) against you (Obj. Gen.), because (causal) you have (ἔχω, PAI2S, Static) in that place (Adv. Place; Pergamos) believers (ellipsis) who are embracing (κρατέω, PAPtc.AMP, Static, Substantival; holding to) the teachings (Acc. Dir. Obj.) of Balaam (Abl. Source; old time religion of the phallic cult), who (Nom. Appos.) kept on advising (διδάσκω, Imperf.AI3S, Iterative) Balak (Dat. Ind. Obj.; King of Moab) to set (βάλλω, AAInf., Constative, Inf. As Dir. Obj. of Verb) a trap (Acc. Dir. Obj.; enticement, stumblingblock) against the citizens (Obj. Gen.; sons) of Israel (Gen. Spec.; in order to destroy their spiritual momentum), to eat (έσθίω, AAInf., Culminative, Purpose) things (ellipsis) offered to idols (Adv. Acc.) and (connective) to engage in sexual immorality (πορνεύω, AAInf., Culminative, Purpose).

Greek Text

ἀλλ' ἔχω κατὰ σοῦ ὀλίγα ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.

Latin Vulgate

sed habeo adversus te pauca quia habes illic tenentes doctrinam Balaam qui docebat Balac mittere scandalum coram filiis Israhel edere et fornicari

LWB Rev. 2:15 In the same manner, you also have believers who adhere to the teaching of the Nicolaitanes [a cult of licentious Gnosticism] as well.

KW Rev. 2:15 Thus, as for you, you also have men who are holding the teaching likewise of the Nicolaitanes.

KJV Rev. 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

TRANSLATION HIGHLIGHTS

There was yet another group of believers in the Pergamos assembly who embraced (Descriptive Present tense) the teaching (Latin: doctrine) of the Nicolaitanes, a cult of licentious Gnosticism. There seemed to be a weakness in the city for immoral behavior.

RELEVANT OPINIONS

Balaam, the false prophet, has his modern representatives in the Church today. Men occupy responsible positions in it, who, Balaam like, cling tenaciously to their emoluments and preferments, while they labor with a zeal worthy of a better cause to overthrow the faith they are paid to defend and uphold. The honesty of these men is on a par with their soul-destroying work. The teachings of Balaam act UPON the souls of men; whereas the doctrines of Nicolaitanism are sown IN the souls of the people. Between the two the corporate body is well nigh ruined. Corporate recovery is hopeless, hence individual responsibility, always of prime importance, is the more earnestly and continuously pressed. (W. Scott)

The true apostolic succession is not by the ordination of men, nor is it by the claims of men; it is by the empowering of God. No man with spiritual common sense would believe for a moment that the hand of bishop, classis, synod, presbytery, conference or any other ordaining body could be a substitute for the supernatural calling and the divine infilling. God has called ministers and not lords. Nicolaitanism may begin with the idea of ministering, but its deeds prove its satanic source, while its supposed rights to its heritage become a vested interest, which God says He hates. (D. Barnhouse)

Rev. 2:15 In the same manner (adv.), you (Subj. Nom.) also (adjunctive) have (έχω, PAI2S, Static) believers (ellipsis) who adhere to (κρατέω, PAPTc.AMP, Descriptive, Substantival) the teaching (Acc. Dir. Obj.) of the Nicolaitanes (Abl. Source; a cult of licentious Gnosticism) as well (adv.).

Greek Text

οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδασχὴν [τῶν] Νικολαϊτῶν ὁμοίως.

Latin Vulgate

ita habes et tu tenentes doctrinam Nicolaitarum

LWB Rev. 2:16 Therefore, change your mind [confess your sins and stop following false teachings]. Otherwise [if you don't], I will come to you shortly [with divine discipline]. In fact, I will wage war [terrorism and other forms of violence against believers toying with Satan's cosmic system] with the broadsword of My mouth [cycles of discipline].

KW Rev. 2:16 Therefore, have a change of mind at once. But if you do not, I am coming to you quickly and will war against them with the sword of my mouth.

KJV Rev. 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

TRANSLATION HIGHLIGHTS

The Lord commands (Imperative mood) them to confess their sins and stop following the false teachings of Balaam and the Nicolaitanes. If they don't, He promises to come (Futuristic Present tense) to them with divine discipline in short order. In fact, He will wage war (Predictive Future tense) against them for toying with Satan's cosmic system. This can be traditional war or terrorism and other forms of abhorrent violence. He will bring this cycle of discipline with the broadsword of His mouth, a symbol for military destruction.

RELEVANT OPINIONS

It is sin not to hate what God hates. (R. Jamieson) The broadsword of His mouth represents an eternal roll of thunder from the throne. The glorified Christ is a Warrior, Who fights with the sharp sword of the Word. (A.T. Robertson)

Rev. 2:16 **Therefore** (inferential), **change your mind** (μετανοέω, AAImp.2P, Constatative, Command; repent, confess your sins and stop following false teachings). **Otherwise** (conditional & subordinate conj. with a neg. adv.; "if you don't"), **I will come** (έρχομαι, PMI1S, Futuristic, Deponent) **to you** (Dat. Disadv.; with divine discipline) **shortly** (temporal). **In fact** (emphatic), **I will wage war** (πολεμέω, FAI1S, Predictive) **against them** (Gen. Disadv.; terrorism and other forms of violence against believers toying with satan's cosmic system) **with the broadsword** (Instr. Means) **of My mouth** (Abl. Source; cycles of divine discipline).

Greek Text

μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

Latin Vulgate

similiter paenitentiam age si quo minus venio tibi cito et pugnabo cum illis in gladio oris mei

LWB Rev. 2:17 He who has an ear [ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies: To the person who is a winner [a believer who is advancing to spiritual maturity], I will give to him a portion of the manna which is hidden [supergrace blessings from the daily study of the Word], and I will give to him a white stone [symbol for a uniformed resurrection body] and on this stone a new name [spiritual reputation: highest honor reserved for winner believers only], which has been inscribed [written for eternity], which nobody knows except the person [of spiritual aristocracy status] who receives it.

KW Rev. 2:17 He who has an ear, let him hear at once what the Spirit is saying to the assemblies. To the person who gains the victory, I will give to him the manna, the manna which has been hidden, and I will give him a white stone, and on the stone a name which has been permanently inscribed, new in quality, a name which no individual knows with absolute clearness except the person who receives it.

KJV Rev. 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

TRANSLATION HIGHLIGHTS

The entreaty (Imperative mood) is given once again that those who have the ability to perceive doctrinal truth (an ear) should begin listening (Ingressive Aorist tense) to the doctrines being communicated (Static Present tense) by the Holy Spirit. To the believer who overcomes, who conquers, who is therefore a winner in the spiritual life (Descriptive Present tense), the Lord will give him (Predictive Future tense) a portion of the hidden manna. Not all believers are winners; some are losers. Winner believers are those who advance to spiritual maturity by growing in grace and knowledge of our Lord Jesus Christ.

Manna is a type for the Word of God. Hidden manna is the blessings accrued to each believer according to how much doctrine resides in his soul. The Lord is going to give supergrace blessings to those who are diligent in studying the Word of God. He is also going to give (Predictive Future tense) a white stone to the winner believer which has a new name inscribed on it. Winner believers will receive a uniformed resurrection body, as symbolized by the white stone. They will also have a special name inscribed on their white stone (Dramatic Perfect tense) for eternity. This name is reserved for winners only, a high honor related to their perseverance in Truth.

This name or title of spiritual aristocracy is not known (Descriptive Perfect tense) by anyone except the person who receives it from the Lord. The Perfect tense alludes to this name being specifically chosen by God for each winner believer. It will not be a generic name, but one that is a perfect, descriptive fit. It may contain within it an honorable

portrayal of that believer's spiritual life on earth. Inherent in this picture is the Roman custom of adoption and the new name an adopted son wears with honor and dignity. It would have been understood by all citizens in the Pergamos church.

RELEVANT OPINIONS

A share in those things which eye saw not, and ear heard not, and to the heart of man never occurred (1 Cor. 2:9), will be granted to the conqueror – a foretaste of them here, and a full participation hereafter. He that overcomes shall be admitted to the heavenly holy of holies, and to a glory and knowledge incomprehensible to those who have not experienced it. (A. Plummer) Several other representations of the white stone are happiness, a symbol of friendship, or a passport to important social events. (J. Walvoord) The danger of forfeiting the manna and the white stone is the danger found in parables of exclusion from the wedding banquet of the Lamb. Since the hidden manna is a reward which only faithful Christians receive, it is likely that the white stone is, too. (J. Dillow)

The new name is the name of adoption: adopted persons took the name of the family into which they were adopted. None can read the evidence of a man's adoption but himself; he cannot always read it, but if he persevere, he shall have both the evidence of sonship and inheritance. (M. Henry) The white stone with one's name on it was used to admit one to entertainments. The name refers not to the man's own name, but that of Christ. Notice the intimate and secret knowledge between the Father and the Son and the one to whom the Son wills to reveal the Father. (A.T. Robertson) The hidden manna may refer to Christ as the Bread from heaven, the unseen source of the believer's nourishment and strength. Whereas Israel received physical food, manna, the church receives spiritual food. (J. Walvoord)

The overcoming here, as elsewhere, is an individual matter. If a company of overcomers is to be formed it can only be in the exercise of faith [application of Bible doctrine] and spiritual energy [filling of the Spirit] by each one. (W. Scott) The overcomer may sometimes seem to be lonely. The world may think that the believer's strong stand has kept him back from honor and privilege that might have been rightfully his. But the honors of Balak appear to them as dust. The world may come to the place where it seeks to cut the overcomer off from its larder. It is then that the overcomer feeds most surely from the hidden manna. (D. Barnhouse) The white stone has also been identified as a white object made of steel, wood, or stone called tessera which granted its possessor certain privileges in society. (S. Kistemaker)

The reward of the overcomer does not include merely the hidden manna of spiritual food. It includes something that is both more glorious and more intimate, the white stone signifying the authority to judge in Christ's name. (D. Barnhouse) The overcomer is promised a new name. Eric Sauer relates this to a custom of the Greek athletic games. A victor's prize at the games often included objects of value and gifts of gold. According to Plutarch, winners at the Isthmian games were given 100 drachmas and at the Olympics, 500. The winner received a certificate of victory which was a small tablet of white stone

in which the name of the victor was inscribed by an expert carver. The believer possessing this white stone with a name on it will submit it to the heavenly Judge and will be recognized as a victor in the battle. Even though despised on earth, he will be honored in heaven. The sentence of rejection is reversed. Those hated and expelled here will be honored with heavenly riches and eternal glory. Christ will give to each overcomer a new name, a name of honor. Yet this name is known to no one but Christ and the one to whom He gives it. Each believer has his own particular life message, his own particular history of struggle and demonstration of God's life in his. God is a God of the individual as well as of the church. The secrecy of the name implies a special relationship between Christ and each overcomer. The overcomer's new name will conform to his spiritual reputation in the sight of God. He will have a reputation in heaven which conforms to his earthly faithfulness. (J. Dillow)

Rev. 2:17 He (Subj. Nom.) who has (ἔχω, PAPtc.NMS, Static, Substantival) an ear (Acc. Dir. Obj.; the ability to perceive doctrinal truth), let him start listening to (ἀκούω, AAImp.3S, Ingressive, Entreaty; positive volition) what sort of thing (Acc. Dir. Obj.; Bible doctrine) the Spirit (Subj. Nom.) is communicating (λέγω, PAI3S, Static) to the assemblies (Dat. Adv.): To the person (Dat. Adv.) who is a winner (νικάω, PAPtc.DMS, Descriptive, Substantival; believer advancing to spiritual maturity), I will give (δίδωμι, FAI1S, Predictive) to him (Dat. Adv.) a portion of the manna (Partitive Gen.) which is hidden (κρύπτω, Perf.PPtc.GNS, Descriptive, Attributive; supergrace blessings from the daily study of the Word), and (continuative) I will give (δίδωμι, FAI1S, Predictive) to him (Dat. Adv.) a white (Compl. Acc.) stone (Acc. Dir. Obj.; a uniformed resurrection body) and (connective) on this stone (Acc. Place) a new (Acc. Spec.) name (Compl. Acc.; spiritual reputation: highest honors reserved for winners only), which has been inscribed (γράφω, Perf.PPtc.ANS, Dramatic, Attributive; written for eternity), which (Acc. Appos.; name) nobody (Subj. Nom.) knows (οἶδα, Perf.AI3S, Descriptive) except (subordinate conj. & neg. adv.) the person (Subj. Nom.; title belonging to spiritual aristocracy) who receives (λαμβάνω, PAPtc.NMS, Descriptive, Substantival) it (ellipsis).

Greek Text

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

Latin Vulgate

qui habet aurem audiat quid Spiritus dicat ecclesiis
vincenti dabo ei manna absconditum et dabo illi
calculus candidum et in calculo nomen novum scriptum
quod nemo scit nisi qui accipit

LWB Rev. 2:18 Now write to the doctrinal messenger [pastor] of the assembly in Thyatira: The Son of God, Who has eyes like a flame of fire [divine judgment], communicates these things, and His feet are like bronze [economic judgment against those who reject establishment principles].

KW Rev. 2:18 And to the messenger of the assembly in Thyatira write at once: These things says the Son of God, He Who has eyes like a flame of fire, and whose feet are like burnished brass.

KJV Rev. 2:18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

TRANSLATION HIGHLIGHTS

John is now commanded (Imperative mood) to write (Epistolary Aorist tense) to the doctrinal messenger of the church at Thyatira. The Son of God has (Pictorial Present tense) eyes like a flame of fire, representing impending divine judgment. He is the One Who is about to communicate the following things. His feet are like bronze, meaning He will use economic judgment against those who reject establishment principles.

RELEVANT OPINIONS

There was no such thing as the papacy until the 7th century of the Christian era. For six centuries before that, the church was becoming more and more corrupt and drifting further away from the Word of God. Then in the 7th century, men professing themselves to be servants of God were ready to acknowledge the pope as head of all Christendom. A Roman Catholic once asked a bright Protestant schoolgirl, "Where was your church before the days of Henry VIII?" "Why, sir, where yours never was, IN THE BIBLE," was her sensible and correct reply. (H.A. Ironside)

The words "burnished bronze," which describe His feet, is translated from a rare Greek word. It seems to have been an alloy of a number of metals characterized by brilliance when polished. The reference to His eyes being "like blazing fire" and the brilliant reflections of His feet emphasize the indignation and righteous judgment of Christ. (J. Walvoord)

Rev. 2:18 **Now** (transitional) **write** (γράφω, AAImp.2S, Epistolary, Command) **to the doctrinal messenger** (Dat.

Ind. Obj.; pastor, teacher) of the assembly (Gen. Rel.) in Thyatira (Loc. Place): The Son (Subj. Nom.) of God (Gen. Rel.), Who has (ἔχω, PAPtc.NMS, Pictorial, Substantival) eyes (Acc. Dir. Obj.) like a flame (Comp. Acc.) of fire (Adv. Gen. Ref.; divine judgment), communicates (λέγω, PAI3S, Static) these things (Acc. Dir. Obj.), and (continuative) His (Poss. Gen.) feet (Subj. Nom.) are like (Comp. Nom.) bronze (Pred. Nom.; economic judgment against those who reject establishment principles).

Greek Text

Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

Latin Vulgate

et angelo Thyatirae ecclesiae scribe haec dicit Filius Dei qui habet oculos ut flammam ignis et pedes eius similes orichalco

LWB Rev. 2:19 I know with absolute clarity [divine omniscience] your accomplishments [Christian production], namely virtue love and faith rest and ministerial activity [exercise of spiritual gifts] and endurance [through momentum testing]. As a matter of fact, your last accomplishments [functional virtue] are greater [produces more accelerated growth] than the first [motivational virtue].

KW Rev. 2:19 I know with absolute clearness your works and love and faithfulness and ministration and steadfast endurance and fortitude under trials, and your works, which last ones are more than the first.

KJV Rev. 2:19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

TRANSLATION HIGHLIGHTS

The Lord knows with absolute certainty (Intensive Perfect tense) the categories and amount of Christian production of the assembly at Thyatira. His divine omniscience is able to see both the internal, motivational virtue of their priestly Christian production, as well as the external, functional virtue of the ambassadorial Christian production. Motivational virtue refers to their consistent perception and metabolization of Bible doctrine. Functional virtue refers to their passing momentum tests and utilizing their spiritual gifts by utilizing (applying) the doctrine in their soul.

The Lord mentions four types of Christian production, two motivational (internal) and two functional (external). Virtue love and faith rest are produced in the soul by consistent perception and metabolization of the Word of God in the soul of the believer. They form part of the platform or structure in the believer's soul that is a fulfillment of the priestly function. Ministerial activity, or the utilization of spiritual gifts, and endurance through momentum tests, are produced by the proper application of doctrine stored in the believer's soul. They represent the external result or fruit of the believer's ambassadorship function.

Motivational virtue is a prerequisite for functional virtue. A believer should consistently listen to and metabolize Bible doctrine in his soul for years before starting his external ministry. Believers who "put the cart before the horse," putting a ministry or exercise of their spiritual gift before having a solid doctrinal framework in their soul, will produce nothing but wood, hay, and stubble. Without this prerequisite structure in the soul, no believer is able to pass momentum tests. Learning the whole realm of doctrine is a slow but steady process; spiritual growth is slow but sure.

After this doctrinal structure in the soul is solidified, the Lord will send momentum tests to the believer to enable him to apply what he has learned. Passing these tests by utilizing the doctrinal principles learned under his priestly function accelerates the rate of spiritual growth. When certain momentum tests are flunked, the believer should realize where his doctrinal deficiency lies and return to a daily study of those categorical studies. When certain momentum tests are passed, the believer's spiritual growth is accelerated and strengthened. This is what the Lord means when he says the application of doctrine produces more accelerated growth than the perception and metabolization of doctrine.

The function of the local church is to train its members in the Word of God and then send them into the world to apply what they have learned by exercising their spiritual gifts. Two tragedies can be seen when this proper function of the local church is in error. Churches who push their members into missionary and pastoral activity without adequate training in the Word of God produce casualties on the Christian battlefield. Unbelievers and cultists chew up these unprepared believers, often resulting in their spiritual lives crashing and burning. Other churches train their members in the Word of God but place no emphasis on exercising spiritual gifts or producing evangelists and pastors. These churches may remain strong in themselves, but they produce no external growth, no new believers are evangelized and no pastors are sent out to start other churches.

RELEVANT OPINIONS

Instead of being retrograde like Ephesus, Thyatira has steadily progressed in the works of Christianity. The sole flaw noted is an undue laxity shown to certain members who, under the sway of an influential woman, refused to separate themselves from the local guilds where moral interests, though not ostensibly defied, were often seriously compromised. (W.R. Nicoll)

Rev. 2:19 I know with absolute clarity (οἶδα, Perf.AllS, Intensive; divine omniscience) your (Poss. Gen.) accomplishments (Acc. Dir. Obj.; Christian production), namely (specification) virtue love (Acc. Appos.; impersonal) and (connective) faith rest (Acc. Appos.) and (connective) ministerial activity (Acc. Appos.; utilization of spiritual gifts) and (connective) endurance (Acc. Appos.; through momentum testing). As a matter of fact (emphatic), your (Poss. Gen.) last (Acc. Spec.) accomplishments (Acc. Dir. Obj.; application of doctrine) are (ellipsis) greater than (Compar. Acc.; produce more accelerated growth) the first (Gen. Spec.; perception and metabolization of doctrine).

Greek Text

Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων.

Latin Vulgate

novi opera tua et caritatem et fidem et ministerium et patientiam tuam et opera tua novissima plura prioribus

LWB Rev. 2:20 **But I have this against you [believers in the cosmic system], that you continue to tolerate the woman Jezebel, who calls herself a prophetess [an arrogant and ambitious falsehood]. She both indoctrinates and seduces My servants to engage in sexual immorality and to eat food offered to idols [both functions of the phallic cult].**

KW Rev. 2:20 But I have this against you. You are tolerating the woman Jezebel who calls herself a prophetess and who teaches and seduces my bondslaves to commit fornication and to eat things sacrificed to idols.

KJV Rev. 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

TRANSLATION HIGHLIGHTS

Nevertheless, the Lord has an issue against believers in Thyatira who are involved in Satan's cosmic system. The members of this assembly continue to tolerate (Iterative Present tense) the woman Jezebel, who calls (Descriptive Present tense) herself a prophetess. This is obviously an arrogant and ambitious falsehood by one of Satan's servants. This self-proclaimed and self-appointed prophetess both indoctrinates and seduces (Iterative Present tense) the Lord's servants on a continual basis. The basis of her

indoctrination and seduction is sexual immorality and eating food offered to idols (Dramatic Present tense), both functions of the phallic cult.

RELEVANT OPINIONS

I am disposed to regard the name Jezebel here as symbolical of some proud, persecuting, self-constituted authority on religion, haughtily vaunting claims of superior religious piety and theological intelligence. It is also quite possible that she was a real fiendish idolatress, the wife of the pastor of the congregation at Thyatira. Many a Jezebelitish woman has married and entrapped young pastors to their disgrace and ruin. (D. Thomas)

Balaam was outside Israel; Jezebel is within. (E.W. Bullinger) Sorcery was practiced mainly by women (Exodus 22:18). It has been suggested that, whereas the false prophet carried on their work publicly and in the political realm, socresses plied their trade on the susceptible in private. (C. Feinberg) They pride themselves on their enlightened liberalism. (W.R. Nicoll)

The unholy union of the Church with the world was as a system perfected in the papacy. It is spiritual fornication. However, Protestantism is not necessarily Christianity. The severance from the papacy by the churches of the Reformation was not as complete as it ought to have been. Numerous Romish practices and doctrines of pagan origin are yet retained in the Reformed churches. (W. Scott)

On the basis of what was regarded as preponderant testimony, a majority of the Committee preferred the reading “woman” without “your.” The reading with “sou” (your wife Jezebel), is to be taken as the pastor of the church at Pergamum, but appears to be the result of scribal confusion arising from the presence of several instances of “sou” in verses 19 and 20. (B. Metzger)

The church at Thyatira was indicted for harboring a woman who called herself a prophetess, but was in truth a sexual reversionist. Like her counterpart, the infamous Jezebel, who brought the phallic cult and worship of Baal to Israel when she married King Ahab, this unnamed woman of Thyatira also seduced believers into the phallic cult. The passage records the just retribution of great tribulation on her and those who commit acts of immorality. (R.B. Thieme, Jr.)

Rev. 2:20 **But** (contrast) **I have** (ἔχω, PAI1S, Static) **this** (ellipsis) **against you** (Gen. Disadv.; believers in the cosmic system), **that** (subordinate) **you continue to tolerate** (ἀφίημι, PAI2S, Iterative) **the woman** (Acc. Dir. Obj.) **Jezebel** (Acc. Appos.), **who calls** (λέγω, PAptc.ANF, Descriptive, Substantival, Articular) **herself** (Acc. Gen. Ref.) **a prophetess** (Acc. Appos.; an arrogant and ambitious falsehood). **She both** (coordinate) **indoctrinates** (διδάσκω, PAI3S, Iterative)

and (continuative) seduces (πλανάω, PAI3S, Iterative) My (Gen. Rel.) servants (Acc. Dir. Obj.) to engage in sexual immorality (πορνεύω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) and (continuative) to eat (ἔσθίω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) food offered to idols (Adv. Acc.; both functions of the phallic cult).

Greek Text

ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφείς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφήτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἔμοῦς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

Latin Vulgate

sed habeo adversus te quia permittis mulierem Hiezabel quae se dicit propheten docere et seducere servos meos fornicari et manducare de idolothytis

LWB Rev. 2:21 And so I gave her time [grace before judgment] so that she might change her mind [confess sins], nevertheless, she did not wish to change her mind [confess her sins] about her sexual immorality [representing the whole system of evil she was involved in].

KW Rev. 2:21 And I gave her a respite in order that she might have a change of mind. And she is not desirous of changing her mind so as to come out of and escape from her [sin of] fornication.

KJV Rev. 2:21 And I gave her space to repent of her fornication; and she repented not.

TRANSLATION HIGHLIGHTS

In spite of the fact that Jezebel indoctrinated and seduced His servants, He gave her (Ingressive Aorist tense) a chance to begin changing her mind, to confess her sins, and to cease such evil behavior. However, in spite of the Lord offering her grace before judgment, she did not want (Culminative Aorist tense) to change her mind and confess her sins. The Lord enumerates particularly the sin of sexual immorality, but it actually represents the whole system of evil she was involved in.

RELEVANT OPINIONS

Jezebel was given the opportunity to rebound, cancelling her divine discipline, and re-enter God's power sphere. But her locked-in arrogance, functioning in the realm of power and control over others, kept her in the cosmic system, unhappy all her life. She could not give up the activities that gave her kicks in life. Therefore, she would receive divine discipline in increasing degrees, from

warning discipline, to intensive discipline, to maximum discipline, to the sin unto death. (R.B. Thieme, Jr.) She cloaked her activities under the name of prophetess and her teaching under the title of broad-mindedness, liberalism, but she was really a modern Jezebel. (F.B. Clogg)

Rev. 2:21 And so (continuative) I gave (δίδωμι, AAI1S, Culminative) her (Dat. Adv.; grace before judgment) time (Acc. Extent of Time) so that she might change her mind (μετανοέω, AASubj.3S, Ingressive, Potential; confess her sin), nevertheless (adversative), she did not (neg. adv.) wish (θέλω, PAI3S, Static) to change her mind (μετανοέω, AAInf., Culminative, Inf. As Dir. Obj. of Verb; confess her sin) about her (Poss. Gen.) sexual immorality (Obj. Gen.; the whole system of evil she was involved in).

Greek Text

καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

Latin Vulgate

et dedi illi tempus ut paenitentiam ageret et non vult paeniteri a fornicatione sua

LWB Rev. 2:22 Now hear this, I will cast her into a bed [divine punishment: a bed of discipline and unhappiness], as well as those who commit adultery [physical and spiritual varieties] with her into great disaster [social degeneration], unless they change their minds [confess their sins and alter their lifestyle to avoid discipline] about her deeds [evil modus operandi].

KW Rev. 2:22 Consider this. I am throwing her into a bed [of tribulation which she will have instead of her bed of fornication]; also those who together with her are participants in the same sin, that of fornication, I am throwing into great tribulation, if they do not have a change of mind so as to come out of and escape from her deeds.

KJV Rev. 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

TRANSLATION HIGHLIGHTS

The Lord now issues an all points bulletin, the purpose of which is to get everyone's attention. He promises to cast (Futuristic Present tense) Jezebel and those who commit adultery with her into a bed of discipline and unhappiness. This divine punishment is not going to be an easy stretch to get through. These particular sins are so vicious in God's

eyes that He is going to send tremendous (Latin: maximum) disaster upon them in the form of social degeneration. All norms and standards by which families and friends should live by will be destroyed with resultant societal chaos.

There is a 3rd class condition (Potential Subjunctive mood) on this promise, however. If they confess their sins and alter their lifestyles immediately (Culminative Aorist tense), He will forgo His discipline on those penitent believers. Oh yes, in case you didn't realize it, this warning is addressed to believers, not unbelievers. These were believers who were following her evil modus operandi. They have one last chance to reconsider the nature of her deeds to avoid divine discipline.

RELEVANT OPINIONS

Idolatry is spoken of both as whoredom and adultery. In the one case it is a contrast to the marriage tie between God and His faithful worshippers; in the other it is a violation of it. (A. Plummer) Sentence upon an evil work is not executed speedily, and hence men too often, therefore, all the more set their hearts steadfastly to do evil. (R. Green)

Instead of just a bed (klinen) which is decisively supported, several witnesses, wishing to increase the punishment threatened to Jezebel, have introduced various glosses. Some add an oven or furnace (klibanon) and several Latin manuscripts add sorrow and affliction (luctum). (B. Metzger)

It was not possible to belong to a trade-guild in those days and not participate in banquets at which acknowledgment of heathen deities was made, and at which there might be orgies of licentious revelry. Perhaps it was argued the worship was a mere form, and the Christian need not deny his Christian faith by it, as he need not participate in the obscene practices. (F.B. Clogg)

Rev. 2:22 Now hear this (emphatic), I will cast (βάλλω, PA11S, Futuristic) her (Acc. Dir. Obj.) into a bed (Acc. Place; divine punishment: a bed of discipline and unhappiness), as well as (connective) those (Acc. Dir. Obj.) who commit adultery (μοιχεύω, PAptc.AMP, Descriptive, Substantival) with her (Gen. Accomp.) into great (Comp. Acc.; tremendous outside pressure) disaster (Acc. Disadv.; social degeneration), unless (3rd class condition: maybe they will, maybe they won't) they change their minds (μετανοέω, AASubj.3P, Culminative, Potential; confess their sins and alter their lifestyle) about her (Poss. Gen.) deeds (Obj. Gen.; evil modus operandi: the alternative to divine discipline).

Greek Text

ἰδοὺ βάλλω αὐτὴν εἰς κλίην καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἕαν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς,

Latin Vulgate

ecce mitto eam in lectum et qui moechantur cum ea in tribulationem maximam nisi paenitentiam egerint ab operibus eius

LWB Rev. 2:23 Furthermore, I will execute her followers [practitioners in the cosmic system] by means of the sin unto death. And so, all the assemblies [as far as the message could travel in that day] will come to know with absolute certainty that I am He Who scrutinizes the emotions and mentality of the soul, and I will administer punishment [render divine discipline] to each one of you [believers who refuse to confess their sins and change their wicked lifestyle] according to your activities [evil modus operandi].

KW Rev. 2:23 Also her children I will kill with death. And all the assemblies shall come to know experientially that, as for myself, I am He who searches minds and hearts. I will give to each of you in accordance with your works.

KJV Rev. 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

TRANSLATION HIGHLIGHTS

The Lord also promises to execute (Predictive Future tense) those who continue to follow Jezebel in her cosmic activities by the sin unto death. These individuals are not those who out of curiosity engaged in physical and spiritual adultery, but those who would be considered practitioners, students of her philosophy. Those who persist in these activities will do so up to their last moment on earth; the Lord Himself will punch them out. Then all the assemblies will know Who He is and what He does. The word “all” is restricted to those assemblies which would eventually hear of this judgment by writing and word of mouth and will begin to know (Ingressive Future tense) why such discipline was brought upon unrepentant believers.

The Lord investigates with close precision (Dramatic Present tense) the emotional and mental content of the believer’s soul. After His investigation has been completed, He will administer divine discipline (Predictive Future tense) to believers who refuse to confess their sins and alter their evil lifestyle. Will this discipline be the same for those who slipped into an occasional sin and those who followed Jezebel with continual devotion? No. There is no equality between winner believers who will receive rewards nor loser believers who will receive discipline. Each will receive what they deserve according to their respective modus operandi. There will be no argument, since the Lord’s investigation into their souls will be completely accurate, due to His divine omniscience.

RELEVANT OPINIONS

She and her children are to be visited with sickness and death, because they will not repent, and the others with tribulation, if they do not repent. Her doom and that of her children is certain; that of her victims may yet be averted. Moreover, the one seems to be final, the other remedial. (A. Plummer) Believers who are controlled by their emotion or use it as the criterion for the Christian life are disoriented, reversionistic, and apostate. They are not living according to God's plan for their lives. (R.B. Thieme, Jr.)

The "reins" are the seat of the desires; the "heart" that of the thoughts. (R. Jamieson) In Hebrew usage, the kidneys are the seat of the emotions while the heart is the seat of the intellect. (D. Guthrie) "Nephros" are the kidneys, and are commonly used metaphorically of the will and the affections. "Kardia", the heart, may designate the center of a person's rational life. (R. Mounce)

The issue will not be just the amount of work but of what sort it is and whether it is good or bad. How does one determine whether his work is good or bad? The Scriptures give two criteria: They must be according to Scripture; no work will be accepted which does not pass the test of competing according to the rules. They must emerge from a motivation to bring honor to God. God will not judge us on the basis of our success, but on the basis of our faithfulness. We cannot all be successful, but we can all be faithful. (J. Dillow)

Rev. 2:23 Furthermore (continuative), I will execute (ἀποκτείνω, FAILS, Predictive) her (Gen. Rel.) followers (Acc. Dir. Obj.; students, practitioners in the cosmic system) by means of the sin unto death (Cognate, Instr. Means). And so (adjunctive), all (Nom. Spec.) the assemblies (Subj. Nom.) will come to know with absolute certainty (γινώσκω, FMI3P, Ingressive) that (coordinate) I am (εἰμί, PAI1S, Descriptive) He (Pred. Nom.) who scrutinizes (ἐραυνάω, PAPtc.NMS, Dramatic, Substantival, Articular; investigates) the emotions (Acc. Double Dir. Obj.; reins, kidneys) and (connective) the mentality of the soul (Acc.; heart, right lobe of the brain), and (continuative) I will administer punishment (δίδωμι, FAILS, Predictive; give, render divine discipline) to each one (Dat. Spec.) of you (Dat. Disadv.; believers in the cosmic system who refuse to confess their sins and change their behavior) according to your (Poss. Gen.) activities (Adv. Acc.; modus operandi, deeds).

Greek Text

καὶ τὰ τέκνα αὐτῆς ἀποκτείνω ἐν θανάτῳ. καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἶμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

Latin Vulgate

et filios eius interficiam in morte et scient omnes ecclesiae quia ego sum scrutans renes et corda et dabo unicuique vestrum secundum opera vestra

LWB Rev. 2:24 But I say to you [John's non-resident congregation], the others [believers who are growing in grace and knowledge] in Thyatira: As many as do not adhere to this teaching [licentious Gnosticism expressed by the phallic cult], such a category of believers who have not come to know by personal experience the things of Satan that are alleged [by carnal believers who are involved in such satanic activity] to be deep [profound and meaningful secrets], I place no additional demands [negative mandates] upon you,

KW Rev. 2:24 But to you I am saying, to the rest who are in Thyatira, as many as are not holding this teaching, who are of such a character that they did not come to know experientially the deep things of Satan, as they say; I am not placing upon you another burden.

KJV Rev. 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

TRANSLATION HIGHLIGHTS

The Lord continues to address (Static Present tense) John's non-resident congregation in Thyatira. This time he speaks specifically to those believers in Thyatira who are growing in grace and knowledge as opposed to those who are involved in satanic activities. As many of those believers in Thyatira who have not adhered to (Dramatic Present tense) the rampant, licentious teachings of Jezebel's Gnosticism, and have not begun to engage in the practices of the phallic cult (Ingressive Aorist tense), He has good news to deliver to them. The Lord has no additional demands to place (Customary Present tense) on them: just continue to hold fast to the Truth like they have been.

Embedded in this good news to the faithful believers is some information about the nature of satanic doctrine and cosmic evangelism. There are three increasingly depraved levels of satanic activity alluded to here. First, there are believers who are intrigued by (adhere to) the demonic doctrines of a particular cult. At this stage, they are gradually replacing the Bible doctrine in their soul with demonic concepts, philosophies and ideas which appear on the surface to be quite profound and meaningful. In the next stage, they actually become involved in the practices taught by the demonic philosophies they have

been studying. The satanic hook has really gotten hold of them now; they have all but abandoned any Christian thoughts and true spiritual protocol.

In the final stage, these believers have actually become proselytes to demonic concepts and practices. They now function as cosmic recruiters or evangelists (Customary Present tense) for Satan, telling everyone in their periphery how profound and deep their experiences are in this “new” religious awakening. At this point, they may either blend their depraved teachings and practices into Christianity, perverting the truth of the Gospel, or they may turn their back on Christianity entirely.

Two examples of this that I am quite familiar with are transcendental meditation and psychology. In the first example, believers who are not growing in grace and knowledge by following divine protocol, begin studying the Gita or Upanishads and become quite intrigued by their philosophical content. In the next stage, they are initiated through a secret Hindu ritual into a form of meditation which takes over the mind and body by increasing degrees and gives them an emotional, spiritual experience. Having been taught that they can continue to be Christians while practicing this meditation, they may become recruiters or teachers of the practices after a few years. What they don't realize is that their so-called meaningless mantra is the name of a demon. They have unwittingly been summoning (worshipping) this demon on a daily basis, asking him to give them peace, prosperity and eventually supernatural (demonic) powers.

In the second example, believers who are not growing in grace and knowledge by following divine protocol, begin studying various psychological theories about how their mind and emotions work. Ignorant of what the Bible teaches about the mind, emotions, soul and spirit, they find plausible theories that seem to make a lot of sense about who they are and why they function in often debilitating and dysfunctional ways. In the next stage, they begin engaging in some psychological practice, either a ritual like hypnosis or a labyrinth of demonic mental gymnastics under the umbrella of psychotherapy. These believers search the Bible looking for verses (out of context) that support their newfound knowledge of themselves. After a few years, they will have merged their demonic psychological concepts and practices into a perverted understanding of Christianity and they may begin a “counseling” practice within their local church.

Whether the teachings and practices are from Jezebel, historical Gnosticism, transcendental meditation, psychotherapy, or any other cults or “ism” currently espoused by naïve believers, the result is the same: a destroyed Christian life and complete lack of spirituality. Satan has a host of alleged deep and profound things to snare believers with. He is actively engaged in recruiting believers from the sphere of divine power into his sphere of demonic power. He has cosmic evangelists both in and out of the local church; they can be believers or unbelievers. If unbelievers, they are demon possessed; if believers, they are demon influenced. The Lord's mandate to winner believers in Thyatira, and to believers today by way of application, is to hold fast to Bible doctrine.

RELEVANT OPINIONS

Satan, in his counterfeit systems of truth, is said to have deep things to reveal and doctrines of devils, which things, on the other hand, are as certainly not received by the true child of God: for it is said in John 10:5, “And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.” Yet the deep things of Satan are strangely adapted to the blinded, natural man and are, therefore, received by him. Every modern cult is evidence establishing the truthfulness of this statement. (L.S. Chafer)

The serpent who tempted mankind to sin, is no longer their destroyer, but in his system, their benefactor. He is the symbol of intellect, by whose means the first human pair were raised to the knowledge of the existence of higher beings than their creator. This conception, consistently carried out, would have resulted in a direct inversion of the whole teaching of Scripture, in calling evil good and good evil, in converting Satan into God and God into Satan. A kind of compromise was made by the Ophite sects between Scripture on the one hand and philosophy and psychology on the other (Gnostic Heresies, Mansel). The serpent was represented as an instrument of a higher wisdom, rather than blasphemy. (M. Vincent)

This phrase, “to know the depths (deep secrets)” was common in the Ophite Gnostic sect, which boasted of its peculiar gnosis. They were so named because of the word “ophis,” serpent, to which they paid honor as the symbol of intelligence. They held that the creator of the world was an ignorant and imperfect being, Ialdaboth, the Son of Chaos, and that it was a meritorious act when the serpent persuaded Adam and Eve to disobey Him. (D. Barnhouse)

Rev. 2:24 **But** (contrast) **I say** (λέγω, PAI1S, Static) **to you** (Dat. Adv.; John’s non-resident congregation), **the others** (Dat. Spec.; believers who are growing in grace and knowledge) **in Thyatira** (Loc. Place): **As many as** (Subj. Nom.) **do not** (neg. adv.) **adhere to** (ἔχω, PAI3P, Dramatic) **this** (Acc. Spec.) **teaching** (Acc. Dir. Obj.; licentious Gnosticism in the form of the phallic cult), **such a category of believers who** (Nom. Appos.) **have not** (neg. adv.) **come to know by personal experience** (γινώσκω, AAI3P, Ingressive) **the things** (Acc. Dir. Obj.) **of Satan** (Abl. Source) **that** (consequential) **are alleged** (λέγω, PAI3P, Customary) **to be** (ellipsis; those who involve themselves in satanic activity consequently believe that they are involved in something profound and meaningful and become cosmic evangelists) **deep** (Noncompl. Acc.; profound secrets), **I place** (βάλλω, PAI1S, Customary) **no** (neg. adv.) **additional** (Acc. Measure; other) **demands** (Acc. Dir. Obj.; burdens, negative mandates) **upon you** (Prep. Acc.),

Greek Text

ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ ὡς λέγουσιν· οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος,

Latin Vulgate

vobis autem dico ceteris qui Thyatirae estis quicumque non habent doctrinam hanc qui non cognoverunt altitudines Satanae quemadmodum dicunt non mittam super vos aliud pondus

LWB Rev. 2:25 Only start holding fast to what you have [spiritual maturity] until which time I return [for the rapture of the Church].

KW Rev. 2:25 However, that [burden] which you have, hold fast until that time whenever I may come.

KJV Rev. 2:25 But that which ye have already hold fast till I come.

TRANSLATION HIGHLIGHTS

The Lord has no further mandates for the winner believers in Smyrna. His only command (Imperative mood) is to begin holding (Ingressive Aorist tense) tenaciously (Latin: tenacio) to the spiritual maturity (through the metabolization and application of Bible doctrine) they now possess (Static Present tense) until He returns (Culminative Aorist tense) for the rapture of the Church. He doesn't want them to backslide or slip into reversionism, losing their reward.

RELEVANT OPINIONS

Hold fast your own doctrine, and denounce the false (A. Plummer) John is totally unsympathetic to the local liberals. He does not combat the theoretical principles at the root of their movement. He attacks instead of arguing its moral fruits. (W.R. Nicoll)

Christian excellence is an attainment in contradistinction to a native growth. It does not spring up in the soul and an indigenous germ. It is a seed that has been taken in and cultivated. Christian excellence is in contradistinction to an impartation. We shall neither grow good nor be made good. We must become good. We must struggle after it. Christian excellence is an attainment that requires fast holding. There is no true happiness apart from it. It has the capability of unlimited progress and growth. But there is a danger in losing it. Men who have

had it have lost it. Agencies are in constant operation to threaten its destruction. Hold it fast, therefore. (D. Thomas)

Rev. 2:25 Only (coordinating; except) start holding fast to (κρατέω, AAImp.2P, Ingressive, Command; seize) what (Acc. Gen. Ref.) you have (ἔχω, PAI2P, Static; spiritual maturity) until (prep., temporal) which (Gen. Spec.) time (contingent particle) I return (ἵκω, AASubj.1S, Culminative, Temporal; for the rapture of the Church).

Greek Text

πλὴν ὃ ἔχετε κρατήσατε ἄχρι[ς] οὗ ἂν ἴξω.

Latin Vulgate

tamen id quod habetis tenete donec veniam

LWB Rev. 2:26 Furthermore, the one who conquers [the winner believer], even he who continues to observe [functions in] My protocol plan until the end [death or the rapture], I will delegate to him [as a reward at the Judgment Seat] authority [joint-rulership] over the nations [during the Millennial Reign],

KW Rev. 2:26 And he who gains the victory and safeguards My works from violation by performing them until the end [when I come], I will give to him authority over the nations,

KJV Rev. 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

TRANSLATION HIGHLIGHTS

The Lord has a special reward for winner believers that He will give to them at the Judgment Seat. To those believers who conquer (Descriptive Present tense), meaning winner believers as opposed to loser believers, He will delegate (Predictive Future tense) to them authority over nations during the thousand year Millennial Reign of Christ. This is not a reward given to every believer by virtue of his presence in heaven. If you become a Christian, yet live the life of a reprobate, you will not receive this reward.

There is a requirement for receiving the reward of shared ruling and reigning over the nations during the Millennial Reign of Christ. The Lord first qualifies the recipients of this reward by specifying them as conquerors in the angelic conflict, winners in the spiritual life. How does a person become a winner believer who conquers as opposed to loser believers who merely show up in their resurrection bodies at the Judgment Seat? To be a winner believer means you must continue to observe (Durative Present tense) His

divine protocol (Latin: operations) until death or the rapture. Divine protocol is God's precise method of operation designed for the believer in Jesus Christ. What are the elements of His protocol plan and how do we live it?

The Lord's protocol plan involves confession of sin, being filled with the Holy Spirit, and having a relaxed mental attitude toward others. It involves having a teachable attitude, so you are able to receive the Word of God on a daily basis, metabolize it in your soul, and apply its principles to daily life. It involves storing Bible doctrine in your soul, line upon line, precept upon precept, until you have built a complete systematic theology that you are able to consistently apply to life's problems. It involves occupation with Jesus Christ and love for God the Father. It involves virtue love towards others. It involves the passing of spiritual momentum tests provided by the Lord to accelerate your growth to spiritual maturity. In short, it centers around fellowship with the Father, Son, and Holy Spirit. This is the life of divine protocol observed (Latin: custodian) by the winner believer. God planned it in eternity past, and each believer is to function within the boundaries of that plan during his sojourn on earth.

RELEVANT OPINIONS

The word "conquerors" is a military expression meaning Christians are an army of warriors. Their watchwords are: The Word of God only! Generals in the armies of earth value highly what is called elan in their troops, the dash and rush and enthusiasm with which the brave fellows spring to the attack. But they value yet more staying power, that which depends on dogged pertinacity and enduring courage than on aught beside. (A. Plummer) All this supposes that you are one of the overcoming ones. The word is to him that overcomes, not to them who are overcome. (S. Conway)

An error related to the so-called illegitimate totality transfer is what Barr calls the illegitimate identity transfer. This occurs when a meaning in one context is made to be the meaning in all contexts. This occurs when the meaning of "overcomer" in Revelation is made to be all Christians, since in a sense, all Christians are overcomers. Those who know the Lord have, according to John (1 John 5:4), overcome by virtue of the fact that they believed and for no other reason. However, in Revelation, the overcomer is one who has "kept the Word of My perseverance" and who "keeps My deeds until the end." As a result of this faithful behavior, the overcomer receives various rewards. The overcomer in 1 John is not the same as the overcomer in Revelation. Overcomers in 1 John may or may not be in fellowship; all who are overcomers in Revelation are. An overcomer in 1 John is simply a Christian; an overcomer in Revelation is a persevering Christian. Demanding that since the overcomer in 1 John is a Christian, that it must be the same in Revelation, is importing a contextually derived usage, "justified saint," into the semantic value of the word and then taking this pregnant new meaning to another context. In 1 John the context is overcoming the world by faith and, as a result, becoming regenerate. In Revelation, however, the context involves overcoming by deeds of obedience, and the result is merited rewards. All Christians are overcomers in the former sense, but not all are overcomers in the latter. (J. Dillow)

The context does not refer to two people, one who conquers and another who keeps God's word. Rather, it appears to be a slightly cumbersome idiom to invest this obedient conqueror with a weighty label. The point is that it is a fallacy to accept the Granville Sharp rule in its oversimplified form. (D.A. Carson)

All saints will enter the kingdom through faith alone (John 3:3), but only obedient saints who endure, who overcome, and who perform works of righteousness will inherit it, i.e. rule there. The singular "him" suggests that this is an individual thing. Nowhere are we told in Revelation that all Christians will overcome and receive this reward. A command that everyone keeps is superfluous, and a reward that everyone receives for a virtue that everyone has is nonsense. The burden of proof is surely on those who would claim that the warnings are only to professing and not genuine believers. The overcomer is the individual Christian who enjoys special benefits in eternity for refusing to give up his faith in spite of persecution during life on earth. (J. Dillow)

Rev. 2:26 Furthermore (continuative), the one (Subj. Nom.) who conquers (νικάω, PAPtc.NMS, Descriptive, Substantival, Articular; the winner believer), even (ascensive) he (Nom. Appos.) who continues to observe (τηρέω, PAPtc.NMS, Durative, Substantival; keeps, obeys, functions in) My (Poss. Gen.) protocol plan (Acc. Dir. Obj.; divine assignments, production, plan of operation) until (prep., temporal) the end (Adv. Gen. Time; either death or the rapture), I will delegate (δίδωμι, FAI1S, Predictive; give) to him (Dat. Adv.; reward at the Judgment Seat) authority (Acc. Dir. Obj.; joint-rulers with Christ) over the nations (Obj. Gen.; during the Millennial Reign),

Greek Text

καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν

Latin Vulgate

et qui vicerit et qui custodierit usque in finem opera mea dabo illi potestatem super gentes

LWB Rev. 2:27 And he [the winner believer] shall rule them [the nations] with an iron scepter [aggressive use of authority during the Millennial Reign]. It [satan's attempt to unite the world through the United Nations] will be shattered [broken into pieces] like clay pottery,

KW Rev. 2:27 And he shall sheperd them with an iron scepter; as vessels made of clay they are shattered, as I also have received from the presence of my Father.

KJV Rev. 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

TRANSLATION HIGHLIGHTS

The Lord has determined that winner believers shall rule (Predictive Future tense) the nations of the world with an iron scepter during the Millennial Reign of Christ. This means there will be an aggressive use of delegated divine authority for the purpose of ensuring perfect environment. Prior to the Lord's return, satan will have united all the nations against Christ in his last ditch effort to thwart God's plans. A comparable form of what we now know as the United Nations will be inaugurated to make war against Israel. This "new world order" under the direction of the antichrist will be completely destroyed (Futuristic Present tense) like broken clay pottery. Winner believers will replace the representatives of this United Nations organization under the rule of Jesus Christ.

RELEVANT OPINIONS

Revelation 2:27 pictures the reign of Christ as being shared by the faithful saints who in Christ's name "shall rule them with a rod of iron, as the vessels of the potter are broken to shivers." The word translated "rule" means to shepherd, indicating that they will not simply be administering justice but will also, like a shepherd using his rod, be dealing with his sheep and protecting them as well. (J. Walvoord)

Rev. 2:27 and (continuative) he (the winner believer) shall rule (ποιμαίνω, FAI3S, Predictive) them (Acc. Dir. Obj.; the nations) with an iron (Dat. Spec.) scepter (Instr. Means; aggressive use of authority during the Millennial Reign). It (satan's attempt to unite the world through the United Nations) will be shattered (συντρίβω, PPI3P, Futuristic; broken into pieces) like (comparative) clay (Nom. Spec.) pottery (Nom. Appos.),

Greek Text

καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,

Latin Vulgate

et reget illas in virga ferrea tamquam vas figuli confringentur

LWB Rev. 2:28 On the grounds that I also [Jesus Christ] received [delegated authority] from My Father. Moreover, I will give to him [the winner believer] the order of the morning star [the highest award given by God to the mature believer who is victorious in the spiritual life].

KW Rev. 2:28 And I will give him the star, the star of the morning.

KJV Rev. 2:28 And I will give him the morning star.

TRANSLATION HIGHLIGHTS

The past few verses have not been correctly punctuated due to a misunderstanding of what is being communicated. What the Lord Jesus is trying to tell us is that He is going to delegate His divine authority to winner believers in the same manner that the Father delegated divine authority to Him in His humanity. Jesus received (Intensive Perfect tense) His divine authority over the nations at His victory on the cross. He also received the supreme award from the Father along with this authority, the honorary title of Morning Star.

Jesus Christ was victorious in the angelic conflict. Winner believers are also victorious in the angelic conflict. The Lord is not only going to delegate His authority over the nations to winner believers, but He is also going to give (Predictive Future tense) them the same honorary award that He received, the Morning Star. Since all winner believers are to receive this honorary title, they in effect form a cadre of elite spiritual warriors with Christ as their Head: the order of the Morning Star.

RELEVANT OPINIONS

The uniform of honor and glory, the mature believer's resurrection body, will be the epitome of inequality. The translucence and beauty of each person's resurrection body will be determined by what you do with Bible doctrine on earth and how far you advance in God's sphere of power. Awards, honors, and decorations will be reflected on the uniform of glory for winner believers in the angelic conflict, while loser believers will have the barest of essentials – a basic resurrection body with no uniform of glory covering it, no medals or honors, and only "visitor's privileges" to planet earth during the millennium. Rank has its privileges, even in divine protocol. (R.B. Thieme, Jr.)

The application here of this emblem to believers indicates that they will participate in this reign if they overcome. Overcoming involves conquering spiritually by not compromising, the victory of one's whole life of faith. (G.K. Beale) Staunch adherence to the truth on the part of leaders and confessors is similarly rewarded in Daniel 12:3. The victor shares in the divine life (with its punitive government) and honor above, or rather in the new messianic era of Jesus Himself. (W.R. Nicoll)

Christ Himself is "the Bright and Morning Star." (A. Plummer) White garments (Rev. 3:4-5) refer to a reward God has provided in eternity, the uniform of glory, for those believers who fulfill His plan. The uniform of glory is a translucent garment worn over the resurrection bodies of those believers who execute the unique spiritual life of the Church Age. It indicates that they made the great investment of Bible doctrine in the

soul. They were invisible heroes, advancing to ultrasupergrace in time, but are the most visible human beings in resurrection bodies in heaven. The uniform of glory goes with the highest and most unusual decoration in heaven, the Order of the Morning Star. These are just a fraction of the riches of eternity, all of which are far superior to any earthly wealth. (R.B. Thieme, Jr.)

Rev. 2:28 On the grounds that (comparative; in like manner) I also (Subj. Nom.; Jesus Christ) received (λαμβάνω, Perf.A11S, Intensive; delegated authority) from My (Gen. Rel.) Father (Abl. Source). Moreover (continuative), I will give (δίδωμι, FA11S, Predictive) to him (Dat. Adv.; the winner believer) the order of the morning (Acc. Spec.) star (Acc. Dir. Obj.; the highest honor given by God to the mature believer who is victorious in the spiritual life).

Greek Text

ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρὸς μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωΐνον.

Latin Vulgate

sicut et ego accepi a Patre meo et dabo illi stellam matutinam

LWB Rev. 2:29 He who has an ear [the ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies [divine classrooms].

KW Rev. 2:29 He who has ears, let him hear at once what the Spirit is saying to the assemblies.

KJV Rev. 2:29 He that hath an ear, let him hear what the Spirit saith unto the churches.

TRANSLATION HIGHLIGHTS

The phrase “He who has an ear” is an idiom (Static Present tense) for a believer who has the ability to perceive doctrinal truth. This is an all points bulletin to please (Entreaty) start paying attention (Ingressive Aorist tense) to what the Holy Spirit is communicating to the assemblies. The local assembly functions, in effect, as a divine classroom or training center to enable us to grow in the grace and knowledge of our Lord Jesus Christ.

RELEVANT OPINIONS

Rev. 2:29 He (Subj. Nom.) who has (ἔχω, PAPtc.NMS, Static, Substantial) an ear (Acc. Dir. Obj.; the ability to

perceive doctrinal truth), let him start listening to (ἀκούω, AAImp.3S, Ingressive, Entreaty; positive volition) what sort of thing (Acc. Dir. Obj.; Bible doctrine) the Spirit (Subj. Nom.) is communicating (λέγω, PAI3S, Static) to the assemblies (Dat. Adv.; divine classrooms).

Greek Text

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Latin Vulgate

qui habet aures audiat quid Spiritus dicat ecclesiis

Chapter 3

LWB Rev. 3:1 Now write to the doctrinal messenger [pastor, teacher] of the assembly in Sardis: He Who has the seven spirits [divine power system administered by the Holy Spirit] of God and the seven stars [orthodox pastors] communicates these things. I know with absolute clarity [divine omniscience] your accomplishments [alleged production], namely that you have a reputation that you are spiritually alive [being sanctified experientially], however [in spite of this positive self-assessment], you are spiritually dead [you are not functioning in God's protocol plan for the Church Age].

KW Rev. 3:1 And to the messenger of the assembly in Sardis write at once: These things says He who has the seven Spirits of God and the seven stars. I know with absolute clearness your works, that you have a reputation that you are alive. And yet you are dead.

KJV Rev. 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

TRANSLATION HIGHLIGHTS

John is now commanded (Imperative mood) to write (Epistolary Aorist tense) to the doctrinal messenger of the church at Sardis. Jesus Christ possessed both the divine power system administered by the Holy Spirit and represented by the seven spirits and the seven orthodox pastors addressed in the Revelation as the seven stars. In other words, He has the power system and the authority over the leaders who teach others how to function in this power system. God is in control and He communicates (Static Present tense) the following things to those in Sardis.

The Lord knows with absolute certainty (Intensive Perfect tense) their alleged accomplishments. The believers at Sardis think they are quite gifted spiritually (Customary Present tense) and are growing in grace and knowledge. This is quite common, even for those who are completely swallowed up in Satan's cosmic system. They think they are executing God's plan, but that is a misapplication of Bible doctrine. This reputation they have (Customary Present tense) of being spiritual giants is completely wrong. They talk a good fight, but they are not living it.

In spite of what they think, they are not executing God's protocol plan for the Church Age. They are not growing in grace and knowledge. As a matter of fact, they are not functioning in God's system of power at all. Instead, they are (Descriptive Present tense) spiritually dead. They are still Christians positionally, but experientially, their walk with the Lord is virtually non-existent. Regardless of what others think, their self-assessment is far from the mark. They are deluding themselves that they are living the Christian life. In reality, they are either stagnant or going backwards in the spiritual life.

RELEVANT OPINIONS

The seven Spirits being the Holy Spirit in His sevenfold activity, it is manifest that this passage is of importance in reference to the doctrine of the double procession. The Son hath the Spirit, not as One who receives it from the Father, but as One who can impart it to men. As man He received it; as God He gives it. And a Church sunk in spiritual deadness specially needs such a gift. Hence the repetition about having the seven stars, which appears also in the address to the Church in Ephesus. (A. Plummer) A church is in danger of death when it begins to worship its own past, when it is more concerned with forms than with life, when it loves systems more than it loves Jesus Christ, when it is more concerned with material than spiritual things. (W. Barclay)

A glance of the leading cities of the United States suggests that, for the most part, the older, larger churches are spiritually, strongly reminiscent of the Sardian condition. Some of our great churches of yesterday are mausoleums today, with only their architecture to testify of their former glory. Once alive and aggressive, they have become as animated corpses, cold and careless. The liberalism, modernism, and neo-orthodoxy of today grew out of, though not a part of, the spiritual lethargy of the Reformation churches. (J. MacArthur)

We regard the papacy as the greatest curse and the Reformation as the greatest blessing since the introduction of Christianity. We distinguish between the Reformation and Protestantism; the former was a divine work, the latter a human system. In Protestantism we have not the horrors nor gross corruption of the Middle Ages, but rather the sleep of death. The change from the papacy to Protestantism may be described as a step out of the "chamber of horror" into the "cell of death." (W. Scott) He that has the seven spirits, that is, the Holy Spirit with His various powers, graces, and operations. Christ has the seven spirits, the Spirit without measure and in perfection. (M. Henry)

There is a marked change in our Lord's method of address to the church at Sardis. Hitherto He has commenced with words of commendation. Here, He commenced with words of condemnation. In the other churches, evil had not been the habit, but rather the exception, and therefore it was possible first to commend. Here the case is reversed, and no word of commendation is addressed to the church as a church. (G. Campbell Morgan) The church at Sardis evidently had a reputation among the churches in the area and was considered a spiritual church and one that had an effective ministry and testimony for God. From the divine standpoint, however, it is considered as a church that had only a name of being alive and actually was dead as far as spiritual life and power were concerned. This searching judgment of Christ as it relates to the church of Sardis is one to be pondered by the modern church, which often is full of activity even though there is little that speaks of Christ and spiritual life and power. (J. Walvoord)

The seven Spirits of God: Here is a very remarkable expression to denote the Divine Energy. It is the symbol of perfection and completeness. There is an invariable sequence in the coming of life or power from the Persons in the Trinity. The Energizer in each case is the Holy Spirit. His every is infinite, both in variety and measure. It is absolutely full, complete, and boundless. Here is an equally remarkable expression concerning our Lord Jesus Christ. We are here bidden to think of Him as having the seven Spirits of God. He is, in His own glorious Person, the channel of all grace from God to the spirit of man. He has (holds) the seven Spirits of God. (A. Plummer) The Holy Spirit is described as the "sevenfold Spirit" in the sense that He gives people the disposition, attitude, or spirit of wisdom, understanding, counsel, might, knowledge, fear and holiness (Isaiah 11:2, Romans 1:4). This is an example of an O.T. metaphor. (Robert A. Morey)

The coming together of the Spirit of God with the spirit of man is the secret of inspiration, revelation, religion, regeneration, consecration. When the Spirit of God unveils a truth, there is revelation; when He inbreathes into a man, there is inspiration; when He renews, quickens, and inspires, there is religion, even regeneration and consecration. The Holy Spirit may either illumine the mind with truth, or set it on fire with love. And when His power is exerted in all its sevenfold might, anyone so charged with Divine energy may receive it in any form whatever, for the purpose of fulfilling any kind of life-work which God may have for him to do. There is no limit to our possible equipment for service. (T. Randall)

Sardis is a decaying church on the brink of ruin. The sad spectacle is presented here of a Church dying out. A remnant may remain, but of the body as a whole it must be said, "Thou art dead." Reputation is one thing, character is another. Everywhere in a corrupt world like this the basest characters have the brightest reputation, and the reverse. (R. Green) When Christ speaks of "having" these, it does not mean having them in possession as attributes, but having them in His power for use, disposal and command. (E.W. Bullinger)

How accurately this statement describes historical Protestantism! Over against Romish ignorance, professed Christendom had enlightenment, but no spirituality. The great "state

churches” become denominations with creeds, idiosyncratic histories, cathedrals, universities, seminaries, boards, bureaus of propaganda publications, and executors of organized activities with lobbyists to influence legislation at court. Gradually dead orthodoxy and sectarian bigotry provided the seed-bed for the germination of the liberalism and rationalism that broke out in the 18th and 19th centuries. There is no question that the Reformation was the mightiest operation of the Spirit of God since the days of the apostles; but how sad that the recovery of the Truth was not necessarily accompanied by the acceptance of the Truth! (J. Macarthur)

Rev. 3:1 Now (transitional) write (γράφω, AAImp.2S, Epistolary, Command) to the doctrinal messenger (Dat. Ind. Obj.; pastor, teacher) of the assembly (Gen. Rel.) in Sardis (Loc. Place): He (Subj. Nom.) who has (έχω, PAPtc.NMS, Descriptive, Substantival) the seven (Acc. Measure) spirits (Acc. Double Dir. Obj.; divine power system) of God (Abl. Source) and (connective) the seven (Acc. Measure) stars (orthodox pastors) communicates (λέγω, PAI3S, Static) these things (Acc. Dir. Obj.). I know with absolute clarity (οἶδα, Perf.AI1S, Intensive; divine omniscience) your (Poss. Gen.) accomplishments (Acc. Dir. Obj.; alleged production), namely that (introductory adverb) you have (έχω, PAI2S, Customary) a reputation (Acc. Appos.) that (adverb) you are spiritually alive (ζάω, PAI2S, Descriptive; a misapplication of doctrine by those in the cosmic system), however (contrast; in spite of what you think), you are (είμι, PAI2P, Descriptive) spiritually dead (Nom. Appos.; not functioning in God’s protocol plan).

Greek Text

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.

Latin Vulgate

et angelo ecclesiae Sardis scribe haec dicit qui habet septem spiritus Dei et septem stellas scio opera tua quia nomen habes quod vivas et mortuus es

LWB Rev. 3:2 You yourself [pastor of assembly at Sardis] keep on being constantly alert [keep a vigilant watch] and start strengthening [stabilizing] the remnant [believers who still have positive volition] who are about to die spiritually [due to peer pressure from a majority of cosmic believers in their assembly], for I have not

found in the past nor do I currently find your accomplishments [production] completed [adequate] according to the standards [judgment] of My God.

KW Rev. 3:2 Be becoming watchful and alert, and stabilize at once the remaining things which were about to die, for I have found no works of yours that have been brought to a state of completeness in the sight of my God.

KJV Rev. 3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

TRANSLATION HIGHLIGHTS

The Lord addresses the pastor of the Sardis church and commands him (Imperative mood) to be constantly (Iterative Present tense) alert, keeping a watchful eye (Latin: vigilant) over the few remaining believers in his congregation who still have positive volition to the truth. The majority of believers in the assembly at Sardis have locked-in negative volition, are not interested in the Word of God, or in living by His divine protocol. The few believers that are interested need to be strengthened (Ingressive Aorist tense) by the pastor so they aren't corrupted by the majority.

The Lord commands the pastor to stabilize this remnant of positive believers because they are about to (Epistolary Imperfect tense) die spiritually (Ingressive Aorist tense) if he doesn't help them. There is a lot of negative peer pressure from the cosmic believers in this assembly, and even the positive believers are about to give in to this pressure. The use of the Imperfect tense points to their being vulnerable to experiential, cosmic death, but that they haven't reached the bottom yet. These positive believers have a little Christian production, but not as much (qualitatively and quantitatively) as they should have at this juncture. They need to learn the mechanics of the spiritual life to help them become winners, because they are about to become losers from lack of crucial teaching.

The Lord has not found (Dramatic Perfect tense) adequate, consistent, qualitative production from these believers, no matter how far back He looks historically. God's standards are tough, but fair. The spiritual life must be lived precisely as He planned it, which requires each believer to be continually and consistently filled with the Spirit. These believers were bouncing in-and-out of fellowship, alternating between divine and cosmic spheres of power. This means their fruit (production) was sporadic, and therefore below par. The pastor is told to watch over them, assist them in experiential sanctification, and protect them from wolves within.

RELEVANT OPINIONS

Losers in the angelic conflict will be virtually unknown in the millennium. They won't even be recognized by Jesus Christ formally, because all they did in life on earth was to contribute to the downward historical trends of history in the nation in which they lived. The tribulation is a period of time set aside for the training of supergrace believers who

will rule in the millennium with perfection (no mistakes), a form of “briefing” while the earth is undergoing discipline. (R.T. Thieme, Jr.)

The watchful state is not the normal one – a change is needed before the watching can come about. (A. Plummer) Nothing can be much sadder than vast congregations of people, baptized, banded together as Christians, taking the sacrament of the Lord’s Supper, zealous for church and Christianity, and yet devoid of personal, saving faith in Christ. They trust in forms and ceremonies, and what some have called “birthright membership,” rather than in new birth through the Word and Spirit of God. And one of the worst features of the present apostasy is that there are thousands of men occupying supposedly orthodox pulpits who, if they could, would destroy everything for which their respective denominations stand. (H. Ironside)

What is the state of Gentile churches in the world today? The answer is that evangelical churches generally throughout the world are in a state of weakness. There are tens of thousands of such churches but spiritual revival is only rarely to be found among them. Many churches have the appearance of life. They have a name to live but are dead. Conviction of sin, appetite for prayer meetings, and the study of doctrine is exceptional. There is enthusiasm for Hollywood-type films, glossy easy-to-read magazines, swing groups, sermonettes, exciting campaigns, variety programmes in the services and entertainment. Spirit-filled preachers who expound the Scriptures so as to bring transformation of life to all classes of society are uncommon. 20th century evangelicalism bears marks of superficiality. Truths loved by our forefathers are now largely despised. Contention for them is regarded with cynicism and even ridicule. Evangelicalism today is world-wide but is deficient in depth, in doctrine, in unity and in vital spiritual life. (E. Hulse)

The Reformed creeds did not get free from Rome as regards what they still called “sacraments,” a Babylonish term. For sacramentum was the Latin word for a mystery of the pagan religion. Even in the prayer-book of the Church of England, the Lord’s Supper is called “these holy mysteries.” But such a term for it is unknown in the NT, and was subsequently introduced merely because the initiates (of Babylonian idolatry) fixed upon the Memorial Supper as the one thing in Christianity which they could most easily metamorphose into a Mystery or Sacrament. Then, associating Baptism with the bath which preceded (pagan) initiation, they called it, also, a Mystery or Sacrament, though they often dropped all disguise, and spoke of it plainly as initiation. (Pember). Consequently neither is the walk perfected. Not knowing that they died with Christ and are risen ones, their walk is pitifully short of Paul’s: some, worldly and wholly shallow; some, even sincere souls, using man-made prayers by rote, and even man-made festival days, which belong to Paganism or Judaism; regarding really devoted souls as fanatics, especially those who live in view of, and speak of, the imminent return of the Lord, as did constantly the early Christians. (W.R. Newell) I mention this quote because the sacraments of the Lord’s Supper and water baptism, so called, are “attempts at Christian production” which fall way short of God’s standards. This is not the ritual age we live in; this is the age of the indwelling and filling of the Spirit. (LWB)

This church was cosmetically in good shape. They may have had many committees and meetings, a full calendar of activities, but God’s ledger was filled with zeros. Because they were spiritually dead, all their effort was wasted, for everything was done in the energy of the flesh. There was a total lack of spiritual awareness. Similarly today, it is shocking to see the total lack of spirituality in many European countries. In France many churches have become actual museums! The wave of rationalism and infidelity that came on the heels of the French Revolution took the soul right out of the churches. Many no longer function. (J. MacArthur)

The Reformation raised up a group of men who came out from Romanism and who rescued much from the mortuary of Rome. But they did not go far enough. (L. Strauss) The phrase “I have found no works of yours filled full before my God” is telling. The forms were there, the ceremonies, the religious customs, the traditions, the services; but the real essence was lacking. The forms were empty. They were not filled full of essence. Faith, hope, and love, genuine and sincere, were lacking. Their reality was gone. In the sight of men, Sardis may seem to be a splendid church. But “before my God” this church is dead. (W. Hendrickson)

Rev. 3:2 **You yourself** (pastor of the Sardis assembly) **keep on being** (γίνομαι, PMImp.2S, Iterative, Command, Deponent) **constantly alert** (γρηγορέω, PAPtc.NSM, Iterative, Substantival; keep a vigilant watch) **and** (continuative) **start strengthening** (στηρίζω, AAImp.2S, Ingressive, Command; establish, stabilize) **the remnant** (Acc. Dir. Obj.; believers who still have positive volition, the remaining ones) **who** (Acc. Gen. Ref.) **are about** (μέλλω, Imperf.AI3P, Epistolary) **to die spiritually** (ἀποθνήσκω, AAInf., Ingressive, Temporal; due to peer pressure from a majority of cosmic believers in their assembly), **for** (explanatory) **I have not** (neg. adv.) **found in the past nor do I currently find** (εὕρισκω, Perf.AI1S, Dramatic) **your** (Poss. Gen.) **accomplishments** (Acc. Dir. Obj.; attempts at Christian production) **completed** (πληρόω, Perf.PPtc.ANP, Descriptive, Attributive; unfulfilled: arrogant, inadequate, and inconsistent) **according to the standards of** (prep.; in the judgment of) **My** (Gen. Rel.) **God** (Poss. Gen.; the Father).

Greek Text

γίνου γρηγορῶν καὶ στηρίσου τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὐρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου.

Latin Vulgate

esto vigilans et confirma cetera quae moritura erant
non enim invenio opera tua plena coram Deo meo

LWB Rev. 3:3 Therefore, keep on remembering [recall and application] what [doctrine] you have received in the past and continue to receive and have heard [perception]. Moreover, keep on guarding [retention] it [doctrine] and resume changing your mind [confession of sin and restoration to fellowship]. If, therefore, you are not alert, I will return [to administer discipline] like a thief [suddenly and violently]. Furthermore, you will definitely not know what hour [divine timing] I will return [to administer discipline] to you.

KW Rev. 3:3 Be remembering, therefore, in what way you have received [the truth as a permanent deposit] and in what way you heard [it], and be safeguarding [it], and have a change of mind at once. If then you do not watch, I will come like a thief, and you will by no means know what kind of an hour I will come upon you.

KJV Rev. 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

TRANSLATION HIGHLIGHTS

The Lord commands (Imperative mood) the few remaining positive believers at Sardis to keep on remembering (Iterative Present tense) the doctrine they once received and continue to receive (Intensive Perfect tense) from their pastor. This remembrance is addressing their ability to recall what they previously learned and to apply it to life. They are not being commanded to do this without justification. He uses the Constative Aorist tense to say they once heard (perception) the Word accurately taught, so they can't use the excuse that they had never heard this message before.

The Lord also commands (Imperative mood) them to continue to guard (Iterative Present tense) the doctrine they have learned in their soul and to begin again the daily process (Ingressive Aorist tense) of confession of sin so as to be restored to fellowship. They were taught the imperative of confession of sin, but they had ignored its vital importance in the spiritual life, so the Lord demands that they resume this initial phase (entrance into) of His divine protocol.

What we have so far is two-fold. First, the believer must confess His sin privately to the Father through the Lord Jesus Christ so as to restore fellowship with the resultant filling of the Holy Spirit. Then the perception, retention, recall, and application of Bible doctrine is to follow. This is the basis for all spiritual growth in God's plan. It is a precise system of procedures (no substitutes) and is absolutely correct and effective when followed.

If the believers at Sardis are not alert (Dramatic Aorist tense), the Lord will return (Predictive Future tense) suddenly and violently like a thief. By using a 3rd class condition with the Potential Subjunctive mood, He allows the possibility that they will change their attitude before it is too late. It is still possible for them to recover from their downward spiral and avert a disciplinary return of the Lord. As a matter of fact, if they are not alert (Latin: vigilant), they will be completely surprised when He returns, not having a clue (Culminative Aorist tense) when He is about to arrive to apply divine discipline. Once again, the Subjunctive mood points to His coming as a potential surprise, but not necessarily so. It may be inferred that those who are alert will not be surprised when He returns and will not bear the brunt of His discipline.

RELEVANT OPINIONS

This one passage settles, for ever, the fact that these words cannot possibly be addressed to the members of the Church of God who have “that blessed hope” of being caught up to meet the Lord in the air. We are plainly and expressly told, “yourselves know perfectly that the Day of the Lord so comes as a thief in the night. For when they shall say safety and peace, then sudden destruction comes upon them, and they shall not escape. But you, brethren, are not in darkness that that day should overtake you as a thief.” (E.W. Bullinger) Christ does not come upon His waiting bride as a thief. (L. Strauss)

If they refuse to heed the exhortation, Christ promises that He will come upon them as a thief, meaning that He will come upon them unexpectedly with devastating suddenness and bring judgment upon them. The same symbolism is used at the 2nd coming of the Lord, but here the figure is not related to that event. The judgment upon the church at Sardis, however, is going to be just as unexpected, sudden, and irrevocable as that which is related to the 2nd coming. (J. Walvoord)

The first phase of the Lord’s coming is as a bridegroom and the second phase is as a thief. He does not come upon His bride as a thief and He does not come upon the apostates and unregenerate world as a bridegroom. The heart of this message to Sardis is that those who trust in the fact that their names are written in some church book are dead. (D. Barnhouse) Revelation 3:3 warns the believer to be watching for the Lord Himself, not for signs that would precede His coming. It is true that the events of the 70th week will cast an adumbration before the rapture, but the object of the believer’s attention is always directed to Christ, never to these portents. This is the doctrine of the imminence. (J.D. Pentecost)

Rev. 3:3 Therefore (inferential), keep on remembering (μνημονεύω, PAImp.2S, Iterative, Command; recall) what (interrogative; Bible doctrine) you have received in the past and continue to receive (λαμβάνω, Perf.AI2S, Intensive;

application) **and** (continuative) **have heard** (ἀκούω, AAI2S, Constative; perception). **Moreover** (continuative), **keep on guarding** (τηρέω, PAImp.2S, Iterative, Command; retention: storing in your soul) **it** (ellipsis; doctrine) **and** (continuative) **resume changing your mind** (μετανοέω, AAImp.2S, Ingressive, Command; confession of sin, restoration to fellowship). **If** (protasis, 3rd class condition, maybe you will be, maybe you won't), **therefore** (inferential), **you are not** (neg. adv.) **alert** (γρηγορέω, AASubj.2S, Dramatic, Potential; keeping watch), **I will return** (ἔκω, FAI1S, Predictive; to administer discipline) **like a thief** (Comparative Nom.; suddenly and violently). **Furthermore** (continuative), **you will definitely** (emphatic) **not** (neg. adv.) **know** (γινώσκω, AASubj.2S, Culminative) **what** (Acc. Gen. Ref.) **hour** (Acc. Dir. Obj.; divine timing) **I will return** (ἔκω, FAI1S, Predictive; to administer discipline) **to you** (Acc. Disadv.).

Greek Text

μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας καὶ τήρει καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσης, ἕξω ὡς κλέπτῃς, καὶ οὐ μὴ γινῶς ποίαν ὥραν ἕξω ἐπὶ σέ.

Latin Vulgate

in mente ergo habe qualiter acceperis et audieris et serva et paenitentiam age si ergo non vigilaveris veniam tamquam fur et nescies qua hora veniam ad te

LWB Rev. 3:4 But you have a few persons [mature believers] in Sardis who have not soiled [defiled] their invisible uniform of glory [by residing in Satan's cosmic system]. In fact, they [mature believers only] shall walk with Me [fellowship in Christ] in whites [translucent uniform of glory worn over the resurrection body], because they are deserving [having passed all the momentum tests and attained spiritual maturity].

KW Rev. 3:4 But you have a few names in Sardis who did not defile their garments. And they shall walk [in fellowship] with Me in white [garments] because they are worthy.

KJV Rev. 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

TRANSLATION HIGHLIGHTS

The assembly at Sardis does have (Static Present tense) a few remaining believers who have not defiled (Culminative Aorist tense) their garments by participation in the cosmic

system. The invisible uniform of glory that believers now possess is the earthly counterpart of the translucent uniform of glory that will be worn by winner believers in heaven throughout eternity. Participation in Satan's cosmic system soils our invisible uniform, dishonoring it, even if we cannot see it with our naked eyes.

Mature believers, and only mature believers, will walk with the Lord (Predictive Future tense) in translucent uniforms of glory worn over their resurrection bodies. All believers will receive a naked resurrection body. Only winner believers, however, will receive a uniform of glory over their resurrection bodies. These uniforms, called whites, will actually be translucent, a viable translation of the same word. Walking with the Lord in these uniforms of glory in heaven is a picture of the fellowship with Christ that they had while living on earth.

Also note the contrast between the invisible uniform of glory and the translucent uniform of glory. The invisible uniform of glory (garments) is given to every believer on earth at the point of salvation. It is initially white, meaning free from the stain of sin, unsoiled. As soon as the new believer sins, his new garments begin to show the stain of sin. Confession of sin (1 John 1:9) removes the stain of sin from his garments. All activities done in the filling of the Spirit, whether priestly or ambassadorial, increase the brightness of the invisible uniform of glory. The translucent uniform of glory is given to winner believers only in heaven. The brightness of their invisible uniform of glory while on earth is parlayed into the brightness of their translucent uniform of glory worn in heaven. Since there is no sin in heaven, and therefore no sin shown in our resurrection bodies, the translucent uniform of glory shows no stain of any kind. It only accentuates the positive. I use the descriptive word "invisible" for the uniform on earth because we cannot see this uniform with our naked eye. I use the descriptive word "translucent" for the uniform in heaven because we will be able to see this uniform and its varying levels of glory when we get to heaven.

This fellowship with Christ is unseen on earth, but will be seen and honored in heaven. As a matter of fact, chew on this: Since spiritual growth is a progressive, experiential work performed by each individual believer in God's power system with the assistance of the Holy Spirit, then the reward will be equally progressive. What I mean by this is that a translucent uniform will "shine" at varying levels of brightness in heaven, each according to the level of spiritual growth the believer attained while on earth. There is no such thing as equality in heaven, and rewards will be given accordingly.

Every believer does not receive this uniform; only those believers who have passed all the momentum tests and attained spiritual maturity deserve (Descriptive Present tense) this uniform and they will be rewarded it. Loser believers, and those with an evil, socialistic mindset, hate the idea that some believers will receive more than others. They hate the notion that believers who advance to spiritual maturity on earth might receive rewards from the Lord in heaven that the reprobate believer doesn't receive. It is not arrogant for a positive believer to walk according to divine protocol year-after-year and to expect a reward in eternity for being "a good and faithful servant." It is the height of

arrogance for a loser believer to think he deserves the same honor after soiling his spiritual garments year-after-year while on earth.

RELEVANT OPINIONS

In Scripture the robing of the saint is ever an expression of the saint's own service and character. In the description of the white-robed multitude here, it is said that their white robes are the righteousness of the saints, not the righteousness of God, but the righteousness of the saints. This is to say, that fidelity of character and of service shall presently have its outward manifestation. (G. Campbell Morgan) Those who are victorious shall receive white garments, i.e., spiritual bodies represented as robes of light and glory in the resurrection life. Those who resist the spiritual death which is characteristic of many in the church shall have their names enrolled forever among the citizens of the city of God, and their names shall be acknowledged before God. (F. Clogg)

The moral cosmic believer is affectionate, without passion, and uses his affection to lure you into the cosmic system. The immoral cosmic believer is passionate, without affection, and uses his passion to lure you into the cosmic system. The moral cosmic believer thinks friendship is more important than Bible doctrine. The immoral cosmic believer thinks sex is more important than Bible doctrine. Cosmic friends or cosmic lovers – both walk by flattery and both destroy your walk. (R.B. Thieme, Jr.)

In a dead church there may yet be some living souls. A Church, as such, may expire in its own shame, yet there may be in it a few living ones. We can see the reason why the living ones spoken of here are those who have not defiled their garments. In Sardis, though the Church was dead, yet not every member was so. So that it seems there may be, thank God, even in a dead Church, some who, though surrounded with death, never touch it, but live always and everywhere in contact with the Living One, and so keep themselves unspotted from the world. A man must be in connection with a living Saviour if he would maintain his life. He must not depend on the Church for it! (T. Randall)

Rev. 3:4 **But** (adversative) **you have** (έχω, PAI2S, Static) **a few** (Acc. Measure; remant) **persons** (Acc. Dir. Obj.; mature believers) **in Sardis** (Loc. Place) **who** (Subj. Nom.) **have not** (neg. adv.) **soiled** (μολύνω, AAI3P, Culminative; defiled) **their** (Poss. Gen.) **invisible uniform of glory** (Acc. Dir. Obj.; garments are not defiled by participation in the cosmic system). **In fact** (emphatic), **they** (mature believers only) **shall walk** (περιπατέω, FAI3P Predictive) **with Me** (Gen. Accompaniment; fellowship with Christ) **in whites** (Loc.; the translucent uniform of glory worn over the resurrection body), **because** (causal) **they are** (είμι, PAI3P, Descriptive) **deserving** (Complementary Nom.; worthy, dignified, having passed all the momentum tests and attained spiritual maturity).

Greek Text

ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

Latin Vulgate

sed habes pauca nomina in Sardis qui non inquinaverunt vestimenta sua et ambulabunt mecum in albis quia digni sunt

LWB Rev. 3:5 Thus, the one who conquers [supergrace winner] shall clothe himself in white garments [translucent uniform of glory], and I will never erase his title [awards, honors] from the book of life [registry of honors in eternity]. In fact, I will praise [presentation of morning star winners at court] his title [awards, honors] in the presence of My Father and His angels.

KW Rev. 3:5 He who gains the victory shall in that manner be arrayed in white garments. And I will positively not erase his name from the scroll of the life. And I will openly confess his name before My Father and before His angels.

KJV Rev. 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

TRANSLATION HIGHLIGHTS

The winner believer, the one who conquers or overcomes (Descriptive Present tense) in the spiritual life on earth, will clothe himself (Predictive Future tense) in white garments. These white garments, the translucent uniform of glory, will be awarded only to winner believers. Winner believers are those who attained supergrace status, otherwise known as spiritual maturity. Loser believers will receive a naked resurrection body, but no translucent uniform of glory, because they were not spiritual conquerors.

The Lord will never, ever, erase (Predictive Future tense) their title, with its inherent awards and honors, from the book of life. The book of life is not the registry of believers in time. It is not a book which has all the names of mankind in it, which names can be erased by the Lord and those individuals do not enter heaven. The book of life is a registry of names that will receive awards and honors in eternity, a royal knighthood if you will. The only names in it are those who have attained spiritual maturity, i.e. winner believers. What the Lord promises not to erase from the book of life is the record of awards and honors earned by these conquering believers.

As a matter of fact, the Lord will present these very honors and awards (Predictive Future tense) at court for all to see, both human and angelic. He will render this honor and praise

to winner believers publicly, in the presence of God the Father and His angels. Again, loser believers will not receive this praise and honor.

RELEVANT OPINIONS

The book of life is referred to in two different instances, as applied to time and eternity. When applied to time, it refers to justification. When applied to eternity, it refers to rewards for experiential sanctification. The context in this verse is rewards for experiential sanctification. (R.B. Thieme, Jr.) How is it possible for a true believer in Christ to have his name blotted out? The teaching of Romans 8 as to our standing in Christ is the very opposite of this. (E.W. Bullinger) This metaphor reflects the primitive notion that clothing somehow could form almost a part of a man's personality, corresponding to his identity and character. (W.R. Nicoll)

The "book of life" here is not the same as that of chapter 13:8. In this verse, it is a profession which may or may not be real. The end would show. Some names would stand, others be erased. But in Rev. 13:8 every name recorded was that of a true believer, because the names were written from the foundation of the world, and hence before the course of human responsibility commenced. In this verse, the "book of life" is the record of Christian profession; in Rev. 13:8 the "book of life" is the record of reality. In the former the true and false are found; in the latter the true only. (W. Scott)

Who is the overcomer, what is the book of life, and what is meant by being removed from the book of life? The overcomers in Revelation are a separate class of Christians who will persevere to the final hour. They are the ones who do God's will to the end. The book of life refers not to the name of the believer, but to the believer's individual reputation. It is descriptive of the person's life and faithfulness. Having one's name removed from the book of life is to have one's reputation or close relationship with the Lord removed from the book. It does not refer to one's justification; it refers rather to one's honored status in heaven. His eternal reputation is secure no matter what they do to his body under persecution. (J. Dillow)

Rev. 3:5 Thus (adv.), the one (Subj. Nom.) who conquers (νικάω, PAPtc.NMS, Descriptive, Substantival; overcome, wins, supergrace status believer) shall clothe himself (περιβάλλω, FMI3S, Predictive) in white (Dat. Spec.) garments (Prep. Loc.; the translucent uniform of glory), and (continuative) I will never (double neg.) erase (ἐξαιείφω, FAI1S, Predictive; wipe away, obliterate) his (Poss. Gen.) title (Complementary Acc.; his awards, honors, heraldry) from the book (Abl. Separation) of life (Gen. Spec.; the registry of royal

knighthood honors in eternity, not the registry of believers in time). In fact (emphatic), I will praise (ὁμολογέω, FA11S, Predictive; presentation of the morning star winners at court) his (Poss. Gen.) title (Complimentary Acc.; of knighthood) in the presence of My (Gen. Rel.) Father (Gen.) and (connective) before His (Poss. Gen.) angels (Gen.).

Greek Text

ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

Latin Vulgate

qui vicerit sic vestietur vestimentis albis et non delebo nomen eius de libro vitae et confitebor nomen eius coram Patre meo et coram angelis eius

LWB Rev. 3:6 He who has an ear [the ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies [divine classrooms].

KW Rev. 3:6 He who has ears, let him hear at once what the Spirit is saying to the assemblies.

KJV Rev. 3:6 He that hath an ear, let him hear what the Spirit saith unto the churches.

TRANSLATION HIGHLIGHTS

The phrase “He who has an ear” is an idiom (Static Present tense) for a believer who has the ability to perceive doctrinal truth. This is an all points bulletin to please (Entreaty) start paying attention (Ingressive Aorist tense) to what the Holy Spirit is communicating to the assemblies. The local assembly functions, in effect, as a divine classroom or training center to enable us to grow in the grace and knowledge of our Lord Jesus Christ.

Rev. 3:6 He (Subj. Nom.) who has (ἔχω, PAPtc.NMS, Static, Substantival) an ear (Acc. Dir. Obj.; the ability to perceive doctrinal truth), let him start listening to (ἀκούω, AAImp.3S, Ingressive, Entreaty; positive volition) what sort of thing (Acc. Dir. Obj.; Bible doctrine) the Spirit (Subj. Nom.) is communicating (λέγω, PAI3S, Static) to the assemblies (Dat. Adv.; divine classrooms).

Greek Text

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Latin Vulgate

qui habet aurem audiat quid Spiritus dicat ecclesiis

LWB Rev. 3:7 Now write to the doctrinal messenger [pastor, teacher] of the assembly in Philadelphia: The holy One, the truthful One, the One Who continues to possess the key of David [authority over Israel during the millennium], He Who opens and no one will shut, and Who shuts and no one will open [absolute authority and power during the millennium], communicates these things.

KW Rev. 3:7 And to the messenger of the assembly in Philadelphia write at once: These things says the Holy One, He Who is genuine, He who has the key of David, He who opens and no one will shut, and who shuts and no one opens.

KJV Rev. 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

TRANSLATION HIGHLIGHTS

John is now commanded (Imperative mood) to write (Epistolary Aorist tense) to the doctrinal messenger of the church at Philadelphia. Jesus Christ is called the holy One, the truthful One (asyndeton), and the One Who keeps on possessing (Iterative Present tense) the key of David. The key of David refers to authority over Israel during the Millennial Reign. Christ alone possesses this authority.

Christ also has exclusive authority to open and close the door of opportunity for the nation Israel. No one will open or close (Predictive Future tense) this door but Him. By way of application, this same door is opened and closed for Church Age believers by Christ alone. He holds absolute sovereignty and omnipotence over all mankind. He determines those who will be saved, and He opens the door of experiential opportunity for all believers. He is the One who communicates (Static Present tense) these things.

RELEVANT OPINIONS

Hence we read of the keys of the kingdom but never of the keys of the church. This is left for the Romanists to falsely claim. (E.W. Bullinger) It is true that Christ said to Peter, “I will give to you the keys of the kingdom of heaven,” and it is also true that Peter used those keys. Through his preaching of the Gospel he opened the door to the Jews on the day of Pentecost. But Peter has long since been dead. Now the keys are back in the hands

of Christ. (L. Strauss) The phrases “Who opens and no one will shut,” and “Who shuts and no one opens” refer to the divine sovereignty of Jesus Christ. (E. Hindson)

The key as a symbol denotes undisputed right to enter and exercise all needful authority. The “keys of the kingdom of Heaven” (Matt. 16:19) were alone committed to Peter to signify delegated authority, which necessarily ceased when his work was done. Peter by his preaching opened the door of the kingdom for Jews in Acts 2, and for the admission of Gentiles in Acts 10. The keys having been used, and the doors opened, a successional and vested right in “Peter’s keys” is absurd. Peter left the door open; hence they are of no further use. (W. Scott) The holding of the keys, the symbols of power, thus belongs to Christ as Lord of the kingdom and Church of God. (M. Vincent)

He asserts that He has the “key of David,” which is an allusion to the key of David mentioned in Isaiah 22:22. Eliakim, the son of Hilkiyah, had the key to the house of David and the key to the temple treasury. He had the responsibility of opening and closing the doors of the treasury. And so our Lord pictured Himself as the antitype to Eliakim. He holds the key to all the treasures of truth, opportunity, service, and testimony. But there is something more: this key signifies His royal claim as Lord, as the head of David’s descendants, as the One who will one day, according to God’s promise to Mary, sit upon the throne of David and wield the scepter with authority over all the earth. (J. MacArthur)

Rev. 3:7 **Now** (transitional) **write** (γράφω, AAImp.2S, Epistolary, Command) **to the doctrinal messenger** (Dat. Ind. Obj.; pastor, teacher) **of the assembly** (Gen. Rel.) **in Philadelphia** (Loc. Place): **The holy One** (Subj. Nom.; asyndeton), **the truthful One** (Nom. Appos.; Jesus Christ), **the One** (Nom. Appos.) **Who continues to possess** (έχω, PAptc.NMS, Iterative, Substantival) **the key** (Acc. Dir. Obj.) **of David** (Gen. Rel.; authority over Israel during the millennium), **He** (Nom. Appos.) **Who opens** (άνοίγω, PAptc.NMS, Descriptive, Substantival, Articular) **and** (connective) **no one** (Subj. Nom.) **will shut** (κλείω, FAI3S, Predictive; close), **and** (continuative) **Who shuts** (κλείω, PAptc.NMS, Descriptive, Substantival; closes) **and** (connective) **no one** (Subj. Nom.) **will open** (άνοίγω, PAI3S, Futuristic; absolute millennial authority and power), **communicates** (λέγω, PAI3S, Static) **these things** (Acc. Dir. Obj.).

Greek Text

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

Latin Vulgate

et angelo Philadelphiae ecclesiae scribe haec dicit
sanctus et verus qui habet clavem David qui aperit et
nemo cludit et cludit et nemo aperit

LWB Rev. 3:8 I know with absolute clarity [divine omniscience] your accomplishments [Christian *modus operandi*]. Now hear this. I have placed before you a door which was opened in the past and remains open [opportunities for believers with positive volition towards doctrine], which no one has the power to shut [God retains His sovereign control over the people and events of history], because you have a little time [an allotment of time to grow in grace and knowledge] and power [spiritual muscle from continued execution of God's protocol plan], and you have kept My Word [spiritual momentum from doctrine], and you have not denied My Person [cosmic evangelists usually end up denying Christ].

KW Rev. 3:8 I know with absolute clearness your works. Consider this. I have given [you] as a permanent possession a door which has been permanently opened, which no one is able to close; because you have but a small amount of power, and you safeguarded My Word by carefully observing it, and you did not deny My name.

KJV Rev. 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

TRANSLATION HIGHLIGHTS

Due to His attribute of divine omniscience, the Lord knows with absolute certainty (Intensive Perfect tense) the quality of their accomplishments in the Christian life. So he has an important message for them. The Lord has placed (Intensive Perfect tense) before them an open door. This door of opportunities for the believer with positive volition towards doctrine was opened in the past and will remain open indefinitely (Intensive Perfect tense). This is an experiential sanctification door, not a positional door.

No one has the ability (Static Present tense) to shut this door of opportunity. God retains His sovereign control over the people and events of history. He is not sitting on the sidelines wondering how everything is going to work out. His plan, positionally and experientially, is coming to pass without a hitch. He has opened this door of opportunity and continues to keep it open for three reasons.

First, the Philadelphians still have (Static Present tense) a small allotment of time left to grow in grace and knowledge. They also have some spiritual muscle to operate from, due to their continued execution of His protocol plan. Second, they have kept (Constative Aorist tense) His Word, which means they have consistently learned and applied Bible doctrine with significant momentum. Third, they have not denied His name (Person) by

either their life or testimony as cosmic evangelists are prone to do. For these reasons, He has kept their door of spiritual opportunity open.

RELEVANT OPINIONS

“You have kept My Word and have not denied My Name.” The former involves thorough subjection of soul and conscience to the written Word. In order to “keep” the Word obedience to it must be prompt and unqualified. A slipshod reading of Scripture as a matter of duty does not constitute one a doer of the Word. (W. Scott) Notice how being a “doer” of the Word is related to the priesthood function of studying the Word, not the ambassadorial function which is the bearing of fruit. (LWB)

The church of Philadelphia is commended for keeping the Word of the Lord and not denying His Name. **SUCCESS IN CHRISTIAN WORK IS NOT TO BE MEASURED BY ANY OTHER STANDARD OF ACHIEVEMENT.** It is not rise in ecclesiastical position. It is not the number of new buildings which have been built through a man’s ministry. It is not the crowds that flock to listen to any human voice. All of these things are frequently used as yardsticks of success, but they are earthly and not heavenly measures. The strength of Philadelphia in the presence of the risen Lord lay in the fact that the believers had **KEPT HIS WORD** and **NOT DENIED HIS NAME.** The world will laugh at the one who keeps the Word of the Lord. We are asked by some to abandon Genesis to “science,” salvation by redemption to anthropology, the life of the Spirit to psychology, the very Word itself to higher criticism. The Philadelphian, however, has his delight in the law of the Lord and **HIS WHOLE LIFE IS LIVED WITHIN THE SPHERE OF THE BOOK.** (D. Barnhouse)

Rev. 3:8 **I know with absolute clarity** (οἶδα, Perf.AI1S, Intensive; divine omniscience) **your** (Poss. Gen.) **accomplishments** (Acc. Dir. Obj.; Christian modus operandi). **Now hear this** (emphatic particle). **I have placed** (δίδωμι, Perf.AI1S, Intensive) **before you** (Gen. Adv.) **a door** (Acc. Dir. Obj.) **which was opened in the past and remains open** (ἀνοίγω, Perf.PPtc.AFS, Intensive, Attributive; opportunities for the believer with positive volition towards doctrine), **which** (Acc. Gen. Ref.) **no one** (Subj. Nom.) **has** (ἔχω, PAI2S, Static) **the power** (Acc. Dir. Obj.; ability) **to shut** (κλείω, AAInf., Culminative, Inf. As Dir. Obj. of Verb; God retains His sovereign control over the people and events of history), **because** (causal) **you have** (ἔχω, PAI2S, Static) **a little time** (Acc. Extent of Time; an allotment of time to grow in grace and knowledge) **and** (connective) **power** (Acc. Dir. Obj.; spiritual muscle from continued execution of God’s protocol plan), **and** (continuative) **you have kept** (τηρέω, AAI2S, Constative; spiritual momentum) **My** (Poss. Gen.) **Word** (Acc. Dir. Obj.; doctrine), **and** (continuative) **you have not** (neg. adv.) **denied** (ἀρνέομαι, AMI2S, Culminative,

Deponent) **My** (Poss. Gen.) **Person** (Acc. Dir. Obj.; cosmic evangelists usually end up denying Christ).

Greek Text

Οἶδά σου τὰ ἔργα, ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεωγμένην, ἣν οὐδεὶς δύναται κλείσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

Latin Vulgate

scio opera tua ecce dedi coram te ostium apertum quod nemo potest cludere quia modicam habes virtutem et servasti verbum meum et non negasti nomen meum

LWB Rev. 3:9 Now hear this. I will present from the synagogue of Satan [Jewish religion] those who allege to be Jews [genetic arrogance: Jews in the flesh only]. However, they are not Jews [spiritually by regeneration], but are rather liars. Now hear this. I will prepare them [unbelieving Jews] in order that they will come and kneel [showing respect] before your feet. They will also come to know that I have loved you [intimate fellowship].

KW Rev. 3:9 Consider this. I give [to you] certain ones of the synagogue of Satan, certain ones of those who profess to be Jews and are not, but are lying. Consider this. know with absolute clearness your works. Consider this. I will make them that they shall come and prostrate themselves at your feet and offer you their homage and humble respect. And they shall come to know experientially that, as for Myself, I loved you.

KJV Rev. 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

TRANSLATION HIGHLIGHTS

The Lord will gather those who claim (Descriptive Present tense) they are Jews from the synagogue of Satan and will present (Futuristic Present tense) them to the believers from Philadelphia. These are Jews who are engulfed in genetic arrogance, trusting in their fleshly relationship rather than their spiritual relationship. They are not Jews spiritually, by regeneration, but are (Descriptive Present tense) liars. Arrogance always persecutes the truth.

The Lord will prepare (Predictive Future tense) these unbelieving Jews so that after their conversion, they will come (Predictive Future tense) and kneel (Predictive Future tense) before the feet of believers. This kneeling will be an act of showing profound respect for the believers they once persecuted in error. They will come to know (Ingressive Aorist

tense) that the Lord has intimate fellowship (Constative Aorist tense) with the believers in Philadelphia.

RELEVANT OPINIONS

God is honored by these believers in Philadelphia, who in spite of their unfair persecution from the Jews, did not succumb to the cosmic system by retaliation, but instead responded to the Lord. (R.B. Thieme, Jr.) This verse is undoubtedly referring to the false Judaizing system. Its advocates everywhere oppose the truth of grace and seek in every way to hinder the carrying out of those principles that please the Lord. In their ignorance, these teachers give up the true Christian position, claiming to be the spiritual Israel. They appropriate to themselves Jewish promises and Jewish hopes and would put the consciences of Christians under the bondage of Jewish legalism. Thus they are really doing Satan's work. (H. Ironside)

Rev. 3:9 Now hear this (emphatic particle). I will present (δίδωμι, PASubj.1S, Futuristic, Future) from the synagogue (Abl. Source) of Satan (Poss. Gen.; Jewish religion), those (Gen. Appos.) who allege (λέγω, PAptc.GMP, Descriptive, Substantival; proclaim) to be (εἰμί, PAInf., Descriptive, Inf. As Dir. Obj. of Verb) Jews (Acc. Dir. Obj.; genetic arrogance: Jews in the flesh only). However (contrast), they are (εἰμί, PAI3P, Descriptive) not (neg. adv.) Jews (ellipsis; spiritually, by regeneration), but are rather (contrast) liars (ψεύδομαι, PMI3P, Descriptive, Deponent). Now hear this (emphatic particle). I will prepare (ποιέω, FAI1S, Predictive; create) them (Acc. Dir. Obj.; unbelieving Jews) in order that (Purpose) they will come (ἔκω, FAI3P, Predictive; after their conversion) and (continuative) kneel (προσκυνέω, FAI3P, Predictive; show respect) before your (Poss. Gen.; believer's) feet (Obj. Gen.). They will also (adjunctive) come to know (γινώσκω, AASubj.3P, Ingressive, Future) that (coordinating) I (Subj. Nom.) have loved (ἀγαπάω, AAI1S, Constative) you (Acc. Dir. Obj.; intimate fellowship).

Greek Text

ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται. ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου καὶ γνώσιν ὅτι ἐγὼ ἠγάπησά σε.

Latin Vulgate

ecce dabo de synagoga Satanae qui dicunt se Iudaeos esse et non sunt sed mentiuntur ecce faciam illos ut veniant et adorent ante pedes tuos et scient quia ego dilexi te

LWB Rev. 3:10 Because you have guarded [by residence and function in the operational power system] doctrine [the Word of God] by means of My perseverance [Jesus Christ in the prototype power system], I also will guard [provide a wall of fire protection over] you from the time of testing [historical disasters] which is destined to occur [divine discipline upon cosmic believers] upon the entire inhabited land [the Roman Empire at that time] for the purpose of testing those [believers] who live on the earth.

KW Rev. 3:10 Because you safeguarded the Word by observing it, which to observe requires the endurance which is Mine, as for Myself, I also will safeguard you from the hour of the trial which is destined to be coming upon the entire inhabited earth to put to the test those who dwell upon the earth.

KJV Rev. 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

TRANSLATION HIGHLIGHTS

Because the Philadelphian believers have guarded (Constative Aorist tense) the Word of God in their souls by residing and functioning in the operational power system, the Lord is going to return the favor by providing them with a “wall of fire protection plan” (Predictive Future tense) when the next time of testing arrives. The Philadelphian believers used the same faith rest technique (perseverance) that Jesus Christ used when He resided and functioned in the prototype power system. Jesus “test drove” this power system during the dispensation of the hypostatic union and then bequeathed it to Church Age believers when He returned to His abode in heaven. It is our duty, honor and privilege to live in that system during our earthly sojourn.

This time of testing was destined to occur (Pictorial Present tense) in exact accordance with God’s plan. It brought divine discipline upon cosmic believers in the form of historical disaster, while at the same time testing (Culminative Aorist tense) mature believers. This time of disaster came upon the entire inhabited world, which at that time was the extent of the Roman Empire. It was brought to bear upon those believers who still lived (Customary Present tense) on the earth. Warfare will not cease until the Lord returns at the 2nd advent, so peace initiatives at that time were cosmically inspired and all treaties were eventually broken. Likewise, war continues today in many parts of the world, and will not cease until He returns.

Both pretribulationists and posttribulationists argue over this verse, both hoping to prove that the church is either raptured from the Tribulation or kept alive through the

Tribulation. As a pretribulationist, I would follow the Greek preposition “ek” correctly, and would espouse the view that the church is raptured before the Tribulation. In this particular verse, however, I don’t see the future Tribulation discussed at all, except by allusion. This passage is addressed to the Philadelphian believers, not the future generation of believers before the Tribulation. The tribulation the winner Philadelphian believers were “kept out of” occurred in the ancient Roman Empire. What pretribulationists teach is “true,” but it’s not the “truth” taught here, because this verse is not dealing with the future Tribulation. Nevertheless, since many prophetic scholars seem determined to find future Church Age believers in this verse, I have added a sampling of their arguments below.

RELEVANT OPINIONS

The first fact of importance in a consideration of the Tribulation period is that the church will not be in that period. Several factors support that position. First, all believers have the promise of God through John that they will be kept from the hour of trial (the definite article is in the original), pointing to a definite and specific time of trial that will come upon the world to try those that dwell (are fully settled down, as the church is not because of its pilgrim nature) upon the earth. (C. Feinberg)

The Lord Jesus Christ promised the church at Philadelphia that these believers will not be in the hour of trial (the Tribulation). For that very reason, it is probably the most debated verse in the whole discussion. Is the Philadelphian church promised protection from it by the Rapture or protection through it? The obvious difficulty and grammatically awkward arguments of posttribulationist interpreters suggest that this verse strongly supports pretribulationism. Much of the posttribulationist explanation depends on interpreting “keep out” to actually mean “keep in.” The expression “keep out” (tereo ek) means the church has been removed (raptured) and is being kept out of, or away from, the hour of trial. If “ek” ever occurs without the thought of emergence, it does so very exceptionally. The figure is not of protection in but of “taking out.” (Willis & Master)

Is the current crisis in the Middle East the harbinger of Armageddon? No! According to divine revelation, neither the Tribulation nor the Armageddon Campaign can occur as long as the Church is on the earth. The next prophetic event will be the Rapture or the removal of the Church from the earth. The Rapture includes the resurrection of all believers who have died during the Church Age. Then those believers who are alive at that time will be caught up with the newly resurrected believers to meet Christ in the air. The Rapture terminates the Church Age and initiates the Tribulation. (R.B. Thieme, Jr.)

The promise of Rev. 3:10 is that the whole Church will be taken away before the hour of temptation begins. This does not mean that she will be kept through the trial, for as Thiessen observes, “when it would have been so easy to write “in that

hour,” why should he write “out from that hour” as he did? If the Church had no part in the first 69-weeks of Daniel’s prophesy, how can it be a part of the future 70th week? (C. Ryrie) The Tribulation concerns Israel and the Gentiles, not the church, and the church is promised deliverance from the time of Tribulation. (J. Walvoord) The use of the preposition “ek” indicates a removal from the sphere of testing, not a preservation through it. Furthermore, God is not only guarding from the trials but from the very “hour” itself when these trials will come on those earth dwellers. (J.D. Pentecost)

An error related to the so-called illegitimate totality transfer is what Barr calls the illegitimate identity transfer. This occurs when a meaning in one context is made to be the meaning in all contexts. For instance, in 1 John 5:4 it seems clear that the overcomer is a Christian and that all who are Christians are, in a particular sense, overcomers. Those who know the Lord have, according to John, overcome by virtue of the fact that they have believed and for no other reason. In Revelation, however, the overcomer is the one who has “kept the word of My perseverance” (Rev. 3:10) and who “keeps My deeds until the end (2:26). As a result of the faithful behavior, the overcomer receives various rewards. (J. Dillow)

Many posttribulationists are in confusion on the very nature of the Tribulation. Few, if any, state explicitly the horrendous nature of the Tribulation; they inject distinctions without a difference as their arguments on “the wrath of God” versus the “wrath of man;” many resort to unusually convoluted reasoning in trying to explain the meaning of this verse, their veritable Waterloo, as to whether the keeping is out of or through the hour of trial, and whether it is from the events of the hour or just the hour itself. It is a matter of fact, and it is a desolating argument, that the church is never used in any passage on the Tribulation. When posttribulationists claim that pretribulationism as held today (an argument equally telling against them) does not date from the Fathers, it is strange that they do not realize that the doctrine of immanence, central to pretribulationism and lost in mid and posttribulationism, is clearly attested among the early Fathers. No matter how much it may be argued to the contrary, the church is robbed of her blessed hope if the Tribulation precedes it. The saints of the church will not be kept through the Tribulation, but removed from it. (C. Feinberg)

Rev. 3:10 Because (causal) you have guarded (τηρέω, AAI2S, Constative; by residence and function in the divine power system) doctrine (Acc. Dir. Obj.; the Word of God) by means of My (Poss. Gen) perseverance (Abl. Means; Jesus Christ in the prototype power system), I also (adjunctive) will guard (τηρέω, FAI1S, Predictive; provide wall of fire protection) you (Acc. Dir. Obj.) from the time (Abl. Separation; out from that hour) of testing (Adv. Gen. Ref.; historical disasters) which is destined (μέλλω, PAPtc.GFS, Static, Attributive) to

occur (ἔρχομαι, PMInf., Pictorial, Inf. As Dir. Obj. of Verb, Deponent; divine discipline on cosmic believers) upon the entire (Gen. Measure) inhabited land (Gen. Disadv.; the Roman Empire at that time) for the purpose of testing (πειράζω, AAInf., Culminative, Purpose) those (Acc. Dir. Obj.; believers) who live (κατοικέω, PAPtc.AMP, Customary, Substantival, Articular) on the earth (Gen. Place).

Greek Text

ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

Latin Vulgate

quoniam servasti verbum patientiae meae et ego te servabo ab hora temptationis quae ventura est in orbem universum temptare habitantes in terra

LWB Rev. 3:11 I will return soon [to punish cosmic involvement]. Hold fast to what [spiritual status] you have, so that no one [cosmic evangelists] may take away your crown [earned by reaching supergrace status].

KW Rev. 3:11 I am coming quickly. Be holding fast that which you have in order that no one takes your victor's crown.

KJV Rev. 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

TRANSLATION HIGHLIGHTS

The Lord promises to return soon (Futuristic present tense) to punish cosmic involvement. With this promise comes the command (Imperative mood) to hang on to (Pictorial Present tense) the spiritual status they have achieved so far in their Christian walk. The reason for hanging on to their current stage in spiritual growth is so no cosmic evangelist may (Potential Subjunctive mood) take away the crown they hope to receive when they attain supergrace status.

RELEVANT OPINIONS

The several crowns spoken of in the NT represent rewards for service and not eternal life, which is a gift. However, according to 1 Corinthians 3:13-15, one day we shall stand before the judgment seat of Christ to be judged for our works. The Word of God says that some of our works will be burned like wood, hay, and stubble, because they were

motivated by our selfish natural desires, the flesh. But others will be found to be as precious as gold, silver, and jewels, because they were done in the energy of the Spirit. That is why John urged in 2nd John 8: “Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.” (J. MacArthur)

Cosmic evangelists can cut into your lane and push you out of the race. They can do this by enticing you into either moral or immoral degeneracy, depending on your tendency towards asceticism or lasciviousness. One attack of the cosmic evangelist is through moral degeneracy, which uses the affections to attack your soul; the thrust of moral degeneracy is to distract you with friendship and social life. Another attack of the cosmic evangelist is through immoral degeneracy, which uses passion to attack your body; the thrust of immoral degeneracy is to distract you with lovers and sexual life. The challenge of spiritual maturity is not to succumb to either form of degeneracy. (R.B. Thieme, Jr.)

At His return, they will be revealed before His judgment seat and be rewarded according to service here. Then He will give out the crowns for service in this day of His rejection. Observe that the warning is let “no man take thy crown.” It is not, “let no man take thy life,” or “thy salvation.” That is eternally secure in Christ. Being born of God, I cannot lose my salvation; but, if I am not a faithful servant, I may lose my crown. (H. Ironside)

The Christian’s reward is sometimes mentioned as a prize, and sometimes as a crown. These crowns may be classified under five divisions representing five distinct forms of Christian service and suffering, and the child of God is also warned lest he lose his reward. (L.S. Chafer) The arrogant person assumes that someone who is affectionate towards him also wants to be passionate (have sex) with him; He also assumes that someone who is passionate towards him (sexually) also likes him as a friend (affection). Both are weapons of the cosmic evangelist, the believer in the cosmic system who is out to distract you from doctrine (people testing). Both are out to steal your crowns. (R.B. Thieme, Jr.)

Rev. 3:11 **I will return** (ἔρχομαι, PMI1S, Futuristic, Deponent) **soon** (temporal; to punish cosmic involvement). **Hold fast to** (κρατέω, PAImp.2S, Pictorial, Command; hang on) **what** (Acc. Gen. Ref.; spiritual status) **you have** (ἔχω, PAI2S, Static), **so that** (purpose) **no one** (Subj. Nom.; cosmic evangelists) **may take away** (λαμβάνω, AASubj.3S, Culminative, Potential) **your** (Poss. Gen.) **crown** (Acc. Dir. Obj.; received when you reach supergrace status).

Greek Text

ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

Latin Vulgate

venio cito tene quod habes ut nemo accipiat coronam
tuam

LWB Rev. 3:12 The winner: I will make him a pillar in the temple of My God [a permanent historical record of the mature believer as the anonymous hero of the Church Age]. Furthermore, he will never vanish from history [the spiritual aristocracy of the winner believer during the millennium will continue into the eternal state]. In addition [to this historical record], I will inscribe [emblazen] upon him [his spiritual coat of arms] the name of My God [on the dexter or right side of the escutcheon] and the name of the city of My God, the new Jerusalem [the Holy Spirit represented on the center of the escutcheon, used as an access badge for the winner believer to enter the eternal garden party by the tree of life], which shall descend from the immediate source of heaven from the ultimate source of My God, also [on the left or sinister side of the escutcheon] with My new name [Jesus Christ on the left side of the coat of arms].

KW Rev. 3:12 The one who obtains the victory, I will make him a pillar in the inner sanctuary of My God. And he shall by no means go out any more. And I will write upon him the name of My God and the name of the city of My God, the Jerusalem new in quality which comes down out of heaven from My God, also My name, the one new in quality.

KJV Rev. 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

TRANSLATION HIGHLIGHTS

The recognition and awards for the winner believer are extraordinary! The winner believer will become a pillar (Predictive Future tense) in the temple of God, a permanent historical record of the mature believer as the anonymous hero of the Church Age. Furthermore, the spiritual aristocracy of the winner believer will never vanish (Constatative Aorist tense), meaning his spiritually aristocratic status will continue into the eternal state. And you thought all that metabolization of Bible doctrine would go unnoticed.

In addition to this historical record on display throughout eternity, the Lord will inscribe (Predictive Future tense) on your own individual coat of arms the name of God the Father on the right side of the escutcheon. On the left side of this spiritual coat of arms will be the new name acquired by the Lord Jesus Christ. So far, both the Father and the Son are represented on the winner believer's spiritual coat of arms. The winner believer then receives a triple name: name of God, name of the city of God, name of Christ.

In the center of this coat of arms is the name of the city of God, the new Jerusalem, which will descend (Futuristic Present tense) from the immediate source of heaven, from the

ultimate source of God. The new Jerusalem is the Holy Spirit in action. Together, these three names form a pass or access badge that will be used to gain entrance into the eternal garden party by the tree of life. Only winner believers will have this honored coat of arms, therefore only winner believers will have access to the garden. Loser believers will have to remain outside and watch from a distance.

RELEVANT OPINIONS

The overcoming is a present continuous process, but will have a termination, and then he who has faithfully fought the daily battle will be made a pillar, steadfast, immovable. (A. Plummer) The new Jerusalem will probably be just as literal as the new heaven and the new earth. (J. Walvoord) Christ's new Name will be graven for ever on each one of the conquering band. How Christ loves to connect us with Himself in the enumeration of these rewards! My God, My Name, etc. occurring five times. (W. Scott) Where a name was equivalent in one sense to personality and character, to have a divine name conferred on one or revealed to one was equivalent to being endowed with divine power. (W.R. Nicoll)

The overcomer will be a pillar in God's temple, i.e. he will have intimate association with God. The overcomer's record will never leave the temple. (J. Dillow) On this pillar shall be recorded all the services the believer did to the church of God, how he asserted her rights, enlarged her borders, maintained her purity and honor; this will be a greater name than Asiaticus or Africanus; a soldier under God in the wars of the church. (M. Henry)

Rev. 3:12 The winner (Subj. Nom.): I will make (ποιέω, FAI1S, Predictive) him (Acc. Appos.) a pillar (Complementary Acc.) in the temple (Loc. Place) of My (Gen. Rel.) God (Poss. Gen.; a permanent historical record of the mature believer as the anonymous hero of the Church Age). Furthermore (continuative), he will never (double neg. adv.) vanish (ἐξέρχομαι, AASubj.3S, Constative, Prohibition, Deponent; disappear) from history (double adv., idiomatic; the spiritual aristocracy of the millennium will continue into the eternal state). In addition (adjunctive; to this historical record), I will inscribe (γράφω, FAI1S, Predictive; his title, spiritual coat of arms; emblazen, write, carve) upon him (Acc. Place) the name (Acc. Dir. Obj.) of My (Gen. Rel.) God (Pos. Gen.; on the dexter side of the eschutcheon) and (connective) the name (Acc. Dir. Obj.) of the city (Adv. Gen. Ref.) of My (Gen. Rel.) God (Poss. Gen.), the new (Gen. Spec.) Jerusalem (Obj. Gen.; the Holy Spirit represented on the center of the eschutcheon, used as a pass or badge access for the winner believer to enter the eternal garden party by the tree of life), which shall descend (καταβαίνω, PAPtc.AFS, Futuristic, Attributive) from the immediate source of heaven (Abl. Source) from the

ultimate source of My (Gen. Rel.) God (Abl.Source), also (adjunctive; on the sinister side of the eschutcheon) with My (Poss. Gen.) new (Gen. Spec.) name (Acc. Dir. Obj.; Jesus Christ on the left side of the coat of arms).

Greek Text

ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου καὶ ἕξω οὐ μὴ ἐξέλθῃ ἔτι καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

Latin Vulgate

qui vicerit faciam illum columnam in templo Dei mei et foras non egredietur amplius et scribam super eum nomen Dei mei et nomen civitatis Dei mei novae Hierusalem quae descendit de caelo a Deo meo et nomen meum novum

LWB Rev. 3:13 He who has an ear [the ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies [divine classroom].

KW Rev. 3:13 He who has ears, let him hear at once what the Spirit is saying to the assemblies.

KJV Rev. 3:13 He that hath an ear, let him hear what the Spirit saith unto the churches.

TRANSLATION HIGHLIGHTS

The phrase “He who has an ear” is an idiom (Static Present tense) for a believer who has the ability to perceive doctrinal truth. This is an all points bulletin to please (Entreaty) start paying attention (Ingressive Aorist tense) to what the Holy Spirit is communicating to the assemblies. The local assembly functions, in effect, as a divine classroom or training center to enable us to grow in the grace and knowledge of our Lord Jesus Christ.

RELEVANT OPINIONS

In the heart of the organized church today, there are those who claim to be a people of God. They have buildings, pastors, orders of service, hymns, prayers, Bible readings and sermons. But they are not the people of God; they lie. They talk about the Fatherhood of God, but have not been born again. They despise those who would center their fellowship in a Christ Who is God, and in a Word which He has magnified above His Name (Psalm 138:2). The true believer is to be patient. The day is to come when these tares in the midst of the wheat will be gathered out. The tares’ religious pretense will not avail. They

shall be revealed for what they are, the synagogue of Satan. Here the veil is lifted, and we are allowed to see into Heaven. (D. Barnhouse)

Rev. 3:13 **He** (Subj. Nom.) **who has** (ἔχω, PAPtc.NMS, Static, Substantial) **an ear** (Acc. Dir. Obj.; the ability to perceive doctrinal truth), **let him start listening to** (ἀκούω, AAImp.3S, Ingressive, Entreaty; positive volition) **what sort of thing** (Acc. Dir. Obj.; Bible doctrine) **the Spirit** (Subj. Nom.) **is communicating** (λέγω, PAI3S, Static) **to the assemblies** (Dat. Adv.; divine classrooms).

Greek Text

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Latin Vulgate

qui habet aurem audiat quid Spiritus dicat ecclesiis

LWB Rev. 3:14 **Now write to the doctrinal messenger [pastor, teacher] of the assembly in Laodicea: The Amen [our Lord Jesus Christ], the faithful and true Witness, the Ruler of the creation of God, communicates these things:**

KW Rev. 3:14 And to the messenger of the assembly in Laodicea write at once: These things says the Amen, the witness who is trustworthy and dependable, the originating source of the creation of God.

KJV Rev. 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

TRANSLATION HIGHLIGHTS

John is now commanded (Imperative mood) to write (Epistolary Aorist tense) to the doctrinal messenger of the church at Laodicea. Jesus Christ is called the Amen, the faithful and true Witness, and the Ruler over God's creation.

RELEVANT OPINIONS

“Amen” is here used as a proper name of our Lord, and this is the only instance of such an application. It signifies the “True One.” (A. Plummer) He is the “Amen.” This is the Hebrew word for “verily,” or “truly,” a word of energetic assertion and familiar use. In Christ, we are told, is “Yea and Amen.” He is positive and declarative whether lamentable or otherwise. He is the Originator, the Beginning, the Continuance, and Purpose of all. This is a mystery unfathomed, perhaps fathomless. This is the transcendent Being who knew thoroughly this Laodicean Church, and who knows all Churches. (D. Thomas)

The frequent use of Amen, meaning “so be it,” is a feature of the declarations of Christ and is usually translated “verily,” or used as an ending to a prayer. As a title of Christ, it indicates His sovereignty and the certainty of the fulfillment of His promises. When Christ speaks it, it is the final word, and His will is always effected. (J. Walvoord) The Lord calls Himself the “origin” of God’s creation. We should not interpret the word “origin” passively, as if Jesus were created or recreated, but actively, because Jesus is the One who generates and calls God’s creation into being (John 1:1, Col. 1:15-18, Heb. 1:2). Jesus Christ made all things and thus possesses and controls them. (S. Kistemaker) As the Ruler of God’s creation, Christ existed before God’s creation and is sovereign over it. (J. Walvoord)

The entire passage of Rev. 3:14-22 is directed toward believers who are failing to live the spiritual life and to fulfill God’s plan, will, and purpose for their lives. God provided for every believer in eternity past a spiritual life of his very own. Since the soul is the battleground of the spiritual life, God also provided ten problem-solving devices as the spiritual system of defense. These devices “hold the line” against the outer pressure of adversity and prosperity which attack the soul and create the inner pressure of stress – sin nature control of the soul. The source of these problem-solving devices is doctrine circulating through the stream of consciousness in the right lobe of the soul. (R.B. Thieme, Jr.)

Rev. 3:14 **Now** (transitional) **write** (γράφω, AAImp.2S, Epistolary, Command) **to the doctrinal messenger** (Dat. Ind. Obj.; pastor, teacher) **of the assembly** (Gen. Rel.) **in Laodicea** (Loc. Place): **The Amen** (Subj. Nom.; our Lord Jesus Christ), **the faithful** (Descr. Nom.) **and** (connective) **true** (Descr. Nom.) **Witness** (Nom. Appos.), **the Ruler** (Nom. Appos.) **of the creation** (Obj. Gen.) **of God** (Poss. Gen.), **communicates** (λέγω, PAI3S, Static) **these things** (Acc. Dir. Obj.):

Greek Text

Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

Latin Vulgate

et angelo Laodiciae ecclesiae scribe haec dicit Amen testis fidelis et verus qui est principium creaturae Dei

LWB Rev. 3:15 I know with absolute clarity [divine omniscience] your accomplishments [Christian modus operandi], that you are neither cold [unbelievers] nor hot [maturing believers]. I wish you were cold [I could give you

the Gospel and your problem would be over] or hot [I could give you advanced doctrine for accelerated spiritual growth].

KW Rev. 3:15 I know with absolute clearness your works, that you are neither cold nor hot.

KJV Rev. 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

TRANSLATION HIGHLIGHTS

The Lord knows through His divine omniscience the Christian *modus operandi* and *modus vivendi* of the Laodiceans. He assesses the Laodiceans as being (Descriptive Present tense) neither cold nor hot. He wishes they were one or the other, because there is a specific solution He could provide to help them out. Unfortunately, as the Imperfect tense points out, they are neither cold nor hot. The problem they have is not His lack of provision, it is their lack of volition. He has already provided them with the Gospel and they believed and became Christians. He also provided them with a source of doctrine, but there lies the problem.

If they were cold, meaning unbelievers, then He could give them the Gospel and they would become believers. If they were hot, meaning maturing believers, then He could give them advanced doctrine, which when metabolized, would accelerate their spiritual growth. The Laodiceans, however, were lukewarm and had a volition problem; they were completely engulfed in Satan's cosmic system and were not interested in doctrine.

RELEVANT OPINIONS

Some understand "cold" to mean untouched by the power of grace, and "lukewarm" to denote those who, having received the grace of God, had not allowed it full scope in bringing forth works meet for repentance. Our Lord is not wishing that any of them may become cold, but regretting that, when He comes to review their conduct and to pronounce judgment, many of them cannot even plead that they knew not the way of righteousness, but belong to that worse class, which after they had known it, turned from the holy commandment delivered unto them. (A. Plummer)

It is obvious that in this portion of Scripture Christ is referring to three different spiritual states which may be enumerated respectively as a state of coldness, a state of warmth or fervor, and a state of lukewarmness. Christ had reference to the fact that many in the world are cold to the things of Christ, that is, the gospel leaves them totally unmoved and arouses not interest or spiritual fervor. Such were many who were later won to the gospel, but in their prior cold state they had no evidence of grace or of salvation. By contrast those who are described as hot are those who show genuine spiritual fervor and leave no question as to the

presence of eternal life, the sanctifying power and presence of the Holy Spirit, and a fervent testimony manifesting to all that they are believers in the Lord Jesus Christ. (J. Walvoord)

Spiritual indifference is a most incongruous condition. So is self-deception. It is by no means uncommon for men to fancy themselves to be what they are not. If you go into lunatic spheres there you may see dwarfs fancying themselves giants and illustrious heroes, paupers thinking they are millionaires, and poor beggars kings of the first order. But elsewhere I find in all the departments of human life that are considered to be sane, scenes scarcely less absurd. The first and worst of all frauds, says Festus, is to cheat one's self. All sin is easy after that. Recovery from such a condition is here freely offered, divinely urged, and divinely rewarded. (D. Thomas)

A characteristic of the Laodicean church was probably "goodishness" posing as Christianity. They undoubtedly had a tremendous interest in civic affairs. Their Christianity was a model in sentimentalism that said: Pay your debts, don't kill anyone, and love your mother. But they were indifferent to the great, tremendous truths of God and His Word. (J. MacArthur)

They confound zeal with eccentricity, fervour with wild and ill-considered schemes, earnestness with rant, enthusiasm with mere delirium and extravagance; and, under pretence of discountenancing these undesirable things, they desire neither for themselves nor for others that glow of Divine love in their souls which is desirable above all things else. They congratulate themselves upon being moderate, sober-minded people, and they pity the poor deluded enthusiasts, to whom it is a dreadful thing that sin and sorrow should prevail as they do, and who, therefore, are in the very forefront of the battle against them. Laodiceans think well and speak well of themselves, and other people credit them with what they say, and hence they are self-complacent and well satisfied, and wonder why anybody should doubt or differ from them. They do not hear the world's sneer or see its mocking look when their names are mentioned; still less do they hear the sighing of the sorrowful heart which yearns to see the Church of Christ rise up to her Lord's ideal and intent. But they go on saying and thinking that they are well to do, and have need of nothing. But their condition is abhorrent to the Lord; He cannot abide it, nauseates it, would rather far that they were either cold or hot; either extreme would be better than the sickening lukewarmness which now characterizes them. (S. Conway)

Rev. 3:15 I know with absolute clarity (οἶδα, Perf.A11S, Intensive; divine omniscience) your (Poss. Gen.) accomplishments (Acc. Dir. Obj.; Christian modus operandi), that (introductory) you are (εἰμί, PAI2S, Descriptive) neither (coordinate) cold (Pred. Nom.; unbelievers) nor (coordinate) hot (Pred. Nom.; maturing)

believers). I wish (verbal particle) you were (εἰμί, Imperf.AI2S, Descriptive) cold (Pred. Nom.; I could give you the Gospel and your problem would be over) or (connective) hot (Pred. Nom.; I could give you advanced doctrine for accelerated spiritual momentum).

Greek Text

Οἶδά σου τὰ ἔργα ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ἢς ἢ ζεστός.

Latin Vulgate

scio opera tua quia neque frigidus es neque calidus
utinam frigidus esses aut calidus

LWB Rev. 3:16 So, because you are lukewarm [in reversionism], and neither hot nor cold [no additional provision is needed from the Lord], I am about to vomit you [and your cosmic involvement] out of My mouth [sin unto death].

KW Rev. 3:16 Thus, because you are lukewarm and neither hot nor cold, I am about to vomit you out of my mouth.

KJV Rev. 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

TRANSLATION HIGHLIGHTS

The Laodiceans are (Descriptive present tense) lukewarm, meaning they are living in reversionism due to involvement in some part of Satan's cosmic system. Since they are neither hot nor cold, there is no simple solution to their problem. They are distracted from the Word of God by one or more of Satan's clever snares. Both hot and cold status would require additional provision from the Lord, in the form of the Gospel or advanced doctrine. But lukewarm status means they have already received the Gospel and doctrinal provision, but have rejected the latter. And because the Lord disciplines his children, He is going to give them maximum punishment. This punishment, even to the point of the sin unto death, is portrayed by His vomiting them and their cosmic involvement (Culminative Aorist tense) out of His mouth.

RELEVANT OPINIONS

The people of Laodicea knew exactly what lukewarm meant. Lukewarm, tepid, flabby, half-hearted, limp, always ready to compromise, indifferent, listless: that "we're all good people here in Laodicea" attitude. The author of this book has become personally acquainted with this attitude on the part of some church members. You cannot do anything with such people. With the heathen, that is with those who have never come into contact with the gospel and who are therefore "cold" with respect to it, you can do

something. With sincere, humble Christians you can work with joy. But with these “we’re all such very good folks here in Laodicea” people you can do nothing. Even Christ Himself cannot stand them. An emotion, a feeling is here ascribed to the Lord which is not predicated of him anywhere else in the Word. We do not read that He is grieved with them. Neither do we read that He is angry with them. No, He is disgusted with these straddlers. And not just slightly disgusted but thoroughly nauseated. (W. Hendrickson)

Addressed to the local church in Laodicea, this verse uses the notorious Laodicean water supply to illustrate the malaise of cosmic involvement. While neighboring Hieropolis was renowned for its hot springs and nearby Colossae enjoyed cold springs, Laodicea had neither. Its piped water was lukewarm by the time it arrived and had an offensive mineral smell. The Laodicean believers perfectly understood the startling, anthropomorphic image of God vomiting. Lukewarm water illustrates the cosmic believer’s lack of capacity for life. As a result of the law of volitional responsibility, life begins to turn sour, growing noxious under progressive stages of divine discipline. If bad decisions are not remedied by good decisions – to confess sins and execute the protocol plan of God – the believer will sink into the cosmic system until God unceremoniously expels him from this life. (R.B. Thieme, Jr.)

Apparently, true Christians, due to their sin, can “have no part” with Christ, can be unforgiven, and can be outside of His love. Scores of other passages can be cited. We are also told that we will reap what we sow. We have been warned that there is no sacrificial protection for judgment IN TIME (Heb. 10:26) for willfull sin. Paul tells us that at the judgment seat of Christ we will be rewarded for both the good and the bad things we have done. For the persistently carnal Christian a dreadful experience awaits him at the last day. He will suffer loss of everything but will be saved as through fire (1 Cor. 3:15). The exegetical data in these passages argues well for the regenerate state of the individuals undergoing these punishments. We cannot say they are unregenerate just because our theological system teaches us that these punishments could not come upon the regenerate. That is the point in question. There are negative consequences for the consistently carnal Christian at the judgment seat of Christ. A father may disinherit his son, but that son remains his son. To be disinherited is simply to forfeit our share in the future reign of the servant kings. (J. Dillow)

First, we have their spiritual state; second, their supreme self-confidence; third, their awful ignorance of their true spiritual condition; fourth, their imminent danger. Either a hot drink on a cold day, or a cool one on a hot day, is acceptable and refreshing; lukewarm is neither, and disgusts. People go to hell in droves, in the Laodicean churches of these last days. (W.R. Newell) The condition of the Laodicean church was nauseating to the Saviour. They were straddlers, fence-sitters, middle-of-the roaders. Any attitude is better than that of being tepid. (L. Strauss) Though they did not openly oppose the truth, they did not support the truth either. (J. Walvoord)

When making contrasts, it is appropriate to point to the extremes and not items located on a continuum between the extremes. It would therefore be quite natural to contrast the nonbeliever with the victorious overcomer and not with, for example, the lukewarm Christians of Laodicea whom God will spew out of His mouth. Carnal Christians would simply not supply the suitable contrast John has in mind. (J. Dillow)

That the Laodiceans were neither cold nor hot identifies them as believers. Had they been cold (spiritually dead unbelievers) the solution to their problem would have been simple: faith alone in Christ alone. Had they been hot (supergrace or ultrasupergrace believers) there would have been no need for reproof in the first place. This passage is, therefore, addressed to believers who are somewhere between these two margins. The unbeliever who receives the communication of the Gospel and is positive, becomes hot. The positive believer who receives the teaching of doctrine, remains hot. But “chiliaros” implies that the Laodiceans who had once been hot, had become lukewarm. They had neglected Bible doctrine and so had no problem-solving devices circulating in their stream of consciousness to prevent the conversion of the outside pressure of adversity and prosperity into the inside pressure of stress in the soul. The Laodiceans started out with Bible doctrine as their #1 priority, but because of negative volition ended up in self-fragmentation, the cosmic system, and reversionism. They failed to realize the power of doctrine in the spiritual life. (R.B. Thieme, Jr.)

Rev. 3:16 So (inferential), because (causal) you are (εἰμί, PAI2S, Descriptive) lukewarm (Pred. Nom.; in reversionism), and (connective) neither (coordinate) hot (Pred. Nom.) nor (coordinate) cold (Pred. Nom.; therefore no additional provision is needed from the Lord), I am about (μέλλω, PAI1S, Static) to vomit (έμέω, AAInf., Culminative Inf. As Dir. Obj. of Verb, anthropopathism) you (Acc. Dir. Obj.; and your cosmic involvement) out of My (Poss. Gen.) mouth (Abl. Separation; idiom for the sin unto death).

Greek Text

οὕτως ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστὸς οὔτε ψυχρὸς, μέλλω σε έμέσαι ἐκ τοῦ στόματός μου.

Latin Vulgate

sed quia tepidus es et nec frigidus nec calidus
incipiam te evomere ex ore meo

LWB Rev. 3:17 Because you claim [verbal rationalization from their sorry spiritual state], quote: I am financially well-to-do, in fact, I have grown quite rich [monetary arrogance], and I have need of nothing [fails the prosperity test by implying he did it all on his own and has no need for Bible doctrine], when, in fact, you do not know [colossal ignorance] you are [status quo] miserable [no capacity to truly enjoy his

prosperity] and despicable [no capacity for happiness or blessing] and impotent [spiritual poverty] and blind [without perception of doctrine or of the reality of the spiritual life] and naked [lack of integrity, no spiritual problem-solving devices to protect them against reversionism].

KW Rev. 3:17 Because you are saying, I am wealthy [in this world's goods] and have gotten [spiritual] riches and have need of not even one thing, and because you do not have a clear and absolute knowledge of the fact that, as for you, you are the wretched one and an object of pity, and are poverty stricken and blind and naked,

KJV Rev. 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

TRANSLATION HIGHLIGHTS

The Laodiceans made extravagant claims (Static Present tense) about how well off they were, but these claims were merely verbal rationalizations from their miserable spiritual state. They boasted in how they were (Pictorial Present tense) financially prosperous. In fact, they bragged (Intensive Perfect tense) from the beginning of their “run on luck” right down to the current moment in time, on how rich they have become. This financial prosperity came from the Lord, of course, but in monetary arrogance, these believers failed to give Him the credit for their financial success.

The Laodiceans also claimed they didn't need (Static Present tense) anything, including Bible doctrine, because they did it all on their own. This statement points to their failing the prosperity test. In spite of their inflated opinions of themselves, which was another sign of their colossal ignorance (Intensive Perfect tense), they were in much worse shape than they realized. In reality, the Lord says they are miserable, having lots of money but no capacity to enjoy that prosperity. They are also despicable, individuals to be pitied, not admired. They are also impotent, living in spiritual poverty. They had become blind, meaning they lost the ability to perceive doctrinal truths when they heard them. And they were naked, meaning they had no integrity in time, which would mean they will receive no uniform of glory at the Judgment Seat.

If you haven't noticed, this erroneous self-assessment is exactly what psychology gives to believers who become immersed in its satanic trap. It strokes everyone, telling them how wonderful they are, discards with all notions of sin, tells you are OK, and that you just need to improve your self-image, self-esteem, and self-concept in order to be happy. This is a bogus lie, of course, and is opposed to God's assessment of the reversionistic believer who has replaced divine protocol with human and demonic alternatives. Remember: God's protocol plan is centered on the intake, metabolization, and application of Bible doctrine. Living according to His precisely correct protocol will bring you happiness and spiritual maturity. Jumping through psychological hoops will

bring you unhappiness and spiritual impotence. Don't live like a Laodicean; stick to divine protocol.

RELEVANT OPINIONS

While "rich" includes having money, here their wealth encompasses much more. The Laodiceans possessed an abundance of the details of life – money, possessions, social life, success – which had accrued under supergrace prosperity. Yet, any time the source of prosperity is ignored and doctrine is superseded by the details of life, even for a day, then the believer is lukewarm. He has his foot on a banana peel and is beginning the slide toward reversionism. There is nothing wrong or evil with being rich. The problem with the Laodiceans is that they no longer felt they needed doctrine. They relied on their wealth for stability and problem solving rather than doctrine circulating in their soul. (R.B. Thieme, Jr.) Who is more to be pitied that an individual who imagines that he is a fine Christian, whereas in reality the Christ Himself is utterly disgusted with him? (W. Hendrickson)

Spiritually they were in a wretched state but did not realize it. Without the real joy of the Lord, they were miserable in spite of their temporal wealth. They were poor because they were without real and eternal possessions and were lacking the eye of faith that could ascertain the true riches which endure forever. They were blind to things which could be seen only by spiritual sight, and they were naked of spiritual clothing, the righteousness which comes from God, even though they were clothed with rich garments of silk and wool. (J. Walvoord)

The first half of verse 17 is the Laodicean's false perception of reality: "I have need of nothing" is the statement of their repression and denial, emotional sinning, divorcement from reality, and reverse-process reversionism. They are in dire need of recovering divine viewpoint from Bible doctrine. There is nothing like doctrine to convert unreality into reality. Their "reality" is the sin nature control of the soul, resulting in stress that fragments the soul. They failed to pass prosperity testing. They are now serving money rather than God. (R.B. Thieme, Jr.)

Rev. 3:17 **Because** (causal) **you claim** (λέγω, PAI2S, Static; verbal rationalization from their miserable spiritual state), **quote** (introductory): **I am** (εἰμί, PAI1S, Pictorial) **financially well-to-do** (Pred. Nom.; prosperous), **in fact** (emphatic), **I have grown quite rich** (πλουτέω, Perf.AI1S, Intensive; monetary arrogance), **and** (continuative) **I have** (ἔχω, PAI1S, Static) **need** (Adv. Acc.) **of nothing** (Acc. Gen. Ref.; fails the prosperity test by implying he did it all on his own and has no need for Bible doctrine), **when** (coordinate), **in fact** (adjunctive), **you do not** (neg. adv.) **know** (οἶδα, Perf.AI2S, Intensive; colossal ignorance) **you** (Subj. Nom.) **are** (εἰμί, PAI2S,

Descriptive; status quo) **miserable** (Pred. Nom.; no capacity to truly enjoy his prosperity due to scar tissue, under stress or sin nature control of the soul) **and** (connective) **despicable** (Pred. Nom.; to be pitied, extremely unhappy, no capacity for true blessing) **and** (connective) **impotent** (Pred. Nom.; spiritual poverty, depends on people for support or happiness rather than God, no values related to the spiritual life) **and** (connective) **blind** (Pred. Nom.; without perception of Bible doctrine or of the reality related to the spiritual life, blackout of the soul) **and** (connective) **naked** (Pred. Nom.; lack of integrity, no problem-solving devices to hold the line against stress and reversionism).

Greek Text

ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

Latin Vulgate

quia dicis quod dives sum et locupletatus et nullius egeo et nescis quia tu es miser et miserabilis et pauper et caecus et nudus

LWB Rev. 3:18 I advise you [Godly counsel] to start purchasing [soul recovery from reversionism] from Me [Jesus Christ] gold [Bible doctrine] which has been refined by fire [inspiration & canonicity], in order that you may become spiritually prosperous and clothe yourself with white garments [invisible uniform of honor attained when you reach supergrace status], and so that the shame of your disgraceful nakedness [life of reversionism] may not be revealed [loss of rewards at the Judgment Seat of Christ], and so that eye-salve [doctrine of historical trends] may be rubbed into your eyes, so that you may keep on seeing [understanding eschatological events].

KW Rev. 3:18 I counsel you to buy from me gold refined in the fire in order that you may be wealthy, and white garments in order that you may clothe yourself and in order that your shameful nakedness may not be made manifest, and eye-salve to rub on your eyes in order that you may be seeing.

KJV Rev. 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

TRANSLATION HIGHLIGHTS

The Lord gives the Laodiceans Godly counsel (Customary Present tense) by advising them to start purchasing (Ingressive Aorist tense) gold (Bible doctrine) from Him. The Ingressive Aorist tense points to this as a new beginning, or a soul recovery from reversionism. The Laodiceans were an arrogant, self-sufficient bunch of reprobates. The only way for them to recover was by ingesting a massive quantity of Bible doctrine, true gold from heaven. The Lord further describes this doctrine as having been refined or perfected by fire, like gold in a furnace. On the one hand, this is a metaphor for the inspiration and canonicity of Scripture; on the other hand, it is a metaphor for refining your spiritual life through the outside pressures of adversity without allowing stress to accumulate in the soul. Notice the Lord does not counsel them to see a therapist, or a church counsellor, or a spouse, or a friend. He directs them straight to the Word of God.

The next series of verbs are in the Potential Subjunctive mood, meaning it is up to each believer to determine whether he/she will say YES or NO to reversion recovery through Bible doctrine. If they say YES to recovery and begin the process of daily metabolization of the Word of God, they have the opportunity of becoming spiritually prosperous, to match the financial prosperity they have already acquired. In the process, they will be clothing themselves (by putting on the Mind of Christ) with an invisible uniform of honor, which will be parlayed into a translucent uniform of glory at the Judgment Seat of Christ. These “white garments” are attained when a believer reaches supergrace status.

Another benefit of reversion recovery is that their shameless, disgraceful life of reversionism (Latin: confusion, irrationality) may not be revealed at the Judgment Seat. Imagine the embarrassment of having your Christian life revealed to everyone and it turns out to be a disgrace. Imagine all the effort you made to “do things for God” and yet they are all burned as wood, hay and stubble because you were out of fellowship when you did them. If the Laodiceans recovered, the shameful portion of their life might never be revealed, or if revealed, they could be overshadowed by rewards.

A third benefit of reversion recovery through purchasing Bible doctrine from the Lord is that the doctrines surrounding historical trends might be used as ointment for their eyes. Instead of conducting themselves “onward through the fog,” clueless as to the important events occurring around them, this ointment could be rubbed into the eyes to restore their perceptive abilities. The end result would be a renewed preception of eschatological events, a bonus, so to speak, of daily doctrinal metabolization. The Iterative Present tense points to this perception as continuing into the future; as current events unfold, the believer may know how and where they fit into God’s plan for the ages.

RELEVANT OPINIONS

They are to buy from Me; the emphasis being laid on Me, in contradistinction to their trust in themselves. (A. Plummer) The reference to eye salve alludes to the fact that Laodicea was a center for making medicines, one of which was a tablet to be powdered

and smeared on the eyes. (C. Ryrie) It is obvious that Christ is referring not to the physical items which are mentioned but to their spiritual counterparts. (J. Walvoord)

God never dispenses punishment without ample warning, the principle of grace before judgment. Divine advice to the reversionist is to recover. He must purchase “gold” from the always available riches of Christ. Godly counsel is analogous to Bible doctrine that the pastor-teacher refines into precepts of intrinsic value for the believer’s spiritual growth, blessing, and happiness. Bible doctrine pays a fantastic dividend at the Judgment Seat of Christ in the form of blessings for eternity, “white garments,” the only investment that remains lucrative in time and beyond the grave. (R.B. Thieme, Jr.)

The verb “sumbouleuo” is not a mandate, but a word of advice or counsel. Once you have stress in your soul, you must recall the counsel of doctrine to recover. No one can force you to recover; you must recognize your condition for yourself. This is an appeal to your volition, the issue in your spiritual life. You must decide what your priorities and values are going to be: wealth and riches, love and romance, promotion and power, success and approbation, achievement and recognition, OR Bible doctrine and the divine scale of values. Your life may include romance, success, achievement, wealth, but they must be subordinated to your first priority, Bible doctrine. (R.B. Thieme, Jr.)

What is this gold that is tried in the fire? David sings of the glories of God’s revelation in the Heavens and in His Word (Psalm 19:7-11). Successively, he refers to the law of the Lord, the precepts of the Lord, the commandments of the Lord, the ordinances of the Lord. Then he says, “More to be desired are they than gold, yes than much fine gold.” Fine gold is the jeweler’s way of expressing gold that has been refined in the fire. In another psalm (12:6) we read, “The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.” The call of the Lord to the Laodiceans, then, is to come back to the Word of God. The poverty of this church lies in the fact that the Word of God is not given its proper place. Laodicea’s souls are starved for the Word of God. (D. Barnhouse)

Your spiritual life requires investment in Bible doctrine, the only means of accumulating spiritual profit. Your daily perception and metabolization of Bible doctrine is the ultimate investment in life; it is THE capital for the spiritual life. As a believer you have the freedom to invest, or not, in this “gold.” No one can make you take in doctrine. You are the only one who can make this investment. The great variations of rewards in eternity depend on how you use your volition in time to invest. At the Judgment Seat of Christ, spiritual losers will be differentiated from spiritual winners. (R.B. Thieme, Jr.)

Refining “by fire” refers to the outside pressure of adversity and prosperity. The spiritual life is refined through pressure. Doctrine extracts tremendous confidence, tranquility, and capacity for life out of adversity and prosperity. By living the spiritual life, you can enjoy every day, even under pressure, and look forward to incredible blessings for all eternity. People, circumstances, and environment do not trouble the believer with maximum doctrine circulating in the stream of consciousness. (R.B. Thieme, Jr.)

Rev. 3:18 **I advise** (συμβουλεύω, PA11S, Customary; Godly counsel) **you** (Dat. Adv.) **to start purchasing** (ἀγοράζω, AAInf., Ingressive, Inf. As Dir. Obj. of Verb; soul recovery from reversionism: consistent exposure to Bible teaching) **from Me** (Abl. Source; Jesus Christ) **gold** (Acc. Dir. Obj.; Bible doctrine) **which has been refined** (πυρόω, Perf.PPtc.ANS, Intensive, Attributive; perfected) **by fire** (Abl. Means; inspiration & canonicity), **in order that** (purpose) **you may become spiritually prosperous** (πλουτέω, AASubj.2S, Ingressive, Potential) **and** (continuative) **clothe yourself** (περιβάλλω, AMSubj.2S, Culminative, Potential) **with white** (Compl. Acc.; shining, brilliant, luminous) **garments** (Acc. Result; the edification complex of the soul as the invisible, translucent uniform of honor attained when you reach supergrace status), **and** (continuative) **so that** (purpose) **the shame** (Subj. Nom.) of **your** (Poss. Gen.; loser believer's) **disgraceful nakedness** (Gen. Disadv.; life of reversionism) **may not** (neg. adv.) **be revealed** (φανερύω, APSubj.3S, Culminative, Potential; loss of rewards at the Judgment Seat of Christ), **and** (continuative) **so that** (purpose) **eye salve** (Acc. Dir. Obj.; ointment: the doctrine of historical trends) **may be rubbed into** (ἐγχρίω, AAInf., Constativative, Purpose; concentrated doses of doctrine) **your** (Poss. Gen.) **eyes** (Acc. Place; perceptive apparatus), **so that** (purpose) **you may keep on seeing** (βλέπω, PASubj.2S, Iterative, Potential; renewed perception of eschatological events).

Greek Text

συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου, καὶ κολλ[ο]ύριον ἐγχρίσαι τοὺς ὀφθαλμοὺς σου ἵνα βλέπῃς.

Latin Vulgate

suadeo tibi emere a me aurum ignitum probatum ut locuples fias et vestimentis albis induaris et non appareat confusio nuditatis tuae et collyrio inungue oculos tuos ut videas

LWB Rev. 3:19 Those [Church Age believers] whom I love [personal relationship], I repeatedly [as often as necessary] reprimand [warning discipline] and punish [intensive discipline]. Therefore, be zealous [properly motivated at the earliest stage of divine displeasure] and start changing your mind [confess your sins].

KW Rev. 3:19 As for myself, as many as I am fond of, I reprove so as to bring out conviction and confession, and I discipline, correct, and guide. Be constantly zealous, therefore, and have a change of mind at once.

KJV Rev. 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

TRANSLATION HIGHLIGHTS

The Lord loves mankind with impersonal love (emphasis on the subject: God) and virtue love (agape) due to His divine integrity. Agape love places its emphasis on the subject (God) as opposed to the object (mankind). The kind of love mentioned here (phileo) points to personal relationship and friendship. The Potential Subjunctive mood says this personal relationship is special, meaning it doesn't extend to unbelievers. There is no personal relationship between the Lord and unbelievers; they are estranged from Him. At yet another level, true friendship may or may not exist depending on the object's response to the subject's lead. Growing, maturing believers have a closer relationship with the Lord than apostates and reversionists.

The verbal particle (ean) descends from the conjunction (meaning "if") giving additional force to the "potential" (maybe yes, maybe no) that this love is exhibited. This idiomatic construction means this love is not guaranteed to the recipient. Unlike agape love which is dependent on the subject, phileo love is somewhat dependent on the object. Only those believers with a relationship with the Lord, i.e. those with a modicum of positive volition, are customarily treated with a personal relationship kind of love. There is a point in a reversionistic believer's life when the Lord may turn His back on you and turn you over to satan for the administration of the sin unto death.

Believers who have a personal relationship with the Lord will be reprimanded and punished as often as (Iterative Present tense) necessary. Rebukes or reprimands (Latin: castigate) constitute warning discipline, the first and hopefully successful stage of divine discipline. Punishment or spanking (Latin: penitentiary) constitute the second stage called intensive discipline, administered when warnings don't get the message across. This Greek word "paideo" has a range from correction from a childtrainer (usually an educated slave in charge of the master's children) to scourging with a whip by the father or by civic authorities.

In light of these three stages of divine discipline, the Lord advises (Entreaty) every believer to be properly motivated (Durative Present tense) at the earliest stage of discipline! Be zealous, alert, and ready to learn and live. This principle shouldn't be too hard to comprehend. If your parents warn you verbally about something you are doing wrong, it makes sense to follow their sound advice. If you don't, and they are godly parents, punishment should follow to help you make up your mind. Both stages of discipline come from a personal relationship between a loving, caring parent and his/her child.

By contrast, a parent who neither rebukes nor punishes his/her child, ignoring their erroneous thoughts and behavior, is not a loving, caring parent. They are attesting by their inaction both irresponsibility and the lack of a personal relationship with their children. The purpose of discipline, whether it comes from the Lord or your parents, is to prompt you to change your mind (Ingressive Aorist tense) and confess your sins. This is the only way a sinner can restore temporary fellowship with the Lord when sin has interrupted it, and the only way a rebellious child can truly restore fellowship with his/her parents. It is not an option; it is a command in the Imperative mood.

RELEVANT OPINIONS

Prayer (such as confession of sins in 1 John 1:9) is a weapon for the mature believer, not a tool for divine guidance. (R.B. Thieme, Jr.)

God takes punitive action in order to teach and train us. Divine discipline motivates us to learn so that the renewing of our minds with Bible doctrine becomes a way of life. We may learn the hard way from time to time, but we learn nonetheless. You are either motivated by grace and Bible doctrine or motivated by divine punishment. When you change your mind you overcome a tremendous accumulation of garbage in the soul. How do we know that we have garbage? Self-justification is our modus operandi. When garbage in the soul exceeds metabolized doctrine, you deny your flaws and sins and project your flaws on others. The more you justify self and blame others, the more you become out of touch with reality. (R.B. Thieme, Jr.)

Not one whom God loves escapes chastening. If he be not chastened, he is not a son, for all have sinned and come short. (A. Plummer) The word “discipline” has in it the thought of child training taken from childhood to adulthood. The exhortation to self-judgment and repentance is another reminder that Christians who do not judge themselves will be judged. God will not allow him to continue in sin indefinitely; sooner or later, either in time or in eternity, God will deal with him.(J. Walvoord)

Rev. 3:19 Those whom (Acc. Dir. Obj.; as many as: maturing believers) I love (φιλέω, PASubj.1S, Customary, Potential; personal relationship, friendship), I (Subj. Nom.) repeatedly (as often as necessary) reprimand (ἐλέγχω, PAI1S, Iterative; rebuke: warning discipline) and (connective) punish (παιδεύω, PAI1S, Iterative; correction from a childtrainer, scourge with a whip: intensive discipline). Therefore (inferential), be zealous (ζηλεύω, PAImp.2S, Durative, Entreaty; properly motivated at the earliest stage of discipline) and (continuative) begin the process of changing your mind (μετανοέω, AAImp.2S, Ingressive, Command; confess your sins to the Lord in prayer).

Greek Text

ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.

Latin Vulgate

ego quos amo arguo et castigo aemulare ergo et
paenitentiam age

LWB Rev. 3:20 Listen to this. I have been standing in the past and am still standing at the door [escape hatch from satan's cosmic system] and I keep on knocking [warning discipline from the Lord to motivate the believer to confess sin and be restored to fellowship]. If anyone [believer's only] hears My voice [warning discipline] and opens the door [confession of sin], then I will enter face-to-face with him [partnership with the Lord] and will dine with him [fellowship with Jesus Christ] and he with Me.

KW Rev. 3:20 Consider this. I have taken My stand at the door and am politely knocking. If anyone hears My voice and opens the door, I will come in to him, and I will dine with him and he himself will dine with Me.

KJV Rev. 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

TRANSLATION HIGHLIGHTS

The Lord uses an emphatic particle to get the Laodicean believer's attention focused on this next point in His message. The Lord has been standing in the past and is still standing (Intensive Perfect tense) at the door of fellowship. This is not a call to salvation, this is a call to fellowship. When a believer confesses sin as commanded in 1 John 1:9, fellowship is restored with the Father, Son, and Spirit. This confession of sin, also known as rebound, is an escape hatch from Satan's cosmic system. When we sin, we enter the sphere of satanic power; when we confess our sin, we enter the sphere of divine power.

While the Lord waits at the door waiting for us to confess sin and be restored to fellowship, He also knocks (Iterative Present tense) at the door repeatedly. This knocking at the door is the equivalent of warning discipline, His attempt to motivate the believer to confess sin and be restored to fellowship. The Lord never leaves the door and never stops knocking. The opportunity for us to be restored to fellowship does not expire until death. As mentioned previously, He hopes we will avail ourselves of warning discipline so He doesn't have to send intensive discipline our way.

Using a protasis of a 3rd class condition, the Lord says if any believer hears His voice (Ingressive Aorist tense) at the door (Potential Subjunctive mood) and opens it through confession of sin, fellowship will be restored. This is a potential action dependent on the

believer's volition, not a guarantee. The believer must say Yes, I have sinned, and name that sin to the Lord. Then and only then, fellowship with the Lord is restored. This is portrayed by the Lord's promise to enter (Predictive Future tense) through the door in partnership and friendship with the believer. It is also symbolized by their dining together (Predictive Future tense) as communicated twice by the Genitive of Accompaniment.

Again, this verse, and for that matter this entire letter to the Laodiceans, was written to believers in the Lord Jesus Christ. The entire context is sin, loss of fellowship, warning and intensive discipline, confession of sin, and restoration to fellowship. This verse has absolutely nothing to do with an evangelistic call to unbelievers to come forward and accept Christ as their Saviour. Those who quote this verse as if it were an evangelistic call are in error. There are other verses that can be quoted in proper context to unbelievers; this just happens not to be one of them. As the old saying goes, "A proof-text taken out of context is nothing but a pretext."

RELEVANT OPINIONS

We are aware that the warning in this verse, "Behold, I stand at the door, and knock," has been universally interpreted of the nearness of the Savior in grace to those living in this present Church Dispensation, and this has been fostered by painters who have done so much to present perversions of Scripture to the eye. It is a perversion which just suits the old nature, for it puts man in the place of the Almighty God, and turns the Lord Jesus into a helpless suppliant. All this is foreign to the doctrines of grace, and makes them all of none effect. (E.W. Bullinger)

This is an invitation not for the readers to be converted but to renew themselves in a relationship with Christ that has already begun. The allusion to Song of Solomon 5:2 points to a focus on renewal of a relationship since there the husband knocks on the door of the bedchamber to encourage his wife to continue to express her love to him and let him enter, but she at first hesitates to do so. By analogy, Christ, the husband, is doing the same thing with regard to His bride, the church. (G.K. Beale)

The believer who refuses to live in the power sphere receives warning discipline, added to the misery he has already created for himself under the law of volitional responsibility. He has isolated himself from fellowship with God; he has shut Christ out of his thoughts. That knock at the door is warning discipline. The combination of warning discipline and self-induced misery adds up to a significant shock. Because he has not yet declined into the later stages of negative volition, this believer is still sensitive to the truth. He can still profit from this degree of discipline so that God does not have to proceed to the next stage of punitive suffering. He can still hear the knocking on the door. God can catch his attention with relatively mild suffering. (R.B. Thieme, Jr.)

They are entreated to open the door and to admit the living Lord. What can this mean? Surely nothing less than to let His Spirit rather than the world spirit have the supreme control. In a word, the Church is exhorted to become true to its profession, and to let

Him, Whose sacred Name it avows, be once again its sovereign Lord. (T. Randall) The voice here is not that of Christ in quickening power, nor is it the knocking of salvation at a sinner's heart. The word to sinners is, "I am the Door, by Me if any man enter in he shall be saved" (John 10:9). They have not to knock, for it is an ever open door, and they have simply to enter in. To believers the word is, "Knock, and it shall be opened to you" (Luke 11:9). But in our text He continues standing and knocking. He wants THE place in the hearts of His own. (W. Scott)

This passage is not a salvation appeal, but an exhortation to reversion recovery. "Knocking on the door" is a metaphor for warning discipline. "Hearing and opening the door" is a metaphor for confession of sins to the Lord. "Entering and dining" with the Lord is a metaphor for restored fellowship. (R.B. Thieme, Jr.) Standing at the door of the Laodicean church, knocking and seeking entrance, is not an evangelistic appeal to the unsaved. The image of eating with the Lord symbolizes the joy of fellowship. (E. Hindson) Since eating is commonly a symbol for fellowship, it is probable that all that is meant is that those who live godly and pure lives now will enjoy a special fellowship with Christ throughout eternity. (J. Dillow)

This passage has sometimes been construed to refer to salvation, but in the context it seems to refer to those who are already believers. The issue is not related to salvation by eating with Christ, but to fellowship, nourishment, and spiritual growth. (J. Walvoord) Warning discipline hurts enough so that you become alert to the fact that something is wrong. You need to rebound and start moving forward in the spiritual life. Therefore, the purpose of warning discipline is to motivate you to rebound, restrain sin, and execute the spiritual life. When reversionism is checked in its early stages before doctrine is destroyed by scar tissue of the soul, recovery is relatively simple: Rebound followed by the consistent utilization of the grace apparatus for perception. (R.B. Thieme, Jr.)

Rev. 3:20 Listen to this (emphatic particle). I have been standing in the past and am still standing (ἵστημι, Perf.A11S, Intensive) at the door (Acc. Place; escape hatch from Satan's cosmic system) and (connective) I keep on knocking (κρούω, PA11S, Iterative; warning discipline from the Lord to motivate the believer to confess sin and be restored to fellowship). If (protasis, 3rd class condition, "maybe he will, maybe he won't") anyone (Subj. Nom.) hears (ἀκούω, AASubj.3S, Ingressive, Potential) My (Poss. Gen.) voice (Obj. Gen.; motivation to confess sin from warning discipline) and (continuative) opens (ἀνοίγω, AASubj.3S, Constative, Potential) the door (Acc. Dir. Obj.; confession of sin), then (temporal) I will enter (εἰσερχομαι, FM11S, Predictive, Deponent) face-to-face with him (Prep. Acc.; partnership with the Lord) and (continuative) will dine (δειπνέω, FA11S, Predictive; fellowship with the Lord) with him (Gen. Accompaniment) and (connective) he (Subj. Nom.) with Me (Gen. Accompaniment).

Greek Text

ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἂν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, [καὶ] εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

Latin Vulgate

ecce sto ad ostium et pulso si quis audierit vocem meam et aperuerit ianuam introibo ad illum et cenabo cum illo et ipse mecum

LWB Rev. 3:21 The one who is a winner [the believer who attains supergrace status], I will give to him the reward [order of the morning star] and privilege to sit down and rule with Me on My throne [David's throne during the millennium], as I also conquered [strategic victory during His 1st advent: death, resurrection, and ascension] and sat down to rule [session] with My Father on His throne.

KW Rev. 3:21 The one who gains the victory, I will give to him [the privilege and honor] of sitting with me on My throne, as I gained the victory and sat down with My father on His throne.

KJV Rev. 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

TRANSLATION HIGHLIGHTS

The Lord leaves a final promise to winner believers, to those who fight and overcome in the spiritual life, attaining supergrace status. He promises to give (Predictive Future tense) to them both the reward called the Order of the Morning Star (which we have covered in previous verses) and the accompanying privilege of sitting down and ruling (Culminative Aorist tense) with Him on His throne during the millennium.

This honor and privilege is reserved for winner believers; loser believers will be in heaven, but they will not receive the Order of the Morning Star nor will they rule during the millennium from the Lord's throne. The Lord compares this honor and privilege to His Own honor and privilege of sitting down and ruling (Culminative Aorist tense) with the Father on His throne. The Lord Jesus Christ earned His reward during His strategic victory on earth during His 1st advent. His death, resurrection, and ascension conquered death, the grave, and Satan simultaneously. He now occupies the place of authority with His Father just like winner believers will occupy the place of authority with Him during the millennium.

RELEVANT OPINIONS

Twenty-one times in the NT Christ's present position is described by the phrase, "at the right hand" of God, or the Majesty on High, etc., and this location is expressly defined as the throne of the Father. It then follows that if Christ is now fulfilling the Davidic covenant, there must be a future fulfillment, and if there is to be a future fulfillment, then the premillennial system of interpretation is required, for it alone gives a place for such a future earthly reign of Christ. (C. Ryrie)

Any believer who reaches and maintains supergrace, or who overcomes reversionism and advances to supergrace, becomes a tactical winner in the angelic conflict. He will receive surpassing grace blessings designed exclusively for him in eternity past, above and beyond the normal blessings of eternity. The ultrasupergrace believer receives a special reward: the delegated privilege of ruling with Christ for the 1,000 years of the millennial Kingdom. (R.B. Thieme, Jr.)

God's throne in heaven and David's throne on earth are never employed in Scripture as synonymous or identical. Christ sits not on His own throne, as He shall in the kingdom, but he Himself declares that He is seated on His blessed Father's throne. (C. Feinberg) The reference is once again to joint participation with Messiah in the kingdom rule. It is evident that John's intent is to address them not as "wheat and tares" but as regenerate Christians, because he refers to them as "those whom I love," and says He will "reprove and discipline" them (Rev. 3:19). This is proof of their regenerate state, for what son is not disciplined by his father. If you are not disciplined then you are ... not true sons (Heb 12:8). The emphasis is to exhort the saints to persevere and to be victorious. (J. Dillow)

Conversion is not the end of Christian experience; it is not the beginning of an easygoing life without trials and opposition. The children of Israel faced their foes in their dispensation, and the Christian faces his today. None of us will deny that there are different levels of spiritual experience, and that some Christians are far out in front of other Christians in matters of Christian growth. There are the spiritual and the carnal, the fathers, the young men, the little children, the babes that use milk and those that are of full age and partake of strong meat. But are the overcomers more spiritual among believers? Are they the more mature who have grown in grace above their fellows? Are they those in preferential circles who are designated by one descriptive term or another? The Scriptures do teach that there will be rewards for Christians, and that some of God's children will reap more than others. (L. Strauss)

Rev. 3:21 The one (Subj. Nom.) who is a winner (νικάω, PAPTc.NMS, Descriptive, Substantival; conqueror, overcomer: the believer who attains supergrace status), I will give (δίδωμι, FAI1S, Predictive) to him (Dat. Adv.) the reward (order of the morning star) and privilege to sit down and rule (καθίζω, AAInf., Culminative, Inf. As Obj. of Verb; selected to judge) with Me (Gen. Accompaniment; participation) on My (Poss. Gen.) throne (Loc. Place; David's throne during the millennium), as (comparative) I

also (Subj. Nom., adjunctive) **conquered** (νικάω, AAI1S, Culminative; won, overcame; strategic victory during His 1st advent: His death, resurrection and ascension) **and** (continuative) **sat down to rule** (καθίζω, AAI1S, Culminative; session) **with My** (Gen. Rel.) **Father** (Gen. Accompaniment) **on His** (Poss. Gen.) **throne** (Loc. Place).

Greek Text

ὁ νικῶν δώσει αὐτῷ καθίσει μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

Latin Vulgate

qui vicerit dabo ei sedere mecum in throno meo sicut et ego vici et sedi cum Patre meo in throno eius

LWB Rev. 3:22 He who has an ear [the ability to perceive doctrinal truth], let him start listening to [positive volition] what sort of thing [doctrine] the Spirit is communicating to the assemblies [divine classroom].

KW Rev. 3:22 He who has ears, let him hear at once what the Spirit is saying to the assemblies.

KJV Rev. 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

TRANSLATION HIGHLIGHTS

The phrase “He who has an ear” is an idiom (Static Present tense) for a believer who has the ability to perceive doctrinal truth. This is an all points bulletin to please (Entreaty) start paying attention (Ingressive Aorist tense) to what the Holy Spirit is communicating to the assemblies. The local assembly functions, in effect, as a divine classroom or training center to enable us to grow in the grace and knowledge of our Lord Jesus Christ.

RELEVANT OPINIONS

The seven messages were not merely separate admonitions addressed only to each particular Church, but all the epistles were meant for all the seven Churches, and after them, for the universal Church. Each Church had an especial failing brought more emphatically before it; but still the seven warnings are one whole, for the edification of all. And as the sins to be avoided are to be avoided by all, so the separate rewards are promised to all who overcome. (A. Plummer)

The closing of the door in Laodicea is the signal for the opening of the door in heaven and the coming of the Lord Jesus Christ. Notice, therefore, that Revelation 3 ends with a closed door at which Jesus stands and knocks, but that Revelation 4 begins with an open

door through which Jesus will return. Note this carefully. With the story of Laodicea in the closing part of Revelation 3 the Church Age ends, and it is the signal for the coming of the Lord. (M.R. DeHaan)

The #1 priority of the Church Age believer is the subject of this verse. The believer is commanded to “hear” and metabolize Bible doctrine. If he so desires, he can fire up his lukewarm soul. All that is required is “the ears” of positive volition. Then, the Holy Spirit will perform His teaching ministry by illuminating the Truth. Reversionists remain doggedly detached from the lofty calling of God’s plan for members of His royal family in time. This is the tragedy of reversionism. It is always destructive to the spiritual life. (R.B. Thieme, Jr.)

Rev. 3:22 He (Subj. Nom.) who has (ἔχω, PAPtc.NMS, Static, Substantial) an ear (Acc. Dir. Obj.; the ability to perceive doctrinal truth), let him start listening to (ἀκούω, AAImp.3S, Ingressive, Entreaty; positive volition) what sort of thing (Acc. Dir. Obj.; Bible doctrine) the Spirit (Subj. Nom.) is communicating (λέγω, PAI3S, Static) to the assemblies (Dat. Adv.; divine classrooms).

Greek Text

ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Latin Vulgate

qui habet aurem audiat quid Spiritus dicat ecclesiis

Chapter 4

LWB Rev. 4:1 After these things [the Rapture and the closing of the Church Age], I paid close attention. In fact, now hear this: A door was opened in heaven [to allow raptured believers entrance], and the first voice which I heard, like a trumpet blasting [a mandate or battlefield command from Jesus Christ], communicated with me: Come up here [to heaven], and I will reveal to you what things [eight prophetic events related to historical trends] must happen after these things [the Rapture and the closing of the Church Age].

KW Rev. 4:1 After these things I saw, and consider this, a door in heaven that had been opened and now stood open, and the voice, the first one that I heard, which was like a trumpet, breaking silence and engaging me in conversation, saying, Come up here at once, and I will show you things which must of necessity in the nature of the case take place after these things.

KJV Rev. 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

TRANSLATION HIGHLIGHTS

After the Rapture and the closing of the Church Age, John paid close attention (Ingressive Aorist tense) to what came afterwards. A door was opened in heaven (Aoristic Perfect tense) which will remain open until all raptured believers have gained entrance into heaven. John then heard (Constative Aorist tense) a voice which sounded like the blast of a trumpet, a metaphor for a mandate or battlefield command from our commander, Jesus Christ.

This voice spoke to him (Aoristic Present tense), saying, “Come up here (Latin: ascend) to heaven (Imperative of Command) and I will reveal to you (Predictive Future tense) eight prophetic events that are certain to occur (Culminative Aorist tense) after the Rapture and closing of the Church Age. This things are certain to occur (Perfective Present tense) because they have been divinely decreed.

RELEVANT OPINIONS

While many interpretations of the Book of Revelation have been suggested, the only views which provide a cogent understanding are those which consider the book, beginning with chapter 4, as referring to future events. Any other system of interpretation gets lost in a maze of conflicting opinions. (J. Walvoord) Chapters 4 and 5 form a prologue to the entire section. It was necessary that John be given a glimpse of the throne in heaven before witnessing the terrible judgments to be poured out on the earth. In other words, he was given a heavenly perspective on earthly events as he walked through the door that was opened to him. (C. Ryrie)

Christendom has become increasingly corrupt doctrinally. The world has not gotten better but worse. And all the while God has kept busy with His program of calling out a people for His name. From this verse to the end of the book all the events follow the rapture of the Church. By this time God will have completed His Church and the Church will have completed her mission on earth. In fact, the word “church” does not appear again in the book until the end, where the glorified Lord speaks to the churches. Presently, during this Age of Grace, God’s throne is one of grace and mercy where sinners and saints may come boldly to obtain mercy, and find grace to help in time of need. But the throne here appears after the rapture of the saints, when the present dispensation has ended and a new dispensation of judgment has begun. (L. Strauss)

Chapters 4 and 5 are the introduction and background of the tremendous sweep of prophetic events predicted in the rest of the book. One of the principal reasons for confusion in the study of the book of Revelation has been the failure to grasp this point.

If Revelation has no chronological structure and is merely a symbolic presentation of moral truth, its prophetic significance is reduced to a minimum. If, as others hold, the predictions of this section of Revelation are already fulfilled in the early persecutions of the church, it also robs the book of any prophesy of the future. (J. Walvoord)

From the close of chapter 3, we never see the church on earth again through the rest of this solemn book. We read of “saints,” but they are distinct altogether from the church of the present dispensation. Israel comes into view and a great multitude of Gentiles saved out of the great tribulation; but there is no church, no body of Christ, no bride of the Lamb any more on the earth! (H. Ironside) It may be said that here is a typical teaching in the very act of John’s translation to Heaven for the vision that is to follow. Enoch was caught up to Heaven before the judgment flood poured over the earth. John is caught up to Heaven before receiving the vision of the flood of judgment that is yet to come upon the earth. Those are the types. The anti-type lies in the fact that all believers will be caught up to Heaven before the judgment is actually poured out upon the earth. We are confronting here another indication that the Church is not to pass through the Tribulation, but is to be removed before the prophesied terrors. (D. Barnhouse)

We see in the Apostle John a representative figure of those who will be caught up to meet the Lord in the air and be with Him forever. John said the voice of the Lord “was as it were of a trumpet.” This is the same trumpet voice which Paul described in his divinely inspired prediction of the rapture: “for the trumpet will sound, and the dead shall be raised incorruptible, and we shall be changed.” This is a trumpet of blessing sounded by God before judgment is poured out on the earth. The words “after this” and “hereafter” make it clear that what follows is to take place on the earth after the Church Age has run its course. (L. Strauss)

Rev. 4:1 After these things (Temporal Acc.; the Rapture and the closing of the Church Age), I paid close attention (είδον, AAI1S, Ingressive). In fact (affirmative), now hear this (emphatic particle): A door (Subj. Nom.) was opened (ανοίγω, Perf.PPtc.NFS, Aoristic; standing open) in heaven (Loc. Place; to allow raptured believers an entrance), and (continuative) the first (Nom. Spec.) voice (Subj. Nom.) which (Acc. Gen. Ref.) I heard (ἀκούω, AAI1S, Constative), like (comparative) a trumpet (Comp. Gen.) blasting (λαλέω, PAPtc.GFS, Descriptive, Modal; a mandate or battlefield command from Jesus Christ), communicated (λέγω, PAPtc.NMS, Aoristic, Result) with me (Obj. Gen.): Come up (ἀναβαίνω, AAImp.2S, Constative, Command) here (Adv. Place; to heaven), and (continuative) I will reveal (δείκνυμι, FAI1S, Predictive) to you (Dat. Adv.) what things (Acc. Dir. Obj.; eight prophetic events related to historical trends) must (δει, PAI3S, Perfective; by divine decree)

happen (γίνομαι, AMInf., Culminative, Deponent, Inf. As Dir. Obj. of Verb; come to pass) **after these things** (Temporal Acc.; the Rapture and the end of the Church Age).

Greek Text

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἦν ἥκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων, Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

Latin Vulgate

post haec vidi et ecce ostium apertum in caelo et vox prima quam audivi tamquam tubae loquentis mecum dicens ascende huc et ostendam tibi quae oportet fieri post haec

LWB Rev. 4:2 Immediately I was in the sphere of the Spirit, and there was a throne standing [positioned] in heaven [representing divine authority], and a Person [Jesus Christ] sitting upon the throne.

KW Rev. 4:2 Immediately I found myself to be in [the absolute control of] the Spirit [a continuation of the experience into which John was brought in 1:10]. And consider this. A throne was there in heaven. And there was One seated on the throne.

KJV Rev. 4:2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

TRANSLATION HIGHLIGHTS

As soon as John began paying close attention to the voice from heaven, he was (Constative Aorist tense) in the Spirit, in the sphere of God's power. This experience, as noted by Kenneth Wuest, was probably an unusual filling of the Spirit, since it transported him (either physically or mentally) into heaven. He then saw a throne standing (Pictorial Imperfect tense) in heaven, representing divine authority, and Jesus Christ was sitting (Pictorial Present tense) upon that throne.

RELEVANT OPINIONS

There are seven pairs of visions in the Revelation. The first of each pair is a vision "in heaven," and the second of each pair is a vision "on earth." Each vision in heaven is preparatory to the vision afterwards seen on earth; and what is seen on earth is the carrying out of the vision previously seen in heaven. (C. Ryrie)

The throne speaks of judgment. The throne of grace is no longer seen. Grace is the character of this present dispensation; while judgment, righteousness, and justice will characterize that which is coming. As a matter of fact, heaven itself bids all to rejoice at the execution of judgment. (E.W. Bullinger)

Upon examining the scenes following Rev. 4:1, we find no mention of the “churches” until the Revelation is over, and the Lord Jesus is setting His personal seal to it in chapter 22:16. Therefore it is important that the student of the Revelation leave the earth with John (in spirit) in Rev. 4:2 and not return until the Lord returns, with His saints, in Rev. 19:11. (W.R. Newell)

The interpretation of these visions is based on the Golden Rule of Interpretation: When the plain sense of Scripture makes common sense, seek no other sense. Every word of Scripture, therefore, should be taken at its usual or ordinary literal meaning, unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, clearly indicate otherwise. (J. Macarthur)

Rev. 4:2 Immediately (Adv. Time) I was (γίνομαι, AM1S, Constative, Deponent) in the sphere of the Spirit (Loc. Sph.), and (continuative) there was (particle) a throne (Pred. Nom.) standing (κείμεναι, Imperf.MI3S, Pictorial; positioned) in heaven (Loc. Place; representing divine authority), and (continuative) a Person (Jesus Christ) sitting (κάθημαι, PMPTc.NMS, Pictorial, Modal) upon the throne (Acc. Place),

Greek Text

εὐθέως ἐγενόμην ἐν πνεύματι, καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος,

Latin Vulgate

statim fui in spiritu et ecce sedis posita erat in caelo et supra sedem sedens

LWB Rev. 4:3 Furthermore, He [Jesus Christ] Who was seated was similar by appearance to a precious stone [representing the intrinsic value of Christ as our high Priest], even a ruby, and a rainbow [representing Christ’s integrity] encircled the throne, similar by appearance to an emerald [representing the eternity of God’s Word].

KW Rev. 4:3 And He who was seated was in appearance like a jasper stone and a carnelian. And encircling the throne there was a ring of light which was like an emerald in appearance.

KJV Rev. 4:3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

TRANSLATION HIGHLIGHTS

Furthermore, Jesus Christ was seated (Pictorial Present tense) on the throne, looking similar by appearance to a precious stone, perhaps even a ruby, which represents the intrinsic value of Christ as our High Priest. There was also a rainbow, representing Christ's integrity, encircling (Latin: circuitous) the throne. This throne was also similar by appearance to an emerald, representing the eternity of God's Word. These precious gems are all metaphors of intrinsic value, used to express John's exquisite vision of Jesus Christ and His Word.

RELEVANT OPINIONS

The rainbow itself was a vivid reminder of the faithfulness of God. (C. Ryrie) John sees no form for God, but only the brilliant flashing gems. (A.T. Robertson)

Every instructed Hebrew would instantly recall that they were the first and last stones in the breastplate of the High Priest. These stones were engraved with the names of the tribes of Israel, arranged according to the births of the 12 patriarchs; so the ruby would suggest at once the name Reuben, "Behold a Son," and the jasper Benjamin, "Son of My right hand." It is Christ enthroned, the Son about to reign in power who is before the seer's vision. (H. Ironside)

Rev. 4:3 Furthermore (continuative), He (Subj. Nom.; Jesus Christ) Who was seated (κάθημαι, PMPTc.NMS, Pictorial, Substantival) was (ellipsis) similar (Comp. Nom.) by appearance (Instr. Manner) to a precious (Dat. Spec.) stone (Dat. Comparison; representing the intrinsic value of Christ as our High Priest), even (ascensive; quite possibly) a ruby (Dat. Spec.; carnelian), and (connective) a rainbow (Dat. Spec.; multi-colored halo representing Christ's integrity) encircled (prep.) the throne (Obj. Gen.), similar (Comp. Nom.) by appearance (Instr. Manner) to an emerald (Dat. Spec.; representing the eternity of God's Word).

Greek Text

καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἴρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

Latin Vulgate

et qui sedebat similis erat aspectui lapidis iaspidis
et sardini et iris erat in circuitu sedis similis
visioni zmaragdinae

LWB Rev. 4:4 Also encircling the throne were twenty-four thrones [for the 24 members of the angelic staff], and sitting upon the thrones were twenty-four staff officers clothed in white [translucent] uniforms of glory [for winner angels] and on their heads were golden crowns [rewards showing high authoritative rank].

KW Rev. 4:4 And encircling the throne there were twenty-four thrones, and upon the twenty-four thrones, elders sitting, clothed in white garments, and upon their heads golden crowns of victory.

KJV Rev. 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

TRANSLATION HIGHLIGHTS

Also encircling the throne of Jesus Christ were 24 thrones, one each for the 24 members of His angelic staff. Each of these 24 angelic staff officers was sitting (Pictorial Present tense) on his throne and was clothed (Dramatic Perfect tense) in a translucent uniform of glory. This translucent uniform, like the one awarded to winner believers, is awarded to winner angels. Along with this uniform of glory was a golden crown upon their heads, which represented their high, authoritative rank.

“There has been much speculation on the identity of the elders. The two major views are (1) that they represent the church raptured prior to this time and rewarded in heaven, or (2) that they are angels who have been given large responsibilities.” (J. Walvoord) I have an issue with those exegetes who see the Greek word “presbyteros” and demand that it be translated “elders.” In my opinion, this is an example of the reductionist error. The word was used long before the NT was written to describe military staff officers. Therefore, I agree with Robert Thieme, Jr. that they represent angelic staff officers, not members or representatives of the bride of Christ. Future mention of these angelic staff officers places them squarely in a militaristic framework.

Here are some views of mine in anticipation of some arguments against the 24 elders being angels. (a) Crowns: the varied types of crowns does not preclude angels from wearing crowns, nor does it preclude them from receiving crowns of victory for their delegated role in the unseen angelic conflict that continues to be fought around us; (b) Thrones: the existence of thrones does not imply that angels cannot have thrones as well as redeemed believers. Even Satan has his own throne; (c) White robes: angels are described in many places in Scripture as having white or translucent garments; (d) Redemption: angels are interested in what happens to humanity. There is no reason to assume they cannot cheer when a person accepts Christ and becomes a believer. There is also no reason they cannot sing praises to the Lord for redeeming them.

RELEVANT OPINIONS

Some, such as W.R. Newell, are convinced that these are 24 heavenly beings of an angelic order which is associated with God's government in some special way. (C. Ryrie) Twenty-four elders were appointed by King David to represent the entire Levitical priesthood. The priests were many thousands in number. They could not all come together at one time, but when the 24 elders met in the temple precincts in Jerusalem, the whole priestly house was represented. (E.W. Bullinger) In the Jewish hierarchy, angels of service are appointed over the world of nature and they are an inferior order. The cherubim in this book stand for the highest order of angels. (F. Clogg)

Recent NT scholarship has tended to abandon the traditional interpretation in favor of identification of the 24 elders as angels. Typical is the discussion of N.B. Stonehouse who dedicates a whole chapter to this in his work, *Paul Before the Areopagus*. The 24 elders are angels, as maintained Rinck and Hofmann, even argued by Elliott. Unless it is clearly otherwise stated celestial spirits should be classified as some kind of angel. (Alford) The elders of Revelation 4 represent angelic beings. (*The Approaching Advent of Christ*, A. Reese, 1986) The elders in Revelation 4 could well be angels, since elders are literally "older ones." (*The Church and the Tribulation*, R. Gundry, 1975)

These enthroned ones are elders, not because they are officers, but they are officers because they are elders. (J. Seiss) They are heavenly beings, angelic figures corresponding to the "thronoi" of Col. 1:16. (W.R Nicoll) The elders are perhaps some angelic rank (Col. 1:16) of which we know nothing ... It is not certain that the old distinction between "diadem" as the kingly crown and "stephanos" as the victor's wreath is always observed in late Greek. (A.T. Robertson) Professor Thayer doubts whether the distinction between "stephanos" and "diadema" (the victor's wreath and the kingly crown) was strictly observed in Hellenistic Greek. The crown of thorns (stephanos) placed on our Lord's head, was indeed woven, but it was the caricature of a royal crown. (M. Vincent)

Elder is a title of honor and respect implying authority rather than advanced age. These elders follow the living creatures in worshipping the Creator (4:10). An elder assures John that the Lion will break the seals (5:5) and when He takes the scroll they celebrate (5:8,11). They fall and worship in unison with all creation (5:14). They echo the worship of the vast crowd (7:11) and one of them tells John who they are (7:14). At the seventh trumpet they fall and worship, the tenor of their words showing that they are not included among His slaves the prophets or the saints (11:16). They hear the song of the 144,000 (14:3) and join in the hallelujahs at the destruction of Babylon (19:4). David patterned the 24 courses of the priesthood after them (1 Chr. 24:3, Heb. 8:5, 9:23). They lead heaven's worship and combine the offices of prophet, priest and king, for they sit on thrones, present the worship of others, and speak for God. Their "crowns," however, are not regal, but wreaths of victory. (A.E. Knoch)

It seems best to take the 24 elders as an exalted angelic order who serve and adore God as the heavenly counterpart to the 24 priestly and 24 Levitical orders. Their function is both royal and sacerdotal, and may be judicial as well. Their white garments speak of holiness, and their golden crowns of royalty. (R. Mounce) One view interprets the expression “elders” as angelic beings. These angels are dressed in white garments, as is evident from numerous passages. In his epistles, Paul alludes to angelic hierarchies that Christ created with respect to thrones, powers, rulers, and authorities (Col. 1:16, Rom. 8:38, Eph. 3:10). Also the OT refers to a council of heavenly beings consisting of an angelic host (Ps. 29:1, 89:7, 103:20, 148:2; Job 1:6). Perhaps the number 24 preceding the word “elders,” understood as angels, is derived from the 24 priestly orders that are mentioned in the OT. (S. Kistemaker)

The common interpretation is that the elders are symbolical of the Church of God. But why not leave them alone? Why must they be something different from what they are? David arranged his 24 courses of the Priesthood after the heavenly order. The comparative form of elder has been distinguished from the most ancient times, as marking and denoting *official* position. Why twenty-four? The answer is because 12 is like the number of governmental perfection; and wherever we find it, or any multiple of it, it is always associated with government and rule. So these 24 elders are the princely leaders, rulers, and governors of Heaven’s worship. They were not, and cannot be, the Church of God. They are seen already crowned when the throne is first set up. They are crowned now. They were not, and are not redeemed, for they distinguish between themselves and those who are redeemed. To interpret them of the Church, is to force many passages of Scripture into a meaning which they cannot have. (E.W. Bullinger)

The Greek word “presbus” has the basic meaning “men of old age,” but not in a negative sense such as loss of power, but rather a positive sense meaning venerability and of supreme worth. The wise plans of the elder are often contrasted with the boldness of the younger. It is also used of a freely elected board of men in a corporation or guild. It is also used of office-bearers composed of tested men in some field. In Joshua they assume a military nuance by often leading an attack. In addition, there are political and financial leadership uses of the word. During the time of the Judges and the Monarchy, decisions on political, military, and judicial matters lie in the hands of these elders. Considerable power lay in their hands especially in time of war. In Deuteronomy, they function as individual officers, newly appointed officials, and heads of local colleges. During the period of the early church, the word was used for members of a church who were given administrative and authoritative duties. In the pastorals they are given responsibility over the guiding and tending of the congregation. (TDNT)

The use of “presbuteroi” in Revelation raises special problems, in which the 24 elders surround the throne of God in heaven with the four living beings. The thrones on which they sit, the white robes and the crowns which adorn them, show that they are heavenly beings and the title “presbuteroi” suggests that they are God’s council of elders. There is no suggestion that these elders are redeemed and transfigured men. They are plainly differentiated from the transfigured. They are also distinguished from the angelic hosts

which surround the throne, the four beasts and the 24 elders. But they are so only as a higher class of angels which is closer to the throne of God than the others and which is entrusted in a peculiar way with His secrets. The depiction of these elders is based on the common OT idea of the heavenly council of God, which existed BEFORE believers were redeemed and rewarded with robes and crowns of victory at the Judgment Seat of Christ. Babylonian and Persian astrology supports the idea of the elders being heavenly beings. (TDNT)

The designation “thronoi” (thrones) could derive from the fact that thrones stand at the disposal of this group of angels. Within the compass of the hymn, this enumeration declares the Christ’s creative power does not only embrace what is visible, the earth, but also what is invisible – the world of angels. The 24 elders on their thrones are the heads of the heavenly court-council. (C. Blending, DNTT) The reference to “thronoi” seems to be one of the highest classes of angels, though no precise distinction is possible. Other uses of “thronoi” as a class of angels that have thrones at their disposal compare to the 24 elders of Rev. 4:4, which are certainly to be regarded as angelic powers. (Schmitz, TDNT) In Revelation white clothes do not point to angels but to membership of the heavenly world. To be sure, the 24 elders in Rev. 4:4 who are robed in white garments are probably angels. (Michaelis, TDNT) The crown is often used as a symbol of divine honor, victory, or life. (TDNT)

Rev. 4:4 **Also** (adjunctive) **encircling** (prep.) **the throne** (Obj. Gen.) **were** (ellipsis) **twenty-four** (Acc. Spec.) **thrones** (Acc. Dir. Obj.; for the 24 members of the angelic staff), **and** (connective) **sitting** (κάθημαι, PMPTc.AMP, Pictorial, Modal) **upon the thrones** (Acc. Place) **were** (ellipsis) **twenty-four** (Acc. Spec.) **staff officers** (Acc. Dir. Obj.) **clothed** (περιβάλλω, Perf.MPTc.AMP, Dramatic, Attributive) **in white** (Dat. Spec.; translucent) **uniforms of glory** (Prep. Loc.; for winner angels) **and** (continuative) **on their** (Poss. Gen.) **heads** (Loc. Place) **were** (ellipsis) **golden** (Acc. Spec.) **crowns** (Acc. Dir. Obj.; rewards showing high authoritative rank & dignity).

Greek Text

καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

Latin Vulgate

et in circuitu sedis sedilia viginti quattuor et super thronos viginti quattuor seniores sedentes circumamictos vestimentis albis et in capitibus eorum coronas aureas

LWB Rev. 4:5 Also out from the throne [of Christ] proceeded lightnings [historical disasters during the tribulation] and roaring sounds [warning of impending disaster] and thunder [triple warning], and seven torches of fire were continually burning before the throne [each torch representing a different form of divine discipline], which are the seven spirits of God [the restraining ministry of the Holy Spirit is about to terminate].

KW Rev. 4:5 And out from the throne there are proceeding lightnings and voices and thunders. And seven blazing torches are burning before the throne which are the seven Spirits of God.

KJV Rev. 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

TRANSLATION HIGHLIGHTS

Lightnings [historical disasters during the tribulation] and roaring sounds [warnings of impending disaster] and thunder [triple warning] proceeded (Dramatic Present tense) out from the throne that Christ was sitting upon. There were also seven torches of fire continually burning (Iterative Present tense) before His throne, each torch representing a different form of divine discipline. These seven torches also represent (Descriptive Present tense) the seven spirits of God, with emphasis on the restraining ministry of the Holy Spirit which is about to terminate.

RELEVANT OPINIONS

Man tells us the world is getting better; God says it will become increasingly worse. Man says that peace among nations is close at hand; God says there will be wars and rumors of wars, nation fighting against nation. (E.W. Bullinger) The lightnings, thunderings, and voices which proceed from the throne are prophetic of the righteous judgment of God upon a sinful world. (J. Walvoord)

These are not seven different spirits, but rather the sevenfold fullness and completeness of the Holy Spirit's omniscience and omnipotence. Here the Holy Spirit takes on His judicial character, fire being a symbol of divine judgment at the 2nd coming of Christ to the earth with His saints. (E.W. Bullinger)

Rev. 4:5 **Also** (adjunctive) **out from the throne** (Abl. Separation; of Christ) **proceeded** (ἐκπορεύομαι, PMI3P, Dramatic, Deponent) **lightnings** (Subj. Nom.; rumblings, historical disasters during the tribulation) **and** (connective) **roaring sounds** (Subj. Nom.; warning of impending disaster) **and** (connective) **thunder** (Subj.

Nom.; triple warning), and (continuative) seven (Nom. Spec.) torches (Subj. Nom.; lamps, lanterns) of fire (Descr. Gen.) were continually burning (καίω, PPPTc.NFP, Iterative, Attributive) before the throne (Gen. Place; each torch representing a different form of divine discipline), which (Nom. Appos.) are (εἶμι, PAI3P, Descriptive) the seven (Nom. Spec.) spirits (Pred. Nom.) of God (Poss. Gen.; restraining ministry of the Holy Spirit).

Greek Text

καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,

Latin Vulgate

et de throno procedunt fulgura et voces et tonitrua et septem lampades ardentis ante thronum quae sunt septem spiritus Dei

LWB Rev. 4:6 Also before the throne [of Christ] was, as it were, a glassy sea resembling a crystal [the royal family of God in tranquility]. Furthermore, in the middle of the throne and encircling the throne were four living creatures [angelic heralds] which were full of eyes [uniform of wisdom designating rank higher than that of satan] in front and in back [of their coat of arms].

KW Rev. 4:6 And before the throne there was as it were a glassy sea like crystal. And in the midst of the throne and encircling the throne there were four living beings full of eyes in front and in back.

KJV Rev. 4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

TRANSLATION HIGHLIGHTS

There was also a glassy sea (floor for God's heavenly throne room) before the throne that resembled a crystal, pointing to the royal family of God in a state of tranquility. Furthermore, in the middle of and encircling the throne were four living creatures, angelic heralds in fact, which were (Descriptive Present tense) full of eyes, both in front and in back. These eyes were located on their coat of arms, on their uniform of wisdom which designated their rank as higher than that of satan. Satan was demoted; the angelic heralds were promoted.

RELEVANT OPINIONS

It would be difficult to ignore the similarity between the four living ones and the fourfold manner in which Christ is represented in the Gospels. “Like a lion” represents His kingship as particularly emphasized by Matthew. “Like a calf,” that is, sacrificial animal, reminds one of Mark’s emphasis. “A face as a man” is obviously akin to Luke’s emphasis on the humanity of Christ, and a “flying eagle” links Him with heaven, as John does. (C. Ryrie) Ancient rabbinical writers declared that the tribes of Israel pitched their tents and standards on the four sides of the tabernacle in this same order: namely, the tribe of Judah, a lion; the tribe of Ephraim, an ox; the tribe of Reuben, a man; the tribe of Dan, an eagle. (J. Walvoord)

I have examined 39 different commentaries on this passage, and they leave me convinced that many of the brethren have engaged in mere speculation and fanciful interpretation. (E.W. Bullinger) An alternative explanation is that the four living creatures are angels whose function it is to bring honor and glory to God. Angels as seen in the Scriptures vary widely in their appearance, and this explanation is a plausible one. (J. Walvoord) “Beast” is an unfortunate translation of the Greek ‘zoa.’ It tends to confuse these with the true beast of Revelation 13. These are angelic beings which guard the throne of God. (K. Lamb)

The sea of glass is similar to crystal. Crystal has the quality of perspicuity, so that everyone can see through it. (S. Kistemaker) It had a base. There is a pavement, like a sapphire stone, like a clear, cerulean, golden *mer de glace*, on which it, as the whole celestial assemblage, rests, as on transparent glass. (J. Seiss) Glass was made in Egypt 4,000 years ago. In Exodus 24:10 the elders see under the feet of God in the theophany a paved work of sapphire stone. (A.T. Robertson)

Rev. 4:6 Also (adjunctive) before the throne (Gen. Place; of Christ) was (ellipsis), as it were (comparative), a glassy (Descr. Nom.; crystal) sea (Subj. Nom.) resembling (comparative) a crystal (Dat. Comparison; the royal family of God in tranquility). Furthermore (continuative), in the middle (Loc. Sph.) of the throne (Obj. Gen.) and (connective) encircling (prep.) the throne (Obj. Gen.) were (ellipsis) four (Nom. Spec.) living creatures (Descr. Nom.; angelic heralds) which were full of (γέμω, PAPtc.NNP, Descriptive, Attributive) eyes (Obj. Gen.; uniform of wisdom designating rank higher than that of satan) in front (adj. Adv.) and (connective) in back (adj. Adv.; of their coat of arms).

Greek Text

καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν.

Latin Vulgate

et in conspectu sedis tamquam mare vitreum simile
cristallo et in medio sedis et in circuitu sedis
quattuor animalia plena oculis ante et retro

LWB Rev. 4:7 Now the first angelic herald was like a lion [each herald carries ¼ of Christ's escutcheon or coat of arms: lion of the tribe of Judah], and the second angelic herald was like a young bull [kenosis, virgin birth, impeccability], and the third angelic herald had a face like a man [emphasizing the humanity of Christ in hypostatic union], and the fourth angelic herald was like an eagle which is flying [client nation deliverance by sovereign grace].

KW Rev. 4:7 And the first living being was like a lion, and the second being like a calf, and the third living being has the face like that of a man, and the fourth living being was like an eagle when it is flying.

KJV Rev. 4:7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

TRANSLATION HIGHLIGHTS

The four angelic heralds each represent one-fourth of Christ's escutcheon or coat of arms. They also parallel the four gospels, in the following manner:

- Matthew: first angelic herald: lion: lion of the tribe of Judah,
- Mark: second angelic herald: young bull: kenosis, virgin birth, impeccability,
- Luke: third angelic herald: man: humanity of Christ in hypostatic union,
- John: fourth angelic herald: flying eagle: client nation deliverance by sovereign grace.

The two participles are both Attributive and are in the Descriptive Present tense.

RELEVANT OPINIONS

These four living ones standing ready to render service to God in any of the four directions, that is, in any part of the universe, represent all the living ones. The cherubim guard the holy things of God, so it is altogether normal and natural that we find them here in this vision in close proximity to the throne. Besides, we find them here in the heavenly Holy of Holies, exactly where one expects to find them. Surely it is worthy of attention that the characteristics of strength (lion), service (young bull), intelligence (man), and swiftness (eagle) are everywhere ascribed to angels. (L.S. Chafer)

Where John says the 1st living creature was “like” a lion, we know it is a figure of speech. If the scripture had said that the creature “was” a lion, then we would take it literally. Therefore, it is not difficult to know when we are to interpret literally and when the scripture is merely a figure of speech. (J. Macarthur)

Rev. 4:7 Now (introductive) the first (Desc. Nom.) angelic herald (Subj. Nom.; living creature) was (ellipsis) like (comparative) a lion (Dat. Ind. Obj.; each herald carries ¼ of Christ’s escutcheon or coat of arms: lion of the tribe of Judah), and (connective) the second (Descr. Nom.) angelic herald (Subj. Nom.) was (ellipsis) like (comparative) a young bull (Dat. Ind. Obj.; kenosis, virgin birth, impeccability), and (connective) the third (Descr. Nom.) angelic herald (Subj. Nom.) had (ἔχω, PAPtc.NMS, Descriptive, Attributive) a face (Acc. Dir. Obj.) like (comparative) a man (Dat. Ind. Obj.; emphasizing the humanity of Christ in hyposatic union), and (connective) the fourth (Descr. Nom.) angelic herald (Subj. Nom.) was (ellipsis) like (comparative) an eagle (Dat. Ind. Obj.; client nation deliverance by sovereign grace) which is flying (πέτομαι, PMPTc.DMS, Descriptive, Attributive, Deponent).

Greek Text

καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ.

Latin Vulgate

et animal primum simile leoni et secundum animal simile vitulo et tertium animal habens faciem quasi hominis et quartum animal simile aquilae volanti

LWB Rev. 4:8 Now the four angelic heralds [highest ranking seraphs], each one of them having six similar wings [insignia of rank], are covered with eyes [metaphor for wisdom] inside [perception of doctrine] and outside [application of doctrine]. Furthermore, they do not receive an opportunity of rest [unceasingly activity], day or night, continually saying: Holy, holy, holy is the Lord [humanity of Christ], the God [deity of Christ], the Almighty One [absolute sovereignty], Who was [existed in eternity past] and Who is [at the right hand of the Father] and Who shall be [eternal sonship].

KW Rev. 4:8 And the four living beings have, each one of them, six wings apiece, and are full of eyes round about and within. And rest they do not have day and night, saying, Holy, holy, holy, Lord God, the Omnipotent, He who was and He who is, and He who is coming.

KJV Rev. 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

TRANSLATION HIGHLIGHTS

The four angelic heralds, incidentally the highest ranking seraphs (seraphim), each have (Pictorial Present tense) six wings, an insignia of rank. There is an angelic hierarchy, or chain of command, in heaven. There is no such thing as equality among the angels, anymore than there will be equality for believers in heaven. These angelic heralds are also covered (Pictorial Present tense) with eyes, representing great wisdom. This wisdom they possessed was both inside and outside, representing both perception and application of Bible doctrine.

Furthermore, they are engaged in constant activity and praise, never receiving (Customary Present tense) the opportunity to rest. They are continually engaged in praising the Lord in heaven (Iterative Present tense) by saying: Holy, holy, holy (representing divine integrity) is the Lord (referring to His humanity), the God (referring to His deity), the Almighty One (referring to His sovereignty and omnipotence). This is a simple, obvious prooftext for the deity of Christ.

But if that isn't enough evidence for those who deny the deity of Christ, and some people will never be convinced regardless of the amount of proof, we have an echo from the 1st chapter of the Gospel of John. Jesus Christ existed in eternity past (Historical Imperfect tense), He is currently at the right hand of the Father (Static Present tense), and He will always be the eternal Son (Futuristic Present tense). Only the Father, the Son, and the Spirit existed in eternity, and therefore constitute the Godhead. The Imperfect tense used to refer to His existence in eternity ... refers to His existence at that time before His hypostatic union. In eternity past, Jesus Christ was God, but He was not yet made manifest in the flesh in hypostatic union, therefore as compared to His current and future status, His pre-existence was not yet complete (imperfect as to final result).

RELEVANT OPINIONS

Most of the references to angels in Scripture refer to their ministries, which cover a wide field of achievement. Primarily, they are given to worshipping God and, according to this verse, at least some of them rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Who was, and is, and is to come. (L.S. Chafer) In Revelation the angels, described as the four living creatures, the four and twenty elders, and the thousands upon thousands of spirit beings, never cease to sing, Holy, holy, holy is the Lord God

Almighty. The fact that angels worship God in such numbers should both humble us and encourage us. (J. Boice) The thrice repeated “holy” has very generally been held to indicate the Trinity of the Godhead. (A. Plummer)

“Full of eyes within” signify inward spiritual perception of the governmental purposes and acts of God. The future and the past come equally within the range of the perceptive faculties of the living creatures. (W. Scott) The fact that they have six wings and cry, “Holy, holy, holy,” indicates they are the seraphim. The angelic creatures are continually ablaze with the glory of God. They are burning incendiaries of praise. The declaration, “Holy, holy, holy,” also recognizes the triune nature of God. (E. Hindson) Some manuscripts list the adjective “holy” nine times. (S. Kistemaker)

Rev. 4:8 **Now** (introductive) **the four** (Nom. Spec.) **angelic heralds** (Subj. Nom.; highest ranking seraphs), **each** (Nom. Spec.) **one** (Subj. Nom.) **of them** (Adv. Gen. Ref.) **having** (ἔχω, PAPtc.NMS, Pictorial, Attributive) **six** (Acc. Spec.) **similar** (Comp.) **wings** (Acc. Dir. Obj.; insignia of rank), **are covered** (γέμω, PAI3P, Pictorial) **with eyes** (Acc. Gen. Ref.; metaphor for wisdom) **inside** (adj.; perception of doctrine) **and** (connective) **outside** (adj.; application of doctrine). **Furthermore** (continuative), **they do not** (neg. adv.) **receive an opportunity of** (ἔχω, PAI3P, Customary) **rest** (Acc. Dir. Obj.; relief: unceasing activity), **day** (Adv. Gen. Time) **or** (connective) **night** (Adv. Gen. Time), **continually saying** (λέγω, PAPtc.NMP, Iterative, Modal): **Holy, holy, holy** (Pred. Nom.; divine integrity) **is** (ellipsis) **the Lord** (Subj. Nom.; humanity of Christ), **the God** (Nom. Appos.; deity of Christ), **the Almighty One** (Nom. Appos.; absolute sovereignty, omnipotence), **Who was** (εἰμί, Imperf.AI3S, Historical; existed in eternity past without His humanity) **and** (connective) **Who is** (εἰμί, PAPtc.NMS, Static, Attributive; at the right hand of the Father) **and** (connective) **Who shall be** (ἔρχομαι, PMPTc.NMS, Futuristic, Attributive, Deponent; eternal sonship).

Greek Text

καὶ τὰ τέσσαρα ζῶα, ἓν καθ' ἓν αὐτῶν ἔχων ἀνά πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

Latin Vulgate

et quattuor animalia singula eorum habebant alas senas
et in circuitu et intus plena sunt oculis et requiem

non habent die et nocte dicentia sanctus sanctus
sanctus Dominus Deus omnipotens qui erat et qui est et
qui venturus est

LWB Rev. 4:9 And then the angelic heralds shall give glory and honor and thanksgiving [threefold praise] to the One [Jesus Christ] Who sits on the throne, to Him Who lives [in hypostatic union] from the ages [eternity past] to the ages [eternity future].

KW Rev. 4:9 And whenever the living beings give glory and honor and thanksgiving to the One who is seated on the throne, to Him who lives forever and forever,

KJV Rev. 4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

TRANSLATION HIGHLIGHTS

The four angelic heralds will give (Predictive Future tense) glory and honor and thanksgiving to the Lord Jesus Christ who sits [Pictorial Present tense] on the throne. They continue to praise the Lord by addressing His life (Durative Present tense) from eternity past to eternity future, from past dispensations to future dispensations. This is worship from angelic heralds. When it is worship from men, it will be threefold as well. In order or rank, the angelic heralds begin worshipping, and the angelic staff officers follow their lead.

RELEVANT OPINIONS

The ground of praise is God's eternity, power, and glory manifested in creating all things for His pleasure. Creation is the foundation of all God's other acts of power, wisdom, love, and therefore forms the first theme of thanksgivings. (R. Jamieson) Glory and honor relate to God's perfection, but thanksgiving to His gifts in both creation and redemption. (S. Kistemaker) The 24 elders fall down and worship (in verse 10) at the cue of the four living creatures; whenever the latter worship, the former immediately begin praising. (G.K. Beale)

Rev. 4:9 And (continuative) then (temporal) the angelic heralds (Subj. Nom.) shall give (δίδωμι, FAI3P, Predictive) glory (Acc. Dir. Obj.) and (connective) honor (Acc. Dir. Obj.) and (connective) thanksgiving (Acc. Dir. Obj.) to the One (Dat. Adv.; Jesus Christ) Who sits (κάθηναι, PMPTc.DMS, Pictorial, Substantial) on the throne (Loc. Place), to Him (Dat. Adv.) Who lives (ζάω, PAPtc.DMS, Durative, Substantial; in hypostatic union) from the ages (Adv. Gen. Time; eternity past) to the ages (Adv. Gen. Time; eternity future),

Greek Text

καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

Latin Vulgate

et cum darent illa animalia gloriam et honorem et benedictionem sedenti super thronum viventi in saecula saeculorum

LWB Rev. 4:10 The twenty-four angelic staff officers will fall down before the One [Jesus Christ] Who sits on the throne and they will worship Him [the humanity of Christ] Who lives from the ages [eternity past] to the ages [eternity future], and they will place their crowns before the throne, and say:

KW Rev. 4:10 The twenty-four elders fall down before the One seated on the throne and worship Him who lives forever and forever. And they place their crowns of victory before the throne saying,

KJV Rev. 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

TRANSLATION HIGHLIGHTS

While the angelic heralds are giving glory, honor, and thanksgiving to the Lord, the angelic staff officers (next in rank) will fall down (Predictive Future tense) before Jesus Christ Who sits on the throne. They will worship Him (Predictive Future tense) as the One Who has lived from eternity past into eternity future. Then they will place their crowns (Predictive Future tense) before the throne and verbally communicate their own worship.

Please note these are angelic staff officers, a much better translation than elders, because the use of “elders” has misled believers for centuries into thinking winner believers will place their crowns before the throne. While this sounds pious, it would actually be against God’s plan. Our rewards, crowns, and other decorations for living a spiritual life on earth give immense glory to God; He wants us to continue displaying them in eternity.

RELEVANT OPINIONS

We can learn to worship from descriptions of high ranking elect angels who give honor, glory, and thanksgiving to the Lord. (R.B. Thieme, Jr.) The authority represented by their crowns is derived from the Lord, and all who wear the crowns recognize that it is from Him, for in a moment they case their crowns before the Lord. (D. Barnhouse) The angelic

counterpart of the 24 priestly orders (1 Chronicles 24:7-18) later perform the priestly ministry of offering the golden bowls of incense. Angels is the best explanation. (F. Clogg) The heads of the heavenly hosts sit on thrones. The messengers attend. All of these are heavenly spirit beings. They worship the Creator, rather than a Redeemer, another reason why they aren't Church Age believers. (A.E. Knoch)

Identification of them as angels is consonant with some of our earlier observations that many of the traits and functions characteristic of angels are likewise applicable to humans. Probably the elders are angels who are identified with the 12 tribes and the 12 apostles, thus representing the entire community of the redeemed of both testaments. Also suggesting this conclusion is the fact that the angel who reveals the visions of the book to John is referred to (Rev. 22:8-9) as "a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book," all of whom are to worship together. The theophanic background of this vision would favor an angelic interpretation since the heavenly beings around the divine throne in these visions are clearly angels (so especially Ezekiel 1, Daniel 7, and Isaiah 6). In addition, the elders have a typical angelic mediating function in presenting the saint's prayers to God and in interpreting heavenly visions. Also, they are closely associated with and perform the same functions as the angelic beings in other various passages in Revelation. (G.K.Beale)

In casting down their crowns before the throne the elders (angelic order) acknowledge that their authority is a delegated authority. The honor given them is freely returned to the One Who alone is worthy of universal honor. The praise of the elders differs from that of the living creatures in that it is addressed directly to God and is based on His work in creation rather than His divine attributes. (R.Mounce)

From the characteristics of the elders, as they appear in the subsequent visions, it is manifest that they are angelic beings; it is nevertheless not impossible to conceive of them as also the heavenly representatives of the people of God in their twofold aspect as priests and kings, in which case the number 24, with its reminiscence of 12 tribes and 12 apostles, fittingly symbolizes the Messianic people of both dispensations, as the church has delighted to recognize. (R. Guthrie) Charles takes the elders to be angels, not redeemed men. (A.T. Robertson)

Rev. 4:10 The twenty-four (Nom. Spec.) angelic staff officers (Subj. Nom.) will fall down (πίπτω, FMI3P Predictive) before the One (Obj. Gen.; Jesus Christ) Who sits (κάθημαι, PMPTc.GMS, Pictorial, Substantival) on the throne (Loc. Place) and (continuative) they will worship (προσκυνέω, FAI3P, Predictive) Him (Dat. Adv.; the humanity of Christ) Who lives (ζάω, PAPtc.DMS, Durative, Substantival) from the ages (Gen. Extent of Time; eternity past) to the ages (Gen. Extent of Time; eternity future), and (continuative) they will place (βάλλω, FAI3P, Predictive) their (Poss. Gen.) crowns (Acc. Dir. Obj.)

before the throne (Gen. Place), and say (λέγω, PAPtc.NMP, Static, Circumstantial):

Greek Text

πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες,

Latin Vulgate

procident viginti quattuor seniores ante sedentem in throno et adorabunt viventem in saecula saeculorum et mittent coronas suas ante thronum dicentes

LWB Rev. 4:11 You [Jesus Christ] are worthy [of ultimate worship], our Lord and our God, to receive glory and honor and power, because You created all things; as a matter of fact, by means of Your sovereign will they were created and continue to exist [in their cursed condition since the Fall].

KW Rev. 4:11 Worthy are you, our Lord and our God, to receive the glory and the honor and the power, because, as for you, you created all things, and because you willed it, they existed and were created.

KJV Rev. 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

TRANSLATION HIGHLIGHTS

Worship from the angelic staff officers is similar to that of the angelic heralds. They praise Jesus Christ as being worthy (Descriptive Present tense) of ultimate worship, which makes sense since He is their Lord and God as well as ours. Why is He worthy of ultimate worship? Silly question. After all, He created (Dramatic Aorist tense) all things in eternity past. As a matter of fact, by His sovereign will, He not only created all things (Dramatic Aorist tense), but they continue to exist at this very moment because of His sovereign will. The Imperfect tense is used to point to the cursed condition of the creation since the Fall.

RELEVANT OPINIONS

The decrees unite in one all-inclusive and final objective - the glory of God (R.B. Thieme, Jr.) The Divine Will had made the universe a fact in the scheme of things before the Divine Power gave material expression to the fact. (R. Earle)

God rules in the world and His will is the final cause of all things, including specifically creation and preservation, human government, the salvation of God's

people, the sufferings of Christ, man's life and destiny, and even the smallest details of life. The love of God is thus sovereign love, and must always be acknowledged as such. (T. Schreiner & B. Ware)

Rev. 4:11 You are (εἰμί, PAI2S, Descriptive) worthy (Pred. Nom.; of ultimate worship), our (Gen. Rel.) Lord (Vocative Address) and (connective) our (Gen. Rel.) God (Vocative Address), to receive (λαμβάνω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) glory (Compl. Acc.) and (connective) honor (Compl. Acc.) and (connective) power (Compl. Acc.), because (causal) You (Subj. Nom.) created (κτίζω, AAI2S, Dramatic) all things (Acc. Dir. Obj.); as a matter of fact (adjunctive), by means of Your (Poss. Gen.) sovereign will (Acc. Means) they were created (κτίζω, API3P, Dramatic) and (continuative) continue to exist (εἰμί, Imperf.AI3P, Descriptive; in their cursed condition since the Fall).

Greek Text

Ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἐκτίσας τὰ πάντα καὶ διὰ τὸ θέλημα σου ἦσαν καὶ ἐκτίσθησαν.

Latin Vulgate

dignus es Domine et Deus noster accipere gloriam et honorem et virtutem quia tu creasti omnia et propter voluntatem tuam erant et creata sunt

Chapter 5

LWB Rev. 5:1 Then I saw a scroll [doomsday scroll of the great tribulation] in the right hand of the One [God the Father] Who was sitting on His throne, which was written on the inside and on the outside [both sides], having been thoroughly sealed [prophecy is sealed up during the mystery of the Church Age] with seven seals [brief table of contents].

KW Rev. 5:1 And I saw upon the right hand of the One seated on the throne a scroll which was inscribed on both sides and sealed shut with seven seals.

KJV Rev. 5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) the doomsday scroll or manuscript of the great tribulation. It was being held in the right hand of God the Father, who was sitting (Pictorial Present tense) on His throne. Both His right hand and His act of sitting are anthropomorphisms. The scroll or manuscript was written (Descriptive Present tense) on both sides: inside and outside (if a rolled up scroll) or front and back (if a flat manuscript). The prophetic contents of this scroll had been thoroughly sealed (Intensive Perfect tense) through the Church Age with seven seals. Now that the Church Age had terminated, it was time to open the scroll so the next successive events of history would unfold.

RELEVANT OPINIONS

When we read of a book we must not think of a volume such as we are familiar with but rather of a roll or parchment. The ancient books of Israel were generally sheepskin rolls. When we are told that this book was sealed with seven seals, we are to understand that the book was rolled up to a certain point, and there was a seal put on the edge so that it could not be opened until that seal was broken. It was rolled up a little farther and another seal put on, and so on until there were six seals on the edge of the book and one closing the entire scroll. When the first seal was opened a portion of the book was exposed to view and so with each one following. When the seventh was broken then the entire book would be unrolled. The book that John saw in the hand of Him that sat on the throne is the title deed to this world. (H. Ironside)

This book or scroll is an account of the judgment which is due rebellious man and which is about to begin. The seven seals contain its "table of contents," as we shall see in chapter 6. (K. Lamb) The sovereignty of the earth, which is Israel's, has passed from them. It is held by alien powers which must be dispossessed. It is Yahweh's purpose that Israel shall reign over the whole earth. The redemption of their lost heritage is the subject of this section. (A.E. Knoch)

In the right hand of the Father lies a scroll. It represents God's eternal plan, His decree which is all-comprehensive. It symbolizes God's purpose with respect to the entire universe throughout history, and concerning all creatures in all ages and to all eternity. It is full of writing on both sides. The closed scroll indicates the plan of God unrevealed and unexecuted. If that scroll remains sealed God's purposes are not realized; His plan is not carried out. To open that scroll by breaking the seals means not merely to reveal but to carry out God's plan. (W. Hendriksen)

The importance of this chapter in the book of Revelation cannot be overemphasized. It contains the key to the right understanding of the rest of the book. If we err here we will be wrong the rest of the way. The scroll in the right hand of Him that sat upon the throne is the official document which determines the great crisis and climax of human history. The nations of the world hold no document in their possession as significant and accurate as this scroll. World leaders have made their plans and predictions, but they must all

come to nought. We are about to see unfolded before our very eyes a detailed description of the earth's future. The closing part of Daniel's prophecy has reference, I believe, to this seven-sealed scroll. There were details concerning the time of the end which Daniel did not understand. The book, closed up and sealed by Daniel, has since been in the possession of Him Who gave the message contained in it. What is contained in the book will come before us now as the seals are broken in succession and its message disclosed. The literal unveiling of God's purposes for the world, as divinely written in the scroll, will not take place until after the Church has been taken up to be with her Lord. (L.Strauss)

When the time comes for the fulfillment of all that is written in this book, then the seals are opened. We take it therefore that the opening of the seals of this book is the enlargement, development and continuation of the Book of Daniel, describing, from God's side, the judgments necessary to secure the fulfillment of all that He has foretold. The opening of each seal has a special judgment as its immediate result. (E.W. Bullinger) The importance and comprehensive character of the revelation contained is indicated by the fact that the book is written on both sides of the parchment. Further, the document is made impressive by seven seals, apparently fixed on the edges of the scroll in such a way that the seals must be successively broken if the scroll is to be unrolled and read. (J. Walvoord)

The Bible employs colorful imagery drawn from a multitude of experiences. The scroll written on both sides, sealed with seven seals, is built upon either the Roman last will and testament (which was sealed with seven seals) containing the inheritance of the saints or the Roman doubly inscribed contract deed containing blessings and curses. Either will fit the word picture. (G.R. Osborne) The seven parts are not unsealed and opened at once, but successively, one scene of Providence introducing another, and explaining it, til the whole mystery of God's counsel and conduct be finished in the world. (M. Henry)

Rev. 5:1 Then (consecutive) I saw (είδον, AAI1S, Constative) a scroll (Acc. Dir. Obj.; doomsday scroll of the great tribulation) in the right hand (Prep. Acc.; anthropomorphism) of the One (Subj. Gen.; God the Father) Who was sitting (κάθημαι, PMPTc.GMS, Pictorial, Substantival) on His throne (Gen. Place), which was written (γράφω, Perf.PPTc.ANS, Descriptive, Attributive) on the inside (adv.; front) and (connective) on the outside (adv.; back), having been thoroughly sealed (κατασφραγίζω, Perf.PPTc.ANS, Intensive, Attributive; prophesy is sealed up during the mystery of the Church Age) with seven (Dat. Spec.) seals (Instr. Manner).

Greek Text

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν κατεσφραγισμένον σφραγίσιν ἑπτὰ.

Latin Vulgate

et vidi in dextera sedentis super thronum librum scriptum intus et foris signatum sigillis septem

LWB Rev. 5:2 Then I saw a powerful [highest ranking] angel [the king of arms] who challenged with a loud voice: Who is worthy to break its seals [representing categories of prophetic events] and open the scroll [unleashing the great tribulation]?

KW Rev. 5:2 And I saw an angel, a strong one, proclaiming with a great voice, Who is worthy to open the scroll and to break its seals?

KJV Rev. 5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) one of the highest ranking angels, the angelic king of arms, who issued a challenge (Dramatic Present tense) to everyone with a loud voice. His challenge began with a question: Who is worthy to break the seals and open the scroll or manuscript? The Culminative Aorist tense points to the categories of prophetic events contained in the manuscript or scroll as leading to the end or termination of human history. Opening the scroll effectively unleashes the events of the great tribulation.

RELEVANT OPINIONS

There is evidently more in this book than the mere continuation of Daniel's prophecies. If the Book has to do with the whole subject of prophesy, with its causes, and not merely with its consequences and its end, then it may well take us back to the beginning, to which the cherubim already point us, when man was driven out from Paradise, when he forfeited his inheritance; and the promise of a coming Deliverer and Redeemer was given. (E.W. Bullinger)

Once the seals are opened, the readers can understand the decretive nature of the book and therefore, the purpose of history. They can discern that even their sufferings are according to the will of God and can be comforted by entrusting their souls to Him, since he employs suffering to perfect, confirm, strengthen, and establish them. Despite the chaos and confusion of the world, there is an ordered eschatological plan, which cannot be thwarted and is, indeed, already being fulfilled. (G.K. Beale)

Rev. 5:2 **Then** (consecutive) **I saw** (εἶδον, AAI1S, Constative) **a powerful** (Complementary Acc.; highest ranking) **angel** (Acc. Dir. Obj.; the king of arms) **who challenged** (κηρύσσω, PAptc.AMS, Dramatic, Substantival; announced) **with a loud** (Instr. Measure) **voice** (Instr. Means): **Who** (Subj. Nom.) **is** (ellipsis) **worthy** (Pred. Nom.; by rank, character, ability) **to break** (ἀνοίγω, AAInf., Culminative, Epexegetical) **its** (Poss. Gen.) **seals** (Acc. Dir. Obj.; representing categories of prophetic events) **and** (connective) **open** (λύω, AAInf., Culminative, Epexegetical; unleash) **the scroll** (Acc. Dir. Obj.)?

Greek Text

καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ;

Latin Vulgate

et vidi angelum fortem praedicantem voce magna quis est dignus aperire librum et solvere signacula eius

LWB Rev. 5:3 **And no one in heaven [angels] nor upon the earth [mankind] nor under the earth [Sheol or Hades] was able [had the prerequisite power] to open the scroll [unleashing the next series of historical events], nor could they look upon it [Jesus Christ alone controls history].**

KW Rev. 5:3 And no one was able in heaven nor even upon the earth nor even under the earth to open the scroll nor so much as to be looking upon it.

KJV Rev. 5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

TRANSLATION HIGHLIGHTS

No one had the prerequisite power or authority (Descriptive Imperfect tense) to open the scroll/manuscript and thereby unleash the next series of historical events which lead to the termination of human history (Culminative Aorist tense). There was complete silence in heaven (angels) and on the earth (mankind) and under the earth (those in Sheol or Hades). Not only did no one from these three regions have the ability to open the scroll/manuscript, but none of them were so much as able to look upon (Dramatic Present tense) the scroll/manuscript. Jesus Christ alone fulfilled the requirements and has the power to open the manuscript. Jesus Christ alone controls history. Jesus Christ has the only library card which enables Him to check-out the doomsday scroll/manuscript.

RELEVANT OPINIONS

The worthiness required is so great that no created being is able even to contemplate it. There was not one that could reply to the herald's challenge. (E.W. Bullinger)

If it is at all admissible that the Seven Epistles cover the entire career of the present dispensation, it is simply impossible, in any direct and proper sense, to accept this sealed book as the book of the fortunes of the Church during these ages, for the book does not even appear until after the career of the Church is run. Those commentaries, therefore, which undertake to find in the opening of the seals of this book merely the history of the present dispensation, and think to exhaust their meaning in what they find in Gibbon, Alison, and the writers of this world's annals, must all pass for about so much labour lost; and, so far as touches the proper understanding of these magnificent pictures, they are worse than worthless. They may furnish much that is useful in other directions, and deserve respect for their research and ability, and help to show us how many-sided and multifariously applicable God's great prophesies are, and demonstrate how the images of the mighty things to come are reflected in the histories which precede them; but as expositions of what is chiefly and properly meant to be foreshown, they are simply mischievous failures. Having myself experienced the unfortunate bewilderment and confusion which they involve, and seen the confessed hesitation and embarrassment which they have ever entailed upon all their authors and adherents, and tested, as I believe, the utter sandiness of the foundations on which they rest, I am satisfied, convinced, and confident, that they are just what I here pronounce them to be, namely, learned blunders, and erudite but by no means harmless mistakes. It is not ecclesiastical history, which this book is introduced to foreshow, but something to which all ecclesiastical history is only the prelude and introduction, and which the Scriptures call "the redemption of the purchased possession." (J.A. Seiss)

Rev. 5:3 And (continuative) no one (Subj. Nom.) in heaven (Loc. Place; angels) nor (disjunctive) upon the earth (Loc. Place; mankind) nor (disjunctive) under the earth (Loc. Place; Sheol or Hades) was able (δύναμαι, Imperf.MI3S, Descriptive, Deponent; had the prerequisite power) to open (ἀνοίγω, AAInf., Culminative, Inf. As Dir. Obj. of Verb; unleash the next series of historical events) the scroll (Acc. Dir. Obj.), nor (disjunctive) could they look upon (βλέπω, PAInf., Dramatic, Epexegetical) it (Acc. Dir. Obj.; Jesus Christ alone controls history).

Greek Text

καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοίξει τὸ βιβλίον οὔτε βλέπειν αὐτό.

Latin Vulgate

et nemo poterat in caelo neque in terra neque subtus
terram aperire librum neque respicere illum

LWB Rev. 5:4 And I wept loud and continuously because no one was found worthy to open the scroll nor to look upon it.

KW Rev. 5:4 And I kept on weeping audibly and profusely because no one was found worthy to open the scroll and to be looking upon it.

KJV Rev. 5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

TRANSLATION HIGHLIGHTS

John wept continuously (Iterative Imperfect tense) and quite loudly (superlative) because no one in heaven, on earth, or below the earth was found (Constative Aorist tense) who was worthy to open (Dramatic Aorist tense) the doomsday manuscript or scroll. Nor did anyone come forth who was even worthy to look at the contents of the manuscript, let alone open it and unleash its future contents. In lieu of these facts, we must all agree with Dana Carvey (Garth) when he cries out, "I'm not worthy!"

RELEVANT OPINIONS

John wept much when no one was found worthy even to look on this book. It was as if sin and Satan were to go on forever in the usurped control of affairs in this world. The apostle was broken-hearted about this. I only assume that the scroll, unlifted and unopened, brought forth from God's servant tears of concern and compassion over an inheritance unredeemed. (W.R Newell) The cry is a challenge rather than an appeal. (W.R. Nicoll)

Three grand qualities of the Goel are thus brought to view: first, sacrificial virtue, to take away sin; second, aggressive strength to conquer and to overcome all foes; and third, perfect and universal intelligence, direct from the indwelling Spirit of God in all its fulness. And when it is considered that no qualifications less than these would answer, we need not wonder that no one else in heaven, earth, or under the earth, was found worthy to open the book, or even to look upon it. (J.A. Siess)

John knew by that Spirit in which he was, what that sealed book meant. He knew that if no one was found worthy and able to take it from the hand of God, and to break its seals, that all the promises of the prophets, and all the hopes of the saints, and all the preintimations of a redeemed world, would fail. He understood the office of the Goel, and that if there was failure at this point, the redemption of the purchased possession must fail. Could it be possible that this should be? Had he all this while he had been hoping, and preaching, and prophesying what should, after all, not be accomplished? Was the

promised inheritance, now at the ripened moment for its recovery, to go by default into eternal alienation? How could he bear the thought? Yet such were some of the suggestions of this interval of blankness and awful pause in heaven. (J.A. Seiss)

Rev. 5:4 And (continuative) I wept (κλαίω, Imperf.A11S, Iterative) loud and continuously (superlative adv.) because (causal) no one (Subj. Nom.) was found (εύρίσκω, API3S, Constative) worthy (Pred. Nom.) to open (ανοίγω, AAIInf., Dramatic, Inf. As Dir. Obj. of Verb) the scroll (Acc. Dir. Obj.) nor (negative) to look upon (βλέπω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb) it (Acc. Dir. Obj.).

Greek Text

καὶ ἔκλαιον πολὺ, ὅτι οὐδεὶς ἄξιος εὐρέθη ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

Latin Vulgate

et ego flebam multum quoniam nemo dignus inventus est aperire librum nec videre eum

LWB Rev. 5:5 Then one of the angelic staff officers [a spokesman] advised me: Stop crying! Now pay attention! The Lion from the tribe of Judah, the root of David, has won the [strategic] victory [at the Cross] and as a result is worthy [qualified] to open the scroll and its seven seals.

KW Rev. 5:5 And one of the elders says to me, Stop weeping. Consider this. The Lion of the tribe of Judah, the Scion of David, gained the victory [and thus is able] to open the scroll and its seven seals.

KJV Rev. 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

TRANSLATION HIGHLIGHTS

Then one of the angelic staff officers, acting as spokesman for the angelic host, advised John (Imperative of Prohibition) to stop crying (Iterative Present tense) and to pay close attention to what he was about to remind him of. Jesus Christ, the Lion from the tribe of Judah, the descendant of David, won the strategic victory (Dramatic Aorist tense) at the Cross. As a result of His victory, He alone is qualified to open (Dramatic Aorist tense) the doomsday scroll/manuscript. He alone is qualified to fulfill the Davidic Covenant on behalf of Israel. He alone is worthy to unleash the next increment of human history. He alone is able to break the seven seals that release the events of the great tribulation. He alone is able to do it and He alone will certainly do it, so there is no need for all this silly weeping. God has not left the termination of human history in question.

RELEVANT OPINIONS

Not one of the Elders, or the Cherubim, or Angel, or Spirit, could accomplish the work of the Redeemer (Goel). None of these could be “next of kin,” none but the Son of Man, who was David’s Son and David’s Lord. None but He Who was at once the “Root” from whence David sprang, and the “offspring” which sprang from David, could be next-of-kin, and therefore entitled to redeem the forfeited inheritance of the throne, the land, and the people. (E.W. Bullinger) The Lion of the tribe of Judah represents His kingly character. (J. Macarthur)

The allusion to the Lion is a reference to Genesis 49:9-10, where it is predicted that the future ruler of the earth shall come from the tribe of Judah, the lion tribe. Reference to Christ as the Root of David stems from the prophesy of Isaiah 11:1, 10 - “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” The lion speaks of His majesty. As lion He is sovereign; as lion He is Judge. The lion speaks of the government of God. The lamb character refers to His first coming, for the lamb speaks of His meekness. As lamb he is Saviour; as lamb He is judged. The lamb speaks of the grace of God. The purpose of the use of the term “lamb” seems to be to identify the glorified Christ of Revelation with Christ the Lamb of sacrifice in His first coming. (J. Walvoord)

There is an admirable conjunction of diverse excellencies in Christ. In Jesus Christ meet infinite highness and infinite condescension; infinite justice and infinite grace; infinite glory and lowest humility; infinite majesty and transcendent meekness; deepest reverence toward God and equality with God; worthiness of good and the greatest patience under the suffering of evil; a great spirit of obedience and supreme dominion over heaven and earth; absolute sovereignty and perfect resignation; self-sufficiency and an entire trust and reliance on God. (*The Excellency of Christ*, Jonathan Edwards, 1976, Banner of Truth Trust)

John ceased his sobbing to behold Him, the Kinsman-Redeemer Who held the crown rights to rule sovereignly over the earth. The hour of Christ’s triumph had come. (L. Strauss) The worth and beauty of the Son come not just from His majesty, nor just from His meekness, but from the way these mingle in perfect proportion. God loves the strength of the Lion of Judah. This is why He is worthy in God’s eyes to open the scrolls of history and unfold the last days. (J. Piper)

Rev. 5:5 **Then** (consecutive) **one** (Subj. Nom.) **of the angelic staff officers** (Adv. Gen. Ref.; a spokesman) **advised** (λέγω, PAI3S, Dramatic) **me** (Dat. Adv.): **Stop** (neg. adv.) **crying** (κλαίω, PAImp.2S, Iterative, Prohibition)! **Now pay attention** (emphatic). **The Lion** (Subj. Nom.; Jesus Christ) **from the tribe** (Abl. Source) **of Judah** (Gen. Spec.), **the root** (Nom. Appos.; descendant) **of David** (Gen. Rel.), **has won the**

victory (νικάω, AAI3S, Dramatic; strategic victory at the Cross) **and as a result is worthy** (ellipsis; qualified) **to open** (ἀνοίγω, AAInf., Dramatic, Result) **the scroll** (Acc. Dir. Obj.; doomsday scroll) **and** (connective) **its** (Poss. Gen.) **seven** (Acc. Measure) **seals** (Acc. Dir. Obj.).

Greek Text

καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε, ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.

Latin Vulgate

et unus de senioribus dicit mihi ne fleveris ecce vicit leo de tribu Iuda radix David aperire librum et septem signacula eius

LWB Rev. 5:6 Then I saw in the middle of the throne room and the four living angelic heralds and in the midst of the angelic staff officers, a ram [Jesus Christ], standing as though it had been slain [represents the Lord's strategic victory on the Cross], having seven horns [omnipotence] and seven eyes [omniscience], which are the seven spirits of God [seven-fold ministry of the Holy Spirit], which have been sent out unto all the earth [comprehensive global evangelism is coming to a close].

KW Rev. 5:6 And I saw in the midst of the throne and of the four living beings and in the midst of the elders, a Lamb standing, [in appearance] like a lamb that has been slain [bearing the wounds of the Cross in His glorified body], having seven horns and seven eyes which [eyes] are the seven Spirits of God that have been sent forth on a commission into all the earth.

KJV Rev. 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

TRANSLATION HIGHLIGHTS

Then John saw (Dramatic Aorist tense) a ram, representing the Lord's strategic victory on the Cross, standing (Dramatic Perfect tense) in the middle of the throne room, in the midst of the four angelic heralds and the 24 angelic staff officers. It is important to notice that the Lord is no longer seated on the throne; He has risen to accept the challenge! It is also noteworthy that He is seen as a ram, not a lamb. Lambs have no horns, which is important because the ram is standing as though it had been slaughtered. The ram of course represents the Lord's strategic victory on the cross.

The ram had seven horns, representing divine authority and omnipotence, as well as seven eyes, representing the divine attributes of wisdom and omniscience. These horns and eyes further represent (Descriptive Present tense) the seven spirits of God, a metaphor previously used for the seven-fold ministry of the Holy Spirit. These seven spirits of God, or the quickening ministry of the Holy Spirit, has been sent out unto all the earth. Everywhere an elect believer was located, the Holy Spirit was sent (Consummative Perfect tense); the Lord left no stone untouched when it came to saving His sheep.

The Consummative Perfect tense points to the comprehensive global evangelism during the Church Age as having come to an end. During the tribulation, the Holy Spirit will continue to regenerate believers, but since He has been withdrawn from the earth, His indwelling will have ceased. After the rapture, which inaugurates the termination of the Church Age, the ministry of the Spirit will return to the *modus operandi* of the OT. The permanent indwelling of the Spirit is replaced by (returns to) the temporary empowerment or “coming upon” believers for special purposes.

It is also possible that the seven horns represent omnipotent control of history through the various divine dispensations. Even though the emphasis of the Holy Spirit’s contribution to redemption changes from dispensation to dispensation, He is never withdrawn completely from divine protocol. When the Lord left earth during His resurrection, He sent the Holy Spirit to be with us during His physical absence. When the Lord returns for His bride at the rapture, the Holy Spirit returns to heaven with Him. The last elect person has been brought in, the bride of Christ is complete, and in order for the great tribulation to begin, the Holy Spirit’s restraining ministry must also come to a close.

RELEVANT OPINIONS

Instead of ram, it can be translated as “Lambkin”, the diminutive form, which is used to distinguish it from the usual word lamb. The utter weakness of a very young Lamb is in striking antithesis to His character as the Lion and to the mighty acts which He performs as a result of His suffering and death. (A.E. Knoch) The Lamb vacates the throne and right hand, and stands ready to act. Standing intimates readiness for action; sitting refers to a state of quiescence. (W. Scott)

In the book of Leviticus we are told that one who would redeem a possession lost by a brother must meet three definite conditions: (1) He must be a near relative of the one who had lost the inheritance. (2) He must be willing to act as a Redeemer. (3) He must be able to pay the price of redemption. Jesus Christ was fit to be a kinsman redeemer because He was the offspring of David. As a man, Jesus was a descendant of David and therefore a human being and near relative of humanity, but as the root of David He was God, Omnipotent God, and therefore fully able to be the Redeemer and to pay the infinite price of redemption from the curse of sin. And as we shall see, He was also willing. (M.R. DeHaan)

The Elder spoke of a Lion, but John turns and sees a Lamb. The Elder spoke of the consequence, John sees the cause. The Lion is about to put forth His power and eject the usurper from his dominion. (E.W. Bullinger) The Lamb of God is the Lion of Judah's tribe. The lamb that depicts innocence, meekness, gentleness, and sacrifice is the One Who is to go forth as the mighty conqueror. He will claim this world as His own and drive all His enemies from before His face. (H. Ironside)

Rev. 5:6 **Then** (consecutive) **I saw** (εἶδον, AAI1S, Dramatic) **in the middle of** (Loc. Place) **the throne room** (Adv. Gen. Ref.) **and** (connective) **the four** (Gen. Measure) **living angelic heralds** (Adv. Gen. Ref.) **and** (connective) **in the midst of** (Loc. Place) **the angelic staff officers** (Adv. Gen. Ref.), **a ram** (Obj. Nom; Jesus Christ, lambs don't have horns), **standing** (ἵστημι, Perf.Aptc.ANS, Dramatic, Modal) **as though** (comparative) **it had been slain** (σφάζω, Perf.PPtc.NNS, Intensive, Concessive; slaughtered, murdered; represents the Lord's strategic victory on the Cross), **having** (ἔχω, PAPtc.NMS, Pictorial, Attributive) **seven** (Acc. Measure) **horns** (Acc. Dir. Obj.; omnipotence, kingly power) **and** (connective) **seven** (Acc. Measure) **eyes** (Acc. Dir. Obj.; omniscience), **which** (Nom. Appos.) **are** (εἰμί, PAI3P, Descriptive; represent) **the seven** (Nom. Measure) **spirits** (Pred. Nom.) **of God** (Gen. Rel.; seven-fold ministry of the Holy Spirit), **which have been sent out** (ἀποστέλλω, Perf.PPtc.NMP, Consummative, Substantival) **unto all** (Acc. Measure) **the earth** (Acc. Place).

Greek Text

Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ οἱ εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

Latin Vulgate

et vidi et ecce in medio throni et quattuor animalium et in medio seniorum agnum stantem tamquam occisum habentem cornua septem et oculos septem qui sunt spiritus Dei missi in omnem terram

LWB Rev. 5:7 Then He [Jesus Christ] came and took it [the doomsday scroll] out of the right hand of Him [God the Father] Who sat upon the throne.

KW Rev. 5:7 And He came, and He has taken the scroll out of the right hand of Him who is seated on the throne.

KJV Rev. 5:7 And he came and took the book out of the right hand of him that sat upon the throne.

TRANSLATION HIGHLIGHTS

Then Jesus Christ came (Constative Aorist tense) and took (Aoristic Perfect tense) the doomsday scroll out of the right hand of God the Father Who sat (Aoristic Present tense) on the throne. Both the right hand and the act of sitting are anthropomorphisms describing God the Father.

RELEVANT OPINIONS

Because all creation has utterly failed to take over the business of carrying out the due judgment of God written in the sealed book, we hail with great delight this public handing over of this book of judgment to our Lord as the Lamb that was slain. (W.R. Newell) Jesus Christ had a right to take the title deed to the earth because He created it. (J. Macarthur) Not by violence, nor by fraud, but He prevailed to do it, He prevailed by His merit and worthiness, He did it by authority and by the Father's appointment. God very willingly and justly put the book of His eternal counsels into the hand of Christ, and Christ as readily and gladly took it into His hand, for He delights to reveal and to do the will of His Father. (M. Henry)

Satan's possession is a mere usurpation, permitted for the time, but in no way detrimental to the proprietorship of the Almighty. The true right still lives in the hand of God, until the proper Goel comes to redeem it, by paying the price, and ejecting the alien and his seed. The same is significant of the fact that this matter of the book and its seals is the principal subject of the transaction displayed; and furthermore, that the intensest holiness and sublimest power are required to be able or worthy to approach and take possession of the record; for to come to the right hand of God, is to come to the highest place of exaltation and authority in the universe. (J.A. Seiss)

The Lamb came and took the scroll out of the hand of Him Who was seated upon the throne. This very clearly refers to the fact that Christ, as Mediator, at His ascension received authority to rule the universe according to God's eternal decree. It refers to the coronation of the ascended Christ; we see Jesus crowned with glory and honour. As a reward for His redemptive work, Christ, on ascending to heaven, received for Himself the kingdom, as predicted and promised during the old dispensation. This does not mean that God the Father leaves the throne. But it does mean that Christ, the Mediator, is seated upon the throne with the Father. From this moment on it is the throne of God and of the Lamb. God governs the universe through the Lamb. That is Christ's reward and our comfort. (W. Hendriksen)

Rev. 5:7 Then (consecutive) He (Jesus Christ) came (έρχομαι, AAI3S, Constative, Deponent) and (continuative) took (λαμβάνω, Perf.AI3S, Aoristic) it (ellipsis; the doomsday

scroll) out of the right hand (Abl. Separation; anthropomorphism) of Him (Poss. Gen.; God the Father) Who sat (κάθηναι, PMPtc.GMS, Aoristic, Substantival) upon the throne (Gen. Place).

Greek Text

καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθήμενου ἐπὶ τοῦ θρόνου.

Latin Vulgate

et venit et accepit de dextera sedentis de throno

LWB Rev. 5:8 And when He [Jesus Christ] had taken the scroll, the four angelic heralds and the twenty-four angelic staff officers fell down before the Ram [Jesus Christ], each one having a lyre [harp] and a golden bowl [libation cup] of incense, which [bowls of incense] are the prayers of the saints.

KW Rev. 5:8 And when He took the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense which are the prayers of the saints.

KJV Rev. 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

TRANSLATION HIGHLIGHTS

After Jesus Christ had taken (Culminative Aorist tense) the doomsday scroll from the right hand of God the Father, the four angelic heralds and the 24 angelic staff officers fell down (Dramatic Aorist tense) before the Ram. In effect, the prophetic contents of the doomsday scroll were just delegated from the Father to the Son. The Ram of God, of course, represents Jesus Christ. Each one of the angelic heralds and the angelic staff officers had in his possession (Pictorial Present tense) a harp and a golden bowl full of incense. The bowls of incense represented the prayers of the saints, a pleasant aroma, a glorious offering for the Lord.

RELEVANT OPINIONS

The golden bowls were vessels belonging to the altar (Zech. 14:20), and the Septuagint uses the word of the vessels of the Temple. (E.W. Bullinger) The Elders are angelic beings. The Elders perform priestly service, because it is on behalf of others. This the Church simply cannot do. If the Elders are the Church, then the Saints cannot be, for the Church cannot offer for itself, nor can one part of it offer for another part. (ibid)

The idea of angels acting as intermediaries and presenting the prayers of saints to God is common in later Jewish thought. It was the increasing emphasis in Jewish thought on the transcendence of God that made such intermediaries appropriate. In Revelation the twenty-four elders perform this function. (R.H. Mounce) The angelic nature of the elders is confirmed by the description of their offering up of the prayers of the saints. In Judaism this task is performed by the archangels. (R. Guthrie)

God loves to magnify His glory in the lives of His people. So He designed prayer as a way for this to happen, an occasion when He and the Son will be glorified as the source and agent in doing good to His people. This is one of the reasons Revelation describes the prayers of the saints as golden bowls of incense before the throne of God. God delights in the aroma of His own glory as He smells it in the prayers of His people. (J. Piper)

By their obeisance and worship of the Lamb as recorded in verse 8 it should be clear that the Lamb is not merely a prophet or an exalted angel, but none other than the Lord Jesus Christ in all the majesty of deity, even though portrayed in His sacrificial role as the Lamb Who died on the Cross. (J. Walvoord) Jesus alone is the true interpreter and authority, and the divine purpose can only be revealed or realized through His perfect spiritual equipment. (W.R. Nicoll)

Rev. 5:8 And (continuative) when (temporal; after) He (Jesus Christ) had taken (λαμβάνω, AAI3S, Culminative) the scroll (Acc. Dir. Obj.), the four (Nom. Spec.) angelic heralds (Subj. Nom.) and (connective) the twenty-four (Nom. Spec.) angelic staff officers (Subj. Nom.) fell down (πίπτω, AAI3P, Dramatic) before the Ram (Gen. Adv.; Jesus Christ), each one (Subj. Nom.) having (ἔχω, PAPtc.NMP, Pictorial, Attributive) a lyre (Acc. Dir. Obj.; stringed instrument, harp) and (connective) a golden (Acc. Spec.) bowl (Acc. Dir. Obj.; goblet, libation cup) filled with (γέμω, PAPtc.AFP, Descriptive, Attributive; full) incense (Obj. Gen.; perfume), which (Subj. Nom.; bowls of incense) are (εἰμί, PAI3P, Descriptive) the prayers (Pred. Nom.) of the saints (Gen. Poss.).

Greek Text

καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων,

Latin Vulgate

et cum aperuisset librum quattuor animalia et viginti quattuor seniores ceciderunt coram agno habentes singuli citharas et fialas aureas plenas odoramentorum quae sunt orationes sanctorum

LWB Rev. 5:9 Then they sang a previously unheard song of praise, singing: You [Jesus Christ] are worthy to take the [doomsday] scroll and to break open its seals [Jesus Christ controls history], because You were sacrificed and You ransomed [redeemed] believers for God by means of Your blood [representative analogy for His spiritual death on the Cross] from every tribe [of Israel] and language and nation and people [former pagans, heathen, racial mix].

KW Rev. 5:9 And they sing a new song in quality, saying, You are worthy to take the scroll and to open its seals, because you were slain and you redeemed to God through your blood [men] out of every tribe and language and people and nation,

KJV Rev. 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

TRANSLATION HIGHLIGHTS

Then the four angelic heralds and the 24 angelic staff officers sang (Pictorial Present tense) a new song, one never heard before, singing (Pictorial Present tense) the following lyrics: “You (Jesus Christ) are worthy to take (Dramatic Aorist tense) the doomsday scroll and to break open (Dramatic Aorist tense) its seals.” This is obvious praise for Jesus Christ as the One Who controls history, since He is the only Person Who can take the scroll and the only One Who can break the seals and thereby unleash the next phase of human history. And high-ranking angels are singing this new song!

So why is Jesus Christ alone qualified to take the scroll and break open the seals? As the song continues ... “because He was sacrificed (Dramatic Aorist tense) on the Cross, slaughtered like a sacrificial Lamb or Ram.” He also ransomed God’s elect by means of His spiritual death on the Cross. The blood of Christ is a representative analogy for His spiritual death on the Cross. Jesus Christ did not bleed to death on the Cross. That’s blasphemy! He was still alive when redemption was accomplished, as attested by His ability to (a) say the words: “It is finished,” and (b) to voluntarily expel His last breath on earth.

He purchased redemption (from the slave market of sin) for all of the Father’s sheep. He did not ransom hogs. He did not ransom dogs. He bought sheep. He didn’t lose any of His sheep; He saw the exact number of His redeemed and was satisfied that His work was 100% complete. Those He bought out from the slave market of sin were represented by every tribe of Israel, every language known to man, every nation far and wide, and every category of people imagined, including former heathens, pagans, Jews, Gentiles,

and all possible racial mixes. God's elect are indeed ransomed from the "mixed multitude."

RELEVANT OPINIONS

In Revelation the angels – described as the four living creatures, the four and twenty elders, and the thousands upon thousands of spirit beings – never cease to sing ... The fact that the angels worship God in such numbers should both humble us and encourage us in our worship. (J. Boice) The elders and animals are "bought," not redeemed. They celebrate Israel's deliverance. The failure to note this distinction and the consequent attempt to reconcile the two parts of this song, has led to much confusion in the manuscripts. (A.E Knoch)

Three articles about blood in "Christianity Today" (by Paul Brand and Philip Yancey) reportedly tell us what a wonderful picture of how the blood of Jesus Christ purifies us from every sin (1 John 1:7). In fact, it is nothing of the kind. Worse, it is irresponsibly mystical and theologically misleading. The phrase "the blood of Jesus" refers to Jesus' violent, sacrificial death. In general, the blessings that the Scriptures show to be accomplished or achieved by the blood of Jesus are equally said to be accomplished or achieved by the death of Jesus (eg. justification, Romans 3:21-26, 5:6-9; redemption, Romans 3:24; Ephesians 1:7; Revelation 5:9). See Alan Stibbs, "The Meaning of the Word 'Blood' in the Scripture, London: Tyndale, 1954). If John tells us that the blood of the Lord Jesus Christ purifies us from every sin, he is informing us that our hope for CONTINUED cleansing and FORGIVENESS rests not on protestations of our goodness while our life is a sham, but on continual walking in the light and on continued reliance on Christ's finished work on the cross. (D.A. Carson)

What kind of redemption would it be in which the death of Jesus only makes redemption possible and in which, as a result, some of those for whom He died are still in bondage? If the money was paid to redeem a friend in jail, but he remains in prison afterwards, what kind of redemption would that be? If there is a real redemption, then the person who has been redeemed must be set free. When the Bible says that Jesus redeemed us by His death on the cross, that redemption must be an EFFECTIVE redemption, and those who have been redeemed must be actual beneficiaries of it. (J. Boice)

All heaven is engaged in singing the worthiness of God as the Creator; and the worthiness of the Lamb as Redeemer. These are the themes which form its subject: viz., the removal of the curse from creation, the redemption of the purchased inheritance, the ejection of the great usurper; and all accomplished through the payment of Redemption's price by the merits of the Lamb, and the putting forth of Redemption power. So for the redemption of the forfeited inheritance two things are absolutely necessary: price and power. (E.W. Bullinger)

There are elect sheep scattered throughout the world (John 11:52). They will be there among "every people, language, tribe and nation" when the missionary arrives to issue

God's absolutely essential call through the Gospel. Therefore Jesus says He MUST bring them in. And He says they WILL heed His voice. In other words, the triumph of the ingathering of world missions is a certainty because of the truth of election: He does have other sheep. (J. Piper) Jesus is worthy and able to judge. His nature requires it. His obedience purchased it. His victory demands it. (K. Lamb)

This new song is one of praise and worship to Jesus Christ, the Lamb. There can be no doubt that this emphasis is intended to underscore the deity of Christ. He, like the Father, is worthy of our worship. Those who deny that the Bible teaches the deity of Christ cannot escape the clear and powerful affirmation of this truth in Revelation 5:9-14. Let every Christ-denying heretic fall down and worship Him! The words of praise and worship that follow emphasize the divine nature of the Lamb who is worshipped in a manner equal to the Father. (E. Hindson)

The doctrine of particular redemption constitutes the second element of the covenant of grace. Dagg's thesis is stated thus: "The Son of God gave His life to redeem those who were given to Him by the Father in the covenant of grace." Dagg believed that Christ in His death had the salvation of a particular people in view. A plethora of Scripture passages is presented in support of this assertion: Matt. 1:21; John 10:11; Ephesians 5:25-27; Isaiah 53:10-11; John 6:37, 39; John 8:24; Hebrews 2:13, and Rev. 5:9. His main positions are summed up in one paragraph: "Redemption will not be universal in its consummation, for the redeemed will be out of every kindred, tongue, nation, and people, and therefore cannot include all in any of these divisions of mankind. And redemption cannot have been universal in its purpose, otherwise the purpose will fail to be accomplished, and all, for which the work of redemption was undertaken, will not be effected." (T. Nettles)

If we concentrate on the thought of redemption, we shall be able perhaps to sense more readily the impossibility of universalizing the atonement. What does redemption mean? It does NOT mean redeemability, that we are placed in a redeemable position. It means Christ purchased and procured redemption. This is the triumphant note of the NT whenever it plays on the redemptive chord. Christ redeemed us to God by his blood (Rev. 5:9). He obtained eternal redemption (Heb. 9:12). It is to beggar the concept of redemption as an effective securing of release by the price and by power to construe it as anything less than the effectual accomplishment which secures the salvation of those who are its objects. Christ did not come to put men in a redeemable position but to redeem to Himself a people. We have the same result when we properly analyze the meaning of expiation, propitiation, and reconciliation. Christ did not come to make our sins expiable. He came to expiate sins. Christ did not come to make God reconcilable. He reconciled us to God by His own blood. (J. Murray)

God's electing work does not diminish missions but provides the motivation to engage in it. Despite all the obstacles involved in the missionary task, we know that He has purchased some persons for God from every tribe and language and people and nation. Jesus will bring in the other sheep that have not yet come. (John 10:16). He will bring

them in; they shall hear His voice; and they shall become one flock with those previously saved, following their common Good Shepherd. (T.R. Schreiner, B. Ware) The “whole world” refers only to all of a certain description, which description must be derived from the context. Thus, the “whole world” in verses like 1 John 2:2 may be understood as many people from all nations, a concept clearly conveyed in Revelation 5:9 and John 11:51-52. (T. Nettles)

The Lamb did not purchase the salvation of every single individual. No, He paid the price for His elect, that is, for men out of every tribe and tongue, etc. Yet, on the other hand, there is nothing narrow or national about this redemption. It is world-wide in its scope and embraces every group: ethnic (tribe), linguistic (tongue), political (people), and social (nation). Together all the redeemed constitute a kingdom and priests. (W. Hendriksen)

This verse hopefully serves to correct the mischievous way in which the blood of Christ is popularly represented. Men talk of Christ’s blood as if it was the crimson fluid that coursed through His veins that saves, washes, cleanses, etc., or at any rate, that it was His blood that qualified Him to be a Saviour. It was NOT His blood; the blood was nothing only as it expressed His self-sacrificing love. It was His self-sacrificing love, not the form of His mortal agonies, that made him the Saviour of the world. (D. Thomas)

Rev. 5:9 **Then** (consecutive) **they sang** (ᾄδω, PAI3P, Pictorial; chant with lyrical emotion) **a previously unheard** (Complementary Acc.; never sung before, new) **song of praise** (Acc. Dir. Obj.), **singing** (λέγω, PAPtc.NMP, Pictorial, Modal): **You** (Jesus Christ) **are** (εἰμί, PAI2S, Descriptive) **worthy** (Pred. Nom.; qualified) **to take** (λαμβάνω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) **the scroll** (Acc. Dir. Obj.) **and** (continuative) **to break open** (ἀνοίγω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) **its** (Poss. Gen.) **seals** (Acc. Dir. Obj.; Jesus Christ controls history), **because** (explanatory) **You were sacrificed** (σφάζω, API2S, Dramatic; slaughtered) **and** (continuative) **You ransomed** (ἀγοράζω, AAI2S, Dramatic; bought from the slave market of sin) **believers** (ellipsis, partitive: some; the elect, His sheep) **for God** (Dat. Adv.) **by means of Your** (Poss. Gen.) **blood** (Instr. Means; representative analogy for His spiritual death on the Cross) **from every** (Gen. Measure) **tribe** (Abl. Separation; tribe of Israel) **and** (connective) **language** (Abl. Separation) **and** (connective) **nation** (Abl. Separation; outside the middle-east) **and** (connective) **people** (Abl. Separation; former heathens, pagans, Jews, Gentiles, race),

Greek Text

καὶ ἄδουσιν ᾠδὴν καινὴν λέγοντες, Ἄξιός ἐστι λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους

Latin Vulgate

et cantant novum canticum dicentes dignus es accipere librum et aperire signacula eius quoniam occisus es et redemisti nos Deo in sanguine tuo ex omni tribu et lingua et populo et natione

LWB Rev. 5:10 In fact, You [Jesus Christ] have appointed them [winner believers during the Church Age] to our God [the Father] a royal kingdom [collectively] and priests [individually], and they [winners] will rule over the earth [during the millennium].

KW Rev. 5:10 And constituted them to our God a kingdom and priests, and they shall reign as kings on the earth.

KJV Rev. 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

TRANSLATION HIGHLIGHTS

Not only did the Lord Jesus Christ redeem many elect believers from the slave market of sin, He also appointed (Constative Aorist tense) winner believers from this mixed multitude of believers as (a) a royal kingdom (collectively) and (b) priests (individually). As a group, winner believers will be bound together in unity, since all of them by definition were successful in exercising the divine power delegated to them during the Church Age. As individuals, each winner believer will have his own unique sphere of operation and influence. Both collectively and individually, winner believers will rule (Predictive Future tense) over the earth during the millennium.

Where did I get the “collective” and “individual” concepts? The word ‘kingdom’ is in the singular and the word ‘priests’ is in the plural. They are joined by a conjunction, which I believe separates them into two distinct concepts. They are also both in the Nominative Case, which makes it quite difficult to translate the two as “a kingdom of priests.” This rendering would require ‘priests’ to be in the Genitive Case. The closest I can get to this interpretation is by translating the conjunction “kai” as ascensive, rendering it “a kingdom, even priests.” To my way of thinking, that rendition is strained.

There is nothing in this verse that suggests that “all believers,” both winners and losers, will rule over the earth. As Jody Dillow points out below, the word “all” must be read into (eisegesis) this text. Only winner believers will be considered “royalty” and will be included in the ruling kingdom. Only winner believers will function as priests with

authority over the nations. Loser believers will be spectators, non-participants on the sidelines. This doctrine of “rewards for winners” is elaborated on in many Biblical texts.

RELEVANT OPINIONS

Surely those in heaven should know where the reign is to be, and they clearly sing of the redeemed that “they will reign upon the earth.” (J.D. Pentecost) The pronouns “them” and “they,” instead of as in the KJV “us” and “we,” mark an important distinction in the interpretation of this important passage. The elders do not sing of their own redemption, but that of a people on earth. Their priestly service was on behalf of others, so here their song is of the redeemed then on earth. They sing and celebrate the blessing of others, not their own. (W. Scott) It is this confusion in the poor manuscripts used by the KJV translation that encourages expositors to see the elders as men instead of angels. [WB]

God has protected individual privacy through the laws of divine establishment and has doubled the guarantee to each Church Age believer by adding the privacy of the priesthood. At salvation, God appoints each Christian to the royal priesthood of Christ (Heb. 5:6, 10; 1 Peter 2:5,9; Rev. 1:6, 5:10, 20:6). Every member of the royal family is his own priest, representing himself before God; each royal priest is answerable to God alone for his spiritual life. The Church Age is unique in that the priesthood has been extended to include every believer. In union with Christ, every Church Age believer belongs to the most exalted of all priestly orders (Heb. 9:11-14) under the high priesthood of the resurrected Jesus Christ. As a royal priest, each Church Age believer represents himself before God. This is the basis for the believer’s spiritual privacy, in which he lives his own life before the Lord. The faithful intake of Bible doctrine, which is the basis for spiritual growth and the attainment of spiritual adulthood, is a priestly function; effective prayer is also a function of the believer’s priesthood. (R.B. Thieme, Jr.)

The inequality of blessings received by mature and immature believers will be apparent immediately after each of us returns to earth with Christ at His Second Advent. One of the few specifically stated eternal blessings for the royal family is that only mature believers will rule with Him during the Millennium; loser believers will be observers. (R.B. Thieme, Jr.)

There are a number of passages which ascribe to the saints, in apparently inclusive terms, the benefits of the future kingdom (1 Cor. 6:2, Matt. 13:43, Rev. 5:10, Rev. 19:80. Some commentators read these passages to mean that “all” the saints will judge the world, that “all” the righteous will shine forth, and that “all” members of the bride are arrayed with righteous acts. In is obvious, is it not, that the word “all” must be read into these texts? The word is not there, and there is nothing in the contexts in which these passages are found which requires that it be there. It is true that the saints will judge (reign), but Paul elsewhere clarifies that only those saints who are faithful will reign with Him (2 Tim. 2:12). Only those saints who “overcome” will have authority over the nations. (J. Dillow)

Kingdom (basileion) means belonging to a king, but in such a way that after this adjectival definition all the emphasis falls on the priestly fellowship. Thus priesthood (hierateuma) is the chief concept. Kingdom (basileion) does not mean that they are all kings. (TDNT) So you can be in the kingdom but not be a king. (LWB) The word “basileion” can also be translated “royal palace,” and the word “hierateuma” can also be translated “priestly dignity.” (TDNT) The latter group of honored individuals (winners) make up the former group of individuals. The identification of those in the former group “is stressed by the priestly dignity which is conferred” on the latter group. (TDNT)

The interpretive issue is this: Are the “they” and “them” in this song always the same individuals? Are they always “all believers” such as in verse 9, or is the song now addressing “winner believers” only in verse 10? If you equate the believers in verse 9 to those in verse 10 without exception, the schema of judgment, achievement and reward is emptied from this and other verses that attest that only those who “conquer” (winners) will rule with Christ over the earth. All believers are called to be kings and priests, but not all believers become kings and priests. This is why I identify the believers in verse 10 as winner believers only. Ruling with Christ on earth is not a guarantee for every believer; it is a reward for faithful experiential sanctification. It is an honor reserved for those who are faithfully “working out their own salvation” and are thereby experiencing a daily encounter with Christ.

My position on this verse agrees with R.B. Thieme, Jr. and Joseph Dillow, whom I will quote again for your edification: “The inequality of blessings received by mature and immature believers will be apparent immediately after each of us returns to earth with Christ at His Second Advent. One of the few specifically stated eternal blessings for the royal family is that only mature believers will rule with Him during the Millennium; loser believers will be observers.” (R.B. Thieme, Jr.) “Only those saints who overcome will have authority over the nations. Furthermore, it is clear that not all believers will function as priests (Exodus 19:5-6). Only those believers who obey Him are priests. It was and is God’s intent that we all attain to that privilege both here and in the coming kingdom, but to say that a disobedient believer has obtained that is contradicted by common sense and by the passage above. With this the writer of the Hebrews agrees: We are His house, if we hold on to our courage and the hope of which we boast (Heb. 3:6). Being part of Christ’s priestly house is not automatic to all Christians. It is the intent, the ideal, but it is actual only in the lives of those faithful Christians who persevere in holiness.” (J. Dillow)

Rev. 5:10 **In fact** (emphatic), **You** (Jesus Christ) **have appointed** (ποιέω, AAI2S, Constative) **them** (Acc. Dir. Obj.; winner believers) **to our** (Gen. Rel.) **God** (Dat. Adv.; the Father) **a royal kingdom** (Acc. Appos., singular; collectively: winner believers will be united as a group, all of them having successfully exercised the divine power delegated to them during the Church Age) **and** (connective) **priests** (Acc. Appos., plural; individually: winner believers will have their own unique sphere of operation and

influence), **and** (continuative) **they** (winners) **will rule** (βασιλεύω, FAI3P, Predictive; reign) **over the earth** (Obj. Gen.).

Greek Text

καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

Latin Vulgate

et fecisti eos Deo nostro regnum et sacerdotes et regnabunt super terram

LWB Rev. 5:11 Then I shifted my focus [to the outer crowd] and I heard the roar [chorus] of many angels circling the throne, as well as the angelic heralds and the angelic staff officers, and the number of them was a group of ten thousand [length] times a group of ten thousand [depth], as a matter of fact [as he turned his head in all directions], countless thousands,

KW Rev. 5:11 And I saw, and I heard a voice of many angels who encircled the throne and a voice of the living beings and of the elders – and their number was ten thousand times ten thousand and thousands of thousands,

KJV Rev. 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

TRANSLATION HIGHLIGHTS

John shifted his focus (Dramatic Aorist tense) from the angelic heralds and the angelic staff officers along the inner circle of the throne to the crowd of angels beyond. There were so many elect angels encircling the throne that he was hard-pressed to count them. They were arranged in groups of ten thousand, in military formation, as far and wide as he could see. Perhaps if they were in linear formation, like rows and columns on a computer spreadsheet, he might have taken the time to count them. The Latin “milia” expresses a thousand times a thousand, i.e. a million, although the idiom “countless” is probably more accurate.

The key to their number was the preposition “encircling” or around the throne. Every time he turned his head, the groups of ten thousand continued in all directions; this made counting them (Descriptive Imperfect tense) virtually impossible. His second numerical description is therefore a hyperbole expressing the multitude of elect angels as too large for an accurate human count. And to add to this distraction, he heard (Dramatic Aorist tense) the roar of their voices, praising God in unison. Imagine trying to count angels in these circumstances!

RELEVANT OPINIONS

Angels are God's messengers – that is what the word “angel” means. They are immortal, that is, they do not die, though they have been created and therefore are not eternal. They exist in vast numbers. Angels possess the elements of personality. They render intelligent worship to God. They are called the heavenly host (Luke 2:13), which suggests that as the troops of an emperor surround his person and serve him, so these beings serve God and make His glory visible. The Bible also reveals something of an angelic hierarchy; certain classes or orders of angels are mentioned. There is an archangel (Michael), a category of special messenger angels (eg. Gabriel), the cherubim and seraphim, and a vast number of angelic hosts to whom no special names are given. (J. Boice)

Angels apparently were all created simultaneously and were innumerable in number. They have all the essential elements of personality including intelligence, moral will, and sensibility or emotion and, accordingly, are able to render intelligent worship of God (Psalm 148:2). They are also held responsible for the quality of their service and their moral choices. (L.S. Chafer) Most NT scholars today interpret the elders as angels. (J. Walvoord) In concentric circles around the throne there are the four living beings, then the twenty-four elders, and last the innumerable multitude of angels. Certainly the four living beings are angelic. (S. Kistemaker)

The ordinary service of angels consists first of all in their praising God day and night. Scripture gives the impression that they do this audibly, as at the birth of Christ, though we can form no conception of this speaking and singing of the angels. Since the entrance of sin into the world they are sent forth to minister to them that are heirs of salvation. They rejoice at the conversion of a sinner, watch over believers, protect the little ones, are present in the Church, and convey believers into the bosom of Abraham. (L. Berkhof)

Rev. 5:11 Then (consecutive) I focused (είδον, AAI1S, Dramatic; to the crowd) and (connective) I heard (ἀκούω, AAI1A, Dramatic) the roar (Acc. Dir. Obj.; voice, sound) of many (Gen. Measure; multitude) angels (Obj. Gen.; elect) circling (Prep.; around) the throne (Gen. Place), as well as (inclusive) the angelic heralds (Obj. Gen.) and (connective) the angelic staff officers (Obj. Gen.), and (continuative) the number (Subj. Nom.; count) of them (Adv. Gen. Ref.) was (εἶμι, Imperf.AI3S, Descriptive; approximately) a group of ten thousand (Gen. Measure; width) times a group of ten thousand (Pred. Nom.; depth), as a matter of fact (emphatic), countless (Gen. Measure; beyond counting) thousands (Pred. Nom.),

Greek Text

Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων

Latin Vulgate

et vidi et audivi vocem angelorum multorum in circuitu throni et animalium et seniorum et erat numerus eorum milia milium

LWB Rev. 5:12 Shouting [singing] with a loud [unified] voice: Worthy is the Lamb [Jesus Christ] Who was sacrificed for the purpose and end result of receiving [the following heptad of praise] power [unlimited ability] and spiritual riches [prosperity] and wisdom [mental excellence] and ultimate authority [superhuman ability] and honor [praise of character] and glory [majestic radiance] and praise [thanksgiving].

KW Rev. 5:12 Saying with a great voice, Worthy is the Lamb who has been slain to receive power and riches and wisdom and might and honor and glory and eulogy.

KJV Rev. 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

TRANSLATION HIGHLIGHTS

This outer multitude of elect angels were shouting (Pictorial Present tense) praise to God with a loud voice. The singular “voice” means they all shouted in unison, which to John sounded like an unimaginable synchronized roar. Our God is a God of order, not chaos, which is why the praise was unified and not a mass of untimely, incoherent praise such as that imagined by holyroller (pentecostal) believers today. If you’ve heard a stadium full of incoherent cheering and a stadium in which all attendees are shouting or singing something in unison, you know the effect of order far surpasses that of chaos.

The phrase they shouted or sang over and over again was that Jesus Christ, as the sacrificial Lamb typified in the Old Testament and fulfilled in the New Testament, was sacrificed (Dramatic Perfect tense) on the Cross for the purpose and result (blending) of receiving (Culminative Aorist tense) many things. This list of things could be either Accusative of Direct Object or Complementary Accusatives. The list includes divine power, spiritual riches, wisdom, ultimate authority, honor, glory and praise. Of course, each of these is a study in-and-of itself.

RELEVANT OPINIONS

Energy without ability is self-righteous arrogance in action. (R.B. Thieme, Jr.) In other words, the exercise of power (dunamis) without proper authority (iskous) is arrogance.

Jesus Christ received both divine power and the authority to use that power; Satan received angelic power which he exercised without proper authority. Parallels, of course, can also be made to man. [WB]

We are taught clearly enough in the 15th chapter of Luke, that angels sympathize in the redeeming work of our Lord, and witness His joy when one sinner is saved. How fully in accord with this it is to find them joining with the ransomed and taking up the song, “Worthy is the Lamb.” (T. Randall) Christ’s sacrificed life is the gospel, and hence the very effects that are here ascribed to His blood are elsewhere ascribed to the gospel, to the truth of the gospel, to the grace of the gospel, to the word of the gospel. All these are said to cleanse, to redeem, to conquer, to make white, etc. (A. Plummer)

Qualities that belong to God are now ascribed to the Lamb. These qualities are power as inner strength, wealth that comes from God, and wisdom that God gives to His people. (S. Kistemaker) The adoration of the Lamb moves out in ever widening circles. (R.H. Mounce)

The kingdom (basileia) is a redeemed people, but they constitute the kingdom (basilieia) not because they are subjects of the king, but because they share his regal power: and they reign upon the earth. According to this concept, this eternal kingdom must be God’s kingly rule and sovereignty over “all intelligences in heaven or on earth who are willingly subject to God” in His exercise of sovereignty. (J.D. Pentecost)

Rev. 5:12 shouting (λέγω, PAPtc.NMP, Pictorial, Circumstantial; singing in perfect unison) **with a loud** (Dat. Measure) **voice** (Dat. Ind. Obj.): **Worthy** (Pred. Nom.) **is** (είμι, PAI3S, Descriptive) **the Lamb** (Subj. Nom.; Jesus Christ) **Who** (Nom. Appos.) **was sacrificed** (σφάζω, Perf.PPtc.NNS, Dramatic, Substantival; murdered) **for the purpose and end result of receiving** (λαμβάνω, AAInf., Culminative, Purpose/Result; the following heptad of praise) **power** (Acc. Dir. Obj.) **and** (connective) **spiritual riches** (Acc. Dir. Obj.; prosperity) **and** (connective) **wisdom** (Acc. Dir. Obj.) **and** (connective) **ultimate authority** (Acc. Dir. Obj.; strength, ability) **and** (connective) **honor** (Acc. Dir. Obj.) **and** (connective) **glory** (Acc. Dir. Obj.) **and** (connective) **praise** (Acc. Dir. Obj.; blessing).

Greek Text

λέγοντες φωνῇ μεγάλῃ, Ἐξίον ἐστὶν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

Latin Vulgate

dicientium voce magna dignus est agnus qui occisus est accipere virtutem et divinitatem et sapientiam et fortitudinem et honorem et gloriam et benedictionem

LWB Rev. 5:13 Then I heard every creature who is in heaven [the bride of Christ] and upon the earth [those living after the rapture on land] and beneath the earth [dead believers after the rapture] and on the sea [those living after the rapture on water] and all who are in them [those who died and were buried at sea], singing to Him [God the Father] Who sits on the throne and to the Lamb [Jesus Christ]: Blessing and honor and glory and sovereign power to Them [the Trinity] from the ages [past dispensations] to the ages [all future dispensations].

KW Rev. 5:13 And every created thing which is in the heaven and upon the earth and under the earth and upon the sea and all the things that are in them, I heard saying, To Him who sits upon the throne and to the Lamb be the eulogy and the honor and the glory and the power forever and forever.

KJV Rev. 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

TRANSLATION HIGHLIGHTS

John again shifts his attention, this time from angelic creatures to human creatures. He hears (Dramatic Aorist tense) every human creature who is in heaven and upon the earth and beneath the earth and on the sea and all those under the sea singing (Pictorial Present tense) praise to the Father and the Lamb of God, Jesus Christ. Their praise encompasses blessing, honor, glory, and sovereign power. The praise is addressed to them (plural) which is primarily addressed to the Father and the Son, but since the Holy Spirit shares in these divine attributes or qualities, their praise includes the 3rd Person in the Trinity as well. The extent of their praise encompasses all past and future dispensations.

Those believers who are seen in heaven are the members of the royal family, the bride of Christ, those who were raptured or resurrected from the dead before the Tribulation begins. John also saw believers who remained after the rapture living both on land and on the sea. He also saw dead believers who were buried on land and under the sea. In short, all of the elect believers were seen, either alive or dead, worshipping the Father, Son, and Holy Spirit.

RELEVANT OPINIONS

What brings the greatest glory to God? Nothing tends so significantly toward that end as the true praising of His grace and the proper understanding of the freeness of His gift of salvation. The first step toward proper praise of God's grace is the realization that he is infinitely free in dispensing it and that grace always accomplishes its own ends.

However, God has not left the full accomplishment of the praise of his glorious grace to man's perception of its freeness in the present time. Instead, or in addition, He will accomplish this in all the redeemed for their eternal occupation. His grace in salvation, and His sovereign initiative in its accomplishment is the subject of the praise brought forth by the four living creatures, the twenty-four elders, the millions of angels, and every creature in heaven and on earth and under the earth and in the sea. (T. Nettles)

The beauty and wonder of the scene in chapter 5 are in startling contrast to the dark clouds of divine judgment portrayed as falling upon the earth in the tribulation as revealed in the chapters which follow. The scenes of earth are always dark in comparison to the glory of heaven. The same Lord and Redeemer Who is the object of worship and praise on the part of the saints is also the righteous Judge of the wicked earth and the One by whose authority the terrible events of the tribulation unfold. (J. Walvoord)

The emphasis on glorifying Christ is enhanced by the fact that God also is to be glorified, no doubt because it was through God's sovereign arm that redemption was wrought through Christ. But, even more so, God is mentioned as being glorified together with Christ to highlight that Christ is in the same divine position as God and likewise to be glorified. The glory of God and the Lamb, which is grounded in their sovereignty, is the main point of the chapter 5 vision, as well as of the vision in chapter 4. (G.K. Beale)

Rev. 5:13 **Then** (consecutive) **I heard** (ἀκούω, AAI1S, Dramatic) **every** (Acc. Spec.) **creature** (Acc. Dir. Obj.; human) **who** (Subj. Nom.) **is** (ellipsis) **in heaven** (Loc. Place; the royal family or bride of Christ) **and** (connective) **upon the earth** (Gen. Place; those remaining after the rapture on land) **and** (connective) **beneath the earth** (Gen. Place; dead believers after the rapture) **and** (connective) **on the sea** (Gen. Place; those remaining after the rapture on water) **and** (connective) **all** (Acc. Spec.) **who** (Subj. Acc.) **are** (ellipsis) **in them** (Loc. Place; those who died and were buried at sea), **singing** (λέγω, PAPtc.AMP, Pictorial, Modal) **to Him** (Dat. Adv.; God the Father) **Who sits** (κάθημαι, PMPTc.DMS, Pictorial, Substantival) **on the throne** (Loc. Place) **and** (connective) **to the Lamb** (Dat. Adv.): **Blessing** (Subj. Nom.) **and** (connective) **honor** (Subj. Nom.) **and** (connective) **glory** (Subj. Nom.) **and** (connective) **sovereign power** (Subj. Nom.) **to Them** (Dat. Adv.; the Trinity) **from the ages** (Acc. Extent of Time; past dispensations) **to the ages** (Gen. Time; future dispensations).

Greek Text

καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης καὶ τὰ ἐν αὐτοῖς πάντα ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἄρνιῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

Latin Vulgate

et omnem creaturam quae in caelo est et super terram et sub terram et quae sunt in mari et quae in ea omnes audivi dicentes sedenti in throno et agno benedictio et honor et gloria et potestas in saecula saeculorum

LWB Rev. 5:14 Then the four angelic heralds replied [responded to what the believers had just sung]: I believe it! And the angelic staff officers fell down and worshipped.

KW Rev. 5:14 And the four living beings kept on saying, Amen. And the elders fell down and worshipped.

KJV Rev. 5:14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

TRANSLATION HIGHLIGHTS

The four angelic heralds (seraphim) responded to the song of praise sung by the believers in the affirmative: I believe it! I agree with what they are singing! Because they merely responded in agreement without adding any additional information to its contents, John used the Iterative Imperfect tense. Nothing more could be added except their agreement. The staff officers didn't even reply verbally; they fell down and worshipped (Culminative Aorist tense) at the close of this phase of the worship service.

RELEVANT OPINIONS

Each seal as it is broken by the Lamb will have a revelation from God therein; a revelation of His divine purpose toward Christ and through Christ. It certainly will be a blessed day when one after another we see Him break the seals of the written book and bring to pass what is written under each seal. (W.R. Newell) The four living creatures give their approval to the doxology after the antiphonal songs. (A.T. Robertson)

The Church, the Bride of Christ, was caught up in the Rapture spoken of in Revelation 4, and we, His servants, have been fully redeemed, having received our resurrection bodies at the Rapture of the Church. But the earth and the creatures in the earth, both vegetable and animal, are still under the curse. The earth itself is still groaning under the curse of man's sin. These also must be redeemed, for Christ is the perfect Redeemer, and every realm which came under the curse of Adam's sin must also be delivered by the redemption of the Last Adam. (M.R. DeHaan)

The angels are Bible students and human beings may well learn a great lesson from them in this day when the Scriptures are being taken more and more casually by so many people and dismissed altogether by so many others. (D.G. Barnhouse)

Rev. 5:14 Then (consecutive) the four (Nom. Spec.) angelic heralds (Subj. Nom.; seraphim) replied (λέγω, Imperf.AI3P, Iterative; responding to what the believers had just sung): I believe it! (affirmative particle; truly indeed). And (continuative) the angelic staff officers (Subj. Nom.) fell down (πίπτω, AAI3P, Culminative) and (continuative) worshipped (προσκυνέω, AAI3P, Culminative).

Greek Text

καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν. καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

Latin Vulgate

et quattuor animalia dicebant amen et seniores ceciderunt et adoraverunt

Chapter 6

LWB Rev. 6:1 Next I watched while the Lamb [Jesus Christ] broke open the first of the seven seals. Then I heard one of the four angelic heralds shouting with a voice like thunder: Let's go!

KW Rev. 6:1 And I saw when the Lamb opened one of the seven seals. And I heard one of the four living beings saying in a voice like [the sound of] thunder, Be coming.

KJV Rev. 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

TRANSLATION HIGHLIGHTS

Now the scenery changes as the judgments are opened and poured out upon the inhabitants of the earth. John watched (Constative Aorist tense) while the Lamb of God, Jesus Christ, broke open (Dramatic Aorist tense) the first of seven seals. One of the four angelic heralds, obviously directed by God's will, but perhaps a bit excited after all the centuries of anticipation, shouted (Pictorial Present tense) with a loud voice. What did he shout?

Not wanting to ascribe an emotional outburst to an angelic herald, many translators render his words: Come and see! They picture the angelic herald speaking to John, asking or commanding him to follow. It is also possible that the angelic herald wanted to get things started! It could also be translated: Let's go! This pictures the angel asking (Imperative of Entreaty) the Lord to progress with the next stage of His plan for the ages. Being a warrior of sorts, I prefer the latter translation. As a matter of fact, using the vernacular often heard in 2003, you could legitimately translate it: Get ready to rumble!

RELEVANT OPINIONS

The Lamb does not break the first seal of this book until the redeemed are seen crowned in heaven, and no redeemed one will ever get his crown until he is taken up at the coming of the Lord Jesus Christ to the air and the setting up of the judgment seat. All the crowns are going to be given out at the judgment seat of Christ before the Lamb takes the book and before the seals are opened. (H. Ironside) As soon as the Lamb is shown enthroned in heaven, the Apocalypse moves on through the two shock-epochs of the "great tribulation" and the "wrath of God." The EARTHLY view of them runs through chapters 6-11. The HEAVENLY view of them follows, in chapters 12-19. These two files of chapters travel side-by-side, concurrent and parallel. We need not detail the parallel here, but how do they both end? They end with the Lord Jesus enthroned here on earth in millennial world-rule. (J.S. Baxter)

The Lord is about to pour out judgments upon the earth. The Church at this point in the prophesy has already been removed from the earth. The four and twenty elders are in Heaven. Earthly promises are now to be fulfilled. It is inexcusably selfish to attempt to steal all of the promises in the Bible for the Church of today, an error of some commentators which accounts for the total disregard of Israel, God's earthly people. The Holy Spirit is not talking about a spiritual people, but the physical descendants of Abraham when He speaks through Paul of the brethren, "kinsmen according to the flesh, who are Israelites, to whom pertains the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Romans 9:3-4). To these brethren, kinsmen according to the flesh, belong the promises. Every word in the OT which speaks of a kingdom is Israel's promise. Christ's inheritance is not only the Church which is the pearl of great price for which He sold all that He had, but it also includes Israel which is the treasure hidden in the field and which He purchased with His own blood and which He hid again. Without the fulfillment of all the earthly promises made to Israel, the full redemption is not accomplished. Any attempt to spiritualize these promises and to apply them to the Church is doing violence to the Word of God. (D.G. Barnhouse)

As the Dragon (Satan) is cast out of the Heavens in chapter 12, and he is cast out in the "middle of the week," it follows that chapters 6-11 inclusive cover the "first half" of the week, or 3-1/2 years, and chapters 13-19 inclusive the "second half." The "week" begins with the breaking of the seals. (C. Larkin) The first half of the Tribulation is referred to

as “the Tribulation” and the last half is called “the Great Tribulation.” For a brief period after the true Church is taken up there will be peace on earth. The nations will federate to end all war. The churches which are left behind will unite under one Laodicean system, since all true believers will be gone. They will, therefore, meet with no opposition from the “fanatical” Premillennial “cranks,” for they will all be with the Lord in glory. (M.R. DeHaan)

Thunder is the usual accompaniment of a special revelation of the Divine will, and indicative of the majesty of Him whose will is declared. (A. Plummer) This voice as a clap of thunder sounds the beginning of the tribulation period, the time (Jeremiah 30:7) of Jacob’s Trouble. (L. Strauss) The most fanciful effort of imagination is demanded when the world-transforming judgments of Revelation, chapters 6-19, are applied to past history. A few writers have attempted this adjustment in detail. More of them prefer to remain in the realm of indefinite generalities, and to excuse their own uncertainty by the contention that the Revelation is veiled and obscure at best. (C. Ryrie) To speak of the fulfillment of these prophecies as already past, is to use language at once unscriptural and false. (R. Anderson)

The seven seals cover the entire judgment period, with the trumpet judgments issuing forth out of the seals, and the vial judgments issuing forth out of the trumpets. This has been illustrated with a telescope comprising three sections, the outer or larger section containing the inner two. Out of the larger section (the seals) issues the second or middle section (the trumpets), and out of the second section issues the inner section, the vials. (L. Strauss) The seals fall into two groups. The first are “the beginning of travail” from Matthew 24:8, then follows “the time of Jacob’s Trouble” (Matt. 24:21, Mark 13:19) such as has not been from the beginning of creation and never shall be again. The first four seals correspond with the opening words of our Lord’s address on the Mount of Olives in Matthew 24-25, Mark 13 and Luke 21. (A.E.Knoch)

The verb “to come” (erchomai) or “go,” must be taken in the latter sense, “Go!” Or else the second occurrence of the verb would be “and he came forth.” (E.W. Bullinger) Christ is sometimes conjectured as the recipient of the address. (G.K. Beale) Revelation unfolds in a pattern. First it gives the big picture, then it fills in the details. We get the wide-angle view, followed by individual snapshots. Therefore we cannot simply slice up the Revelation into strictly sequential events. In some cases, these events overlap one another. (E. Hindson) The development is not in strictly logical fashion such as we are familiar with in Western thinking; it is, rather, a product of the Semitic which runs through the whole picture again and again. (B. Metzger)

The best approach is the view that the seven seals are the major events, or time periods, that out of the 7th seal will come a series of events described as seven trumpets, and out of the seventh trumpet will come a series of seven bowls of wrath: judgments on the world just preceding the Second Coming. The effect is a crescendo of judgments coming with increased severity and in increasing tempo as the Second Coming approaches. (J. Walvoord) The outline looks like this:

SEALS (Rev. 6:1-17, 8:1)

1234567

TRUMPETS (Rev. 8:2-21, 11:15-19)

1234567

BOWLS (Rev. 16:1-21)

1234567

SECOND COMING

The overarching theology of the Apocalypse touches every possible element of the coming conflict: (1) Divine – God is in control of all forces, (2) Satanic – Satan tries to destroy mankind, (3) Demonic – Demons assist Satan’s attempt, (4) Angelic – Angels announce the judgments of God, (5) Human – Armies are at war over the world, (6) Geologic – The planet is reeling from destruction, and (7) Cosmic – The heavens are shaken and depart. In short, all hell will break loose on the earth after the Rapture of the Church. The unregenerate nations of the world will unleash a bloodbath on anyone claiming the name of Christ. (E. Hindson)

Rev. 6:1 **Next** (consecutive) **I watched** (εἶδον, AAI1S, Constative) **while** (temporal; when) **the Lamb** (Subj. Nom.; Jesus Christ) **broke open** (ἀνοίγω, AAI3S, Dramatic) **the first** (Acc. Spec.) **of the seven** (Gen. Whole) **seals** (Obj. Gen.). **Then** (consecutive) **I heard** (ἀκούω, AAI1S, Dramatic) **one** (Gen. Spec.) **of the four** (Gen. Measure) **angelic heralds** (Obj. Gen.) **shouting** (λέγω, PAPtc.GNS, Pictorial, Modal) **with a voice** (Nom. Accompaniment) **like thunder** (Comparative Gen.; pointing to judgment): **Let’s go!** (ἔρχομαι, PMImp.2S, Dramatic, Entreaty, Deponent; come on, get things started)

Greek Text

Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ βροντῆς, Ἔρχου.

Latin Vulgate

et vidi quod aperuisset agnus unum de septem signaculis
et audivi unum de quattuor animalibus dicentem tamquam
vocem tonitruui veni

LWB Rev. 6:2 Then I watched with intense concentration and suddenly a white horse [representing conquest] arrived, and the one [possibly the antichrist] who sat upon it [acting as dictator of the Revived Roman Empire of the Tribulation] held a battle bow [a cavalry weapon representing unconventional warfare: terrorism and guerilla warfare tactics] and a crown [representing bureaucratic authority] had

been given to him [by a weak, degenerate, intimidated society]. As a matter of fact, he [the antichrist] appeared ready to conquer [having a military contingent], indeed, so that he [satan] might conquer [through him: by demon possession].

KW Rev. 6:2 And I saw, and consider this, a white horse. And he who is seated upon it has a bow [but no arrows]. And there was given to him a victor's crown. And he came forth conquering and in order to conquer.

KJV Rev. 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

TRANSLATION HIGHLIGHTS

As might be expected, John watched with intense concentration (Dramatic Aorist tense) when the first seal was broken and a white horse (representing conquest) suddenly appeared on the scene. The rider on the horse was none other than the antichrist, satan's man for the hour. He was riding the white horse as the dictator of the Revived Roman Empire of the Tribulation. He held (Pictorial Present tense) an archer's battle bow in his hand, which represented unconventional warfare such as terrorism and guerilla warfare tactics. He had been given (Constative Aorist tense) a crown as a symbol of bureaucratic authority over the nations, by a weak, degenerate, intimidated society.

Not only did he receive bureaucratic authority from the Revived Roman Empire of the Tribulation, but he appeared on the scene (Dramatic Aorist tense) ready to conquer (Purpose clause) other lands and peoples. This means he was also given command of a global, united nation's military force (not necessarily in caps) along with his political authority. Indeed, the reason he received this delegated power from the member nations was so Satan might be able (Potential Subjunctive mood: in his own mind) to conquer through him by demon possession. Satan hoped to win the ultimate war against Jesus Christ (Culminative Aorist tense), but as we know from Scripture, his utter defeat is assured by God.

There is no mention in this verse of the antichrist having any arrows to go with his bow. This could mean either he uses unconventional warfare to obtain his power base, such as terrorism and guerilla tactics. It could also mean he obtains power by political and economic methods, not having to use the military force at his disposal at this time. Initially, he may obtain support of the world's leaders as a peacemaker, rather than as a warrior. Only when his efforts at false peace fail does he later resort to military force to enlarge his sphere of operations.

RELEVANT OPINIONS

The rider is Antichrist, and pictures him before he is crowned and becomes the Chief Ruler of the "Ten Rederated Kingdoms" of the revived Roman Empire. He

is the “Prince who is to come,” and who shall “confirm the covenant” with the Jews for “one week” in Daniel 9:26-27. This proves that the Antichrist appears at the beginning of the “week” and not in the “middle” as some claim. (C. Larkin) Imperial or royal dignity is conferred on this distinguished personage before he enters on his wonderful career of conquest. (W. Scott) This period of the white horse will be 3-1/2 years. Daniel 9:27 tells us that in the midst of the week (seven years), the false christ will break his covenant and wars will follow. (K. Lamb)

This action is pictured by John as a rider going forth to conquer, to whom sovereignty is given by peaceful negotiations. This condition exists for 3-1/2 years, after which the covenant is broken by the Roman authorities and the period known as the great tribulation (Matt. 24:21) begins. (J.D. Pentecost) Darby calls the seals “the providential preparation of the divine government for the coming of Jesus.” God is dealing in wrath, through human agency, to pour out judgment upon the earth. (J.D. Pentecost) The tribulation concerns Israel and the Gentiles not the church, and the church is promised deliverance from the time of tribulation. The work of the Holy Spirit as the restrainer of sin cannot be terminated until the Holy Spirit is taken out of the way (2 Thess. 2:7). This would be impossible unless the church was also raptured, and requires a pretribulational chronology. (J. Walvoord)

John sees it all in Heaven, but what he saw in Heaven still takes place on earth. The seals are to be regarded as a summary of all the judgments which will usher in the Day of the Lord, including the whole of the Tribulation, and leading up to the end. Thus they cover the whole period in broad outline. (E.W. Bullinger) This rider is Satan’s man. He comes imitating Christ and offering peace, but he is as false as the peace he offers. His golden age is short-lived. His is a bloodless conquest ... a superman who could unite the United Nations. His method is that of deception. (L. Strauss) The false messiah comes forth on a white horse after the manner of the real Messiah in Matthew 24:5. (A.E. Knoch)

Satan will concentrate all his power in this frantic, seven-year attempt to overthrow God’s verdict against him. These unsuccessful plots will end in shocking violence on an unprecedented worldwide scale. Even though Satan is a supergenius, he lacks the rationale to meet the arguments of evidence testing. Violence indicates his failure to answer the rebuttal argument of the prosecution. (R.B. Thieme, Jr.) Human failures will multiply under Satan’s administration until, through a contagion of bad decisions, a shockingly large portion of the earth’s population will destroy itself. Except for Eden and the millennial reign of Jesus Christ, utopias are masks for coercion, slavery, and violence. Neither man nor Satan (who is far more capable than man) can create the politically and socially perfect state. (idib)

The time is ripe, and it is getting riper, for the Great Dictator. There is actually a strange spirit of expectancy charging the atmosphere as men look for someone

who can bring peace and solve the political, economic, and social problems that plague the nations of the world. And Satan will supply him. In this evil personage of the antichrist, he will have super-human powers. With the combined genius of a military and governmental leader, a master mathematician and physicist, a financial and commercial wizard, as well as being versed in all branches of knowledge, he will literally be Satan's masterpiece. Men will hail him as the master statesman of the ages. He will come on a program of nuclear disarmament, and under his direction the nations will federate to end all war. He will usher in a period of false peace, a mock millennium. It will be Satan's cunning scheme for bringing in a "Millennium" without Christ. But about the time the world is convinced that the "Golden Age" is come at last, he will unleash his fury upon the unsuspecting nations and plunge them into the abysmal depths of war, when the second seal is broken. (J. Macarthur)

Rev. 6:2 **Then** (temporal) **I watched with intense concentration** (εἶδον, AAI1S, Dramatic) **and** (continuative) **suddenly came** (emphatic) **a white** (Descr. Nom.) **horse** (Subj. Nom.; representing conquest), **and** (connective) **the one** (Subj. Nom.; possibly the antichrist) **who sat** (κάθημαι, PMPtC.NMS, Descriptive, Substantival; rode) **upon it** (Acc. Place; acting as dictator of the Revived Roman Empire of the Tribulation) **held** (ἔχω, PAPtc.NMS, Pictorial, Attributive) **a battle bow** (Acc. Dir. Obj.; a cavalry weapon representing unconventional warfare: terrorism and guerilla warfare tactics) **and** (connective) **a crown** (Subj. Nom.; bureaucratic authority coupled with a military force) **had been given** (δίδωμι, API3S, Constative) **to him** (Dat. Adv.; by a weak, degenerate, intimidated society). **As a matter of fact** (emphatic), **he appeared** (ἐξέρχομαι, AAI3S, Dramatic, Deponent; arrived on the scene) **ready to conquer** (νικάω, PAPtc.NMS, Pictorial, Purpose), **indeed** (emphatic), **so that** (purpose) **he** (satan) **might conquer** (νικάω, AASubj.3S, Culminative, Potential; through him: by demon possession).

Greek Text

καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον καὶ ἐδόθη αὐτῷ στέφανος καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

Latin Vulgate

et vidi et ecce equus albus et qui sedebat super illum habebat arcum et data est ei corona et exivit vincens ut vinceret

LWB Rev. 6:3 And when He [Jesus Christ] broke open the second seal, I heard the second angelic herald, shouting: Let's go!

KW Rev. 6:3 And when he opened the second seal I heard the second living being saying, Be coming.

KJV Rev. 6:3 And when he had opened the second seal, I heard the second beast say, Come and see.

TRANSLATION HIGHLIGHTS

When Jesus Christ broke open the second of seven seals (Dramatic Aorist tense), John then heard the second angelic herald come forward and shout (Dramatic Present tense): Let's go! Once again I translate the Imperative of Command as if it was being addressed to the Lord, not to John. After all these centuries of waiting for the seals to be opened, I think the angelic heralds are excited. Are they ready to rumble in the next phase of God's plan? I think so. They are urging the Lord forward with enthusiasm! The 2nd round of this fight is about to begin. As we all know, Jesus Christ wins all seven rounds; the victory will be His.

RELEVANT OPINIONS

Angels are to be God's agents in the final judgments prophesied for men and women, the devils and this world. The extent of these judgments is more fully described in this book than anywhere else. (J. Boice) Each of the four living ones takes his turn introducing a horseman. As with a voice of thunder he says, "Be going!" (W. Hendriksen) Certain translators have rendered this Greek expression, "Go!" This is justifiable and probably more accurate. (K. Lamb)

It has been rightfully said that nothing but hopeless confusion can result from the attempt to show that a future event has already been fulfilled. It is no wonder that the book has remained sealed to many, simply because they will not admit that all this is future. The facts of history together with the plain language of revelation, have been strained to the last limit to produce an agreement; and the many tongues of interpretation testify to the hopelessness of the effort. (D. Barnhouse) The amillennial and postmillennial schools of theology, both related to covenant theology, are clueless systems of eschatology. [LWB]

The Four Horsemen of the Apocalypse is a fourfold presentation of Christ's great opponent, the antichrist, and an outline of the four stages of his career, at the beginning of the judgments upon the earth. As the rider on the white horse, he is mimicking Christ as the righteous one; as the rider on the red horse, he is mimicking Christ as the mighty warrior; as the rider on the black horse, he is mimicking Christ as the bread of life, in his role as the food controller of the world; as the rider on the pale horse, his mask is off; he is depicted as the

destroyer of men's bodies and souls, whose name is "Death." The horses, of course, are symbolic of the nature of the judgments. (J. Macarthur)

Rev. 6:3 And (connective) when (temporal) He (Jesus Christ) broke open (ἀνοίγω, AAI3S, Dramatic) the second (Acc. Spec.) seal (Acc. Dir. Obj.), I heard (ἀκούω, AAI1S, Constative) the second (Gen. Spec.) angelic herald (Subj. Gen.), shouting (λέγω, PAPtc. GNS, Dramatic, Modal): Let's go! (ἔρχομαι, PMImp.2S, Dramatic, Entreaty, Deponent; come on, get things started).

Greek Text

Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἔρχου.

Latin Vulgate

et cum aperuisset sigillum secundum audivi secundum animal dicens veni

LWB Rev. 6:4 Then another horse appeared [on the scene of tribulation history], fiery red, and to the one [antichrist] who sat upon it, authority was given to him to take peace from the earth, as a matter of fact, with the result that they will slaughter each other [civil war & rebellion]. In fact, a great sword [international police force] was given to him [the antichrist].

KW Rev. 6:4 And there came forth another horse, flame colored, blood red. And to the one seated upon it there was granted [permission] to take the peace from the earth, and that they shall slaughter one another. And there was given to him a great sword.

KJV Rev. 6:4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

TRANSLATION HIGHLIGHTS

The 2nd seal brought another horse (Dramatic Aorist tense) into view on the scene of tribulation history. This horse was fiery red and its rider (Pictorial Present tense: the antichrist) was given permissive authority to take (Dramatic Aorist tense) peace from the earth. This does not refer to yet another round of hot and cold wars encompassing the globe; this refers to all-out civil war and internal rebellion. When the restraining ministry of the Holy Spirit is removed from the earth, unrestrained chaos, terrorism, assault and battery will break out. The rider on all these horses is quite possibly the antichrist. His modus operandi for world domination changes each time he changes horses. There are

some scholars who believe the riders on the four horses are representative of: (1) pseudo-peace, (2) civil war, (3) economic depression, and (4) terminal illness (as opposed to the antichrist). I have no problem with this view; my choice of the antichrist is at this time a deduction, not an unequivocal fact.

As a matter of fact, this rider on the fiery red horse will be given (Constatative Aorist tense) a great sword, which represents the power to use his international military police against civil war anywhere he chooses. This warfare is designed to enable satan to set up his counterfeit millennium on earth; all those who oppose him and his efforts, primarily Jews and new believers, will be the object of these attacks. Their opposition must be squelched before satan can successfully set up his one-world government. Since the Holy Spirit is now absent from the earth, there will be nothing left to restrain men from slaughtering each other (Predictive Future tense) in the streets. Man's attempts to rule himself by whatever principles left to him (probably some form of socialistic, United Nation's effort) will completely backfire.

RELEVANT OPINIONS

The short period of temporary peace up to the rapture will be ended by unrestrained warfare, preceded by satan's futile attempt to set up his counterfeit millennium. (R.B. Thieme, Jr.) The outcome of these wars will probably be the "Ten Kingdom Federation" over which Antichrist shall become the head. (C. Larkin) "Machaira" may be a knife carried in a sheath at the girdle (John 18:10) or a long sword in battle as here. "Romphaia," also a large sword, is the only other word for sword in the N.T., as in Rev. 1:16, 2:12, 6:8, and 19:15, 21. (A.T. Robertson)

The rider upon the red horse, most likely the same person astride the white horse, now reveals his identity. He is not the Prince of Peace, but Satan's counterfeit, an imposter. At first the Antichrist seems to be a man of peace, but "When they shall say, Peace and safety, then sudden destruction comes upon them (I Thess. 5:3)." Keep in mind that the Restrainer, the Holy Spirit, is at that time taken from the earth, so that slaughter is infused into men (2 Thess. 2:7) by satanic power. All the wars that the world has ever known put together will have been mild when compared with the world-wide reign of terror and slaughter of human lives in that day. (L. Strauss)

Whole nations will rise against other nations. Universal conscription of man-power and all industries will make war a much more terrible experience than in the past, as told in Matthew 24:7. (A.E. Knoch) Hand-to-hand conflict demands the use of the sword; a little distance off and the spear would be required; while more distant warfare is expressed by the bow. (W. Scott) The coming crash will involve in one general catastrophe everything on earth deemed secure and strong. A vast civil, social, and political chaos will be created. What an awful scene to contemplate! A world without a magistrate! Without even the semblance of rightful power! Without government! (W. Scott)

Little do the governments of Europe dream that in the arming and training of their respective populations those murderous weapons perfected by the applied science of the day shall be used not merely in aggressive or defensive wars, but in civil broils and party conflicts. It is not here “nation against nation,” but that “they should slay one another.” The wild passions of men are let loose. A time of mutual slaughter ensues. The authority of the civil power is unavailing to check the riot and bloodshed in cities, towns, and villages, if indeed it does not lend itself to the awful work of destruction. War, whether aggressive or defensive, is surely at all times deplorable enough, but a state of open, armed, civil rebellion of man against man, of fellow against fellow, glutting their vengeance and spilling blood like water is infinitely worse than any state of war conceivable, and such is the awful scene portrayed under this seal. (W. Scott)

Rev. 6:4 Then (consecutive) another (Nom. Spec.) horse (Subj. Nom.) appeared (ἐξέρχομαι, AAI3S, Dramatic, Deponent; on the scene of tribulation history), fiery red (Descr. Nom.), and (continuative) to the one (Dat. Ind. Obj.; antichrist) who sat (κάθημαι, PMPTc.DMS, Pictorial, Substantival) upon it (Acc. Place), authority (ellipsis; permission) was given (δίδωμι, API3S, Constative) to him (Dat. Disadv.) to take (λαμβάνω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) peace (Acc. Dir. Obj.) from the earth (Abl. Separation), as a matter of fact (explanatory), with the result that (result; to the point that) they will slaughter (σφάζω, FAI3P, Predictive) each other (Acc. Dir. Obj.; civil war & rebellion). In fact (emphatic), a great (Descr. Nom.) sword (Subj. Nom.; military police) was given (δίδωμι, API3S, Constative) to him (Dat. Disadv.).

Greek Text

καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ’ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάζουσιν καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

Latin Vulgate

et exivit alius equus rufus et qui sedebat super illum datum est ei ut sumeret pacem de terra et ut invicem se interficiant et datus est illi gladius magnus

LWB Rev. 6:5 And when He [Jesus Christ] broke open the third seal, I heard the third angelic herald, shouting: Let’s go! Then I looked and there was a black horse [representing famine and economic depression], and the one [antichrist] who sat upon it had balance scales [scarcity of food] in his hand.

KW Rev. 6:5 And when he opened the third seal, I heard the thrid living being saying, Be coming. And I saw, and consider this, a black horse. And the one seated on it had a pair of scales in his hand.

KJV Rev. 6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

TRANSLATION HIGHLIGHTS

When the 3rd seal was opened (Dramatic Aorist tense) by the Lord Jesus Christ, the third angelic herald got excited and shouted (Dramatic Aorist tense): Let's go! We're ready to rumble! Then John looked (Constative Aorist tense) and saw a black horse that represents famine and economic depression. The rider upon this horse (Pictorial Present tense) was again the antichrist, this time with a pair of balancing scales in his hand. Due to the terrible economic conditions upon the earth, the antichrist has now been given power over all money, food, and other necessities of life. The scales also mean that those who support him receive a substantial quantity of food and supplies, while those who oppose him receive little or nothing. He holds the key to the basic commodities of life in his power.

RELEVANT OPINIONS

With the opening of the 3rd seal the same rider appears upon a black horse. This time he holds no weapon of warfare in his hands, but a pair of scales. Black follows red; famine follows war. Food rationing of the strictest order is an aftermath of war, particularly in the subjected countries. (L. Strauss)

Why do all scholarly versions today omit "and see"? The simple fact is that, with the exception of Aleph (4th century), used by the KJV, no Greek manuscript earlier than the 10th century has these words. It seems clear that they were not a part of the original text. (R. Earle)

Rev. 6:5 And (continuative) when (temporal) He (Jesus Christ) broke open (ἀνοίγω, AAI3S, Dramatic) the third (Acc. Spec.) seal (Acc. Dir. Obj.), I heard (ἀκούω, AAI1S, Constative) the third (Gen. Spec.) angelic herald (Subj. Gen.), shouting (λέγω, PAPtc.GNS, Dramatic, Modal): Let's go! (ἔρχομαι, PMImp.2S, Dramatic, Entreaty, Deponent; come on, get things started). Then (consecutive) I looked (εἶδον, AAI1S, Constative), and (connective) there was (emphatic; behold) a black (Descr. Nom.) horse (Pred. Nom.; representing famine or economic depression), and (connective) the one (Subj. Nom.; antichrist) who sat (κάθημαι, PMPtc.NMS, Pictorial, Substantival) upon it

(Acc. Place) had (ἔχω, PAPtc.NMS, Descriptive, Circumstantial) balance scales (Acc. Dir. Obj.; scarcity of food) in his (Poss. Gen.) hand (Loc. Place).

Greek Text

Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

Latin Vulgate

et cum aperuisset sigillum tertium audiui tertium animal dicens veni et vidi et ecce equus niger et qui sedebat super eum habebat stateram in manu sua

LWB Rev. 6:6 Then I heard, as it were, a voice [from Jesus Christ] in the middle of the four angelic heralds, saying: A quart of wheat for a denarius [one day's wage for enough high quality food to barely keep you alive] and three quarts of barley [one day's wage for enough low quality food for you, your wife, and a child] for a denarius. Furthermore, do not damage [because the wealthy will buy them from you] the olive oil [luxury food supplement] or the wine [luxury beverage].

KW Rev. 6:6 And I heard as it were a voice in the midst of the four living beings, saying, A choenix of wheat for a denarius, and three of barley for a denarius. And do not begin to damage the olive oil and the wine.

KJV Rev. 6:6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

TRANSLATION HIGHLIGHTS

Then John heard (Constative Aorist tense) the voice of the Lord Jesus Christ in the midst of the four angelic heralds, summing up the economic disaster that will occur on the earth. It will cost a full day's wage for just enough quality grain to barely keep a single man alive. It will cost a full day's wage for just enough low quality grain to keep a husband, wife and child barely alive. Because so many men are training and fighting in wars, all food that comes from cultivation is scarce. Economic depression has hit the entire earth; super inflation rules the day. After working all day and feeding yourself and your family, there is no mention of any leftover money for housing or clothing.

The Lord does warn the inhabitants on the earth not to damage (Imperative of Prohibition) any olive oil or wine they might scavenge. Because there is a serious lack in cultivated food, food that requires no cultivation, such as olives and grapes, are in great

demand. There are still a handful of wealthy individuals who will pay a handsome price for such luxury items. If they are fortunate enough to locate such spoils and successfully get them to a prospective buyer, they might earn enough supplemental income to afford lodging and clothes for the family. Yes, I know. This scenario kind of reminds me of “The Omega Man” and “Soylent Green” movies from the 1970’s.

RELEVANT OPINIONS

When all able-bodied men are drafted for war, the fields remain untilled and famine follows, just as Christ prophesied in Matthew 24:7. The olive and the grape do not need cultivation, so their ruthless destruction is forbidden. (C. Larkin) Barley, which was the coarser food, was obtainable at one-third of the price, which would allow a man to feed a family, though with difficulty. (A. Plummer) Wheat and barley, oil and the vine, were the staple foods in Palestine and Asia Minor. Barley was the food of the poor and was cheaper during a famine, but it took more of it to support life. Here the proportion is three to one. (A.T. Robertson)

The speaker is not perceived by John; the words proceed from somewhere near the throne (but the exact situation is left doubtful), which is surrounded by the four living creatures. (A. Plummer) The worker would have the choice of buying three quarts of barley for the same price as one quart of wheat, but barley lacks gluten, a protein substance in wheat flour that makes dough cohesive. Hence, barley is generally used for animal fodder. (S. Kistemaker)

Think of a man working a full day for merely enough food to keep himself alive, and then having to divide that food with his family. The average person passing through such torture would rather be dead. And this condition exists while the war lords enjoy plenty, for the oil and the wine are the possessions of the few rich who hold the masses in slavery, and therefore they are not to be measured out to the famine-stricken. (L. Strauss)

Rev. 6:6 **Then** (consecutive) **I heard** (ἀκούω, AAI1S, Constative), **as it were** (comparative), **a voice** (Acc. Dir. Obj.; Jesus Christ) **in the middle** (Loc. Place) **of the four** (Gen. Measure) **angelic heralds** (Gen. Place), **saying** (λέγω, PAPtc.AFS, Static, Circumstantial): **A quart** (Subj. Nom.) **of wheat** (Obj. Gen.) **for a denarius** (Gen. Price; one day’s wages for enough high quality food to barely keep a single man alive) **and** (connective) **three** (Nom. Measure) **quarts** (Subj. Nom.) **of barley** (Obj. Gen.; triticale) **for a denarius** (Gen. Price; one day’s wages for enough low quality food to barely keep you, your wife, and a child alive). **Furthermore** (continuative), **do not** (neg. adv.) **damage** (ἀδικέω, AAImp.2S, Ingressive, Prohibition; waste, harm, horde; because the wealthy will buy them from you) **the olive oil** (Acc. Dir.

Obj.; luxury food supplement) **or** (connective) **the wine** (Acc. Dir. Obj.; luxury beverage).

Greek Text

καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου καὶ τρεῖς χοίνικες κριθῶν δηναρίου, καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

Latin Vulgate

et audivi tamquam vocem in medio quattuor animalium dicentem bilibris tritici denario et tres bilibres hordei denario et vinum et oleum ne laeseris

LWB Rev. 6:7 And when He [Jesus Christ] broke open the fourth seal, I heard the voice of the fourth angelic herald, shouting: Let's go!

KW Rev. 6:7 And when he opened the fourth seal, I heard the voice of the fourth living being, saying, Be coming.

KJV Rev. 6:7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

TRANSLATION HIGHLIGHTS

When the 4th seal was opened (Dramatic Aorist tense) by the Lord Jesus Christ, the fourth angelic herald got excited and shouted (Dramatic Aorist tense): Let's go! Or in the common vernacular: Get on with the program! We're ready to rumble!

RELEVANT OPINIONS

The first four seals are connected together, each commencing with a cry from one of the four Zoa, and the going forth of a horseman. The remaining three are thus marked off as a separate series. The first series of four has to do with men as such. In the first of the second series we have the saints of the Most High. (E.W. Bullinger)

The various coloured horses in the first four seals represent in symbol the human agencies employed in the execution of these judgments on earth, which are providential in character. (W. Scott) In Revelation 6 verses 1,3,5 and 7 the verb "and see" goes out, according to the KJV and all the Critical Texts. In this case the verb "come" is used in the sense of "Go!" as a command from the throne. (E.W. Bullinger)

Rev. 6:7 And (continuative) when (temporal) He (Jesus Christ) broke open (ἀνοίγω, AAI3S, Dramatic) the fourth (Acc. Spec.) seal (Acc. Dir. Obj.), I heard (ἀκούω, AAI1S, Constative) the voice (Acc. Dir. Obj.) of the fourth (Gen. Spec.) angelic herald (Subj. Gen.), shouting (λέγω, PAptc.GNS, Dramatic, Modal): Let's go! (ἔρχομαι, PMImp.2S, Dramatic, Entreaty, Deponent; come on, get things started).

Greek Text

Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος, Ἔρχου.

Latin Vulgate

et cum aperuisset sigillum quartum audiui vocem quarti animalis dicentis veni et vidi

LWB Rev. 6:8 Then I looked, and there was a pale [green] horse, and the one who sat upon it had the name Death, and Hades [home of unbelievers and fallen angels] kept on accompanying [following] him. Futhermore, authority was given to them [Death & Hades] over one-fourth of the earth [including its inhabitants] for the purpose of killing by means of broadsword [military: war and terrorism] and by means of hunger [famine, economic depression] and by means of terminal illness [civilian: disease] and by wild animals on the earth.

KW Rev. 6:8 And I saw, and consider this, a pallid horse, greenish-yellow in color. And the one who is seated upon it was named The Death. And the Unseen kept on following with him. And there was given to him authority over one fourth of the earth, to kill with the sword and with famine and with pestilence and by means of the wild beasts of the earth.

KJV Rev. 6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

TRANSLATION HIGHLIGHTS

When the 4th seal was opened, John looked (Constative Aorist tense) and saw a pale horse with a rider upon it (Pictorial Present tense) called Death. Alongside of the rider, Death, was Hades, the home of unbelievers and fallen angels. Hades followed (Iterative Present tense) Death on foot, a tag-team of cavalry and infantry. Authority over ¼ of the earth and its inhabitants was given (Dramatic Aorist tense) to Death and Hades for the sole purpose of killing (Dramatic Aorist tense) them.

Death to ¼ of the inhabitants on earth during this time period will come by four methods: (1) those in the military will die during wars and terrorist attacks, (2) those in economically depressed countries will die by famine and starvation, (3) many civilians will die from terminal diseases, and (4) packs of wandering, wild animals will kill others for food. I see no reason to spiritualize these forms of death; they speak for themselves quite graphically.

I find it quite interesting that there are four, excited angelic heralds and four riders on four horses associated with the opening of the first four seals. However, the four angelic heralds are not mentioned during the opening of the next three seals, nor is there mention of any more horses or riders. Some think the rider on the four horses is the antichrist; each horse he mounts and rides is a different phase of his political, economic and military agenda. Others think the four angelic heralds actually mount these four horses. Another group suggests that Satan has a fallen hierarchy of angels just like the Lord has an elect hierarchy of angels, and that Satan's four, highest ranking angels are riding these horses. At this point, I have no issues with any of these viewpoints; I am more interested in what the horses represent (we are given considerable details), as opposed to who is riding them (we are not given many details). But for the sake of argument, I think the rider on the first three horses is the Antichrist.

RELEVANT OPINIONS

The four horses follow a pattern of stages or cycles of divine discipline. First, the white horse, representing political degeneration, brings worldwide domestic and foreign policy to a point of total corruption. Following this political corruption, the red horse, representing military incompetence, brings uncontrollable wars to many parts of the earth due to poorly prepared defensive plans by more peaceful nations. Their ill-preparedness invites attack from more belligerent nations. As wars are being fought, the black horse, representing economic depression, brings famine and starvation to many third world nations. The cost of war brings a form of super-inflation which makes it impossible for many countries to feed themselves. This economic depression is followed by the pale horse, which brings death upon ¼ of the inhabitants of the world by terrorism, starvation, disease, and packs of wild animals. (R.B. Thieme, Jr.)

Homer used "chloros" of the ashen colour of a face blanched by fear (pallid) and so the pale horse is a symbol of death and of terror. Hades kept step with Death, whether on the same horse or on another horse by his side or on foot John does not say. (A.T. Robertson) The word "thanatos" in the Greek, death is put by metonymy, as the effect for the cause producing it, which is pestilence and plague. (E.W. Bullinger) The Lord spoke of this tribulation period as the "end of the age" in Matthew 24. He divided it into two parts, "the beginning of sorrows" and "the great tribulation." (H. Ironside)

In the first half of the week Israel will experience the chastisement of the events in verse 4-8, although they will dwell in relative safety under the false covenant. In the middle of

the week great persecution will break out (verse 9) because of the Desolator, who will cause Israel to flee from the land. (J.D. Pentecost) It is very simple to give the material explanation. Modern methods of war in this age of atom bombs and hydrogen bombs have made it possible. There is also war by gas, war by bombs from the air, and worst of all, bacteriological warfare by test-tubes filled with germs to be dropped into the water supply of the enemy. A very few months would suffice to do away with ¼ part of the earth's population. (D. Barnhouse)

Trotting behind Death, as always, is Hades. Death cuts down, and Hades, symbolizing the state of disembodied existence, gathers the slain. Yet Death and Hades cannot do as they please. They can do nothing beyond what is allowed by Divine permission. Their sphere of activity, moreover, is very definitely restricted. Although the territory is very large, the fourth part of the earth, yet its bounds have been definitely determined in the divine decree which is carried out by the Lamb. It is the fourth part, no more! (W. Hendriksen)

Certainly the word "pestilence" applies to the radioactive debris of a thermonuclear explosion, which thrusts its deadly poison high into the air to the troposphere, and higher yet to the stratosphere, where it floats around the earth four to seven years before slowly sifting down. This debris, known as fallout, contains many poisons. Fallout poisons may diffuse from living thing to living thing. Strontium 90 and other radioactive poisons may become part of the food chain that rises up all the way from vegetable life to animal life. The death of radioactive living things may circulate atoms in a thousand directions and become part of a million living organisms. (J. Macarthur)

Rev. 6:8 **Then** (consecutive) **I looked** (εἶδον, AAI1S, Constativ), **and there was** (particle) **a pale** (Descr. Nom.; green) **horse** (Pred. Nom.), **and** (continuative) **the one** (Subj. Nom.) **who sat** (κάθημαι, PMPTc.NMS, Pictorial, Substantival) **upon it** (Obj. Gen.; the rider) **had** (ellipsis) **the name** (Pred. Nom.) **Death** (Nom. Appos.), **and** (continuative) **Hades** (Subj. Nom.; home of unbelievers and fallen angels) **kept on accompanying** (ἀκολουθέω, Imperf.AI3S, Iterative; marching along side of, following) **him** (Gen. Accompaniment). **Furthermore** (continuative), **authority** (Subj. Nom.) **was given** (δίδωμι, API3S, Dramatic) **to them** (Dat. Disadv.; Death & Hades) **over one-fourth** (Acc. Measure) **of the earth** (Partitive Gen.; including its inhabitants) **for the purpose of killing** (ἀποκτείνω, AAInf., Dramatic, Purpose; murdering) **by means of broadsword** (Instr. Means; military: war and terrorism) **and** (connective) **by means of hunger** (Instr. Means; famine, economic depression) **and** (connective) **by means of terminal illness** (Instr. Means; civilian: death by disease) **and** (connective) **by wild animals** (Abl. Means; dangerous beasts, snakes) **on the earth** (Gen. Place).

Greek Text

καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ [ὁ] Θάνατος, καὶ ὁ ἄδης ἠκολούθει μετ' αὐτοῦ καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Latin Vulgate

et ecce equus pallidus et qui sedebat desuper nomen illi Mors et inferus sequebatur eum et data est illi potestas super quattuor partes terrae interficere gladio fame et morte et bestiis terrae

LWB Rev. 6:9 And when He [Jesus Christ] had broken open the fifth seal, I saw beneath the altar the souls of those [tribulation believers] who were butchered [martyred] because of the Word of God [the presence of Bible doctrine in their souls was a threat to Satan's plan] and because of the testimony [their evangelistic depositions in court] which they tried their best to maintain.

KW Rev. 6:9 And when He opened the fifth seal I saw under the altar the souls of those who were slain because of the Word of God and because of their testimony which they were maintaining.

KJV Rev. 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

TRANSLATION HIGHLIGHTS

When Jesus Christ broke open (Dramatic Aorist tense) the 5th seal of the doomsday scroll, John saw (Constative Aorist tense) the souls of tribulation believers beneath the altar of sacrifice in heaven. These were the souls of those who were martyred for refusing to give up their belief in Jesus Christ as God and Saviour and their refusal to cease studying the Word of God. The Intensive Perfect tense points to the horrific nature of their death, which is why I agree with Colonel Thieme that “butchered” is the best translation of their punishment. Those who judge them will be highly creative and cruel in how they administer the death penalty. Christians will be hated so much by the unbelieving world that the most horrendous executions will be planned for their entertainment.

Contrast this with the Tendential Imperfect tense, which means these martyrs will do their best to uphold their testimony about Christ in court, before their sentence of execution is carried out. More than likely, they will be silenced in public when giving their final testimony. They will be allowed to speak only enough information about Christ to condemn themselves. Not only that, but they will be giving their final testimony without the indwelling of the Holy Spirit, something no Church Age believer has ever

experienced. Plus, in the short time span between their initial belief in Christ and their execution, they will not have the opportunity to learn the whole realm of doctrine. Don't forget that all trained pastors and teachers will have been raptured, so these believers are for the most part, on their own. In the eyes of Satan and the world, their deaths will be perfect executions for imperfect testimonies.

RELEVANT OPINIONS

We have here a vision of the "souls" of the martyred dead of the Tribulation Period, and we read that they cried with a loud voice (they were conscious), saying: "How long, Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth?" And white robes were given unto every one of them (showing that the "spirits" of the dead have "soulsh bodies"). While these martyred dead are not the martyrs of the Christian Church, but mainly Jews of the Tribulation Period, the Church having been caught out before this, nevertheless the state of their existence in that "disembodied state," will be the same as that of the souls of the righteous dead today. Therefore we see that the state of the righteous dead in the "intermediate state" is that of consciousness, and that their "soulsh body" is clothed, and that they are resting. (C. Larkin)

There is no such thing as a soul that does not somewhere have a body. So the martyred dead pictured in John's vision have not been raised from the dead, and they have not received their resurrection bodies. This, of course, refutes the erroneous idea of "soul sleeping." Souls do not sleep. (J. Macarthur) Souls is put by synecdoche for persons. All mystery is removed if we simply take the word "souls" here as being put, by the figure "synecdoche of the part," as a part for the whole. The word "soul" is frequently used of a person, and is so translated. (E.W. Bullinger)

The martyrs are therefore regarded as having offered themselves as sacrifices upon the altar of God by yielding up their lives for him. (A. Plummer) This is the altar of sacrifice, not of incense. The imagery, as in Hebrews, is from the tabernacle. (A.T. Robertson) Having heard the gospel of the kingdom, thousands will believe and receive it, but they will be persecuted by the beast. Their continuing testimony concerning Him will provoke the Antichrist and his followers to hatred, to the extent that they will kill those who hold to the Scriptures and to the Christ of Whom they testify. (L. Strauss)

Blindness will pass away from Israel. They will realize their true condition and their sin in rejecting their Messiah. Then they will call on Him for deliverance. Thus a new company of saints will be formed on earth, altogether different from the present heavenly company. Many of the Jewish believers will be martyred by the satanic hosts of the last days. (H. Ironside)

That John saw these souls does not mean they must have had resurrected bodies. And the attempt to reduce these souls to lifeless and unconscious bloodstains on the altar is incorrect as well as ridiculous. (R. Morey) Death is the prison of the body and Hades the prison of the soul. (K. Lamb)

Rev. 6:9 And (continuative) when (temporal) He (Jesus Christ) had broken open (ἀνοίγω, AAI3S, Dramatic) the fifth (Acc. Spec.) seal (Acc. Dir. Obj.), I saw (εἶδον, AAI1S, Constative) beneath the altar (Gen. Place) the souls (Acc. Dir. Obj.) of those (Adv. Gen. Ref.; tribulation believers) who were butchered (σφάζω, Perf.PPtc.GMP, Intensive, Substantival; slaughtered: martyred) because of the Word (Acc. Cause) of God (Poss. Gen., Abl. Source; the presence of believers with Bible doctrine in their souls was a threat to Satan's plan) and (connective) because of the testimony (Acc. Cause; deposition) which (Acc. Gen. Ref.) they tried their best to maintain (ἔχω, Imperf.AI3P, Tential).

Greek Text

Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.

Latin Vulgate

et cum aperuisset quintum sigillum vidi subtus altare animas interfectorum propter verbum Dei et propter testimonium quod habebant

LWB Rev. 6:10 Furthermore, they [the tribulation martyrs] cried out with a loud voice, saying [imprecatory prayer]: How long, sovereign Lord, holy [without sin] and true [veracity], before you judge and avenge our blood [death] against those [their prosecutors and executors] who continue to inhabit the earth?

KW Rev. 6:10 And they cried with a great voice, saying, How long, O Master, the Holy One and the dependable One, are you not judging and exacting vengeance for our blood from those who dwell upon the earth?

KJV Rev. 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

TRANSLATION HIGHLIGHTS

The tribulation martyrs that John saw beneath the altar of sacrifice were not silent. They were crying out (Dramatic Aorist tense) with a loud voice, asking their sovereign Lord Jesus Christ, an important question. They want to know how long it is going to be before their deaths are avenged (Futuristic Present tense) and their executors are judged (Futuristic Present tense). They are understandably upset because those who persecuted them to the point of death are still living (Durative Present tense) on earth. The tribulation martyrs want justice to be meted out, and they are impatient for this justice to arrive.

RELEVANT OPINIONS

Admittedly, the language of this passage sounds strange to Christians. Their cry for vengeance is unlike the attitude of our Lord Jesus Christ and His followers in the present Church Age. The righteous attitude of the Tribulation martyrs and the Lord's ready approval of it indicate a change in dispensation. In the present dispensation we must deal with others as God has dealt with us - in grace. But the Tribulation saints will be living in the dispensation of judgment, and so they will pray according to the ruling principle of that period. To a martyred Jew this legal call for vengeance would be absolutely consistent with the law under which he had lived. (J. Macarthur)

The Greek is "despotes," from which we have our word despot. We could hardly use this word here, and prefer "Sovereign Lord" as meaning more than merely Master of the KJV, and denoting the great and sovereign disposer of the whole earth. (E.W. Bullinger) They cry for vengeance on their adversaries, for this is fully in keeping with the dispensation of judgment to which they belong, whereas it would be thoroughly contrary to the grace of the present gospel dispensation. (H. Ironside)

What God is saying, in effect, is this: You have been martyred, but do not be impatient. I have the affair well in hand. I chose you before the foundation of the world for the very purpose you have just realized in your suffering bodies. You have been horribly treated, but look upon it as having suffered for the name of My Son, and for it I shall bless you forever. You are only the first of those whom I have chosen to die for My name. There are many others whom I have singled out for this purpose. I know all about them and all about you; you may rest in peace. (D. Barnhouse) This event marks the middle of Daniel's seventieth heptad. (A.E. Knoch)

Rev. 6:10 **Furthermore** (continuative), **they** (the tribulation martyrs) **cried out** (κράζω, AAI3P, Dramatic) **with a loud** (Instr. Measure) **voice** (Instr. Means), **saying** (λέγω, PAptc.NMP, Pictorial, Circumstantial, Articular): **How long** (interrogative, imprecatory prayer), **sovereign Lord** (Vocative Address), **holy** (Descr. Voc.; without sin) **and** (connective) **true** (Descr. Voc.; veracity), **before** (particle used in questions when an affirmative answer is expected; not) **you judge** (κρίνω, PAI2S, Futuristic) **and** (connective)

avenge (ἐκδικέω, PAI2S, Futuristic; vindicate) our (Poss. Gen.) blood (Acc. Dir. Obj.; death) against those (Gen. Disadv.) who continue to inhabit (κατοικέω, PAPlc.GMP, Durative, Substantival) the earth (Gen. Place)?

Greek Text

καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

Latin Vulgate

et clamabant voce magna dicentes usquequo Domine sanctus et verus non iudicas et vindicas sanguinem nostrum de his qui habitant in terra

LWB Rev. 6:11 In addition, a translucent robe [covering an interim body] was given to each one of them [tribulation martyrs], and it was communicated to them that they should refresh themselves [enjoy some rest & relaxation in heaven] for a little while longer, until their fellow servants, even their brethren, those who are destined to be murdered just as they also were murdered, were brought to completion [the last martyr to be murdered would soon complete this phase of God's plan].

KW Rev. 6:11 And there was given to each one of them a white robe. And it was told them that they should rest yet for a little time until there shall also be fulfilled [the martyrdom] of their fellow bondslaves and their brethren who were destined to be killed as they themselves also were killed.

KJV Rev. 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

TRANSLATION HIGHLIGHTS

The tribulation martyrs were given (Constative Aorist tense) an interim body covered by a translucent garment, and they were then told (Constative Aorist tense) to refresh themselves for a little while longer. In other words, they were instructed to be patient, enjoy some rest and relaxation in heaven, and allow God's plan to come to its proper conclusion. God's plan for this phase of the tribulation has not yet been completed. The potential indicative mood expresses the Lord's hope for their complete patience and relaxation. It's up to them and it is obviously good advice, since He has everything under control and He will fulfill His program in good time.

There are other fellow servants, even some close friends and family of those already in heaven, who are destined (Dramatic Aorist tense) to be murdered (Futuristic Present

tense) just like they were. When the last martyr has been murdered and this phase of God’s plan has been completed (Culminative Aorist tense), then it will be time to judge the executioners and avenge the death of the martyrs. The temporal participle combined with a temporal particle points to the fulfillment of this part of God’s plan arriving when the last martyr destined to be murdered has occurred. Then, and only then, will the next phase begin.

RELEVANT OPINIONS

God has planned to complete His purposes by appointing a certain number of martyrs. When that number is complete, then the end will come. Without them, the final frontiers of world evangelism will not be crossed. (J. Piper) The fact that they are given robes would almost demand that they have a body of some kind. A robe could not hang upon an immaterial soul or spirit. It is a temporary body suited for their presence in heaven but replaced in turn by their everlasting body given at the time of Christ’s return. (J. Walvoord)

The action implies that their request will be granted, and the words announce that there must be some delay before their desire can be accomplished. They will be killed during the Tribulation for refusing to have the mark of the Beast or to worship him. This vision is revealed prophetically by John, since the seals cover the whole period in brief, and in outline, and details being afterwards filled in by the Trumpets and Vials. Notice how Matthew 24 covers the whole period of the first six seals:

| | | | |
|----------------|----------------------|------------------|--------------|
| Matt. 24:4-5 | 1 st seal | The false Christ | Rev. 6:1-2 |
| Matt. 24:6-7 | 2 nd seal | Wars | Rev. 6:3-4 |
| Matt. 24:7 | 3 rd seal | Famines | Rev. 6:5-6 |
| Matt. 24:7 | 4 th seal | Pesilences | Rev. 6:7-8 |
| Matt. 24:8-28 | 5 th seal | Martyrdoms | Rev. 6:9-11 |
| Matt. 24:29-30 | 6 th seal | Signs in Heaven | Rev. 6:12-17 |

No one can read Matthew 24 with Revelation 6 without seeing that they speak of the same event. The actual Advent of Christ is deferred, in Revelation 6, because it is to form a separate and special description by itself in chapter 19. The 6th seal does not therefore include the visible appearing of the Son of man. (E.W. Bullinger)

It should be noticed that these souls are conscious and speaking. This is one more blow to the idea of soul-sleeping. There are those who are led astray by the use of the word “sleep” in connection with the death of the body into the belief that the souls also sleep. Sleep is applied only to the body of the believer, and never to the soul. When death comes to a believer, there is the departure of the soul from the body and the immediate entrance of that conscious soul into the presence of Christ. (D. Barnhouse)

Rev. 6:11 In addition (adjunctive), a white (Descr. Nom.; translucent) robe (Subj. Nom.; interim body) was given

(δίδωμι, API3S, Constative) to each one (Dat. Spec.) of them (Dat. Adv.; tribulation martyrs), and (continuative) it was communicated (εἶπον, API3S, Constative) to them (Dat. Adv.) that (coordinate) they should refresh themselves (ἀναπαύω, FMI3P, Predictive, Potential Ind. Expressing Condition; R&R: rest and relaxation, have a good time in heaven) for a little (Acc. Measure) while longer (Acc. Extent of Time), until (temporal) their (Gen. Rel.) fellow servants (Subj. Nom.), even (ascensive) their (Gen. Rel.) brethren (Subj. Nom.), those (Nom. Appos.) who are destined (μέλλω, PAPTc.NMP, Dramatic, Substantival, Articular) to be killed (ἀποκτείνω, PPInf., Futuristic, Inf. As Dir. Obj. of Verb) just as (comparative) they (Subj. Nom.) also (adjunctive) were killed (ellipsis), were brought to completion (πληρώω, APSubj.3P, Culminative, Temporal; completed in number: the last martyr destined to be killed would soon complete this phase of God's plan).

Greek Text

καὶ ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκὴ καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

Latin Vulgate

et datae sunt illis singulae stolae albae et dictum est illis ut requiescerent tempus adhuc modicum donec impleantur conservi eorum et fratres eorum qui interficiendi sunt sicut et illi

LWB Rev. 6:12 Then I looked when He broke open the sixth seal, and a great earthquake occurred, and as a result [of the volcanic ash] the sun became ink black like goat's hair sackcloth and the moon became red like blood,

KW Rev. 6:12 And I saw when he opened the sixth seal. And there occurred an earthquake, a great one. And the sun became black as sackcloth made of hair. And the entire moon became as blood.

KJV Rev. 6:12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

TRANSLATION HIGHLIGHTS

John concentrated once again (Constative Aorist tense) when Jesus Christ broke open (Dramatic Aorist tense) the sixth seal. At that time, a great earthquake (cataclysm)

occurred (Dramatic Aorist tense) which released so much volcanic ash that the sun became black like sackcloth made of goat's hair and the moon at night became (Dramatic Aorist tense) red like blood. There are recorded instances (with pictures) of the effect of volcanoes on the sun and moon, but this earthquake will be so great that regardless of where you are on earth, the accompanying volcanic effects will be seen. It will not be localized, as most earthquakes and volcanoes that erupt today. All the pseudo-concerns of today's environmentalists will dwarf from the negative effects of this one event on global ecology.

RELEVANT OPINIONS

The judgments issuing from the first five seals were at the hands of the Antichrist, but with the opening of the sixth seal, the judgments are supernatural and come from Heaven. (L. Strauss) This is not a mere darkening or even an eclipse, for the very light of the sun is blotted out and the moon assumes the colour of blood. (W. Hendriksen)

In Matthew 24 our Lord referred to the first part of this division as "the beginning of sorrows," the beginning of the "birthpangs" of the new age – and the last part, the "great tribulation." The 6th seal is the beginning of that final judgment of God. The previous judgments of war, famine, pestilence, death, and the martyrdom of the saints, have largely originated in the human decision, out of the evil in the hearts of men. The judgments described here, however, originate with God as a divine punishment inflicted upon a blasphemous world. (J. Macarthur)

Rev. 6:12 **Then** (consecutive) **I looked** (εἶδον, AAI1S, Constative; concentrated) **when** (temporal) **He broke open** (ἀνοίγω, AAI3S, Dramatic) **the sixth** (Acc. Spec.) **seal** (Acc. Dir. Obj.), **and** (continuative) **a great** (Descr. Nom.) **earthquake** (Subj. Nom.; convulsion, cataclysm) **occurred** (γίνομαι, AMI3S, Dramatic, Deponent), **and** (continuative) **as a result** (result) **the sun** (Subj. Nom.) **became** (γίνομαι, AMI3S, Dramatic, Deponent) **ink black** (Descr. Nom.) **like** (comparative) **goat's hair** (Descr. Nom.; black goat) **sackcloth** (Nom. Appos.), **and** (continuative) **the moon** (Subj. Nom.) **became** (γίνομαι, AMI3S, Dramatic, Deponent) **red** (Descr. Nom.) **like** (comparative) **blood** (Nom. Appos.; due to volcanic ash in the air),

Greek Text

Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα

Latin Vulgate

et vidi cum aperuisset sigillum sextum et terraemotus factus est magnus et sol factus est niger tamquam saccus cilicinus et luna tota facta est sicut sanguis

LWB Rev. 6:13 And meteors from the sky fell on the earth like a fig tree drops its unripe figs when being shaken by a great wind [historical disaster].

KW Rev. 6:13 And the meteors of the heaven fell to the earth as a fig tree casts its unripe figs when it is being shaken by a strong wind.

KJV Rev. 6:13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

TRANSLATION HIGHLIGHTS

John also saw meteors falling from the sky (Dramatic Aorist tense) like unripe or late figs dropping (Customary Present tense) from the fig tree when it is shaken (Dramatic Present tense) by a mighty wind. There are those who see a modern, materialist view of many prophecies in Revelation. For instance, a “materialist” interpretation of this meteor shower would be that they are satellites falling from their orbit around the earth or ballistic missiles re-entering the atmosphere.

A literal interpretation tends to ascribe the judgments as coming from the hand of God alone; a materialist interpretation tends to ascribe the judgments as coming from God but using human inventions as an intermediary means. Neither schools of interpretation are without exceptions, meaning each borrows from the other on occasion. For example, a disease could be supernaturally sent by God upon the inhabitant of the earth (literalist), or the disease could be released by some form of germ warfare that man has created in laboratories and stored for military purposes (materialist).

From Hal Lindsey to Tim LaHaye, many recent authors have written books and movie scripts which adopt the “materialist” interpretation of Revelation and other prophetic books of the Bible. I'll add their "opinions" from time-to-time for your consideration or amusement. However, since the judgments and plagues on ancient Egypt were literal and not "materialist," I tend to believe the judgments and plagues in Revelation will be the same. When the ancient Egyptians were smitten with boils and sores, it was solely due to God's work. There were no biochemical laboratories in that day.

When fireballs came down from heaven and destroyed animals and crops in ancient Egypt, there were no nuclear weapons or ballistic missiles mounted on satellites ready to be launched. It is possible that God will use modern stockpiles of weapons to execute future judgments on man, but it isn't necessary that He do so. He can send the same type of judgments on the world in the future that He used in ancient Egypt; or He could use a combination of the two. When reading prophetic books and watching movies such as the Left Behind series, you should “ground” yourself somewhat by remembering God is not bound to execute his judgments according to the speculations of men.

RELEVANT OPINIONS

Figs which form in the winter are shaded so that they fail to mature and are easily shaken off in the spring. This is true also of figs without sufficient moisture or which are not fertilized. They wither and fall at the slightest shock. Figuratively the fig tree stands for government. (A.E. Knoch)

A further passage (Isaiah 34:2-4) that is most evidently parallel with this paragraph in Revelation reads, “For the indignation of the Lord is upon all nations, and His fury upon all their armies; He has utterly destroyed them, He has delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falls off from the vine, and as a falling fig from the fig tree.” (D. Barnhouse)

Rev. 6:13 **And** (continuative) **meteors** (Subj. Nom.) **from the sky** (Abl. Separation) **fell** (πίπτω, AAI3P, Dramatic) **on the earth** (Acc. Place) **like** (comparative) **a fig tree** (Subj. Nom.) **drops** (βάλλω, PAI3S, Customary; throws down) **its** (Gen. Poss.) **unripe figs** (Acc. Dir. Obj.; those involved in Satan’s cosmic system) **when being shaken** (σειώ, PPPTc.NFS, Dramatic, Temporal; stirred up) **by a great** (Gen. Measure; mighty) **wind** (Instr. Means; historical disaster).

Greek Text

καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη,

Latin Vulgate

et stellae caeli ceciderunt super terram sicut ficus mittit grossos suos cum vento magno movetur

LWB Rev. 6:14 In addition, the atmosphere was split apart [recoiled] like a scroll when it is rolled up and every mountain and island [lithosphere or crust of the earth] was moved out from their places.

KW Rev. 6:14 And the heaven was removed like a scroll when it is rolled up. And every mountain and island were moved out of their places.

KJV Rev. 6:14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

TRANSLATION HIGHLIGHTS

John also saw the atmosphere being separated (Dramatic Aorist tense) like a scroll when it is rolled up (Pictorial Present tense). This rolling up of the atmosphere (Latin: recedes upon itself) is easy to imagine by looking at pictures of mushroom clouds after a nuclear (fusion) blast. And as a result of such an explosion, John saw every mountain and island being moved (Dramatic Aorist tense) from its original place. In effect, this blast or internal rumbling is off the Richter scale and the lithosphere (crust of the earth) is ‘shaken and stirred’ beyond belief.

RELEVANT OPINIONS

These passages clearly indicate some sort of nuclear or cosmic disaster, which causes the entire planet to be shaken so that the sun, moon, and stars appear to be moving, and the atmosphere is split apart like a scroll when it is rolled up. In both passages, the “heavens” refer to earth’s atmosphere, not the dwelling place of God. (E. Hindson) The earth is the training ground for the children of God; when the training is finished, the world will be destroyed. (F. Clogg)

Remember that the atomic bomb shook the earth for miles around and almost dislodged the fliers who dropped the death-dealing missile. The sun became darkened by a pillar of smoke which rose 22,000 feet, and several nights later the moon still could not be seen through the pall of smoke but appeared to be a blood-red disc. The billowing clouds of smoke made the heavens appear to be rolled away like a scroll. Fear such as had never gripped man seized the Japanese. They sought shelter in caves, dens and underground shelters and many committed suicide. (M.R. DeHaan)

Rev. 6:14 In addition (continuative), the atmosphere (Subj. Nom.) was split apart (ἀποχωρίζω, API3S, Dramatic; separated, recoiled) like (comparative) a scroll (Nom. Appos.) when it is rolled up (ἐλίσσω, PPPTc.NNS, Pictorial, Temporal; nuclear fusion) and (continuative) every (Nom. Spec.) mountain (Subj. Nom.) island (Subj. Nom.; the lithosphere or crust of the earth) was moved (κινέω, API3P, Dramatic; stirred) out from their (Poss. Gen.) places (Abl. Separation).

Greek Text

καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

Latin Vulgate

et caelum recessit sicut liber involutus et omnis mons et insulae de locis suis motae sunt

LWB Rev. 6:15 Both the rulers of the earth [presidents, kings] and men with political influence [congressmen, government officials], as well as military leaders and wealthy businessmen and men with ability [white collar professionals], in addition to every laborer [blue collar worker] and retired person [exempt from work], hid themselves [no classification of people can escape historical disaster] in caves [underground tunnels] and among the rocks of the mountains [fallout shelters].

KW Rev. 6:15 And the kings of the earth and the princes and the chiliarchs and the rich men and the strong men and every slave and freeman hid themselves in the caves and in the rocks of the mountains,

KJV Rev. 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.

TRANSLATION HIGHLIGHTS

When historical disaster comes, like the great tribulation, no classification of people will be able to escape. John demonstrates this truth by listing many categories of well-known people, all of which will be hiding (Dramatic Aorist tense) in caves and rocky crags in the mountains. They will make every effort to conceal themselves from the judgments upon the earth, but they will not be able to escape. During divine judgment, earthly rank has no privileges or exemptions.

Some of these well-know categories of people who will be gathered in caves are (1) the rulers of the earth, most likely presidents and kings of the nations; (2) men with political ambition and clout, such as congressmen, judges and local government representatives; (3) military leaders, such as staff officers and those in command and control positions; (4) independently wealthy persons, such as successful businessmen; (5) men with ability, primarily white collar professionals, lawyers, doctors, and college professors; (6) hourly employees, otherwise known as blue collar laborers; and (7) retired persons, those who have reached the age where they no longer have to work or pay taxes.

RELEVANT OPINIONS

Although God is fulfilling His purpose in calling out a people to His name from Jew and Gentile, the professing but unsaved portion of the church left behind at the Rapture will be judged in the period between the Rapture and Christ's coming to set up His kingdom. (L.S. Chafer) In their terror they appeal not to God, but to the mountains and rocks to fall upon them and hide them from the face "of Him that sits upon the throne and from the wrath of the Lamb." (W. Scott)

Previous judgments have reached some classes of people, but there have always been those who through the advantage of wealth or fortuitous circumstance have been able to

find some refuge. But now every class is reached, from kings to slaves. The vast disruption of all authority, accompanied no doubt by natural phenomena, fills every heart with dismay. (D. Barnhouse)

Rev. 6:15 Both (adjunctive) the rulers (Subj. Nom.) of the earth (Abl. Source; presidents, kings) and (connective) men with political influence (Subj. Nom.; congressmen, civil authority), as well as (adjunctive) military leaders (Subj. Nom.; general officers, chief captains, commanders of thousands) and (connective) wealthy businessmen (Subj. Nom.) and (connective) men with ability (white collar professionals), in addition to (adjunctive) every (Nom. Spec.) laborer (Subj. Nom.; blue collar worker, servant) and (connective) retired person (Subj. Nom.; exempt from taxes, free from work), hid (κρύπτω, AAI3P, Dramatic; concealed) themselves (Acc. Gen. Ref.; no classification of people can escape historical disaster) in caves (Acc. Place; underground tunnels) and (connective) among the rocks (Acc. Place) of the mountains (Adv. Gen. Ref.; fallout shelters).

Greek Text

καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων

Latin Vulgate

et reges terrae et principes et tribuni et divites et fortes et omnis servus et liber absconderunt se in speluncis et petris montium

LWB Rev. 6:16 Furthermore, they shouted [under extreme duress] to the mountains and to the rocks: Fall upon us [suicidal wish] or hide us [concealment] from the presence of Him [God the Father] Who sits on the throne and from the wrath [just retribution] of the Lamb [Jesus Christ],

KW Rev. 6:16 And they say to the mountains and to the rocks, Fall on us at once, and hide us quickly from the presence of Him who is seated upon the throne and from the wrath of the Lamb,

KJV Rev. 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

TRANSLATION HIGHLIGHTS

Not only were the people on earth hiding in caves and rocky crags in the mountains, but they were under so much fear and stress, that they shouted (Dramatic Aorist tense) to the mountains and rocks for help! They were desperate either for suicide or for concealment from the presence of God the Father and the Lamb, Jesus Christ. They were so afraid of just retribution that they begged rocks to fall upon them (Dramatic Aorist tense), either to kill them or at least hide them.

As we shall see in coming verses, unbelievers at that time will have replaced God with a pantheistic, naturalistic, evolutionary, environmental, mystical hodgepodge under the False Prophet. Worshipping the creation instead of its Creator will come natural to them; calling upon the elements of creation to protect them from the Creator Himself is both a tragic and pathetic commentary on the spiritual blindness of mankind. We can already clearly see this historical trend in progress.

RELEVANT OPINIONS

In this awful moment of divine retribution, there is no repentance by the ungodly. They call upon the powers of nature to deliver them, but they will not call upon God. (E. Hindson) There is no repentance, no prayer to God, no cry for mercy. There is nothing but terror and a frenzied desire to escape from the just judgment of God. (D. Barnhouse)

Rev. 6:16 **Furthermore** (continuative), **they shouted** (λέγω, PAI3P, Dramatic; under extreme duress, urgency) **to the mountains** (Dat. Disadv.) **and** (connective) **to the rocks** (Dat. Disadv.): **Fall** (πίπτω, AAImp.2P, Dramatic, Command) **upon us** (Acc. Dir. Obj.; desire for suicide) **or** (adjunctive) **hide** (κρύπτω, AAImp.2P, Dramatic, Command; conceal) **us** (Acc. Dir. Obj.) **from the presence** (Abl. Separation) **of Him** (Obj. Gen.; the Father) **Who sits** (κάθημαι, PMPTc.GMS, Durative, Substantival) **on the throne** (Gen. Place) **and** (connective) **from the wrath** (Abl. Separation; just retribution) **of the Lamb** (Poss. Gen.; Jesus Christ),

Greek Text

καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,

Latin Vulgate

et dicunt montibus et petris cadite super nos et abscondite nos a facie sedentis super thronum et ab ira agni

LWB Rev. 6:17 Because the great day of their wrath [baptism of fire] has arrived, and who [except believers during the tribulation] has the ability to make a stand [hold one's ground under such profound judgment]?

KW Rev. 6:17 Because the day, the great day of their wrath has come, and who is able to stand?

KJV Rev. 6:17 For the great day of his wrath is come; and who shall be able to stand?

TRANSLATION HIGHLIGHTS

The “great day of their wrath” is what is called elsewhere in Scripture the “baptism of fire.” The day has finally arrived (Culminative Aorist tense) and nobody except those who believe in Jesus Christ during the tribulation will be able (Customary Present tense) to make a stand (Culminative Aorist tense) during such historical judgment. There are unbelievers today who might be alive when the great day of their (God the Father and the Lord Jesus Christ) wrath arrives. If they think they can withstand the horrendous divine judgments which are about to be inflicted upon the inhabitants of the earth, they are sorely mistaken. Without a positional relationship in the Lord Jesus Christ, nobody will be able to hold their ground under such dire circumstances.

RELEVANT OPINIONS

Between the breaking of the 6th and 7th seals there will be a pause or interval, during which 144,000 of the Children of Israel, 12,000 from each of the Twelve Tribes, will be sealed. As there were 7,000 in Ahab's time who would not bow the knee to Baal (1 Kings 19:18), so in the Tribulation there shall be 144,000 of Israel who will not bow the knee to Antichrist. They are “sealed” by an angel, and the “seal” is the imprint of the Father's Name (Rev. 14:1, 22:4) on their foreheads. (C. Larkin)

The wrath of God and of the Lamb is put here on an equality. (A.T. Robertson) We thus come to the end of the first six seals. It is a summary of the judgments distributed over the whole book, a brief summary of what will occur in “the day of the Lord” up to the time of His actual Apocalypse or Unveiling in chapter 19. They are thus set here, in order to show that these judgments do not arise from chance, but are all under Divine control. The great False Messiah of the first Seal cannot be revealed until the appointed moment shall have come and the voice from the throne gives the permissive command, “Go!” The judgments cannot fall until the same command is given. (E.W. Bullinger)

Jesus Christ will not permit the anti-Semitism raging at His second coming to contaminate His millennial kingdom. With devastating judgment He destroys the last satanic attack on the Jews. When the glory of Messiah breaks through the darkness, all eyes will be riveted on the blazing light in the clouds (Rev. 1:7). Too late, then, to hide from the recompense! Too late to play the sycophant and assert, “But some of my best friends were Jews!” God has all the facts; He will judge righteously. (R.B. Thieme, Jr.)

Rev. 6:17 Because (causal) the great (Descr. Nom.) day (Subj. Nom.) of their (Poss. Gen.) wrath (Adv. Gen. Ref.; the baptism of fire, righteous indignation, just retribution) has arrived (έρχομαι, AAI3S, Culminative, Deponent), and (connective) who (interrogative; except believers during the tribulation) has the ability (δύναμαι, PMI3S, Customary, Deponent; power) to make a stand (ίστημι, APInf., Culminative, Inf. As Dir. Obj. of Verb; hold one's ground under such profound judgment)?

Greek Text

ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;

Latin Vulgate

quoniam venit dies magnus irae ipsorum et quis poterit stare

Chapter 7

LWB Rev. 7:1 After these things [the opening of the 1st six seals], I saw four angels [4th class weather angels] standing firm [ready for action] at the four corners [hemispheres] of the earth, restraining the four winds [air currents] of the earth, so that no wind might blow over the land [tornadoes] or over the sea [typhoons] nor against every tree [hurricanes & monsoons].

KW Rev. 7:1 After this I saw four angels standing on the four corners of the earth, firmly holding the four winds of the earth lest the wind keep on blowing upon the land or upon the sea or upon any tree.

KJV Rev. 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

TRANSLATION HIGHLIGHTS

After the first six seals had been broken open, John saw (Dramatic Aorist tense) four weather angels holding their ground (Intensive Perfect tense) at the four corners or hemispheres of the earth. Severe weather was about to be unleashed upon the earth, but these 4th class angels were holding back (Durative Present tense) the destructive winds which normally (Customary Present tense) bring tornadoes, typhoons, hurricanes and monsoons. Both the Intensive Perfect and the Durative Present tenses paint a picture of

absolute control over our weather. Nothing is being left to chance; angels have been assigned strategic, guardian roles over our weather patterns.

Jesus Christ controls history, and that includes all elements of our environment on planet earth. If He desires, He can dispatch weather angels to restrain or release air, wind, rain, snow, sleet, hail, temperature, and yes, even the level of ozone and other particles in the atmosphere. All doom-and-gloom environmentalists are indeed wackos, in that they have no divine perspective on what is happening in unseen realms, and therefore they relegate all power over the environment to mere man. Pay no attention to these “Chicken Littles.” God has a perfect plan for the earth and nothing, including man, is going to alter or halt His plan. Our ecology (biosphere) is completely under His control.

RELEVANT OPINIONS

The four angels are the pursuivant messengers, fourth class angels who control the weather machine on earth – air, water, and heat currents. They are on red alert, restraining the next set of judgments related to bizarre weather conditions. (R.B. Thieme, Jr.) Instead of the seventh seal being opened, two other episodes or preliminary visions occupy chapter 7 – the sealing of the servants of God (7:1-8) and the vision of the redeemed before the throne (7:9-17). The four winds are held prisoner by angels at each of the four corners. (A.T. Robertson) The fact that the four messengers stand on the cardinal points, indicates that they are far removed from each other and that the judgment that is now arrested is wide in its extent. (D. Barnhouse)

“After these things” is generally regarded as denoting the close of the 6th seal and the commencement of a new subject, interjected by way of episode between the 6th and 7th seals. The angels are standing in the four opposite directions, and are thus controlling all the earth. On thing is certain, that there is a universal judgment impending over this earth. It hangs over every corner of the earth. Its winds will rush in fearful tornadoes from all the points of the compass. (A. Plummer) Dispensationalists (who are pretribulationist in their view of eschatology) see two distinct groups of people in this chapter: Jews on earth and Gentiles in heaven. (E. Hindson)

Few chapters in Scripture have suffered more at the hands of Gentile Christians than this. Notwithstanding the fact that it concerns “all the tribes of the children of Israel,” and that the twelve tribes are named separately, popular interpretation insists on taking them as meaning the Church of God. Any system of interpretation which has this for its foundation may be judged and condemned at the outset as not only useless, but mischievous. Such a system has been well described by Hooker as one “which changes the meaning of words as alchemy does, or would do, the substance of metals, making anything of what it lists, and brings, in the end, all truth to nothing.” It is perfectly clear that we have here the Divine plan and action for securing the Remnant of the nation of Israel through all the judgments and persecutions which shall characterize the Great Tribulation. Their number is not left to chance. God’s declared counsels concerning the

Remnant must stand. Hence it is by Divine decree that this purpose shall be secured at the outset. (E.W. Bullinger)

Rev. 7:1 After (temporal) these things (Acc. Spec.; the opening of the first six seals), I saw (εἶδον, AAI1S, Dramatic) four (Acc. Measure) angels (Acc. Dir. Obj.; fourth class messengers) standing firm (ἵστημι, Perf.Aptc.AMP, Intensive, Attributive; alert, ready for action) at the four (Acc. Measure) corners (Acc. Place; hemispheres) of the earth (Adv. Gen. Ref.), restraining (κρατέω, PAPtc.AMP, Durative, Circumstantial; holding back) the four (Acc. Measure) winds (Acc. Dir. Obj.; air currents) of the earth (Adv. Gen. Ref.) so that (purpose) no (neg. adv.) wind (Subj. Nom.) might blow (πνέω, PAsubj.3S, Customary, Potential) over the land (Gen. Place; tornados) nor (disjunctive) over the sea (Gen. Place; typhoons) nor against (neg. adv.) every (Acc. Measure) tree (Acc. Dir. Obj.; hurricanes & monsoons).

Greek Text

Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.

Latin Vulgate

post haec vidi quattuor angelos stantes super quattuor angulos terrae tenentes quattuor ventos terrae ne flaret ventus super terram neque super mare neque in ullam arborem

LWB Rev. 7:2 Then I saw another of the same kind of angel [cherub-ranked officer superior to the four weather angels], who had the seal [delegated divine authority in the form of battlefield orders] of the living God, coming up from the direction of the rising sun [command headquarters back east], and he shouted with a loud voice to the four [weather] angels, to whom authority was about to be delegated to them [by the battlefield orders their superior officer was bringing to them from heaven] to unleash damage upon the land and the sea [their orders will be to switch from defensive to offensive mode],

KW Rev. 7:2 And I saw another angel ascending from the rising of the sun, having a seal of the living God. And he cried with a great voice to the four angels to whom there was given [authority] to injure the land and the sea,

KJV Rev. 7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

TRANSLATION HIGHLIGHTS

Then John saw (Dramatic Aorist tense) a cherub-ranked angelic officer, a 3rd class messenger of superior rank to the weather angels, and he had in his possession (Pictorial Present tense) the seal of the living God. This seal represents delegated divine authority to perform a specific set of battlefield operations; it also tells us what to supply in the next part of the sentence by way of ellipsis – authority and power was going to be given to the weather angels to unleash damaging weather.

This angelic officer entered the scene (Pictorial Present tense) from the direction of the rising sun (command headquarters), which of course is from the east. Upon arrival, he shouted (Dramatic Aorist tense) with a loud voice to the four weather angels. The weather angels weren't "in trouble" for doing something wrong; instead, the authority to unleash violent weather patterns upon the earth was about to be delegated to them (Ingressive Aorist tense).

This rather awkward phrase was placed here to explain to us that both the commanding officer and his four weather angels were doing their job in a satisfactory manner. The officer's message to his angelic troops was not a reprimand, but one of patience until the final command was received from heaven. Using words from typical western and war movies today, his prohibition to the angelic troops would be: "Hold your fire!" In the meantime, there is an event that must happen first, so they are to "synchronize their watches."

RELEVANT OPINIONS

The injury is to come by letting loose the winds, not by withholding them. (A.T. Robertson) A season of suspense is commanded; destruction is to be delayed until the servants of God are sealed. The command comes from that quarter whence Christ Himself, the Day-Spring from on high, the Morning Star, came on His mission of mercy and of hope. (A. Plummer) This fifth angel appears to be a superior to the other four. This is not strange for other Scriptures (Eph. 3:10, 6:12) demonstrate that there are ranks among both the good and evil angels. (C. Ryrie)

The "other angel" came from the depths of glory with Divine credentials and with great earnestness, in order to stay the angels of retribution from executing their terrible commission. Our great Redeemer holds back the hand of the destroying angel. He sees the storm of judgment brooding in the heavens. He sees the angels of justice quartered in every part of the firmament, ready to execute their terrible commission. He waves His hand and bids them halt. Let mercy reign supreme

until My work is finished. Then, when all My redeemed ones are sealed with the seal of God on their foreheads and made secure, then let loose your awful winds. (D. Thomas)

From Matthew 24:31 we learn that after the Tribulation, angels are commissioned to gather His elect from the four winds, from one end of heaven to the other. The two passages stand in closest connection, and show that the “elect” in Matt. 24:31 belong to Israel, and not to the church. They are upon the earth during the Tribulation and this seal or sealing, whatever it is, protects and preserves them unscathed. The Beast has his seal, with which he will seal his followers; and this is the Divine distinguishing mark which God sets upon His servants. Just as in the days of the Patriarchs He could protect them, saying “Touch not Mine anointed, and do My prophets no harm” (Psalm 105:15). So here, with this elect Remnant. Those who have the mark of the Beast are idolaters of the deepest dye; but those who have the Divine mark, are sealed with the seal of the Living God. (E.W. Bullinger)

Rev. 7:2 **Then** (consecutive) **I saw** (εἶδον, AAI1S, Dramatic) **another of the same kind of** (Acc. Spec.; elect) **angel** (Acc. Dir. Obj.; cherub-ranked officer superior to the four weather angels), **who had** (ἔχω, PAPtc.AMS, Pictorial, Substantival) **the seal** (Acc. Dir. Obj.; delegated divine authority: battlefield orders) **of the living** (ζάω, PAPtc.GMS, Descriptive, Modal) **God** (Abl. Source), **coming up** (ἀναβαίνω, PAPtc.AMS, Pictorial, Circumstantial) **from the direction of the rising** (Gen. Apparent Obj.; command headquarters back east) **sun** (Gen. Place), **and** (continuative) **he shouted** (κράζω, AAI3S, Dramatic) **with a loud** (Dat. Measure) **voice** (Instr. Means) **to the four** (Dat. Measure) **angels** (Dat. Ind. Obj.; weather angels), **to whom** (Dat. Ref.) **authority** (ellipsis) **was about to be delegated** (δίδωμι, API3S, Ingressive) **to them** (Dat. Adv.; in the battlefield orders he was bringing directly from heaven) **to unleash damage upon** (ἀδικέω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb; harm) **the land** (Acc. Dir. Obj.) **and** (connective) **the sea** (Acc. Dir. Obj.),

Greek Text

καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν

Latin Vulgate

et vidi alterum angelum ascendentem ab ortu solis habentem signum Dei vivi et clamavit voce magna quattuor angelis quibus datum est nocere terrae et mari

LWB Rev. 7:3 And he said: Do not start damaging the land nor the sea nor the trees [the upcoming environmental judgments are temporarily on hold] until we have sealed the servants of our God [divine protection for the 144,000 Jewish evangelists] on their foreheads.

KW Rev. 7:3 Saying, Do not begin to injure the land nor the sea nor the trees until we shall have sealed the bondslaves of our God upon their foreheads.

KJV Rev. 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

TRANSLATION HIGHLIGHTS

The high ranking, cherub-class angel spoke (Static Present tense) to the four weather angels, warning them not to start unleashing their upcoming environmental judgments (Ingressive Aorist tense) upon the land, sea or trees. First, the 144,000 Jewish evangelists must receive the seal of God (Culminative Aorist tense) upon their foreheads. This seal will function as divine protection over them, so they will not be harmed by the next round of divine judgments.

And wouldn't you know it, God is going to inflict severe destruction upon the environment of the earth. All those unbelievers on the earth who have been engaging in animism and other forms of creation worship are going to see their billions of invested dollars "cleaning up the environment" wiped out by divine judgment. Sure, cleaning up the environment where accidents or deliberate malfeasance is a worthy cause. But forming a naturalist religion (anti-Christian and therefore anti-God) which does everything it can in court to (a) destroy our right to private property and (b) to destroy the economy of entire states (such as Oregon, Maine, and California) by ludicrous legislation and regularion, is viciously evil. Will these judgments upon "their creation" teach environmentalist wackos in that day to worship the Creator as opposed to His creation? Not hardly.

RELEVANT OPINIONS

There will be no barriers to these tribulation evangelists. (R.B. Thieme, Jr.) The seal is (1) a token of redemption, (2) a mark of possession, (3) an indication of resemblance, (4) a badge of service, and (5) a pledge of security. (A. Plummer) The seal of the "living God" implies immunity from death, and the seal upon the forehead intimates public open acknowledgement that those who are sealed belong to God. What the seal is we are not informed. (W. Scott)

Wind is absolutely essential to man's existence. If a dead calm were to continue, all living things would die. The atmosphere is an envelopment of air that enwraps our globe, and gets lighter and thinner until it gradually disappears from 40-50 miles from the earth's surface. It is the only element in which man can live. As still water stagnates, so will still air. The benevolent Creator, in his providential dealings with mankind, is careful that the wind never remains perfectly still. (W.E. Best) Creation itself (sun, moon, stars, trees, animals, etc.) has become an idol that must be removed. (G.K. Beale)

Before the antichrist can destroy God's covenant nation, the Lord will seal with invincibility a remnant of 12,000 literal descendants of Abraham from each of the twelve tribes of the sons of Jacob to be His witnesses in the world. What will infuriate the antichrist is that he will not be able to kill them. During the dark days of the Tribulation, the streets of the cities will run red with the blood of slain believers, but the lives of these 144,000 will remain untouched. God's sealed ones will be kept. There are in the world today thousands of orthodox Jews who still earnestly anticipate the coming of their Messiah. When the Church is gone God will take the veil from many of their eyes, and they will embrace Jesus Christ as their true Messiah and King. (J. Macarthur)

These creatures (angels) are here represented as occupying all parts of nature, standing on the four corners of the earth, and thus controlling the winds of the world. They are endowed with power to turn the winds to any point of the compass, and to regulate them to any degree of power or temperature, raising them to a fury that will shake the earth, and reducing them to a calmness hushing the world to sleep. Everywhere through the universe God acts by mediation. Nowhere throughout immensity does He appear to act directly, matter on matter, and mind on all. (D. Thomas)

Rev. 7:3 **And he said** (λέγω, PAPtc.NMS, Static, Circumstantial): **Do not** (neg. adv) **start damaging** (ἀδικέω, AASubj.2P, Ingressive, Prohibition; harming: the upcoming environmental judgments are on hold) **the land** (Acc. Dir. Obj.) **nor** (adjunctive) **the sea** (Acc. Dir. Obj.) **nor** (adjunctive) **the trees** (Acc. Dir. Obj.) **until** (temporal) **we have sealed** (σφραγίζω, AASubj.1P, Culminative, Temporal) **the servants** (Acc. Dir. Obj.) **of our** (Gen. Rel.) **God** (Poss. Gen.; divine protection for the 144,000 Jewish evangelists) **on their** (Poss. Gen.) **foreheads** (Gen. Place; the space between the eyes).

Greek Text

λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

Latin Vulgate

dicens nolite nocere terrae neque mari neque arboribus
quoadusque signemus servos Dei nostri in frontibus
eorum

LWB Rev. 7:4 Then I heard the number of those [Jewish evangelists] who had been sealed: one hundred forty-four thousand [a complete, literal number of individuals], sealed out from each tribe of the sons of Israel.

KW Rev. 7:4 And I heard the number of those who were sealed; one hundred forty-four thousand were sealed out of every tribe of the sons of Israel.

KJV Rev. 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

TRANSLATION HIGHLIGHTS

Every detail in God's plan is according to His will and therefore His sovereign direction, including the exact number (Perfect tense: no more, no less) of Jewish evangelists who would receive His protective seal. John heard the exact number (Constatative Aorist tense) of individuals God had destined for this great honor: 144,000. This is a complete and literal accounting, straight from heaven. There will be no more and no less than exactly 144,000 Jewish evangelists who will receive this seal.

What is the origin of these 144,000 individuals? If only interpreters would stick to the Biblical text, the next few verses would tell them. Unfortunately, every cult imaginable has come up with some obscure (and erroneous) interpretation of these individuals – from native American Indians, to the first 144,000 members of a particular organization or religion, to dead martyrs. We are told up front in this verse, however, that they will come from each tribe of the sons of Israel. This means, of course, that every one of them will be Jewish. Nobody but racial Jews come out of the tribes of Israel.

If anybody tells you they know who the 144,000 evangelists are, and they do not stop in their identification of them as being “Jewish evangelists from the tribes of Israel,” know for a fact they are either ignorant or liars. Stealing promises from the Bible that belong to Israel is one of the telltale signs of antisemitism, and God is going to deal severely with antisemites during the tribulation. It is highly likely these zealous, but misinformed individuals, are members of a number of rather well-known cults, such as Mormonism, Armstrongism, or Russellism; do yourself a favor and ignore anything they have to say about the Bible or Christianity.

RELEVANT OPINIONS

Irenaeus suggested that Antichrist was expected to come from the tribe of Dan and hence the omission here. (A.T. Robertson) Before the final form of the

Roman Empire is fully developed, these are sealed, marked out for God's protecting care. So all the power of the beast and all the hatred of his ally the antichrist will not be able to destroy them and thus prevent the carrying out of God's purpose. (H. Ironside) Instead of a client nation, God's principal missionary agency will be 144,000 Jewish evangelists. They will risk martyrdom to present the gospel throughout the world. (R.B. Thieme, Jr.)

Judgment is suspended till 144,000 Jews are sealed. If language means anything, these sealed ones are literal Israelites. This group cannot be the Church because the Church is in Heaven with her Lord. Moreover the Church is neither Jewish nor Gentile. The Church is a new entity, "one new man" made up of both believing Jews and believing Gentiles. There is no logical, theological, or etymological reason for calling Israel anything but the sons of Jacob. If a Seventh Day Adventist or an adherent to the cult known as "Jehovah's Witnesses," should claim to be a member of the 144,000, let him prove to which tribe he belongs. The 144,000 are all Israelites; not one Gentile is among them. Those who spiritualize the Scriptures, making Israel and the Church one and confusing law and grace, rob the nation of Israel of her promised blessings and in so doing commit a serious evil. (L. Strauss)

If this number 144,000 is symbolical, then what number in the Book may we take as literal? None, according to this principle of interpretation, which substitutes man's own vain imaginations for God's revelation. Again, we repeat, we prefer to believe God. And, believing Him, we conclude that as He had reserved 7,000 in the days of Ahab (1 Kings 19:18, Romans 11:4), so He will reserve 144,000 in the Great Tribulation. (E.W. Bullinger)

Since the tribal names are literal and not symbolic, there is no reason to take the numbers symbolically. If these numbers in the Book of Revelation have no normal, literal numerical value, then what has happened to the principle of normal, grammatical interpretation? (R. Zuck) If the literal interpretation makes sense, why seek any other? (J. Walvoord)

It seems strange that there should be differences of opinion among Bible students regarding the identity of the 144,000; yet so many have misinterpreted the meaning of them and have stolen all of the promises of Israel, leaving them only the curses. This is the grievous but common error of spiritualizing the scriptures, of failing to "rightly divide the Word of Truth," of confusing Israel and the Body of Christ, the Church and the Kingdom, law and grace. If people would learn to read the Bible as they would read any other book – literally – unless the immediate context indicates that it should be understood otherwise, then the confusion so prevalent among Christians everywhere would disappear. (J. MacArthur)

Rev. 7:4 Then (consecutive) I heard (ἀκούω, AAI1S, Constativ) the number (Acc. Dir. Obj.) of those (Gen. Spec.) who had been sealed (σφραγίζω, Perf.PPtc.GMP, Descriptive, Substantival, Articular): one hundred forty four thousand (Nom. Measure; a complete and literal number of Jewish individuals), sealed (σφραγίζω, Perf.PPtc.NMP, Descriptive, Attributive) out from each (Partitive Gen.) tribe (Abl. Source) of the sons (Adv. Gen. Ref.) of Israel (Abl. Source).

Greek Text

καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ.

Latin Vulgate

et audivi numerum signatorum centum quadraginta quattuor milia signati ex omni tribu filiorum Israhel

LWB Rev. 7:5 **Out from the tribe of Judah twelve thousand were sealed, out from the tribe of Reuben twelve thousand, out from the tribe of Gad twelve thousand,**

KW Rev. 7:5 From the tribe of Judah were sealed twelve thousand, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

KJV Rev. 7:5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

TRANSLATION HIGHLIGHTS

Not only are all of the 144,000 evangelists Jewish, but there is an exact number of them sealed (Descriptive Perfect tense) from every tribe: 12,000 to be exact, from each tribe, with the exception of Dan. The tribe of Dan was rejected by God centuries ago and will not participate in this representative honor; they were replaced by the tribe of Manasseh.

The cult organizations I mentioned in the prior verse often have no qualms in assigning themselves to one of these tribes of Israel. They also tend to “spiritualize” these tribes in their interpretation, which is a cardinal violation of Biblical hermeneutics. First of all, even if one of these cultists was an actual Jewish descendant from one of the tribes of Israel, there is no way he is going to be one of the 144,000 Jewish evangelists unless he is currently an unbeliever. All believers in the Lord Jesus Christ will have already been raptured and will be in heaven as part of the bride of Christ.

Second, if they admit they are not currently a believer in the Lord Jesus Christ, then you are wasting your time talking to them about anything but the gospel message! Preach the saving message of the gospel and perhaps they will become believers. Third, do any of these individuals have the seal of God on their foreheads? Of course not. If they tell you they will be receiving their seal of God soon, tell them you will wait until you see it and then you will listen to their message. Fourth, if they think they already have “an invisible seal” on their foreheads, you may assume they haven’t taken their daily medication. Move on.

RELEVANT OPINIONS

Dan finds no place here because of the idolatrous worship of the tribe in Judges 18. In accordance with a very commonly received opinion, antichrist would arise from this tribe, an opinion probably originated by a comparison of the “serpent” of Gen. 49:17 with chapter 12:9 and 20:2. (A. Plummer) “Dan shall be a serpent by the way, an adder in the path, that bites the horse heels, so that his rider shall fall backward” (Gen. 49:17). It would not be surprising if Dan would be the leader in the last great idolatry – the worship of the antichrist. But we must leave this where faith leaves every other difficulty – resting in the infinite wisdom of God and knowing that He has revealed all that is necessary for us to know in the present age. (H. Ironside)

In this enumeration we have to note the omission of the tribes of Dan and Ephraim: Levi and Joseph being inserted to take their place. The reason for this seems to be quite clear. In Deut. 29:18-21, we read that the “man or woman or family or tribe” who should introduce idolatry into Israel, “all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven, and the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this law.” True, we find Dan and Ephraim restored in the future distribution of the Land (Ezek. 48), for “the gifts and calling of God, are without repentance” (or change of mind) in Romans 11:29. But that is a different matter, and has to do with earthly inheritance. Here it has to do with heavenly preservation. (E.W. Bullinger)

Rev. 7:5 Out from the tribe (Abl. Separation) of Judah (Gen. Spec., Abl. Source; confession or praise of God) twelve thousand (Subj. Nom.) were sealed (σφραγίζω, Perf.PPtc.NMP, Descriptive, Attributive), out from the tribe (Abl. Separation) of Reuben (Gen. Spec., Abl. Source; the first born, viewing the Son) twelve thousand (Subj. Nom.), out from the tribe (Abl. Separation) of Gad (Gen. Spec., Abl. Source; a company) twelve thousand (Subj. Nom.),

Greek Text

ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,

Latin Vulgate

ex tribu Iuda duodecim milia signati ex tribu Ruben
duodecim milia ex tribu Gad duodecim milia

LWB Rev. 7:6 Out from the tribe of Asher twelve thousand, out from the tribe of Naphtali twelve thousand, out from the tribe of Manasseh twelve thousand,

KW Rev. 7:6 From the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

KJV Rev. 7:6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtholim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

TRANSLATION HIGHLIGHTS

John continues his list of 12,000 Jewish evangelists from each of the tribes of Israel.

RELEVANT OPINIONS

I am sure that many readers have often been perplexed by conflicting theories regarding the 144,000. The way in which so many unscriptural sects arrogate to themselves this title would be amusing if it were not so sad. The Seventh Day Adventists apply it to the faithful of their communion, who will be found observing the Jewish sabbath at the Lord's return. They suppose that these will be raptured when the Lord descends and judgment is poured out on the rest of the church. Then we have the followers of Charles Russell (Jehovah's Witnesses) who teach that the 144,000 include only the "overcomers" of their persuasion who continue faithful to the end, following the teaching of the system commonly called "Millennial Dawnism." Another cult also claims that the 144,000 are those who will have their blood so cleansed that they cannot die, but will have immortal life on this earth. However, the 144,000 are composed of 12,000 from each tribe of the children of Israel. There is not a Gentile among them, nor is there confusion as to tribe. (H. Ironside)

It would be rather ridiculous to carry the typology of Israel representing the church to the extent of dividing them up into twelve tribes as was done here, if it was the intent of the writer to describe the church. It is rather a clear indication of God's continued purpose for the nation Israel and their preservation through this awful time of trouble. The point of this Scripture is that in any event 12,000 in each tribe are made secure. There will be other Israelites saved besides these

144,000, but many of these will die martyrs' deaths and give up their lives for their faith. The 144,000 are those who are delivered from their persecutors and brought safely through this terrible time of tribulation. In chapter 14 they are seen triumphant at the end of the tribulation when Christ returns. (J. Walvoord)

Rev. 7:6 out from the tribe (Abl. Separation) of Asher (Gen. Spec., Abl. Source; blessed) twelve thousand (Subj. Nom.), out from the tribe (Abl. Separation) of Naphtali (Gen. Spec., Abl. Source; wrestler) twelve thousand (Subj. Nom.), out from the tribe (Abl. Separation) of Manasseh (Gen. Spec., Abl. Source; which replaced Dan, forgetfulness) twelve thousand (Subj. Nom.),

Greek Text

ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλίμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,

Latin Vulgate

ex tribu Aser duodecim milia ex tribu Nephtalim duodecim milia ex tribu Manasse duodecim milia

LWB Rev. 7:7 **Out from the tribe of Simeon twelve thousand, out from the tribe of Levi twelve thousand, out from the tribe of Issachar twelve thousand,**

KW Rev. 7:7 From the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

KJV Rev. 7:7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

TRANSLATION HIGHLIGHTS

John continues his list of 12,000 Jewish evangelists from each of the tribes of Israel.

RELEVANT OPINIONS

The 12,000 of each tribe means, of course, simply 12,000. In Elijah's day God had left for Himself 7,000 (1 Kings 19, Romans 11). We believe that these were exactly 7,000 persons. Inasmuch as there is no hint of the 144,000 being a symbolic number – that is, a sign or indication of some other number, we shall and must receive God's words concerning the future as literally as we do concerning the past. They are 12,000 from each tribe. (W.R. Newell)

Rightly dividing the Word and righting joining the Word are both good principles. If we read the promises made to Israel throughout the whole course of the Word of God, and if we read them honestly, we must be convinced that the Church has never succeeded to this inheritance in any adequate way and there is no possibility that these promises ever can be fulfilled in the Church. While we have constantly affirmed the necessity of seeking the true meaning of symbols, we must see the vast difference between such a method of interpretation and the “spiritualizing” which certainly does not come from the Holy Spirit, Who would never treat the Word of God so lightly. Christ came not to destroy but to fulfill, and the promises made to literal descendants of Abraham, Isaac, and Jacob must certainly be included in that which God swore by Himself that He would perform. (D. Barnhouse)

These Jewish heralds from Israel will become God’s worldwide missionaries. They will be a host of Jonahs back on their right jobs. Note it as a scriptural truth: whenever God wants things done on a national scale or desires a national testimony, He always chooses Israel. Then, do you not think that Israel means much to Him? In the future God will yet employ Israel, His glory, to spread abroad the glory and knowledge of Himself in the Millennium. (C. Feinberg)

There is no vice or device of sacred hermeneutics, which so beclouds the Scriptures, and so unsettles the faith of man, as this attempt to read Church for Israel, and Christian peoples for Jewish tribes. As I read the Bible, when God says ‘children of Israel,’ I do not understand Him to mean any but people of Jewish blood, be they Christian or not. And when He speaks of the twelve tribes of the sons of Jacob, and gives the names of the tribes, it is impossible for me to believe that He means the Gentiles, in any sense or degree, whether they be believers or not. I know of no instance in which the descendants of the twelve tribes of Israel include the Gentiles. These sealed ones are one company complete in itself. (A. Seiss)

Rev. 7:7 out from the tribe (Abl. Separation) of Simeon (Gen. Spec., Abl. Source; hearing and obeying) twelve thousand (Subj. Nom.), out from the tribe (Abl. Separation) of Levi (Gen. Spec., Abl. Source; joining or cleaving to) twelve thousand (Subj. Nom.), out from the tribe (Abl. Separation) of Issachar (Gen. Spec., Abl. Source; which replaced Dan, reward) twelve thousand (Subj. Nom.),

Greek Text

ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,

Latin Vulgate

ex tribu Symeon duodecim milia ex tribu Levi duodecim milia ex tribu Issachar duodecim milia

LWB Rev. 7:8 Out from the tribe of Zebulon twelve thousand, out from the tribe of Joseph twelve thousand, out from the tribe of Benjamin twelve thousand were sealed.

KW Rev. 7:8 From the tribe of Zebulon twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin there was sealed twelve thousand,

KJV Rev. 7:8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

TRANSLATION HIGHLIGHTS

John continues his list of 12,000 Jewish evangelists from each of the tribes of Israel.

RELEVANT OPINIONS

Ephraim is sometimes identical with Joseph, who here finds a place among the twelve. (A. Plummer) During the present dispensation Satan's hatred is directed primarily toward the true Church, the Body of Christ. But after it is taken out of the world, he will focus his attention almost entirely upon the Jews and will strive to thwart and defeat God's program by totally destroying God's covenant nation. (J. MacArthur)

I conceive that the specification of the tribe is inconsistent with any sense but the literal. Then again the contradistinction is as plain and positive as words can make it, between the sealed number out of Israel and the innumerable multitude from all nations and kindreds and peoples and tongues. So that the mystical theory, when closely examined, cannot escape the charge of absurdity; for it identifies the sealed Israelites with the palm-bearing Gentiles, in spite of the evidence and expressed contrasts on the face of the chapter. (W. Kelly)

When the Lord returns to earth there will be a believing remnant in Israel awaiting His return. There will also be a multitude of Gentile believers who will believe and await His return. In order for the Lord to fulfill the promises made in the Abrahamic, Davidic, Palestinian, and new covenants at His second advent, it is necessary that there be a believing remnant over whom He can reign and to whom the covenants can be fulfilled. There must also be a group of believing Gentiles who can receive, through faith, the benefits of the covenants in His reign. These groups go into the millennium in their natural bodies, saved, but not having experienced death and resurrection. If the church were on earth until the time of the second advent, these saved individuals would have

been saved to a position in the church, would have been raptured at that time, and consequently there would not be one saved person left on the earth. Who then would be awaiting to meet Christ at His return? With whom could Christ literally fulfill the covenants made with Israel? These considerations make necessary the pretribulation rapture of the church, so that God may call out and preserve a remnant during the tribulation in and through whom the promises may be fulfilled. (J. D. Pentecost)

Rev. 7:8 out from the tribe (Abl. Separation) of Zebulon (Gen. Spec., Abl. Source; dwelling place) twelve thousand (Subj. Nom.), out from the tribe (Abl. Separation) of Joseph (Gen. Spec., Abl. Source; added) twelve thousand (Subj. Nom.), out from the tribe (Abl. Separation) of Benjamin (Gen. Spec., Abl. Source; which replaced Dan, son of the right hand) twelve thousand (Subj. Nom.) were sealed (σφραγίζω, Perf.PPtc.NMP, Descriptive, Attributive).

Greek Text

ἐκ φυλῆς Ζαβουλῶν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὶν δώδεκα χιλιάδες ἐσφραγισμένοι.

Latin Vulgate

ex tribu Zabulon duodecim milia ex tribu Ioseph duodecim milia ex tribu Beniamin duodecim milia signati

LWB Rev. 7:9 After these things [sealing of the 144,000 Jewish evangelists], I looked and there was a great crowd [tribulation martyrs] which no one by himself was able to count, out from each nation and tribes and the masses and foreign language, standing before the throne [God the Father] and before the Lamb [Jesus Christ], and they were wearing white robes [covering interim bodies] and palm branches were in their hands [anticipating the victory of the 2nd advent].

KW Rev. 7:9 After these things I saw, and consider this, a great multitude which no one was able to count, out of every nation and tribe and people and language, standing before the throne and before the Lamb, clothed with white robes, and [having] palm branches in their hands.

KJV Rev. 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

TRANSLATION HIGHLIGHTS

After the list of 12,000 Jewish evangelists from each of the tribes of Israel, John looked (Constative Aorist tense) and saw a great crowd of tribulation martyrs. There were so many of them that no one by himself had the ability (Descriptive Imperfect tense) to count them (Culminative Aorist tense). These tribulation martyrs represented every nation, Jewish tribe, common person, and foreign language known to man. There were no evangelistic barriers for the 144,000 Jewish evangelists, as this crowd attests.

This crowd of tribulation martyrs was standing (Descriptive Present tense) before the throne of God the Father and the Lamb, Jesus Christ. They were wearing white robes over their interim bodies and they held palm branches in their hands. They were ready for the victory celebration of Christ's 2nd advent. The Greek word for date palms (phoinikos) is where we get the name of our Arizona city, Phoenix.

RELEVANT OPINIONS

Palm branches were used in celebrating the feast of tabernacles (Lev. 23:40). It was a sign that they had come into the land. Here it is the assurance of entrance into the kingdom. The 144,000 are the firstfruits (14:4). These correspond to the feast of ingathering after the full harvest (Lev. 23:39). The fact that they come out of every nation and all tribes and peoples and languages does not forbid their being Israelites, for Jews are scattered among all the peoples of the earth. (A.E. Knoch) Verse 9 introduces a new vision with the words "after these things." John saw a group different in several ways from the 144,000. This group he described literally as "a great crowd." (C. Ryrie)

The definite number of Israelites stands in marked contrast to this innumerable company of Gentiles. The twelve tribes of 7:4-8 are distinct from people out of "all tribes." That they are distinct from "the church of God" is further shown, in that they are "standing" in the position of servants and not seated, and are "before the throne" and not upon it. (E.W. Bullinger) In contrast to those coming from the twelve tribes as pictured earlier in the chapter, this throng comes from all nations. (J. Walvoord)

It is difficult to accept any interpretation that spiritualizes the names of the Jewish tribes into the Israel of God or the church universal. That principle of interpretation is valid that states: "When the plain sense makes good sense, seek no other sense." Concerning the 144,000 sealed ones, one concludes that when the church is caught up to be with the Lord, God will call a remnant of His people – He has ever had a true witness to himself and His goodness among His people Israel even in the darkest hours of their apostasy and declension – to proclaim the gospel of the kingdom, for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The presence of that remnant is brought out in many OT passages and explains the existence and purpose of the imprecatory psalms. The result of their testimony is seen in the great multitude of Gentiles saved. (C. Feinberg)

It is also God's purpose to populate the millennium with a multitude of saved Gentiles, who are redeemed through the preaching of the believing remnant. This is accomplished in the multitude from all nations, and kindreds, and people, and tongues – and in the sheep (Matt. 25:31-46) that enter the millennial age. God's purpose, then, is to populate the millennial kingdom by bringing a host from among Israel and the Gentile nations to Himself. (J.D. Pentecost) The Gentile company is not numbered. The Israelitish company, on the contrary, is carefully reckoned, and the result stated, not in round numbers, but in precise terms as 144,000. (W. Scott)

Rev. 7:9 After (temporal) these things (Acc. Gen. Ref.; sealing of the 144,000 Jewish evangelists), I looked (εἶδον, AAI1S, Constativ), and (continuative) there was (verbal particle) a great (Nom. Measure) crowd (Pred. Nom.; of tribulation martyrs) which (Acc. Gen. Ref.) no one (Subj. Nom.) by himself (Acc. Gen. Ref.) was able (δύναμαι, Imperf.MI3S, Descriptive, Deponent; had the power) to count (ἀριθμέω, AAInf., Culminative, Inf. As Dir. Obj. of Verb), out from each (Gen. Spec.) nation (Abl. Separation) and (connective) tribes (Abl. Separation; Jewish) and (connective) the masses (Abl. Separation; common man) and (connective) foreign language (Abl. Separation; no evangelistic barriers for the 144,000 Jewish evangelists), standing (ἵστημι, Perf.Aptc.NMP, Descriptive, Attributive) before the throne (Gen. Place; God the Father) and (connective) before the Lamb (Gen. Place; Jesus Christ), and they were wearing (περιβάλλω, Perf.MPtc.AMP, Descriptive, Circumstantial; dressed in, attired with) white (Compl. Acc.) robes (Pred. Nom.; covering interim bodies: tribulation martyrs only) and (connective) palm branches (Subj. Nom.; Phoenix) were (ellipsis) in their hands (Poss. Gen.) hands (Loc. Place; looking forward to the victory of the 2nd advent).

Greek Text

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου περιβεβλημένους στολὰς λευκὰς καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν,

Latin Vulgate

post haec vidi turbam magnam quam dinumerare nemo poterat ex omnibus gentibus et tribubus et populis et

linguis stantes ante thronum et in conspectu agni
amicti stolas albas et palmae in manibus eorum

LWB Rev. 7:10 Then they [tribulation martyrs] shouted with a loud voice, saying: Salvation belongs to our God [the Father] Who sits upon the throne and to the Lamb [Jesus Christ].

KW Rev. 7:10 And they cry out with a great voice, saying, The salvation [is to be ascribed] to our God who is seated upon the throne and to the Lamb.

KJV Rev. 7:10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

TRANSLATION HIGHLIGHTS

The host of tribulation martyrs shout (Dramatic Present tense) the following words of praise: Salvation belongs to our God (the Father) Who sits upon the throne and to the Lamb, Jesus Christ.

RELEVANT OPINIONS

The message to be preached during the Tribulation is the “gospel of the kingdom.” Today we preach the gospel of grace, the free offer of salvation to all who believe that Jesus is the Son of God, with the promise that God Himself will come to indwell our hearts the moment we trust in Him. Those who receive this gospel become a part of the Body of Christ. But during the Tribulation believers will no longer become a part of the Body of Christ on earth, for the Church will be gone. Therefore the Tribulation message will be different; it will contain the proclamation that God is about to overthrow and condemn all man has done in order to establish, by force of the rod of iron, His kingdom upon the earth, with Israel as the central human factor of the government and Christ the divine center of it all. (J. MacArthur)

Even if one makes a distinction between the gospel of the grace of God and the gospel of the Kingdom, this does not mean that the gospel of the kingdom will not include the message of the cross. It will add the aspect of good news which announces the coming kingdom along with the message of the cross. Too, the gospel of the kingdom was preached by the Lord during His earthly ministry (Matt. 4:17) while the dispensation of the law was still operative. Thus the preaching of the gospel of the kingdom was not then, nor will it be later, a distinctive difference to mark off a new dispensation. (C. Ryrie)

Rev. 7:10 Then (consecutive) they (tribulation martyrs) shouted (κράζω, PAI3P, Dramatic) with a loud (Dat. Measure) voice (Instr. Means), saying (λέγω, PAPtc.NMP, Static, Circumstantial): Salvation (Subj. Nom.) belongs

(ellipsis) to our (Gen. Rel.) God (Dat. Adv.; the Father) Who sits (κάθηναι, PMPTc.DMS, Pictorial, Substantival) upon the throne (Loc. Place) and (connective) to the Lamb (Dat. Adv.; Jesus Christ).

Greek Text

καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

Latin Vulgate

et clamabant voce magna dicentes salus Deo nostro qui sedet super thronum et agno

LWB Rev. 7:11 Furthermore, all the angels [restricted to the elect only] were standing around the throne and the angelic staff officers and the angelic heralds, and they [the angelic multitude] fell upon their faces before the throne and worshipped God,

KW Rev. 7:11 And all the angels were standing in a circle around the throne and the elders and the four living beings. And they fell down before the throne upon their faces and worshipped God,

KJV Rev. 7:11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

TRANSLATION HIGHLIGHTS

All the elect angels were standing (Intensive Pluperfect tense) in formation, encircling the throne behind their leaders – the 24 angelic staff officers and the 4 angelic heralds. The Pluperfect tense combines linear and punctiliar action, meaning the elect angels have been standing around the throne for some time, intent on the revealing of the first six seals, and they remain before the throne anticipating the next installment of judgments upon the earth and its inhabitants. Upon hearing the words of the tribulation martyrs, they immediately fell upon their faces (Dramatic Aorist tense) and resumed worshipping (Constative Aorist tense) God.

As in many cases when the word “all” is qualified by the context, “all” the angels obviously means “all” the elect angels. Those angels who followed Satan in his rebellion are not before the throne worshipping God. I find it amazing that Arminian commentators have no problem restricting the context of the word “all” in this verse to the elect angels, but when they come across the same word “all” in the general epistles, they do not consistently restrict the meaning of the word “all” according to the context in those verses – which is usually qualified by the same

type of context – acknowledging that the “all” means “all” the elect believers in Jesus Christ. Go figure.

RELEVANT OPINIONS

The multitude that John saw recognized the Source of their salvation and victory. When sovereign grace does its mighty work in salvation in any man’s life, there is cause for praise to God and the Lamb. The praise of the redeemed ones causes the angelic hosts of Heaven to fall on their faces and worship God. These are unfallen angels, therefore they have never known the joy of experiencing salvation; however, they always rejoice in the salvation of sinners on earth (Luke 15:8-10). They add their “Amen” whenever a soul is saved. (L. Strauss)

Rev. 7:11 **Furthermore** (continuative), **all** (Descr. Spec.; elect only) **the angels** (Subj. Nom.) **were standing** (ἵστημι, Plup.AI3P, Intensive) **around** (encircling) **the throne** (Gen. Place) **and** (connective) **the angelic staff officers** (Gen. Place; twenty-four) **and** (connective) **the angelic heralds** (Gen. Place; four), **and** (continuative) **they** (the angelic multitude) **fell** (πίπτω, AAI3P, Dramatic) **upon their faces** (Acc. Dir. Obj.) **before the throne** (Gen. Place) **and** (continuative) **worshipped** (προσκυνέω, AAI3P, Constative) **God** (Dat. Adv.),

Greek Text

καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

Latin Vulgate

et omnes angeli stabant in circuitu throni et seniorum et quattuor animalium et ceciderunt in conspectu throni in facies suas et adoraverunt Deum

LWB Rev. 7:12 **Saying: We agree! Praise and glory and divine wisdom and thanksgiving and honor and sovereign power and omnipotent ability belongs to our God from the ages [prior dispensations] to the ages [all future dispensations]. Acknowledge it!**

KW Rev. 7:12 **Saying, Amen. The eulogy and the glory and the wisdom and the thanksgiving and the honor and the power and the might be to our God forever and forever. Amen.**

KJV Rev. 7:12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

TRANSLATION HIGHLIGHTS

All the elect angels are in enthusiastic agreement with the praise offered to God by the tribulation martyrs. Echoing those sentiments, they follow with the following words of praise (Dramatic Present tense): Praise and glory and divine wisdom and thanksgiving and honor and sovereignty and omnipotence belong to our God. These qualities or attributes are eternal, meaning they have always existed and they will continue to exist forever; they were true in past dispensations of God's program and they will continue to be true for all future ages or dispensations.

RELEVANT OPINIONS

It is not uncommon to hear skeptics sneer at the idea of angelic intervention in the affairs of this earth, nevertheless, the whole Bible supports it. Angels are God's ministers (Hebrews 1:7,14). Their activity is spelled out clearly in the Scriptures from the creation of man to the ascension of Christ. After the translation of the Church they will become prominent again. Even now we have no idea to what extent God is using them to protect His children and to bridle the forces of evil. (L. Strauss)

The two redeemed companies on EARTH in our chapter are the elect of Israel and the white-robed multitude of Gentiles. The companies in heaven are the angels, the elders, and the living creatures. (W. Scott)

Rev. 7:12 Saying (λέγω, PAPtc.NMP, Dramatic, Circumstantial): We agree (affirmative particle)! Praise (Subj. Nom.) and (connective) glory (Subj. Nom.) and (connective) divine wisdom (Subj. Nom.) and (connective) thanksgiving (Subj. Nom.) and (connective) honor (Subj. Nom.) and (connective) sovereign power (Subj. Nom.) and (connective) omnipotent ability (Subj. Nom.) belongs (ellipsis) to our (Gen. Rel.) God (Dat. Adv.) from the ages (Acc. Extent of Time; prior dispensations) to the ages (Gen. Time; all future dispensations). Acknowledge it (affirmative particle)!

Greek Text

λέγοντες, Ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Latin Vulgate

dicentes amen benedictio et claritas et sapientia et gratiarum actio et honor et virtus et fortitudo Deo nostro in saecula saeculorum amen

LWB Rev. 7:13 Then one of the angelic staff officers commented to me, asking: **These [individuals] who are wearing white robes [tribulation martyrs in interim bodies], who are they and where did they come from?**

KW Rev. 7:13 And one of the elders answered, saying to me, These who are clothed in the white robes, who are they and from where did they come?

KJV Rev. 7:13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

TRANSLATION HIGHLIGHTS

One of the angelic staff officers pulls John aside for a moment and makes a comment to him (Constative Aorist tense) in the form of a rhetorical question. The angelic staff officer knows the answer to his question, and he hopes John understands the answer to his question, but he asks it (Static Present tense) to verify that John knows what is going on.

He calls John's attention to the tribulation martyrs who are present in interim bodies, who are wearing (Descriptive Perfect tense) white robes. Then he asks John who these individuals are and where they came from? Perhaps the angelic staff officer is just making sure that John isn't confused by the series of events and has lost track of who is who and what is what. His question is not looking for an informative answer as much as it is a pop quiz to see how John is doing.

RELEVANT OPINIONS

He asks John a question, not in order that the apostle may inform him, but in order to rivet John's attention upon that countless multitude. (W. Hendriksen) It is not without significance that attention is called three times to their white robes (verses 9,13,14). Their public acceptance by God, their recognition by Him in perfect purity of character and ways, are witnessed in those robes of purest white. (W. Scott)

It should be noted that those commentators who identified the elders in the earlier chapters as representing the Church and who now identify this great multitude also as being the Church, are in the anomalous position of seeing the Church as being in Heaven as the glorified Church, telling John who is on earth as a prophet of the Church that the great multitude is none other than themselves, the Church. Into such depths fall those who are not willing to admit that there is a restoration of literal Israel. (D. Barnhouse)

After the Church is translated there undoubtedly will be those who will realize the tragic mistake they made in rejecting Jesus Christ. I believe multitudes of people will come out

of professing Christendom to Christ. (J. Macarthur) We may note another interesting distinction between the two companies of millennial saints in our chapter. The elect of Israel are beheld BEFORE they enter into “the time of Jacob’s trouble,” whereas the Gentile saved multitude are here witnessed AFTER having come out of “the great tribulation.” (W. Scott)

Rev. 7:13 Then (consecutive) one (Subj. Nom.) of the angelic staff officers (Adv. Gen. Ref.) commented (ἀποκρίνομαι, AMI3S, Constativ, Deponent) to me (Dat. Adv.), asking (λέγω, PAPtc.NMS, Static, Circumstantial): These (Subj. Nom.; individuals) who are wearing (περιβάλλω, Perf.MPtc.NMP, Descriptive, Substantival) white (Compl. Acc.) robes (Acc. Dir. Obj.; tribulation martyrs in interim bodies), who (interrogative) are they (εἰμί, PAI3P, Descriptive) and (connective) where (interrogative) did they come from (ἔρχομαι, AAI3P, Constativ, Deponent)?

Greek Text

Καὶ ἀπεκρίθη εἰς ἓκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον;

Latin Vulgate

et respondit unus de senioribus dicens mihi hii qui amicti sunt stolis albis qui sunt et unde venerunt

LWB Rev. 7:14 **Therefore, I answered him: Sir, you know very well. Then he said to me: These are they [martyrs] who will come out of the great tribulation. Furthermore, they have washed their robes [confession of sin] and have bleached them white [consistent life of faith and perseverance] by means of the blood [representative analogy for the spiritual death of Christ on the cross] of the Lamb [appropriation of the sanctifying benefits of Christ as the sacrificial Lamb].**

KW Rev. 7:14 And I said to him, My lord, as for you, you know. And he said to me, These are they who come out of the tribulation, the great one, and they washed their robes and made them white in the blood of the Lamb.

KJV Rev. 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

TRANSLATION HIGHLIGHTS

John was paying close attention to all the events in heaven, so he wasn't "fooled" by the pop quiz the angelic staff officer was trying to give him. John answered him: "Sir, you know" in the Intensive Perfect tense, which means he knew the angelic staff officer knew all about these individuals. John may have responded with a sense of humor, or perhaps as a chide, but in any case he respected the authority of the angelic officer by addressing him as "sir."

The angelic staff officer answered his own rhetorical question: These martyrs are they who will come out of (Futuristic Present tense) the great tribulation. They will die as martyrs, but they will nevertheless come out. Furthermore, these are not just your run-of-the-mill martyrs, if there is such a thing when death is the result of their stand for Christ. These martyrs have washed their robes (Constative Aorist tense), meaning they have confessed their sins. Note that they washed their own robes; nobody washed their robes for them. This verse is NOT teaching justification; it is teaching experiential sanctification.

Not only did these tribulation martyrs wash their robes by confession of sins, but they continued their confession of sin and their daily life of faith and perseverance to the very end. This continual, progressive life of sanctification is portrayed as bleaching their robes white (Culminative Aorist tense) by appropriating the sanctifying benefits of Jesus Christ as the sacrificial Lamb. Even though the duration of their life with Christ was short, they lived in obedience to His commands. And they will be rewarded for their faithful service in Rev. 19:8 when they receive their eternal (as opposed to tribulation) white robes.

It is curious that those who ignore the representative analogy of the word "blood" for the spiritual death of Christ can't explain how someone can wash a robe white with literal red blood. The word "blood" here and in many other places is not the literal blood that flowed through Christ's veins. Jesus Christ did not bleed to death on the cross. That is blasphemous! When His spiritual work on the cross was complete, He voluntarily expelled His last breath and then died physically. His blood is figurative for His spiritual death on the cross. These martyrs, therefore, availed themselves of His sacrifice by first believing on Him (justification), and then living a faithful, honorable life (sanctification) afterwards. The qualitative nature of their lives is what is attested to here by washing their robes and bleaching them white.

RELEVANT OPINIONS

The covenant with Israel, however, will be dramatically broken in 3-1/2 years after it is formed, and Israel will become a persecuted people instead of a favored people. This is the "time of Jacob's trouble" (Jer. 30:7) and the Great Tribulation. Israel's trials begin with the sudden stopping of their sacrifices. Israel, accordingly, is advised by Christ to flee at once to the mountains (Matt. 24:16-20). It will be a time of unprecedented trouble

for Israel, and thousands of Jews will be massacred. (L.S. Chafer) The martyrs are still arriving from the scene of the great tribulation. (Charles)

The phrase “wash their robes” is used only two times in Revelation (7:14, 2;14). Because these people cleansed their own robes, by confession and appropriation of the blood of the Lamb, their garments are not soiled. They have lived faithful and persevering lives. The washing of the robes does not refer to regeneration and justification, which depends upon God, but to progressive sanctification, which depends upon God and us. (J. Dillow)

Those who come out of the great distress are further described as having washed their robes and made them white in the blood of the Lamb, which portrays their character and conduct and at the same time explains the secret of their triumphant endurance. The great thing is not to emerge from trial, but to emerge from it with unstained faith and conscience. And this is possible, not to man’s unaided efforts, but to the sacrificial power of Christ, the experience of which forms the last line of defense in the struggle. Having these robes implies something more intense than the normal Christian experience of forgiveness and holiness. These saints were able to make the redeeming power of Jesus peculiarly their own. (W.R. Nicoll)

Literal washing under the law was always in water, not in blood (Lev. 11:25, Num. 8:21). The literal sense of this passage is that they cleansed themselves by their behavior, and faith in the sufferings of the One Sacrifice fitted them for God’s presence. Such mingling of faith and deeds can have no place in this day of grace. Grace refuses to be mixed with deeds without losing its essential character. But God will deal differently in the coming era [dispensation] of vengeance. (A.E. Knoch)

Not “in the blood” – nothing under the Law was ever washed “in blood,” nothing can be made white “washed in” blood. It is through a forced meaning of the preposition “en” which has led to this false notion. This preposition constantly means “by” or “through” and is translated “by” 142 times and “through” 37 times. This is the standing of “works” and not our standing in “grace,” as in the present dispensation. We are washed, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God, as in 1 Corinthians 6:11. These have washed their own robes, and made them white. (E.W. Bullinger)

Verse 14 says these people came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. But nowhere does it say they are taken away to Heaven – quite the contrary. They are in a scene where it is necessary for the Lamb to feed them, lead them, and spread His tabernacle over them. Verse 15 plainly tells us: Therefore are they before the throne of God, and serve Him day and night in His temple – that is, the millennial temple, which is to be built in the land in that coming day. There will be no day and night in Heaven. The expression can only refer, in this connection, to the temple on earth. (H. Ironside)

Rev. 7:14 **Therefore** (inferential), **I answered** (εἶπον, Perf.AI1S, Intensive) **him** (Dat. Ind. Obj.): **Sir** (Voc. Address; my lord), **you** (subj. Nom.) **know very well** (οἶδα, Perf.AI2S, Intensive). **Then** (consecutive) **he said** (εἶπον, AAI3S, Constative) **to me** (Dat. Adv.): **These** (Subj. Nom.; martyrs) **are** (εἰμί, PAI3P, Descriptive) **they** (Pred. Nom.) **who will come** (ἔρχομαι, PMPTc.NMP, Futuristic, Substantival, Deponent, Articular; depart from) **out of the great** (Gen. Spec.) **tribulation** (Abl. Separation; died as martyrs). **Furthermore** (continuative), **they have washed** (πλύνω, AAI3P, Constative) **their** (Poss. Gen.) **robes** (Acc. Dir. Obj.; confession of sin) **and** (connective) **have bleached them white** (λευκαίνω, AAI3P, Culminative; consistent life of faith and perseverance) **by means of the blood** (Instr. Means; representative analogy for the spiritual death of Christ on the cross) **of the Lamb** (Poss. Gen.; appropriation of the sanctifying benefits of Jesus Christ as the sacrificial Lamb).

Greek Text

καὶ εἶρηκα αὐτῷ, Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου.

Latin Vulgate

et dixi illi domine mi tu scis et dixit mihi hii sunt qui veniunt de tribulatione magna et laverunt stolas suas et dealbaverunt eas in sanguine agni

LWB Rev. 7:15 Because of this [living a life of faith and perseverance up to the point of martyrdom], they [tribulation martyrs] are before the throne of God. In fact, they will worship [priestly sacrifice during the millennium] Him [God the Father] by day and by night in His [earthly] temple, and He Who sits on the throne [God the Father] will dwell [erect a tent] over them [during the Millennial Reign of Christ].

KW Rev. 7:15 Because of this are they before the throne of God and render sacred service to Him day and night in His inner sanctuary. And He who is seated upon the throne shall spread a tent over them [to shelter them].

KJV Rev. 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

TRANSLATION HIGHLIGHTS

The tribulation martyrs will live a life of faith and perseverance up to the day they die as martyrs, so they are accorded the current honor of standing (Pictorial Present tense) before the throne of God. They will receive additional honors in the future. During the millennium, they will worship (Futuristic Present tense) the Father 24-hours a day in His earthly temple. Why do I call it an earthly temple? Because there is no “day or night” in heaven, but there will be “day and night” on earth during the millennium.

The Greek word “latreuo” adds a priestly sacrifice element to their worship. There will be an earthly temple during the millennium and there will be a system of sacrifices restored to that temple. These tribulation martyrs will have the honor of conducting the innermost worship service in His temple. Furthermore, God the Father will dwell over them at this time. The Greek word “skenuo” is used for pitching a tent or erecting a protective shelter over someone. God will live with them and protect them during the Millennial Reign of Christ.

RELEVANT OPINIONS

The fact that they perform priestly functions shows that they are of the priest nation. No other nation will have access to the temple (Ex. 19:6, 1Pet. 2:9) but Israel. (A.E. Knoch) The millennial feast is the Feast of the Tabernacles, because then God will tabernacle with men more fully than ever before in man’s long history. This verse especially is a harbinger of the endless tabernacling of God. (C. Feinberg) The temple in which the faithful serve is not to be thought of as a building in heaven. (R. Mounce)

The destiny of this Gentile multitude is that of temple servants. Any reader of the book of Ezekiel knows, of course, that the Temple will be the central earthly feature of the millennial reign. Here we are told that the great multitude which has come out of the tribulation period is to carry on the priestly work of that Temple. (D. Barnhouse) The verb “skenuo” comes from “tent” or “tabernacle” and could be translated as “spread His tabernacle over them” or “spread His tent over them,” both beautiful pictures of God’s protective care. (R. Earle)

This is not to say that the Holy Spirit will not act during the tribulation period, but His operations will be similar to His activities in the OT times. From heaven He will influence the hearts of men, opening the eyes of the remnant of Israel, and through them reach an innumerable multitude of Gentiles. But there is no promise that He will operate for blessing on the hearts of those who have had the opportunity to be saved and have refused it. They will be given up to the strong delusion of the last days. They will believe the lie of the antichrist. Consequently, they will go into judgment because they deliberately refused the truth when it was offered to them, choosing instead error and sin. (H. Ironside)

Rev. 7:15 Because of this (Causal Acc.; living a life of faith and perseverance up to the point of martyrdom), they are (εἰμί, PAI3P, Pictorial) before the throne (Gen. Place) of God (Poss. Gen.). In fact (adjunctive), they will worship (λατρεύω, PAI3P, Futuristic; priestly sacrifice during the millennium) Him (Dat. Adv.; God the Father) by day (Gen. Extent of Time) and (connective) by night (Gen. Extent of Time) in His (Poss. Gen.) temple (Loc. Place; on earth), and (continuative) He (Subj. Nom.; God the Father) Who sits (κάθημαι, PMPTc.NMS, Pictorial, Substantival) upon the throne (Gen. Place) will dwell (σκηνώω, FAI3S, Predictive; live, erect His protective tent) over them (Prep. Acc.; during the Millennial Reign of Christ).

Greek Text

διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

Latin Vulgate

ideo sunt ante thronum Dei et serviunt ei die ac nocte in templo eius et qui sedet in throno habitabit super illos

LWB Rev. 7:16 They [the tribulation martyrs] will never again be hungry nor ever be thirsty [torture by food & water deprivation], neither will the sun beat down upon them again [torture by sunlight] nor any searing heat [torture by furnace or exposure to exceptionally hot weather],

KW Rev. 7:16 They shall no longer hunger nor even shall they thirst any longer, nor shall the sun nor any scorching heat strike upon them, positively not,

KJV Rev. 7:16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

TRANSLATION HIGHLIGHTS

The tribulation martyrs will be completely protected not only during the millennium, but throughout eternity. They will endure a variety of tortures that lead to their eventual death, some of which are listed here, but none of these extreme situations will ever touch them again. They will never be hungry or thirsty (Predictive Future tense), which points to their torture by food and water deprivation during the tribulation. They will never have the sun beating down upon them (Dramatic Aorist tense) to the point of severe pain. They will never

experience searing heat again either, which points to either torture in a blast furnace or unrelenting exposure to exceptionally hot weather. There are enough negative particles/adverbs in this verse to make it absolutely certain that never, ever again, will they endure such hardships.

RELEVANT OPINIONS

The special millennial blessings of the redeemed are presented, negatively and positively, and suited exactly to the new order of things under the personal sway of Christ. In the enumeration of these earthly blessings one cannot fail to see how transcendently superior are those enjoyed by the saints in Heaven. Glory WITH Christ in the heavens, and blessing UNDER Christ on the millennial earth define the difference. (W. Scott)

Rev. 7:16 They (the tribulation martyrs) will never (neg. adv.) again (temporal) be hungry (πεινάω, FAI3P, Predictive) nor (conjunctive) ever (neg. adv.) be thirsty (διψάω, FAI3P, Predictive; torture by food & water deprivation), neither (neg. adv.) will the sun (Subj. Nom.) beat down (πίπτω, AASubj.3S, Dramatic, Prohibition) upon them (Acc. Dir. Obj.; torture by sunlight) again (temporal) nor (neg. adv.) any (Nom. Spec.) searing heat (Subj. Nom.; torture by furnace or exposure to exceptionally hot weather),

Greek Text

οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι οὐδὲ μὴ πέση ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,

Latin Vulgate

non esurient neque sitient amplius neque cadet super illos sol neque ullus aestus

LWB Rev. 7:17 Because the Lamb [Jesus Christ] Who is in the midst of the throne will care for them like a shepherd. Furthermore, He [Holy Spirit] will lead them to the springs of the waters of life [still learning doctrine throughout eternity], and God [the Father] will wipe away every tear from their eyes [comfort for the tortures they endured during the tribulation].

KW Rev. 7:17 Because the Lamb in the midst of the throne shall shepherd them and shall lead them to springs of water of life. And God shall wipe away every tear out of their eyes.

KJV Rev. 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

TRANSLATION HIGHLIGHTS

The Lamb, Jesus Christ, Who is in the midst of the throne, will care for the tribulation martyrs in the future (Predictive Future tense) like a shepherd cares for his sheep. Furthermore, the Holy Spirit will lead them (Predictive Future tense) to the fountains of the waters of life, which represents the Word of God. The tribulation martyrs will be learning doctrine throughout eternity; for that matter, Bible class never ends for any of us.

In addition to the Son shepherding and the Spirit leading them to the Word, the Father will wipe away (Predictive Future tense) every tear from their eyes. They will be comforted for the tortures they endured as martyrs. The abundance of Future tenses is rather abrupt in this passage of Scripture because the scene in heaven moved from what is about to happen in the near future to what will happen after the final seal, the seven trumpets and the seven bowls have been completed. These Future tenses point to the millennium and beyond into eternity.

RELEVANT OPINIONS

The point is that the grief and tears of the past, speaking of their trials in the tribulation, will be over when they get to heaven. The saints in glory will be occupied with the beauty and wonder of heaven and the worship of the Saviour. God will wipe away all tears resulting from their suffering on earth. In the glory of heaven whatever burdens and cares may have been laid upon the saints in earthly life, there will be no sorrow, no tears, and no death. (J. Walvoord)

Everlasting consolation is the happy and assured portion of all His people, heavenly and earthly. The words in our text are verbally repeated in chapter 21:4. There the eternal state is in view; here the millennial condition is in question. Both passages apply to saved people on earth, not to those in Heaven. (W. Scott) They were under the special shepherd-care of the Lamb and were drinking from springs of living water. (J. Walvoord)

Rev. 7:17 Because (causal) the Lamb (Subj. Nom.; Jesus Christ) Who (Nom. Appos.) is (ellipsis) in the midst (Acc. Place) of the throne (Adv. Gen. Ref.) will care for them (Acc. Dir. Obj.) like a shepherd (ποιμαίνω, FAI3S, Predictive). Furthermore (continuative), He will lead (ὁδηγέω, FAI3S, Predictive) them (Acc. Dir. Obj.) to the springs (Acc. Place; fountains) of the waters (Obj. Gen.) of life (Adv. Gen. Ref.; still learning

doctrine throughout eternity), and (continuative) God (Subj. Nom.; the Father) will wipe away (ἐξαλείφω, FAI3S, Predictive; erase) every (Acc. Measure) tear (Acc. Dir. Obj.) from their (Poss. Gen.) eyes (Abl. Separation; comfort for the tortures they endured).

Greek Text

ὅτι τὸ ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου ποιμανεῖ αὐτούς καὶ ὀδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὑδάτων, καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Latin Vulgate

quoniam agnus qui in medio throni est reget illos et deducet eos ad vitae fontes aquarum et absterget Deus omnem lacrimam ex oculis eorum

Chapter 8

LWB Rev. 8:1 Then when He [Jesus Christ] had broken open the seventh seal, silence occurred in heaven [anticipating the judgments to come] for about half an hour.

KW Rev. 8:1 And when he opened the seventh seal there came a silence in heaven for about one half hour.

KJV Rev. 8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

TRANSLATION HIGHLIGHTS

When Jesus Christ broke open (Dramatic Aorist tense) the 7th seal, instead of immediate judgment beginning, silence came about (Ingressive Aorist tense) in heaven. This lull was in anticipation of the judgments which were to come. Having been in several midwestern tornadoes, this silence will probably be similar to that which occurs before an actual tornado arrives with its destructive power. There is often an eerie, ominous silence just before the funnel cloud commences its destruction.

RELEVANT OPINIONS

Just a little while ago everything was ringing with triumphant exultation over the great multitude which no man could number. But now saints and angels hush their songs, and

even God Almighty pauses before the action begins. All heaven was in suspense, waiting to see what the Son of God would do next. (J. MacArthur) Now “half an hour” is not a long period of time when one is engaged in some pleasantries, but thirty minutes of intense suspense can be well-nigh nerve shattering. These are solemn moments because of the judgment which is to follow. This is the silent solemn preparation for the most awful judgments ever to come upon the world. (L. Strauss)

On the one hand, all vocal worship and praise wholly cease; on the other, there is not seen any creature activity, even in the prosecution of those terrible visitations from heaven so soon to be sent on earth. All is silent. Again, on the other hand, this is an ominous silence! It is the calm before the storm. God, the Lamb, the four living ones, the 24 elders, the seraphim of Isaiah 6, the hundred million and millions of angels, the Church, the martyrs beneath the altar – all silent. (W.R. Newell)

The hush is occasioned by the intense expectation which accompanies this, the last seal, just as the crowd who clamored for Paul’s death hushed when he was about to speak in Acts 21:40. The delay shows that the inflictions are deliberate, not vindictive. (A.E. Knoch)

Rev. 8:1 Then (consecutive) when (temporal) He had broken open (ἀνοίγω, AAI1S, Dramatic) the seventh (Acc. Measure) seal (Acc. Dir. Obj.), silence (Subj. Nom.) occurred (γίνομαι, AMI3S, Ingressive, Deponent; came about) in heaven (Loc. Place; anticipation for the judgments to come) for about (comparative) half an hour (Acc. Extent of Time).

Greek Text

Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

Latin Vulgate

et cum aperuisset sigillum septimum factum est silentium in caelo quasi media hora

LWB Rev. 8:2 Then I saw seven angels [messengers, 3rd class] who were standing before God [on red alert], and seven trumpets were given to them [in answer to the imprecatory prayers of the tribulation martyrs].

KW Rev. 8:2 And I saw the seven angels who had taken a stand before God and who were standing there. And there was given to them seven trumpets.

KJV Rev. 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

TRANSLATION HIGHLIGHTS

After Jesus Christ broke open the 7th seal, John saw (Constative Aorist tense) seven messenger-ranked angels, 3rd class, standing before God (Descriptive Perfect tense) in heaven. Seven trumpets (Latin: tubas) were given (Constative Aorist tense) to them, one per angel. These trumpet judgments were given to them as a result of the imprecatory prayers of the tribulation martyrs. During the dispensation of justice, the Lord will not allow their prayers to go unheard.

RELEVANT OPINIONS

And there was given to them seven trumpets. By whom they were given is not stated. But they were given by direction from the Throne. The Lamb opened the seals, but angels sound the trumpets. The seals were opened in secret; the trumpets publicly proclaim war. (E.W. Bullinger) These trumpets will not be calling men to work or to worship. They are warlike in character and they tell us that divine judgment is about to fall upon the wicked ones who dwell upon the earth. (L. Strauss) There are distinctions amongst the angelic hosts. They are distributed into various orders and ranks, but all, from the archangel down to the least, are servants. The two great characteristics of angel life are unquestioning obedience and activity in service. (W. Scott)

Here John beholds the glorious septemvirate of celestial archregents, prime executors, ministers of God. They are of particular rank and distinction, for not all angels are of the same dignity and office. Paul enumerates “dominions, principalities, and powers” among the celestial orders. Daniel speaks of some chief princes. Paul and Jude refer to archangels. Angelic beings are not, therefore, of one and the same grade. (J. Seiss) These angels are to be distinguished from those who pour out the seven vials and are not to be confused with the seven spirits of God in Revelation 5:6. (J. Walvoord) The trumpet judgments immediately following in Revelation 8 are modeled on the plagues in Exodus. (G.K. Beale)

It is my opinion that the first four trumpets are judgments upon those who worship the environment (creation) rather than the Creator. I'll let Dave Hunt (whom I normally disagree with on a host of theological topics) be my lead-in on this topic. (LWB) There is a resurgence of nature religion, what was once called pantheism or Hinduism. (D. Hunt) It is cleverly obscured, hidden behind the political platform of ecologists and Darwinians, otherwise known as environmentalist wackos (Rush Limbaugh). There are no morals or ethics in nature, so every form of nature religion is by very definition amoral. Good and evil do not apply to atoms or galaxies or natural forces such as gravity or electricity or psychic power. It is rather ironic that after mankind has courageously fought for thousands of years to conquer the often antagonistic and sometimes deadly forces of nature, there is a popular and growing movement calling for surrender to these same

forces. It is absurd to speak of living in a “comfortable relationship” with an erupting volcano or a cholera epidemic. Before we all surrender to nature as divine, which the nature movement is recommending, we ought to recognize that to do so is a repudiation of all that mankind has called progress since the dawn of history. It is a quantum leap from respecting and protecting our environment to worshipping “Mother Earth.” The supernaturalist seeks to know the Creator in order to worship and obey Him. The naturalist, however, insists that it all came about by some impersonal force, and seeks to learn the secret of controlling and using it for his own ends. Many environmentalists are beginning to attribute godlike intelligence and powers to impersonal cosmic forces. They are pronouncements of faith that cannot be substantiated by science. The deification of nature ... though expressed in the erudite language of academia, is the same religious science espoused by witches and other worshippers of the mysterious force they believe to be innate in the cosmos. Western society cannot pick and choose the aspects of nature religion it finds appealing and discard the rest. There are gods and spirits that not only come with the package, but which have traditionally played the key role. The “spiritual entity” is a major part of the program and cannot be separated, distilled, twisted, bent, mythologized, or simply ignored in order to make sorcery academically respectable. It is the deliberate cultivation of a relationship with these entities (though called by modern names) that has become the major concern of many critics of the New Age movement. (D. Hunt)

Rev. 8:2 Then (consecutive) I saw (εἶδον, AAI1S, Constative) seven (Acc. Measure) angels (Acc. Dir. Obj.; messenger angels, 3rd class ranked) who (Subj. Nom.) were standing (ἴστημι, Perf.AI3P, Descriptive) before God (Gen. Place; on red alert), and (continuative) seven (Nom. Measure) trumpets (Subj. Nom.) were given (δίδωμι, API3P, Constative) to them (Dat. Adv.; in answer to the imprecatory prayers of the tribulation martyrs).

Greek Text

καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

Latin Vulgate

et vidi septem angelos stantes in conspectu Dei et datae sunt illis septem tubae

LWB Rev. 8:3 **And another angel [cherub-ranked] came and was instructed to stand before the altar, and he held a golden incense shovel. Consequently, a large quantity of incense will be given to him [as needed] so that he may keep on offering it [incense] along with the imprecatory prayers of the saints [tribulation martyrs] on the golden altar in front of the throne.**

KW Rev. 8:3 And another angel came and stood over the altar, holding a golden censer. And there was given to him much incense in order that he might add it to the prayers of all the saints upon the golden altar which is before the throne.

KJV Rev. 8:3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

TRANSLATION HIGHLIGHTS

The next thing John saw was a cherub-ranked angel who entered the throne room (Constative Aorist tense) and was instructed to stand (Constative Aorist tense) before the altar. This angel held (Pictorial Present tense) a golden incense shovel (censer, fire pan) in his hand. A large quantity of incense will be provided to him (Iterative Present tense) so he can continue offering incense to God without running out. The imprecatory prayers of the tribulation martyrs will be offered (Iterative Present tense) with this incense on the golden altar that is located in front of the throne.

RELEVANT OPINIONS

The altar of old was the place of substitutionary atonement, and the fire represented the judgment of a holy God upon sin visited upon a sacrifice rather than the sinner. Here it is reversed. (W.R. Newell) The prayers of the martyred saints were over, but the cry of their blood from the ground is voiced in words. (E.W. Bullinger)

As the seven angel messengers stand by, waiting one after the other to herald with a trumpet-blast the coming judgments, we are told that another angel came and stood to officiate at the golden altar. He is seen offering incense and therefore is an angel-priest. (H. Ironside) The incense employed in the tabernacle service was composed of four ingredients, specified in Exodus 30:34-36. It was a special preparation compounded according to a divine formula. Any unhallowed make, or use of it, was punished with death. (W. Scott)

Rev. 8:3 And (continuative) another (Nom. Spec.; of the same kind) angel (Subj. Nom.; cherub-ranked) came (ἔρχομαι, AAI3S, Constative, Deponent) and (continuative) was instructed to stand (ἵστημι, API3S, Constative) before the altar (Gen. Place), and he held (ἔχω, PAPtc.NMS, Pictorial, Circumstantial) a golden (Acc. Spec.) incense shovel (Acc. Dir. Obj.). Consequently (inferential), a large quantity of (Nom. Measure) incense (Subj. Nom.) will be given (δίδωμι, FAI3S, Iterative; as needed) to him (Dat. Ind. Obj.) so that (purpose) he may keep on offering (δίδωμι, FAI3S, Iterative) it (Dat. Adv.) along with the imprecatory

prayers (Dat. Accompaniment) of the saints (Poss. Gen. ; tribulation martyrs) on the golden (Acc. Spec.) altar (Acc. Place) in front of the throne (Gen. Place).

Greek Text

Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

Latin Vulgate

et alius angelus venit et stetit ante altare habens turibulum aureum et data sunt illi incensa multa ut daret orationibus sanctorum omnium super altare aureum quod est ante thronum

LWB Rev. 8:4 Then the smoke from the incense along with the imprecatory prayers of the saints [tribulation martyrs] began to ascend from the hand of the [cherub-ranked] angel before God.

KW Rev. 8:4 And the smoke of the incense went up together with the prayers of the saints out of the hand of the angel before God.

KJV Rev. 8:4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

TRANSLATION HIGHLIGHTS

The next thing that caught John's attention was incense smoke rising (Ingressive Aorist tense) from the incense shovel in the hand of the cherub-ranked angel. This smoke rose in tandem with the imprecatory prayers of the tribulation martyrs. Both were being offered to the Lord in front of the throne of God.

RELEVANT OPINIONS

The ascension of their sweet vapour into the presence of God is equivalent to an announcement that they are heard. God has promised to avenge them. (J. Seiss) The incense speaking of the perfections of Christ is inseparably bound up with any ministry of intercession, and the believer's petitions are coupled with the worthiness of Christ in their presentation at the heavenly altar, testifying at once to the necessity of praying in the name of Christ and to the efficacy of such prayer when faithfully ministered on earth. (J. Walvoord) When incense is added to the hot coals, a cloud of fragrant smoke rises from the altar as a symbol of divine acceptance. (R. Mounce)

Rev. 8:4 Then (consecutive) the smoke (Subj. Nom.) from the incense (Abl. Source) along with the imprecatory prayers (Dat. Accompaniment; simultaneous with) of the saints (Abl. Source; tribulation martyrs) began to ascend (ἀναβαίνω, AAI3S, Ingressive; rise) from the hand (Abl. Source) of the angel (Poss. Gen.; cherub-ranked) before God (Gen. Place).

Greek Text

καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.

Latin Vulgate

et ascendit fumus incensorum de orationibus sanctorum de manu angeli coram Deo

LWB Rev. 8:5 Then the [cherub-ranked] angel took the incense shovel and filled it [with burning incense coals] from the fire on the altar, and he hurled it to the earth. Then there followed peals of thunder and loud noises [explosions] and lightning flashes and an earthquake.

KW Rev. 8:5 And the angel has taken the censer. And he filled it with [the burning coals] out of the fire on the altar, and he threw them [the burning contents of the censer] into the earth. And there followed thunders and voices and lightnings and an earthquake.

KJV Rev. 8:5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

TRANSLATION HIGHLIGHTS

The cherub-ranked angel then took (Intensive Perfect tense) the incense shovel, filled it (Constative Aorist tense) with burning incense coals from the fire on the altar, and hurled it (Dramatic Aorist tense) to earth. Several things followed on earth: peals of thunder, loud explosive noises, lightning flashes, and an earthquake. These aren't judgments in themselves, but are merely warnings that global environmental catastrophes are soon to come. They may sound trivial in importance and severity, but they will be global in nature. Nobody since the Great Flood has seen events like these on a global basis. Why are the inhabitant of the earth receiving this early warning alarm? In God's plan, grace always precedes judgment.

RELEVANT OPINIONS

Notice first, that the “scientific explanation” of the “processes of nature” utterly fail – thunders precede lightnings! Again, voices, intelligent, significant, warning, come

between the thunders and lightnings. (W.R. Newell) The angel took the censer, filled it with the fire of the altar, and emptied it on the earth. Here is the answer to the cry of his afflicted ones down in that scene of tribulation. The prayers went up to the Father, and judgment came down. (H. Ironside) The world of nature is going to be used by God to punish men. (W.R. Nicoll) How ironic. Man worships the creation instead of the Creator, and the Creator ends up using the creation they worship to punish man. (LWB)

These convulsions causing disorder in the earth are but the beginning of terrible calamities which follow the sounding of the trumpets. (L. Strauss) Compare the action of the messenger with the tenth of Ezekiel 10:5-8, where fire is taken from between the Cherubim and strewn over Jerusalem in token of its doom. (A.E. Knoch) The instrument used to offer incense in the OT worship was made of gold, and it was used to take fire off the altar to be carried into the Holy of Holies where the incense was added. (J. Walvoord)

That which we call idolatry is such whether man worships idols of wood and stone, or whether he regards matter and force as potentially adequate to all things. Yes, if there be a difference, the idolatry of the heathen is preferable to that of the materialist. For in pagan idolatries the worship is paid to that which is fashioned by the hand of man, or to that which is brought into being by a Supreme Power, as representing the Power which is at the back of all. But in materialism there is no Being of any kind, no Power to which worship is paid. The Maker of all is ignored. Paganism worships that which can neither see, nor hear, nor walk, as representing that which can. But materialism knows no object of worship at all, and is chargeable with the supreme absurdity of attributing the evolution of sight, hearing, thinking, loving, from that which can neither love, think, hear, nor see! Is is robbery of God, and it will be judged during the tribulation. (A. Plummer)

These trumpets may be associated with nuclear or chemical warfare. The devastation that they predict was unknown and unfathomable in the ancient world. These destructions are certainly beyond anything known to the people of John's day, which makes the Apocalypse all the more fascinating. A limited nuclear exchange between the modern superpowers would kill an estimated one billion people and seriously injure another five hundred million. The immediate results would include: radiation poisoning, environmental destruction, uncontrollable fires, massive food shortages, air and water pollution, soil contamination, and unparalleled human suffering. In John's eyes, falling stars could be nuclear fireballs and bitter pollution could be radioactive fallout. (E. Hindson) I don't see human instruments being used in these four trumpet judgments, but some commentators, like Hindson, do. (LWB)

Rev. 8:5 **Then** (consecutive) **the angel** (Subj. Nom.; cherub-ranked) **took** (λαμβάνω, Perf.AI3S, Intensive) **the incense shovel** (Acc. Dir. Obj.) **and** (continuative) **filled** (γέμιζω, AAI3S, Constative) **it** (Acc. Dir. Obj.; with burning incense coals) **from the fire** (Abl. Source) **on the altar** (Subj. Gen.), **and** (continuative) **he hurled** (βάλλω, AAI3S, Dramatic)

it (ellipsis) to the earth (Acc. Place). Then (consecutive) there followed (γίνομαι, AMI3P, Dramatic, Deponent) peals of thunder (Pred. Nom.) and (connective) loud noises (Pred. Nom.; voices, explosions) and (connective) lightning flashes (Pred. Nom.) and (connective) an earthquake (Pred. Nom.; warnings of impending catastrophe: grace always precedes judgment).

Greek Text

καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν καὶ ἐγένισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν, καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

Latin Vulgate

et accepit angelus turibulum et implevit illud de igne altaris et misit in terram et facta sunt tonitrua et voces et fulgora et terraemotus

LWB Rev. 8:6 Then the seven [messenger, 3rd class] angels who had the seven trumpets began preparing themselves for the purpose of sounding the trumpets [the judicial answer to the imprecatory prayers of the tribulation martyrs is about to begin].

KW Rev. 8:6 And the seven angels who have the seven trumpets prepared themselves for the purpose of sounding their trumpets.

KJV Rev. 8:6 And the seven angels which had the seven trumpets prepared themselves to sound.

TRANSLATION HIGHLIGHTS

The seven, 3rd class ranked, messenger angels who held (Descriptive Present tense) the seven trumpets began preparing themselves (Ingressive Aorist tense) to play their trumpets. Playing their trumpets (Dramatic Aorist tense) does not mean they are going to belt out a jazz tune. These trumpets are the signal of the next phase of judgments upon the earth. They are, in effect, the judicial answer to the imprecatory prayers of the tribulation martyrs. These environmental judgments are so severe that the angels who signal them need time for preparation!

RELEVANT OPINIONS

We are told in Jeremiah 23:7-8 that the coming judgments, for which preparation is now made, shall exceed those which God performed in Egypt, and the covenant of marvels we must once more quote as being conclusive on this point. (E.W. Bullinger) The first four

trumpets and their results are recorded with brevity; while the last three are set forth in more detail. The four occupy only seven verses; the last three occupy some fifty verses. The first of the four affects the earth; the fourth affects the heavens; while the second and third affect the waters of the earth. (E.W. Bullinger)

The next four great judgments are catastrophes upon the natural world which result in great loss of life. (J. Walvoord) When each of the trumpets sounds, destruction comes to an area of God's creation. Even though God expresses His wrath in the ruin of His creation, He shows His mercy by destroying only a third part while keeping the rest of His creation intact. (S. Kistemaker) Each of the judgments to follow smashed some aspect of Egypt's religious life, Satan's domain. Their deities could not deliver the people and animals from their torments. The Egyptian gods were challenged by the one true God, and they were found powerless. (J. Hannah) The same types of deities (environmental idolatry) will be judged again in the following four trumpets. (LWB)

Each plague is a judgment uniquely suited for a particular Egyptian god and is therefore meant as a polemic and judgment against that god ... the exodus plagues are both a literary and a theological model for the trumpets. Therefore, the trumpet plagues are better viewed primarily as actual judgments on the majority of earth's inhabitants ... who are being punished because of their hardness of heart, which is expressed by their persistence in idolatry and their persecution of the saints. (G.K. Beale) As you will infer, it is my opinion that current (2003) environmentalist movements will sprout into full-blown idolatry during the tribulation. (LWB)

It is reasonable to believe that angels, and particularly the seven archangels, in their high places and with their sublime intelligence, do also have need to confer, deliberate, and arrange for their proceedings, especially in cases so extraordinary as this. It was nothing less than the closing up of the affairs of a world that was here committed to them; and they were all seven to be equally concerned in the tremendous administrations. The word "etoimazo," which is used to describe their ready-making, is also often employed to denote predeterminations of what is to be done, and the settling of appointments and designs before they are carried into effect. (J. Seiss)

The first four trumpets send judgments upon the environment, in my opinion, in answer to the resurgence in nature worship which will grow without constraint during the Tribulation. Environmentalism (worship of the creation instead of the Creator) is but one piece of the New Age puzzle – along with mysticism, evolutionary philosophy, etc. (LWB) Evolution is not science but a religion, which its supporters have clung to in spite of the evidence. They are simply unwilling to accept the only other alternative, which is moral accountability to a Creator. Having been the core belief of occultism for thousands of years, evolution has lately been dressed in the language of science and deliberately passed off on a gullible public as fact. Materialists in this group attribute Godlike qualities to nature and thus fell into the trap of naturalism/pantheism. Instead of accepting the overwhelming evidence of intelligent design as proof that a great Mind had planned and created the universe, it was taken to mean that the cosmos itself was a great Mind

with a universal consciousness of which we all partake at some deep level beyond ordinary awareness. These beliefs have since expanded into deification of the entire universe, including man. That these beliefs are at the heart of Satanist religion would surprise many New Agers. But that is where the pantheistic/naturalistic worldview came from: Satan. (D. Hunt) And for that very reason, God is going to judge those who continue to adhere to these satanic concepts during the Tribulation. The first installment is the four trumpets in this chapter. (LWB)

Rev. 8:6 Then (consecutive) the seven (Nom. Measure) angels (Subj. Nom.; 3rd class messenger ranked) who had (ἔχω, PAPtc.NMP, Descriptive, Substantival) the seven (Acc. Measure) trumpets (Acc. Dir. Obj.) began preparing (ἐτοιμάζω, AAI3P, Ingressive) themselves (Acc. Appos.) for the purpose of sounding the trumpets (σαλπίζω, AASubj.3P, Dramatic, Purpose; the answer to the imprecatory prayers is about to begin).

Greek Text

Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἠτοίμασαν αὐτοὺς ἵνα σαλπίσωσιν.

Latin Vulgate

et septem angeli qui habebant septem tubas paraverunt se ut tuba canerent

LWB Rev. 8:7 Then the first one [messenger angel, 3rd class] sounded his trumpet. And there followed hail and fire mixed with blood and it [the storm of hail, fire & blood] was hurled to the earth, and one-third of the land surface was consumed; also one-third of the trees was consumed, and all green vegetation was consumed.

KW Rev. 8:7 And the first sounded his trumpet, and there followed hail and fire mixed together in [a shower of] blood, and they were thrown into the earth. And the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

KJV Rev. 8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

TRANSLATION HIGHLIGHTS

The first messenger angel, 3rd class, sounded his trumpet (Dramatic Aorist tense) and there followed (Dramatic Aorist tense) a storm consisting of hail, fire and blood. The Intensive Perfect tense points to this three-element mixture as being “the appropriate mix

of ingredients,” divinely made-to-order for the first trumpet judgment. Once the exact mixture of elements was formed, this hail, fire, and blood “storm” was hurled (Dramatic Aorist tense) to the earth.

The purpose of this storm is to judge those who worship the creation (environmentalists) rather than its Creator, in all probability the same people who had prosecuted and executed the tribulation martyrs. Nature worship (environmentalism) will be part of the one-world religion of those who persecute and execute the tribulation martyrs. What could be more devastating to the worshippers of “mother nature” than to see 1/3 of the land, trees and vegetation on the earth burnt up (Latin: combustion) by a violent storm? All three of these elements will be burnt up by this first trumpet judgment.

Environmentalism is simply a disguise for pantheism and animism, a sub-category under idolatry. The Lord is going to judge their idols like He judged those in ancient Egypt. Those who worshipped the creation instead of the Creator will see all their efforts at being gods come to ruin. A third of the land surface will be unfit for growing anything. A third of the tropical rainforests (jungles) will be wiped-out. A third of the world’s food supply will burn up. And indirectly, due to the loss of so much plant life, the supply of oxygen will be greatly reduced. For those who think there is no God, the simple process of breathing will become difficult – a reminder that the God they deny provides even the most basic elements of survival.

There is a big difference between (a) Christians who believe in God as the Creator of the universe and everything in it, and (b) those who deny there is a God and instead worship creation as a pagan entity. There is a big difference between (a) those who take stewardship seriously and adhere to principles of conservation, and (b) those environmental wackos who deny the existence of God, but do not hesitate (by becoming gods themselves) to steal the private property and financial resources of honest citizens. Jesus Christ, the Creator and Sustainer of our global environment, ends up being the greatest anti-environmentalist in history.

Jesus Christ controls history, and that includes everything on planet earth. After the rapture, there will be nobody left on earth with a tempered viewpoint on environmental conservation. The philosophy and worship of the creation by environmental wackos, already a politically subversive force in the United Nations, will undoubtedly rule the day. Many of them will likely be part of the antichrist’s One World governmental platform. Private property (including natural resources) will be confiscated by his organization, headed up by the False Prophet as part of his religious system.

RELEVANT OPINIONS

God does not speak in a riddle. Because the context indicates, this judgment is to be taken literally: one third of all the growing vegetation upon the earth will be destroyed. And just as the hail and fire in the account of Exodus was literal, so the hail and fire in Revelation will be literal. (J. MacArthur) Take the language as you find it. There is

nothing in this verse to indicate symbolism. At the sounding of this first trumpet, one-third of all vegetation will be destroyed. (L. Strauss) John's trumpet-angels call forth four great calamities upon the physical universe. (R. Mounce)

The eighth plague against Egypt foreshadows the time when not one green thing that is pleasant to the eyes or is good for food shall be left. (W.E. Best) The hailstones and fireballs fell in a shower of blood. (M. Vincent) It carries fearful havoc among the forests, orchards, and timber-lands of the earth, but still the major part of the trees escape. No so, however, with the grass and the more tender portions of vegetation. A scene of distressing and far-reaching desolation is thus foreshown, in which a large portion of the earth's surface is charred with fire, many towns, cities, forests, and plantations reduced to ashes, every field and meadow stripped of its growing crops, and bloody and putrid blackness spread over all the smitten world. (J. Seiss)

We are aware that a majority of interpreters maintain that the results of this first trumpet are not literal. They seem as anxious to get rid of the miraculous and the supernatural from interpretation, as the rationalists are to eliminate it from inspiration. But why, unless the plagues of Egypt also were not literal plagues, we cannot understand. Again we ask, Why should not these be literal judgments which are to come on the earth? What is the difficulty? To explain this away is to manifest a want of faith in the power of God, and in the Word of God. Such things have taken place on earth. Why should they not take place again? To all this we have one simple remark to make – We prefer to believe God's own special interpretation of His own judgments, in the plain literal sense of the words. (E.W. Bullinger)

Moses relates that a part of the fruits of the earth were destroyed in Egypt, that which had already grown into stalk; but that the seeds which grow more slowly were spared. (J. Calvin) The judgments on Egypt caused the observers to recognize the existence and omnipotence of the true God, in contradistinction from the impotency of their false gods and their confidence in them. The analogies furnished between those visitations of divine wrath of old and those which the Scriptures predict, and announce for the future, are many and most minute (eg. water turned to blood, hailstones descending from heaven). Thus will history repeat itself, and then will it be fully demonstrated that the plagues of Yahweh upon Egypt of old portended the yet more awful judgments by which the earth shall be visited in a day now every near at hand. (A.W. Pink)

To understand the New Age movement, Christians must first realize that much of it is not really very "new" at all. Even Time magazine has called the New Age "a combination of spirituality and superstition, fad and farce, about which the only thing certain is that it is not new." Behind all of this 20th century packaging, terminology, and socio-political agendas, the nuts and bolts of the New Age movement's worldview is ancient occultism. Every technique New Agers use to gain "spiritual truth" can be traced either directly or indirectly back to the pagan mystery religions of Egypt, Babylon, and other cultures. Besides knowing the role occultism plays in the New Age movement, Christians must also understand that the New Age movement is little more than Hinduism. It is the

religion of India disguised in Western terminology and presented as a new brand of spirituality that will prove to be mankind's long-awaited key to Utopia. (W. Martin) The environmentalist movement is part of the New Age spiritual movement. It is part Egyptian animism and part Hinduism. The United Nations believes global environmental legislation is key to their socialist Utopia. (LWB)

Instead of annihilating the tyrant Pharaoh by one mighty stroke, God, in His Divine forbearance, inflicted successive plagues to break his pride. "See how different are the ways of God from the ways of men," say the Rabbis, "when a mortal warrior would destroy his enemy, he attacks him by surprise, he spaces not out his blows, and when he has him beneath his feet, he makes an end of him. But God warned Pharaoh ten times, and ten times gave him respite to repent, and before punishing him, He ten times showed him His mercy. (J.H. Hertz) God will again use successive judgments (seals, trumpets, bowls) to break the pride of man. (LWB)

It was nothing less than a judgment on the gods of Egypt. The plagues fell on the principal divinities that were worshipped since times immemorial in the Nile valley. It implies an action which brings shame and disgrace upon its objects, making them, so to speak, playthings of Divine power. (J.H. Hertz) The elements of creation, in a manner of speaking, are indeed playthings of Divine power. They may be worshipped by humans under the guise of Whole Earth, New Age religions today, but this practice will not stand during the tribulation; the Creator of heaven and earth will make Himself known to these misguided individuals. (LWB)

Environmentalism is quickly becoming the world religion, opposed primarily by the United States, and particularly by those in the U.S. who profess to be Christians. Satan would like for the United States to join with the leaders of the United Nations in their newly created nature worship. So far, conservative Christians are refusing. (LWB) The enemy would rejoice, at any time, by any means, or under any circumstances, to get even the semblance of divine sanction for the world's religion. He has no objections to such religion. He gains his end as effectually by what is termed "the religious world" as by any other agency; and hence, when he can succeed in getting a true Christian to accredit the religion of the day, he gains a grand point. There is a very wide difference between human religion and Christ. (C.H. Macintosh)

Pantheism is a religion of nature, which in its indiscriminate adoration, renders homage to evil spirits. It was a form of the religion of creation in Egypt, part of their national worship. The plagues were designed to create a salutary impression upon Egypt's subjects, by undermining their faith in the national idolatry, and convincing them of the existence and mighty power of the God they denied. (R. Jamieson) The direct correlation between the mystic religions of the old Babylon and spiritual Babylon of today is significant. If anyone attempted to make a study of this connection he would be perfectly astonished to find the origin of the ritual services used in "Christian" churches. (H. Ironside)

Pantheism is part of the New Age Aquarian platform partially adopted by the United Nations. It is being pushed by social activists, evolutionists, and environmentalists. “Tuning in to nature” is now held to be “a source of personal energy, integration, and harmony.” Because its conservative members oppose global environmental policies, Christianity is considered to be “a crippling belief system.” The new social order, the new consciousness, the new counterculture, the new power believes it is “foreordained” to replace Christianity at some opportune time in the future. Being an environmentalist is one of the requirements of the New Age movement; without that “connection,” you are unable to “find your center” because that requires a “psychic connection” with our “evolutionary ancestors.” Para-environmental psychology is now available as a degree program in certain California universities and upon graduation, you may receive an “ordained minister’s license” to start your own church, upon request. Environmentalist organizations hide from the general public their overarching priority to gain international power through the United Nations as a legitimate religion. “Spiritually and psychologically oriented environmentalist networks are seeking the power that flows from inward integration, reclaiming authority for disenfranchised parts of the self.” Environmentalism is part of the New Age “spiritual adventure,” a veritable “connection to the source.” (*The Aquarian Conspiracy*, M. Ferguson). God is going to judge the environmental aspects of this false religion in the first four trumpets. (LWB)

Rev. 8:7 **Then** (consecutive) **the first one** (Subj. Nom.; messenger angel, 3rd class) **sounded his trumpet** (σαλπίζω, AAI3S, Dramatic). **And** (continuative) **there followed** (γίνομαι, AMI3S, Dramatic, Deponent) **hail** (Subj. Nom.) **and** (connective) **fire** (Subj. Nom.) **mixed** (μίγνυμι, Perf.PPtc.NNP, Intensive, Modal) **with blood** (Dat. Accompaniment) **and** (continuative) **it** (the storm of hail, fire & blood) **was hurled** (βάλλω, API3S, Dramatic) **to the earth** (Acc. Place), **and** (continuative) **one-third** (Subj. Nom., Measure) **of the land surface** (Obj. Gen.) **was consumed** (κατακαίω, API3S, Dramatic; burnt up); **also** (adjunctive) **one-third** (Subj. Nom., Measure) **of the trees** (Obj. Gen.) **was consumed** (κατακαίω, API3S, Dramatic; burnt up), **and** (continuative) **all** (Nom. Measure) **green** (Descr. Nom.) **vegetation** (Subj. Nom.) **was consumed** (κατακαίω, API3S, Dramatic; burnt up).

Greek Text

Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι καὶ ἐβλήθη εἰς τὴν γῆν, καὶ τὸ τρίτον τῆς γῆς κατεκάη καὶ τὸ τρίτον τῶν δένδρων κατεκάη καὶ πᾶς χόρτος χλωρὸς κατεκάη.

Latin Vulgate

et primus tuba cecinit et facta est grando et ignis mixta in sanguine et missum est in terram et tertia pars terrae combusta est et tertia pars arborum combusta est et omne faenum viride combustum est

LWB Rev. 8:8 Then the second [messenger, 3rd class] angel sounded his trumpet, and an object [perhaps a meteor] as large as a great mountain burning with fire was hurled into the sea, and a third of the sea [ocean] became blood,

KW Rev. 8:8 And the second angel sounded his trumpet. And [a mass] as large as a great mountain burning with fire was thrown into the sea. And the third part of the sea became blood.

KJV Rev. 8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

TRANSLATION HIGHLIGHTS

Then the second messenger angel, 3rd class, sounded his trumpet (Dramatic Aorist tense) and an object, similar to a meteor and as large as a mountain, was hurled (Dramatic Aorist tense) into the sea. This unidentified flying object burned with fire (Attributive Participle) and came from heaven, which is why many commentators suggest it will be a meteor. When it hits the sea, 1/3 of the world's oceans become (Ingressive Aorist tense) blood. The Lord's judgment on His creation moves from land to sea.

RELEVANT OPINIONS

All Bible readers and commentators believe that waters were turned to blood in the plagues of Egypt. Why not believe that they will be so turned again? If God had said ink instead of blood, we would believe Him. All things are possible with Him. (E.W. Bullinger) This immense meteoric mass resembled a mountain ablaze. As the waters in Egypt were turned into blood and the fish did die, we accept this prediction of forthcoming judgment as literal. Included in the sounding of the second trumpet is the serious effect upon commerce, the third part of the world's ships being destroyed. In our missile age this devastating judgment does not appear incredulous. (L. Strauss)

God says that exactly one-third of the sea will become blood. He will cause this phenomenal judgment to come upon the earth so all men may know it is God's hand at work. I believe the confines of this third part of the waters will be clearly defined in the ocean, just as the Gulf Stream today is marked by its own distinctive color and current. Voyagers immediately know when their ship crosses or merges with this great sea current many miles in width, which carries its distinctiveness all the way across the Atlantic northeast to Newfoundland and on into the Arctic Ocean. (J. Macarthur) The stress again falls on the horror that God's judgment has on His creation, which here is the sea. (S. Kistemaker)

The purpose of the judgments on Egypt was manifold. First, they gave a public manifestation of the mighty power of the Lord God. Second, they were a Divine visitation of wrath, a punishment for their cruel treatment of the Hebrews. Third, they were a judgment from God upon the gods (demons) of Egypt. Fourth, they demonstrated that Yahweh was high above all gods. Fifth, they furnished a complete testing of human responsibility. Sixth, they were a solemn warning that God would curse those who curse the Israelites. (A.W. Pink) The judgments in Revelation closely parallel these same purposes. (LWB)

God designed the Egyptian trials into three sets of three judgments so that “the materials that had served to produce the world should serve also to destroy the land of the impious.” In like manner, the parallelism of the first four bowls with the first four trumpets confirms that the judgments in both series come because of idolatry and persecution of the saints [tribulation martyrs]. When modern man offends God like the Egyptians did, they will be chastised in the same way. The sufferings are continual reminders of the impermanence of the idolatrous object of the earth-dweller’s trust. The sufferings are deficiencies in the world’s resources, which the ungodly depend on to meet their needs. The reason for their predicament is their trust in what is unstable. God alters the fixed patterns that regulate the continued well-being of the earth, sea, sun, moon, and stars in order to indicate the judgment on people ... who have changed God’s laws, which were established to regulate their lives, into idols. (G.K. Beale) Again, the worship of the “materials of creation” is a form of idolatry, a revived pantheistic religion. (LWB)

These terrors (in Egypt) were heightened by masses of fire, which came down from the sky along with the hail that smote man and beast in the field, destroyed the vegetables, and shattered the trees. Fire mingled, literally collected together, means it formed into balls. The lightning took the form of balls of fire, which came down like burning torches. (Keil & Delitzsch) Goodness, gracious, great balls of fire! (LWB) As everywhere in Scripture, the supernatural is here interwoven with the natural; and the Plagues of Egypt are but miraculously intensified forms of the diseases and other natural occurrences to which Egypt is more or less liable. (J.H. Hertz)

Rev. 8:8 Then (consecutive) the second (Nom. Measure) angel (Subj. Nom.; messenger, 3rd class) sounded his trumpet (σαλπίζω, AAI3S, Dramatic), and (continuative) an object (ellipsis; perhaps a meteor) as large as (comparative) a great (Descr. Nom.) mountain (Subj. Nom.) burning (καίω, PPpTc.NNS, Descriptive, Attributive) with fire (Instr. Means) was hurled (βάλλω, API3S, Dramatic) into the sea (Pred. Acc.), and (continuative) a third (Subj. Nom., Measure) of the sea

(Obj. Gen.; ocean) **became** (γίνομαι, AMI3S, Ingressive, Deponent) **blood** (Pred. Nom.),

Greek Text

Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν, καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα

Latin Vulgate

et secundus angelus tuba cecinit et tamquam mons magnus igne ardens missus est in mare et facta est tertia pars maris sanguis

LWB Rev. 8:9 And a third of the creatures in the sea [fish and other marine life] which had life were killed, and a third of the sailing vessels [shipping industry] was destroyed.

KW Rev. 8:9 And the third part of the creatures which were in the sea died, the ones having life. And the third part of the ships was destroyed.

KJV Rev. 8:9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

TRANSLATION HIGHLIGHTS

Two additional results occurred when the flaming mass entered the sea. A third of the fish and other marine life in the world's oceans were killed (Dramatic Aorist tense) and a third of the shipping industry was destroyed (Dramatic Aorist tense). We depend on the ocean for water (desalinization plants), for food, and for international trade. Two of these crucial supplies and our chief means of transporting them from one country to another will be seriously harmed and hampered.

This is a continuation of the Lord's judgment upon His creation. Recall that after the opening of the 6th seal, men cried to the mountains and rocks to fall upon them. They didn't call upon God to save them, because they didn't believe in God. They instead called upon elements in the environment to save them from the God Who actually created these environmental elements and Who was judging them for their idolatrous nature worship. With the rapture of the Church and the cessation of the Holy Spirit from His restraining ministry on earth, pagan worship of the creation will be restored.

Leaders of today's environmental movements are on record in many publications. A brief perusal of their literature will produce some of the most ludicrous theories imaginable. Poems, songs, odes, posters, banners, and the like are increasingly written to "deify" living and nonliving elements of God's creation. God, however, is virtually never mentioned by these organizations, because underlying their cute slogans and photographs

is the subtle restoration of ancient forms of nature worship. The seemingly harmless “Save the Planet” philosophy is not what it seems.

RELEVANT OPINIONS

The sea will evidently be heated by the burning mass, destroying all life and all the ships in the third part of the earth nearest the impact of the great burning “mountain.” (J. Macarthur) One third of the ships are burned, sunk, or dashed ashore. (J. Seiss) The reference to ships seems to imply military targets, but no other details are given. (E. Hindson)

The first four trumpets deal with aspects of the physical world which are more or less taken for granted. The beauty and the benefit of the trees, the luxury and the growth of green grass are seldom occasions of thanksgiving to the living God. Similarly, men are prone to take for granted the blessing of water, whether it be the beauty of the sea, the majestic flow of great rivers, or the pure fountains and springs which abound in the natural world. These are gifts of a loving God to an undeserving world, and they come under the blight of judgment described in the 2nd and 3rd trumpets. (J. Walvoord)

Rev. 8:9 **And** (continuative) **a third** (Subj. Nom., Measure) **of the creatures** (Obj. Gen.) **in the sea** (Loc. Place; fish and other marine life) **which had** (έχω, PAPTc.NNP, Descriptive, Attributive; possessed) **life** (Compl. Acc.) **were killed** (άποθνήσκω, AAI3S, Dramatic), **and** (continuative) **a third** (Subj. Nom., Measure) **of the sailing vessels** (Obj. Gen.; shipping industry) **was destroyed** (διαφθείρω, API3P, Dramatic).

Greek Text

καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ τὰ ἔχοντα ψυχὰς καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

Latin Vulgate

et mortua est tertia pars creaturae quae habent animas
et tertia pars navium interiit

LWB Rev. 8:10 Then the third [messenger, 3rd class] angel sounded his trumpet, and there fell out of heaven a giant star blazing like a torch, and it fell upon a third of the rivers and upon a third of the lakes [contaminating fresh water],

KW Rev. 8:10 And the third angel sounded his trumpet. And there fell out of heaven a great meteor blazing like a torch. And it fell upon the third part of the rivers and upon the springs of the waters.

KJV Rev. 8:10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

TRANSLATION HIGHLIGHTS

Then the third messenger angel, 3rd class, sounded his trumpet (Dramatic Aorist tense) and there fell out of heaven (Dramatic Aorist tense) a giant star. This star was blazing like a torch (Attributive Participle) as it fell (Dramatic Aorist tense) upon 1/3 of the rivers and lakes. Just when the inhabitants of the earth were relieved that their fresh water supply was still safe, the Lord sends a contaminating star to earth which makes 1/3 of the fresh water undrinkable.

The reason many commentators say this star is a meteor is because a lamp or torch has a flame at one end and when falling from the sky it looks like a meteor. I don't know if it is a star or a meteor (though I prefer star), but I do know the detrimental effect it has on the fresh water supply of the world - contamination. And yes, this is yet another judgment geared toward the "reinvented" nature worship under what we now call environmentalism.

If you're saying to yourself, "Wayne, enough of this environmentalist stuff, already," you obviously don't know how evil this system is. Please refer to some of the books on the "Environment" page in my site before passing judgment. From my studies, I believe this movement is part of satan's cosmos diabolicos, a piece of the one world religion that will be headed by the False Prophet.

RELEVANT OPINIONS

Here is one special star, smaller, evidently, than the burning mountain. When we are distinctly told it was "like a torch" there is no occasion to introduce the idea of a comet, or a meteor, or anything else. As a torch it was burning only at one end, and not burning all over as the mountain was. All this is quite clear as it stands. It requires no explanation if we believe what is written. (E. W. Bullinger) Characteristically, the trumpets deal with 1/3 of the earth in contrast to the bowls of wrath in Revelation 16 which extend to the entire earth. In general, the time of the Tribulation is a period of many judgmental changes in the world, including change in climate, temperature, and rainfall. (J. Walvoord)

A literal star, soaring through space, approaches the earth. In its sweep along the surface it turns one-third of the water in the earth into a deadly liquid. It affects rivers, springs, and wells. We should not think it strange that a great burning star could communicate a poisonous bitterness to the waters upon which it fell. On March 21, 1823, a volcanic explosion in the Aleutian Islands caused the water to

become bitter so as to be unfit for use. (L. Strauss) The star seems to be a gaseous comet which will be readily absorbed by water. (A.E. Knoch)

The polluting judgment comes because Israel's religious leaders have spiritually polluted the nation with their idolatrous Ba'al worship. The judgment was well-suited to the crime, because the prophets figuratively "polluted" Israel with idolatry, so God is pictured as polluting them with bad water. (G.K. Beale) Idolatry in Egypt and idolatry today have much in common, i.e. pantheism and animism. A full-blown system of environmental religion will be judged by the first four trumpets. (LWB)

There was a reason for the judgments and plagues upon Egypt ... that they might know that there was no safeguard for them in the resources upon which they prided themselves the most. We know what great wealth, defense, and conveniences arose to them from the Nile river; thence came their abundant fisheries, the fertility of their whole country, which it irrigated in its inundation, a thing that in other lands is injurious; its navigation was most advantageous for their merchants, it was also a strong fortification to a good part of the kingdom. Therefore, in order to cast down the Egyptians from their principal dependence, He turns its waters into blood. He used the best and shortest method of humiliating their haughtiness, had they not been altogether intractable. We see then how magnificently God trampled upon the pride of Egypt, by inflicting a punishment full of affront and disgrace. (J. Calvin) The inhabitants of the world during the tribulation will experience the same judgment upon their lakes and rivers as was experienced in Egypt. (LWB)

Rev. 8:10 **Then** (consecutive) **the third** (Nom. Spec.) **angel** (Subj. Nom.; messenger, 3rd class) **sounded his trumpet** (σαλπίζω, AAI3S, Dramatic), **and** (continuative) **there fell** (πίπτω, AAI3S, Dramatic) **out of heaven** (Abl. Separation) **a giant** (Nom. Measure) **star** (Pred. Nom.) **blazing** (καίω, PPpTc.NMS, Descriptive, Attributive) **like a torch** (Comparative Nom.; lamp), **and** (continuative) **it fell** (πίπτω, AAI3S, Dramatic) **upon a third** (Acc. Dir. Obj., Measure) **of the rivers** (Obj. Gen.) **and** (connective) **upon a third** (Acc. Dir. Obj., Measure) **of the lakes** (Obj. Gen.),

Greek Text

Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων,

Latin Vulgate

et tertius angelus tuba cecinit et cecidit de caelo
stella magna ardens tamquam facula et cecidit in
tertiam partem fluminum et in fontes aquarum

LWB Rev. 8:11 And the name of the star was called: Wormwood. And one third of the fresh water became wormwood [polluted] and many people died by means of the waters [by drinking], because they were polluted.

KW Rev. 8:11 And the name of the meteor is The Wormwood. And the third part of the waters became wormwood. And many of them died by reason of the waters because they had become bitter.

KJV Rev. 8:11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

TRANSLATION HIGHLIGHTS

The name of the star was called (Static Present tense) Wormwood, also the name of a bitter and often poisonous drink (Latin: absinthe). This bitter star pollutes (Dramatic Aorist tense) one third of the fresh water on earth, and many people die (Culminative Aorist tense) because of the polluted (bitter, poisoned) waters.

RELEVANT OPINIONS

Wormwood is the Greek “apsinthos,” a deadly poisonous plant. When placed in water its toxicity is rapidly diffused, causing the water to become lethal. Here again is an allusion to a meteoric phenomenon. A meteor fallen from the heavens could conceivably poison the third part of the waters of the earth. (J. Macarthur) Used freely, it produces convulsions, paralysis, and death. (J. Seiss)

Wormwood is the bitterest shrub known. Several varieties are found in the East, and in Syria and Palestine. It would be easy for any one to understand what the Seer meant. Men get their water supply from the rivers of earth, and from the fountains of waters – which sometimes flow from snows and glaciers of the mountains, and sometimes become the underground sources of springs and wells. To cut off their water supply is to render men desperate and helpless. (W.R. Newell)

Pharaoh was to be taught that the God who sent this plague was not some deity of Egypt, but Yahweh in the midst of the land, possessor of supreme authority with free and boundless omnipotence. The Egyptians would be very likely to look upon these judgments as an insult to their religion and their gods. They extended

not only to all trees and vegetation, as well as oceans, lakes and streams, but to all kinds of cattle, horses, camel, oxen and sheep. The religious purification promised in their worship would be seen as mere defilement and not at all an answer to the effect produced. (Keil & Delitzsch) The poisoned waters and other judgments upon the environment will also insult the environmentalists of the tribulation period. The very elements of creation they hold so dear, even above the Creator Who brought them into existence and controls their ebb and flow, will be judged with impugny to make a point. (LWB)

Rev. 8:11 And (continuative) the name (Subj. Nom.) of the star (Obj. Gen.; meteor) was called (λέγω, PPI3S, Static): Wormwood (Nom. Appos.; absinthe, a bitter & often poisonous drink). And (continuative) one third (Subj. Nom.) of the fresh water (Obj. Gen.) became (γίνομαι, AMI3S, Dramatic, Deponent) wormwood (Acc. Appos.; polluted) and (continuative) many (Nom. Measure) people (Obj. Gen.) died (ἀποθνήσκω, AAI3P, Culminative) by means of the waters (Abl. Means; by drinking), because (causal) they were polluted (πικραίνω, API3P, Culminative; bitter).

Greek Text

καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἄψινθος, καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων ὅτι ἐπικράνησαν.

Latin Vulgate

et nomen stellae dicitur Absinthius et facta est tertia pars aquarum in absinthium et multi hominum mortui sunt de aquis quia amarae factae sunt

LWB Rev. 8:12 Then the fourth [messenger, 3rd class] angel sounded his trumpet, and one third of the sun and one third of the moon and one third of the stars were struck, so that one third of them [their function or intensity] became darkened. As a matter of fact, the day did not provide light for one third of its duration and the night likewise [neither will the moon and stars provide light at night].

KW Rev. 8:12 And the fourth angel sounded his trumpet. And the third part of the sun was dealt a blow, also the third part of the moon, also the third part of the stars, in order that the third part of these might be darkened, and to the end that the day might not be illuminated for a third part of its duration, and in like manner the night.

KJV Rev. 8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

TRANSLATION HIGHLIGHTS

The fourth messenger angel, 3rd class, sounded his trumpet (Dramatic Aorist tense) and one third of the sun, moon, and stars were struck (Dramatic Aorist tense) with darkness. One third of them became dark (Culminative Aorist tense) as a result of this judgment. This means when the sun is shining, only 2/3 of it can be seen. And when the moon and stars reflect light at night, only 2/3 of them can be seen.

In addition to only 1/3 of the sun, moon and stars being seen, a second result occurs in this judgment. The day will not be able to provide light (Subjunctive of Emphatic Negation) for one third of its normal duration (Genitive of Extent of Time). Neither will the moon or stars be able to provide moonlight or starlight for one third of their normal duration. This judgment is in effect a total blackout or eclipse. Darkness will arrest virtually all activity on earth. And as people sit in darkness, it will remind them of the spiritual barrenness of their souls, how they are alienated from Him Who is Light.

This is a dual judgment, related to both intensity and duration. Half of the judgment is related to the function or “intensity” of the sun, moon, and stars to shine; the other half is related to their “duration,” how long they will be able to shine when in operation. Some of the Latin words should look familiar: sun (solis), moon (luna), stars (stella), and darkened (obscure).

RELEVANT OPINIONS

The fulfillment of this prophecy will baffle astronomers and scientists who will be unable to explain adequately the sudden freakish behavior of the heavenly bodies apart from the intervention of the sovereign Creator of all things. This withdrawal of light will seriously affect the health and well-being of the people on earth, as well as disrupt the seasons and hinder the growth of fruits and vegetables. (J. Macarthur) Today men have found a false security in the “law of uniformity.” But the day will come when the so-called “fixed” laws of nature will be crumbled in the hands of the Source of all things, and when the “last day scoffers” of Peter 3:4 will abandon their theory of uniformity for the truth of catastrophe. Blaspheming men on earth will no longer ignore the fact that God is dealing with them. (ibid)

This verse will surely set the star-gazers on their heads! There is the loud blast of a heavenly trumpet, and out goes the sun! And the daylight turns into night. And such night! No stars, no moon, just black, impenetrable darkness. Then again the sun shines. The powers of heaven shall be shaken – referring to such physical powers as the so-called laws of gravitation, and celestial attraction. Men will be in perplexity, for no science will be able to explain these things. All their confidence

has been in “all things continuing as they were” – in the “fixity of nature’s laws.” Now all is upset. (W.R. Newell)

The cosmic disturbances are judgments on idolaters, indicating the impermanence of the apparently secure earthly home in which they ultimately trust and which has become an idolatrous refuge for those on earth. (G.K. Beale) Never underestimate the “demonic deception of unbelievers” when it comes to worshipping the creation instead of the Creator. (LWB)

This loss of sunlight, moonlight and starlight will negatively affect heat, radiation, temperatures, the magnetic pull of gravity, etc. (R.B. Thieme, Jr.) The ninth plague of darkness upon Egypt was beyond that of our worst fogs. No force of fire prevailed to give them light, neither were the bright flames of the stars strong enough to illumine the gloomy night. (J. H. Hertz) It produced a silent, solitary, melancholy, inexplicable season. The darkness was so thick with clammy fogs and vapours, was such that it could be almost perceived by the organs of touch, and so protracted as to continue for days. (R. Jamieson)

And in order that God’s vengeance should be neither obscure nor doubtful, the cause of the darkness (in Egypt) could not be assigned to an eclipse, both on account of its density and the time it lasted. (J. Calvin) God is Light; darkness is the withdrawal of light. Therefore, this judgment of darkness gave plain intimation that Egypt was now abandoned by God, that nothing but death itself remained, and that God was mightier than the sun they worshipped – yes even the Creator of the sun. (A.W. Pink) The darkness in Egypt was so great that they could not see one another, and no one rose up from his place. Both men and animals hide themselves ... shutting themselves up in the innermost rooms and cellars of their houses til it was over. (Keil & Delitzsch)

Rev. 8:12 Then (consecutive) the fourth (Nom. Spec.) angel (Subj. Nom.; messenger, 3rd class) sounded his trumpet (σαλπίζω, Dramatic), and (continuative) one third (Subj. Nom.) of the sun (Obj. Gen.) and (connective) one third (Subj. Nom.) of the moon (Obj. Gen.) and (connective) one third (Subj. Nom.) of the stars (Obj. Gen.) were struck (πλήσσω, API3S, Dramatic), so that (result) one third (Subj. Nom.) of them (Obj. Gen.; intensity of sun, moon, & stars) became darkened (σκοτίζω, ASubj.3S, Culminative, Result). As a matter of fact (emphatic), the day (Subj. Nom.) did not (neg. adv.) provide light (φαίνω, AASubj.3S, Culminative, Emphatic Negation) for one third (Nom. Measure) of its duration (Gen. Extent of Time) and (continuative) the night (Subj. Nom.) likewise (comparative; in the same manner: no moonlight or starlight).

Greek Text

Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς καὶ ἡ νύξ ὁμοίως.

Latin Vulgate

et quartus angelus tuba cecinit et percussa est tertia pars solis et tertia pars lunae et tertia pars stellarum ut obscuraretur tertia pars eorum et diei non luceret pars tertia et nox similiter

LWB Rev. 8:13 Then I looked and I heard one eagle flying in mid-heaven, proclaiming with a loud voice: Woe, woe, woe to those who live on the earth [during the tribulation], because of the remaining blasts of the trumpets from the three [messenger, 3rd class] angels who are about to sound their trumpets!

KW Rev. 8:13 And I saw, and I heard an eagle flying in mid-heaven, saying with a great voice, Woe, woe, woe to those who are dwelling on the earth because of the remaining voices of the trumpet of the three angels who are about to be sounding their trumpets.

KJV Rev. 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

TRANSLATION HIGHLIGHTS

John looked again and this time he heard (Constative Aorist tense) a solitary eagle flying (Pictorial Present tense) in the second heaven, proclaiming (Dramatic Present tense) a message of warning in a loud voice. Some say this is a vulture rather than an eagle; others say it is the fourth angelic herald. In any case, his three “woes” are a reference to the next three trumpets which are about (Futuristic Present tense) to be sounded.

The three “woes” are interjections, which could be translated: How horrible it is going to be! They should be understood as superlatives, meaning the next three trumpets will bring horror, disaster, and calamity beyond anything witnessed so far during the tribulation. These warnings or interjections of impending horror are directed towards those who are living (Static Present tense) on the earth during the tribulation.

RELEVANT OPINIONS

We believe it to be what it says – a veritable eagle. All the critical Greek texts, and all the ancient manuscripts read “eagle.” This eagle speaks. So did Balaam’s ass. If God could “open the mouth” of the one, so He can of the other. Thus it is written, and thus we believe. (E.W. Bullinger) The vulture is noted for its

swiftness. Unlike the eagle, it goes in company, seldom alone. Hence the significance of one vulture. It feeds on the carcasses of the dead, and is foraging for prey. (A.E. Knoch)

The Codex Sinaiticus, the Codex Alexandrinus, and the Codex Vaticanus, the very best and most reliable authorities on the true reading of the NT, have eagle (aetos), instead of angel (aggelos). The three woe trumpets are to conclude the history of this world and to end forever this present economy. (J. Seiss) Verse 13 serves as a transition between the four plagues brought by God upon nature to lead humankind to repentance. Previous plagues have been called forth by angelic beings, but those that follow are announced quite appropriately by a bird of prey hovering overhead. (R. Mounce)

The fourth trumpet is the logical climax and emphasis of the first four trumpets and an emblem of the hardened unbeliever's spiritual separation from God. The darkness is figurative and refers to all those divinely ordained events intended to remind the idolatrous persecutors that their idolatry is in vain, that they are separated from the living God, and that they are already undergoing a beginning form of judgment. All four trumpets have in common that they affect three parts of the created order. The parts that are struck suggest that the basic content of creation is being systematically undone. The notion of a "de-creation" is supported by the fact that the Apocalypse climaxes in a new creation (21:1ff) and that the trumpet series has begun a new overview of history after having been spun out of the seventh seal, which partly evoked the silence following the destruction of the old creation. (G.K. Beale)

Rev. 8:13 Then (consecutive) I looked (εἶδον, AAI1S, Constative) and (continuative) I heard (ἀκούω, AAI1S, Constative) one (Gen. Measure) eagle (Obj. Gen.; vulture) flying (πέτομαι, PMPtc.GMS, Pictorial, Circumstantial, Deponent) in mid-heaven (Loc. Place; second heaven: high in the sky), proclaiming (λέγω, PAPtc.GMS, Dramatic, Circumstantial) with a loud (Dat. Measure) voice (Instr. Means): Woe (interjection; horror, 5th trumpet), woe (interjection; disaster, 6th trumpet), woe (interjection; calamity, 7th trumpet) to those (Acc. Dir. Obj.) who live (κατοικέω, PAPtc.AMP, Static, Substantival; inhabit) on the earth (Gen. Place; during the tribulation), because of the remaining (Gen. Measure) blasts (Gen. Cause; sounds) of the trumpets (Obj. Gen.) from the three (Gen. Spec.) angels (Abl. Source; messengers, 3rd class) who are about (μέλλω, PAPtc.GMP, Futuristic, Substantival; waiting, preparing, destined) to sound their trumpets (σαλπίζω, PAInf., Futuristic, Inf. As Dir. Obj. of Verb).

Greek Text

Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

Latin Vulgate

et vidi et audivi vocem unius aquilae volantis per medium caelum dicentis voce magna vae vae vae habitantibus in terra de ceteris vocibus tubae trium angelorum qui erant tuba canituri

Chapter 9

LWB Rev. 9:1 Then the fifth [messenger, 3rd class] angel sounded his trumpet, and I saw a star [Satan] who had fallen out of heaven [cast out permanently] to the earth, and the key [to the entrance] of the pit of the home of demons and evil spirits [abyss] had been given to him [so he could release them upon the earth].

KW Rev. 9:1 And the fifth angel sounded his trumpet. And I saw a meteor of the heaven which had fallen into the earth. And to him there was given the key of the shaft of the bottomless place.

KJV Rev. 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

TRANSLATION HIGHLIGHTS

Then the fifth “messenger, 3rd class” angel sounded his trumpet (Dramatic Aorist tense) and John saw a star which had fallen (Intensive Perfect tense) out of heaven to the earth. This fallen star is Satan himself, who was cast out of heaven in the past and is still cast out of heaven today. The Masculine gender points to this star being the personage of Satan as opposed to an inanimate object. The key to the entrance of the pit has been given to him (Dramatic Aorist tense) so he can release all the demons and evil spirits from their home (in the abyss) upon the earth.

These demons and evil spirits are going to form an invading assault army and will mercilessly attack the unbelieving inhabitants of the earth. I translated the word “abyss” as the “home of demons and evil spirits” as opposed to transliterating it as abyss. It is commonly represented as a subterranean chasm or underworld in the middle of the earth. It also has a cover, lid, stone or door of some kind to prevent those inside from escaping.

RELEVANT OPINIONS

Thus far the trumpet blasts have affected only nature and wreaked their havoc through disturbances in the material world. But now the 5th trumpet goes beyond the physical world and seems to dissolve the very wall separating earth from hell. (J. MacArthur) The abyss is the abode of the devil and his angels; the present abode, not the lake of fire, into which they are subsequently cast. (A. Plummer) We are not to confuse this pit with Hades, or Sheol, or Tartarus. It is called the Abyss, and is shown by the smoke to be a place of fire. (E.W. Bullinger)

The fallen star is given the key to the bottomless pit and permission to open the pit. The location of the abyss is said to be in the lower parts of the earth. It is a place that is sealed tight, from which there is no release except by divine permission. There is, then, a day coming upon the earth when the prison house of demons will be opened, and evil spirits who prefer to inhabit human bodies, but who have been imprisoned, will be released to inflict torment upon unrepentant men. In that day men will experience a sample of hell on earth. Ordinarily the abyss is the place of no return, but for a brief season Satan will be permitted, by divine authority of course, to lead forth to the earth some who have been held captive there. (L. Strauss)

It is not a pit that is locked, but the long shaft leading to the abyss, like a well-shaft, which, in the East, is oftener covered and locked. (M. Vincent) The abyss indicates hell before the final judgment (Luke 8:31, Rev. 20:1-3). After the judgment, hell is called “the lake of fire” (Rev. 20:14-15). (W. Hendriksen) In 9:1 the star that fell from heaven is referred to as “he” in verse 2 to whom was given a key. This indicates the star symbolizes a person. (R. Zuck) The pit of the abyss to which Satan is given the key harbors some of the most terrible of the fallen creatures which followed Lucifer in his rebellion. (D. Barnhouse)

There can be little doubt that this fallen star is none other than Satan himself, the great enemy of God and man. He was given the key with the power to release some of its tenants. (J. MacArthur) This star is a being, for personality is ascribed to him. In Rev. 9:2 it is declared that he opened the bottomless pit and a great swarm of locusts issued forth to torment men on earth. Here again the context tells us that in this instance the locusts were not literal insects but fallen demon-beings. (M.R. DeHaan) Demons and angels can take on appearances other than human, and the description of the locusts who stung like scorpions does not fit any category of man or beast. (J. Walvoord)

The star had fallen before and is seen as fallen. (M. Vincent) He does not see the falling, but recognizes the star as a fallen one – he does not say when or how. This star is an intelligent agent, for things are distinctly ascribed to him which could not be said except of a living being. A key is given to him. He takes that key. He uses it for unlocking a door, and he lets forth from their prison some of the tenants of the abyss. The opened pit breaks down the wall of severance between earth and hell, and evokes a plague, such as

the world has never before experienced. All this argues active and intelligent agency, and furnishes the Divine intimation that we are not to consider this star to be of the same kind as the star under the 3rd trumpet. (A. Seiss)

Jesus says that he “saw Satan fall like lightning from heaven” (Luke 10:18). And John writes that Satan “was hurled to the earth, and his angels with him” (Rev. 12:9). The perfect tense shows action that took place in the past with lasting significance for the present. (S. Kistemaker) The star here mentioned seems to refer to a person rather than a literal star or meteor. The star is described as “fallen” in more accurate translations rather than falling, as indicated in the KJV. The word “fall” is in the perfect tense which signifies completed action. It would seem likely that the person referred to as the star is none other than Satan himself. (J. Walvoord)

Rev. 9:1 **Then** (consecutive) **the fifth** (Nom. Spec.) **angel** (Subj. Nom.; messenger, 3rd class) **sounded his trumpet** (σαλπίζω, AAI3S, Dramatic), **and** (continuative) **I saw** (εἶδον, AAII3S, Dramatic) **a star** (Acc. Dir. Obj.; Satan) **who had fallen** (πίπτω, Perf.Aptc.AMS, Intensive, Attributive) **out of heaven** (Abl. Separation) **to the earth** (Acc. Place; cast out of heaven permanently), **and** (continuative) **the key** (Subj. Nom.; to the entrance) **of the pit** (Adv. Gen. Ref.; shaft, without depth) **of the home of demons and evil spirits** (Obj. Gen.; abyss, bottomless place) **had been given** (δίδωμι, API3S, Dramatic) **to him** (Dat. Disadv.; so he could release them upon the earth).

Greek Text

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου

Latin Vulgate

et quintus angelus tuba cecinit et vidi stellam de caelo cecidisse in terram et data est illi clavis putei abyssi

LWB Rev. 9:2 Then he opened the [entrance to] the pit of the home of demons and evil spirits [unleashing the demon army from the underground prison], and smoke rose up out of the pit like smoke from a great furnace, and both the sun and the atmosphere became darkened because of the smoke from the pit [a thick barrage to hide the advance of the enemy].

KW Rev. 9:2 And he opened the shaft of the bottomless place. And there arose smoke out of the shaft like smoke of a great furnace. And the sun and the lower atmosphere were darkened by reason of the smoke of the shaft.

KJV Rev. 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

TRANSLATION HIGHLIGHTS

Then for the first time since they were imprisoned in Genesis 6, Satan opened the entrance to the pit (Dramatic Aorist tense) of the home of demons and evil spirits. This was in effect the unleashing of a huge demon army from their underground prison back onto the earth. Before they left their underground prison, however, a thick barrage of smoke rose up (Constative Aorist tense) from the pit to hide their advance. This smoke barrage was so thick that both the sun and the atmosphere became dark (Dramatic Aorist tense). John compared the smoke rising up from the pit to smoke rising from a blast furnace or oven.

RELEVANT OPINIONS

As soon as the bottomless pit is opened, a cloud of obnoxious smoke is emitted. Like the cloud of a great atomic blast, or a mighty volcanic eruption, a strange and awesome blackness fills the air and blots out the sun from view. These terrors are more than human; they are demonic. Out of the darkness from the pit of the abyss come demons to do their fearful work of tormenting the souls and bodies of those who have wilfully rejected the Son of God. These demons from hell, who have been imprisoned for centuries, are prepared for battle. (L. Strauss)

These are especially wicked demons not permitted to be now at large. They are undoubtedly the fallen angels of Genesis 6:4, called “the sons of God,” who corrupted the human race by cohabiting with mortal women in an endeavor to destroy the righteous seed, for which reason God was compelled to destroy the entire race, except the one family that had escaped the demon corruption ... The cracking of the great abyss will apparently cause that which is contained in it to erupt, polluting the air and darkening the light of day. It seems to portend the worsening spiritual corruption these demons will precipitate on the earth, and it identifies the character of the 5th trumpet judgment as demonic and satanic oppression. (J. Macarthur)

Rev. 9:2 Then (consecutive; for the first time since Genesis 6) he opened (ἀνοίγω, AAI3S, Dramatic) the pit (Acc. Dir. Obj.; entrance to) of the home of demons and evil spirits (Obj. Gen.; unleashing the demon army from the underground prison), and (continuative) smoke (Subj. Nom.) rose up (ἀναβαίλω, AAI3S, Constative) out

of the pit (Abl. Source) like (comparative) smoke (Nom. Appos.) from a great (Gen. Measure) furnace (Abl. Source; oven), and both (adjunctive) the sun (Subj. Nom.) and (connective) the atmosphere (Subj. Nom.) became darkened (σκοτίζω, API3S, Dramatic) because of the smoke (Causal Acc.) from the pit (Abl. Source; a thick barrage to hide the advance of the demon army).

Greek Text

καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

Latin Vulgate

et aperuit puteum abyssi et ascendit fumus putei sicut fumus fornacis magnaе et obscuratus est sol et aer de fumo putei

LWB Rev. 9:3 And out from the smoke [barrage] came locusts [invading demon army] upon the earth, and they [the first demon assault wave] were given supernatural power similar to the ability scorpions possess on the earth [to inflict intense, torturous pain].

KW Rev. 9:3 And out of the smoke there came grasshoppers into the earth. And there was given to them power like the power which the scorpions of the earth possess.

KJV Rev. 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

TRANSLATION HIGHLIGHTS

An invading army of demon locusts came out (Dramatic Aorist tense) from the smoke barrage. This first demon assault wave was given (Constative Aorist tense) a horrific supernatural power similar to that possessed by scorpions. They will have the ability to inflict intense pain and torture on the unbelieving inhabitants of the earth.

RELEVANT OPINIONS

Niebuhr quotes an Arab description of the locust: “In head like the horse, in breast like the lion, in feet like the camel, in body like the serpent, in tail like the scorpion, in antennae like a virgin’s hair.” Three out of these five points of resemblance are mentioned here. (A. Plummer) These were no ordinary locusts. They seem, from their description, to be a kind of Infernal Cherubim. The horse, the man, the lion, and the scorpion are combined in them. They are called locusts, though they are supernatural and, apparently, incapable of being killed. (E.W. Bullinger)

The sting of a scorpion, which is situated at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged into the wound. In hot climates the sting often occasions much suffering and sometimes alarming symptoms. (Smith's Dictionary of the Bible) The locusts are actually an invasion of malicious, embodied spirits from another world, whose mission is destruction. They are supernatural, infernal locusts – literal visible beings capable of bodily contact with humans who attempt to flee from them. Out of the abyss these weird creatures will come to do their fearful work of tormenting the souls and bodies of those who have willfully rejected the Savior. (J. MacArthur)

Now no one who believes the Bible has any trouble believing the record of the past plagues in Egypt. Nor has any one any right to have any difficulty about the terrible locust plague of Revelation 9. It is because of the fog of unbelief, and the super-fog of “historical interpretation,” that this passage has been considered hard to understand. If we do not believe that God means what He so plainly and explicitly says in this chapter, let us say we do not believe it, and be honest. But let us not dare to bring in vain imaginations and call them interpretations of Scripture. (W.R. Newell)

The comparison of these demon hosts to locusts goes back to the vision of Joel 2 where it is said that the locust armies look like war horses running to battle, rattle like chariots, charge like mighty men, darken the heavens, and have fangs like lions. (D. Guthrie)

Rev. 9:3 And (continuative) out from the smoke (Abl. Source; barrage) came (ἐξέρχομαι, AAI3P, Dramatic, Deponent) locusts (Subj. Nom.; invading demon army, demonic combatants) upon the earth (Acc. Place), and (continuative) they (the first demon assault wave) were given (δίδωμι, API3S, Constative) supernatural power (Acc. Dir. Obj.) similar to (comparative) the ability (Acc. Gen. Ref.) scorpions (Subj. Nom.) possess (ἔχω, PAI3P, Customary) on the earth (Gen. Place; to inflict intense, torturous pain).

Greek Text

καὶ ἐκ τοῦ καπνοῦ ἐξηλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

Latin Vulgate

et de fumo exierunt lucustae in terram et data est illis potestas sicut habent potestatem scorpiones terrae

LWB Rev. 9:4 And they [the first demon assault force] were instructed that they could not injure the grass on the earth nor any vegetation nor any tree [command restrictions placed on the invading demon army], but only those men [unbelievers] who did not have the seal of God on their foreheads.

KW Rev. 9:4 And it was told them that they should not injure the grass of the earth nor any green [vegetation] nor any tree, only such men as do not have the seal of God on their foreheads.

KJV Rev. 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

TRANSLATION HIGHLIGHTS

The first wave of the demon assault force were instructed (Constative Aorist tense) that they could not injure (Prohibitive Future tense) the grass, vegetation or trees on the earth. From the very start, these locust demons had command restrictions placed on their invasion. Because the Lord has some of His elect on the earth, the locust demons are not allowed to destroy any of their life support.

However, they are not restrained from their warring function. They are allowed to torture at will all men on the earth who do not have (Customary Present tense) the seal of God on their foreheads. The wall of fire “protection plan” is still in force on God’s elect. They are authorized, however, to fully unleash their torment and pain on all unbelievers.

RELEVANT OPINIONS

As Israel in Egypt escaped the plagues which punished their neighbors, so the new Israel is exempted from the attack of the locusts of the abyss. (Swete) Common locusts eat up and destroy only vegetation. Beyond this they are not injurious. But these, from the the bottomless pit, are designed for a very different purpose. Human beings are the objects of their assaults. (E.W. Bullinger)

Interestingly, the physiological response to a scorpion sting is similar to that which has been observed in many cases of demon possession. Often a victim will roll on the ground, grinding his teeth and foaming at the mouth. This, by the way, is the exact description of the demoniac of Gadera before our Lord drove the demons from him. The entire race of humanity will be open to this demonic affliction, except those who are sealed by God in their foreheads. (J. Macarthur)

Rev. 9:4 And (continuative) they (the first demon assault force) were instructed (είπον, ΑΠΙ3S, Constative) that (indirect) they could not (neg. adv.; command restrictions placed on the invading army)

injure (ἀδικέω, FAI3P, Prohibition) the grass (Acc. Dir. Obj.) on the earth (Gen. Place) nor (neg. conj.) any (Acc. Measure) vegetation (Acc. Dir. Obj.) nor (neg. conj.) any (Acc. Measure) tree (Acc. Dir. Obj.), but only (neg. adv., coord. conj.) those (Acc. Spec.) men (Acc. Dir. Obj.; unbelievers) who (Subj. Nom.) did not (neg. adv.) have (ἔχω, PAI3P, Customary) the seal (Acc. Dir. Obj.) of God (Poss. Gen.) on their (Poss. Gen.) foreheads (Gen. Place).

Greek Text

καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.

Latin Vulgate

et praeceptum est illis ne laederent faenum terrae neque omne viride neque omnem arborem nisi tantum homines qui non habent signum Dei in frontibus

LWB Rev. 9:5 In addition, it [a command] was given to them [the demon locust army] that they could not kill them [humans on earth], but that they could be repeatedly tortured severely for five months. Furthermore, their torture was like the torment of a scorpion when it stings a man.

KW Rev. 9:5 And to them there was given [a charge] that they should not kill them but that they should be tortured five months. And their torture is like the torture of a scorpion when it strikes a man.

KJV Rev. 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

TRANSLATION HIGHLIGHTS

The first wave of the demon locust army received a prohibitive command (Constative Aorist tense) along with their marching orders. They were not allowed to kill (Dramatic Aorist tense) any humans on earth, but they were allowed to repeatedly torture them (Progressive Future tense) for five months. A superlative is added to point to how severe and intense the torment and pain will be. The Progressive Future also points to the repetitive nature of the torture; once a person recovers from the torment of a sting, the demon locusts are allowed to come after them again and again and again. One scorpion sting is painful enough to contemplate; the side effects of most scorpion stings last a few hours. But repeated stings, perhaps several in one day, and perhaps every day for months

on end, staggers the imagination. There is no end to this torture until it is called-off five months after it is unleashed.

As if the superlative “severely” and the progressive “repeatedly” is not enough to describe the horrendous torment unleashed by the locust demons, John adds the descriptive characteristics of a scorpion’s sting when it strikes (Dramatic Aorist tense) a man. He wants us to imagine what a scorpion sting is like to get a full understanding of this judgment. The Latin word used to describe this torture means “excruciating” on the misery index. “Scorpion's venom has not been characterized, but it is reported to be highly cytotoxic. Inflammation and induration at the site of the sting may be followed by necrosis and sloughing of the skin. Large blisters may also develop around the site of the sting. Spontaneous abortions in women who are stung by scorpions in their first trimester have been recorded.” What are scorpion stings like and how do they work?

“The target of the scorpion's neurotoxin is the victim's excitable cells, primarily nerve cells. This action leads to an alteration of the nerve cell's firing pattern (prolonged action potential and/or repetitive firing) and an accumulation of sodium or calcium ions within the cell. The end result is a massive release of neurotransmitters from the affected tissues. These affects cascade as additional tissues are affected by the neurotransmitters. In vertebrates, the systemic effects observed after scorpion envenomation are probably the result of the release of massive quantities of catecholamines from the victim's adrenal glands. The scorpion's venom, therefore, is not directly responsible for the severe manifestations we see in some cases. Instead, the neurotoxins induce the victim's own chemical communication system to destroy the victim's homeostatic functions.”

“In terms of their toxicity by weight, some scorpion venoms are among the most deadly of animal poisons. Children, because of their small size, are at greater risk of severe envenomation than are adults. Most deaths due to scorpion envenomation occur in small children. The following signs and symptoms are often reported following scorpion envenomation: intense pain that radiates towards the body and is especially acute at the armpits and groin areas, agitation or anxiety, increased body temperature, sweating, chills, a feeling of numbness or swelling of the face, tongue and throat, pain or tightness in the chest or back, and occasionally slightly increased heart rate and blood pressure. Any of the following signs or symptoms is cause for concern: fever, excessive salivation, involuntary tearing, nausea or vomiting, confusion, coma, convulsions, increased or decreased heart rate or blood pressure, increased or involuntary defecation or urination, increased fluid excretion into the bronchioles and lungs, or swelling of the lungs. Death is usually due to heart or respiratory failure.”

RELEVANT OPINIONS

The devil and his agents have not unlimited power committed to them. They are restrained within limits by the will of God. The evils which follow in the train of heresy and infidelity are not as yet permitted to kill, for the judgment extends only to the natural life of man. This apparently meaningless period becomes explicable, when we remember

that the usual duration of a locust-plague is five months, from April to September. (A. Plummer) For five months God will frustrate all suicide attempts and will spare none but His sealed ones from Satan's wrath. (J. Macarthur)

It is utterly amazing to confront, even in commentaries by excellent men, complete disbelief that these will be literal locusts, though God takes such pains to say explicitly that they will be just that! So we will believe Him, and be thankful that the Church will not be here at that time; and that the other sealed ones, God's own, will be secure from their terrifying attacks. (W.R. Newell)

Rev. 9:5 In addition (adjunctive; also), it (a command) was given (δίδωμι, API3S, Constativ) to them (Dat. Ind. Obj.; the demon locust army) that (indirect stmt.) they could not (Neg. adv.; restriction) kill (ἀποκτείνω, AASubj.3P, Dramatic, Prohibition) them (Acc. Dir. Obj.; humans on earth), but (contrast) that (coordinate) they could be repeatedly tortured (βασανίζω, FPI3P, Predictive, Potential Ind.; tormented) severely (Acc. Measure; sorely, intensely) for five months (Acc. Extent of Time). Furthermore (continuative), their (Gen. Disadv.) torture (Subj. Nom.; torment) was (ellipsis) like (comparative) the torment (Adv. Gen. Ref.; torment) of a scorpion (Abl. Source) when (temporal) it stings (παίω, AASubj.3S, Dramatic, Temporal; strikes) a man (Acc. Dir. Obj.).

Greek Text

καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσονται μῆνας πέντε, καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου ὅταν παΐσῃ ἄνθρωπον.

Latin Vulgate

et datum est illis ne occiderent eos sed ut cruciarentur mensibus quinque et cruciatus eorum ut cruciatus scorpium cum percutit hominem

LWB Rev. 9:6 **Consequently, men in those days [the last half of the tribulation] will seek death, but they will not find it [they are prevented from committing suicide]. As a matter of fact, they will have an intense desire to die [to be put out of their misery because of the severity of the torture], but death will elude them.**

KW Rev. 9:6 And in those days the men shall seek death and shall by no means find it. And they shall long to die, and death flees from them.

KJV Rev. 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

TRANSLATION HIGHLIGHTS

The intense, repetitive torture administered by the demon locust army will be so horrific that men who are living during the last half of the tribulation will seek death (Predictive Future tense) by virtually any means. Unfortunately for them, they will not be allowed by God to find (Predictive Future tense) death. John uses a strong double negative to emphasize that even suicide will not be allowed. God will not allow man to escape this five months of torture. Is God sadistic? No, He is merely answering the prayers of those who were tortured and martyred. No doubt the martyrs during the first half of the tribulation were tortured beyond belief and wished they could find immediate death; their captors and executors inflicted a slow, miserable death upon them for maintaining their belief in Jesus Christ. Divine justice is not going to allow their captors and executors to die an easy death.

To further emphasize the justice of God, John says that the men on earth at this time will have an intense desire (Predictive Future tense) to die. They will beg friends, family, even complete strangers, to put them out of their misery because of the severity of the torture. But like those martyred believers whom they tortured unto death, they will not be allowed to die until their full measure of torture has been endured. No matter what ingenious method they attempt, death will escape them (Futuristic Present tense). God will not allow them to die while this torment is in place. Whoa! I don't know about you, but in my mind, this is one of the most sobering judgments upon unbelieving mankind so far.

RELEVANT OPINIONS

Death is universally regarded amongst men as the greatest evil. The relief which men generally seek in this world in their sufferings is from death. Yet here we have a state of being where death is sought as a relief. (D. Thomas) There is an intimation of suicide attempts which are frustrated by God. (D. Barnhouse) Bodies will not sink and drown; poisons and pills will have no effect; and somehow even bullets and knives will not do their intended job. (C. Ryrie)

The victims become so weary of the agony that they long to die in order to get release from it, but death eludes them. Unsaved men are ever trying to evade it, except in cases where the mind fails. But in the time of the Great Tribulation, due to the severity of the agony and suffering, men will seek it only to discover that they cannot die. What mercy in our present dispensation of grace that these demons are locked up in the abyss. What mercy that believers shall escape this invasion of the underworld. (L. Strauss)

The result of the plague is not the producing of repentance, but only a desire for death. A similar state of things is foretold in Jeremiah 8:3 – “Death shall be chosen rather than life by all the residue that remains of this evil family.” How this desire is to be thwarted we are not told. (E.W. Bullinger) Those in the grip of demons are not free to exercise their

own will and therefore are not free to take their own lives. Even the hope of death to deliver them from the present troubles is taken away from them in that dark hour. They are left to face their trial and affliction without any way of escape. (J. Walvoord)

Rev. 9:6 Consequently (causal), men (Subj. Nom.) in those (Dat. Spec.) days (Loc. Time; the last half of the tribulation) will seek (ζητέω, FAI3P, Predictive) death (Acc. Dir. Obj.), but (adversative) they will not (double neg. adv.) find (εὑρίσκω, FAI3P, Predictive) it (Acc. Disadv.); as a matter of fact (adjunctive), they will have an intense desire (ἐπιθυμέω, FAI3P, Predictive) to die (ἀποθνήσκω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb; to be put out of their misery because of the severity of the torture), but (adversative) death (Subj. Nom.) will elude (φεύγω, PAI3S, Futuristic; flee from, escape, avoid) them (Gen. Disadv.).

Greek Text

καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

Latin Vulgate

et in diebus illis quaerent homines mortem et non invenient eam et desiderabunt mori et fugiet mors ab ipsis

LWB Rev. 9:7 Now the appearance of the [demon] locusts was like cavalry horses which have been thoroughly prepared for battle [wearing protective armour and carrying weapons], and on their heads, as it were, were crowns [helmets] like gold, and their faces were similar to the faces of men.

KW Rev. 9:7 And the resemblances of the grasshoppers were similar to those of horses which have been prepared for war. And upon their heads were as it were victor's crowns which resembled gold. And their faces were like the faces possessed by men.

KJV Rev. 9:7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

TRANSLATION HIGHLIGHTS

The appearance of the demon locusts was similar to cavalry horses which have been thoroughly fitted (Intensive Perfect tense) for battle. They wore some form of protective armour, carried ample weaponry, and probably wore some insignia representing their military unit. They also wore some sort of crown or helmet, either gold in colour or decorated with a gold image or figurine that further designated their military unit.

Their faces looked rather similar to human faces; it's also possible this refers to their superior intelligence over earthly creatures. They may look like locusts and are fitted for battle like horses, but they have the faces and intelligence of human beings. Some materialist commentators think this describes the modern AH-64 helicopter, with faces painted on them and tailguns that fire "stinger" missiles. I think this is carrying symbolism too far. Besides, demon locusts would be far more menacing.

"When migration occurs, locust swarms are so dense as to blacken the sky over an area of many miles. The Rocky Mountain locust, *Melanopolus spretus*, destroyed millions of dollars worth of crops on the Great Plains between 1874 and 1877. A single swarm contained an estimated 124 billion insects." So they look like grasshoppers, they wear armour and carry weaponry like cavalry horses, and they have the facial features and superior intelligence of humans – but they are demons.

RELEVANT OPINIONS

Crowns may signify the exalted temporary position of those symbolized by the locusts. (A. Plummer) These may not be actual crowns, but what looked like crowns of gold, as conquerors, as indeed they were. (A.T. Robertson) Human-looking faces in these demonic locusts give added terror, suggesting the intelligence and capacity of man. (Swete) Long-haired, horse-shaped, flying locusts with scorpion tails and golden crowns above human faces marred by lions' teeth, they have to be reckoned among the more bizarre creatures in the Apocalypse. The total impact is one of unnatural and awesome cruelty. (R. Mounce)

Faces as of men would seem to imply intelligence, and these evil teachers make a great appeal to human reason. They ridicule the truth of God as a system of cunningly devised fables, while actually they themselves follow clever but illogical theories. Moreover, they are characterized by intense seductiveness and attractive fancies, typified by "the hair of women." (H. Ironside)

Rev. 9:7 Now (adjunctive) the appearance (Subj. Nom.; image) of the locusts (Poss. Gen.; demons) was (ellipsis) like (comparative; of the same nature as) cavalry horses (Dat. Ind. Obj.; scorpion centaurs) which have been thoroughly prepared (ἐτοιμάζω, Perf.PPtc.DMP, Intensive, Attributive; fitted, made ready) for battle (Acc. Purpose; they wore protective armour and carried weaponry), and (continuative) on

their (Poss. Gen.) heads (Acc. Place), as it were (comparative; something similar to), were (ellipsis) crowns (Pred. Nom.; helmets) like (comparative) gold (Dat. Spec.), and (continuative) their (Poss. Gen.) faces (Subj. Nom.) were (ellipsis) similar to (comparative; like natured) the faces (Nom. Appos.) of men (Poss. Gen.).

Greek Text

Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῶ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

Latin Vulgate

et similitudines lucustarum similes equis paratis in proelium et super capita earum tamquam coronae similes auro et facies earum sicut facies hominum

LWB Rev. 9:8 Furthermore, they had hair similar to the hair of women [long, but unattractive], and their teeth were like a lion's [jagged, asymmetrical incisors].

KW Rev. 9:8 And they were having hair like the hair of women. And their teeth were like those of lions.

KJV Rev. 9:8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

TRANSLATION HIGHLIGHTS

John was obviously intrigued by the appearance of these locust demons, which shouldn't be too surprising since neither he nor us have ever seen anything like them. They had hair similar to that of a woman, meaning long, flowing locks. The Descriptive Imperfect tense, however, points to an unattractive presentation of their hair. If their long hair was beautifully arranged and made them look physically attractive, John might have used the Descriptive Perfect tense instead of the Imperfect tense. Put simply, these demons locusts are going to have a "bad hair day" for five straight months.

They obviously didn't have a dental plan in the bottomless pit, because they have teeth similar to that of a lion. If their teeth were exactly like lion's teeth, meaning lots of incisor-type teeth made for ripping flesh, but in nice straight rows – John would have used the Descriptive Perfect tense again. But since he used the Imperfect tense, it is quite possible that they have lots of jagged, asymmetrical fangs. The Imperfect tense could be used in these two descriptions to accent the comparative particles (similar to, like), but

John is relaying too much descriptive information on the hideous nature of these creatures for this to be his only emphasis.

RELEVANT OPINIONS

They are as swift as horses, terrible as lions, intelligent as human beings and malignant as scorpions. It will be a far more terrible scourge than anything which has preceded it. (A.E. Knoch) Hair like woman's hair refers to their long antennae. (D. Guthrie) Maybe, but I think hair means hair. (LWB)

Rev. 9:8 **Furthermore** (continuative), **they had** (ἔχω, Imperf.AI3P, Descriptive) **hair** (Acc. Dir. Obj.) **similar to** (comparative) **the hair** (Acc. Appos.) **of women** (Poss. Gen.; long but unattractive), **and** (continuative) **their** (Poss. Gen.) **teeth** (Subj. Nom.) **were** (εἰμί, Imperf.AI3P, Descriptive) **like** (comparative) **a lion's** (Poss. Gen.).

Greek Text

καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν,

Latin Vulgate

et habebant capillos sicut capillos mulierum et dentes earum sicut leonum erant

LWB Rev. 9:9 **Furthermore, they had breastplates [body armour] like breastplates of iron [resistant to human weaponry], and the roar of their wings was like the roar of many horse-drawn chariots charging into battle [inducing fear and panic in the minds of men].**

KW Rev. 9:9 And they were having a breastplate like a breastplate of iron. And the sound of their wings was like the sound of moving chariots, of many horses running into battle.

KJV Rev. 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

TRANSLATION HIGHLIGHTS

The demon locusts wore (Descriptive Imperfect tense) body armour that appeared to be made of iron. The imperfect tense not only enhances the comparative particle (like), but means (in my opinion) the armour was not impervious to human weapons, but highly resistant. Perhaps men are able to fight a few off with conventional weapons before being overcome by sheer numbers. But even if armed citizens and military contingents could wage a battle against them, they won't be given an easy target, because the demon locusts have wings.

Individually, a demon locust's wings make a deafening roar. In mass, the roar of collective wings flying overhead (Latin: alarming) sounded like the roar of horse-drawn chariots charging (Pictorial Present tense) into battle. The psychological effect of this deafening roar would spread fear and panic among untrained citizenry. The sheer number of demon locusts would overwhelm any imagined military formation. Plus, there is no mention of their needing any sleep, food, or battle preparations; this means they can be on the attack 24-hours a day. Nor is there any mention that they can be killed even if human combatants are crack shots.

RELEVANT OPINIONS

They are invulnerable to the counter-attacks of mankind. They also use sound as a weapon of psychological warfare to strike fear and panic in the minds of men. (R.B. Thieme, Jr.) The horny substance which appears behind the face of the locust is not unlike the plates of iron with which the breast and shoulders of war-horses were protected. (A. Plummer)

The scaly backs and flanks of the locusts do resemble coats of mail. (A.T. Robertson) Defensively they are armed with iron cuirasses, an armour covering the entire trunk with both breast and back plates. (A.E. Knoch) They are difficult to be guarded against, if they can be warded off at all, because they fly where they please, dart through the air, and dwell in darkness. (A. Seiss)

Rev. 9:9 **Furthermore** (adjunctive), **they had** (ἔχω, Imperf.AI3P, Descriptive) **breastplates** (Acc. Dir. Obj.) **like** (comparative) **breastplates** (Acc. Appos.) **made of iron** (Acc. Spec.; their body armour was resistant to human weaponry), **and** (continuative) **the roar** (Subj. Nom.; sound) **of their** (Poss. Gen.) **wings** (Obj. Gen.) **was** (ellipsis) **like** (comparative) **the roar** (Nom. Appos.) **of many** (Gen. Measure) **horse-drawn** (Gen. Accompaniment) **chariots** (Obj. Gen.) **charging** (τρέχω, PAPtc.GMP, Pictorial, Modal) **into battle** (Prep. Acc.).

Greek Text

καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἄρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον,

Latin Vulgate

et habebant loricas sicut loricas ferreas et vox alarum earum sicut vox curruum equorum multorum currentium in bellum

LWB Rev. 9:10 Moreover, they [the first demon assault wave] had tails and stingers like scorpions, and in their tails was supernatural power to torment those men [who are alive during the tribulation] for five months.

KW Rev. 9:10 And they have tails like those of scorpions, and stings. And in their tails there resides the power to injure the men five months.

KJV Rev. 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

TRANSLATION HIGHLIGHTS

The first wave of demon locusts had (Pictorial Present tense) tails and stingers like scorpions, and inside their tails was the supernatural capability to injure (Dramatic Aorist tense) those who are still alive during the tribulation. Remember, the people alive at this time are prevented from dying; they will be tortured by this assault wave for five months, with no method of escape. I have read some commentators who think this is a further description of modern Apache helicopters with missiles or chemicals mounted near the rear rotor blades. I prefer to leave demon locusts in the supernatural realm as opposed to the materialist realm.

RELEVANT OPINIONS

In Oriental lands and distant ages nothing was regarded with greater horror than an army of locusts; their numbers darkened the heavens, their wings rattled as thunder, and their mission was to devour. What hellish squadrons, to terrify and destroy the soul, issue from the fathomless abyss of evil. (A. Plummer) The word “kentra” is used of the spur of a cock, the quill of a porcupine, and the stings of an insect. (A.T. Robertson) A species of locust, the *Acridium Lineola*, is a species commonly sold for food in the markets of Baghdad. (M. Vincent) Not even the holiest saint on earth can destroy a fallen angel, for as immortal beings they are invulnerable to ultimate destruction and death. (S. Kistemaker)

Rev. 9:10 **Moreover** (adjunctive), **they** (the first demon assault wave) **had** (ἔχω, PAI3P, Pictorial) **tails** (Acc. Dir. Obj.) **and** (connective) **stingers** (Acc. Dir. Obj.) **like scorpions** (Comp. Acc.), **and** (continuative) **in their** (Poss. Gen.) **tails** (Loc. Place) **was** (ellipsis) **the supernatural power** (Pred. Nom.; capability) **to torment** (ἀδικέω, AAInf., Dramatic; injure, harm) **those** (Gen. Spec.) **men** (Acc. Dir. Obj.; who are alive during the tribulation) **for five** (Acc. Measure) **months** (Acc. Extent of Time).

Greek Text

καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἔξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε,

Latin Vulgate

et habebant caudas similes scorpionum et aculei in caudis earum potestas earum nocere hominibus mensibus quinque

LWB Rev. 9:11 They have a commanding general over them, the [fallen] angel of the abyss [bottomless pit]. His [demon] name in Hebrew is Abaddon [The Destroyer] and in Greek he has the name Apollyon [The Destroyer].

KW Rev. 9:11 They have over them as king the angel of the bottomless place. His name in Hebrew is Abaddon [the destroyer], and in Greek he has a name, Apollyon [the destroyer].

KJV Rev. 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

TRANSLATION HIGHLIGHTS

The first wave of the demon locust assault army has (Static Present tense) a commanding general or king over them. He is currently the fallen angel, probably cherub-ranked before he fell, in charge of the bottomless (abyss) pit. His name in Hebrew and Greek is transliterated as Abaddon and Apollyon. In both cases, his name means “The Destroyer Demon.” In Latin the name would be translated as “The Exterminator.” The Vulgate adds this of its own accord; it is not in the original language of Scripture.

RELEVANT OPINIONS

One of Satan’s superior officers, the angel of the abyss, Abaddon, leads forth this great division, and forms part of the Satanic forces to be brought against the King of kings. All is clear and simple and plain if we read this as one of a series of literal judgments which is to take place in the day of the Lord - as literal and real as were the plagues of Egypt. But the moment we turn to the opinions of men, we are landed in an endless Babel of allegorical and historical interpretation. (E.W. Bullinger) The Destroyer in this verse is either the devil himself or an evil representative of the devil; either alternative receives confirmation from Jewish exegetical tradition on Exodus. (G.K. Beale)

Rev. 9:11 **They have** (ἔχω, PAI3P, Static) **a commanding general** (Acc. Dir. Obj.; king) **over them** (Adv. Gen. Ref.), **the angel** (Acc. Appos.; fallen) **of the abyss** (Gen. Place; probably cherub ranked before his fall). **His** (Poss. Gen.) **name** (Subj. Nom.) **in Hebrew** (adv.) **is** (ellipsis) **Abaddon**

(Pred. Nom.; destroyer demon) **and** (connective) **in Greek** (adv.) **he has** (ἔχω, PAI3S, Static) **the name** (Acc. Dir. Obj.) **Apollyon** (Nom. Appos.; destroyer).

Greek Text

ἔχουσιν ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

Latin Vulgate

et habebant super se regem angelum abyssi cui nomen hebraice Abaddon graece autem Apollyon et latine habet nomen Exterminans

LWB Rev. 9:12 One woe [attack of the locust demons] has passed, but behold, two woes [calamities] are still coming after these things.

KW Rev. 9:12 The one woe has past. Consider this. There comes yet a second woe after these things.

KJV Rev. 9:12 One woe is past; and, behold, there come two woes more hereafter.

TRANSLATION HIGHLIGHTS

The first woe, referring to the attack of the locust demons, has now passed (Culminative Aorist tense). But before they get the opportunity to sigh relief, there are two more woes on the way (Futuristic Present tense) after the five month attack of the locust demons is over. Things are just getting started; there are more disasters and calamities to come.

RELEVANT OPINIONS

The mighty forces of heaven and hell are gathering for the final conflict. We have here some of the outpost work, which gives an indication of what is to follow. (E.W. Bullinger)

Rev. 9:12 **One** (Nom. Spec.) **woe** (Subj. Nom.; calamity) **has passed** (ἀπέρχομαι, AAI3S, Culminative, Deponent), **but behold** (adversative), **two** (Nom. Measure) **woes** (Subj. Nom.; calamities) **are still** (temporal) **coming** (έρχομαι, PMI3S, Futuristic, Deponent) **after** (temporal) **these things** (Acc. Gen. Ref.).

Greek Text

Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

Latin Vulgate

vae unum abiit ecce veniunt adhuc duo vae post haec

LWB Rev. 9:13 Then the sixth angel [messenger, 3rd class] sounded his trumpet, and I heard a single voice [from their cherub-ranked angelic officer] from the direction of the four horns of the golden altar [where imprecatory prayers are offered] in the presence of God,

KW Rev. 9:13 And the sixth angel sounded his trumpet. And I heard a voice out of the four horns of of the golden altar which is before God,

KJV Rev. 9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

TRANSLATION HIGHLIGHTS

Then the sixth messenger angel, 3rd class, sounded his trumpet (Dramatic Aorist tense) and John heard (Constative Aorist tense) a single voice emanating from the direction of the four horns of the golden altar in the presence of God. The single voice was from the cherub-ranked officer in charge of the seven, 3rd class messenger angels. The altar is the same one where the imprecatory prayers of the tribulation martyrs were formerly offered.

RELEVANT OPINIONS

Coming from the four horns, the direction goes forth to the four quarters of the earth. (E.W. Bullinger) A voice from the golden altar initiates the plague, thus connecting it with the cries of the martyrs in heaven and the prayers of the saints on earth. (D. Guthrie) The golden altar was the altar of incense within the temple or the tabernacle in contrast to the brass altar which was outside and was used for bloody sacrifices. The golden altar was used for burning incense and worshipping God. (J. Walvoord)

Rev. 9:13 Then (consecutive) the sixth (Nom. Spec.) angel (Subj. Nom.; messenger, 3rd class) sounded his trumpet (σαλπίζω, AAI3S, Dramatic), and (continuative) I heard (ἀκούω, AAI1S, Constative) a single (Acc. Measure) voice (Acc. Dir. Obj.; from a cherub-ranked angelic officer) from the direction of the four (Gen. Measure) horns (Abl. Source) of the golden (Descr. Gen.) altar (Obj. Gen.; where the imprecatory prayers are offered) in the presence of God (Gen. Place),

Greek Text

Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν [τεσσάρων] κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

Latin Vulgate

et sextus angelus tuba cecinit et audivi vocem unum ex cornibus altaris aurei quod est ante oculos Dei

LWB Rev. 9:14 And he [the cherub-ranked angelic officer] issued a command to the sixth [messenger, 3rd class] angel who was holding the trumpet: Release the four angels [demon army generals] who have been imprisoned [during human history] at the great river Euphrates [prison barracks for 200 million demon soldiers with bodies, armour, and weapons].

KW Rev. 9:14 Saying to the sixth angel who has the trumpet, Set free at once the four angels who have been bound at the river, the great river, the Euphrates.

KJV Rev. 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

TRANSLATION HIGHLIGHTS

Then the cherub-ranked angelic officer issued a command (Dramatic Aorist tense) to the sixth, messenger 3rd class angel who was holding (Pictorial Present tense) the trumpet. He commanded the 3rd class angel to release (Imperative mood) the four demon princes or generals who have been imprisoned (Intensive Perfect tense) throughout human history at the great Euphrates river in Iraq. These demon army generals are about to launch the greatest demon attack on humanity of all times.

RELEVANT OPINIONS

The great river Euphrates serves as the barracks for 200 million demon soldiers with bodies, armour, weapons and patches. (R.B. Thieme, Jr.) These infernal creatures are let loose in the area of the Euphrates River. Why this visitation of judgment commences in this particular part of the world we are not told. But we do know that the Euphrates was one of four tributaries which flowed from the river in Eden. It was here that Satan began his first diabolical work against our first parents which resulted in our fallen human race. Here the first murder was committed, and here man's first organized rebellion against God took place. (L. Strauss)

These are evil angels here. They relish the idea of plunging mankind into war. (W. Hendriksen) I infer that there are particular magnates in the realm of evil powers, with large commands and dependencies subject to them. The myriads of subordinate agents which their loosing brings into action, argues in this direction.

Perhaps there are but four fallen angels of this particular rank, authority, and temper, with Satan as the chief of all. (A. Seiss) The voice instructed the 6th angel to loose the four angels declared to be bound in the great river Euphrates. There is nothing in the text to prevent the great river Euphrates from being meant literally. (J. Walvoord) It might be well to point out also that so far as Asia is concerned, demon religions are all east of the Euphrates. During the last century there has been a tremendous advance in what is called “spiritual” but which is really spiritism or demonism. All this is to increase. (D. Barnhouse)

Four of Satan’s most powerfu angels are to be released. These had only to be loosed, and at once they rushed, impelled by their own violent, hostile, malicious nature, to the dreadful business of slaughter. That they were bound implies they would have done exactly what they did when released. These angels are not being kept for their own judgment, but for judgmental purposes upon others. No longer restrained, and permitted to act out their evil, they will inflict death and torment upon Earth’s guilty inhabitants. (J. Macarthur)

How little the nations that are seeking just now to restore Mesopotamia to its ancient fertility realize that they are working in the immediate region of four of Satan’s most powerful princes, which are bound there for a special purpose! This is where Nimrod began to be a mighty one in the earth, and where the vast system of Babylonian idolatry, with its trinity of evil (father, mother, son) originated, to deceive the whole world by the Satanic fable of the “queen of heaven.” (W.R. Newell)

Rev. 9:14 And he (cherub-ranked angelic officer) issued a command (λέγω, PAPtc.AMS, Dramatic, Circumstantial) to the sixth (Dat. Spec.) angel (Dat. Ind. Obj.; messenger, 3rd class) who was holding (ἔχω, PAPtc.NMS, Pictorial, Substantival, Articular) the trumpet (Acc. Dir. Obj.): Release (λύω, AAImp.2S, Dramatic, Command) the four (Acc. Spec.) angels (Acc. Dir. Obj.; demon princes or generals of the army) who have been imprisoned (δέω, Perf.PPtc.AMP, Intensive, Substantival, Articular; during human history) at the great (Dat. Measure) river (Loc. Place) Euphrates (Dat. Spec.; prison barracks).

Greek Text

λέγοντα τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

Latin Vulgate

dicentem sexto angelo qui habebat tubam solve quattuor
angelos qui alligati sunt in flumine magno Eufrate

LWB Rev. 9:15 Then the four angels [demon generals] were released [each in command of 50 million demon soldiers] who have been thoroughly prepared [in a state of red alert] for this hour and day and month and year [the time of the invasion was planned well in advance], in order that they might kill one-third of mankind.

KW Rev. 9:15 And the four angels were set free who had been kept in readiness for the hour and day and month and year in order that they should kill the third part of the men.

KJV Rev. 9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

TRANSLATION HIGHLIGHTS

Then the four demon generals were released (Ingressive Aorist tense) from their prison under the Euphrates river. As we shall see, each of these demon generals is in command of 50 million demon soldiers. They have had all of human history to get thoroughly prepared (Intensive Perfect tense) for the upcoming invasion of the earth. They have been in a state of red alert for thousands of years, waiting for this very hour, day, month and year.

The intense readiness of the demon soldiers is highlighted by the Perfect tense. Nothing has been left out of the battle plan. As Colonel Thieme points out, they have been drilling, caring for their weapons, and reviewing battle plans in the same manner as our D-Day force did during WW2. Imagine the amount of precise battle plans that could be made over thousands of years. Imagine their profound attention to details. Every contingency has been accounted for. Imagine their heightened emotions as they are finally about to receive their marching orders. Then recall that their orders are to slaughter (Culminative Aorist tense) one-third of unbelieving humanity on earth during the tribulation.

RELEVANT OPINIONS

The four angels are bound, therefore they are fallen angels who followed Lucifer in his rebellion and revolt against God. Good angels are not bound, but are free to serve God's children. In this present age of grace certain demons who would torment and kill all men are kept bound by God. They are being prepared for the hour, day, month, and year. God has a program, and it is being carried out on schedule. (L. Strauss)

There is a definite moment in the mind of God at which this awful power is to be let loose. Until that hour strikes, not all the evil machinations of men, not all the ambitions of nations, can bring about the conflict here predicted. But when that hour does strike, no

astute statesman's policy, no treaties, no world federation movements can prevent the dire catastrophe predicted. (H. Ironside) This touch of predestined action brings out the strong providential belief running through the Apocalypse. (W.R. Nicoll)

These four angels cannot be identified with any others, for they are bound. There can be no doubt about their being of the number of those who are described as being delivered into chains of darkness, to be reserved unto judgment (2 Peter 2:4). In Jude 6 we are again told of the angels which are reserved in everlasting chains under darkness, unto the judgment of the great day. Not only that they should be then judged, but that they should be executors of God's judgments also in that great day which we are now studying and learning about in the Apocalypse. (E.W. Bullinger)

Rev. 9:15 Then (consecutive) the four (Nom. Spec.) angels (Subj. Nom.; demon generals) were released (λύω, API3P, Ingressive; each in command of 50 million demon soldiers) who have been thoroughly prepared (έτοιμάζω, Perf.PPtc.NMP, Intensive, Substantival, Articular; in a state of red alert) for this (definite) hour (Acc. Time) and (connective) day (Acc. Time) and (connective) month (Acc. Time) and (connective) year (Acc. Time; the time of the invasion has arrived), in order that (purpose) they might kill (ἀποκτείνω, AASubj.3P, Culminative, Potential; slaughter) one third (Acc. Measure) of mankind (Obj. Gen.).

Greek Text

καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἠτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.

Latin Vulgate

et soluti sunt quattuor angeli qui parati erant in horam et diem et mensem et annum ut occiderent tertiam partem hominum

LWB Rev. 9:16 In fact, the numbers of troops, including cavalry, is two-hundred million. I heard their number.

KW Rev. 9:16 And the number of the armies of the horsemen was two hundred million. I heard the number of them.

KJV Rev. 9:16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

TRANSLATION HIGHLIGHTS

The actual count of demon soldiers is 200,000,000. Some are infantry, some are in artillery, and some are cavalry. John didn't count them all, rather he heard (Constative Aorist tense) the exact number during roll-call. There are four generals in charge of this assault army. That is where I derived the 50,000,000 demon troops per general, a figure quoted in prior verses.

RELEVANT OPINIONS

The neuter singular of "hippikon" represents the horse or the cavalry in contrast with the infantry. (A.T. Robertson) Everything is under satanic control, but God is behind the scenes moving these very scenes. There is no power on earth able to restrain these hellish horsemen. Supernatural armies are not unknown to Scriptures. Horses and a chariot of fire separated Elijah from Elisha in the day when Elijah was taken up by a whirlwind into Heaven. (C. Larkin) This army is as large as the entire populations of America or Russia. (E. Hindson)

It is difficult to imagine 200 million cavalry such as these, in which the horses themselves are provided with death-dealing mouths and tails. (A.E. Knoch) This is the description of these supernatural beings. They are not human. They come from below. We know of nothing like them. When God thus describes them nothing ought to be easier than to believe what He says. They need no explanation. (E.W. Bullinger) The 200 million horsemen whose number John heard are not human beings at all. It is so belittling to Scripture to treat it as if its words were not definite. (W.R. Newell)

Rev. 9:16 In fact (emphatic), the number (Subj. Nom.) of troops (Obj. Gen.), including cavalry (Gen. Apparent Object), is (ellipsis) two hundred million (Gen. Measure; twenty thousand thousands). I heard (ἀκούω, AAI1S, Constative) their (Poss. Gen.) number (Acc. Dir. Obj.).

Greek Text

καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικοῦ δισμυριάδες μυριάδων, ἤκουσα τὸν ἀριθμὸν αὐτῶν.

Latin Vulgate

et numerus equestris exercitus vicies milies dena milia
audivi numerum eorum

LWB Rev. 9:17 And furthermore, I saw in the vision the horses and those [demon soldiers] who rode upon them, each [horse] having breastplates the color of fire [red representing artillery] or hyacinth [blue representing infantry] or sulphur [yellow representing cavalry], and the heads of the horses were like the heads of lions

[powerful attacking momentum], and from their mouths came fire and smoke and sulphur [three horse-mounted weapon systems].

KW Rev. 9:17 And after this manner I saw the horses in my vision, and those seated upon them having breastplates of fire and of jacinth and of brimstone. And the heads of the horses were like the heads of lions. And out of their mouths there proceeds fire and smoke and brimstone.

KJV Rev. 9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

TRANSLATION HIGHLIGHTS

John also saw in his vision (Dramatic Aorist tense) the horses and the demon soldiers who rode upon them (Pictorial Present tense). Each horse had a breastplate (Pictorial Present tense) that represented which assault force it belonged to: fire red for artillery, hyacinth blue for infantry, or sulphuric yellow for cavalry. These were the traditional color schemes of the Roman military.

The heads of the horses were similar to the heads of lions, meaning they had powerful forward momentum and fierce attacking jaws. Not only that, but they are fire-breathing horses, since John saw fire, smoke and sulphur coming out of (Pictorial Present tense) their mouths. The fire, smoke and sulphur could be a picture of their fierce, forward attack momentum or it could represent a variety of weapon systems.

For instance, “fire could be a napalm related weapon, smoke could refer to chemical weapons, and sulphur might represent gunpowder.” (R.B. Thieme, Jr.) If these are indeed weapons of mass destruction (WMD) mounted on horses and fired by demon troops, then the picture is one of horrendous slaughter, i.e. take no prisoners. It is also possible that these are three completely unknown weapons; their description correlates well with molten lava spewing from a volcano.

RELEVANT OPINIONS

Both rider and horse are terrible. (A.T. Robertson) Brimstone is a gas with a sulphurous smell. It was this stifling and strangling gas that God sent down from Heaven upon the city of Sodom when He destroyed it. The coming judgment upon Babylon will take on a similar form, as will the judgment against the beast and the false prophet, Satan, and eventually all unbelievers. What a ghastly place this earth will become when hell is let loose! It is but a sample of the torment that unbelievers must endure in hell forever. (L. Strauss)

Satan supplies his agents with a defensive armour against which all opposing weapons of war are powerless. Here he arms the host with a trinity of offensive destructive forces.

(W. Scott) They have riders, and yet the riders are parts of themselves, to whom no separate actions are ascribed. It is not the riders but the horses which do all the mischief ... The fire would scorch and burn men to death, and the smoke or the sulphur would stifle and smother them. The three things are named as three plagues, and the description is that life is destroyed by each separately, as well as by the three conjointly. (A. Seiss)

The sequence of the Greek text may indicate that the description of the breastplate qualifies the riders and not the horses, even though in ancient warfare horses at times were also shielded with metal armour in the form of links and plates. (S. Kistemaker)

Rev. 9:17 And (continuative) furthermore (adjunctive), I saw (εἶδον, AAI1S, Dramatic) in the vision (Loc. Sph.) the horses (Acc. Dir. Obj.) and (connective) those (Acc. Dir. Obj.; demon soldiers) who rode (κάθημαι, PMPTc.AMP, Pictorial, Substantival) upon them (Obj. Gen.), each (ellipsis; horse) having (ἔχω, PAPtc.AMP, Pictorial, Modal) breastplates (Acc. Dir. Obj.) the color of fire (Acc. Gen. Ref.; red: artillery) or (connective) hyacinth (Acc. Gen. Ref.; blue: infantry) or (connective) sulphur (Acc. Gen. Ref.; yellow: cavalry), and (continuative) the heads (Subj. Nom.) of the horses (Poss. Gen.) were (ellipsis) like (comparative) the heads (Pred. Nom.) of lions (Poss. Gen.; powerful attacking momentum), and (continuative) from their (Poss. Gen.; horses) mouths (Abl. Separation) came (ἐκπορεύομαι, PMI3S, Pictorial, Deponent) fire (Pred. Nom.) and (connective) smoke (Pred. Nom.) and (connective) sulphur (Pred. Nom.).

Greek Text

καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὀράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις, καὶ αἱ κεφαλὰὶ τῶν ἵππων ὡς κεφαλὰὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

Latin Vulgate

et ita vidi equos in visione et qui sedebant super eos habentes loricas igneas et hyacinthinas et sulphureas et capita equorum erant tamquam capita leonum et de ore ipsorum procedit ignis et fumes et sulphur

LWB Rev. 9:18 By means of these three deadly weapons one third of mankind was killed: by means of fire and by means of smoke and by means of sulphur which came out from their [horses] mouths.

KW Rev. 9:18 By these three plagues there was killed the third part of the men, by the fire and the smoke and the brimstone which proceed out of their mouths.

KJV Rev. 9:18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

TRANSLATION HIGHLIGHTS

One-third of mankind was killed (Dramatic Aorist tense) by means of these three weapons systems. The three (fire, smoke & sulphur) could be a demonic mixture we have never experienced before. Or they could represent napalm related materials (fire), chemical warfare (smoke), and gunpowder related weaponry (sulphur). Both the Greek and Latin word for these weapon systems is “plague,” which can also be translated as weapons of warfare. Other basic translations of this word are fatal wound, blow, strike, misfortune, trap, snare, and hunting net.

RELEVANT OPINIONS

Think of having to live amid such perils and such scenes, subject every moment to be horrified, smitten, stung, stifled, and destroyed, for the space of 391 days, with men, women, and children, associates and friends suffering and dying about you every day and every hour, killed by the visible monsters of hell, that throng about your path by day and about your dwelling at night. The mere contemplation of it makes one’s flesh chill with horror! What then, must it be for those who experience it. (A. Seiss)

None of men’s instruments of destruction seem to compare with these. They combine modern methods of warfare, such as flame projectors and poison gas, with the serpent’s sting. (A.E. Knoch) Certainly this offers a comparison to weapons of modern warfare – jet fighter planes, tanks equipped with flame-throwers, long rear guns and bulbous missiles. (J. Macarthur) Their features argue their demonic origin. It does not symbolize the tanks, cannons, and battleships of modern warfare. (R. Mounce)

Rev. 9:18 By means of these (Gen. Spec.) three (Gen. Measure) deadly weapons (Abl. Means; plagues, blows) one third (Subj. Nom.) of mankind (Obj. Gen.) was killed (ἀποκτείνω, API3P, Dramatic; slaughtered): by means of fire (Abl. Means) and (connective) by means of smoke (Abl. Means) and (connective) by means of sulphur (Abl. Means) which came (ἐκπορεύομαι, PMPTc.GNS, Pictorial, Attributive) out from their (Poss. Gen.; horses) mouths (Abl. Separation).

Greek Text

ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

Latin Vulgate

ab his tribus plagis occisa est tertia pars hominum de igne et fumo et sulphure qui procedebat ex ore ipsorum

LWB Rev. 9:19 For the supernatural power of the horses keeps on coming from their mouth [frontal assault] and from their tails [rear assault], for their tails are like snakes having heads, and by means of them [the weapons in their tail] they cause severe pain.

KW Rev. 9:19 For the power of the horses is in their mouths and in their tails. For their tails were like snakes, having heads. And by means of them they cause injury.

KJV Rev. 9:19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

TRANSLATION HIGHLIGHTS

The horses ridden by the demon soldiers have supernatural power coming from (Iterative Present tense) their mouth (singular) and tails (plural). Whether the weapons are unique or similar to something already invented on earth, they spread destruction from the front and rear of the horses. The plural “tails” also refers to more than one tail or rear offensive weapon. Not only that, but each tail has its own head! This description of the rear weapons reminds me (somewhat) of the Hydra from ancient folklore.

While the frontal assault weapons attack like a ferocious lion, the rear assault weapons attack like snakes. Both frontal and rear attack mechanisms cause severe pain (Durative Present tense) leading ultimately to death. Some materialist commentators believe the horses are actually armoured vehicles and the weapons are modern inventions by man. I see no reason for going in this direction, when it is quite possible for the genius of demons to develop their own horrific weapons of mass destruction.

RELEVANT OPINIONS

These, as we have said, are no mere human beings; they are wicked spirits, and are not these legion and innumerable? (E.W. Bullinger) And these people, against all the light and warnings sent them, still drive on with their devil-worship, idolatry, murders, sorceries, lewdness, and dishonesties, until they have filled the measure of their guilt, and wearied out the very patience of indulgent God. The horses of hell are let loose upon them, to sweep one-third of them to speedy perdition. (A. Seiss)

Rev. 9:19 **For** (explanatory) **the supernatural power** (Subj. Nom.) **of the horses** (Adv. Gen. Ref.) **keeps on coming** (εἰμί, PAI3S, Iterative) **from their** (Poss. Gen.) **mouth** (Loc. Place;

frontal assault) and from their (Poss. Gen.) tails (Loc. Place; rear assault), for (explanatory) their (Poss. Gen.) tails (Subj. Nom.) are (ellipsis) like (comparative) snakes (Dat. Ind. Obj.) having (ἔχω, PAPtc.NFP, Descriptive, Attributive) heads (Acc. Dir. Obj.), and (continuative) by means of them (Instr. Means; the weapons in their tail) they cause severe pain (ἀδικέω, PAI3P, Durative).

Greek Text

ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν, αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς καὶ ἐν αὐταῖς ἀδικοῦσιν.

Latin Vulgate

potestas enim equorum in ore eorum est et in caudis eorum nam caudae illorum similes serpentibus habentes capita et in his nocent

LWB Rev. 9:20 And the rest of mankind [demon possessed unbelievers], who were not killed by these weapon systems, did not change their minds [repent] about the works of their hands [idolatry], with the result that they will not stop worshipping demons, as well as idols of gold and silver and bronze and stone and wood, which [lifeless forms] are not able to see nor hear nor walk.

KW Rev. 9:20 And the rest of the men, those who were not killed by these plagues, did not have a change of mind which would cause them to abandon the work of their hands, with the result that they would not cease to worship demons and the idols of gold and silver and brass and stone and wood which are not able to be seeing nor to be hearing nor to be walking.

KJV Rev. 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

TRANSLATION HIGHLIGHTS

In spite of the multitude of judgments so far unleashed upon the earth, there are still a large number of demon possessed unbelievers still living on earth. These individuals were not killed (Dramatic Aorist tense) by the aforementioned weapons systems. They also refuse to repent (Culminative Aorist tense) of the works of their hands, meaning the idols they have built and now worship. They also refuse to stop worshipping (Predictive Future tense) demons, an unparalleled exhibition of locked-in negative volition.

The works of their hands means there will be an idolatry comeback in the future. Fallen angels, disembodied spirits, and invisible demons will inhabit idols created by man. These idols will be made out of whatever material the artists can find: gold, silver and bronze if money is available; stone and wood if money is not available. Demons will inhabit these idols in the same manner as they did in ancient Israel. When these idols are worshipped, the demons inhabiting them gain entrance into the unbelievers.

The important and ironic point is that these idols are all lifeless forms, unable to see, hear, or walk. Even though man has had thousands of years to learn, and develop, and invent, his ultimate state still ends up worshipping lifeless forms. The Living God will bring these end-time judgments upon them, but they will continue to reject Him in favor of lifeless idols made out of inanimate materials. Men today laugh at the idea of idol worship but the most sophisticated men of the future will return to it with open arms.

RELEVANT OPINIONS

The two-thirds of mankind still spared did not change their creed or their conduct. (A.T. Robertson) The severest of God's judgments upon guilty men do not soften rebellious hearts. Even in hell itself men and women will manifest bitter defiance against all that is holy. While it is true that in hell there will be wailing and weeping, there shall also be gnashing of teeth, an expression of the hatred in the unregenerate heart of man. (L. Strauss)

There is no evidence in the Bible, history, or in prophesy, that men have ever been brought to God in great numbers through tribulation. The death of a billion people in a morass of indescribable grief and loneliness still does not drive men into the arms of God. The Word of God teaches that even in the dark world of the lost, men and women will manifest bitter, defiant rebellion against God and hatred for the Lord Jesus Christ. (J. MacArthur)

The whole scene is given over to idolatry. The rich have their gods of gold and silver, the middle class have theirs of brass and stone, while the poor are equally provided for in idols of wood. Verse 20 gives their religion, while verse 21 shows their deeds. (W. Scott) In connection with this demon worship will be the revival of idolatry. Idolatry will again command the genius of men for their construction, and be set up to please their demon-lords, to facilitate spiritual intercourse, and to help out the fowl devotions of the infatuated people. (A. Seiss)

The Exodus plagues demonstrated that the gods of Egypt were false and that Yahweh was the only true God. This realization cause the Egyptians psychological turmoil because of the realization that their religious commitments were vain and that they were in opposition to God through their idolatry and their persecution of God's people. This realization included an anxious conviction of sin, not accompanied by repentance. As with the Egyptians, so now the 5th trumpet plague also hardens the victims against

turning to God from their despair. Such hardening is actually a deceptive influence of the demons. (G.K. Beale)

Rev. 9:20 And (continuative) the rest (Subj. Nom.) of mankind (Adv. Gen. Ref.; demon possessed unbelievers), who (Nom. Appos.) were not (neg. adv.) killed (ἀποκτείνω, API3P, Dramatic) by these (Dat. Spec.) weapon systems (Instr. Means; plagues), did not (neg. adv.) change their minds (μετανοέω, AAI3P, Culminative; repent) about the works (Obj. Gen.) of their (Poss. Gen.) hands (Abl. Means; idolatry), with the result that (conceived result) they will not stop (neg. adv.) worshipping (προσκυνέω, FAI3P, Predictive) demons (Acc. Dir. Obj.; fallen angels), as well as (connective) idols (Acc. Dir. Obj.) of gold (Acc. Gen. Ref.) and (connective) silver (Acc. Gen. Ref.) and (connective) bronze (Acc. Gen. Ref.) and (connective) stone (Acc. Gen. Ref.) and (connective) wood (Acc. Gen. Ref.), which (Subj. Nom.; as lifeless forms) are not (neg. adv.) able (δύναμαι, PMI3P, Descriptive, Deponent; do not have the power) to see (βλέπω, PAInf., Pictorial, Inf. As Dir. Obj. of Verb) nor (neg.) hear (ἀκούω, PAInf., Pictorial, Inf. As Dir. Obj. of Verb) nor (neg.) walk (περιπατέω, PAInf., Pictorial, Inf. As Dir. Obj. of Verb).

Greek Text

Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν,

Latin Vulgate

et ceteri homines qui non sunt occisi in his plagis neque paenitentiam egerunt de operibus manuum suarum ut non adorarent daemonia et simulacra aurea et argentea et aerea et lapidea et lignea quae neque videre possunt neque audire neque ambulare

LWB Rev. 9:21 Moreover, they did not change their minds [repent] about their murders [homicides & human sacrifice] nor about their occult activity [induced by drugs] nor about their sexual immorality nor about their thefts [criminal activity].

KW Rev. 9:21 Neither did they have a change of mind regarding their murders nor their magical arts nor their fornications nor their thefts which would cause them to abandon them.

KJV Rev. 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

TRANSLATION HIGHLIGHTS

Not only will they refuse to cease their demon and idol worship, but they will also refuse to repent (Culminative Aorist tense) about their murders, occult activity, sexual immorality and criminal activity. Murders in that day will be both homicides and human sacrifices. It will all be related to the “New World Religion” headed by the False Prophet. It will be centered around environmental nature worship, mysticism and various occult activity, drug addiction, sexual immorality and a host of criminal felonies.

They will be completely engulfed by the New Age Movement. Those activities will lead to demon possession, which will lead to the reinstatement of many forms of ancient idolatry, phallic cult activity, and eventually to the point of human sacrifice. All of these evil systems exist today in germ form, but they are kept from “fully blossoming” by the restraining ministry of the Holy Spirit. When His restraining ministry is removed, and demons from the abyss are released upon the earth, all hell is going to literally be let loose.

RELEVANT OPINIONS

Here God permits us to look into the future and see to what extent wickedness will prevail. More people than ever before will worship devils. Such idolatry has been in the world ever since the fall of man. When all restraint is taken from the earth after the rapture of the Church, and man has had an opportunity to repent, we can well imagine the staggering world-wide influence of demons over men. There will be the revival of idolatry. (L. Strauss)

It may appear too disparaging to the understanding of this enlightened age, to entertain the possibility of a return to the ancient worship of images. People may feel insulted at the thought. But the way for it is opening, and the process to effect it is already going on. The minds of anti-Christian religionists everywhere are fast relapsing into the old heathenish philosophies and I know not what is to hinder their acceptance of the religions with which those philosophies are conjoined. Modifications of them may be made, to conform them somewhat to the requirements of an altered condition of the public mind and taste, but idol worship will again become, as it is even now becoming, the religion of some who claim to be among the most enlightened and the very illuminators of mankind. Socrates had his demon-guide, and Socrates approved idolatry; and if men accept Socratic philosophy in preference to the Bible, and submit to be taught by demons as their most trustworthy oracles, what is to prevent them from becoming philosophic idol-worshippers, especially if their spirit-friends should so dictate, and accompany those dictations with the power of working wonders. (A. Seiss)

I do not think we will be far wrong if we identify this coming delusion with the occult systems of gnostic origin, so largely prevailing and so rapidly spreading at the present time. These systems reproduce, in some form or the other, the primeval lie, "You shall be as Elohim." This is the very essence of New Thought, Christian Science, Spiritism, Theosophy, and other offshoots of these evil systems. After the restraining power of the Holy Spirit has been removed, they will spread like locusts over all the earth, having tremendous power over the minds of men. (H. Ironside)

We all know that we are living in a veritable explosion of the occult. After believers and the restraining force of the Holy Spirit are removed at the translation of the Church, there will be a tremendous increase of delving into the spirit world. Perhaps the sudden disappearance of the Christians will trigger it. Terrified and confounded by this mysterious phenomenon, men and women who today may have no interest in the supernatural will desperately seek answers through psychic mediums and demon-possessed spiritists, and thus become ensnared into occultic submission. (J. Macarthur)

Rev. 9:21 Moreover (continuative), they did not (neg. adv.) change their minds (μετανοέω, ΑΑΙ3Ρ, Culminative; repent) about their (Poss. Gen.) murders (Gen. Disadv.; homicides and human sacrifices) nor (neg.) about their (Poss. Gen.) occult activity (Gen. Disadv.; drug-related mysticism, sorceries, addiction) nor (neg.) about their (Poss. Gen.) sexual immorality (Gen. Disadv.) nor (neg.) about their (Poss. Gen.) thefts (Gen. Disadv.; criminal activity).

Greek Text

καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

Latin Vulgate

et non egerunt paenitentiam ab homicidiis suis neque a veneficiis suis neque a fornicatione sua neque a furtis suis

Chapter 10

LWB Rev. 10:1 And then I saw another of a different kind of angel [high ranking seraph], the powerful one [king of arms], coming down from heaven, and he was clothed by a cloud [representing the glory, power and wisdom of the Lord], and a rainbow was over his head [representing the justice, integrity and mercy of God],

and his face was like the sun [in opposition to the king of darkness], and his feet were like columns of fire [divine protection in times of historical disaster],

KW Rev. 10:1 And I saw another angel, a powerful one, descending out of the heaven, clothed with a cloud. And the colored halo, shining with a radiance, was over his head. And his face was like the sun. And his feet were like pillars of fire.

KJV Rev. 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

TRANSLATION HIGHLIGHTS

Chapter 10 through chapter 11:14 is parenthetical and serves as a short break in the execution of judgment. John sees a different angel coming down (Pictorial Present tense) from heaven, one of the higher ranking seraphim. He describes him as the powerful one, the king of arms. This angel is described in four ways, in the form of an escutcheon. An escutcheon, according to Colonel Thieme, is a military surface on which armorial bearings are displayed, a shield for displaying a coat-of-arms, or a plate on a vessel's stern displaying its name.

The four-part description or escutcheon consists of a cloud, a rainbow, the sun, and a pillar of fire. Each is representative of a divine attribute of policy of the Lord Jesus Christ. He was wearing a cloud, representing the glory, power and wisdom of the Lord. He had a rainbow over his head, representing the justice and integrity of God. His face was like the sun, showing divine opposition to the kingdom of darkness. And his feet were like pillars of fire, representing divine protection during times of historical disaster.

Similar observations are made by Hal Lindsey, for those of you who read “lighter weight” and rather “speculative and entertaining” prophetic paperbacks. Because he received his earlier training from Colonel Thieme, as well as myself, I rarely quote him – because I know the source of his older prophetic books came from Berachah Church in Houston, Texas. Hal occasionally goes beyond the boundary of hermeutical principles that I try to adhere to, i.e. when he allegorizes the locust demons to be helicopters.

RELEVANT OPINIONS

If you have been expecting the 7th angel to sound the 7th trumpet at this point, you are going to be disappointed. We meet here a sort of interlude. The 7th trumpet does not sound until later. (L. Strauss) In this chapter we are given the first part of the parenthetical portion that comes in between the sixth and seventh trumpets. We find the Lord dealing in a very special way with His beloved apostle John, in order that he may be better prepared to unfold the great mysteries lying in the rest of the book of Revelation. In this portion of the Revelation we are dealing largely with Israel, the earthly people, before their Messiah has been revealed to them. (H. Ironside)

This mighty angel comes directly from the presence of God and the Lord Jesus Christ. He is clothed in a cloud to demonstrate his eminence and majesty. Around the angel's head is a rainbow as a symbol of God's faithfulness to keep His covenant promises with His people. This does not mean that God appears in the form of an angel, but that God sent this angel as His messenger to communicate His sovereignty and His trustworthiness. The colorful rainbow results from refraction of the brilliant beams radiating from the angel's face, so the reference to the angel's face beaming like the sun means the angel came from the presence of Jesus. (S. Kistemaker) The rainbow also represents the impossibility of man ever destroying himself on planet earth, by nuclear or other means. (R.B. Thieme, Jr.).

The angelic college of heralds consists of an elaborate hierarchy of angels. The top echelon is composed of seraphim and cherubim. There are three ranks in the seraph organization: the king of arms (Rev. 10:1), officers of arms (Rev. 18:1, 20:1-3), and full heralds (Rev. 4:6-8). There are two ranks in the cherub organization: the officer, who guarded the Garden of Eden; Lucifer was one (Rev. 14) before his fall; there were four cherubim officers on chariots of fire in Ezekiel 1:10. There are also wingless, messenger cherubim; some of them stayed with Lot while the others destroyed Sodom. Other cherubim of this rank are located in Revelation, chapters 7 and 10. (R.B. Thieme, Jr.)

This angel is a special messenger of God's ... There is no proof that this angel is Christ. (A.T. Robertson) He is probably another angel as distinguished from the sixth angel. There is not a sufficient reason for supposing that Christ is meant. Wherever our Lord is referred to in the Revelation, it is always a mode which cannot possibly be mistaken. (A. Plummer) The angel of this chapter is not Christ, but His messenger sent to announce a most solemn crisis. (W.R. Newell) The angel, as representative, reflects Christ's glory, and bears the insignia attributed to Christ Himself. (R. Jamieson)

There is no reason why we should take this angel to be Christ. True, Christ is sometimes called "the Angel of the Covenant," but He is not "another of the same kind of" angel, as the word "allos" implies. It says "another angel;" let us leave the word as meaning what they say. (E.W. Bullinger) The angel of 10:1 is described as one who "comes down from heaven" and there is no evidence that Christ comes to earth midway in the tribulation. There are many instances of this in Revelation where angels are made the ministers of God for both the punishment of the wicked and the protection of the righteous. (*A Revelation of Jesus Christ*, J.B. Smith, 1961, Herald Press)

The supreme authority of this mighty angel is clearly revealed by his uniform of cloud, rainbow, sun, and fire. Men probably won't be able to actually see this dramatic event taking place, for it will most likely occur in the spiritual realm. But while the angelic hosts of heaven as well as Satan and his demon legions look on, this angel will claim initial possession of planet earth for Jesus. The fact that Satan doesn't prevent the angel from accomplishing his mission bears witness to the angel's great authority. (*There's A New World Coming*, H. Lindsey, 1973, Harvest House Publishers)

Rev. 10:1 And then (consecutive) I saw (εἶδον, AAI1S, Constative) another of a different kind of (Acc. Spec.) angel (Acc. Dir. Obj.; highest ranking elect angel, seraph), the powerful one (Acc. Appos.; king of arms), coming down (καταβαίνω, PPtC.AMS, Pictorial, Modal) from heaven (Abl. Separation), and (continuative) he was clothed by (περιβάλλω, Perf.MPtC.AMS, Descriptive, Circumstantial; wearing) a cloud (Compl. Acc.; representing the glory of the Lord, His power and wisdom), and (continuative) a rainbow (Subj. Nom.; representing the justice and integrity of God) was (ellipsis) over his (Poss. Gen.) head (Obj. Gen.), and (continuative) his (Poss. Gen.) face (Subj. Nom.) was (ellipsis) like (comparative) the sun (Nom. Comp.; in opposition to the kingdom of darkness) and (continuative) his (Poss. Gen.) feet (Subj. Nom.) were (ellipsis) like (comparative) columns (Nom. Comp.; pillars) of fire (Adv. Gen. Ref.; divine protection in times of historical disaster),

Greek Text

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ περιβεβλημένον νεφέλῃν, καὶ ἡ ἴρις ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός,

Latin Vulgate

et vidi alium angelum fortem descendentem de caelo amictum nube et iris in capite eius et facies eius erat ut sol et pedes eius tamquam columna ignis

LWB Rev. 10:2 **And he [the angelic king of arms] had in his hand a little book [title deed to planet earth] which was opened. Then he [the angelic king of arms] placed his right foot upon the sea and his left [foot] upon the land [claiming control of all continents for Jesus Christ from the usurper satan].**

KW Rev. 10:2 And he has in his hand a little scroll which was unrolled. And he placed his foot, the right one, upon the sea, and the left one upon the land.

KJV Rev. 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

TRANSLATION HIGHLIGHTS

Moreover, the angelic king of arms had in his hand (Pictorial Present tense) a little book or small papyrus scroll. This little book was open (Descriptive Present tense) for all to see that Jesus Christ owned the title deed to planet earth. Satan is an usurper on earth, staking his false claims upon its inhabitants during human history. The angelic king of arms brings the legitimate title deed to earth and on behalf of our Lord Jesus Christ, the rightful owner, claims rulership over the earth. The angelic king of arms placed (Dramatic Aorist tense) his right foot on the sea and his left foot on land, claiming control of all continents for Jesus Christ.

RELEVANT OPINIONS

Christ is taking over rulership of the earth from Satan. The announcement is being made on Christ's behalf by His chief angel, the king of arms. (R.B. Thieme, Jr.) The size of the angel is colossal, for he bestrides both land and sea. Apparently there is no special point in the right foot being on the sea and the left foot upon the land. But it makes a bold and graphic picture. (A.T. Robertson) The planting of the messenger's feet on the sea and on the land is a token of possession. As in Deut. 11:24 and Joshua 1:3: "Every place on which the soles of your feet shall tread shall be yours." (A.E.Knoch)

It seems best to take this as a still smaller scroll which deals with the deliverance of Israel as the larger scroll dealt with the whole earth. (A.E. Knoch) I believe the small book contained the title deed to the earth and that the angel's stance of conquest represents his claim to the earth on behalf of Jesus Christ. (H. Lindsey)

With the little book in one hand he lifts up his right hand to heaven, and announces a solemn oath by Yahweh the Creator. It is plain here again that this angel is not the Lord Himself, for when God took oath, "since He could swear by none greater, He swore by Himself" (Hebrews 6:13). Now Christ is Himself the Creator, but this angel takes oath by other than Himself. (W.R. Newell) This angel is a giant. His feet are as pillars of fire, columns so immense in size that while the left foot is firmly planted on earth the right foot rests far out on the ocean, so that, let us say, he is able to step across with one tremendous stride. (W. Hendriksen)

We have already remarked on the force of these symbols. The earth denotes the civilized portion of the globe, the sea referring to the masses of mankind in an unformed, uncivilized condition. But in our passage the sea, the turbulent heathen, is first named. (W. Scott) Unlike the great scroll of chapter 5 that was fastened with seven seals, this scroll lies open in the hand of the angel. The little scroll is designated by the diminutive "biblaridion" rather than the normal "biblion." (R. Mounce)

Rev. 10:2 **and** (continuative) **he** (the angelic king of arms) **had** (ἐχῶ, PAPTc.NMS, Pictorial, Circumstantial)

in his (Poss. Gen.) hand (Loc. Place) a little book (Acc. Dir. Obj.; title deed to planet earth) which was opened (ἀνοίγω, Perf.PPtc.ANS, Descriptive, Attributive). Then (consecutive) he (the angelic king of arms) placed (τίθημι, AAI3S, Dramatic) his (Poss. Gen.) right (Acc. Spec.) foot (Acc. Dir. Obj.) upon the sea (Gen. Place) and (connective) his (Poss. Gen.) left (Acc. Dir. Obj.; foot) upon the land (Gen. Place; claiming from satan control of all continents for Jesus Christ).

Greek Text

καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

Latin Vulgate

et habebat in manu sua libellum apertum et posuit pedem suum dextrum supra mare sinistrum autem super terram

LWB Rev. 10:3 Then he [the angelic king of arms] shouted (Dramatic Aorist tense) with a loud voice just as a lion roars (Dramatic Aorist tense). And when he had finished shouting his announcement [claiming title of the earth for Jesus Christ], the seven thunders [first detachment of his messenger cherubim] relayed the message with their own voices.

KW Rev. 10:3 And he cried with a loud voice just as a lion roars. And when he cried, the seven thunders uttered their own voices.

KJV Rev. 10:3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

TRANSLATION HIGHLIGHTS

The next thing John heard was the angelic king of arms shouting with a voice as loud as the roar of a lion (Dramatic Aorist tense). The proclamation he shouted was a reading of the contents of the title deed over earth and the declaration of its legitimate owner, Jesus Christ. When he finished shouting the contents of the title deed, the first detachment of his messenger angels, the seven thunders cherubim squad, relayed the message (Dramatic Aorist tense) throughout heaven and earth with their own voices.

RELEVANT OPINIONS

The onomopoetic word from “mu” or “moo” (the sound which a cow utters), common for the lowing and bellowing of cattle, is used here in the same manner as in Theocritus for

the roaring of a lion. Homer used “mukaomai” for the clangour of the shield and Aristophanes for thunder. It does not mean the angel is unintelligible, only loud. (A.T. Robertson) Homer used it of the ring of the shield and the hissing of meat on the spit. (M. Vincent) It was not a cry of distress or fear, but a shout of power, telling of the coming execution of judgment. (E.W. Bullinger)

We are unable to identify the angel with Jesus Christ, for nowhere in this chapter do we read anything about worshipping or adoring Him, which would be true for the Lord. The NT in general and the Apocalypse in particular do not call Jesus an angel. The writer of Hebrews teaches that angels are creatures in submission to Jesus. Also, this angel swears by the One Who lives forever and ever, which seems more appropriate for an angel than for Jesus. (S. Kistemaker) The thunders are to be viewed as metaphors for declarations of heavenly beings. (G.K. Beale)

Rev. 10:3 **Then** (consecutive) **he** (the angelic king of arms) **shouted** (κράζω, AAI3S, Dramatic) **with a loud** (Dat. Measure) **voice** (Instr. Means) **just as** (comparative) **a lion** (Subj. Nom.) **roars** (μυκάομαι, PMI3S, Dramatic, Deponent). **And** (continuative) **when** (temporal) **he had finished shouting his announcement** (κράζω, AAI3S, Culminative), **the seven** (Nom. Spec.) **thunders** (Subj. Nom.; first detachment of his messenger angels) **relayed the message** (λαλέω, AAI3P, Dramatic; proclaimed) **with their own** (Gen. Poss.) **voices** (Acc. Means).

Greek Text

καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

Latin Vulgate

et clamavit voce magna quemadmodum cum leo rugit et cum clamasset locuta sunt septem tonitrua voces suas

LWB Rev. 10:4 **And while the seven thunders [first detachment of messenger cherubim] were relaying the message, I was about to write [take notes on what I heard]. Then I heard a voice from heaven saying: Seal up [censor] that [message] which the seven thunders relayed, and do not begin writing it down [it was not to be included in the completed canon of Scripture].**

KW Rev. 10:4 **And when the seven thunders uttered [their voices] I was about to begin to be writing. And I heard a voice out of the heaven saying, Place a seal at once upon the things which the seven thunders said, and do not begin to write them.**

KJV Rev. 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

TRANSLATION HIGHLIGHTS

While the seven thunders angelic (messenger cherubim) squad was relaying their message (Dramatic Aorist tense) throughout heaven, John was in the process of taking notes (Descriptive Imperfect tense) on what he was hearing. The Imperfect tense points to his just getting started, possibly collecting his thoughts and writing materials. But all of a sudden he was interrupted by a voice from heaven.

The voice from heaven told him to seal up that which he had just heard announced by the seven thunder angelic squad. In effect, he is to censor himself (Imperative of Command) from communicating what he heard to anyone. The voice also told him not to start writing (Ingressive Aorist tense) it down, because it was not going to be included (Imperative of Prohibition) in the completed canon of Scripture. Essentially, there are secret things that belong to the Most High. It was not His will for John to write or for us to read what he heard in this message.

RELEVANT OPINIONS

The Word of God reveals that there are things hidden from the people of God in all dispensations. In Deut. 29:29 we read: “The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.” What were those unspeakable things Paul heard when he was caught up into the third heaven? We can only answer that nobody knows, because the Word of God does not tell us. In this instance the revelation was for John’s ears and eyes only. There are secrets which God has seen fit not to reveal to man at this time. (J. Macarthur)

The command was absolute, and the holy apostle obeyed it. What the seven thunders said, is therefore unwritten and unknown, and must needs remain unknown, till, amid the ongoings of the judgment as here foreshown, they shall answer the great voice of the mighty angel. (A. Seiss) Though heard by John, they were not to be imparted to others in this book; so terrible are they that God in mercy withholds them, since “sufficient unto the day is the evil thereof.” The godly are kept from morbid ponderings over the evil to come, and the ungodly not driven by despair into utter recklessness. Besides the terrors foretold, there are others unutterable and more horrifying in the background. (R. Jamieson)

Rev. 10:4 And (continuative) while (temporal) the seven (Nom. Spec.) thunders (Subj. Nom.; first detachment of messenger cherubim angels) were relaying the message (λαλέω, AAI3P, Dramatic), I was about to (μέλλω, Imperf.AI1S,

Descriptive; getting ready to, in the process of) write (γράφω, PAInf., Pictorial, Inf. As Dir. Obj. of Verb; take notes on what I had heard). Then (consecutive; all of a sudden) I heard (ἀκούω, AA1S, Constative) a voice (Acc. Dir. Obj.) from heaven (Abl. Source) saying (λέγω, PAPtc.AFS, Static, Modal): Seal up (σφραγίζω, AAImp.2S, Dramatic, Command; censor) that which (Acc. Dir. Obj.; message) the seven (Nom. Spec.) thunders (Subj. Nom.) relayed (λαλέω, AA13P, Dramatic), and (connective) do not (neg. adv.) begin writing (γράφω, AAImp.2S, Ingressive, Prohibition; taking notes) it (Acc. Dir. Obj.) down (it was not to be included in the completed canon of Scripture).

Greek Text

καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἤμελλον γράφειν, καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς.

Latin Vulgate

et cum locuta fuissent septem tonitrua scripturus eram et audivi vocem de caelo dicentem signa quae locuta sunt septem tonitrua et noli ea scribere

LWB Rev. 10:5 Then the angel [king of arms], whom I had seen standing upon the sea and upon the land, raised his right hand toward heaven [swearing an oath and saluting Christ],

KW Rev. 10:5 And the angel whom I saw standing on the sea and on the land raised his right hand to heaven and placed himself under oath,

KJV Rev. 10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

TRANSLATION HIGHLIGHTS

Then the angelic king of arms, whom John saw (Dramatic Aorist tense) standing upon the sea and land, raised (Constative Aorist tense) his hand toward heaven. This hand raising was either to pledge an oath of allegiance to the Lord, to salute Christ after the announcement of His claims on planet earth, or both. In any case, it showed correct authority orientation to his Commander in Chief.

RELEVANT OPINIONS

The oath seems fatal to the theory that makes this angel to be the Lord Jesus Christ. Here “another angel” is commissioned by God to make a formal announcement which only He

Himself could know. (E.W. Bullinger) Raising one's right hand at the taking of an oath is customary today in courts of law and at inaugurations. It indicates appealing to God as the highest power in heaven and earth; often the appeal is concluded with the phrase, "So help me God." (S. Kistemaker)

Rev. 10:5 Then (consecutive) the angel (Subj. Nom.; king of arms), whom (Acc. Appos.) I had seen (εἶδον, AAI1S, Dramatic) standing (ἵστημι, Perf.Aptc.AMS, Dramatic, Substantival) upon the sea (Gen. Place) and (connective) upon the land (Gen. Place) raised (ἔρρω, AAI3S, Constative) his (Poss. Gen.) right (Acc. Spec.) hand (Acc. Dir. Obj.) toward heaven (Acc. Place; as a salute to Christ),

Greek Text

Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν

Latin Vulgate

et angelum quem vidi stantem supra mare et supra terram levavit manum suam ad caelum

LWB Rev. 10:6 **And he [the king of arms] took a solemn oath by Him [recognizing the higher authority of Christ] Who lives from the ages [prior dispensations] to the ages [future dispensations], Who created both the heaven and the things in it and the land and the things on it and the sea and the things in it, so that there would be no more delay [before the return of Jesus Christ].**

KW Rev. 10:6 Swearing by the One who lives forever and forever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it, that there should be no longer any delay or respite,

KJV Rev. 10:6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

TRANSLATION HIGHLIGHTS

Then the angelic king of arms swore an oath (Constative Aorist tense) by the Lord Jesus Christ, that same One Who lives (Durative Present tense) from all prior to all future dispensations. The king of arms recognized the higher authority of the Lord. The Lord created (Dramatic Aorist tense) the heaven, the land, the sea, and all things resident in each of these spheres or locations. He swore this oath so that the short delay in judgment would cease (Predictive Future tense) and Jesus Christ would return.

RELEVANT OPINIONS

“The living one for ages of ages” is a common phrase in the Apocalypse for God as eternally existing. This oath proves that this angel is not Christ. (A.T. Robertson) This does not mean that “chronos” (time), Einstein’s fourth dimension (added to length, breadth, height), will cease to exist, but only that there will be no more delay in the fulfillment of the seventh trumpet, in answer to the question, “How long?” (ibid)

These two characteristics of God (forever and ever) – His eternity and His omnipotence – are referred to in order to demonstrate the certainty of the fulfillment of the prophecy which follows. (A. Plummer) Note the use of a preposition with the Dative Case to designate the guarantee of an oath. (C.F.D. Moule) The clear reference to God as Creator answers evolutionary speculation as to the origin of the earth, and it also affirms the omnipotence of God in dealing with the world in judgment when the time is ripe. (J. Walvoord)

It is important to notice the difference between the last clause of verse 6, as found in the King James version and in any critical translation. Instead of reading, “That there should be time no longer,” read “That there should be no longer delay.” Because of the erroneous translation given in the KJV, many have been misled into supposing that this vision brings us to the end of time. However, the context makes it very plain that such is not the case. The vision is distinctly a premillennial one. The point is that the hour of accomplishment has almost struck, and God will not delay the completion of His plans and the fulfillment of His promises. (H. Ironside)

Rev. 10:6 And (continuative) he (the king of arms) took a solemn oath (ὄμνύω, AAI3S, Constative) by Him (Instr. Agency; recognizing the higher authority of Jesus Christ) Who lives (ζῶω, PAPtc.DMS, Durative, Substantival) from the ages (Acc. Extent of Time; prior dispensations) to the ages (Adv. Gen. Of Time; future dispensations), Who (Nom. Appos.) created (κτίζω, AAI3S, Dramatic) both (adjunctive) the heaven (Acc. Dir. Obj.) and (connective) the things (Acc. Dir. Obj.) in it (Loc. Sphere) and (continuative) the land (Acc. Dir. Obj.) and (connective) the things (Acc. Dir. Obj.) on it (Loc. Place) and (continuative) the sea (Acc. Dir. Obj.) and (connective) the things (Acc. Dir. Obj.) in it (Loc. Sphere), so that (result) there would be (εἰμί, FMI3S, Predictive) no more (neg. adv.) delay (Pred. Nom.; before the return of Jesus Christ).

Greek Text

καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

Latin Vulgate

et iuravit per viventem in saecula saeculorum qui creavit caelum et ea quae in illo sunt et terram et ea quae in ea sunt et mare et quae in eo sunt quia tempus amplius non erit

LWB Rev. 10:7 However, in the days of the blast of the seventh angel, when he is about to sound his trumpet, then the mystery of God [concerning the regathering of Israel] will be accomplished, just as He [the Holy Spirit] announced the good news [of the regathering at the 2nd advent] to His Own servants and prophets.

KW Rev. 10:7 But in the days of the voice of the seventh angel when he is about to begin to be sounding his trumpet, then the mystery of God has been fulfilled, even as He proclaimed [this mystery] as good news to His own bondslaves, the prophets.

KJV Rev. 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

TRANSLATION HIGHLIGHTS

However, even though the king of arms is ready for the tribulation judgments to resume, he is reminded that the historical timeline belongs to the Lord. In the days when the 7th angel is about to sound his trumpet (Dramatic Aorist tense), then and only then, will the mystery of God be accomplished. This reference to the mystery of God concerns the regathering of Israel. It will be completed (Latin: consummated) just as the Holy Spirit foretold to His servants and prophets, according to the precise, divine plan.

RELEVANT OPINIONS

The Creator of all things will not allow any further delay. In the days when the 7th angel sounds his trumpet, the mystery of God will be finished. Everything will be made plain. The mystery of retribution, the mystery of predestination, the mystery of the great struggle between light and darkness and good and evil – all will be explained then. There will be no more secrets in God's ways and dealings, and man will need no longer question; the dispensations of faith will have come to an end, and the dispensation of sight will have dawned. (H. Ironside)

Rev. 10:7 However (adversative), in the days (Loc. Time) of the blast (Adv. Gen. Ref.; voice, noise) of the seventh (Gen. Spec.) angel (Poss. Gen.), when (temporal) he is about (μέλλω, PAsubj.3S, Dramatic, Potential) to sound his trumpet (σαλπίζω, PAInf.,

Dramatic, Inf. As Dir. Obj. of Verb), then (consecutive) the mystery (Subj. Nom.) of God (Poss. Gen.; concerning the regathering of Israel) will be accomplished (τελέω, API3S, Futuristic & Culminative, Anticipatory), just as (comparative) He (the Holy Spirit) announced the good news (εὐαγγελίζω, AAI3S, Dramatic; of the regathering of Israel at the 2nd advent of Christ) to His Own (Poss. Gen.) servants (Acc. Adv.) and (connective) prophets (Acc. Adv.).

Greek Text

ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

Latin Vulgate

sed in diebus vocis septimi angeli cum coeperit tuba canere et consummabitur mysterium Dei sicut evangelizavit per servos suos prophetas

LWB Rev. 10:8 Then the voice [of the Holy Spirit] which I heard from heaven spoke with me and said: Go, take the book [title deed on planet earth] which has already been opened from the hand of the angel who has been standing upon the sea and upon the land.

KW Rev. 10:8 And the voice which I heard out of the heaven I heard again speaking with me and saying, Be going and take at once the scroll, the one that has been opened, which is in the hand of the angel who is standing on the sea and on the land.

KJV Rev. 10:8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

TRANSLATION HIGHLIGHTS

Then the voice of the Holy Spirit spoke (Dramatic Present tense) to John from heaven, telling him to go (Imperative of Command) and take the title deed for planet earth from the hand of the angel. As we have seen in prior verses, the title deed has already been opened (Temporal Participle) and partially announced to those in heaven. Up to this time it has been in the possession of the angelic king of arms who has been standing (Dramatic Perfect tense) with one foot on the sea and the other foot on land.

RELEVANT OPINIONS

The little book in his hand is the revealed Word of God, in particular those truths pertaining to the final judgments and second coming of Christ to establish His kingdom. (E.W. Bullinger) John is more impressed by the fact that the angel stands on the sea than upon the earth, but the symbolism in either case indicates complete authority over the entire earthly situation. (J. Walvoord) No man can claim land without showing that he holds his title-deed for it. No one can proceed to execute penalties even upon transgressors, without warrant from the government. (A. Seiss)

Rev. 10:8 Then (consecutive) the voice (Subj. Nom.; of the Holy Spirit) which (Acc. Appos.) I heard (ἀκούω, AAI1S, Dramatic) from heaven (Abl. Source) spoke (λαλέω, PAptc.AFS, Dramatic, Modal) with me (Gen. Accompaniment) and (connective) said (λέγω, Static, Circumstantial): Go (ὑπάγω, PAImp.2S, Dramatic, Command), take (λαμβάνω, AAImp.2S, Dramatic, Command) the book (Acc. Dir. Obj.; title deed on planet earth) which has already been opened (ἀνοίγω, Perf.PPtc.ANS, Descriptive, Temporal) from the hand (Dat. Ind. Obj.) of the angel (Abl. Source) who has been standing (ἵστημι, Perf.Aptc.GMS, Dramatic, Substantival) upon the sea (Gen. Place) and (connective) on the land (Gen. Place).

Greek Text

Καὶ ἡ φωνὴ ἦν ἠκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν, Ὑπάγε λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

Latin Vulgate

et vox quam audivi de caelo iterum loquentem mecum et dicentem vade accipe librum apertum de manu angeli stantis supra mare et supra terram

LWB Rev. 10:9 Then I went face-to-face with the angel [king of arms] and asked him to give me the little book, and he said to me: Take it and eat it, and it will make your stomach bitter [because of the terrible judgments that remain], but in your mouth it will be sweet as honey [due to the approaching 2nd advent of Christ].

KW Rev. 10:9 And I went off to the angel, saying to him that he should give me at once the little scroll. And he says to me, Take it at once and eat it up, and it shall make your stomach bitter, but in your mouth it shall be sweet as honey.

KJV Rev. 10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

TRANSLATION HIGHLIGHTS

Following orders from the Holy Spirit, John then went (Constative Aorist tense) to the angelic king of arms, meeting him face-to-face. He politely and respectfully asked the angel (Static Present tense) to give him the little book to planet earth. The angelic king of arms told him to take it and eat it (Imperative of Command), a metaphor for circulating its contents in his mind. John was to read it, absorb it, metabolize it thoroughly.

The angelic king of arms then told him that it would make his stomach bitter (Predictive Future tense) because of the terrible judgments that remained to be fulfilled before earth was completely under the control of Jesus Christ and out of the negative influences of Satan. In spite of the coming judgments, the angelic king of arms also predicted that it would taste (Predictive Future tense) as sweet as honey in his mouth. This is a reference to the anticipated 2nd advent of Christ.

RELEVANT OPINIONS

The little book will make John's stomach bitter because of the terrible judgments to come. It is also known as the eschatology of Satan's last desperation attempt on earth. The glucose sweet honey in his mouth represents the eschatology of Christ's victory at the 2nd advent. (R.B. Thieme, Jr.) Every revelation of God's purposes, even though a mere fragment, a biblical idiom, is bitter-sweet, disclosing judgment as well as mercy. Deep and bitter sorrows confront John as he comes to understand God's will and way. (A.T. Robertson)

He was commanded to eat the little book that was in the angel's hand, that is, to meditate on it and to make it thoroughly his own. Prophetic truth is generally sweet and attractive to those whose interest is just being awakened in it. But if followed up, if the book is really eaten, it leads to self-judgment and to separation from evil, and this will always be bitter. (H. Ironside) The sweetness expresses the pleasure and readiness with which John receives his commission; the bitterness symbolizes the grief which possesses him when he thoroughly takes in the nature of his message. (A. Plummer)

"Eating" is a Hebrew idiom for receiving knowledge; just as we idiomatically use the word "digesting" for considering what we have learned. So also in John 6 the eating and drinking of Christ is explained as believing on Him. (E.W. Bullinger) The eating of the scroll, corresponding to the digesting of its contents, was very sweet to John, for it assured the ejection of the usurpers and the establishment of

the kingdom. But it also involved much more bitter judgment which he had not yet apprehended. (A.E. Knoch)

Rev. 10:9 Then (consecutive) I went (ἀπέρχομαι, AAI1S, Constativē, Deponent) face-to-face with the angel (Acc. Dir. Obj.; king of arms) and asked (λέγω, PAPtc.NMS, Static, Circumstantial) him (Dat. Ind. Obj.) to give (δίδωμι, AAInf., Constativē, Inf. As Dir. Obj. of Verb) me (Dat. Adv.) the little book (Acc. Dir. Obj.), and (continuative) he said (λέγω, PAI3S, Static) to me (Dat. Adv.): Take (λαμβάνω, AAImp.2S, Dramatic, Command) it (Acc. Dir. Obj.) and (continuative) eat (κατεσθίω, AAImp.2S, Dramatic, Command; devour, consume) it (ellipsis), and (connective) it will make your (Poss. Gen.) stomach (Acc. Dir. Obj.) bitter (πικραίνω, FAI3S, Predictive; because of the terrible judgments that remain), but (contrast) in your (Poss. Gen.) mouth (Loc. Place) it will be (εἰμί, FMI3S, Predictive) sweet (Pred. Nom.) as (comparative) honey (Nom. Appos.; 2nd advent of Christ).

Greek Text

καὶ ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

Latin Vulgate

et abii ad angelum dicens ei ut daret mihi librum et dicit mihi accipe et devora illum et faciet amaricare ventrem tuum sed in ore tuo erit dulce tamquam mel

LWB Rev. 10:10 Then I took the little book [title deed to planet earth] from the hand of the angel [king of arms] and I devoured it. Furthermore, it [the 2nd advent of Christ completes the conveyance requirements] was as sweet as honey in my mouth, but when I had eaten it, it [the remaining tribulation judgments required for its final conveyance] became bitter in my stomach.

KW Rev. 10:10 And I took the little scroll out of the hand of the angel and ate it up. And it was in my mouth like honey, sweet. And when I ate it, my stomach was made bitter.

KJV Rev. 10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

TRANSLATION HIGHLIGHTS

John continued to follow orders by taking the little book (Constative Aorist tense) from the hand of the angelic king of arms and eating it voraciously (Dramatic Aorist tense). The little book, otherwise known as the title deed to planet earth, contained many things. The conveyance of a title deed always follows specific legal procedures. In this case, two things must happen before the title deed is conferred: (1) the remaining tribulation judgments must be unleashed, and (2) Jesus Christ must return at the 2nd Advent.

Therefore, when John ate the little book, the 2nd advent of Christ was as sweet as honey to the taste. The Imperfect tense, however, points to this taste not being the only thing left before the final conveyance. The little book also became bitter (Ingressive Aorist tense) in his stomach after he had completely consumed its contents (Culminative Aorist tense), which refer to the other prerequisite condition to its final conveyance – the remaining tribulation judgments.

There are many commentators who say the little book is the Word of God, which we should eat from every day like manna from heaven. While that concept is true, the diminutive form of “little book” points to a subset of the larger Word of God. This subset refers to the prophetic contents of the Bible, to be sure, but I believe it points to an even smaller subset than that. That subset consists of the title deed to planet earth and all the judicial requirements necessary for it to be legally conveyed to the appropriate Owner.

RELEVANT OPINIONS

As the great divine program unfolds before your mind, it may be very interesting, and in this sense the book is sweet. But as great divine principles enter your hearts, and you realize more and more the call to strangership in this Satan-controlled world, the truth becomes bitter indeed, and it makes demands on you. (H. Ironside) Eating the scroll is a way of saying he is to read it and devour its message, even as we speak of devouring a good book. (E. Hindson)

Eating the Word is, in its more general application, appropriating and assimilating God’s truth; it is meditating in it. The prophetic Word is sweet because it talks of the blessing and glory that are on ahead. On the other hand, there is nothing more bitter than the divine pronouncement of forthcoming doom upon the unbeliever. (L. Strauss) In eating the book, John appropriated its statements, promises, and affirmations and was prepared to faithfully proclaim it. (J. Macarthur)

To receive as his own, and as the food of his soul, these precious title-deeds of the blessed inheritance, thrilled him with joy and gladness; but those scenes of blood and wrath to the dwellers upon the earth which must be enacted before the inheritance is reached – those hardships to the flesh in holding faithfully to the holy document – those conflicts, and contradictions of sinners, and harrowing

contumelies, and trying dangers, and laborious toils, attendant upon honest prophesying of these things – all combined to make the effects of the book bitter in his body, though so sweet to his taste. (A. Seiss)

Rev. 10:10 Then (consecutive) I took (λαμβάνω, AAI1S, Constativ) the little book (Acc. Dir. Obj.) from the hand (Abl. Source) of the angel (Poss. Gen.; obedience to authority) and (continuative) I devoured (κατεσθίω, AAI1S, Dramatic) it (Acc. Dir. Obj.). Furthermore (continuative), it (the 2nd advent of Christ represented by the little book) was (εἰμί, Imperf.AI3S, Descriptive) as (comparative) sweet (Pred. Nom.) as honey (Descr. Nom.) in my (Poss. Gen.) mouth (Loc. Place), but (contrast) when (temporal) I had eaten (έσθίω, AAI1S, Culminative) it (Acc. Dir. Obj.), it (the remaining tribulation judgments also represented by the little book) became bitter (πικραίνω, API3S, Ingressive) in my (Poss. Gen.) stomach (Loc. Place).

Greek Text

καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

Latin Vulgate

et accepi librum de manu angeli et devoravi eum et erat in ore meo tamquam mel dulce et cum devorassem eum amaricatus est venter meus

LWB Rev. 10:11 Then they [the Holy Spirit and the angelic king of arms] said to me: You must speak God's prophetic message again, about [all inclusive] peoples and nations and languages and many kings [future political leaders].

KW Rev. 10:11 And they say to me, It is a necessity in the nature of the case for you again to prophesy concerning peoples and nations and languages and many kings.

KJV Rev. 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

TRANSLATION HIGHLIGHTS

The Holy Spirit and the angelic king of arms unanimously issued a command (Static Present tense) to John. He must by divine decree (Gnomic Present tense) resume his speaking of God's prophetic message (Dramatic Aorist tense) to those

on planet earth. The remaining tribulation judgments must occur before Jesus Christ can return at His 2nd advent to claim His title deed to planet earth.

Unfortunately for those who remain on earth, John's next round of preaching is to their detriment, as is attested by several Dative of Disadvantages. He is to relate in detail the next wave of judgments on the inhabitants of the earth, which is represented by masses of people, every nation present at that time, all languages represented on earth, and many political leaders of the day. This is a global judgment. Israel is in the center, but all those who are still alive on earth are negatively affected by these judgments.

RELEVANT OPINIONS

These are the objects of the prophesy, not the audience. The message is not delivered to, but about peoples, etc. The fourfold enumeration seems to point to the breadth of the signification – it embraces the whole of mankind. (A. Plummer) The main point of this recommissioning of the seer for the prophetic task that he has already undertaken is twofold. He is to prophesy about the persevering witness of Christians, which brings them suffering, and about the lot of those who react antagonistically to their witness. (G.K. Beale)

John's mission is to lay bare the forces of the supernatural world, which are at work behind the activities of men and nations. His prophesy is the culmination of all previous prophesies in that it leads on to the final destruction of evil and the inauguration of the eternal state. (E. Hindson)

Rev. 10:11 **Then** (consecutive) **they** (the Holy Spirit and the angelic king of arms) **said** (λέγω, PAI3P, Static) **to me** (Dat. Ind. Obj.): **You** (Subj. Acc.) **must** (δεῖ, PAI3S, Gnostic) **speak God's prophetic message** (προφητεύω, AAInf., Dramatic, Command) **again** (temporal), **about peoples** (Dat. Disadv.; masses, population centers) **and** (connective) **nations** (Dat. Disadv.) **and** (connective) **languages** (Dat. Disadv.) **and** (connective) **many** (Dat. Measure) **kings** (Dat. Disadv.; presidents, dictators).

Greek Text

καὶ λέγουσίν μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

Latin Vulgate

et dicunt mihi oportet te iterum prophetare populis et gentibus et linguis et regibus multis

Chapter 11

LWB Rev. 11:1 Then a measuring rod [surveying instrument], somewhat like a staff [stadia rod], was given to me, and he [the angelic king of arms] said: Get up and start measuring the temple of God [rebuilt on earth during the tribulation] and the altar of burnt offerings [portraying the sacrifice of Christ] and those [unbelieving Jews during the tribulation] who worship [nothing but legalism and ritual] in it,

KW Rev. 11:1 And there was given to me a reed like a stick, and one said, Be arising and measure at once the inner sanctuary of God [the Holy Place and the Holy of Holies], and the altar, and those who are worshipping in it.

KJV Rev. 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

TRANSLATION HIGHLIGHTS

John is now given (Constative Aorist tense) a specialized measuring rod, a surveying instrument somewhat similar to a stadia rod, and the angelic king of arms instructs him to measure some items. The angelic king of arms commands him (Imperative mood) to get up (Pictorial Present tense) and begin measuring (Ingressive Aorist tense) the temple of God which will be rebuilt on earth in Jerusalem during the tribulation. He is also commanded to measure the altar of burnt offerings, which is a figure of the sacrifice of Jesus Christ.

The third thing John is commanded to measure is human. He is to measure (count) the number of unbelieving Jews during the tribulation who are worshipping (Pictorial Present tense) in this new temple. They are unbelieving Jews because they are not worshipping Jesus Christ as their returning Messiah. In spite of the rebuilt temple, a large number of these Jewish unbelievers are going to die inside the temple according to the judgment of God.

RELEVANT OPINIONS

After his account of the first half of the tribulation John now pauses to introduce the principal characters of the last half of this period, called the “great tribulation.” Four parenthetical chapters (11-14) are devoted to a detailed expose of these prominent personalities. (J. Macarthur) “Kalamos” is an old word for a growing reed which grew in immense brakes in the Jordan valley, a writer’s reed, a measuring rod. (A.T. Robertson)

The Jews as a nation are restored in unbelief both on their part and on that of the friendly nation who espouse their cause (Isaiah 18). They then proceed to build their temple, and restore, so far as they can, the Mosaic ritual. God is not in this Gentile movement for

Jewish restoration, which is undertaken for political ends and purposes. But amidst the rank unbelief of these times there shall be, as ever, a true, godly remnant, and it is this remnant which is here divinely recognized. (W. Scott)

The measurement of the temple, its altar, and its worshippers, is the receiving again of the Jew, his regrafting upon the old theocratic root and native olive tree, and his re-establishment as the chosen of God among the nations of the earth; and the casting out of the court of the Gentiles, is the diminishing, cutting off, and casting away of the Gentiles from their present rank and privileges. (J. Seiss)

The writer is told to get up and measure three parts: the temple of God, the altar, and the people worshipping there. The purpose of making these measurements is to delimit the area that is holy from that which is profane; measuring means to protect God's temple, altar, and people. John's task is to safeguard that which God has set aside as holy and to shield it from intrusion and desecration. (S. Kistemaker) The altar may be a reference to the brazen altar which was in the outer court although the altar in chapter 8 seems to be the altar of incense. Only priests could go into the Temple, but others who were not priests could approach the brazen altar with their sacrifices. (J. Walvoord)

We observe at once that the language is peculiarly Jewish. This whole chapter is anticipation in character, looking ahead to the rebuilt temple in Jerusalem during the tribulation. The worship here is Jewish, not Christian. There is neither an earthly temple nor an altar associated with Christian worship. This temple is to be built in the holy city. This takes us to Jerusalem, for there is no other city so designated in the Scriptures. God is not finished with the Jews. A magnificent temple will be erected at Jerusalem and many worshippers will gather. A system of priesthood and sacrifices will be set up in the midst of an ordered service of worship. Some of the details of the temple and its system of worship is doubtless to be found in Ezekiel 40-48. In that temple the personal Antichrist will appear and claim the right to be worshipped. (L. Strauss)

The Jews will build the new temple during the reign of the antichrist. At that time they will still be wearing the "veil of blindness," for the Word of God teaches that Israel will go back to the land in unbelief, still not recognizing Jesus Christ as her Messiah. They will erect a temple to God without really knowing Him. (J. Macarthur) Throughout the Bible when God speaks of measuring anything the thought is implied that He is marking it off as that which belongs to Himself. When one purchases a piece of ground or is about to take possession of a property, it is a very common thing to measure it and mark off its lines. (H. Ironside)

There is presently a Temple Institute in Jerusalem that is dedicated to reconstructing the instruments of worship for the new temple. However, as long as the Dome of the Rock stands on Mt. Moriah, it is unlikely the new temple will be built there. Both John (here) and Paul (2 Thess. 2:3-4) indicate there will be a future temple in Jerusalem. We can only speculate at this time how that might come to pass. (E. Hindson) Something momentous is happening in the Middle East today that will soon affect the destiny of our entire planet

... This event is the rebuilding of the Jewish temple in Jerusalem ... While we do not suggest that the temple is being built today, nor that it can be built today, we are convinced that there is a ground swell of expectation in Israel ... that a temple will be rebuilt tomorrow. (T. Ice, R. Price)

Rev. 11:1 Then (consecutive) a measuring rod (Subj. Nom.; surveying instrument), somewhat like (Descr. Nom., comparative) a staff (Nom. Appos.; scepter, stadia rod), was given (δίδωμι, API3S, Constative) to me (Dat. Ind. Obj.), and he (the angelic king of arms) said (λέγω, PAPtc.NMS, Static, Circumstantial): Get up (ἐγείρω, PAImp.2S, Pictorial, Command) and (connective) start measuring (μετρέω, AAImp.2S, Ingressive, Command) the temple (Acc. Dir. Obj.) of God (Poss. Gen.; rebuilt on earth during the tribulation) and (connective) the altar of burnt offerings (Acc. Dir. Obj.; portraying Christ) and (connective) those (Acc. Gen. Ref.; unbelieving Jews during the tribulation) who worship (προσκυνέω, PAPtc.AMP, Pictorial, Substantial; nothing but legalism and ritual) in it (Loc. Place),

Greek Text

Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, Ἔγειρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

Latin Vulgate

et datus est mihi calamus similis virgae dicens surge et metire templum Dei et altare et adorantes in eo

LWB Rev. 11:2 But exclude the outer court of the temple and do not measure it, because it has been given to the Gentiles. As a matter of fact, they [Gentile nations] will surely stomp on [squash] the holy city [Jerusalem] for forty two months [3-1/2 years].

KW Rev. 11:2 But the court which is outside of the inner sanctuary leave out [of your calculations] and do not begin to measure it, because it was given to the nations. And the city, the city set apart for the worship and service of God, they shall trample in contempt and disdain for forty-two months.

KJV Rev. 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

TRANSLATION HIGHLIGHTS

John is commanded to exclude (Imperative mood) the outer court of the temple from his measurements. He is told not to measure it (Imperative of Prohibition) because it has been forfeited (Dramatic Aorist tense) to the Gentile nations. The temple is Jewish in character, so the Gentile portion is of no concern to them at this time.

Not only is John to ignore the outer court because it was given to the Gentiles, but the holy city, Jerusalem, will itself (Predictive Future tense) be under the control of Gentile nations. The nations of the world will use and abuse the city of Jerusalem, trampling it under foot like a grape being squished to make wine. This control over Jerusalem will last exactly 42 months, or 3-1/2 years, the last half of the tribulation.

RELEVANT OPINIONS

The use of the word “Gentiles” proves the tribulation is another dispensation distinct from the Church Age. (R.B. Thieme, Jr.) The act of measuring seems to signify that the area belongs to God in some special way. It is an evaluation of His property. It would seem that under the covenant relationship between the beast and the children of Israel they are given considerable freedom in their worship for the first 3-1/2 years, and this would probably preclude the Gentiles trampling on the outer court, even though the holy city as such is under Gentile dominion. (J. Walvoord)

When this period is once reached, Jerusalem will have been largely repopulated by the children of its ancient inhabitants, its temple rebuilt, and its ancient worship restored. God is not yet done with the Jews as a distinct people. In their half-faith and “blindness in part,” they will seek and find their way back to a revival of their ancient metropolis, temple, and ritual. (J. Seiss) The casting out of the court of the Gentiles proves the present dispensation is at an end. Now Gentiles and Jews stand on the same level. The one has no prerogatives or rights above the other. It is a new order of things. New commissions issued, a new canon comes into force, and the Jew is again in the foreground for the fathers’ sakes, and the Gentiles are thrust back. (ibid)

The outer court is left to its fate. In Herod’s temple the outer court was marked off from the inner by the middle wall of partition, beyond which a Gentile could not go. In this outer court was a house of prayer for the Gentiles, but now John is to cast it out and leave it to its fate to be profaned by them. (A.T. Robertson) The temple in Jerusalem was divided into four courts. One of these was the court of the Gentiles, into which Gentiles might come, but beyond which they dare not pass under penalty of death. If the measuring here indicates the idea of an impending claim, then there is to be no portion staked out for the Gentiles. (L. Strauss)

This period covers the duration of the triumph of the Gentiles, of the prophesying of the two witnesses, of the sojourn of the woman in the wilderness. (A.T. Robertson) According to the Word of God, the Mosque of Oman (Dome of the Rock) will eventually be destroyed, and on its site the temple will be rebuilt. How, we do not know, but neither did we know before 1948 how Israel would ever come into possession of Palestine. If there were even a whisper of destroying the Dome of the Rock, it would bring down the murderous wrath of 425 million Moslems. But God's ways are "past finding out," and we can be certain that His plan will be carried to its completion. (J. Macarthur)

We are in the 2nd half of Daniel's celebrated seventieth week of seven years. At that time *man's* center of earthly government will be Rome (Rev. 17, 18). *God's* center and capital seat of earthly government is Jerusalem. Jerusalem will be the capital of the millennial world, and the center from whence the Lord governs the nations. The Jews and Jerusalem are in the forefront of the prophecy, and viewed as trodden down of the Gentiles. (W. Scott)

John's measuring of the temple implies divine protection for the "sanctuary," despite an invasion of Gentile forces into Jerusalem. Since Daniel 9:26-27 indicates the Antichrist (the prince who is to come) will make a covenant with Israel for seven years, many believe this agreement will include a provision of protection for the temple against a Muslim invasion. (E. Hindson)

Rev. 11:2 but (adversative) exclude (ἐκβάλλω, AAImp.2S, Constative, Command; omit) the outer (Acc. Spec.) court (Acc. Dir. Obj.) of the temple (Adv. Gen. Ref.; with its high walls) and (continuative) do not (neg. adv.) measure (μετρέω, AAImp.2S, Ingressive, Prohibition) it (Acc. Dir. Obj.), because (causal) it has been given (δίδωμι, API3S, Dramatic) to the Gentiles (Dat. Adv.; nations). As a matter of fact (adjunctive, emphatic), they (the Gentile nations) will surely (Intensive Acc.; indeed) stomp on (πατέω, FAI3P, Predictive; trample, squeeze or squish like a grape) the holy (Compl. Acc.) city (Acc. Dir. Obj.; Jerusalem) for forty two (Acc. Measure) months (ellipsis; 3-1/2 years).

Greek Text

καὶ τὴν αὐλὴν τὴν ἕξωθεν τοῦ ναοῦ ἐκβαλε ἕξωθεν καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα [καὶ] δύο.

Latin Vulgate

atrium autem quod est foris templum eice foras et ne metieris eum quoniam datum est gentibus et civitatem sanctam calcabunt mensibus quadraginta duobus

LWB Rev. 11:3 And I will give *authority* [with accompanying power] to My two heralds [Elijah and Enoch or Moses], and they will prophesy [foretell the future] one thousand two hundred sixty [1,260] days wearing sackcloth.

KW Rev. 11:3 And I will give [authority] to my two witnesses, and they shall prophesy one thousand two hundred and sixty days, clothed in sackcloth.

KJV Rev. 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

TRANSLATION HIGHLIGHTS

The Lord is going to give (Predictive Future tense) divine authority (with accompanying power to back it up) to His two heralds or witnesses, either Enoch or Moses with Elijah. They will walk the streets loudly predicting future events (Predictive Future tense) that are about to happen to the nation Israel. This ministry will last 1,260 days, beginning at the mid-point of the tribulation. They will be wearing (Descriptive Perfect tense) the appropriate sackcloth for the occasion, since it will be a period of intense mourning for Israel. These 1,260 days provides the elliptical use of “month” in the prior verse; they represent the same time period.

There are many scholars who believe these two witnesses are Moses and Elijah, as opposed to Enoch and Elijah. Their primary support is that Moses and Elijah were seen on the mount with Jesus. But as we shall see, these two witnesses are murdered and their bodies are left to rot in the streets. This poses a problem for Moses, since he already died once thousands of years ago. According to Scripture, men are appointed to die physically only once. If this is Moses, he will have to break the rule by dying twice. If I have to choose, I opt for Enoch, since he was taken to heaven without dying physically. But, in the words of Dr. Walvoord: “In view of the fact that the Bible does not indicate who they are, it is probably safe to recognize them as two witnesses who will appear in the end time who are not related to any previous historical character.”

There is also a good case for Moses. It was Moses and Elijah who appeared with Jesus on the Mount of Transfiguration (Mark 9:4). But there is a difficulty - Moses once died. Could he die a second time? Deuteronomy 18:15-19 requires the reappearance of Moses. The body of Moses was preserved by God so that He might be restored (Deut. 34:5-6, Jude 9). Therefore it could be Moses. There are also those who say this was not a resurrection, but a resuscitation. That theory merits consideration, but I’m not convinced.

RELEVANT OPINIONS

The article seems to point to two well-known characters, like Elijah, Elisha, but there is no possible way to determine who they are. All sorts of identifications have been attempted. (A.T. Robertson) Some would make them Enoch and Elijah; some Moses and Elijah. Let us be concerned here with God's words, not with our surmises. (W.R. Newell) Who are the two witnesses? If God had wanted us to know he could have told us. The fact that He has not done so ought to stop our mouths. (E.W. Bullinger)

Like Babylon in all her glory, Jerusalem under the antichrist will be a wealthy, magnificent city. So it is, in the midst of this sin-ridden city, God's two witnesses suddenly appear. For 3-1/2 years these two witnesses will bear testimony to Jesus Christ. It will be, perhaps as a result of their testimony, that 144,000 young Jews from the twelve tribes of Israel will be converted and become the world's great missionary evangelists. (J. Macarthur)

Their ministries sound a lot like Moses (Law) and Elijah (prophets). They have supernatural power to smite the earth with plagues (Moses) and to call down fire from heaven (Elijah). What we do know is (1) they are unnamed, therefore we do not know their identity, (2) they will have a future ministry, (3) their ministry will be limited to 1,260 days, (4) they are clothed in sackcloth, and (5) they will be killed by the beast and resurrected after 3-1/2 days. (E. Hindson)

Rev. 11:3 **And** (continuative) **I will give** (δίδομι, FAI1S, Predictive) **authority** (ellipsis; with accompanying power) **to My** (Poss. Gen.) **two** (Dat. Spec.) **heralds** (Dat. Adv.; witnesses: Enoch/Moses and Elijah), **and** (continuative) **they will prophesy** (προφητεύω, FAI3P, Predictive; foretell the future) **one thousand two hundred sixty** (Acc. Measure; 1,260) **days** (Acc. Extent of Time; beginning their ministry at the mid-point of the tribulation) **wearing** (περιβάλλω, Perf.MPtC.NMP, Descriptive, Modal; clothed in) **sackcloth** (Acc. Dir. Obj.; worn during periods of mourning).

Greek Text

καὶ δώσω τοῖς δυσὶν μάρτυσίν μου καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα περιβεβλημένοι σάκκους.

Latin Vulgate

et dabo duobus testibus meis et prophetabunt diebus mille ducentis sexaginta amicti saccos

LWB Rev. 11:4 These [two heralds] represent [by analogy] the two olive trees [Joshua & Zerubbabel] and the two lampstands [Moses & Elijah] which are standing in the presence of the Lord of planet earth.

KW Rev. 11:4 These are the two olive trees and the two lampstands who have taken their stand before the Lord of the earth.

KJV Rev. 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

TRANSLATION HIGHLIGHTS

By representative analogy, the two heralds (Enoch/Moses & Elijah) represent the two olive trees and the two lampstands that are standing (Intensive Perfect tense) before the Lord of planet earth. The two olive trees and the two lampstands are in the presence of the Lord in heaven. By analogy, the two olive trees were Joshua and Zerubbabel; the two lampstands were Moses and Elijah. Jesus Christ is, of course, the Lord over planet earth.

RELEVANT OPINIONS

Read Zechariah, chapters 4 and 5, where the two olive trees represent two individual persons, Joshua and Zerubbabel, men who were the media whereby the Word of God was transmitted to the people. Thus we see that the phrase “two olive trees” is explained by Scripture and means two persons. Most students who do not attempt to spiritualize these verses and who believe that the two witnesses are persons, are agreed that one of them is Elijah. It is predicted in Malachi 3:1-3 and 4:5-6 that Elijah would appear on the earth to prepare the way for the Messiah’s Second Advent. Now concerning the other of the two witnesses, I am inclined to agree with those teachers who identify him as Enoch. Enoch, who lived before the flood, was translated without seeing death. Inasmuch as Christ is the only Person ever to put on immortality, and Enoch, like Elijah, was translated without experiencing immortality, both must return to die. Enoch and Elijah fit the case in Revelation 11 more accurately than any others. (L. Strauss)

Trees in Scripture speak of righteousness, while the olive oil consistently typifies the Holy Spirit. Two is the number of testimony. These two men, then, will not only be witnesses and martyrs, they will be righteous and Spirit-filled. The two lampstands (candlesticks) signify light bearers. (J. Macarthur) The two olive trees are priesthood and prophetic testimony, keeping the candlestick shining for God. (H. Ironside) If the olive trees in Zechariah represent individuals, the allusion here would most properly designate the two witnesses as individuals also, and the whole description of their work, power, death, resurrection, and ascension to heaven, most readily harmonizes with this view. (M. Terry)

Rev. 11:4 These (Subj. Nom.; two heralds) represent (είμι, PAI3P, Descriptive) the two (Nom. Spec.) olive trees (Pred. Nom.; an analogy for Joshua and Zerubbabel) and (connective) the two (Nom. Spec.) lampstands (Pred. Nom.; Moses & Elijah) which are standing (ἵστημι, Perf.Aptc.NMP, Intensive, Substantival) in the presence of (Gen. Place) the Lord (Obj. Gen.) of planet earth (Poss Gen.).

Greek Text

οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνῖαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.

Latin Vulgate

hii sunt duo olivae et duo candelabra in conspectu Domini terrae stantes

LWB Rev. 11:5 Furthermore, if anyone [demon possessed unbeliever] desires to harm them [two heralds], fire will come out of their mouth and it will consume their enemies. In addition, if anyone [demon influenced believer] desires to harm them [two heralds], in the same manner, even he [the demon influenced believer] must be killed.

KW Rev. 11:5 And if, as is the case, anyone shall desire to injure them, in this manner it is a necessity in the nature of the case for him to be killed.

KJV Rev. 11:5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

TRANSLATION HIGHLIGHTS

Two groups of enemies are contrasted in this verse. The first group of enemies are demon possessed *unbelievers* who want (Static Present tense) to harm (Dramatic Aorist tense) the two heralds, Enoch/Moses and Elijah. The second group of enemies are demon influenced *believers* who also want to harm the two heralds.

The first group of enemies definitely want to harm them, as shown by the protasis of a 1st class condition, meaning “yes they do.” The second group of enemies are somewhat uncertain as to whether they want to harm them, as shown by the protasis of a 3rd class condition, meaning “maybe he does and maybe he doesn’t.” The uncertainty of the second group is also shown by the Potential Subjunctive mood.

Whether their enemies are unbelievers or believers, demon possessed or demon influenced, fire will come out of the mouth of the two heralds (Futuristic Present tense) and will consume them. It may sound harsh, but John is told that even the believers who try to harm the two heralds must (Gnomic Present tense) be killed. Weapons of self-defense are provided by God to protect His two heralds or witnesses.

RELEVANT OPINIONS

It is impossible to hurt these two witnesses till they do their work. The fire proceeding out of the mouth of the witnesses is like Elijah's experience in 2 Kings 1:10. (A.T. Robertson) Because they are judgment prophets, they are given judgment powers. (L. Srauss) We can well understand how such witnessing will bring out the latent hate and hostility there is in unregenerate men. Riotous, violent crowds will demand they be killed! Undoubtedly, many attempts will be made upon their lives, but God will marvelously protect them until their work is completed. (J. Macarthur)

The ministry of the two witnesses has much in common with the ministry of Elijah. Both cause a great drought for three and one half years. Both kill their enemies by miraculous fire. (A.E. Knoch) Jerusalem has often been and will continue to be a magnet for crisis among the great cities of the world. As the future capital of Israel in the Tribulation, the city will become the center for evangelism, which is reason enough to attract Satan's undivided attention. Following the highly effective ministry of the 144,000 Jewish evangelists in the first half of the Tribulation, Moses and Elijah will return from the dead to herald the 2nd Advent of Jesus Christ. (R.B. Thieme, Jr.)

Rev. 11:5 **Furthermore** (continuative), **if** (protasis, 1st class condition, "and it's true") **anyone** (Subj. Nom.; demon possessed unbelievers) **desires** (θέλω, PAI3S, Static; wants) **to harm** (ἀδικέω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) **them** (Acc. Dir. Obj.; Enoch/Moses & Elijah), **fire** (Subj. Nom.) **will come out** (ἐκπορεύομαι, PMI3S, Futuristic, Deponent) **of their** (Poss. Gen.) **mouth** (Abl. Separation; like a flamethrower) **and** (continuative) **it will consume** (κατεσθίω, PAI3S, Futuristic) **their** (Gen. Rel.; Enoch/Moses & Elijah) **enemies** (Acc. Dir. Obj.). **In addition** (adjunctive), **if** (3rd class condition, "maybe yes, maybe no") **anyone** (Subj. Nom.; demon influenced believers) **desires** (θέλω, AASubj.3S, Constative, Potential) **to harm** (ἀδικέω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) **them** (Acc. Dir. Obj.), **in the same manner** (adv.; by fire shooting out from a herald's mouth) **even he** (Acc. Spec.; the demon influenced believer) **must** (δεῖ, PAI3S, Gnomic) **be**

killed (ἀποκτείνω, APInf., Dramatic, Inf. As Dir. Obj. of Verb).

Greek Text

καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκταθῆναι.

Latin Vulgate

et si quis eos voluerit nocere ignis exiet de ore illorum et devorabit inimicos eorum et si quis voluerit eos laedere sic oportet eum occidi

LWB Rev. 11:6 These [two witnesses] possess the authority [and power] to shut down the sky so that rain may not fall [causing a widespread economic crisis] during the days of their prophetic ministry. Moreover, they possess the authority [and power] at the same time to turn the waters into blood and to strike the land with all types of plagues as often as they might need to do so.

KW Rev. 11:6 These have authority to shut the heaven to the end that no rain may be falling during the days of their prophecy. And they possess authority over the waters to be transforming them to blood and to strike the land with every plague as often as they shall desire.

KJV Rev. 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

TRANSLATION HIGHLIGHTS

Enoch/Moses and Elijah possess (Static Present tense) the authority and power to shut down the sky (Dramatic Aorist tense) so no rain falls (Pictorial Present tense) during the extent of their prophetic ministry. When nobody listens to their message, they use this and other powers to convince them that their attention is required! The Lord does not leave His heralds without divine protection.

They also possess the authority and power to change what water there is (Dramatic Present tense) into blood. At the same time, they also have the ability to strike the earth (Dramatic Aorist tense) with all kinds of plagues. They are able to do this as often as they wish (Dramatic Aorist tense), whenever they feel the need (Potential Subjunctive mood) to do so.

If you were wondering what might cause a believer to want to harm these two heralds from the Lord, you may have found it here. The lack of rain, the water

turning into blood, and a host of plagues brought upon the earth might convince even believers that the two heralds should be killed. Many life support systems, agricultural economies, as well as medical and health care facilities will fail. Believers at this time may know that these two heralds are from God, but the judgment they bring upon the earth will be so severe, that they will nevertheless wish they were dead.

RELEVANT OPINIONS

The period of drought in Elijah's time was three and a half years, just the period here. (A.T. Robertson) They smite the earth with every plague as often as they shall desire. (W.R. Newell) They have the power to shut up the heavens that it cannot rain. They have power to turn water into blood and to bring plagues upon the earth as often as they will. (J. Walvoord)

Rev. 11:6 These (Subj. Nom.; Enoch/Moses & Elijah) possess (ἔχω, PAI3P, Static) the authority (Acc. Dir. Obj.; and power) to shut down (κλείω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) the sky (Acc. Dir. Obj.), so that (result) rain (Subj. Nom.) may not (neg. adv.) fall (βρέχω, PASubj.3S, Pictorial, Potential) during the days (Acc. Extent of Time) of their (Poss. Gen.) prophetic ministry (Obj. Gen.; causing a widespread economic crisis). Moreover (adjunctive), they possess (ἔχω, Static) the authority (Acc. Dir. Obj.; and power) to turn (στρέφω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb; change) the waters (Obj. Gen.) at the same time (Acc. Time) into blood (Prep. Acc.) and (continuative) to strike (πατάσσω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) the land (Acc. Dir. Obj.) with all types of (Dat. Spec.) plagues (Instr. Means) as often as (temporal; whenever) they might need to do so (θέλω, AASubj.3P, Dramatic, Potential).

Greek Text

οὗτοι ἔχουσιν τὴν ἐξουσίαν κλείσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχη τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὅσάκις ἐὰν θελήσωσιν.

Latin Vulgate

hii habent potestatem cludendi caelum ne pluat diebus prophetiae ipsorum et potestatem habent super aquas convertendi eas in sanguinem et percutere terram omni plaga quotienscumque voluerint

LWB Rev. 11:7 Now when they [two witnesses] have finished their testimony, the beast [demon in charge of terrorism] who comes up from the home of demons and evil spirits [abyss] will make war against them and he will both conquer them and kill them.

KW Rev. 11:7 And whenever they finish their testimony, the Wild Beast, the one who ascends out of the bottomless place, shall make war with them and gain the victory over them and shall kill them.

KJV Rev. 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

TRANSLATION HIGHLIGHTS

When Enoch/Moses and Elijah have completed their testimony (Culminative Aorist tense) on earth, the beast or demon in charge of terrorism will come up from (Pictorial Present tense) the abyss. The abyss is the home of demons and evil spirits. The beast will conduct war (Predictive Future tense) against the two heralds and he will emerge victorious, overpowering them and finally killing them (Predictive Future tense) in the streets.

Two things should be noticed: (1) The two heralds are divinely protected right up to the moment of their final testimony. Everything is progressing according to God's perfect timing. (2) Since both heralds are killed by the beast, and men are only allowed to die once, Moses is unlikely to be one of the heralds. The only two men I know of who did not taste death were Enoch and Elijah. The beast has been identified as Satan (A. Plummer, J. Walvoord), the antichrist (A.T. Robertson), and a demon in charge of terrorism (R.B. Thieme, Jr.).

RELEVANT OPINIONS

Do not overlook the fact that they were not killed until they had finished their testimony. The beast who comes up out of the abyss cannot harm them until they accomplish their divinely-ordained mission. Satan is unable to silence or slay them. Their lives and their labors stand together. God will not allow anything to interfere with their witness-bearing as long as they are in His will. (L. Strauss)

The beast's primary attack is on the message and secondarily on the messengers; he kills the messengers to silence the message. When at the end of time unbelievers reject the message, God withdraws both message and messengers, permitting the Antichrist to kill those remaining. (S. Kistemaker)

The beast out of the pit (Rev. 11:7) is Satan. The beast out of the sea (Rev. 13:1) is the world dictator. The beast out of the land (Rev. 13:11) is the false religious leader of that day. This unholy trinity is the satanic counterfeit of the divine Trinity, the Father, the Son, and the Holy Spirit. (J. Walvoord)

Rev. 11:7 Now (transitional) when (temporal) they (Enoch/Moses & Elijah) have finished (τελέω, AASubj.3P, Culminative, Temporal; completed) their (Poss. Gen.) testimony (Acc. Dir. Obj.), the beast (Subj. Nom.; monster, snake, demon in charge of terrorism) who comes up (ἀναβαίνω, PAPtc.NNS, Pictorial, Substantival) from the home of demons and evil spirits (Gen. Place; abyss, pit) will make (ποιέω, FAI3S, Predictive; conduct) war (Acc. Dir. Obj.) against them (Gen. Disadv.) and (connective) he will both (ascensive) conquer (νικάω, FAI3S, Predictive) them (Acc. Dir. Obj.) and (continuative) kill (ἀποκτείνω, FAI3S, Predictive) them (Acc. Dir. Obj.).

Greek Text

καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἄβυσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

Latin Vulgate

et cum finierint testimonium suum bestia quae ascendit de abyssu faciet adversus illos bellum et vincet eos et occidet illos

LWB Rev. 11:8 And their corpses will remain on display on the main street of the great city [Jerusalem], which is figuratively called Sodom [immoral degeneracy] and Egypt [religious degeneracy], even where their Lord [Jesus Christ] was crucified.

KW Rev. 11:8 And their dead bodies [shall lie] upon the street of the city, the great one, which is of such a character that it is called allegorically Sodom and Egypt, where also their Lord was crucified.

KJV Rev. 11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

TRANSLATION HIGHLIGHTS

After the two heralds are killed, their dead bodies will remain on display on the main street of the great city, Jerusalem. At that time, Jerusalem will be a grossly

immoral place to live, as represented figuratively by the former city, Sodom. It will also be the center of evil religious activity, as represented figuratively by the ancient city, Egypt.

In spite of the next phrase, which identifies the great city as Jerusalem, I still find commentators proposing other notions. The city is identified as the place where the Lord Jesus Christ was crucified (Dramatic Aorist tense), which is known by all as Jerusalem. Hatred for the Lord, culminated by the death of His two heralds, will no doubt be celebrated by extravagant parades and dancing in the streets.

RELEVANT OPINIONS

Here we are told plainly the spiritual, that is, the symbolical nature of the designation. Sodom and Egypt are chosen as the type of what is evil. (A. Plummer) The entire earth will see graphically the dead bodies of the two witnesses, a symbol of victory for the beast and those who oppose God. (J. Walvoord)

The bodies lying in the street symbolizes, according to Jewish custom, the most intense scorn and hatred. (A. Plummer) By means of satellite transmission, television cameras will bring this horrible scene right into the homes of every nation in the world. (J. MacArthur) The bodies of the martyred witnesses are left unburied on the broad street of the great city. From the Eastern point of view, to be deprived of burial was an act of great indignity. (R. Mounce)

Rev. 11:8 And (continuative) their (Poss. Gen.) corpses (Subj. Nom.; dead bodies, carcass) will remain on display (ellipsis) on the main street (Gen. Place; wide road) of the great (Gen. Descr.) city (Adv. Gen. Ref.; Jerusalem), which (Subj. Nom.) is figuratively (adv.; symbolically) called (καλέω, PPI3S, Customary) Sodom (Pred. Nom.; moral degeneracy) and (connective) Egypt (Pred. Nom.; religious degeneracy), even (ascensive) where (Adv. Place) their (Poss. Gen.) Lord (Subj. Nom.; Jesus Christ) was crucified (σταυρόω, API3S, Dramatic).

Greek Text

καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

Latin Vulgate

et corpora eorum in plateis civitatis magnae quae vocatur spiritualiter Sodoma et Aegyptus ubi et Dominus eorum crucifixus est

LWB Rev. 11:9 And they, namely the people [citizens of Israel] and tribes [historical Jewish families] and foreign languages [Jewish immigrants] and nations [the rest of the world population], will see [no doubt by satellite television] their corpses for three and one half days. Furthermore, they [local officials] will not permit their corpses to be placed in graves [tombs].

KW Rev. 11:9 And they of the people and tribes and languages and nations keep looking at their dead bodies three days and one half. And they do not permit their dead bodies to be laid in a tomb.

KJV Rev. 11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

TRANSLATION HIGHLIGHTS

John uses four Epexegetical Gentive cases to identify four groups of people who will see (Customary Present tense) the dead bodies of the two heralds on display in the street. The use of epexegeticals means an enumeration is to follow, which can be translated as “consisting of,” or “identical to,” or as I have chosen, “namely.” These four groups are delineations, describing who the “they” are.

The four groups are the citizens of Israel (people), the historical Jewish families in Israel (tribes), Jewish immigrants from foreign countries who do not speak the local language (languages), and the rest of the world population (Gentile nations). With the invention of satellite television, this scenario is already possible. For 3-1/2 days, the entire world will be able to see the dead bodies lying in the street. For 3-1/2 days the local officials will not allow (Futuristic Present tense) their corpses to be buried or placed in a tomb. In other words, no monument (Latin) of any kind was going to be allowed (Customary Present tense) as a vehicle for their memory.

RELEVANT OPINIONS

The international gloating, the maximum insult to the heralds by leaving their corpses in the street, the desecration of their bodies, and the malignant satisfaction at having finally killed these bothersome prophets, will provide an unparalleled spectacle on live, satellite television. (R.B. Thieme, Jr.) The days of gloating over the dead bodies are as many as the years of the prophesying by the witnesses. (A.T. Robertson) The delight of the spectators is at once fiendish and childish. (Swete)

Rev. 11:9 And (continuative) they (consisting of, identical to), namely the people (Epexegetic. Gen.;

citizens of Israel) and (connective) tribes (Epexegetic Gen.; historical Jewish families) and (connective) foreign languages (Epexegetic. Gen.; Jewish immigrants from foreign countries) and (connective) nations (Epexegetic. Gen.; Gentiles: the rest of the world population), will see (βλέπω, PAI3P, Customary; no doubt by satellite television) their (Poss. Gen.; the two heralds) corpses (Acc. Dir. Obj.; dead bodies) for three (Acc. Measure) and (connective) one half (Acc. Measure) days (Acc. Extent of Time). Furthermore (continuative), they (local officials) will not (neg. Adv.) permit (ἀφίημι, PAI3P, Futuristic & Customary; allow) their (Poss. Gen.) corpses (Subj. Nom.) to be placed (τίθημι, APInf., Culminative, Inf. As Dir. Obj. of Verb; laid) in graves (Acc. Place; tombs).

Greek Text

καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.

Latin Vulgate

et videbunt de populis et tribubus et linguis et gentibus corpora eorum per tres dies et dimidium et corpora eorum non sinunt poni in monumentis

LWB Rev. 11:10 And those who inhabit the earth will rejoice [global celebration] over them [the death of the two witnesses] and they will celebrate, and they will send gifts to each other, because these two prophets have tormented those who inhabit the earth.

KW Rev. 11:10 And those who dwell on the earth rejoice over them and make merry. And gifts they shall send to one another, because these two prophets tormented those who live upon the earth.

KJV Rev. 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

TRANSLATION HIGHLIGHTS

The phrase “those who inhabit the earth” means the entire international community. Everybody on planet earth will rejoice (Futuristic Present tense) over the death of Enoch/Moses and Elijah. The entire world will celebrate their death, gloating over their final demise. They will exchange gifts (Predictive Future

tense) with each other, probably as part of an international holiday. The victory celebration will be quite intense and emotions will run high, since the two heralds have been tormenting (Dramatic Aorist tense) the inhabitants of the earth for 3-1/2 years. As we shall see, their celebration is premature.

RELEVANT OPINIONS

They send gifts in accordance with Oriental custom on joyful occasions. (A. Plummer) Notice now the rush to Satan's banner, the Beast, the moment he is allowed to kill God's witnesses. There is no moral or spiritual restraint left, no qualm of conscience. You must learn to believe the worst about humanity, or join the Devil's theology! (W.R. Newell) They will have merry feasts and send gifts to one another, certain that their fear of God's wrath and power is no longer justified. (J. Walvoord)

So insane are Satan's dupes, that they count their redemption will come, if only they can get rid of God's faithful ministers. Now that the two mighty Witnesses are dead, they dismiss all further fear, consider their greatest trouble at an end, and send presents and congratulations to each other, as upon some grand jubilee. (J. Seiss) The word "torment" in this verse speaks of the mental torment of the wicked caused by the rebukes of righteous prophets. (R. Morey) The antichristianity of the last days shall probably be under the name of philosophical enlightenment, really man's deification of himself. Fanaticism shall lead antichrist's followers to exult in having silenced in death their Christian rebukers. The apostates of the last days, in self-wise enlightenment, recognize no heavenly power, only the earth's natural forces which come under their observation. (R. Jamieson)

Rev. 11:10 **And** (continuative) **those** (Subj. Nom.) **who inhabit** (κατοικέω, PAPtc.NMP, Descriptive, Substantival, Articular; dwell on) **the earth** (Gen. Place) **will rejoice** (χαίρω, PAI3P, Futuristic; gloat) **over them** (Dat. Ind. Obj.; the death of Enoch/Moses & Elijah) **and** (continuative) **they will celebrate** (εὐφραίνω, PPI3P, Futurisitc; be glad), **and** (continuative) **they will send** (πέμπω, FAI3P, Predictive; exchange) **gifts** (Acc. Dir. Obj.) **to each other** (Dat. Ind. Obj.; international holiday), **because** (causal) **these** (Nom. Spec.) **two** (Nom. Measure) **prophets** (Subj. Nom.; Enoch/Moses & Elijah) **have tormented** (βασανίζω, AAI3P, Dramatic) **those** (Acc. Dir. Obj.) **who inhabit** (κατοικέω, PAPtc.AMP, Descriptive, Substantival; dwell on) **the earth** (Gen. Place).

Greek Text

καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται καὶ δῶρα πέμπουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφήται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

Latin Vulgate

et inhabitantes terram gaudebunt super illis et iucundabuntur et munera mittent invicem quoniam hii duo prophetae cruciaverunt eos qui inhabitant super terram

LWB Rev. 11:11 However, after three and one half days, the breath of life from the source of God entered into them [the two witnesses] and they stood up on their feet. Then great fear fell upon those who were viewing [watching over] them.

KW Rev. 11:11 And after three and one half days the breath of life from God entered them, and they stood on their feet. And a fear, a great one, fell upon those who were observing them with interest and purpose.

KJV Rev. 11:11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

TRANSLATION HIGHLIGHTS

Much to the amazement and chagrin of those who lived on earth, after 3-1/2 days the breath of life from God entered into (Dramatic Aorist tense) the two heralds and they stood up on their own two feet (Ingressive & Dramatic Aorist tense) once again! Whether this is an “official” resurrection or a resuscitation is a topic of debate between some scholars. Whichever it is, it is obvious that it is a supernatural event which cannot be duplicated by human means.

Those people who are in charge of watching the two bodies of the heralds to make sure they are not carried away (Customary Present tense), were suddenly gripped by great fear (Dramatic Aorist tense). They were prepared for attempts at human intervention, perhaps by some believers who planned to rescue the dead bodies from humiliation and bury them. But they were not prepared for this miraculous event.

The Greek is quite noteworthy here, because it attributes human life to God. The breath of life comes directly from God, not from so-called natural, human processes. In the same manner as in the first man Adam, God breathes life into the dead bodies of the two heralds. Likewise, God breathes life into the lifeless body of all babies at the point of birth. It is the height of human arrogance to think that we, as mere humans, create soul life in the womb.

RELEVANT OPINIONS

Around these witnesses there should be a special guard. (A. Plummer) The spectators were panic-stricken. (Swete) The enemies of God are about to witness a demonstration of divine power that the beast cannot equal. Imagine, if you can, the fear and consternation that will grip the peoples of the world as they actually view the dead coming back to life. And then more excitement and drama are added to the scene as Christ's vindicated witnesses are seen ascending alive to Heaven. (L. Strauss)

After sharing their Lord's suffering and shame, the witnesses are now made like Him in resurrection and exaltation. What a shock God-defying men will receive when the breath of God unexpectedly enters the bodies of these witnesses and they stand to their feet and ascend in a cloud! (J. Macarthur) The corpses suddenly begin to stir; the breath of life from God has entered into them; the witnesses stand upon their feet. (W. Hendriksen)

The world gloats over the corpses of the witnesses for three and one half days. When this period comes to an end, God as the author of life, breathes life into the corpses of these two witnesses. As God breathed the breath of life into Adam's nostrils (Gen. 2:7), so He makes the dead come alive. (S. Kistemaker) The merriment of the world is cut short, for after 3-1/2 days God sends the breath of life into the dead bodies of the witnesses, who then stand again on their feet. (R. Mounce)

During the period of their return, martyrdom, and subsequent supernatural resuscitation, Moses and Elijah will be given extensive coverage by the news media of their day. The repercussions will be phenomenal. (R.B. Thieme, Jr.) But so intense is the severity of the second half of the Tribulation, that it is known as the "Great Tribulation." (ibid)

Rev. 11:11 **However** (adversative), **after three** (Acc. Measure) **and** (connective) **one half** (Acc. Measure) **days** (Acc. Extent of Time), **the breath** (Subj. Nom.) **of life** (Adv. Gen. Ref.) **from the source of God** (Abl. Source) **entered** (εἰσέρχομαι, AAI3S, Dramatic, Deponent) **into them** (Loc. Sph.; Enoch/Moses & Elijah), **and** (continuative) **they stood up** (ἵστημι, AAI3P, Ingressive & Dramatic) **on their** (Poss. Gen.) **feet** (Acc. Dir. Obj.). **Then** (inferential) **great** (Nom. Measure) **fear** (Subj. Nom.) **fell** (ἐπιπίπτω, AAI3S, Dramatic) **upon those** (Acc. Dir. Obj.) **who were viewing** (θεωρέω, PAPtc.AMP, Customary, Substantival, Articular; observing, watching over) **them** (Acc. Dir. Obj.).

Greek Text

καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἕστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

Latin Vulgate

et post dies tres et dimidium spiritus vitae a Deo intravit in eos et steterunt super pedes suos et timor magnus cecidit super eos qui viderunt eos

LWB Rev. 11:12 Then they [the two witnesses] heard a loud voice from heaven, saying: Come up here! And they went up into heaven [ascension] in a cloud, while their enemies observed them.

KW Rev. 11:12 And they heard a voice, a great one, out of heaven, saying to them, Come up here at once. And they ascended to heaven in the cloud. And their enemies viewed them with interest and purpose.

KJV Rev. 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

TRANSLATION HIGHLIGHTS

Then Enoch/Moses and Elijah heard a loud voice (Constative Aorist tense) from heaven, commanding them (Imperative mood), saying: Come up here! So they went up into heaven (Dramatic Aorist tense) in a cloud, a miracle of ascension that was witnessed (Constative Aorist tense) by their enemies who remained on earth. Even though God brings them up into heaven, no doubt the unbelievers on earth at this time will attribute it to aliens from another planet.

RELEVANT OPINIONS

The ascension of these two witnesses is in full view of their enemies, not just in the presence of a few friends as with Christ. (A.T. Robertson) This call will also mark the resurrection of the tribulation saints. (K. Lamb)

Rev. 11:12 Then (consecutive) they (Enoch/Moses & Elijah) heard (ἀκούω, AAI3P, Constative) a loud (Gen. Measure) voice (Obj. Gen.) from heaven (Abl. Source), saying (λέγω, PAPtc.GFS, Static, Modal) to them (Dat. Adv.): Come up (ἀναβαίνω, AAImp.2P, Dramatic, Command) here (Adv. Place)! And (continuative) they went up (ἀναβαίνω, AAI3P, Dramatic) into heaven (Acc. Place) in a cloud (Loc. Sph.; ascension), while (temporal) their

(Gen. Rel.) enemies (Subj. Nom.) observed (θεωρέω, AAI3P, Constativ) them (Acc. Dir. Obj.).

Greek Text

καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβατε ὧδε. καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἔθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

Latin Vulgate

et audierunt vocem magnam de caelo dicentem illis ascendite huc et ascenderunt in caelum in nube et viderunt illos inimici eorum

LWB Rev. 11:13 And in that hour [of their resurrection or resuscitation] there was a great earthquake, and one-tenth of the city [of Jerusalem] fell and seven thousand human beings were killed in the earthquake, and the rest [survivors] became terrified and gave glory to the God of heaven.

KW Rev. 11:13 And at the same hour there occurred an earthquake, a great one. And the tenth part of the city fell. And there were killed in the earthquake seven thousand persons. And the rest became terror-stricken and gave glory to the God of heaven.

KJV Rev. 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

TRANSLATION HIGHLIGHTS

In the same hour as the resurrection or resuscitation of Enoch/Moses and Elijah, there was a great earthquake (Dramatic Aorist tense), and 1/10th of the city of Jerusalem fell (Dramatic Aorist tense). In addition, 7,000 people were killed (Dramatic Aorist tense) in the earthquake. The survivors of this disaster become terrified (Constativ Aorist tense) and many of them give glory to the God in heaven (Dramatic Aorist tense), which might be another way of saying they became converts to Christianity. Sometime it takes a crisis or disaster to bring some people to their senses. On the other hand, perhaps they gave glory to God, knowing the miracle was His, but they did not believe in Jesus Christ to become born again.

RELEVANT OPINIONS

The preservation of God's witnesses is followed by the prosecution of the devil's witnesses. (L. Strauss) The word "chilias" always means the number 1,000. (E.W. Bullinger) The word "onoma" means "person." (A. Deissmann) "Onoma" refers

to persons, people known individually by name. (S. Kistemaker) A certain defined number is doomed to death. (W. Scott)

Rev. 11:13 And (continuative) in that (Dat. Spec.) hour (Loc. Time; of their resurrection or resuscitation) there was (γίνομαι, AMI3S, Dramatic, Deponent) a great (Nom. Measure) earthquake (Pred. Nom.), and (continuative) one-tenth (Subj. Nom.) of the city (Adv. Gen. Ref.; Jerusalem) fell (πίπτω, AAI3S, Dramatic) and (connective) seven thousand (Nom. Measure) human (Descr. Gen.; mankind) beings (Subj. Nom.; people, names) were killed (ἀποκτείνω, API3P, Dramatic) in the earthquake (Loc. Place), and (continuative) the rest (Subj. Nom.; survivors) became (γίνομαι, AMI3P, Constativative) terrified (Pred. Nom.) and (connective) gave (δίδωμι, AAI3P, Dramatic) glory (Acc. Dir. Obj.; possible conversion of many unbelievers) to the God (Dat. Adv.) of heaven (Poss. Gen.).

Greek Text

Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

Latin Vulgate

et in illa hora factus est terraemotus magnus et decima pars civitatis cecidit et occisi sunt in terraemotu nomina hominum septem milia et reliqui in timore sunt missi et dederunt gloriam Deo caeli

LWB Rev. 11:14 **The second woe is over. Behold, the third woe will begin soon [after Satan is cast out of heaven].**

KW Rev. 11:14 The second woe is past. Consider this. The third woe is coming shortly.

KJV Rev. 11:14 The second woe is past; and , behold, the third woe cometh quickly.

TRANSLATION HIGHLIGHTS

The 2nd woe (calamity, disaster) is now over (Culminative Aorist tense). However, the inhabitants on the earth are warned to pay attention once again. Why? Because the third woe is about to begin (Futuristic Present tense). It will start as soon as Satan is cast out of heaven.

RELEVANT OPINIONS

Verse 14 marks the end of the parenthetical portion of the vision between the sixth and the seventh trumpets. (L. Strauss) Thus ends the second woe, an awful time indeed! Men smitten by every plague at the hands of two of their fellow men, whom they could not help but know were God's own, direct witnesses. (W.R. Newell) The third woe contained in the 7th trumpet is announced as coming quickly. The end of the age is rapidly approaching. (J. Walvoord)

The insertion of the explanation of the "woes" at this point has an incredible shock effect on the reader. It's saying "In case you forgot, that was just the second woe!" (E. Hindson) Some may be converted because of these experiences, but some will simply recognize divine power without personal repentance. (C. Ryrie)

Rev. 11:14 The second (Nom. Spec.) woe (Subj. Nom.; calamity, disaster) is over (ἀπέρχομαι, AAI3S, Culminative, Deponent). Behold (emphatic particle; pay attention), the third (Nom. Spec.) woe (Subj. Nom.) will begin (ἔρχομαι, PMI3S, Futuristic, Deponent; is coming) soon (temporal; after Satan is cast out of heaven).

Greek Text

Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

Latin Vulgate

vae secundum abiit ecce vae tertium veniet cito

LWB Rev. 11:15 Then the seventh angel [messenger, 3rd class] sounded his trumpet, and there were loud voices [angelic college of heralds] from heaven which said: The kingdom of the world has become the kingdom of our Lord [God the Father] and His Christ [God the Son], and He [Jesus Christ] shall reign as king from the ages to the ages [forever].

KW Rev. 11:15 And the seventh angel sounded his trumpet. And it came to pass that there were voices, great ones, in the heaven, saying, The kingdom of the world has come into the possession of our Lord and His Christ. And He shall reign as king forever.

KJV Rev. 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

TRANSLATION HIGHLIGHTS

The 7th angel, messenger 3rd class, sounded his trumpet (Constative Aorist tense) and there were loud voices coming from the angelic college of heralds in heaven saying (Aoristic Present tense) to John: The kingdom of the world, which has been under the temporary usurpation of Satan, has finally become (Culminative Aorist tense) the kingdom of our Lord (God the Father) and His Christ (God the Son). Jesus Christ will reign as king over the earth (Predictive Future tense) forever. The phrase “from the ages to the ages” encompasses all future dispensations.

RELEVANT OPINIONS

The voices were possibly those of the angels rejoicing in the triumph of the kingdom of God. (A. Plummer) God the Father is meant here by Lord (kurio), as His (autou) shows. God shall reign, but the rule of God and of Christ is one as the kingdom is one. (A.T. Robertson) The sounding of the seventh trumpet is the official proclamation of the coming coronation of the King of kings and Lord of lords. (L. Strauss)

The seventh trumpet embraces the whole of the seven vials, or last seven plagues, which make up the 3rd woe. The 7th trumpet, therefore, really reaches from chapter 11:15 to 18:24, or even to 20:5, for it takes in the whole of the remaining judgments, and consists of the remaining five pairs of visions “in heaven” and “on earth,” and occupies about one half of the whole Apocalypse. (E.W. Bullinger) From this point on, everything follows in rapid succession. The next 5 verses are among the most dramatic verses in the entire Bible. They are so powerful that George Frideric Handel took the words of verse 15, “and He will reign forever and ever,” as the closing chorus of his great oratorio, *The Messiah*. (E. Hindson)

Rev. 11:15 Then (consecutive) the seventh (Nom. Spec.) angel (Subj. Nom.; messenger, 3rd class) sounded his trumpet (σαλπίζω, AAI3S, Constative), and (continuative) there were (γίνομαι, AMI3P, Constative, Deponent) loud (Descr. Nom.) voices (Pred. Nom.; from the angelic college of heralds) from heaven (Abl. Source) which said (λέγω, PAPtc.NMP, Aoristic, Attributive): The kingdom (Subj. Nom.) of the world (Adv. Gen. Ref.) has become (γίνομαι, AMI3S, Culminative) the kingdom (ellipsis) of our (Gen. Rel.) Lord (Poss. Gen.; God the Father) and (connective) His (Gen. Rel.) Christ (Poss. Gen.; God the Son), and (connective) He (Jesus Christ) shall reign as king (βασιλεύω, FAI3S, Predictive) from the ages (Gen. Time; past dispensations) to the ages (Gen. Time; all future dispensations: forever).

Greek Text

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

Latin Vulgate

et septimus angelus tuba cecinit et factae sunt voces
magnae in caelo dicentes factum est regnum huius mundi
Domini nostri et Christi eius et regnabit in saecula
saeculorum

LWB Rev. 11:16 Then the twenty-four angelic staff officers who were sitting upon their thrones in the presence of God fell upon their faces [genuine humility] and worshipped God,

KW Rev. 11:16 And the twenty four elders who are before God, seated on their thrones, fell upon their faces and worshipped God,

KJV Rev. 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

TRANSLATION HIGHLIGHTS

Then the 24 angelic staff officers who have been sitting (Pictorial Present tense) upon their thrones in the presence of God fell upon (Dramatic Aorist tense) their faces and worshipped God. Every time a trumpet sounds, a new series of judgments is poured-out upon the earth. The seriousness of each trumpet judgment is just cause for the angelic staff officers to praise God.

RELEVANT OPINIONS

Crowned princes and anointed co-regents with the Great Eternal as they are, they cannot contain themselves. Their whole being melts in the overwhelming realization of what is now about to happen, and their joy – like great waves of thankfulness – breaks against the throne. (J. Macarthur)

Rev. 11:16 **Then** (consecutive) **the twenty-four** (Nom. Spec.) **angelic staff officers** (Subj. Nom.) **who were sitting** (κάθημαι, PMPTc.NMP, Pictorial, Substantival) **upon their** (Poss. Gen.) **thrones** (Acc. Dir. Obj.) **in the presence of God** (Gen. Place) **fell** (πίπτω, AAI3P, Dramatic) **upon their** (Poss. Gen.) **faces** (Acc. Dir. Obj.; genuine humility) **and** (connective) **worshipped** (προσκυνέω, AAI3P, Dramatic) **God** (Dat. Adv.),

Greek Text

καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

Latin Vulgate

et viginti quattuor seniores qui in conspectu Dei sedent in sedibus suis ceciderunt in facies suas et adoraverunt Deum

LWB Rev. 11:17 And said: We are thankful to You, Lord God [Jesus Christ], the Omnipotent One, Who continues to exist [in hypostatic union] and Who was [as eternal God], because You have taken Your great power and You are about to reign [the millennial reign of Christ is about to begin].

KW Rev. 11:17 Saying, We give thanks to you, O Lord God, the Omnipotent One, the One who is and who was, because You assumed Your great power and reigned as King.

KJV Rev. 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

TRANSLATION HIGHLIGHTS

Then the 24 angelic staff officers addressed the Lord, saying: We are grateful (Descriptive Present tense) to You, Lord God, the Omnipotent One. This is a clear reference to the Lord Jesus Christ. He is the One Who continues to exist (Durative Present tense) in hypostatic union. He is the One Who existed in eternithy past (Descriptive Imperfect tense) as eternal God, before His hypostasis.

The angelic staff officers also thank the Lord and praise Him because He is taking His great power (Intensive Perfect tense: permanent power) and is about to assume His millennial reign (Ingressive Aorist tense: beginning reign) on earth. The “gratitude gauge” of the angelic staff officers is running off the scale!

RELEVANT OPINIONS

Even eternity cannot keep quiet when this crisis comes. The inhabitants of glory have seen too much of earth, its behavior toward God, and God’s doings for it, not to be excited when the final termination is announced. Their silence breaks, and heaven rings with mighty voices. (J. Seiss) The ingressive aorist tense is strong evidence for the moment when the actual reigning of Christ begins. Not yet is the world under His kingship, but that day will come and is what is described here. (D. Barnhouse)

Rev. 11:17 And said (λέγω, PAPtc.NMP, Static, Circumstantial): We are thankful (εὐχαριστέω, PAI1P, Descriptive) to You (Dat. Adv.), Lord God (Voc. Address; Jesus Christ), the Omnipotent One (Voc. Appos.), Who continues to exist (εἰμί, PAPtc.VMS, Durative, Substantival; in hypostatic union) and (connective) Who was (εἰμί, Imperf.AI3S, Descriptive; as eternal God), because (causal) You have taken (λαμβάνω, Perf.AI2S, Intensive) Your (Poss. Gen.) great (Acc. Measure) power (Acc. Dir. Obj.) and (continuative) You are about to reign (βασιλεύω, AAI2S, Ingressive; start, assume; the millennial reign of Christ is to begin).

Greek Text

λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας.

Latin Vulgate

dicentes gratias agimus tibi Domine Deus omnipotens qui es et qui eras quia accepisti virtutem tuam magnam et regnasti

LWB Rev. 11:18 Nevertheless, the nations become angry [furious hatred of fallen man against divine control], therefore Your punishment [judgment] will return [at the 2nd advent of Christ], as well as the time of the dead [resurrection of OT saints and tribulation martyrs] to be evaluated, that is, to give rewards to Your servants [those who attained spiritual maturity] and prophets [OT] and saints [OT winner believers] and to those [tribulation martyrs] who respect Your name [personal love for Jesus Christ], both lower [spiritual babes] and upper [spiritual adults] classes [spiritual inequality], and to destroy those [Satan and his fallen angels] who keep on destroying the earth.

KW Rev. 11:18 And the nations became angry, and your wrath has come, and the time of the dead to be judged, and to give reward to your bondslaves the prophets and to the saints and to those who fear your Name, to the small and to the great, and to destroy those who are destroying the earth.

KJV Rev. 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

TRANSLATION HIGHLIGHTS

In spite of divine control over the earth, the nations (people) become angry (Ingressive Aorist tense) due to the furious hatred in their fallen souls. The old sin nature still exists in those who inhabit the earth. The sin nature still rejects God's rule and His protocol, therefore His punishment will return (Futuristic Aorist tense) at the 2nd advent of Christ. The baptism of fire is still scheduled to occur in the future. OT believers and tribulation martyrs are going to be resurrected and rewarded at the end of the Tribulation. Church Age believers were already evaluated and rewarded at the Judgment Seat of Christ.

Not only is the baptism of fire still approaching, but the resurrection of the OT saints and tribulation martyrs is still on God's timeline. They will be resurrected and ultimately evaluated (Culminative Aorist tense) for rewards. Rewards will be given to His servants, those who attained spiritual maturity by metabolizing maximum Bible doctrine in their soul. Old Testament prophets and winner believers before the Church Age will also be rewarded. Tribulation martyrs will also receive their specialized reward for enduring to the end.

There is no such thing as spiritual equality when it comes to rewards. There are lower classed believers (Latin: pusillanimous), spiritually speaking, as well as upper classed believers (Latin: magnificent), spiritually speaking. Spiritual maturity is on a continuum, with believers scattered along the scale from one end to the other. Rewards will be given according to each person's level of spiritual maturity. Those who respect His name or person (Customary Present tense) will receive their rewards based on motivational virtue and their capacity for personal love of Jesus Christ.

After rewards are given, Satan and his fallen angels will be destroyed (Culminative Aorist tense). There is nothing unfair with this final judgment, because they have been continually destroying (Iterative Present tense) the earth since their rebellion in heaven. The reference to destruction in this phrase (Latin: extermination) refers to people, not plants and animals. They will be judged at the conclusion of the Great White Throne Judgment.

RELEVANT OPINIONS

Those things which cause rejoicing in Heaven stir up anger on earth. The two places and their inhabitants have nothing in common. (L. Strauss) The anticipation of the coronation of our Lord, which causes such rejoicing among the saints in heaven, stirs up anger among men on the earth. This verse reveals the reaction of the nations of the transition of the kingdoms of this world to the kingdoms of the Lord, to be one of rage so intense it will necessitate the pouring out of the wrath of God! Like the victims of manic depression, whose madness often recurs with increasing intensity, the godless world rages out its hate against the Creator. (J. MacArthur)

The reign of God is established by a great demonstration of divine wrath against the defiant anger of the world. The eschatological crisis has arrived with its inevitable judgment. (R. Mounce) While the church will be rewarded at the time of the rapture, yet the reward given to “thy servants the prophets, and to the saints” cannot be that event. The rewarding mentioned here is seen to take place on the earth after the second advent of Christ, following the judgment on His enemies. Since the church is rewarded following the rapture, these must be two distinct events. (J. Pentecost)

The OT prophets have a pre-eminent place in the coming kingdom, not in the Church of God. (E.W. Bullinger) “Saints” is a special term for the OT saints, and is not to be confused with the usage of the word in the Pauline sense, where it is applied to the members of the Body of Christ. (ibid) When men have sinned their day of gracious visitation away, fighting, killing and glorying in the destruction of God’s prophets, they are not likely to be suddenly transformed into saints by the constraints and terrors of the day of doom, although obliged to confess that it is the invincible God of heaven that is dealing with them. (W.R. Newell)

The phrase “and to destroy them which destroy the earth” refers to those spirit beings who have followed the one who is called the Destroyer. They are carefully separated from those who are called the nations. There can be no doubt that here is a division that recognizes Satan and his followers on the one side and the earthlings on the other. Thus God’s judgment will deal righteously with all beings. (D. Barnhouse)

Rev. 11:18 Nevertheless (adversative), the nations (Subj. Nom.) become angry (ὀργίζω, AMI3P, Ingressive; furious hatred of fallen man against divine control), therefore (inferential) Your (Poss. Gen.) punishment (Subj. Nom.; wrath, judgment) will return (ἔρχομαι, AAI3S, Futuristic, Deponent; at 2nd advent of Christ), as well as (adjunctive) the time (Subj. Nom.) of the dead (Adv. Gen. Ref.; resurrection of OT saints and tribulation martyrs) to be evaluated (κρίνω, APInf., Culminative, Epexegetic), that is (inferential), to give (δίδωμι, AAInf., Culminative, Result) rewards (Acc. Dir. Obj.) to Your (Poss. Gen.) servants (Dat. Adv.; those who attained spiritual maturity) and (connective) prophets (Dat. Adv.; OT prophets) and (connective) saints (Dat. Adv.; OT winner believers) and (connective) to those (Dat. Adv.; tribulation martyrs) who respect (φοβέομαι, PMPtc.DMP, Customary, Substantival, Deponent; motivational virtue) Your (Poss. Gen.) name (Acc. Dir. Obj.; personal love for Christ), both (adjunctive) lower (Acc. Degree; smaller, insignificant, least) and (connective) upper (Acc.

Degree; greater, higher) classes (ellipsis; spiritual inequality), and (continuative) to destroy (διαφθείρω, AAInf., Culminative, Result) those (Acc. Dir. Obj.; Satan and his fallen angels) who keep on destroying (διαφθείρω, PAPtc.AMP, Iterative, Substantival) the earth (Acc. Dir. Obj.).

Greek Text

καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

Latin Vulgate

et iratae sunt gentes et advenit ira tua et tempus mortuorum iudicari et reddere mercedem servis tuis prophetis et sanctis et timentibus nomen tuum pusillis et magnis et exterminandi eos qui corruperunt terram

LWB Rev. 11:19 Then the temple of God which is in heaven was opened, and the ark of His covenant was seen in His temple, and there followed lightning flashes and noises and thunders and an earthquake and a great hailstorm.

KW Rev. 11:19 And the inner sanctuary of God, the one in heaven, was opened, and the ark of His testament was seen in His inner sanctuary, and there came lightnings and voices and thunders and an earthquake and a hailstorm, a great one.

KJV Rev. 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

TRANSLATION HIGHLIGHTS

The temple of God which is located in heaven was opened (Dramatic Aorist tense) and the ark of the covenant was seen (Dramatic Aorist tense) there. The writers of the *Raiders of the Lost Ark* movie were wrong; the ark of the covenant is in heaven, not in a secret, underground storage room within the United States. There are two things that currently protect the United States, and neither of them is the ark of the covenant. They are (1) believers growing in the grace and knowledge of the Lord Jesus Christ, and (2) our support for the nation, Israel. Should either or both of these collapse, our nation is doomed.

Immediately after the ark of the covenant was seen, there followed (Dramatic Aorist tense) lightnings, noises, thunders, an earthquake and a great hailstorm. All

of these judgments are leveled on the earth to punish those who engage in anti-Semitism. Everything in the 2nd half of the tribulation is geared towards Israel, which is protected by God. The nations of the world which are going to attempt to destroy Israel because of their virulent anti-Semitism will be destroyed by God.

RELEVANT OPINIONS

The fact that John sees the temple of God and the ark indicates that Israel is coming into view and that God will once more renew His dealings with Israel nationally. When the millennial kingdom is established, Jerusalem shall be the throne of the Lord, and Christ Himself shall be recognized as the fulfillment of all the Old Testament types, including the ark. Then they will not miss the ark. But here the ark is mentioned as John saw it in the temple of God. (L. Strauss) Verse 19 brings the general history of the ways of God to a termination. (J. Darby)

The ark, then, seen in the temple in heaven, is the sign of God's unforgotten grace toward Israel. (F.W. Grant) Thus, the context in which this passage is set shows that God is dealing with Israel again. (J. Pentecost) This is strictly Jewish ground; the temple, the ark, the covenant belongs to Israel, represent Hebrew relations with God and Hebrew privileges. The Spirit now takes up Jewish things, Jewish standing, covenant, hopes, dangers, tribulations and triumphs. (J. Pentecost)

This tells us that those judgments have respect to the restoration of His People Israel, and of the fulfillment of His covenant promises, concerning the Land (Gen. 15) and the throne (2 Sam. 7), which were unconditional and therefore certain and sure. (E.W. Bullinger) Though the earthly temple may have been desecrated by the beast, its counterpart in heaven reflects the righteousness and majesty of God. The heavenly ark of the covenant which in its earthly equivalent originally contained the law, speaks of God's righteousness. Aaron's rod that budded typifies resurrection, and the golden pot that had manna represents Christ as the basis of the shed blood of the sacrifice. (J. Walvoord)

Rev. 11:19 **Then** (consecutive) **the temple** (Subj. Nom.) **of God** (Poss. Gen.) **which** (Nom. Appos.) **is** (ellipsis) **in heaven** (Loc. Place) **was opened** (ἀνοίγω, API3S, Dramatic), **and** (continuative) **the ark** (Subj. Nom.) **of His** (Poss. Gen.) **covenant** (Adv. Gen. Ref.) **was seen** (ὁράω, API3S, Dramatic) **in His** (Poss. Gen.) **temple** (Loc. Place), **and** (continuative) **there followed** (γίνομαι, AMI3P, Dramatic, Deponent) **lightning flashes** (Pred. Nom.) **and** (connective) **noises** (Pred. Nom.) **and** (connective) **thunders** (Pred. Nom.) **and** (connective) **an earthquake** (Pred. Nom.) **and** (connective) **a great** (Nom. Measure) **hailstorm** (Pred. Nom.).

Greek Text

καὶ ἠνοιγήθη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ, καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

Latin Vulgate

et apertum est templum Dei in caelo et visa est arca testamenti eius in templo eius et facta sunt fulgora et voces et terraemotus et grando magna

Chapter 12

LWB Rev. 12:1 Then a great sign was seen in heaven, a woman [the nation Israel] clothed with the sun [Jacob] and the moon [the wives of Jacob] under her feet, and a crown [royalty] of twelve stars [the 12 patriarchs or sons of Jacob] upon her head [reference to the origin of the Jewish race].

KW Rev. 12:1 And there became visible a miraculous portent, a great one in heaven: a woman arrayed with the sun. And the moon [was] under her feet, and upon her head [was] a victor's crown of twelve stars.

KJV Rev. 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

TRANSLATION HIGHLIGHTS

Now John saw (Dramatic Aorist tense) a great sign in heaven, a representative analogy, with a woman appearing as the nation Israel. The woman was clothed (Descriptive Perfect tense) with the sun and moon under her feet – the sun being Jacob and the moon representing his wives. A crown of twelve stars, representing the 12 patriarchs or sons of Jacob, was upon her head. These representative analogies (3 great signs) combine to form a reference to the origin of the Jewish race. The Greek words for sun, moon, and stars have Latin equivalents quite similar to our English words: solar, lunar, and stellar.

The Greek word “stephanos” for crown symbolizes victory and royalty. This crown is worn by conquerors, as opposed to “diadem” which symbolizes a kingly crown.

RELEVANT OPINIONS

From Genesis 37 we see that the sun represents Jacob, the moon his wives Rachel and Leah, the crown of twelve stars his brothers, the twelve patriarchs of Israel. Taken together they portray the Jewish people, who will always exist on the earth. (R.B. Thieme, Jr.) Chapter 12 is the theological key to the book. (G. Fee) Chapter 12 affords another illustration of the non-chronological arrangement (in part) of the book of Revelation. It goes back to the birth of Christ, and comes down to the midst of the tribulation. (C.I. Scofield)

In chapters 12 through 14 of the book of Revelation, the great actors of the tribulation are introduced in another parenthetical section ending at 14:20. As many commentators have noted they are seven in number: (1) the woman, representing Israel, (2) the dragon, representing Satan, (3) the man-child, referring to Christ, (4) Michael, representing the angels, (5) Israel, the remnant of the seed of the woman, (6) the beast out of the sea, the world dictator, and (7) the beast out of the earth, the false prophet and religious leader of the world. About these main characters swirls the tremendously moving scene of the great tribulation. (J. Walvoord)

Rev. 12:1 Then (consecutive) a great (Nom. Measure) sign (Subj. Nom.; miraculous) was seen (ὁράω, API3S, Dramatic) in heaven (Loc. Place), a woman (Nom. Appos.; the nation Israel) clothed with (περιβάλλω, Perf.MPtc.NFS, Descriptive, Modal) the sun (Adv. Acc.; Jacob) and (connective) the moon (Adv. Acc.; the wives of Jacob) under her (Poss. Gen.; Israel's) feet (Prep. Gen.), and (continuative) a crown (Subj. Nom.; stephanos: victorious crown of royalty) of twelve (Gen. Measure) stars (Subj. Gen.; 12 patriarchs or sons of Jacob) upon her (Poss. Gen.) head (Gen. Place; reference to the origin of the Jewish race).

Greek Text

Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα,

Latin Vulgate

et signum magnum paruit in caelo mulier amicta sole et luna sub pedibus eius et in capite eius corona stellarum duodecim

LWB Rev. 12:2 Nevertheless, since she [the nation Israel] is in possession of [conceived] a child in pregnancy [Jesus Christ], she cries out, both screaming from

labor pains [internal suffering] and being tormented [tossed to-and-fro, straining from within] to finally give birth.

KW Rev. 12:2 And she was with child. And she cried out, suffering birth pangs, in pain to give birth.

KJV Rev. 12:2 And she being with child cried, travailing in birth, and pained to be delivered.

TRANSLATION HIGHLIGHTS

Nevertheless, the woman (representing the nation Israel) is in possession of a child by pregnancy. She has conceived (Pictorial Present tense) a child in the womb (the Messiah), but has not yet given birth. She (the nation Israel) is constantly crying out (Dramatic Present tense), screaming from labor pains, wanting desperately to be born as a nation under God again. She is also being tormented, tossed to-and-fro (Iterative Present tense), straining to finally (Culminative Aorist tense) give birth to the Lord Jesus Christ.

This birth will be to the nation of Israel in unbelief - the 1st or only birth of their Messiah. Believers know, of course, that He was already born of a virgin, and what Israel is waiting for will in fact be His 2nd advent. All of the pain (anti-Semitism) and suffering (holocaust), the internal (terrorist) and external (all-out war) struggle, is geared toward the end result of being accepted (rebirth) as a nation by the world community under God and accepting her Messiah, Jesus Christ.

RELEVANT OPINIONS

“Being pregnant” is a double entendre for the virgin birth of Christ and the holocaust of the Jews. God chose Mary to bring Messiah into the world. He is the seed of the woman in Genesis 3:15 and was supernaturally conceived by the virgin Mary through the agency of the Holy Spirit. (R.B. Thieme, Jr.) The implication of verse 2 is that the references are to the sufferings of Israel as a nation rather than to the historic birth of Christ. It may refer to the sufferings of the nation in general over its entire troublesome history. If strictly interpreted, it may signify the travail of Israel at the time of the first coming of Christ as borne out by verses 3 and 4. (J. Walvoord)

Rev. 12:2 Nevertheless (adversative), since she (the nation Israel) is in possession of (έχω, PAPTc.NFS, Pictorial, Temporal; conceived) a child (ellipsis) in pregnancy (Loc. Sph.; idiom: in the womb), she cries out (κράζω, PAI3S, Dramatic), both (adjunctive) screaming from labor pains (ώδίνω, PAPTc.NFS,

Iterative, Circumstantial; internal suffering) **and** (connective) **being tormented** (βασανίζω, PPPTc.NFS, Iterative, Circumstantial; tossed to-and-fro, straining as an oarsman) **to finally give birth** (τίκτω, AAInf., Culminative, Result, Epexegetical).

Greek Text

καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

Latin Vulgate

et in utero habens et clamat parturiens et cruciatur ut pariat

LWB Rev. 12:3 Then another sign was seen in heaven, and behold a great red dragon [Satan], having seven heads [presidents or kings who have held Israel captive] and ten horns [representing the 10-nation confederacy of the revived Roman Empire in the future]. Furthermore, on these heads [presidents or kings] were seven crowns [representing political and military authority],

KW Rev. 12:3 And there became visible another miraculous portent in the heaven; and consider this, a Dragon, a red one, a great one, having seven heads and ten horns, and upon his heads seven royal crowns.

KJV Rev. 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

TRANSLATION HIGHLIGHTS

Then John saw (Dramatic Aorist tense) another sign in heaven, a great red dragon. This dragon is one of the terms used for Satan, along with devil, monster, leviathan, snake, crocodile, and serpent. At this point in time, Satan has not been cast out of heaven; he still operates there. In this sign, Satan has (Pictorial Present tense) seven heads, representing presidents of kings of the world that have held Israel captive.

Satan also has ten horns, representing the 10-nation confederacy of the revived Roman Empire in the future. These seven presidents or kings are wearing crowns (diadems), representing political and military authority. Many Bible scholars believe the 10-nation confederacy will be a future version of the European Common Market, consisting of the following nations: England, France, Italy, Spain, Germany, Morocco, Libya, Egypt, Syria and Benelux.

RELEVANT OPINIONS

The second sign presents the archenemy, Satan, in symbolic form as the “great red dragon.” Superior intelligence and foresight aptly describe the devil’s assets (dragon: to have perspicacity) which have enabled him to deceive nations and peoples on the earth as he once deceived the woman in the Garden. (R.B. Thieme, Jr.) Represented as the seventh crown and the ten horns in this verse, the final empire dispenses the last vial of intensified anti-Semitism against the Jews. The ten horns are a confederation of nations, the future Revived Roman Empire. Before vanishing forever from history, the Revived Roman Empire will contribute immeasurably to the suffering of both Christians and Jews. (ibid)

Satan is seen as red, the color of murder and of blood. Our Lord says of him in John 8:44, “he was a murderer from the beginning,” an awful history. Pride caused his apostasy; and utter hatred, deceit and violence continue his story, even after the Millennium. (W.R. Newell) Satan’s crowns represent nothing but pretended royalty. (S. Kistemaker) Satan wears symbols of arrogated dominion. (R. Lenski)

The crowns (diadems) are not wreaths of victory, but crowns of arrogated authority. They are Satan’s presumptuous claim of royal power over against the King of kings and Lord of lord, upon Whose head are many diadems. (R. Mounce) The seven heads are the seven kingdoms which held all or part of Israel captive: Egypt, Assyria, Babylon, Persia, Greece, Rome, and the Antichrist or Rome Revived. The ten horns are kings, the ten toes and horns of Daniel. They refer to the federated European nations under the Antichrist, all of which are controlled by Satan. (K. Lamb)

Rev. 12:3 **Then** (consecutive) **another** (Nom. Spec.) **sign** (Subj. Nom.; miracle) **was seen** (ὁράω, API3S, Dramatic) **in heaven** (Loc. Place; where Satan still operates), **and** (continuative) **behold** (emphatic) **a great** (Nom. Measure) **red** (Nom. Spec.) **Dragon** (Subj. Nom.; snake, serpent, monster, leviathan; figurative for Satan, the Devil), **having** (ἔχω, PAPtc.NMS, Pictorial, Attributive) **seven** (Acc. Measure) **heads** (Acc. Dir. Obj.; presidents or kings who have held Israel captive) **and** (connective) **ten** (Acc. Measure) **horns** (Acc. Dir. Obj.; ten nation confederacy of the revived Roman Empire in the future). **Furthermore** (continuative), **on these** (Adv. Gen. Ref.) **heads** (Acc. Dir. Obj.) **were** (ellipsis) **seven** (Acc. Measure) **crowns** (Acc. Dir. Obj.; diadems: representing political and military authority),

Greek Text

καὶ ὄφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἶδου δράκων μέγας πυρρός ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα,

Latin Vulgate

et visum est aliud signum in caelo et ecce draco magnus rufus habens capita septem et cornua decem et in capitibus suis septem diademata

LWB Rev. 12:4 And his tail [symbolizing authority arrogance and rebellion] dragged away [in revolution] a third of the stars [fallen angels] of heaven [followers of Satan]. In fact, He [God the Father] cast them to the earth [during Satan's great desperation in the middle of the Tribulation]. Then the dragon [Satan] stood before the woman [Israel] who was about to give birth, so that when she [Israel] gave birth, he might destroy her son [Jesus Christ, the Messiah].

KW Rev. 12:4 And his tail sweeps away the third of the stars of the heaven, dragging them away by force. And he threw them into the earth. And the Dragon took his stand before the woman about to give birth in order that whenever she would give birth he might destroy her child.

KJV Rev. 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

TRANSLATION HIGHLIGHTS

Satan's tail, symbolizing authority arrogance and rebellion, dragged away (Pictorial Present tense) a third of the stars of heaven. These stars of heaven are the fallen angels that followed Satan during his revolution. In fact, God the Father will cast them (Dramatic Aorist tense) out of heaven to the earth during Satan's great desperation in the middle of the Tribulation. Then we have another double entendre, with "birth" referring to the virgin birth and the 2nd advent of Jesus Christ.

Then the Dragon (Satan) stood before the woman Israel, who was about to give birth (Culminative Aorist tense) to the Lord Jesus Christ. He stood before her so that when she gave birth to the Messiah, he might destroy (Dramatic Aorist tense) her son, Jesus. The holocausts against the nation Israel before the birth of Christ were to prevent His birth; the holocausts after His birth were to destroy the Father's wife, the nation Israel; the holocausts during the Tribulation are his final attempts to destroy Israel, any new believers, and the Messiah at His 2nd advent. Hatred never gives up; Satan never quits.

RELEVANT OPINIONS

For all eternity the lines were drawn which would divide the angels into two groups – elect and fallen. What began in the arrogant mind of Lucifer had erupted into overt angelic revolution. Lucifer became the adversary of God and successfully persuaded one-third of the angelic host to ally themselves with him in defiance of God. Thus, with Satan as the central antagonist, the angelic conflict raged throughout the universe. (R.B. Thieme, Jr.) The arrogance complex duplicates in man Satan’s attitude at the time of his own (prehistoric) fall. The hatred complex duplicates in man Satan’s attitude beginning with the fall of (human) man. (ibid)

The dragon is seen awaiting the birth of the child with the intent to destroy it as soon as it is born. The allusion here is unmistakably to the circumstances surrounding the birth of Christ in Bethlehem and the attempts of Herod to destroy the Baby Jesus. (J. Walvoord)

The devil is determined to obliterate God’s witness in the world, while God is determined that He shall have a witness to Jesus Christ. Satan hates any testimony to the truth about the Son of God, and he will resort to any method to silence such a witness, whether by murder, as when Cain killed Abel; or through mixture, as in the unholy alliance between the sons of God and the daughters of men in Genesis 6; or through the decree of Herod to destroy the woman’s Child; or by infuriating a mob to throw Him over a cliff; or by tempting Christ to cast Himself down from the pinnacle of the temple. The Man Child survived every attack of the dragon upon Him. He went to the cross and died, but He conquered death and ascended back to Heaven. Now we await His return to finish the work and establish His sovereign rule in the earth. (L. Srauss)

Rev. 12:4 and (continuative) his (Poss. Gen.) tail (Subj. Nom.; symbolizing authority arrogance and rebellion) dragged away (σύρω, PAI3S, Pictorial; in revolution) a third (Acc. Measure) of the stars (Obj. Gen.; fallen angels) of heaven (Gen. Place; followers of Satan). In fact (emphatic), He (God the Father) cast (βάλλω, AAI3S, Dramatic) them (Acc. Dir. Obj.) to the earth (Acc. Place; during Satan’s great desperation in the middle of the Tribulation). Then (consecutive) the Dragon (Subj. Nom.; Satan) stood (ἵστημι, Imperf. AI3S, Descriptive) before the woman (Gen. Place; Israel) who was about (μέλλω, PAPtc.GFS, Dramatic, Substantival) to give birth (τίκτω, AAInf., Culminative, Result), so that (purpose) when (temporal) she (Israel) gave birth (τίκτω, AASubj.3S, Dramatic, Temporal), he (Satan) might destroy (κατεσθίω, AASubj.3S, Culminative, Result) her son (Poss. Gen.) (Acc. Dir. Obj.; Satan’s holocausts against the nation Israel culminating in his hatred and attempts to destroy Christ).

Greek Text

καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκη τὸ τέκνον αὐτῆς καταφάγη.

Latin Vulgate

et cauda eius trahebat tertiam partem stellarum caeli
et misit eas in terram et draco stetit ante mulierem
quae erat paritura ut cum peperisset filium eius
devoraret

LWB Rev. 12:5 And then she [Israel] gave birth to a son [Jesus Christ], a male child [possessing a perfect proportion of all masculine qualities], Who is destined to rule all nations [during the millennium] with an iron scepter [use of capital punishment]. Furthermore, her son [Jesus Christ] was caught up [ascension] face-to-face with God [the Father], even before His throne [session].

KW Rev. 12:5 And she gave birth to a son, a male child [with the peculiar qualities of masculinity-power and vigor], who is destined to be shepherding all the nations with a scepter of iron. And her child was snatched up to God and to His throne.

KJV Rev. 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

TRANSLATION HIGHLIGHTS

Then John saw the nation Israel giving birth (Constative Aorist tense) to a son, the Lord Jesus Christ. The appositional phrase “a male child” is added to show that He possesses a perfect proportion of all masculine qualities and is qualified to take the throne with His Father. Jesus Christ is destined to rule (Futuristic Present tense) all nations during the millennium with an iron scepter, which symbolizes the use of capital punishment.

Additionally, John saw Jesus Christ being caught up into heaven (Dramatic Aorist tense), meeting face-to-face with the Father, and then coming before His throne. This is a representation of His ascension and session. The Latin word for being “caught up” into heaven is “raptus,” the source of the doctrine of the Rapture when used in other verses.

RELEVANT OPINIONS

Before future anti-Semitism is detailed, this verse continues to look at the past. In the first half of verse 4 the prehistoric events, which followed Lucifer’s rebellion, are summarized and the removal of the fallen angels from heaven is confirmed. The angelic conflict is still a heavenly conflict, although repercussions have

extended to planet earth since the creation of mankind. There will come a time when all fallen angels will be evicted from heaven and exiled to the earth. That expulsion will take place in the middle of the Tribulation. (R.B. Thieme, Jr.)

The interest in the Revelation is not in the human Jesus, who walked the roads in and about Palestine, but in the exalted and victorious Christ. (L. Strauss) Since this child is born to rule all nations with a rod of iron, it can only refer to Christ, the One whose right it is to rule. (J. Pentecost)

There is obviously a time lapse between verses 5 and 6, but this is not an uncommon occurrence in prophecy; the first and second comings of Christ are frequently spoken of in the same sentence. Inasmuch as Israel is in comparative tranquility and safety in the first 3-1/2 years of Daniel's 70th week (Dan. 9:27), the reference must be to the preservation of a portion of the nation Israel through the great tribulation to await the 2nd coming of Christ. (J. Walvoord)

Rev. 12:5 And then (consecutive) she (Israel) gave birth (τίκτω, AAI3S, Constative) to a son (Acc. Dir. Obj.; Jesus Christ), a male child (Acc. Appos.; possessing a perfect proportion of all masculine qualities, especially power and vigor), Who (Subj. Nom.; at the 2nd advent) is destined (μέλλω, PAI3S, Futuristic) to rule (ποιμαίνω, PAInf., Futuristic, Inf. As Dir. Obj. of Verb) all (Acc. Measure) nations (Acc. Dir. Obj.) with an iron (Dat. Spec.) scepter (Instr. Means; use of capital punishment during the millennium). Furthermore (continuative), her (Poss. Gen.) son (Subj. Nom.; Jesus Christ) was caught up (ἄρπάζω, API3S, Dramatic; ascension, seizing, snatching away) face-to-face with God (Acc. Place; the Father), even (ascensive) before His (Poss. Gen.) throne (Acc. Place; session).

Greek Text

καὶ ἔτεκεν υἱὸν ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ.
καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

Latin Vulgate

et peperit filium masculum qui rectorus erit omnes gentes in virga ferrea et raptus est filius eius ad Deum et ad thronum eius

LWB Rev. 12:6 And so the woman [true Israel: believers only] fled [during the 2nd half of the Tribulation] into the uninhabited desert, where she had a place of refuge

which had been prepared by God, in order that they [Father, Son & Spirit] might sustain her [true Israel] there for one thousand two hundred sixty days.

KW Rev. 12:6 And the woman fled into the uninhabited region where she has there a place which is in a state of readiness, having been so prepared by God, in order that there they might be providing for her with food one thousand two hundred and sixty days.

KJV Rev. 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

TRANSLATION HIGHLIGHTS

The woman, representing true Israel (believers only), fled (Dramatic Aorist tense) into the uninhabited desert during the 2nd half of the Tribulation. This place in the desert (Latin: solitude) is commonly believed to be Petra, a rock fortress or refuge in the desert which will be prepared for them (Intensive Perfect tense) by God. They will live there for the duration of the 2nd half of the Tribulation, or 1,260 days, and will be provided for (Durative Present tense) by the Father, Son, and Spirit. The Intensive Perfect tense points to the divine provision being absolutely perfect in all its details. The reason this rock fortress in the desert exists is for this very purpose, to sustain true Israel.

RELEVANT OPINIONS

The sixth verse of Revelation 12 skips over the Church Age and the first 3-1/2 years of the Tribulation and presents a future exodus of the believing remnant in Israel. In the context of A.D. 70 the Jews are warned to flee from the siege of Jerusalem and the desecration of the Temple by the Roman legions of Titus. The same warning will extend with greater urgency to flee from the armies of the Beast in the days of the Great Tribulation. When the trap is sprung the Jews must take immediate action to survive. (R.B. Thieme, Jr.)

Rev. 12:6 And so (inferential) the woman (Subj. Nom.; true Israel: believers only) fled (φεύγω, AAI3S, Dramatic; during the 2nd half of the Tribulation) into the uninhabited desert (Loc. Place), where (relative adv.) she had (έχω, PAI3S, Historical) a place (Acc. Dir. Obj.) of refuge (Acc. Gen. Ref.; opportunity) which had been prepared (ετοιμάζω, Perf.PPtc.AMS, Intensive, Attributive) by God (Abl. Source; for their use during the 2nd half of the Tribulation), in order that (purpose) they (Father, Son & Spirit) might sustain (τρέφω, PASubj.3P, Durative, Purpose/Result; provided for, nourished) her (Acc. Dir. Obj.; true Israel) there (Adv. Place) for one thousand (Acc.

Measure) two hundred (Acc. Measure) sixty (Acc. Measure) days (Acc. Extent of Time).

Greek Text

καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἠτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέψωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

Latin Vulgate

et mulier fugit in solitudinem ubi habet locum paratum a Deo ut ibi pascant illam diebus mille ducentis sexaginta

LWB Rev. 12:7 Meanwhile, there was war in heaven, where Michael and his [army of elect] angels fought against the dragon [Satan]. Furthermore, the dragon and his [army of fallen] angels fought back [during the time of Satan’s desperation],

KW Rev. 12:7 And there arose a war in the heaven. Michael and his angels went forth to do battle with the Dragon. And the Dragon fought, and his angels.

KJV Rev. 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

TRANSLATION HIGHLIGHTS

While the elect Israelites are being protected and nourished in the desert, there is (Constativ Aorist tense) a war in heaven. Michael and his army of elect angels fought against (Dramatic Aorist tense) the dragon and his army of fallen angels. Since it was the time of Satan’s desperation, he and his army of fallen angels obviously fought back (Dramatic Aorist tense). The end result of this battle was utter defeat for Satan and his fallen angels, but they fought on nevertheless.

RELEVANT OPINIONS

When the dragon attacks Jerusalem it comes into conflict with Michael, one of the chief princes, who is Israel’s prince in God’s government. Prince Michael and his messengers eject the dragon and its messengers out of heaven. (A.E Knoch) Satan is seeking a governmental authority over the woman’s “remnant,” which authority rightly belongs to Christ Himself. (J. Pentecost)

The Revelation 12 narrative of future political events now permits us to look behind the scenes at open warfare that will break out in heaven. This is a highly significant episode which sets certain earthly events into motion. It may come as a shock that wars are fought in heaven. But there has been conflict in heaven since Satan opposed God and marshaled all hostile angels to his side. The conflict will

continue until Satan is put down at the 2nd Advent of Jesus Christ. (R.B. Thieme, Jr.)

The scene shifts to heaven and to a war between Michael and his angels and Satan and his angels. (C. Ryrie) In the middle of the Tribulation, God will eject arrogant, scheming, belligerent Satan from the courtroom of heaven where he has enjoyed free access as defense counsel throughout the appeal trial of the angelic conflict. (R.B. Thieme, Jr.) The reference is not to the original rebellion of Satan. As the coming of Christ brought on fresh manifestations of diabolic power, just so Christ's return to heaven is pictured as being the occasion of renewed attacks there. (A.T. Robertson)

Rev. 12:7 Meanwhile (temporal), there was (γίνομαι, AMI3S, Constativē, Deponent) war (Pred. Nom.; a battle) in heaven (Loc. Place), where (ellipsis) Michael (Subj. Nom.) and (connective) his (Gen. Rel.) angels (Subj. Nom.; army of elect angels) fought (πολεμέω, AAIInf., Dramatic, Contemporaneous Time, Articular) against the dragon (Obj. Gen.; Satan). Furthermore (continuative), the dragon (Subj. Nom.; Satan) and (connective) his (Gen. Rel.) angels (Subj. Nom.; fallen angels) fought back (πολεμέω, AAI3S, Dramatic; during the time of Satan's desperation),

Greek Text

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμήσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,

Latin Vulgate

et factum est proelium in caelo Michahel et angeli eius proeliabantur cum dracone et draco pugnabat et angeli eius

LWB Rev. 12:8 But he [Satan] did not have the power to win, neither was a place found for them [Satan and his fallen angels] any longer in heaven [they will be kicked out of heaven in the middle of the tribulation and will live on earth during the second half].

KW Rev. 12:8 Yet they did not have the power to win out. Neither was there found any longer place for them in heaven.

KJV Rev. 12:8 And prevailed not; neither was their place found any more in heaven.

TRANSLATION HIGHLIGHTS

Satan did not have the power to win (Culminative Aorist tense), so he loses this battle in heaven big time. At the end of the battle, neither he nor any of his fallen angels will be able to find (Culminative Aorist tense) a place for themselves in heaven. They will be kicked out of heaven during the middle of the Tribulation. The Church is already in heaven when Satan and his fallen angels begin living on earth for the Tribulation.

RELEVANT OPINIONS

Conditions of general warfare are indicated, with numerous engagements fought in the vast expanses of heaven. The outcome of the combat is described in a news bulletin which is scheduled for release in the middle of the Tribulation. This dispatch depicts a decisive victory, which terminates the raging, all-out battle that banishes Satan and his fallen angels forever from heaven. (R.B. Thieme, Jr.)

This is the first passage in the Word of God which declares Satan to be actually banished from heaven. There is no question concerning the sufficiency of the power of God over Satan. It is only a question as to WHEN that power will be exercised. (L. Chafer)

Rev. 12:8 But (adversative) he (Satan) did not (neg. adv.) have the power to win (ἰσχύω, AAI3S, Culminative), neither (neg. adv.) was a place (Subj. Nom.) found (εὐρίσκω, API3S, Culminative) for them (Gen. Disadv.; Satan and his fallen angels) any longer (temporal) in heaven (Loc. Place; they will be kicked out of heaven at the rapture of the Church and will live on earth during the Tribulation).

Greek Text

καὶ οὐκ ἴσχυσεν οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

Latin Vulgate

et non valuerunt neque locus inventus est eorum amplius in caelo

LWB Rev. 12:9 Then the great dragon [Satan] was thrown out [cast out of heaven by Michael and the elect angels], the ancient snake [the serpent in Genesis 3:1], who is called the devil and Satan, who keeps on deceiving the inhabited earth, was cast down to the earth, and his [fallen] angels were cast out with him.

KW Rev. 12:9 And the Dragon, the great one, was thrown down for all, the snake, the ancient snake, the one called the Devil [slanderer] and the Satan [the adversary], he who

deceives the entire inhabited earth. He was thrown into the earth, and his angels were thrown down with him.

KJV Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

TRANSLATION HIGHLIGHTS

Then the great dragon, Satan, was thrown out (Dramatic Aorist tense) of heaven by Michael and his army of elect angels. Several other names are enumerated for Satan: the ancient snake or serpent from Genesis 3:1, the devil, and the one who keeps on deceiving (Iterative Present tense) those on planet earth. Satan emphasizes his policy of slander, devil emphasizes his policy of deception. He will be finally cast down (Culminative Aorist tense) from heaven to the earth and his fallen angels will be cast out (Culminative Aorist tense) with him.

RELEVANT OPINIONS

Dr. Barnhouse commented that the common concept of Satan, so often depicted in religious art as the fiendish, malicious ruler of hell, grimacing with pleasure at the thought that lost souls are now in his grasp, is patently foolish and false. When Satan finally reaches hell he will not be there as a ruler in charge, nor will he be the one who causes torture. On the contrary he will be the chief victim of punishment! There is not a line of Scripture to indicate that the devil or his minions will have any authority in the lost world. The important fact to remember about hell is that it is a prepared place for those who reject the Son of God. (J. Macarthur)

People are responsible for machinations and plots. Everyone possesses a sin nature, which is the spawning ground for intrigue. But behind every evil international plot is Satan himself. Anti-Semitism is one of the primary weapons used in his attempts to usurp the plan of God. As the absolute commander of all fallen angels, comprising 1/3 of the heavenly host, he has thrown his entire organization into the conflict. His rulership over this planet gives him the distinct advantage of being able to manipulate the nations of this world. One of his foremost strategies is to annihilate the people who figure so prominently in God's design – the Jews. However, the result of the angelic rebellion further indicates that Satan and his demons will be exiled from heaven and confined to the earth for the second half of the Tribulation. (R.B. Thieme, Jr.)

The casting out of Satan in 12:7-12 is not identical with that of 9:1. During the time of the working out of redemption, from the fall of Adam to Revelation 12:9, Satan has had, and continues to have, access to heaven for purposes of accusation. (C.I. Scofield) The war is decisively won by Michael and his angels. So complete

is the victory that, after the war is over, Michael and his hosts supervise the mopping up exercises. Every inch of the aerial and stellar heavens is searched thoroughly to make certain that none of Satan's demons remain. This marks the end of Satan's rule in the air. (L. Strauss)

Being cast out of heaven with his angels, the devil gives authority to the Antichrist and the False Prophet – the beast coming out of the sea and the beast coming out of the earth. (S. Kistemaker) Satan is seen in 3 characterizations in opposition to Christ. As accuser of the brethren, he is in opposition to Christ as priest; as the one who brings forth the first beast, the antichrist, he is in opposition to Christ as king; as bringing forth the second beast, the false prophet, he is opposed to Christ as prophet. (Coates)

Rev. 12:9 Then (consecutive) the great (Descr. Nom.) dragon (Subj. Nom.; Satan) was thrown out (βάλλω, API3S, Dramatic; cast out of heaven by Michael and the elect angels), the ancient (Descr. Nom.) snake (Nom. Appos.; the serpent in Genesis 3:1), who (Nom. Appos.) is called (καλέω, PPpTc.NMS, Customary, Substantival) the devil (Nom. Appos.; accuser, slanderer) and (connective) Satan (Nom. Appos.), who (Nom. Appos.) keeps on deceiving (πλανάω, PAPtC.NMS, Iterative, Substantival, Articular; seducing, leading astray) the inhabited earth (Acc. Dir. Obj.), was cast down (βάλλω, API3S, Culminative; hurled, thrown out) to the earth (Acc. Place), and (connective) his (Gen. Rel.) angels (Subj. Nom.; fallen) were cast out (βάλλω, API3P, Culminative) with him (Gen. Accompaniment).

Greek Text

καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

Latin Vulgate

et proiectus est draco ille magnus serpens antiquus qui vocatur Diabolus et Satanas qui seducit universum orbem proiectus est in terram et angeli eius cum illo missi sunt

LWB Rev. 12:10 Then I heard a loud voice in heaven, saying: Now deliverance has come [at the 2nd advent of Christ], as well as power [omnipotence], even the [millennial] kingdom of God [the Father] and the authority of His Christ, because

the accuser of our fellow believers [the devil], who constantly brings charges against them [in the court of heaven] day and night before our God, has been thrown out.

KW Rev. 12:10 And I heard a voice, a great one, in the heaven, saying, Now there has come to pass the salvation and the power and the kingdom of our God and the authority of His Christ, because he who accuses our brethren has been thrown down once for all, he who accuses them before our God day and night.

KJV Rev. 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

TRANSLATION HIGHLIGHTS

Then John heard (Dramatic Aorist tense) a loud voice in heaven, which said the following: Deliverance has come (Culminative Aorist tense), a reference to the arrival of the 2nd advent of Jesus Christ. Not only is He returning to deliver us from Satan's final desperation, but divine omnipotence comes with Him, as well as the kingdom of God and the millennial reign. The entire power base is being turned upside down as Satan is thrown out of heaven.

All these centuries Satan has been the accuser of our fellow believers in the court of heaven. He has been constantly bringing charges against them (Iterative Present tense) in the court of heaven, day in and day out, but he is finally being cast out (Culminative Aorist tense) of heaven so he can accuse believers no more.

RELEVANT OPINIONS

Throughout this chapter, Satan is portrayed as a five-time loser, while Christ and his church are victorious: (1) The devil attempted to devour the male child, but God snatched Him up to His throne, (2) Satan fought Michael and his angels, but lost, (3) The dragon pursued the woman, but God prepared a place for her in the desert, (4) The serpent wanted the woman to drown in a torrent, but the earth swallowed the river, and (5) Satan lost when he waged war against the woman's offspring, who kept on obeying God's commandments and holding on to Jesus' testimony. (S. Kistemaker)

Presently the heavenly warfare can be classified as a cold war. This combat takes the form of confrontational verbal assaults in which Satan tries to argue against the fairness of God with regard to the judgment of the fallen angels. The struggle is also manifested by his constant accusations against believers and is seen in the relationship of angelic events to human history – that is, in Satan's strategy for the world he rules. Satan has complete files on all living believers, be they of Jewish or Gentile origin. His excellent and efficient demon intelligence network carefully annotates every observable sin which you and I commit. These are taken

to the court of heaven. While our sins may be hidden on earth, they are an open scandal in heaven, where Satan spends a good part of his time accusing us. (R.B. Thieme, Jr.)

At this defeat of Satan, a voice in heaven breaks into praise. It announces salvation and the kingdom, since one more major conquest has been made in the march toward inevitable victory for Christ. (C. Ryrie) All Heaven rejoices over the victory won by Michael and his angels. Never again will Satan cross the threshold of Heaven. Little wonder there is spontaneous outburst of praise. (L. Strauss) An Advocate, Christ, is now appearing in heaven for His own when they sin. His pleading is said to be with the Father, and Satan is there also, ceasing not to accuse the brethren night and day before God. (L. Chafer)

Although John depicts the battle between Michael and Satan in military terms, it is essentially a legal battle between opposing counsel in which the loser is disbarred. (R. Mounce) When Satan finally reaches hell, he will be there as the chief victim of punishment and not in any sense as the ruler on the one who causes the torture. The important thing about Hell is that God runs it, and we must never forget that fact. (D. Barnhouse)

Rev. 12:10 **Then** (consecutive) **I heard** (ἀκούω, AAI1S, Dramatic) **a loud** (Acc. Measure) **voice** (Acc. Dir. Obj.) **in heaven** (Loc. Place), **saying** (λέγω, PAPtc.AFS, Static, Modal): **Now** (temporal) **deliverance** (Subj. Nom.) **has come** (γίνομαι, AMI3S, Culminative, Deponent; at the 2nd advent of Christ), **as well as** (adjunctive) **power** (Subj. Nom.; divine omnipotence), **even** (ascensive) **the kingdom** (Subj. Nom.; millennial) **of God** (Poss. Gen.; the Father) **and** (connective) **the authority** (Subj. Nom.) **of His** (Gen. Rel.) **Christ** (Poss. Gen.), **because** (causal) **the accuser** (Subj. Nom.) **of our** (Gen. Rel.) **fellow believers** (Obj. Gen.), **who** (Nom. Appos.) **constantly brings charges against** (κατηγορέω, PAPtc.NMS, Iterative, Substantival, Articular) **them** (Acc. Dir. Obj.; in the court of heaven) **day** (Gen. Time) **and** (connective) **night** (Gen. Time) **before our** (Gen. Poss.) **God** (Gen. Rel.), **has been thrown out** (βάλλω, API3S, Culminative; of heaven).

Greek Text

καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

Latin Vulgate

et audivi vocem magnam in caelo dicentem nunc facta est salus et virtus et regnum Dei nostri et potestas Christi eius quia proiectus est accusator fratrum nostrorum qui accusabat illos ante conspectum Dei nostri die ac nocte

LWB Rev. 12:11 Furthermore, they [believers under satanic attack] overcame him because of the blood of the Lamb [spiritual death of Christ on the cross] and through doctrine [the Word of God] because of their testimony [application of doctrine]. In fact, they do not love their soul [life] to the point of death [they did not avoid martyrdom].

KW Rev. 12:11 And they themselves gained the victory over him through the blood of the Lamb and through the word of their testimony. And they did not consider their lives precious, and thus come to love them, to the extent of death [they were willing to die a martyr's death].

KJV Rev. 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

TRANSLATION HIGHLIGHTS

Furthermore, believers at this time who are under satanic attack overcome (Dramatic Aorist tense) him on account of the blood of the Lamb, which is a representative analogy for the spiritual death of Christ on the cross. They also overcame him through doctrine by means of its application during their testimony for Christ. Application of the Word of God through testimony is an example of a winner's spiritual production. In addition, they held their noble testimony unto physical death. They were martyred. They could have chosen to deny Christ and live, but they did not love (Constative Aorist tense) life so much that they would deny their Lord to save it.

RELEVANT OPINIONS

Another factor in the triumph of the martyrs was that they loved not their lives unto death. We shall later see in our study how these saints will refuse the mark of the beast and refrain from worship of the beast because of their loyalty to Jesus Christ, and for this they will suffer depredation and even martyrdom. (J. Macarthur)

The devil's apparent victory will soon turn to disaster. The indomitable faith in Messiah of many Jews and the impact of their testimony, motivated by Bible doctrine in their souls, will mean triumph over the evil one. Only 3-1/2 years remain to complete Satan's scheme – the annihilation of the Jews. But he can only

proceed as far as God permits. In adherence to God's purpose it is allotted to some believers to glorify God in death, while others can serve Him better in life. These Jewish survivors are delivered from the clutches of their unseen supernatural enemy. (R.B. Thieme, Jr.)

Blood is the evidence of death, thus the death of Christ is the basis for all victory over Satan. (C. Ryrie) The blood of Christ is here presented by 'dia' as the ground for the victory and not the means. Both ideas are true, but 'dia' with the accusative gives only the reason. The same use of 'dia' is "because of their testimony to Jesus." These martyrs have been true to their part. (A.T. Robertson) The believer who would resist Satan cannot afford to neglect the Word of God. Battles are fought and won by blood, by the Word of God, and by surrendering our lives to the Lord Jesus Christ. (L. Strauss)

Rev. 12:11 Furthermore (continuative), they (Subj. Nom.; believers under satanic attack) overcame (νικάω, AAI3P, Dramatic) him (Acc. Dir. Obj.) because of the blood (Causal Acc.) of the Lamb (Poss. Gen.; spiritual death of Christ on the cross) and (connective) through doctrine (Acc. Means; application of the Word) because of their (Poss. Gen.) testimony (Casual Acc.; winner's production). In fact (emphatic), they do not (neg. adv.) love (ἀγαπάω, AAI3P, Constative) their (Poss. Gen.) soul (Acc. Dir. Obj.; life) to the point of (prep.) death (Adv. Gen. Measure; avoiding martyrdom).

Greek Text

καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

Latin Vulgate

et ipsi vicerunt illum propter sanguinem agni et propter verbum testimonii sui et non dilexerunt animam suam usque ad mortem

LWB Rev. 12:12 For this reason [because of your victory over Satan], keep on celebrating, you heavens [believers who already have their resurrection bodies] and you who dwell in them [believers in interim bodies]. Woe [3rd woe] to the land and sea, because the devil has come down face-to-face with you [after being kicked-out of heaven] having great anger [frustrated pride and arrogance], knowing that he has only a short time.

KW Rev. 12:12 Because of this, be rejoicing, O heavens, and those who are dwelling in them. Woe to the land and the sea, because the Devil went down to you having wrath, a great wrath, knowing that he has [but] a little time.

KJV Rev. 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

TRANSLATION HIGHLIGHTS

Because of their victory over Satan, believers are commanded (Imperative mood) to keep on celebrating (Iterative Present tense) their victory. The Vocative addresses those believers in heaven who already have their resurrection bodies, and those who have been martyred and are residing in their interim bodies, still waiting for the time when they get their own resurrection bodies.

Then there is a warning to those who are still alive on earth (land and sea), because now that Satan has been kicked-out of heaven, he has headed straight for planet earth to cause as much destruction as possible. The 3rd woe begins with a furious Devil headed for earth (Dramatic Aorist tense) to get even with the Lord. He knows (Intensive Perfect tense) his time is short, because after all, he has been studying eschatology for thousands of years!

Satan is the author of pride and arrogance. Now that he has been thrown out of heaven, he knows he has only a few years remaining to gum-up the works. The Historical Present tense points to his defeat (and his short time for continued rebellion on earth) as an undisputed fact. While he has some time left, he is going to use it not to repent and change his ways, but to attack the earth and its inhabitants with all the hatred and frustration he can muster.

RELEVANT OPINIONS

The Beast will be reigning on the earth during the first half of the tribulation, but in his human and mortal form, and acting peaceably. But now, in the middle of the tribulation, the crisis or third woe comes. Satan is cast out. The Beast, having received his “deadly wound,” reappears in his superhuman form, and makes war with the saints. This last half of the week is the great and terrible day of the Lord. (E.W. Bullinger)

The cruel ruthlessness of rulers like Sennacherib and Hitler are insignificant when compared to the diabolical deception by which Satan dominates his domain. The immense tragedy perpetrated on humanity in those final 3-1/2 years of satanic rule unfolds in this biblical forecast. This time might also be called the time of Satan’s desperation because of the violent power struggle that will occur. (R.B.

Thieme, Jr.) The removal of Satan from Heaven does not free the world from satanic activity, but thrusts him into the world with unleashed fury. (J. Pentecost)

There are two reasons for this woe in verse 12: (1) because of Satan's confinement to the earth as his only sphere of operation, and (2) because he knows he does not have much more time before his final defeat and total confinement. (C. Ryrie) A great deception in the minds of many is that Satan is in hell. The fact of the matter is he never has been in hell. He is going there, and he knows it, for hell was prepared for the devil and his angels. But the present abode of the devil and his demons is the atmospheric and stellar heavens, while he operates chiefly on earth through unregenerated men. As soon as he is cast down to the earth, he at once proceeds to make war against the woman, Israel. (L. Strauss)

Rev. 12:12 For this reason (causal; because of your victory over Satan), keep on celebrating (εὐφραίνω, PPImp.2P, Iterative, Command), you heavens (Voc. Address; believers who already have their resurrection bodies) and (connective) you (Voc. Address) who dwell (σκηνώ, PAPtc.VMP, Customary, Substantival, Articular; tabernacle) in them (Loc. Sph.; believers in interim bodies). Woe (Subj Nom.; the horror of the 3rd woe) to the land (Acc. Dir. Obj.) and (connective) sea (Acc. Dir. Obj.), because (causal) the devil (Subj. Nom.) has come down (καταβαίνω, AAI3S, Dramatic) face-to-face with you (Prep. Acc.; after being kicked-out of heaven) having (ἔχω, PAPtc.NMS, Static, Modal) great (Acc. Measure) anger (Acc. Dir. Obj.; wrath, fury, frustrated pride and arrogance), knowing (οἶδα, Perf.Aptc.NMS, Intensive, Circumstantial) that (superordinate) he has (ἔχω, PAI3S, Historical) only a short (Acc. Measure) time (Acc. Extent of Time).

Greek Text

διὰ τοῦτο εὐφραίνεσθε, [οἱ] οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

Latin Vulgate

propterea laetamini caeli et qui habitatis in eis vae terrae et mari quia descendit diabolus ad vos habens iram magnam sciens quod modicum tempus habet

LWB Rev. 12:13 Now when the dragon [Satan] saw that he had been thrown down to the earth, he began persecuting the woman [Israel] who gave birth [racial source] to a male child [the humanity of Christ Jesus].

KW Rev. 12:13 And when the Dragon saw that he was thrown into the earth, he persecuted the woman who gave birth to the male child.

KJV Rev. 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

TRANSLATION HIGHLIGHTS

When the dragon, Satan, finally realized (Culminative Aorist tense) he had been kicked-out of heaven and was thrown to the earth (Dramatic Aorist tense), he began his furious attacks (Ingressive Aorist tense) upon the nation Israel. Israel, also known as “the woman,” was the racial source of Jesus Christ. His parents were both citizens and familial members of Israel. Israel, therefore, is credited with giving birth (Constative Aorist tense) to the Messiah, the Lord Jesus Christ. All of Satan’s remaining frustration and fury (Jacob’s Trouble) is about to be directed towards Israel.

RELEVANT OPINIONS

Satan hates Israel, because they are God’s elect, royal people; next, because of that nation, is Christ who is to have the kingdom upon Satan’s overthrow; and finally, because Israel is the perpetual proof before the eyes of men of the truth of the Scriptures and of the fact of God. (W.R. Newell)

Even with the inevitability of his defeat, Satan will not capitulate. Since he is denied access to heaven and cannot vent his rage against God Almighty, he can and will concentrate on the destruction of God’s people. This is why the last half of the Tribulation is declared to be the worst period in history for the Jews. As satanically inspired persecution is intensified, the number of martyrs increases alarmingly. (R.B. Thieme, Jr.)

The Jew has always been a target for Satan’s bitter attack. There is no nation in history whose people have been hated and persecuted as has been the Jew. After his final defeat in Heaven his wrath against the Jew will be great, for he knows that he has only 3-1/2 years remaining before he is bound and cast into the abyss. (L. Strauss)

Rev. 12:13 Now (transitional) when (temporal) the dragon (Subj. Nom.; Satan) saw (εἶδον, AAI3S, Culminative) that (superordinate) he had been thrown down (βάλλω, API3S, Dramatic) to the earth (Acc.

Place), **he began persecuting** (διώκω, AAI3S, Ingressive; chased) **the woman** (Acc. Dir. Obj.; Israel) **who** (Subj. Nom.) **gave birth** (τίκτω, AAI3S, Constative; Israel was the racial source or identity of the virgin birth) **to a male child** (Acc. Dir. Obj.; the humanity of Christ Jesus).

Greek Text

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσενά.

Latin Vulgate

et postquam vidit draco quod proiectus est in terram persecutus est mulierem quae peperit masculum

LWB Rev. 12:14 Nevertheless, the two wings of the great eagle [representing angelic protection during the Tribulation] had been given to the woman [Israel], so that she might fly [escape] to her place [refuge] in the uninhabited desert, where she will be sustained [logistical grace support: physical and spiritual] in that place for a time and times and one half a time [3-1/2 years] from the presence of the serpent [Satan].

KW Rev. 12:14 And there was given to the woman the two wings of the great eagle, in order that she might be flying into the uninhabited region into her place, where she is being provided with food there a time and times and one half a time, [safe] from the presence of the snake.

KJV Rev. 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

TRANSLATION HIGHLIGHTS

In spite of the fact that Satan will be launching all his destructive resources upon the earth, that part of the nation Israel which heeds prior warnings and has “flown” to their hiding place in the desert (Pictorial Present tense) will be divinely protected. This divine protection is represented by the wings of a great eagle. Is this a metaphor for airplanes ferrying them from the cities to the countryside? Is the great eagle a representative emblem for the United States? We aren’t given enough information to state that assumption with certainty.

The citizens of Israel who flee to the refuge in the desert will be provided with logistical grace support (Futuristic Present tense) in her desert hideaway for 3-1/2 years, the second half of the Tribulation. The Lord always preserves a remnant of faithful believers, and His plan is always carried out to absolute perfection and

with absolute timing. Again, note that this protection is only for those citizens of Israel who flee to the desert hideout.

RELEVANT OPINIONS

There has been considerable conjecture regarding a correct interpretation of the eagle's wings. Do they signify escape by aircraft? Some suggest an airlift made possible by courtesy of the USA. This is not the meaning. America is not mentioned in prophecy. However, from the use of this same term in other passages of Scripture, we can conclude that the wings of the eagle represent divine protection (Ex. 19:4, Isa. 40:31) from the angelic forces of darkness and their human counterparts. (R.B. Thieme, Jr.)

The Jews, awakened to the gravity of the peril before them when their would-be messiah is revealed as false, will begin to flee. Companies of refugees are prophetically seen fleeing from the sword from all over the land. But where will they flee? A place has been prepared for them in the wilderness. All who are fortunate enough to reach this sanctuary in the wilderness will be miraculously preserved through this dreadful time of trouble. (E. Miller) God Himself will again furnish a table in the wilderness. (E.W. Bullinger)

Should you visit Moab you would find great cities hewn out of rock, beautiful houses and buildings with doors still on their hinges – but not a solitary inhabitant. We cannot help but question: Why is God preserving these cities? Though this may not be where Israel will hide, it is a location ideally suited to the purposes of God in that time. The expositor William E. Blackstone had copies of his prophetic book, *Jesus Is Coming*, as well as one million New Testaments in Hebrew (K. Lamb), buried in Petra so that Jews who flee there might uncover them and, in reading them, discover their true Messiah, the Lord Jesus Christ, will soon appear! (J. MacArthur)

There are many attempts to lure these believing Jews from their mountain hideouts in order to kill them. False propaganda is disseminated to persuade them that Christ has returned (Matt. 24:23-26). The question then, as now, is, will they believe the word of man or the Word of God? When the spurious reports of the return of Christ fail to induce the believers to come out of hiding, Satan promotes great signs and false wonders (2 Thess. 2:9) in an attempt to deceive. The ones who succumb to these fraudulent wonders are martyred; but those who believe Bible doctrine and stay hidden survive and are delivered by Jesus Christ at the appointed time. (R.B. Thieme, Jr.)

Eagle's wings represent rapid flight which will be necessary for Israel to escape the attacks of the dragon through his agents. (C. Ryrie) The two wings probably do not refer to modern airplanes, but rather to God's delivering power, and are a figure of speech taken from such OT passages as Exodus 19:4 and Deuteronomy

32:11-12. (J. Walvoord) The eagle's wings suggest the miraculous swiftness with which God will help them to escape. This expression is probably a metaphor for the divine provision afforded to God's people once again when another flight from her enemy becomes necessary. (L. Strauss)

Rev. 12:14 Nevertheless (adversative), the two (Nom. Measure) wings (Subj. Nom.) of the great (Descr. Gen.) eagle (Poss. Gen.; griffon-vulture, representing angelic protection during the Tribulation) had been given (δίδωμι, API3P, Dramatic) to the woman (Dat. Adv.; Israel), so that (purpose) she might fly (πέτομαι, PMSbj.3S, Pictorial, Purpose, Deponent) to her (Poss. Gen.) place (Acc. Place; refuge) in the uninhabited desert (Acc. Spec.), where (relative adv.) she will be sustained (τρέφω, PPI3S, Futuristic; supported, provided for: logistical grace support) in that place (Adv. Place) for time (Acc. Extent of Time; one year) and (connective) times (Acc. Extent of Time; two years) and (connective) one half (Acc. Measure) a time (Acc. Extent of Time; six months) from the presence (Abl. Separation) of the serpent (Adv. Gen. Ref.; the snake, Satan).

Greek Text

καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

Latin Vulgate

et datae sunt mulieri duae alae aquilae magnae ut volaret in desertum in locum suum ubi alitur per tempus et tempora et dimidium temporis a facie serpentis

LWB Rev. 12:15 Then the serpent [Satan] vomited out of his mouth water like a roaring river [3rd demon assault force] engulfing the woman [Israel], so that he might cause her [Israel] to be swept away by the roaring river [drown in a flood of demon soldiers].

KW Rev. 12:15 And the snake threw water like a river out of his mouth after the woman in order that he might sweep her away with the river.

KJV Rev. 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

TRANSLATION HIGHLIGHTS

Satan spews out of his mouth (Dramatic Aorist tense) water like a roaring river, which represents an attack by his 3rd demon assault force. A powerful preposition is also used to portray this attack as overwhelming – encircling, surrounding, and eventually engulfing those of the nation (woman) Israel. His purpose is to cause (Potential Subjunctive mood) Israel to be completely swept away by a roaring river of demon soldiers. The symbolical element of a flood is used to paint a picture of thousands of Israelis being overrun and killed (drowned) in this attack. As small as Israel is now, in real estate terms, it is not difficult to imagine the entire nation being overrun by superior forces.

RELEVANT OPINIONS

The escape of so many Jews, who now seem entirely beyond Satan's reach, further infuriates the devil. He must redouble his efforts to enlist the world's armies in the destruction of Israel. Accordingly, his plan goes into operation. In vibrant imagery, the inspired Word of God describes the invading armies as "water like a river." This military concentration in the Middle East, particularly against Israel in the final campaign, is portrayed as carrying away helpless Jewry in the raging flood's turbulent currents. The identical imagery is utilized in Isaiah 8:7-8, where the king of Assyria is named as the invader of Judah. (R.B. Thieme, Jr.)

Some have taken this as a literal flood, but since Israel could flee in every direction the contour of the Holy Land does not lend itself to such a flood. Probably the flood represents Satan's effort to exterminate Israel. (J. Walvoord) Possibly this is a flood of evil propaganda issuing from his mouth, spreading throughout the world. (L. Strauss) In the days of the Great Tribulation, Satan will try to swamp and destroy Israel as a nation by the evil teachings he will spread through the world. But Israel's experiences among the Gentiles in the last days will be used by God to preserve her from the evil river in which the dragon would drown her. (M.R. DeHaan)

As the woman flies to the wilderness, the serpent opens its mouth and sends forth a great flood of water to overtake her. The earth comes to her rescue by opening up and swallowing the torrent. The flood is a common metaphor in the OT for overwhelming evil. (R. Mounce)

Rev. 12:15 Then (consecutive) the serpent (Subj. Nom.; snake, Satan) vomited (βάλλω, AAI3S, Dramatic; spewed, threw out) out of his (Poss. Gen.) mouth (Abl. Source, Separation) water (Acc. Dir. Obj.) like (comparative) a roaring river (Adv. Acc.; 3rd demon assault force) engulfing (prep.; encompassing, encircling,

surrounding) the woman (Gen. Disadv.; Israel), so that (purpose) he (Satan) might cause (ποιέω, AASubj.3S, Dramatic, Potential) her (Acc. Disadv.; Israel) to be swept away by the roaring river (Adv. Acc.; drown in a flood of demon soldiers).

Greek Text

καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

Latin Vulgate

et misit serpens ex ore suo post mulierem aquam tamquam flumen ut eam faceret trahi a flumine

LWB Rev. 12:16 Nevertheless, the land [divine protection] helped the woman [deliverance for Israel]. In fact, the land opened its mouth and swallowed the roaring river [3rd demon assault force] which the dragon [Satan] had vomited from his mouth.

KW Rev. 12:16 And the earth went to the help of the woman, and the earth opened its mouth and swallowed up the river which the Dragon threw out of his mouth.

KJV Rev. 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

TRANSLATION HIGHLIGHTS

In spite of being overrun by demon soldiers, Israel is rescued (Dramatic Aorist tense) by some form of divine protection. The land represents God's direct intervention to save His wife, Israel, or an angelic delegation that devours (Dramatic Aorist tense) the 3rd demon assault force. Satan's attack is ferocious, as portrayed by his vomiting (Dramatic Aorist tense) the demon army from his mouth. But the threat of the demon assault force is quickly eliminated by divine intervention. Since the attacking force is supernatural (demonic), I expect the "swallowing" of this force to likewise be supernatural. I do not see a human army meeting a demonic army and coming out victorious, at least not without divine assistance. Whatever the method of protection might be, the end result is the defeat (Latin: absorption) of this demonic assault army.

RELEVANT OPINIONS

This is the background to the war that ends all wars, the Armageddon campaign. (R.B. Thieme, Jr.) Whether natural or supernatural means are used, it is clear that God does preserve a godly remnant, though according to Zechariah 13:8, two-

thirds of Israel in the land will perish. (J. Walvoord) It becomes necessary for the nation Israel, regathered in unbelief back to the land (Ezek. 37:8), to flee for preservation from the Satanic attack. Thus, we see that such a remnant does exist in the tribulation period. It is this remnant that God is preparing for the fulfillment of all Israel's covenants and promises. (J. Pentecost)

Rev. 12:16 **Nevertheless** (contrast), **the land** (Subj. Nom.; divine protection for Israel) **helped** (βοηθέω, AAI3S, Dramatic; rescued) **the woman** (Dat. Adv.; divine deliverance from the holocaust for believing Israel). **In fact** (emphatic), **the land** (Subj. Nom.) **opened** (ἀνοίγω, AAI3S, Dramatic) **its** (Poss. Gen.) **mouth** (Acc. Dir. Obj.) **and** (continuative) **swallowed** (καταπίνω, AAI3S, Dramatic; devoured) **the roaring river** (Acc. Dir. Obj.; the 3rd demon assault force) **which** (Acc. Gen. Ref.) **the dragon** (Subj. Nom.; Satan) **had vomited** (βάλλω, AAI3S, Dramatic; spewed, threw out) **from his** (Poss. Gen.) **mouth** (Abl. Separation, Source; the demon attack is thwarted).

Greek Text

καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

Latin Vulgate

et adiuvit terra mulierem et aperuit terra os suum et absorbit flumen quod misit draco de ore suo

LWB Rev. 12:17 Then the dragon [Satan] became furious [frustrated hatred, arrogant tantrum] at the woman [Israel], and he departs to prepare battle plans [wage war] against the remnant [survivors] of her posterity [the elect of Israel] who keep on observing the mandates of God [eschatological doctrines for the 2nd half of the tribulation] and who keep on having and holding the testimony about Jesus.

KW Rev. 12:17 And the Dragon was angry with the woman and went off to wage war with the rest of her children, those who keep the commandments of God and have the testimony of [concerning] Jesus.

KJV Rev. 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

TRANSLATION HIGHLIGHTS

When Satan sees his 3rd demonic assault force devoured by divine means, he becomes completely enraged (Ingressive Aorist tense), to the point of throwing an arrogant tantrum. His frustrated hatred becomes a form of evil insanity; he is completely overcome by emotional revolt and hatred for God's people. So he departs (Constative Aorist tense) to his headquarters and begins to prepare (Ingressive Aorist tense) battle plans for the next phase of his attack on Israel.

The next phase of Satan's final desperation involves his plans on how to make war on the survivors in Israel. The elect citizens of Israel, represented by the Greek word "sperma," are being protected by the Lord. They are continuing to observe the eschatological warnings (Iterative Present tense) for the 2nd half of the tribulation. They will also continue to adhere (Durative & Futuristic Present tense) to their testimony about Jesus. Because they continue to be faithful in these two things (Latin: custodians), Satan hates them all the more and is resolved to attack them again with even greater furor.

RELEVANT OPINIONS

The present Middle East crisis is but one of those wars the Lord referred to in Matthew. Just as certainly the push to eradicate the Jews will persist. Satan has sponsored antagonism toward the Jews throughout history, the current age being no exception. However, Satan will initiate a period of unparalleled anti-Semitism in the Tribulation (Rev. 12:17). His all-out effort will culminate in that future day when four major power blocs will converge on Israel in an attempt to utterly annihilate the Jews. Satan reasons that if no Jews survive, God's character will be impugned because His covenant Word to Israel is proven false. In the last 3-1/2 years of the Tribulation anti-Semitism and general alienation toward the Jews will become so intense that the period is called the Great Tribulation. His purpose will be to eliminate all potential beneficiaries of God's unconditional covenants to Israel. If God could not fulfill His unconditional covenants (a blasphemous and unthinkable presumption), His character would be flawed, and Satan would have grounds for demanding dismissal of all charges against himself and the fallen angels. But Satan's ploy will not succeed. (R.B. Thieme, Jr.)

The devil carries on relentless war with all those who keep the commandments of God and hold the testimony of Jesus. (A.T. Robertson) God has a wilderness, a place of safety and security for His people in the time of their calamity. History shows that every nation has been frustrated in attempts to wipe out the Jew. Even in the Great Tribulation, when Satan puts forth his supreme effort to destroy the Jew, he is powerless to accomplish his evil desire. To the very end God frustrates the efforts of the dragon. Baffled at every turn, Satan turns against a small remnant of faithful Jews in an attempt to exterminate them. But they are destined to survive the attacks upon them, having been sealed for this very purpose. (L. Strauss) Life is war and ministry is war. (J. Piper)

Rev. 12:17 Then (consecutive) the dragon (Subj. Nom.; Satan) became furious (ὀργίζω, API3S, Ingressive; enraged, frustrated hatred, arrogance throws a tantrum) at the woman (Dat. Adv.; Israel), and (continuative) he departs (ἀπέρχομαι, AAI3S, Constative, Deponent; went off) to prepare (ποιέω, AAInf., Ingressive, Purpose) battle plans (Acc. Dir. Obj.; wage war) against the remnant (Gen. Disadv.; survivors) of her (Poss. Gen.) posterity (Gen. Spec.; sperm: the elect of Israel) who (Subj. Acc.) keep on observing (τηρέω, PAPtc.GMP, Iterative, Substantival; keeping) the mandates (Acc. Dir. Obj.; eschatological doctrines for the 2nd half of the tribulation) of God (Poss. Gen.) and (continuative) who keep on having and holding (ἔχω, PAPtc.GMP, Durative & Futuristic, Substantival) the testimony (Adv. Acc.) about Jesus (Obj. Gen.).

Greek Text

καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ.

Latin Vulgate

et iratus est draco in mulierem et abiit facere proelium cum reliquis de semine eius qui custodiunt mandata Dei et habent testimonium Iesu

Chapter 13

LWB Rev. 13:1 Then he [Satan] took his stand on the sand [innumerable multitude of humanity] of the seashore [Satan is sequestered on earth for the 1st time in history]. Then I saw a beast [the Antichrist: dictator of the revived Roman Empire] who ascended from the sea [the nations], and he had ten horns [ten nations who were part of the ancient Roman Empire] and seven heads [political leaders during the 2nd half of the tribulation], and on these horns [the revived Roman Empire] were ten crowns [political leaders during the 1st half of the tribulation], and upon his heads [leaders of the revived Roman Empire] is a name [authoritative religious title] insulting and slandering God [an evil, global, mandatory religion that blasphemes God].

KJV Rev. 13:1 And he stood upon the sand of the sea. And I saw a Wild Beast coming up out of the sea, having ten horns and seven heads, and upon his horns ten royal crowns and upon his heads names, the essence of which is impious and reproachful speech injurious the the divine majesty of deity.

KJV Rev. 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

TRANSLATION HIGHLIGHTS

The first phrase of this verse is not included in many Greek manuscripts, but is part of the so-called “Majority Text” which forms the basis for the King James Version. There is definitely the possibility of scribal error (accommodation), in that part of the phrase is quite similar to the phrase that follows it. I have decided to include it for your consideration, with one caveat. Some interpreters see John making this stand on the sand of the sea (seashore); I don’t agree with this concept. I see Satan making his stand (Ingressive Aorist tense) on the sand of the seashore. In Scripture, sand often refers to the innumerable multitude of humanity and seashore often refers to the various nations on earth. Satan is attempting to claim authority over all nations and all people living on planet earth at this time.

Then John saw (Constative Aorist tense) a beast monster ascending (Dramatic Present tense) from the sea of nations. This beast monster is the dictator of the revived Roman Empire, the Antichrist. This beast will have ten nations (horns) under his authority. These nations comprise what was once part of the geographical Roman Empire. This “revived” Roman Empire, therefore, will encompass most of Western Europe. Many students of prophecy point to the European Common Market as the forerunner of this future organization headed by the Antichrist. If you are starting to get confused, you should attempt to study this chapter simultaneously with Daniel chapters 7 and 9.

The beast also has seven heads or political leaders over these ten nations under his control. The next phrase tells us that his horns (10 nations of the revived Roman Empire) will have seven crowns. This refers to seven political leaders over ten nations. Initially, this looks confusing. There are ten nations, but apparently there is a discrepancy between how many political leaders are in charge of these nations: seven or ten. I believe the next phrase of this verse solves the problem.

An authoritative, religious title and rank is bestowed upon these political leaders (heads) of the revived Roman Empire. The Greek word “onoma” has a variety of meanings, such as name, title, status, rank, and person. This title or name is blasphemous, insulting and slandering the only true God. This should not be surprising, since Satan is behind this new religion. And we shall see in future passages, this religion will be global in reach and mandatory for all humans on the point of death. All those who refuse to worship under the umbrella of this evil religion will be murdered.

When this one-world religion is put in place in the middle of the tribulation (when Satan is cast down to the earth), and the enforcement of worship is delegated to the political leaders of the ten nations, it is quite possible that three of the ten leaders during the 1st half of the tribulation will not agree with it. Since Satan is now on earth and is quite desperate to get his new organization up and running, he will not tolerate dissent in any way. The three dissenting political leaders will be removed, bringing the number down from ten to seven; apparently no replacements for these three “open positions” can be found. Volunteers appear to be scarce!

RELEVANT OPINIONS

Prophetic history has not chosen this man; he will be the personal choice of Satan himself. Satan has his children, his chosen family; just as God called the Jews; and he will use them until he manifests the man of perdition to give the world his own possessed messiah. Worldwide signs and biblical fulfillment would suggest that Satan’s children may have already produced this individual and he is being readied for his fateful hour as though he were a Jesus in Nazareth waiting for a John to baptize him. (J. Chambers)

From among those ten kingdoms there will arise one individual who will have control over the whole dominion of the ten kings. In gaining his authority three of the ten kings are overthrown. (J. Pentecost) This is the Beast in his super-human stage. Already he has been on earth for 3-1/2 years, in his mortal stage. (E.W. Bullinger) Even though “I stood” is found in the KJV, it is not found in any Greek manuscripts before the 9th century. All the earlier manuscripts have “he stood.” This would be a reference to the dragon, and not to John. (R. Earle)

Satan is a spirit-being and he cannot operate effectively on earth except as he does through the passions and personalities of men. Thus he embodies himself in men in order to get what he wants. In chapter 12 we saw the fact of Satan’s hostility; here in chapter 13 we see the means of that hostility. It is “woe” time for the world, the day of Satan’s greatest miracles. Demonism at its height will produce a reign of terror throughout the earth. (L. Strauss) The Antichrist is at once a person and a system. As an individual he is the personal head of a system, the leader and embodiment of a general human revolt. He is an individual, a demonic genius, a superhuman figure, a Devil’s Messiah. (E. Sauer)

The sand of the sea denotes vast multitudes of people. The sand directs attention to the countless masses of mankind, while the sea as a symbol speaks of the wild and revolutionary forces and principles at work amongst them. In other words, the mass of the human race is here indicated as in a state of unrest and turmoil. (W. Scott) If we adopt the reading “I stood,” this is the only place in Revelation where John changes his physical position without having received instructions to do so. For this reason, I prefer the reading “he stood.” And John himself interprets the term “sea” symbolically in 17:15, where the angel told him, “The waters that you saw on which the prostitute sat, they are the peoples and the crowds and nations and languages.” (S. Kistemaker)

The Roman Empire will be revived in the form of ten nations banding together into a confederacy. The Common Market in Europe may well be the forerunner of it. When these ten nations are joined together, a ruler will emerge described as the “little horn” of Daniel 7:8, who apparently will be a dictator who gains control, first of three, then of all ten nations. He will be the strong man politically of the Middle East and will work with the world church to gain world power. Once he is firmly established, the stage is set for the second major period, the period of the covenant. The tranquility of the Middle East will be shattered, however, by a dramatic event described in Ezekiel 38-39, an attack upon Israel by Russia and her allies. (J. Walvoord)

The ten horns are kings, not kingdoms, and kings that do not become such till the Beast arises. (W.R. Newell) Many consider this alliance will be the panacea for all reconstruction perils. It will be satanic in origin and character, and will in fact be the devil’s last card, before he is obliged to admit his complete defeat. (M.R. DeHaan) Perhaps we have begun to see signs of this in the development of the European Common Market and in the strong trend toward the unification of Europe. (J. Macarthur) The dragon positions himself “on the sand of the seashore” to call up his helpers who will carry out his will on earth. (G.K. Beale) During this age of grace Satan’s power on earth is so restrained that men forget his very existence. This, indeed, will be the secret of his future triumphs. (R. Anderson)

It is not John who stands upon the sand of the sea, but the dragon. The phrase “the sand of the sea” indicates Satan’s position as usurper of the earth and of his power over its people. The “sand” pictures the many people who make up the nations, the number of whom is as the sand of the sea (Rev. 20:8). And so he stands upon the earth about to proceed in his final struggle for supremacy. It is clearly stated that he is a man, which means that he is in league with Satan and energized with Satan. The heads speak of wisdom, the horns of confederated power, and the crowns represent ruling authority. The restless world will be desperate for a leader, and this man will represent to the unregenerated mass of humanity what will appear to be the solution to the world’s ills. But all of his genius and ability only combine in blasphemy against God. (L. Strauss)

Rev. 13:1 Then (consecutive) he (Satan) took his stand (API3S, Ingressive) on the sand (Acc. Place; innumerable multitude) of the seashore (Adv. Gen. Ref.; Satan is sequestered on earth for the first time in history). Then (consecutive) I saw (είδον, AAI1S, Constative) a beast (Acc. Dir. Obj.; monster, snake, dictator of the revived Roman Empire) who ascended (ἀναβαίνω, PAPtc.ANS, Dramatic, Substantival) from the sea (Gen. Place; of nations), and (continuative) he had (ἔχω, PAPtc.ANS, Descriptive, Circumstantial) ten (Acc. Measure) horns (Acc. Dir. Obj.; ten nations who were once part of the old Roman Empire) and (connective)

seven (Acc. Measure) heads (Acc. Dir. Obj.; political leaders during the 2nd half of the tribulation), and (continuative) on these (Gen. Spec.) horns (Acc. Place; the revived Roman Empire) were (ellipsis) ten (Acc. Measure) crowns (Acc. Dir. Obj.; political leaders during the 1st half of the tribulation), and (continuative) upon his (Poss. Gen.; demon possessed) heads (Acc. Dir. Obj.; leaders of the revived Roman Empire) is (ellipsis) a name (Acc. Dir. Obj.; religious title, authoritative spiritual rank) insulting and slandering God (Gen. Of Accusing or Treating With Contempt; blasphemous title: an evil, global, mandatory ecumenical religion which will be presided over by the false prophet).

Greek Text

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόμα[τα] βλασφημίας.

Latin Vulgate

et vidi de mare bestiam ascendentem habentem capita septem et cornua decem et super cornua eius decem diademata et super capita eius nomina blasphemiae

LWB Rev. 13:2 Furthermore, the beast [Antichrist] which I saw was like a leopard [bold conquest], and his feet were like a bear [pro-semitic emphasis during the 1st half of the tribulation], and his mouth was like the mouth of a lion [anti-semitic emphasis during the 2nd half of the tribulation]. And the dragon [Satan] gave him [Antichrist] his [demonic] power and his throne [title and rank] and great [political and religious] authority.

KW Rev. 13:2 And the Wild Beast whom I saw resembled a leopard. And his feet were like those of a bear. And his mouth resembled a lion's mouth. And the Dragon gave him his [the Dragon's] miraculous power and his throne and great authority.

KJV Rev. 13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

TRANSLATION HIGHLIGHTS

Furthermore, the beast (Antichrist, monster) which John saw (Constative Aorist tense) was like a leopard. The Descriptive Imperfect tense points to this being a symbol and not a true leopard. In order to understand this symbol and the two that follow, you must study the book of Daniel. This comparison is to the bold speech and unbridled conquest indicative of the Macedonian Empire under Alexander the Great. Alexander was a general who gave heart-rending, emotional speeches that roused his soldiers to fight uncompromising battles. He was also a general who fought alongside his troops, with little to no chain of command below him.

The beast (Antichrist) has feet which are compared to the feet of a bear. This comparison is to the pro-semitic emphasis of the Persian Empire, which believed in assimilating those they conquered in battle. And whenever possible, they won their victories by standing tall but talking peace and prosperity for everyone. The Persian Empire won land and other concessions by bluff, political intrigue, and infiltration of the opposing country by spies. This strategy is used by the ruler of the revived Roman Empire (Antichrist) during the 1st half of the tribulation.

The beast (Antichrist) has a mouth compared to the mouth of a lion. This comparison is to the anti-semitic emphasis of the Chaldean Empire, which tortured and killed every Jewish soldier (and in many cases, civilians) they captured. The Chaldeans loved torture; they were experts at flaying their victims alive, carving them up limb by limb, and then impaling their heads on stakes outside the gates of the conquered city. This strategy is used by the ruler of the revived Roman Empire (Antichrist) during the 2nd half of the tribulation.

How does this future ruler accomplish such incomparable feats in what we today consider a 'civilized' society? Satan himself empowers the dictator of the revived Roman Empire, delegating to him (Constative Aorist tense) his miraculous, demonic capabilities. And he doesn't stop there. Satan also delegates to his ruler (Antichrist) his throne, symbolizing his title and rank over the earth. This is not a position of power without authority, but includes great political, military, and religious authority to accomplish his (Satan's) purposes on earth.

RELEVANT OPINIONS

Doubtless, the human agent will have already been alive some time on earth, working up to this point, when Satan takes him in hand and uses him henceforth for his own purposes; by rapid strides raising him to the pinnacle of earthly pride and power. (E.W. Bullinger) The three pictures of these beasts are a depiction of force, speed, and savagery. (S. Kistemaker) The lion denotes lordly dominion and rule, the bear suggests crushing force and tenacity of purpose, and the leopard is distinguished for its swiftness and cruel blood-thirstiness. (A. Plummer)

Since Satan is a spirit, he needs earthly agents who agree to accomplish his will; he therefore operates through the minds and activities of men such as the king of

the West (the Antichrist) to affect the affairs of the world. The king of the West epitomizes all the brilliance of Alexander the Great, the massive power of Cyrus the Great, and the autocratic royalty of Nebuchadnezzar. The “seven heads” or “mountains” are seven kingdoms that have opposed Israel: Egypt, Assyria, Babylon, Persia, Greece, Rome, and the future revived Roman Empire. In the day in which John recorded his Patmos vision, the first five kings had fallen, while the sixth empire, Rome, was still in authority. The 7th king, the beast or little horn, subdues three horns of the ten-horn confederation thereby gaining ascendancy over the revived Roman Empire. (R.B. Thieme, Jr.)

The beast out of the sea is the 4th beast of Daniel 7:7, the 4th kingdom of Daniel 2:40, and the prince that shall come of Daniel 9:26-27. The beast out of the sea is both a person and a form of civil government. The “head” which was “wounded to death” refers to the imperial form of government. The fragments of the ancient Roman Empire never ceased to exist as civil governments; it was the Empire which ceased; the head, into which the power of the whole was centralized, was wounded to death. What we see here is the revival of the imperial form of government under the “little horn” as emperor. The “beast” in verses 2 and 3 is the Empire in its divided form; the “beast” in verses 3-8 is the emperor. The emperor will be the beast. (C.I. Scofield)

In Babylon was the golden majesty and splendour of sovereign rule. In Medo-Persia was the towering prowess and massive ponderousness of power. In Greece was the polish and elegance of the intellect and art, combined with heroism for liberty. And in Rome was the idea of justice, the iron strength of law and martial discipline. Conceive, then, the resistless attractiveness of these all combined in one person. Men will not flee from him, but love him, and delight and glory in him as the consummate sage and hero of all time. He will be the idol of the world. All kings will gladly give him their thrones, and give him their dominion to him; and all the nations will think their millennium come in the splendour, and wisdom, and miraculous greatness of his teachings and his deeds. (J. Seiss)

The four metals of Daniel 2 represented four world empires which were to arise in succession until the second coming of Christ to earth when He shall rule the world. They are the Babylonian (Dan. 2:38), the Medo-Persian (Dan. 5:30-31), the Grecian (Dan. 8:20-21), and the Roman (Dan. 9:26). Those four kingdoms are depicted again in Daniel 7 where they appear as a lion, a bear, a leopard, and an indescribable monster. The vision in Revelation is in reverse order ... John, however, looks back after those kingdoms have run their course. (L. Strauss) The danger that the United Nations will develop into a super-state is anything but imaginary. That is precisely what will come to pass in the days of the Antichrist. (R.B. Kuiper)

Rev. 13:2 **Furthermore** (continuative), **the beast** (Subj. Nom.; Antichrist) **which** (Acc. Appos.) **I saw** (είδον,

AAI1S, Constative) was (εἰμί, Imperf.AI3S, Descriptive) like (comparative) a leopard (Assoc. Instr.; the speech of conquest is compared to the Macedonian Empire under Alexander the Great), and (continuative) his (Poss. Gen.) feet (Subj. Nom.) were (ellipsis) like (comparative) a bear (Gen. Appos.; the pro-semitic emphasis of the Persian Empire compared to that of the beast during the 1st half of the tribulation), and (continuative) his (Poss. Gen.) mouth (Subj. Nom.) was (ellipsis) like (comparative) the mouth (Nom. Appos.) of a lion (Poss. Gen.; the anti-semitic emphasis of the Chaldean Empire compared to that of the beast during the 2nd half of the tribulation). And (continuative) the dragon (Subj. Nom.; Satan) gave (δίδωμι, AAI3S, Constative) to him (Dat. Ind. Obj.; the Antichrist: dictator of the revived Roman Empire) his (Poss. Gen.) power (Acc. Dir. Obj.; demonic) and (connective) his (Poss. Gen.) throne (Acc. Dir. Obj.; title and rank over the earth) and (connective) great (Acc. Measure; political and religious) authority (Acc. Dir. Obj.).

Greek Text

καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

Latin Vulgate

et bestiam quam vidi similis erat pardo et pedes eius sicut ursi et os eius sicut os leonis et dedit illi draco virtutem suam et potestatem magnam

LWB Rev. 13:3 Then I saw one of his heads [political leaders during the 1st half of the tribulation] which seemed [appeared] to have been fatally wounded [his nation was on the verge of annihilation], nevertheless, his deadly wound [imminent military defeat] became healed [his nation survived]. And the entire earth [all mankind is restricted by verse 8 to the non-elect] became struck with amazement behind [following after] the beast [the ruler of the revived Roman Empire rescued one of his member nations and garnered a global following].

KW Rev. 13:3 And one of his heads appeared to have been mortally wounded, the throat having been slashed. And his death stroke was healed. And the whole earth followed after the Wild Beast in amazement.

KJV Rev. 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

TRANSLATION HIGHLIGHTS

Then John saw one of the political leaders (heads) under the beast's empire being attacked and overwhelmed (Intensive Perfect tense) by an enemy force. This attack is symbolized by an apparently fatal wound. The comparative particle points to this fatal wound as one of appearance only – it seemed like a fatal wound at the time it was attacked. In reality, however, his nation survived (Dramatic Aorist tense) the invasion; its deadly wound, which appeared to be fatal to its national sovereignty, was healed.

The entire world was dumbfounded (Dramatic Aorist tense) when this nation survives such a deadly attack. This nation will be rescued by the ruler of the revived Roman Empire, the Antichrist. However he pulls off this seemingly miraculous rescue, whether by military or political prowess, he nevertheless impresses everyone (Latin: admiration) and garners a previously unheard of global following.

RELEVANT OPINIONS

The whole world wonders at him and follows after him, on account of this great satanic miracle worked on his behalf. As a man, the lawless one, he will occupy and take sovereignty of the world, obsessed and energized by satanic power. (E.W. Bullinger) One of the kingdoms over which he has authority has been revived, for one of the heads, representing a kingdom or king, has been healed. The reference to healing seems to be the resurgence of power in the Gentile kingdom that had been dead for so long. The beast will not be a resurrected individual. (J. Pentecost)

This forthcoming Roman Empire, being revived before our very eyes, will be resurrected through the genius and personality of a human being. The first beast will be the head of a great confederation of nations. A world-wide dictatorship under which all nations shall be consolidated into one great empire is inevitable. It will be the final form of the last great Gentile world power prior to Christ's second coming to the earth. (L. Strauss) One of the common explanations of the healed wound is that what is described is not the beast himself, but the empire which he represents. (J. Walvoord)

The identification of a head with the government over which he has authority is not a strange situation. The person is often the symbol of the government, and what is said of the government can be said of him. Although this verse will continue to be a subject of controversy, the theological reasons for resisting an actual resurrection of a historical character to head the revived Roman Empire are so great as to render it improbable. (J. Walvoord) John relates that the wound was

caused by the sword, which is indicative of a battle that has taken place. (S. Kistemaker)

The worldwide rise of satanism, occultic activity, and New Age networking is no accident. Satan has been given space by the Eternal God to prepare his last effort. He failed in the past but this time he plans for it to be different. This counterfeit master must be able to convince the world that he is the real deliverer and that his trinity of gods is the true god of gods. This false messiah must be the best Satan and all his demonic family can produce, train, and empower. Satan chooses and gives him all his characteristics, intelligence and authority. He is Satan's man/god just as Jesus Christ is the Father's God/Man. (J. Chambers)

After having denied the One who is the Truth, the world in amazement believes a lie. Some of the very persons who denied Christ's miracles and rejected Him will believe in the devil's miracles and accept his false Christ. He will possess an attractive and fascinating personality. His exceptional qualities of wisdom, daring, and leadership will draw to himself the highest admiration from people all over the world. He will be admired for his military prowess. Men will not flee from him, but instead will idolize him. (L. Strauss)

Rev. 13:3 **Then** (consecutive) **I saw** (ellipsis) **one** (Acc. Dir. Obj.) **of his** (Poss. Gen.) **heads** (Adv. Gen. Ref.; political leaders during the 1st half of the tribulation) **which seemed** (comparative; appeared to be, as though, so to speak, as if, like) **to have been fatally** (Acc. Degree) **wounded** (σφάζω, Perf.PPtc.AFS, Intensive, Attributive; his nation was on the verge of annihilation), **nevertheless** (contrast), **his** (Poss. Gen.) **deadly** (Descr. Gen.) **wound** (Subj. Nom.; military defeat) **became healed** (θεραπεύω, API3S, Dramatic; his nation was rescued, survived). **And** (continuative) **the entire** (Nom. Measure; whole) **earth** (Subj. Nom.; all mankind is qualified by verse 8: the non-elect) **became struck with amazement** (θαυμάζω, API3S, Dramatic; marveled, dumbfounded) **behind** (Prep. Gen.; following as disciples) **the beast** (Obj. Gen.).

Greek Text

καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη. καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου

Latin Vulgate

et unum de capitibus suis quasi occisum in mortem et plaga mortis eius curata est et admirata est universa terra post bestiam

LWB Rev. 13:4 Furthermore, they began worshipping the dragon [Satan worship], because he gave supernatural [demonic] power to the beast [dictator], and they likewise began worshipping the beast [dictator of the revived Roman Empire], saying: Who is like the beast and who is able [has the power] to fight [wage war] against him?

KW Rev. 13:4 And they worshipped the Wild Beast, saying, Who is like the Wild Beast, and who is able to go to war with him?

KJV Rev. 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

TRANSLATION HIGHLIGHTS

Furthermore, the inhabitants of the earth began worshipping (Ingressive Aorist tense) the dragon. Now we have full-blown Satan worship. Why? Because he gave supernatural, demonic power (Dramatic Aorist tense) to the beast, which enabled this dictator of the revived Roman Empire to perform miraculous feats before the people. At the same time, they also began worshipping (Ingressive Aorist tense) the beast, Satan's representative dictator. During the 1st half of the tribulation, they were merely impressed with the cleverness, ingenuity, and political skills of the beast. During the 2nd half of the tribulation, when Satan is cast down to earth and begins his final desperation, their respect for the beast turns into awe and worship of him and the ultimate source of his demonic powers, Satan.

One of the key phrases of their worship of demonic power, was in the form of both an interrogative and a rhetorical question. Who is like the beast (having his supernatural qualities) and who is able to wage war (Dramatic Aorist tense) against him? The implied answer, of course, is nobody. Nobody on earth has the requisite demonic power to perform the miraculous feats the Antichrist is able to perform, and nobody has the military skill or might to defeat him in battle. This is a parody of several OT passages (i.e., Exodus 15:11) that says: "Who among the gods is like you, O Lord?" One of the reasons I lean towards the "wounded head" referring to a military rescue (healing) of one of the nations of the revived Roman Empire in verse 3 is because of the global worship of the beast's military prowess in verse 4.

This is an obvious worship of an unholy trinity as opposed to the true Trinity. These unbelievers worship Satan, his man on earth (Antichrist), and his demonic power (headed by the false prophet). True worship should have been to the Father, His representative on earth, Jesus Christ, and His source of power, the Holy Spirit. Satan always has a

counterfeit for everything in heaven. During this time, he will succeed in obtaining the global worship he has always hoped for. Unfortunately for him, it will only last 3-1/2 years and then he is crushed.

I believe a Russian invasion (Ezekiel 38 and 39) will occur at the beginning of the tribulation, immediately following the rapture of the Church. Other verses talk about “burying the dead for seven years.” That fits, in my opinion, an attack at the beginning of the seven-year tribulation, not the middle of the tribulation. The United States military complex will be a shell of its former self after the rapture. Russia and her allies will have virtually no resistance from the U.S. after the rapture.

RELEVANT OPINIONS

There is going to be a great deception ending in an effort to force everyone to worship the false Christ. This false Christ (Antichrist) will be an almost perfect imitation of the Lord Jesus Christ. Satan is determined to sit as God and rule the universe. His false messiah arrives as a beast out of the great sea and immediately receives his power and authority from the dragon. The world literally receives this beastly character as the true messianic promise and then celebrates the coming of their christ. (J. Chambers)

Everything is combined in this man to make him not only acceptable to the world, but to call forth their wonder, admiration and praise. He is not in any way a terror to men, but full of blandishments, attractions, allurements, and activities, which will be all put forth in the interests of human greatness and happiness. It will be Satan’s brief millennium, in which mankind will, by every art and artifice, be made happy. It will be a time of peace and progress for the whole world. (E.W. Bullinger) Only those whose names have been written in the Lamb’s book, or, in other words, the elect, can confront Satan in the hour of his apparent triumph. (W. Scott)

While the eternal triune God is being blasphemed by the Antichrist, millions will worship Satan who controls the man of sin. The worship of the first beast is enforced by another beast who is called three times “the false prophet.” Like the first beast, he is a real person, a man who is subordinate to and dependent upon the first beast, as the first beast is subordinate to and dependent upon Satan. (L. Strauss)

In the background of this description of the beast and the declaration that no one was able to stand against him, there may have been a fulfillment of the battle of Ezekiel 38 and 39, predicting the destruction of the northern confederacy, Russia and her allies. The removal of Russia from the Middle East and her destruction, would remove the only great military power in the world at that time. There is no indication that countries in the western hemisphere, such as the United States, would come into play at this time, and it is probable that they have less political power than they did previously. (J. Walvoord) The U.S. will have virtually no power after the rapture of the Church. (LWB)

He will unify the nations, particularly in the Mediterranean, and will be powerful enough to defeat the Russian hordes that will sweep down from the north, as graphically described in Ezekiel 38 and 39. I believe that it is because of this victory, which will take place in the middle of the Tribulation, that the antichrist will be literally thrust to the pinnacle of power. The dreams of the United Nations will at long last be realized under the Antichrist's rule. (J. Macarthur) This is a parody on a similar ascription to God in Isaiah 40:18, 25; 46:5; Psalm 113:5; Micah 7:18; Jeremiah 49:19. (M. Vincent)

Rev. 13:4 Furthermore (continuative), they began worshipping (προσκυνέω, AAI3P, Ingressive) the dragon (Dat. Ind. Obj.; Satan), because (causal) he gave (δίδωμι, AAI3S, Dramatic) supernatural power (Acc. Dir. Obj.; demonic) to the beast (Dat. Ind. Obj.), and (continuative & adjunctive) they likewise began worshipping (προσκυνέω, AAI3P, Ingressive) the beast (Dat. Ind. Obj.; dictator of the revived Roman Empire), saying (λέγω, PAPtc.NMP, Static, Modal): Who (Subj. Nom.) is (ellipsis) like (comparative) the beast (Assoc. Instr.) and (connective) who (Subj. Nom.) is able (δύναμαι, PMI3S, Descriptive, Deponent; has the power) to fight (πολεμέω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb; wage war) against him (Obj. Gen.; power worship)?

Greek Text

καὶ προσεκύνησαν τῷ δράκοντι, ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, Τίς ὅμοιος τῷ θηρίῳ καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

Latin Vulgate

et adoraverunt draconem quia dedit potestatem bestiae et adoraverunt bestiam dicentes quis similis bestiae et quis poterit pugnare cum ea

LWB Rev. 13:5 Furthermore, a mouth [eloquent speech] was given to him [the beast] for the purpose of speaking surprising things [plausible answers to mankind's problems] and insulting things towards God [blasphemies]. Also, supernatural [demonic] power was given to him [the beast] for the purpose of executing his plan [Satan's protocol plan as opposed to God's protocol plan] for forty-two months [2nd half of the tribulation].

KW Rev. 13:5 And there was given to him a mouth speaking great things and things injurious and reproachful to the divine majesty of deity. And there was given him authority to operate forty-two months.

KJV Rev. 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

TRANSLATION HIGHLIGHTS

Furthermore, an amazing ability to communicate to the masses was given (Constative Aorist tense) to the ruler of the revived Roman Empire. His speech was not only eloquent in delivery, but the content was quite surprising. He gave answers to mankind's problems that seemed quite unusual but entirely plausible. At the same time, he did not lose the opportunity to say derogatory things about the Judeo-Christian God. It is most probable that Satan uses the beast to blame all the historical problems that have plagued mankind on Jews and Christians.

Along with this defamatory speech, the beast is given (Dramatic Aorist tense) supernatural (demonic) power from Satan to enable him to carry out his protocol plan for the next 42-months. God bequeathed His system of divine power to Jesus Christ and to Church Age believers to enable them to carry out His divine protocol plan on earth. Satan will delegate his system of demonic power to the Beast to enable him to carry out his satanic plan on earth. The beast (Antichrist) will already be in a position of human power and authority during the 1st half of the tribulation. But his position of authority and power during the 2nd half of the tribulation will be satanically supercharged.

Again, Satan never creates anything original; he copies or apes things that God has created. Since Jesus Christ had a heavenly sphere of power (divine dynasphere) to operate from while He was on earth, Satan gives the Beast a sphere of demonic power (cosmic dynasphere) to operate from while he is on earth. Those who operate in the divine sphere of power give praise to God and speak words of truth to people. Those who operate in the demonic sphere of power spout insults at God and speak lies to people. Each person responds according to the sphere of delegated power he is operating in.

RELEVANT OPINIONS

Satan's ultimate cosmic evangelist, the Beast or Antichrist, controls a great portion of the world's people through ecumenical religion and military power during the last half of the tribulation. (R.B. Thieme, Jr.) The worship of the Antichrist in the tribulation will be forced upon the people even as it was in Nebuchadnezzar's day. It is shocking to tell about, but nevertheless true, that the end of the age will be characterized by the worship of the devil. Even now Satan has his forerunners of the Antichrist leading many to worship him. (L. Strauss) Satan's masterpiece sits there, endowed with all his powers. He works lying miracles, as he does already in certain anti-Christian cults. A strong delusion will come and those who did not receive the love of the Truth for their salvation will readily accept the final lie of the serpent. (A.C. Gaebelein)

“A mouth speaking great things,” that is what the universities, the scientists, the wise ones of the earth throng, even rush, to listen to; and God will let them hear from the mouth of this man of sin, marvels beyond their utmost imaginings. Even today “psychical” folks of all sorts, prate about the undiscovered, unused “powers” that lie in human nature; while science glories in its discoveries of the physical secrets of the universe. With such knowledge today human educationalism is captivated. What will happen when God permits Satan’s super-man to tell them unexpected marvels! But connected with these marvels will be blasphemies. Such derision of God, of His Son, of His salvation, as has never been heard or permitted on this planet will then come forth. (W.R. Newell)

Satan knows how to dazzle men by the attraction of power, how to make them quail before its terrors; he knows how to gratify the craving for knowledge and satisfy the taste for refinement and culture. He knows how to stimulate energy, direct iniquity, and how to appease the craving for the occult. Satan knows how to exalt men to dizzy heights of world fame and how to control that greatness so that it may be employed against God and His people. Thus he will present the antichrist to the world. With the exception of the God-man, our Lord Jesus Christ, he will be the most remarkable personality who has ever appeared on the stage of human history. (J. Macarthur)

Rev. 13:5 **Furthermore** (continuative), **a mouth** (Subj. Nom.; eloquent speech, communication skills) **was given** (δίδωμι, API3S, Constative) **to him** (Dat. Adv.; the beast) **for the purpose of speaking** (λαλέω, PAPtc.NNS, Dramatic, Causal) **surprising things** (Acc. Dir. Obj.; plausible answers to mankind’s problems) **and** (connective) **insulting things towards God** (Acc. Dir. Obj.; blasphemies). **Also** (adjunctive), **supernatural power** (Subj. Nom.; demonic) **was given** (δίδωμι, API3S, Dramatic) **to him** (Dat. Adv.) **for the purpose of executing his plan** (ποιέω, AAInf., Dramatic, Purpose, Epexegetic; ability to function in a counterfeit sphere of demonic power as opposed to the divine sphere of power given to believers during the Church Age) **for forty-two** (Acc. Measure) **months** (Acc. Duration of Time; 2nd half of the tribulation).

Greek Text

Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα [καὶ] δύο.

Latin Vulgate

et datum est ei os loquens magna et blasphemiae et data est illi potestas facere menses quadraginta duo

LWB Rev. 13:6 And he [the beast] opened his mouth [communication] with horrendous insults against God, slandering and insulting His Person [divine essence] and His tabernacle [place where Jews worshipped on earth during the tribulation], and those [Jewish believers] who tabernacled in heaven [the Antichrist hates all Jews on earth as well as those already in heaven].

KW Rev. 13:6 And he opened his mouth in a slanderous attack against God, to His face, to defame His Name and His dwelling place, [and] those who dwell in heaven.

KJV Rev. 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

TRANSLATION HIGHLIGHTS

The beast or Antichrist used his communications skills (Constative Aorist tense) to heap horrendous insults against God. He slandered and insulted (Dramatic Aorist tense) God's divine essence, represented by His Name or Person, as well as His tabernacle on earth. Those Jews who were still alive worshipped in His tabernacle during the tribulation. Those Jews who became Christians during the tribulation and who were martyred, now tabernacled (Customary Present tense: dwelled) in heaven. Satan's Antichrist hates Jews so much that he continued to slander and insult them even after they had died and gone to heaven! His anger and jealousy, over their being chosen of God and now residing in the heaven he was thrown out of, reached a fever pitch and infuriated him all the more.

RELEVANT OPINIONS

He is seen on earth hurling blasphemies against God who is seated on His heavenly throne and he is angrily hurling the same at the saints already among the raptured. He receives his power (inherent ability), his seat (political religions), and his great authority (permission) from the dragon or Satan. Everything that he is, Satan equips him to be. (J. Chambers) We find a gathering to Jerusalem of people from all parts of the earth in association with the Beast in the murder of Jewish saints. (W. Scott)

There are three objects of blasphemy: the name of God, His dwelling place, and those that dwell in heaven. (R. Mounce) The beast denies that God and His Son have anything at all to say in the world in which Satan functions as prince. Thus, in Satan's kingdom the written Word of God may not be read, heard, or distributed. The beast teaches that everything in the world has come into existence by human power and serves to glorify human achievements. (S. Kistemaker)

Rev. 13:6 And (continuative) he opened (ἀνοίγω, AAI3S, Constative) his (Poss. Gen.) mouth (Acc. Dir. Obj.) with horrendous insults (Acc. Of Treating With

Contempt; blasphemies, maligning, slandering) against God (Prep. Acc.), slandering and insulting (βλασφημέω, AAInf., Dramatic, Inf. As Modifier) His (Poss. Gen.) Person (Acc. Dir. Obj.; divine essence, name) and (connective) His (Poss. Gen.) tabernacle (Acc. Dir. Obj.; place where Jews worshipped on earth during the tribulation), and those (Acc. Dir. Obj.; Jewish believers) who tabernacled (σκηνώω, PAPtc.AMP, Customary, Circumstantial; dwelled) in heaven (Loc. Place; Satan hated the Jews on earth and those already in heaven).

Greek Text

καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεὸν βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

Latin Vulgate

et aperuit os suum in blasphemias ad Deum blasphemare nomen eius et tabernaculum eius et eos qui in caelo habitant

LWB Rev. 13:7 Furthermore, there was delegated to him [the beast] supernatural power [demonic] to wage war against the saints [born-again believers during the tribulation] and to conquer them [martyrdom]; as a matter of fact, there was delegated to him [the beast] supernatural power [demonic] over every tribe [obvious Jewish reference] and people [citizens of the revived Roman Empire who became believers during the tribulation] and language [foreigners who were visiting or vacationing in the revived Roman Empire] and nation [believers living outside the revived Roman Empire].

KW Rev. 13:7 And there was given to him [permission] to make war with the saints and to gain the victory over them. And there was given to him authority over every tribe and people and language and nation.

KJV Rev. 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

TRANSLATION HIGHLIGHTS

Furthermore, Satan delegated (Constative Aorist tense) supernatural, demonic power to the beast for the purpose of waging war (Dramatic Aorist tense) against born-again believers during the tribulation. These born-again believers are called saints, meaning separated ones unto God, which is not a theological term restricted to the Church Age.

There are elect believers in all dispensations whom the Lord separates from the masses, loves, protects, and sometimes allows to be martyred for His Name. Not only was the beast allowed to wage war upon them, but he was allowed to conquer (Culminative Aorist tense) them – a reference to many believers being martyred for making a stand for Jesus Christ.

This delegated sphere of operations is global, not restricted to the Middle East. As a matter of fact, the beast is allowed to conquer every Jewish tribe, every born-again believer living within the revived Roman Empire, every visitor or vacationer that is caught inside the revived Roman Empire, and just to make sure there isn't any notion of a hiding place – he is also delegated demonic power (Dramatic Aorist tense) over all believers in those countries outside the revived Roman Empire. Whether the Antichrist receives this power all at once, or expands it in spheres, is unknown. Perhaps he starts in Israel, expands it to his own revived Roman Empire, and then ultimately takes matters in his own hands on a global basis.

In the end, the beast is able to expand his murderous foreign policy to all nations on earth. The separation of Church and State is totally obliterated, regardless of national constitutions. This antichristian system becomes a political-religious association welding state and religion into a one-world church. Self-redemption of mankind without God is part of this new psychological-mystical religion. All Jews and all born-again believers are tracked down and executed if they refuse to worship the beast. Satan provides him with demonic power to accomplish this treachery, and God allows his plans to succeed for 3-1/2 years. How does the beast and his followers know who is a Jew and a born-again believer during the tribulation? That explanation is forthcoming in future verses!

RELEVANT OPINIONS

The beast makes war with the saints. Now the saints here are not the believers of this present dispensation which make up the Church. Not all saints are in the Church. There were saints in Israel before the Church came into being, and there will be saints on earth during the tribulation after the Church has been taken up to Heaven. Israel and the Church are not the same, nor does God deal in the same way with each. The saints mentioned in our verse are saved during the tribulation. (L. Strauss) This world empire will not be limited to any ancient boundaries but will include every tribe and people and language and nation, not only the Roman Empire. (A.E. Knoch)

The religion of the Antichrist is the detestable doctrine of the divinity of man, faith in oneself, the deifying of one's own spirit. It is the most imposing attempt to escape the consequences of sin without laying aside the sin itself, the final outcome of "progress," the sum total and completion of all God-estranged civilization. It is the glorifying and worshipping of self by an adulterous generation; it is the making of self a god and therefore is complete godlessness, the climax of all abomination and idolatry of the world. Outwardly it appears as a religious World Union, as a combination of business,

politics, and faith. But within it is hollow and empty, being nothing other than the fig-leaf philosophy of the first man. (E. Sauer)

A system of civilization will arise which appears to fulfil all the longing of mankind through thousands of years. At its head stands a mighty ruler who, by a genius for organization, is at once a world ruler and benefactor, a counselor of the nations who secures them against all danger of war, an organizer of mankind who brings order into the hopeless chaos of the masses. As the acme of human greatness, he will inflame men with the utmost enthusiasm, as the supreme leader in all undertakings he will call forth a consciousness of rest and security, and as the ruling head he will receive divine honour. But this will all be without God, with the exclusion of grace, solely in self-confidence, to the glory of one's own strength, and with the deifying of the spirit of man. (E. Sauer)

The beast is pictured as having a world-wide power. This is true at the time of his manifestation as a world ruler in the middle of the tribulation. The question arises: "How could the Beast have world-wide power if the power of the northern confederation has not been broken?" The fact that the Beast is in authority over the earth at the middle of the week lends support to the thesis that the King of the North has been destroyed (Ezekiel 38 & 39). This destruction would produce a chaos in the world conditions, which would bring the nations together as is seen in Psalm 2, at which time the government would be formed over which the Beast is the head. Since there could be no unity of nations as long as the King of the North is operative, this unity must be brought about after his destruction. (J. Pentecost)

Rev. 13:7 Furthermore (continuative), there was delegated (δίδωμι, API3S, Constative; given) to him (Dat. Adv.; the beast) supernatural (demonic) power (ellipsis) to wage (ποιέω, AAInf., Dramatic, Epexegetic; make, execute) war (Acc. Dir. Obj.) against the saints (Obj. Gen.; born-again believers during the tribulation) and (connective) to conquer (νικάω, AAInf., Culminative, Epexegetic) them (Acc. Dir. Obj.; martyrdom); as a matter of fact (emphatic & adjunctive), there was delegated (δίδωμι, API3S, Constative; given) to him (Dat. Adv.; the beast) supernatural power (Pred. Nom.; demonic) over every (Acc. Measure) tribe (Acc. Dir. Obj.; obvious Jewish reference) and (connective) people (Acc. Dir. Obj.; citizens of the revived Roman Empire who became believers during the tribulation) and (connective) language (Acc. Dir. Obj.; foreigners visiting the revived Roman Empire) and (connective) nation (Acc. Dir. Obj.; remaining nations outside the revived Roman Empire).

Greek Text

καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

Latin Vulgate

et datum est illi bellum facere cum sanctis et vincere illos et data est ei potestas in omnem tribum et populum et linguam et gentem

LWB Rev. 13:8 In fact, all [unbelieving Jews alive during the tribulation] who are living in the land [of Israel] will worship him [the beast], everyone [the non-elect] whose name was not written in the past and will remain unwritten in the book of life belonging to the Lamb [Jesus Christ], Who was slain from the foundation [creation] of the world.

KW Rev. 13:8 And they shall worship him, all who dwell upon the earth, [everyone] whose name does not stand written in the scroll of the life [the scroll] belonging to the Lamb who has been slain [in the mind and purpose of God] since the time when the foundations of the universe were laid, and who is looked upon [by God] as the slain Lamb at present.

KJV Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

TRANSLATION HIGHLIGHTS

As a matter of fact, all unbelieving Jews who are alive during the tribulation and who are living (Futuristic Present tense) in the land of Israel will worship (Predictive Future tense) the beast. Why do they believe such a liar and engage in Satan worship? All those whose names were not written in the Lamb's book of life (Consummative Perfect tense) will worship the beast. The quickening ministry of the Holy Spirit never reaches down and changes their corrupt, perverted, sinful will so it might believe in the Truth of Jesus Christ as opposed to the lies of Satan. By contrast, all those whose names were written in the Lamb's book of life will (by divine decree) believe in Jesus Christ and will not worship the beast.

The Lamb, of course, is the Lord Jesus Christ, the Jewish Messiah. His death on the cross was predestined in eternity past, from the very beginning or creation (Latin: origin) of the world. His death, burial, resurrection, ascension and session was no surprise. God planned it all outside of time and then inserted it into time for our benefit. There was never a possibility that Jesus would not go to the cross. Likewise, there was never a possibility for any believer to be removed from the Lamb's book of life, nor was there

ever a possibility for some to write themselves into the Lamb's book of life. Only those whose names are on the celestial roll will be able to withstand Satan's wiles.

The eternality of Jesus Christ and the eternality of who is included in His book of life are inseparable in this phrase. He was slain from the beginning of the world (Dramatic Perfect tense) just as the elect were written in the Lamb's book of life from the beginning of the world. Rather than wrestle with the sovereignty, omniscience and omnipotence of God on this topic, we should let its meaning stand. We were not asked our opinion about the death of Christ and we were not asked our opinion about whose name should be in the book of life. Both were in the mind of God in eternity past before the world began.

RELEVANT OPINIONS

For some time the beast is quite popular. His personality, military prowess, great intellect, and ability to express himself will capture the hearts and worship of the masses. But suddenly he turns against the Jewish saints at Jerusalem. Now remember that he has made a covenant with the Jews, but in the middle of the tribulation he will break that covenant. (L. Strauss) God the Father purposed that Jesus Christ should come and die for sin; the Son of God is the Lamb that was slain from the foundation of the world. Jesus Christ died for the sins of the elect according to the purpose of God. (W.E. Best) Most expositors have taken the expression "from the foundation of the world" to refer to the writing of the names in the book, rather than to the slaying of the Lamb which occurred on Calvary. (J. Walvoord)

Redemption is no after-thought in the arrangements of the universe. Our planet was formed for the special purpose of becoming the theatre of God's redemptive love to man. Christ's death was according to God's eternal decree. It was his "determinate counsel," and after millions of ages it was accomplished. What God purposed must come to pass. (D. Thomas) The last phrase (from the foundation of the world) is put by *hyperbation* out of its place, at the end, to call our attention to it. Hyperbation is a putting together of words in a way contrary to or different from the usual order. In this case, it should read: "Whose names are not written from the foundation of the world in the book of life of the Lamb slain." (E.W. Bullinger)

This election was according to an eternal purpose as opposed to one formed in time. Election is to salvation and not to mere external privileges. These individuals become a class of believers because they are elect; they do not become elect because they are believers. (T. Nettles) These words (from the foundation of the world) may be construed with slain or with written. In favor of the latter is Rev. 18:8 and of the former 1 Peter 1:19-20. (M. Vincent) Daniel 12:1 says that everyone who is recorded in the book will be delivered from the great tribulation of the end time. This seems to refer to the elect and, in contrast to other references, seems to refer to direct teaching about their eternal security. In Revelation 13:8 it seems to refer to the elect whose names have been recorded in the book since the foundation of the world. In Revelation 13:8, 17:8, and 21:27, the word "name" means "person," while in 3:5 it means "reputation." (J. Dillow)

In the passage before us all worship the Beast save the elect. The slain Lamb who had redeemed them by His blood takes special account of these sufferers. The book of life in which their names are recorded belongs to Him. In its pages their names were written from the foundation of the world, hence there can be no erasure, as undoubtedly there shall be from the book or register of profession in chapter 3. Our blessing as Christians dates further back than the elect in chapter 3. We are foreknown, chosen, and predestined from before the foundation of the world, before time began, hence in eternity. (W. Scott) The faithful are guarded by their election (the writing of their names in the Lamb's book of life) from being deceived by the pretensions of the Antichrist. This is said to have taken place at the creation of the world. (R. Mounce)

God's election antedates faith. He explicitly places that moment in the pretemporal. But although it is pretemporal, election must take effect in history, in the experience of those who are its objects. The word "appointed" might be taken in the sense of "inscribed" or "enrolled," where reference is made to those whose names were inscribed or written down in the book of life in eternity past. The cross was not a divine afterthought, an expedient undertaken when unforeseen circumstances arose. Rather, the cross was God's chosen means of displaying love that could be seen in no other way. The Christ who was foreknown in God's loving choice before the foundation of the world was the Lamb without blemish or spot, God's Lamb. (T. Schreiner, B. Ware)

The Lamb has a book in which are written the names of the saved, and in which other names are not written. They are His sheep, Jesus' own, His elect, His seed. Jesus did not intend to save everybody. He intended to save His seed. The Arminians usually try to escape the force of this argument by replying that Jesus never intended to save anybody. He only intended to make salvation possible for everybody. Calvinists insist that Christ provided salvation, actual salvation, for those whom the Father gave Him. Actual salvation, not just a chance of salvation. The Lamb that was slain from the foundation of the world did not intend to save those whose names were not written in the book of life from the foundation of the world, but He surely intended to save the people His Father had given Him. (G. Clark)

This book belongs to the Lamb Who died for all those whose names have been recorded in it. These people belong to him since the time of creation, and therefore He protects them from the evil one. John writes the noun "name" and the verb "written" in the singular to indicate that he is not referring to the group as a whole, but to the individual believer who receives the assurance that he or she is a child of God. Unbelievers, those who reject God's Word and the testimony of Jesus, never had their names recorded in the book of life. They are the followers of the beast and they worship him instead of the Lord of lords and King of kings. Thus they are followers of the devil whose final destiny they share (20:10, 15). The names of the believers, however, have been recorded in the Lamb's book of life from eternity. (S. Kistemaker)

The phrase “book of life” is a metaphor for the saints whose salvation has been determined: their names have been entered into the census book of the eternal new Jerusalem before history began, which is explicitly affirmed in 21:27, though the pretemporal phrase is omitted there, unlike 13:8 and 17:8, which express the notion of predetermination with “from the foundation of the world.” That saints were written in the book *before history began* is implied by the fact that the beast worshippers are said not to have been so written. This book stands in contrast to the “books” that record the sins of the ungodly (20:12-13). The point here is that the multitudes throughout the earth who worship the beast do so because their names “have *not* been written in the book of life.” They are deceived into worshipping him because they do not have the eternal life-giving protection granted those whose names are in the book. Their destiny is identified with that of the false prophets, whose names also have not been written in the book of life in Ezekiel 13:9. (G.K. Beale)

Rev. 13:8 In fact (emphatic, adjunctive), all (Acc. Measure; unbelieving Jews alive during the tribulation) who are living (κατοικέω, PAPtc.NMP, Futuristic, Substantival; inhabit, dwell) in the land (Gen. Place; of Israel) will worship (προσκυνέω, FAI3P, Predictive) him (Acc. Dir. Obj.; the beast), everyone (Gen. Spec.) whose (Poss. Gen.) name (Subj. Nom.) was not (neg. adv.) written in the past and will remain unwritten (γράφω, Perf.PI3S, Consummative) in the book (Loc. Place) of life (Adv. Gen. Ref.) belonging to the Lamb (Poss. Gen.; Jesus Christ) Who was slain (σφάζω, Perf.PPtc.GNS, Intensive & Dramatic, Substantival) from the foundation (Gen. Time; creation, beginning) of the world (Obj. Gen.).

Greek Text

καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

Latin Vulgate

et adorabunt eum omnes qui inhabitant terram quorum non sunt scripta nomina in libro vitae agni qui occisus est ab origine mundi

LWB Rev. 13:9 If anyone has an ear [teachability], let him hear [pay close attention: grace apparatus for perception].

KW Rev. 13:9 If, as is the case, anyone has ears, let him hear at once.

KJV Rev. 13:9 If any man have an ear, let him hear.

TRANSLATION HIGHLIGHTS

John repeats a familiar phrase, but with a slight twist. Using the Imperative of Entreaty, he pleads with those who read or hear this message (Constative Aorist tense) to pay close attention. They must first have an ear to hear (Customary Present tense), and then utilize the grace apparatus God gave them to perceive the importance of his message. The 1st class conditional clause means there will definitely be those “out there” who will hear this message and heed its call. There will be those who will read these verses and understand what they mean in light of history.

Colonel Thieme rightly points to the “twist” or difference between this familiar sounding verse and others like it. “The fact that the second half of the earlier verses (“what the Spirit says to the churches”) is omitted here is proof that the Church (which is not mentioned in this verse) does not go through the tribulation (which is the time frame covered in this chapter).”

RELEVANT OPINIONS

The omission of the phrase “unto the churches” is most significant and tends to support the teaching that the church, the body of Christ, has previously been raptured and is not in this period. (J. Walvoord) The call to hear supposes the exercise of spiritual understanding, as distinct from the natural hearing common to men. (W. Scott) The command to use one’s ears is intended to jolt true believers caught up in the compromising complacency of the majority. Those shaken back into spiritual reality will perceive God’s revelation in the Apocalypse and the satanic nature of the pagan institutions to which they are ready to accommodate. (G.K. Beale)

These words pertain first to what has been said in the preceding verses and, next, they serve as a bridge to what follows. The message is addressed to the individual believer, who must take a stand for Jesus. Amid deceit and falsehood, persecution and death, the Christian occupies a lonely position of being the target of the Antichrist and his subordinates. Experiencing the severest hardships, the elect know that God is on their side and will avenge his adversaries. (S. Kistemaker)

It will be noticed that worship rather than rule is the dominant note. These two beasts bring before us kingdoms and confederacies bound together by a common religion. (A.E. Knoch) A world religion will be advanced which will have as its focal point the worship of a man chosen and empowered by Satan himself. In that day, true believers in Christ will be separated from this world religion and will be the objects of its fearful persecution. (J. Walvoord)

Rev. 13:9 **If** (protasis, 1st class condition, “and someone will”) **anyone** (Subj. Nom.) **has** (ἔχω, PAI3S, Customary) **an ear** (Acc. Dir. Obj.; teachability), **let him hear** (ἀκούω, AAImp.3S, Constative, Entreaty; grace apparatus for perception).

Greek Text

Εἴ τις ἔχει οὖς ἀκουσάτω.

Latin Vulgate

si quis habet aurem audiat

LWB Rev. 13:10 **If anyone [terrorist, mercenary, gangster, criminal, religious fanatic] leads others into captivity [unlawful imprisonment], the [the unlawful captor] will be led into captivity [just retribution]. If anyone [unlawful violent person] murders [unlawful: not the military or police] someone with a sword [symbol for violent death], he will be killed [capital punishment] with a sword [violent death]. Under these circumstances, patient endurance [maintaining a sense of personal destiny] is [application of] the doctrine of the saints.**

KW Rev. 13:10 If, as is the case, anyone leads [others] into captivity, he goes into captivity. If, as is the case, anyone kills with a sword, it is a necessity in the nature of the case for him to be put to death by a sword. Here is the endurance and fidelity of the saints.

KJV Rev. 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

TRANSLATION HIGHLIGHTS

During this time, Jews and Christians will be unlawfully taken prisoner and many will be violently murdered (Dramatic Aorist tense) for no reason other than their beliefs. This will be an unlawful capture and execution, done by terrorists, mercenaries, gangsters, criminals and religious fanatics of one sort or another. There will be no legitimate trial, only torture and execution. The word “sword” is symbolic of a violent death.

The unlawful captors and executioners will not get away with their murderous actions. The Lord promises that those who do the capturing - whether it is a citizen’s arrest, mob action, or being subdued by skiptracers – will suffer retribution. They will also be led into captivity (Futuristic Present tense), a small form of consolation for the innocent believers who are led to the slaughter. Likewise, those who do the actual executions will as a result (doctrine of divine retribution) be killed by violent death (doctrine of capital

punishment) themselves. Most likely, the Lord Himself will see to their capture and violent death.

During these troubled times, with unlawful imprisonments and executions taking place all over the world, believers in Jesus Christ (both Jews and Gentiles) are given a high standard to live by. They are to apply Bible doctrine in their souls by maintaining a sense of personal destiny. They are not told to take matters into their own hands by murdering those who are murdering them. This doesn't mean they aren't to defend themselves; that's a ridiculous notion. But when captured and facing unlawful execution for being a believer in the Lord Jesus Christ, they are to understand that this is their allotted time and place in history to die. They can apply the doctrines of faith rest and remain courageous until death, knowing that they will be rewarded as martyrs and divine justice will avenge their death.

If you do not understand the difference between lawful and unlawful violence, there is a large portion of Scripture, particularly in the OT, that you do not understand. Capital punishment is REQUIRED by God (command) for those who have committed capital offenses. There is to be a legitimate (lawful) hearing, trial, and execution of the guilty offender according to divine standards of jurisprudence. On many occasions, the Lord brought curses upon Israel for NOT following His command to kill every man, woman and child in battle. Serving in the military is a lawful means of violence; it is sanctioned by God. This includes not only planned battles and wars, but covert intelligence (spying) operations as well. It is honorable before God to serve in the military or police in your country. It is not honorable to take matters into your own hands.

RELEVANT OPINIONS

The verse would be stressing that the enemies of God's people would be requited for their persecution of believers in the same form they had employed – captivity for captivity, sword for sword. (R. Mounce) The first two lines are loosely taken from the prophecy of Jeremiah 15. John addresses suffering Christians who are experiencing the scourge of imprisonment and loss of life. He writes to encourage the saints in the suffering for the Lord. (S. Kistemaker)

As of old, so those to be persecuted by the beast have their trials severally appointed by God's fixed counsel. This is a warning to persecutors that they shall be punished in kind. (R. Jamieson) These words are a promise of requital rather than an appeal for endurance. The fate inflicted on Christians will recoil on their persecutors. (W.R. Nicoll) An important principle is about to be announced, the principle of retribution. The captor will be taken captive; the killer will be killed. When God's purposes are finished through the beast, God will take him captive and confine him to the lake of fire. In the knowledge of this is the patience and faith that sustains the saints who endure these persecutions. (C. Ryrie)

Rev. 13:10 If (protasis, 1st class condition, "and he will") anyone (Subj. Nom.; terrorists, mercenaries, gangsters, criminals, religious fanatics) leads others (ellipsis) into captivity (Acc. Place; unlawful imprisonment), he (the unlawful captor) will be led (ὑπάγω, PAI3S, Futuristic) into captivity (Acc. Place). If (protasis, 1st class condition, "and he will") anyone (Subj. Nom.; unlawful violent person) murders (ἀποκτείνω, APInf., Dramatic, Inf. As Modifier; unlawful: not the military or police) someone (Acc. Dir. Obj.) with a sword (Instr. Means; symbol for violent death), he will be killed (ἀποκτείνω, APInf., Culminative, Result: retribution) with a sword (Instr. Means; capital punishment is lawful violence). Under these circumstances (adv.), patient endurance (Subj. Nom.; courage, divine viewpoint: a personal sense of destiny) is (εἰμί, PAI3S, Descriptive; the spiritual application of) the doctrine (Pred. Nom.) of the saints (Gen. Poss.).

Greek Text

εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὡδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

Latin Vulgate

qui in captivitatem in captivitatem vadit qui in gladio occiderit oportet eum gladio occidi hic est patientia et fides sanctorum

LWB Rev. 13:11 Then I saw another of the same kind of beast [same characteristics as the Antichrist] rising up from the land [of Israel], and he had two horns [religious leader and Jewish dictator] like the Lamb [Jesus Christ has seven horns], but he [the False Prophet] kept on speaking like a dragon [acting as Satan's public relations spokesperson].

KW Rev. 13:11 And I saw another wild beast of the same character coming up out of the earth. And he was having two horns like a lamb, but he was hissing like a dragon.

KJV Rev. 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

TRANSLATION HIGHLIGHTS

Then John saw another beast rising up (Dramatic Aorist tense) from the land of Israel. The first beast ascends from the sea, or Gentile nations; the second beast ascends from the earth, or the nation Israel. The Greek word “allos” means both beasts share the same inherent characteristics. They will both work together with satanic power to take control of the planet. The first beast is commonly referred to as the Antichrist, while the second beast is commonly referred to as the False Prophet.

This second beast, the False Prophet, has two horns, representing religious and civil authority. The descriptive imperfect tense points to these two horns as being a legitimate but less than perfect sphere of power when compared to the Lamb, Jesus Christ. Jesus Christ has seven horns, and His seven are divinely bestowed while the False Prophet’s are satanically provided. A second comparison is made to the Lord Jesus Christ, but once again a contrast. The Lord always speaks the Truth, while the False Prophet continues to speak (Iterative Imperfect tense) lies and blasphemies against God.

Jesus is like His Father, and the False Prophet is like his father, Satan. As a matter of fact, the False Prophet will become the primary public relations spokesperson for Satan during the tribulation. He will assume spiritual control (prophet) over the world and civil control (king) over Israel, while directing political attention to the Antichrist to the Gentile nations. The two beasts will be a tag-team, bullying and wrestling control over the non-believing inhabitants on earth.

RELEVANT OPINIONS

The second Beast, like the first, is superhuman, obsessed and energized by satanic power. His mission is to aid the first Beast by deceiving mankind. Here is the False Prophet, and this is his proper title. To the world he will be seen as a man. To us, now and here, he is shown to be superhuman, and as immediately led, influenced, and energized by special spirit agency. The former Beast is political, the latter is religious. The Dragon is the anti-God; the Beast is the anti-Christ; the False Prophet is the anti-Holy Spirit. (E.W. Bullinger) The first beast is a Gentile, the second a Jew. The second beast labours to put Judaism and Christendom into the arms of Satan. (W. Scott)

Another beast is seen coming up out of the land, having two horns like a lamb. But he is only the satellite, the alter ego and representative of the first beast, and exercises his authority. (M. Terry) This beast has two horns like a lamb (remember that lambs don’t have horns) and speaks as a dragon. This reveals the false religious quality of his character. It is a picture of beastly piety or arrogant sacredness; religion with a political agenda and a sword instead of a cross. He will be the charismatic leader of the one world religious system. (J. Chambers) The first beast attacks the external part of a human being, the physical body, with destruction and death. The second beast influences the inner part of a person, the mind and intellectual acumen. The second is the more fearful. (S. Kistemaker)

A man is being awaited. His advent draws near. He will come at last when the restraining power, the Holy Spirit, has returned to the heavens. This coming one is the grand monarch of the new humanity cult. He is the coming leader or Mahdi of the Muslims. He is the long-expected last incarnation of Vishnu waited for by the Brahmins; the coming Montezuma of the Aztecs; the false messiah of the apostate Jews; the great master of all sects of Yogis; the ultimate man of the evolutionists; the Ubermensch of Nietzsche, the Hun philosopher, whose ravings prepared the way for World War I. He will be a Satan-controlled, God-defying, conscienceless, almost superhuman man, an individual whose appearing will mean the consummation of the present apostasy, and the full deification of humanity to his bewildered dupes. Observe he does not arise from the Gentile nations (depicted by the sea) as does the first beast. He comes up out of the earth, or land, that is, the land of Palestine, the very same land in which the king (Daniel 11) is to be revealed. (M.R. DeHaan)

Rev. 13:11 Then (consecutive) I saw (εἶδον, AAI1S, Constative) another of the same kind of (Acc. Spec.) beast (Acc. Dir. Obj.; same characteristics as the Antichrist) rising up (ἀναβαίνω, PAPtc.ANS, Dramatic, Modal) from the land (Abl. Source; of Israel), and (continuative) he had (ἔχω, Imperf.AI3S, Descriptive) two (Acc. Measure) horns (Acc. Dir. Obj.; religious and civil power) like (Acc. Comparison) the Lamb (Acc. Gen. Ref.; Jesus Christ has seven horns), but (contrast) he (the False Prophet) kept on speaking (λαλέω, Imperf.AI3S, Iterative; acting as spokesperson) like (comparative) a dragon (Descr. Nom.; satanic public relations man).

Greek Text

Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ καὶ ἐλάλει ὡς δράκων.

Latin Vulgate

et vidi aliam bestiam ascendentem de terra et habebat cornua duo similia agni et loquebatur sicut draco

LWB Rev. 13:12 In fact, he [the False Prophet] exercises all the authority of the first beast [the Antichrist] on his behalf [the dictator of the revived Roman Empire delegates civil authority to the False Prophet over Israel]. Then he [the False Prophet] prepared the land [of Israel] and those [non-Jewish residents] living it it, so that they will worship the first beast [the Antichrist or false Messiah who now heads the revived Roman Empire], whose wound was healed [restored Roman Empire] from its deadly blow [historical fall of the Roman Empire].

KW Rev. 13:12 And the authority of the first Wild Beast, all of it, he exercises in his sight. And he causes the earth and those who dwell upon it to worship the Wild Beast, the first one, whose death-stroke was healed.

KJV Rev. 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

TRANSLATION HIGHLIGHTS

This is a hotly debated verse, as we shall see. The False Prophet exercises (Iterative Present tense) all the authority of the Antichrist on behalf of the Antichrist. What does this mean? The first beast { Antichrist) is a Gentile who controls the revived Roman Empire. In order to control Israel, he delegates his power and authority to the False Prophet, who is Jewish. The nation of Israel would never allow a Gentile to rule over their nation. But they welcome the False Prophet, who is “one of them.”

The False Prophet then prepares (Dramatic Present tense) both Jews and Gentiles living (Descriptive Present tense) in the nation Israel for the next stage of the plan of the unholy trinity. A lot of things must happen for those living in Israel to actually worship (Predictive Future tense) the Antichrist as if he was the true Messiah. There will have to be supernatural miracles attesting to his “divinity,” victories in battle over their enemies, and economic relief for the poor and hungry. All of these things will be provided by the Antichrist and will be communicated to the people of Israel by the False Prophet.

The last phrase has a number of interpretations. There are many scholars who believe the Antichrist himself will receive a fatal wound and will then be resurrected or resuscitated from this death blow to the amazement of the world. Within this school of thought, the dictator of the revived Roman Empire will die and be resurrected, in the same manner as the true Messiah. Others believe it is only a severe wound and modern medicine revives him from certain death. I have included some quotes on this interpretation for your contemplation.

Another school of scholars believe the wound was the historical fall of the Roman Empire and the healing (Dramatic Aorist tense) is the revival of the former Roman Empire under the first beast, the Antichrist. I lean toward this latter school of thought, but I also believe the former group of scholars have some merit in their possible interpretation. For the first half of the tribulation, the former Roman Empire will be restored to its former power and glory. The nations of this confederacy will become one, unified block of economic and military power. This, in my opinion, is the healing (revival) from an historical deadly blow (the fall).

RELEVANT OPINIONS

The sphere of activity of the first Beast will be political; of the second it will be ecclesiastical. People are induced to pay him divine homage. The False Prophet reduces it to a system. In the new religion that is coming, God will be entirely left out, and man exalted. It will be a combination of wisdom, science, progress, and philanthropy, combined with all that panders to the lowest instincts of fallen humanity. Given all this, plus satanic and spirit agency, and what is here described is easily possible. (E.W. Bullinger)

The beast's worldwide authority goes back to the dragon's commission, but ultimately to divine permission. There is a providence higher even than the beast. Only the elect will be able to resist its appeal (Matt. 24:25). As in the OT, the consciousness of predestination is made a moral lever. The rest of mankind who succumb to the cult are plainly not on the celestial burgess-roll or register. As a rule the faithless in life are deceived. (W.R. Nicoll)

Because I do not believe that Satan has the power to restore life to one who has died, I do not believe the antichrist will die and then suddenly be resurrected to life again. (J. Macarthur) The force of this new religion that blasphemes everything in Holy Scripture is filling religious circles presently. Charismatic television ministers are leading personalities in this new deception. It looks real to undiscerning souls; it offers the perceived power of God and it titillates the flesh. Daniel called this explosion of religious titillation and fleshly emotions, *the god of forces*. And the beast from hell with his false prophet will cause apostate church people to exclaim that the great revival is finally here. (J. Chambers)

Internationalism, Satan's own darling plan, is supposed by many preachers, ignorant of God's Word, to be human large-mindedness. But God formed nations, and set "the bounds of their habitation," as well as "their appointed seasons" (Acts 17:26). And it was as a judgment upon the earth-unification that nations came to be at Babel. The idea of internationalism, like Babel, is inspired of hell. Leave this talk about world-stuff to the atheists. (W.R. Newell) All the institutions of communication, all the resources of governments and administrations, all the educational resources, and all the commerce and industry must stand at the beck and call of the Antichrist. For that reason, the False Prophet as the mouthpiece of the Antichrist must control and govern the mind. (S. Kistemaker)

Rev. 13:12 In fact (emphatic, adjunctive), he (the False Prophet) exercises (ποιέω, PAI3S, Iterative) all (Acc. Measure) the authority (Acc. Dir. Obj.) of the first (Gen. Spec.) beast (Poss. Gen.; the Antichrist) on his (Poss. Gen.) behalf (Prep. Gen.; the dictator of the revived Roman Empire delegates civil authority to the False Prophet over Israel). Then (consecutive) he (the False Prophet) prepares (ποιέω, PAI3S, Dramatic;

makes, forces) the land (Acc. Place; of Israel) and (connective) those (Acc. Dir. Obj.; non-Jewish residents and visitors) living (κατοικέω, PAPTc.AMP, Descriptive, Modal) in it (Loc. Place), so that (result) they will worship (προσκυνέω, FAI3P, Predictive) the first (Acc. Spec.) beast (Acc. Dir. Obj.; the Antichrist or false Messiah as head of the revived Roman Empire), whose (Adv. Gen. Ref.) wound (Subj. Nom.; beating, misfortune) was healed (θεραπεύω, API3S, Dramatic; revived Roman Empire) from its (Poss. Gen.) deadly blow (Gen. Adv.; fall of the Roman Empire).

Greek Text

καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

Latin Vulgate

et potestatem prioris bestiae omnem faciebat in conspectu eius et facit terram et inhabitantes in eam adorare bestiam primam cuius curata est plaga mortis

LWB Rev. 13:13 Furthermore, he [the False Prophet] will perform great miracles [by satanic power], so that he even causes fire to come down from the sky to the earth in the presence of men [attesting miracles to deceive the people and enslave them to Satan],

KW Rev. 13:13 And he performs great miracles the purpose of which is to attest the divine source of the words uttered by the one performing the miracle, even to the extent that he causes fire to be descending out of the heaven into the earth in the sight of the men.

KJV Rev. 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

TRANSLATION HIGHLIGHTS

Furthermore, the False Prophet will perform (Futuristic Present tense) spectacular, satanic miracles, such as bringing (Futuristic Present tense) fire down from the sky to the earth in front of men. The purpose is obviously to deceive those on earth, get them to worship him as the (false) Messiah, and as a result to enslave them to Satan's system.

RELEVANT OPINIONS

In order to procure results in getting people to worship the first beast, he performs miracles thereby demonstrating that he possesses supernatural ability. We should bear in mind the fact that a miracle is not necessarily of God. The devil and his representatives know the prophetic Scriptures. So, by imitating the miracles of Elijah through the false prophet, Satan hopes to convince the nation Israel that the false prophet is Elijah, and that the man to whom this Elijah is pointing is none other than Israel's Messiah, who ought to be worshipped. (L. Strauss)

The frequent use of “poieo” in the present tense seems to indicate repeated action, of which fire coming down from heaven in the sight of man is an illustration. The Scriptures indicate that the devil does have power to do miracles and that by their use he deceives people into worshipping the beast. (J. Walvoord) The skeptical heart of man is jealous of miracles. But here every demand is met, for the whole world is convinced, and all its science satisfied. Out of the open sky, on the broad plain, in the clear light of day, under the keen scrutiny of the keenest adepts of science, before the most competent of witnesses, this agent of perdition calls, and the fire comes and descends to the earth, attested as an unmistakable reality. (J. Seiss)

There is to be a general sinking from the true faith, and the substitution of human conceits, philosophies, and “science falsely so called,” in the place of the divine verities, eating away the substance of true religion, and dissolving its hold on the hearts and minds of men. Such a terrible deceit could not be unless all society were first thoroughly corrupted. And so it will be. Among the active causes of all this we are forewarned of a certain boastful and blatant scientism and naturalism which does not hesitate dogmatically to negative the doctrines of faith, and likewise of a demonic spiritualism, which denies that Jesus Christ has come, or is to come, in any literal sense, and sets up other revelations as the hope and dependence of the world. (J. Seiss)

Rev. 13:13 **Furthermore** (continuative), **he** (the False Prophet) **will perform** (ποιέω, PASubj.3S, Futuristic, Indefinite Local Clause) **great** (Acc. Measure) **miracles** (Acc. Dir. Obj.; by satanic power), **so that** (purpose) **he even** (ascensive) **causes** (ποιέω, PASubj.3S, Futuristic, Indefinite Local Clause) **fire** (Acc. Dir. Obj.) **to come down** (καταβαίνω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb) **from the sky** (Abl. Separation) **to the earth** (Acc. Place) **in the presence of** (Prep. Gen.) **men** (Obj. Gen.),

Greek Text

καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων,

Latin Vulgate

et fecit signa magna ut etiam ignem faceret de caelo descendere in terram in conspectu hominum

LWB Rev. 13:14 Both to deceive those who live upon the land [of Israel], and because the miracles which were delegated to him were for the purpose of performance in the presence of the beast [spectacular public ceremony for the Antichrist], while addressing those who live upon the land [of Israel] to manufacture an idol [image] to the beast, who received a wound from a sword [fall of the Roman Empire] and came back to life [revived Roman Empire during the tribulation].

KW Rev. 13:14 And he deceives those dwelling on the earth by means of the miracles which it was given him to perform in the sight of the Wild Beast, saying to those who are dwelling on the earth that they should make an image of the Wild Beast derived from his likeness, [the Wild Beast] who has [scars of] the death stroke made by the sword and [yet] who came to life [note he was actually dead].

KJV Rev. 13:14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

TRANSLATION HIGHLIGHTS

The purpose behind Satan's delegation of power (Constative Aorist tense) to the False Prophet was both to deceive (Futuristic Present tense) those who live in the land of Israel, and to provide a spectacular, public ceremony (Dramatic Aorist tense) for the Antichrist to the people. Not only is Satan punch-drunk on his own power, but his two beasts likewise thrive on worship. The Antichrist will demand everyone to worship him, providing them in turn with spectacular displays of attesting miracles through his False Prophet.

While the False Prophet is performing these spectacular public miracles, he will also be addressing (Iterative Present tense) those people who live in Israel. He will coax them into building (Constative Aorist tense) an idol to the first beast, the one who has taken control of the former Roman Empire (Historical Present tense) and who has brought it back to life (Ingressive Aorist tense) after two thousand years of being dead from a sword wound. The sword wound refers to the violent fall of the historical Roman Empire by warfare, both from within and from without.

The revival of the glory days of the old Roman Empire, to the revived Roman Empire during the tribulation, will be attributed by the False Prophet to the skill and ingenuity of the Antichrist. Using his spectacular miracles and surprising gifts of oratory, he will

convince both Jewish and Gentile residents of the nation Israel to worship these mighty accomplishments of the Antichrist. An additional element of pressure will be applied to those who refuse to worship the idol of image to the beast – death.

RELEVANT OPINIONS

The false prophet will attempt to lead the people to finance the erection of a great image in Jerusalem, thereby making Jerusalem the center of a worldwide religious system. (L. Strauss) The False Prophet serves as the Minister of Propaganda for the Antichrist. (R. Mounce) The beast tries to caricature Jesus Christ. However, there is no comparison. The Antichrist lives to destroy life everywhere, while Christ lives to impart eternal life to all His followers. (S. Kistemaker)

This arch-prophet of falsehood knows well how needful and mighty is the force of miracles to establish his credit, and to secure belief in his claims. The religion of God is a religion of miracles, and to make his infernal deception appear the only and true and rightful religion, he needs to mimic and counterfeit all that supernaturalism on which the true faith reposes. To this, therefore, he sets himself, and he becomes one of the greatest workers of signs and wonders the earth has ever seen. Nor need we be surprised at this. There is a supernatural power which is against God and truth, as well as one for God and truth. A miracle, simply as a work of wonder, is not necessarily of God. There has always been a devilish supernaturalism in the world, running alongside of the supernaturalism of divine grace and salvation. There is not emptiness or unreality about them. They are genuine miracles, wrought in the interests of Hell's falsehoods. The test of a miracle is its supernaturalness; the test of its source, is the doctrine, end, or interest for which it is wrought. If in support of anything contrary to God and His revealed will and law, it is no less a miracle, but in that case it is a work of the Devil. (J. Seiss)

Many Bible students have not realized that it will be the religious arm of the one world government that enforces the mark. There will be miracles and all manner of supernatural happenings. (Holy laughter is a current deception that is sweeping charismatics). People, especially religious people, are highly susceptible to emotional events. If you will give the majority of our present day church members a religious high they will accept anything you tell them. All of this is in preparation for the ultimate deceiver. The church world is being conditioned for the ultimate deceiver. (J. Chambers)

Rev. 13:14 both (adjunctive) to deceive (πλανάω, PAI3S, Futuristic) those (Acc. Dir. Obj.) who live (κατοικέω, PAPtc.AMP, Futuristic, Substantival) upon the land (Gen. Place; of Israel), and because (causal, adjunctive) the miracles (Subj. Acc.) which (Subj. Nom.) were delegated (δίδωμι, API3S, Constative) to him (Dat. Adv.) were for the purpose of performance (ποιέω, AAInf., Dramatic, Purpose) in the presence of the beast (Gen. Place; spectacular public ceremony for the

Antichrist), while addressing (λέγω, PAPtc.NMS, Iterative, Temporal) those (Dat. Disadv.) who live (κατοικέω, PAPtc.DMP, Static, Substantival) upon the land (Gen. Place; of Israel) to manufacture (ποιέω, AAInf., Constative, Inf. As Dir. Obj. of Verb) an idol (Acc. Dir. Obj.; image) to the beast (Dat. Ind. Obj.; the Antichrist), who (Nom. Appos.) received (έχω, PAI3S, Historical) a wound (Acc. Dir. Obj.) from a sword (Abl. Means; fall of the Roman Empire) and (connective) came back to life (ζάω, AAInf., Ingressive & Culminative; revived Roman Empire during the tribulation).

Greek Text

καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν.

Latin Vulgate

et seducit habitantes terram propter signa quae data sunt illi facere in conspectu bestiae dicens habitantibus in terra ut faciant imaginem bestiae quae habet plagam gladii et vixit

LWB Rev. 13:15 Then it was delegated [from Satan] to him [the False Prophet] *the power to provide a [demonic] spirit for the idol of the beast [image of the Antichrist], so that the idol of the beast could also [in the same blasphemous manner as the two beasts] speak [communicate by means of a ventriloquist demon] and cause [enforce] that as many as do not worship the idol of the beast should be executed [martyrdom for refusing to worship the image of the beast].*

KW Rev. 13:15 And there was given to him [the ability] to give animation to the image of the Wild Beast, to the end that also the image of the Wild Beast should utter words, and that it should cause as many as do not worship the image of the Wild Beast to be put to death.

KJV Rev. 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

TRANSLATION HIGHLIGHTS

Then Satan delegated (Constatative Aorist tense) to his False Prophet the power to provide a demonic spirit (Dramatic Aorist tense) for the idol of the beast. The idol of the beast is an image of the Antichrist. This image will be somehow empowered by a demon so that it is even able to speak (Dramatic Aorist tense). The idol will address the people on earth, particularly those in Israel, by speaking in the same blasphemous manner as the Antichrist and False Prophet. Most likely, this demon is a ventriloquist demon, the same kind that possesses unbelievers today and causes them to “speak in tongues.”

The ultimate purpose of this demonic idol of the beast is to serve as a representative image for worshipping Satan. The False Prophet will also be given the power to enforce (Dramatic Aorist tense) everyone to worship the idol of the beast. Those who refuse to worship the idol (Culminative Aorist tense) will be unlawfully arrested and executed. The culminative aorist tenses point to their refusal to worship the image of the beast as being the last thing they do on earth. The Potential Subjunctive mood points to the decision being left up to each individual. The Result Subjunctive mood points to execution (as martyrs) as the ultimate result of their refusal.

Unbelievers on earth during the tribulation will not have the power to resist the unholy trinity of Satan, his Antichrist, and his False Prophet. Their demonic power, both to convince and to enforce, will be overwhelming. Most will voluntarily worship them; others will do so out of fear and coercion. Believers will be forced to make a choice: worship the image of the beast or die. Many will die as martyrs.

RELEVANT OPINIONS

In alliance with Satan (the dragon), these two men will seek to set up a world federation of nations and a world federation of churches in order to set the stage for the final form of world domination and apostasy. There is already a tremendous effort in these two directions. We have lived to see the organization of the United Nations as a panacea for reconstruction perils in the aftermath of World War II, and as a means of solving world tensions and paving the way for world peace. The World Council of Churches and the National Council of Churches, with its broad apostate creed and its attempt to include all and exclude none, is one more step on the road to the coming of the antichrist. (J. Macarthur)

This passage seems to indicate that the image of the beast will have the appearance of life manifested in breathing, but it may actually be no more than a robot with a mechanical larynx. (J. Macarthur) The intent of the passage seems to be that the image has the appearance of life manifested in breathing, but actually it may be no more than a robot. The image is further described as being able to speak, a faculty easily accomplished by mechanical means. Whether completely natural in its explanation, or whether some supernatural power is used to create the impression of life, the image is apparently quite convincing to the mass of humanity and helps to turn them to a worship of the first beast as their god. (J. Walvoord)

During this time, the temple will have been rebuilt and the sacrifices and rituals prescribed in the OT reinstated. The nation will be at ease before their trust is shattered. Halfway through the Tribulation, while the treaty is still in force, the dictator of Palestine will issue a new law: Henceforth all sacrifices in the Temple shall cease! In their place, a statue of the dictator of the revived Roman Empire will be set up in the Most High Place for mandatory worship. Under intense pressure, the population of Israel will have an explicit choice. If they resist in this latest chicanery, they face deprivation and death. Many Jews will weaken and meekly submit to the mark of the Beast. In reality, however, their capitulation to the ecumenical dictator only guarantees their own misery and ultimate destruction. (R.B. Thieme, Jr.)

Several functions of this religious order are clearly described. Please note carefully how important these actions are in promoting this new world political system or New World Order as our leaders are calling it. (1) The one world religion has the same power and standing as the new world political order and is the authority that requires the people to worship the Antichrist. (2) The religious giant, the false prophet, will have the power to animate a statue of the false Christ and cause the statue to speak and pronounce judgment. (3) The new world religious order will be the force behind the mark of the beast. This will be a religious mark, not just an economic number like our social security identification. To receive this mark requires obedience to the New Religion. People cannot be identified until they are initiated into the religion of the unholy trinity. (J. Chambers)

This image speaks, and the closest observation of all the science, wisdom, and skepticism of the time is satisfied of the fact. There will be no machinery, no collusion, no make-believe, no trick or deceit about it; for the whole world is convinced. The image speaks. Then comes the message. In the name of democracy and popular rights, comes absolute dictatorship and imperialism; in the name of freedom, comes complete and universal enslavement; in the name of the better reason, which tramples on religion and revelation, comes a great consolidated system of gross idolatry; in the name of a charitable liberalism, which disdains allegiance to any creed, comes a bloody despotism, which compels me to worship the base image of a baser man, or die! Here is one star in the crown of this world's boasted progress. (J. Seiss)

Rev. 13:15 Then (consecutive) it was delegated (δίδωμι, API3S, Constative; given) to him (Dat. Adv.; the False Prophet) the power (ellipsis) to provide (δίδωμι, AAInf., Dramatic, Inf. As Dir. Obj.of Verb; put, place) a spirit (Acc. Dir. Obj.; demonic) for the idol (Dat. Adv.; image) of the beast (Adv. Gen. Ref.; Antichrist), so that (result) the idol (Subj. Nom.; image) of the beast (Adv. Gen. Ref.) could also (adjunctive; in the same blasphemous manner as the two beasts) speak (λαλέω, AASubj.3S, Dramatic, Substantival Clause; communicate by means of a ventriloquist demon) and (continuative)

cause (ποιέω, AASubj.3S, Dramatic, Substantival Clause; ensure, maintain, enforce) **that** (conj.) **as many as** (Subj. Nom.) **do not** (neg. adv.) **worship** (προσκυνέω, AASubj.3P, Culminative, Potential) **the idol** (Dat. Ind. Obj.; image) **of the beast** (Adv. Gen. Ref.) **should be executed** (ἀποκτείνω, ASubj.3P, Culminative, Result; martyrdom for refusing to worship the idol).

Greek Text

καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ [ἵνα] ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

Latin Vulgate

et datum est illi ut daret spiritum imagini bestiae ut et loquatur imago bestiae et faciat quicumque non adoraverint imaginem bestiae occidantur

LWB Rev. 13:16 Furthermore, he causes [enforces] everyone, both the insignificant and the influential, both the rich and the poor, both the independent and the dependent, so that they [civil and religious politicians] should give [computerized tyranny] to them [worshippers of the image of the beast] an identification mark [brand, computer chip] on their right hand [symbolizing fellowship] or on their forehead [sharing the same philosophy and thought patterns],

KW Rev. 13:16 And he causes all, those who are lowly in station and those who are great, and those who are wealthy and those who are poverty-stricken, and those who are freemen and those who are slaves, to be given a mark of identification upon their hand, the right one, or upon their forehead,

KJV Rev. 13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

TRANSLATION HIGHLIGHTS

Furthermore, the False Prophet enforces (Constative Aorist tense) everyone to receive a mark (Dramatic Aorist tense) upon their right hand or their forehead. This mark or brand, in my opinion, is a form of smart card or computer chip. Everything that needs to be known about a person is in this computer chip. It both identifies the recipient as a worshipper of the beast and his image and enables him/her to engage in the global marketplace. Without this identification, a person is ostracized from the general public, refused the ability to engage in life-sustaining commerce, and eventually arrested and executed for refusing to submit to the image of the beast and his mark.

Unlike the military draft, there will be no exceptions for anyone. It doesn't matter whether a person is famous and influential or whether a person is virtually invisible to the rest of the world. It doesn't matter whether a person is wealthy or poor, or whether a person has the means to support himself independent of the global system of commerce or whether a person is completely dependent upon the state. Nobody is able to buy or politic their way out of making this decision. There will be a cadre of civil servants (bureaucrats) imposed upon the world, whose job it is to round-up every citizen and force them to either receive the identification mark/chip or be killed.

If you are an unbeliever and you think you can be self-sufficient on your own land in some remote place so as to escape this enforcement, think again. If you think you can accumulate enough money to buy your way out of being forced to take the identification mark, think again. If you think you can politic your way out of receiving the mark because you have 'lots of connections' through your private or public network of associates, think again. The reason John gives us these categories of opposites is to warn unbelievers that nobody can escape having to make a decision on who to worship.

RELEVANT OPINIONS

The False Prophet will bring boycotting to perfection, and employ it as a political power and a religious agency. (E.W. Bullinger) The mark of the beast is an identifying mark indicating that the one bearing it both worships the beast and submits to his rule. To be without the mark will label one as a traitor to government. Such a one will be killed instantly or else starved to death slowly. All men must eat if they will live. Therefore in order to remain alive one must be able to buy and sell, and these things he will be permitted to do only if he can show the mark of the beast. (L. Strauss)

To survive, one will have to show this mark. It could possibly be a kind of tattoo mark, readily visible. It has been suggested that perhaps those who are especially loyal will want the mark on their forehead, whereas the more beauty-conscious women will prefer to have it on their hand. Those who refuse the mark will be refused food, clothing, electricity, fuel, water, housing and medical-dental care. Such a one will be labeled as a traitor and will be killed instantly or permitted to starve to death. The mark of the beast will literally be the key to survival. (J. Macarthur)

The mark of the wild beast will be the emblem or flag or symbol of the world confederation. It must be worn, or be branded, in a most conspicuous place so that any one may be able to tell at a glance if any one is not a worshipper of the beast. Such a mark or badge has often been used to indicate political or religious affiliations, and usually consists of some appropriate and significant design expressive of the character or purpose of the unity which it represents. All the world will gladly receive this badge as the pledge of their allegiance to the world federation of religion, except the few Jews who will be faithful to Jehovah. (A.E Knoch)

The expression “all” does not signify that every single human being is included, but rather that people from all walks of life are intended. This is clear from the various classes that are listed. “Small and great” is really an idiom that includes “people of all ages or all stations in life.” Note that the categories are presented as opposites: small and great, rich and poor, free and slaves. These are people from all the levels of society. (S. Kistemaker)

Rev. 13:16 Furthermore (continuative), he causes (ποιέω, API3S, Constativ; enforces) everyone (Acc. Dir. Obj.), both (adjunctive) the insignificant (Acc. Appos.; small) and (connective) the influential (Acc. Appos.; important, great), both (adjunctive) the rich (Acc. Appos.) and (connective) the poor (Acc. Appos.), both (adjunctive) the independent (Acc. Appos.; free, those who made good decisions) and (connective) the dependant (Acc. Appos.; slaves, those who made bad decisions), so that (purpose) they (civil and religious politicians) should give (δίδωμι, AASubj.3P, Dramatic, Substantival Clause; computerized tyranny) to them (Dat. Disadv.; the worshippers) an identification mark (Acc. Dir. Obj.; tattoo, brand, smart card, computer chip) on their (Poss. Gen.) right (Gen. Spec.) hand (Obj. Gen.; symbolizing fellowship) or (coordinate) on their (Poss. Gen.) forehead (Acc. Dir. Obj.; sharing the same philosophy and thought patterns),

Greek Text

καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν

Latin Vulgate

et faciet omnes pusillos et magnos et divites et pauperes et liberos et servos habere character in dextera manu aut in frontibus suis

LWB Rev. 13:17 And so that no one should have the ability to buy or sell [engage in commerce] except he who possesses the identification mark [smart card, computer chip], the name of the beast [special means of identification for the clergy], or the number [mathematical code] of his [the Antichrist’s] name.

KW Rev. 13:17 To the end that no one should be able to buy or sell except he who has the mark of indentification consisting of the name of the Wild Beast or the number which stands for his name.

KJV Rev. 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

TRANSLATION HIGHLIGHTS

The civil servants or religious bureaucrats not only have the power to enforce everyone to worship the image of the beast, but they also have the delegated authority and power to ensure that nobody has the ability (Customary Present tense) to engage in commerce (Constative Aorist tense) of any kind without some form of identification with the Antichrist. The Greek verb “agorazo” refers to the marketplace or shopping mall. Even the most basic of essentials, like food and clothing, will be unavailable to those who do not worship the image of the beast or receive his mark.

There are four options of identification available to everyone, three bad and one good. The good decision, even though it doesn't seem to be good on the surface, is to worship Jesus Christ, refuse the mark of the beast, and probably be martyred. The other three options are for those who worship the beast. The first is to receive his identification mark, probably in the form of a smart card or computer chip inserted under the skin. The second option is a special means of identification reserved for those of the clergy, those in positions of authority under the False Prophet. The third is to receive the number or mathematical code name of the beast.

It is my opinion, and that of many others, that this identification process will be systematized and enforced by POS devices by computer technology. This form of computerized tyranny already exists today. In large cities where communication devices are prevalent, a smart card or computer chip will be utilized, perhaps inserted under the skin. In remote areas or third world countries where communication devices are not as prevalent, a brand or tattoo representing the name of the beast may be used. This mark may contain a unique number for each individual, such as your social security number, combined with the mathematical number of the beast.

Membership in the religious cadre of the False Prophet will undoubtedly have its privileges. They will receive honored status and authority. They will be given resources to track down and capture those who have no identification mark. Most likely there will also be a reward system instituted for squealing on your neighbor. Perhaps your personal bank account will be debited with additional cash for any information leading to the capture of someone who has refused the mark. There may be those few Jeremiah Johnson types who are so remote and self-sufficient that they can hold out for awhile without engaging in any form of commerce. But if you review the list of natural disasters that also occur during this time, even their likelihood of surviving alone is rather doubtful.

RELEVANT OPINIONS

The plan is truly satanic in its wisdom, for each one becomes a spy on the other. Living will be made next to impossible, even money will be useless. The rich will be as the poor if they have not this mark. It will be far worse than famine. This brand or official seal will be received by the great majority rather than suffer the torture of death from violence or privation. (E.W. Bullinger)

The day will surely come when the producer and the consumer, the seller and the buyer, will be powerless under the control of the Antichrist. (L. Strauss) Toward this awful end all modern cults and isms are tending, and when the personal presence of the Holy Spirit has been withdrawn from the earth, his manifestation will not long be withheld. (M.R. DeHaan)

Already the U.S. military is issuing a card reported to be a national ID prototype. Of all possible names to use, the military chose a biblical one: Marc (Multi-Technology Automated Reader Card). The MARC card and its ID chip will be used by the DOD to manage all medical information on all U.S. military personnel worldwide (i.e., it will store all medical information on each card carrier in its IC chip). It will store all personal information on each carrier, all legal information, all family information, and all personal data (i.e., educational background, police record, religious background – everything you would expect to be on a highly detailed job resume. The card was just the beginning. The new idea is a biochip implant. It is already highly developed and being used in animals and humans. (J. Chambers)

Rev. 13:17 **and** (continuative) **so that** (result) **no** (neg. adv.) **one** (Subj. Nom.) **should have the ability** (δύναμαι, PMSbj.3S, Customary, Substantival Clause, Deponent) **to buy** (ἀγοράζω, AAInf., Constative, Inf. As Dir. Obj. of Verb) **or** (coordinate) **sell** (πωλέω, AAInf., Constative, Inf. As Dir. Obj. of Verb) **except** (coordinate, neg. adv.; unless, if not) **he** (Subj. Nom.) **who possesses** (ἔχω, PAPtc.NMS, Descriptive, Substantival) **the identification mark** (Acc. Dir. Obj.; smart card, computer chip), **the name** (Acc. Dir. Obj.) **of the beast** (Adv. Gen. Ref.; special means of identification for the clergy), **or** (coordinate) **the number** (Acc. Dir. Obj.; mathematical code) **of his** (Poss. Gen.) **name** (Adv. Gen. Ref.).

Greek Text

καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

Latin Vulgate

et ne quis possit emere aut vendere nisi qui habet
character nomen bestiae aut numerum nominis eius

LWB Rev. 13:18 Here is wisdom: He who has an intellect [trained mathematical mind], let him calculate the code number of the beast, for it is the number of man [exalting himself before God], and his number is six hundred sixty-six.

KW Rev. 13:18 Here is wisdom. He who has understanding, let him calculate at once the number of the Wild Beast, for the number is that of man [the human race]. And his number is six hundred sixty-six.

KJV Rev. 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

TRANSLATION HIGHLIGHTS

John carefully announces his next warning by calling the person who heeds him a wise person. The person who has an intellect (Customary Present tense), in this case a reference to a trained mathematical mind, let this person (Hortatory Imperative mood) calculate the code number of the beast. Most people throughout the ages have merely taken the number 666 and assumed that was all that was necessary to know. It was thought to be a simple tattoo or brand on the right hand or forehead. I don't agree with this simplistic understanding of the number 666. And while it is true that as a number representing mankind, it could mean failure upon failure upon failure, what a friend of mine would call "a three-dimensional loser," this also is too simplistic in my opinion.

The Greek word rendered "count" in the KJV means to compute, figure out, or calculate the result. If all that was meant by this chosen Greek word was the end product 666, why not use a different Greek word that does not require a trained mathematical mind or a computation? There's more here than meets the eye. There are also those who use gematria, attaching a numeric value to the letters of the alphabet, and then attempting to find a person's name that adds up to 666. Perhaps this methodology is correct, but it has been misused by generation after generation of people who thought they had the Antichrist's secret identity in sight, i.e., Nero, Napoleon, Hitler, Mussolini, Stalin, Castro, several departed popes, even Ronald Reagan!

What it does say here is that the base number (six) used in the computation is representative of man. We know this is true, since 6 is the number often used in Scripture to represent man exalting himself above God, symbolic of self-deification. A combination of three sixes, on the surface, might also be explained as representing each member of the unholy trinity exalting himself above God, i.e., one six for Satan, one six for the Antichrist, and one six for the False Prophet. While this may be true, it's hardly what I'd call a calculation or computation.

There also happens to be a large supercomputer in existence (in Belgium, I believe) that uses the number 666 in its base mathematical code. As a matter of fact, I have friends whose bank account number has 666 buried within it. But that hardly means they've accepted the mark of the beast! So while we should be cognizant of this warning from John, I think it is important not to get "crazy" over this number when it shows up in public now and again. This warning, don't forget, is not for Church Age believers. They have already been raptured from the earth before the mark becomes enforced. It is important, however, for those who remain on earth after the rapture has occurred.

RELEVANT OPINIONS

The words imply that the calculation is possible but difficult. The task is generally undertaken on the assumption that the problem is solved by gematria, a letter as being put for the corresponding number for which it stood. But this is enumeration, not computation. And the vast number of names which have been thus formed forbid us either to increase the number, or to select from it. (E.W. Bullinger) We know that the Antichrist will be the fullest manifestation of man at his best, but any man at his best is a poor imitation of Jesus Christ. (L. Strauss)

The number 666 has, moreover, another remarkable property. It is marked by the triple concentration or essence of six, being the sum of all the numbers which make up the square of six. The square of six is 36, and:

$$1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17+18+19+20+21+22+23+24+25+26+27+28+29+30+31+32+33+34+35+36 = 666.$$

But the great significance of this number is seen when we remember that the secret symbol of the great ancient Pagan mysteries was SSS or 666, and that today it is the secret connecting link between them and their revival of Spiritism and Theosophy which aim at the union of all religions in one. (E.W. Bullinger)

All will be obliged to have one of three marks to indicate their worship of the wild beast: either its symbol, its name, or its number. (A.E. Knoch) We here reach the height of human folly: of human pride, of human arrogance, of human unbridled will. (W. Scott) The person who has understanding is called upon to "calculate" the number of the beast. This same Greek word is used only one other time in Scripture, in Luke 14:28. In Luke it is used in connection with counting the cost of building a tower. (R. Mounce)

The number 666 is expressed in the Greek by the letters χξϞ. The first (χ) stands for 600, the second (ξ) for 60, and the third (Ϟ) for 6. The last is not a real letter, but was a mark invented by the Greeks to represent 6. They called it στίγμα (stigma), and it is not without significance that, as associated with man, the word has come to be used in a bad sense. The first and last of these three letters are the abbreviation of the word "Christ," being the first and last letter of the word *Christos*. So that, when we have the ξ, like a

crooked serpent, put between them, we see a fitting symbol of Satan's Messiah, the Antichrist. (E.W. Bullinger)

It is made up of two Greek characters which stand for the name of Christ, with a third, the figure of a crooked serpent, put between them, χξς, the name of God's Messiah transformed into a Devil sacrament. This horrid sign must every one receive on one of the most conspicuous parts of the body, cut, stamped, or branded in, there to abide indelibly. (J. Seiss) This chapter also makes it clear that the postmillennial dream of a world getting better through Christian effort and gospel preaching is not supported in the Bible. Instead the final form of world religion will be apostate, satanic, and blasphemous. (J. Walvoord)

Rev. 13:18 **Here** (adv.) **is** (εἰμί, PAI3S, Descriptive) **wisdom** (Pred. Nom.): **He** (Subj. Nom.) **who has** (ἔχω, PAptc.NMS, Customary, Substantival) **an intellect** (Acc. Dir. Obj.; trained mathematical mind), **let him calculate** (ψηφίζω, AAImp.3S, Constativ, Hortatory; compute) **the code number** (Acc. Dir. Obj.) **of the beast** (Poss. Gen.), **for** (causal) **it is** (εἰμί, PAI3S, Descriptive) **the number** (Pred. Nom.) **of man** (Adv. Gen. Ref.; exalting himself before God), **and** (continuative) **his** (Poss. Gen.; both the beast and mankind) **number** (Subj. Nom.) **is** (ellipsis) **six hundred** (Nom. Measure) **sixty** (Nom. Measure) **six** (Nom. Measure).

Greek Text

Ἦδε ἡ σοφία ἐστίν. ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

Latin Vulgate

hic sapientia est qui habet intellectum computet numerum bestiae numerus enim hominis est et numerus eius est sescenti sexaginta sex

Chapter 14

LWB Rev. 14:1 Then I looked, and behold, the Lamb [Jesus Christ] was standing on Mount Zion and with Him was one hundred forty-four thousand [Jewish evangelists] who have His name and the name of His Father inscribed upon their foreheads.

KW Rev. 14:1 And I saw, and consider this, the Lamb standing on the hill of Zion, and with Him one hundred forty-four thousand having His Name and the Name of His Father permanently inscribed on their foreheads.

KJV Rev. 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

TRANSLATION HIGHLIGHTS

John looks again (Constative Aorist tense) and sees the Lamb, Jesus Christ, standing (Dramatic Perfect tense) on Mount Zion. The perfect tense points to Mount Zion as His rightful place to stand. He is not alone, but is accompanied by 144,000 Jewish evangelists who have His name and the Father's name inscribed (Dramatic Perfect tense) upon their foreheads. The perfect tense is used to describe the name of deity on their foreheads, as opposed to the imperfect mark of the beast in the foreheads of satan's followers. The seal in both cases proclaims ownership and loyalty to their respective masters. Mount Zion is not in heaven; it is on earth. These 144,000 will not die during the tribulation, but will live during the Millennium.

RELEVANT OPINIONS

Revelation 14 consists of one vision divided into six parts and evidently has to do with the closing up of the great tribulation and the introduction of the kingdom. It is as though God would give to John, and to us, a heartening view of the consummation, before describing in detail the closing trials that will occupy the last half of the tribulation period. (H. Ironside) Chapter 14 gives a series of blessed scenes to relieve the darkness of chapter 13 and to reveal the ultimate triumph of our Lord Jesus Christ. The two chapters stand in bold contrast. (J. Macarthur) The identification of the 144,000 with the Father reveals that they are saved Jews; their identification with the Lamb signifies their salvation through faith in Christ; and their position on Mount Zion indicates their place of security, blessing, and glory in the earthly Jerusalem and in the millennial kingdom. (J. Macarthur)

In chapter 14 there is a series of seven separate visions, each complete in itself. They are disconnected pictures, however, and are not intended to present a chronological sequence of events. By now you have probably observed that from time to time the Holy Spirit sets forth in outline a panoramic view of things to come, and then He goes on later to fill in the details. Chronologically, the events in chapter 15 and 16 occur before the reaping and harvest visions in chapter 14. Let us say that chapter 14 is like a table of contents. It takes the reader back to the beginning of the tribulation week and carries him forward to the end of the week. It contains anticipative visions which set forth the end, for the comfort of the saints. In place of the wicked beasts, the Lamb comes into view. In place of a multitude of people worshipping the Antichrist, there appears a host of redeemed ones praising and following Christ. (L. Strauss)

Mount Sion is that mount Zion which David first set apart to God, and is a distinct locality to this day in the land of Palestine, within the limits of the city of Jerusalem. It is a place on earth, not in heaven, and there the Lord Jesus Christ is going to gather the Israelite remnant to Himself when He comes to set up His kingdom. (H. Ironside) With the Lamb on Mount Zion in John's vision are the 144,000 Jewish evangelists. In chapter 7 we caught a glimpse of this supernaturally preserved and redeemed company at the beginning of the Great Tribulation. Here we see them still intact, standing triumphantly with the Lamb at the beginning of the millennial reign. (J. Macarthur)

This is an earthly scene, a picture of Christ's return to reign, the selected place from which He shall rule gloriously. The 144,000 in this chapter are the same group of 144,000 in chapter 7. They are the saved and the sealed, 12,000 from each of twelve tribes, and they have been faithful to the trust committed to them from the time they were called. During the reign of the Antichrist they are God's witnesses, preaching the gospel of the kingdom and heralding the coming King. (L. Strauss) The 144,000 are the godly nucleus of Israel which is the token of the redemption of the nation and the glory of Israel which is to unfold in the kingdom. (J. Walvoord)

Rev. 14:1 Then (consecutive) I looked (εἶδον, AAI1S, Constative), and (continuative) behold (emphatic), the Lamb (Subj. Nom.; Jesus Christ) was standing (ἵστημι, Perf.Aptc.NNS, Dramatic, Circumstantial) on Mount Zion (Acc. Place) and (continuative) with Him (Gen. Accompaniment) was (ellipsis) one hundred forty-four thousand (Nom. Spec., Measure; Jewish evangelists) who have (ἔχω, PAPtc.NFP, Static, Substantival) His (Poss. Gen.) name (Acc. Dir. Obj.) and (connective) the name (Acc. Dir. Obj.) of His (Gen. Rel.) Father (Poss. Gen.) inscribed (γράφω, Perf.PPtc.ANS, Dramatic, Modal; written) upon their (Poss. Gen.) foreheads (Gen. Place).

Greek Text

Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστὸς ἐπὶ τὸ ὄρος Σιών καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

Latin Vulgate

et vidi et ecce agnus stabat supra montem Sion et cum illo centum quadraginta quattuor milia habentes nomen eius et nomen Patris eius scriptum in frontibus suis

LWB Rev. 14:2 Then I heard a sound from heaven like the sound of many waters [a waterfall] and like the sound of great thunder [angels in harmony]. Furthermore,

the sound which I heard was like harpists playing on their harps [music played by elect angels].

KW Rev. 14:2 And I heard a voice out of the heaven like a sound of many waters and like a sound of great thunder. And the sound which I heard was like that of harpists playing upon their harps.

KJV Rev. 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

TRANSLATION HIGHLIGHTS

John continues to focus on what he sees and hears (Constative Aorist tense) in heaven, this time a sound similar to a waterfall and great thunder. This description most likely points to the harmonious sound of angels in heaven. This is further amplified by angelic music which sounded like harpists playing (Iterative Present tense) on their harps.

RELEVANT OPINIONS

More than forty times this musical instrument is mentioned in the Old Testament, and always it is associated with joy. (L. Strauss) Properly, one who sings, accompanying himself on the harp. (M. Vincent) There is not the smallest ground for inventing another 144,000 to fulfill this vision, for this section distinctly identifies them with the faithful remnant in Israel mentioned in Revelation 7:4. (C.I. Scofield)

We have seen the coming of the Antichrist in all the frowning blackness of Satan's angry malice, and had shuddered at the awful shadow, distress, and darkness which he casts upon the world. We have seen what havoc he makes with human peace, and the base humiliation he brings upon the proud oaks and lofty cedars of the mountains of human conceit and self-will. We have felt the sickening shock of horror at the contemplation of his hellish power, his blasphemies, and his unparalleled tyranny. We have gazed upon the progress of the most disastrous storm hell's malignant wisdom can devise, or that is ever allowed to afflict our race. We have watched the thickening blackness of darkness amid which the indignation of God is poured upon the intoxicated nations which will not have Christ to rule over them. But now the scene begins to change. The reign of terror cannot last. God's merciful goodness cannot allow it long. The earth would dissolve under it if those days were not shortened, but for the elect's sake they are shortened. Three and a half years is the fullness of their duration. (A. Seiss)

Rev. 14:2 **Then** (consecutive) **I heard** (ἀκούω, AAIIS, Constative) **a sound** (Acc. Dir. Obj.) **from heaven** (Abl. Source) **like** (comparative) **the sound** (Acc. Appos.) **of many** (Gen. Measure) **waters** (Adv. Gen. Ref.; a waterfall) **and** (connective) **like** (comparative) **the sound** (Acc. Appos.) **of great** (Gen. Measure) **thunder** (Adv. Gen. Ref.; angels in

harmony). Furthermore (continuative), the sound (Subj. Nom.) which (Acc. Appos.) I heard (ἀκούω, AAIIS, Constative) was (ellipsis) like (comparative) harpists (Gen. Comparison) playing (κιθαρίζω, PAPTc.GMP, Iterative, Modal) on their (Poss. Gen.) harps (Dat. Ind. Obj.; music played by elect angels).

Greek Text

καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἦν ἤκουσα ὡς κιθαρῶδων κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

Latin Vulgate

et audivi vocem de caelo tamquam vocem aquarum multarum et tamquam vocem tonitruui magni et vocem quam audivi sicut citharoedorum citharizantium in citharis suis

LWB Rev. 14:3 And they [angelic choir] were singing a new song [battle hymn] before the throne and before the four angelic heralds and the angelic college of heralds. Furthermore, no one was able to learn the song except one hundred forty-four thousand [Jewish evangelists], who had been redeemed from the earth [they were martyred, received resurrection bodies, and now sing the Lord's victory song].

KW Rev. 14:3 And they are singing a song new in quality before the throne and before the four living beings and the elders. And no one was able to learn the song except the one hundred forty-four thousand, those who had been redeemed out from the earth.

KJV Rev. 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

TRANSLATION HIGHLIGHTS

John hears an angelic choir singing (Iterative Present tense) a new song, a battle hymn, before the throne and before the four angelic heralds and the college of heralds. No one was able (Imperfect tense) to learn this song of the Lord's victory in battle except the 144,000 Jewish evangelists. This special combat hymn is only for the Jewish evangelists and the angelic choir. It probably tells the story of their witness on earth, their persecution unto death and their deliverance by the Lord, a story that only those who were present could accurately tell. These Jewish evangelists were persecuted, martyred, received their resurrection bodies, and now they sing the Lord's victory song. Since the angels are mentioned first, they possibly teach this song to the 144,000 Jewish evangelists.

RELEVANT OPINIONS

It is called “a new song,” that is, it had a new subject or theme. As only the 144,000 could learn it or sing it, it probably concerned only themselves, and the wonderful miracles God has wrought in saving them from and through and out of the great and awful temptations and dangers. Only those who had gone through that Tribulation could understand the song which celebrated it. (E.W. Bullinger) They are seen before the throne. Thus the destiny of this remnant is the kingdom over which Christ will rule from the throne of David. These promises are not heavenly, but earthly, and will be fulfilled in the millennium. (J. Pentecost)

Although the dragon has tried his utmost to make them unfaithful to their Lord, and although he has employed the two beasts to assist him, not a single one of the 144,000 is missing “when the roll is called up yonder.” The apostle hears a sound coming out of heaven – the 144,000 are singing the new song. It was like the sound of many waters and as the voice of a great thunder, constant, majestic, sublime. Think of mighty Niagara, with the sound of ever-increasing crescendo, which reaches a thunderous roar when the waters strike the depths. That is what the new song is like! Whatever is trivial and petty will be absent from it. It is a new song, for it records a new experience: the 144,000 have been purchased out of the earth. (W. Hendriksen)

Rev. 14:3 **And** (continuative) **they** (angelic choir) **were singing** (ᾄδω, PAI3P, Iterative) **a new** (Acc. Spec.) **song** (Cognate Acc.; battle hymn) **before the throne** (Gen. Place) **and** (connective) **before the four** (Gen. Measure) **angelic heralds** (Gen. Place) **and** (connective) **the angelic college of heralds** (Gen. Place). **Furthermore** (continuative), **no one** (Subj. Nom.) **was able** (δύναμαι, Imperf.MI3S, Descriptive, Deponent) **to learn** (μαρθάνω, AAInf., Ingressive, Inf. As Dir. Obj. of Verb) **the song** (Acc. Dir. Obj.; of our Lord’s victory in battle) **except** (coordinate, neg. adv.) **one hundred forty-four thousand** (Pred. Nom.; Jewish evangelists), **who** (Nom. Appos.) **had been redeemed** (ἀγοράζω, Perf.PPtc.NMP, Intensive, Substantival, Articular; ransomed, bought out of the marketplace) **from the earth** (Abl. Separation; they were martyred on earth, they are now in their resurrection bodies, and they are singing Christ’s victory song).

Greek Text

καὶ ᾄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων, καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν

ὧδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς.

Latin Vulgate

et cantabant quasi canticum novum ante sedem et ante quattuor animalia et seniores et nemo poterat discere canticum nisi illa centum quadraginta quattuor milia qui empti sunt de terra

LWB Rev. 14:4 These are ones who have not been defiled with women [symbol for spiritual adultery], for they [the 144,000 Jewish evangelists] remain virgins [spiritual celibacy], they who keep on following the Lamb [focused on their spiritual life] wherever He might lead [divine guidance]. These have been redeemed from among men, the firstfruits of God [the Father] and the Lamb [Jesus Christ].

KW Rev. 14:4 These are they who were not defiled with women [in any illicit way], for they are chaste individuals. These are they who follow with the Lamb wherever He may be going. These were redeemed from among men, first fruits to God and the Lamb.

KJV Rev. 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

TRANSLATION HIGHLIGHTS

The 144,000 Jewish evangelists have not been defiled (Culminative Aorist tense) with women, meaning they have remained loyal to the Lord. They have not committed spiritual adultery by engaging in the mandated religion of the False Prophet. They remain (Durative Present tense) spiritually celebrate to the very end. This is not a verse referring to sex, illicit or otherwise, as some have theorized. The issue at this time in history is not living a physically celebrate life, but rather not submitting to the mandatory, one-world religion. It is spiritual celibacy that is in view.

These 144,000 Jewish evangelists continue to follow (Iterative Present tense) the Lamb, Jesus Christ, wherever He leads (Futuristic Present tense) them. They maintain their focus on their spiritual life with Christ, no matter what the world is doing around them. They follow the Lord's directions without question, in submission to divine authority and guidance. The Potential Subjunctive mood combined with a particle of contingency points to their voluntary, implicit obedience to the Lamb no matter where He leads them.

They have been ransomed (Dramatic Aorist tense) or purchased out of the marketplace of men. The vast majority of mankind is insanely following the Antichrist and the False prophet, but not these 144,000 firstfruits of God the

Father and the Lamb, Jesus Christ. Firstfruits, in this context, does not represent existence prior to Church Age believers who have already been raptured. It means they are firstfruits among those who are alive during the Tribulation and who ultimately become believers. This reference separates the Jewish evangelists from those who hear their message and become “evangelized.”

There are some Bible students who think these 144,000 Jewish evangelists make the supreme sacrifice, i.e., forgoing the institution of marriage and its accompanying sexual relations. This is sometimes called the “law of supreme sacrifice,” otherwise called celibacy. I have problems with this interpretation because marriage and its accompanying sexual relations is never referred to in the context of being “defiled.” Marriage is a divine institution and sexual relations within marriage is recommended. It is possible that these Jewish evangelists will have uncommon concentration and motivation in the sphere of their spiritual operations, but I think it’s a stretch to impute physical celibacy to them.

RELEVANT OPINIONS

They have not received “the Lie” which all others will have believed. The lie is the practices of the new religion framed by the infernal trinity of Satan, the Beast, and the False Prophet. (E.W. Bullinger) “Firstfruits unto God and unto the Lamb” are kingdom words, and not mere salvation words. The “Church of the firstborn” (Hebrews 12) has already gone up on high; the millennial things are not yet come, the kingdom is not yet set up. But this 144,000 belong to that kingdom. They are a public example and pledge of what the “all righteous” nation of Israel will be in the Millennium. And “firstfruits” mean that harvest is on! (W.R. Newell)

The context of these passages indicates that the verb “to defile” means not falling into unfaithfulness to the Lord. Both men and women must keep themselves from being deluded and induced by the beast to worship the image of the Antichrist. The purity of spiritual dedication to the Lord, therefore, is first in the list of the four characteristics mentioned about the 144,000. (S. Kistemaker) There is little doubt that these words are intended in a spiritual sense. In the OT the employment of the figure of adultery and fornication to denote spiritual unfaithfulness is common. (A. Plummer)

Observe especially that these 144,000 are first-fruits for God and for the Lamb in the sense that they were purchased away from men. In other words, there was a separation; the first-fruits were for the Lord. As such they were set apart from men in general. They are not defiled; they did not become unfaithful to Christ. (W. Hendriksen) At His return the faithful witnesses gather unto Him, having been redeemed and having faithfully witnessed in the midst of apostasy. They are the first of the harvest of the tribulation period that will come into the millennium to populate the millennial earth. These 144,000 are viewed as being preserved

through all that the earth experiences so that they may be the firstfruits of that period. (J. Pentecost)

Rev. 14:4 These (Subj. Nom.) are (είμι, PAI3P, Descriptive) ones who (Nom. Appos.) have not (neg. adv.) been defiled (μολύνω, API3P, Culminative) with women (Gen. Accompaniment; spiritual adultery), for (explanatory) they (Subj. Nom.; the 144,000 Jewish evangelists) remain (είμι, PAI3P, Durative) virgins (Nom. Appos.; spiritual celibacy), they (Nom. Appos.) who keep on following (ἀκολουθέω, PAPtc.NMP, Iterative, Substantial) the Lamb (Dat. Ind. Obj.; focused on their spiritual life) wherever (Adv. Place, particle of contingency) He might lead (ὑπάγω, PASubj.3S, Futuristic, Potential; divine guidance). These (Subj. Nom.) have been redeemed (ἀγοράζω, API3P, Dramatic; ransomed, purchased from the marketplace) from among men (Abl. Separation), the firstfruits (Nom. Appos.) of God (Dat. Poss.; the Father) and (connective) the Lamb (Dat. Poss.; Jesus Christ).

Greek Text

οὗτοι εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύθησαν, παρθένοι γάρ εἰσιν, οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγη. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ,

Latin Vulgate

hii sunt qui cum mulieribus non sunt coinquinati virgines enim sunt hii qui sequuntur agnum quocumque abierit hii empti sunt ex hominibus primitiae Deo et agno

LWB Rev. 14:5 Furthermore, no lie [deception] was found in their mouth [no verbal sins]. They remain blameless [faithfully carry out their spiritual destiny].

KW Rev. 14:5 And in their mouth was not found a lie. They are without blemish.

KJV Rev. 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

TRANSLATION HIGHLIGHTS

The 144,000 Jewish evangelists do not lie or mislead (Culminative Aorist tense) the people. They do not speak falsehoods, they do not engage in any form of

verbal sin. This is an obvious contrast to the Antichrist and False Prophet, both of whom spread non-stop lies and deception. These Jewish evangelists remain (Durative Present tense) without fault in the sphere of their spiritual operations. This does not mean they attain spiritual perfection on earth. It means they fulfill their spiritual destiny without a hitch. They do not compromise their message or their evangelistic duty. Everything they do is according to divine protocol.

RELEVANT OPINIONS

The thought here is that there can be found no false religion in these saints. They have had no part in the great apostasy that has captured the mind and heart of the rest of the world. Their mouths are found to be undefiled by the big “lie” of the Tribulation – that the antichrist is the messiah. These saints stand in the sight of God unblemished. (J. MacArthur) These 144,000 have not accepted Satan’s lie. Consequently, in Christ, they are without blemish. (W. Hendriksen)

The time in which they live are the times of hell’s worst lies – times when the whole world has gone mad over lies – times when the entire order of society is a lie – times when men’s religion is a lie – times when their very god is a lie – times when everything is pruned away from the foundation of truth by the dreadful leverage which perdition then possesses. And it is over against all this that nothing false is found in their mouth. (A. Seiss)

The word “perfection” or “blameless” as found in the NT is a translation from either one of two Greek words, one meaning “mature” and the other meaning “adjusted.” And it is obvious that neither of these words etymologically considered has any reference to sinlessness. These facts should be estimated most carefully by any who have attempted the formulation of a doctrine on the somewhat misleading use of the English word “perfect.” There is a complete deliverance by the Spirit for every child of God, but this should not be confused with any use of the word “perfect” when the incapacity to sin is implied by the use of that word. (L.S. Chafer)

When the 144,000 stand before the throne, they are declared blameless, not because of their justification, but because of their experience. There was no deceit in their mouth. This obviously refers to an imperfect experiential holiness, not absolute justification. The Lord does not strive to produce perfect Christians. He knows that is impossible. But He does labor to produce mature Christians. (J. Dillow) Here we see the 144,000 in their earthly relations and peculiar consecration, and here we see them with their earthly career finished, and in the enjoyment of the heavenly award for their faithfulness. (A. Seiss)

Rev. 14:5 Furthermore (continuative), no (neg. adv.) lie (Subj. Nom.; deception) was found (εὐρίσκω, API3S, Culminative) in their (Poss. Gen.) mouth (Loc. Sph.; no

verbal sins). **They remain** (εἰμί, PAI3P, Durative) **blameless** (Pred. Nom.; without fault, mature).

Greek Text

καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος, ἄμωμοί εἰσιν.

Latin Vulgate

et in ore ipsorum non est inventum mendacium sine macula sunt

LWB Rev. 14:6 Then I saw another of the same kind of angel [cherub-ranked angelic officer] flying in mid-heaven [high in the sky], and he had the eternal gospel [God as creator of the universe and controller of human history] to communicate to those who are residing on the earth [during the tribulation], both to every nation and tribe [Jews throughout the world], as well as language and people,

KW Rev. 14:6 And I saw another angel flying in mid-heaven, having a message of good news eternal in its character to proclaim as glad tidings to those who live upon the earth, and to every nation and tribe and language and people,

KJV Rev. 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) another cherub-ranked angelic officer flying (Pictorial Present tense) high in the sky, in mid-heaven as it were. This angelic officer had (Static Present tense) the eternal gospel to preach (Constative Aorist tense) to those who were still living on earth (Customary Present tense) during the tribulation. This is not the gospel as we know it during the Church Age. This is the gospel of God as creator of the universe, as opposed to the false god, Satan, who is desperately trying to take over the earth.

This eternal gospel is to be preached to every nation and to every Jewish tribe scattered throughout the world. It is to be preached to everyone in their native tongue regardless of where they live, including those who are in transit, on vacation or relocation. Angels are not usually viewed as preaching the gospel, but this news relates to the sovereignty of God over creation and human history. It is good news to those who believe; it is bad news to those who are about to be judged.

RELEVANT OPINIONS

It is the good news of all the ages that God is sovereign, and man's happiness consists in recognizing His authority. In the present dispensation, the full truth of the gospel of the grace of God is added to this blessed fact. The gospel of the kingdom is but another aspect of this same news from heaven, emphasizing particularly the lordship of Christ. (H. Ironside) There is one aspect of the Gospel, however, that is characterized in all ages – past, present, and future – and which existed before the creation of the world: There is but one God and He alone must be worshipped. This is called the “eternal or the everlasting Gospel.” It is this aspect of the Gospel that Lucifer rejected when he lifted his hand against the throne of God. (J. Macarthur)

We have to remember that though the Gospel is often used in a technical sense, the word itself means glad tidings or good news. It is clear that this news may vary and yet be good. As a matter of fact there are several subjects connected with this good news. It will be sufficient to mention the “gospel of the kingdom,” and the “gospel of the grace of God.” The “gospel of the kingdom” was preached by John the Baptist, Christ, and by Peter. And it will be preached again in the Great Tribulation, after the Church of God has been taken away. (E.W. Bullinger) There is nothing in the message about grace, the blood, redemption, or forgiveness. (L. Strauss)

Seven angel messengers appear who make tremendous announcements regarding the consummation of the age under the seventh and final trumpet. The first angel messenger is a preacher who promulgates the gospel; the second announces the fall of Babylon; the third, the eternal torment of those who follow the antichrist; the fourth, the blessedness of those who die in the Lord; the fifth, the reaping of the harvest of the earth; and the last two, the great battle of Armageddon, the great and final day of the Lord. (J. Macarthur) Here angels have three or four distinct messages: one having a gospel everlasting, one proclaiming the doom of Babylon, and one denouncing eternal damnation upon every worshipper of the Beast, or wearer of his mark. (A. Seiss)

The angelic announcement heralds the establishment of the theocratic kingdom. The everlasting gospel is the announcement that God's eternal purpose is now being accomplished. The everlasting gospel is substantially the same as the gospel of the kingdom. It is the good news that the king is at hand to establish the kingdom which was God's eternal purpose. (J. Pentecost) It was always in the purpose of God, through the bruised Seed of the woman, to crush the foe and to bless man himself here below. The world will be brought into subjection to the authority of the King and worship is given to God. (W. Kelly)

Rev. 14:6 Then (consecutive) I saw (εἶδον, AAI1S, Constative) another of the same kind of (Acc. Spec.) angel (Acc. Dir. Obj.; cherub-ranked angelic officer) flying (πέτομαι, PMPTc.AMS, Pictorial, Modal, Deponent)

in mid-heaven (Loc. Sphere; high in the sky), and he had (ἔχω, PAPTc.AMS, Static, Circumstantial) the eternal (Acc. Spec.) gospel (Acc. Dir. Obj.; of the kingdom and of judgment) to communicate (εὐαγγελίζω, AAInf., Constative, Epexegetical; preach the good news) to those (Acc. Dir. Obj.) who are residing (κάθημαι, PMPTc.AMP, Customary, Substantival, Deponent) on the earth (Gen. Place; during the tribulation), both (adjunctive) to every (Acc. Measure) nation (Acc. Dir. Obj.) and (connective) tribe (Acc. Dir. Obj.; Jews throughout the world), as well as (adjunctive) language (Acc. Dir. Obj.) and (connective) people (Acc. Dir. Obj.),

Greek Text

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

Latin Vulgate

et vidi alterum angelum volantem per medium caelum habentem evangelium aeternum ut evangelizaret sedentibus super terram et super omnem gentem et tribum et linguam et populum

LWB Rev. 14:7 And he [the cherub-ranked angelic officer] spoke with a loud voice [crisis evangelism]: Start fearing God and begin giving glory to Him, because the hour of His judgment has come, and start worshipping Him [Jesus Christ] Who created the sky [atmosphere] and the earth and the sea [salt water] and the fountains [springs] of water [fresh water].

KW Rev. 14:7 Saying with a great voice, Fear God and at once gave Him glory, because the hour of His judgment has come, and worship Him at once who made the heaven and the earth and sea and springs of waters.

KJV Rev. 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

TRANSLATION HIGHLIGHTS

Then the cherub-ranked angelic officer spoke (Pictorial Present tense) with a loud voice, carrying on his designated evangelistic ministry. He commands (Imperative mood) his listeners to fear God and give Him glory. The Ingressive

Aorist tense means they have not done this before, so they are to start doing it immediately. Why should they begin? Because the hour of God's judgment has arrived (Culminative Aorist tense). They have entered the crisis stage.

He also commands them to start worshipping the Lord Jesus Christ, Who created (Dramatic Aorist tense) the air they breathe, the land they walk on, the oceans that separate the nations, and the fresh water they drink. Again, the Ingressive Aorist tense means they have not previously done this, but it is high time they start! The Imperative mood points to this evangelistic message as being a command or an earnest entreaty. There will be no subsequent opportunity to obey this command.

RELEVANT OPINIONS

However we may dislike the thought of a coming judgment, all of God's predictions upon individuals and nations in the past have come true to the very letter. The earth is literally covered with the debris and ashes of nations that have forgotten God and have experienced divine judgment because of their iniquity. (J. MacArthur) The message of the everlasting gospel is essentially that which has been proclaimed since God's earliest dealings with man, namely, God is sovereign, and true happiness comes to those who recognize His sovereign right in the earth. The Creator only, and not the creature, must be worshipped. (L. Strauss)

Here is a command to fear God and give Him glory and worship Him, which on the basis of the Greek text may be interpreted as "begin to fear, give glory to, and worship God." The angel is addressing people who have not yet heeded God's call for reverence, glory, and worship. They have paid Him no respect, were insensitive to His Word and testimony, and failed to honor Him. (S. Kistemaker)

We see then at once a most cogent reason for calling this message an eternal gospel; for it is the recalling of men to the fear of the living God as Creator, and giving Him worship; inasmuch as He is the One who has "made the heaven and the earth and sea and fountains of waters." (W.R. Newell) That an angel is the preacher here, is proof positive that the present dispensation is then past and changed. Of old, angels were employed for the giving of the Law, and in the Judgment time they are everywhere represented as again taking a very conspicuous part in the divine administrations with regard to our world; but in the dispensation under which we are now, the charge of preaching and witnessing for God, and the declaring of His Word, is the peculiar office of the Church. (A. Seiss)

Rev. 14:7 And he (the cherub-ranked angelic officer) spoke (λέγω, PApTc.NMS, Pictorial, Circumstantial) with a loud (Dat. Measure) voice (Instr. Means; crisis evangelism is now in effect): Start fearing (φοβέομαι,

AMImp.2P, Ingressive, Command, Deponent) God (Acc. Dir. Obj.) and (continuative) begin giving (δίδωμι, AAImp.2P, Ingressive, Command) glory (Acc. Dir. Obj.) to Him (Dat. Adv.), because (causal) the hour (Subj. Nom.) of His (Poss. Gen.) judgment (Adv. Gen. Ref.) has come (έρχομαι, AAI3S, Culminative, Deponent), and (continuative) start worshipping (προσκυνέω, AAImp.2P, Ingressive, Command) Him (Dat. Adv.; Jesus Christ) Who created (ποιέω, AAPtc.DMS, Dramatic, Substantival) the sky (Acc. Dir. Obj.; heaven, atmosphere) and (connective) the earth (Acc. Dir. Obj.) and (connective) the sea (Acc. Dir. Obj.; salt water) and (connective) the fountains (Acc. Dir. Obj.; springs) of water (Adv. Gen. Ref.; fresh water).

Greek Text

λέγων ἐν φωνῇ μεγάλη, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

Latin Vulgate

dicens magna voce timete Deum et date illi honorem quia venit hora iudicii eius et adorete eum qui fecit caelum et terram et mare et fontes aquarum

LWB Rev. 14:8 Then another of the same kind of angel [cherub-ranked angelic officer], a second one, followed, saying: Babylon the Great [Satan's political, economic and religious headquarters in Iraq] has fallen, has fallen. She has given all the nations a drink of the wine of the wrath [divine judgment] of her fornication [spiritual adultery].

KW Rev. 14:8 And another angel, a second one, followed, saying, It has fallen, it has fallen, Babylon the Great, which has caused all the nations to drink of the wine of her fornication and the wrath [of God which accompanies it as its retribution].

KJV Rev. 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

TRANSLATION HIGHLIGHTS

Then a second cherub-ranked angelic officer followed (Constative Aorist tense) with a message, saying (Pictorial Present tense): Babylon the Great has fallen, has fallen. Babylon the Great is Satan's future political, economic and religious headquarters. It will be located in Iraq, on the same location as the ancient city of

Babylon. In other words, ancient Babylon will be rebuilt, and after the rapture of the Church, it will become the center of global commerce. After a brief time of glory, God will judge Babylon and it will be destroyed forever. The double use of the Dramatic Aorist tense points to her eventual destruction.

During her “glory” days under Satan’s power, she will be the center of spiritual adultery. The religion taught and mandated by the False Prophet will be centered there. It will be a demonically inspired religion, one that will be completely destroyed by the wrath of God. As the center of politics, economics and religion, Babylon will give all the nations of the world a drink of her intoxicating wine; they will all share in the divine judgment to come, because of their willing participation in the spiritual adultery of Babylon. The evil religion of Babylon is emphasized over the political and economic in this passage.

Many scholars throughout the centuries have tried to identify Babylon in some manner. Most of them violated a hermeneutical rule called “adhering to a consistently literal interpretation.” They unnecessarily allegorized a literal, rebuilt city of Babylon and transferred its identity to Rome, the United Kingdom, the United States, the papacy, a religious principle, and a host of other ethereal entities. It is my opinion that Babylon will be Babylon, the ancient geographical city on the Euphrates River in central Iraq. That means it will be rebuilt sometime in the future, which by the way, is already well on its way to reconstruction.

RELEVANT OPINIONS

The Beast’s rebuilt capital city, Babylon, is to fall. We are forced then, to the conclusion that the overthrow of Babylon, as the revealed center of iniquitous luxury and Satan-worship, the culmination of man’s glory, lies yet in the future, in the land of Shinar, where Babylon’s history began! The final form of Babylon is the literal city on the Euphrates, rebuilt as Antichrist’s capital of the last days, opposing Israel as God’s earthly people who will have been gathered back to their land. (W.R. Newell)

Here is a preliminary announcement of the final overthrow of the false and seductive religious system of the end time. Twice the word “fallen” appears, as though she is in for a double portion of divine judgment. (L. Strauss) There seems to be reason for the belief that the literal Babylon will be restored, and that we are to look to the coming up again of that primal city for the fulfillment of what is here foreshown. (J.A. Seiss) Babylon’s promise of prosperous earthly welfare for its willing subjects is an intoxication that the majority of the world’s inhabitants also want to imbibe. Once one imbibes, the intoxicating influence removes all desire to resist Babylon’s destructive influence, blinds one to Babylon’s own ultimate insecurity and to God as the source of real security, and numbs one against any fear of a coming judgment. (G.K. Beale)

Current events in Iraq and the Middle East are preparing the world for the rebuilding of Babylon, as predicted in the Bible. The city will rise like the phoenix to take its appointed place on the end-time stage as one of the key places, just as the Bible predicts. The removal of Saddam Hussein will result in the termination of the United Nations sanctions, and when the oil begins to flow freely again, efforts to rebuild the city can be redoubled as a link with Iraq's past glory. (M. Hitchcock)

The economic interpretation of the nation's intoxicating passion for Babylon is clear in this verse. Clearly ungodly humanity's love for Babylon lay in her ability to provide economic prosperity. The nations will weep and lament over Babylon's fall (in later chapters) because they fear that it means their own imminent demise. They are fearful at first about their own economic collapse resulting from Babylon's fall. But a much more ultimate collapse than economic depression is at hand. Those experiencing economic tragedy in the contemporary world should be warned that it is a forerunner of a final world collapse and universal judgment by God; accordingly, they should pay heed and take stock of their own standing before God. (G.K. Beale)

Every principle of sound interpretation bids us to understand the 18th chapter as predicting the overthrow of a literal Babylon on the Euphrates, just before the appearing of the Lord Jesus in glory. Satan will find it necessary to shift his base of operations from Western Rome to the East, and will again have need of his old stronghold, the city of the Euphrates. We may presently hear of projects to restore Babylon; and it is universally admitted by those who know the country, that its fertility and resources would prove as great as ever, if only a little pains were taken to develop them. (G.H. Pember)

The ancient city of Babylon restored is to play an important part in the startling events of the last days of this dispensation. (C. Larkin) That there will yet be another Babylon, a Babylon eclipsing the power and glory of that of Nebuchadnezzar's day, has long been the firm conviction of the writer. Scriptures plainly teach that Babylon is going to be rebuilt. The Word of God expressly affirms that Babylon will play a prominent part at the Time of the End. (A.W. Pink) This writer believes Babylon – an actual city – will be rebuilt. (F.E. Marsh)

The 18th chapter of Revelation speaks of a literal city called Babylon the Great. It will be the purpose of European capitalists to revive the country of Babylonia and rebuild its ancient cities, and when once the time comes the city of Babylon will be rebuilt almost in a night and on a scale of magnificence such as the world has never seen. It will be an immense city, the greatest in every respect the world has ever seen. Money will be their god, pleasure their high-priest, and unbridled passion the ritual of their worship. The city will be the seat of a most imposing occultism ... There is no word in Scripture that says that Jesus cannot come and take away His Church until Babylon is rebuilt. (C. Larkin, in 1920).

Rev. 14:8 Then (consecutive) another of the same kind of (Nom. Spec.) angel (Subj. Nom.; cherub-ranked angelic officer), a second (Nom. Spec.) one (ellipsis), followed (ἀκολουθέω, AAI3S, Constativ), saying (λέγω, PAPtc.NMS, Pictorial, Modal): Babylon (Subj. Nom.) the Great (Descr. Nom.; Satan's political, economic and religious headquarters in Iraq) has fallen (πίπτω, AAI3S, Dramatic), has fallen (πίπτω, AAI3S, Dramatic). She (Subj. Nom.) has given all (Acc. Measure) the nations (Acc. Dir. Obj.) a drink (ποτίζω, Perf.AI3S, Dramatic) of the wine (Prep. Gen.) of the wrath (Gen. Accompaniment; divine judgment) of her (Poss. Gen.) fornication (Adv. Gen. Ref.; spiritual adultery).

Greek Text

Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων, Ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη ἢ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.

Latin Vulgate

et alius angelus secutus est dicens cecidit cecidit Babylon illa magna quae a vino irae fornicationis suae potionavit omnes gentes

LWB Rev. 14:9 Then another of the same kind of angel [cherub-ranked angelic officer], a third one, followed them [the first two angelic officers], speaking with a loud voice: If anyone worships the beast [Antichrist] or his image and receives his identification mark upon their forehead [member of his clergy] or upon their hand [member of his laity],

KW Rev. 14:9 And another angel, a third one, followed them, saying with a great voice, If, as is the case, anyone worships the Wild Beast and his image, and receives a mark of identification upon his forehead or upon his hand,

KJV Rev. 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

TRANSLATION HIGHLIGHTS

Then a third cherub-ranked angelic officer appeared, following (Constativ Aorist tense) the lead of the first two angelic officers, speaking (Dramatic Aorist tense) with a loud voice. He says anyone who worships (Futuristic Present tense) the beast or receives (Futuristic Present tense) his identification mark will be judged

by God. This is a 1st class conditional clause, meaning there will be a class of people who will indeed worship the beast and receive his mark.

The beast is the Antichrist. He will set up an image of himself and people will worship it. Those who become members of his priesthood or clergy will receive his identification mark upon their foreheads. Those who merely worship him but are not part of his priesthood (laity, common folk) will receive his identification mark on their hand. The identification marks used by the Antichrist are once again a counterfeit copy of those given by God to His worshippers. Everyone will have an identification mark at this time, showing they are either worshippers of Christ or the Antichrist.

The difference in placement of this mark is one of privilege, with the forehead being a more ostentacious and therefore honored place for the mark. There will undoubtedly be more privileges for those in his priesthood. They will be given gold or platinum card privileges, while the hoi polloi (common citizens) will receive green card status – if I may use charge card terminology as a metaphor. The difference is that the “new” identification mark will not be carried in your wallet or purse or slipped on your key chain; it will be tattooed or implanted on/under the epidermis.

RELEVANT OPINIONS

Whosoever is found worshipping the Beast and his image, or has the Beast’s mark on his forehead or his hand, even he shall drink of the wine of the wrath of God which is mingled without dilution in the cup of His anger, and shall be tormented with fire and brimstone in the presence of the angels and in the presence of the Lamb, and the smoke of their torment ascends to the ages of ages, and they have no rest day and night! (A. Seiss)

After the destruction of Babylon, the Beast assumes its worst character. The full development of evil, in the absence of the harlot, is rapidly consummated, and a stern and inflexible policy is pursued with the determination that all - rich and poor, great and small – must bow down and worship the Beast. Absolute subjection to the Beast is the law in the coming crisis. (W. Scott) The destiny of every person at that time is determined by the mark that person bears. When judgment comes there will be no more room for ambiguity; people will have by their mark declared their master. (R.Mounce)

Rev. 14:9 **Then** (consecutive) **another of the same kind of** (Nom. Spec.) **angel** (Subj. Nom.; cherub-ranked angelic officer), **a third one** (Nom. Appos.), **followed** (ἀκολουθέω, AAI3S, Constative) **them** (Dat. Ind. Obj.; the first two angels), **speaking** (λέγω, PAPtc.NMS, Dramatic, Modal) **with a loud** (Dat. Measure) **voice** (Instr. Means): **If** (protasis, 1st class condition, “and they will”)

anyone (Subj. Nom.) worships (προσκυνέω, PAI3S, Futuristic; soul prostitution) the beast (Acc. Dir. Obj.; Antichrist) or (adjunctive) his (Poss. Gen.) image (Acc. Dir. Obj.) and (continuative) receives (λαμβάνω, PAI3S, Futuristic) his (ellipsis) identification mark (Acc. Dir. Obj.) upon their (Poss. Gen.) forehead (Gen. Place; member of the priesthood) or (adjunctive) upon their (Poss. Gen.) hand (Gen. Place; member of the laity),

Greek Text

Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

Latin Vulgate

et alius angelus tertius secutus est illos dicens voce magna si quis adoraverit bestiam et imaginem eius et acceperit characterem in fronte sua aut in manu sua

LWB Rev. 14:10 He [the follower of Antichrist] also will drink of the wine [judgment] of the wrath of God which has been mixed [poured] undiluted [full strength] in the cup of His anger and he will be tormented with fire and burning sulphur [baptism of fire] before the holy [elect] angels and before the Lamb [Jesus Christ].

KW Rev. 14:10 He shall also drink of the wine of the wrath of God which has been pured out unmixed in the cup of His anger. And he shall be tormented with fire and brimstone in the presence of holy angels and in the presence of the Lamb.

KJV Rev. 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

TRANSLATION HIGHLIGHTS

The person who worships the beast, whether as a satanic priest or the rank-and-file member of the demonic congregation, will drink (Predictive Future tense) of the wine of the wrath of God. This wine represents divine judgment upon those who worship the beast. John goes on to describe this judgment with a metaphor for drinking wine full strength, without being diluted. In today's vernacular, that means having a "shot on the rocks" with no mix or chaser to take the edge off. This divine judgment is going to be administered in concentrated form.

To further intensify the picture of this horrific judgment, John uses an anthropopathism known as God's "anger," which is divine anger from the source of deity. An anthropopathism is often used to ascribe an attribute of God in terms that man can understand. God does not commit the sin of anger as man does. But God's displeasure is represented in this emotionally-laden word so as to add emphasis to the "shock and awe" effect of divine wrath upon the unbeliever. The time for mercy will be over and the execution of judgment will be severe. Any unbeliever who thinks his life isn't so bad, and who therefore assumes he will receive a lenient sentence, will be sorely surprised. They will face their accusers and receive the full brunt of God's anger.

Followers of the beast (Antichrist) will also be tormented (Predictive Future tense) with fire and brimstone, a figure for the baptism of fire. Unbelievers will receive a resurrection body fitted for wrath. The human body as we know it today would not be able to withstand an eternity of torment and punishment, so a resurrection body will be prepared for them that will not be consumed by fire and brimstone, but which will allow maximum torture to be experienced forever. This administration of torment will be in the presence of the elect angels and the Lord Jesus Christ. Unbelievers will see the Lord and His angels and will know why they are in perpetual torment, and the Lord and His angels will see perfect justice administered. In other words, victims will see their perpetrators judged.

RELEVANT OPINIONS

The execution of the baptism of fire on unbelievers is performed face-to-face before the winners of the angelic conflict. Their cup of wrath will be concentrated, not diluted, not palatable. The phrase "mixed-unmixed" is an oxymoron for being served without a chaser. The "anger" of God is an anthropopathism, the language of accommodation for man. (R.B. Thieme, Jr.) From the universal custom of mixing wine with water for drinking, the word "mingle" came to be used in the general sense of "prepare by putting into the cup," hence to pour out. (M. Vincent)

Brimstone is the most terrible substance known in its action upon human flesh – in its torment when it touches the body. Combined with fire it is absolute agony, unutterable anguish! And it is meant to be so, for it will be the infliction of divine vengeance unlimited. (W.R. Newell) We show skeptics and scoffers the actual ruins of Sodom and Gomorrah, pointing out the ash heaps uncovered by the spade of the archaeologist, and still they refuse to believe. Well, one day they will know from personal experience that God loves righteousness and hates wickedness. (L. Strauss) Our (the Church's) expectation and appointment is not to wrath and darkness, but rather to salvation. The Church is not present on earth at this time. (J. Pentecost)

Verse 8 has explained that the nations have allowed themselves to drink from Babylon's wine, which has made them desire to cooperate with her economic-religious system. Therefore, since the nations have willingly drunk from the wine of passion for Babylon, so God will make them drink from the wine of His wrath. While the intoxicating effect of Babylon's wine seemed strong, it is nothing in comparison to God's wine. Babylon's wine (Isaiah 1:22) is apparently diluted, that is, her influence is not permanently effective. (G.K. Beale)

Rev. 14:10 he (Subj. Nom.) also (adjunctive) will drink (πίνω, FMI3S, Predictive) of the wine (Obj. Gen.; judgment) of the wrath (Adv. Gen. Ref.) of God (Poss. Gen.) which has been mixed (κεράννυμι, Perf.PPtc.GMS, Intensive, Attributive; poured) undiluted (Descr. Gen.; full strength, concentrated, on the rocks: no chaser) in the cup (Loc. Sph.) of His (Poss. Gen.) anger (Gen. Accompanying Circumstances; possible anthropopathism) and (continuative) he will be tormented (βασανίζω, FPI3S, Predictive) with fire (Instr. Means; baptism of fire) and (connective) burning sulphur (Instr. Means; brimstone) before the holy (Gen. Spec.; elect) angels (Gen. Place) and (connective) before the Lamb (Gen. Place; Jesus Christ).

Greek Text

καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἀγίων καὶ ἐνώπιον τοῦ ἀρνίου.

Latin Vulgate

et hic bibet de vino irae Dei qui mixtus est mero in calice irae ipsius et cruciabitur igne et sulphure in conspectu angelorum sanctorum et ante conspectum agni

LWB Rev. 14:11 Furthermore, the smoke of their torment [horrific judgment] will continue to rise forever and ever [throughout eternity]. As a matter of fact, they will not have rest [relief] day or night, those who worship the beast [Antichrist] or his image and if anyone receives the identification of his name.

KW Rev. 14:11 And the smoke of [connected with] their torment ascends forever and forever. And they do not have rest day and night, those who worship the Wild Beast and his image, also, as is the case, if anyone receives the mark of identification which consists of his name.

KJV Rev. 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

TRANSLATION HIGHLIGHTS

John adds yet another passage to refute those “liberal-minded” persons who think they know better how God operates in justice. There is no annihilation or cessation of existence for the unbeliever. The smoke of their torment will continue to rise (Futuristic Present tense) indefinitely, throughout all eternity (Durative force of Present tense). The repetition of the word “forever” in the Greek emphasizes eternity future, time without end. There is no way to make this pain a temporary condition, nor is there any way to make immortality conditional. This burning lasts forever, the exact opposite of something burning into eventual nonexistence.

As a matter of fact, those who worship the beast (Futuristic Present tense) or his image or who receive (Futuristic Present tense) his identification mark, will not obtain (Futuristic Present tense) rest or relief of any kind, ever. Not only is there no end to their torment, but they get no rest or relaxation from this torment. Their punishment is continuous and eternal, horrific and without ceasing. God is just and their crime receives absolutely correct punishment. Eternal punishment is the only grammatical interpretation possible. The Greek word is “tormented,” not “annihilated.”

RELEVANT OPINIONS

The severity of this judgment cannot be fully imagined. Think of it! Torment forever and ever, from which there is no relief, no rest day nor night. After the resurrection, sleep belongs neither to the lost nor to the saved. The saved will not need it; for the body of weakness is shaken off. The lost may not enjoy it. (L. Strauss) The story of the rich man tormented in the fires of hell who begged to have Lazarus dip his finger in water to cool his tongue (Luke 16:9-31) was narrated by none other than the gentle Jesus. (R. Mounce)

The theory of conditional immortality is plainly contradicted by Scripture where it teaches that sinners as well as saints will continue to exist forever (Eccl. 12:7, Romans 2:8-10), and that the wicked will suffer eternal punishment, which means that they will be forever conscious of a pain which they will recognize as their just desert, and therefore will not be annihilated. There will also be degrees in the punishment of the wicked while extinction of being or consciousness admits of no degrees, but constitutes a punishment that is alike for all. (L. Berkhof)

This eternal death may be regarded as the culmination and completion of spiritual death. The restraints of the present fall away, and the corruption of sin has its

perfect work. The full weight of the wrath of God, the source of life and joy, is complete, and this means death in the most awful sense of the word. Their outward condition is made to correspond with the inward state of their evil souls. There are pangs of conscience and physical pain. And the smoke of their torment goes up forever and ever. (L. Berkhof)

If the question is raised about the human body being consumed in such an inferno, keep in mind this. According to Revelation 20 and John 5, there is a resurrection of the lost, just as there is a resurrection of the saved. The saved will have a new glorified, immortal body, one that is fitted for the presence of the glory of God. So also the damned will have a new body fitted for wrath and torment. (K. Lamb)

Rev. 14:11 Furthermore (continuative), the smoke (Subj. Nom.) of their (Poss. Gen.) torment (Adv. Gen. Ref.) will continue to rise (ἀναβαίνω, PAI3S, Futuristic & Durative: predictive & continual) forever and ever (Acc. Extent of Time; throughout eternity). As a matter of fact (emphatic), they will not (neg. adv.) have (ἔχω, PAI3P, Futuristic) rest (Acc. Dir. Obj.; relief) day (Gen. Time) or (coord.) night (Gen. Time), those (Nom. Appos.) who worship (προσκυνέω, PAPtc.NMP, Futuristic, Substantival) the beast (Acc. Dir. Obj.; Antichrist) or (coord.) his (Poss. Gen.) image (Acc. Dir. Obj.) and (connective) if (protasis, 1st class condition, "and there will be many") anyone (Subj. Nom.) receives (λαμβάνω, PAI3S, Futuristic) the identification mark (Acc. Dir. Obj.) of his (Poss. Gen.) name (Adv. Gen. Ref.).

Greek Text

καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

Latin Vulgate

et fumus tormentorum eorum in saecula saeculorum ascendit nec habent requiem die ac nocte qui adoraverunt bestiam et imaginem eius et si quis acceperit characterem nominis eius

LWB Rev. 14:12 Under these circumstances [while the beast and false prophet are in control], the courage of the saints [believers during the tribulation] continues to

exist, those who continue to observe the mandates from God and the doctrine from Christ.

KW Rev. 14:12 Here is the endurance of the saints, [namely] those who keep the commandments of God and the faith [which they have] in Jesus.

KJV Rev. 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

TRANSLATION HIGHLIGHTS

While the beast and false prophet are in control of the earth, the courage of tribulation saints continues to exist (Durative Present tense). There will be believers, both Jewish and non-Jewish, who will continue to observe (Durative Present tense) the mandates from God and the doctrine from Jesus. The durative tense means they keep a watchful eye towards all eschatological events and they keep on learning the Old and New Testaments.

RELEVANT OPINIONS

These are the saints of the tribulation who refuse to worship the beast. They had no visible means of defence, nor would they have used it if it were offered to them. (L. Strauss) He is greatly concerned that they do not capitulate in times of duress. But it is a prophetic word of encouragement, for God is in control of all things. (G. Osborne) Faith (pistis) refers to the doctrinal content of the Christian faith, which is further evident in Jude 3 where the word has the same meaning. (G.K. Beale)

These faithful sheep will be rewarded with the inheritance. They are those who persevered under persecution unto the end. Great is their reward in heaven. And because inheriting the kingdom is conditioned upon this faithful perseverance, it cannot be equated with justification. (J. Dillow)

Rev. 14:12 Under these circumstances (adverb; in this case: while the beast and false prophet are in control), the courage (Subj. Nom.; endurance, fortitude) of the saints (Gen. Poss.; believers during the tribulation) continues to exist (εἰμί, PAI3S, Durative; is present), those (Nom. Appos.) who continue to observe (τηρέω, PAPtc.NMP, Durative, Substantival; keep, maintain) the mandates (Acc. Dir.Obj.) from God (Abl. Source) and (connective) the doctrine (Acc. Dir. Obj.) from Jesus (Abl. Source).

Greek Text

Ἔσδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

Latin Vulgate

hic patientia sanctorum est qui custodiunt mandata Dei et fidem Iesu

LWB Rev. 14:13 Then I heard a voice from heaven, which said: Write! Happinesses to those, the dead ones [martyrs], who died in the Lord. Indeed, from now on, the Spirit says that they will receive rest [refreshment during the interim state] from their hardships [suffering during the tribulation], for their accomplishments [rewarded spiritual production] will follow with them [into eternity].

KW Rev. 14:13 And I heard a voice out of the heaven saying, Write at once, Spiritually prosperous are the dead who die in the Lord from this time forth; Yes, says the Spirit, to the end that they may rest from their labors, for their works accompany them.

KJV Rev. 14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

TRANSLATION HIGHLIGHTS

Then John heard (Constative Aorist tense) a voice from heaven which told him (Imperative of Command) to write (Dramatic Aorist tense). Acting as a stenographer, John writes that those who died as martyrs (Dramatic Present tense) in the Lord would receive happinesses. Although we don't use the word "happiness" in the plural, that's what it is in the Greek: happinesses. While their tormenters are experiencing misery upon misery, tribulation martyrs will be immensely happy.

As a matter of fact, they will receive (Predictive Future tense) rest and relaxation (R&R) during the interim state. The phrase "from now on" refers to the time between their death as martyrs and the point in time when they receive their resurrection bodies. Their refreshment will be the result of the hardships they suffered as martyrs, in contrast to the torment their accusers and torturers will receive. Not only will their martyrdom provide relief during the interim state, but their accomplishments during the tribulation will follow them (Futuristic Present tense) into eternity as rewards.

In other words, there will be temporary relief and happinesses for martyrs during the interim state. But there will also be eternal refreshment and happinesses for them throughout eternity because of their perseverance during the tribulation. This passage is meant to provide immense comfort to those who will be martyred

during the tribulation. It is also a stark contrast to the fate of unbelievers mentioned in verses 10 and 11, who will receive torment without rest throughout eternity. The contrast is between “happinesses with rest” or “torment without rest.”

RELEVANT OPINIONS

The beast may be permitted to put them to death, but God declares them blessed. All who have ever died in the Lord are blessed. They are blessed because they are absent from the body of suffering in a world where they are despised, and at home with the Lord. (L. Strauss) Their future state is one in which they are truly alive and fully conscious, a state of rest and endless bliss. (L. Berkhof)

“Works” is a metonym put for the wages that will be paid for it, i.e., their rewards will follow them. (E.W. Bullinger) They are happy in the time of their dying, when they have lived to see the cause of God reviving, the peace of the church returning, and the wrath of God falling upon their idolatrous, cruel enemies. Such times are good times to die. (M. Henry)

This passage is often quoted in regard to God’s general blessings on all Christians, but the context indicates that the blessing is especially for those who die in the Great Tribulation. For them it is a blessed release from persecution, torture, and trial and a deliverance into the glorious presence of the Lord. (J. Walvoord)

Rev. 14:13 Then (consecutive) I heard (ἀκούω, AAI1S, Constative) a voice (Obj. Gen.) from heaven (Gen. Place), which said: (λέγω, PAPtc.GFS, Static, Attributive) Write (γράφω, AAImp.2S, Dramatic, Command)! Happinesses (Subj. Nom.) to those (Nom. Appos.), the dead ones (Nom. Appos.; martyrs), who died (ἀποθνήσκω, PAPtc.NMP, Dramatic, Substantial) in the Lord (Loc. Sph.). Indeed (affirmative), from now on (temporal), the Spirit (Subj. Nom.) says (λέγω, PAI3S, Static) that (indirect stmt., Purpose) they will receive rest (ἀναπαύω, FPI3P, Predictive; relief, relaxation, refreshment during the interim state) from their hardships (Poss. Gen.) for (causal) their accomplishments (Subj. Nom.; rewards, production, works) will follow (ἀκολουθέω, PAI3S, Futuristic) with them (Gen. Accompaniment; into the eternal state).

Greek Text

Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ’ ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.

Latin Vulgate

et audivi vocem de caelo dicentem scribe beati mortui qui in Domino moriuntur amodo iam dicit Spiritus ut requiescant a laboribus suis opera enim illorum sequuntur illos

LWB Rev. 14:14 Then I looked, and behold, a white cloud, and He [Jesus Christ] Who was sitting on the cloud was like the Son of Man [emphasis on His humanity], having on His head a golden crown [His humanity wore thorns, His deity wears gold] and a sharp sickle [representing divine judgment] in His hand.

KW Rev. 14:14 And I saw, and consider this, a cloud, a white one, and upon the cloud one sitting, in appearance like a son of man [i.e., human in appearance], having upon His head a crown of victory, a golden one, and in His hand a sickle, a sharp one.

KJV Rev. 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

TRANSLATION HIGHLIGHTS

Then John looked (Constative Aorist tense) and he saw a white cloud, and Jesus Christ was sitting on the cloud (Pictorial Present tense). The comparative phrase “like the Son of Man” is a reference to His humanity. He had on His head (Pictorial Present tense) a golden crown, symbolic of His deity. This is a contrast to the crown of thorns He wore in His humanity on earth before the crucifixion. He also had a sharp sickle in His hand, a symbol of divine judgment.

RELEVANT OPINIONS

The cloud took Him, and the cloud shall bring Him. In Luke 21:27, They shall see the Son of Man coming in a cloud with power and great glory. (A. Seiss) The sharp sickle represents the right and authority of divine judgment delegated from God the Father to His Son Jesus Christ. (R.B. Thieme, Jr.) The Son of Man was the sower (Matt. 13:37), and the Son of Man is the reaper. This is the last time the title is used in the Bible. It connects the Lord Jesus with the earth, and is therefore used of this “harvest of the earth.” (E.W. Bullinger) In the Book of Matthew alone this title is ascribed to Christ more than 25 times. (J. Walvoord)

Up to this point, the great harvest of the good seed has already been reaped. But it must be remembered that evil has its harvest as well as good. There is a harvest of

misery and woe, a harvest for the gathering, binding, and burning of the tares – as well as for the gathering of the wheat into the garner of heaven. It seems impossible, therefore, rightfully to take this harvest as anything else than the final cutting off of the hosts of the wicked, the visitation upon them of the fruits of their sowing. That harvest of which the 144,000 are a firstfruit is a very different matter from this. (A. Seiss)

Rev. 14:14 Then (consecutive) I looked (εἶδον, AAI1S, Constative), and (continuative) behold (emphatic), a white (Nom. Descr.) cloud (Subj. Nom.), and (continuative) He (Jesus Christ) who was sitting (κάθηναι, PMPTc.AMS, Pictorial, Substantival) on the cloud (Acc. Place) was (ellipsis) like (Comp. Acc.) the Son (Acc. Appos.) of Man (Adv. Gen. Ref.; emphasis on His humanity), having (ἔχω, PAPtc.NMS, Pictorial, Attributive) on His (Poss. Gen.) head (Gen. Place) a golden (Acc. Spec.) crown (Acc. Dir. Obj.; in place of the crown of thorns) and (connective) a sharp (Acc. Spec.) sickle (Acc. Dir. Obj.) in His (Poss. Gen.) hand (Loc. Place; symbol of divine judgment).

Greek Text

Καὶ εἶδον, καὶ ἶδου νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

Latin Vulgate

et vidi et ecce nubem candidam et supra nubem sedentem similem Filio hominis habentem in capite suo coronam auream et in manu sua falcem acutam

LWB Rev. 14:15 Then another of the same kind of angel [cherub-ranked officer] exited the temple [on earth] and shouted with a loud voice to Him [Jesus Christ] Who was sitting on the cloud: Send Your sickle [divine judgment] and start harvesting [executing the last seven plagues], because the hour has arrived [in God's timing] to begin harvesting [evil has reached its pinnacle], because the harvest of the earth [mankind's corruption] has become exceedingly ripe [hemorrhaging with arrogance and evil].

KW Rev. 14:15 And another angel came out of the inner sanctuary, crying with a great voice to Him who is seated on the cloud, Thrust in your sickle at once and reap quickly, because the hour to reap has come, for the reason that the harvest of the earth has become dry and thus perfectly ripe.

KJV Rev. 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

TRANSLATION HIGHLIGHTS

Then another cherub-ranked angelic officer exited (Constative Aorist tense) the temple and shouted (Dramatic Aorist tense) with a loud voice to the Lord Jesus Christ Who was sitting (Pictorial Present tense) on the cloud. The angel commands (Imperative mood) the Lord to send (Dramatic Aorist tense) His sickle of judgment to the earth and to begin (Ingressive Aorist tense) harvesting. Several points need to be made here. This angel is serving as an intermediary messenger from the Father to the Son, so it is acceptable protocol for him to relay this command from the Father to the Son. The harvest is the execution of the seven last plagues.

According to the Father's perfect timing, the harvest or judgment (seven last plagues) of the earth is destined to begin (Ingressive Aorist tense). The human race is fast approaching the point of no return; they are about to destroy themselves and God must intervene to salvage the earth. The harvest of the earth (due to demonic activity) has become scorched (Culminative Aorist tense) with arrogance and evil. The Greek word (zeraino) means mankind's crop of evil has become over-ripe, dried-up, and is about to hemorrhage. The expression "ripe" means judgment is overdue. The time for final judgment has arrived; Jesus Christ controls history.

RELEVANT OPINIONS

This scene is purely one of judgment. In the time of harvest ... the reapers will gather up first the tares, and bind them in bundles to burn them. The harvest is the end of the age, and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the age. (W.R. Newell) The harvest here is not the gathering of the good wheat into His garner as in Luke 3:17, but rather the tares which are the children of the wicked one as in Matthew 13:38-42. There is a harvest of evil as well as a harvest of good. (L. Strauss)

Both Old and New Testaments portray the judgment of the last anti-Semites as the final vintage of grapes long overripe. Jesus Christ is the Royal Vintager whose golden sickle reaps the harvest of anti-Semites into a wine press in the suburbs of Jerusalem. In addition to the slaughter of Israel's enemies on the battlefield, anti-Semitism will be judged throughout the world. Zechariah 14:12-15 graphically pictures how God will deal with the last anti-Semites. This worldwide plague against anti-Semitism does not strike down its victims indiscriminately. The destruction is highly selective and afflicts only those who are already infected by the deadly virus of anti-Semitism in the Tribulation. Medical history has never

recorded such a plague. Within moments the diseased victims begin to decompose while they are still living. Imagine the horror of those who will watch their loved ones and their friends literally rot away. Flesh, which only seconds before was glowing with life and vitality, suddenly decays. Eyes shrivel away in their sockets; and tongues, which uttered curses and blasphemies against the Jews, disintegrate. Only skeletons remain, and they too collapse and crumble away into dust. (R.B. Thieme, Jr.)

This angel comes out of the temple, not the temple which is in heaven, as in verse 17, or it would be so stated, but the temple as distinguished from the temple which is in heaven. (A. Seiss) The sickle is the sword of God's justice; the field is the world; reaping is cutting the inhabitants of the earth down and carrying them off. The most inveterate enemies of Christ are not destroyed until by their sin they are ripe for ruin, and then He will spare them no longer; He will thrust in His sickle, and the earth shall be reaped. (M. Henry)

Rev. 14:15 Then (consecutive) another of the same kind of (Nom. Spec.) angel (Subj. Nom.; cherub-ranked officer) exited (ἐξέρχομαι, AAI3S, Constative, Deponent) the temple (Abl. Separation; on earth) and (continuative) shouted (κράζω, PAPtc.NMS, Dramatic, Circumstantial) with a loud (Dat. Measure) voice (Instr. Means) to Him (Dat. Ind. Obj.; Jesus Christ) Who was sitting (κάθηναι, PMPTc.DMS, Pictorial, Substantival) on the cloud (Gen. Place): Send (πέμπω, AAImp.2S, Dramatic, Command) Your (Poss. Gen.) sickle (Acc. Dir. Obj.; symbol of judgment) and (continuative) start harvesting (θερίζω, AAImp.2S, Ingressive, Command; executing the seven last plagues), because (causal) the hour (Subj. Nom.) has arrived (ἔρχομαι, AAI3S, Ingressive, Deponent; God's perfect timing) to begin harvesting (θερίζω, AAInf., Ingressive, Purpose; the human race is about to destroy itself), because (causal) the harvest (Subj. Nom.; crop of evil) of the earth (Adv. Gen. Ref.; mankind) has become exceedingly ripe (ξηραίνω, API3S, Culminative; scorched, hemorrhaged, saturated with demonic activity).

Greek Text

καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμπσον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

Latin Vulgate

et alter angelus exivit de templo clamans voce magna ad
sedentem super nubem mitte falcem tuam et mete quia
venit hora ut metatur quoniam aruit messis terrae

LWB Rev. 14:16 Then He [Jesus Christ] Who was sitting on the cloud swung His sickle [destruction] over the earth and the earth was harvested.

KW Rev. 14:16 And He who is seated on the cloud thrust His sickle upon the earth, and the earth was reaped.

KJV Rev. 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

TRANSLATION HIGHLIGHTS

Then Jesus Christ, Who was sitting (Pictorial Present tense) on the cloud, swung His sickle over the earth and the earth was harvested (Culminative Aorist tense). Judgment is now served and the earth's inhabitants receive their portion. The picture of Jesus Christ on a cloud points to His sovereign control over history.

RELEVANT OPINIONS

It is the "earth" that is reaped because this is where men dwell and where they have perpetuated their evil works. The sickle Christ holds in His hand is sharp. It will not fail to do its work thoroughly. The earth must be reaped of its evil. The cup of iniquity is full, the harvest is ripe, and the time of God's judgment has come. (L. Strauss)

Rev. 14:16 Then (consecutive) He (Jesus Christ) Who was sitting (κάθημαι, PMPTc.NMS, Pictorial, Substantival) on the cloud (Gen. Place; idiom for controlling history) swung (βάλλω, AAI3S, Dramatic) His (Poss. Gen.) sickle (Acc. Dir. Obj.; destruction) over the earth (Acc. Place) and (inferential) the earth (Subj. Nom.) was harvested (θερίζω, API3S, Culminative).

Greek Text

καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν
καὶ ἐθερίσθη ἡ γῆ.

Latin Vulgate

et misit qui sedebat supra nubem falcem suam in terram
et messa est terra

LWB Rev. 14:17 Then another of the same kind of angel [cherub-ranked officer] exited the temple which is in heaven, who also had a sharp sickle [symbol of judgment].

KW Rev. 14:17 And another angel came out of the inner sanctuary, the sanctuary in heaven, having also himself a sickle, a sharp one.

KJV Rev. 14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

TRANSLATION HIGHLIGHTS

Then another cherub-ranked angelic officer exited (Constative Aorist tense) the temple, in this case, the temple which is in heaven. This angel also had (Pictorial Present tense) a sharp sickle, a symbol of judgment.

RELEVANT OPINIONS

The second sickle is used not for the harvesting of grain (God's people) but for the grapes of wrath - reaping His enemies for wrath. The sharpness of the sickle indicates that the work of gathering the grapes will be accomplished in record time. These grapes are not reaped for human consumption and enjoyment. They are destined for the great wine press of God's wrath. (S. Kistemaker)

Rev. 14:17 Then (consecutive) another of the same kind of (Nom. Spec.) angel (Subj. Nom.; cherub-ranked officer) exited (ἐξέρχομαι, AAI3S, Constative, Deponent) the temple (Abl. Separation) which (Gen. Appos.) is (ellipsis) in heaven (Loc. Place; third heaven), who (Subj. Nom.) also (adjunctive) had (ἔχω, PAPTc.NMS, Pictorial, Substantival) a sharp (Acc. Spec.) sickle (Acc. Dir. Obj.; symbol of judgment).

Greek Text

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

Latin Vulgate

et alius angelus exivit de templo quod est in caelo habens et ipse falcem acutam

LWB Rev. 14:18 Then another of the same kind of angel [highest ranking seraph] exited from the altar [altar of incense where imprecatory prayers are heard] who has authority over the fire, and he shouted with a loud voice to him [cherub-ranked

angelic officer] who has the sharp sickle, saying: Send your sharp sickle [symbol of judgment] and begin gathering the cluster [various categories of evil] of grapes [sinful humanity] from the vines [various nations] of the earth, because its grapes [sinful humanity] are rotting.

KW Rev. 14:18 And another angel came out of the altar who has authority over the fire. And he cried with a great voice to the one who has the sharp sickle, saying, Thrust in your sharp sickle at once and gather at once the bunches of grapes of the vine of the earth, for its bunches of grapes have become ripe.

KJV Rev. 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

TRANSLATION HIGHLIGHTS

Then a high-ranking seraph angel exited (Constative Aorist tense) from before the altar of incense where imprecatory prayers are heard. This angel has authority (Customary Present tense) over the fire of the altar. He shouts (Dramatic Aorist tense) with a loud voice to the lower-ranked cherub officer who has (Pictorial Present tense) the sharp sickle. Again, the sickle is a symbol of judgment. Read the comments by R.B. Thieme, Jr. below on the divine chain of command; there is protocol in heaven.

The angel commands (Imperative mood) him to send his sharp sickle, a symbol for beginning the attack upon earth. He is to begin gathering (Ingressive Aorist tense) the cluster of grapes, a metaphor for various categories of sinful humanity. He elaborates on sinful humanity coming from the vines of the earth, which represents the nations of the world. The coming judgment knows no geographical boundaries; the entire global community is to be judged. Why? Because the grapes of the entire world are ripe and rotting, meaning they are all intoxicated with demonic evil.

RELEVANT OPINIONS

God the Father (in heaven) issues commands to Jesus Christ (at the command post on the cloud) who issues commands to the seraph-ranked angel or king of arms (at the altar of incense) who issues commands to the cherub-ranked angelic officer (with a sharp sickle) who heads the execution squad. Orders descend down the ranks from God the Father under proper protocol. (R.B. Thieme, Jr.)

The angel emerging from the altar is in command, thus he issues the order to the angel which came out of the temple to cut the ripe clusters and cast them into the vat of the righteous wrath of the holy God. Notice how the peoples of the earth are described as clusters attached to the vine of the earth. The clusters of grapes

represent those of the apostate church which follow Antichrist. The Antichrist also has his branches, the wicked nations of the world. (L. Strauss)

The vine of the earth symbolizes the entire multitude of evil men; its grapes are the individual unbelievers. Just as grapes are trodden, pressed, crushed, so the wicked are going to be destroyed and punished everlastingly. (W. Hendriksen) The vine of the earth is that which stands over against the vine of heaven. The true vine is Christ, and Christians are the branches. The vine of the earth is Antichrist, and its branches are his adherents and followers. The saints are not of the earth, but born from above; these are of the earth, born from the wisdom that is from below – the seed of the Devil’s sowing – the children of the wicked one. The grapes of this vine are the matured children of wickedness, and (Deut. 32:32-33) their wine is the poison of dragons and the cruel venom of asps. (A. Seiss)

Rev. 14:18 **Then** (consecutive) **another of the same kind of** (Nom. Spec.) **angel** (Subj. Nom.; highest ranking seraph, king of arms) **exited** (ἐξέρχομαι, AAI3S, Constativē, Deponent) **from the altar** (Abl. Separation; altar of incense where imprecatory prayers are heard) **who has** (ἔχω, PAPtc.NMS, Customary, Substantival) **authority** (Acc. Dir. Obj.) **over the fire** (Obj. Gen.), **and** (continuative) **he shouted** (φωνέω, AAI3S, Dramatic) **with a loud** (Dat. Measure) **voice** (Instr. Means) **to him** (Dat. Ind. Obj.; cherub-ranked angelic officer) **who has** (ἔχω, PAPtc.DMS, Pictorial, Substantival) **the sharp** (Acc. Spec.) **sickle** (Acc. Dir. Obj.), **saying** (λέγω, PAPtc.NMS, Dramatic, Modal): **Send** (πέμπω, AAImp.2S, Dramatic, Command) **your** (Poss. Gen.) **sharp** (Acc. Spec.) **sickle** (Acc. Dir. Obj.; attack) **and** (continuative) **begin gathering** (τρυγάω, AAImp.2S, Ingressive, Command) **the cluster** (Acc. Dir. Obj.; various categories of evil) **of grapes** (Adv. Gen. Ref.; sinful humanity) **from the vines** (Abl. Source; various nations) **of the earth** (Adv. Gen. Ref.), **because** (causal) **its** (Poss. Gen.) **grapes** (Subj. Nom.; sinful humanity) **are rotting** (ἀκμάζω, AAI3P, Culminative; ripened).

Greek Text

Καὶ ἄλλος ἄγγελος [ἐξῆλθεν] ἐκ τοῦ θυσιαστηρίου [ὁ] ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὄξυ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὄξυ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

Latin Vulgate

et alius angelus de altari qui habet potestatem supra ignem et clamavit voce magna qui habebat falcem acutam dicens mitte falcem tuam acutam et vindemia botros vineae terrae quoniam maturae sunt uvae eius

LWB Rev. 14:19 Then the angel [cherub-ranked officer] swung his sickle upon the earth [execution of the seven last plagues] and he gathered the grapevines of the earth [various categories of evil men] and he threw them into the wine press [judgment is executed] of the wrath of God.

KW Rev. 14:19 And the angel thrust his sickle into the earth, and he gathered the vintage of the earth and threw it into the wine press of the wrath of God, the great wine press.

KJV Rev. 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

TRANSLATION HIGHLIGHTS

Then the cherub-ranked angelic officer, following orders delivered down the divine chain of command, swung (Dramatic Aorist tense) his sickle upon the earth. This is a metaphor for the execution of the seven last plagues. He also gathered (Culminative Aorist tense) the grapevines of the earth and threw them into the wine press of the wrath of God. This means he gathered all the various categories of evil being committed by the inhabitants of the earth and executes judgment upon them. The business at hand is divine judgment upon sinful man, and business is good. Mankind is gathered cluster after sinful cluster and is thrown (Dramatic Aorist tense) into the wine press to be squashed and pulverized.

RELEVANT OPINIONS

When the Great Tribulation concludes with Armageddon, the luscious-looking clusters of grapes with their false beauty and pride will be destroyed. This is the end of man's glory and Satan's rule in the earth. It will be the worst slaughter of human life in all of history. (L. Strauss) The grapes (unbelievers) are cast into the great wine press of the wrath of God and crushed. (W. Hendriksen) In chapter 19 it is Christ Himself Who treads the wine press of the fury of the wrath of God, supplying the vultures with a great feast of human flesh. John is not squeamish about the Son entering into the execution of judgment. (R. Mounce)

Rev. 14:19 Then (consecutive) the angel (Subj. Nom.; cherub-ranked officer) swung (βάλλω, AAI3S, Dramatic) his (Poss. Gen.) sickle (Acc. Dir. Obj.) upon the earth (Acc. Place; execution of the seven last plagues) and (continuative) he gathered (τρυνάω, AAIS, Culminative) the grapevines (Acc. Dir. Obj.) of the earth (Adv. Gen. Ref.; various categories of demonic evil) and

(continuative) he threw (βάλλω, AAI3S, Dramatic; tossed) them (ellipsis) into the wine press (Acc. Place; judgment is executed) of the wrath (Adv. Gen. Ref.) of God (Abl. Source).

Greek Text

καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

Latin Vulgate

et misit angelus falcem suam in terram et vindemiavit vineam terrae et misit in lacum irae Dei magnum

LWB Rev. 14:20 In fact, the wine press was trampled [destruction of evil] outside the city [of Jerusalem] and the blood from the wine press [of the Armageddon campaign] flowed as high as the bridles of horses as far as a thousand six hundred stades [about 180 miles outside Jerusalem].

KW Rev. 14:20 And the wine press was trodden outside of the city. And there came out of the wine press blood as far as to the bridles of the horses, to a distance of one thousand six hundred stades.

KJV Rev. 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

TRANSLATION HIGHLIGHTS

The wine press was trampled (Dramatic Aorist tense) outside the city of Jerusalem, meaning the destruction of evil was in full swing. The blood from the wine press of the Armageddon campaign flowed (Dramatic Aorist tense) as high as a horse's bit or bridle. Is this a metaphor for "deep" or actually a measurement about chest high on a man? It could be either. Accurate portrayals of many historic battles make this incredibly sounding depth a distinct possibility. I believe it will flow as high as a literal horses' bridle.

The following distance of 180-miles further supports my literal view. Why give a legitimate measurement such as 1,600 stades if something less accurate would suffice? Most people who read this verse concentrate on the image of blood as high as a horses' bridle. The geographical boundaries are also important. As we shall see in later chapters, the Armageddon campaign is fought in an area outside the city of Jerusalem, which in recent years, is virtually the same area being proposed for a new, independent, Palestinian state.

This geographical measurement puts a new light on recent proposed treaties between Israel and the Palestinian people, all of which have failed to materialize. At some point in the future, however, the Antichrist will successfully broker a treaty which will provide an independent state for the Palestinian people, and simultaneously guarantee safety and recognition of Israel by the Arab world.

RELEVANT OPINIONS

The phrase “by the space of a thousand and six hundred furlongs,” indicates that the center of the final carnage, where the armies of the world will gather, will be an area within a two-hundred mile radius of Jerusalem. In the description of the wine press in Isaiah 63:1, the one treading it is said to come from Bozrah, the capital of Edom, which is approximately thirty miles southeast of the Dead Sea. Two hundred miles (or 16,000 furlongs) north from this point would almost cover the entire length of the tiny land of Palestine. Here a tremendous, final act of vengeance is revealed. The spreading of the grape juice from under the bare feet of the one treading the grapes is compared to the spurting of blood in the terrible human carnage described in Revelation 19. The blood will splash as high as horses’ bridles in the furious crushing of those who rise with the antichrist against Jerusalem in the end time. (J. Macarthur)

A river of human blood 160 miles in length, and up to the bridles of the horses in depth, tells an awful story. When the Romans destroyed Jerusalem, so great was the bloodshed that Josephus says the whole city ran down with blood to such a degree that the fires of many of the houses were quenched by it. We are not to think of any exaggeration or hyperbole in the very definite description of what John saw as the consequence of the treading of this wine press. (A. Seiss)

From Armageddon down through the valley of Jehoshaphat to Bozrah is a line about this length. It is likened to an enormous trough for treading grapes such as was found in almost every vineyard in Palestine. The grapes were cast in and trodden with the feet, the juice running into the vat below. (A.E. Knoch) In the picture which John sees, a lake of blood results. It is so deep that horses can swim in it. It spreads out in all directions to the extent of 1,600 stadia. This is the judgment of the wicked. (W. Hendriksen)

They fill the land with their collected forces. They mass themselves in line from Bozrah to Megiddo. They compass about the holy city. But into it they dare not enter. And when the wine press of their destruction is trodden, it is trodden outside of the city. Before they are able to strike a blow, the Lion of the tribe of Judah is upon them in all the terribleness of His great exterminating judgment. (A. Seiss) If you doubt this possibility, consult some of the reports of WW2 and their descriptions of rivers of blood in Stalingrad, Warsaw and Berlin or the reports which tell us that the sea turned red from the blood of those who died at Tarawa and Saipan. (M.R. DeHaan)

Rev. 14:20 **In fact** (emphatic), **the wine press** (Subj. Nom.) **was trampled** (πατέω, API3S, Dramatic; destruction of evil, squeezed out the grapes) **outside** (prep.) **the city** (Gen. Place; of Jerusalem) **and** (continuative) **the blood** (Subj. Nom.) **from the wine press** (Abl. Source; of the Armageddon campaign) **flowed** (ἐξέρχομαι, AAI3S, Dramatic, Deponent) **as high as** (prep.) **the bridles** (Obj. Gen.) **of horses** (Poss. Gen.) **as far as** (prep.) **a thousand six hundred** (Gen. Measure) **stades** (Gen. Measure; about 180 miles outside Jerusalem).

Greek Text

καὶ ἐπατήθη ἡ ληνὸς ἕξωθεν τῆς πόλεως καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

Latin Vulgate

et calcatus est lacus extra civitatem et exivit sanguis de lacu usque ad frenos equorum per stadia mille sescenta

Chapter 15

LWB Rev. 15:1 Then I saw another of the same kind of sign in heaven, both great and astonishing: seven angels [execution squad] who have seven plagues, the last ones, because in them the wrath of God has been completed.

KW Rev. 15:1 And I saw another supernatural portent, an attesting miracle, in the heaven, a great and marvelous one; seven angels having seven plagues, the final ones, final, because in them has been brought to its intended end the wrath of God.

KJV Rev. 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) another sign in heaven, both great and astonishing. He saw seven angels, the Lord's execution or firing squad, with the seven last plagues. These last seven plagues will complete (Culminative Aorist tense) God's wrath upon the inhabitants of the earth. These last seven plagues are not your run-of-the-mill variety, since the double accusative describes them as great (Greek: mega, Latin:

magnum) and extraordinary in nature. The tribulation will end (Latin: consummation) with a big bang!

RELEVANT OPINIONS

These are the last plagues, because they lead on to the description of the final fall of the power of the devil in its various forms, and to the account of the last judgment of God and the eternal bliss of the saints in glory. (A. Plummer) The wrath of God is simply that will of God which for ever has linked together sin and suffering; that will by which woe follows wickedness everywhere and always. It is calm, not passionate; inexorable, not capricious; ever just, as man's wrath too often is not; and never selfish, as ours too often is. (S. Conway) Revelation 15 & 16 form one connected vision depicting the final scenes of the dispensation of judgment. (M.R. DeHaan)

Here in chapter 15 we have another sign, described as "great and marvelous" because terrible things are about to happen. The cup of God's wrath is full, and the earth dwellers must be made to drink of that wrath. (E.W. Bullinger) The writer of the book of Revelation has carefully laid out a series of parallel and yet ever-progressing panels. These display God's plan from different vantage points, stressing one or another feature. At the same time, the different accounts reinforce one another and bring before the reader, over and over again, the truth that God rules and overrules in the affairs of humankind. (B. Metzger)

The word "another" refers to the two preceding signs of Chapter 12, namely, the woman who appeared as "a great wonder in heaven," and the "great red dragon," signifying the empire of the beast under Satan's control. The three signs taken together represent important elements in the prophetic scene: (1) Israel, that is, the woman; (2) the final world empire under the control of Satan and the beast, that is, the great red dragon; and (3) the seven angels having the seven last plagues, that is, the divine judgment upon the satanic system and political power of the beast. (J. Walvoord)

In the judgments which God was about to execute upon the antichristian interest, (1) He was fulfilling the prophesies and promises of His word and covenant, which were there always before Him, and of which He was ever mindful; (2) He was answering the prayers of the people, which were offered to Him by their great High Priest; (3) he was avenging the quarrel of His own Son, and our Saviour Jesus Christ, whose offices and authority had been usurped, His name dishonored, and the great designs of His death opposed, by antichrist and his adherents; (4) He was opening a wider door of liberty for His people to worship Him in numerous solemn assemblies, without the fear of their enemies. (M. Henry)

Rev. 15:1 Then (consecutive & transitional) I saw (εἶδον, AAIIS, Constative) another of the same kind of (Acc. Spec.) sign (Acc. Dir. Obj.) in heaven (Loc. Place; third), both (adjunctive) great (Complementary

Acc.) and (connective) astonishing (Complementary Acc.), seven (Acc. Measure) angels (Acc. Dir. Obj.; execution squad) who have (ἔχω, PAPtc.AMP, Descriptive, Substantival) seven (Acc. Measure) plagues (Acc. Dir. Obj.), the last (Acc. Spec.) ones (Acc. Appos.), because (causal) in them (Loc. Sph.) the wrath (Subj. Nom.) of God (Poss. Gen.) has been completed (τελέω, APIs, Culminative).

Greek Text

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἄγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἑσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

Latin Vulgate

et vidi aliud signum in caelo magnum et mirabile angelos septem habentes plagas septem novissimas quoniam in illis consummata est ira Dei

LWB Rev. 15:2 Then I saw something like a glassy sea [tribulation martyrs in interim resurrection bodies], which had been mixed with fire [they were brought through judgment], even those who were victorious over the beast [Antichrist], both over his image [idolatry] and over the number of his name [computerized identification], and they stood on the glassy sea [in their interim bodies] holding harps [songs of victory and praise] of God.

KW Rev. 15:2 And I saw something resembling a glassy sea mingled with fire, and those who have come off triumphantly out of the [meshes] of the Wild Beast and his image and the number which signifies his name, standing on the glassy sea, having harps of God.

KJV Rev. 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) something like a glassy sea. The comparative means it wasn't an actual sea, and glassy points to a purified (clear) state of a sea, meaning calm and at peace. The word "sea" is a common symbol for a mass of people, so this picture refers to the tribulation martyrs in their interim bodies. They are not yet in their final resurrection bodies, but they are at peace and out of harm's way. They already paid the ultimate price and are now in heaven.

“Mixed with fire” (Intensive Perfect tense) refers to their being delivered *through* judgment, as opposed to being rapture *out from* judgment like Church Age believers. It portrays those who are victorious (Dramatic Present tense) over the beast, his image and his numeric, computerized identification system. We know from prior verses that those believers who did not succumb to the beast, his image or his number, were murdered.

These tribulation martyrs stood on the glassy sea (Descriptive Perfect tense) in their interim resurrection bodies holding (Pictorial Present tense) harps from God. They were in preparation to sing songs of praise, particularly emphasizing the Lord’s victory in the angelic conflict by His use of divine justice coming from His divine attributes. Harps are the favored instrument to accompany songs of praise in heaven.

RELEVANT OPINIONS

The sea of glass corresponds to the brass sea in Solomon’s temple and the brass laver in the court of the tabernacle. The glass is seen as mingled with fire because of the fiery trial through which these martyrs have passed. (H. Ironside) Here we have all those who suffer on account of their loyalty to God standing on a glassy sea. This is the laver. Instead of cleansing, the glassy sea speaks of their permanent purity for resisting the worship of the wild beast and its image, and refusing to wear its emblem. (A.E. Knoch)

This sea of glass reminds us of another sea of glass mentioned in Revelation 4, but in this chapter we read that the sea of glass is as clear as crystal, whereas Revelation 15 speaks of it as mingled with fire. The reason is evident. Chapter 4 speaks of the Rapture of saints *before* the Tribulation; chapter 15 describes the saints who have come *through* the Tribulation. In Scripture, fire is always the symbol of judgment. These are they that are come out of the Great Tribulation. (M.R. DeHaan)

They that are victorious are the company which has prevailed over the beast, his image, his mark, his number, and his name. These then are tribulation saints. They refused to conform to the beast, and though it cost them their lives to defy the wicked one, they were the real victors. (E.W. Bullinger) John sees those who have emerged from their final battle with the beast standing victorious upon the crystal surface before the throne. Carrying harps of God, they join their voices in an anthem of praise celebrating the holiness of God and the righteousness of His works. (R. Mounce)

Rev. 15:2 Then (consecutive) I saw (εἶδον, AAI1S, Constativ) something (ellipsis) like (comparative) a glassy (Acc. Spec.) sea (Acc. Dir. Obj.; interim state of the tribulation martyrs), which had been mixed (μίγνυμι, Perf.PPtc.AFS, Intensive, Attributive;

mingled) with fire (Instr. Means; their imprecatory prayers), even (ascensive) those (Acc. Appos.) who were victorious (νικάω, PAPtc.AMP, Dramatic, Substantival, Articular; conquerors) over the beast (Obj. Gen.; Antichrist), both (adjunctive) over his (Poss. Gen.) image (Obj. Gen.; idolatry) and (connective) over the number (Obj. Gen.) of his (Poss. Gen.) name (Adv. Gen. Ref.; computerized identification), and they stood (ἵστημι, Perf.APtc.AMP, Descriptive, Circumstantial) on the glassy (Acc. Spec.) sea (Acc. Dir. Obj.; in their interim resurrection bodies) holding (ἔχω, PAPtc.AMP, Pictorial, Modal) harps (Acc. Dir. Obj.; songs of praise) of God (Obj. Gen.).

Greek Text

Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνοσ ἀυτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος ἀυτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην ἔχοντας κιθάρας τοῦ θεοῦ.

Latin Vulgate

et vidi tamquam mare vitreum mixtum igne et eos qui vicerunt bestiam et imaginem illius et numerum nominis eius stantes supra mare vitreum habentes citharas Dei

LWB Rev. 15:3 And they sing the song of Moses, the servant of God, and the song of the Lamb, singing: Great and marvelous are Your deeds, Oh Lord [deity of Christ addressed 3 times], God, the Omnipotent One. Righteous [justice] and true [veracity] are Your ways [divine protocol], Oh King of the nations [Millennial Reign of Christ].

KW Rev. 15:3 And they are singing the song of Moses, the bonds slave of God, and the song of the Lamb, saying, Great and marvelous are your works, O Lord God, Omnipotent. Just and dependable are your ways, O King of the nations.

KJV Rev. 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

TRANSLATION HIGHLIGHTS

The tribulation martyrs, in harmony with their harps, sing (Pictorial Present tense) two songs in John's presence: the song of Moses and the song of the Lamb. Both of them have the same chorus. They praise Jesus Christ in His deity, calling Him Lord, God, and the Omnipotent One. They also praise His righteousness (justice)

and truth (veracity), and the perfect divine protocol He operates by. They also praise Him as the King of the nations during His millennial reign on earth.

RELEVANT OPINIONS

The reading of the Textus Receptus “of saints” is certainly incorrect. It does not appear in any Greek manuscripts, but was inserted by Erasmus to represent the *sanctorum* of his Vulgate. (A. Plummer) The strongly attested variant reading, “O King of the nations” is due to the influence of Jeremiah 10:7. (F.F. Bruce) Without doubt, the correct reading, on competent authority, should be *nations*, not *saints*. (W. Scott)

The song of Moses is often linked with the song sung by Moses in Exodus 15 when the Children of Israel were triumphant over Pharaoh and his hosts. Another suggestion, however, is that it refers to the song in Deut. 32, also produced by Moses in presenting a comprehensive revelation of God’s faithfulness to Israel and the certainty of Israel’s enemies being defeated. (J. Walvoord)

It is a song, not a speech; sung, not said. Music, the vehicle of song, is the language of thoughts that lie too deep for words. (S. Conway) A song of victory like that of Moses after crossing the Red Sea. (A.T. Robertson) We are told that they sing the song of Moses the servant of God and the song of the Lamb. Clearly, then, they are Israelites. They are singing the song of Moses, which is the celebration of Jehovah’s victory over Israel’s foes, and the song of the Lamb, which is the song of redemption. (H. Ironside)

The song is being sung simultaneously with the raging of the conflict. They sing in one realm who have sped out of the other. The dragon, the first beast, the second beast, war still. Some have already escaped out of the confusion, have gained the victory, and are singing the song. (A. Plummer) That these are saints out of Israel is evident, for they sing the song of Moses (Deut. 32), which rehearses God’s dealings with Israel throughout their history, and forms the ground upon which the judgment of the bowls is based. (A.E. Knoch)

Rev. 15:3 And (continuative) they sing (ᾄδω, PAI3P, Pictorial) the song (Cognate Acc.) of Moses (Subj. Gen.), the servant (Gen. Appos.; bondsman) of God (Poss. Gen.), and (connective) the song (Cognate Acc.) of the Lamb (Subj. Gen.), singing (λέγω, PAPtc.NMP, Pictorial, Modal): Great (Compl. Nom.) and (connective) marvelous (Compl. Nom.) are (ellipsis) Your (Poss. Gen.) deeds (Subj. Nom.), Oh Lord (Voc. Address; deity of Christ in 3 parts), God (Voc. Address), the Omnipotent One (Voc. Address); Righteous (Compl. Nom.; justice) and (connective) true (Compl. Acc.; veracity)

are (ellipsis) Your (Poss. Gen.) ways (Subj. Nom.; divine protocol), Oh King (Voc. Address) of the nations (Adv. Gen. Ref.; during the millennium).

Greek Text

καὶ ἄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν·

Latin Vulgate

et cantant canticum Mosi servi Dei et canticum agni dicentes magna et mirabilia opera tua Domine Deus omnipotens iustae et verae viae tuae rex saeculorum

LWB Rev. 15:4 Who will not fear [worship out of profound respect] You, Oh Lord [Jesus Christ], and glorify Your Name, because You alone are holy, because all the nations will come [to Jerusalem] and will worship before You [during the millennium], because Your righteous deeds [judgments] have been revealed.

KW Rev. 15:4 Who shall not fear, O Lord, and glorify your name? Because you only are holy, for all the nations shall come to worship before you, for your judicial acts characterized by righteousness have been shown openly.

KJV Rev. 15:4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

TRANSLATION HIGHLIGHTS

The tribulation martyrs continue to sing their song by asking a rhetorical question: Who will not fear You, Oh Lord Jesus Christ? The culminative aorist tense means everyone during the millennium will finally worship the Lord out of profound respect. They will all worship (Predictive Future tense) His Name, because He alone is holy. Only deity possesses true holiness and divine integrity, and only the Lord Jesus Christ as man's representative possesses that attribute along with the Father and Spirit. Satan does not possess it, angels do not possess it, man does not possess it. Only the God-Man possesses it.

All the nations of the world will come (Predictive Future tense) to Jerusalem to worship the Lord face-to-face during the millennium. They will do this because the nature of His judgments upon the earth, mankind, and angels will be revealed (Culminative Aorist tense) as being truly righteous. Once the entire nature of history is revealed from divine perspective, all men will realize God was absolutely right and their perspectives were erroneous. In other words, absolute

proof will be provided to all men, and they will acknowledge it and worship the Lord.

RELEVANT OPINIONS

Not merely divine decisions, but righteous acts generally. (M. Vincent) The threefold repetition of the conjunction “for” (because) supplies three reasons, each grounded upon the character of God, why all should comply with the interrogative claim to fear the Lord and glorify His Name. (W. Scott) Because of His divine attributes, God’s judgments are not vindictive, but vindicative. (C. Ryrie) This description of praise to God and prediction of universal worship is in keeping with many other Scriptures and relates to the second coming of Christ and worship of God by the entire world in the millennial kingdom. (J. Walvoord)

Rev. 15:4 **Who** (Subj. Nom.; rhetorical interrogative) **will not** (neg. adv.) **fear** (φοβέομαι, AMSubj.3S, Culminative, Deliberative, Deponent; worship out of profound respect) **You** (ellipsis), **Oh Lord** (Voc. Address; Jesus Christ), **and** (continuative) **glorify** (δοξάζω, FAI3S, Predictive) **Your** (Poss. Gen.) **Name** (Acc. Dir. Obj.; Person), **because** (causal) **You alone** (Subj. Nom.) **are** (ellipsis) **holy** (Pred. Nom.), **because** (causal) **all** (Nom. Measure) **nations** (Subj. Nom.) **will come** (ἦκω, FAI3P, Predictive; to Jerusalem) **and** (continuative) **will worship** (προσκυνέω, FAI3P, Predictive) **before You** (Pred. Gen.; during the millennium), **because** (causal) **Your** (Poss. Gen.) **righteous deeds** (Subj. Nom.; judgments) **have been revealed** (φανερώω, API3P, Culminative; made manifest).

Greek Text

τίς οὐ μὴ φοβηθῆ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὄσιος, ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Latin Vulgate

quis non timebit Domine et magnificabit nomen tuum quia solus pius quoniam omnes gentes venient et adorabunt in conspectu tuo quoniam iudicia tua manifestata sunt

LWB Rev. 15:5 Then after these things [singing & worshipping of the Lord], I concentrated, and the inner sanctuary [Holy of Holies] of the tabernacle of the testimony [where the attributes and deeds of the Lord are displayed] in heaven was opened,

KW Rev. 15:5 And after these things I saw, and there was opened the inner sanctuary of the tent of the testimony in heaven.

KJV Rev. 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

TRANSLATION HIGHLIGHTS

After the song of praise and the worship of the Lord Jesus Christ was completed, John refocused his attention (Constative Aorist tense) and he saw the inner sanctuary of the tabernacle of the testimony in heaven. This location is equivalent to the Holy of Holies and the place where the attributes and deeds of the Lord are displayed. It is decorated with testimonials about the Lord. The Commander in Chief, the Lord Jesus Christ, is magnificently honored in this sanctuary, which John now sees opened (Dramatic Aorist tense) for the next phase of divine judgment. There is disagreement about the word “testimony.” Some say it refers to the ark of the covenant, others say it refers to the attributes or deeds of the Lord Jesus Christ in battle. I lean heavily towards the latter, since this is a battle scene in which unparalleled judgment is about to be unleashed upon mankind.

RELEVANT OPINIONS

The temple of inner sanctuary of the tabernacle serves as the barracks of the angelic execution squad. The tabernacle of testimony was built to display the attributes of our Lord Jesus Christ. When the temple was opened, the execution squad was released for their duty. (R.B. Thieme, Jr.) The “temple of the tabernacle” is the holy of holies where the ark of the testimony was kept. The ark speaks of the faithfulness of God in keeping His covenants. (E.W. Bullinger) The temple of old was a witness of grace, here it is opened for judgment. The wickedness of man deserved it, and the holiness of God demands it. (W. Scott)

The sanctuary is now opened, so that we may understand that the wrath which is about to be revealed is God’s wrath. Out of the opened sanctuary the seven angels proceed. (W. Hendriksen) The term “temple” in the phrase “the temple of the tent of testimony” signifies the inner sanctuary of the tabernacle itself. The expression “testimony” refers to the ark of the covenant that was placed in the Holy of Holies; the ark contained the two tablets of stone on which the Ten Commandments were inscribed. (S. Kistemaker)

Rev. 15:5 Then (consecutive) after (temporal) these things (Acc. Gen. Ref.), I concentrated (είδον, AAI1S, Constative; fixed my gaze, refocused his attention), and (continuative) the inner sanctuary (Subj. Nom.; temple) of the tabernacle (Gen. Spec.) of the testimony (Adv. Gen. Ref.; where the attributes and deeds of the Lord are displayed) in heaven (Loc. Place) was opened (ἀνοίγω, API3S, Dramatic),

Greek Text

Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

Latin Vulgate

et post haec vidi et ecce apertum est templum
tabernaculi testimonii in caelo

LWB Rev. 15:6 Then the seven angels [execution squad] who had the seven plagues [bowl judgments] exited the inner sanctuary [Holy of Holies], dressed in pure [impeccable], reflective [deity] linen [representing Christ, their Supreme Commander] and wearing a golden sash across their chests.

KW Rev. 15:6 And there came out of the inner sanctuary the seven angels, the ones having the seven plagues, arrayed in linen, clean, shining, and girded around the breasts with golden girdles.

KJV Rev. 15:6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

TRANSLATION HIGHLIGHTS

Then the seven angels, the execution squad, who had (Pictorial Present tense) the seven plagues or bowl judgments exited (Constative Aorist tense) the inner sanctuary. In case you're wondering, I obtained the military portrayals of these angels from reading books by R.B. Thieme, Jr. and Donald G. Barnhouse. Both men astutely see the military ranks and hierarchy underlying the elect and non-elect angels spoken of in Revelation. These seven angels are an execution squad, in that they are bringing the final seven bowl judgments that will end God's judgment on the earth.

These angels are wearing a uniform (Dramatic Perfect tense) that reflects the purity (impeccability) and deity of the Lord Jesus Christ, their Commander in Chief. They are also wearing (Dramatic Perfect tense) a golden sash across their chest (Latin: pectorals). Colonel Thieme compares this belt or sash to the baldrick worn by ancient Roman troops, used to display medals, commendations and other military decorations for all to see. To a lesser degree, and outside the military scenario seen here, Boy Scouts and Girl Scouts also have a baldrick or sash which displays the merit badges they have acquired. Since no battlefield awards or decorations are mentioned in this verse, it is possible that they will be bestowed upon these angels after their operation has been successfully completed.

RELEVANT OPINIONS

These angels from the holy presence of God have the solemn responsibility of pouring out upon the earth God's most severe judgments. Their linen clothing speaks of righteousness in action, and the golden girdles, of the glory of God. These seven angels introduce and close the final visitations of God upon the Gentiles. (J. Macarthur) The robes of linen, clean and shining, denote the noble and sacred nature of their office. (R. Mounce) The temple indicates that the angels came out of the inner holy place. (J. Walvoord)

The angels come forth from the presence of God, that is, they leave the inner sanctuary. Next, they have been given authority over the discharging of seven plagues on the people who had rejected God. (S. Kistemaker) The holy place, into which the high priests alone could go and only after proper sacrifices, does not exclude holy angels who have no sin. (J. Walvoord) The righteous character of their mission is signified by the pure and bright linen in which they are clothed, while the golden girdles (sash) around their breasts sets forth that divine righteousness and faithfulness characterize their action. The wrath about to be poured out is measured by the holy nature of God. (W. Scott)

The servants of God are going to rid the earth of all that has caused creation to groan. God is now going to fulfill His covenant with Israel. Through His servants, who come out from the place where the Law of God rests, God will demonstrate that all men and nations who defy His law must suffer for their sins. The angels, being seven in number, suggest the completeness or perfection of that judgment they are sent to execute. Their solemn task is to carry out the severest of God's judgments upon this earth. (E.W. Bullinger)

Rev. 15:6 Then (consecutive) the seven (Nom. Measure) angels (Subj. Nom.; execution squad) who had (ἔχω, PAPtc.NMP, Pictorial, Substantival) the seven (Acc. Measure) plagues (Acc. Dir. Obj.; bowl judgments) exited (ἐξέρχομαι, AAI3P, Constativ, Deponent; came out) the inner sanctuary (Abl. Separation; temple, angelic barracks), dressed (ἐνδύω, Perf.MPtc.NMP, Dramatic, Attributive; clothed) in pure (Compl. Acc.; clean, impeccable), reflective (Compl. Acc.; transparent) linen (Acc. Gen. Ref.; their uniform represents the deity of Christ) and (connective) wearing (περιζώννυμι, Perf.MPtc.NMP, Dramatic, Attributive) a golden (Compl. Acc.) sash (Acc. Dir. Obj.; belt or baldrick used in the military to hold military decorations and medals won in battle) across their (Acc. Poss.) chests (Acc. Place).

Greek Text

καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

Latin Vulgate

et exierunt septem angeli habentes septem plagas de templo vestiti lapide mundo candido et praecincti circa pectora zonis aureis

LWB Rev. 15:7 Then one of the four living creatures [angelic staff officers] gave to the seven angels [execution squad] seven golden bowls [grenades] which were full of the wrath [divine destruction] of God Who lives from the ages [eternity past] to the ages [eternity future].

KW Rev. 15:7 And one of the four living beings gave to the seven angels seven golden bowls filled with the wrath of God who lives forever and forever.

KJV Rev. 15:7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

TRANSLATION HIGHLIGHTS

Then one of the angelic staff officers gave (Constative Aorist tense) seven bowls filled (Pictorial Present tense) with the wrath of God to the seven angels of the execution squad. These bowls of wrath were oblong saucers that served essentially as grenades which explode on earth and bring the last series of judgments. These bowls of destruction are not made by the hands of men or angels, but by God. The short doxology then points to the eternal nature (Durative Present tense) of deity. God lived in eternity past and will live in eternity future. He is omniscient and omnipotent, and His judgments (however terrible) are fair and just.

RELEVANT OPINIONS

The pouring out of the vials is called by the same name – plagues – as were God’s judgments in Egypt. (S. Conway) These seven bowls are seven visitations from God in anger on men, while the Lord Jesus is yet absent from earth; and while men are still suffered to rebel and blaspheme. They are hardening judgments, like those upon Pharaoh; indeed, men grow steadily and rapidly more hateful toward God, from the opening of the first seal of judgment in chapter 6. (W.R. Newell)

The trumpets are a *political* measure and close with the sovereignty of the earth in the hands of Christ. The bowls are distinctly *religious*. They are poured out on the *worshippers* of the wild beast and on those who shed the blood of the *saints* and his *prophets*. (A.E. Knoch) The word “vial” or “bowl” contains the idea of a rapid and final emptying of its contents. In that day there will not be a single scientific or psychological means of pacifying the fears of men. Scientists and psychiatrists themselves will be totally helpless in those days. (E.W. Bullinger)

“Aeon” is frequently used in the sense of eternity, the sum total of all the ages. It is also used frequently in regard to the separate ages of God’s dealing with men. (J. Pentecost) The word for “wrath” is not “orge” but “thymos,” often translated “anger.” In view is not divine wrath as an attitude, but divine judgment as the expression of God’s wrath. The word “orge” is used in Revelation 16:19 in the final judgment upon Babylon extending from the seventh vial. As Arndt and Gingrich observe, the combination of “thymos” and “orge” connotes the strongest kind of outpouring of divine judgment. (J. Walvoord)

Rev. 15:7 Then (consecutive) one (Subj. Nom.) of the four (Gen. Measure) living creatures (Adv. Gen. Ref.; angelic officers) gave (δίδομι, AAI3S, Constative) to the seven (Dat. Measure) angels (Dat. Ind. Obj.; execution squad) seven (Acc. Measure) golden (Compl. Acc.) bowls (Acc. Dir. Obj.; grenades) which were full (γέμω, PAPtc.AFP, Pictorial, Attributive) of the wrath (Obj. Gen.; divine destruction) of God (Poss. Gen.) Who lives (ζάω, PAPtc.GMS, Durative, Substantival) from the ages (Acc. Time; eternity past) to the ages (Adv. Gen. Time; eternity future).

Greek Text

καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

Latin Vulgate

et unus ex quattuor animalibus dedit septem angelis septem fialas aureas plenas iracundiae Dei viventis in saecula saeculorum

LWB Rev. 15:8 And the temple [where imprecatory prayers are offered] began to be filled with smoke representing the glory of God and His power [divine justice in progress]. Furthermore, no one was able to enter the temple until the seven plagues [bowl judgments] from the seven angels [execution squad] had been carried out [all functions inside the temple are suspended until further notice].

KW Rev. 15:8 And the inner sanctuary was filled with smoke [arising] from the glory of God and from His might. And no one was able to enter the inner sanctuary until the seven plagues of the seven angels should be brought to an end.

KJV Rev. 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

TRANSLATION HIGHLIGHTS

The temple where imprecatory prayers are offered began to be filled with smoke (Ingressive Aorist tense) representing the glory and power of God. The imprecatory prayers that had already been offered have now been accepted and the smoke in the temple represents divine justice in the process of answering those prayers. The Greek word for temple and inner sanctuary are the same word; context determines which place is being referred to.

Colonel Thieme also suggests that the inner sanctuary serves as an angelic barracks for those angels who are awaiting their orders to engage in battle. It also serves as a military-type planning area, with the attributes and deeds of their Commander in Chief, Jesus Christ, on display – much like prep rooms or Command & Control Centers are today, with the emblems, awards, and pictures of the President of the United States on display. Imprecatory prayers are also offered here, both for leniency on believers (desire to avoid friendly fire) and severity on those who murder believers during the tribulation.

Whether the inner sanctuary is identical to or part of the temple, I leave to your judgment. In any case, once the seven angels of the execution squad exit the temple, it is closed for business until (Temporal Participle) the seven plagues have been carried out (Culminative Aorist tense) and divine judgment has ceased. No one has the authority or power (Descriptive Imperfect) to enter into the temple to offer additional imprecatory prayers or to perform any other function. Nor are any of the angelic execution squad allowed in until their duty has been performed. The door is locked and God has the only key.

RELEVANT OPINIONS

Four of the ten Egyptian plagues are here repeated: boils, blood, darkness, and hail. What kind of interpretation is it that believes the one and denies the other! There the visitation was in a single land; here, in all the earth. The Lord will shortly crush, strike, destroy, wipe out, efface and remove even from memory this hateful, abhorrent, abominable ... earth system as one would stamp out a nest of wasps. (W.R. Newell) Heaven will be barricaded so that none can enter until justice is satisfied. (E.W. Bullinger)

The sanctuary is filled with smoke, a symbol of the full and thorough operation of God's holy anger. No one could enter the sanctuary until the seven plagues of the seven angels should be finished, that is, intercession was no longer possible. God had in anger shut up His tender mercies. (W. Hendriksen) As the angels receive their goblets of divine retribution, the smoke fills the temple with the Shekinah glory of God, as it did in the Tabernacle and the first temple. (E. Hindson)

When the glory of God filled the tabernacle in the wilderness, a cloud rested upon it (Exodus 40:34). In Isaiah's vision of the heavenly temple, the adoration of God by the seraphim was followed by smoke that filled the sanctuary (Isaiah 6:4). The smoke that fills the heavenly temple in Revelation indicates the presence of God in all His glory and power actively to carry out His judgment upon wickedness. (R.Mounce)

The shallow bowls or saucers do not exhale a smoke grateful to God; they are filled with poisonous, hot, bitter wine, while the smoke pours out from the divine majesty, whose intense holiness is breaking out in judgments against human sin. Smouldering fires of indignation are now on the point of bursting into punishment from the arsenal of anger. Hence, until the plagues are over, God's presence is unendurable. (W.R. Nicoll)

Rev. 15:8 And (continuative) the temple (Subj. Nom.; where imprecatory prayers are offered) began to be filled (γεμίζω, API3S, Ingressive) with smoke (Gen. Attendant Circumstances) representing the glory (Adv. Gen. Ref.) of God (Poss. Gen.) and (connective) His (Poss. Gen.) power (Obj. Gen.; divine justice in progress). Furthermore (continuative), no one (Subj. Nom.) was able (δύναμαι, Imperf.MI3S, Descriptive, Deponent; had the power) to enter (εἰσέρχομαι, AAInf., Constativ, Inf. As Dir. Obj. of Verb, Deponent) the temple (Acc. Place) until (temporal) the seven (Nom. Measure) plagues (Subj. Nom.; bowl judgments) from the seven (Gen. Measure) angels (Subj. Gen.; execution squad) had been carried out (τελέω, APSubj.3P, Culminative, Temporal; completed; all functions inside the temple are suspended until further notice).

Greek Text

καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

Latin Vulgate

et impletum est templum fumo a maiestate Dei et de virtute eius et nemo poterat introire in templum donec consummarentur septem plagae septem angelorum

Chapter 16

LWB Rev. 16:1 Then I heard a great voice [God the Father's] out from the inner sanctuary [temple] which shouted to the seven angels [execution squad]: Go and pour out the seven bowl judgments of the wrath of God upon the earth.

KW Rev. 16:1 And I heard a great voice out of the inner sanctuary saying to the seven angels, Be going on your ways and be pouring out the seven bowls of the wrath of God into the earth.

KJV Rev. 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

TRANSLATION HIGHLIGHTS

Then John heard (Constative Aorist tense) a great voice coming out of the inner sanctuary of the temple, a voice belonging to God the Father, which shouted (Aoristic Present tense) a two-fold command (Imperative mood) to the seven angels of the execution squad. He commands them to depart and to pour out (Pictorial Present tense) the seven bowl judgments of the wrath of God upon the earth. The difference between the earlier trumpets and these bowls is primarily one of degree and scope; the bowl judgments are more severe and extend to the entire planet.

This is the first verse in which the seven plagues are called bowls. In my opinion, they were called plagues in several prior verses because the wrath of God had not been placed in them; they were still empty. Now that they were full and the time to pour them out has arrived, they are called bowl judgments. They are to completely empty the contents of their seven bowls as previously instructed. The time for execution of God's final judgments upon the earth has come.

RELEVANT OPINIONS

In the judgments of the bowls, we have undoubtedly a recapitulation of what has been already foretold in the trumpet and seal visions. This recapitulation is not a mere repetition; but the idea contained in the first visions is strengthened and set

forth more forcibly. (A. Plummer) Not an angel (as in 5:2, 7:2, 10:3, 14:7,9,15,18), but of God, since no one could enter the temple. (A.T. Robertson) There is no reason why these inflictions should not be as literal as the plagues of Egypt, which they resemble. (A.E. Knoch)

Does any one believe that we have passed through the greater part of the “great and terrible Day of the Lord” without knowing it, and yet all the time preaching the Gospel of God’s grace, instead of proclaiming that “the hour of judgment is come”? Is this really “the day of vengeance of our God,” and yet ministers on every hand are telling us how the Millennium is actually dawning; and some that it has already come – a Millennium without Christ? No! (E.W. Bullinger) The first bowl of God’s wrath is loss of health, the second and third are food and water crises, the fourth a heat wave, the fifth an epidemic, the sixth provides the background for Armageddon, military disaster, and the seventh disasters of nature. (R.B. Thieme, Jr.)

In a typical Jewish manner John avoids using the name of God, so here and in verse 17 he mentions a loud voice coming from the temple and intimates God speaks. The voice came forth from the Holy of Holies and is none other than the voice of God, Who fills the inner sanctuary with His glory and now sends forth His angels. (S. Kistemaker) The trumpets begin in the middle of the tribulation and depict events during the entire second half of the week. The vials (bowls) seem to cover a very brief period at the end of the tribulation just prior to the second advent of Christ. (J. Pentecost)

If we believe that God made the sun, we can believe that God can darken the sun or increase its brilliance and heat at will. If we believe that God made the waters, we can believe that He can turn them into blood. Yet when men approach the book of Revelation they seek to argue away the literalness of these plagues and make them symbolic. If one thinks it impossible for water to turn to blood and fire to fall from heaven, then he must disbelieve also the Biblical record of similar events in days gone by. Then we must abandon belief in all miracles and become materialists and infidels. (M.R. DeHaan)

Eleven times we have the word “great” in this chapter, more often than in any other chapter in the NT, the next being Rev. 18, where it occurs nine times. We are justified, therefore, in entitling the judgments and subjects of these chapters as “great.” The dragon is to be attacked in his capital and on his throne. The beasts are to be attacked in their seats of authority, and their followers and worshippers are to have no rest day and night upon the earth. (E.W. Bullinger) The bowls evidently come at the close of the period and occupy only a brief span of time and cannot be spread over the last 3-1/2 years of the period. (J. Pentecost)

Rev. 16:1 **Then** (consecutive) **I heard** (ἀκούω, AAI1S, Constative) **a great** (Gen. Measure) **voice** (obj. Gen.;

God the Father's) out from the inner sanctuary (Gen. Place) which shouted (λέγω, PAPtc.GFS, Aoristic, Attributive) to the seven (Dat. Measure) angels (Dat. Ind. Obj.; execution squad): Go (ὑπάγω, PAImp.2P, Pictorial, Command) and (continuative) pour out (ἐκχέω, PAImp.2P, Pictorial, Command; plunge into, empty) the seven (Acc. Measure) bowl judgments (Acc. Dir. Obj.) of the wrath (Adv. Gen. Ref.) of God (Poss. Gen.) upon the earth (Acc. Place).

Greek Text

Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

Latin Vulgate

et audivi vocem magnam de templo dicentem septem angelis ite et effundite septem fialas irae Dei in terram

LWB Rev. 16:2 Then the first angel [of the execution squad] departed and poured out his bowl upon the earth, and it become a foul [pernicious] and painful [malignant] sore [cancerous ulcer] upon those men who have the identification mark of the beast [Antichrist] and who worship his image.

KW Rev. 16:2 And the first went off and poured out his bowl into the earth. And there came a foul and pernicious suppurated sore upon the men who have the mark of identification of the Wild Beast and who worship his image.

KJV Rev. 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

TRANSLATION HIGHLIGHTS

Then the first angel of the execution squad moved out under orders (Constative Aorist tense) and poured out (Dramatic Aorist tense) his bowl judgment upon the earth. This first judgment was a foul (sickening, pestilential), pernicious (fierce, raging, ferocious), and malignant (cancerous) ulcer. Some commentators describe it with the word “suppurated,” perhaps thinking few will know what they are talking about. For those who are less squeamish, it means the sores are infected and exuding a constant flow of pus.

I'm going to cover this topic in gruesome detail, because in God's administration of judgment, I believe His punishment fits the crime. For example, those who worshipped the “dung god” in Egypt were judged by sores on the anal sphincter. Enough said on that

– but consider this: If those who follow the False Prophet are guilty of spiritual adultery, what part of the anatomy might the Lord curse with putrefying sores? Most people see the morbidity and horror of the judgments in Revelation. Few people see the ironic (but divine) sense of humor in how and why particular judgments are administered.

In our verse, it infects only men, and only those who have (Pictorial Present tense) the mark of the beast and who worship (Pictorial Present tense) his image. It causes extreme suffering and will not abate no matter what medicine is applied. There is also a possibility of degree in this judgment. Some extrabiblical Jewish sources allow for the degree of external disease to be commiserate with the internal state of the soul. That means the more sin and evil in a person’s soul, the more severe their painful sores may be.

Many commentators do not restrict this judgment to men only. This is possible since the Greek word “anthropos” is often used generically, meaning “mankind,” both male and female. The definite articles in the masculine tend to point to men only, but let’s assume it is used generically. If true, then both male and female unbelievers will suffer boils similar to those that God sent upon Pharaoh and the Egyptians. Merrill Unger (Bible Dictionary) categorizes these “blains” (KJV) as either a large number of single boils, a successive crop of boils, large boils (carbuncles) with a number of openings, or malignant pustules. Regardless of the type, they cause much suffering and considerable danger.

The identification mark, as mentioned before, will be some form of brand or computerized chip placed on or under the skin. Modern technology already has the capability of producing such a mark and is actively experimenting with them in animals and some military personnel. Since this mark identifies a person as a worshipper of Antichrist, it is also possible that this judgment from God focuses on an external identification mark – putrefying sores.

The sin of spiritual adultery receives God’s judgment on the part of the human body that is associated with physical adultery – the genitalia. The modern use of the same Latin words can refer to venereal disease. The Philistine men and women in I Samuel 5 were smitten with these sores - on “posticis” in men, and in “utero” on women. They were accompanied by an itch that had to be scratched or scraped, and in extreme cases, caused idiocy, blindness and confusion of mind (K&D).

RELEVANT OPINIONS

In Judaism the dogma of retributive suffering reaches its most consistent extreme. From the effect, conclusions are drawn as to the cause. The rabbis were able to name the sin which corresponded to every disease, a teaching which led to grotesque theories ... Other elements taken over from the OT view are the idea of the influence of demonic powers, and the connection between disease and sin. (DNTT, H.G. Link) In Revelation 16:2,

“poneros” denotes the grievousness of the sores, that which constitutes the burden, while “kakos” suggests their dangerous and abominable character. (TDNT, Harder)

In Exodus 9, some translations of this Greek word in the LXX call this a case of the “blains,” an inflamed abscess (Nave’s Topical Bible) that breaks out in blisters (Keil & Delitzsch). Herzog’s Encyclopedia speaks of these boils as “an anthrax related to plagues upon Egypt that is quite similar to that which causes cattle distemper.” Sometimes these boils are on the inside, also referred to (Ex. & Deut.) as inflamed hemorrhoids (a disease of the anus) which were so painful that the magicians in Pharaoh’s court were unable to stand up (K&D). Here is the fulfillment of a prophecy from Deut. 28:27,35. (D. Barnhouse)

Just as boils are an outward sign of inward corruption, so the depravity of the hearts of men will be made manifest before the world. Thus God will reveal physically what man is spiritually – utterly corrupt. (J. Macarthur) The physical affliction stems from spiritual apostasy. (J. Walvoord) The punishment matches the crime: those who receive an idolatrous mark will be chastised by being given a penal mark. (G.K. Beale) Medically speaking, a sore is the outward sign of some inner corruption, and it would, therefore, be entirely fitting that the corruption of the hearts of these rebels should be manifest before all men. (D. Barnhouse)

Rev. 16:2 **Then** (consecutive) **the first** (Nom. Spec.) **angel** (Subj. Nom.; of the execution squad) **departed** (ἀπέρχομαι, AAI3S, Constative, Deponent; exit, move out) **and** (continuative) **poured out** (ἐκχέω, AAI3S, Dramatic) **his** (Poss. Gen.) **bowl** (Acc. Dir. Obj.) **upon the earth** (Acc. Place), **and** (continuative) **it became** (γίνομαι, AMI3S, Dramatic, Deponent) **a foul** (Descr. Nom.; troublesome, suffering, pernicious) **and** (connective) **painful** (Descr. Nom.; malignant) **sore** (Pred. Nom.; cancerous ulcer, festering boil) **upon those** (Acc. Spec.) **men** (Acc. Dir. Obj.) **who have** (ἔχω, PAPtc.AMP, Pictorial, Substantival) **the identification mark** (Acc. Dir. Obj.; brand, computer chip) **of the beast** (Poss. Gen.; Antichrist) **and** (connective) **who worship** (προσκυνέω, PAPtc.AMP, Pictorial, Substantival) **his** (Poss. Gen.) **image** (Dat. Disadv.).

Greek Text

Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν, καὶ ἐγένετο ἕλκος κακὸν καὶ ποιηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

Latin Vulgate

et abiit primus et effudit fialam suam in terram et factum est vulnus saevum ac pessimum in homines qui habent characterem bestiae et eos qui adoraverunt imaginem eius

LWB Rev. 16:3 Then the second *angel* [of the execution squad] poured out his bowl upon the sea [oceans], and it became like a dead person's [coagulated] blood. Then every living creature, those in the sea, died.

KW Rev. 16:3 And the second poured out his bowl into the sea. And it became blood like that of a corpse. And every living creature died, the things in the sea.

KJV Rev. 16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

TRANSLATION HIGHLIGHTS

Then the second angel of the execution squad poured out (Dramatic Aorist tense) his bowl judgment upon the oceans of the earth. The oceans become (Dramatic Aorist tense) similar to a dead man's blood, somewhat separated between blood clots and serum. Blood is, of course, representative of Christ's spiritual death on the cross. This mixture of clots and serum will ultimately kill (Culminative Aorist tense) all living sea creatures. The measurement word "every" assures us that there are no exceptions – nothing survives.

Those who worship the environment, or the creation rather than the Creator, will be judged in another manner for their spiritual adultery. Kelp beds, algae, fish, mollusks, and all other living creatures in the sea will be killed. All of the fear mongering about polluting the ocean, killing dolphins for food, and harvesting crops of plant life from the ocean will cease to matter. In one sweeping judgment, it will all be destroyed. The ocean will be turned into a coagulation of blood and the carcasses of sea creatures will float to the surface and contaminate things even further.

RELEVANT OPINIONS

As all the great bodies of water in the earth congeal, shipping will be affected and all fish will die. This will be a death blow to the fishing and shipping industries. (L. Strauss) This water will be like the dark, watery and putrid blood of a corpse. What a repulsive stench will permeate the air when every living thing in the sea dies! What a horrible scene of billions and trillions of shoals of sea creatures floating on the surface of bloody water. (J. Macarthur) In a day when we speak of tapping the natural resources of the sea to replenish our earthly needs, this prophecy offers little comfort to the world. (K. Lamb)

Rev. 16:3 Then (consecutive) the second (Subj. Nom.) angel (ellipsis; of the execution squad) poured out (ἐκχέω, AAI3S, Dramatic) his (Poss. Gen.) bowl (Acc. Dir. Obj.) upon the sea (Acc. Place; oceans), and (continuative) it became (γίνομαι, AMI3S, Dramatic, Deponent) like (comparative) a dead person's (Poss. Gen.; coagulated) blood (Pred. Nom.). Then (consecutive) every (Nom. Measure) living (Adv. Spec.) creature (Subj. Nom.), those (Nom. Appos.) in the sea (Loc. Sph.), died (ἀποθνήσκω, AAI3S, Culminative).

Greek Text

Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν, καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν τὰ ἐν τῇ θαλάσῃ.

Latin Vulgate

et secundus effudit fialam suam in mare et factus est sanguis tamquam mortui et omnis anima vivens mortua est in mari

LWB Rev. 16:4 Then the third *angel* [of the execution squad] poured out his bowl into the rivers [fresh waters] and springs of waters [lakes], and they became blood.

KW Rev. 16:4 And the third poured out his bowl into the rivers and springs of the waters. And they became blood.

KJV Rev. 16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

TRANSLATION HIGHLIGHTS

Then the third angel of the execution squad poured out (Dramatic Aorist tense) his judgment bowl into the rivers and springs of waters. This judgment moves from the salt water of the oceans to the fresh water in rivers and lakes. The fresh water of the entire earth become (Dramatic Aorist tense) blood. The comparative particle “like” is left out here. The prior judgment on the oceans only needed to turn salt water into blood to the extent that all living creatures in the oceans die. A smaller mixture of blood clots and serum is needed for that purpose. Fresh water, however, which mankind depends on for drinking, is changed completely into blood.

Just when everyone remaining on earth is relieved that only the oceans were turned to blood, but their drinking water survived, that too is destroyed. Anyone who tries to drink this reddish water will find that it has been transformed not into a fluid similar to blood, but one that is the exact consistency of thick blood. Obviously, no plant or animal life

will survive this judgment on fresh water either. All the efforts to clean our lakes and streams will be erased in one sweeping judgment. Keep in mind the fact that God is not being cruel. He is judging creation because mankind has thumbed their collective nose at the Creator and is worshipping the creation through various forms of animism, pantheism, radical environmentalism, and other forms of esoteric, New Age isms. The God they are ignoring can create the earth, destroy it, and rebuild it again at will.

RELEVANT OPINIONS

The evaporation of blood and water from the ocean also causes rain in the form of blood and water to come down upon the earth. (R.B. Thieme, Jr.) Contamination of the fresh-water supply by blood follows that of the sea. (A.T. Robertson) The followers of the antichrist will find nothing to drink but bloody, contaminated water. (J. Macarthur)

There might be some reading this message who feel that God is unjust in meting out such punishment. That is because we do not have perfect knowledge, nor are we perfect in righteousness. But God is both omniscient and righteous. As the Judge of all the earth He will do right. The deadlines and destruction upon the earth will not meet with objection in eternity. Both in Heaven and hell men will acknowledge the righteousness of the eternal God who had so judged. The justice of this judgment lies in the fact that the wicked are being judged on the basis of their judgment upon innocent victims. They shed the blood of saints and prophets; now they must reap that which they have sown. (L. Strauss)

Rev. 16:4 **Then** (consecutive) **the third** (Subj. Nom.) **angel** (ellipsis; of the execution squad) **poured out** (ἐκχέω, AAI3S, Dramatic) **his** (Poss. Gen.) **bowl** (Acc. Dir. Obj.) **into the rivers** (Acc. Place; fresh water) **and** (connective) **springs** (Acc. Place; fountains) **of waters** (Adv. Gen. Ref.; lakes), **and** (continuative) **they became** (γίνομαι, AMI3S, Dramatic, Deponent) **blood** (Pred. Nom.).

Greek Text

Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων, καὶ ἐγένετο αἷμα.

Latin Vulgate

et tertius effudit fialam suam super flumina et super fontes aquarum et factus est sanguis

LWB Rev. 16:5 **Then I heard the angel [3rd member of the execution squad] related to the [fresh] water [judgment], saying: You [Jesus Christ] are righteous, Who is**

[exists in hypostatic union] and Who was [as eternal God], Oh Holy One, because You have condemned these [unbelievers during the tribulation],

KW Rev. 16:5 And I heard the angel of the waters saying, You are just, [you who are] the One who is and who was, the Holy One, because you administered justice in the case of these things,

KJV Rev. 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

TRANSLATION HIGHLIGHTS

Then John heard the voice of the third angel of the execution squad, the one related to the fresh water judgment, addressing the Lord Jesus Christ. The third angel calls the Lord Jesus righteous, because He has judged (Dramatic Aorist tense) unbelievers during the tribulation. In other words, He has heard the imprecatory prayers of those believers who were martyred during the tribulation and has come to avenge them. His judgments upon the earth are not against the earth itself, but serve only to torment sinful, unrepentant mankind. The loss of food and water, and the plague of boils, are meant to inflict suffering upon those who murdered or acquiesced in the murder of innocent believers during the early stages of the tribulation.

The third angel also praises the Lord Jesus Christ as the God-Man in hypostatic union (Who is) and as eternal God (Who was). The Static Present tense points to His current existence in the hypostatic union. The Historical Imperfect tense points to His existence in eternity past as God. The Imperfect tense means the hypostasis hadn't occurred yet, that state of existence as God-Man that the Lord will retain throughout eternity future. It does not point to any "flaws" or shortcomings with his eternal deity. It means in eternity past, in the counsels of the Trinity, it was decided that He would become the only hypostasis in history.

RELEVANT OPINIONS

The rabbis spoke also of an angel with power over the earth and another over the sea. (A.T. Robertson) The various departments of nature seem to be under the guidance and control of special executives who are responsible for their operation. The messenger (angel) of the waters acquiesces in this infliction on the ground that the blood of God's witnesses whom they had slain demanded such a retribution. (A.E. Knoch)

Rev. 16:5 Then (consecutive) I heard (ἀκούω, AAI1S, Constatative) the angel (Obj. Gen.; third member of the execution squad) related to the water (Adv. Gen. Ref.; fresh water judgment), saying (λέγω, PAPtc.GMS, Static, Modal): You (Jesus Christ) are (εἰμί, PAI2S,

Descriptive) righteous (Pred. Nom.), Who is (εἰμί, PAPTc.VMS, Static, Substantial; in hypostatic union) and (connective) Who was (εἰμί, Imperf.AI3S, Historical; as eternal God), Oh Holy One (Voc. Address), because (causal) You have condemned (κρίνω, AAI2S, Dramatic; judged) these (Acc. Disadv.; unbelievers during the tribulation),

Greek Text

καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὅσιος, ὅτι ταῦτα ἔκρινας,

Latin Vulgate

et audivi angelum aquarum dicentem iustus es qui es et qui eras sanctus quia haec iudicasti

LWB Rev. 16:6 Because they [the spiritual leaders of the False Prophet] have poured out the blood of the saints [tribulation martyrs] and the prophets [two Jewish prophets: Moses and Elijah or Enoch]. Therefore, You have given them blood to drink [no water left on earth]. They are deserving [of nothing but blood to drink].

KW Rev. 16:6 For they poured out saints' and prophets' blood, and blood to them you have given to drink. They are those who deserve this.

KJV Rev. 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

TRANSLATION HIGHLIGHTS

The spiritual leaders under the False Prophet were guilty of shedding (Dramatic Aorist tense) the blood of both tribulation martyrs and the two Jewish prophets. As discussed previously, the two prophets are Moses and either Elijah or Enoch, depending on your preference between the last two candidates. Because the spiritual leaders murdered the tribulation martyrs, the Lord gives them and their followers blood (Dramatic Aorist tense) to drink. All water on earth has been turned into blood. And John adds that blood is all the inhabitants of the earth deserve to drink because of their evil deeds. Divine justice is righteous and accurate. They became bloodthirsty, so He gives them blood to quench their thirst.

RELEVANT OPINIONS

Divine justice exchanges the blood of the tribulation martyrs for blood to drink. The Lord essentially says, "You want blood, now you're going to get blood." (R.B.Thieme, Jr.)

They shed the blood of saints and prophets, and it is due that now their only drink is blood. (J. Seiss) In short, the persecutors receive the just sentence they deserve. (S. Kistemaker) Heaven exalts the Righteous One saying the world kings shed the blood of the saints; let them drink blood. (K. Lamb)

Rev. 16:6 **Because** (causal) **they** (the False Prophet's spiritual leaders) **have poured out** (ἐκχέω, AAI3P, Dramatic; shed) **the blood** (Acc. Dir. Obj.) **of the saints** (Poss. Gen.; tribulation martyrs) **and** (connective) **the prophets** (Poss. Gen.; two Jewish prophets: Moses and Elijah or Enoch). **Therefore** (inferential), **You have given** (δίδωμι, AAI2S, Dramatic) **them** (Dat. Disadv.) **blood** (Acc. Dir. Obj.) **to drink** (πίνω, AAInf., Dramatic, Epexegetical; no water left on earth). **They are** (εἰμί, PAI3P, Descriptive) **deserving** (Pred. Nom.; of nothing but blood to drink).

Greek Text

ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν καὶ αἷμα αὐτοῖς [δ]έδωκας πίνειν, ἄξιοί εἰσιν.

Latin Vulgate

quia sanguinem sanctorum et prophetarum fuderunt et sanguinem eis dedisti bibere digni sunt

LWB Rev. 16:7 Then I heard a voice from the altar, saying: Yes, Lord [authority], God [deity], the Almighty One [omnipotence], Your judgments are truthful [veracity] and just [fair due to omniscience].

KW Rev. 16:7 And I heard the altar saying, Yes, O Lord God, Omnipotent, dependable and just are your judgments.

KJV Rev. 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

TRANSLATION HIGHLIGHTS

Now John hears a doxology (Constative Aorist tense) from the altar, praising several attributes of Jesus Christ: His authority, His deity, His omnipotence, His veracity, and His omniscience. The nature of these final judgments is so severe, that some may think the inhabitants of the earth are being treated harshly by the Lord. This reminder of the attributes of the Lord is meant to reinforce the fact that demonism has permeated the inhabitants of the earth and is so malignant that these divine judgments are more than fair and just under such monumental evil.

RELEVANT OPINIONS

Just as Matthew 23:34-35 and Luke 11:47-51, refer to a day of judgment and not of grace, God is “not imputing their trespasses” unto His people now, having imputed them all to Christ. This shows that unless we rightly divide the Word according to its dispensation, our reading of it must be in hopeless confusion. (E.W. Bullinger) No one can accuse God of being hasty in His judgment, for the Almighty has demonstrated extraordinary patience, warning the people repeatedly while they scornfully refuse to repent. No one can charge Him with injustice, for He passes judgment that accords with truth and justice. (S. Kistemaker)

Rev. 16:7 Then (consecutive) I heard (ἀκούω, AAI1S, Constativ) a voice (ellipsis) from the altar (Abl. Source), saying (λέγω, PAPtc.GNS, Static, Modal): Yes (affirmative), Lord (Voc. Address; authority), God (Voc. Address; deity), the Almighty One (Voc. Address; omnipotence), Your (Poss. Gen.) judgments (Subj. Gen.) are (ellipsis) truthful (Pred. Nom.; veracity) and (connective) just (Pred. Nom.; fair due to omniscience).

Greek Text

καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.

Latin Vulgate

et audivi altare dicens etiam Domine Deus omnipotens
vera et iusta iudicia tua

LWB Rev. 16:8 Then the fourth *angel* [of the execution squad] poured out his bowl upon the sun, and to it [the sun] was given *the power* to burn mankind with unbearable heat.

KW Rev. 16:8 And the fourth poured out his bowl upon the sun. And there was given to him [the power] to burn the men with fire.

KJV Rev. 16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

TRANSLATION HIGHLIGHTS

Then the fourth angel of the execution squad poured out his bowl upon the sun, and the sun was given the power to burn mankind (Dramatic Aorist tense) with unbearable heat, like “a great heat ray or flame thrower.” (K. Lamb)

RELEVANT OPINIONS

This is one of the signs in the sun foretold by our Lord (Luke 21:25). This is the day that burns as an oven (Malachi 4:1) and its inhabitants are burned (Isaiah 24:6, 42:25). Yet they do not obey the evangel and repent. (A.E. Knoch) For many millenniums, how long we have no way of knowing, God had made the sun to rise on the evil as well as the good. But in the Great Tribulation it shines only upon the evil, and then with such intensity that many will die. Those who do not die because of it will be made to suffer the more because of their bodily sores and the awful stench arising from the polluted rivers and lakes. (L Strauss)

From the beginning of time man has been inclined to worship the created rather than the Creator. (J. Macarthur) The smiting causes the emission of rays that scorch and burn to a degree that John says they are fire; and to think of anything but scorching and consuming heat from the sun is simply to browbeat the words of inspiration. Men are scorched by an extraordinary power of the sun, oppressed, burned, killed by its fiery rays, smitten with sunstroke, overwhelmed with siroccos, suffocated with solar heat, decimating the inhabitants of city and country alike. (J. Seiss)

Rev. 16:8 Then (consecutive) the fourth (Subj. Nom.) angel (ellipsis; of the execution squad) poured out (ἐκχέω, AAI3S, Dramatic) his (Poss. Gen.) bowl (Acc. Dir. Obj.) upon the sun (Acc. Place), and (continuative) to it (Dat. Ref.; the sun) was given (δίδωμι, APIS, Constative) the power (ellipsis) to burn (καυματίζω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb; scorch) mankind (Acc. Dir. Obj.) with unbearable heat (Instr. Means; fire).

Greek Text

Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον, καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

Latin Vulgate

et quartus effudit fialam suam in solem et datum est illi aestu adficere homines et igni

LWB Rev. 16:9 Consequently, mankind was scorched with a great [unbearable] heat, and they maligned the Name of God Who has the authority over these plagues. However, they would not change their minds [repent] to give him the glory.

KW Rev. 16:9 And the men were burned with a great scorching heat. And they reviled the Name of God who has the power over these plagues, reviling Him with impious and reproachful speech injurious to his divine majesty. And they did not have a change of mind with the result that they would give Him the glory.

KJV Rev. 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

TRANSLATION HIGHLIGHTS

Consequently, mankind was burned (Dramatic Aorist tense) with a great, unbearable heat, with the result that they maligned (Dramatic Aorist tense) and blasphemed the Name of God Who has the authority over these plagues. It is not hard to visualize men cursing God for the excruciating pain they are receiving from divine justice. If you or I were present for these plagues, we would have repented of our evil deeds and believed in the Lord Jesus Christ by now. But in this case, mankind stubbornly refuse to change their minds (Dramatic Aorist tense) and will not give (Culminative Aorist tense) God the glory.

RELEVANT OPINIONS

Instead of taking responsibility for their own wrong decisions, they continue to ignore crisis evangelism. This phrase is added to show once again that grace is always offered before divine judgment. (R.B. Thieme, Jr.) As with Pharaoh and the Egyptians, the judgments of God, instead of awakening them to repentance, only serve to harden their hearts. (A. Plummer) Men not won by the grace of God will never be won. The human heart is incurably obdurate and no amount of judgment will change or purify it. (J. MacArthur)

Rev. 16:9 Consequently (conceived result), mankind (Subj. Nom.) was scorched (καυματίζω, API3P, Dramatic; burned) with a great (Acc. Measure; unbearable) heat (Acc. Inner Content), and (continuative) they maligned (βλασφημέω, AAI3P, Dramatic; blasphemed) the Name (Acc. Dir. Obj.; Person) of God (Adv. Gen. Ref.) Who has (ἔχω, PAPtc.GMS, Substantival) the authority (Acc. Dir. Obj.) over these (Acc. Spec.) plagues (Acc. Dir. Obj.). However (adversative), they would not (neg. adv.) change their minds (μετανοέω, AAI3P, Dramatic; repent) to give (δίδωμι, AAInf., Culminative) Him (Dat. Adv.) the glory (Acc. Dir. Obj.).

Greek Text

καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καὶ μέγα καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

Latin Vulgate

et aestuaverunt homines aestu magno et blasphemaverunt nomen Dei habentis potestatem super has plagas neque egerunt paenitentiam ut darent illi gloriam

LWB Rev. 16:10 Then the fifth angel [of the execution squad] poured out his bowl upon the throne of the beast [Antichrist], and his empire became [was plunged into] darkness [spiritual darkness becomes environmental darkness], and they kept on biting their tongues because of the pain [suffering from freezing temperatures and fear of constant darkness].

KW Rev. 16:10 And the fifth poured out his bowl upon the throne of the Wild Beast. And it came to pass that his kingdom was darkened, and they chewed their tongues because of the pain.

KJV Rev. 16:10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

TRANSLATION HIGHLIGHTS

Then the fifth angel of the execution squad poured out (Dramatic Aorist tense) his bowl upon the throne of the beast (Antichrist), and his empire was plunged into (Dramatic Aorist tense) darkness. The spiritual darkness of the Antichrist's empire is now engulfed by environmental darkness. The sun that was previously scorching them with unbearable heat is now covered so that there is no natural lighting upon the earth. Temperatures will drop so dramatically from the lack of sunlight, that the pain and suffering will be unbearable. There may be an overlap period in which there is still heat, but no light, but eventually the heat will wear off and succumb to cold.

The continual biting and gnawing of tongues is what happens before frostbite and possible death by freezing occurs. The human body is excruciatingly grinding the teeth and gnawing at the tongue to produce some form of heat, while shivering uncontrollably. The Iterative Imperfect tense shows continuing action, but without the desired result, i.e., no comfort. Also, nobody will be able to see anything except with artificial lighting. Then when the energy to create artificial lighting fails, people will be hunkered-down together in the dark trying to keep warm from collective body heat. When the lights go out, there will also be great fear and pandemonium from those who are accustomed to seeing and cannot.

RELEVANT OPINIONS

The vial (bowl) initiates a direct attack on the throne of the Beast, and vice-regent of Satan. He is no more able to defend himself against this plague of darkness than Pharaoh was. The darkness here referred to will be as real as the darkness was in Egypt. Joel prophesied of this when he said: "The Day of the Lord cometh ... A day of darkness and of gloominess, A day of clouds and thick darkness. The sun shall be turned into darkness. In Mark 13:24-25, the Saviour said "the sun shall be darkened, and the moon shall not give her light." (E.W. Bullinger)

And great are the miseries of that darkness, for it causes those who feel it to bite their tongues by reason of the distress which it adds to all the rest of their torments. The darkening of the Beast's kingdom, added to the earlier inflictions, brings terrible distress. The description indicates the intense writhings of anguish, the very madness of vexation and pain. The people who suffer these plagues bite their tongues, chew them, gnaw them, as their best diversion from their misery. Their tongues have spoken blasphemies, and they themselves punish them. (J. Seiss) If the literal Babylon is to be rebuilt, it may already have become the place of the throne of Satan by the time that is in view here under the fifth bowl. (D. Barnhouse)

Rev. 16:10 Then (consecutive) the fifth (Subj. Nom.) angel (ellipsis; of the execution squad) poured out (ἐκχέω, AAI3S, Dramatic) his (Poss. Gen.) bowl (Acc. Dir. Obj.) upon the throne (Acc. Place) of the beast (Poss. Gen.; Antichrist), and (continuative) his (Poss. Gen.) empire (Subj. Nom.; kingdom) became (γίνομαι, AMI3S, Dramatic; was plunged into) darkness (σκοτώω, Perf.PPtc.NFS, Descriptive, Attributive; spiritual darkness now becomes environmental darkness), and (continuative) they kept on biting (μασάομαι, Imperf.MI3P, Iterative, Deponent; gnawing) their (Poss. Gen.) tongues (Acc. Dir. Obj.) because of the pain (Gen. Cause; suffering).

Greek Text

Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου, καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,

Latin Vulgate

et quintus effudit fialam suam super sedem bestiae et factum est regnum eius tenebrosum et conmanducaverunt linguas suas prae dolore

LWB Rev. 16:11 Then they maligned the God in heaven because of their pain and their sores. However, they did not change their minds [repent] from their deeds [worship of the beast and persecution of the saints].

KW Rev. 16:11 And they reviled the God of heaven because of their pains and because of their sores with impious and reproachful speech injurious to His divine majesty, and did not have a change of mind with reference to their works which would cause them to abandon them.

KJV Rev. 16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

TRANSLATION HIGHLIGHTS

Then they maligned and blasphemed (Dramatic Aorist tense) the God in heaven because of the unbearable suffering from darkness and cold temperatures as well as their sores. It is interesting to note that the sores from a prior bowl judgment appear to still be in effect. In spite of this divine judgment upon them, they still refuse to repent (Culminative Aorist tense) of their evil deeds. They continue to worship the beast and to persecute the saints. Rather than change their minds about God and believe in Jesus Christ, they curse Him all the more.

RELEVANT OPINIONS

Their negative volition, due to arrogant self-sufficiency, is now locked-in to the point where they have blackout of the soul. (R.B. Thieme, Jr.) And they did not repent from their works. These works are spelled out at the end of the sixth trumpet: worship of idols, murder, magic arts, sexual immorality, and thefts (9:20-21). The people continue their sinful lifestyle and refuse to repent. (S. Kistemaker) The Scriptures plainly refute the notion that wicked men will quickly repent when faced with catastrophic warnings of judgment. (J. Walvoord)

They will gnaw their tongues with pain and rage rather than speak a prayer of penitence to Him. Nothing but cursing and horrid denunciations will they utter. When they saw the two slain witnesses come to life again and ascend to heaven, they were willing to own that the God of heaven is God, and to give Him anything of His glory. But it was only a temporary reverence, which soon faded away. Here they are again compelled to acknowledge Him as “the God of heaven,” but it is only to heap new blasphemies on His name. (J. Seiss)

Rev. 16:11 Then (consecutive) they maligned (βλασφημέω, AAI3P, Dramatic; blasphemed, slandered) the God (Acc. Dir. Obj.) in heaven (Loc. Sph.) because of their (Poss. Gen.) pain (Gen. Cause; suffering) and (connective) their (Poss. Gen.) sores (Gen. Cause;

boils). **However** (adversative), **they did not** (neg. adv.) **change their minds** (μετανοέω, ΑΑΙ3Ρ, Culminative; repent) **from their** (Poss. Gen.) **deeds** (Abl. Separation; worship of the beast and persecution of saints, arrogant self-sufficiency).

Greek Text

καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἔλκῶν αὐτῶν καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

Latin Vulgate

et blasphemaverunt Deum caeli prae doloribus et vulneribus suis et non egerunt paenitentiam ex operibus suis

LWB Rev. 16:12 Then the sixth angel [of the execution squad] poured out his bowl on the river, the great Euphrates [in Iraq], and its water was dried up [ceased to flow] so that the invasion route for the kings from the rising sun [east] will be prepared [for the Armageddon campaign].

KW Rev. 16:12 And the sixth poured out his bowl upon the river, the great Euphrates. And its water was dried up in order that the road of the kings from the sunrising might be prepared.

KJV Rev. 16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

TRANSLATION HIGHLIGHTS

Then the sixth angel of the execution squad poured out (Dramatic Aorist tense) his bowl on the great river Euphrates in Iraq. The water of the Euphrates River is either dried up supernaturally (Dramatic Aorist tense) or is dammed up so that water ceases to flow to the coast. The latter is possible (naturally) if the dams in Iraq and Turkey are shut down, but I opt for a supernatural drying up of the river by God's decree. Whichever the case may be, this drying up of the river will allow the great armies from the east to invade the middle east during the Armageddon Campaign.

The invasion route, in this bowl judgment, is being prepared (Futuristic Aorist tense) for the eastern, Asian alliance (possibly Chinese, Korean, and Indian armies). It may also refer to the Muslim nations to the east, such as Iran, Pakistan, Afghanistan, and some former Soviet states. The Islamic world, which hates Christians and Jews (primarily the United States and Israel), want both destroyed. They may finally launch a coordinated jihad against Israel, meeting the Antichrist outside Jerusalem.

RELEVANT OPINIONS

The Euphrates River will be the future eastern boundary of Israel during the millennium. The drying up of the river is the removing of the strategic barrier to the east during the Armageddon campaign. (R.B. Thieme, Jr.) The drying up of the Euphrates must be a literal event. Only so can it have any effect on the mobilization of the oriental armies. It is always best to interpret literally unless that is impossible. There is nothing contrary to fact here. (A.E. Knoch) It flowed through old Babylon, which was (and may yet be) the commercial center of the whole world. (W.R. Newell)

Russia has built a series of dams across the Euphrates River to capture water for irrigation purposes. The fact is that at certain times in the season when all the water is stored, the Euphrates River is dry. If it were flowing at ordinary rate, it would be a difficult river to cross because of the rough terrain on both sides of the river. With the riverbed dry, there would be no restriction of movement of a great army from the East. (J. Walvoord)

We take this to refer to the actual river Euphrates. All else in the chapter is literal, and so is this. There is no reason why it should not be so. With the view of preparing for this gathering, the way of those kings which are to come from the East, is to be prepared. At the sounding of the sixth Trumpet a vast supernatural army is let loose to slay a third part of men. Here, under the sixth bowl, a vast human army is gathered together, the whole of which is destroyed by God. Moreover, a similar effect on the river Euphrates is the subject of another prophecy in Isaiah 11:15: "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shall he shake his hand over the river [Euphrates] and shall smite it in the seven streams, and make men go over dry-shod." (E.W. Bullinger)

Just as previous judgments we have studied appear to be literal, this vial judgment undoubtedly applies to the actual Euphrates River. (J. Macarthur) A rebuilt Babylon could serve as a natural geographical location for the Antichrist's capital headquarters. Babylon is located on the Euphrates River. This mighty body of water always marked the boundary between eastern and western empires in ancient days. From this city the Antichrist may attempt to unite the powers of the East with his ten-nation western empire. The power from east of the Euphrates could include nations such as India, Afghanistan, Pakistan, and all the nations of the Orient or Far East. (M. Hitchcock)

Rev. 16:12 **Then** (consecutive) **the sixth** (Subj. Nom.) **angel** (ellipsis; of the execution squad) **poured out** (ἐκχέω, AAI3S, Dramatic) **his** (Poss. Gen.) **bowl** (Acc. Dir. Obj.) **on the river** (Acc. Place), **the great** (Acc. Measure) **Euphrates** (Acc. Spec.; in Iraq), **and** (continuative) **its** (Poss. Gen.) **water** (Subj. Nom.) **was dried up** (ξηραίνω, API3S, Dramatic; ceased to flow) **so**

that (purpose) the invasion route (Subj. Nom.; road) for the kings (Obj. Gen.) from the rising (Descr. Gen.) sun (Adv. Gen. Ref.; east) will be prepared (έτοιμάζω, APSubj.3S, Futuristic, Purpose).

Greek Text

Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.

Latin Vulgate

et sextus effudit fialam suam in flumen illud magnum Eufraten et siccavit aquam eius ut praepararetur via regibus ab ortu solis

LWB Rev. 16:13 Then I saw three unclean spirit beings [demons] like frogs from the mouth [command & control] of the dragon [Satan] and from the mouth [command & control] of the beast [Antichrist] and from the mouth [command & control] of the False Prophet [the unholy trinity aligned against Christ],

KW Rev. 16:13 And I saw [come] out of the mouth of the Dragon and out of the mouth of the Wild Beast and out of the mouth of the False Prophet, spirits [free moral intelligences without a physical body], three of them, unclean, [in appearance] like frogs,

KJV Rev. 16:13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

TRANSLATION HIGHLIGHTS

Then I saw (Dramatic Aorist tense) three unclean, frog-like demons coming from the mouth of the unholy trinity. The unholy trinity is composed of Satan, the Antichrist, and the False Prophet. These three are aligned in a conspiracy against the Lord Jesus Christ. Each of them has a frog-like demon under their command and control. The phrase “from the mouth” is an idiom for “command and control.”

RELEVANT OPINIONS

Out of the mouths of each of the three evil powers (the dragon and the two beasts) comes an evil spirit. “Mouth” is used as a chief seat of influence. (A.T. Robertson) These influences are spiritually unclean and suggest the loathsome Egyptian plague of the frogs; perhaps also there is a reference to their devilish origin. (A. Plummer) The Holy Spirit does not say they were frogs, but that they seemed to look like frogs. But He actually says they were not frogs, and thus not like the plague of frogs in Egypt, but spirits – demon spirits. (E.W. Bullinger)

These demon-spirits are the elect agents to awaken the world to attempt to abolish God from the earth, and they are frog-like in that they come forth out of the pestiferous quagmires of the universe, do their work amid the world's evening shadows, and creep, and croak, and defile the ears of the nations with noisy demonstrations, till they set all the kings and armies of the whole earth in enthusiastic commotion for the final crushing out of the Lamb and all His powers. (W.R. Newell)

The evil trinity will persuade the kings of the earth to join forces in battle against the people of God in Jerusalem. A part of their activity will be the revival of spiritism. Men will be possessed by demons with the power to do great signs and miracles to deceive the nations of the earth. They will draw the nations toward Palestine for the purpose of an all-out global war. (L. Strauss) The evil spirits come out of the mouths of the unholy triumvirate, suggesting the persuasive and deceptive propaganda that in the last days will lead people to an unconditional commitment to the cause of evil. (R. Mounce)

Filled with hellish rage against God, they will march toward Palestine, impelled and inspired by these emissaries of damnation. (J. Macarthur) The summit talks which precede the alliance between the demon-possessed beast and the false prophet are actually the mouthings of demons. (R.B. Thieme, Jr.)

Rev. 16:13 Then (consecutive) I saw (εἶδον, AAI1S, Dramatic) three (Acc. Measure) unclean (Nomcompl. Acc.; defiled) spirit beings (Acc. Dir. Obj.; demons) like (comparative) frogs (Nom. Appos.) from the mouth (Abl. Source; idiom for command and control) of the dragon (Poss. Gen.; Satan) and (connective) from the mouth (Abl. Source) of the beast (Poss. Gen.; Antichrist) and (connective) from the mouth (Abl. Source) of the False Prophet (Poss. Gen.; unoly trinity aligned against Christ),

Greek Text

Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάρραχοι·

Latin Vulgate

et vidi de ore draconis et de ore bestiae et de ore pseudoprophetae spiritus tres inmundos in modum ranarum

LWB Rev. 16:14 For they are the spirits of demons which perform miracles, who advance upon the kings [political & military leaders] of the entire inhabited earth,

for the purpose of assembling them for that war [campaign] of the great day [2nd advent] of Almighty [Omnipotent] God [Jesus Christ].

KW Rev. 16:14 For they are spirits of demons performing attesting miracles, which [spirits] go out to the kings of the whole inhabited earth for the purpose of gathering them together for the war of the great day of God, the Omnipotent.

KJV Rev. 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

TRANSLATION HIGHLIGHTS

These frog-like beings are the spirits of demons which are able to perform (Dramatic Aorist tense) miracles to deceive mankind. They use their miraculous powers to advance (Dramatic Aorist tense) upon the political and military leaders of the inhabited earth, not to conquer them, but to gather them together (Culminative Aorist tense) in an alliance against Israel. By doing so, they are gathering this international army (mobilizing) to wage war against the Lord Jesus Christ, the Sovereign God, at His second advent.

RELEVANT OPINIONS

This world war, unlike a war ever seen by man, will occur at the 2nd advent of Christ. The Great Day of Almighty God refers to Jesus Christ at His strategic victory. Even though the devil will be responsible for gathering millions of hostile armed men (demon energized combatants) into the Middle East for the last great war, the Lord permits them to converge on their objective. He will use Jerusalem as a trap for Satan. (R.B. Thieme, Jr.) The Egyptian magicians wrought “signs” (tricks), as did Simon Magus and later Apollonius of Tyana. (A.T. Robertson)

It is important to remember that Armageddon is not a single battle; it is a war. Men will be possessed by demons, with the power to work miracles, deceiving the whole world. (J. Macarthur) The seeming contradiction of Satan inspiring the kings of the earth to rebel against the ruler which Satan himself has put upon the throne of world government is apparently solved by this fact: Satan gathers his forces under their illusion that they are fighting it out for world power, but actually they are being marshaled by Satan to oppose the armies that will accompany Christ when He returns to the earth. (L.S. Chafer) God views all these movements of armies as a campaign and not an isolated battle. (J. Pentecost)

There will be five main invasions of the land of Israel during the Campaign of Armageddon. These invasions will sweep over the land of Israel in successive waves leaving destruction and havoc in their wake ... Although the religious system of Babylon will be destroyed by Antichrist and his henchmen at the

midpoint of the seven-year tribulation period, the city of Babylon and its great political, commercial center will not be destroyed until the end of the tribulation, by a military force opposed to Antichrist as part of the final campaign of Armageddon. The second stage of the Campaign of Armageddon is the destruction of the city of Babylon. When Antichrist begins his drive toward Armageddon in Israel, some of his enemies, who have chafed under his iron fist, will seize the opportunity and attack Babylon, described in Jeremiah 50:9-10. Revelation chapter 18 tells us that the judgment of Babylon will be from God but He will use human armies to mete out His wrath against the city. All the attention on Iraq today is paving the way for Babylon to take its place for one final curtain call before the end of the age. (M. Hitchcock)

Rev. 16:14 For (inferential) they are (εἰμί, PAI3P, Descriptive) the spirits (Pred. Nom.) of demons (Adv. Gen. Ref.) which perform (ποιέω, PAPtc.NNP, Dramatic, Attributive) miracles (Acc. Dir. Obj.), who (Subj. Nom.) advance (ἐκπορεύομαι, PMI3S, Dramatic, Deponent; come out, journey) upon the kings (Acc. Dir. Obj.; political & military leaders) of the entire (Gen. Measure) inhabited earth (Obj. Gen.), for the purpose of assembling (συνάγω, AAInf., Culminative, Purpose; congregating, mobilizing) them (Acc. Dir. Obj.) for that (Acc. Spec.) war (Adv. Acc.; campaign) of the great (Gen. Measure) day (Gen. Time) of Almighty (Descr. Gen.; omnipotent) God (Poss. Gen.; reference to the 2nd advent of Christ).

Greek Text

εἰσὶν γὰρ πνεύματα δαιμονίων ποιῶντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος.

Latin Vulgate

sunt enim spiritus daemoniorum facientes signa et procedunt ad reges totius terrae congregare illos in proelium ad diem magnum Dei omnipotentis

LWB Rev. 16:15 Suddenly [without warning], I [Jesus Christ] will return like a thief [unexpectedly]. Happy is the one who watches and who guards his outer garments [idiom: living the Christian way of life during the tribulation], so that he may not walk exposed [idiom: become a loser] and they [fellow believers] see his shame [loss of rewards at the judgment seat].

KW Rev. 16:15 Consider this. I come like a thief. Spiritually prosperous is he who is on the alert and who keeps his garments lest he be walking about unclad and they be observing his shame.

KJV Rev. 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

TRANSLATION HIGHLIGHTS

Suddenly, without warning of any kind, Jesus Christ will return (Futuristic Present tense) like a thief. He will come unexpectedly, and the person who is alive during the tribulation and who watches and guards his outer garments will be happy. This is an idiom for a believer who is alert and careful to live the Christian way of life during the tribulation. Divine protocol during this dispensation will be different from what we have in the Church Age; for example, the Holy Spirit will be withdrawn from the earth, meaning the indwelling is no longer viable. This double idiom for living the Christian way of life means the tribulation believer must be alert (Durative Present tense) and must guard the Word of God he has received.

The purpose of this ever-watchful eye is so the tribulation believer will not walk naked before his fellow believers (Dramatic Present tense) and be seen (Dramatic Present tense) in his shame. “Walking exposed” to the elements (Latin: nude) is an idiom for becoming a loser in the Christian walk. “Seeing his shame” is an idiom for others watching him lose rewards at the judgment seat of Christ. The Potential Subjunctive mood means the believer who is alive during these last days has the ability to either become a winner and receive rewards or to become a loser and suffer loss of rewards.

This verse has nothing to do with the rapture of the Church. The rapture occurs seven years before the 2nd advent of Christ. This is also not a verse that deals with justification. It is not addressed to unbelievers to be saved; it is addressed to believers to walk according to divine protocol during their last few days (years, months) on earth. It is a verse about gaining or losing rewards. The believer who follows divine protocol will be happy, both during his final days on earth and in the future after having received his rewards.

RELEVANT OPINIONS

These idioms compare guard duty in the ancient world to believers living in the divine system. Guarding one's uniform and equipment was a duty for those in the military. Not doing so meant other members of the garrison would eye your shame. (R.B. Thieme, Jr.) The reference seems to be to the watchers in the temple at Jerusalem, in view of the great army coming against it. The inspector of the guard was wont to take away the cloak of any one found napping. Christ is not coming for us [Church Age believers] as a thief (1 Thess. 5:4). He is coming (1 Thess 4:16) with a shout. (A.E. Knoch) According to the Mishnah, the captain of the temple in Jerusalem went his rounds of the precincts by

night, and if a member was caught asleep at his post, his clothes were taken off and burned, and he was sent away naked in disgrace. (F.F. Bruce)

The common dress in Christ's day was one voluminous, all-covering garment which was laid aside as one went to sleep. As soon as one awakened the garment was donned. The garment in the Scripture is always a symbol of righteousness. Keeping the garment, then, has nothing whatsoever to do with attempting to keep saved, for we are kept by the power of God through His faith, unto the completion of our salvation which shall be revealed at the return of the Lord. But the believer must ever look to his habits lest in his walk he should expose his nakedness. (D. Barnhouse)

True, it is "as a thief" He is now coming. This proves that the Church of God is not in the judgment scene here described, for the Thessalonian believers were positively assured that the day shall NOT come on them as a thief. This blessing is not for us now, in this dispensation of grace, even as the assurance is not for us. The Lord is then about to come as a thief. Hence this announcement, and hence this blessing. Those who will need it will be on the earth at that time. (E.W. Bullinger) They upon whom the benediction of God rests are not those who once ran well, but whose graces continue in exercise. (A.W. Pink)

The garments here are not literal, but they speak of character, as in other Scripture references. The nakedness is their exposure of any defilement at Christ's coming to the earth. (L. Strauss) When our Lord comes for His Church at the Rapture, He will not come as a "thief." But when He comes at the end of the tribulation it will be as a thief to surprise and to spoil. The appeal of Christ at this point in John's vision is to encourage the tribulation saints to watch for His imminent return and to keep themselves uncontaminated with the defilement of the Satan-inspired activities of those last days. (J. MacArthur)

Rev. 16:15 **Suddenly** (temporal; without warning), **I** (Jesus Christ) **will return** (ἔρχομαι, PMI1S, Futuristic, Deponent) **like** (comparative) **a thief** (Pred. Nom.; unexpectedly). **Happy** (Subj. Nom.) **is** (ellipsis) **the one** (Pred. Nom.) **who watches** (γρηγορέω, PAPtc.NMS, Durative, Substantival; is alert, custodial care) **and** (connective) **who guards** (τηρέω, PAPtc.NMS, Durative, Substantival; pays attention to) **his** (Poss. Gen.) **outer garments** (Acc. Dir. Obj.; uniform, coat: idiom for living the Christian way of life during the tribulation), **so that** (purpose) **he may not** (neg. adv.) **walk** (περιπατέω, PASubj.3S, Dramatic, Potential; march) **exposed** (Descr. Nom.; naked: idiom for becoming a loser) **and** (connective) **they** (other believers) **see** (βλέπω, PASubj.3P, Dramatic, Potential) **his** (Poss. Gen.) **shame** (Acc. Dir. Obj.; loss of rewards at the judgment seat).

Greek Text

Ἴδοὺ ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῆ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

Latin Vulgate

ecce venio sicut fur beatus qui vigilat et custodit vestimenta sua ne nudus ambulet et videant turpitudinem eius

LWB Rev. 16:16 Then He [Jesus Christ] assembled them [the armies of the world] in a place which is called in Hebrew: Armageddon [Valley of Megiddo].

KW Rev. 16:16 And they gathered them together to the place which is called in Hebrew, Armageddon.

KJV Rev. 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

TRANSLATION HIGHLIGHTS

Jesus Christ controls history. At this time in history, He gathers the armies of the entire world (Dramatic Aorist tense) into a valley outside Israel, called (Customary Present tense) the Valley of Megiddo, or Armageddon. The world's armies will no doubt think they concocted this plan to attack Israel, but in actuality the sovereignty and omnipotence of the Lord Jesus Christ will bring them to this valley for annihilation. This is where anti-Semitism will make its last stand. Therefore, the sixth bowl judgment consists of all the preparations, plans, and ultimate gathering of the world's armies for the final campaign. The drying-up of the Euphrates river is but one spectacular display related to the coming together of this international military body.

RELEVANT OPINIONS

The great tribulation will climax in a great world war. At the height of this war, Christ will come back to deliver the saints who have not yet been martyred, to bring judgment upon the earth, and to bring in His righteous kingdom. (L.S. Chafer) Whether we take it as the mount or the valley, it makes no difference, for the mount and valley are counted as one, each belonging to the other. (J. Seiss) The word "Armageddon" means "the hill of the slaughter." (M.R. DeHaan) The name signifies the "hill or city of Meggido" and has reference to the commanding city of many centuries which guarded the southern pass into the valley. It was also called the plain of Esdraelon, called by Josephus, "the great plain," extending from the Mediterranean to the Jordan river. (J. Gerig)

The invasion by Gog (Ezekiel 38) is not the same as the battle of Armageddon (J. Pentecost). Here are some contrasts:

Gog - definite allies are mentioned
Armageddon - all nations are engaged

Gog - comes from the north
Armageddon – armies come from the whole earth

Gog - comes to take spoil
Armageddon –all nations assemble to destroy the people of God

Gog – there is protest against the invasion
Armageddon – no protest, because all nations are involved

Gog – head of the armies in his invasion
Armageddon – the Beast is the head of the invasion

Gog – overthrown by convulsions of nature
Armageddon – destroyed by the sword that goes out of Christ’s mouth

Gog – arrayed in open field
Armageddon – seen in the city of Jerusalem

Gog – the Lord calls for assistance in executing judgment
Armageddon – the Lord treads the winepress alone

It has been held commonly that the battle of Armageddon is an isolated event transpiring just prior to the second advent of Christ to the earth. The extent of this great movement in which God deals with the kings of the earth and of the whole world will not be seen unless it is realized that the battle of that great day of God Almighty is not an isolated battle, but rather a campaign that extends over the last half of the tribulation period. The Greek word “polemas” translated “battle” in many Bibles signifies a war or campaign, while “mache” signifies a battle, and sometimes even single combat. The proper translation views this event as one connected campaign. (J. Pentecost)

Rev. 16:16 **Then** (consecutive) **He** (our Lord Jesus Christ) **assembled** (συνάγω, AAI3S, Dramatic; gathered, concentrated) **them** (Acc. Dir. Obj.; the armies of the world) **in a place** (Acc. Place) **which is called** (καλέω, PPpTc.AMS, Customary, Attributive) **in Hebrew** (adv.; or Aramaic): **Armageddon** (Nom. Appos.; Valley of Megiddo).

Greek Text

καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραῖστί
Ἄρμαγεδών.

Latin Vulgate

et congregavit illos in locum qui vocatur hebraice
Hermagedon

LWB Rev. 16:17 Then the seventh *angel* [of the execution squad] poured out his bowl upon the lower atmosphere [Satan’s domain as prince of the power of the air], and a great voice [God the Father] came out from the temple from the throne, saying: It is done [the final bowl judgment has been unleashed].

KW Rev. 16:17 And the seventh poured his bowl upon the lower atmosphere. And there came a great voice out of the inner sanctuary from the throne saying, It has come to pass and is now an accomplished fact.

KJV Rev. 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

TRANSLATION HIGHLIGHTS

Then the seventh angel of the execution squad poured out (Dramatic Aorist tense) his bowl upon the lower atmosphere - aerial convulsions. The lower atmosphere, even though we can’t see any activity there with our naked eyes, is Satan’s domain as the “prince of the power of the air.” All prior judgments have been concentrated upon the earth and its inhabitants; this judgment is concentrated on Satan and his followers, both fallen angels and demon-possessed humans. He will no longer be the prince of the power of the air, but will be locked-up for the next thousand years.

Immediately after the seventh bowl was poured out, God the Father shouted (Dramatic Aorist tense) with a great voice from the temple from His throne. What did He say? He said: “It is finished,” an obvious echo back to the final words of Christ on the cross. The Intensive Perfect tense points to the seventh bowl judgment as being the end of His wrath upon the earth. Once its contents have been accomplished, Jesus Christ will return; the dispensation of tribulation judgment will end and the dispensation of the millennial reign will begin.

RELEVANT OPINIONS

All men breathe the air and this is worse than the smiting of the earth, the sea, the fresh waters, and the sun. (A.T. Robertson) This is the sphere where Satan’s hosts have so long wrestled with the believers as they sought to realize the access that had been provided through Christ. It is, therefore, very significant that Satan is to

be judged in this sphere where he has so long usurped the place of authority. (D. Barnhouse)

The final vial (bowl) consists of a great earthquake which levels the great cities of the world and brings Babylon into judgment and causes islands and mountains to disappear. The climax is a great hailstorm, with hailstorms weighing a talent – that is, over a hundred pounds – which destroy what is left. The world is in chaos and in destruction and in war at the time of the second coming of Christ. (L.S. Chafer)

Rev. 16:17 Then (consecutive) the seventh (Subj. Nom.) angel (ellipsis; of the execution squad) poured out (ἐκχέω, AAI3S, Dramatic) his (Poss. Gen.) bowl (Acc. Dir. Obj.) upon the lower atmosphere (Acc. Place; Satan's domain as prince of the power of the air), and (continuative) a great (Acc. Measure) voice (Subj. Nom.; God the Father) came out (ἐξέρχομαι, AAI3S, Dramatic, Deponent) from the temple (Abl. Source, Separation) from the throne (Gen. Place), saying (λέγω, PAptc.ANF, Dramatic, Modal): It is done (γίνομαι, Perf.AI3S, Intensive; completed, accomplished, over, finished).

Greek Text

Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα, καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

Latin Vulgate

et septimus effudit fialam suam in aerem et exivit vox magna de templo a throno dicens factum est

LWB Rev. 16:18 Then there were lightning flashes and roars and thunders, and there was a great earthquake, such as had not occurred since mankind had come to be on earth, so terrible was this great earthquake.

KW Rev. 16:18 And there came lightnings and voices and thunders, and there came an earthquake, a great one of such a nature that an earthquake of that kind has not occurred since the time man came to be upon the earth, so mighty an earthquake, so great.

KJV Rev. 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

TRANSLATION HIGHLIGHTS

Then there were (Dramatic Aorist tense) flashes of lightning, peals of thunder, and loud roaring noises coming from the lower atmosphere. And there was (Dramatic Aorist tense) a great earthquake, the most powerful earthquake ever to hit planet earth since mankind was created (Ingressive) and found himself living (Culminative) on earth. This earthquake is so terrible that its power is mentioned a second time for emphasis.

RELEVANT OPINIONS

The divine proclamation is accompanied by flashes of lightning, rumblings, and peals of thunder – the same “storm-theophany” we encountered in similar scenes in 4:5, 8:5, and 11:19. (R. Mounce) The fall of the antichristian interest shall be universal. Every thing that any ways belonged to them, or could be serviceable to them, the premises of all their appurtenances, are put into the writ for destruction: their earth, their air, their sea, their rivers, their cities, all consigned over to ruin, all accursed for the sake of the wicked people. (M. Henry)

Rev. 16:18 Then (consecutive) there were (γίνομαι, AMI3P, Dramatic, Deponent) lightning flashes (Pred. Nom.) and (connective) roars (Pred. Nom.; voices, noises) and (connective) thunders (Pred. Nom.), and (continuative) there was (γίνομαι, AMI3S, Dramatic, Deponent) a great (Nom. Measure) earthquake (Pred. Nom.), such as (Qualitative Gen.) had not (neg. adv.) occurred (γίνομαι, AMI3S, Dramatic) since (prep.) mankind (Subj. Nom.) had come to be (γίνομαι, AMI3S, Ingressive or Culminative, Deponent) on earth (Gen. Place), so terrible (Quantitative Nom., correlative) was (ellipsis) this (adv.) great (Nom. Measure; powerful) earthquake (Nom. Appos.).

Greek Text

καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ’ οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς τηλικούτος σεισμός οὕτω μέγας.

Latin Vulgate

et facta sunt fulgora et voces et tonitrua et terraemotus factus est magnus qualis numquam fuit ex quo homines fuerunt super terram talis terraemotus sic magnus

LWB Rev. 16:19 Then the great city [Babylon] was *split* into three parts [by the earthquake] and the cities of the nations collapsed [buildings fell to their

destruction]. Furthermore, Babylon the great [in Iraq] was remembered in the presence of God, with the result that He gave her the cup of wine of the fury [boiling rage] of His wrath [settled anger against spiritual adultery].

KW Rev. 16:19 And the city, the great one, was divided into three parts. And the cities of the nations fell. And Babylon the Great was remembered before God for the purpose of giving her the cup of the wine of the fury of His wrath.

KJV Rev. 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

TRANSLATION HIGHLIGHTS

Then the great city of Babylon was split (Dramatic Aorist tense) into three parts by the earthquake. In addition, the major cities of all the nations of the world collapsed (Culminative Aorist tense), meaning the earthquake was so terrible that all large buildings fell to their destruction. It's hard to imagine the effects of a global earthquake and the devastation it will create for the world economy, not to mention the deaths of untold people. The great city refers to Babylon, as it is mentioned in Revelation 17:18, 18:10,18-21.

Furthermore, the Lord remembers (Constative Aorist tense) Babylon the great, and He unloads upon her (Dramatic Aorist tense) a full cup of His fiercest wrath. "Orge" is the heat of the fire, while "thumos" is the bursting forth of the flame; the two are combined in this verse. Again, I believe this is the literal city of Babylon in Iraq, which is rebuilt and taken over by the Antichrist as his base of operations during the 2nd half of the tribulation. It is judged all the more severely because the False Prophet houses his evil religious system there. Spiritual adultery always reaps its reward.

RELEVANT OPINIONS

"The great city" here is specifically Babylon. God will give Babylon the cup filled with the wine of the fury of His wrath, that is, she will experience a terrible outpouring of His judgment. Some have suggested that this city is Rome, but is called Babylon because of its spiritual declension. While this has been debated at length by scholars, it is preferable to view Babylon as the rebuilt city of Babylon located on the Euphrates River, which will be the capital of the final world government. (J. Walvoord)

The fall of Babylon which was divided into three parts, having had rule over the nations, and taken in the idolatry of the nations, incorporating into her religion something of the Jewish, something of the pagan, and something of the Christian religion, she was three cities in one. God now remembered this great and wicked city. Though for some time He seemed to have forgotten her idolatry and cruelty, yet now He gives unto her the cup of the wine of the fierceness of His wrath. (M. Henry)

Babylon had not been overlooked. God was simply biding His time. (A.T. Robertson)
The city of Babylon is actually split into three parts, indicating the utter destructiveness of this last great earthquake. (J. Macarthur) We have identified and traced a biblical “tale of two cities” through the Bible: Babylon, the city chosen by man, and Jerusalem, the city chosen by God. Babylon is destined for devastation, but Jerusalem is destined for deliverance. Babylon is the great prostitute; Jerusalem is the wife of God. Babylon is dressed in purple and scarlet, glittering with gold, precious stones, and pearls. Jerusalem shines with the glory of God, and her brilliance is like that of a very precious jewel, like a jasper, as clear as crystal. (C. Dyer)

The question has been raised as to the reference to the great city, inasmuch as Babylon is specifically mentioned later in the verse. Some have taken both references to indicate Babylon, others have identified the first great city of the verse as Jerusalem. In 11:8 Jerusalem is referred to as “the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” There is therefore some justification for considering Jerusalem as a possible interpretation. Babylon, however, according to Scripture, is destined to be completely destroyed. Whether this refers to Rome which is spiritual Babylon or, as some have understood it, to a rebuilt city of Babylon on the Euphrates, it is clear in any case that Babylon is the special object of the judgment of God ... The problem that occurs with identifying Jerusalem as a city destroyed is that in Zechariah 14 at the time of the Second Coming, Jerusalem is still a city intact in spite of the earthquake which had destroyed the other cities of the world. (J. Walvoord)

No city in human history will ever have such a meteoric rise as New Babylon. Babylon will be rebuilt on the Euphrates River in a relatively short time, as the commercial and economic capital of the world. The world will look on in awe as the city rises from the ashes of time to take her place on the world stage. The New Babylon will shine as one of man’s crowning achievements. Man will have done it again. He will have built a city back in Babylon. But no city in human history will experience such a cataclysmic and total fall as Babylon. (M. Hitchcock) As a result of the seventh bowl of wrath being poured out into the air an unprecedented earthquake splits Babylon the Great into three parts. (R. Mounce)

Not only is great Babylon split up into three parts by this earthquake, but the capital cities also of the confederated nations, the allies of the Beast were destroyed. Babylon was the scene of the first apostasy from God after the Flood. Always the enemy of God’s people, she became in later days the metropolis of the first great Gentile Empire as seen in the image and dream of Nebuchadnezzar. God promised to remember His covenant with Israel, and when He did so He promised also to remember Babylon in the day of His wrath. Babylon is only partly destroyed now in token of its total destruction soon to follow. One tenth of the city will have fallen, as we are told in 11:12-13. And chapters 17 and 18 are going to tell us of the causes, and of the manner, and the consequences of that judgment. (E.W. Bullinger)

You might say Nimrod was the first world dictator, and his capital city was Babylon. In this sense, Nimrod prefigures the final great world ruler, the Antichrist, who will also locate his world commercial capital at Babylon. It's amazing to me how much space the Bible devotes to describing the downfall and devastation of Babylon. And the fall of Babylon depicted in the Bible, outside the book of Daniel, seems to go far beyond anything that happened in 539 B.C., far beyond anything that has ever happened to Babylon in the past. Therefore, since this is true, Babylon must rise again. There must be a second coming of Babylon in the end times. (M. Hitchcock)

Rev. 16:19 Then (consecutive) the great (Nom. Measure) city (Subj. Nom.; Babylon) was (γίνομαι, AMI3S, Dramatic, Deponent) split (ellipsis; divided) into three (Acc. Measure) parts (Partitive Acc.; by the earthquake) and (connective) the cities (Subj. Nom.) of the nations (Adv. Gen. Ref.) collapsed (πίπτω, AAI3P, Culminative; buildings fell to their destruction). Furthermore (continuative), Babylon (Subj. Nom.) the great (Descr. Nom.) was remembered (μιμνήσκομαι, API3S, Constativative, Deponent) in the presence of God (Subj. Gen.), with the result that He gave (δίδομι, AAInf., Dramatic, Result) her (Dat. Disadv.) the cup (Acc. Dir. Obj.) of wine (Gen. Content) of the fury (Gen. Measure; boiling rage) of His (Poss. Gen.) wrath (Adv. Gen. Ref.; settled anger).

Greek Text

καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

Latin Vulgate

et facta est civitas magna in tres partes et civitates gentium ceciderunt et Babylon magna venit in memoriam ante Deum dare ei calicem vini indignationis irae eius

LWB Rev. 16:20 Then every island vanished and mountains could not be found.

KW Rev. 16:20 And every island vanished. And mountains were not found.

KJV Rev. 16:20 And every island fled away, and the mountains were not found.

TRANSLATION HIGHLIGHTS

Then every island disappeared (Dramatic Aorist tense) and mountain ranges could no longer be found (Dramatic Aorist tense). The vanishing islands may be due to increased volcanic activity, spurred by the heat of the sun, the withdrawal of light from the sun, and the terrible earthquake.

RELEVANT OPINIONS

Islands sometimes sink in the sea in earthquakes. (A.T. Robertson) He does not say that islands cease to be, or no mountains are to remain or exist afterwards, but that there is to be a sudden recession of the islands from their present places, and that some mountains that now are shall disappear. In other words, great portions of the earth as it now stands will be quite altered in their positions and relations. The globe itself is not to be annihilated. The matter of which it is composed is not to pass out of existence. But some of its elevations shall be depressed, and the present lines between sea and land shall be greatly altered, making ready for another climate, and for a better heavens and earth. (J. Seiss)

Rev. 16:20 Then (consecutive) every (Nom. Measure) island (Subj. Nom.) vanished (φεύγω, AAI3S, Dramatic; disappeared) and (continuative) mountains (Subj. Nom.) could not (neg. adv.) be found (εὐρίσκω, API3P, Dramatic).

Greek Text

καὶ πᾶσα νῆσος ἔφυγεν καὶ ὄρη οὐχ εὐρέθησαν.

Latin Vulgate

et omnis insula fugit et montes non sunt inventi

LWB Rev. 16:21 Then large hailstones, weighing about one hundred pounds each, dropped down from the lower atmosphere on mankind, and mankind [the survivors] maligned God because of the plague of hail, because this plague was extremely severe.

KW Rev. 16:21 And a hail, a great one, [each hailstone] having the weight of a talent descends out of heaven upon the men. And the men reviled God with impious and reproachful speech injurious to the divine majesty of deity because of the plague of the hail, for the blow [it inflicted] is great, very great.

KJV Rev. 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

TRANSLATION HIGHLIGHTS

Then large hailstones, weighing about one hundred pounds each (a talent), dropped from the sky (Aoristic Present tense) on mankind. But instead of changing their mind about God, the survivors maligned God (Dramatic Aorist tense) because of the great hailstorm. This plague of hail was (Aoristic Present tense) extremely severe, unlike any experienced on earth since the days of the Pharaoh in Egypt. By placing the emphatic “extremely” at the end of the sentence, John highlights the severity of this judgment. By the end of this hailstorm, nearly all homes and buildings that were not destroyed by the earthquake will be crushed.

RELEVANT OPINIONS

The effect of the earthquake and the hail will be like the springing of a mine beneath and a bombardment from above. It will be terrific. (A.E. Knoch) God has no apologies for slaying the Canaanites, or giving Jerusalem over to Babylonian captivity, and then to Roman slaughter, or letting famine waste millions, or the plague, ten millions. We desire to offend this adulterous generation’s apologists for God. Christians should arm their minds with this outlook. (W.R. Newell)

Such masses of ices blocks falling upon houses would crash in the strongest of them, batter down walls, stove ships, and leave but few retreats of safety for human life on the surface of the world. (J. Seiss) Now consider this: A copper penny dropped from the top of the Empire State Building falling at normal acceleration of 32 feet-per-second after the first second, would reach the street below with sufficient velocity to penetrate a man’s skull. What fantastic power these great hailstones will have! (K. Lamb)

Rev. 16:21 **Then** (consecutive) **large** (Nom. Measure) **hailstones** (Subj. Nom.), **weighing about** (comparative) **one hundred pounds each** (Descr. Nom.; a talent), **dropped down** (καταβαίνω, PAI3S, Aoristic; fell, were hurled) **from the lower atmosphere** (Abl. Source, Separation) **on mankind** (Acc. Place, Disadv.), **and** (continuative) **mankind** (Subj. Nom.; the remaining survivors) **maligned** (βλασφημέω, AAI3P, Dramatic; blasphemed) **God** (Acc. Dir. Obj.) **because of the plague** (Gen. Cause) **of hail** (Adv. Gen. Ref.), **because** (causal) **this** (Gen. Spec.) **plague** (Subj. Nom.) **was** (εἰμί, PAI3S, Aoristic) **extremely** (superlative, emphatic; very much) **severe** (Pred. Nom.).

Greek Text

καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

Latin Vulgate

et grando magna sicut talentum descendit de caelo in homines et blasphemaverunt homines Deum propter plagam grandinis quoniam magna facta est vehementer

Chapter 17

LWB Rev. 17:1 Then one of the seven angels [of the execution squad] who had the seventh bowl, came and spoke to me, saying: Come here! I will explain to you the judgment upon the great prostitute [false seducing religion in the city of Babylon] who sits upon many waters [international in scope],

KW Rev. 17:1 And there came one of the seven angels who have the seven bowls. And he spoke with me, saying, Come here. I will show you the condemnation and punishment of the prostitute, the great one, who is sitting on many waters,

KJV Rev. 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

TRANSLATION HIGHLIGHTS

Then one of the angels of the execution squad, the one who had the seventh bowl judgment (Pictorial Present tense), came to John and spoke to him (Constative Aorist tense). The angel commanded (Imperative mood) him: Come here! The angel promised to reveal to him (Predictive Future tense) the circumstances surrounding the judgment upon the prostitute who sits (Pictorial Present tense) on many waters. The “prostitute” is a metaphor for the false religious system located in the city of Babylon and promulgated by the False Prophet on behalf of the Antichrist. The phrase “who sits on many waters” refers to the international scope of this apostate religious system.

Christianity, the bride, is the only true religion; all others are collectively represented as a great prostitute. The descriptive term “great” is not used lightly here, since this false religion takes everyone captive, and if possible, would also enslave reversionistic believers. Fortunately, however, the Lord protects those that are His. The seductions of the false religion and her adherents are intense, and only those who hold fast to the Word of God will survive her exotic lures. It is a genius system, created by Satan himself, holding within its philosophical boundaries something “intriguing” for everyone.

RELEVANT OPINIONS

Man got his start between the Tigris and Euphrates rivers. Amazingly, the Bible also says that man's history in this age will end there as well. The focus of world events is cycling back to where it all began. (M. Hitchcock) The picture of this woman is utterly evil. That she sits upon "many waters" signifies the scope of her influence and control over the surging sea of humanity. She obviously will eagerly solicit adulterous relations with political world powers, amalgamating herself with them in order to obtain advantage. (J. Macarthur)

The system is called "the great whore." It is the huge ecumenical church of the last days. This religious monstrosity is taking shape before our eyes now, and it is being heralded as a step forward toward unity and world peace. But because it is apostate, it is doomed and must come under the judgment of God. In the minds of millions of people, such a prediction of doom upon so large an ecclesiastical body is fantastically unbelievable. But when one examines the description of her, as given by the Holy Spirit, there is no longer surprise at the prediction of the coming judgment of God upon her. (L. Strauss)

"Sits upon many waters" is said of Babylon in Jeremiah 51:13. The wealth of Babylon being caused both by the Euphrates and by a vast system of canals. (M. Vincent) Babylon got its wealth by means of the Euphrates and the numerous canals for irrigation. Rome does not have such a system of canals, but this item is taken and applied to the New Babylon. (A.T. Robertson) That the ancient city of Babylon is restored, playing an important part in the startling events of the last days of this dispensation, is very clear. (C. Larkin)

It must be remembered that from John's point of view all of the events of the book of Revelation were future, and it pleased God to reveal various aspects of future events in other than their chronological order. This is especially true of Revelation 17 which probably occurs during the first half of the last seven years ... it is helpful to consider chapter 17 as dealing with Babylon as an ecclesiastical or spiritual entity, and chapter 18 as dealing with Babylon as a political entity ... or chapter 17 as the destruction of ecclesiastical Babylon as a religion, and chapter 18 as the destruction of Babylon as a city and empire. (J. Walvoord)

Rev. 17:1 Then (consecutive) one (Subj. Nom.) of the seven (Gen. Measure) angels (Adv. Gen. Ref.; of the execution squad) who had (έχω, PAPtc.GMP, Pictorial, Substantival) the seventh (Acc. Spec.) bowl (Acc. Dir. Obj.; judgment), came (έρχομαι, AAI3S, Constative, Deponent) and (connective) spoke (λαλέω, AAI3S, Constative) to me (Gen. Adv.), saying (λέγω, PAPtc.NMS, Static, Modal): Come here (δεύρο, AAImp.2S, Dramatic, Command)! I will explain (δείκνυμι, FAI1S, Predictive) to

you (Dat. Adv.) the judgment (Acc. Dir. Obj.) upon the great (Descr. Gen.) prostitute (Obj. Gen.; whore, false religion in the city of Babylon which seduces people from Christ) who sits (κάθημαι, PMPTc.GFS, Pictorial, Substantival) upon many (Gen. Measure) waters (Obj. Gen.; international in scope),

Greek Text

Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,

Latin Vulgate

et venit unus de septem angelis qui habebant septem fialas et locutus est mecum dicens veni ostendam tibi damnationem meretricis magnae quae sedet super aquas multas

LWB Rev. 17:2 With whom the rulers of the earth have committed sexual immorality [spiritual fornication]. Furthermore, those [religious converts] who dwell on the earth have become intoxicated with the wine of her sexual immorality [spiritual prostitution],

KW Rev. 17:2 With whom the kings of the earth committed fornication; and those who dwell on the earth were made drunken by the wine of her fornication.

KJV Rev. 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

TRANSLATION HIGHLIGHTS

The rulers of the various nations on earth have committed spiritual fornication (Dramatic Aorist tense) with the prostitute, the demonic religion of the False Prophet headquartered in the city of Babylon. Furthermore, the earth is full of converts to this false world religion. The inhabitants of the earth have become drunk (Culminative Aorist tense) with the wine of her spiritual apostasy. They have become intoxicated (Latin: inebriated) with her philosophies and mysticisms.

There is also a good chance that this is a double entendre, referring primarily to spiritual adultery, but also including a multitude of physical sexual immoralities. This false religion in Babylon may also have a sexual dimension, a ritualistic initiation practice brought back from “the old days.” And as we shall see in Chapter 18, the global community adopts the religious practices of Babylon because she provides economic prosperity for all those who trade within her borders.

They will eventually be elated that her religious organization is destroyed, but worried (justifiably so) that her economic system might collapse along with it, causing them loss of profits and investment dollars. Chapter 17 represents the religious system of Babylon, while chapter 18 represents the economic system of Babylon. While these two appear to be separate in identity, there is no justification for separating them from being the same city. For example, the United States is an economic entity (free market, free enterprise), a political entity (a republic degenerating into a democracy), and used to be predominantly a Christian entity (client nation to God); but there is only one United States of America.

RELEVANT OPINIONS

Nimrod was the first leader of the global community. You might say he was the first world dictator, and his capital city was Babylon. In this sense, Nimrod prefigures the final great world leader, the Antichrist, who will also locate his world commercial capital at Babylon. The city and the tower in Genesis 11:1-9 represent the two aspects of Babylon that continue today: political power balanced against rebellion and apostasy. The first organized false religion has passed down from Babylon into all the other false religions of the world. Their tower symbolizes the religious unity that dominated Babylon. This ziggurat, intended by them to reach to the heavens, was no doubt intended to be a place of occult worship of the stars and heavens. Therefore, the first federation of man, the first “United Nations,” was a society built to bring the human race together to exalt man and exclude God – to deify man and dethrone God. From the beginning, then, Babylon was both a town and a tower, a city and a system, a place and a philosophy. We will encounter this same twofold depiction of Babylon when we look at Babylon in Revelation 17-18. Both the city of Babylon and the false religious system of Babylon will be resurrected in the end times. (M. Hitchcock)

A wife who is unfaithful to her husband is an adulterous woman. A church which commits spiritual adultery is called a harlot by God. The figure of a woman is used symbolically of religion. She is Satan’s counterfeit religion, an imitation of the true Church, the Bride of Christ. (L. Strauss) Once imbibed, the intoxicating influence removes all desire to resist Babylon’s destructive influence, blinds one to Babylon’s own ultimate insecurity and to God as the source of real security, and numbs one against any fear of a coming judgment. (G.K. Beale)

An extensive study of the religions of Babylon demonstrates that many of them were carried over in part into Roman Catholicism and formed the background for some of the ceremonies. The Babylonian influence, however, is much broader than its influence on Rome. False religion is always the worst enemy of true religion, and the moral wickedness involved in the union of the Church with the world imposes a stupefying drunkenness as far as spiritual things are concerned. The hardest to win to Christ and the most difficult to instruct in spiritual truth are

those who have previously embraced false religion with its outward show of a worship of God. (J. Walvoord)

Rev. 17:2 With whom (Adv. Gen. Ref.) the rulers (Subj. Nom.) of the earth (Prep. Gen.) have committed sexual immorality (πορνεύω, ΑΑΙ3Ρ, Dramatic; spiritual fornication). Furthermore (continuative), those (Subj. Nom.; converts to false religion) who dwell (κατοικέω, ΡΑΡτc.NMP, Static, Substantival; inhabit, live on) on the earth (Acc. Place) have become intoxicated (μεθύσκω, ΑΡΙ3Ρ, Culminative; drunken) with the wine (Abl. Means) of her (Gen. Assoc.) sexual immorality (Gen. Result; spiritual fornication),

Greek Text

μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς

Latin Vulgate

cum qua fornicati sunt reges terrae et inebriati sunt qui inhabitant terram de vino prostitutionis eius

LWB Rev. 17:3 Then he [the seventh angel of the execution squad] carried me away in the Spirit to a remote location [in Iraq]. Then I saw a woman [false religion] sitting upon a scarlet beast [political system], full of insulting categories [satanic teachings], having seven heads [historical empires] and ten horns [ten nation confederacy of the revived Roman Empire],

KW Rev. 17:3 And he carried me away into an uninhabited place in [my] spirit. And I saw a woman sitting on a Wild Beast, a scarlet one, filled with names reproachful and injurious to the divine majesty of deity, having seven heads and ten horns.

KJV Rev. 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

TRANSLATION HIGHLIGHTS

Then the seventh angel of the execution squad carried John away (Dramatic Aorist tense) in the Spirit to a remote, desolate location in Iraq. "In the Spirit" means John did not actually go there in the flesh, but he did observe everything that transpired next. It is possible that it refers to John's "spirit" as opposed to the Holy Spirit. Then he saw (Constative Aorist tense) a woman, representing false religion, sitting (Pictorial Present tense) upon a scarlet beast, which represents a political system. What John is trying to

portray is a system where church and state are not separated. “Scarlet” or red represents royalty, but is also the color of bloody persecution.

Notice that the woman is sitting upon the beast. An entity cannot sit upon itself, so this proves that the woman and the beast are not the same entity. One is a religious entity, the other is a political entity. Many scholars during the Reformation believed Rome was Babylon. But Rome was never the “mother” of harlots and abominations, because Rome existed but for a short duration of history. There were religious harlots before Rome existed, and there are religious harlots outside of Rome today. It is impossible for Rome to be Babylon.

This political-religious system is full (Attributive Participle) of blasphemous, satanic teachings that oppose everything that is Christian. This organization is composed of (Attributive Participle) ten horns (countries). Most scholars are agreed that the ten horns represent the ten-nation confederacy of the revived Roman Empire. Most scholars also agree that the seven heads refer to seven historical empires: Egypt, Babylon, Assyria, Medo-Persia, Graeco-Macedonia, ancient Roman and revived Roman empires.

RELEVANT OPINIONS

The harlot Babylon is a contrasting type of the chaste Jerusalem and, in one sense, the whole course of history is essentially a tale of these two great spiritual cities. (M. Hitchcock) That the woman is riding the beast – and is not the beast itself – indicates she represents ecclesiastical power as distinct from the beast, who is the political power. Here, then, is the Antichrist supporting the apostate church. At this moment the harlot is in control. (J. Macarthur) The beast is seen supporting the harlot woman ... for the sake of the advantage he hopes to derive from her in his bid for power during the last part of the tribulation. (L. Strauss) In Isaiah 21 there is the vision of the deserted one, Babylon, and in Isaiah 14:23 Babylon is called desert. John may here picture this to be the wilderness (desert) this side of Babylon. (A.T. Robertson)

Babylon is a literal city on the Euphrates River, with a form of idolatrous worship which began almost immediately after the Flood, in the days of Nimrod, and extended throughout the whole earth. Babylon is Satan’s capitol, just as Jerusalem is God’s capitol. “Wilderness” is a literal description of the region surrounding Babylon on the Euphrates ... but it is the spiritual wilderness which we need to observe. (W.R. Newell) The false woman is in contrast with faithful Jerusalem. The true woman is arrayed with heavenly splendor, ready to take her place in the kingdom of God. The false is decked with earthly ornaments and is supported by the wild beast and a composite of all the false religious powers of the world, organized and energized by Satan. (A.E. Knoch)

Linked with the central mystery of the image of the queen of heaven (Semiramis) with the babe in her arms, Babylonianism had countless lesser mysteries; the hidden meaning was known only to the initiates, but outward forms were practiced by all the people. Among these were the doctrines of purgatorial purification after death; salvation by

countless sacraments such as priestly absolution; sprinkling with holy water; the offering of cakes to the queen of Heaven; dedication of virgins to the gods, which was literally sanctified prostitution; weeping for Tammus for a period of 40 days prior to the great festival of Istar, who was said to have received her son back from the dead. To him the egg was sacred, depicting the mystery of his resurrection. His chosen symbol, the evergreen, was set up in honor of his birth at the winter solstice. A yule-log burned with many mysterious observances. The sign of the cross was sacred to Tammuz, as symbolizing the life-giving principle and as the first letter of his name. It is represented on vast numbers of the most ancient altars and temples and did not, as many have supposed, originate with Christianity. The patriarch Abraham was separated from this mystery-religion by the divine call. (H. Ironside)

Rev. 17:3 Then (consecutive) he (the seventh angel of the execution squad) carried me (Acc. Dir. Obj.) away (ἀποφέρω, AAI3S, Dramatic) in the Spirit (Loc. Sph.) to a remote location (Acc. Place; a desolate wilderness in Iraq). Then (consecutive) I saw (εἶδον, AAI1S, Constativ) a woman (Acc. Dir. Obj.; false religion) sitting (κάθημαι, PMPTc.AFS, Pictorial, Modal, Deponent) upon a scarlet (Acc. Spec.; royalty) beast (Acc. Place; political system), full of (γέμω, PAPtc.ANP, Descriptive, Attributive) insulting (Gen. Content, Material; slanderous, blasphemous) categories (Nomcompl. Acc.; false satanic teachings), having (έχω, PAPtc.NMS, Static, Attributive) seven (Acc. Measure) heads (Acc. Dir. Obj.; historical empires) and (connective) ten (Acc. Measure) horns (Acc. Dir. Obj.; ten nation confederacy of the revived Roman Empire).

Greek Text

καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθήμενη ἐπὶ θηρίου κόκκινον, γέμον[τα] ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

Latin Vulgate

et abstulit me in desertum in spiritu et vidi mulierem sedentem super bestiam coccineam plenam nominibus blasphemiae habentem capita septem et cornua decem

LWB Rev. 17:4 Now the woman [Satan's religious system in the rebuilt city of Babylon] was clothed in purple and scarlet garments [church and state combined] and was adorned with gold [great international wealth] and priceless stones [historical and cultural artifacts] and pearls [glamour and class], having a golden drinking vessel in her hand [providing intoxication] full of detestable [sacrilegious]

and unclean things [abominable heresies and satanic rituals] related to her sexual immoralities [spiritual and physical fornication],

KW Rev. 17:4 And the woman was arrayed in purple and scarlet, and was adorned with gold and precious stone and pearls, having a golden cup in her hand filled with abominations and the unclean things of her fornication.

KJV Rev. 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

TRANSLATION HIGHLIGHTS

The woman, representing Satan's religious system, was clothed in purple and scarlet garments, representing the union of church and state. The Imperfect tense of a "be" verb means this religious system is a satanic counterfeit. The Perfect tense means this satanic counterfeit in nevertheless dressed to appear like the real thing. These two tenses combine two highly unlikely systems, religion and politics, as well as describing what a prostitute is – by appearance she looks like the real thing, but in reality she is an illegitimate substitute. The promise of economic prosperity and religious peace in the Middle East is an intoxicating mixture.

Continuing with the metaphors, Satan's religious system is adorned with gold, meaning she has great international wealth. The Antichrist and False Prophet have untold riches at their disposal. She is also adorned (Dramatic Perfect tense) with priceless stones, a reference to valuable historic and cultural artifacts, as well as pearls, meaning this system is glamorous and high class, not a shabby, low-rent organization. In other words, this prostitute is not a street walker, but a "high class call girl." Every imaginable enticement that Satan could dream up in thrown into a cup and the inhabitants of the earth, male and female, are eager to drink its contents.

The woman (prostitute) holds a golden drinking vessel (Pictorial Present tense), which means the contents are intoxicating to those who drink from it. But while this intoxicating mixture of religion, wealth, glamour, and sophistication tastes appealing to mankind, its real contents by divine estimation are detestable (sacrilegious) and unclean. These "things" are related to her sexual immoralities, a double entendre for both spiritual and physical fornication. Satan's religion is a combination of idolatry, heresy, blasphemy, and sexually immoral and perverted activities, i.e., possibly a revival of the ancient phallic cult practices that once prospered in ancient Babylon.

There is considerable manuscript evidence (esp. Codex Sinaiticus, Bohairic) for the addition of "with the earth" at the end of this verse. This would render the translation "fornication with the earth," in either the Genitive of Disadvantage or Association. This would point to the counterfeit religion and its practices centering around the creation, "the kings of the earth fornicating with the creation." There are already environmental

organizations engaged in creation worship today; the next step into rank idolatry is not far fetched. However, there is also the possibility that the words “with the earth” were added by scribes who were comparing this prophecy with that in Jeremiah 51:7-8; I leave it as a possible attested reading.

RELEVANT OPINIONS

The future rebuilt city of Babylon is shown in Zechariah as a woman representing the people’s iniquity and wickedness. She would be carried to Shinar, or Babylon, and established again as the city embodying all evil. She is the mother of prostitutes and of abominations because all the evil of the nations can be traced back to this one city, the first to defy God’s authority. (C. Dyer) The Word of God does not mince words in describing the utter filthiness of this adulterous relationship in the sight of God. Few crimes are spoken of in Scripture in more unsparing terms than that of spiritual adultery, which this woman epitomizes. (J. Macarthur)

It should be borne in mind that the term “Babylon” applies to Babylonian religion, the city of Babylon, and the empire of Babylon. (J. Walvoord) The idolatrous system of ancient Babylon assumed different phases in different periods of its history. In the prophetic description of the modern Babylon, there is evidently also a development of different powers at different times. The paganism of the OT is the exact type of the paganism of the New. (A. Hislop) The secret consists in the fact that the unfaithful woman – apostate Israel – attains to world supremacy and blessing altogether apart from Jehovah or His Christ. By their own efforts the Jews have amassed untold wealth. When their capital is combined they will be able to dictate to any government on earth. Covetousness is idolatry. They worship wealth, and all the world has bowed down at the same shrine. (A.E. Knoch)

Eventually Rome became the headquarters of Babylonianism. The chief priest when established in Rome took the title *pontifex maximus*, and this was imprinted on his mitre. The title afterwards conferred on the bishop of Rome and is borne by the pope today. This declares the pope to be, not the successor of the fisherman-apostle Peter, but the direct successor of the high priest of the Babylonian mysteries. Babylonian practices and teachings had been largely absorbed by that which bore the name of the church of Christ. The truth of the Holy Scriptures on many points had been wholly obscured, while idolatrous practices had been foisted upon the people as Christian sacraments. Heathen philosophies took the place of gospel instruction. Thus was developed that amazing system which for a thousand years dominated Europe until the great Reformation of the sixteenth century brought in a measure of deliverance. (H. Ironside)

Rev. 17:4 **Now** (temporal) **the woman** (Subj. Nom.; Satan’s religious system in the rebuilt city of Babylon) **was** (είμι, Imperf.AI3S, Descriptive) **clothed** (περιβάλλω, Perf.MPtc.NFS, Intensive, Attributive; dressed) **in purple and** (connective) **scarlet garments** (Acc. Double

Dir. Obj.; church and state combination) and (connective) was adorned (χρυσόω, Perf.PPtc.NFS, Dramatic, Circumstantial) with gold (Instr. Manner; great international wealth) and (connective) priceless (Dat. Measure; precious, valuable) stones (Dat. Ind. Obj.; historical, cultural artifacts) and (connective) pearls (Dat. Ind. Obj.; representing glamour and high class), having (ἔχω, PAPtc.NFS, Pictorial, Attributive) a golden (Acc. Spec.) drinking vessel (Acc. Dir. Obj.; cup, goblet) in her (Poss. Gen.) hand (Loc. Place; drunkenness) full of (γέμω, PAPtc.ANS, Descriptive, Attributive) detestable (Descr. Gen.; sacrilegious) and (connective) unclean (Noncompl. Acc.; defiled, demonic) things (Acc. Dir. Obj.; abominable heresies combined with perverted rituals) related to her (Poss. Gen.) sexual immoralities (Adv. Gen. Ref.; spiritual and physical fornication),

Greek Text

καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς

Latin Vulgate

et mulier erat circumdata purpura et coccino et inaurata auro et lapide pretioso et margaritis habens poculum aureum in manu sua plenum abominationum et inmunditia fornicationis eius

LWB Rev. 17:5 Furthermore, a title was written upon her forehead: Mystery [not revealed until the False Prophet arrives], Babylon the Great [Satan's counterfeit religion headquartered in Iraq], Mother [origin] of Prostitutes [sexual immorality] and the Abominations [idolatry] of the Earth.

KW Rev. 17:5 And on her forehead a name has been written in a permanent inscription, Mystery, Babylon the Great, the Mother of Prostitutes and of the Abominations of the Earth.

KJV Rev. 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

TRANSLATION HIGHLIGHTS

Furthermore, a title was written (Attributive Participle) upon her forehead, a title that said: Mystery, Babylon the Great, Mother of Prostitutes and the Abominations of the Earth. “Written upon her forehead” refers to the ancient custom of Roman prostitutes wearing their name on a headband or ribbon wrapped across their foreheads. “Mystery” means this satanic, counterfeit religion is not revealed in its entirety until the False Prophet arrives on the scene during the tribulation. It is kept a secret until the end times. Babylon the Great refers to the geographical origin of this satanic religion: the ancient city of Babylon in Iraq.

“Mother” is another word for origin, the spiritual counterfeit which gave birth to all the other spiritual counterfeits throughout history. Prostitutes and abominations refers to a package of sexual immorality and idolatry masquerading as religion. This package contains every religious practice, regardless of shape or form, that has ever been used throughout history. Every counterfeit ritual, practice, meditation, sacrifice, doctrine and object used by man at Satan’s behest came from this “mother.”

I will mention this side topic (bunny path) again in chapter 18, but please take notice of the quotes in this chapter by Charles Feinberg, Alexander Seiss and A.E. Knoch. They all tie the future aspects of Zechariah 5 to the city Bablyon. There are many other scholars who also make this connection, but these three in particular allude to Jewish participation in the rebuilding of Babylon – something that would be quite incredible in this day and age. Imagine Israel helping their historical enemy, Iraq, in rebuilding the city of Babylon!

RELEVANT OPINIONS

In Revelation 17:3-6, the close relationship between Babylon and the Beast becomes even clearer. Here the city of Babylon is portrayed as a gaudy prostitute riding on the back of the scarlet beast, which pictures the Antichrist and his end-time empire. The harlot represents the false religious system, centered in the city of Babylon, which gives spiritual cohesion to the system. (M. Hitchcock) The Scriptures teach an apostasy in the church during the last days which will lead to a great ecumenical superchurch. Mystery Babylon, the mother of harlots, is a vast spiritual power so ecumenical or worldwide that it can enter effectively into league with the rulers and forces of the world, and so anti-God as to bend its force to persecute successfully the saints of God. (C. Ryrie)

When the teachers of the Babylonian mystery religions later moved from Pergamum to Rome, they were influential in paganizing Christianity and were the source of many so-called religious rites which have crept into ritualistic churches, i.e., Roman Catholicism. (J. Walvoord) We hear of weeping images and winking Madonnas, and innumerable prodigies besides, continually occurring in the Romish Church, in proof of this papal dogma or that, so was it also in the system of Babylon. There is hardly a form of “pious fraud” or saintly imposture practiced at this day on the banks of the Tiber, that cannot be proved to have had its counterpart on the banks of the Euphrates, or in the systems that come from it. (A. Hislop)

Babylon is the mother or fountainhead of all the systems of idolatry which have since flooded the earth from that one great source, and of which Romanism is only a part. "That great city, " Babylon, founded by Nimrod, was the source of all idolatry. This is not true of Rome. Pagan Rome itself was only one system; one of the polluted streams from that corrupt source. Papal Rome is only another single stream. It is not possible that a part can be the whole! It is not possible that one of many streams can be the fountainhead of all streams. Was there no pagan idolatry before Pagan Rome? The description here goes back to the origin of all the abominations of heathen idolatry. Rome's place in history makes this an absolute impossibility. (E.W. Bullinger)

In keeping with the satanic tendency of offering poor substitutes for God's perfect plan, Babylon is Satan's great counterfeit religion, the matrix from which have sprung all of the cults and pagan religions prevalent today. (J. Macarthur) Most commentators remind us of the false religion in ancient Babylon, with its occultic practices and deification of the mother goddess symbol. This practice can be traced from Semiramus to Ishtar, Ashtar, Astarte, Aphrodite, Venus, and unfortunately, to the Virgin Mary. Other aspects of Babylonian religion included astrology, black magic, occultic practices, and numerous elements of what today is being popularized in New Age religion. Bob Larsen draws several parallels in his book *In the Name of Satan*. What is frightening is that we are already on the verge of it now! (E. Hindson)

If she is the mother of harlots, her origin must be traced back beyond Romanism, for there was no pope before the fourth century. The insidious principles of Babylonianism might be found within the Roman Catholic Church, however, they were practiced long before the Roman Catholic Church came into existence. The spirit of Babylon was a manmade way of salvation through works as opposed to God's way of grace. What Nimrod and Nebuchadnezzar and the Caesars and Constantine failed to do, will be attempted once more in an all-out effort under the head of the restored Roman Empire. Even today there is a revival of the spirit of Babylonianism. (L. Strauss)

The woman of the vision under consideration represents wickedness as it will be culminated in the last days. It will be organized both among Israel and the nations of the earth into a colossal confederacy, holding sway religiously over the earth. Nor is this wickedness dormant, for the great leaden weight must be cast upon the mouth of the ephah to keep it bound there (2 Thess. 2:6-8). In Zechariah 5:9-11 the destination of the ephah's flight is said to be the land of Shinar. Strictly speaking it covers more than Babylon, but is employed to denote that land. The future dwelling-place of the Jews, who were to be banished from their country, is called by the name of the land in which they were captured before ... that is, to Babylon. Now the prophet Zechariah foretells that in the last days all wickedness, with idolatry particularly in mind, that will be existent in Israel at that time will go back forcibly to the place of its origin, Babylon, the great apostate religious system. Such is the meaning of being settled on her own base. Not only the evil in Judaism, but that in Christendom as well, will wind up and culminate in that abominable system called mystical or mystery Babylon. The greatest sin in Israel, even

wickedness itself, was idolatry. It will come to its settled abode at the very place of its inception. (C. Feinberg)

Rev. 17:5 Furthermore (continutative), a title (Subj. Nom.) was written (γράφω, Perf.PPtc.NNS, Descriptive, Attributive) upon her (Poss. Gen.) forehead (Acc. Dir. Obj.): Mystery (Subj. Nom.; a secret not revealed until the tribulation), Babylon (Nom. Appos.) the Great (Descr. Nom.; Satan's counterfeit religion in Iraq), Mother (Nom. Appos.; origin) of Prostitutes (Gen. App. Obj.; sexual immorality) and (connective) the Abominations (Obj. App. Obj.; false religions, idolatry) of the Earth (Gen. Place).

Greek Text

καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον, Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

Latin Vulgate

et in fronte eius nomen scriptum mysterium Babylon magna mater fornicationum et abominationum terrae

LWB Rev. 17:6 Then I saw the woman [Satan's false religion], drunk with the blood [Satan's global religion turns murderous] of the saints [Jews] and with the blood of the martyrs of Jesus [believers during the tribulation], and when I saw her [Satan's global religion], I was incredibly shocked.

KW Rev. 17:6 And I saw the woman intoxicated, the source of her intoxication being the blood of the saints and the blood of the martyrs of Jesus. And I wondered, seeing the woman, with a great wonder.

KJV Rev. 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) the woman, Satan's false religion, intoxicated (Attributive Participle) with the blood of the saints and with the blood of the martyrs of Jesus. Satan's global religion turns murderous against both the Jews and believers in Jesus Christ during the tribulation. There is no such thing as religious freedom at this time. Anyone who refuses to worship the beast (Antichrist) will be executed. The only people who refuse to do so are Jews and Christians, so Satan's bloody execution will concentrate on eliminating them.

Because Jews and Christians are peaceful, hardworking individuals by nature, John is shocked and appalled by Satan's global religion. He is incredulous that such an evil system can hold the world's people in its grasp, and that the leaders of this system are allowed to commit mass murder on an unprecedented scale. We are experiencing a sample of such religious hatred and murderous activity today, perpetrated by the jihadists of radical Islam. It is doubtful that Islam will provide the platform for Satan's global religion, but the demon possession behind their suicide attacks will similarly empower the spiritual leaders of this future global organization. But instead of being an ancillary offshoot, its hatred and murder will be widespread. John can hardly believe his eyes.

RELEVANT OPINIONS

After the rapture of all true believers to heaven, the great religious system that began in Babylon after the flood will come to the forefront again. (M. Hitchcock) Babylon the Harlot represents the one-world religious system that rules over the religious affairs during the first half of the tribulation. (A. Fruchtenbaum) This superchurch will actually be ruling the nations. (L. Strauss) Here we have another reference to the martyrdoms which will take place during the time covered by the Apocalypse. All persecution can be traced to false religion. False religion has ever been possessed of a persecuting spirit from the day that Cain slew his brother Abel. (E.W. Bullinger) She is drunk, not with wine, but with the lifeblood of the martyrs of Jesus whom she caused to be slain. (B. Metzger)

John did not write such words of wonder and shock when he saw the beast or the course of the political empires and governments of this world. He did not write of such astonishment when he saw any other vision God revealed to him concerning the future. But when he saw this scarlet woman and came to realize what she represented – the development of the course of religion on earth – his reaction was one of indescribable amazement. In his day it was pagan Rome that was persecuting the Church; but in this vision it was the great ecclesiastical organization that was persecuting the true believers! (J. Macarthur)

John now has a full view of the woman's devastating work among God's people and he sees the blood of martyrs drenching the earth. This vision takes him by complete surprise; instead of victory for the saints he sees their physical death and destruction. Instead of Babylon's demise, he looks at a beautifully adorned woman who is riding high on a beast. He is mystified. (S. Kistemaker)

She represents Satan's false religious systems, which control men by doctrines that salve and quiet their consciences while permitting them to walk in their natural lusts. This "wine" the world has greedily drunk, and by it is drunken. Men love their lusts, but their consciences must be appeased to they may indulge their desires unrestrainedly. Mystery Babylon so accommodates herself to this need by her insidious and finally shameless

teachings, that Satan's system, promulgated originally at Babylon, reaches out its tentacles until it finally controls the entire world. (J. MacArthur)

Rev. 17:6 Then (consecutive) I saw (εἶδον, AAI1S, Constative) the woman (Acc. Dir. Obj.; Satan's false religion), drunk (μεθύω, PAptc.AFS, Descriptive, Attributive; intoxicated) with the blood (Gen. Partaking, Abl. Means; Satan's global religion turns murderous) of the saints (Poss. Gen.; Jews) and (connective) with the blood (Gen. Partaking, Abl. Means) of the martyrs (Poss. Gen.) of Jesus (Gen. Rel.; believers during the tribulation), and (continuative) when I saw (εἶδον, AApTc.NMS, Constative, Temporal) her (Acc. Dir. Obj.; Satan's global religion), I was (ellipsis) incredibly (Acc. Measure; greatly, surprisingly) shocked (Cognate Acc.; amazed, astonished).

Greek Text

καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

Latin Vulgate

et vidi mulierem ebriam de sanguine sanctorum et de sanguine martyrum Iesu et miratus sum cum vidissem illam admiratione magna

LWB Rev. 17:7 Then the angel [seventh member of the execution squad] said to me: Why are you shocked? I will explain to you the mystery [secret] of the woman [false religion] and of the beast [Antichrist] which will carry [support] her, the one who has seven heads [historical empires] and ten horns [ten nation confederacy of the revived Roman Empire].

KW Rev. 17:7 And the angel said to me, Why did you wonder? As for myself, I will tell you the mystery of the woman and of the Wild Beast who is carrying her who [the Wild Beast] has the seven heads and the ten horns.

KJV Rev. 17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

TRANSLATION HIGHLIGHTS

Then the seventh angel of the execution squad asks John why he is so shocked. Since we are two-thirds of the way through the Revelation, you would think nothing would shock John anymore! In any case, the angel is going to explain to him (Predictive Future tense) the secret identity of both the woman and the beast who will support (Futuristic Present tense) her cause. The woman, as we know, is Satan's false religious system, and the beast is the Antichrist and his political/military coalition. The beast has seven heads or historical empires under his control, the last one (revived Roman Empire) has not yet occurred in history.

At some point in time, the Antichrist will make this false religion a global mandate. Everyone must submit to his religion and worship his image or die. He will be able to enforce this monstrous atrocity upon the inhabitants of earth through his political/military organization (revived Roman Empire). The False Prophet will be his religious right arm, so to speak. The Antichrist will delegate the religious element of his empire to the False Prophet, so he is free to pursue his economic and military conquest of the earth.

RELEVANT OPINIONS

The word Babylon has represented both a city and the religious system that arose in that city. I believe the references to Babylon in Revelation 17-18 refer to a literal, rebuilt city of Babylon in modern-day Iraq on the Euphrates River, which God will destroy. It is also the false religious system that began at the tower of Babel when, for the first time, men came together and organized their own religion in rebellion against God. That false religion spread out from there to all the other major nations of the earth and still affects us today. For example, how many millions of people still read horoscopes based on Babylonian astrological charts? The focus in Revelation 17 is on Babylon in its religious character, climaxing in a world religion in the first 3-1/2 years of the tribulation. (M. Hitchcock)

The love of a harlot is a feigned love; and its hatefulness consists largely in the fact that it is put in the place of the true love of a wife. The harlot's aim is to secure favors for herself. To that end she not only prostitutes whatever she may have of womanly charm, but she brings into play all manner of seductive arts, and adorns her person with whatever may increase her attractions in the eyes of men. But specially reprehensible is her pretended affection for those she seeks to ensnare in the web of her fascination and enchantments. Such is the false religion that feigns a deep solicitude for the spiritual good of the great ones of the earth, and exerts a mysterious and intoxicating influence over the inhabitants of the earth, concealing the basest of motives behind the mask of pretended affection and fondness. (D. Barnhouse)

It will be a union of Christless professors, inheriting all the human and demonical mysteries of Babylon. In other words, all sects will be swallowed up in the one distinctively Babylonish system that has always maintained the cult of the mother and child. This system will dominate the civil power for the first part of the tribulation period. Thus the woman will be in the saddle again and ride the beast. (H. Ironside) Babylon is

supported in her ascendancy by the united religions of the earth. (A.E. Knoch) John may have been temporarily captivated by what appeared, in part, to be a spiritually attractive figure and was blinded to the full, true ungodly nature of the harlot. His reaction probably approached admiration together with fear and perplexity. (G.K.Beale)

Rev. 17:7 Then (consecutive) the angel (Subj. Nom.; seventh, of the execution squad) said (εἶπον, AAI3S, Constative) to me (Dat. Adv.): Why (interrogative) are you shocked (θαυμάζω, AAI2S, Dramatic; surprised, awestruck)? I will explain (εἶπον, FAI1S, Predictive) to you (Dat. Adv.) the mystery (Acc. Dir. Obj.; secret) of the woman (Adv. Gen. Ref.; false religion) and (connective) of the beast (Adv. Gen. Ref.; Antichrist) which will carry (βαστάζω, PAPtc.GNS, Futuristic, Attributive; support, sustain) her (Acc. Dir. Obj.), the one (Gen. Appos.) who has (ἔχω, PAPtc.GNS, Descriptive, Substantival) seven (Acc. Measure) heads (Acc. Dir. Obj.; historical empires) and (connective) ten (Acc. Measure) horns (Acc. Dir. Obj.; ten nation confederacy of the revived Roman Empire).

Greek Text

καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

Latin Vulgate

et dixit mihi angelus quare miraris ego tibi dicam sacramentum mulieris et bestiae quae portat eam quae habet capita septem et decem cornua

LWB Rev. 17:8 The beast [Antichrist] that you saw was [existed during the time of the original Roman Empire] and is not [doesn't exist at the time John was writing the Revelation], but is destined to come up [during the tribulation] from the abyss [Satan's temporary headquarters] and he will go into destruction [into the Lake of Fire]. In fact, those who inhabit the earth [during the tribulation] will be amazed, (those [unbelievers] whose name was not written in the past and will remain unwritten in the Book of Life from the foundation [creation] of the world [God's sovereignty decided which names are in the book and which ones are not]), when they see the beast [Antichrist], that he was [active during the tribulation] and is not [imprisoned during the millennium] and will come [final appearance after the millennium before he is consigned to the Lake of Fire for eternity].

KW Rev. 17:8 The Wild Beast whom you saw was, and is not, and is destined to be ascending out of the bottomless place, and he goes off into perdition. And those who dwell on the earth shall wonder, whose names have not been permanently inscribed upon the scroll of the life from the time of the foundation of the universe, when they see the Wild Beast, how that he was and is not and shall come.

KJV Rev. 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

TRANSLATION HIGHLIGHTS

The beast or Antichrist that John saw (Constative Aorist tense) existed during the time of the original Roman Empire (Durative Imperfect tense), but he does not exist at the time John was seeing these events and writing the Revelation (Static Present tense). The Imperfect tense points to his historical existence as being less pronounced in the past than he will be in the future. He is, of course, destined to return to earth (Futuristic Present tense) from the bottomless pit where Satan has his temporary headquarters during the tribulation. He will conduct his evil operations upon the earth, but will eventually be consigned to the Lake of Fire (Futuristic Present tense), his place of utter ruin or destruction. This threefold description of Satan's career is, of course, a counterfeit to a similar phrase ascribed on several occasions to the Lord Jesus Christ.

As a matter of fact, those unbelievers who inhabit the earth during the tribulation will be utterly amazed (Predictive Future tense) when they see the beast (Futuristic Present tense). Their amazement is that they will see him active during the tribulation (Durative Imperfect tense), but then he is imprisoned during the millennium, represented by the phrase "he is not." And to the further amazement of those who worshipped him, they will also see him (Predictive Future tense) when he is cast into the Lake of Fire for eternity. He will make a final appearance at the end of the millennium, after he is released from his prison, but his revolt on earth will be shortlived.

Is this vision of the beast - past, present, and future – something everyone will see? No, John adds a qualifying phrase that restricts this special vision to unbelievers only, and only those unbelievers who live during the tribulation and who worshipped the Antichrist and his image. The phrase which restricts this vision to unbelievers only is that their name was not written in the Book of Life from the foundation or creation of the earth. In eternity past, before the world was created, the Book of Life was written and God in His sovereignty determined which names would be included in this book. His elect, His sheep, would have their names written in the book; those whose names are not in the book are by default, the non-elect.

Could the "name" not written in the Book of Life be referring to the beast instead of the inhabitants of the earth? Absolutely not, because "those" is in the plural, not the singular.

Is this book related to rewards or titles of honor that will accrue to winners of the angelic conflict? Absolutely not, a different book contains those names. The names in the Book of Life are merely the names of those whom God chose from the foundation of the earth and who were sometime after (during human history) justified. They are not necessarily winners, thus the reason for “onoma” (name) being in the singular, meaning only one name per person – nothing about rewards or titles or honors. This use of the singular (name) and the plural (those) places further emphasis on this book referring to “position” only - not rewards, not volition, not free will, but divine sovereignty. Human volition belongs to the other book which corresponds to the believer’s responsibility and rewards.

The Intensive Perfect tense also points to the finality of these names being written in the Book of Life. If it were possible for a believer to write his/her name into the book, the Perfect tense would not have been used. Likewise, if it was not a completed action in eternity past, the Subjunctive Mood might have been used to portray potentiality. If that’s not enough evidence to support a positional translation and interpretation of this book, it also points us back “to the foundation or creation of the world.” Were any of us around at that time to counsel the Lord as to whose name should be included or excluded from this book? It’s best to leave our position in Christ (justification) with the sovereignty of God and our experience in Christ (sanctification) with our human volition.

RELEVANT OPINIONS

The Lamb that was slain from the foundation of the world did not intend to save those whose names were not written in the book of life from the foundation of the world, but He surely intended to save the people His Father had given Him. Jesus did not intend to save everybody. He intended to save His seed. Arminians usually try to escape the force of this argument by replying that Jesus never intended to save anybody. He only intended to make salvation possible for everybody. Calvinists insist that Christ provided salvation, actual salvation, for those whom the Father gave Him. Actual salvation, not just a chance of salvation. (G. Clark)

If our name is recorded in the book of life, it was so recorded from the foundation of the world. In other words, it is an absolute and unchanging thing. (J. Dillow) Election is according to an eternal purpose as opposed to one formed in time. Election is to salvation and not to mere external privileges. Opposition to these points, as far as I’m concerned, arises from an unwillingness on the part of man to recognize the sovereignty of God, and to ascribe salvation entirely to grace. (T. Nettles) It is purely a matter of His good pleasure and the only other certain thing about it is that the choice was made before the foundation of the world ... and the names of the elect were entered into the account book of God. We were therefore not shaped as a mere by-product of blind forces. (A. Custance)

God’s election antedates faith. And in this verse, He explicitly places that moment in the pretemporal. Although it is pretemporal, election must take effect in history, in the experience of those who are its objects. Neither more nor less believe than the number of

those whom God has appointed (elected) to life. Are we appointed to life because we believe? Or did we believe because we were appointed to life? Was our belief in Jesus the condition in view of which God chose us? Or was our belief the instrument whereby the Spirit brought us into experiential possession of what God had decreed in eternity past should be ours? Luke does not say, “and as many as believed, God appointed to eternal life,” as if to suggest that their belief was the volitional condition on which their election was suspended. On the contrary, he asserts that “all who were appointed for eternal life believed.” Faith or belief is the fruit of God’s gracious appointment. The appointment to eternal life precedes believing. (T. Schreiner)

The unbelieving “earth-dwellers” will not be able to withstand deception by the beast because their “name has not been written from the foundation of the world in the book of life.” Being “written in the book of life” is a metaphor referring elsewhere to believers, whose salvific life has been secured, or, with the negative, to unbelievers, who do not benefit from having such security. This security or lack thereof was determined before historical time began, “from the foundation of the world.” The Lamb both gives life and has sovereignty over who receives life and who does not. (G.K. Beale)

Rev. 17:8 The beast (Subj. Nom.; Antichrist) that (Acc. Gen. Ref.) you saw (εἶδον, AAI2S, Constative) was (εἰμί, Imperf.AI3s, Durative; existed during the original Roman Empire) and (continuative) is (εἰμί, PAI3S, Static) not (neg. adv.; doesn’t exist at the time John was writing Revelation), but (continuative) is destined (μέλλω, PAI3S, Futuristic) to come up (ἀναβαίνω, PAInf., Futuristic, Temporal; occur, arise, happen; revived Roman Empire during the tribulation) from the abyss (Abl. Source; Satan’s temporary headquarters) and (continuative) he will go (ὑπάγω, PAI3S, Futuristic; depart) into destruction (Acc. Place; utter ruin, hell, into the Lake of Fire after Armageddon). In fact (emphatic), those (Subj. Nom.) who inhabit (κατοικέω, PAPtc.NMP, Descriptive, Substantival; unbelieving earthdwellers) the earth (Gen. Place; during the tribulation) will be amazed (θαυμάζω, FPI3P, Predictive), [those (Gen. Appos.; plural: unbelievers, the non-elect) whose (Poss. Gen.) name (Subj. Nom.; singular: one name per person) was not (neg. adv.) written in the past and will remain unwritten (γράφω, Perf.PI3S, Intensive) in the Book (Acc. Place) of Life (Gen. Spec.) from the foundation (Gen. Time; beginning, creation) of the world (Obj. Gen.; obviously God’s sovereignty decided what names were put in the book, because nobody else was around when the book was created)], when they see (βλέπω, PAPtc.GMP, Futuristic, Temporal) the beast (Acc. Dir. Obj.; Antichrist) that

(subj.) **he was** (εἰμί, Imperf.AI3S, Durative; active during the tribulation) **and** (continuative) **is** (εἰμί, PAI3S, Static) **not** (neg. adv.; imprisoned during the millennium) **and** (continuative) **will come** (πάρειμι, FMI3S, Predictive; his final appearance after the millennium before he is consigned to the Lake of Fire for eternity).

Greek Text

τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει, καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται

Latin Vulgate

bestiam quam vidisti fuit et non est et ascensura est de abyssu et in interitum ibit et mirabuntur inhabitantes terram quorum non sunt scripta nomina in libro vitae a constitutione mundi videntes bestiam quia erat et non est

LWB Rev. 17:9 Here is the mind which has wisdom. The seven heads are seven mountains [historical empires], whereas the woman [Satan's religious system] sits upon them [false religion is supported by politics]. Furthermore, they are seven kings [political leaders].

KW Rev. 17:9 Here is the intelligence that has wisdom. The seven heads are seven hills. The woman is seated upon them.

KJV Rev. 17:9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

TRANSLATION HIGHLIGHTS

Here is the mind which possesses (Attributive Participle) wisdom. This phrase is an explanation of some of the symbols referred to in the Revelation. The seven heads represent (Descriptive Present tense) seven mountains or great historical empires: Egypt, Babylon, Assyria, Medo-Persia, Graeco-Macedonia, ancient Roman (SPQR) and revived Roman (still in the future). Satan's religious system throughout the ages has received authority and power to persecute Jews and Christians by aligning itself with the political/military leaders in control of these empires.

Alexander Seiss (*The Apocalypse*) presents a substantial amount of evidence that the mountains are not seven hills in Rome, the view held by many Reformers who were

battling Catholicism in the past. He is generally quoted as the source of the great historical empires interpretation of this verse – the one I ascribe to. His analysis is quite lengthy, so you are reading here in germ form what he has researched at great length in his book.

In each of the six historical empires, Satan's religion dominated the daily life and thinking of the masses, while politicians and military personnel carried out the mass murders of those who refused to join the spiritual apostasy. This pattern will continue in the future, when the revived Roman Empire ushers in the final form of Satan's counterfeit religion during the tribulation. The seven heads or mountains are also occasionally represented by the names of the seven rulers or kings over these historical empires.

RELEVANT OPINIONS

The word "mountain" is often used as a figure (symbol, metaphor, metonymy) for a kingdom. It is used of Babylon itself in Jeremiah 51:25 and of Messiah's kingdom in Daniel 2:35. (E.W. Bullinger) These words draw attention to the explanation which follows. They also make it appear that the explanation which the angel offers of the mystery is not one to be understood without some difficulty. (A. Plummer) The first great kingdom of Babylon, the city and the tower, politics and religion, merged into one great gigantic system of world-unity. Federation was the dream of the first Babylonians and has been the aim and the program since. Today the dream of mankind is still a federation of nations, a super-organization – without God – that will bring the Utopia of peace of which men have dreamed since the days of Nimrod. (M.R. DeHaan)

The name Babylon the Great appears in both chapters 17 and 18. With the help of an ancient Roman coin depicting the goddess Roma sitting on seven hills and quotations from Roman historiographers, scholars interpret Babylon as a reference to Rome. But identifying Babylon with Rome as the great prostitute is by itself restrictive. (S. Kistemaker) The symbolism of the seven hills points to world powers that have their place in history. The woman sits not on literal hills, but positions herself above world empires to direct them against God's kingdom. Throughout the ages, she has been trying to overthrow the city of God, but has failed to conquer it. (S. Kistemaker)

The rise of imperial power is to have much of the supernatural about it. Most clearly it will be beyond any human possibilities of greatness. The world will have recognized that it is not human. Unfortunately, the world has accepted the devil's subterfuge that he does not exist. Therefore, the world has come to look upon everything that is more than human as being truly from God. So when the world sees this supernatural power tumble suddenly into perdition, the world will wonder. They accept the truth about this sudden upheaval and overthrow but will not be able to call its god the devil when it has thought all along that its god was God. Only those who have the divine wisdom of the new birth will be able to understand the truth. The tribulation saints are possessors of the life of

Christ. To them is given the divine wisdom. They, therefore, will recognize the enemy as an enemy. (D. Barnhouse)

Rev. 17:9 Here (adv.) is (ellipsis) the mind (Subj. Nom.; intellect, reason, understanding, mental perception) which has (ἔχω, PAPtc.NMS, Descriptive, Attributive) wisdom (Compl. Acc.). The seven (Nom. Measure) heads (Subj. Nom.) are (εἰμί, PAI3P, Descriptive) seven (Nom. Measure) mountains (Pred. Nom.; historical empires), whereas (adv.) the woman (Satan's religious system) sits (κάθημαι, PMI3S, Pictorial, Deponent) upon them (Gen. Rel.; dominates their daily life while being supported by politics). Furthermore (continuative), they are (εἰμί, PAI3P, Descriptive) seven (Nom. Measure) kings (Pred. Nom.; rulers, dictators, political leaders).

Greek Text

ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλὰὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν·

Latin Vulgate

et hic est sensus qui habet sapientiam septem capita septem montes sunt super quos mulier sedet et reges septem sunt

LWB Rev. 17:10 Five [historical empires] have fallen [Egypt, Babylon, Assyria, Medo-Persia, and Graeco-Macedonia], one exists [the ancient Roman Empire during the time John was writing the Revelation], another has not yet arrived [the revived Roman Empire], however, when it arrives [during the tribulation], it must remain for a short time [seven years].

KW Rev. 17:10 The five fell. The one is. The other one has not yet come. And whenever he comes it is a necessity in the nature of the case for him to continue for a brief time.

KJV Rev. 17:10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

TRANSLATION HIGHLIGHTS

Five of the seven historical empires have already fallen (Culminative Aorist tense). These five were Egypt, Babylon, Assyria, Medo-Persia, and the Graeco-Macedonian empires. One of them, the ancient Roman Empire, existed (Static Present tense) during the time John was observing these events and writing them in the Revelation. The last of the seven

empires, the revived Roman Empire, has not yet arrived (Dramatic Aorist tense) in human history. However, when it does arrive on the scene during the tribulation (Temporal Participle), it is necessary (Aoristic Present tense) to continue for a brief seven years. Why is it necessary? Because God says so!

RELEVANT OPINIONS

The great error has always been in making anything, rather than Israel, the pivot of the prophecies, and reckoning the points of the compass from any center except Jerusalem or the place where the vision was seen, or the prophecy written. (E.W.Bullinger) United by some common bloodless, Christless creed, this religious global federation [“the one that exists” or the revived Roman Empire], in cooperation with the world-political federation, will seek to exterminate the ancient people of God, Israel, and set up a kingdom in opposition to the kingdom of Christ. (M.R. DeHaan)

The confusion of the seven heads of the beasts with the seven hills of Rome arises from the inattention to what the passage states. John was informed, “They are also seven kings.” If the hills represent kings, then they do not refer to the seven hills of Rome, and the whole conclusion that Rome is the capital of ecclesiastical Babylon is thrown into question. Further, a statement is made, “Five have fallen, one is, the other has not yet come, but when he does come, he must remain for a little while.” This could not refer to hills. (J. Walvoord)

Rev. 17:10 **Five** (Subj. Nom.; historical empires) **have fallen** (πίπτω, AAI3P, Culminative; Egypt, Babylon, Assyria, Medo-Persia, and Graeco-Macedonia), **one** (Subj. Nom.; the ancient Roman Empire) **exists** (εἰμί, PAI3S, Static; at the time John is writing the Revelation), **another** (Subj. Nom.; the revived Roman Empire) **has not yet** (neg. temporal adv.) **arrived** (ἔρχομαι, AAI3S, Dramatic, Deponent), **however** (adversative), **when** (temporal) **it arrives** (ἔρχομαι, AASubj.3S, Dramatic, Temporal, Deponent), **it must** (δεῖ, PAI3S, Aoristic; is necessary) **remain** (μένω, AAInf., Constative, Inf. As Dir. Obj. of Verb; continue, abide) **for a short time** (temporal; briefly: seven years).

Greek Text

οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μέναι.

Latin Vulgate

quinque ceciderunt unus est alius nondum venit et cum venerit oportet illum breve tempus manere

LWB Rev. 17:11 Moreover, the beast [Antichrist] who was [active during the tribulation], but will not be [active during the millennium], he himself will also be the eighth [ruler over the eighth empire at the end of the millennium] and is from the seventh [he rules the revived Roman Empire during the 2nd half of the tribulation], however, he will return to destruction [permanent residence in the Lake of Fire].

KW Rev. 17:11 And the Wild Beast who was and is not is himself also an eighth [king], and is out of the seven as a source. And into perdition he goes off.

KJV Rev. 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

TRANSLATION HIGHLIGHTS

The Antichrist was active during the tribulation (Historical Imperfect tense), but will not be active during the millennium (Futuristic Present tense) because he will be imprisoned in the Lake of Fire. He will also be (Futuristic Present tense) the eighth ruler over the eighth empire for that brief period after the millennium is over. He came from the seventh empire (Descriptive Present tense), which means he rules the revived Roman Empire during the 2nd half of the tribulation. His activity during the tribulation will be unsuccessful (Imperfect tense), as well as his final attempt at rebellion during the brief interlude called the eighth empire, so ultimately he will return (Futuristic Present tense) to the Lake of Fire for the rest of eternity.

RELEVANT OPINIONS

The revived Roman Empire which will be in sway immediately after the Rapture of the Church is apparently indicated by the seventh head, while the beast, described in verse 11 as the eighth, is the world empire, which is destroyed by Jesus Christ at His second coming. (J. Walvoord) I depart from Walvoord's view of the eighth head as a world empire during the tribulation, and ascribe to Thieme's view that it is a short-lived empire after the millennium.

Important to the conclusions about this prophecy is that it eliminates the concept that Rome geographically is involved as the headquarters of political Babylon. Perhaps more important, it opens the way for the possibility that political Babylon (revived Rome) will have its center of power in the rebuilt city of Babylon during the last 3-1/2 years leading up to the second coming of Christ. This would have its climax in Revelation 18 where the city is destroyed. (J. Walvoord)

It has always been easy to show that the Church which has its seat and headquarters on the seven hills of Rome might most appropriately be called "Babylon," inasmuch as it is the chief seat of idolatry under the NT, as the ancient Babylon was the chief seat of

idolatry under the Old. But recent discoveries in Assyria, taken in connection with the previously well-known but ill-understood history and mythology of the ancient world, demonstrate that there is a vast deal more significance in the name of Babylon the Great than this. It has been known all along that Popery was baptized Paganism, but God is now making it manifest, that the paganism which Rome has baptized is, in all its essential elements, the very Paganism which prevailed in the ancient literal Babylon, when Jehovah opened before Cyrus the two-leaved gates of brass, and cut in sunder the bars of iron. (A. Hislop)

Rev. 17:11 Moreover (continuative), the beast (Subj. Nom.; Antichrist) who (Nom. Appos.) was (εἰμί, Imperf.AI3S, Historical; active during the tribulation), but (adversative) will not (neg. adv.) be (εἰμί, PAI3S, Futuristic; active during the millennium), he himself (Subj. Nom.) will also (adjunctive) be (εἰμί, PAI3S, Futuristic) the eighth (Pred. Nom.; ruler over the eighth empire at the end of the millennium) and (continuative) is (εἰμί, PAI3S, Descriptive) from the seventh (Abl. Source; he rules the revived Roman Empire during the 2nd half of the tribulation), however (adversative) he will return (ὑπάγω, PAI3S, Futuristic; go back) to destruction (Acc. Place; utter ruin, hell: permanent residence in the Lake of Fire).

Greek Text

καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

Latin Vulgate

et bestia quae erat et non est et ipsa octava est et de septem est et in interitum vadit

LWB Rev. 17:12 Moreover, the ten horns which you saw are ten kings [political rulers over the ten nation confederacy], who have not yet received a kingdom [not elected to office], but they will receive authority as kings [political leaders] for one hour [last half of the tribulation] with the beast [Antichrist].

KW Rev. 17:12 And the ten horns which you saw are ten kings of the kind which did not yet receive royal power, but they will receive authority as kings one hour with the Wild Beast.

KJV Rev. 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

TRANSLATION HIGHLIGHTS

Moreover, the ten horns which John saw (Constative Aorist tense) are the ten kings or political leaders of the ten nation confederacy of the revived Roman Empire. These ten rulers have not yet received (Culminative Aorist tense) their positions of authority over the nations at this time, but they will receive (Futuristic Present tense) their positions of authority at a specific time in the future. They will rule with the Antichrist over the ten nation confederacy for one hour, the last half of the tribulation.

RELEVANT OPINIONS

The ten horns probably stand for ten western military powers. In a federation of many governments it is easily seen how they could temporarily delegate their powers to the head of the world league. (A.E. Knoch) The ten-horns are a confederation of nations, the future revived Roman Empire. These are the “feet and toes” nation in the image of Daniel 2:41-45. This revived Roman Empire will contribute immeasurably to the suffering of both Christians and Jews. (R.B. Thieme, Jr.)

We hasten to say at this point two things: First, the reason this hellish system is called a mystery is because its sins are hidden and man without the enlightenment of the Holy Spirit would be inclined to regard it as a fine example of true and dedicated worship. The more ritual it has the more importance it would seem to have. Second, we are in no way suggesting that all people in the Church of Rome are lost. The system is lost, hopelessly so. But many of its people are saved in spite of its deceptive teachings. One is neither saved or lost on the basis of his organizational affiliation, but rather on the basis of what he thinks of, and what he has done with, Jesus the Christ. (K. Lamb)

Rev. 17:12 Moreover (continuative), the ten (Nom. Measure) horns (Subj. Nom.) which (Acc. Gen. Ref.) you saw (εἶδον, AAI2S, Constative) are (εἰμί, PAI3P Descriptive) ten (Nom. Measure) kings (Pred. Nom.; political rulers of the ten nation confederacy), who (Subj. Nom.) have not yet (neg. temporal adv.) received (λαμβάνω, AAI3P, Culminative) a kingdom (Acc. Dir. Obj.; not elected to office), but (contrast) they will receive (λαμβάνω, PAI3P, Futuristic) authority (Acc. Dir. Obj.) as kings (Pred. Nom.; political leaders) for one (Acc. Measure) hour (Acc. Extent of Time; last half of the tribulation) with the beast (Gen. Accompaniment; Antichrist).

Greek Text

καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

Latin Vulgate

et decem cornua quae vidisti decem reges sunt qui regnum nondum acceperunt sed potestatem tamquam reges una hora accipiunt post bestiam

LWB Rev. 17:13 These [ten political rulers] have one ideology [common cause] so they will give their power and authority [as representatives of their nations] to the beast [Antichrist].

KW Rev. 17:13 These have one purpose and they give their power and authority to the Wild Beast.

KJV Rev. 17:13 These have one mind, and shall give their power and strength unto the beast.

TRANSLATION HIGHLIGHTS

These ten political leaders have (Customary Present tense) one common cause or ideology, so they will agree to give (Futuristic Present tense) their power and authority to the Antichrist. As representatives of their respective nations, they retain their positions of authority, but they agree to allow the beast to lead them as one unified entity. They may think he is worthy of some noble cause, but in the end, it will be to their disadvantage.

RELEVANT OPINIONS

They will submit themselves unanimously to the leadership, control and power of the Antichrist. (J. Macarthur) Not only are they contemporaneous as to time, but they are of one accord as to purpose. This will be something very different from a so-called “concert” of Europe. Never were any ten kings found of one accord. It is a powerful spirit-influence that brings about this unanimity. (E.W. Bullinger) Raw materialism and intoxication with power will drive the kingdom of the Antichrist to turn against its pseudo-religious perpetrator. (E. Hindson)

They exert their opposition in all the segments and sectors of life: government, politics, law enforcement, communication, industry, business, education, legal and medical service, labor, art, sports, and entertainment. The Antichrist will control all of life through the leaders of the world who willingly and purposefully place themselves and their people at his command. (S. Kistemaker)

Rev. 17:13 **These** (Subj. Nom.; ten political rulers) **have** (ἔχω, PAI3P, Customary) **one** (Acc. Measure) **ideology** (Acc. Dir. Obj.; common cause, purpose) **so** (result) **they will give** (δίδωμι, PAI3P, Futuristic) **their** (Poss. Gen.) **power** (Acc. Dir. Obj.) **and**

(connective) **authority** (Acc. Dir. Obj.; as representative of their nations) **to the beast** (Dat. Disadv.; Antichrist).

Greek Text

οὗτοι μίαν γνώμην ἔχουσιν καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.

Latin Vulgate

hii unum consilium habent et virtutem et potestatem suam bestiae tradunt

LWB Rev. 17:14 These [political rulers of the ten nation confederacy] will wage war against the Lamb [Christ Jesus], but the Lamb will conquer them, because He is Lord of lords [emphasizes His 1st advent] and King of kings [emphasizes His 2nd advent]. Furthermore, those [tribulation martyrs] accompanying Him are called [to martyrdom] and chosen [fitted for tribulation warfare] and faithful [maintain their testimony to the end].

KW Rev. 17:14 These shall make war with the Lamb, and the Lamb shall gain the victory over them because He is Lord of lords and King of kings, and they shall also gain the victory who are with Him, the called and the chosen and the faithful.

KJV Rev. 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

TRANSLATION HIGHLIGHTS

These political rulers of the ten nation confederacy will wage war (Predictive Future tense) against the Lamb, Jesus Christ. But the Lamb will conquer them (Predictive Future tense) because He is, after all, the Lord of lords and the King of kings. The title Lord of lords points to His 1st advent, while the title King of kings points to His 2nd advent. Furthermore, He will be accompanied by a host of tribulation martyrs when this warfare begins.

These believers are described by three titles: called, elect (chosen) and faithful. While it is true that believers in general are called in time, chosen in eternity, and will ultimately be victorious in Christ in eternity, I think it is an over-extension to impute those meanings here. This is not a doctrinal treatise on election and predestination, but on the opportunity for a severely persecuted group of people to accompany the Lord into battle. It means the tribulation martyrs were called to the status of martyrdom, were chosen and fitted for warfare during the tribulation, and will be faithful in their testimony to the end.

This especially qualifies them to accompany the Lord when He returns to conquer the invading armies at Armageddon.

RELEVANT OPINIONS

The name *King of kings* denotes sovereignty and authority; the name *Lord of lords* signifies majesty and power. Every ruler, all nations, and all people are subject to him; and anyone belonging to either the angelic world or humanity who determines to fight him faces a losing battle and utter ruin. (S. Kistemaker) They are called out by commission to this warfare; they are chosen and fitted for it, and they will be faithful in it. Such an army, under such a Commander, will at length carry all the world before them. (M. Henry)

Those who take part in this conflict and who serve under such a renowned Leader are each and all spoken of as “called, and chosen, and faithful.” They are called in time (2 Timothy 1:9), chosen in eternity (Ephesians 1:4), and proved faithful in all and every relation of life (Matthew 25:21-23). These epithets, called, chosen, and faithful, can only apply to saints. (W. Scott) The seventh king, the beast or little horn, subdues three horns of the ten-horn confederation thereby gaining ascendancy over the revived Roman Empire (Dan.7:8-24). Then the confederation of kings (the ten horns) under the beast makes war against the Lamb. But Jesus Christ overpowers them, completing His glorious victory at the end of the campaign of the great day of God, the Almighty. (R.B. Thieme, Jr.)

Rev. 17:14 These (Subj. Nom.; political rulers of the ten nation confederacy) will wage war (πολεμέω, FAI3P, Predictive) against the Lamb (Gen. Opposition; Jesus Christ), but (adversative) the Lamb (Subj. Nom.) will conquer (νικάω, FAI3S, Predictive) them (Acc. Dir. Obj.), because (causal) He is (εἰμί, PAI3S, Descriptive) the Lord (Pred. Nom.; majesty) of lords (Abl. Rank; emphasizes His 1st advent) and (connective) the King (Pred. Nom.; sovereignty) of kings (Abl. Rank; emphasizes His 2nd advent). Furthermore (continuative), those (Subj. Nom.; believers, tribulation martyrs) accompanying Him (Gen. Accompaniment) are (ellipsis) called (Pred. Nom.; called in time, called to martyrdom) and (connective) chosen (Pred. Nom.; elect in eternity, chosen and fitted for tribulation warfare) and (connective) faithful (Pred. Nom.; victorious in eternity, the maintained their testimony til the end).

Greek Text

οὔτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

Latin Vulgate

hii cum agno pugnabunt et agnus vincet illos quoniam Dominus dominorum est et rex regum et qui cum illo sunt vocati et electi et fideles

LWB Rev. 17:15 Then he [seventh angel of the execution squad] said to me: The waters which you have seen on which the prostitute [Satan's counterfeit religion] sits [religious domination], represents peoples [diverse cultures] and nations [international scope] and languages.

KW Rev. 17:15 And he says to me, The waters which you saw, where the prostitute is sitting, are peoples and multitudes and nations and languages.

KJV Rev. 17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

TRANSLATION HIGHLIGHTS

Then the seventh angel of the execution squad continued his explanation of some of the symbols in this chapter (Static Present tense) to John. The waters which he has seen (Constative Aorist tense) represent people and nations and languages. This threesome points to the international scope of Satan's counterfeit religion. "Peoples" refers to the many diverse cultures that will be embraced, "nations" refers to the global reach of this religion, and "languages" means its belief system will be communicated to everyone in their native tongue. Satan's counterfeit religion, called a prostitute, sits (Pictorial Present tense) on the waters, pointing to global religious domination. Whether it is voluntary or involuntary submission, the point is that the inhabitants of planet earth are controlled by this satanic religious system.

RELEVANT OPINIONS

In Revelation 17, John describes a vision with two parts. The first part of the vision is a woman identified as Babylon. She is a city of extreme wealth that controls peoples, multitudes, nations, and languages. She is the literal rebuilt city of Babylon. The second part of John's vision is a Beast, that describes both an individual and the empire he rules. He is a man who is given power and his throne and great authority by Satan. He exerts military control over the earth for 42 months. He is a world military ruler who comes from the revived Roman, or European, empire. (C. Dyer)

The Jews in Babylon will be supported principally by the toil of the great masses in the western nations. The enormous interest on national debts will make the people comparative slaves of those to whom the interest is paid. When it becomes known that the greater part of this money is used by the Jews in Babylon for their luxurious magnificence, it will arouse the hatred of the peoples and the governments who are under a perpetual tribute, as there is no possibility of paying off the principal. This hatred will lead to the unanimous opinion that Babylon must be destroyed. The wild beast upon which Babylon rests, after being obsessed by the dragon, becomes her implacable enemy. (A.E. Knoch)

Rev. 17:15 Then (consecutive) he (seventh angel of the execution squad) said (λέγω, PAI3S, Static) to me (Dat. Adv.): The waters (Subj. Nom.) which (Acc. Gen. Ref.) you have seen (είδον, AAI2S, Constative) on which (adv.) the prostitute (Subj. Nom.; Satan's counterfeit religion) sits (κάθημαι, PMI3S, Pictorial, Deponent; global religious domination), represents (εἰμί, PAI3P, Descriptive) peoples (Pred. Nom.; diverse cultures) and (connective) nations (Pred. Nom.; international scope) and (connective) languages (Pred. Nom.).

Greek Text

Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.

Latin Vulgate

et dixit mihi aquas quas vidisti ubi meretrix sedet populi sunt et gentes et linguae

LWB Rev. 17:16 Both the ten horns [political leaders] you saw and the beast [Antichrist], these [leaders of the revived Roman Empire] will come to despise the prostitute [politicians become weary of religious leaders] and they will dismantle her [destroy her organizational structure] and will make her naked [strip her of power]. Moreover, they [the army of the revived Roman Empire] will devour her flesh [kill her devotees in a global civil war] and will consume her with fire [the Antichrist's army will destroy her].

KW Rev. 17:16 And the ten horns which you saw and the Wild Beast, these shall hate the prostitute and shall make her a ruin and reduce her to nakedness. And her flesh they shall eat. And they shall consume her with fire,

KJV Rev. 17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

TRANSLATION HIGHLIGHTS

Both the political leaders of the revived Roman Empire and the Antichrist will come to despise (Progressive Future tense) the religious organization. It appears that politicians at this time do not like competing with religion and become more intolerant of her “nonsense” as time goes by. The progressive future tense means they start out just being annoyed, but end up hating the entire religious system and her power. Eventually, the political leaders of the ten nation confederacy will successfully dismantle (Intensive Perfect tense) the entire religious organization. The phrase “make her naked” means the power of the religious organization will be stripped away.

Not only will the Antichrist’s army destroy the religious organization, they will also kill (Predictive Future tense) her spiritual leaders and devotees. In some locations, civil war will occur, with fights breaking out between the two opposing armies. In the end, the Antichrist’s armies will destroy the religious organization and her army of worshippers. The ultimate goal of the Antichrist is to obtain all worship and power himself; he is not interested in sharing control of the world with a religious system. He only used the religious system to gain power in Europe. Once his power base is established, he no longer has use for this “flaky” religion nor its adherents.

RELEVANT OPINIONS

It’s amazing to me how much space the Bible devotes to describing the downfall and devastation of Babylon. And the fall of Babylon depicted in the Bible, outside the book of Daniel, seems to go far beyond anything that happened in 539 B.C. - far beyond anything that has happened in the past. Therefore, since this is true, Babylon must rise again. There must be a second coming of Babylon in the end times. (M. Hitchcock) Here the attitude of the ten rulers of the federated states of Europe changes completely: their fondness for the harlot will be turned to extreme enmity. The phrase “eat her flesh” suggests they will appropriate her massive wealth. (J. Macarthur) The woman (religious Babylon) is destroyed 3-1/2 years before the city. (C. Larkin)

The ten horns, the federated states of Europe, that great political power, turn against the harlot with hatred. Realizing that they are nothing but puppets under the ecumenical church, this coalition of nations rises up and completely wipes out this system. God permits the ecumenical church to develop until it has seduced the whole world, and then He puts it in the hearts of the political antireligious leaders to overthrow her. Then the church will have ceased forever to dictate the policies of the state. Religious Babylon must come to nought. (L. Strauss) Satan wants personal worship and this system was the “back door.” He was being worshipped, but under a disguise. Therefore the former pretense must be put out of the way so that the False Prophet of Rev. 13:11-12 can bring people to worship Satan personally. That is his ultimate goal. So much for the mystery of iniquity, mystery Babylon. (K. Lamb)

The beast who was dominated by the harlot system rises against her and destroys her and her system completely. Without doubt the harlot system was in competition with the religious worship of the Beast, promoted by the False Prophet, and her destruction is brought about so that the Beast may be the sole object of false worship as he claims to be God. (J. Pentecost) It is evident that the Beast and confederate kings exist after the destruction of [spiritual] Babylon, as they are the human instruments in inflicting the Lord's vengeance on that guilty and apostate system. The secular power is reserved for destruction at the hands of the Lord in Person and at His Coming in power in chapter 19. (W. Scott)

Revelation 17:16-17 indicates that, even as the ten kings of the reunited Roman Empire give all their power and authority to Antichrist, the religious system of Babylon will be destroyed. By the middle of the Tribulation, the Antichrist will have no more use for the harlot religious system of Babylon that has emerged after the Rapture. He will tire of her influence and control over him. When this harlot religious system has worn out her usefulness to Antichrist, she will be destroyed. In her place, Antichrist will substitute his own new religion. Antichrist's religious system will be simple, yet shocking – "Worship me as god or die!" (M. Hitchcock) God's objective will be achieved by Satan when the devil betrays one part of his own cosmic system in a treacherous ploy to increase the power of another part. (R.B. Thieme, Jr.)

We are forced to the conclusion that the overthrow of Babylon, as the revealed center of iniquitous luxury and Satan-worship, the culmination of man's glory, lies yet in the future, in the land of Shinar, where Babylon's history began. The vision of the ephah of Zechariah 5 corroborates overwhelmingly the thought of the revival of commercial Babylon. (W.R. Newell) The Beast himself will be at the time in occupation of the city, while the ten kings are exercising their authority each in his own part of the world. For a little while (till they shall have secured a firm position) they will support the woman. As soon as they feel themselves to be secure, they begin to make war with her simultaneously: the Beast (the last king of Babel in Babylon) and the ten kings in their respective parts of the world. (E.W. Bullinger)

Rev. 17:16 **Both** (adjunctive) **the ten** (Nom. Measure) **horns** (Subj. Nom.; political leaders) **which** (Acc. Gen. Ref.) **you saw** (εἶδον, AAI2S, Constative) **and** (connective) **the beast** (Subj. Nom.; Antichrist), **these** (Subj. Nom.; leaders of the revived Roman Empire) **will come to despise** (μισέω, FAI3P, Progressive; disregard) **the prostitute** (Acc. Dir. Obj.; politicians become weary of religious leaders) **and** (continuative) **they will dismantle** (ἐρημόω, Perf.PPtc.AFS, Intensive, Circumstantial; destroy, laid to waste, desolate; destroy her organization) **her** (Acc. Dir. Obj.) **and** (continuative) **will make** (ποιέω, FAI3P, Predictive) **her** (ellipsis) **naked** (Noncompl. Acc.; stripped her of

power). Moreover (continuative), they (the Antichrist's army) will devour (ἐσθίω, FMI3P, Predictive; eat) her (Poss. Gen.) flesh (Acc. Dir. Obj.; converts, adherents, worshippers are killed during civil war) and (continuative) will consume (κατακαίω, FAI3P, Predictive) her (Acc. Dir. Obj.) with fire (Instr. Means; the Antichrist's army will destroy the False Prophet's organization and army).

Greek Text

καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον οὗτοι μισήσουσιν τὴν πόρνην καὶ ἡρμηωμένην ποιήσουσιν αὐτὴν καὶ γυμνήν καὶ τὰς σάρκας αὐτῆς φάγονται καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ.

Latin Vulgate

et decem cornua quae vidisti et bestiam hii odient fornicariam et desolatam facient illam et nudam et carnes eius manducabunt et ipsam igni concremabunt

LWB Rev. 17:17 For God [in His sovereignty] has placed into their minds [leaders of the revived Roman Empire] to execute His purpose [to use their political system of evil to crush the religious system of evil] and to operate with one will [unanimous consent], and as a result to delegate their [collective] military prowess to the beast [the Antichrist will operate as their Supreme Allied Commander] until [temporary arrangement] the plans of God have been completed [Jesus Christ controls history].

KW Rev. 17:17 For God did put it into their hearts to do that which was in His mind, and to come to one mind and to give their [royal] power to the Wild Beast until the words of God be accomplished.

KJV Rev. 17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

TRANSLATION HIGHLIGHTS

God exercises His sovereignty and omnipotence over human events by placing His overruling purpose (Dramatic Aorist tense) into the minds of the leaders of the revived Roman Empire. It is His will to use their political and military power to crush the religious system of evil. By divine decree, the leaders of the ten nation confederacy will execute (Culminative Aorist tense) His purpose and they will do this with one unified voice, i.e., unanimous consent. Humanly speaking, it's hard to imagine all the leaders of Europe coming to a consensus on anything – but in this situation, divine sovereignty will make it happen.

In spite of the near impossibility of ten political leaders all agreeing on something, the omnipotence of God will operate in and through their minds so that in the end, they will delegate (Culminative Aorist tense) their political and military resources to one person. This person, the beast or Antichrist, will effectively become the Supreme Allied Commander over the military forces of the revived Roman Empire. The temporal conjunction points to this as a temporary arrangement, however, which lasts only until the plans of God have been accomplished (Latin: consummated). They give him power over their military resources only until the religious system is destroyed, which is what God has decreed to happen.

RELEVANT OPINIONS

God's Word says that, as the end of the age draws near, evil will rear its ugly head again in the place where it began, the city of Babylon on the plain of Shinar. Babylon receives special focus when God begins to judge the nations. God again "calls Babylon out" and announces His fierce wrath against the city, its greed, and the false religious system that is centered there. Babylon is first on God's "hit list." Isaiah 13-14 and Jeremiah 50-51 clearly announces the destruction of Babylon by a host of nations. (M. Hitchcock) These ten kings give their royal power. But there is a limit to it all. (E.W. Bullinger) It will seem as if the ten kings were simply accomplishing their own mind, and were turned against this monstrous system of duplicity and covetousness by some more than usually arrogant assumption of authority, or usurpation of power. But it is given to us to know that God's hand will be the active agent in it. (D. Barnhouse)

All the evil and deceit we observe around us should not dissuade us from the premise that God is in full control of everything. God is sovereign and nothing happens without His will. Indeed, without their knowledge He works in the hearts and minds of earthly rulers and makes them do His bidding. He uses them as instruments in His hands, so that their hatred toward the prostitute is His design. The expression "placed in their hearts" is a Semitic idiom found in the OT and signifies divine guidance. God has three intentions, which are that the ten horns should (1) do His purpose, (2) be of one accord, and (3) give their kingdom to the beast. So all along God's purposes are fulfilled. (S. Kistemaker)

No longer needing the help and power of the apostate church, he will expose and destroy her and, in her place, substitute the final form of apostasy – the worship of himself. In the destruction of religious Babylon, then, God will actually use the Antichrist as the instrument of judgment. He will implant His Own wrath into the minds of the Antichrist and his followers so they will carry out His divine will of judgment at their own hands. (J. Macarthur) The superchurch of the last days will duplicate the spirit of Babylon. And because of her apostasy she is loathed and looked upon with disgust by the leaders of the confederated nations. She is stripped of her purple and scarlet robes and her wealth. But keep in mind that all this carnage is the execution of the sovereign will of God. (L. Strauss)

God orders wicked kings to do His will. Instead of kings, presidents, statesmen, religionists, and other thwarting God's purpose, they are unconsciously fulfilling it. God has put in the hearts of kings to fulfill His, not their own, will. Since men are unable to distinguish the first cause from the subordinate issue, the chief agent from the instrument, the Creator's perfection from the creature's weakness, they attribute man's action to himself, without acknowledging that God presides over all. God is not a balcony observer, sitting on the sidelines, waiting to see what will happen. Rather, God continues to actively and sovereignly govern the world. Kings are ruled and overruled by Him (Proverbs 21:1, Ecclesiastes 5:8). God uses creatures as second causes to fulfill His will; He accomplishes His purpose through men and demons. (W.E. Best)

Although the religious system of Babylon will be destroyed by Antichrist and his henchmen at the midpoint of the seven-year Tribulation period, the city of Babylon and its great political, commercial center will not be destroyed until the end of the Tribulation, by a military force opposed to Antichrist as part of the final campaign of Armageddon. All the attention on Iraq today is paving the way for Babylon to take its place for one final curtain call before the end of the age. (M. Hitchcock) They are of one mind because God put them up to it, clear statement of God's overruling hand among the nations. (A.T. Robertson)

God's prophecies are not mere predictions that God knows will happen, but rather are divine intentions that He makes sure will happen. John is exulting not in the marvelous foreknowledge of God to predict a bad event. Rather he is exulting in the marvelous sovereignty of God to make sure that the bad event comes about. Fulfilled prophecy, in John's mind, is not only prediction, but also promised performance. (T. Schreiner) Are these evil kings outside God's control? Are they frustrating God's designs? Far from it. They are unwittingly doing His bidding. No one on earth can escape the sovereign control of God: "The king's heart is a stream of water in the hand of the Lord; He turns it wherever He will." (Proverbs 21:1, Ezra 6:22) The evil intentions of men cannot frustrate the decrees of God. (J. Piper)

The beast and his allies will overthrow Babylon "because" God will inspire them to do so. God will "put into their hearts to perform His purpose." The sense of the past tense {edoken} is equivalent to that of a Hebrew prophetic perfect, emphasizing the certainty of the future fulfilled. The greater purpose of the coalition of the ten kings and the beast is to topple Babylon. Just as God ultimately causes the persecution of the saints throughout history and at the end of time, so He will cause the political forces of evil to attack and destroy [spiritual] Babylon. God executes His will through the "heart" of both the righteous and the unrighteous. This must be construed not as mere divine "permission" but as divine causation. God inspires such activity so that "the words of God will be fulfilled." Here the unexpected aspect of the fulfillment is that the kingdom of evil unknowingly will begin to destroy itself by battling against itself and destroying its own economic-religious foundation. Only inspiration from God could cause them to commit such a shortsighted and foolish act. At the end of history God will cause "Satan to rise up against himself and be divided so that he cannot stand but will have an end." (Mark 3:26)

Daniel 2:41-43 speaks of the end time kingdom of evil as “a divided kingdom,” a unified world system in which the political-military side will turn against the religious-economic side and destroy it. (G.K. Beale)

Rev. 17:17 **For** (explanatory, causal) **God** (Subj. Nom.; in His sovereignty) **has placed** (δίδωμι, AAI3S, Dramatic) **into their** (Poss. Gen.; leaders of the revived Roman Empire) **minds** (Acc. Place; right lobe thinking) **to execute** (ποιέω, AAInf., Culminative, Purpose; carry out) **His** (Poss. Gen.; over-ruling) **purpose** (Acc. Dir. Obj; to use the political system of evil to crush the religious system of evil) **and** (connective) **to operate** (ποιέω, AAInf., Culminative, Purpose; function) **with one** (Acc. Measure; unanimous) **will** (Acc. Manner; intent), **and as a result** (continuative) **to delegate** (δίδωμι, AAInf., Culminative, Result) **their** (Gen. Poss.; collective) **military prowess** (Acc. Dir. Obj.; royal kingdom, political power) **to the beast** (Dat. Disadv.; Antichrist) **until** (temporal; temporary arrangement) **the plans** (Subj. Nom.; decrees, things) **of God** (Poss. Gen.) **have been completed** (τελέω, FPI3P, Gnostic; finished: Jesus Christ controls history).

Greek Text

ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ.

Latin Vulgate

Deus enim dedit in corda eorum ut faciant quod illi placitum est ut dent regnum suum bestiae donec consummentur verba Dei

LWB Rev. 17:18 Furthermore, the woman which you saw is the great city [rebuilt Babylon] which will possess power [religious and economic] over the kings [leaders] of the earth.

KW Rev. 17:18 And the woman whom you saw is the city, the great one, which possesses [imperial] power over the kings of the earth.

KJV Rev. 17:18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

TRANSLATION HIGHLIGHTS

The seventh angel of the execution squad continues his explanation of the symbols used in this chapter by telling John that the woman he saw in prior verses is (Pictorial Present tense) the great city, rebuilt Babylon, which will possess (Futuristic Present tense) religious and economic power over the leaders of the earth. The religious city of God will be Jerusalem in Israel; the religious city of Satan will be rebuilt Babylon in Iraq.

There is an unfulfilled prophesy in Zechariah 5:5-11 that has considerable bearing upon a rebuilt Babylon. This rebuilt city will somehow become the center of global commerce, having its own political and religious systems housed there. This trinity of religion, economic and political power will hold most of the world in its tenacious grip, probably due to the oil wealth in this locale. The land of Shinar in Zechariah is none other than Babylon. It was the center of man's first rebellion against God (Tower of Babel) and it will be the center of man's last rebellion against God in the future.

RELEVANT OPINIONS

The destruction of Sodom and Gomorrah was not protracted through many centuries, their glory disappeared in a few hours (Gen. 19:24-28), and as ancient Babylon was not thus destroyed, the prophecies of Isaiah and Jeremiah cannot be fulfilled unless there is to be a future Babylon that shall be thus destroyed. (C. Larkin) Babylon must rise again and be totally wiped out in the final day of the Lord. And I believe what we see happening before our eyes, in Iraq and the Middle East, is setting the stage for the rapid rise and the ultimate fall of Babylon. (M. Hitchcock)

There seems to be reason for the belief that the literal Babylon will be restored, and that we are to look to the coming up again of that primal city for the fulfillment of what is here foreshown. (A. Seiss) Religious Babylon will be destroyed first. Whatever riches or possession they may have will be confiscated. Their temples, cathedrals, mosques, institutions, and treasure-depositories, will be rifled, stripped, burned to the ground, and all their owners turned out in perfect nakedness; and any of them daring to resist, or refusing to conform to the new worship of the Beast and his image, will be put to the sword. (ibid)

The ephah, with its contents, is not suffered to remain in the Land; it is carried into the land of Shinar (Zechariah 5). This looks more like the expulsion from Palestine of wickedness or reprobates, thieves and perjurers, possibly at the time when the Two Witnesses are on the earth. It suggests, not commerce, but rather the worst kind of financing maintained by thieving and perjury. Jerusalem, we know, is to become a great city, the joy of the whole earth. But, before that comes to pass, Babylon also will become a great city, the astonishment, but the curse, of the whole earth. It is startling to think of a raid of engineers into the cradle of the world's most ancient civilization. Abraham's native country is to be invaded by hordes of navies, and all along the western bank of the mighty bank of the river

will gleam the twin steel rails [railroad] which will bring the whole length of the effete empire within the grip of European influence. (E.W. Bullinger)

The name of this great city of Babylon – Babylon living and ruling over the kings and nations of the earth when the day of judgment reaches its consummation. It is not Babylon in mystery, but simply “the great city Babylon, the mighty city.” And there is no intimation whatever that this city of Babylon does not mean the city of Babylon. By what right then are we to think of any other city than that which has been known by this name ever since Nimrod lived? The city here described (Zechariah 5) is pre-eminently, if not exclusively, a commercial city – a great, commercial city, a mart of nations. There is nothing military, nothing ecclesiastical, nothing educational, alluded to in this account; everything is commercial, or merged into the one idea of exchange, trade, and what relates to merchantile aims and accumulations. Already a walled town exists there, taking up both sides of the river, as old Babylon did. It is encircled with villages, and approached through an outspread country dotted with beautiful groves of date-trees, forming a broad and verdant colonnade to a growing city. (A. Seiss)

The city is Babylon, on the Euphrates, which will be rebuilt in due time. But, instead of being a gentile city, as in times past, it will become a Jewish city, composed of the apostates of Judaism. When the Jews return to Palestine, many will find that place unsuited to their genius for trade and commerce, or for the beautiful city which they plan for themselves, so they move over to the plains of Shinar and build Babylon, making it the commercial and financial center of the world. At this time the vision of the Ephah (Zech. 5:5-11) will have its fulfillment. The ephah was a measure used in commerce. This is a symbol of the Jews throughout the earth. They are merchants. A woman was cast into the ephah and swiftly borne to the land of Shinar, as Babylonia was called. There she will be established and take her toll of the traffic of the West with the East. (A.E. Knoch)

I am convinced that the Babylon John is describing is the Babylon whose end-time existence and subsequent annihilation were predicted by the prophets Isaiah, Jeremiah, and Zechariah. It is a city of worldwide importance, a literal city that has been rebuilt for the last days. (C. Dyer) God says it is a city. He does not say a system or a religion, but a CITY. Now, when the vision is a “woman,” and God tells us that He means by the woman “that great city,” is it legitimate for us to treat this as another symbol, and say it is not the city He says it is, but another? Why not be content with the explanation which God has Himself given? Instead of taking the solemn responsibility of saying that His explanation is no explanation at all, and that it means something else. (E.W. Bullinger)

Rev. 17:18 **Furthermore** (continuative), **the woman** (Subj. Nom.) **which** (Acc. Appos.) **you saw** (είδον, AAI2S, Constative) **is** (είμι, PAI3S, Pictorial) **the great**

(Descr. Nom.) city (Pred. Nom.; rebuilt Babylon) which will possess (ἔχω, PAPTc.NFS, Futuristic, Attributive) power (Acc. Dir. Obj.; religious and economic) over the kings (Obj. Gen.; leaders, rulers) of the earth (Gen. Place).

Greek Text

καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

Latin Vulgate

et mulier quam vidisti est civitas magna quae habet regnum super reges terrae

Chapter 18

LWB Rev. 18:1 After these things [the arrival, global participation, and destruction of religious Babylon], I saw another of the same kind of angel [seraph, king of arms], who had great authority, descending from heaven and the earth was illuminated because of his glory [the luminous glow of his spiritual body].

KW Rev. 18:1 After these things I saw another angel coming down out of heaven having great authority. And the earth was illuminated by his glory.

^{KJV} **Revelation 18:1** And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

TRANSLATION HIGHLIGHTS

I suggest you read Isaiah 47, Ezekiel 26-28, Zechariah 5, and Daniel at the same time you are reading this chapter of Revelation. After the arrival, global participation, and destruction of religious Babylon was completed, John saw (Constative Aorist tense) another angel coming down (Pictorial Present tense) from heaven (Latin: descending). This angel was similar to the seventh angel of the execution squad, but as a seraph-ranked king of arms, he had greater authority than the prior angel. His higher rank was quite noticeable to the inhabitants of the earth, because the entire planet was illuminated (Dramatic Aorist tense) by the luminous glow of his spiritual body. I do not believe this is Jesus Christ, as some commentators suggest, for reasons we shall see in later verses.

RELEVANT OPINIONS

The fact that he has “great power” does not necessitate his being Christ. Some angels are more distinguished and have greater authority than do others of the angelic host. (L. Strauss) Whereas Babylon of chapter 17 is religious in character, Babylon of chapter 18 is economic, political, and commercial. As we have seen, these two systems are interdependent, with the former momentarily in the dominant role. But the apostate church evidently loses its religious hold and is destroyed by the “kings of the earth” – political Babylon. Political Babylon is destroyed by a direct act of God. (J. Macarthur) When the time comes, Babylon will be marked by commerce (ephah), false religion (the woman), speedy accomplishment (the wings of a stork), and a (demon) spirit in their wings, Zechariah 5:5-11 (D. Barnhouse).

Satan is having his last fling. Babylonian-style mythologies are experiencing worldwide interest. America has its New Age religion with multitude expressions of the occult. From hit movies like “Pocahontas” to the metaphysical charismatic churches, our nation is on a binge of pleasure, riches, and superstition. Even jewelry is no longer simple worldliness. It is now an intimate part of the seduction scheme. New Agers are reproducing the Babylonian spirit in every conceivable idea. (J. Chambers) The approach taken here is to anticipate Babylon as a city that will be rebuilt as the capital of the final world empire and will be destroyed physically as well as politically at the time of the Second Coming. (J. Walvoord)

Chapter 18 brings us to the rebuilt city of Babylon, the center of last day world commerce, the arts, and the birthplace and life source of wickedness (Zech. 5:5-11). There is a principle in God’s judgment which applies here. Ezekiel 21:30 tells us that God, in dealing with the nations, will return them to the land of their birth and judge them there (also Isaiah 13:14). That Babylon will be re-established in her own land is declared in Zech. 5:6-11. Verse 11 states that the system of wickedness, here represented as a woman, just as in Revelation 17, will be carried back to the land of Shinar (Babylon) and established there. In Revelation 17 we had the destruction of the system; now in chapter 18, we see the destruction of its dwelling, its politics, also its commerce and arts. (K. Lamb)

There are orders and degrees amongst the angelic hosts. Some are more distinguished than others in service and in position. All are characterized by might, but on some is conferred special power to act for God in certain circumstances; others, again, have a defined authority within a circumscribed area, but universal authority is never ascribed to an angelic being. The angel has ample authority conferred upon him to deal thoroughly with the subject on hand, namely, the most iniquitous religious system on earth. (W. Scott) A fuller description of the judgment on the Beast and his citadel, Babylon, is given here. The political empire is seen to have been so closely united with the false religious empire that both are called by the same name, even though two different entities are in view in chapters 17 and 18. (J. Pentecost)

Rev. 18:1 After these things (Acc. Gen. Ref.; the arrival, global participation, and destruction of religious Babylon), I saw (ὄραω, AAI1S, Constative) another of the same kind of (Acc. Spec.) angel (Acc. Dir. Obj.; seraph, king of arms), who had

(ἔχω, PAPtc.AMS, Descriptive, Substantival) **great** (Acc. Measure) **authority** (Acc. Dir. Obj.), **descending** (καταβαίνω, PAPtc.AMS, Pictorial, Modal; coming down) **from heaven** (Gen. Place) **and** (continuative) **the earth** (Subj. Nom.) **was illuminated** (φωτίζω, API3S, Dramatic; enlightened) **because of his** (Poss. Gen.) **glory** (Gen. Cause; luminous body).

^{BNT} **Revelation 18:1** Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα ἑξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

^{VUL} **Revelation 18:1** et post haec vidi alium angelum descendentem de caelo habentem potestatem magnam et terra inluminata est a gloria eius

LWB Rev. 18:2 Then he shouted with a powerful voice, saying: Babylon the Great [Satan’s headquarters in Iraq] has fallen, has fallen! In fact, it has become a colony [settlement] of demons [Satan’s executive staff] and a prison for every type of unclean [disembodied] spirit [former inhabitants of now dead unbelievers] and a garrison for every species of unclean [Jews couldn’t eat them] and hated bird [buzzards, vultures],

KW Rev. 18:2 And he cried with a mighty voice, saying, It has fallen, it has fallen, Babylon the Great, and it has become a dwelling place of demons and a haunt of every unclean spirit and a haunt of every unclean bird, and the object of detestation,

^{KJV} **Revelation 18:2** And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

TRANSLATION HIGHLIGHTS

Then the seraph-ranked, king of arms shouted (Dramatic Aorist tense) with a powerful voice, saying: Babylon the Great has fallen, has fallen! The double use of the Dramatic Aorist tense further emphasizes the awe and wonder over the destruction of Satan’s headquarters in Iraq. One day it held power over all people on earth, and the next day it is completely dismantled and destroyed by the Antichrist and his army. The doubling of the word “fallen” may refer to the two-pronged destruction of Babylon – the religious destruction of Babylon mid-way through the tribulation, and the complete destruction of the city towards the end of the tribulation.

The headquarters of the Antichrist and False Prophet has now become (Culminative Aorist tense) a settlement of demons, Satan’s executive staff. The former human inhabitants have all been killed. Every type of disembodied spirit that formerly possessed the human inhabitants of this headquarters is now held prisoner there by divine decree. They have no body to possess, nor are they allowed to leave the area to locate another host. Isaiah calls them the “demons of the desert,” the Mazzikin of Jewish demonology, familiar to Babylonian magic.

The area is also guarded by every species of unclean bird. These birds serve as sentinels, marking the geographical location of the former city. They are unclean, because this variety of birds was not allowed to be eaten by Jews, i.e., buzzards and vultures. They are hated (Attributive Participle) birds, because they are ugly in appearance and their primary source of food is the dead carcasses of animals, and in this case, the bodies of dead men.

RELEVANT OPINIONS

The downfall of Babylon is followed by the infestation of fallen angels in their various characteristics as demons and evil spirits. This abandonment of Babylon to demons is a divine judgment. Satan's emissaries – demons from the depths of the abyss – will occupy the top branches in Babylon's great religious system. This could indicate a resurgence of the occult, which, as we know, is already well underway. Many religious leaders today are being taken in by this foul spirit of apostasy to such an extent that after the true Church is raptured, the majority of the residue will find themselves literally caged within the Babylonian system. (J. MacArthur) A solemn dirge of the damned. (A.T. Robertson)

The city of Babylon will be the seat of the most imposing occultism, and mediums, and those desiring to communicate with the other world, will then go to Babylon, as men and women now go to Paris for fashions and sensuous pleasures. In that day demons, disembodied souls, and unclean spirits will find at Babylon the opportunity of their lives to materialize themselves in human bodies, and from the atmospheric heavens above, and from the abyss below, they will come in countless legions until Babylon shall be full of demon possessed men and women, and at the height of its glory, and just before its fall, Babylon will be ruled by Satan himself, incarnate in the Beast, the Antichrist. (C. Larkin)

This phase in Revelation 18 signals a shift or change in focus from Babylon in its religious aspect, in the first half of the seven-year Tribulation, to its economic, commercial, and political aspect that dominates the world in the last half of the Tribulation. From Babylon, the Antichrist may attempt to unite the powers of the East (China, Japan, India, etc.), with his ten-nation western empire. This raises a very important question for anyone who has studied Bible prophesy. *Why doesn't Iraq join the Islamic confederation of nations when they invade Israel in the end times?* Why is Iraq conspicuous by its absence in the end time invasion of Israel? If there is one nation today that would love to invade, plunder, and annihilate Israel, it's Iraq. But I believe Iraq's absence from this invasion is quite clear if we follow God's blueprint for the end times in Scripture. Babylon will be a great commercial capital for the Antichrist. If Antichrist has his commercial, eastern capital in Babylon, then it's not hard to figure out why Iraq will not join the rest of the Muslim nations when they invade Israel just before the middle of the seven-year Tribulation. Babylon will be controlled by Antichrist, the leader of the Western world. (M. Hitchcock)

The country of Iraq, where Babylon is located, and the city of Jerusalem, are in the absolute center of world attention and movements. That is not an accident! Human history has recorded the same at many intervals and will unquestionably end in like manner. Babylon is the original capital of all pagan religions. From the act in Revelation 9, the angel will unleash upon the earth

200 million demon spirits. They are bound in the dark regions beneath Babylon, the wicked city, and will be unleashed upon an unsuspecting world. Their reign is a reign of sheer hell and destruction. Babylon will be judged for her wickedness. (J. Chambers) The term “prison” suggests a dwelling place to which these creatures are consigned. (S. Kistemaker)

Rev. 18:2 Then (consecutive) he shouted (κράζω, AAI3S, Dramatic) with a powerful (Dat. Measure) voice (Instr. Means), saying (λέγω, PAPtc.ANM, Static, Attributive): Babylon (Subj. Nom.; Satan’s headquarters in Iraq) the Great (Descr. Nom.) has fallen (πίπτω, AAI3S, Dramatic; religious destruction), has fallen (πίπτω, AAI3S, Dramatic; commercial destruction)! In fact (emphatic), it has become (γίνομαι, AMI3S, Culminative, Deponent) a colony (Pred. Nom.; settlement, dwelling place) of demons (Poss. Gen.; Satan’s executive staff) and (connective) a prison (Pred. Nom.) for every type of (Gen. Category) unclean (Descr. Gen.; disembodied) spirit (Obj. Gen.; former inhabitants of demon-possessed unbelievers) and (connective) a garrison (Pred. Nom.; guarded place) for every species of (Gen. Category) unclean (Descr. Gen.; Jews were not allowed to eat them) and (connective) hated (μισέω, Perf.PPtc.GNS, Descriptive, Attributive) bird (Obj. Gen.; buzzards, vultures),

^{WHO} **Revelation 18:2** καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων· ἔπεσεν ἔπεσεν Βαβυλῶν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου,

^{VUL} **Revelation 18:2** et exclamavit in forti voce dicens cecidit cecidit Babylon magna et facta est habitatio daemoniorum et custodia omnis spiritus immundi et custodia omnis volucris immundae

LWB Rev. 18:3 Because all the nations have fallen from the wine [religious intoxication] of the passion [emotional abandon] of her fornication [spiritual adultery] and the kings of the earth [rulers] have committed fornication with her [political participation in Satan’s New World Order] and the merchants [businessmen] of the earth [global economic community] have obtained considerable wealth from the abundant quantity [powerful supply] of her natural resources [oil & gas deposits].

KW Rev. 18:3 Because as a result of the wine of the wrath [that fell upon her], because of her fornication all the nations have fallen. And the kings of the earth committed fornication with her. And the merchants of the earth as a result of her power and luxury became wealthy.

^{KJV} **Revelation 18:3** For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

TRANSLATION HIGHLIGHTS

Why is Babylon the Great going to be destroyed? Because all the nations have fallen (Intensive Perfect tense) from the religious intoxication and emotional abandon of Satan's counterfeit religious system. The global community has embraced this damnable religion like those who are drunk on wine. They have become passionately involved with her religious activities, having abandoned their rational thought processes for emotionality. They have, in effect, committed spiritual adultery by embracing a prostitute (religion) instead of their wife, Christianity.

The word "fallen" means they have thrown themselves down to the ground in obeisance to this false religion. The wine has not only made them drunk, but it is so potent a drink that they are behaving as if they are under a magical spell. The politicians of the global community have also led the citizenry into Satan's New World Order (Dramatic Aorist tense). This apostate political system is recommended by those who lead each respective nation on earth, so that global participation in it is all but assured. The main platform of the New World Order is peace and prosperity without God.

Not only has the world gone mad with her religious and political apostasy, but her businessmen have invested heavily in commerce in this region and have accumulated considerable wealth (Culminative Aorist tense) from the power of her luxury goods. In other words, the global economic community has become rich by doing business with Babylon. The source of this wealth is the abundant quantity of her natural resources, which probably refers to Iraq's massive oil deposits. As we have seen over the past half-century, any country with an abundant supply of oil has "the power of her luxury." Oil provides wealth and power.

There are two versions of a Greek word in dispute in this verse. It's rather amazing that one letter could have sparked such a controversy! There is manuscript evidence for both versions, as well as a good rationale for each. The word in question can be rendered "have fallen" (πίπτω) or "have drunk" (πέπτω), depending on this one letter. If the former is correct, the nations "have fallen from the wine," with "wine" being Ablative of Means. If the latter is correct, the nations "have drunk of the wine," with "wine" being Objective Genitive. Either option, in my opinion, conveys the intended meaning of the passage.

RELEVANT OPINIONS

The peoples of the earth have drunk so eagerly from her intoxicating cup, they no longer have power to resist her. They sip slowly at first, perhaps a bit doubtful and apprehensive, but after a while they gulp it freely, too intoxicated to know its contents. (L. Strauss) While the nations rush to rebuild Babylon and it becomes the Beast's capitol, then at last will be the full "power of her luxury" as described here. (W.R. Newell) Once one imbibes, the intoxicating influence removes all desire to resist Babylon's destructive influence, blinds one to Babylon's own ultimate insecurity and to God as the source of real security, and numbs one against any fear of coming judgment. (G.K. Beale)

If "Mystical Babylon" was destroyed in the previous chapter, then she cannot appear in this chapter, and the "City" here described must be a literal city called Babylon, and as there is no city of that name on the earth today (1913), nor has been since the ancient city of Babylon was

destroyed, it must refer to some future city of Babylon. That the two chapters refer to different things is further verified by the fact that they are announced by different angels. The events of chapter 17 are announced by one of the vial angels, while those of chapter 18 are announced by “another” angel. There have been residents of the ancient city of Babylon in the past. About the middle of the 5th century Theodoret speaks of Babylon as being inhabited only by Jews, who had still three Jewish Universities, and in the last year of the same century the “Babylonian Talmud” was issued, and recognized as authoritative by the Jews of the whole world. (C. Larkin)

The wealth originally collected through the influence of the apostate church will be taken over by the political system in the Great Tribulation, and will be exploited for further aggrandizement. Yet we must keep in mind that while godless commercialism is piling up its wealth, no one will be able to benefit from the system unless he has the mark of the Beast upon his hand or forehead. (J. Macarthur) We are firmly convinced that the Bible teaches that capitalism will endure in the lands of the west, where the Roman Empire is to be revived, until the very time of the end. We should never try to advance a radicalism that would seek to destroy commercialism before God’s time. For liberalism’s attempt to destroy capitalism is Satan fighting against Satan. (D. Barnhouse)

To read the passages in this chapter leaves little doubt that the Holy Spirit is talking about a literal city. When Babylon is cited, the language is not symbolic language. To create symbolism by interpretive fiat is a horrible method of scriptural exegesis. It leaves the Holy Bible open to many intrusions that weaken its message. Once you accept the premise that this city is literal, then supportive truths emerge to strengthen the facts. (J. Chambers)

Rev. 18:3 **Because** (explanatory) **all** (Nom. Measure) **the nations** (Subj. Nom.) **have fallen** (πίπτω, Perf.AI3P, Intensive; spiritual ruin, thrown themselves down as under a spell) **from the wine** (Abl. Means; religious intoxication) **of the passion** (Adv. Gen. Ref.; emotional abandon) **of her** (Poss. Gen.) **fornication** (Gen. Content; spiritual adultery) **and** (connective) **the kings** (Subj. Nom.) **of the earth** (Gen. Place; rulers) **have committed** **fornication** (πορνεύω, AAI3P, Dramatic; attempts to produce peace and prosperity without God) **with her** (Gen. Assoc.; global participation in Satan’s New World Order) **and** (connective) **the merchants** (Subj. Nom.; businessmen) **of the earth** (Gen. Place; global economic community) **have obtained considerable wealth** (πλουτέω, AAI3P, Culminative; became rich) **from the abundant quantity** (Abl. Source; power, capacity) **of her** (Poss. Gen.) **luxury** (Adv. Gen. Ref.; ample supply, abundance of natural resources, richly furnished, opulence).

^{WHO} **Revelation 18:3** ὅτι ἐκ [τοῦ οἴνου] τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπτωκαν πάντα τὰ ἔθνη καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς ἐπόρνευσαν καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν

^{VUL} **Revelation 18:3** quia de ira fornicationis eius biberunt omnes gentes et reges terrae cum illa fornicati sunt et mercatores terrae de virtute deliciarum eius divites facti sunt

LWB Rev. 18:4 Then I heard another of the same kind of voice from heaven, saying: Come out [physical separation] from her My people [tribulation believers living in Babylon, primarily Jewish], so that you might not participate in her sins [guilt by association], and you might not receive her plagues [judgment by association],

KW Rev. 18:4 And I heard another voice out of the heaven, saying, Come out of her at once, my people, in order that you may not be a joint-participant with her in her sins, and in order that you may not receive of her plagues,

^{KJV} **Revelation 18:4** And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

TRANSLATION HIGHLIGHTS

Then John heard (Constative Aorist tense) another voice from heaven, from a different seraph-ranked angel. The voice commanded (Imperative mood) all of God's people to come out (Constative Aorist tense) of Babylon immediately. This warning is for believers in Babylon during the tribulation, with a probable emphasis on Jewish believers who have moved there for commercial reasons. There are many specific addresses to Israel in parallel prophetic passages in Jeremiah and Zechariah; this is why I believe this warning is primarily for Jews.

They are commanded to leave Babylon so that they might not participate in her sins or receive a share in her upcoming divine judgment (Culminative Aorist). Two Potential Subjunctive moods point to the distinct possibility that if they remain in Babylon after being warned, the chances are great that they might become (a) guilty by associating in her sins and (b) judged by association with the result they are killed. The nature of Babylon's sins is so profound, but enticing, that some believers have to be told to leave at once for their own good.

RELEVANT OPINIONS

Some of God's true saints will be in the city before her destruction. These are warned to come out of her. (A.E. Knoch) In Isaiah 52:11 and Jeremiah 50:8, 51:6,9,45, we see that it will be especially Jewish saints and those attached to them that are warned; for they are bidden in Jeremiah 51:50 to "Remember Jehovah from afar, and let Jerusalem come into your mind." (W.R. Newell) No doubt some real believers will be found in Babylon, even in her worst and most corrupt condition. (W. Scott)

The remnant of her seed, i.e., Israel's seed, will have been taken to Babylon (Micah 4:8-10), and to them, this warning cry is given. We need not wonder at many of them being found in Babylon; for they will be gathered there to sell merchandise. This cannot refer to any but to the literal Israel, and to the literal Babylon. It is Israel that is thus warned, as in Isaiah 58:20 and in Jeremiah 51:50. (E.W. Bullinger) The merciful providence of God has by this time again taken

hold on the long rejected children of Israel and Judah, and such of them as are in Babylon are divinely warned of what is coming, and brought away from the impending destruction, as Lot was called out of doomed Sodom. (A. Seiss)

Here is a call to separation. In its primary interpretation it is prophetic, addressed to the tribulation saints of that day. However, it is a warning to believers in our own day who even now can discern the true character of this rising religious system. There are always those well-meaning people who feel that they can remain within an apostate religious system and reform it. But the command from heaven is unmistakably clear, “Come out of her.” (L. Strauss) Here the Tribulation saints are told to separate themselves from Babylon’s sins so they will not experience her judgment. (J. Macarthur)

Rev. 18:4 **Then** (consecutive) **I heard** (ἀκούω, AAI1S, Constative) **another of the same kind of** (Acc. Spec.) **voice** (Acc. Dir. Obj.) **from heaven** (Abl. Source), **saying** (λέγω, PAPtc.AFS, Static, Modal): **Come out** (ἐξέρχομαι, AAImp.2P, Constative, Command, Deponent) **from her** (Gen. Place) **My** (Poss. Gen.) **people** (Voc. Address; believers during the tribulation, primarily Jewish), **so that** (purpose) **you might not** (neg. adv.) **participate in** (συγκοινωνέω, AASubj.2P, Culminative, Potential) **her** (Gen. Assoc.) **sins** (Dat. Disadv.; guilt by association), **and** (continuative) **so that** (purpose) **you might not** (neg. adv.) **receive** (λαμβάνω, AASubj.2P, Culminative, Potential; share in) **her** (Gen. Assoc.) **plagues** (Gen. Disadv.; judgment by association),

^{WHO} **Revelation 18:4** Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν Ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς ἵνα μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε

^{VUL} **Revelation 18:4** et audivi aliam vocem de caelo dicentem exite de illa populus meus ut ne participes sitis delictorum eius et de plagis eius non accipiatis

LWB Rev. 18:5 **Because her sins have been piled up as high as heaven [evil *modus vivendi*]. Moreover, God has remembered her crimes [evil *modus operandi*].**

KW Rev. 18:5 For her sins have piled up in a coherent mass so that they touch the heaven [the sky]. And God remembered her crimes.

^{KJV} **Revelation 18:5** For her sins have reached unto heaven, and God hath remembered her iniquities.

TRANSLATION HIGHLIGHTS

The judgment that is about to descend upon Babylon is coming for two reasons: her evil *modus vivendi* and her evil *modus operandi*. Her sins have “piled up (Dramatic Aorist tense) as high as

heaven” refers to her evil way of living, i.e., her complete surrender to spiritual adultery and economic welfare as if there was no God. In this picture, Babylon’s sins are stacked one on top of another, and they are so great in number that they reach the third heaven, i.e., the abode of God.

God not only knows about her evil lifestyle, but He also remembers (Culminative Aorist tense) her crimes against humanity, particularly her persecution and murder of Christians and Jews. One is internal (vivendi), the other is external (operandi); one implodes, the other explodes. According to the Latin Vulgate: “He has recorded her iniquities.” Anyone who has a complaint about God’s retributive justice can read Babylon’s list of crimes.

RELEVANT OPINIONS

God says of His Own people, “For I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:34), but the sins of unchanging, unrepentant Babylon He will remember and punish. Therefore, come out of her! (L. Strauss) In that day, Babylon will dominate and rule the world. The capital of Antichrist will be Babylon, and he will have the first total dictatorship. The world will be an awful place. In that day everything will center in Babylon. The stock market will be read from Babylon – not New York. Everything in the city will be in rebellion against Almighty God, and it centers in Antichrist. (J. Vernon McGee)

The entire One World Order that is developing is basically a lust for money, control, and power. Every aspect of our worldwide economy is uniting together for unprecedented growth and wealth. The developing identification systems are already being connected. Mass control of everything of value is not just possible, it is almost final. This commercial system destined to control the whole world will be carried to Babylon by two women with the wind (speed and haste) in their wings. It will happen with great speed. (J. Chambers)

It is the purpose of European capitalists to revive the country of Babylonia and rebuild its cities, and when once the time comes, the city of Babylon will be rebuilt almost in a night and on a scale of magnificence such as the world has never seen. (C. Larkin, 1917) Her sins have reached, literally “glued” or “welded together,” piled one on another as bricks in a building, unto heaven – a possible allusion to the tower of Babel which began the wicked career of ancient Babylon. (J. Walvoord)

Rev. 18:5 **Because** (explanatory) **her** (Poss. Gen.) **sins** (Subj. Nom.) **have been piled up** (κολλάω, API3P, Dramatic) **as high as** (Gen. Measure; hyperbole) **heaven** (Gen. Place; evil modus vivendi). **Moreover** (adjunctive), **God** (Subj. Nom.) **has remembered** (μνημονεύω, AAI3S, Culminative) **her** (Poss. Gen.) **crimes** (Acc. Dir. Obj.; injuries, misdeeds, evil modus operandi).

^{WHO} **Revelation 18:5** ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς

^{VUL} **Revelation 18:5** quoniam pervenerunt peccata eius usque ad caelum et recordatus est Deus iniquitatum eius

LWB Rev. 18:6 Give back to her [divine retribution] in the same degree as she also has given [persecution and murder of Christians and Jews]. In fact, pay back double according to her deeds [evil *modus operandi*]. In the cup which she has mixed [torture and murder], mix for her a double dose.

KW Rev. 18:6 Render to her at once as she herself also rendered [to others], and pay back double according to her works. In the cup in which she mixed, mix for her at once a double [allotment].

^{KJV} **Revelation 18:6** Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

TRANSLATION HIGHLIGHTS

The following two verses are an imprecatory prayer from the tribulation saints who were martyred by the Antichrist and False Prophet. Their victims pray (Imperative of Entreaty) that the Lord will administer divine retribution (Culminative Aorist tense) to Babylon in the same degree that she persecuted and murdered (Dramatic Aorist tense) Christians and Jews. Not only that, but their prayer (Imperative of Entreaty) is that the Lord will administer a double dose (Culminative Aorist tense) according to her evil *modus operandi*.

Don't forget that the dispensation of the Church Age has passed and the Dispensation of the Tribulation (Jacob's Trouble) is in progress. This is a time of divine judgment and retribution, not a time of grace and mercy. So it is quite reasonable under these circumstances for the tribulation martyrs to ask the Lord to mix a double dose (Culminative Aorist tense) of judgment to Babylon as retribution for the cup of torture and murder she mixed (Dramatic Aorist tense) for those who refused to worship the Antichrist.

A literal translation of the Greek verb and its cognate "diplouo" and Latin "duplicate" would be "doubling double." Most translators, including myself, refer back to the verb "pay back" and render the phrase "pay back double." The interpretation of the phrase (R.B. Thieme, Jr.) is that the martyred believers are asking the Lord to administer "judgment by pain and death by finesse." They leave the details up to the Lord, but they pray it will be extremely harsh and severe, as was their torture and death. As we shall see, the Lord honors this imprecatory prayer. This is a metonym, literally "double the double" to her. (E.W. Bullinger)

RELEVANT OPINIONS

Divine judgment is established on the basis of the law of retribution (Galatians 6:7), which exacts an eye for an eye and a tooth for a tooth. But here, because of the enormity of Babylon's sin, the law is doubled in its penalty. Her rebellion and willful sin against God is not only to be rewarded with torment and sorrow, but with twice the amount of torment and sorrow. (J.

Macarthur) The normal law of retribution is here doubled in recognition of the enormity of the sin of Babylon. There is no mercy for the utter apostasy found in Babylon in all her phases of operation. (J. Walvoord)

Attempts to soften the passage out of consideration for the character of God misunderstand the eschatological wrath of a righteous deity. Babylon has shed the blood of prophets and saints and is about to receive in kind the reward for her cruelty. Not divine revenge, but just requital is the issue. The martyrs of chapter 6 need wait no longer for the sovereign God, holy and true, to avenge the death of all whose faith has conquered the sword. (R. Mounce) Her real evilness is double, and she must drink her own cup double. She is herself double, being both a *system* of abominations and a *city* of abominations. (A. Seiss)

Rev. 18:6 Give back (ἀποδίδωμι, AAImp.2P, Culminative, Entreaty) to her (Dat. Disadv.; divine retribution) in the same degree as (Adv. Degree) she (Subj. Nom.) also (adjunctive) has given (ἀποδίδωμι, AAI3S, Dramatic; persecution and murder of Christians and Jews). In fact (adjunctive), pay back (διπλώω, AAImp.2P, Culminative, Entreaty) double (Acc. Measure, Cognate; double punishment) according to her (Poss. Gen.) deeds (Acc. Gen. Ref.; evil modus operandi). In the cup (Prep. Loc.) which (Dat. Ref.) she has mixed (κεράννυμι, AAI3S, Dramatic; torture and murder), mix (κεράννυμι, AAImp.2P, Culminative, Entreaty) for her (Dat. Disadv.) a double dose (Acc. Dir. Obj.).

^{WHO} **Revelation 18:6** ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν καὶ διπλώσατε [τὰ] διπλᾶ κατὰ τὰ ἔργα αὐτῆς ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κέρασατε αὐτῇ διπλοῦν

^{VUL} **Revelation 18:6** reddite illi sicut ipsa reddidit et duplicate duplicia secundum opera eius in poculo quo miscuit miscite illi duplum

LWB Rev. 18:7 To the degree that she has glorified herself [arrogant self-sufficiency] and has lived sensually and in luxury [combination of spiritual adultery and economic apostasy], to that same degree, give her torture and grief. Because she said in her mind [arrogant self-justification and demonic delusion]: I am sitting a queen [powerful because I'm connected to the source] and I am not a widow [powerless because I'm not connected to the source], therefore, I will never see grief [false security, imagined immunity to divine judgment].

KW Rev. 18:7 In the measure in which she glorified herself and lived in luxury, in that measure render to her torment and sorrow, because in her heart she is saying, I am enthroned as a queen, and am not a widow, and sorrow I shall positively not see.

^{KJV} **Revelation 18:7** How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

TRANSLATION HIGHLIGHTS

The imprecatory prayers continue (Imperative of Entreaty), with the victims now asking the Lord to administer (Culminative Aorist tense) torture and grief to Babylon. Their prayer is that this torment and suffering be administered to the same degree (Latin: quantity) that she has glorified herself (Dramatic Aorist tense) by living in spiritual and economic adultery. Those who are attached to Babylon are living in a fool's paradise in arrogant self-sufficiency. They have engaged in some facet of Satan's counterfeit religion, they have embraced Satan's New World Order as an alternative to the Millennial Kingdom of Christ, and they are living in economic luxury with no thought about the ultimate Source of that prosperity.

The inhabitants of the city Babylon, as well as those who are attached to her religiously, politically, or economically, are living in complete self-sufficient arrogance. In other words, we have a combination of spiritual adultery, political arrogance combined with other cosmic panaceas, and monetary reversionism. Collectively and individually, Babylon is sitting (Static Present tense) like a queen on her throne, connected to her source of power, the king. She is not (Descriptive Present tense) a widow, who has lost her connection to the source of power, her king.

There are many allusions in this seemingly innocuous statement. First, a queen receives her power by being connected to the king. In this case, those affiliated with Babylon think they are connected to the "real" source, the spiritual (Mystery Babylon), the political (New World Order), and the economic (Babylon the Great). In all three spheres, they are in fact connected to Satan's system, not the "real" source, but the counterfeit source. Second, they also claim they are not widows, meaning they have not lost their connection to the "real" source of power. This is probably a slam or slur against the Christians and Jews they have been torturing and murdering. In other words, "we" are destroying Christians and Jews because their God is not the "real" source of power and influence in this world.

Those affiliated with Babylon are also living under a false sense of security. Because they are so wealthy and connected to the "real" source of power, they believe they are immune to any form of divine discipline or judgment. They believe they will never, ever (Emphatic Negation) experience grief. The Culminative Aorist tense points to their belief that their current status of peace and prosperity will never end. Other prophetic verses attest to their mistaken belief that they are enjoying this peace and prosperity BECAUSE they have tortured and murdered Christians and Jews. As has occurred many times in history, Christians and Jews are blamed for all the world's problems, and the solution to the world's problems is to exterminate them.

Because Babylon sits on her throne like a queen and says (Aoristic Present tense) these things on a recurring basis, the tribulation martyrs implore the Lord to administer divine retribution accordingly. This is an acceptable prayer for the dispensation of the Tribulation and it will be answered. While it is not an acceptable prayer for the dispensation of the Church Age, the same principle is nevertheless operational. Because wicked people, both believers and unbelievers,

seem to get away with everything in this life (escaping divine discipline), many faithful Christians are disheartened. I think this is a problem with perspective and timing.

The Lord administers divine discipline to believers in this dispensation with finesse. We are not able (on many occasions) to see how He deals with an apostate or reversionistic believer. They may pretend to be happy and prosperous on the outside, but they may be completely disoriented to reality and are slowly corroding from within. They may be rejecting God's precisely correct protocol for the Christian way of life in exchange for some paltry, cosmic substitute – only to find their spirit and soul disintegrating. They may be cheating family and friends for economic gain in the short term, but they may find themselves without financial support in old age. God's methodology and timing are perfect. In the end, nobody gets away with anything.

RELEVANT OPINIONS

The 18th chapter of Revelation is the picture of a revived political system, while chapter 17 is Babylon's pagan system of religion. The harlot decked with gold and precious stones and pearls, arrayed in purple and scarlet, represents all false religions and the entire ecumenical religious crowd. Every religious idea from the crudest paganism to the pomp of Rome will be united in lust for wealth and political power. They will serve the political system and gain the allegiance of the multitudes. Religion is the most powerful unifying force on this earth. The Antichrist will use the harlot and then destroy her. (J. Chambers) The word "torment" refers to trial by torture with its resultant mental anguish and grief. (J. Walvoord)

The woman of the vision in Zechariah 5:7-8 represents wickedness, as the interpreting angel specifically states, as it will be culminated in the last days. It will be organized both among Israel and the nations of the earth into a colossal confederacy, holding sway religiously over the earth. Nor is this wickedness dormant, for the great leaden weight must be cast upon the mouth of the ephah to keep it bound there, 2 Thess. 2:6-8. While the prophet viewed the ephah, two women came forth and bore off the ephah in mid-air. These women are representatives of God's agents for His purpose. The destination of the ephah's flight is said to be the land of Shinar ... a definite geographical location that covers more than Babylon, but is employed to denote that land. The prophet Zechariah foretells that in the last days all wickedness, with idolatry particularly in mind, that will be existent in Israel at that time will go back forcibly to the place of its origin, Babylon, the great apostate religious system. Such is the meaning of being settled on her own base. Evil will wind up and culminate in that abominable system called mystical or mystery Babylon, at the place of its inception. (C. Feinberg)

Rev. 18:7 To the degree that (Acc. Degree, Quantitative) she has glorified (δοξάζω, AAI3S, Dramatic) herself (Acc. Dir. Obj.) and (continuative) has lived sensually and in luxury (στρηνιάω, AAI3S, Dramatic; spiritual and economic adultery in one package), to that same degree (Acc. Degree, Quantitative), give (δίδωμι, AAImp.2P, Culminative, Entreaty; administer) her (Dat. Disadv.) torture (Acc. Dir. Obj.; torment) and (connective) grief (Acc. Dir. Obj.; mourning). Because (causal) she said (λέγω, PAI3S,

Aoristic) **in her** (Poss. Gen.) **mind** (Loc. Sph.; arrogant self-justification in the right lobe of the soul): **I am sitting** (κάθημαι, PMI1S, Static, Deponent; on my throne) **a queen** (Pred. Nom.; ruling power: connected to the source) **and** (connective) **I am** (εἰμί, PMI1S, Descriptive) **not** (neg. adv.) **a widow** (Pred. Nom.; loss of power and connection to the source), **therefore** (inferential), **I will never** (neg. adv.) **see** (ὁράω, AASubj.1S, Culminative, Emphatic Negation; experience) **grief** (Acc. Dir. Obj.; false security, imagined immunity to divine judgment).

^{WHO} **Revelation 18:7** ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα καὶ χήρα οὐκ εἰμί καὶ πένθος οὐ μὴ ἴδω

^{VUL} **Revelation 18:7** quantum glorificavit se et in deliciis fuit tantum date illi tormentum et luctum quia in corde suo dicit sedeo regina et vidua non sum et luctum non videbo

LWB Rev. 18:8 Because of this [arrogant presumption, self-sufficiency and false security], in one day her plagues will come: death and grief and famine. Moreover, she will be consumed by fire, for omnipotent is the Lord God Who has judged her.

KW Rev. 18:8 Because of this in one day shall her plagues come, death and sorrow and famine, and in fire she shall be completely consumed, for mighty is the Lord God who has handed her over for judicial punishment.

^{KJV} **Revelation 18:8** Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

TRANSLATION HIGHLIGHTS

Because Babylon sits like a queen in arrogant self-sufficiency and false security, her plagues will come (Predictive Future tense) in one day. Her threefold plagues are enumerated as death, grief, and famine. They will descend upon her suddenly, without warning. She will also be consumed by fire (Predictive Future tense) by the might of the Lord God who has judged her. The Culminative Aorist tense points to God's perfect timing; the tribulation martyrs think their retribution is slow in coming, Babylon thinks it will never come, but in the end, God's justice is administered.

Her spiritual death will be judged by physical death, her reliance on the political power of the New World Order will be judged by grief and mourning, and her false sense of economic security will be judged by hunger and famine. By the end of the day, the entire Babylonian region will be engulfed in fire and will be thoroughly burned to the ground. There is no mention of survivors. And although some commentators speculate on the possibilities of tactical nuclear destruction, God is said to be the Administrator of justice, not man. He could use man's inventions to execute judgment, but He doesn't need them.

RELEVANT OPINIONS

In chapter 17, Babylon's religious system is destroyed, and now her political and economic power must suffer a like fate. Her economic collapse will come in one day, even within the space of one hour of that day. Let not any person belittle the possibility of so sudden an economic downfall. The economic depression in America in the thirties followed the sudden collapse of the stock market. (L. Strauss)

Babylon is a region full of bitumen. The mortar of its buildings from the beginning was not clay, but bituminous slime. All the earth around it is, therefore, full of inflammable material, as was the vale of Siddim before the conflagration of the cities of the plain, which was "full of slime pits," so that when the fiery judgment of God descended, and it began to rain "brimstone and fire out of heaven," the thunderbolts ignited the oil-springs, and naphtha, and petroleum, and bituminous wells, till "all the land of the plain glowed and burned as a furnace," sinking as the burning went on, and swallowing up the doomed cities in a literal "lake of fire," which has left nothing but a dead sea and everlasting desolation where they stood. With corresponding conditions of the ground, and the ancient prophets assuring us that "the beauty of the Chaldees" excellency shall be *as when God overthrew Sodom and Gomorrah*, we may readily infer something of the nature of the fires amid which Great Babylon is to find her perdition ... the fires running over her, and around her, and under her, feeding on the parched and pitchy ground, and sinking the whole region into a charred and igneous desolation, never again to be inhabited. (A. Seiss)

Rev. 18:8 Because (causal) of this (Acc. Gen. Ref.; arrogant presumption, self-sufficiency and false security), in one (numeric) day (Loc. Time; suddenly), her (Poss. Gen.) plagues (Subj. Nom.) will come (ἤκω, FAI3P, Predictive; arrive): death (Pred. Nom.) and (connective) grief (Pred. Nom.; calamity, mourning) and (connective) famine (Pred. Nom.; hunger). Moreover (continuative), she will be consumed (κατακαίω, FPI3S, Predictive; burned) by fire (Instr. Means), for (explanatory) omnipotent (Pred. Nom.; strong) is (ellipsis) the Lord God (Subj. Nom.) Who has judged (κρίνω, AAPtc.NMS, Culminative, Substantial, Articular) her (Acc. Dir. Obj.).

^{WHO} **Revelation 18:8** διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἕξουσιν αἱ πληγαὶ αὐτῆς θάνατος καὶ πένθος καὶ λιμός καὶ ἐν πυρὶ κατακαυθήσεται ὅτι ἰσχυρὸς [κύριος] ὁ θεὸς ὁ κρίνας αὐτήν

^{VUL} **Revelation 18:8** ideo in una die venient plagae eius mors et luctus et fames et igni conburetur quia fortis est Deus qui iudicavit illam

LWB Rev. 18:9 Then the kings [political leaders] of the earth who have committed fornication [spiritual adultery] and lived in luxury [commercial excess] with her will weep

and strike themselves [beat their chests in agony] over her, when they see [televised] the smoke from her furious blaze,

KW Rev. 18:9 And they shall weep audibly and beat their breasts in grief over her, the kings of the earth who with her committed fornication and lived in luxury, when they are looking upon the smoke of her burning,

^{KJV} **Revelation 18:9** And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

TRANSLATION HIGHLIGHTS

Then the political leaders of the earth who have committed spiritual adultery with her (Dramatic Aorist tense) by embracing Satan's false religion called Mystery Babylon, and who have also lived in luxurious, commercial excess (Dramatic Aorist tense) with her economic opportunities referred to as Babylon the Great, will weep (Predictive Future tense) over her destruction. When (Temporal Subjunctive mood) they see the smoke (Latin: fumes) rising from the burning city (Latin: incendiary) on television, there will be widespread panic. They will beat their own chests in grief (Predictive Future tense) over their loss of global power, and perhaps as some commentators believe, they may attack each other in the street, knocking each other down and "punching each other out" in anger and despair.

The Middle Voice points to beating or striking their own chests. A few manuscripts show the Active Voice, which led some commentators to interpret this as beating or attacking others. For instance: "When full judgment comes upon a corrupt community, the horrors involved not only transcend description, but even imagination. What is lost? Friendship gives way to fiendish battlings; peace gives way to furious storms; hope gives way to black despair and terrible apprehensions; liberty gives way to a crushing thralldom, in which every faculty of the soul is bound in chains of darkness." (D. Thomas)

RELEVANT OPINIONS

The entire population of the earth will be affected by her judgment. The first to bemoan her fate will be the kings and rulers of the earth. The next to lament her collapse will be the merchants of the world. The last to bemoan the fall of Babylon are the vast shipping companies. (L. Strauss) There will be a consolidation of industrial interests. The stock market will be read from Babylon. Babylon will set the styles for the world. To be a success, a play will have to be success in Babylon. In that day everything will be in open, defiant rebellion against God. Yet God will catch this city by surprise and destroy her in one hour. No one will have dreamed such judgment would come! (J. Macarthur)

The ancient city of Babylon in modern Iraq will be rebuilt as a great commercial center. Although Iraq is an Arab nation, the Iraqis are really Babylonians. They trace their tribal, ethnic, cultural, and political heritage back to ancient Babylon. They are a proud people with a glorious

history. So, as we look to the future it might *appear* that we are looking more and more to the past. Many well-respected Bible teachers held and taught this view before Iraq became an independent nation in 1932 – even before huge oil fields were discovered there, near Kirkuk, in 1927. (M. Hitchcock)

It was promised that the wand of the sorceress would give prosperity to nations, and that as commerce ruled all people would be blest by its administrations; and a great tidal wave of merchantile thrift and glory is indicated as having come over the world by this grand unification. There never was so great a market or so brisk a trade as that which grows up with the revival and restoration of Babylon. The whole world becomes alive with traffic. Never before was there such a demand for all things dainty and goodly, as when the house of the Ephah is built in the land of Shinar, and that Ephah is settled there upon its own base. “The merchants of these things” the world over never before experienced so great a harvest, and double up riches on riches with a rapidity which seems like a miracle. Everything looks like secure and perfect triumph for earth’s wisdom and inventions. But all at once this mighty commerce stops, and all its wheels stand still. (A. Seiss)

Rev. 18:9 Then (consecutive) the kings (Subj. Nom.; political leaders) of the earth (Adv. Gen. Ref.) who have committed fornication (πορνεύω, AAPtc.NMP, Dramatic, Substantival; spiritual adultery) and (continuative) lived in luxury (σρηνιάω, AAPtc.NMP, Dramatic, Substantival; sensually) with her (Gen. Assoc.) will weep (κλαίω, FAI3P, Predictive) and (continuative) strike themselves (κόπτω, FMI3P, Predictive; beat) over her (Acc. Dir. Obj.), when (temporal) they see (βλέπω, PASubj.3P, Pictorial, Temporal; televised on the news) the smoke (Acc. Dir. Obj.) from her (Poss. Gen.) furious blaze (Abl. Source; roaring conflagration, burning),

^{WHO} **Revelation 18:9** Καὶ κλαύσουσιν καὶ κόψονται ἐπ αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ αὐτῆς πορνεύσαντες καὶ σρηνιάσαντες ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς

^{VUL} **Revelation 18:9** et flebunt et plangent se super illam reges terrae qui cum illa fornicati sunt et in deliciis vixerunt cum viderint fumum incendii eius

LWB Rev. 18:10 And they stood from afar [at a distance] because of the fear of her torment, exclaiming: Woe, woe, the great city, Babylon, the mighty city, because in one hour your judgment has come!

KW Rev. 18:10 Standing at a distance because of the fear of her torment, saying, Woe, woe, the city, the great city, Babylon, the city which is mighty, because in one hour your judicial punishment has come.

^{KJV} **Revelation 18:10** Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

TRANSLATION HIGHLIGHTS

The political leaders around the world stood (Descriptive Perfect tense) where they lived, staying a fair distance away from Babylon, because they were all afraid of her torment. There were no rescue attempts. The Perfect tense describes their standing still in absolute terms; nobody even thought of making a move to assist the people living in Babylon. Instead, they cried out (Pictorial Present tense): Woe, woe, the great and mighty city, Babylon, has met with her final hour of judgment (Culminative Aorist tense).

Amazing as it might seem, even the political leaders around the globe understood that the city was being judged by God. There is nothing here to suggest any of them changed their mind about Christ and became believers, only that they knew “inside” that it was God Who was judging this city. Something inside them said that if there truly is a God, He wouldn’t like this city and what she represents and eventually her time of destruction would come. They are surprised, yet *not* surprised.

RELEVANT OPINIONS

In each of these three groups the expression, “Alas, alas,” is used (18:10,16,19). It is a term denoting disappointment, consternation, and at times an expected disaster, an exclamation of sorrow or regret. They will learn, but too late, that it is better to trust in the Lord than to put confidence in man or in a religious system. (L. Strauss) The friends of wickedness lament. Those who find delight in it, who live deliciously in it, who make profit out of it, will weep, mourn, and wail. They mourn not because of the wickedness; that does not trouble them. Nor even for Babylon’s sufferings, but because the hope of their gain is gone. And they do not go to her help; they stand afar off. Look well at these friends, for such are they that sin and sinners call friends. “There is a friend that sticks closer than a brother,” but such Babylon never gets. (A. Plummer)

No city in human history will ever have such a meteoric rise as New Babylon. Babylon will be rebuilt on the Euphrates River in a relatively short time, as the commercial and economic capital of the world. The world will look on in awe as the city rises from the ashes of time to take her place on the world stage. The New Babylon will shine as one of man’s crowning achievements. Man will have done it again. He will have built a city back in Babylon. But no city in human history will experience such a cataclysmic and total fall as Babylon. (M. Hitchcock) Vivid picture of the terrible scene, fascinated by the lurid blaze, and yet afraid to draw near. There is a weird charm in a burning city, i.e., Nero’s delight in the burning of Rome in A.D. 64. (A.T. Robertson)

This great city cannot be separated from her own corrupt religion. They must be connected together, just as chapters 17 and 18 are connected, and yet distinguished as they are there distinguished. Idolatry of the grossest kind is Babylon’s sin, not commerce. In commerce, goods of many are exchanged for the goods of others. But Babylon will not do that. She is only a buyer. Babylon is a buyer, and as a buyer, she cannot be regarded as engaged in commerce, because that implies manufacture and selling as well as buying, and certainly not buying with a view to

selling again. But that is not Babylon. She sits, a woman, who buys to satisfy her lusts, and to furnish her allurements. (E.W. Bullinger)

The rulers of this world must stand far away from the heat of the burning city for fear that they too will be tormented. But when monetary systems collapse and riches vanish, poverty knocks even at the doors of those who give leadership. This is the picture: world economies in ruins, riots and robberies, a plague, disease and death rampant, and leaders filled with fear. The end is at hand. The kings too face an angry God, whose judgment will come swiftly upon them. (S. Kistemaker)

Rev. 18:10 and they stood (ἵστημι, Perf.APtc.NMP, Descriptive, Circumstantial) from afar (Adv. Place; at a distance) because (causal) of the fear (Causal Acc.) of her (Poss. Gen.) torment (Adv. Gen. Ref.), exclaiming (λέγω, PAPtc.NMP, Pictorial, Modal): Woe (interjection), woe (2nd one for emphasis), the great (Descr. Nom.) city (Subj. Nom.), Babylon (Nom. Spec.), the mighty (Descr. Nom.; powerful) city (Nom. Appos.), because (causal) in one (Dat. Measure) hour (Dat. Time) your (Poss. Gen.) judgment (Subj. Nom.) has come (ἔρχομαι, AAI3S, Culminative, Deponent)!

^{WHO} **Revelation 18:10** ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς λέγοντες Οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλῶν ἡ πόλις ἡ ἰσχυρά ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου

^{VUL} **Revelation 18:10** longe stantes propter timorem tormentorum eius dicentes vae vae civitas illa magna Babylon civitas illa fortis quoniam una hora venit iudicium tuum

LWB Rev. 18:11 And the merchants of the earth [international businessmen] will weep and agonize over her [loss of income and capital investments], because nobody [customer base] will purchase their cargo anymore [unwanted inventory piled-up in transit]:

KW Rev. 18:11 And the merchants of the earth weep audibly and are grieved over her, because their cargo no one any longer buys in the market,

^{KJV} **Revelation 18:11** And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

TRANSLATION HIGHLIGHTS

The global businessmen of the world (Latin: negotiators) will weep and agonize (Futuristic Present tense) over their loss of profits and capital investments. Their primary customer base for the upcoming list of luxury goods was the Babylonian people. Now there is nobody left to purchase their cargo. The nouveau rich of the Babylonian (Iraqi) people spent a great deal of money on luxury goods, using their natural oil and gas deposits as their currency. Ships and railcars will be full of inventory from around the world headed to Babylon.

Once this great financial and commercial center of the world is destroyed, there will be no customers for this inventory. There will be immediate write-offs on these goods in transit, and all capital investments used to rebuild Babylon will be complete losses. Insurance and other financial services companies will be decimated. Factories will shut down due to excessive inventory that cannot be sold. There will be a global stock and bond market crash. Massive unemployment will soon follow.

It is not difficult to imagine the tremendous ramifications of a city this powerful, both politically and economically, being destroyed in a single hour. But notice the overriding concerns of the international businessmen: money, not people. There is no concern over the death of the people in Babylon, only the loss of commerce. Nobody is crying over the loss of loved ones in this scenario, only the loss of personal fortunes. There is no mention of rescue attempts, only the loss of income and profits.

RELEVANT OPINIONS

Because of their enormous wealth the Jews in Babylon will import every luxury which their heart desires, so that it becomes the best market for the most valuable commodities of all kinds. This will employ ships and merchants who will make large profits. Engineers are already at work on vast irrigation enterprises, to control the waters of the rivers. When there is a market, the Euphrates can easily be dredged to Babylon. (A.E. Knoch) They picture the destruction of the great commercial system that men are building up with such painstaking care and which some fondly view as the panacea for all the disturbances that have wrought such distress among the nations. (H. Ironside)

Rome has no market and the Tiber river has no harbor to speak of. The Babylon of chapter 18 is not Rome, but the great commercial center, Satan's world capital, which has always been Babylon on the Euphrates. God will permit man's love for luxury and pleasure, and the money that secures it, to run full riot, and set up an amazing world center of inconceivable grandeur and riches in the old place – Babylon. (W.R. Newell)

It is not because of the deaths of humans that took place in the devastation that the merchants grieve; it is because of their loss of trade with the city. They are so conditioned to suffering when they lose anything with monetary value, that this is the real source of their pain. (J. Macarthur) Commerce is not necessarily sinful. Exchange on just and right principles may be a thing of beneficence and good, involving nothing against God of His truth. But the tendency is otherwise. (A. Seiss)

Rev. 18:11 **And** (continuative) **the merchants** (Subj. Nom.) **of the earth** (Gen. Place; international businessmen) **will weep** (κλαίω, PAI3P, Futuristic) **and** (connective) **agonize** (περθέω, PAI3P, Futuristic) **over her** (Acc. Dir. Obj.; loss of profits and capital investments), **because** (causal) **nobody** (Subj. Nom.; primary customers are gone) **will purchase** (ἀγοράζω, PAI3S, Futuristic)

their (Poss. Gen.) cargo (Acc. Dir. Obj.; freight, merchandise)
anymore (adv.; unwanted inventory in transit):

^{WHO} **Revelation 18:11** Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πειθοῦσιν ἐπ' αὐτήν ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι

^{VUL} **Revelation 18:11** et negotiatores terrae flebunt et lugebunt super illam quoniam merces eorum nemo emet amplius

LWB Rev. 18:12 A cargo of gold and silver and precious gems and pearls [expensive jewelry], as well as fine linen and purple [religious] cloth and silk and scarlet [political] cloth [lavish clothing], as well as every type of citrus tree lumber and all kinds of carved ivory decorations [extravagant furniture and interior house decorations], as well as all types of products made from expensive wood and bronze and iron and marble [home building materials],

KW Rev. 18:12 A cargo of gold and silver and precious stones and pearls and fine linen and purple cloth and silk and scarlet cloth and every kind of citron wood and every kind of article made of ivory and every kind of article made of most costly wood and of brass and of iron and of marble;

^{KJV} **Revelation 18:12** The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

TRANSLATION HIGHLIGHTS

The types of cargo or merchandise that will be purchased in mass quantities by the Babylonians are listed in some detail. Some of it is perishable, some is not. In any case, nearly everything on this list would be considered a luxury item; it is not a “meat and potatoes,” survival supply list. While a number of categories can be inferred from the list, this verse covers expensive jewelry, lavish clothing, extravagant furniture and decorations, and home building supplies - everything you might find in the most beautiful homes in America today. In other words, this list should be seen as merchandise desired by participants of “the lifestyle of the rich and famous.” Home Depot, Jared’s Jewelers, QVC and Neiman Marcus should make a fortune in the days leading up to the destruction of Babylon!

RELEVANT OPINIONS

This is a list of the luxuries and necessities of a large city. Any attempt to “spiritualize” these items cannot fail to impress us with the futility of any but a literal interpretation of this marvelous metropolis of the end time. (A.E. Knoch)

Rev. 18:12 a cargo (Acc. Dir. Obj.) of gold (Gen. Content) and (connective) silver (Gen. Content) and (connective) precious

(Descr. Gen.) gems (Gen. Content) and (connective) pearls (Gen. Content), as well as (adjunctive) fine linen (Gen. Content) and (connective) purple cloth (Gen. Content; religious) and (connective) silk (Gen. Content) and (connective) scarlet cloth (Gen. Content; political), as well as (adjunctive) every type of (Acc. Measure) citrus tree (Acc. Spec.; fruit) lumber (Acc. Dir. Obj.; for furniture) and (connective) all kinds of (Acc. Measure) ivory (Acc. Spec.) decorative carvings (Acc. Dir. Obj.), as well as (connective) all types of (Acc. Measure) products (Acc. Dir. Obj.) made (ellipsis) from expensive (Qualitative Gen.) wood (Gen. Material) and (connective) bronze (Gen. Material; copper) and (connective) iron (Gen. Material) and (connective) marble (Gen. Material),

^{WHO} **Revelation 18:12** γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου

^{VUL} **Revelation 18:12** mercem auri et argenti et lapidis pretiosi et margaritis et byssi et purpurae et serici et cocci et omne lignum thyinum et omnia vasa eboris et omnia vasa de lapide pretioso et aeramento et ferro et marmore

LWB Rev. 18:13 As well as cinnamon and spice and incense and lotion and perfume [cosmetics and aromatherapy for the ladies], as well as wine and olive oil and fine flour and whole grains and cattle and sheep [drinking and dining], as well as thoroughbred horses and carriages [essential and recreational modes of transportation], as well as the bodies [part-time] and souls [full-time] of men [professional servants: butlers, maids, nannies].

KW Rev. 18:13 And cinnamon and spice and incense and perfume and frankincense and wine and olive oil and the finest grade of wheat flour and grain and cattle and sheep and horses and four-wheeled carriages and persons of individuals and souls of men.

^{KJV} **Revelation 18:13** And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

TRANSLATION HIGHLIGHTS

The continuing list of cargo or merchandise will also include cosmetics and aromatherapy products for the ladies, as well as fine wines and chef supplies – from cooking oil to steaks and lambchops to delicious pastries. The Babylonians will also purchase essential and sporting forms of transportation, such as thoroughbred race horses, fancy automobiles, dirt bikes, recreational vehicles, planes, etc. And finally, the list ends with the bodies and souls of men – which might refer to a brief return of slavery, but more likely a desire for personal (professional) servants, both part-time (bodies) and full-time (souls), i.e., butlers, maids, and nannies. It might also

include the demand for foreign-born male and female prostitutes, if you picture this future Babylon as the Las Vegas or Monte Carlo of the Middle East.

RELEVANT OPINIONS

All of these items point to the economy of the wealthy in Babylon. Their demand for luxury products is also part of their religious system's (GGNP) global gross national product. (R.B. Thieme, Jr.) It is not commerce that we see in this list. It is no exchange of produce against produce. There is no sin in that. That is a good thing, and not an evil thing. It is in her *imports* that the city is great, and these imports are luxuries. (E.W. Bullinger)

Rev. 18:13 As well as (adjunctive) cinnamon (Acc. Dir. Obj.) and (connective) spice (Acc. Dir. Obj.) and (connective) incense (Acc. Dir. Obj.) and (connective) lotion (Acc. Dir. Obj.; bath oils) and (connective) perfume (Acc. Dir. Obj.), as well as (adjunctive) wine (Acc. Dir. Obj.) and (connective) olive oil (Acc. Dir. Obj.) and (connective) fine flour (Acc. Dir. Obj.) and (connective) whole grains (Acc. Dir. Obj.) and (connective) cattle (Acc. Dir. Obj.) and (connective) sheep (Acc. Dir. Obj.; lamb), as well as (connective) thoroughbred horses (Obj. Gen.) and (connective) carriages (Obj. Gen.; automobiles, dirt bikes, recreational vehicles, planes), as well as (adjunctive) the bodies (Obj. Gen.; part-time help) and (connective) souls (Acc. Dir. Obj.; full-time servants) of men (Adv. Gen. Ref.).

^{WHO} **Revelation 18:13** καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων καὶ ψυχὰς ἀνθρώπων

^{VUL} **Revelation 18:13** et cinnamomum et amomum et odoramentorum et unguenti et turis et vini et olei et similiae et tritici et iumentorum et ovium et equorum et raedarum et mancipiorum et animarum hominum

LWB Rev. 18:14 In fact, the fruit [apex] of your soul's desire [global profiteers] has departed from you. All things, both luxurious [expensive] and glamorous [ostentatious], have vanished. Moreover, they [global businessmen] will no longer ever find them [their cargoes] again [never].

KW Rev. 18:14 And the fruit which your soul longed after has departed from you. And all the luxurious things and the brightly shining things have perished from you, and no longer will you see them at all.

^{KJV} **Revelation 18:14** And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

TRANSLATION HIGHLIGHTS

The apex or high point of the global profiteer's desire has departed (Culminative Aorist tense) from them. Babylon and its wealthy customers have been destroyed. Not only is the prospect of ever doing business with Babylon gone, but all expensive and ostentatious merchandise has also vanished (Culminative Aorist tense). In other words, we have already seen that the only thing the global merchants are lamenting is the loss of their goods and investments. In this case, even their merchandise and capital investments have been destroyed.

Even if they had the means to enter Iraq to look for salvage, there will be no salvage to find (Predictive Future tense). The triple negative (two particles and an adverb) points to any effort at recovering their inventory (for salvage value) a complete waste of time. They will never, ever find their goods again. Presumably, what isn't destroyed by the "towering inferno" will be stolen from ships and railcars and will never be recovered. It is a total financial loss.

RELEVANT OPINIONS

Just as Isaiah does, Jeremiah devotes more space and more detail to Babylon's destruction than to that of any other nation – an incredible 110 verses in chapters 50 and 51. Isaiah 13 says Babylon will be so completely destroyed that the city will never be dwelt in again. In other words, Babylon will be totally wiped out – wiped off the face of the earth. The question is, did this ever happen in the past? The answer is crystal clear. It didn't. Babylon has never been destroyed as prophesied by Isaiah and Jeremiah. Even today there are numerous small villages in and around the ancient city. The Bible also teaches that right after Babylon's destruction, the world will enter into a time of universal rest and peace. This time of universal rest looks forward to the time of the Millennium, the 1,000 year reign of Christ on the earth. It will come only after Babylon is destroyed. (M. Hitchcock) Doubled double negative with future active, as emphatic a negation as the Greek can make. There is no denying the power of this accumulation of negatives. (A.T. Robertson)

Rev. 18:14 **In fact** (emphatic), **the fruit** (Subj. Nom.; apex, high point) **of your** (Poss. Gen.) **soul's** (Poss. Gen.) **desire** (Adv. Gen. Ref.; global profiteers) **has departed** (ἀπέρχομαι, AAI3S, Culminative, Deponent) **from you** (Abl. Separation). **All things** (Subj. Nom.), **both** (adjunctive) **luxurious** (Pred. Nom.; costly, expensive) **and** (connective) **glamorous** (Pred. Nom.; ostentatious, shining), **have vanished** (ἀπόλλυμι, AMI3S, Culminative; perished) **from you** (Abl. Separation). **Moreover** (continuative), **they** (the global businessmen) **will no longer** (neg. adv.) **ever** (neg. particle) **find** (εὕρισκω, FAI3P, Predictive) **them** (Acc. Dir. Obj.; their cargoes) **again** (neg. particle; never).

^{WHO} **Revelation 18:14** καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ καὶ οὐκέτι οὐ μὴ αὐτὰ εὕρησουσιν

^{VUL} **Revelation 18:14** et poma tua desiderii animae discessit a te et omnia pingua et clara perierunt a te et amplius illa iam non invenient

LWB Rev. 18:15 The merchants [international businessmen] of these things [luxury merchandise], who have become wealthy from her [Babylon as the center of global commerce], will stand from afar [at a distance] because of the fear of her torment, weeping and agonizing,

KW Rev. 18:15 The merchants who dealt in these things, those who became wealthy by her, shall stand at a distance because of the fear of her torment, weeping audibly and grieving,

^{KJV} **Revelation 18:15** The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

TRANSLATION HIGHLIGHTS

The politicians of Satan's One (New) World Order are not the only people in a state of "shock and awe." The international businessmen who have become wealthy (Culminative Aorist tense) by trading oil for luxury merchandise, will also stand (Predictive Future tense) at a distance from Babylon. They have made fortunes in her center of global commerce, but they are frozen in place out of fear over her judgment. All they can do is weep and agonize (Futuristic Present tense) over their loss of future profits.

There are some commentators who believe the "two women with the wind in their wings" in Zechariah 5 who bring Babylon back to life represents the religious "Mystery" Babylon and the economic and political Babylon "the Great." Some say the basket is carried away by two angels, and another, more recent theory, is that the two women represent the United States and Great Britain.

RELEVANT OPINIONS

"Babylon will never be inhabited or lived in through all generations; no Arab will pitch his tent there, no shepherd will rest his flocks there." (Isaiah 13:20) Once Babylon falls, it will never be inhabited again – not by anyone, not for any length of time. Jeremiah also predicted the complete desolation of Babylon. The land will become totally uninhabitable. (C. Dyer) Obviously, this has not happened yet. (LWB)

Rev. 18:15 The merchants (Subj. Nom.; international businessmen) of these things (Obj. Gen.; luxury merchandise), who have become wealthy (πλουτέω, AAPtc.NMP, Culminative, Substantival) from her (Abl. Source; Babylon as the center of global commerce), will stand (ἵστημι, FMI3P, Predictive) from afar (Adv. Place; at a distance) because of (causal) the fear (Causal Acc.) of her (Poss. Gen.) torment (Adv. Gen. Ref.), weeping (κλαίω, PAPtc.NMP,

Futuristic, Modal) **and** (connective) **agonizing** (πενθέω, PAPTc.NMP, Futuristic, Modal; mourning)!

^{WHO} **Revelation 18:15** οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ αὐτῆς ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες

^{VUL} **Revelation 18:15** mercatores horum qui divites facti sunt ab ea longe stabunt propter timorem tormentorum eius flentes ac lugentes

LWB Rev. 18:16 **Exclaiming: Woe, woe, the great city, which was clothed with fine linen, as well as purple [religion] and scarlet [politics], and was adorned with gold and precious gems and pearls,**

KW Rev. 18:16 Saying, Woe, woe, the city, the great city, the city arrayed in fine linen and purple and scarlet garments, adorned with gold and precious stone and pearl,

^{KJV} **Revelation 18:16** And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

TRANSLATION HIGHLIGHTS

The international businessmen echoed the desperate comments of the politicians, by crying out (Dramatic Present tense): Woe, woe, to the great city! Babylon was once clothed (Attributive Participle) in fine linen, as well as purple and scarlet garments, representing her religious and political power over the world. She was also perfectly adorned (Circumstantial Participle) with gold, precious stones, and pearls – all the expensive trappings man could afford, external ornaments that merely served to cover up her internal corruption.

RELEVANT OPINIONS

There has never been a time in the past, after Babylon was destroyed, when the children of Israel returned to their land, took the Babylonians captive, and joined in an everlasting covenant with the Lord as in Jeremiah 50. This text must refer to the end of the Tribulation period, when Babylon is finally destroyed and the Jewish people are regathered to Israel for the final time, in preparation for the 1,000 year reign of Christ on earth. (M. Hitchcock)

Nor can we fail to detect in this lament a note of bitterness against God. They see that the great Power they have been ignoring is working against them, and that they are bankrupt for eternity. Terrible beyond expression must it be for a man who has lived for earth, to find the world for which he lived departing forever. How bare and forlorn and desolate must he feel! His gods are gone, and he is confronted with the God whom he neglected to find – alas, too late – that his whole life has been a mistake. He has loved and served the creature more than the Creator, and now, instead of finding his joy in God when every earthly joy is gone, his only look-out is a vista of bankruptcy and of irreparable woe. All his dignity has disappeared, and is reduced to a moan and groan. (A. Plummer)

Rev. 18:16 Exclaiming (λέγω, PAptc.NMP, Dramatic, Modal; crying out): **Woe** (interjection), **woe** (2nd one for emphasis), **the great** (Descr. Nom.) **city** (Subj. Nom.), **which was clothed with** (περιβάλλω, Perf.PPtc.NFS, Descriptive, Attributive) **fine linen** (Acc. Gen. Ref.), **as well as** (adjunctive) **purple** (Acc. Spec.; religious) **and** (connective) **scarlet** (Acc. Spec.; political), **and** (continuative) **was adorned** (χρυσόω, Perf.PPtc.NFS, Descriptive, Circumstantial) **with gold** (Instr. Manner) **and** (connective) **precious** (Qualitative Dat.; expensive) **gems** (Instr. Manner) **and** (connective) **pearls** (Instr. Manner)!

^{WHO} **Revelation 18:16** λέγοντες Οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ

^{VUL} **Revelation 18:16** et dicentes vae vae civitas illa magna quae amicta erat byssino et purpura et cocco et deaurata est auro et lapide pretioso et margaritis

LWB Rev. 18:17 Because in one hour, such great wealth has been devastated. Furthermore, every shipmaster and all who sail to this place [Babylon], including sailors, as many as earn their living by the sea, stood from afar [at a distance].

KW Rev. 18:17 Because in one hour such great wealth has been ruined. And every sailing-master and everyone who sails to a place and mariners as as many as earn their living by the sea, stood at a distance,

^{KJV} **Revelation 18:17** For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

TRANSLATION HIGHLIGHTS

In one hour the great wealth of Babylon has been ruined, devastated, never to be recovered. Furthermore, every captain of an ocean-going vessel and all other who sail to Babylon for the purpose of doing business, including the lowest level seaman, will stand back (Dramatic Aorist tense) at a distance. Those who earn their living by the sea (Pictorial Present tense), navigators of ships, shrimpers and other fisherman, even pearl divers, will stay far away from the scene of destruction.

RELEVANT OPINIONS

Today, sea trade accounts for far more cargo than the burgeoning air transport industry. Larger and more powerful tankers and transportation vessels are now being constructed. Ocean-going world-wide trade is on the upsurge. We are not surprised, then, to read of the grief of the owners of Babylon's great shipping fleets, for the destruction of the city will mean the end of their trade. (J. Macarthur)

The destruction of the city will be sudden and without warning. A fearful storm will sweep over the city. The lightning and thunder will be incessant. The city will be set on fire and a great earthquake will shake it from center to circumference. The tall office buildings, the Hanging Gardens, and the great towers will totter and fall, the crust of the earth will crack and open, and the whole city with its inhabitants will sink like a millstone, into a lake of burning bitumen, and the smoke will ascend as of a burning fiery furnace, and the horror of the scene will be intensified by vast clouds of steam, generated by the waters of the Euphrates pouring into that lake of fiery asphalt, and when night comes on, those clouds of steam will reflect the light of the burning city so it can be seen for miles in all directions in that level country. All the kings of the earth, and the merchants, and the shipmasters, and sailors, and all who have profited by her merchandise, will stand afar off and cry, and wail because of her destruction. (C. Larkin)

Rev. 18:17 Because (causal) in one (Dat. Measure) hour (Loc. Time), such great (Nom. Measure, Attributive) wealth (Subj. Nom.; riches) has been devastated (ἐρημόω, API3S, Culminative; desolated, ruined). Furthermore (continative), every (Nom. Measure) shipmaster (Subj. Nom.; pilot, captain, supreme commander) and (connective) all (Subj. Nom.) who sail (πλέω, PAPtc.NMS, Descriptive, Substantival) to this place (Acc. Place; Babylon), including (adjunctive) sailors (Nom. Appos.; seamen, helmsman), as many as (Nom. Appos.) earn their living (ἐργάζομαι, PMI3P, Pictorial, Deponent) by the sea (Acc. Means; fishermen), stood (ἵστημι, AAI3P, Dramatic) from afar (Adv. Place; at a distance).

^{WHO} **Revelation 18:17** ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἕστησαν

^{VUL} **Revelation 18:17** quoniam una hora destitutae sunt tantae divitiae et omnis gubernator et omnis qui in locum navigat et nautae et qui maria operantur longe steterunt

LWB Rev. 18:18 Furthermore, when they see the smoke of her burning inferno, they cry out, screaming: What city was ever like this great city [rebuilt Babylon]?

KW Rev. 18:18 And kept on crying out, seeing the smoke of her burning, saying, What city is like the city, the great city?

^{KJV} **Revelation 18:18** And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

TRANSLATION HIGHLIGHTS

When they see (Temporal Participle) the smoke of Babylon's burning inferno, all the seafarers in the vicinity cry out (Dramati Aorist tense), screaming (Dramatic Present tense) the following

rhetorical, exclamatory question: What city was ever like this great city? To their knowledge, there was never a city as great as New Babylon in the history of mankind. This question leads me to believe that the rebuilding of Babylon will be an engineering marvel, unparalleled by anything in history. It will be an Aggie's dream.

RELEVANT OPINIONS

United by some common bloodless, Christless creed, this religious global federation, in cooperation with the world political federation, will seek to exterminate the ancient people of God, Israel, and set up a kingdom in opposition to the kingdom of Christ. (D. Barnhouse) At long last, the power of Babylon will be broken. The world of politics (governmental Babylon), the world of ecclesiasticism (the harlot Babylon), and the world of business (commercial Babylon) will all come to their doom. (J. Macarthur)

Not only must Babylon exist, it also must serve as the capital of an economic empire that has a stranglehold on the world. Babylon will exert economic control over the revived Roman Empire and over peoples, multitudes, nations and languages. Her influence will be worldwide. Almost 2,000 years after John wrote his remarkable predictions, we know what can bring such incredible wealth to this otherwise barren part of the globe. Oil. Black gold! A leader from Iraq will someday rule again from the city of Babylon. He will control the oil wealth of the Middle East, a whopping 50% of the proven oil reserves of the world. This one-man cartel will control the economic destiny of the West, and will lavish much of his wealth on rebuilding his capital city of Babylon. (C. Dyer)

Rev. 18:18 Furthermore (continuative), when they see (βλέπω, PAPTc.NMP, Pictorial, Temporal) the smoke (Acc. Dir. Obj.) of her (Poss. Gen.) burning inferno (Adv. Gen. Ref.), they cry out (κράζω, AAI3P, Dramatic), screaming (λέγω, PAPTc.NMP, Dramatic, Modal): What (Subj. Nom., interrogative) city (Dat. Ind. Obj.) was ever (ellipsis) like (comparative) this (Dat. Spec.) great (Dat. Measure) city (Dat. Ind. Obj.)?

^{WHO} **Revelation 18:18** καὶ ἔκραξαν βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ

^{VUL} **Revelation 18:18** et clamaverunt videntes locum incendii eius dicentes quae similis civitati huic magna

LWB Rev. 18:19 Moreover, they threw dust [dirt] upon their heads and cried out, weeping and agonizing, screaming: Woe, woe, is the great city in which all [businessmen] who had ships at sea [merchant marine] became wealthy due to her prosperity [demand for luxury items fueled by oil & gas revenue], because in one hour she has been devastated!

KW Rev. 18:19 And they threw dust upon their heads and kept on crying out, weeping audibly and grieving, saying, Woe, woe, the city, the great one, in which all those who have ships on the

sea were made wealthy by reason of her abundance of costly things, because in one hour she was ruined.

^{KJV} **Revelation 18:19** And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

TRANSLATION HIGHLIGHTS

Those who saw Babylon burning also threw (Dramatic Aorist tense) dust and dirt upon their heads and cried out, weeping and agonizing (Dramatic present tense), screaming: Woe, woe, is the great city! Their screams continue by referring to Babylon as the great city in which all those nations and business organizations that had ocean-going vessels made themselves wealthy by engaging in commerce with her citizens. Those nations with a navy and merchant marine will obviously be at a distinct advantage when trade with the newly rebuilt city begins.

The larger the merchant vessels, the greater amount of cargo can be sold to Babylon. The greater the navy, the better protection a nation can provide for her merchant marine vessels. They will also be the ones who suffer the greatest financial loss when the city is destroyed (Culminative Aorist tense). As we have seen in prior verses, the fortune to be made is not in commodity goods, but in luxury items – merchandise that would be considered extravagant by poorer nations without oil and gas revenue at their disposal.

RELEVANT OPINIONS

All the transporters of merchandise must shut down their operations because the world's commercial center has been destroyed. The transport companies will have made their money and expanded their operations by means of Babylon's influence and need. But now all business comes to a standstill. (L. Strauss) Whatever Babylon has, whether it is oil or some other form of wealth, other nations will desire and seize it. (C. Dyer) Why did people in Bible times sometimes throw dust on their heads? They were demonstrating that they felt so deeply grieved that it was as if they were in the grave, under the dirt. (R. Zuck)

Iraq sits on at least the second largest crude oil reserves in the world (Saudi: 260 billion barrels, Iraq: 113 billion barrels, Iran: 100 billion barrels, Kuwait: 97 billion barrels). Oil exploration in Iraq has not been as extensive as that in Saudi Arabia and Kuwait., so we can't be sure. But we must remember who put the oil there. God did. It all fits in with His blueprint for the end times. It's no accident that Babylon is in Iraq, a nation with staggering oil reserves. God said that Babylon will be rebuilt as a great commercial center in the end times. The oil is what is drawing the world back to Babylon. The wealth of the world is moving to that part of the planet. Ironically, the ouster of Saddam from power actually makes the rebuilding of Babylon much more likely. And if Iraq were to successfully annex Kuwait in the future, the country could control up to one-third of the world's oil reserves. What better place for Antichrist to locate a major economic center than Babylon? (M. Hitchcock)

Rev. 18:19 Moreover (continuative), they threw (βάλλω, AAI3P, Dramatic) dust (Acc. Dir. Obj.; dirt) upon their (Poss. Gen.) heads (Acc. Place) and (continuative) cried out (κράζω, AAI3P, Dramatic), weeping (κλαίω, PAPtc.NMP, Dramatic, Modal) and (connective) agonizing (πειθέω, PAPtc.NMP, Dramatic, Modal), screaming (λέγω, PAPtc.NMP, Dramatic, Modal): Woe (interjection), woe (2nd one for emphasis), is (ellipsis) the great (Descr. Nom.) city (Subj. Nom.) in which (Loc. Place) all (Subj. Nom.; businessmen) who had (έχω, PAPtc.NMP, Descriptive, Substantival) ships (Acc. Dir. Obj.; navy, merchant vessels) at sea (Loc. Place) became wealthy (πλουτέω, AAI3P, Dramatic) due to her (Poss. Gen.) prosperity (Abl. Means; extravagance), because (causal) in one (Dat. Measure) hour (Loc. Time) she has been devastated (έρημόω, API3S, Culminative; ruined, desolated)!

^{WHO} **Revelation 18:19** καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζαν κλαίοντες καὶ πειθοῦντες λέγοντες Οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη ἐν ἧ ἔπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς ὅτι μιᾷ ὥρᾳ ἠρημώθη

^{VUL} **Revelation 18:19** et miserunt pulverem super capita sua et clamaverunt flentes et lugentes dicentes vae vae civitas magna in qua divites facti sunt omnes qui habent naves in mari de pretiis eius quoniam una hora desolata est

LWB Rev. 18:20 Be celebrating over her [destruction of Babylon], Oh heaven, especially saints [believers] and apostles [NT leadership] and prophets [OT leadership], because God has administered judgment against her as your retribution.

KW Rev. 18:20 Be rejoicing over her, O heaven, and you saints and apostles and prophets, because God pronounced judgment for you against her.

^{KJV} **Revelation 18:20** Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

TRANSLATION HIGHLIGHTS

A command (Imperative mood) is issued by the seraph-ranked angel for heaven to be celebrating! This is a matter of perspective. The unbelieving inhabitants of the earth are screaming: Woe! Woe! But the inhabitants of heaven should be shouting: Hallelujah! Hallelujah! The angel specifically addresses this command to saints, apostles, and prophets. This three-fold designation encompasses those who have been martyred by Babylon throughout history. In God's perfect timing, He has finally (Culminative Aorist tense) administered judgment upon the evil city, its sponsors, and its unbelieving citizens. The hour of retribution for those who have suffered at her hands has arrived.

If the command to celebrate over the death and destruction of evil makes you wince or upsets your theological apperception, perhaps it is time for you to read the Old Testament more closely.

Our God not only believes and prescribes capital punishment for capital crimes, He also administers capital punishment Himself. In this case, he must administer it personally, because there is nobody in a position of authority on earth who is willing to execute those who torture and murder Christians and Jews. Satan and his minions have taken complete control over the government of the earth, so God is the only Person remaining Who can administer the final stage.

RELEVANT OPINIONS

God cannot be silent forever and allow Babylon's abominations to continue. Iniquity and violence cannot be tolerated forever without divine intervention. There are several things we should remember. First, the actions and attitudes are ordered by God and not man, and this we have no right to question. Second, the day of grace will have come to its end. Third, the rejoicing is in the triumph of God over evil. There is no personal bitterness or malice here, but only a deep and sincere devotion to the holiness of God. (L. Strauss)

Its downfall will prepare the way for the establishment of the kingdom of God and the reign of righteousness and peace, for which humanity has sighed so long. Man's city must fall to give place to the city of God which will stand forever ... therefore the joy in Heaven at Babylon's destruction. (H. Ironside) "Mystery" Babylon was destroyed by man's hand, by the Beast and his ten kings. Babylon with its minstrels, flute players, trumpeters, and craftsmen will be overthrown in an instant, swallowed up into the bowels of the earth. (W.R. Newell)

Johnathan Edwards preached several messages on this verse under the title, "The End of the Wicked Contemplated by the Righteous: The Torments of the Wicked in Hell No Occasion of Grief to the Saints in Heaven," in The Works of Johnathan Edwards, volume 2, Banner of Truth Trust, 1974. One of his principle topics is: "It is not our duty to be sorry that God has executed just vengeance on the devils, concerning whom the will of God in their eternal state is already known to us." (some *light* reading for my Reformed friends)

Rev. 18:20 **Be celebrating** (εὐφραίνω, PPImp.2S, Pictorial, Command) **over her** (Dat. Ind. Obj.), **Oh heaven** (Voc. Address), **especially** (emphatic; particularly) **saints** (Nom. Appos.; believers) **and** (connective) **apostles** (Nom. Appos.; NT leadership) **and** (connective) **prophets** (Nom. Appos.; OT leadership), **because** (causal) **God** (Subj. Nom.) **has administered judgment** (κρίνω, AAI3S, Culminative) **against her** (Gen. Disadv.) **as your** (Poss. Gen.) **retribution** (Cognate Acc.).

^{WHO} **Revelation 18:20** Εὐφραίνου ἐπ αὐτῇ οὐρανέ καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς

^{VUL} **Revelation 18:20** exulta super eam caelum et sancti et apostoli et prophetae quoniam iudicavit Deus iudicium vestrum de illa

LWB Rev. 18:21 Then a unique, strong angel [king of arms] picked up a boulder like a giant millstone [weighing over 2,000 pounds] and tossed *it* into the sea, saying: In this manner, Babylon, the great city, will be thrown down with a violent rush and will never, ever be found again.

KW Rev. 18:21 And one angel, a mighty one, took up a stone like a great millstone and hurled it into the sea, saying, In this manner, with a violent rush, shall Babylon, the great city, be thrown down and shall never again be found.

^{KJV} **Revelation 18:21** And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

TRANSLATION HIGHLIGHTS

Then a unique, strong angel, probably king of arms rank, picked up (Dramatic Aorist tense) a boulder that weighs as much as a 2,000 pound millstone, and tosses (Dramatic Aorist tense) it into the sea. Obviously a boulder this big will sink to the bottom of the ocean with a big Whoosh! The angel then says: In this manner, Babylon, the great city, will be thrown down (Predictive Future tense) with a violent rush. In other words, her judgment will be sudden and swift. She will sink and will never be found (Culminative Aorist tense) again. There are two negative particles here, combined with a temporal adverb, that says never, ever, again will she be found.

RELEVANT OPINIONS

The boulder being tossed into the sea is the center of the impact of judgment, which through the ripple effect, will bring the peripheral judgments in verses 22-24. (R.B. Thieme, Jr.) He lifts it up and then hurls it into the sea so that it may be buried deeply in the ocean bed ... so thorough-going and complete will be Babylon's fall. (W. Hendriksen) To emphasize the complete overthrow of Babylon, six times we have the repeated words "no more," a repetition called *epistrophe*. (E.W. Bullinger)

Suddenness is clearly a factor. Babylon is to be destroyed in a devastating blow of judicial expression. Historical facts clearly demonstrate that this has never happened. Her finely baked bricks have been used for centuries to build other buildings in the vicinity. A large town within visible sight named Hilliah is almost completely constructed of bricks with the name Nebuchadnezzar stamped in them. The area is a lively community of businessmen, professionals, educators, farmers, herdsman, and Iraqi governmental functions. God's Word is specific when describing the final and complete judgment. It has not happened. (J. Chambers)

Rev. 18:21 Then (consecutive) a unique (Nom. Spec.), strong (Descr. Nom.) angel (Subj. Nom.; king of arms) picked up ($\alpha\lambda\omega$, AAI3S, Dramatic) a boulder (Acc. Dir. Obj.) like (comparative) a giant (Acc. Measure; weighs over 2000 pounds) millstone (Acc.

Dir. Obj.) and (continuative) tossed (βάλλω, AAI3S, Dramatic) it (ellipsis) into the sea (Acc. Place), saying (λέγω, PAPtc.NMS, Static, Modal): In this manner (comparative), Babylon (Subj. Nom.), the great (Descr. Nom.) city (Nom. Appos.), will be thrown down (βάλλω, FPI3S, Predictive) with a violent rush (Instr. Means) and (continuative) will never (neg. particle) ever (neg. particle) be found (εύρισκω, APSubj.3S, Culminative, Prohibition) again (temporal).

^{WHO} **Revelation 18:21** Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων Οὕτως ὀρμήματι βληθήσεται Βαβυλῶν ἡ μεγάλη πόλις καὶ οὐ μὴ εὐρεθῆ ἔτι

^{VUL} **Revelation 18:21** et sustulit unus angelus fortis lapidem quasi molarem magnum et misit in mare dicens hoc impetu mittetur Babylon magna illa civitas et ultra iam non inveniatur

LWB Rev. 18:22 Furthermore, the sound of harpists and musicians and flute players and trumpets [the entertainment industry] will never, ever be heard in you again. In fact, every workman [artisan] of any trade will never, ever be found in you again. Also, the sound of the mill [industry] will never, ever be heard in you again.

KW Rev. 18:22 And a sound of harpers and musicians and flute players and of trumpet players shall never again be heard in you. And every craftsman of every craft shall never again be found in you. And the sound of a millstone will never again be heard in you.

^{KJV} **Revelation 18:22** And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

TRANSLATION HIGHLIGHTS

Furthermore, the sound of harpists, flute players, trumpets and other musicians will never, ever (Imperative of Prohibition) be heard (Culminative Aorist tense) in Babylon again. The entire entertainment industry will be silenced. Every artist and craftsman, regardless of their specialty, will never, ever be found in Babylon again. The sound of the mill, representing industry and manufacturing, will never be heard in Babylon again. All three of these representative activities will be prohibited (Imperative of Prohibition) from ever occurring in Babylon again.

RELEVANT OPINIONS

All entertainers and entertainment disappear forever. No mechanic will ply his trade again. The tools of the craftsmen will be forever silent. This means the wheels of industry will cease and all trade unions collapse. (L. Strauss) With the destruction of Babylon, everything associated with earthly activities and joys will be gone. The music of Babylon will have ceased; the bright lights of the city will have gone out forever; social and family life will have ended; the wheels of the

factories will turn no more; the great tycoons of business and industry will be destroyed. This great metropolis will sink into oblivion. (J. Macarthur)

Rev. 18:22 Furthermore (continuative), the sound (Subj. Nom.; music) of harpists (Adv. Gen. Ref.) and (connective) musicians (Adv. Gen. Ref.; the entertainment industry) and (connective) flute players (Adv. Gen. Ref.) and (connective) trumpets (Adv. Gen. Ref.) will never (neg. particle), ever (neg. particle) be heard (ἀκούω, APObj.3S, Culminative, Prohibition) in you (Loc. Place) again (temporal). In fact (emphatic), every (Nom. Spec.) workman (Subj. Nom.; craftsman, artisan) of any (Gen. Spec.) trade (Adv. Gen. Ref.; specialty) will never (neg. particle), ever (neg. particle) be found (εὕρισκω, APObj.3S, Culminative, Prohibition) in you (Loc. Place) again (temporal). Also (adjunctive), the sound (Subj. Nom.) of the mill (Adv. Gen. Ref.; industry) will never (neg. particle), ever (neg. particle) be heard (ἀκούω, APObj.3S, Culminative, Prohibition) in you (Loc. Place) again (temporal).

^{WHO} **Revelation 18:22** καὶ φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῆ ἔν σοι ἔτι καὶ πᾶς τεχνίτης [πάσης τέχνης] οὐ μὴ εὑρεθῆ ἔν σοι ἔτι καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῆ ἔν σοι ἔτι

^{VUL} **Revelation 18:22** et vox citharoedorum et musicorum et tibia canentium et tuba non audietur in te amplius et omnis artifex omnis artis non invenietur in te amplius et vox molae non audietur in te amplius

LWB Rev. 18:23 Furthermore, the light of the lamp [gas and electric utilities] will never, ever shine on you again. In fact, the voice of the groom and the bride will never be heard in you again. Your merchants [international businessmen] were successful magnates on the earth, because by means of your sorcery [mysticism], all the nations were deceived.

KW Rev. 18:23 And the light of a lamp shall never again shine in you. And a voice of a bridegroom and a bride shall never again be heard in you; because your merchants were the great men of the earth, because with your magical arts all the nations were led astray.

^{KJV} **Revelation 18:23** And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

TRANSLATION HIGHLIGHTS

Furthermore, the gas and electric utilities that power the city lights will never, ever (Imperative of Prohibition) shine (Culminative Aorist tense) on Babylon again. In fact, the voice of the groom and bride will never, ever be heard in Babylon again. This may refer to the cessation of

marriage in Babylon, since there are no people left alive to get married ... and it may be referring to the entire dating and social system leading up to marriage as well.

The international businessmen of Babylon became successful magnates, powerful commercial magnates, not only because they had valuable natural resources at their disposal, but because they combined satanic religion with business. The Descriptive Imperfect tense points to the fact that these businessmen aren't that skilled, but they borrow the power and affiliation of mysticism to entice and deceive (Dramatic Aorist tense) the nations.

The Greek word for "sorcery" is "pharmakia," from which we get our word "pharmacy" or drugs. In the Greek, it can refer to mysticism, witchcraft and magic apart from the use of hallucinogenic drugs, or they can combine the two into one practice. Whatever the nature of this sorcery, it is part of the global religion that will be headquartered in Babylon by the Antichrist and False Prophet. It will definitely involve demonism and will spread over the earth to all nations. The lure of revived Babylonian religious practices sponsored by Satan will bring international businessmen to trade there.

RELEVANT OPINIONS

Not only locally does the man of means control the government, but the policies of nations are determined by their financial obligations. In this way will the merchants of Babylon become the great men of the earth. Holding its weal in their hands, being the creditors of many nations, they will be able to dictate to them in any matters which affect their interests. By means of their capital they will conquer all nations. Kings will cringe before them, for they alone will be able to buy their bonds. Nations will slave for them, for they must pay the interest. The great confederacy which seems certain to arise out of the present world crisis, will have all political power, but will preside over a bankrupt world. Above them will be this woman – faithless, apostate Israel – and she will have dominion over the kings of the earth. No wonder they conspire to slay her rather than pay her the enormous tribute which her bonds demand! (A.E. Knoch)

Many a marriage and many bridal tours took place in Babylon, but never again shall the marriage vows be taken. Never again will there be the sounds of rejoicing as heard at the wedding feasts, for even love will die. The headquarters of the world's superchurch shall become a barren and an abandoned place. (L. Strauss) Sorcery, corrupt religion, and idolatry are the great means by which Babylon will ensnare the nations. (E.W. Bullinger) Now the final touch: whatever imparts unity, whatever inspires love, every love relationship, has disappeared completely and forever. (W. Hendriksen)

Rev. 18:23 Furthermore (continuative), the light (Subj. Nom.) of the lamp (Adv. Gen. Ref.; gas and electric utilities) will never (neg. particle), ever (neg. particle) shine (φαίνω, APSubj.3S, Culminative, Prohibition) on you (Loc. Place) again (temporal). In fact (emphatic), the voice (Subj. Nom.) of the groom (Poss. Gen.) and (connective) the bride (Poss. Gen.) will never (neg.

particle), ever (neg. particle) be heard (ἀκούω, APSubj.3S, Culminative, Prohibition) in you (Loc. Place) again (temporal). (causal). Your (Poss. Gen.) merchants (Subj. Nom.; international businessmen) were (εἰμί, Imperf.AI3P, Descriptive) successful magnates (Pred. Nom.) on the earth (Gen. Place), because (causal) by means of your (Poss. Gen.) sorcery (Instr. Means; magic, mysticism, drugs), all (Nom. Measure) the nations (Subj. Nom.) were deceived (πλανάω, API3P, Dramatic; led astray).

^{WHO} **Revelation 18:23** καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι· ὅτι [οἱ] ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη

^{VUL} **Revelation 18:23** et lux lucernae non lucebit tibi amplius et vox sponsi et sponsae non audietur adhuc in te quia mercatores tui erant principes terrae quia in veneficiis tuis erraverunt omnes gentes

LWB Rev. 18:24 In fact, the blood of prophets and saints and all those [martyrs] who were murdered [by violence and terrorism] upon the earth was found in her [global religion turned criminal to accomplish Satan's objectives].

KW Rev. 18:24 And in her there was found blood of prophets and saints and of all those who have been slain on the earth.

^{KJV} **Revelation 18:24** And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

TRANSLATION HIGHLIGHTS

In fact, the blood of prophets and saints and all those martyrs who were murdered (Intensive Perfect tense) by violence and terrorism on the earth was found (Dramatic Aorist tens) in Babylon. The global religion sponsored by the Antichrist and False Prophet turned into a murderous, criminal organization to accomplish Satan's objectives of global domination.

RELEVANT OPINIONS

Babylon will be judged because she worshipped wealth and luxury, playing harlot to the great merchants of the world. She will be judged because she led many astray with her witchcraft and doctrines of demons, her spiritism and necromancy, her witching attractiveness by which she lured the world to her feet. She will be judged because of the untold number of victims whom she slaughtered. She must pay for those shocking murders and for the many bloody persecutions which followed. (L. Strauss) With this we must read Jeremiah 51:49. "As Babylon has caused the slain of ISRAEL to fall, so at Babylon shall fall the slain of all the earth." This decides for us who the saints, apostles, and prophets are. They are "of Israel." (E.W. Bullinger)

Rev. 18:24 In fact (emphatic), the blood (Subj. Nom.) of prophets (Poss. Gen.) and (connective) saints (Poss. Gen.; primarily Jewish) and (connective) all (Gen. Measure) those (Poss. Gen.; martyrs) who were murdered (σφάζω, Perf.PPtc.GMP, Intensive, Substantival, Articular; by violence and terrorism) upon the earth (Gen. Place) was found (εὕρισκω, API3S, Dramatic) in her (Loc. Place; religion turned criminal to accomplish satanic objectives).

^{WHO} **Revelation 18:24** καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὕρεθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς

^{VUL} **Revelation 18:24** et in ea sanguis prophetarum et sanctorum inventus est et omnium qui interfecti sunt in terra

Chapter 19

LWB Rev. 19:1 After these things [the destruction of the city of Babylon], I heard a sound like a large crowd in heaven [tribulation martyrs], shouting: Praise the Lord! Salvation and glory and power to our God!

KW Rev. 19:1 After these things I heard a great sound like that of a great multitude in heaven, saying, Hallelujah [Praise the Lord]. The salvation and the glory and the power belong to our God,

^{KJV} **Revelation 19:1** And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

TRANSLATION HIGHLIGHTS

After the destruction of the global religious, political and commercial systems in Babylon, John heard (Constative Aorist tense) a sound in heaven that sounded like a large crowd of tribulation martyrs. This crowd was collectively shouting, in agreement (Dramatic Present tense): Praise the Lord! Salvation and glory and power to our God! The exclamatory Hebrew word “Hallelujah” should be translated “Praise the Lord,” as opposed to the common transliteration.

I am in agreement with those scholars who categorize this particular Hebrew exclamation as one that follows judgment, therefore unsuitable for use during the Church Age. Believers in the Church Age are not commanded to celebrate over the destruction of their enemies; we are to pray for them. Fifteen Psalms begin or end with this word; all of them are related to judgment

over God's enemies or those of His people. The Hebrew phrase "baruch ha shem," also translated as "Praise the Lord," is perhaps better suited for the Church Age.

RELEVANT OPINIONS

This last vision in heaven is divided into two parts, each one having its own independent construction. The first (1-10) contains the *words* of the heavenly voices; the second (11-21) describes the *actions* of the heavenly beings. (E.W. Bullinger) Next we are to be occupied with two opposite scenes: one of which is to take place very shortly in Heaven and the other on earth. Both are called suppers. The one is the marriage supper of the Lamb. The other is the great supper of God. The first is all joy and gladness. The second is a scene of deepest gloom and anguish. The marriage supper of the Lamb ushers in the fullness of glory for the heavenly saints. The great supper of God concludes the series of judgments that are to fall on the prophetic earth. It opens the way for the establishment of the long-awaited-for kingdom of God. (H. Ironside)

This exclamation is used only in the "Hallelujah Psalms" and always in response to the execution of judgment. It occurs only in this passage (19:1,3,4,6) in celebrating the destruction of Babylon. It should never be used in rejoicing or worship in the present dispensation of God's grace. (A.E. Knoch) Here and in the rest of the Bible the word "Hallelujah" is associated with the most terrible judgments of God on the enemies of Himself and His people; and it is the shout of praise for complete avengement. It is thanksgiving for vengeance. It belongs, therefore, to the coming dispensation of judgment, and not to the present dispensation of grace. (E.W. Bullinger)

Rev. 19:1 After these things (Acc. Gen. Ref.; the destruction of the city of Babylon), I heard (ἀκούω, Constative) a sound (Acc. Dir. Obj.; noise) like (comparative) a large (Acc. Measure) crowd (Obj. Gen.; tribulation martyrs) in heaven (Loc. Place), shouting (λέγω, PAPtc.GMP, Dramatic, Modal): Praise the Lord (Hebrew exclamation)! Salvation (Subj. Nom.) and (connective) glory (Subj. Nom.) and (connective) power (Subj. Nom.) to our (Gen. Rel.) God (Gen. Adv.)!

^{WHO} **Revelation 19:1** Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν

^{VUL} **Revelation 19:1** post haec audivi quasi vocem magnam turbarum multarum in caelo dicentium alleluia salus et gloria et virtus Deo nostro est

LWB Rev. 19:2 Because His judgments are accurate [veracity] and justified [righteous], because He has judged the great whore [Satan's counterfeit religious system] which is of such a type as to have repeatedly corrupted [seduced] the earth [its inhabitants] by means of her fornication [spiritual adultery]. Furthermore, He has avenged [divine retribution] the blood of His servants [tribulation martyrs] by means of her hand.

KW Rev. 19:2 Because dependable and righteous are His judgments, for he administered justice upon the prostitute, the great one, who is of such a character that she corrupted the earth with her fornication, and He has exacted a penalty from her because of the blood of his bondslaves.

^{KJV} **Revelation 19:2** For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

TRANSLATION HIGHLIGHTS

The praise for the Lord in the prior verse is because His judgments are both accurate and justified. Accuracy refers to His veracity and justified refers to His righteousness; His judgments are true and just, not arbitrary. Emphasis is then given to the depths of the satanic operations of the great whore, Babylon. He has finally judged (Culminative Aorist tense) the global, Satanic, counterfeit religious system because it was the type of religious system that continually (Iterative Imperfect tense) corrupted the inhabitants of the earth.

The Imperfect tense points to the repeated attempts of Satan's religious system to seduce those on earth. Each time the votaries of this system failed at seducing someone on earth to embrace their religion, they found another angle, another enticement that might break down the barrier to effective cosmic evangelism. In other words, the motto of Satan's evangelists would be, "if we don't succeed the first time, try, try again." And they did try again and again until they found the exact spiritual "concoction" that appealed to each specific individual.

This continual corruption was accomplished by means of her spiritual adultery. Anything that could be pulled out of her cosmic bag was incorporated into her spiritual adultery. They had something for everybody. Those Jews and Christians who refused to submit to the false system were tortured and executed. Therefore, the Lord is also praised because He has avenged (Culminative Aorist tense) the blood of His tribulation martyrs who were murdered by the adherents of spiritual Babylon. As we have seen, this is not willy-nilly, emotional revenge, but accurate and justified divine retribution.

RELEVANT OPINIONS

Revelation 19:1-6 is a fulfillment of the words of Jeremiah 51:48. "Then the heaven and earth and all that is in them will shout for joy over Babylon, for the destroyers will come to her from the north, declares the Lord." Babylon has just been wiped out on earth by a mighty show of force from the north. She is ruined. She is smoldering in ashes. The sea captains are mourning. The kings of the earth are in shock. The armies of the world are making their way to Armageddon in Israel for the final showdown. And what is heaven's response to all of this? Praise God! Praise God! Praise God! Praise God! (M. Hitchcock)

Rev. 19:2 Because (explanatory) His (Poss. Gen.) judgments (Subj. Nom.) are (ellipsis) accurate (Pred. Nom.; true, veracity) and (connective) justified (Pred. Nom.; righteous), because

(explanatory) He has judged (κρίνω, AAI3S, Culminative) the great (Acc. Measure) whore (Acc. Dir. Obj.; Satan's counterfeit religious system) which is of such a type as (Subj. Nom.) to have repeatedly corrupted (φθείρω, Imperf.AI3s, Iterative; seduced) the earth (Acc. Dir. Obj.; its inhabitants) by means of her (Poss. Gen.) fornication (Instr. Means; spiritual adultery). Furthermore (continuative), He has avenged (ἐκδικέω, AAI3S, Culminative; retribution, vindicated) the blood (Acc. Dir. Obj.; death) of His (Poss. Gen.) servants (Adv. Gen. Ref.; tribulation martyrs) by means of her (Poss. Gen.) hand (Abl. Means).

^{WHO} **Revelation 19:2** ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκριεν τὴν πόρνην τὴν μεγάλην ἣτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς

^{VUL} **Revelation 19:2** quia vera et iusta iudicia sunt eius quia iudicavit de meretrice magna quae corrupit terram in prostitutione sua et vindicavit sanguinem servorum suorum de manibus eius

LWB Rev. 19:3 Then a second time they shouted: Praise the Lord! Furthermore, her [Babylon's] smoke will continue to rise from the ages [dispensation of the tribulation] to the ages [a perpetual reminder of God's judgment against spiritual adultery until the creation of the new earth].

KW Rev. 19:3 And He has exacted a penalty from her because of the blood of His bondslaves. And a second time they said, Hallelujah. And her smoke ascends forever and forever.

^{KJV} **Revelation 19:3** And again they said, Alleluia. And her smoke rose up for ever and ever.

TRANSLATION HIGHLIGHTS

The first time the tribulation martyrs shouted, "Praise the Lord," it was in the Present tense. The judgment of Babylon, however, requires more than just one shout of praise. So the second time they shout these words of praise, the Perfect tense is used, in effect an affirmation that the judgment deserves more praise! Furthermore, the smoke from the destruction of Babylon will rise from Iraq (Futuristic Present tense) from the dispensation of the tribulation to the creation of the new earth.

From the tribulation to the end of the millennium, the smoke will rise as a perpetual memorial of what happens to spiritual adultery. There is also a durative force to the Present tense, adding to the concept of smoke rising for a long, long time (1000 years), as opposed to the temporary rise of incense. Why do I limit the concept of "forever" to the end of the millennium? Since the earth as we know it will be either recreated or refashioned, I am assuming this smoke will no longer exist when "the new heavens and the new earth" begin. The oil & gas deposits under Iraq will have burned-up by then.

RELEVANT OPINIONS

The smoke of Babylon will rise forever like a perpetual mushroom cloud, on display as a military and religious museum. (R.B. Thieme, Jr.) The expression “for ever and ever” must here be limited to the 1000 years of the millennium; the ashes of the ruined city presumably disappear with the old earth. (D. Guthrie)

By destroying Babylon, God proves that He is righteous and true in judgment. God had foretold centuries earlier, in Isaiah and Jeremiah, that Babylon would fall never to rise again. The final doom of Babylon in Revelation 17-18 is the fulfillment of these ancient prophecies. It proves God is righteous and true, that He keeps His Word. All heaven rejoices. With the destruction of Babylon, the last order of business has been taken care of on earth before Christ can come to set up His glorious kingdom. (M. Hitchcock)

Babylon has shed the blood of God’s saints. Those who were the salt of the earth she had put out of the way; those who were the light of the world she had ruthlessly extinguished as far as she could. They who would have been as breakwaters, buffeting back the intruding floods of sin, she put to death. All her power had gone to make earth like hell. That such a one should be judged was indeed good cause for heaven’s hallelujahs. Have we sympathy with such joy? Would the like reason excite in us like delight? Do we hate such as Heaven hates, such as this harlot was and is evermore? (A. Plummer)

Rev. 19:3 **Then** (continuative) **a second time** (numeric) **they shouted** (λέγω, Perf.AI3P, Dramatic): **Praise the Lord** (Hebrew exclamation)! **Furthermore** (continative), **her** (Poss. Gen.) **smoke** (Subj. Nom.) **will continue to rise** (ἀναβαίνω, PAI3S, Futuristic & Durative) **from the ages** (Acc. Extent of Time; dispensation of the tribulation) **to the ages** (Acc. Extent of Time; beginning of eternity future).

^{WHO} **Revelation 19:3** καὶ δεύτερον εἶρηκαν Ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰῶνων

^{VUL} **Revelation 19:3** et iterum dixerunt alleluia et fumus eius ascendit in saecula saeculorum

LWB Rev. 19:4 Then the twenty-four elders [angelic staff officers] and the four living creatures [seraphs] fell down and worshipped God [Jesus Christ] Who is sitting upon the throne, shouting: We acknowledge it! Praise the Lord!

KW Rev. 19:4 And the twenty-four elders and the four living beings fell down and worshipped God who is seated upon the throne, saying, Amen. Hallelujah.

^{KJV} **Revelation 19:4** And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

TRANSLATION HIGHLIGHTS

The exclamatory praise by the tribulation martyrs is now echoed by angels. The twenty-four angelic staff officers and the four seraphs fall down (Dramatic Aorist tense) and worship God, the Lord Jesus Christ. The Lord is sitting (Pictorial Present tense) upon His throne. These angels shout (Dramatic Present tense) an affirmative “We acknowledge it,” and an exclamatory “Praise the Lord.” The first is a statement of agreeing with the tribulation martyrs regarding the accurate and righteous nature of the divine justice administered on Babylon; the second statement is one of praise.

RELEVANT OPINIONS

The twenty-four elders and the four living creatures take up the antiphonal chorus of the angels. (A.T. Robertson) The elders now appear again. We have seen that they are not the church, nor are they men, nor are they redeemed, though they speak of redemption. This is the last time they are mentioned. They come before us when the Throne is set for judgment. They appear no more after that judgment has been accomplished. (E.W. Bullinger)

Rev. 19:4 **Then** (consecutive) **the twenty-four** (Nom. Spec.) **elders** (Subj. Nom.; angelic staff officers) **and** (connective) **the four** (Nom. Spec.) **living creatures** (Subj. Nom.; seraphs) **fell down** (πίπτω, AAI3P, Dramatic) **and** (connective) **worshipped** (προσκυνέω, AAI3P, Dramatic) **God** (Dat. Adv.; Jesus Christ) **Who is sitting** (κάθηναι, PMPTc.DMS, Pictorial, Substantival, Deponent) **upon the throne** (Loc. Place), **shouting** (λέγω, PAPtc.NMP, Dramatic, Modal): **We acknowledge it** (affirmative; Amen)! **Praise the Lord** (Hebrew exclamation)!

^{WHO} **Revelation 19:4** καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες Ἀμήν Ἀλληλουϊά

^{VUL} **Revelation 19:4** et ceciderunt seniores viginti quattuor et quattuor animalia et adoraverunt Deum sedentem super thronum dicentes amen alleluia

LWB Rev. 19:5 Then a voice [angelic king of arms] came out from the throne, saying: Give praise to our God, all those who are His servants and who respect Him, the small [losers] and the great [winners].

KW Rev. 19:5 And there came out a voice from the throne, saying, Be giving praise to our God, all those who are His bondslaves, those who fear Him, those who are of a lowly station of life and those who are great.

^{KJV} **Revelation 19:5** And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

TRANSLATION HIGHLIGHTS

Then the voice of the angelic king of arms came out (Constative Aorist tense) from the throne room, commanding (Imperative mood) those who are the Lord's servants and who respect Him (Descriptive Present tense) to praise the Lord. The angelic king of arms urges both winners and losers to praise the Lord. Winners and losers are both categories of believers, those who lived the majority of their lives in either supergrace or reversionism. In this case, "losers" is an experiential category of believers, as opposed to unbelievers. The first round of praise came from the tribulation martyrs, the second round from the angelic staff officers and seraphs, and the third round from all other believers, both winners and losers.

RELEVANT OPINIONS

This angel summons all the servants of God to join in the antiphonal praise to God. (A.T. Robertson)

Rev. 19:5 Then (consecutive) a voice (Subj. Nom.; angelic king of arms) came out (ἐξέρχομαι, AAI3S, Constative, Deponent) from the throne (Gen. Place), saying (λέγω, PAPtc.NFS, Static, Modal): Give praise (αἰνέω, PAImp.2p, Dramatic, Command) to our (Gen. Rel.) God (Dat. Adv.), all those (Nom. Measure) who (Subj. Nom.) are (ellipsis) His (Poss. Gen.) servants (Pred. Nom.) and (connective) who respect (φοβέομαι, PMPtc.NMP, Descriptive, Circumstantial, Deponent) Him (Acc. Dir. Obj.), the small (Pred. Nom.; losers) and (connective) the great (Pred. Nom.; winners).

^{WHO} **Revelation 19:5** Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα Αἰνεῖτε τῷ θεῷ ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ οἱ φοβούμενοι αὐτόν οἱ μικροὶ καὶ οἱ μεγάλοι

^{VUL} **Revelation 19:5** et vox de throno exivit dicens laudem dicite Deo nostro omnes servi eius et qui timetis eum pusilli et magni

LWB Rev. 19:6 Then I heard a sound like a large crowd [Church Age believers] and a sound like many waters [OT saints and tribulation martyrs] and a sound like mighty peals of thunder [tribulation survivors], shouting: Praise the Lord! Because the Lord [Jesus Christ], our God [deity of Christ], the omnipotent One, has begun to reign [regained control over planet earth from Satan].

KW Rev. 19:6 And I heard a sound like the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah, because the Lord our God, the Omnipotent, has assumed His royal authority.

^{KJV} **Revelation 19:6** And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

TRANSLATION HIGHLIGHTS

Then John heard (Constative Aorist tense) a sound like a large crowd, representing Church Age believers. He also heard a sound like many waters, representing all Old Testament saints and tribulation martyrs. He also heard a sound like loud peals of thunder (Kistemaker: “crashing crescendo of thunderclaps”), representing tribulation survivors on planet earth. They were all shouting (Dramatic Present tense) in unison, “Praise the Lord,” because His seemingly delayed administration of divine judgment has now arrived.

They shout their praise because of the administration of divine justice; the Lord Jesus Christ has just retaken control of planet earth from Satan. The Lord Jesus Christ is God, the Omnipotent One, as this phrase portrays His deity in no uncertain terms. The Ingressive Aorist tense points to the beginning of His reign; Satan has been defeated and is imprisoned for 1,000 years.

RELEVANT OPINIONS

This is the “hallelujah of victory” over those who have persecuted the saints, repudiated the testimony of the Word of God, worshipped the antichrist, and flagrantly violated the moral order of God. (J. MacArthur) While Satan is the prince of this world now, Christ holds the title deed to the earth, and the day is coming when He shall possess that which is His own by creative right and redemptive right. For centuries men have been praying, “Thy kingdom come,” and now that prayer is to be answered. The time for the reign of the King of kings has come. (L. Strauss)

Rev. 19:6 **Then** (consecutive) **I heard** (ἀκούω, AAI1S, Constative) **a sound** (Acc. Dir. Obj.) **like** (comparative) **a large** (Gen. Measure; many) **crowd** (Adv. Gen. Ref.; Church Age believers) **and** (connective) **a sound** (Acc. Dir. Obj.) **like** (comparative) **many** (Gen. Measure) **waters** (Adv. Gen. Ref.; OT saints & tribulation martyrs) **and** (connective) **a sound** (Acc. Dir. Obj.) **like** (comparative) **mighty** (Gen. Measure; powerful, loud) **peals of thunder** (Adv. Gen. Ref.; tribulation survivors), **shouting** (λέγω, PAptc.GMP, Dramatic, Modal): **Praise the Lord** (Hebrew exclamation)! **Because** (explanatory) **the Lord** (Subj. Nom.; Jesus Christ) **our** (Gen. Rel.) **God** (Nom. Appos.; deity of Christ), **the omnipotent One** (Nom. Appos.), **has begun to reign** (βασιλεύω, AAI3S, Ingressive & Culminative; assumed royal control, now rules planet earth).

^{WHO} **Revelation 19:6** καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων Ἀλληλουϊά ὅτι ἐβασίλευσεν κύριος ὁ θεὸς [ἡμῶν] ὁ παντοκράτωρ

^{VUL} **Revelation 19:6** et audivi quasi vocem turbae magnae et sicut vocem aquarum multarum et sicut vocem tonitruum magnorum dicentium alleluia quoniam regnavit Dominus Deus noster omnipotens

LWB Rev. 19:7 Let us rejoice and celebrate, and give glory to Him [Jesus Christ as the Groom], because the wedding banquet of the Lamb has finally come [its appointed time has arrived] and His bride [Church Age believers] has prepared herself [clothed her resurrection body with her wedding garments for the banquet].

KW Rev. 19:7 Let us be rejoicing and let us be glad. And let us give the glory to Him at once, because the wedding of the Lamb has come, and His bride has made herself ready.

^{KJV} **Revelation 19:7** Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

TRANSLATION HIGHLIGHTS

All of the OT saints, tribulation martyrs, and tribulation survivors encourage each other (Hortatory Subjunctive mood) to rejoice and celebrate in the Lord. They also prepare to give glory (Dramatic Future tense) to the Lord Jesus Christ in His role as the Groom at the wedding banquet. The wedding banquet of the Lamb has arrived (Culminative Aorist tense), according to impeccable, divine timing. And all Church Age believers, as the body and bride of Christ, have prepared themselves (Constative Aorist tense) by wearing their wedding garments over their resurrection bodies.

The reflexive pronoun in the singular points to the bride of Christ as an entity, but composed of all Church Age believers. Each believer will have a garment, but as we shall see, each garment will be different according to what each believer did on earth after becoming a Christian. The reflexive pronoun also points to this clothing as something the bride does herself, not something that is automatically done for her. In other words, her justification and resurrection body were given to her by God, but her garments are of her own making, i.e., experiential sanctification.

RELEVANT OPINIONS

The robing of the redeemed, the making ready of the bride, is yet going on. This is the meaning of all our disciplines and trials, of all the pleadings of God's Spirit, of all the means of grace which we are bidden employ, of all the strain and toil of heart which we often have to bear; it is all the making "ready" of the bride. (S. Conway) Are the marriage and the marriage supper distinct? It certainly appears so, for in Revelation 19:9 you have those that are "bidden" to the marriage supper of the Lamb. These guests most certainly do not constitute the Bride. No bride needs an invitation to her own wedding! (W.R. Newell)

Israel is often presented under the figure of the wife of Jehovah. At Sinai he became her Husband (Jer. 31:32). He puts His comeliness upon her (Ezek. 16:8-14), but she forsook Him to go after other lovers (Hos. 2:6-13). So He gave Israel a bill of divorce (Deut. 24:1-4). They were sent into captivity. According to the law they can never be His again. Nevertheless He invites her to return (Jer. 31:1). He promises to wait for her and to keep her for Himself until the latter days.

(A.E. Knoch) The marriage itself must be placed between the judgment seat of Christ and the 2nd advent. It occurred in heaven, before this banquet takes place. (J. Pentecost)

There is a very real difference between the wife of Jehovah and the heavenly bride of the Lamb. The wife of Jehovah, now set aside for her sins, will be acknowledged by God as His own in the day of her repentance. The bride of Christ, now espoused as a pure virgin to her absent Lord, is waiting for her marriage nuptials until He calls her home. The church which is His body is distinctly identified with His wife in Ephesians 5:30-32, otherwise the figures used in that passage become meaningless. So it seems plain that we are warranted in viewing Israel as the earthly bride and the church as the heavenly bride. Both are dear to His heart. He purchased them with His precious blood, but each has a character of her own. (H. Ironside)

Regarding the identity of the “bride,” it is obvious that because the marriage is wholly heavenly she could not possibly be the earthly nation Israel, or Old Testament believers. As we have seen, Israel is described in Scripture as both “widowed” and “divorced.” And though the prophets declare that someday she will be restored (during the Millennium), she will never be a bride. In the NT the “bride” is pictured as a virgin waiting for the coming of the Bridegroom. No restored wife is ever referred to as a “virgin.” The Bride is the Church of Jesus Christ, the members of His body! She is the total number of people from all languages, tribes and nations – whether Jew, Gentile, bond or free – who have ever experienced the saving grace of God and have been baptized into the Body of Christ by the Holy Spirit, from the day of Pentecost to the moment the Church is raptured. (J. MacArthur)

What is the indispensable wedding garment? The answer lies in the function: for sharing a wedding feast. We are not here in a court of law standing before a judge. Instead, we are in the palace of a King at a wedding feast. The garment consists then not of the imputed righteousness of Christ, but of deeds suitable to qualify us to participate in the King’s banquet. These practical righteous acts refer not to the act of the Son of God in declaring us righteous (justification). They refer instead to our faithfulness in this life. This practical righteousness, this habitual doing of good deeds, is the fine linen with which the bride is clothed at her marriage. Imputed righteousness is “put on” the believer by God. This garment, however, must be put on by the believer himself. (J. Dillow)

Rev. 19:7 Let us rejoice (χαίρω, PASubj.1P, Dramatic, Hortatory) and (connective) celebrate (ἀγαλλιάω, PASubj.1P, Dramatic, Hortatory), and (continuative) give (δίδωμι, FAI1P, Dramatic) glory (Acc. Dir. Obj.) to Him (Dat. Adv.; Jesus Christ as the Groom), because (explanatory) the wedding banquet (Subj. Nom.; party) of the Lamb (Poss. Gen.) has finally come (ἔρχομαι, AAI3S, Culminative, Deponent; the appointed time has arrived) and (connective) His (Poss. Gen.) bride (Subj. Nom.; Church Age believers) has prepared (ἐτοιμάζω, AAI3S, Constatative) herself (Acc. Dir. Obj., reflexive; her wedding garments clothe her resurrection body).

^{WHO} **Revelation 19:7** χαίρωμεν καὶ ἀγαλλιῶμεν καὶ δώσομεν τὴν δόξαν αὐτῷ ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν

^{VUL} **Revelation 19:7** gaudeamus et exultemus et demus gloriam ei quia venerunt nuptiae agni et uxor eius praeparavit se

LWB Rev. 19:8 Furthermore, it has been given to her [grace gift], so that she [bride of Christ] might clothe herself in [wedding garments] fine linen [uniform of glory], bright [translucent] and pure [as a result of ultimate sanctification], for the fine linen represents the righteousneses [experiential rewards] of [performed by] the saints.

KW Rev. 19:8 And it was given to her that she should array herself in fine linen, shining, bright, clean, for the fine linen is the righteous acts of the saints.

^{KJV} **Revelation 19:8** And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

TRANSLATION HIGHLIGHTS

Furthermore, it has been given to her as a grace gift (Culminative Aorist tense) that she might clothe herself (Dramatic Aorist tense) for the wedding banquet of the Lamb. This is a collective reference to the bride of Christ, the entire body of Church Age believers. Each individual believer will have winner or loser status, depending on the quality of spiritual life they lived on earth after becoming a believer. All believers will receive resurrection bodies, but only winner believers will receive a translucent uniform of glory, with various categories of awards, medals, and decorations. Loser believers will only possess a naked resurrection body.

As a collective body, however, the bride of Christ is given a resurrection body with a uniform of glory. It would not be honorable for the bride to show up at her wedding banquet without wedding garments. For this event, the Lord provides a collective garment (uniform of glory), both bright (translucent) and pure (representing ultimate sanctification). John continues by telling us that the fine linen represents (Descriptive Present tense) the righteous production of the saints. It is very important to notice that the word “righteous” is in the plural, meaning righteous acts, deeds, or production. The Possessive Genitive “of the saints” also points to these righteous deeds being acquired by them. It is also noteworthy that the bride has already been rewarded, having survived the examination at the Judgment Seat.

Why are these distinctions important? The plural “righteousneses” eliminates the possibility that justification is being referred to. So how does the Passive Voice “it has been given to her” line up with the “righteousneses” being acquired by the bride? This verse is a double entendre, representing both divine sovereignty and human responsibility, or positional justification and experiential sanctification. There is work here for the Groom as well as for the bride. The correlation between the two is understood by contrasting the bride of Christ as an aggregate, collective entity, and each individual believer that makes up part of the bride of Christ.

Each believer receives from God as a gift his/her own resurrection body, regardless of merit. Each *winner* believer receives from God a translucent uniform of glory based on merit, i.e., gold, silver, and precious stones as a result of victorious experiential sanctification. As a collective entity, the bride of Christ is composed of *winner*s with uniforms of glory, and *losers* (wood, hay, stubble) with naked resurrection bodies. As a collective entity, the bride of Christ must have wedding garments to wear at the Lamb's wedding banquet ... so as a collective entity, the Lord provides her with a uniform of glory, representing her joint-victory with Him over the world, the flesh, and the devil.

For *loser* believers, this will be the only time throughout eternity in which they may share the honor and glory of *winner* believers by experiencing the privilege of wearing a translucent uniform of glory. It will be a brief, collective experience for *loser* believers, but one in which they will nevertheless rejoice and celebrate! In spite of their failure to grow to spiritual maturity in the Christian life, *loser* believers will be given this brief "taste" of the honor and privilege experienced by *winner* believers for the rest of eternity.

RELEVANT OPINIONS

There are three different kinds of linen spoken of in Scripture, and the vestments made from them were worn on specific and appointed occasions, so that each kind of linen had its religious significance. (1) The ordinary material was their plainest attire; (2) the second and superior kind of fabric was fine-twisted, consisting not merely of a finer thread, but was composed of six threads twisted. This fabric formed the vestments of the chief and other priests when arrayed in their "garments of glory and beauty" in Exodus 39:27. It was also used for the hangings of the tabernacle in the most holy place. (3) The third kind was most costly fabric, and of such fine and skillful manufacture that its whiteness came to have a "glistening," a bright and dazzling, appearance. It was of great value, and used only by monarchs and the very wealthy, or upon great occasion. (S. Conway)

It is well known to students of the original text that the word rendered "righteousness" in this verse is in the plural and should therefore be translated "righteousnesses" or "righteous acts." It is not imputed righteousness that is here in view, nor the believer being made the righteousness of God in Christ. It is that which we have already seen in connection with the righteous acts of the saints themselves, right-doing while here on earth. The wedding garments are to be prepared here on earth, as the Spirit of God Himself works in us to will and to do of His good pleasure. (H. Ironside) Has it ever occurred to you, my Christian friend, that at the marriage of the Bride to the Lamb, each of us will be wearing the wedding garment of our own making? Our wedding gown will be made up of the good works that remain after the testing of the Judgment Seat of Christ. (L. Strauss)

Christ bestowed upon us the "inner garment" of His imputed righteousness. The inner garment speaks of the positional righteousness which belongs to every believer. The outer garment speaks of the practical righteousness we have attained in serving Christ here on earth. This garment is the weaving of our own works. It reveals our obedience to the mandates and commandments of God. It is composed of all that we have said or done to glorify the name of our matchless Savior.

This garment too is one we will wear for all eternity. When we are clothed with the inner garment of the imputed righteousness of Jesus Christ, our lives should be characterized by the outer garment of righteous acts. (J. MacArthur)

Some commentators read this passage to mean that “all” the saints will judge the world, that “all” the righteous will shine forth, and that “all” members of the bride are arrayed with righteous acts. It is obvious, is it not, that the word “all” must be read into this text? The word is not there, and there is nothing in the context which requires that it be there. (J. Dillow) There are great diversities in the portions awarded to the saints. There are some greatest and some least in the kingdom of heaven. There are some who shall be first and some who shall be last. There are some who get crowns, and there are some who get none. There are some assigned dominion over ten cities, some over five, and some who lose all reward, and are saved only “so by fire.” (J. Seiss)

The delicate balance between the sovereignty of God and the responsibility of man is maintained in the two phrases “hath made herself ready” and “to her was granted.” The bride’s array is fine linen which is explained as “the righteousness of the saints.” The form of the word “righteousness” requires the translation “righteous deeds.” In other words, the wedding garment of the bride will be made up of the righteous deeds done in life. (C. Ryrie)

Rev. 19:8 **Furthermore** (continuative), **it has been given** (δίδωμι, API3S, Culminative) **to her** (Dat. Adv.; grace gift), **so that** (blending of purpose & result) **she might clothe herself in** (περιβάλλω, AMSubj.3S, Dramatic, Result) **fine linen** (Acc. Dir. Obj.; uniform of glory), **bright** (Compl. Acc.; translucent) **and** (connective) **pure** (Compl. Acc.; ultimate sanctification), **for** (explanatory) **the fine linen** (Subj. Nom.) **represents** (είμι, PAI3S, Descriptive) **the righteousnesses** (Pred. Nom.; experiential rewards: gold, silver, precious stones) **of the saints** (Subj. Gen.; performed by them).

^{WHO} **Revelation 19:8** καὶ ἐδόθη αὐτῇ ἵνα περιβάλληται βύσσινον λαμπρὸν καθαρὸν· τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν

^{VUL} **Revelation 19:8** et datum est illi ut cooperiat se byssinum splendens candidum byssinum enim iustificationes sunt sanctorum

LWB Rev. 19:9 Then he [high ranking angel] said to me: Write! Happinesses to those [winner believers from other dispensations] who are invited to the wedding banquet of the Lamb. Then he said to me: These [eschatological doctrines] are true doctrines from God [verbal plenary inspiration].

KW Rev. 19:9 And he says to me, Write at once. Spiritually prosperous and fortunate are those who have been invited to the banquet of the wedding of the Lamb. And he says to me, These are the dependable words of God.

^{KJV} **Revelation 19:9** And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

TRANSLATION HIGHLIGHTS

Then a high-ranking angel commanded (Imperative mood) John to write: Happinesses to those who are invited to the wedding banquet of the Lamb, the Lord Jesus Christ. Happinesses is in the plural, meaning an abundance of happiness in every category we can imagine. This is an event that nobody should miss! However, some will indeed not be invited. This is not an open event; you must have an invitation, a qualification for admittance. Access is restricted, in my opinion, to winner believers in dispensations other than the Church Age. Church Age believers are the bride of Christ, so obviously they are not restricted from attending their own wedding feast!

The angel also reinforces what should be obvious – that these eschatological doctrines are indeed (Descriptive Present tense) true doctrines from God. In other words, what John is hearing and what he wrote for us to read, constitute what is known as “verbal plenary inspiration.” This means that the words we read are “God-breathed” and their accuracy is unquestionable.

RELEVANT OPINIONS

Notice that the dispensational distinction between the saints of the present age and those of other ages is carefully observed in this passage. The wife of the Lamb (the Church) is distinguished from the attendants of the wedding (OT and tribulation saints). The unfounded notion that God treats all saints of all ages alike is not supported in the Word of God. In our Lord’s parable in Matthew 25:1-13, the ten virgins who go out to meet the bridegroom are not the bride; they are the friends, the guests of the bride – Old Testament and tribulation saints. (J. MacArthur)

The marriage symbolism is beautifully fulfilled in the relationship of Christ to His church. The wedding contract is consummated at the time the church is redeemed. Every true Christian is joined to Christ in a legal marriage. When Christ comes for His church at the rapture, the second phase of the wedding is fulfilled, namely, the Bridegroom goes to receive His bride. The third phase that follows is the wedding feast. Here it is significant to note that the bride is already the wife of the Lamb, that is, the bridegroom has already come for His bride prior to His second coming. That which is announced here is not the wedding union but the wedding feast. (J. Walvoord)

It is quite possible that the guests here are the OT saints and those saints who were saved in the tribulation. (L. Strauss) The wedding supper follows the wedding itself. Luke 12:35-36 seems to suggest that while the marriage is in heaven the marriage feast is on earth. This parable would then describe the coming of the Bridegroom and the bride to earth for the marriage feast to which the five virgins will be admitted and the foolish excluded. (J. Pentecost) A transformed life of good works is not only the proper response to justification, but a necessary external response of “badge” required before entrance to the wedding [feast] of the Lamb is granted. (G.K. Beale)

Rev. 19:9 **Then** (consecutive) **he** (high ranking angel) **said** (λέγω, PAI3S, Static) **to me** (Dat. Ind. Obj.): **Write** (γράφω, AAImp.2S, Constative, Command)! **Happinesses** (Subj. Nom.) **to those** (Acc. Dir. Obj.; winner believers from other dispensations) **who are invited** (καλέω, Perf.PPtc.NMP, Descriptive, Substantival, Articular) **to the wedding** (Adv. Gen. Ref.) **banquet** (Acc. Gen. Ref.; feast) **of the Lamb** (Poss. Gen.; Jesus Christ). **Then** (consecutive) **he** (high ranking angel) **said** (λέγω, PAI3S, Static) **to me** (Dat. Ind. Obj.): **These** (Nom. Spec.; eschatological doctrines) **are** (εἰμί, PAI3P, Descriptive) **true** (Descr. Nom.) **doctrines** (Pred. Nom.; verbal plenary inspiration) **from God** (Abl. Source).

^{WHO} **Revelation 19:9** Καὶ λέγει μοι Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι καὶ λέγει μοι Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν

^{VUL} **Revelation 19:9** et dicit mihi scribe beati qui ad cenam nuptiarum agni vocati sunt et dicit mihi haec verba vera Dei sunt

LWB Rev. 19:10 Then I fell down before his [the angel’s] feet to worship him [emotional subjectivity]. But he shouted to me: Stop doing that! I am your fellow servant, along with your brethren [fellow pastors and evangelists] who have the testimony [message] of Jesus [angels also communicate the Word of God in their appointed sphere of influence]. Worship God, for the testimony about Jesus is the spirit [or perceptive insight] of prophecy.

KW Rev. 19:10 And I fell at his feet to worship him. And he says to me, See to it that you do not do so. I am a fellow bondsman of you and of your brethren who hold the testimony of [concerning] Jesus. Worship God. For the testimony of [concerning] Jesus is the spirit [the disposition or characteristic] of prophecy [the forthtelling of God’s word].

^{KJV} **Revelation 19:10** And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

TRANSLATION HIGHLIGHTS

Then John fell down (Dramatic Aorist tense) before the feet of the angel to worship him – an obvious case of emotional subjectivity following a series of extraordinary visions. The angel, however, would have none of this! He shouted (Dramatic Aorist tense) to John: Stop doing that! The Imperative of Prohibition means “Stop that!” or in this case, literally, “See to this no more!” The angel reminds John that he is a fellow servant, just like his fellow pastors and evangelists who have (Static Present tense) the message about Jesus.

Angels also communicate the Word of God in their own restricted sphere of influence. While they are superior to humans for the time being, they will not be so in the future. We are never told to worship them. This angel commands (Imperative mood) John to worship God instead. This could also be an Entreaty, translated as “Please worship God.” In any case, the reason for worshipping God is because the testimony about Jesus is the spirit of prophecy. In other words, Jesus is the center of all prophecy; God provides the spiritual insight into this prophecy. We should worship God the Father and the Lord Jesus Christ by means of the Holy Spirit – not an angel who is a mere messenger, just like us.

RELEVANT OPINIONS

John either felt that the angel represented God or he was beside himself with excitement over the glorious consummation. He was tempted to worship an angel. The angel refuses worship from John. (A.T. Robertson) The author of Hebrews (1:14) assigns a place to angels that is not higher but lower than that of the saints on earth. (S. Kistemaker) The fact that God deals differently with different people such as Israel, the church, and various nations is in keeping with His sovereignty. Actually, no two individuals are going through the world in exactly the same situation or have exactly the same opportunities. God deals with each individual as well as each group on the basis of the qualities that are revealed in them. (J. Walvoord)

Jesus Christ is the key to the divine interpretation of history, including past, present, and future (or prophetic) history. In His timeless deity He knows the future as clearly as the past or present. The Bible, as the mind of Christ, is not a complete “history book” of the future. The relatively few future events it describes are selected to reveal Christ, for the “testimony of Jesus is the spirit of prophecy.” Many prophecies have been fulfilled in the past, just as others will be in the future. (R.B. Thieme, Jr.)

Rev. 19:10 Then (consecutive) I fell down (πίπτω, AAI1S, Dramatic) before his (Poss. Gen.; the angel’s) feet (Gen. Place) to worship (προσκυνέω, AAInf., Constativ, Inf. As. Dir. Obj. of Verb) him (Dat. Adv.; emotional subjectivity). But (adversative) he shouted (λέγω, PAI3S, Dramatic) to me (Dat. Adv.): Stop (neg. adv.) doing (ὀράω, PAImp.2S, Dramatic, Prohibition; part of this well-known idiom is missing: “seeing to something”) that (ellipsis)! I am (εἰμί, PAI1S, Descriptive) your (Gen. Rel.) fellow servant (Pred. Nom.) along with (inclusive) your (Gen. Rel.) brethren (Gen. Accomp.; fellow pastors and evangelists) who have (έχω, PAPtc.GMP, Static, Substantival) the testimony (Acc. Dir. Obj.; witness, message) of Jesus (Obj. Gen.; angels also communicate the Word of God in their own restricted sphere of influence). Worship (προσκυνέω, AAImp.2S, Constativ, Command) God (Dat. Adv.), for (explanatory) the testimony (Subj. Nom.; witness, message: doctrinal communication) about Jesus (Adv. Gen. Ref.) is (εἰμί, PAI3S, Descriptive) the spirit (Pred. Nom.; perceptive insight into) of prophecy (Adv. Gen. Ref.).

^{WHO} **Revelation 19:10** καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ καὶ λέγει μοι Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον ἢ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας

^{VUL} **Revelation 19:10** et cecidi ante pedes eius ut adorarem eum et dicit mihi vide ne feceris conservus tuus sum et fratrum tuorum habentium testimonium Iesu Deum adora testimonium enim Iesu est spiritus prophetiae

LWB Rev. 19:11 Then I saw heaven opening, and behold, a white horse [symbolizing victory] and the One Who was sitting upon it [Jesus Christ] is called Faithful and True. Consequently, He will judge and wage war with justice [all remaining unbelievers are killed during the Armageddon campaign].

KW Rev. 19:11 And I saw the opened heaven. And consider this. A horse, a white one, and He who is seated upon it is called Faithful and Dependable. And in righteousness He administers justice and makes war.

^{KJV} **Revelation 19:11** And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) heaven opening up (Descriptive Perfect tense) and behold, there was a white horse, symbolizing victory. Jesus Christ was sitting (Pictorial Present tense) upon the white horse, and He was called Faithful and True. His virtue and integrity are reaffirmed at this time of His Second Advent. At that time, He will come to judge and wage war (Futuristic Present tense) against all remaining unbelievers on earth. He will administer final justice during the Armageddon campaign, killing every remaining unbeliever on planet earth.

RELEVANT OPINIONS

The four names of Christ are the Faithful and True, the unknown name, the Word of God, and King of kings and Lord of lords. (S. Conway) The Messiah is both Judge and Warrior, but He does both in righteousness. He passes judgment on the beast (antichrist) and makes war on him. Satan had offered Christ a victory of compromise which was rejected. (A.T. Robertson) What He did and will do is in interesting contrast: First Coming – manger, colt of an ass, Mt. Calvary, crown of thorns, suffering. Second Coming – Mt. of Olives, white horse, Mt. Zion, many diadems, reigning. (K. Lamb)

In Rev. 4:1 a door was opened in Heaven. Here Heaven is opened. These two openings present the pivotal points of the book. They mark the clear distinction between Christ's coming *for* His saints and His coming *with* His saints. The first discloses the Rapture, the second unfolds the Revelation. All who enter Heaven through the door in 4:1 will come again with Christ when Heaven is opened in 19:11. (L. Strauss) That He is the One who is True is yet another lesson in

the certainty of His Word. He has magnified that Word above His name (Psalm 138:2) because without the truth of His Word His name would stand for uncertainty and lying. (D. Barnhouse)

Today there is much maudlin pacifism attempting to teach that war in itself is wrong. If this were correct, Christ would not come making war. War, unfortunately, in a sinful world, is sometimes necessary in the same way that surgery is necessary. It is terrible to think of someone's being deliberately cut by a scalpel for the removal of vital organs. But if the malignancy is not removed, the patient will die. What applies to human beings applies to nations. If Israel did not defend herself, she would be annihilated. If the dreadful war of 1776 had not been fought there might never have been an American Independence; if Hitler had not been stopped through war we perhaps would be slaves of a Fascist state. The judge's sentence of an assassin to the gas chamber is taking life, but it is not violating the 6th commandment. It is the murderous heart of the assassin that is wrong, not the judgment upon it. "Thou shalt not kill" has been woefully translated and misinterpreted. The verse literally reads: "Thou shalt do no murder." What is forbidden by God is a wanton act of murder. The official execution of a criminal or the necessary defense against a threatening nation is never forbidden in the Word of God. Scripture recognizes the depravity of man and the necessity of war under righteous circumstances, just as Scripture recognizes the necessity of a police force to restrain criminal acts against society, and to keep the peace. But now God's patience is exhausted and the war is to be consummated. (D. Barnhouse)

Rev. 19:11 Then (consecutive; at the 2nd advent) I saw (ὁράω, AAI1S, Constative) heaven (Acc. Dir. Obj.) opening (ἀνοίγω, Perf.PPtc.AMS, Descriptive, Modal), and (continuative) behold (ἴδου, AAImp.2S, Constative, Command), a white (Descr. Nom.) horse (Pred. Nom.; symbolizing victory) and (connective) the One (Subj. Nom.; Jesus Christ) Who was sitting (κάθημαι, PMPTc.NMS, Pictorial, Substantival; mounted) upon it (Acc. Dir. Obj.) is called (καλέω, PPPTc.NMS, Descriptive, Circumstantial) Faithful (Nom. Appos.; virtue) and (connective) True (Nom. Appos.; integrity). Consequently (result, consecutive), He will judge (κρίνω, PAI3S, Futuristic) and (connective) wage war (πολεμέω, PAI3S, Futuristic; every last unbeliever on planet earth will be killed during the Armageddon campaign) with justice (Iinstr. Manner; righteousness).

^{WHO} **Revelation 19:11** Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον καὶ ἰδοὺ ἵππος λευκός καὶ ὁ καθήμενος ἐπ' αὐτὸν πιστὸς [καλούμενος] καὶ ἀληθινός καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ

^{VUL} **Revelation 19:11** et vidi caelum apertum et ecce equus albus et qui sedebat super eum vocabatur Fidelis et Verax vocatur et iustitia iudicat et pugnat

LWB Rev. 19:12 And His eyes were like a flame of fire [Jesus Christ as Judge] and upon His head were many crowns, and He has a title which has been written, which nobody [humans or angels] knows except Himself.

KW Rev. 19:12 And His eyes were a flame of fire. And upon His head there were royal crowns, many of them. He has a name which has been written which no one knows except He himself.

^{KJV} **Revelation 19:12** His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

TRANSLATION HIGHLIGHTS

And His eyes were like a flame of fire, representing Jesus Christ as Judge. He has many crowns (Latin: diadems) upon His head. He also has a royal title (name) which has been written (Pictorial Present tense) but which nobody – neither humans nor angels – knows now or has ever known in the past (Intensive Perfect tense) except Himself. It has been and will continue to be a secret until the 2nd Advent. The Greek word “onoma” can be translated as name, title, reputation, and several other related options. Perhaps this new name or title will also be on the forehead of the 144,000 Jewish evangelists.

RELEVANT OPINIONS

The Lord Jesus when He comes to bring in the Messianic Kingdom which will be world-wide, will wear many crowns. To one whose concept of a crown is limited to that of a large golden crown studded with jewels, this statement is unintelligible. But when one understands that these crowns consist of narrow bands of ribbon encircling the head at the forehead, one can appreciate the description. These *diadema* represent all the kingdoms and other political units over which the Lord Jesus will rule as supreme Sovereign. He will truly be King of kings and Lord of lords. (K. Wuest) In contrast to His first coming in which His glory was hidden, it is clear that in His second coming Christ appears in all the full glory of His deity. (J. Walvoord)

His name is not kept secret but its meaning is discovered in the light of its redemptive-historical significance. (G.K. Beale) A fivefold pattern of apocalyptic expectations can be seen: (1) cosmic catastrophes ending the sin and lawlessness, (2) divine intervention by God or a messianic figure, (3) judgment linked with retribution, (4) punishment of the wicked, and (5) salvation of the faithful. A determinism is observable. A very strong predestinarian perspective prevails. The apocalyptic can be labeled the “revelation” of this future history preordained by God. This message holds immense comfort. (G. Osborne)

Rev. 19:12 **And** (continuative) **His** (Poss. Gen.) **eyes** (Subj. Nom.) **were like** (ellipsis) **a flame** (Pred. Nom.) **of fire** (Adv. Gen. Ref.; Jesus Christ as Judge) **and** (connective) **upon His** (Poss. Gen.) **head** (Acc. Place) **were** (ellipsis) **many** (Nom. Measure) **crowns** (Pred. Nom.; diadems: royal warrants), **and He has** (ἔχω, PAPTc.NMS, Pictorial, Circumstantial) **a title** (Acc. Dir. Obj.; name) **which has been written** (γράφω, PPPTc.ANS, Pictorial, Attributive), **which** (Acc. Gen. Ref.) **nobody** (Subj. Nom.; angels

or humans) **knows** (οἶδα, Perf.AI3S, Intensive) **except** (conjunctive & disjunctive particles) **Himself** (Nom. Appos.).

^{WHO} **Revelation 19:12** οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός

^{VUL} **Revelation 19:12** oculi autem eius sicut flamma ignis et in capite eius diademata multa habens nomen scriptum quod nemo novit nisi ipse

LWB Rev. 19:13 And He [Jesus Christ] was wearing a robe [symbolizing His strategic victory at the Cross] which had been splattered with blood [symbolizing His tactical victory at Armageddon]. Furthermore, His title has been called in the past and is still called [in the Gospel of John]: The Word of God [eternal Logos: the Shekinah glory of Christ on earth during the Church Age].

KW Rev. 19:13 And He is clothed with a garment which has been stained with blood. And His name has been called, and the name is on record, the Word of God.

^{KJV} **Revelation 19:13** And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

TRANSLATION HIGHLIGHTS

And Jesus Christ was wearing (Descriptive Perfect tense) a robe, which symbolizes His strategic victory at the Cross. And this robe was splattered with blood (Descriptive Perfect tense), which symbolizes His tactical victory at Armageddon. The robe and the blood on the robe represent His first and second advents. His title or name which was written at the very beginning of the Gospel of John (Descriptive Perfect tense) is: The Word of God. Jesus Christ is God; He possesses deity. He is called the Word of God. He existed as God in eternity past, and will continue to exist as God in eternity future. He was and is the eternal Logos, the Shekinah glory of Christ on earth during the Church Age. CRUCIAL: If you do not accept this simple truth as absolute fact, you are not a Christian ... you have not been saved.

RELEVANT OPINIONS

The One constantly presented throughout Scripture as the slain Lamb, the One in Whom we have redemption by His blood, is now presented with His garments splattered and stained with the blood of divine judgment. (J. MacArthur) The seeming contradiction of Satan inspiring the kings of the earth to rebel against the ruler which Satan himself has put upon the throne of world government is apparently solved by this fact: Satan gathers his forces under the illusion that they are fighting it out for world power, but actually they are being marshaled by Satan to oppose the armies that will accompany Christ when He returns to earth. (L.S. Chafer)

The testimony of Scripture is to the effect that at the beginning of the millennium, all unsaved people are put to death. In the parable of the wheat and the tares and in the parable of the good

and bad fish (Matt. 13) it seems clear that only the righteous survive. This is also confirmed by the judgment of Matthew 25:31-46. What is here pictured for the Gentile nations seems also indicated in the judgment of Israel where all rebels or unbelievers are purged out (Ezek. 20:30-39). The enemies of Christ are thereby eliminated. The millennial period, therefore, begins with a society in which both Jews and Gentiles are saved. (J. Walvoord)

Rev. 19:13 And (continuative) He was wearing (περιβάλλω, Perf.PPtc.NMS, Descriptive, Circumstantial) a robe (Acc. Dir. Obj.; symbolizing His strategic victory at the Cross) which had been splattered (ράντιζω, Perf.PPtc.ANS, Descriptive, Attributive; sprinkled, dipped) with blood (Instr. Means; symbolizing His tactical victory at Armageddon). Furthermore (continuative), His (Poss. Gen.) title (Subj. Nom.; name) has been called in the past and is still called (καλέω, Perf.PI3S, Descriptive; in the Gospel of John): The Word (Nom. Appos.) of God (Poss. Gen., Abl. Source; eternal Logos: the Shekinah glory of Christ on earth during the Church Age).

^{WHO} **Revelation 19:13** καὶ περιβεβλημένος ἱμάτιον ῥεραντισμένοι ἀίματι καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ

^{VUL} **Revelation 19:13** et vestitus erat vestem aspersam sanguine et vocatur nomen eius Verbum Dei

LWB Rev. 19:14 And the armies in heaven [winner believers from every dispensation in order and rank] followed Him upon white horses, clothed in pure [ultimate sanctification], white [translucent] linen [uniform of glory].

KW Rev. 19:14 And the armies which are in heaven kept on following Him [in a steady procession, rank after rank] upon white horses, clothed in fine linen, shining, bright, clean.

^{KJV} **Revelation 19:14** And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

TRANSLATION HIGHLIGHTS

And the armies in heaven, composed of *winner* believers from every dispensation in order and rank, followed (Descriptive Imperfect tense) Him upon white horses. The Imperfect tense means they have obtained their perfection by their association with the Perfect One, not by their own power. They were also clothed (Attributive Participle) in pure, white linen – their uniform of glory which covers their resurrection bodies. Their uniforms of glory are pure, representing their status of ultimate sanctification, and they are white, or translucent.

There are some scholars who do not see Church Age believers here; they instead see the elect angelic host. Note this opinion by E.W. Bullinger, which does have merit. There is also the

question as to winner versus loser believers. If only winner believers accompany the Lord to earth for His final victory at Armageddon, what are the loser believers doing? Like loser believers on earth today, perhaps they are “on the sidelines,” watching the conflict as spectators as opposed to being participants. Then there are scholars who see both angels and believers in this verse. Note this opinion by W.R. Newell, which also has merit.

RELEVANT OPINIONS

The armies in heaven have already expelled the dragon out of heaven. Now they are about to finish the judgment of the earth. This is the full end of man’s misrule and the prelude to the reign of Christ and His saints. He meets the vast international army which worships the beast and the dragon, and, by vanquishing it, establishes His own rule and the worship of Jehovah. (A.E. Knoch) I believe that the ongoing deterioration of conditions in Russia, coupled with the rise of militant Islam, are paving the way for the Russian-Islamic invasion of Israel predicted by the Jewish prophet Ezekiel (38-39) more than 2,500 years ago. (M. Hitchcock)

These angelic armies take their place as opposed to the satanic armies. We have antichrist against Christ, angels against angels, superhuman beings against glorified saints, mortals against mortals, and the whole Kingdom of God opposed to the whole kingdom of Satan. (E.W. Bullinger) His retinue follows on white horses, in fine linen, white and pure. It will include all the angels (Matt. 25:31) and all His saints (I Thess. 3:13). Other principalities, powers, thrones, dominions and glories may also attend. (W.R. Newell)

Some will have beautiful outer garments. The works resulting from their faithfulness and dedication to Christ here on earth will shine like the jewels of heaven. Others, however, will be practically naked – saved as by fire – because all their works will be burned up. (J. Macarthur) In addition to their ministries in history, angels are seen as included in the company descending from heaven to earth at the 2nd coming and are also seen in the eternal state in the New Jerusalem. (L.S. Chafer)

Rev. 19:14 **And** (continuative) **the armies** (Subj. Nom.; soldier saints) **in heaven** (Loc. Place; winner believers from every dispensation in order and rank) **followed** (ἀκολουθέω, Imperf.AI3S, Descriptive) **Him** (Dat. Adv.; the celestial Warrior) **upon white** (Dat. Spec.) **horses** (Instr. Means), **clothed** (ἐνδύω, Perf.MPtc.NMP, Descriptive, Attributive) **in pure** (Compl. Acc.; ultimate sanctification), **white** (Acc. Spec.; translucent) **linen** (Acc. Gen. Ref.; uniform of glory).

^{WHO} **Revelation 19:14** καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν

^{VUL} **Revelation 19:14** et exercitus qui sunt in caelo sequebantur eum in equis albis vestiti byssinum album mundum

LWB Rev. 19:15 And a sharp broadsword [military victory] proceeds out from His mouth [idiom for the use of deadly force], so that with it [the use of deadly force] He might strike down the nations [annihilate their great armies]. Then [after the slaughter at Armageddon] He will govern them with an iron [inflexible] scepter [laws of divine establishment], and He will trample under victorious feet the winepress of the wine [Christ's personal record of kills] of the wrath of the anger [divine justice] of God, the Omnipotent [absolute sovereignty].

KW Rev. 19:15 And out of His mouth there proceeds a sword, a sharp one, in order that with it he should strike down the nations. And He himself shall shepherd them with an iron scepter. And He himself treads the wine press of the wine of the wrath of the anger of God, the Omnipotent.

^{KJV} **Revelation 19:15** And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

TRANSLATION HIGHLIGHTS

And a sharp broadsword, representing military victory, proceeds out from (Pictorial Present tense) His mouth. This is an idiom for the Lord's use of deadly force. With this use of deadly, military force he will eventually (Culminative Aorist tense) strike down the nations (Subjunctive of Result), annihilating their great armies at Armageddon. After the slaughter of the armies at Armageddon, the Lord Jesus Christ will govern (Predictive Future tense) the nations with an iron scepter. The material "iron" represents complete inflexibility. The scepter, rod or staff represents the laws of divine establishment suited for the millennium.

Our Lord Jesus Christ, also known as the Lord of the Armies, will trample the rebellious nations of the earth under His victorious feet (Futuristic Present tense). He tramples the winepress of the wine of the wrath of the anger of God. This is serious, military business. The phrase "winepress of the wine" refers to Christ's personal record of battlefield kills. Get used to the idea. The Lord declares war on His rebellious enemies and He personally sets the record for the most battlefield kills in history when He wipes out the armies gathered at Armageddon. At the 1st Advent, He came as the Prince of Peace; at the 2nd Advent, He comes as Lord of the Armies.

The "wrath of the anger of God" refers to His divine justice, not some emotional outburst. When the halls of divine justice are opened, all His judgments will be found absolutely perfect. God makes no mistakes. He is also omnipotent, being absolutely sovereign in everything He does. This piling-on of Genitives (four) paints a powerful, superlative picture of severe, but perfect and omnipotent justice, in action. The enemies of God meet their final defeat at the 2nd Advent of Christ. Divine integrity administers a brilliant victory over the combined military forces of the world. Christ Himself is the executor of the final sentence.

RELEVANT OPINIONS

The sharp sword is the Word of God. With this sword, justice will be meted out and the sovereign rule of the Lord will be established. It is only necessary for Him to speak and His will is accomplished. There is illimitable power and authority in His Word; by the Word of the Lord the cosmos sprang into existence. No weapon is more destructible or terrible in its effect upon men than the Word of God. In this terrible day of judgment it will be too late for men to expect any mercy from God. (J. MacArthur)

Our Commander-in-Chief has never resorted to carnal weapons. And please notice that He is the only One who engages in the conflict. It is He who smites the nations. The armies merely view the battle. Most battles are fought by the armies while the general directs from a vantage point. But this General is unique, and He has never lost a battle. (L. Strauss) This heavenly event will end in the coronation of the King Himself and will then proceed to leave the heavenly city for the inauguration of the new King in the world capital, Jerusalem. (J. Chambers)

At His coming, Christ will first judge the armies of the world deployed in battle. As he sets up His kingdom, He will regather Israel and judge them relative to their worthiness to enter the millennial kingdom. In a similar way He will gather the Gentiles or “the nations” and judge them. He will then bring in His kingdom of righteousness and peace on the earth, with Satan bound and all open rebellion judged. (L.S. Chafer)

The prophets and priests of Jeremiah 8:11 were pacifists, and their message echoed “peace at any price” propaganda. As demonstrated by Jeremiah 8:15-17, brotherly love never stopped an invasion, prevented war, or ever will prevent war. The only way for a nation to find peace in a belligerent world is to maintain military strength and preparedness and, when necessary, to kill the enemy. That is how Jesus Christ delivered Israel from the Assyrian invasion of 700 B.C. (2 Kings 19:35), and that is how He will usher in millennial peace. (R.B. Thieme, Jr.)

Rev. 19:15 And (continuative) a sharp (Descr. Nom.) broadsword (Subj. Nom.; military victory) proceeds out from (ἐκπορεύομαι, PMI3S, Pictorial, Deponent) His (Poss. Gen.) mouth (Abl. Source, Separation; idiom for the use of deadly force), so that (purpose) with it (Instr. Means; the use of deadly, military force) He might strike down (πατάσσω, AASubj.3S, Culminative, Result; forensic and judicial condemnation) the nations (Acc. Dir. Obj.; annihilation of their great armies). Then (consecutive; after the slaughter at Armageddon) He will govern (ποιμαίνω, FAI3S, Predictive; rule) them (Acc. Dir. Obj.) with an iron (Dat. Measure; inflexible) scepter (Instr. Manner; rod, staff: laws of divine establishment), and (continuative) He Himself (Subj. Nom.; emphatic) will trample under victorious feet (πατέω, PAI3S, Futuristic) the winepress (Acc. Dir. Obj.; massive slaughter) of the wine (Acc. Gen. Ref.; Christ’s personal record of kills) of the wrath (Adv. Gen. Ref.; divine justice) of the anger (Adv. Gen. Ref.) of God (Poss. Gen.), the Omnipotent (Gen. Appos.; absolute sovereignty).

^{WHO} **Revelation 19:15** καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος

^{VUL} **Revelation 19:15** et de ore ipsius procedit gladius acutus ut in ipso percutiat gentes et ipse reget eos in virga ferrea et ipse calcat torcular vini furoris irae Dei omnipotentis

LWB Rev. 19:16 Furthermore, He has a title which has been written on His robe [military tunic] and on His thigh [ancient Roman custom]: King over kings [sovereignty over humans] and Lord over lords [sovereignty over the angelic host].

KW Rev. 19:16 And He has upon His garment and upon His thigh a name which has been written, King of kings and Lord of lords.

^{KJV} **Revelation 19:16** And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

TRANSLATION HIGHLIGHTS

Furthermore, the Lord has a title which has been written (Attributive Participle) on His military tunic and on His thigh, an ancient Roman custom. The robe drops from the thigh on equestrians of the ancient world. The title is “King over kings and Lord over lords,” the former referring to His sovereignty over humans and the latter to His sovereignty over the angelic host.

RELEVANT OPINIONS

The climactic event of human history is the literal, physical, visible, glorious return of Jesus Christ back to planet earth to destroy the armies of the world gathered in Israel. He will then set up His kingdom on earth that will last for one thousand years. (M. Hitchcock) Literally hundreds of verses in the OT either state or imply that Christ will reign on earth. (L.S. Chafer) Some Greek statues appear to have had a name written thus upon the thigh. Cicero mentions one of Apollo marked in small silver letters. (R. Nicoll)

The millennial kingdom is declared to be a literal, earthly kingdom over which Christ rules from David’s throne in fulfillment of the Davidic covenant. This kingdom was proclaimed as being “at hand” at Christ’s first advent, but was rejected by Israel and therefore postponed. It will again be announced to Israel in the tribulation period. It will be received by Israel and set up at the 2nd advent of Christ. (J. Pentecost)

Rev. 19:16 **Furthermore** (continuative), **He has** (ἔχω, PAI3S, Static) **a title** (Acc. Dir. Obj.; name) **which has been written** (γράφω, Perf.PPtc.ANS, Descriptive, Attributive) **on His** (Poss. Gen.) **robe** (Loc. Place; military tunic) **and** (connective) **on His** (Poss. Gen.) **thigh** (Acc. Place; ancient Roman custom): **King** (Nom.

Appos.) **over kings** (Obj. Gen.; sovereignty over humans) **and** (connective) **Lord** (Nom. Appos.) **over lords** (Obj. Gen.; sovereignty over the angelic host).

^{WHO} **Revelation 19:16** καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων

^{VUL} **Revelation 19:16** et habet in vestimento et in femore suo scriptum rex regum et Dominus dominantium

LWB Rev. 19:17 Then I saw one angel [seraph ranked king of arms] standing in the sunlight and he shouted with a loud voice to all the birds [vultures, buzzards, ravens] which fly in mid-air: Come here! Be gathered together to the great feast of [provided by] God,

KW Rev. 19:17 And I saw an angel standing in the sun. And he cried out with a great voice, saying to all the birds that fly in mid-heaven, Come. Be gathered together to the banquet, the great one of God,

^{KJV} **Revelation 19:17** And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) one seraph-ranked angel standing (Intensive Perfect tense) in the sunlight. If there is sunlight present, then the Armageddon campaign is over. The angel shouted (Dramatic Aorist tense) with a loud voice to all the flesh-eating birds that fly (Pictorial Present tense) in mid-air. The angel commands them (Imperative mood) to come and gather themselves (Ingressive Aorist tense) to the great feast of dead bodies (Latin: congregate) provided for them by God. There are many species of birds that fly in mid-air, but the ones referred to here are most likely buzzards, vultures, and ravens.

RELEVANT OPINIONS

The call to devour the carcasses of the slain is given before the battle has begun. The marriage supper of the Lamb has just been celebrated in heaven, and now the great supper of God is furnished for the fowls of heaven and the beasts of prey on the earth. (E.W. Bullinger) Armageddon is the last battle of the last campaign of the last war of history that takes place on the plain of Esdraelon near the city of Megiddo in which the forces of the returned Lord Jesus Christ defeat the forces of gentile world powers bent on annihilating Israel. (R.B. Thieme, Jr.)

Rev. 19:17 **Then** (consecutive) **I saw** (ὄραω, AAI1S, Constative) **one** (Acc. Measure) **angel** (Acc. Dir. Obj.; seraph ranked king of arms) **standing** (ἵστημι, Perf.APtC.AMS, Intensive, Modal) **in the sunlight** (Loc. Place) **and** (continuative) **he shouted** (κράζω, AAI3S,

Dramatic) with a loud (Dat. Measure) voice (Instr. Manner) to all (Dat. Measure) the birds (Dat. Ind. Obj.; buzzards, vultures, ravens) which fly (πέτομαι, PMPTc.DNP, Pictorial, Attributive, Deponent) in mid-air (Loc. Place): Come here (δεῦτε, AAImp.2P, Ingressive, Command; asyndeton), be gathered together (συνάγω, APImp.2P, Ingressive, Command) to the great (Acc. Measure) feast (Acc. Dir. Obj.; supper) from God (Abl. Source; provided by),

^{WHO} **Revelation 19:17** Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ καὶ ἔκραζεν [ἐν] φωνῇ μεγάλη λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ

^{VUL} **Revelation 19:17** et vidi unum angelum stantem in sole et clamavit voce magna dicens omnibus avibus quae volabant per medium caeli venite congregamini ad cenam magnam Dei

LWB Rev. 19:18 In order that you may eat the corpses of politicians and the corpses of field marshals and the corpses of generals and the corpses of horses and those sitting upon them [cavalry] and the corpses of all volunteers, as well as draftees and enlisted personnel and officers.

KW Rev. 19:18 In order that you may eat the flesh of kings and the flesh of chiliarchs and the flesh of mighty men and the flesh of horses and of those who sit on them, and the flesh of freemen and also of slaves and of small and great.

^{KJV} **Revelation 19:18** That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

TRANSLATION HIGHLIGHTS

The reason these carrion birds are called to gather at Armageddon is so they may devour (Dramatic Aorist tense) the corpses of politicians, field marshals, generals, horses, cavalry, and all volunteers, draftees, enlisted personnel and officers. The list of military ranks is given to show how all encompassing the feast will be for these birds. Every member of the military gathering at Armageddon, from politicians at the top to the lowest level enlistee, will be killed and their corpses will become food for an aviary clean-up committee.

Many thanks to Colonel R.B. Thieme, Jr. for the military designations of each classification of fighting men. Most translations of these martial Greek words are woefully inadequate. Ancient Roman and Greek militias existed in ranks quite similar to what we have today. For example, the translation of “volunteers” as “free men” and “draftees” as “servants” is misleading. These are fighting men and women in armies gathered to wage war against the Lord Jesus Christ. Labeling them “small” and “great” will not do.

RELEVANT OPINIONS)

With one accord, this vast confederacy, having subdued the earth, now prepares to resist all heaven. “The heathen rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed” (Psalm 2:1-3). Here we see them gathered together to complete their subjugation of the earth and shut out its rightful owner. But the issue is not kept long in suspense. (E.W. Bullinger)

While the temple is being cleansed and the Jewish people are preparing for the returning Messiah, the Antichrist will be marshaling for the death blow against Jerusalem called Armageddon. He will be angry to the point of insanity due to the loss of Jerusalem and the re-instituting of Jewish worship in the Holy Place. His immense army will gather in Megiddo and prepare for the death blow, once and for all, of the State of Israel, Jerusalem, and every Jewish individual left. That is when the fury of God flies in his face. (J. Chambers)

Rev. 19:18 In order that (purpose) you may eat (έσθίω, AASubj.2P, Dramatic, Result) the corpses (Acc. Dir. Obj.) of politicians (Poss. Gen.; kings, rulers) and (connective) the corpses (Acc. Dir. Obj.) of field marshals (Poss. Gen.; military tribune, commander) and (connective) the corpses (Acc. Dir. Obj.) of generals (Poss. Gen.; powerful leaders) and (connective) the corpses (Acc. Dir. Obj.) of horses (Poss. Gen.) and (connective) those (Adv. Gen. Ref.) sitting (κάθημαι, PMPTc.GMP, Pictorial, Attributive) upon them (Acc. Place; cavalry, motorized & mechanized infantry) and (connective) the corpses (Acc. Dir. Obj.) of all (Gen. Measure) volunteers (Poss. Gen.; free men), as well as (enclitic & connective) draftees (Gen. Poss.; servants) and (connective) enlisted personnel (Gen. Poss.; low ranked) and (connective) officers (Poss. Gen.; high ranked).

^{WHO} **Revelation 19:18** ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ αὐτούς καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων

^{VUL} **Revelation 19:18** ut manducetis carnes regum et carnes tribunorum et carnes fortium et carnes equorum et sedentium in ipsis et carnes omnium liberorum ac servorum et pusillorum ac magnorum

LWB Rev. 19:19 Then I saw (Constative Aorist tense) the beast [Antichrist] and the politicians of the earth and their armies gathered together [mobilized] to wage war against the One [Jesus Christ] Who is sitting upon the horse and against His army [of saints].

KW Rev. 19:19 And I saw the Wild Beast and the kings of the earth and their troops gathered together for the purpose of engaging in battle with Him who is seated on the horse and with His army.

^{KJV} **Revelation 19:19** And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) the Antichrist and the politicians of the earth with their armies gathered together (Intensive Perfect tense) in perfect battle formation at Armageddon. They are mobilized in this geographical location for the purpose of waging war (Culminative Aorist tense) against Jesus Christ, Who is sitting upon (Pictorial Present tense) the white horse. The Lord is accompanied by His army of saints, even though they will not be required to lift a finger during the final battle of the Armageddon campaign. Never before in history has so much evil been organized in one place to oppose the Living God.

RELEVANT OPINIONS

The gathering is voluntary on the part of the wicked, and yet it is overruled by God, and made to serve His ends. (A. Plummer) The battle will reach the city of Jerusalem according to Zechariah 14:1-7. We are discussing the most furious and destructive battles of human history. The Lord Jesus Christ will actually participate in combat as He treads the winepress of the wrath of God. It will take seven years for Israel to bury the dead. (J. Chambers)

The campaign or war of Armageddon is the final event of the Great Tribulation, when all the armies of the earth gather to come against Israel and attempt once and for all to eradicate the Jewish people. (M. Hitchcock) God is going to overthrow this satanic masterpiece of delusion and imitation violently. (J. Pentecost)

Rev. 19:19 Then (consecutive) I saw (ὁράω, AAI1S, Constative) the beast (Acc. Dir. Obj.; Antichrist) and (connective) the politicians (Acc. Dir. Obj.; rulers) of the earth (Gen. Place) and (connective) their (Poss. Gen.) armies (Acc. Dir. Obj.) gathered together (συνάγω, Perf.PPtc.ANP, Intensive, Modal; organized evil) to wage (ποιέω, AAInf., Culminative, Purpose) war (Adv. Acc.) against the One (Gen. Disadv.; Jesus Christ) Who is sitting (κάθημαι, PMPTc.GMS, Pictorial, Substantival, Deponent) upon the horse (Prep. Gen.) and (connective) against His (Poss. Gen.) army (Gen. Disadv.; of saints).

^{WHO} **Revelation 19:19** Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ

^{VUL} **Revelation 19:19** et vidi bestiam et reges terrae et exercitus eorum congregatos ad faciendum proelium cum illo qui sedebat in equo et cum exercitu eius

LWB Rev. 19:20 Then the beast [Antichrist] was seized and the False Prophet with him who performed miracles in his presence, by which [demonic miracles] he had deceived those who had received the mark of the beast, even those who worshipped his image. Although they remain alive, these two were thrown into the lake of fire which continues to burn with sulphur.

KW Rev. 19:20 And the Wild Beast was seized and with him the False Prophet who performed the attesting miracles before him by which he deceived those who received the mark of identification of the Wild Beast and those who worship his image. The two were thrown alive into the lake of fire burning with brimstone.

^{KJV} **Revelation 19:20** And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

TRANSLATION HIGHLIGHTS

Then the Antichrist and the False Prophet were seized as prisoners (Culminative Aorist tense). The False Prophet, as you recall, had performed demonic miracles (Dramatic Aorist tense) in the presence of the Antichrist so that the inhabitants of the earth would both receive his identification mark (Dramatic Aorist tense) and worship his image (Durative Present tense), also known as the Abomination of Desolation. Their end was foreordained in eternity past and the time for their judgment has arrived (Culminative Aorist tense).

Although (Concessive Participle) the Antichrist and False Prophet remain alive (Static Present tense), they will be cast into the lake of fire (Culminative Aorist tense) that never ceases to burn (Durative Present tense) with sulphur. There is continuous judgment and continuous fire pictured here; there is no such thing as annihilation of the wicked. They are arrested and incarcerated for all eternity, with no parole. “The unrighteous dead are still in Hades, in the heart of the earth, and will not join the beast until the end of the 1000 year reign of Christ.” (K. Lamb)

RELEVANT OPINIONS

The word is used in Matthew 5:22 in the phrase “the hell of fire,” and thus refers to the final abode of the wicked dead which is called here “the lake of fire burning with brimstone.” This lake of fire is in existence now, for the word “prepared” in the Greek of Matthew 25:41 is in the Perfect tense which refers to a past completed action having present results. Hell had been already prepared and was in existence when Jesus spoke these words. There is no one there now. The first occupants of that dreadful place will be the Beast and the False Prophet, Satan following them 1000 years afterwards. Then at the Great White Throne Judgment, which occurs at the close of the Millennium, all lost human beings, the fallen angels, and the demons will also be sent there for eternity. (K. Wuest)

The beast and the false prophet fall together as they fought together. The day that sees the end of a false statecraft will also see that of a false priestcraft. (Swete) These two, a thousand years later, are still said to be “suffering the vengeance of eternal fire” in Jude 1:7. This proves that the lake of fire is not annihilation and is not purgatorial. (H. Ironside) God, like a big cat, reaches down and grabs the antichrist and false prophet in the midst of hellish chaos on earth and shakes the living daylight out of them. Then both are cast into the abysmal depths of destruction. They are the first to inhabit the lake of fire. (Criswell) The great battle is finished almost before it starts. (J. Gerig)

Jesus used the strongest language that could be found. Hell is more terrible than even the similes and figures used to describe it. The words “lake of fire burning with brimstone” used to describe the lost world denote continuous, unspeakable torment, yet they only hint at the sheer horror of existence under sin’s sentence and death. Hell is a place with no hope. There is not even the hope of annihilation. Charles Spurgeon once stated that in hell “Forever” is written on every chain. (J. Macarthur) The Lamb triumphs over the Dragon, the Son of man over the Beast, the Bride over the Harlot, the Divine Trinity over the Satanic trinity of lies. (E. Sauer) Notice that Christ Himself demonstrates how to win a war: He does not come back to sit around a peace table and negotiate a settlement; Jesus Christ returns to annihilate the enemy. (R.B. Thieme, Jr.)

The destiny of the lost is a place in the lake of fire. This lake of fire is described as everlasting and as unquenchable, emphasizing the eternal character of the retribution of the lost. (J. Pentecost) The term retribution is chosen in place of the more familiar word punishment since the latter implies discipline and amendment, which idea is wholly absent from the body of truth which discloses the final divine dealing with those who are eternally lost. (L.S. Chafer) A lake of burning sulphur would not only be intensely hot, but malodorous and fetid as well. It is an appropriate place for all that is sinful and wicked in the world. (R. Mounce)

Rev. 19:20 Then (consecutive) the beast (Subj. Nom.; Antichrist) was seized (πιάζω, API3S, Culminative) and (connective) the False Prophet (Subj. Nom.; Jewish dictator of Palestine) with him (Gen. Accomp.) who performed (ποιέω, AAPtc.NMS, Dramatic, Substantival) miracles (Acc. Dir. Obj.) in his (Poss. Gen.) presence (Gen. Place), by which (Instr. Means; demonic miracles) he had deceived (πλανάω, AAI3S, Dramatic) those (Acc. Dir. Obj.) who had received (λαμβάνω, AAPtc.AMP, Culminative, Substantival, Articular) the mark (Acc. Dir. Obj.) of the beast (Poss. Gen.), even (ascensive) those (Acc. Appos.) who worshipped (προσκυνέω, PAPtc.AMP, Durative, Substantival) his (Poss. Gen.) image (Dat. Disadv.; abomination of desolation). Although they remain alive (ζάω, PAPtc.NMP, Static, Concessive), these (Subj. Nom.) two (Nom. Spec.) were thrown (βάλλω, API3P, Culminative; cast) into the lake (Acc. Place) of fire (Adv. Gen. Ref.) which continues to burn (καίω, PPptc.GFS, Durative, Attributive) with sulphur (Dat. Accomp.; brimstone).

^{WHO} **Revelation 19:20** καὶ ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ

^{VUL} **Revelation 19:20** et adprehensa est bestia et cum illo pseudopropheta qui fecit signa coram ipso quibus seduxit eos qui acceperunt characterem bestiae qui et adorant imaginem eius vivi missi sunt hii duo in stagnum ignis ardentis sulphure

LWB Rev. 19:21 And the remnant [those on planet earth] were killed with the broadsword [military victory] of the One [Jesus Christ] Who sits upon the horse, which [use of deadly military force] proceeded out from His mouth [Jesus Christ alone slaughters the gathered armies], and all the birds became stuffed [gorged] with their corpses.

KW Rev. 19:21 And the rest were killed with the sword of Him who is seated upon the horse, which sword proceeded out of His mouth. And all the birds gorged themselves with their flesh.

^{KJV} **Revelation 19:21** And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

TRANSLATION HIGHLIGHTS

The remaining people on planet earth, all rebels who hate the Lord, were eventually killed (Culminative Aorist tense) by the use of deadly military force by Jesus Christ. He administers this deadly force while seated (Pictorial Present tense) on His white horse. His divine judgment upon the armies gathered at Armageddon proceeds from His Own mouth (Attributive Participle), which means He alone slaughters them. The rebellious armies are destroyed at the end of the Armageddon campaign and all the foul birds of the air (buzzards, vulture, ravens) become gorged (Dramatic Aorist tense), stuffed (Latin: saturated) with their corpses.

RELEVANT OPINIONS

What an awesome scene – great hordes of carrion birds feasting upon the dead bodies of the antichrist’s armies! These carrion birds are nature’s garbage disposals. The sight of one vulture feeding on a decaying carcass is hideous to our eyes, but imagine two hundred miles covered with countless hosts of scavengers devouring the carcasses of millions slain in battle! God’s omnipotence will be manifested in a total defeat of man at the every zenith of his satanic empowerment. (J. Macarthur)

The consummation of the Campaign of Armageddon is powerfully sudden and quick. The Lord of Glory will destroy this vast military force with nothing more than a spoken word. (M. Hitchcock) The number of those who are slain is so large that all the birds that feed on carrion could stuff their craws with flesh to the point of overflow. Here is a picture of utter loathsomeness. (S. Kistemaker) There is not the slightest mention of any struggle. (D. Barnhouse)

Rev. 19:21 And (continuative) the remnant (Subj. Nom.; those on planet earth) were killed (ἀποκτείνω, API3P, Culminative) with the broadsword (Instr. Means; military victory) of the One (Adv. Gen. Ref.; Jesus Christ) Who sits (κάθημαι, PMPTc.GMS, Pictorial, Substantival, Deponent) upon the horse (Gen. Place), which (Dat. Ref.; broadsword) proceeded out from (ἐξέρχομαι, AAPtc.DFS, Dramatic, Attributive, Deponent) His (Poss. Gen.) mouth (Abl. Source & Separation; Jesus Christ alone slaughters the gathered armies), and (continuative) all (Nom. Measure) the birds (Subj. Nom.) became stuffed (χορτάζω, API3P, Dramatic; gorged, filled) with their (Poss. Gen.) corpses (Gen. Content; flesh).

^{WHO} **Revelation 19:21** καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελεύσει ἐκ τοῦ στόματος αὐτοῦ καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν

^{VUL} **Revelation 19:21** et ceteri occisi sunt in gladio sedentis super equum qui procedit de ore ipsius et omnes aves saturatae sunt carnibus eorum

Chapter 20

LWB Rev. 20:1 Then I saw an angel [the arresting officer & jailer] descending from heaven, having the key to the bottomless place [Tartarus] and a great chain in his hand.

KW Rev. 20:1 And I saw an angel coming down out of heaven having the key of the bottomless place and a great chain upon his hand.

^{KJV} **Revelation 20:1** And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) an angel, the arresting officer and jailer, descending (Pictorial Present tense) from heaven. This angel held (Static Present tense) the key to the bottomless pit, Tartarus, in his hand. He also held a great chain (not iron in composition), which would serve as both handcuffs and leg-irons for Satan, the Antichrist, and the False Prophet. The exact identity of this angel is not given, but may be inferred by the chain and key he has in his possession. The chains are not metallic in composition as we might think of chains on earth. These chains are made of a substance that can effectively hold spirit beings captive.

RELEVANT OPINIONS

Revelation 20 must be interpreted literally. The 1,000 years are treated as 1,000 years. Christ comes back to earth at the close of Daniel's 70th week before the millennium. There can be no kingdom on earth until Christ the King returns and Satan is removed from the earth. This I believe to be the true Biblical position. There are some who refuse to accept the literalness of the 1,000 year period, but they will accept the literalness of the angel, Heaven, the bottomless pit, Satan, the nations, and the resurrections mentioned in the context of this chapter. I know of no principle of Biblical interpretation that would allow for the literalness of those things while denying the literalness of the time element which is said to be a thousand years. The time of the millennium is given by our Lord in His words, "Immediately after the tribulation of those days" in Matthew 24. Here Christ places the theocratic kingdom immediately after the 70th week of Daniel as mentioned in Daniel 9. The form of government during the millennium will be a theocracy. God's people Israel will be restored to their own land as a united people. The conditions on the earth will be ideal. There will be peace in the animal kingdom, as well as earthwide peace among men. There will be one language with the curse of Babel removed. All of the physical creation will be delivered from the curse resulting from the Fall. (L. Strauss)

The strategy and masterpiece of the adversary has been to make men deny his reality and the existence of this lost world which the Bible sometimes calls "hell." There is not a cult that believes in hell. But men's opinions do not mean anything when they are in opposition to the declaration of God. The Bible may be inconsistent with what we feel emotionally, and there may be things that offend our aesthetic tastes, nevertheless, its words are true. The Word of God testifies on almost every page that men and women who reject Jesus Christ are destined to an eternity of spiritual darkness in a godless world of waste and loss. That is the place mentioned here, first for the antichrist and false prophet, and later for all unbelievers. (J. MacArthur)

The angel is probably the one who in chapter 9 released the demonic locusts by opening the shaft leading to the Abyss. The Abyss was thought of as a vast subterranean cavern that served as a place of confinement for disobedient spirits awaiting judgment. (S. Kistemaker) There is divine irony in God's dealings with the enemy. He who has been the terror of the nations and the prince of the demons is now led captive by one solitary messenger. There is every evidence that there is order in power and might in the ranks of the angelic beings. We can perceive, even if dimly, the gradation in the orders that God has created when we read of angels, principalities, powers, the archangel, seraphim, and cherubim. It is one of these simple messengers of God who now comes forth with a great chain upon his hand, and whom God uses to take hold of the mighty prince, so long swollen with pride, and bring him to his black doom. (D. Barnhouse)

Rev. 20:1 **Then** (consecutive) **I saw** (ὄραω, AAI1S, Constativ) **an angel** (Acc. Dir. Obj.; the arresting officer and jailer) **descending** (καταβαίνω, PAPtc.AMS, Pictorial, Modal) **from heaven** (Gen. Place), **having** (ἔχω, PAPtc.AMS, Static, Attributive) **the key** (Acc. Dir. Obj.) **to the bottomless place** (Gen. Place; Tartarus) **and** (connective) **a great** (Acc. Measure) **chain** (Acc.

Dir. Obj.; handcuffs and leg-irons) **in his** (Poss. Gen.) **hand** (Gen. Place).

^{WHO} **Revelation 20:1** Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ

^{VUL} **Revelation 20:1** et vidi angelum descendentem de caelo habentem clavem abyssi et catenam magnam in manu sua

LWB Rev. 20:2 And he arrested [grabbed] the dragon [unclean, foul], the ancient serpent [from the Garden of Eden], who is the Devil [slanderer, maligner], even Satan [the adversary and foe of God], and he bound [imprisoned] him for a thousand years [during the millennium].

KW Rev. 20:2 And he seized the Dragon in one fell swoop, the snake, the ancient snake who is the Devil and the Satan, and bound him for one thousand years.

^{KJV} **Revelation 20:2** And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

TRANSLATION HIGHLIGHTS

The angelic jailer forcibly arrested (Dramatic Aorist tense) the dragon, the ancient (Latin: antique) serpent or snake from the Genesis narrative, and imprisoned (Dramatic Aorist tense) him for a thousand years. This serpent is well known as “the original tempter,” having a criminal rap sheet that includes other aliases - Devil and Satan being the most prominent. The name “Devil” points to his continual slandering and maligning of all believers before God and the angels. The name “Satan” means he is the enemy of both God and man. He is grabbed by the scruff of the neck, as it were, and is jailed for the entire millennium. He has no rights or privileges during this time. He is a bound prisoner, meaning he also has no power or control of any kind while he is imprisoned.

The term “millennium” occurs six times in the 20th chapter of Revelation. There have been teachers over the years who evidently had no training in ancient languages; I have heard some say “there is no such word in the Bible.” Such comments are absurd. The word “millennium” is derived from the Latin Vulgate, where the words “mille” (thousand) and “annus” (year) are combined to form a theological term widely used for the Kingdom Reign of Christ on earth, the millennium. Fellow believers have an excuse for repeating such falsehoods; pastors and teachers who utter them have no excuse.

RELEVANT OPINIONS

It does not say he will be bound with a steel chain, or an iron chain; but it does say “a great chain.” It will be a chain of Divine make, and it will be suitable for – and will effectively accomplish – its great object. We believe what Scripture says, and hold that Satan will be bound

for 1,000 years; and that the Millennium is the period during which he is to be bound. (E.W. Bullinger) The thousand year reign of Christ will be a time of joy, peace and blessing for the entire earth. But only the saints will inherit the kingdom; no one will enter who has not embraced Christ as Lord and Savior. (J. MacArthur)

How completely God has removed the enormous power of this fallen head of the cherubim is seen in the fact that “an angel” chains him – not even Michael, the archangel, is needed, but simply “an angel.” What humiliation! (W.R. Newell) The Scripture records to date about six thousand years of man’s history after the fall. We are on the verge of the seventh millennium of man’s sojourn. God moves in sets of sevens. Six days man labors and rests the seventh. Seven sets of seven years in Israel’s law brought them to the Year of Jubilee. All of this was typical of the release and restoration of the physical creation which could only be accomplished by the return of Jesus Christ to the earth and the chaining of Satan. That is bringing in the rightful authority and banishing the wrong. (K. Lamb)

Rev. 20:2 And (continuative) he arrested (κρατέω, AAI3S, Dramatic; seized, grabbed, apprehended) the dragon (Acc. Dir. Obj.), the ancient (Descr. Nom.; old, original) serpent (Nom. Appos.; snake), who is (εἰμί, PMI3S, Descriptive) the Devil (Pred. Nom.; accuser, maligner, slanderer), even (ascensive) Satan (Nom. Appos.; enemy of God and man), and (connective; during the millennium) he bound (δέω, AAI3S, Dramatic; imprisoned) him (Acc. Dir. Obj.) for a thousand (Acc. Measure) years (Acc. Extent of Time).

^{WHO} **Revelation 20:2** καὶ ἐκράτησεν τὸν δράκοντα ὁ ὄφης ὁ ἀρχαῖος ὅς ἐστιν Διάβολος καὶ ὁ Σατανᾶς καὶ ἔδησεν αὐτὸν χίλια ἔτη

^{VUL} **Revelation 20:2** et adprehendit draconem serpentem antiquum qui est diabolus et Satanas et ligavit eum per annos mille

LWB Rev. 20:3 Then he [the angelic officer at arms] cast him [Satan] into the bottomless place [Tartarus]. Then he shut and sealed [locked] it over him [maximum security] so that he could not deceive the nations any longer until the thousand years were completed. After these things [the millennium], it is necessary [by divine decree] for him [Satan] to be released [on parole] for a short time.

KW Rev. 20:3 And he threw him into the bottomless place and locked and sealed it over him in order that he should not deceive the nations any longer until the thousand years have been brought to an end. After these things it is a necessity in the nature of the case for him to be set free for a brief period.

^{KJV} **Revelation 20:3** And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

TRANSLATION HIGHLIGHTS

Then the angelic officer at arms cast Satan into the bottomless place (Dramatic Aorist tense) known as Tartarus. In spite of his ability to control most of the inhabitants of the earth, Satan is completely helpless when he is thrown into this prison. Then the angelic jailer shut, sealed and locked it over Satan (Dramatic Aorist tense) so he could not escape and deceive (Result Subjunctive mood) the nations anymore. However, after the thousand year millennium is over (Temporal Subjunctive), Satan will be released (Dramatic Aorist tense) for a very brief period.

It is necessary by divine decree (Futuristic Present tense) for this brief release to occur, because Satan will be given one last opportunity to deceive those on earth. This final test of mankind will bring the dispensation of the millennium to a close, proving in the end that man will still err in judgment even when living in perfect environment. A large portion of mankind will once again be deceived by Satan and follow his rebellion, even though they had been living in the perfect environment of the millennium with Jesus Christ ruling from the Davidic throne.

It is also noteworthy that after 1,000 years of incarceration, Satan emerges on parole with the same evil nature that he had when he was first imprisoned. He shows no remorse; he does not change; he is not reformed; he has not been rehabilitated. Given one more chance, he proves for the last time that he still hates God and His chosen people. It should also be obvious to all that Satan is not bound now; anyone who espouses that viewpoint is divorced from reality.

RELEVANT OPINIONS

Here we have an insight into the occupation of the devil: he is the great deceiver of the nations. He would have them believe that the world can be made a paradise apart from God, that the world's problems can be solved by revolution, war, political unity, education or science – when the only answer to the world's predicament is the coming of the Lord Jesus Christ! Our Lord will begin His reign by rendering Satan impotent. The object of Satan's imprisonment is not to administer punishment, but rather to remove him from the earth and restrain his evil machinations. The temporary prison of Satan is the abyss. The abyss is the prison house in which fallen angels and wicked demons are confined while awaiting further judgment. The abyss is clearly not the lake of fire. (J. MacArthur)

The millennial kingdom is declared to be a literal, earthly kingdom over which Christ rules from David's throne in fulfillment of the Davidic covenant. This kingdom was proclaimed as being "at hand" at Christ's first advent, but was rejected by Israel and therefore postponed. It will again be announced to Israel in the tribulation period. It will be received by Israel and set up at the second advent of Christ. (J. Pentecost) When God gave promise to Abraham it was for a land, a people, and a nation. That promise is fully realized in this sabbatical millennium. Earth lost its theocracy at the fall of man ... Israel and the people of God rejected her theocracy in the days of Samuel. During this time of theocratic restoration, the: (1) nation will be restored as head, (2) the throne of David will be established, (3) God's earthly inheritance will be returned, and (4) the land will be redeemed. Jesus will indeed be King on earth in that day. (K. Lamb)

Our Lord will return triumphant to earth as the King of kings and Lord of lords, superceding Satan as the ruler of this world. After incarcerating Satan, Christ will restore Israel and establish His Jewish kingdom as the client nation of the millennium. As a result of assembling the scattered Jews, He will fulfill God's unconditional covenants to the believers of Israel. (R.B. Thieme, Jr.)

Rev. 20:3 Then (consecutive) he (the angelic officer at arms) cast (βάλλω, AAI3S, Dramatic; threw) him (Acc. Dir. Obj.; Satan) into the bottomless place (Acc. Place; Tartarus). Then (consecutive) he shut (κλείω, AAI3S, Dramatic) and (connective) sealed (σφραγίζω, AAI3S, Dramatic; locked) it (ellipsis) over him (Gen. Disadv.; maximum security), so that (result) he could not (neg. adv.) deceive (πλανιάω, AASubj.3S, Culminative, Result) the nations (Acc. Dir. Obj.) any longer (temporal) until (conj.) the thousand (Nom. Measure) years (Subj. Nom.) were completed (τελέω, APSubj.3S, Culminative, Temporal; over, finished). After (temporal) these things (Acc. Gen. Ref.; the millennium), it is necessary (δει, PAI3S, Futuristic; by divine decree) for him (Acc. Dir. Obj.; Satan) to be released (λύω, APInf., Dramatic, Result; on parole) for a short (Acc. Measure) time (Acc. Extent of Time).

^{WHO} **Revelation 20:3** καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῆ τὰ χίλια ἔτη μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον

^{VUL} **Revelation 20:3** et misit eum in abyssum et clusit et signavit super illum ut non seducat amplius gentes donec consummentur mille anni post haec oportet illum solvi modico tempore

LWB Rev. 20:4 Then I saw thrones and they [winner believers] sat upon them, and the authority to pass judgment was given to them [as a reward], especially the souls of those [tribulation martyrs] who had been beheaded because of the testimony [gospel message] about Jesus and because of the [eschatological] doctrine of God. In fact, these [tribulation martyrs] did not worship the beast [Antichrist] nor his image and did not receive the mark upon the forehead nor on their hand. Furthermore, they [tribulation martyrs] came to life [resurrected at the 2nd advent] and ruled with Christ [in similar capacity as Church Age believers] for a thousand years,

KW Rev. 20:4 And I saw thrones, and they sat upon them, and authority to administer justice was given them. And I saw the souls of those who had been beheaded because of the testimony [they bore to] of Jesus and because of the word of God. And I saw those who were such that they did not worship the Wild Beast nor his image and did not receive his mark of identification upon their forehead and hand. And they lived and reigned as kings with the Christ one thousand years.

^{KJV} **Revelation 20:4** And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) thrones with winner (overcomer) believers sitting upon (Constative Aorist tense) them. These winner believers were given (Constative Aorist tense) the authority to pass judgment on the inhabitants of planet earth during the millennium. This authority to judge will be given as a reward for faithful service, therefore not for loser believers. Authority is especially delegated to the souls (synecdoche for “persons”) of those martyrs who had been decapitated (Dramatic Aorist tense) for holding tenaciously to the gospel message about Jesus and the eschatological doctrines from God. It could be a reference to the entire Word of God, but due to this dramatic time in history, the primary doctrines preached in public will no doubt be prophetic, i.e., eschatology.

Many believers during the Tribulation will be murdered on sight, because a “concerned neighbor” turns them in to the police force headed by the Antichrist and False Prophet. Some, however, may be captured and mock trials performed before the general public. This additional duress (to the point of execution) placed upon their convictions is worthy of great honor and privilege during the millennium. An emphatic “in fact” is added to explain further why special honor is due to these martyrs who held fast to the Word of God. They did not worship the beast nor his image (Culminative Aorist tense) nor did they receive the mark on their forehead or hand (Culminative Aorist tense).

Tribulation martyrs will be resurrected at the second advent (Ingressive Aorist tense) and will rule with Christ (Constative) for one thousand years. As we have covered in previous verses, loser believers will enter heaven, but will not rule with Christ. There is a difference between “entering into” the kingdom and “ruling” in the kingdom. Tribulation believers who were executed because of their testimony (obvious winner believers) will rule with Christ, much in the same way as winner believers from the Church Age. Church Age believers will reign as the bride of Christ; resurrected martyrs will reign as saved Israelites or Gentiles. Believers who remain alive after the tribulation will repopulate the earth (continuing to live in their carbon units) and will be subject to this delegated rule.

There are some commentators who believe these words are addressed to the twelve disciples who were promised that they would share in Christ’s rule over the earth during the kingdom. I think there is merit in that suggestion. Others believe these words are addressed to the twenty-four elders. Since the twenty-four elders are angelic staff officers, I do not think there is merit in this suggestion. Yet another group of commentators believe these words are addressed to all believers, not just winner (overcomer) believers. I can live with that interpretation as long as the difference between winner and loser believers is not “lost” or evaporates in the process.

RELEVANT OPINIONS

This is the duration of the millennial reign of the Lord Jesus, and this is the throne spoken of in Luke 1:32-33, “He shall be great, and the Lord God shall give to Him the throne of his father David, and he shall reign over the house of Jacob forever.” (E.W. Bullinger) Some stumble at the word “souls,” by which these martyrs are denoted. One of the common uses of this word in the NT is to denote individual beings, and persons in the body, rather than spirits of men out of the body. So the converts on the day of Pentecost are called “about 3,000 souls;” and Jacob and his kindred who went down into Egypt are spoken of as “threescore and fifteen souls;” and those sailing with Paul in the ship were “two hundred threescore and sixteen souls;” and in the ark with Noah “eight souls were saved.” In such passages disembodied souls are out of the question. (J. Seiss)

Those who suffer martyrdom or who endure to the end will have the added privilege of reigning with Him and will be His priests for the thousand years. Their trials have wrought an eonian weight of glory for them. They will be happy and holy indeed. (A.E. Knoch) In contrast with the resurrection and rapture of the church, the resurrection of saints who died before Pentecost, or who die after the rapture, is apparently delayed until the time of Christ’s coming to set up His kingdom. The wicked dead, however, are not raised until after the thousand year reign of Christ. (L. Chafer) This is a reference to the instrument of execution used in republican Rome, the double-edged ax. That they are said to have been beheaded does not restrict the group to those martyrs who had met death in this specific fashion. It is representative of all who gave their lives in faithfulness to their commitment to Christ. (R. Mounce)

The thousand years reign is the direct administration of divine government on earth for one thousand years by our Lord and His saints. Its earthly center will be Jerusalem and the nation Israel, though Christ and His saints will rule in heavenly resurrection bodies in the New Jerusalem and will take the place now occupied by angels. Christ will be here in person – King over all the earth. He will sit “a priest upon His throne” (Zech. 6:13). This is the fulfillment of the Melchizedek priesthood. We must believe the plain words of God. *David is not the son of David*. Christ, as Son of David, will be King; and David, His father after the flesh, will be *prince*, during the Millennium. See Ezekiel 46:4-12 for the special worship and walk of the prince. (W.R. Newell)

The resurrection of the martyred dead of the tribulation time is said to take place in connection with the 2nd coming of Christ. It probably is combined with the resurrection of the Old Testament saints. Those resurrected are said to live and reign with Christ a thousand years and are apparently rewarded much in the same way as the church is rewarded at the judgment seat of Christ. Their faithfulness to God even unto death and their service rendered are recognized in their sharing in the reign of Christ upon earth. An illustration is afforded in the book of Esther, where Esther reigned as queen while Mordecai reigned as the king’s prime minister. Both Esther and Mordecai reigned, but in different ways and in different capacities. So it will be in the Millennium. (J. Walvoord)

Despite man's zealous efforts to achieve freedom through peaceful means, wars will continue until the end of human history when Jesus Christ, the Prince of Peace, reigns on earth for 1,000 years. For man to presume that he can accomplish what only Jesus Christ can accomplish in the Millennium is a total disregard for the Scriptures and the height of human arrogance. Jesus Himself declares the certainty of war in Matthew 24:6-7. Only when Jesus Christ inaugurates His kingdom at the 2nd advent will warfare be abolished. (R.B. Thieme, Jr.)

Rev. 20:4 Then (consecutive) I saw (ὄραω, AAI1S, Constative) thrones (Acc. Dir. Obj.) and (connective) they (winner believers) sat (καθίζω, AAI3P, Constative) upon them (Acc. Place), and (connective) the authority to pass judgment (Subj. Nom.) was given (δίδωμι, API3S, Constative) to them (Dat. Adv.; as a reward), especially (emphatic) the souls (Acc. Dir. Obj.) of those (Adv. Gen. Ref.; tribulation martyrs) who had been beheaded (πελεκίζω, Perf.PPtc.GMP, Dramatic, Substantival, Articular; decapitated) because of the testimony (Causal Acc.; gospel message) about Jesus (Obj. Gen.) and (connective) because of the doctrine (Causal Acc.; eschatology) of God (Abl. Source). In fact (emphatic), these (Subj. Nom.; tribulation martyrs) did not (neg. adv.) worship (προσκυνέω, AAI3p, Culminative) the beast (Acc. Dir. Obj.; Antichrist) nor (neg. adv.) his (Poss. Gen.) image (Acc. Dir. Obj.) and (connective) did not (neg. adv.) receive (λαμβάνω, AAI3P, Culminative) the mark (Acc. Dir. Obj.) upon the forehead (Acc. Place) nor (conj.) on their (Poss. Gen.) hand (Acc. Place). Furthermore (continuative), they came to life (ζάω, AAI3P, Ingressive; at the 2nd advent) and (continuative) ruled (βασιλεύω, AAI3P, Constative) with Christ (Gen. Accompaniment; in similar capacity to that of Church Age believers) for a thousand (Acc. Measure) years (Acc. Extent of Time),

^{WHO} **Revelation 20:4** Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτούς καὶ κρίμα ἐδόθη αὐτοῖς καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη

^{VUL} **Revelation 20:4** et vidi sedes et sederunt super eas et iudicium datum est illis et animas decollatorum propter testimonium Iesu et propter verbum Dei et qui non adoraverunt bestiam neque imaginem eius nec acceperunt characterem in frontibus aut in manibus suis et vixerunt et regnaverunt cum Christo mille annis

LWB Rev. 20:5 (the rest of the dead [unbelievers] did not come to life until the thousand years were completed [at the 2nd resurrection]), this resurrection [of believers] being the first.

KW Rev. 20:5 The rest of the dead did not live until the thousand years were brought to a close. This is the resurrection, the first one.

^{KJV} **Revelation 20:5** But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

TRANSLATION HIGHLIGHTS

The first part of this verse is a parenthesis, pointing to the difference between the 1st and 2nd resurrections. The first resurrection is the resurrection of believers prior to the beginning of the millennium. The 2nd resurrection is the resurrection of unbelievers at the end of the millennium. The “rest of the dead,” meaning unbelievers, do not come to life (Ingressive Aorist tense) until the millennial reign has been completed (Culminative Aorist tense.) The 1st resurrection of believers is for the purpose of obtaining rewards at the Evaluation Seat of Christ. The 2nd resurrection of unbelievers is for the purpose of receiving judgment at the Great White Throne.

RELEVANT OPINIONS

The order of events in the resurrection program will be: (1) the resurrection of Christ as the “first fruits.” (2) The resurrection of the Church age saints at the rapture in I Thess. 4:16. (3) The resurrection of the Tribulation saints in Revelation 20:4,5, together with (4) Old Testament saints (Daniel 12:2, Isaiah 6:19) at the second coming of Christ to the earth in the establishment of His millennial reign; And (5) the final resurrection of the unsaved dead at the end of the millennial age (Rev. 20:5, 11-14). Millennial saints will not die, but will receive their resurrection bodies at the close of the millennial age. The first four stages are all included in the “first” resurrection, or the “resurrection unto life,” inasmuch as all receive eternal life. The fifth stage is the “second” resurrection or the “resurrection unto damnation,” inasmuch as all unbelievers receive eternal judgment at that time. (J. MacArthur)

The statement in verse 4 is explicit that the martyred dead of the Tribulation will be raised when Christ comes to establish His kingdom. In this verse, however, a natural question follows as to how this resurrection could be first when there have been other resurrections preceding it, such as the resurrection of Christ, the resurrection of the church, and the resurrection of the Old Testament saints. The answer is that the term “first resurrection” refers to all resurrections of the righteous even though they are widely separated in time. They are all “first,” that is, before the final resurrection of the wicked. Accordingly, the term “first resurrection” applies to all the resurrections of the saints regardless of when they occur, including the resurrection of Christ Himself. (L. Chafer)

Some translators consider verse 5a a parenthetical interlude between verses 4 and 5b to express contrast. (S. Kistemaker) I’m one of those translators. (LWB) During this time, the damage of the tribulation period will be reversed, and the earth will prosper under the personal reign of Christ on the throne of David. Without such a rule, the return of Christ would be only a “walk among the ruins” after the battle of Armageddon. (E. Hindson) The millennial reign on earth does not rest on an isolated passage, but all Old Testament prophecy goes on the same view. (R. Jamieson)

Rev. 20:5 (the rest (Subj. Nom.) of the dead (Adv. Gen. Ref.; unbelievers) did not (neg. adv.) come to life (ζάω, AAI3P, Ingressive) until (temporal) the thousand (Nom. Measure) years (Subj. Nom.) were completed (τελέω, APSubj.3S, Culminative, Temporal; at the 2nd resurrection), this (Nom. Spec.) resurrection (Subj. Nom.; of believers) being (ellipsis) the first (Pred. Nom.).

^{WHO} **Revelation 20:5** οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη αὕτη ἡ ἀνάστασις ἡ πρώτη

^{VUL} **Revelation 20:5** ceteri mortuorum non vixerunt donec consummentur mille anni haec est resurrectio prima

LWB Rev. 20:6 Happiness and holiness to the one who has part of the first resurrection; against him the second death will not have authority [jurisdiction], but they shall be priests of God and of Christ [during the millennium]. In fact, they will rule with Him a thousand years.

KW Rev. 20:6 Spiritually prosperous and holy is he who has a share in the first resurrection. Over these the second death does not have authority. But they shall be priests of God and of the Christ. And they shall reign as kings with Him one thousand years.

^{KJV} **Revelation 20:6** Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

TRANSLATION HIGHLIGHTS

Those who participate in the 1st resurrection will receive (Futuristic Present tense) happiness and holiness. The source of true happiness and holiness is the Lord, not the details of life. Those who participate in the 1st resurrection, believers only, will not experience the second death (Futuristic Present tense), which is reserved for unbelievers only. Instead, this group of believers will become priests (Predictive Future tense) and will rule with Christ (Predictive Future tense) for a thousand years.

The 1st resurrection is composed of believers alive on earth when the rapture occurs, tribulation saints, and all believers who have died and are waiting to be resurrected (John 5:28-29). This latter group includes O.T. believers as well as Church Age believers. The rapture will take place first in order of time, then “the dead in Christ” will be raised. All the righteous dead (believers) will be raised before the millennium begins. The difference between the 1st and 2nd resurrections is one of content (all believers in the 1st, all unbelievers in the 2nd), one of time (1st resurrection occurs before the millennium, 2nd resurrection after the millennium), and one of place (members of the 1st go to the Judgment Seat of Christ, members of the 2nd go to the Great White Throne).

The privilege of being with Christ during the millennium is not reserved for Church Age believers only. All believers or righteous saints from prior periods of history will be present at the Judgment Seat of Christ for rewards and will live with the Lord during the millennium. The resurrection unto life (John 5:29) is made up of a number of groups that are raised to eternal life. Every believer is included in this resurrection, as opposed to every unbeliever who is raised for the resurrection of the damned. Some place the resurrection of O.T. saints immediately after the rapture occurs; other scholars place their resurrection with that of tribulation saints at the 2nd advent of Christ.

One of the key verses to compare with John 5:28-29 to avoid the heresy of a “general resurrection” is 1 Corinthians 15:20-24. The phrase “every man in his own order” separates Christ as the firstfruits, the 1st resurrection of all believers, and the 2nd resurrection of all unbelievers. The word “afterward” refers to the 1,000 years between the two resurrections. The phrase “they that are Christ’s” refers to all believers: those who are alive during the rapture, Church Age believers who have already died before the rapture, all O.T. saints, and tribulation martyrs.

RELEVANT OPINIONS

The word “millennium” is the Latin equivalent of an expression found six times in this chapter. It simply means a “thousand years,” just as a century means “one hundred years,” or a jubilee indicates the expiration of “fifty years.” (H. Ironside) Scripture does not teach a general simultaneous resurrection and a single all-embracing final judgment of righteous and unrighteous. It speaks rather of a “resurrection out of the dead,” of a “first” resurrection, indeed, of an “out resurrection out of the dead.” It speaks of “divisions” and “classes” within the resurrection, and emphasizes that these are separated from one another by intervening periods. (E. Sauer)

Earthly and heavenly glories shall be united in the twofold election. Elect Israel in the flesh shall stand at the head of the earthly; the elect spiritual Church, the Bride, in the heavenly. These elections are not merely for the good of the elect, but for those to whom they minister. The heavenly Church is elected, not merely to salvation, but to rule in love, and minister blessings over the earth, as king-priests. The glory of the transfigured shall be a blessing to men in the flesh. (R. Jamieson)

Those who are “alive and remain” shall not precede “the dead in Christ,” or be caught up to “be with the Lord,” before “the dead in Christ” shall have been raised. These shall “rise first,” and then be caught up, together with the living saints, “to be with the Lord.” To teach otherwise is to fall into the heresy of Hymenaeus and Philetus, to “overturn the faith,” and to say that “the resurrection is passed already.” The Scriptures of truth which treat of “the Jew, the Gentile, and the Church of God” must be rightly divided, or we shall not get the truth. These resurrections must be divided according to the dispensations to which they respectively belong. The resurrection in I Thessalonians 4 belongs to this present dispensation of grace; while the two in Revelation 20 belong to the time of the end, in the future dispensation of judgment. The “ranks” or “corps” of the different bodies referred to shut out the thought of the “one body.” The Church

is a “corps” by itself, which will be caught away long before the “first resurrection.” (E.W. Bullinger)

The fact that there will be a division in the resurrection program is suggested by the phrase “but every man in his order” in I Corinthians 15:22-24. The Greek word for “order” (tagma) is a military metaphor for “company,” “troop,” “band” or “rank.” The inference, therefore, is that we are to think of each “corps,” or body of troops, as arriving at their appointed end in logical, sequential order. The parts of the resurrection are viewed as the marching battalions in a well-organized parade of triumph. The battalion leader, of course, is our Lord Jesus Christ. (J. MacArthur) The thousand years limits their reign as *priests*. As *kings* they reign for the eons of the eons (22:5), a much longer period. (A.E. Knoch)

Jesus Christ will return as King of kings and Lord of lords, and as the absolute monarch of the earth will establish perfect government during the Millennium. The worst form of government is democracy, which is a thin veneer over anarchy devoid of virtue and integrity. The U.S. Constitution established our nation as a republic, guaranteeing maximum personal freedom to every citizen. A democracy fosters dishonor; a burgeoning bureaucracy expands to appease the selfishness of arrogant people and encroach on private enterprise. Republic and rampant bureaucracy cannot coexist; one destroys the other. (R.B. Thieme, Jr.)

Rev. 20:6 Happiness (Subj. Nom.) and (connective) holiness (Subj. Nom.) to the one (Pred. Nom.) who has (έχω, PAPtc.NMS, Futuristic, Substantival; takes part in) part (Acc. Dir. Obj.) of the first (Dat. Spec.) resurrection (Dat. Ref.); against him (Gen. Disadv.) the second (Nom. Spec.) death (Subj. Nom.) will not (neg. adv.) have (έχω, PAI3S, Futuristic) authority (Acc. Dir. Obj.; jurisdiction, power), but (contrast) they shall be (είμι, FMI3P, Predictive) priests (Pred. Nom.; during the millennium) of God (Gen. Rel.) and (connective) of Christ (Gen. Rel.). In fact (adjunctive), they will rule (βασιλεύω, FAI3P Predictive) with Him (Gen. Accompaniment) a thousand (Acc. Measure) years (Acc. Extent of Time).

^{WHO} **Revelation 20:6** μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ καὶ βασιλεύσουσιν μετ' αὐτοῦ [τὰ] χίλια ἔτη

^{VUL} **Revelation 20:6** beatus et sanctus qui habet partem in resurrectione prima in his secunda mors non habet potestatem sed erunt sacerdotes Dei et Christi et regnabunt cum illo mille annis

LWB Rev. 20:7 Now when the thousand years [of the millennium] have been completed, Satan will be released [unrehabilitated] from his prison.

KW Rev. 20:7 And whenever the thousand years are finished the Satan shall be set free from his prison,

^{KJV} **Revelation 20:7** And when the thousand years are expired, Satan shall be loosed out of his prison,

TRANSLATION HIGHLIGHTS

At the end of the millennium, when the thousand year reign of Christ on earth has been completed (Culminative Aorist tense), Satan will be released (Predictive Future tense) from his prison (Latin: incarceration) to roam the earth one last time. Please note that after 1,000 years of imprisonment, he departs from his underground jail unrehabilitated. The nature of his criminality has not changed one bit. During one thousand years of meditation, all he did was plan his next attack on the Lord and His people.

RELEVANT OPINIONS

What is the lesson that God is now teaching these heavenly beings? It is simply this: that no created being can stand apart from Christ the Creator. (1) Satan could not stand, though blessed with untold powers and dignities. (2) Man could not stand, though placed in the most favorable circumstances. (3) The nations could not stand. They soon rebelled against God's commands. (4) The chosen nation (Israel) could not stand, though placed in a position as favorable, nationally, as man had been in Adam, individually. (E.W. Bullinger)

It seems strange tht there could be a person with an open Bible who would deny the teaching of the Millennium. It is a result of that cancerous curse of Bible teaching which we call "spiritualizing Scriptures." No less than six times in this chapter the Lord tells us of the coming Millennium, and yet men deny the truth and say that a thousand years does not mean a thousand years. (M.R. DeHaan)

God's righteousness does not permit that unrighteousness shall be exterminated before it has become fully ripe. This is a Divine rule which will be followed in the case of even Satan himself. Even the Millennial kingdom *must* be tested for results. In place of the leadership of God, mankind chose to be seduced by Satan. In place of unity and peace they chose conspiracy and insurrection. In place of the heavenly Christ they chose His deadly foe, the Devil. To this there can only be one answer: destruction and ruin. (E. Sauer)

After the 2nd advent of Christ the millennial kingdom will be set up in fulfillment of the promises given in both Testaments and particularly those contained in the Abrahamic and Davidic covenants. The Lord Jesus Christ, Who will personally take charge of the running of the affairs of the world during that age, will be the chief personage of the dispensation. It will continue for a 1,000 years, and man will be responsible for obedience to the King and His laws. Satan will be bound, Christ will be ruling, righteousness will prevail, overt disobedience will be quickly punished. Yet at the end of the period enough rebels will be found to make a formidable army which will dare to attack the seat of government. Satan is released from prison to lead this revolt, but it will be unsuccessful and the rebels will be cast into everlasting punishment. (C. Ryrie)

Rev. 20:7 Now (continuative) when (temporal) the thousand (Nom. Measure) years (Subj. Nom.; of the millennium) have been completed (τελέω, APSubj.3S, Culminative, Temporal), Satan (Subj. Nom.; unrehabilitated) will be released (λύω, FPI3S, Predictive; loosed) from his (Gen. Spec.) prison (Abl. Separation).

^{WHO} **Revelation 20:7** Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ

^{VUL} **Revelation 20:7** et cum consummati fuerint mille anni solvetur Satanus de carcere suo et exhibit et seducet gentes quae sunt super quattuor angulos terrae Gog et Magog et congregabit eos in proelium quorum numerus est sicut harena maris

LWB Rev. 20:8 Then he will come out for the purpose of deceiving the nations, those in the four corners [regions] of the earth [global revolution], (Gog [the leader] and Magog [the followers]), to gather them together [concentration of force] for battle, whose number is as the sand of the sea [millions of troops equipped for battle against the Lord and His army].

KW Rev. 20:8 And shall go forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war, their number being as the sand of the sea.

^{KJV} **Revelation 20:8** And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

TRANSLATION HIGHLIGHTS

Immediately upon being released from prison, Satan will appear (Predictive Future tense) to spread his lies and deceit (Purpose Infinitive) from one end of the earth to the other. He will once again kick-off a global conspiracy, enlisting the support of millions of unbelievers. Even though Jesus Christ has ruled from David's throne in the New Jerusalem, there will be untold millions who will reject their life in perfect environment and choose Satan as their leader. Satan's leader of this last revolution, Gog, will gather them together (Culminative Aorist tense) for battle (Latin: congregate). Magog refers to the followers of God in this context. The sand of the sea is idiomatic (*paroemia*: parabolic illustration) for the large number of individuals who will blindly follow him to their doom.

RELEVANT OPINIONS

Gog and Magog appears to be an inclusive term for the Gentile nations. It is absurd to talk about John borrowing from Ezekiel, as so many say. There is no borrowing in the matter. Both prophecies are given by inspiration of God and refer to two distinct subjects. There is no confusion between them if we rightly divide the times to which they respectively belong. (E.W. Bullinger) While the names Gog and Magog are the same as in Ezekiel 38 and 39, the conflicts

differ as to time, location, and participants. (L. Strauss) The similarity of the terms Gog and Magog to those in Exekiel 38-39 is best explained by defining Gog as the prince and Magog as the people of the prince, or the land over which he rules. So interpreted, the passage states that Satan will deceive the nations which are in all parts of the earth, both prince and people, that is, both rulers and those under them. (J. Walvoord)

The devil tries to tell us that we need merely better our environment, improve the physical quality of the race by eliminating the weak and mentally unfit, and promote education, reformation and better social understanding, and consequently man will become better and better until we have a world of perfect peace and perfect people. God is going to prove twice that this is the devil's lie. He proved it once in the Garden of Eden. He placed two people in a beautiful garden with perfect heredity and perfect environment. By heredity they had been created in the image of God. They were pure. They had no inherited taint of sin. Their hearts were not corrupt. God placed them in a perfect environment. There were no evil associations to influence them; they were not beset by the corruptions and evils which menace us today. Yet these two, although their environment and heredity were perfect, fell. They sinned, broke with God and rebelled against Him. At the end of human history God will once more prove man's need of Him, for after 1,000 years of ideal environment, in which he basked in the indescribable blessing of the beneficent King of kings, the unregenerate man will remain the same, and when the opportunity comes, he will be ready to rise up against God and defy his Benefactor and Creator. (M.R. DeHaan)

The complete immobilization of Satan for a thousand years will lay the basis for God's final argument against the popular notion of "the inherent goodness of man" if placed in the right kind of environment. For when Satan is loosed at the end of the thousand years, he will find a great multitude of offspring born to the redeemed men and women who entered into the Millennium with Christ, and they will join forces with him in one last rebellion against God. This clearly and irrevocably demonstrates the depravity of human nature. Scripture is accurate in its description of the heart as "desperately wicked" and incurably so, apart from the grace of God. This passage confirms the undeniable truth that both Satan and human nature are incurably evil and impossible of ultimate self-improvement. Whether confined in a prison or subject to righteous rule, evil nature does not change. The leopard cannot change his spots. (J. Macarthur)

Rev. 20:8 **Then** (consecutive) **he will come out** (ἐξέρχομαι, FMI3S, Predictive, Deponent; appear) **for the purpose of deceiving** (πλανᾶω, AAInf., Dramatic, Purpose) **the nations** (Acc. Dir. Obj.), **those** (Acc. Appos.) **in the four** (Dat. Spec.) **corners** (Loc. Place; regions, hemispheres) **of the earth** (Acc. Gen. Ref.), **Gog** (Acc. Appos.; the leader of the revolution) **and** (connective) **Magog** (Acc. Appos.; the followers of the revolution), **to gather them** (Acc. Dir. Obj.) **together** (συνάγω, AAInf., Culminative, Purpose & Result; concentration of force) **for battle** (Acc. Purpose), **whose** (Adv. Gen. Ref.) **number** (Subj. Nom.) **is** (ellipsis) **as** (comparative) **the sand** (Pred. Nom.) **of the sea** (Gen. Measure; millions).

^{WHO} **Revelation 20:8** καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς τὸν Γῶγ καὶ Μαγῶγ συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον ᾧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης

^{VUL} **Revelation 20:8** et ascenderunt super latitudinem terrae et circumierunt castra sanctorum et civitatem dilectam

LWB Rev. 20:9 Then they [Satan’s army] marched [began their attack] over the breadth [wide battle formation] of the land [surrounding Israel], and they encircled [strategic envelopment] the fortifications [camp] of the saints and the city which is loved [Jerusalem]. Then fire came down from heaven [counterattack] and consumed them.

KW Rev. 20:9 And they went up over the breadth of the earth, and encircled the camp of the saints and the city, the beloved one. And fire came down out of the heaven and consumed them.

^{KJV} **Revelation 20:9** And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

TRANSLATION HIGHLIGHTS

Then Satan’s army began their attack by marching in force (Dramatic Aorist tense) in wide battle formation over the land surrounding Israel. As they moved forward, they encircled (Dramatic Aorist tense) the camps and other fortifications of the saints and prepared to invade the beloved city, Jerusalem, by strategic envelopment (Dramatic Aorist tense). The Greek word for “camp” also means castle walls supported by troops that encompass and defend the city. No doubt Satan thinks he has devised the ultimate, foolproof battle plan to squash Israel and Jerusalem in one massive offensive.

However, fire comes down from heaven (Dramatic Aorist tense) and totally consumes (Culminative Aorist tense) every single person in Satan’s gathered army. None of the saints even lift a finger in this battle. The Lord wins His final victory over Satan on earth in one final divine judgment. The word is spoken and the rebellious forces are annihilated.

RELEVANT OPINIONS

It is a terrible commentary on the nature of mankind that in spite of all the millennial blessings, there will be those who gladly join in one last, desperate effort to strike at God. Swayed by one hateful, deadly desire, they will converge at the city of Jerusalem where our Lord will be physically reigning as King. Evidently Christ will permit them to ring the city; but these desperate apostates will have actually marched into the jaws of death, for no sooner have they encompassed the beloved city about, than fire will come down from God out of heaven as in the destruction of Sodom and Gomorrah, and the besiegers will be exterminated. Man will have clenched his fist in the face of God for the last time. Never again will there be another rebellion

against God. Thus the theory that man, if placed in a perfect environment, would willingly serve the God Who created and redeemed him, is forever falsified. (J. MacArthur)

Rev. 20:9 Then (consecutive) they (Satan's army) marched (ἀναβαίνω, AAI3p, Dramatic; began their attack) over the breadth (Acc. Place; wide battle formation) of the land (Adv. Gen. Ref.; surrounding Israel), and (continuative) they encircled (κυκλεύω, AAI3P, Dramatic; strategic envelopment) the fortifications (Acc. Dir. Obj.; camp, bivowac) of the saints (Poss. Gen.) and (connective) the city (Acc. Dir. Obj.) which is loved (ἀγαπάω, Perf.PPtc.AFS, Intensive, Attributive; Jerusalem). Then (consecutive) fire (Subj. Nom.) came down (καταβαίνω, AAI3S, Dramatic) from heaven (Abl. Source; counterattack) and (continuative) consumed (κατεσθίω, AAI3S, Culminative) them (Acc. Dir. Obj.).

^{WHO} **Revelation 20:9** καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς

^{VUL} **Revelation 20:9** et descendit ignis a Deo de caelo et devoravit eos et diabolus qui seducebat eos missus est in stagnum ignis et sulphuris ubi et bestia

LWB Rev. 20:10 And the devil [Satan, the slanderer and accuser] who had deceived them [the rebellious inhabitants of the earth] was cast into the Lake of Fire and Burning Sulphur [their final destination], along with the Beast [Antichrist] and the False Prophet, and they will be tormented day and night [around the clock] from the ages [end of the millennium] to the ages [throughout eternity future].

KW Rev. 20:10 And the Devil, the one who deceives them, was thrown into the lake of fire and brimstone where both the Wild Beast and the False Prophet [are]. And they shall be tormented day and night forever and forever.

^{KJV} **Revelation 20:10** And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

TRANSLATION HIGHLIGHTS

Then the devil, otherwise known as Satan, the slanderer and accuser, the same one who had deceived (Dramatic Present tense) the rebellious inhabitants of the earth, was cast (Dramatic Aorist) into the Lake of Fire and Burning Sulphur. The Beast, also known as the Antichrist, and the False Prophet, were also thrown into the Lake of Fire and Burning Sulphur with him. They will be tormented around the clock (Predictive Future tense), day and night, throughout all eternity.

They will never be released again; they will never be reprieved; they will not cease to exist; rather, they will endure this horrible judgment without cessation - forever. They will not be friends; they will not be buddies; they will not have the opportunity to communicate with each other; they will not even share their misery with each other. Each of them will be too preoccupied with torment to gather any consolation from the other. This is their final destination, their final abiding place.

RELEVANT OPINIONS

It is “unto the ages of the ages,” God’s technical term for unendingness. (W.R. Newell) The earthly kingdom of God is really not the chief matter, but the eternal kingdom when all will be perfected; not the brilliant period of history on “this side,” but the full unfolding of the final goal on “that side,” not the closing age on the old earth, but eternity on the new earth. The essence of the kingdom of Messiah is the new world. Yet they are related to each other as an introduction to the main portion, as a preliminary presentation to the final fulfillment, as an entrance hall to the royal palace. They are separated by the new creation, that is, by world destruction, world judgment, and world transfiguration. These are the dividing wall between the “this side” and the “that side” of the earth. (E. Sauer)

The fires of this lake are not purifying, but punitive. Their purpose is not to purify the wicked dead in order that they might be brought to repentance and faith with the result that they will all be finally saved. They are for the punishment of Satan and his fallen angels, and for those of the human race who enter eternity in a lost condition. (K. Wuest)

Rev. 20:10 And (continuative) the devil (Subj. Nom.; the enemy, accuser: Satan) who had deceived (πλανάω, PAPtc.NMS, Dramatic, Substantival) them (Acc. Dir. Obj.; the rebellious inhabitants of the earth) was cast (βάλλω, API3S, Dramatic; thrown) into the Lake (Acc. Place) of Fire (Gen. Disadv.) and (connective) Burning Sulphur (Gen. Disadv.; brimstone), along with (adjunctive) the beast (Subj. Nom.; Antichrist) and (connective) the False Prophet (Subj. Nom.), and (continuative) they will be tormented (βασανίζω, FPI3P, Predictive) day (Gen. Time) and (connective) night (Gen. Time), from the ages (Acc. Extent of Time; end of the millennium) to the ages (Gen. Extent of Time; eternity future).

^{WHO} **Revelation 20:10** καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου ὄπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰῶνων

^{VUL} **Revelation 20:10** et pseudoprophetes et cruciabuntur die ac nocte in saecula saeculorum

LWB Rev. 20:11 Then I saw a Great White Throne [representing: Sovereignty & Omnipotence, Righteousness & Purity, Royalty & Majesty] and the One [Jesus Christ as the Judge] Who was sitting upon it, from Whose presence the earth and heaven have

vanished [the old universe has now disappeared]. Consequently, no place [further existence] was found for them.

KW Rev. 20:11 And I saw a throne, a great white one, and Him who is seated on it, from whose face the earth and the heaven fled. And place was not found for them.

^{KJV} **Revelation 20:11** And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) a Great White Throne, which is also known as the divine courtroom where unbelievers will be judged by Jesus Christ. In this scenario, John sees Jesus sitting upon the throne (Pictorial Present tense), the same Jesus from Whose presence the earth and the heaven (as we know them) suddenly disappear forever (Dramatic Aorist tense). No place, location, or signs of existence of the earth and heaven we currently live in will be found (Culminative Aorist tense) again. Jesus Christ speaks a word and they disappear into nothingness: here today, gone tomorrow. The one seated upon the throne is the Lord Jesus Christ. John 5:22 tells us, “The Father judges no man, but has committed all judgment unto the Son.”

RELEVANT OPINIONS

The unregenerate appear before the throne of God, but not for trial, because the trial is over; they come for sentencing. (J. Macarthur) When the throne is set, the heavens and the earth, as we know them, shrink away, as though the material universe were awed by the face of Him Who summons the dead to their accounting. “What a magnificent conception is that of a last judgment! A righting of all the wrongs of the ages.” (Thomas Carlyle) And, I may add, the tracing back of every evil act to its source, and the placing of responsibility for every offense against the moral law, where it belongs. Many in that vast throng had taken it for granted their names were in that book because perhaps they had been listed on the roll of some church or religious society. Let them search and look. It will bear witness against them. (H. Ironside)

The Great White Throne judgment is not what we upon earth would call a trial. Not one of the judged is asked a single question, for the facts are all in! And the works, upon which judgment must be based always, are all written in the books. Thoughts also are known - even the secrets of men - all have been recorded. Only one inquiry is made: Is the name in the book of life? We cannot emphasize too strongly that this judgment is not at all a trial, but a great public manifestation of facts settled beforehand, and recorded. (W.R. Newell) It is not the purpose of this judgment to determine whether those standing there are saved or lost; it rather determines the *degree* of penalty which, because of their evil works, shall rest upon those who are lost. (L. Chafer)

To hold on to this old earth when God says it will “flee away” and “no place be found for it,” is to become first cousin of the pagan who holds the eternity of matter in the past, and also is of one

piece with the legality that professes to be justified by faith but must lay hold on to Moses as “a rule of life.” (W.R. Newell) Human history having now run its course, the old creation is destroyed as expressed in Revelation 21:1. See also the description of this destruction in II Peter 3:10-12. Because of the destruction of the present earth and heaven, the judgment of the Great White Throne apparently takes place in space. (J. Walvoord)

The judgment seat of Christ is to be distinguished from the great white throne. This latter will be set up only *after* the visible kingdom of glory, indeed, *after* the destruction of the whole of the old universe. (E. Sauer) The Son’s mediatorial reign is to prepare the kingdom for the Father’s acceptance, which having done, He shall give it to the Father, “that God may be all in all,” coming into direct communion with His creatures, without a Mediator’s intervention, for the first time since the fall. Christ’s prophetic mediation was prominent in His earthly ministry; His Priestly is prominent now in heaven between His first and second advents; His Kingly shall be so during the millennium and at the final judgment. (R. Jamieson)

Rev. 20:11 Then (consecutive) I saw (ὄραω, AAI1S, Constative) a Great (Compl. Acc.; Infinite) White (Acc. Spec.; Holiness) Throne (Acc. Dir. Obj.; Majesty, divine courtroom for unbelievers) and (continuative) the One (Acc. Dir. Obj.; Jesus Christ is the Judge) Who was sitting (κάθημαι, PMPTc.AMS, Pictorial, Substantival) upon it (Gen. Place), from Whose (Gen. Appos.) presence (Abl. Source; face) the earth (Subj. Nom.) and (connective) heaven (Subj. Nom.) have vanished (φεύγω, AAI3S, Dramatic; fled, the old universe has now disappeared). Consequently (result), no (neg. adv.) place (Subj. Nom.; location, existence) was found (εὐρίσκω, API3S, Culminative) for them (Dat. Ind. Obj.).

^{WHO} **Revelation 20:11** Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ αὐτοῦ, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός καὶ τόπος οὐχ εὐρέθη αὐτοῖς

^{VUL} **Revelation 20:11** et vidi thronum magnum candidum et sedentem super eum a cuius aspectu fugit terra et caelum et locus non est inventus ab eis

LWB Rev. 20:12 Then I saw the dead [unbelievers], the great [famous and successful] and small [little power and influence], standing [in resurrection bodies fitted for wrath] before the throne [awaiting judgment by Christ Jesus]. Then the books [of works and sins] were opened and another book [now contains only the names of those who believed in Jesus Christ] was opened, which is of life [originally had the names of every person who ever lived], and the dead [unbelievers] were judged on the basis of what was written in the books according to their production [their sins and works in life determine the extremity of their suffering throughout eternity].

KW Rev. 20:12 And I saw the dead, the great and the small, standing before the throne. And the scrolls were opened. And another scroll was opened which is the scroll of the life. And the dead were judged on the basis of the things that stand written in the scrolls according to their works.

^{KJV} **Revelation 20:12** And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

TRANSLATION HIGHLIGHTS

Then John saw (Constative Aorist tense) all unbelievers throughout history standing (Descriptive Perfect tense) before the Great White Throne in resurrection bodies fitted for wrath. All unbelievers, the famous and successful ones, as well as those with little power and influence, stand before the throne waiting to be judged by Jesus Christ. This is their last judgment, and because the Lord is righteous, their judgment will be just and perfect.

Then John saw the books of sins and works opened (Dramatic Aorist tense) for the first time in history. These are a collection of books which track all the sins and works of each unbeliever. In other words, everything they did or said throughout life is in these books. Because they never knew God, their efforts at living a “spiritual life” were a complete failure, but the record of those attempts are likewise opened.

Then John saw another book opened (Dramatic Aorist tense) which is known as the Book of Life. This book originally contained the names of every person who has ever lived, i.e., having life. However, the name of every person who did not believe in Jesus Christ has been “blotted out” or removed from this book. This is not the same book as the Lamb’s Book of Life, which contains only the names of those elect from the foundation of the world. But as history (time as we know it) has come to an end, and the names of those who did not believe in Christ Jesus have been removed from the Book of Life, the names in the Lamb’s Book of Life and the Book of Life are now identical, i.e. mirror image.

The Book of Life contains the names of those who will live in heaven throughout eternity. Since unbelievers, by definition, never believed in Christ, their names are no longer written in this book and they will instead enter the Lake of Fire and be tormented throughout eternity. By comparison, believers will receive degrees of rewards according to their production on earth, while unbelievers will receive degrees of suffering according to their production on earth. Unbelievers will be judged (Dramatic Aorist tense) on the basis of what was written in the books (of sins and works) according to their production.

Works refers to the attempts of the unbeliever to live a “spiritual life” without God. These attempts are often called “human good,” since they look good from the outside and would appear to warrant congratulation. However, only “divine good” is acceptable in heaven, so all their attempts will fall short of the divine standard. Since unbelievers were not listed in the Lamb’s Book of Life, they were never part of the elect, the sheep. Christ did not die for their sins, so

their sins are catalogued in heaven throughout history for recall at this time. The sins of believers, the elect, were placed on Christ at the cross and have been forgotten.

The Intensive Perfect tense points to the contents of these books as completely accurate and thorough. Those with the foulest sins and unacceptable works (human good) will receive a greater degree of suffering throughout eternity. Those who lived a life according to establishment principles of honesty and integrity, but who nevertheless end up in the Lake of Fire because they did not believe in Jesus Christ, will receive a lesser degree of suffering throughout eternity. One way of looking at the books in this verse is that the books (of sins and works) are experiential in nature, while the Book of Life is positional in nature.

Perhaps this representation will help clear up the confusion on the various books or records kept in heaven (or the comments on this topic by Donald G. Barnhouse).

| | | | |
|-------------------------------|---------------|------------------|--------------|
| Lamb's Book of Life (heaven) | Eternity past | Elect only | Positional |
| Book of Remembrance (rewards) | Human history | Believers only | Experiential |
| Book of Life Phase I | Eternity past | All humans | Positional |
| Book of Life Phase II | Human history | Believers only | Remain |
| | Human history | Unbelievers | Blotted out |
| Books (sins & works) | Human history | Unbelievers only | Experiential |

At the Great White Throne, the contents of the Book of Life (Phase II) will be identical to the contents of the Lamb's Book of Life. The names of believers are the only ones remaining in the Book of Life, so they will be the only ones going to heaven. When Jesus Christ searches for the names of each unbeliever in the Book of Life, He will find they were blotted out (erased) because they did not believe in Him during their sojourn on earth. He will then refer to the "books" and will find the story of their life in it. Unbelievers will receive their future degree of suffering in the Lake of Fire from the contents of the "books" of sins and works. Believers will have received their rewards from the Book of Remembrance at the Judgment Seat of Christ prior to the millennium.

RELEVANT OPINIONS

One thing, however, is clear, and that is, that the church of God cannot be here; for the standing of its members is not of works at all, but is wholly of grace. (E.W. Bullinger) Joining together the righteous and the wicked at the Great White Throne judgment, where the issues have nothing to do with believers, will not stand the test of Scripture. Read carefully Revelation 20:11-15 and you will find no one who leaves the Great White Throne judgment for eternal life. All without exception go into the lake of fire. The book of life is produced to show they never trusted Christ and hence must be in the judgment of condemnation. Then the books of their deeds are brought forth to determine the degree of their eternal punishment. But no righteous are here whatsoever. The passage gives no justification for introducing them here. (C. Feinberg)

Notice that books – plural – are opened. The book of life is undoubtedly opened to give evidence that the names of those before the judgment throne are not written in it. Thus no one can claim that God is not fair, righteous or just in dealing with men. The “books” contain the deeds of all who are present. This is actually a judgment of works. Because of the different degrees of wickedness in men, there will be a difference in degrees of punishment. (J. Macarthur) There is just gradation in the sorrows of the lost, as well as in the rewards of the righteous. Though all the finally condemned go into one place, they do not all alike feel the same pains, or sink to the same depths in those dreadful flames. (J. Seiss) He will take into account the opportunities each has had to accept Christ, the amount of light he has enjoyed, the environment in which he had lived *and the degree and amount of his sin*. The ignorant savages in the jungle certainly will not be held responsible to the extent you who read this will, if you still reject the message of salvation. (M.R. DeHaan)

It is to be noticed that “books” is in plural form. There is more than one set of books kept in Heaven. There are at least two records in Heaven concerning the believers in the Lord Jesus Christ. There is one which is the roll of the elect, chosen in Christ before the foundation of the world, and this is called “the Lamb’s book of life.” There is another book concerning the believers which is the record of all of their thoughts and meditations concerning their Lord. We read of this in Malachi 3:16. It is very possible that this book contains the difference between those who are saved plus the reward of a crown and those who are saved so as by fire with all of their works burned away. The deeds of unbelievers are recorded in heaven in “books.” Then there is another book which definitely concerns the unbeliever and which is also called “the book of life,” though it is evidently very different from the “Lamb’s book of life.” The names of unbelievers are initially written in this book, but are blotted out of the book. This is a book, something like a census record, in which the names of every individual to whom physical life is given are recorded, and that these names are blotted out of the book, leaving, at the end, a checklist which would be identical with the list in the book of the elect, chosen in Christ before the foundation of the earth. (D. Barnhouse)

Many there be whose lives are fair and honest, who spend their days in conscientious purity, who live and die in the persuasion that they have fulfilled all the requirements of virtue, but who have never experienced the regenerating power of the new creation, who have never felt the need of atonement by the propitiation of a crucified Savior, and who have disdained to build on the merit and righteousness of the only Mediator as the sole hope of diseased and guilty humanity. Exalted as they may have been in their own goodness and morality, they have not believed on the only begotten Son of God, and therefore have not life, and so are not written in the book of life. (J. Seiss) Besides the general book of all, there is a special book for believers, in which their names are written, not for their works, but for Christ’s work for, and in, them: the Lamb’s book of life. Electing grace has singled them out from the mass. (R. Jamieson)

All the good deeds you perform do not inspire God to love you. His righteousness rejects your human good and His justice will judge it. Nor does He put any stock in your great personality. Your personality is how you relate to people, not to God. Others see you as a face, a body, a personality, a person of some accomplishment and with a certain amount of intelligence and human integrity. That is fine. You certainly should not renounce these wonderful assets simply

because they do not relate you to God. Value them in their proper place, but never attempt to superimpose the way people form an opinion of you over the way God evaluates you. (R.B. Thieme, Jr.)

Rev. 20:12 Then (consecutive) I saw (ὁράω, AAI1S, Constative) the dead (Acc. Dir. Obj.; unbelievers), the great (Acc. Appos.; famous & successful) and (connective) the small (Acc. Appos.; little power & influence), standing (ἵστημι, Perf.APtc.AMP, Descriptive, Modal; in resurrection bodies fitted for wrath) before the throne (Gen. Place; awaiting judgment by Jesus Christ). Then (consecutive) the books (Subj. Nom.; of works and sins) were opened (ἀνοίγω, API3P, Dramatic) and (continuative) another (Nom. Spec.; of the same kind) book (Subj. Nom.; now contains only the names of those who believed in Christ Jesus) was opened (ἀνοίγω, API3S, Dramatic), which (Nom. Appos.) is (εἰμί, PMI3S, Descriptive) of life (Gen. Spec.; originally contained the names of every person who ever lived), and (continuative) the dead (Subj. Nom.; unbelievers) were judged (κρίνω, API3P, Dramatic) on the basis of what (Subj. Nom.) was written (γράφω, Perf.PPtc.GNP, Intensive, Attributive) in the books (Loc. Place) according to their (Poss. Gen.) production (Adv. Acc.; their sins and works in life determine the extremity of their suffering throughout eternity).

^{WHO} **Revelation 20:12** καὶ εἶδον τοὺς νεκροὺς τοὺς μεγάλους καὶ τοὺς μικροὺς ἐστῶτας ἐνώπιον τοῦ θρόνου καὶ βιβλία ἠνοίχθησαν καὶ ἄλλο βιβλίον ἠνοίχθη ὃ ἐστὶν τῆς ζωῆς καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν

^{VUL} **Revelation 20:12** et vidi mortuos magnos et pusillos stantes in conspectu throni et libri aperti sunt et alius liber apertus est qui est vitae et iudicati sunt mortui ex his quae scripta erant in libris secundum opera ipsorum

LWB Rev. 20:13 Then the sea gave up the dead [nephilim: half angel, half human], those in it, also death [prison for fallen angels] and Hades [prison for unbelieving humans] gave up the dead in them. Then they were judged, individually, according to their production [sins and works].

KW Rev. 20:13 And the sea gave up the dead who were in it. And death and the Unseen gave up the dead who were in them. And each one was judged according to their works.

^{KJV} **Revelation 20:13** And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

TRANSLATION HIGHLIGHTS

Then the sea gave up (Constative Aorist tense) the dead that were in it. This is a reference to the half angel-half human creatures in Genesis and Jude known as the *nephilim*. Death and Hades also gave up (Constative Aorist tense) their dead. Death (translated: the Unseen World) refers to the prison of fallen angels and Hades refers to the prison of unbelieving humans. Since the nephilim were an aberration, they could not be sent to either Death (Tartarus) or Hades. They reside in a special place (prison house) in the sea.

Each individual unbeliever will be judged (Culminative Aorist tense) according to their production. As we have seen, production includes both works and sins. Jesus Christ did not die for goats; He died for His sheep. Goats are unbelievers, the non-elect; sheep are believers, the elect. The sins of His sheep, His elect, were taken care of at the cross and are remembered no more. The sins of goats, the non-elect, are brought forward at the Great White Throne judgment along with their works to determine the severity of suffering into eternity.

Works are composed of those deeds that to the observer may look good (human good), but they fall short of divine standards (divine good). An unbeliever who lives by establishment codes may perform “nice” works, such as charitable deeds, helping the poor, assisting those in hospitals, etc. These may lessen the severity of their suffering in the Lake of Fire, but they will not change the fact that they remain unbelievers and will still end up in the Lake of Fire.

There is another possible meaning put forth by some Reformed theologians for Death and Hades. Some believe Death is the holding place of bodies and Hades is the holding place for spirits. While this has some merit, I hold to a different view.

RELEVANT OPINIONS

The nephilim were half angel, half human. They couldn't go where other categories of unbelievers went, neither Tartarus (angels) or Hades (humans) or the Abyss (demons), but rather the “water gate” or “sea gate.” Fallen angelic beings go to either Tartarus or the Abyss. Human unbelievers go to Hades or Torments. (R.B. Thieme, Jr.) There is nothing said about “souls,” but only of persons raised from the dead. (E.W. Bullinger) Hades is the temporary intermediate state between death and the resurrection where the wicked are in conscious torment. Hades will be emptied at the resurrection and then the wicked will be cast into “hell.” (R. Morey)

Now the sea which imprisons a large segment of the fallen spirit world, gives up its dead. The sea in the days of Noah was brought over the world because of an unnatural intrusion of the spirit world upon womanhood. It is interesting in this connection that the demons Jesus cast out of the Gadarene went into swine which in turn ran into the sea. (K. Lamb)

Rev. 20:13 Then (consecutive) the sea (Subj. Nom.) gave up (δίδωμι, AAI3S, Constative) the dead (Acc. Dir. Obj.; nephilim: half angel, half human), those (Acc. Gen. Ref.) in it (Loc. Place, Sph.), also (adjunctive) death (Subj. Nom.; angels) and (connective) Hades (Subj. Nom.; humans) gave up (δίδωμι, AAI3S, Constative) the dead (Acc. Dir. Obj.) in them (Loc. Place, Sph.).

Then (consecutive) **they were judged** (κρίνω, API3P, Culminative), **individually** (Nom. Appos.; each one), **according to their** (Poss. Gen.) **production** (Adv. Acc.; sins & works).

^{WHO} **Revelation 20:13** καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν

^{VUL} **Revelation 20:13** et dedit mare mortuos qui in eo erant et mors et inferus dederunt mortuos qui in ipsis erant et iudicatum est de singulis secundum opera ipsorum

LWB Rev. 20:14 Then death [prison for fallen angels] and Hades [prison for unbelieving humans] were cast into the Lake of Fire [final destination for all unbelievers]. This is the second death: the Lake of Fire.

KW Rev. 20:14 And death and the Unseen were thrown into the lake of fire. This is the second death, the lake of fire.

^{KJV} **Revelation 20:14** And death and hell were cast into the lake of fire. This is the second death.

TRANSLATION HIGHLIGHTS

Then death and Hades were thrown (Dramatic Aorist tense) into the Lake of Fire. This refers to the emptying out of all fallen angels from Tartarus and all unbelieving humans from Hades into their final, eternal destination. They will spend eternity in the Lake of Fire, suffering and being tormented with no hope of reprieve. The Lake of Fire is the second death. Only unbelieving angels and humans suffer the second death.

Fallen angels were judged by God after following Satan's rebellion in Isaiah 14:12-17 and Ezekiel 28:12-19. According to II Peter 2:4, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Guess what? This is the day when they are brought forth for judgment. The word "hell" refers to Tartarus, a place of eternal punishment; it is not the same place as Hades, a temporary place where wicked humans go prior to their final judgment.

RELEVANT OPINIONS

In Revelation 20:14 we are told that the lake of fire burning with brimstone IS the second death. If a man dies physically in rejection of Christ, or if he is alive and continues to reject Christ after the rapture during the tribulation, and follows the antichrist instead of Christ, there is no escape from the "second death." All such will be banished from the presence of God forever. However, the "blessed and holy saints" will escape the second death because they already possess eternal life; their names are written in the Lamb's book of life. (J. MacArthur)

Martyrs die once (physically) and are brought back at the first resurrection in verse 5. The unsaved die twice (physically and spiritually) when they are thrown into the lake of fire at the second death. The pattern works out like this (E. Hindson):

Saved

Born twice (physically & spiritually)
Die once (physically)
Live forever

Unsaved

Born once (physically)
Die twice (physically & spiritually)
Die forever

The second death is the final separation of the lost from God who created man. Like living planets which, possessed of will, have swung out of their orbits, they dash off into the outer darkness never to find their way back to that great central sun. (H. Ironside) Jude 6 mentions a group of angels “which kept not their first estate, but left their own habitation.” They are being “reserved in everlasting chains under darkness unto the judgment of the great day.” When this passage is joined with other passages referring to the fall and judgment of Satan and the wicked angels, it becomes clear that – while Satan and some of the angels are allowed a measure of freedom and because of this carry on a ceaseless warfare against the holy angels and the people of God on earth – other angels are bound and not allowed freedom. (L. Chafer)

Rev. 20:14 Then (consecutive) death (Subj. Nom.; fallen angels) and (connective) Hades (Subj. Nom.; unbelieving humans) were cast (βάλλω, API3P, Dramatic; thrown) into the Lake (Acc. Place) of Fire (Gen. Spec.; final destination for all unbelievers). This (Subj. Nom.) is (είμι, PAI3S, Descriptive) the second (Nom. Spec.) death (Pred. Nom.): the Lake (Nom. Appos.) of Fire (Gen. Spec.).

^{WHO} **Revelation 20:14** καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν ἡ λίμνη τοῦ πυρός

^{VUL} **Revelation 20:14** et inferus et mors missi sunt in stagnum ignis haec mors secunda est stagnum ignis

LWB Rev. 20:15 And if anyone [unbeliever] was not found written in the Book of Life [erased], he was cast into the Lake of Fire [final destination for all unbelievers].

KW Rev. 20:15 And whoever was not found recorded in the book of the life was cast into the lake of fire.

^{KJV} **Revelation 20:15** And whosoever was not found written in the book of life was cast into the lake of fire.

TRANSLATION HIGHLIGHTS

So as not to confuse the books (of sins and works) from the Book of Life, John reiterates that the final determination between heaven or the Lake of Fire is decided by the Book of Life. If a

person's name is not found (Culminative Aorist tense) written (Descriptive Perfect tense) in this book, this means they have remained an unbeliever up to the point of their physical (the first) death and now they will suffer eternity (the second death) in the Lake of Fire.

RELEVANT OPINIONS

It is not the absence of good works in the book that dooms a person. It is the absence of his *name*. Only names, not works, are in this book! It is not the fact of evil works. Many of earth's greatest sinners have their names in the Book of Life. All names there found in that day, will have been written before that day. There is no record of anyone's name being written into the Book of Life upon that day. (W.R. Newell) There is no room here for soul sleeping, for an intermediate state, for a second chance, or for annihilation of the wicked. (A.T. Robertson) Consultation of the book of life shows that our eternal destiny is determined by God's decision, by God's grace, by God's amazing goodness. (B. Metzger)

The Scripture gives a fearful picture of the lot of the lost in other passages. It speaks of tribulation and anguish, of howling and gnashing of teeth, of eternal destruction. It speaks of a furnace and of a place of horror, of a prison and an abyss, of a hell and eternal torment. It speaks of a worm that dies not, a fire that goes not out, a sea which burns with fire and brimstone. It says it is fearful to fall into the hands of the living God. It were better for that man never to have been born, and the smoke of their torment goes up forever and ever. (E. Sauer)

Rev. 20:15 And (continuative) if (conj., protasis, 1st class condition, "and it's true") anyone (Subj. Nom.; unbelievers) was not (neg. adv.) found (εὕρισκω, API3S, Culminative) written (γράφω, Perf.PPtc.NMS, Descriptive, Attributive) in the Book (Loc. Place) of Life (Gen. Spec.), he was cast (βάλλω, API3S, Dramatic) into the Lake (Acc. Place) of Fire (Gen. Spec.).

^{WHO} **Revelation 20:15** καὶ εἴ τις οὐχ εὕρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός

^{VUL} **Revelation 20:15** et qui non est inventus in libro vitae scriptus missus est in stagnum ignis

Chapter 21

^{LWB} **Rev. 21:1** Then I saw a new heaven and a new earth, for the first heaven [original] and the first earth [historical] disappeared and the sea [water] no longer existed.

κω Rev. 21:1 And I saw a heaven new in quality and an earth new in quality, for the first heaven and the first earth passed away. And the sea does not exist any longer.

κJV Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

TRANSLATION HIGHLIGHTS

Then John saw (Dramatic Aorist tense) a new heaven and a new earth replacing the old heaven and earth. The original and historical universe as we know it “departed” or disappeared, destroyed in a moment because the Lord had no further use for it in eternity. That the old heaven and earth are not renovated into the new heaven and earth is evident from the fact that this verse says the “first” heaven and the “first” earth disappeared. The eternal state requires a new universe molded from different materials. As a matter of fact, there may be no need (Gnomic Present tense) for water (the sea) in the eternal state.

By translation or resurrection, Israel will be brought out of the old earth and into the new earth to enjoy the blessings God has promised them forever. Immediately after the first 8 verses of this chapter (on the eternal state), John will use the principle of retrospection once again, and return to the millennial reign of Christ for the remainder of this chapter and into the next.

RELEVANT OPINIONS

Whether John would have us think of the new heavens and new earth as a transformation of the existing order, or whether this present cosmos will come to an end and a new creation will replace it, is not quite clear. The new creation will have some continuity with creation as we now know it, yet it will be radically different. (B. Metzger) The great firmament which God placed between heaven, the abode of a Holy God, and earth, the abode of unholy man, has been permanently removed and heaven will come down to a new earth. It is not difficult to see the need for a new earth – but why a new heaven? It must be remembered that sin entered first in heaven (Isaiah 14, Ezekiel 28) and sin defiles. Therefore both a new heaven and new earth are needed. (K. Lamb)

The very heavens that surround the planet earth will blaze and burn, and all that is in and upon the earth will likewise be consumed in the flames. We should give consideration to the strange words in II Peter 3:10-14, because he is using the language of atomic fission when he speaks of melting elements, dissolution, a great roar, and fervent heat. (J. Macarthur) Peter tells us that the present heavens and earth are a storehouse of fire, and that they will pass away with a booming noise and the elements be dissolved by combustion. The earth and the works in it shall be burned up by reason of the coming of the day of God. (A.E. Knoch) Since the millennium is still future, the destruction of mankind by nuclear holocaust, environmental disaster, or any other worldwide catastrophe is not only pure fiction, but humanly impossible. Only the Lord Jesus Christ Himself at the close of the millennium will destroy the present universe and create a new heaven and a new earth.. (R.B. Thieme, Jr.)

In verses 1-8 we are translated in prophetic vision to a new heaven and a new earth. The distinctions between heaven and earth are still maintained, but both are made new. The new heaven is for the risen and glorified saints, and the new earth is for those who through the millennial reign of Christ were alive on the earth, and glorified, have gone into the eternal state. The distinctions between the heavenly and the earthly people are maintained even in the eternal state. However closely they may be connected in the eternal state, the heavenly people are never merged with the earthly people. The distinctions are eternal. The Bride of Christ holds a unique place and will never be amalgamated with any other group. (E. Miller)

Most conservative expositors agree that Rev. 21:1-8 has reference to the eternal state, the new heaven and the new earth which will be created after the millennium, and the holy city, the New Jerusalem as it will exist in eternity. (J. Walvoord) The old physical world is gone in this vision. It is not a picture of renovation of this earth, but of the disappearance of this earth and sky. (A.T. Robertson). The new creation of the heavens and the earth does not refer to a renovation of the old creation, but a new order. Peter tells us to look for the total destruction of the present order and the creation of a new heavens and a new earth. Similarly, the old man was crucified. He no longer exists, and we are a new man in Christ. (J. Dillow)

Perhaps the best way to understand Revelation 21:1-22:5 is to regard the new Jerusalem as the abode of the redeemed of all ages. Conditions within the new Jerusalem are conditions of eternity. Of course the redeemed will be inhabiting the city during the millennium as well as during eternity. Always the conditions within the city are eternal, even when the city is related to the millennium. This is no different from the present, for loved ones in heaven are enjoying eternal conditions as is God, even though these eternal conditions impinge on time. In other words, the new Jerusalem is the abode of the redeemed during the millennium and during eternity. (C. Ryrie)

Life is most despairing when lived as though this world is all we have. Inequities abound in our imperfect world. The world around us tends toward unfairness, danger, and disappointment. It is a world controlled by our adversary. Its intrinsic nature is temporal. That is why these concluding chapters of the Apocalypse are so important. They take our focus off everything that is temporal and place it on that which is eternal. (E. Hindson, J. Stowell) Man's *soul* is redeemed by spiritual regeneration now; man's *body* shall be so at the resurrection; man's *dwelling place*, the earth, shall be so at the creation of the new heaven and earth, which shall exceed the first paradise, as much as the Last Adam exceeds in glory the first Adam before the Fall. (R. Jamieson)

Rev. 21:1 **Then** (consecutive) **I saw** (ὄραω, AAI1S, Dramatic) **a new** (Compl. Acc.) **heaven** (Acc. Dir. Obj.) **and** (connective) **a new** (Compl. Acc.) **earth** (Acc. Dir. Obj.), **for** (explanatory) **the first** (Nom. Spec.) **heaven** (Subj. Nom.; original) **and** (connective) **the first** (Nom. Spec.; historical) **earth** (Subj. Nom.) **disappeared** (ἀπέρχομαι, AAI3P, Dramatic, Deponent; fled away, departed) **and** (continuative) **the sea** (Subj. Nom.; water) **no** (neg. adv.) **longer** (temporal) **existed** (εἶμι, PAI3S, Gnostic & Aoristic).

^{WHO} **Revelation 21:1** Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν ὃ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι

^{VUL} **Revelation 21:1** et vidi caelum novum et terram novam primum enim caelum et prima terra abiit et mare iam non est

^{LWB} **Rev. 21:2** Then I saw the holy city, the New Jerusalem, descending out of heaven from God, having been thoroughly prepared like a bride who has been beautifully adorned for her husband [now suspended above the earth].

^{KW} **Rev. 21:2** And the city, the holy city, Jerusalem, the one new in quality, I saw coming down out of heaven from God, having been prepared as a bride who has been adorned for her groom.

^{KJV} **Revelation 21:2** And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

TRANSLATION HIGHLIGHTS

Then John saw (Dramatic Aorist tense) the holy city, the New Jerusalem, descending (Pictorial Present tense) out of heaven from the source of God. The new universe requires a new capital city, and that capital city is called the New Jerusalem. John saw it coming down from heaven and then hovering, suspended above the earth for all to see. The new city has been thoroughly prepared (Intensive Perfect tense), fitted for eternity and for believers in resurrection bodies to inhabit. This verse must be part of the eternal state, because the New Jerusalem cannot rest on top of the earthly Jerusalem and its temple.

Not only was the New Jerusalem perfectly fitted, but it was made beautiful (Intensive Perfect tense) like a bride for her husband. The Greek word for made beautiful is “kosmeo,” where we get our word “cosmetic.” The Latin word is “ornatam,” where we get our word “ornament.” The two Perfect tenses point to the intense amount of preparation put into the new city. It will be magnificent beyond anything we can imagine.

RELEVANT OPINIONS

The descent of the New Jerusalem out of heaven is distinct from the earthly Jerusalem in which Israel in the flesh shall dwell during the millennium. (R. Jamieson) A feature of the new earth is the complete absence of the seas. It seems to us now that the seas are necessary to our existence and essential to animal and vegetable life. But they will not be needed in the eternal state. (L. Strauss) The universe of human history will be destroyed by fire. New heavens and a new planet Earth, with New Jerusalem as its capital city, will be created for the eternal state. (R.B. Thieme, Jr.)

If the New Jerusalem is in existence throughout the millennial reign of Christ, it is possible that it is a satellite city suspended over the earth during the 1,000 year reign of Christ as the dwelling

place of resurrected and translated saints who also have access to the earthly scene. This would help explain the otherwise difficult problem of the dwelling place of resurrected and translated beings on the earth during a period in which men are still in their natural bodies and living ordinary lives. Its characteristics as presented here, however, are related to the eternal state rather than to the millennium. (J. Walvoord)

It is new in its materials, in its size, in its location, in its style, in its permanence, in its moral purity, and in everything characteristic of it. It is heaven built; jeweled in its foundations, walls and streets; perfected in everything that is charming and beautiful; lighting the nations with its brilliancy, itself ever luminous with the glory of God and the Lamb; the true Eternal city; the imperishable palace of the immortal kings of the ages. (D. Barnhouse)

Rev. 21:2 **Then** (consecutive) **I saw** (ὄραω, AAI1S, Dramatic) **the holy** (compl. Acc.) **city** (Acc. Dir. Obj.), **the New** (Acc. Spec.) **Jerusalem** (Acc. Appos.; suspended above the earth), **descending** (καταβαίνω, PAptc.AFS, Pictorial, Modal) **out of heaven** (Gen. Place, Separation) **from God** (Abl. Source), **having been thoroughly prepared** (έτοιμάζω, Perf.PPtc.AFS, Intensive, Attributive; fitted) **like** (comparative) **a bride** (Acc. Comp.) **who has been beautifully adorned** (κοσμέω, Perf.PPtc.AFS, Intensive, Substantival; cosmetics) **for her** (Poss. Gen.) **husband** (Dat. Adv.).

^{WHO} **Revelation 21:2** καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς

^{VUL} **Revelation 21:2** et civitatem sanctam Hierusalem novam vidi descendentem de caelo a Deo paratam sicut sponsam ornatam viro suo

^{LWB} **Rev. 21:3** Then I heard a loud voice out of heaven, saying: Behold, the tabernacle of God [Jesus Christ as the Shekinah glory] is with mankind and will tabernacle with them [as opposed to “in them” during the Church Age], and they themselves [citizens of the eternal state] shall be His people, and God Himself shall be with them,

^{KW} **Rev. 21:3** And I heard a voice, a great one, out of the throne, saying, Consider this. The tent of God [the glorified body of the Lord Jesus Christ in which He lives] is with men. And He shall live in a tent with them. And they themselves shall be His people, and God Himself shall be with them,

^{KJV} **Revelation 21:3** And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

TRANSLATION HIGHLIGHTS

Then John heard (Dramatic Aorist tense) a loud voice from heaven, which said: Look at this! (Imperative of Command), the tabernacle of God is with mankind and will tabernacle (Predictive Future tense) with them. The tabernacle of God is Jesus Christ as the Shekinah glory. The Shekinah glory will dwell *with* the citizens of the eternal state instead of *in* them as He did during the dispensation of the Church Age. The citizens of the eternal state will be (Predictive Future tense) His peoples and God Himself shall be with them. Notice the plural “peoples,” which means many nations are included in this promise, i.e., from “every tribe, tongue, people and nation,” or in John 10:16, “other sheep that are not of this sheep pen.”

One of the reasons believers must receive a resurrection body is because our current body (carbon-based unit) cannot withstand continued exposure to the Shekinah glory of Jesus Christ. A new body must be provided for us that will not only be capable of basking in His glory face to face, but will also be able to live outside time. Living in eternity also requires a new and improved body, a new creation. Our resurrection body will enable us to live in the environment of the eternal state in the presence of God.

RELEVANT OPINIONS

In the eternal state there will no longer be a temple made with men’s hands, as was necessary in the economy of the OT. In the glorious new world we will be with God Himself, incarnate in the person of Jesus Christ. (J. MacArthur) The metaphor stands for the Shekinah Glory of God in the old tabernacle, the true tabernacle of which it is a picture. (A.T. Robertson) God will of course be the God of all in the heavenly city, faithful and unfaithful Christians (verse3), but it is apparently possible for us to live life in such a way that God is proud to be called our God (verse 7). The emphasis in verse 3 is positional; the emphasis in verse 7 is experiential. (J. Dillow)

The heavenly Jerusalem apparently is withdrawn at the time of the destruction of the present earth and heaven. Then as pictured here it returns to the new heaven and the new earth when the scene is ready for its descent. This provides a clear distinction between resurrected saints who inhabit the New Jerusalem and the millennial saints on the earth who will inhabit the millennial earth. It is assumed that the millennial saints at the end of the millennium will be translated prior to their entrance into the eternal state and thus will qualify for entrance into the heavenly Jerusalem. (J. Walvoord)

Righteousness indeed *rules* on the earth (during the millennium); it does not yet *dwell* absolutely in all. Much rather this will first be the case on the new earth. A new world will emerge from the flames of the old: in place of the fragile world of dust, a new creation formed of heavenly luminous matter; in place of the theatre of sin, a super-world of holy perfection; in place of formation and disappearance, eternal abiding and progress. This is the heavenly, final expectation of the Christian faith. (E. Sauer)

Rev. 21:3 **Then** (consecutive) **I heard** (ἀκούω, AAI1S, Dramatic) **a loud** (Gen. Measure) **voice** (Obj. Gen.) **out of heaven** (Abl. Source), **saying** (λέγω, PAPtc.GFS, Static, Attributive): **Behold** (ἰδοῦ, AAImp.2S, Dramatic, Command; look, see), **the tabernacle**

(Subj. Nom.) **of God** (Poss. Gen.; Jesus Christ as the Shekinah glory) **is** (ellipsis) **with mankind** (Gen. Accompaniment) **and** (continuative) **will tabernacle** (σκηνώω, FAI3S, Predictive; dwell) **with them** (Gen. Accompaniment; as opposed to "in them" during the Church Age), **and** (continuative) **they themselves** (Subj. Nom.) **shall be** (είμι, FMI3P, Predictive) **His** (Gen. Rel.) **peoples** (Pred. Nom.), **and** (continuative) **God** (Subj. Nom.) **Himself** (Nom. Appos.) **shall be** (είμι, FMI3P, Predictive) **with them** (Gen. Accompaniment; new citizens of the eternal state),

^{WHO} **Revelation 21:3** καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται

^{VUL} **Revelation 21:3** et audivi vocem magnam de throno dicentem ecce tabernaculum Dei cum hominibus et habitabit cum eis et ipsi populus eius erunt et ipse Deus cum eis erit eorum Deus

^{LWB} **Rev. 21:4** And He [God the Father] shall erase [wipe away] all tears [categories of suffering] from your eyes. Furthermore, death [physical] will not exist any longer, nor shall there be mourning [mental anguish, sorrow] nor crying [manifestation of grief] nor pain [weariness from hard work] any more, *because the former things [conditions after the Fall] have passed away [discipline and suffering are gone forever].*

^{KW} **Rev. 21:4** And shall wipe out every tear from their eyes. And death shall be no more. Neither shall there be any longer mourning nor crying nor pain, for the former things passed away.

^{KJV} **Revelation 21:4** And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

TRANSLATION HIGHLIGHTS

Just prior to the beginning of the eternal state, God the Father will obliterate (Predictive Future tense) all categories of suffering, i.e., wipe all tears from their eyes. Physical death will no longer exist (Predictive Future tense), nor will mourning, crying or pain. Mourning refers to all types of mental anguish and sorrow experienced by the hardships of life. Crying refers to the manifestation of grief, sadness and loss experienced in life. Pain refers to the seemingly endless toil required to carve out a daily life on earth.

None of these hardships or categories of discipline and suffering will occur in the eternal state, because they will have passed away forever (Culminative Aorist tense). None of them will exist in the eternal state. All conditions as a result of the Fall will be erased. FYI: I find the second half of Plummer's statement below to be quite interesting, because what he is attributing to the eternal state can also be possible today, right here and now!

RELEVANT OPINIONS

I have heard preachers argue on the basis of this text, that at the judgment of believers there will be a great catharsis as our sins are exposed and then forever put away. But that is surely to overspecify the text, to read in a specific and limiting element not demonstrably present in the text itself. To hold to the Word of God involves us in the commitment not only to believe all that it says, but also to avoid going beyond what is written. (D.A. Carson)

When combined with the passages which stress differing rewards, we may confidently affirm that in eternity everyone's cup will be full, but the cups will be of different sizes. No one will enter eternity future with regret or mourning or pain. No one will feel like a second-class citizen of heaven because they were unfaithful now. While the faithful Christian will enjoy richer relationship and privilege with His King throughout eternity than the unfaithful, the predominate feeling for all will be joy and gratitude. After all, we worship a God of grace. He Who died for us will wipe away every tear and remove all crying and sorrow. (J. Dillow)

Undeserved suffering is designed to intensify the mature believer's focus on the fantastic future rewards of heaven. Such a focus, developed under pressure and carried over into periods of prosperity, stabilizes the believer in life. Indeed, the anticipation of eternity motivates the mature believer to persistently, continually pursue greater and greater knowledge of the Word of God. As contradictory as it may seem at first glance, undeserved suffering in time is actually a downpayment on eternity where suffering is impossible. The supremely confident mental attitude that can face even maximum suffering without flinching is the closest that anyone on earth can possibly come to experiencing the mental dynamics of heaven. Obviously that is not for anyone but the mature believer with a soul saturated with Bible doctrine. As a downpayment on eternal blessings, paid only to mature believers who have the capacity to handle it, such suffering is a guarantee of those future rewards. (R.B. Thieme, Jr.)

Death will have been swallowed up in victory. There will be no pause in the activities of life, because no weariness will ever be felt. No forms will be wanted when the ideal of worship is perfect and permanent. No place for worship, when every spot is holy ground. No day for worship, when every moment is sanctified. No external acts of worship, when every act is holiness to the Lord. (A. Plummer) Sore complaining is the commonest sound on earth. It is often without just cause. Man comes into the world with a cry, and goes out of it with a groan, and all between is more or less intoned with helpless wailing. How it vibrates on every breeze in every land! But the praise of the renewed world will drown out the voice of woe forever. (D. Barnhouse)

Those unfaithful Christians who did not repent in life will repent now. And, having confessed their sin, they like the prodigal son, will be restored to eternal fellowship with their King. Just as an earthly father rejoices over the repentance of his rebellious son, so we have every right to expect that the Lord will rejoice in the tardy repentance of those for whom He died. The exclusion from the banquet is a temporary act of divine discipline and cannot be an eternal exclusion from fellowship with the King. Whatever the time period of remorse in the kingdom, when the eternal state begins, every tear is wiped away. Eternity future will be like a graduation

ceremony. There is some measure of disappointment and remorse that one did not do better and work harder. However, the central emotion at such an event is joy, not sadness. The wiping away of every tear occurs at the *end* of the millennium, but the experience of remorse need not last that long. We suspect that the duration of this period of self-examination is equal to the duration of the banquet. We can imagine the Lord exiting the banquet hall and restoring to fellowship all those unfaithful Christians for whom He died and for whom His loving heart still desires. However, they will miss the joy of the fellowship of the *metochoi* (overcomers), and they will forfeit the right to “reign with Him” in the thousand-year kingdom to follow. (J. Dillow)

Rev. 21:4 And (continuative) He (God the Father) shall erase (ἐξαλείφω, FAI3S, Predictive; obliterate, wipe away) all (Acc. Measure) tears (Acc. Dir. Obj.; categories of suffering) from your (Pss. Gen.) eyes (Adv. Gen. Ref.). Furthermore (continuative), death (Subj. Nom.; physical) will not (neg. adv.) exist (εἶμι, FMI3S, Predictive) any longer (temporal), nor (neg. conj.) shall there be (εἶμι, FMI3S, Predictive) mourning (Pred. Nom.; mental anguish, sorrow, sadness) nor (neg. conj.) crying (Pred. Nom.; manifestation of grief) nor (neg. conj.) pain (Pred. Nom.; weariness from labor, toil) any more (temporal), because (ellipsis) the former things (Subj. Nom.; conditions after the Fall) have passed away (ἀπέρχομαι, AAI3P, Culminative, Deponent; departed; discipline and suffering are gone forever).

^{WHO} **Revelation 21:4** καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν καὶ ὁ θάνατος οὐκ ἔσται ἔτι οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι τὰ πρῶτα ἀπῆλθαν

^{VUL} **Revelation 21:4** et absterget Deus omnem lacrimam ab oculis eorum et mors ultra non erit neque luctus neque clamor neque dolor erit ultra quae prima abierunt

^{LWB} **Rev. 21:5** Then He [Jesus Christ] Who was sitting upon the throne, said: Behold, I will make all things new in quality [improved]. Then He said: Write! Because these doctrines [book of Revelation] are dependable and true.

^{KW} **Rev. 21:5** And He who is seated upon the throne said, Consider this. I make all things new in quality. And He says, Write at once, because these words are trustworthy and dependable.

^{KJV} **Revelation 21:5** And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

TRANSLATION HIGHLIGHTS

Then Jesus Christ, Who was sitting upon the throne (Pictorial Present tense), said: Behold! I will make (Futuristic Present tense) all things new and improved. What does He mean by “new” and improved? Does this mean complete destruction of the *old* followed by creation of the *new*? Or does it mean partial destruction of the old and reformation of it into the new? Scholars are

divided on this issue. Although I lean towards complete destruction of the old and complete creation of the new, I am not beyond “conciliation” with those who see otherwise. It is a difficult topic with few verses to support either theory - and strong proponents on each side of the debate.

Then He said: Write! This is a command (Imperative mood) to complete the Book of Revelation and to close the canon of Scripture. These doctrines in the Revelation are accurate and true. Their source is the Lord, faithful and true, so how could they be anything but dependable and trustworthy?!

RELEVANT OPINIONS

Only God can make new. People may vainly imagine that by means of better education, a better environment, better legislation, and a more equitable distribution of wealth they are going to usher in a new era, a golden age, the Utopia of man’s ardent desire. Their dream remains a dream! Neither economic nor disarmament conferences, neither better schools nor share-the-wealth programmes are going to bring about a really golden age, a new heaven and earth or a new order. It is only God who through His Spirit makes all things new. He alone can restore and renew man and the universe. He does it now, though in a very restricted sense. He is going to do it by and by when Christ returns. (W. Hendriksen)

God will burn with fire His universal material, resolve it into its basic elements, split its atoms, free it from all restrictions, transform all things, and thus He will build the stones of the old structure into the new one according to a new plan. It is as if a piece of dirty coal were shut in a retort, by a great heat made as fluid as gas, and then afterwards crystallized again into a glorious diamond. Thus God will not annihilate but “change,” not reject but redeem, not destroy but set in order, not abolish but create anew, not ruin but transfigure. (E. Sauer)

It is probably too much to infer from the use of the singular “he” that God the Father is specifically meant here and not Christ the Son, though it is true that the mediatorial aspect of the kingdom is surrendered at the end of the millennium. The Son will share the throne in this situation much as He has done in the past. (J. Walvoord) John is instructed by God Who sits on the throne to write, for the words are true. Probably John was so overwhelmed at what he was seeing and learning that he forgot momentarily to write. (C. Ryrie)

Israel’s future extends far beyond the Millennium into eternity. When the present heavens and earth have been destroyed by divine cataclysmic judgment, God will reproduce a new heaven and a new earth in pristine beauty and perfection. Then Abraham will receive his city, “whose Builder and Maker is God.” The Jerusalem and Palestine of the new earth will belong to the Jews, and the rest of the earth will be divided among the saved Gentiles of previous dispensations. The home of the Church is the new heavens, for we are said to be a heavenly people. At the end of the 1,000 years, God’s plan for human history will have run full cycle; the eternal state begins. (R.B. Thieme, Jr.)

Rev. 21:5 **Then** (consecutive) **He** (Subj. Nom.; Jesus Christ) **Who was sitting** (κάθηναι, PMPTc.NMS, Pictorial, Substantival,

Deponent) upon the throne (Loc. Place), said (λέγω, AAI3S, Constative): Behold (ἰδοῦ, AAImp.2S, Constative, Command; look, see this), I will make (ποιέω, PAI1S, Futuristic) all things (Acc. Dir. Obj.) new in quality (Pred. Nom.; improved). Then (consecutive) He said (λέγω, PAI3S, Static): Write (γράφω, AAImp.2S, Dramatic, Command; complete the book of Revelation and close the canon of Scripture)! Because (causal) these (Nom. Spec.) doctrines (Subj. Nom.) are (εἰμί, PMI3P, Descriptive) dependable (Pred. Nom.; accurate) and (connective) true (Pred. Nom.; veracity).

^{WHO} **Revelation 21:5** Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ Ἴδοὺ καινὰ ποιῶ πάντα καὶ λέγει Γράψον ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν

^{VUL} **Revelation 21:5** et dixit qui sedebat in throno ecce nova facio omnia et dicit scribe quia haec verba fidelissima sunt et vera

^{LWB} **Rev. 21:6** Then He [Jesus Christ] said to me: It is done [human history is over]. I am the Alpha [God in eternity past] and the Omega [God in eternity future], the beginning [creation of human history in Genesis] and the end [culmination of human history in Revelation]. I will give without cost [free grace] to him who thirsts [believers only] from the spring of the water of life [positional: eternal life].

^{KW} **Rev. 21:6** And He said to me, They have come to pass and stand accomplished. As for myself, I am the Alpha and the Omega, the originating cause and the One who brings things to their consummation. As for myself, I will give to him who is thirsty out of the spring of the water of the life as an undeserved gift.

^{KJV} **Revelation 21:6** And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

TRANSLATION HIGHLIGHTS

Then Jesus Christ said (Constative Aorist tense) to John: It is done. The Intensive Perfect tense points to the end of human history. It has run its course and has served its purpose in God's plan. Jesus continues: I am the Alpha and the Omega. The use of these two Greek letters, the first and last letters of the alphabet, points to Jesus Christ as God in both eternity past and eternity future. He is the beginning and the end, which means He began human history in Genesis and He ends human history in Revelation. He is the first and last word on history, dispensational protocol, and which books comprise the canon of Scripture.

Jesus Christ will give (Predictive Future tense) without cost to the one who is thirsty (Pictorial Present tense) from the spring of the water of life. He gives from this spring on the basis of free grace. He gives to anyone who is thirsty for His words of eternal life. Water represents the Word of God empowered by the Holy Spirit. In the Church Age, the Word of God empowered by the

Holy Spirit gives us a sample of eternal life on earth. If we drink from it on a continual basis (experiential sanctification), we can have “heaven to go to heaven in.” Ultimately, all those who hear His words and believe them will receive eternal life (positional) in the eternal state. There is both a positional and an experiential element to the words “eternal life,” but the primary emphasis here is positional: all believers.

RELEVANT OPINIONS

Believer’s stand between Christ’s two statements: “It is finished” and “It is done” (John 19:30, Rev. 21:6). The latter statement does not occur until all things are made new. We stand between the finished work of Calvary and making all things new. (W.E. Best) This “water” is given now to the thirsty one and in eternity, in the new heaven and earth, it will be poured fresh and full into every living being. This water always proceeds from God, who is the Fountain. (W. Hendriksen) There are three great “It is finished” statements in Scripture: On the cross: atonement is paid in full; at Armageddon: judgment is irrevocable; at the dawn of eternity: a new world order is established. (E. Hindson)

Clearly there are three classes of people being compared in the next few verses. The first class is specified in this verse where we read of a promise to all the saints. “Life without cost” means eternal life is free, a gift which comes solely by means of believing in Christ. It is of grace; it is a gift; it is without cost. Throughout Revelation eternal life is offered to the believer freely, without cost, but the reward which comes to the *overcomer* costs him everything. This is consistent with the rest of the NT. (J. Dillow)

All these titles express God’s sovereignty over history, especially by bringing it to an end in salvation and judgment. These divine titles are figures of speech (merisms) in which the figurative point is to mention the opposite poles of something in order to emphasize the totality of all that lies between. The use of the first and last letters of the alphabet (polar opposites) was typical of the ancients in expressing merisms. The point of the title is that the God Who transcends time guides the entire course of human history because He stands sovereign over its beginning and end. Therefore, the two titles refer to God’s absolute sovereignty over all events in history. On this basis, the readers are assured that just as God brought the first creation into being, so He will certainly bring it to conclusion. (G.K. Beale)

Rev. 21:6 Then (consecutive) He (Jesus Christ) said (λέγω, AAI3S, Constatative) to me (Dat. Adv.): It is done (γίνομαι, Perf.AI3P, Intensive, Deponent; human history is over). I am (Subj. Nom., verbal ellipsis) the Alpha (Pred. Nom.; Jesus Christ as God in eternity past) and (connective) the Omega (Pred. Nom.; Jesus Christ as God in eternity future), the beginning (Pred. Nom.; first words in Genesis) and (connective) the end (Pred. Nom.; last words in Revelation). I will give (δίδωμι, FAI1S, Predictive) without cost (Adv. Manner; free grace) to him (Dat. Adv.) who thirsts (διψάω, PAPTc.DMS, Pictorial, Substantival; believers

only) from the spring (Abl. Source) of the water (Adv. Gen. Ref.) of life (Gen. Spec.; eternal life).

^{WHO} **Revelation 21:6** καὶ εἶπέν μοι Γέγοναν ἐγὼ τὸ Ἄλφα καὶ τὸ Ὠ ἡ ἀρχὴ καὶ τὸ τέλος ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν

^{VUL} **Revelation 21:6** et dixit mihi factum est ego sum A et W initium et finis ego sitiendi dabo de fonte aquae vivae gratis

^{LWB} **Rev. 21:7** He who continues to overcome [experiential victory] shall inherit these things [special rewards & privileges], and I will be his God and he will be My son [an intimate relationship for winner believers only].

^{KW} **Rev. 21:7** He who gains the victory shall inherit these things. And I will be his God and he himself will be my son.

^{KJV} **Revelation 21:7** He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

TRANSLATION HIGHLIGHTS

He who keeps on overcoming (Iterative Present tense) shall inherit (Predictive Future tense) these things, “these things” meaning a special quality of eternal life and its activities with Christ. Notice that the one who overcomes is in the Present tense: meaning continuous action (Iterative) and sustained over time (Durative). This is a qualifying statement for the Future tense: they (and they only) will “inherit” all things. Who is the one who overcomes? It depends on the context of the verse in question. Since all believers will have Jesus Christ as their God (Predictive Future tense), the overcomer in the previous verse is the believer in Jesus Christ. His initial victory occurred at the point of regeneration, followed by faith in Christ, and is positional in nature. The overcomer in this verse, however, is experiential, and is related to rewards. He will become a son (Predictive Future tense) to God, a closer relationship (related to ruling) than that experienced by believers who did not “overcome.”

In this verse, the overcomer is the one who maintains continual fellowship with Christ, studying and metabolizing His Word, and growing in grace and knowledge. The overcomer or winner believer refers to experiential sanctification. Being a “son” here means the believer lived a life of continued experiential sanctification. It is rewarded only to those “who have persevered to the end.” The distinction is between all believers without exception and without cost in verse 6 to only winner (overcomer) believers in this verse who have paid the cost of a faithful, Christian life on earth. Being a “son” in this verse is a reward for being faithful, not a result of being regenerated. It is a special, intimate relationship with the Lord that is only experienced by winner believers, not loser believers.

RELEVANT OPINIONS

The overcomer is promised meritorious ownership over the New Jerusalem, and God will be proud to be known as his God. The correct sense of “inherit” must be pressed here. An inheritance is not something which comes by virtue of birth, but by virtue of faithful perseverance in many chapters of Scripture. There is a difference between Christians who dwell in the New Jerusalem and those who inherit it, own it, i.e., rule there. In every reference to the overcomer in Revelation, he is one who is a victor in battle. The central theme of the entire book is to exhort the saints to persevere and to be victorious. If all saints persevere and are victorious, the exhortations and promises of rewards are pointless. An exhortation to do something everyone does anyway, to obtain a reward which all will receive anyway, is absurd. (J. Dillow)

It is plain that the New Testament not only teaches the existence of the carnal Christian, but of true Christians who persisted in their carnality up to the point of physical death. They will, having been justified, be in the kingdom; however, they will not inherit it. The term “inherit” is often used of that which is received on the condition of obedience to certain precepts, and of faithfulness to God amidst opposition. Only the obedient and faithful inherit, not all who are saved. It is a reward in the coming age. We arrive at the state of full sonship (huios: faithful sons, not tekna: children) by a life of obedience. All Christians are children (tekna), but not all are obedient mature sons (huios). The notion that Jesus taught that there are sons and “sons indeed” is discussed elsewhere. There is no evidence here that everyone who is saved “overcomes.” Rather, he who overcomes is a person who has merited an eternal inheritance, ownership of the heavenly city. (J. Dillow)

Who are the sons of God? Christians can be sons of God in two senses in the NT. It is, of course, true that all Christians are sons of God by faith in Christ. We are all part of His family. But it is also true that the word “huios” can take a different emphasis depending on the context. In Matthew 5:45 we are to do the work of loving our enemies “in order that we may become sons.” In Matthew 5:9 we need to be peacemakers before we can be called sons of God. In this verse, we are told to be overcomers. Now obviously these are not conditions for becoming sons of God in the sense of being saved. In fact, the sermon was directed to the disciples so that the disciples could become sons of God. It is possible for those who are already sons, according to these three verses, to “become sons.” Is it not obvious that the Lord’s meaning in Matthew is something like “sons indeed”? In other words, if we love our enemies and function as peacemakers, we are not only sons in fact, but we act like it and are therefore called sons. Though one becomes a son by justification, he does not possess the filial state, he does not really enjoy adoption, until he has become loyally submissive to the operation of the Spirit. (J. Dillow)

The fact that all Christians in I John are overcomers in no way implies that all Christians in Revelation are. The word “nikao” does not imply “true Christian,” only “one who overcomes.” To import the contextually derived sense of “regenerate one” from I John into the semantic value of the word and then carry this fuller sense into Revelation is simply an illegitimate identity transfer. The meaning and conditions for being an overcomer in Revelation are completely different. The meaning of overcomer in I John has as much relevance to its meaning in Revelation as pulling on the rear end of an automobile has to tugging on an elephant’s nose (they are both trunks). Consistent with its usage throughout the Bible the word “inherit” here is once again a reward for faithful service. To inherit is to own or to possess. The things which the

overcomer possesses refer to ownership in contrast to residence in the New Jerusalem. The New Jerusalem will be inhabited by all the saints, but only the overcomers rule there. They are the ones who receive special honor. (J. Dillow)

Rev. 21:7 He (Subj. Nom.) who continues to overcome (νικάω, PAPtc.NMS, Iterative, Substantival; experiential victory) shall inherit (κληρονομέω, FAI3S, Predictive) these things (Acc. Dir. Obj.; eternal rewards), and (continuative) I will be (εἰμί, FMI1S, Predictive) his (Gen. Rel.) God (Pred. Nom.) and (connective) he (Subj. Nom.) will be (εἰμί, FMI3S, Predictive) My (Poss. Gen.) son (Pred. Nom.; special privilege).

^{WHO} **Revelation 21:7** ὁ νικῶν κληρονομήσει ταῦτα καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός

^{VUL} **Revelation 21:7** qui vicerit possidebit haec et ero illi Deus et ille erit mihi filius

^{LWB} **Rev. 21:8** But unbelievers, especially [worse by degree] cowards [timid & unmanly] and those who are detestable [who practice incredibly abominable things] and murderers and fornicators [sexual immorality] and drug abusers [including sorcery & mysticism] and idolaters and all types of pathological liars, their part will be in the Lake which continually burns with fire and sulphur, which is the second death.

^{KW} **Rev. 21:8** But the cowardly and the unbelievers and those defiled with that which is abominable and murderers and prostitutes and those who practice magical arts and idolaters and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.

^{KJV} **Revelation 21:8** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

TRANSLATION HIGHLIGHTS

While all believers will inherit eternal life with Christ, all unbelievers will end up in the Lake of Fire and Sulphur, which is the second death. The Durative Present tense points to their continual torment in the Lake of Fire and Sulphur which never stops burning. The blessing and happiness of believers in heaven will be eternal; the suffering and torment of unbelievers in the Lake of Fire will also be eternal. There will not be an end to either. And as we have discussed previously, there will be degrees of rewards in heaven for believers and degrees of torment and suffering in the Lake of Fire for unbelievers. Some categories of unbelievers who will receive an incredible dose of eternal suffering and torment are listed next.

The conjunction can be translated in many ways as long as the idea of a “list” is kept intact. It can be translated as “even” (ascensive) or “for instance” (specification) or “especially” (degree).

Those who will receive unbearable judgment are: (1) cowardly, timid, unmanly, spineless men, (2) those who practice incredibly abominable things, detestable practices that make you want to vomit when you hear about them, i.e., child sacrifice, bestiality, (3) murderers (Latin: homicides), (4) those who commit various types of sexual immorality, i.e., cultic prostitution, homosexuals, (5) drug abusers (Greek: pharmakeia), which includes those who practice sorcery, witchcraft, and embrace various forms of New Age mysticism, (6) idolaters, including those environmentalists who worship the creation rather than the Creator, and (7) all kinds of pathological liars.

Some translators stick to a rigid word order, counting “unbelievers” or “unbelieving” as an 8th category in itself. I don’t have a problem with that interpretation, but it is also true that all of those mentioned in the other seven categories are unbelievers. Also the Greek word “kai” has over 40 different translation possibilities, with “and” (connective use) being only one of them. I prefer “unbelievers” as the over-arching category with the other seven groups as sub-categories with emphasis on degree.

RELEVANT OPINIONS

The unsaved will be conscious in an eternal state, but in an entirely different location and condition from that of the saved. The saved will live eternally in the place “prepared” for them by Christ, while the unsaved will live eternally in a place “prepared” for the devil and his angels. (L. Strauss) In contrast to the two types of believers in verse 6 (all without exception) and verse 7 (overcomers only), in this verse he describes the fate of the nonbeliever. (J. Dillow)

They could not burn at a stake for Christ, but they must burn in hell for sin. They must die another death after their natural death; the agonies and terrors of the first death will consign them over to the far greater terrors and agonies of eternal death, to die and to be always dying. This misery will be their proper part and portion, what they have justly deserved, what they have in effect chosen, and what they have prepared themselves for by their sins. Thus the misery of the damned will illustrate the blessedness of those that are saved, and the blessedness of the saved will aggravate the misery of those that are damned. (M. Henry)

Rev. 21:8 **But** (contrast) **unbelievers** (Dat. Disadv.), **especially** (degree; ascensive: even; specification: for instance) **cowards** (Dat. Ref.; timid, unmanly) **and** (connective) **those who are detestable** (βδελύσσομαι, Perf.PPtc.DMP, Descriptive, Attributive; who practice incredibly abominable things: makes you want to vomit) **and** (connective) **murderers** (Dat. Ref.; homicide) **and** (connective) **fornicators** (Dat. Ref.; sexual immorality) **and** (connective) **drug abusers** (Dat. Ref.; including sorcery and mysticism) **and** (connective) **idolaters** (Dat. Ref.; demonism) **and** (connective) **all types of** (Dat. Measure) **pathological liars** (Dat. Ref.), **their** (Poss. Gen.) **part** (Subj. Nom.) **will be** (εἶμι, PMI3S, Futuristic) **in the lake** (Loc. Place) **which continually burns** (καίω, PPtc.DFS, Durative, Attributive) **with fire** (Dat. Manner)

and (connective) **sulphur** (Dat. Manner; brimstone), **which** (Nom. Appos.) **is** (εἰμί, PMI3S, Descriptive) **the second** (Nom. Spec.) **death** (Pred. Nom.).

^{WHO} **Revelation 21:8** τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ ὃ ἐστὶν ὁ θάνατος ὁ δεῦτερος

^{VUL} **Revelation 21:8** timidis autem et incredulis et execratis et homicidis et fornicatoribus et veneficis et idolatris et omnibus mendacibus pars illorum erit in stagno ardenti igne et sulphure quod est mors secunda

^{LWB} **Rev. 21:9** Then [scene changes from the eternal state back to the millennium] one of the seven angels [of the death squad] who had the seven bowls which were full of the seven last plagues returned and spoke with me, saying: Come, I will show you the bride [of Christ], the wife of the Lamb [living in the New Jerusalem].

^{KW} **Rev. 21:9** And there came one of the seven angels who have the seven bowls filled with the seven plagues, the final ones, and spoke with me, saying, I will show you the bride, the wife of the Lamb.

^{KJV} **Revelation 21:9** And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

TRANSLATION HIGHLIGHTS

Then one of the seven angels of the death squad returned to the scene (Constative Aorist tense) and spoke (Constative Aorist tense) with John. This is one of the angels who had (Descriptive Present tense) the seven bowls which were full (Pictorial Present tense) of the seven last plagues poured out upon the earth. The angel said (Static Present tense) to John in the form of a command (Imperative mood): Come! I will show you (Predictive Future tense) the bride of Christ, the wife of the Lamb. The Greek word “kai” in this instance is transitional, pointing to a change of scenery from the eternal state back to the millennium.

The bride of the Lamb is equated with the city in parallelism. Mixing metaphors is a literary “no no” for man, but God can ignore such rules when He wants to paint a picture of the bride perfected and the creation perfected. Where is the bride of Christ at this time? She is living in the New Jerusalem. However, as attested by the construction materials that follow, Church Age believers are not the only inhabitant of the New Jerusalem.

William Kelly (*Exposition of Revelation*) gives an extended defense of the interpretation that the millennial scene returns here from chapter 20, meaning the first 8 verses of this chapter are the only ones in this chapter that refer to the eternal state. I tend to agree with him, but I reserve the right to change my mind if I find a better exposition comparing all the relevant verses!

RELEVANT OPINIONS

We shall avoid ludicrous conclusions when we steer a middle course between the literal and figurative meanings of our text. Of several things we can be sure, we have before us the description of a real, heavenly community of the saints from all ages; in the midst of the city dwells God the Father with the Lord Jesus Christ; and finally, this fellowship will not be broken for the author of wickedness and evil is barred from this holy city. (D. Barnhouse) The figure of a bride-city captures two characteristics of the New Jerusalem: God's personal relationship with His people (the Bride) and the life of the people in communion with Him (the city). Her adornment is from the Greek word from which we derive the word "cosmetics." (E. Hindson)

When identifying the bride, the Lamb's wife, we must remember the three distinct "callings" revealed in Scripture. First, we have the earthly calling of Israel, called out from all nations, for blessing in the land. Second, we have "the heavenly calling," distinctly spoken of as such in Hebrews 3:1, of which a certain class of believing Israelites were "partakers." Among these we may put all those whom we speak of as the Old Testament saints. Then we have the other "calling," of which we read in Ephesians 1:18, 4:1 and II Timothy 1:9 as a "holy calling." If we identify the calling of the Church of God with the other callings we cannot but have confusion. Church Age believers are referred to as the bride, but they are not the only select group of saints called so. (E.W. Bullinger)

Rev. 21:9 Then (transitional: scene changes from the eternal state back to the millennium) one (Subj. Nom.) of the seven (Nom. Measure) angels (Adv. Gen. Ref.; of the death squad) who had (ἔχω, PAPtc.GMP, Descriptive, Substantival) the seven (Nom. Measure) bowls (Acc. Dir. Obj.) which were full (γέμω, PAPtc.GFP, Pictorial, Attributive) of the seven (Nom. Measure) last (Gen. Time) plagues (Gen. Content) returned (ἔρχομαι, AAI3S, Constativ, Deponent) and (continuative) spoke (λαλέω, AII3S, Constativ) with me (Gen. Adv.), saying (λέγω, PAPtc.NMS, Static, Modal): Come (δεῦρο, VMImp.2S, Address, Command), I will show (δείκνυμι, FAII1S, Predictive) you (Dat. Adv.) the bride (Acc. Dir. Obj.), the wife (Acc. Appos.) of the Lamb (Poss. Gen.).

^{WHO} **Revelation 21:9** Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων καὶ ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο δεῖξω σοὶ τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου

^{VUL} **Revelation 21:9** et venit unus de septem angelis habentibus fialas plenas septem plagis novissimis et locutus est mecum dicens veni ostendam tibi sponsam uxorem agni

^{LWB} **Rev. 21:10** Then he carried me away in the Spirit to a great and high mountain, and he showed me the holy city, Jerusalem, which was descending out of heaven from God [suspended above the earth],

κ^w **Rev. 21:10** And he carried me off in [my] spirit to a mountain, great and lofty, and showed me the holy city, Jerusalem, coming down out of heaven from God,

κ^{jv} **Revelation 21:10** And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

TRANSLATION HIGHLIGHTS

Then one of the seven angels of the death squad carried me away (Dramatic Aorist tense) in the Spirit to a great and high mountain. John was either carried away in the filling of the Holy Spirit or in his human spirit. A good case can be made for both options. From his strategic location on a mountaintop, John could see (Constative Aorist tense) the holy city, Jerusalem, descending out of heaven from the source of God. The New Jerusalem was hovering, suspended above the earth.

There appear to be two descents of the city, New Jerusalem. The first is at the beginning of the millennium, seen here in verses 21:9 to 22:5. The second, at the end of the millennium, just before the destruction of the old and the creation of the new heavens and new earth, in verses 21:1-8. There are many scholars to hold to the millennial viewpoint of chapters 21:9 to 22:5; there are other scholars who believe all of chapter 21 is a reference to the eternal state.

RELEVANT OPINIONS

The New Jerusalem was in existence before the beginning of eternity; but it does not come into John's view until eternity begins [or at the beginning of the millennium, depending on your viewpoint]. The city takes its place at the center of a new creation and is its source of light and life for the new universe. In John's day men thought the universe was geocentric (earth-centered); today humanism declares it is anthropocentric (man-centered); Scripture teaches that today the universe is uranocentric (heaven-centered); but in eternity the new universe will be Christocentric (Christ-centered) and theocentric, God-centered. (J. MacArthur)

The city descends out of heaven to the earth and seems to be shaped like an enormous mountain. (A.E. Knoch) It is evident from any careful study of the millennial scene that the heavenly Jerusalem does not correspond to the earthly Jerusalem of the millennium. It would be impossible for such a city in the size that is given, 1500 miles square, to be situated on the earth in the Holy Land. Adherents of both views, therefore, hold that if the heavenly Jerusalem is in existence during the millennium that it is located above the earth and not on the earth. One view contemplates the heavenly Jerusalem as in existence during the millennium over the earth as the habitation of the resurrected saints, and is in contrast to the city of Jerusalem located on the earth. (J. Walvoord)

The Seer is carried thither "in spirit," to which his spirit is under the influence of the "Spirit of revelation." (A.T. Robertson) The Apostle has already seen this city, but he saw it only at a distance, and without that particular spiritual transport which was necessary to enable him to see it so as to describe it. (D. Barnhouse) The remnant who resist are alive when Christ returns and

will live on in their physical bodies throughout the millennium. They as well as other surviving believers will form the nucleus for the repopulation of the earth during the millennial kingdom. They will reside permanently in Jerusalem in perfect environment and blessing. (R.B. Thieme, Jr.)

Rev. 21:10 Then (consecutive) he (one of the seven angels of the death squad) carried me (Acc. Dir. Obj.) away (ἀποφέρω, AAI3S, Dramatic) in the Spirit (Loc. Sph.) to a great (Acc. Measure) and (connective) high (Acc. Measure) mountain (Acc. Place), and (continuative) he showed (δείκνυμι, AAI3S, Constatative) me (Dat. Adv.) the holy (Compl. Acc.) city (Acc. Dir. Obj.), Jerusalem (Acc. Appos.), which was descending (καταβαίνω, PAPtc.AFS, Pictorial, Attributive) out of heaven (Abl. Separation) from God (Abl. Source; suspended above the earth),

^{WHO} **Revelation 21:10** καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλὸν καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ

^{VUL} **Revelation 21:10** et sustulit me in spiritu in montem magnum et altum et ostendit mihi civitatem sanctam Hierusalem descendentem de caelo a Deo

^{LWB} **Rev. 21:11** Having the [Shekinah] glory of God [presence of Jesus Christ], her brilliance like a precious jewel, as a gem which shines like a diamond [unblemished, crystal-clear jasper],

^{KW} **Rev. 21:11** Having the glory of God. Its splendor and radiance as a luminary, a light-giving body, was like a stone which is most precious, like a stone of crystal-clear jasper,

^{KJV} **Revelation 21:11** Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

TRANSLATION HIGHLIGHTS

The holy city, the New Jerusalem, has (Pictorial Present tense) the Shekinah glory of Jesus Christ present in her at all times. The brilliance of the city was like that of a precious jewel, like a gem which shines like a diamond (Pictorial Present tense) with crystalline brightness and transparency. Some call this a crystal-clear jasper stone, but we may refer to it as an unblemished diamond. A truly magnificent diamond shines in the light no matter what angle you look at it. This is what the Shekinah glory of Jesus Christ looks like as it permeates the holy city. Whatever the precise make-up of this material, it reflects the glory of Christ throughout the city.

RELEVANT OPINIONS

You cannot have a living city without people to inhabit it, and you cannot have a city without the edifices and avenues arranged in some fixed shape for the accommodation of those who make up

its population. It is the two together, and the order in which the parts are severally disposed, the animate with the inanimate, which constitute a city. (D. Barnhouse) The reference point of the sparkle and brilliance could be to a diamond. (R. Mounce)

Rev. 21:11 Having (ἔχω, PAPtc.AFS, Pictorial, Attributive) the glory (Acc. Dir. Obj.; Shekinah) of God (Adv. Gen. Ref.; presence of Jesus Christ), her (Poss. Gen.) brilliance (Subj. Nom.) like (comparative) a precious (Dat. Spec.; relative superlative) jewel (Dat. Ref.; stone, gem), as (comparative) a gem (Dat. Ref.; jewel) which shines like a diamond (κρυσταλλίζω, PAPtc.DMS, Pictorial, Attributive; transparent: crystal-clear jasper),

^{WHO} **Revelation 21:11** ἔχουσαν τὴν δόξαν τοῦ θεοῦ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι

^{VUL} **Revelation 21:11** habentem claritatem Dei lumen eius simile lapidi pretioso tamquam lapidi iaspidis sicut crystallum

^{LWB} **Rev. 21:12** **Having a great and high wall, having twelve gates [portals] and twelve angels [doormen] at the gates. Furthermore, names were inscribed upon them [the gates], which are [the names] of the twelve tribes of the sons of Israel.**

^{KW} **Rev. 21:12** Having a wall, great and high, having twelve large gates, and at the gates twelve angels, and names written upon them which are the names of the twelve sons of Israel;

^{KJV} **Revelation 21:12** And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

TRANSLATION HIGHLIGHTS

The holy city, the New Jerusalem, has (Pictorial Present tense) a great and high wall with twelve gates for unfettered entrance into the city. Each gate has an angelic doorman standing by, to meet and greet entrants like a Walmart greeter – only with class. Not only that, but above each gate is an inscription (Descriptive Perfect tense) of the name of one of the twelve tribes of the sons of Israel. This is a literal, honorary inscription for the purpose of remembering God’s chosen nation during the dispensation of Israel.

RELEVANT OPINIONS

Twelve is the number of governmental perfection, and here, God’s government is supreme. (E.W. Bullinger) In addition to their ministries in history, angels are seen as included in the company descending from heaven to earth at the 2nd coming and are also seen in the eternal state in the New Jerusalem. Apparently they will be judged and rewarded at the end of the millennium

and the introduction of the eternal state at the same time that fallen angels are judged and cast into the lake of fire. (L. Chafer)

Israel's eternal heritage is both spiritual and ethnic, just as God promised. He will preserve the regenerate Jewish race and the Jewish nation throughout history and eternity. The very existence of the Jews is proof for all to see that God keeps His word. (R.B. Thieme, Jr.) The two sets of inscriptions are further memorials of God's elective grace. They were His people, not by merit, but by sovereign election. (D. Barnhouse)

Who joins with the unfallen angels and the church saints to make up the full complement of the inhabitants of this heavenly city? The answer is in the phrase "the spirits of just men made perfect." These are the OT saints; they will be raised from among the dead at the presence of Christ. This finds support in verses 12-14 where the walls of the New Jerusalem are referred to by angels, the twelve tribes of the children of Israel, and the names of the twelve apostles. The occupants of this city are from the OT age, the NT age, as well as unfallen angels. (J. Pentecost)

Rev. 21:12 Having (ἔχω, PAPtc.NFS, Pictorial, Attributive) a great (Acc. Measure) and (connective) high (Acc. Measure) wall (Acc. Dir. Obj.), having (ἔχω, PAPtc.NFS, Pictorial, Attributive) twelve (Nom. Measure) gates (Acc. Dir. Obj.; portals) and (connective) twelve (Nom. Measure) angels (Acc. Dir. Obj.; honorary doormen) at the gates (Dat. Ind. Obj.). Furthermore (continuative), names (Acc. Dir. Obj.) were inscribed upon (ἐπιγράφω, Perf.PPtc.ANP, Descriptive, Circumstantial; written upon) them (ellipsis; the gates), which (Subj. Nom.) are (εἰμί, PAI3S, Descriptive) of the twelve (Nom. Measure) tribes (Poss. Gen.) of the sons (Acc. Gen. Ref.) of Israel (Gen. Spec.),

^{WHO} **Revelation 21:12** ἔχουσα τεῖχος μέγα καὶ ὑψηλόν ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα καὶ ὀνόματα ἐπιγεγραμμένα ἃ ἔστιν τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ·

^{VUL} **Revelation 21:12** et habebat murum magnum et altum habens portas duodecim et in portis angelos duodecim et nomina inscripta quae sunt nomina duodecim tribuum filiorum Israhel

^{LWB} **Rev. 21:13** **Three gates on the east [Judah, Issachar, Zebulon] and three gates on the north [Dan, Asher, Naphtali] and three gates on the south [Rubin, Simeon, Gad] and three gates on the west [Ephraim, Mannasseh, Benjamin].**

^{KW} **Rev. 21:13** On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

^{KJV} **Revelation 21:13** On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

TRANSLATION HIGHLIGHTS

There are three gates (Latin: portals) into the holy city, the New Jerusalem, on each of the four sides. The sides are represented by the four directions on a compass: east, north, south and west. Each of the gates, as mentioned before, has the name of a tribe of Israel inscribed above it. The tribes are arranged by gate and by direction in the same manner as they were shown on the breastplate of the High Priest during the Dispensation of Israel.

RELEVANT OPINIONS

All this shows that Israel is in question here, and not the Church of God. (E.W. Bullinger) The millennial Jerusalem shall have its antitype in the heavenly Jerusalem descending on the finally regenerated earth. (R. Jamieson) The individual OT saint's hope of an eternal city will be realized through resurrection in the heavenly Jerusalem, where, without losing distinction or identity, Israel will join with the resurrected and translated of the church age to share in the glory of His reign forever. (J. Pentecost)

And within those immortal gates, in the very presence and company of God and the Lamb, surrounded with light, riches, and splendours beyond all that human thought can estimate, amid the liberties, securities, and perfections of the highest of all the material creations of gracious Omnipotence, as the jeweled link between the Eternal Father and His redeemed earthly family, and with a strength that walks unshaken under all the exceeding and eternal weight of glory, the Church of the first-born, the Bride and Wife of Christ, shall live and reign with Him, day without end, for the ages of the ages. (J. Seiss)

Rev. 21:13 Three (Nom. Measure) gates (Subj. Nom.) on the east (Gen. Place; Judah, Issachar, Zebulon) and (connective) three (Nom. Measure) gates (Subj. Nom.) on the north (Gen. Place; Dan, Asher, Naphtali) and (connective) three (Nom. Measure) gates (Subj. Nom.) on the south (Gen. Place; Ruben, Simeon, Gad) and (connective) three (Nom. Measure) gates (Subj. Nom.) on the west (Gen. Place; Ephraim, Manasseh, Benjamin).

^{WHO} **Revelation 21:13** ἀπὸ ἀνατολῆς πυλῶνες τρεῖς καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς καὶ ἀπὸ νότου πυλῶνες τρεῖς καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς

^{VUL} **Revelation 21:13** ab oriente portae tres et ab aquilone portae tres et ab austro portae tres et ab occasu portae tres

^{LWB} **Rev. 21:14** **And the wall of the city had twelve foundations [underlying blocks or stones] and on them were twelve names of the twelve apostles of the Lamb.**

^{KW} **Rev. 21:14** And the wall of the city has twelve foundations, and upon them twelve names of the twelve apostles of the Lamb.

^{KJV} **Revelation 21:14** And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

TRANSLATION HIGHLIGHTS

The wall of the holy city, New Jerusalem, was seated (Pictorial Present tense) on twelve separate foundation blocks or stones. Each one of these foundation stones had a name of one of the twelve apostles of the Lamb inscribed on it. The participle acts as an independent verb, with the conjunction “and” added as part of its Circumstantial nature. I knew you’d want to know this, those of you who wondered why I translated a participle as if it were a regular verb.

RELEVANT OPINIONS

On these twelve foundations appear the names of the twelve apostles. The meaning is easy to grasp. It was through the witness-bearing of the twelve apostles that men were and, by means of the writings of the apostles, are brought into the blessed condition of fellowship with God. Of this foundation Jesus Christ is the chief corner-stone. (W. Hendriksen) John wants to show that the Christian church and the OT people of God are united in perfect unity and harmony. (S. Kistemaker) Those who partake in the first resurrection have a common destiny, the New Jerusalem, from which they will be associated with Christ in His reign, whether they be Old or New Testament saint. (J. Pentecost)

Rev. 21:14 And (continuative) the wall (Subj. Nom.) of the city (Adv. Gen. Ref.) had (ἔχω, PAPtc.NMS, Pictorial, Circumstantial) twelve (Nom. Measure) foundations (Acc. Dir. Obj.; underlying blocks or stones) and (connective) on them (Gen. Place) were (ellipsis) twelve (Nom. Measure) names (Acc. Dir. Obj.) of the twelve (Nom. Measure) apostles (Poss. Gen.) of the Lamb (Gen. Rel.).

^{WHO} **Revelation 21:14** καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα καὶ ἐπ’ αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου

^{VUL} **Revelation 21:14** et murus civitatis habens fundamenta duodecim et in ipsis duodecim nomina duodecim apostolorum agni

^{LWB} **Rev. 21:15** **And the one [surveying angel] who spoke with me had a golden measuring [surveying] instrument so that he might measure the city and its gates and its wall.**

^{KW} **Rev. 21:15** And he who is speaking with me was having as a measuring instrument a golden reed, in order that he might measure the city and its gates and its wall.

^{KJV} **Revelation 21:15** And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

TRANSLATION HIGHLIGHTS

And the surveying angel who spoke to John (Static Present tense) had a gold measuring reed or stick so that he might measure (Purpose Subjunctive) the city and its gates and its wall. This measuring instrument evidently measured in cubits, which we will convert into miles and feet for our understanding. Since some of the measurements end up being miles in length, I prefer to translate it as an “instrument” as opposed to a reed or stick. There is no reason to assume the Lord does not have a technical instrument for measuring, such as our infrared surveying instruments today. Must we assume the angel is using a primitive scale? And are we to understand that he and John walked these measurements off cubit by cubit, mile by mile?

RELEVANT OPINIONS

“Metron” is an instrument for measuring. (A.T. Robertson)

Rev. 21:15 And (continuative) the one (Subj. Nom.; angel) who spoke (λαλέω, PAPtc.NMS, Static, Substantival) with me (Gen. Rel.) had (ἔχω, Imperf.AI3S, Descriptive) a golden (Acc. Spec.) measuring (Adv. Acc.; surveying) instrument (Acc. Dir. Obj.; reed, stick) so that (purpose) he might measure (μετρέω, AASubj.3S, Constative, Purpose) the city (Acc. Dir. Obj.) and (connective) its (Poss. Gen.) gates (Acc. Dir. Obj.; vestibules) and (connective) its (Poss. Gen.) wall (Acc. Dir. Obj.).

^{WHO} **Revelation 21:15** Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς

^{VUL} **Revelation 21:15** et qui loquebatur mecum habebat mensuram harundinem auream ut metiretur civitatem et portas eius et murum

^{LWB} **Rev. 21:16** Furthermore, the city is laid out square and its length is as great as the width. Then he [the surveying angel] measured the city with the [measuring] instrument at twelve thousand stadia [approximately 1,400 miles]. Its length and width and height is equal [a perfect cube].

^{KW} **Rev. 21:16** And the city is laid out in the form of a square, and its length is equal to the breadth. And he measured the city with the reed, fifteen hundred miles [on each side]. Its length and breadth and height are equal.

^{KJV} **Revelation 21:16** And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

TRANSLATION HIGHLIGHTS

The city is laid out (Pictorial Present tense) in square formation, meaning its length is the same as its width. Then the surveying angel measured (Constative Aorist tense) the city with the measuring instrument at twelve thousand stadia – which is somewhere between 1,400 and 1,500 miles. The length, width, and height of the city are (Pictorial Present tense) equal, meaning the city is either a perfect cube or a pyramid. While the Greek word “tetragonos” means square or rectangle, it does not necessarily follow that the city is a “cube.” A pyramid is also laid out *at its base* as a square.

Some of the Latin words in this verse that have been brought forth in modern English are quite interesting: city (civic), laid out (position), square (quad), measure (quantity), length (longitude), width (latitude), and height (altitude). The Latin word “quad” also means square and does not distinguish between a cube or a pyramid.

RELEVANT OPINIONS

The dimensions of the New Jerusalem are 12,000 furlongs, or approximately 1,500 miles broad, wide and high. The dazzling city’s measurements reveal what appears to be a solid cube of golden construction. This could mean 2,250,000 square miles on each tier of the cube, extending 1,500 mile upward like a huge skyscraper with innumerable floors. It is interesting that architectural planning for the future, contemplating tremendous population increase, envisions structures extending into space exactly in the matter John describes. On the basis of the density of London, we can figure that the New Jerusalem could accommodate as many as 53 billion people. (J. Macarthur)

It is a perfect cube like the Holy of Holies in Solomon’s temple in I Kings 6:19. (A.T. Robertson) The base of it would stretch from furthest Maine to furthest Florida, and from the shore of the Atlantic to Colorado. (D. Barnhouse)

Rev. 21:16 Furthermore (continuative), the city (Subj. Nom.) is laid out (κείμαι, PMI3S, Pictorial) square (Nom. Spec.; tetragram) and (connective) its (Poss. Gen.) length (Subj. Nom.) is (ellipsis) as great as (correlative) the width (Pred. Nom.). Then (consecutive) he measured (μετρέω, AAI3S, Constative) the city (Acc. Dir. Obj.) with the (measuring) instrument (Instr. Means; reed) at twelve (Nom. Measure) thousand (Gen. Spec.) stadia (Gen. Measure; approx. 1,400 miles). Its (Poss. Gen.) length (Subj. Nom.) and (connective) width (Subj. Nom.) and (connective) height (Subj. Nom.) is (είμι, PMI3S, Pictorial) equal (Pred. Nom.; a perfect cube).

WHO **Revelation 21:16** καὶ ἡ πόλις τετράγωνος κεῖται καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν

^{VUL} **Revelation 21:16** et civitas in quadro posita est et longitudo eius tanta est quanta et latitudo et mensus est civitatem de harundine per stadia duodecim milia longitudo et latitudo et altitudo eius aequalia sunt

^{LWB} **Rev. 21:17** Then he [the angelic surveyor] measured its wall: one hundred forty four cubits [approximately 200 feet high] according to man's measurements, which were identical to the angel's.

^{KW} **Rev. 21:17** And he measured its wall, two hundred and sixteen feet [in height], using the measuring system of mankind, which was that used by the angel.

^{KJV} **Revelation 21:17** And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

TRANSLATION HIGHLIGHTS

Then the surveying angel measured (Constative Aorist tense) the wall surrounding the New Jerusalem and it was 144 cubits high, approximately 200 feet by modern standards. This measurement is quoted in cubits, according to man's standard of measurement at that time, which so happened to be the same standard used by the angel. It is of course possible that a 10-foot reed was used to measure a 200-foot high wall, but as previously mentioned, what is the likelihood that they used a 10-foot reed to measure one of the 1,400 to 1,500 mile long dimensions?

RELEVANT OPINIONS

A cubit was the length from the elbow to the tip of the middle finger. (A.E. Knoch) The implication of this statement is that whether man or angel measured it, the measurement would be the same. (J. Walvoord)

Rev. 21:17 Then (consecutive) he (the angelic surveyor) measured (μετρέω, AAI3S, Constative) its (Poss. Gen.) wall (Acc. Dir. Obj.): one hundred forty four (Nom. Measure) cubits (Gen. Measure; approx. 200 feet high) according to man's (Poss. Gen.) measurements (Adv. Acc.), which (Subj. Nom.) were (εἰμί, PMI3S, Aoristic) identical to the angel's (Gen. Appos.).

^{WHO} **Revelation 21:17** καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου ὃ ἐστὶν ἀγγέλου

^{VUL} **Revelation 21:17** et mensus est murus eius centum quadraginta quattuor cubitorum mensura hominis quae est angeli

^{LWB} **Rev. 21:18** Now the construction material of the wall was diamond [crystal-clear jasper] and the city was pure gold like clear crystal [with reflective properties].

κω **Rev. 21:18** And the material of which its wall was composed was jasper. And the city was pure gold like clear crystal.

κίβ **Revelation 21:18** And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

TRANSLATION HIGHLIGHTS

The construction material of the wall was diamond or crystal-clear jasper. You know how a diamond sparkles and when held at certain angles to the viewer it reflects your image. Imagine an entire wall, 200 feet high and several thousand miles around, constructed of material with all the sparkling and reflective properties of a diamond. The construction material of the city was pure gold which sparkles and reflects like (Latin: simile) clear crystal. The Shekinah glory of Jesus Christ is not only reflected by the diamond-like wall around the city, but the structures of the city itself also reflect His glory by means of a crystalline-gold material.

RELEVANT OPINIONS

In general, all the materials of the city are translucent and permit light to pass through without hindrance. Even the gold is like clear glass. (L. Chafer)

Rev. 21:18 Now (explanatory) the construction material (Subj. Nom.) of the wall (Adv. Gen. Ref.) was (ellipsis) diamond (Pred. Nom.; crystal-clear jasper) and (continuative) the city (Subj. Nom.) was (ellipsis) pure (Descr. Nom.) gold (Pred. Nom.) like (comparative) clear (Dat. Spec.) crystal (Dat. Comparison, Assoc. Instr.; glass).

^{WHO} **Revelation 21:18** καὶ ἡ ἐνδώμησις τοῦ τείχους αὐτῆς ἴασις καὶ ἡ πόλις χρυσίῳ καθαρῷ ὅμοιον ὑάλῳ καθαρῷ

^{VUL} **Revelation 21:18** et erat structura muri eius ex lapide iaspide ipsa vero civitas auro mundo simile vitro mundo

^{LWB} **Rev. 21:19** And the foundations of the wall of the city were decorated [adorned] with every kind of precious gem: the first foundation *was* diamond, the second deep-blue sapphire, the third blue-green turquoise, the fourth green emerald,

κω **Rev. 21:19** The foundations of the wall of the city have been adorned with every kind of precious stone. The first foundation was jasper, the second sapphire, the third a chalcedony, the fourth an emerald,

^{KJV} **Revelation 21:19** And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

TRANSLATION HIGHLIGHTS

The foundations of the wall of the city were adorned (Descriptive Perfect tense) with every kind of precious stone. The Greek word for adorned is “kosmeo” (Latin: ornament) where we get our English word “cosmetics.” The twelve foundations under the crystalline-gold wall are each made of a different precious gem. Since the Lord does not have a shortage of building materials, we are not talking about an occasional gem embedded in a sea of concrete. The Perfect tense points to an exactly perfect display of magnificent gems on each foundation. The first four gems are diamonds, sapphires (deep blue), turquoise (deep blue-green), and emeralds (rich green).

RELEVANT OPINIONS

The twelve gems do correspond closely (only eight in common) with the twelve stones on the high priest’s breastplate. (A.T. Robertson) Each of the stones reflected some particular aspect of the divine glory. (W. Scott)

Rev. 21:19 And the foundations (Subj. Nom.) of the wall (Gen. Spec.) of the city (Adv. Gen. Ref.) were decorated (κοσμέω, Perf.PPtc.NMP, Descriptive, Circumstantial; adorned, cosmetically improved) with every kind of (Dat. Spec.) precious (Dat. Descr.) gem (Dat. Ind. Obj.; stone): the first (Nom. Spec.) foundation (Subj. Nom.) was (ellipsis) diamond (Pred. Nom.; crystal-clear jasper), the second (Nom. Spec.) sapphire (Pred. Nom.), the third (Nom. Spec.) turquoise (Pred. Nom.), the fourth (Nom. Spec.) emerald (Pred. Nom.),

^{WHO} **Revelation 21:19** οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἰασπῖς ὁ δεῦτερος σάπφειρος ὁ τρίτος χαλκηδῶν ὁ τέταρτος σμάρραγδος

^{VUL} **Revelation 21:19** fundamenta muri civitatis omni lapide pretioso ornata fundamentum primum iaspis secundus sapphyrus tertius carcedonius quartus zmaragdus

^{LWB} **Rev. 21:20** The fifth orange sardonyx, the sixth red ruby, the seventh yellow topaz, the eighth purple porphyry, the ninth red topaz, the tenth pale blue chalcedony, the eleventh blue aquamarine, the twelfth violet amethyst.

^{KW} **Rev. 21:20** The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the tenth a chrysoprasus, the eleventh a jacinth, the twelfth an amethyst.

^{KJV} **Revelation 21:20** The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

TRANSLATION HIGHLIGHTS

The fifth through the twelfth foundations of the wall are decorated with sardonyx (deep orange, white with red layers, used to engrave cameos), ruby (deep red), yellow topaz, porphyry (purple), red topaz, chalcedony (pale blue quartz), blue aquamarine (beryl), and amethyst (violet purple). We are not talking about a concrete pool deck with pea gravel embedded in it. John is describing foundations built from the most valuable gems found on earth, in large quantities and of the highest quality.

RELEVANT OPINIONS

There are no hidden meanings in the individual precious stones. (S. Kistemaker) If gold does not mean gold, nor pearls – pearls, nor precious stones – stones, nor exact measurements – real dimensions, then the Bible gives nothing accurate or reliable. This city is a literal city. (W.R. Newell)

Rev. 21:20 The fifth (Nom. Spec.) sardonyx (Pred. Nom.), the sixth (Nom. Spec.) ruby (Pred. Nom.; carnelian), the seventh (Nom. Spec.) yellow topaz (Pred. Nom.), the eighth (Nom. Spec.) green porphyry (Pred. Nom.; beryl), the ninth (Nom. Spec.) red topaz (Pred. Nom.), the tenth (Nom. Spec.) chalcedony (Pred. Nom.), the eleventh (Nom. Spec.) blue aquamarine (Pred. Nom.1 jacinth), the twelfth (Nom. Spec.) amethyst (Pred. Nom.).

^{WHO} **Revelation 21:20** ὁ πέμπτος σαρδόνυξ ὁ ἕκτος σάρδιον ὁ ἕβδομος χρυσόλιθος ὁ ὄγδοος βήρυλλος ὁ ἕνατος τοπάζιον ὁ δέκατος χρυσόπρασος ὁ ἐνδέκατος ὑάκινθος ὁ δωδέκατος ἀμέθυστος

^{VUL} **Revelation 21:20** quintus sardonix sextus sardinus septimus chrysolitus octavus berillus nonus topazius decimus chrysoprassus undecimus hyacinthus duodecimus amethistus

^{LWB} **Rev. 21:21** And the twelve gates were twelve pearls. Each one of the gates was out from a single pearl. And the broad avenue [main street] of the city was pure gold, as transparent glass.

^{KW} **Rev. 21:21** And the twelve gates were twelve pearls. Each one of the several gates was one pearl. And the broad avenue of the city was pure gold like transparent glass.

^{KJV} **Revelation 21:21** And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

TRANSLATION HIGHLIGHTS

The twelve gates were twelve pearls, each gate being made out of a single pearl (Latin: margarita). Imagine a single pearl so big that an entire gate to a city could be made from it! The main street of the city was made of pure gold, a type or polish of pure gold that is as transparent as crystal or glass. In other words, this broad avenue is made of pure gold, but this pure gold is also transparent so you can see the twelve foundations (decorated with precious gems) beneath it.

RELEVANT OPINIONS

The “plateia” means any wide, open space, such as the large, central square common to most cities. It may be a place for public gatherings. This “plateia” has the River of Life flowing through it, and the Tree of Life growing in it. (E.W. Bullinger) The brilliancy was so far beyond ordinary gold as to make it apparently transparent like glass. The street is not merely one street, but the whole collective material of which the streets are composed. (A. Plummer) The gates of the city are decalred to be large, single pearls, and the street of the city is transparent, pure gold. (L. Chafer) The spectacle of a pearl large enough to serve as a city gate boggles the mind. (R. Mounce)

Rev. 21:21 And (continuative) the twelve (Nom. Measure) gates (Subj. Nom.) were (ellipsis) twelve (Nom. Measure) pearls (Pred. Nom.). Each (Nom. Spec.) one (Subj. Nom.) of the gates (Adv. Gen. Ref.) was (είμι, Imperf.MI3S, Descriptive) out from a single (Gen. Measure; one) pearl (Abl. Source, Separation). And (continuative) the broad avenue (Subj. Nom.; main street) of the city (Gen. Place) was (ellipsis) pure (Desc. Nom.) gold (Pred. Nom.), as (comparative) transparent (Descr. Nom.) glass (Pred. Nom.).

^{WHO} **Revelation 21:21** καὶ οἱ δώδεκα πυλώνες δώδεκα μαργαρίται ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἕξ ἑνὸς μαργαρίτου καὶ ἡ πλατεία τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγῆς

^{VUL} **Revelation 21:21** et duodecim portae duodecim margaritae sunt per singulas et singulae portae erant ex singulis margaritis et platea civitatis aurum mundum tamquam vitrum perlucidum

^{LWB} **Rev. 21:22** Furthermore, I did not see a temple in it, for the Lord God [deity of Christ], the Almighty [Omnipotent], even the Lamb, is its temple.

^{KW} **Rev. 21:22** And an inner sanctuary I did not see in it, for the Lord God, the Omnipotent, is its inner sanctuary, and the Lamb.

^{KJV} **Revelation 21:22** And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

TRANSLATION HIGHLIGHTS

John continues by saying he did not see (Constative Aorist tense) a temple in the city, because the Lord God, the Almighty, even the Lamb, is (Gnomic Present tense) its temple. All three nouns refer to the Lord Jesus Christ and emphasize His deity, His omnipotence, and His sacrifice. Because His Shekinah glory is present in the city, and is reflected on the wall, the structures, and the broad avenue, there is no need for a temple or sanctuary. Some commentators believe the Lord God Almighty refers to God the Father and the Lamb refers to Jesus Christ. That is the result of a connective translation of “kai” (and) as opposed to the ascensive (even) which I used.

RELEVANT OPINIONS

Buildings and liturgy do not make a church, nor do they prove that God is there. But in God’s city His presence will be continually there. (L. Strauss) No temple or “place of worship” is needed, for the whole city is hallowed and pervaded by the presence of God. (E.W. Bullinger) God now dwells in the spiritual church. Means of grace cease when the end of grace is come. Church ordinances give place to the God of ordinances. Uninterrupted, immediate communion with Him and the Lamb supercedes intervening ordinances. (R. Jamieson) If believers today would only learn that this is not only true of the millennium, but is also true for us now! We have all three Persons of the Trinity indwelling us now! Therefore we have no need of buildings, ordinances, special days, or intermediaries in order to have continual fellowship with God. (LWB)

Jesus Christ, the God-Man, is the foundation for two invisible, spiritual “temples” designed for worship of God throughout eternity. These two figurative buildings are Israel (Acts 4:10-12) and the Church (Matthew 16:18). Each structure is built of individual believers, not of the stone, brick, and timber normally associated with temple construction. This explains why no temple building will exist in heaven. Church Age believers, for instance, are described as “living stones being constructed into a spiritual house for a holy priesthood” (I Peter 2:5). This also sheds light on the fact that the tabernacle in Israel was only a “copy and shadow” of the reality which is in heaven (Hebrews 8:1-2,5). The two “temples” built of believers will be complete when all members possess resurrection bodies. The Church will become a spiritual temple forever at the moment of the resurrection, or Rapture, of the Church. Israel, on the other hand, will be resurrected in two stages. Believers from the OT Age of Israel and believers who die during the tribulation will be resurrected at Christ’s 2nd advent, and millennial believers will be resurrected at the end of the millennium. With all members in resurrection bodies, Israel will then be a completed spiritual temple forever. (R.B. Thieme, Jr.)

A temple in the new city would be a piece of the old world in the midst of the new, an indication of imperfection amidst perfection, a principle of the world of shadows amidst the world of essential. Therefore the disappearance of the temple is a sign of the perfecting of the idea of a temple. (E. Sauer) The absence of the ark of the covenant expresses exactly the nature of the millennial kingdom; it is the transition period of salvation to eternity. In the heavenly Jerusalem there will be no longer any temple at all, because everything is fulfilled in Christ. But here there

disappears first a part, and indeed the chief part; but the “shell” still remains. The Messianic kingdom has certainly the germ of perfection, the visible presence of Christ; but the “shell” – the old world – is not yet done away. Thus it is at the same time both the fulfillment of the prophecy and the introduction to the consummation, both conclusion of this temporal condition and also the dawn of eternity. (ibid)

Rev. 21:22 Furthermore (continuative), I did not (neg. adv.) see (ὄραω, AAI1S, Constative) a temple (Acc. Dir. Obj.) in it (Loc. Place), for (explanatory) the Lord God (Subj. Nom.), the Almighty (Nom. Appos.; Omnipotent), even (ascensive) the Lamb (Nom. Appos.), is (εἰμί, PMI3S, Gnostic) its (Poss. Gen.) temple (Pred. Nom.).

^{WHO} **Revelation 21:22** Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστὶν καὶ τὸ ἀρνίον

^{VUL} **Revelation 21:22** et templum non vidi in ea Dominus enim Deus omnipotens templum illius est et agnus

^{LWB} **Rev. 21:23** **And the city had no need for the sun nor the moon to shine on it, for the glory of God illuminated it and the Lamb is its lamp.**

^{KW} **Rev. 21:23** And the city has no need of the sun nor of the moon to illuminate it, for the glory of God illuminated it, and its lamp is the Lamb.

^{KJV} **Revelation 21:23** And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

TRANSLATION HIGHLIGHTS

The city had (Aoristic Present tense) no need for the sun nor the moon to shine (Pictorial Present tense) on it. The Shekinah glory of God illuminated (Dramatic Aorist tense) the city by day and the Lamb is its lamp by night. While there will still be night on the millennial earth, there is no such thing as night in the New Jerusalem. The Shekinah glory never departs, so there is no night in the city. The metaphor uses the word “lamp,” however, as a parallel to the light of the moon we now experience.

There are some that have a problem with Christ reigning on David’s earthly throne in Jerusalem and also being present in the New Jerusalem above the earth. Neither throne requires Him to be sitting and reigning on it constantly. And since Jesus Christ is the Son of God, is He truly restricted to one location versus the other? Could He not be present in the New Jerusalem while reigning on earth, and vice versa?

RELEVANT OPINIONS

The dwelling-place of God's glory in the tabernacle and the temple on earth had no light of sun or moon, for the Shekinah or glory of God was sufficient. (E.W. Bullinger) If the sun and moon did shine, they would give no added light in the presence of the Shekinah Glory of God. Their splendour is simply put to shame by the glory of God Himself. (A.T. Robertson) No distinction is to be made between God and the Lamb. (A. Plummer) In Genesis the luminaries are called into being: sun, moon and stars. Here we read they are needed no more. (W. Hendriksen)

The earthly kingdom of God is really not the chief matter, but the eternal kingdom when all will be perfected; not the brilliant period of history on "this side," but the full unfolding of the final goal on "that side," not the closing age on the old earth, but eternity on the new earth. The essence of the kingdom of Messiah is the new world. Yet they are related to each other as an introduction to the main portion, as a preliminary presentation to the final fulfillment, as an entrance hall to the royal palace. They are separated by the new creation, that is, by world destruction, world judgment, and world transfiguration. These are the dividing wall between "this side" and "that side" of the earth. When there is no need for sun nor moon, because the Lord is its light, this unmistakably alludes to the heavenly, not earthly, Jerusalem. (E. Sauer)

Rev. 21:23 And (continuative) the city (Subj. Nom.) had (ἔχω, PAI3S, Aoristic) no (neg. adv.) need (Acc. Dir. Obj.) for the sun (Gen. Purpose) nor (neg. conj.) the moon (Obj. Gen.) to shine (φαίνω, PASubj.3P, Pictorial, Emphatic Negation) on it (Dat. Adv.), for (explanatory) the glory (Subj. Nom.) of God (Poss. Gen.) illuminated (φωτίζω, AAI3S, Dramatic) it (Acc. Dir. Obj.; by day) and (connective) the Lamb (Subj. Nom.) is (ellipsis) its (Poss. Gen.) lamp (Pred. Nom.; by night).

^{WHO} **Revelation 21:23** καὶ ἡ πόλις οὐ χρεΐαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ ἢ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον

^{VUL} **Revelation 21:23** et civitas non eget sole neque luna ut luceant in ea nam claritas Dei inluminavit eam et lucerna eius est agnus

^{LWB} **Rev. 21:24** Then the nations will walk by its light, and the kings [rulers] of the earth will bring their honor [worship & thanksgiving] to it [the city where Christ dwells as the Shekinah glory],

^{KW} **Rev. 21:24** And the nations shall walk by means of its light. And the kings of the earth bring their glory into it.

^{KJV} **Revelation 21:24** And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

TRANSLATION HIGHLIGHTS

During the millennium, the nations will walk (Predictive Future tense) by the light coming from the New Jerusalem. The rulers of the earth will bring (Futuristic Present tense) their honor, worship, and thanksgiving to the city, where Christ dwells as the Shekinah glory. Some commentators believe their “glory” might include things they have produced (manufactured, crafted) on earth that can be enjoyed in the New Jerusalem.

I lean heavily towards the view that verses 9-27 are millennial rather than eternal. Jerusalem and Israel (Palestine) will be the center of the earth at that time. The throne of David will be the center of government and Christ will sit upon it. The city Jerusalem will be greatly enlarged, with no opposition from those who erroneously call themselves “Palestinians” today. The land of Palestine always has been and will eventually become part of Israel, as promised to Abraham and reiterated in the Davidic Covenant. The land will have a river flowing through it, and there will be magnificent crop production during the millennium.

RELEVANT OPINIONS

Subordination is the Divine plan of government. For eternity as well as for time, Israel will be subordinate to the Twelve Apostles; the overcomers will have precedence over the nations; and the Church will rule angels. (E.W. Bullinger) The glory and honor of the nations is a reference to the choicest of earthly treasures. (R. Mounce) The phrase “nations of them that are saved” is an hypallage, or interchange of sentence construction, meaning “them that are saved of the nations.” It refers to the inhabitants of the nations. (E.W. Bullinger)

The heavenly city which hovers over the earth during the millennium and is therefore spared the destruction at the end of the millennium, is the New Jerusalem, which comes down from the heaven and dwells upon the new earth that is created along with the new heavens. The saints who lived on earth during the millennium are resurrected or translated at its end, and these are the ones who are already upon the earth when the heavenly Jerusalem is established there. And so in the final state of things in the new heavens and earth, the distinctions between Jew, Gentile, and Church, which are so crucial for the dispensational scheme, are retained. (D. Fuller)

Some think that nations and kings of the earth are incongruous with the eternal state and that this is a millennial scene. In the eternal state the racial and spiritual background of different groups of saints will be respected and continued. OT saints will be classified as OT saints [in their separate category in the New Jerusalem], the Church will still be the body of Christ, and Israelites will still be Israelites as well as Gentiles [the saints who lived on earth during the millennium]. This provides for unity and diversity in God’s program, the unity in their common salvation experienced by all the saints, the diversity in their peculiar character and dispensational background. (J. Walvoord)

Rev. 21:24 **Then** (temporal) **the nations** (Subj. Nom.) **will walk** (περιπατέω, FAI3P, Predictive) **by its** (Poss. Gen.) **light** (Abl. Means), **and** (continuative) **the kings** (Subj. Nom.; rulers) **of the earth** (Gen. Place) **will bring** (φέρω, PAI3P, Futuristic; carry)

their (Poss. Gen.) honor (Acc. Dir. Obj.; worship, thanksgiving)
to it (Acc. Dir. Obj.; Christ as the Shekinah glory),

^{WHO} **Revelation 21:24** καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν

^{VUL} **Revelation 21:24** et ambulabunt gentes per lumen eius et reges terrae adferent gloriam suam et honorem in illam

^{LWB} **Rev. 21:25** **And its gates will never, never be shut during the day, for night will not exist there,**

^{KW} **Rev. 21:25** And its gates shall by no means be locked during the day, for night shall not be there.

^{KJV} **Revelation 21:25** And the gates of it shall not be shut at all by day: for there shall be no night there.

TRANSLATION HIGHLIGHTS

The gates of the New Jerusalem will never, ever be shut (Subjunctive of Emphatic Negation) during the day. And since night will not exist there either (Predictive Future tense), the gates do not have to be shut and locked to keep out unwanted citizens. The Shekinah glory of God permeates the entire city without ceasing, so even if the moon exists, its reflective light will not have any effect. There will be no night, no sin, and no unwanted persons in the eternal state.

RELEVANT OPINIONS

No wicked person or evil thing will be permitted to enter the portals of the New Jerusalem. The gates to the city will remain open at all times, so it is obvious that they are not for protection. The Lord Himself will see to its perfection. (L. Strauss) The gates of the city are never shut, because in the city there is continuous day, hence no night. Believers in their glorified bodies do not need rest, and their lives are full of continuous activity even like the angels. (J. Walvoord)

Rev. 21:25 **And** (continuative) **its** (Poss. Gen.) **gates** (Subj. Nom.) **will never** (neg. adv.), **never** (neg. adv.) **be shut** (κλείω, APS3P, Constative, Emphatic Negation; locked) **during the day** (Gen. Extent of Time), **for** (explanatory) **night** (Subj. Nom.) **will not** (neg. adv.) **exist** (εἰμί, FMI3S, Predictive) **there** (Adv. Place),

^{WHO} **Revelation 21:25** καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας νύξ γὰρ οὐκ ἔσται ἐκεῖ

^{VUL} **Revelation 21:25** et portae eius non cludentur per diem nox enim non erit illic

^{LWB} **Rev. 21:26** **And they will bring the glory and honor of the nations into it.**

κω **Rev. 21:26** And they shall bring the glory and honor of the nations into it.

κJV **Revelation 21:26** And they shall bring the glory and honour of the nations into it.

TRANSLATION HIGHLIGHTS

They will bring (Predictive Future tense) the glory and honor of the nations into the New Jerusalem. The glory and honor of the nations are whatever things that are held of great value on earth during the millennium. These things will be brought to the New Jerusalem where they may be enjoyed to an even greater degree by those in resurrection bodies. There will be interaction between those on earth in physical bodies and those in the New Jerusalem in resurrection bodies. The fact that there are nations on earth is a good indication that this section of Scripture is referring to the millennium.

RELEVANT OPINIONS

Those nations, during the millennium, that walk in the Divine light of the earthly Jerusalem, are transferred to the new earth, to walk in the Heavenly light of the New Jerusalem. (E.W. Bullinger) Many feel that the mention of nations here shows that the time referred to is the millennium and we are viewing the relation of the new Jerusalem which is suspended over the earth during the millennium to the people on the earth. (C. Ryrie)

If resurrected saints are to reign with Christ over the millennial earth, it would seem evident that there must be at least a limited amount of communication and association between resurrected saints and those in their natural bodies. There is scriptural ground for the commingling of resurrected and nonresurrected saints in the simple fact that our Lord in His resurrection body was able to mingle freely with His disciples. Though there evidently was some change in their relationship, He could still talk with them, eat with them, and be subject to physical contact with them. There is no valid reason why there should not be a limited amount of such association in the millennial earth. (J. Walvoord)

Glorification does not mean that every person in the eternal state will possess equal knowledge of God, Christ, the Spirit, and the Scriptures or equal capacities for every task. Rather, glorification means that believers will not be hindered in their earthly pursuits by personal or structural sin, demonic influence, of a groaning earthly environment. Believers will evidently be assigned duties based upon their gifts and their faithfulness in the development and application of those gifts prior to death or rapture. Therefore, the nations will still need to seek the light of the city and will still be required to bring their best achievements into it. (R. Mouw)

Rev. 21:26 And (continuative) they will bring (φέρω, FAI3P Predictive) the glory (Acc. Dir. Obj.) and (connective) honor (Acc. Dir. Obj.) of the nations (Poss. Gen.) into it (Acc. Place).

^{WHO} **Revelation 21:26** καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνῶν εἰς αὐτήν

^{VUL} **Revelation 21:26** et adferent gloriam et honorem gentium in illam

^{LWB} **Rev. 21:27** **And no category of unclean thing [refuse] will enter into it [the New Jerusalem], neither one who practices abomination [false religion] nor lying [pathological], but only those [elect before the foundations of the world] who were written in the past and stand written in the Lamb's Book of Life.**

^{KW} **Rev. 21:27** And there shall positively not enter it anything unclean and he who makes an abomination and a lie, except those written in the scroll of the life of the Lamb.

^{KJV} **Revelation 21:27** And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

TRANSLATION HIGHLIGHTS

No unclean thing of any kind will be allowed to enter (Culminative Aorist tense) into the New Jerusalem. Sin will not exist in the holy city, nor will it be allowed entrance into the city. For example, neither those who practice false religion (Iterative Present tense) nor pathological liars will be admitted into the city. Their destination is the Lake of Fire, not the New Jerusalem. Only those whose names were written in the Lamb's Book of Life in eternity past (Intensive Perfect tense) are allowed to enter the holy city. Please note the Passive Voice, which means the elect were written in the Lamb's Book of Life by someone else, i.e., God. They did not write their own names into the Lamb's Book of Life or this verb would be in the Active or Middle Voice.

Divine election is of God, not man. The final destination of all men, either to the New Jerusalem or the Lake of Fire, was determined by God before the world was created. The experiential production of believers is recorded in the Book of Remembrance, and the experiential production of unbelievers is recorded in the Books (of sins and works), but the final destination of both believers and unbelievers was determined in eternity past by God. The notion that man by his own volition (free will) chooses his ultimate destiny is an anthropocentric, humanistic and philosophical concoction that is not supported by Scripture.

RELEVANT OPINIONS

This election was according to an eternal purpose as opposed to one formed in time. Election is to salvation and not to mere external privileges. Opposition to this fact arises from an unwillingness on the part of man to recognize the sovereignty of God, and to ascribe salvation entirely to grace. (T. Nettles) This is a reference to the elect whose names have been recorded in the book since the foundation of the world. (J. Dillow) This will be a perfect environment in contrast to the centuries of human sin, and the saints will enjoy this perfect situation through all eternity to come. (J. Walvoord)

In closing this chapter, try to avoid the mistake that lies in trying to establish an either-or proposition. A mediating view, that the eternal state of the resurrected during the millennium is seen in the passage, is suggested as a better view. When the occupants of the city are described it must be seen that they are in their eternal state, possessing their eternal inheritance, in eternal relationship with God Who has tabernacled among them. When the occupants of earth are described they are seen in the millennial age. They have an established relationship to the heavenly city which is above them, in whose light they walk. Yet their position is not eternal nor unchangeable, but rather millennial. At the expiration of the millennial age, during the renovation [or new creation] of the earth, the dwelling place is removed during the conflagration, to find its place after the recreation [or new creation] as the connecting link between the new heavens and the new earth. (J. Pentecost)

Rev. 21:27 And (continuative) no (double negative particles) category of (Nom. Spec.) unclean thing (Subj. Nom.; garbage, refuse) will enter (εισέρχομαι, AASubj.3S, Culminative, Result, Deponent) into it (Acc. Place; the New Jerusalem), neither (neg. conj.) one who practices (ποιέω, PAPtc.NMS, Iterative, Substantival) abomination (Acc. Dir. Obj.; vile, false religion) nor (neg. conj.) lying (Adv. Acc.; pathological), but (neg. conj.) only (conj. Particle) those (Subj. Nom.; elect believers) who were written in the past and stand written (γράφω, Perf.PPtc.NMP, Intensive, Substantival) in the Lamb's (Poss. Gen.) Book (Dat. Ind. Obj.) of Life (Gen. Adv.).

^{WHO} **Revelation 21:27** καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ [ὁ] ποιῶν βδέλυγμα καὶ ψεῦδος εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου

^{VUL} **Revelation 21:27** nec intrabit in ea aliquid coinquinatum et faciens abominationem et mendacium nisi qui scripti sunt in libro vitae agni

Chapter 22

^{LWB} **Rev. 22:1** Then he [the angelic surveyor] showed me the river of the water of life, clear as crystal, flowing out from the throne of God [the Father] and from the Lamb [Jesus Christ].

^{KW} **Rev. 22:1** And he showed me a river of water of life, sparkling like crystal, proceeding out of the throne of God and of the Lamb.

^{KJV} **Revelation 22:1** And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

TRANSLATION HIGHLIGHTS

Then the angelic surveyor continued his tour of the New Jerusalem by showing John (Constativ Aorist tense) the river of the water of life. This river proceeded from its source at the throne (Pictorial Present tense) of God the Father and the Lamb, Jesus Christ – the throne belongs to the Son as well as to the Father. Its appearance was as clear as crystal, pointing to its purity and holy nature. This river may split into two branches briefly, with the Tree of Life growing out of the center, but then resumes its single course “on the other side” of the tree. Or it may be a shallow river with the tree growing out of it like those in swampy regions of the deep south. In any case, this river is in the New Jerusalem, and is not the same river that flows out of the earthly Jerusalem.

RELEVANT OPINIONS

This river is the Holy Spirit’s testimony to the glory of Christ. It proceeds from the throne of God and of the Lamb, for the Holy Spirit proceeds from the Father and the Son. (H. Ironside) The river of living water can be traced from the laver of the tabernacle (Ex. 30:18) through the ten lavers and the molten sea of Solomon’s temple (2 Chron. 4:2-6) and the waters which flowed from the threshold of Ezekiel’s house (Ez. 47) to the crystal stream here described. Ezekiel 47 also describes the trees which line the millennial river. (A.E. Knoch) The Father reigns in and through the Son, and this is the reviving and all-animating life and spirit of all this embodiment of Deity in that sublime city. (A. Seiss)

These final visions of Paradise regained are as far beyond the millennial city, as that will be beyond the past and present Jerusalem. All are literal and real. We have the city and its light; and the river and the trees; and the relations of citizens and nations to all. It was promised to the overcomers in Rev. 2:7, and the fulfillment is recorded in 22:14, 17. The overcomers are literal beings; so are the leaves of this tree for their use. Its healing leaves do not imply disease or suffering or pain, but clearly refer to the eating of the “tree of life” (Genesis 2,3), and the prolongation of life “for ever.” (E.W. Bullinger)

The street turns out to be a boulevard with a river – the River of the Water of Eternal Life – which commences at the throne of God and the Lamb and flows through the street’s center. The banks of the river are adorned by the majestic “Tree of Life.” (D. Barnhouse) Here is a picture of the new Garden of Eden. God’s revelation begins with Adam and Eve in Paradise, with the tree of life and a river to water this garden, and his revelation concludes with a picture of the redeemed in that renewed garden with the tree of life and the river of life flowing from the throne of God and the Lamb. (S. Kistemaker)

The millennial waters represent full Gospel grace; these of New Jerusalem represent Gospel glory. Their continuous flow from God, the Fountain of life, symbolizes the uninterrupted life derived by the saints, ever fresh, from Him: fullness of joy, as well as perpetual vitality. (R. Jamieson) Scripture mentions other streams in the millennium, and this revelation should not be confused with the river that flows from the millennial sanctuary (Ezek. 47) nor with the record of

the living waters going forth from Jerusalem (Zech. 14:8) ... Though the throne of God is different than the throne of David and the millennial throne on which He sat throughout the millennial kingdom, this indicates that Christ is still with God the Father reigning over the eternal state. (J. Walvoord)

Jerusalem below is in many respects the counterpart of Jerusalem above. Both cities are seats of government. Both have living waters, and both have trees of fruit and healing. In the earthly millennial Jerusalem, the living waters issue from under the temple (Ezek. 47:1); whereas in the holy city, the river flows from the throne. The tree of life sustains; the river of life gladdens. (W. Scott) All eternal life is derived from our heavenly Father by the Holy Spirit for the sake of the Redeemer. (A. Plummer)

Rev. 22:1 Then (consecutive) he (the angelic surveyor) showed (δείκνυμι, AAI3S, Constative) me (Dat. Adv.) the river (Acc. Dir. Obj.) of the water (Gen. Content) of life (Qualitative Gen.), clear (Complementary Acc.; bright) as (comparative) crystal (Acc. Gen. Ref.), flowing out (ἐκπορεύομαι, PMPTc.AMS, Pictorial, Attributive, Deponent; proceeding, coming) from the throne (Abl. Source) of God (Poss. Gen.; the Father) and (connective) from the Lamb (Gen. Poss.; the Lord Jesus Christ).

^{WHO} **Revelation 22:1** Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου

^{VUL} **Revelation 22:1** et ostendit mihi fluvium aquae vitae splendidum tamquam cristallum procedentem de sede Dei et agni

^{LWB} **Rev. 22:2** **And in the middle of its [the city's] broad avenue and on each side of the river was the Tree of Life, which will produce twelve varieties of fruit [prosperity] and will yield its fruit [variety of blessings] during each month [fresh supply]. Moreover, the leaves of the tree [shade] are for the healing of the nations [removes conflicts between the nations so they can live in peace].**

^{KW} **Rev. 22:2** In the midst of its [the city's] broad avenue and on this side and on that side of the river was a tree of life bearing twelve fruits, yielding its fruit each month. And the leaves of the tree were for the health of the nations.

^{KJV} **Revelation 22:2** In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

TRANSLATION HIGHLIGHTS

In the middle of the city's broad avenue and growing on both sides of the river was the tree of life. The tree of life will produce (Futuristic Present tense) twelve varieties of fruit (Latin:

fructose), representing every form of prosperity imaginable – not the least of which is the ability to live forever. This does not mean just twelve types of fruit, but twelve varieties or categories of fruit. On the one hand, that eliminates the possibility of anyone getting “bored” with the same old fruit; on the other hand, it points to a comprehensive package of blessings - the numeral twelve representing divine completion.

The tree of life will also yield its fruit (Futuristic Present tense) during each month, meaning a fresh supply will always be on hand. None of these blessings of prosperity will hang on the tree and rot. They will be used as required and the source will always be replenished with a fresh supply of blessings. Not only that, but the leaves of the tree (Latin: foliage) will provide shade for the nations, meaning they provide a means of rest and relaxation (healing under a shade tree) so the conflicts between nations may cease. These are metaphors referring to the peace and prosperity promised during the millennium and the eternal state, the New Jerusalem being present during both. There will be fruit for those in heaven and leaves for those on earth.

RELEVANT OPINIONS

The tree of life yields fruit monthly throughout all eternity. It seems possible therefore to understand participation in the tree of life as a regular experience of fellowshiping with God, i.e., eating of this monthly fruit. Both verse 22:2 and 22:14 simply refer to special privileges reserved only for faithful believers. (J. Dillow) Some have said that eating from the tree of life was the equivalent of receiving eternal life, but this is most evidently a false interpretation. Eternal life is the prerequisite for membership in the true Church. Eating of the tree of life is a reward that shall be given to the overcomer in addition to his salvation ... He receives over and above his entrance into eternal life, a place in the Heavens in the midst of the paradise of God. (D. Barnhouse)

The leaves of this tree will be for the healing of the nations during Messiah’s glorious reign. The fruit of it will be for the refreshment and gladness of His redeemed saints, as they gather by that river of joy. (H. Ironside) Why should there be the necessity for “healing” where sin no longer exists? The explanation is found in a proper translation of the word “healing” – *therapeia* – from which we get the word therapeutic, meaning “health-giving.” In other words, the leaves of the tree will promote the enjoyment of life in the New Jerusalem; they will have a therapeutic effect. The idea here is invigoration, exhilaration and the joy of perfect health. (J. MacArthur) As it may not be necessary to partake of the leaves of the tree in order to enjoy the eternal state forever, it apparently provides an avenue by which enjoyment can be enhanced. (J. Walvoord)

The tree of life was intended to preserve Adam and Eve in time. But the fall entailed the loss of that wondrous gift. The man was driven out of the garden for the special reason that it should not be possible for him to eat of it: for the reason given is, “lest he put forth his hand, and take also of the tree of life, and eat and live for ever.” It is clear from this that the tree of life was the means by which Adam would have lived on for ever. Hence in the very day of his disobedience he was cut off from it, and his death was certain and sure. So important was it that he should not “live for ever” in his sin and shame, that Cherubim and a flaming sword were placed to keep and preserve both it and him from this evil. Eternal life was to be obtained and enjoyed henceforth

only in and through Christ. The tree of life was to be preserved; and here it is in Paradise, restored. (E.W. Bullinger)

The exact placement of river, street, and trees is less than clear. If the initial phrase “down the middle of the great street” goes with the preceding verse, then the river would flow down the center of a wide avenue. If it is taken with what follows, then the street and river probably run side by side, with the trees in between. (R. Mounce) The tree of life bears twelve kinds of fruit, one for each month of the year. (S. Kistemaker) Two classes of people are thus distinctly recognized in the new heaven and earth: a class in glory who get the fruits of the Tree of Life, and a class in the estate of nations who get the leaves; but whether fruit or leaves, a great and glorious blessing. The Life-leaves are for the conservation and augmentation of Life-blessedness on earth, as the Life-fruits are for the joy of the saints in heaven. (A. Seiss)

Rev. 22:2 And (continuative) in the middle (Loc. Place) of its (Poss. Gen.; the city’s) broad avenue (Gen. Place; street) and (connective) on each side (Adv. Place) of the river (Gen. Place) was (ellipsis) the Tree (Subj. Nom.) of Life (Adv. Gen. Ref.), which will produce (ποιέω, PAPtc.NSN, Futuristic, Attributive; bearing) twelve varieties (Nom. Measure; types, categories) of fruit (Acc. Gen. Ref.; prosperity) and (continuative) will yield (ἀποδίδωμι, PAPtc.ANS, Futuristic, Circumstantial; gave) its (Poss. Gen.) fruit (Acc. Dir. Obj.; variety of blessings) during (temporal) each (Nom. Spec.) month (Acc. Extent of Time; fresh supply every month). Moreover (continuative), the leaves (Subj. Nom.) of the tree (Poss. Gen.; shade) are (ellipsis) for the healing (Acc. Purpose) of the nations (Gen. Adv.; gradually removes prior conflicts between the nations).

^{WHO} **Revelation 22:2** ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα κατὰ μῆνα ἕκαστον ἀποδίδου τὸν καρπὸν αὐτοῦ καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἔθνων

^{VUL} **Revelation 22:2** in medio plateae eius et ex utraque parte fluminis lignum vitae adferens fructus duodecim per menses singula reddentia fructum suum et folia ligni ad sanitatem gentium

^{LWB} **Rev. 22:3** **And there will no longer be any curse [on the earth or against mankind]. Furthermore, the throne of God [the Father] and of the Lamb [Jesus Christ] will be in it [perfect environment during the millennium], and His [the Lamb’s] servants will serve Him.**

^{KW} **Rev. 22:3** And every curse shall exist no longer. And the throne of God and of the Lamb shall be in it. And His bondslaves shall render Him sacred service.

^{KJV} **Revelation 22:3** And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

TRANSLATION HIGHLIGHTS

During the millennium, there will no longer be (Predictive Future tense) any curse upon the earth or against mankind. Furthermore, the throne of God the Father and of the Lamb, Jesus Christ, will be (Predictive Future tense) in the midst of this perfect environment, in the New Jerusalem. Furthermore, the Lamb's servants will serve (Predictive Future tense) Him.

RELEVANT OPINIONS

Faithful service on earth will be rewarded by a privileged place of service in heaven.. Believers will find their highest fulfillment in loving service for the Saviour who loved them and gave Himself for them. Faithfulness in our service here will result in privileged service in eternity. (L. Chafer) As the eternal Son, second person of the Trinity, the one true God, He shares the throne with the Father in the final kingdom. (J. Pentecost)

Those inhabiting the New Jerusalem will be immune from the destructive curse that God sends on humanity for its sin. The curse of physical and spiritual death set on the human race by Adam in the first garden is permanently removed by the Lamb in the last garden at the time of the new creation. In primeval time humanity was expelled from the garden sanctuary, and its entrance was thereafter closed to sinful humanity. At the end time the redeemed will be ushered into that sanctuary again on the coattails of the Lamb's work. (G.K. Beale)

The biblical picture of the eternal state is full joy for all who are there. In eternity everyone's cup will be full, but the cups will be of different sizes. No one will enter eternity future with regret or mourning or pain. No one will feel like a second-class citizen of heaven because they were unfaithful now. While the faithful Christian will enjoy richer relationship and privilege with His King throughout eternity than the unfaithful, the predominant feeling for all will be joy and gratitude. (J. Dillow)

The fulfillment of Israel's national promises would be realized, not in resurrected individuals, but rather in natural saved Israel who are living at the second advent. The unity of God's redemptive purposes in Christ would be preserved by bringing the first resurrection group together into one place, where the Bride will share in His reign and His servants serve Him forever. (J. Pentecost) There are numerous passages in the NT which stress the fact that the immortality of believers is not a bare endless existence, but a rapturous life of bliss in communion with God and with Jesus Christ, the full fruition of the life that is implanted in the soul while still on earth. (L. Berkof)

Rev. 22:3 And (continuative) there will no longer (neg. adv.) be (εἶμι, FAI3S, Predictive) any (Nom. Spec.; type of) curse (Pred. Nom.; on the earth or against mankind). Furthermore (continuative), the throne (Subj. Nom.) of God (Poss. Gen.; the Father) and (connective) of the Lamb (Poss. Gen.; Jesus Christ) will be (εἶμι, FAI3S, Predictive) in it (Loc. Place; perfect

environment during the millennium), **and** (continuative) **His** (Poss. Gen.; the Lord Jesus Christ's) **servants** (Subj. Nom.) **will serve** (λατρεύω, FAI3P, Predictive) **Him** (Dat. Adv.).

^{WHO} **Revelation 22:3** καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ

^{VUL} **Revelation 22:3** et omne maledictum non erit amplius et sedes Dei et agni in illa erunt et servi eius servient illi

^{LWB} **Rev. 22:4** They will both see His [the Lamb's] face and His royal title *will be* on their foreheads.

^{KW} **Rev. 22:4** And they shall see his face. And His Name shall be on their foreheads.

^{KJV} **Revelation 22:4** And they shall see his face; and his name *shall be* in their foreheads.

TRANSLATION HIGHLIGHTS

Those who are alive on earth during the millennium and who are resident in the New Jerusalem will see (Predictive Future tense) the Lamb's face and His royal title will be on their foreheads. If it were a reference to the Father, Whom no man has seen, it would indeed be anthropomorphic. But the Father's face can only be seen in Christ Jesus.

RELEVANT OPINIONS

The New Jerusalem will be a place of tremendous activity, of joyful service without cessation or depletion of energy. There will be vigorous intellectual activity; our faculties will be intensified and all the pages of knowledge will unroll before us. God will touch our dull minds with intellectual acumen in such a manner that we will be able to grapple with the infinite mysteries of an endless universe. What great privilege could possibly be bestowed upon us than to be His servants! (J. Macarthur) The assertion that His name will be on their foreheads intensifies the notion of intimate fellowship with God. (G.K. Beale)

The Holiest of all was dark, but in the New Jerusalem His face will be seen. Therefore this Holiest of all is no longer dark, but filled with radiant brilliance. The Lord, God, will shine upon them. (E. Sauer) This vision of God was withheld from Moses, but promised by Jesus to the pure in heart and mentioned in Hebrews 12 as possible only to the holy. Even here on earth we can see God in the face of Christ, but now in the New Jerusalem we can see Christ face to face, even as He is, after we are made really like Him. (A.T. Robertson)

God's servants will see His face. What special nuance of meaning does this expression convey? In antiquity to see the face of the king signified more than simply glancing up at the king when he might be riding by. The expression implied that one was granted an audience with the king, and an opportunity to present one's petition in direct personal conversation. Thus, to see God's

face is not only to be in God's nearer presence, but also to enjoy a relationship of absolute trust and openness. (B. Metzger)

No one has ever seen God, but here John writes that the glorified saints will see His face. God has a relationship with His people that is the same as before the fall in Paradise when He walked and talked with Adam and Eve in the cool of the day. All those who have the name of the Lamb and of the Father written on their foreheads will see Him. The imprint of the divine name on the foreheads of the saints signifies that as residents of the New Jerusalem they belong to God, bear His image and likeness, and are citizens of His kingdom. (S. Kistemaker)

Rev. 22:4 They will both (adjunctive) see (ὁράω, FMI3P, Predictive) His (Poss. Gen.; the Lamb's) face (Acc. Dir. Obj.) and (continuative) His (Poss. Gen.) royal title (Subj. Nom.; name) will be (ellipsis) on their (Poss. Gen.) foreheads (Gen. Place).

^{WHO} **Revelation 22:4** καὶ ὄψονται τὸ πρόσωπον αὐτοῦ καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν

^{VUL} **Revelation 22:4** et videbunt faciem eius et nomen eius in frontibus eorum

^{LWB} **Rev. 22:5** **And there shall no longer be night. Furthermore, they do not have need for light from a lamp or light from the sun, because the Lord God [Jesus Christ] will give them light [from His Shekinah glory] and they shall reign from the ages [beginning of the millennium] to the ages [eternity future].**

^{KW} **Rev. 22:5** And there shall be night no longer. And they do not have need of the light of a lamp nor of the sun because the Lord God shall shed light upon them. And they shall reign as kings forever and forever.

^{KJV} **Revelation 22:5** And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

TRANSLATION HIGHLIGHTS

There shall no longer be (Predictive Future tense) night, because those in resurrection bodies in the New Jerusalem do not need rest. In addition, those on the earth during the millennium will not need (Gnomic Present tense) light from a lamp nor from the sun, because the Shekinah glory of the Lord God, Jesus Christ, will give them (Predictive Future tense) light (Latin: illuminate). They shall reign (Predictive Future tense) from the ages to the ages, from the beginning of the millennium throughout eternity future. If you haven't guessed by now, I subscribe to a somewhat "mediating" view compared to some theologians - that verses 1-5 could refer to either the millennium or the eternal state. There are good arguments on both sides; I lean towards the millennium.

RELEVANT OPINIONS

The book of Revelation does not teach that all believers will rule over the millennial earth. Only the crowned and rewarded church in heaven rules. It is true that all believers will in one sense “reign forever and ever” (22:5), but this is a reference to the eternal state. All believers will not reign over the millennial earth and participate in the final destiny of man. In the three other uses of this word “reign,” when applied to Christians, it refers to the rulership in the kingdom. This usage is different and marks the eternal fellowship with Christ in eternity future which all saints will enjoy, although in varying degrees. The teaching that all Christians are overcomers lacks adequate Scripture base. (J. Dillow)

Though the temple and priesthood are gone, they continue to reign for the eons of the eons. This corresponds with the Hebrew scriptures, for the temple with its ritual last “for ever” (for the eon) but the kingdom continues “for ever and ever” – for the eons of the eons. (A.E. Knoch) He Himself, the King of the ages, will then bring forth ages upon ages out of His inexhaustible, infinite fullness. In heavenly jubilees will His redeemed creatures praise Him. (E. Sauer) The millennium and the eternal ages are here embraced. The saint on high shall never cease to reign. (W. Scott) The emphatic language employed here can only be interpreted as referring to an eternity of process or duration. (R. Morey)

When the reign of the saints who are in the millennium is referred to in 20:4 they are said to reign with Christ for a thousand years. A thousand years is not forever. Since these reign forever it must refer to eternity and not the millennium. (J. Pentecost) Darkness will be banished in the eternal state. The New Jerusalem made of translucent materials will be an amazing, beautiful sight as the light streams through all the various colors, not leaving any shadows. (J. Walvoord)

Reigning here is eternally in contrast with the limited millennial reign in chapter 20. (A.T. Robertson) The individual OT saint’s hope of an eternal city will be realized through resurrection in the heavenly Jerusalem, where, without losing distinction or identity, Israel will join with the resurrected and translated of the Church Age to share in the glory of His reign forever. (J. Pentecost) The reign is eternal and therefore cannot be equated with the reign in Rev. 20:4-6 which is limited to a thousand years and is followed by a final rebellion. (G.K. Beale) No more faulty politics, no more false religions, no more rabble rule or oppressive tyranny, shall then be any more. For the reign of righteousness has come, and it will fail no more forever. (A. Seiss)

Rev. 22:5 **And** (continuative) **there shall no longer** (neg. adv.) **be** (εἶμι, FAI3S, Predictive) **night** (Pred. Nom.). **Furthermore** (continuative), **they do not** (neg. adv.) **have** (ἔχω, PAI3P, Gnostic) **need** (Acc. Dir. Obj.) **for light** (Obj. Gen.) **from a lamp** (Abl. Source) **or** (connective) **light** (Acc. Dir. Obj.) **from the sun** (Abl. Source), **because** (explanatory) **the Lord God** (Subj. Nom.; Jesus Christ) **will give them** (Acc. Dir. Obj.) **light** (φωτίζω, FAI3S, Predictive; from His Shekinah glory) **and** (continuative) **they shall reign** (βασιλεύω, FAI3P, Predictive) **from the ages** (Acc.

Extent of Time; beginning of the millennium) **to the ages** (Gen. Time; eternity future).

^{WHO} **Revelation 22:5** καὶ νῦν οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φῶς ἡλίου ὅτι κύριος ὁ θεὸς φωτίσει [ἐπ] αὐτούς καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων

^{VUL} **Revelation 22:5** et nox ultra non erit et non egebunt lumine lucernae neque lumine solis quoniam Dominus Deus inluminat illos et regnabunt in saecula saeculorum

^{LWB} **Rev. 22:6** Then [as the millennial vision came to a close], he said to me: These doctrines [eschatological] are dependable and true [absolute inerrancy]. Then the Lord [Holy Spirit], God over the spirits [human] of the prophets, has sent His angel to make known to His servants the things [events concerning the eternal state] which are destined to occur with haste [soon].

^{KW} **Rev. 22:6** And he said to me, These words are trustworthy and dependable. And the Lord God of the spirits [their human spirits as informed by the Holy Spirit] of the prophets sent His messenger on a commission to show to His bondslaves things which of necessity must come to pass shortly.

^{KJV} **Revelation 22:6** And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

TRANSLATION HIGHLIGHTS

At the end of the millennial vision, the angel said to John (Constative Aorist tense): These eschatological doctrines are dependable and true, absolutely inerrant. This is an introduction to the final passage of Scripture which returns to descriptions of the eternal state. Then the Lord, the Holy Spirit, God over the human spirits of the prophets, sent (Constative Aorist tense) His angel to reveal (Culminative Aorist tense) to His servants the events which are destined (Gnomic Present tense) to occur (Culminative Aorist tense) soon.

RELEVANT OPINIONS

The Lord gives His seal to the inspiration, authority, and absolute verbal accuracy of all things written in this book. (W.R. Newell) “Quickly” (tachy) occurs seven times in the Revelation, and all but once (11:14) refers to Christ’s actions. It means *the next thing on the program*. (ibid) The Holy Spirit is testifying that the words of God are infallible, irrefutable, irrefragable and inerrant; they mean precisely what they say. Therefore, no man is to trifle with them by spiritualizing them or reducing them to meaningless symbolism. (J. Macarthur) The reading “spirits of the prophets” must be taken as the figure *metonymy*, by which the word “spirits” is put for the gifts of the Spirit, to emphasize the fact that the revelations made by the prophets were given by the Holy Spirit of God, and were not their own sending forth or of themselves. (E.W. Bullinger)

In this final message, the Lord Jesus Christ, the living Word of God, pays great honor to the written Word of God. This fact we should mark very carefully, for we are living in a day when men are attempting to downgrade the written Word in favor of the living Word. Our Lord Jesus Christ in every phase of His ministry was careful to honor the written Word and to submit Himself to it. There can be no doubt of the fact that our Lord joined Himself with God the Father by magnifying the written Word. Thus the psalmist bears witness: I will worship toward Your holy temple, and praise Your name for Your lovingkindness and for Your truth: for *You have magnified Your Word above all Your name* (Psalm 138:2). We also remember how the Lord Jesus made it abundantly clear that by His coming He did not intend to destroy, nor even to loosen up, the Word of God, but to fulfill it in every jot and tittle. (D. Barnhouse)

Rev. 22:6 Then (transitional; at the end of the millennium) he said (λέγω, AAI3S, Constative) to me (Dat. Adv.): These (Nom. Spec.) doctrines (Subj. Nom.; eschatology) are (ellipsis) dependable (Pred. Nom.) and (connective) true (Pred. Nom.). Then (consecutive) the Lord (Subj. Nom.), God (Nom. Appos.; Holy Spirit) over the spirits (Obj. Gen.) of the prophets (Poss. Gen.), has sent (ἀποστέλλω, AAI3S, Constative) His (Poss. Gen.) angel (Acc. Dir. Obj.) to make known (δείκνυμι, AAInf., Culminative, Inf. As Dir. Obj. of Verb) to His (Poss. Gen.) servants (Dat. Adv.) the things (Nom. Appos.; events concerning the eternal state) which are destined (δεῖ, PAI3S, Gnostic; certain) to occur (γίνομαι, AMInf., Culminative, Result, Deponent; come to pass) with haste (Instr. Manner; soon).

^{WHO} **Revelation 22:6** Καὶ εἶπέν μοι Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει

^{VUL} **Revelation 22:6** et dixit mihi haec verba fidelissima et vera sunt et Dominus Deus spirituum prophetarum misit angelum suum ostendere servis suis quae oportet fieri cito

^{LWB} **Rev. 22:7** Therefore, behold, I am returning soon [imminency of the rapture]. Happy [spiritually prosperous] is he who keeps on guarding the doctrines of prophecy [eschatology] of this book [Revelation].

^{KW} **Rev. 22:7** And consider this. I am coming soon. Spiritually prosperous is he who keeps the words of the prophecy of this scroll.

^{KJV} **Revelation 22:7** Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

TRANSLATION HIGHLIGHTS

The Lord Jesus Christ says: Behold, I am returning (Futuristic Present tense) soon. This points to the imminency of the rapture, not the 2nd advent. Happy, meaning spiritually prosperous, is the person who continues to guard (Iterative Present tense) the eschatological doctrines in this book. This is a special blessing for those who study and teach the Revelation of Jesus Christ. They are essentially the keepers (Latin: custodians) of “things to come.”

RELEVANT OPINIONS

This promise no doubt refers especially to our Lord’s coming for the Church in the rapture. (J. MacArthur) The word “quickly” means speedily, rapidly. When our Lord comes for His own it will be with lightning-like speed. His appearance will be with such suddenness that it will catch unawares all who are unprepared. (L. Strauss) Here John seems to be referring to Christ’s coming for the church rather than His second coming to the earth, though both are in the larger context. (J. Walvoord)

And there shall be no more curse – perfect restoration. But the throne of God and of the Lamb shall be in it – perfect administration. His servants shall serve Him – perfect subordination. And they shall see His face – perfect transformation. And His name shall be in their foreheads – perfect identification. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord gives them light – perfect illumination. And they shall reign forever and ever – perfect exultation. (J. Walvoord, A.T. Pierson)

Rev. 22:7 Therefore (inferential), behold (ἰδοῦ, AAImp.2S, Dramatic, Command; now hear this), I am returning (ἔρχομαι, PMI1S, Futuristic, Deponent; coming) soon (temporal adv.; imminency of the rapture). Happy (Subj. Nom.; spiritually prosperous) is (ellipsis) he (Pred. Nom.) who keeps on guarding (τηρέω, PAptc.NMS, Iterative, Substantival; keeps) the doctrines (Acc. Dir. Obj.) of prophecy (Adv. Gen. Ref.; eschatology) from this (Gen. Spec.) book (Abl.Source; Revelation).

^{WHO} **Revelation 22:7** καὶ ἰδοὺ ἔρχομαι ταχύ μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου

^{VUL} **Revelation 22:7** et ecce venio velociter beatus qui custodit verba prophetiae libri huius

^{LWB} **Rev. 22:8** **And I, John, am the one who heard and saw these things [eschatological events]. Then when I heard and saw, I fell down to worship before the feet of the angel [worshipping the communicator rather than the Originator of the message] who revealed these things [eschatological events] to me.**

^{KW} **Rev. 22:8** And I, John, am he who is hearing and seeing these things. And when I heard and saw, I fell down to worship before the feet of the angel who was showing me these things.

^{KJV} **Revelation 22:8** And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

TRANSLATION HIGHLIGHTS

John was the very one who was chosen to hear and see (Descriptive Present tense) these eschatological events. Then after hearing and seeing them, he fell down (Dramatic Aorist tense) in emotional overload to worship (Culminative Aorist tense) at the feet of the angel. John confuses the relative unimportance of the communicator with the importance of the message and gets his “worship radar” fouled up. He erroneously worshipped the angel who revealed the prophetic events to him, as opposed to the Lord Who originated them.

RELEVANT OPINIONS

It was a natural, although a wrong thing to do, especially after Christ’s own voice followed that of the angel. (A.T. Robertson) John falls at the feet of the angel who revealed these overwhelming things to him. This is the same phenomenon described in 19:10, where John, upon seeing the wedding banquet of the bride and bridegroom, falls at the feet of the angel. (S. Kistemaker) Rapturous gratitude and adoration, at the prospect of the Church’s glory, transport him out of himself, to fall into an unjustifiable act. (R. Jamieson)

Rev. 22:8 **And I** (Subj. Nom., continuative), **John** (Nom. Appos.), **am** (ellipsis) **the one** (Nom. Appos.) **who heard** (ἀκούω, PAPtc.NMS, Descriptive, Substantival) **and** (connective) **saw** (βλέπω, PAPtc.NMS, Descriptive, Substantival) **these things** (Acc. Dir. Obj.; eschatological events). **Then** (consecutive) **when** (temporal) **I heard** (ἀκούω, AAI1S, Constative) **and** (connective) **saw** (βλέπω, AAI1S, Constative), **I fell down** (πίπτω, AAI1S, Dramatic) **to worship** (προσκυνέω, AAInf., Culminative, Inf. As Dir. Obj. of Verb) **before** (in front of) **the feet** (Gen. Place) **of the angel** (Poss. Gen.; the communicator instead of the message) **who revealed** (δείκνυμι, PAPtc.GMS, Descriptive, Substantival; made known) **these things** (Acc. Dir. Obj.; eschatological events) **to me** (Dat. Adv.).

^{WHO} **Revelation 22:8** Καὶ γὰρ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα καὶ ὅτε ἤκουσα καὶ ἔβλεψα ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα

^{VUL} **Revelation 22:8** et ego Iohannes qui audivi et vidi haec et postquam audissem et vidissem cecidi ut adorarem ante pedes angeli qui mihi haec ostendebat

^{LWB} **Rev. 22:9** Then he [the angel] shouted to me: Stop doing *that!* I am your fellow servant, as well as your brethren, the prophets, and those who keep on guarding the doctrines of this book [direct reference: Revelation, remote reference: entire Bible]. Worship God!

κω **Rev. 22:9** And he says to me, See to it that you do not do so. I am a fellow bonds slave of yours and of your brethren the prophets and of those who are keeping the words of this scroll. Worship God.

^{KJV} **Revelation 22:9** Then saith he unto me, See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

TRANSLATION HIGHLIGHTS

Then the angel shouted (Dramatic Aorist tense) at John, saying: Stop doing that! The Gnostic Present tense means John (as well as any human being) should never, ever worship an angel. Combine this with the Imperative of Prohibition and you see how emphatic the angel was in correcting John's temporary mistake in judgment. The angel continues by explaining that he is a fellow servant just like John. And he is a fellow servant to John's brethren, the prophets, and as a matter of fact, to all those who keep on guarding (Iterative Present tense) the doctrines of this book. Then the angel gives John an Imperative of Command: Worship God!

What does the reference to "guarding the doctrines of this book" refer to? Does it refer to the Book of Revelation or to the entire Bible? The Genitive of Double Reference means the angel is referring to both. As a direct reference, he is referring to the doctrines in the Book of Revelation; as a remote reference, he is referring to the entire canon of Scripture. As we shall see, the closing of the Book of Revelation was also the closing of the canon of Scripture. Every attempt to add, delete or change the contents of the Revelation throughout history was a forgery. Every attempt to add other books to the Bible, after the Revelation was written by John, was likewise a forgery.

While the Dead Sea Scrolls, the Apocrypha, the Book of Mormon, and other writings have literary value, they were not God-breathed (inspiration) and are not part of the canon of Scripture. All attempts to impose these and other writings into Scripture are satanic intrusions. It should not be surprising that every cult that attempts to corrupt Christianity in some way tries to add another book to the canon of Scripture, or to add or delete something in it. The Book of Revelation completed the canon of Scripture. Angels are fellow servants with all those who continue to guard and protect (Durative force) the contents of the Revelation (direct) and the Bible (remote) throughout history.

RELEVANT OPINIONS

The angel's rejection of worship now functions, therefore, to claim for the whole book the authority, not of the angel, but of God Himself, to Whom alone worship is due. (S. Kistemaker) The angel calls him a fellow-servant with himself, the same as the whole brotherhood of sacred prophets. Mistaken as he was for the moment in not distinguishing his heavenly guide from his Lord, he yet was duly illuminated as a prophet, and still had the office and inspiration of God for the understanding of these mysteries, and the making of them known to the Churches. (A. Seiss)

Rev. 22:9 **Then** (consecutive) **he** (the angel) **shouted** (λέγω, PAI3S, Dramatic; said) **to me** (Dat. Adv.): **Stop doing** (ὀράω, PAImp.2S,

Gnomic, Prohibition) that (ellipsis)! I am (εἰμί, PM1S, Descriptive) your (Gen. Rel.) fellow servant (Pred. Nom.) as well as (adjunctive) your (Gen. Rel.) brethren (Gen. Accompaniment), the prophets (Obj. Gen.), and (connective) those (Obj. Gen.) who keep on guarding (τηρέω, PAPtc.GMP, Iterative & Durative, Substantival; keeping) the doctrines (Acc. Dir. Obj.) of this (Gen. Spec.) book (Gen. Double Reference; Revelation & entire Bible). Worship (προσκυνέω, AAImp.2S, Dramatic, Command) God (Dat. Adv.)!

^{WHO} **Revelation 22:9** καὶ λέγει μοι Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον

^{VUL} **Revelation 22:9** et dicit mihi vide ne feceris conservus tuus sum et fratrum tuorum prophetarum et eorum qui servant verba libri huius Deum adora

^{LWB} **Rev. 22:10** Then he [the angel] said to me: Do not seal up [obscure by spiritualization and other violations of sound biblical hermeneutics] the doctrines of the prophecy of this book [direct reference: Revelation, remote reference: the entire Bible], for the time [fulfillment of the times of the Gentiles] is near.

^{KW} **Rev. 22:10** And he says to me, Do not begin to seal up the words of the prophecy of this scroll, for the strategic, epochal time is imminent.

^{KJV} **Revelation 22:10** And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

TRANSLATION HIGHLIGHTS

Then the angel warned John (Imperative of Prohibition) not to seal up the doctrines of the prophecy of this book. The Greek word for “seal up” means to cover or hide, and is a warning to pastors and teachers not to obscure eschatological doctrines by spiritualization and other violations of sound Biblical hermeneutics. This is a direct reference to the book of Revelation and a remote reference to the other books of the Bible. All of the prophetic verses in the Bible are meant to be understood. They are not meant to remain mysteries; they are not meant to be “spiritualized” by obscuring literal people, places, events and times to the realm of the imagination. Unfulfilled prophecies are not meant to be “squashed” or “forced” into historical events that do not fulfill all the essential requirements.

Without naming persons, this verse is a prohibition against those pastors and teachers who have been categorized under the various schools of “covenant theology,” its two main branches known as “amillennialism” and “postmillennialism.” I consider these philosophical schools to be heretical, and I believe this verse is an applicable warning against them and other systems that violate the principle of a *consistently literal hermeneutic*. I have close friends in the ministry that are in one or the other of these philosophical camps. I love them dearly, but I think their

eschatological viewpoint is a gross error. I wish they would exhibit the integrity exemplified by John Calvin, who admitted that he did not understand the Revelation and refused to write a commentary on it.

If you have followed my translation and commentary on the Revelation this far, by now you know that I am a proponent of dispensationalism, premillennialism, and a pre-tribulation rapture. I believe all three of these are essential to understanding Biblical prophecy. They are non-negotiable systems of theology. You will also notice that I have (on rare occasions) quoted from a theologian who does not adhere to these theological schools. I have read many of their commentaries on Revelation page-by-page, ad nauseum, and am looking forward to the day (“the time is near”) when I will either sell their books to a used book store or burn them. Currently, I am leaning towards the “fire and brimstone” option, since I hate to think I might infect some well-meaning believer with their gutter nonsense.

One of these books, exactly 1,245 pages long, is so bad that I’m embarrassed for the person who wrote it. If I sell it, [an option that is on the one hand repulsive, but on the other hand I could trade it for a good book], I will leave the following note inserted in it for the next owner: “A colossal behemoth of historical research that bears little resemblance to the Revelation of Jesus Christ as written by John.” Like many other attempts to force future prophetic events into past history, there is a lot of historical material in it. It has all the makings of a scholarly work, but unfortunately, contains little Biblical truth. Like another 4-volume commentary set that has been recently released on the Revelation, the sheer amount of paper does nothing to further your understanding of prophetic Scripture.

Commentaries like the ones I’m not mentioning by name, might qualify as history textbooks, but they do not qualify as theological guidebooks. I have read many of them in the past few months out of sheer determination, fighting back my disgust for the way they mistreat Scripture. My rationale behind this is that I need to know what some of you are experiencing if you have read or are under the ministry of a pastor or teacher who holds to these erroneous viewpoints. I myself have been under the ministry of those who hold to these imaginative philosophies about eschatology. If you are in this predicament now, I feel your pain!

As for me, I want to know what the Bible says, verse-by-verse, not only with reference to understanding eschatology, but more importantly, because I want to understand “the Christian way of life” (experiential sanctification). Because I consider these two categories of theology to be so crucial, and covenant theology to be alien from the truth, *I have decided to never sit under a non-dispensationalist expositor again*. As one former Bible professor of mine used to say: “There, I said it. I’m glad I said it. I feel better about having said it. Now I’m done with it.”

The angel continues by explaining that the appointed time (Latin: temporal) is near. This is a reference to the “times of the Gentiles,” particularly the Church Age dispensation that we currently live in that will come to an end at the rapture. When that occurs, the focus of God’s historical plan and protocol on earth will return to the nation Israel.

RELEVANT OPINIONS

This mighty book remains unsealed, that is, open to all who will believe it and are willing to search the OT Scriptures (the Scriptures of the prophets) to gain the understanding of its scenes and language. What a rebuke to the negligence, the neglect, the sneering, ignorant arrogance, shown by most of Christendom toward the Revelation! Our Lord Jesus may declare it an open, unsealed, understandable book; men say it is filled with unintelligible language and mystic symbols. Christ says: “Blessed is he that reads it;” men say: “Let it alone, you cannot understand it.” Some day all these will give an account of their insolent, insulting attitude toward this holy, open book of plain prophecy, given by God to Christ for us, and distinctly left unsealed. (W.R. Newell)

The word for time here is not *chronos*; it is *kairos*, which has to do with the proper or opportune time, or the correct season. (J. Macarthur) In the Christian doctrine of the last things, the imminence of the end is moral rather than chronological; each successive generation, so far as can be known to the contrary, may be the last generation. In that sense the time is always near. It is therefore the part of wisdom for believers to be ready to meet their Lord. (B. Metzger)

This command is in contrast with Rev. 10:4, where it is a special prophecy in the midst of general prophecies, and is to be sealed up. It is in contrast also with Daniel 12:4,8,9, where Daniel was to seal up the vision, because another dispensation was to intervene before that vision could be fulfilled. That dispensation concerned the mystery of Christ and the Church. That mystery will have been completed long before the Apocalypse opens, and therefore the command is given here “Seal not.” (E.W. Bullinger) This invitation to open the book of prophecy is in sharp contrast to God’s admonition to Daniel when He ordered Daniel to seal the prophecy for the time was not yet. (D. Barnhouse)

Rev. 22:10 Then (consecutive) he said (λέγω, PAI3S, Static) to me (Dat. Adv.): Do not (neg. adv.) seal up (σφραγίζω, AASubj.2S, Ingressive, Prohibition; cover, hide, obscure by spiritualization and other violations of sound biblical hermeneutics) the doctrines (Acc. Dir. Obj.) of the prophecy (Adv. Gen. Ref.) of this (Gen. Spec.) book (Gen. Double Reference; Revelation and the entire Bible), for (explanatory) the appointed time (Subj. Nom.; fulfillment of the times of the Gentiles) is (εἰμί, PAI3S, Historical) near (temporal).

^{WHO} **Revelation 22:10** καὶ λέγει μοι Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου ὁ καιρὸς γὰρ ἐγγύς ἐστιν

^{VUL} **Revelation 22:10** et dicit mihi ne signaveris verba prophetiae libri huius tempus enim prope est

^{LWB} **Rev. 22:11** He who does wrong [believer engulfed in arrogance] may continue to do wrong indefinitely, and the defiled one [believer engulfed in pride & hatred] may continue

to be defiled indefinitely [loss of rewards: wood, hay, stubble]. Moreover, the righteous one [believer in fellowship] may continue to perform righteousness indefinitely, and the holy one [supergrace believer] may continue to be holy indefinitely [rewards: gold, silver, precious stones].

κω Rev. 22:11 He who is unrighteous, let him practice unrighteousness still. And he who is [morally] polluted, let him pollute himself still. And he who is righteous, let him practice righteousness still. And he who is holy, let him be made holy still.

KJV Revelation 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

TRANSLATION HIGHLIGHTS

This is a verse that addresses four categories of believers and their rewards or loss of rewards when Christ returns. None of these categories has anything to do with unbelievers. There are two negative and two positive groups of believers addressed. The Imperative of Permission in all four cases means these types of believers are going to be allowed to continue along the path they are choosing for themselves. The Lord is giving them His permission to do as they please now that they are believers. He provides the doctrinal resources and the pastors-teachers for them to learn and grow, but the choice to do so is theirs. He sovereignly elected them to salvation (position in Christ), and now they are responsible for how they live in this new life (experience in Christ). All four types of believers are allowed to continue (Futuristic Aorist tense) functioning as they are indefinitely.

The first category is the believer engulfed in arrogance (Cosmic I) who is involved in wrongdoing, which means he is caught in a trap of the flesh or the world system and is unable to make any progress in the Christian life. This believer is rarely in fellowship. His life is a roller-coaster of being in fellowship, and then out again – but almost always out of fellowship. The flesh and the world entices him and he actively pursues the variety of sins and distractions they offer him. Most of his life is involved in imploding upon himself; he is his own worst enemy. This believer is quenching the Spirit and is under continual warning discipline from God, even if he does not realize what is happening to him.

The second category is the believer engulfed in pride and hatred (Cosmic II) who is involved in defiling and polluting himself and others (Latin: sordid affairs). He started out caught in a trap of the flesh and the world, but is now so antagonistic to the Word of God and other believers that he is destroying both himself and those around him. This believer is never in fellowship, in fact, he doesn't confess his sins to the Lord except when divine discipline is so severe that he cries out for mercy. He has become involved in some deep trap of satan, so that he no longer resembles a believer; even though he is a believer, he is an evangelist for satan. This believer not only frags himself, but he negatively affects the lives of everyone in his periphery, i.e., cursing by association. This believer is grieving the Spirit and is under continual intensive discipline from God.

The third category is the believer in God's sphere of power and love who continues to be in fellowship because he regularly confesses his sin to the Lord and tries to live a life of integrity. These believers are positive to the Word of God and are showing signs of growth, but they are either new believers or those in the early stages of growth in doctrine. They would be classified as children and adolescents in the Lord, but not yet wise men. If this believer continues to learn the Word from a qualified pastor or teacher and avoids the endless array of distractions around him, he may grow to supergrace status. Because he is in fellowship quite often, he will receive some rewards when Christ returns.

The fourth category is the believer who is constantly in fellowship and who loves the Word of God as his number one priority in life. The "holy one" is a believer in supergrace. This believer has a vast inventory of Bible doctrine in his soul, and because he is almost always in fellowship, much of what he does is according to divine standards (holy) and will receive a reward. Whenever there is a conflict between the Word of God and his family, social life, career, money, politics, entertainment and other legitimate spheres of life, this believer always chooses doctrine first. Everyone who comes into contact with this believer receives some form of invisible blessing by association. This believer will receive countless honors and decorations when Christ returns and will reign with Him in eternity.

RELEVANT OPINIONS

Being an overcomer, obtaining a reward, and securing the right to eat of the tree of life will cost everything. It depends upon continuing to practice righteousness (22:12), remaining holy, and giving attention to our works. (J. Dillow) This is a divine emphasis on the solemn truth that as a man is found in that coming day, so he will remain for all eternity. (H. Ironside) The state of a man at his death or at the coming of Christ is the state he will remain in for the endless eons of eternity; it is fixed and immutable. If the warnings of the Holy Book are not sufficient, there is no more that God has to say. The wicked who choose to continue in their wickedness will be judged by the Lord when He comes. The same rule applies to the righteous. (J. MacArthur)

Here we are confronted with the awful fact that a man's character becomes fixed and unchanging at death. The unjust and filthy will always be unjust and filthy, and the righteous and holy will always be righteous and holy. Here is a challenge to be ready for His coming. (L. Strauss) The states of both the evil and the good are now fixed forever. There is no word here about a second chance hereafter. (A.T. Robertson) It is interesting to note that our Lord reviews for John those who will be excluded from the heavenly city. We must not forget that in describing the citizens of the heavenly city, John was specifically told who would be included and who would be excluded. (D. Barnhouse)

The word "continue" occurring in all four clauses indicates a process that is ongoing. It leads to either a life of degradation or a life of holiness. One either grows in grace and stature as a Christian or sinks deeper into hardness and indifference as a sinner; there is no standing still. The sinner and the saint either regress or progress in their spiritual life. The sinner regresses from unbelief to disobedience, from disobedience to neglect, from neglect to apostasy, and from

apostasy to hardening of the heart. The saint continues to make progress in a life that leads from faith to practicing obedience, from obedience to joy, and from joy to unending bliss in the Lord. The character of the hardened sinner is decidedly anti-Christian, but that of the saint is marked by righteousness and holiness. (S. Kistemaker) The regression just stated is quite similar to Colonel Thieme's stages of reversionism. (LWB)

From the perspective of the Seer, the end is so close that there is no longer time to alter the character and habits of people. Those who do wrong will continue to do wrong, and those who are morally unclean will continue in their vile condition. The major thrust of the verse is that since the end time is now at hand people are certain to reap the consequences of the kinds of lives they have lived. The time arrives when change is impossible because character has already been determined by a lifetime of habitual action. The arrival of the end forecloses any possibility of alteration. (R. Mounce) We have here the word "still" repeated at the end of four successive sentences, the figure of a *polysyndeton*. (E.W. Bullinger)

Rev. 22:11 He (Subj. Nom.) who does wrong (ἀδικέω, PAPtc.NMS, Descriptive, Substantival; Cosmic I believer) may continue to do wrong (ἀδικέω, AAImp.3S, Futuristic, Permission) indefinitely (temporal; still, yet), and (connective) the defiled (Descr. Nom.) one (Subj. Nom.; Cosmic II believer) may continue to be defiled (ρυπαίνω, APImp.3S, Futuristic, Permission) indefinitely (temporal). Moreover (continuative), the righteous (Nom. Descr.) one (Subj. Nom.; the believer in fellowship) may continue to perform (ποιέω, AAImp.3S, Futuristic, Permission) righteousness (Acc. Dir. Obj., Complementary) indefinitely (temporal), and (connective) the holy (Nom. Descr.) one (Subj. Nom.; supergrace believer) may continue to be holy (ἀγιάζω, APImp.3S, Futuristic, Permission) indefinitely (temporal).

^{WHO} **Revelation 22:11** ὁ ἀδικῶν ἀδικησάτω ἔτι καὶ ὁ ρυπαρὸς ρυπανθήτω ἔτι καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι καὶ ὁ ἅγιος ἁγιασθήτω ἔτι

^{VUL} **Revelation 22:11** qui nocet noceat adhuc et qui in sordibus est sordescat adhuc et iustus iustitiam faciat adhuc et sanctus sanctificetur adhuc

^{LWB} **Rev. 22:12** Behold [now hear this], I am returning soon [imminency of the rapture] and My reward will come with Me [at the Judgment Seat of Christ] for the purpose of paying back [interest on every investment in Bible doctrine] to each person [positive believer] as his [spiritual] production exists.

^{KW} **Rev. 22:12** Consider this. I am coming soon. And my reward is with me, to render to each one according to his work.

^{KJV} **Revelation 22:12** And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

TRANSLATION HIGHLIGHTS

Now the Lord Jesus Christ addresses John, by commanding him (Imperative mood) to pay attention to what follows. Jesus is going to return (Futuristic Present tense) soon at the rapture and He will be bringing an award ceremony with Him. This awards ceremony is called the Judgment (Evaluation) Seat of Christ, where He will return to each positive believer (Culminative Aorist tense) interest on his investment in Bible doctrine. This is a financial term used in the banking industry for paying interest on an investment. The more a person invests, the greater will be his return – whether in financial matters here on earth or spiritual matters in heaven.

Every time a believer invests time in the Word of God, he is accumulating spiritual interest on his investment. Winner believers with a thorough foundation of doctrine in their souls will receive an extraordinary amount of spiritual interest in the form of rewards and decorations. No two believers are alike in personality and no two believers have invested the same amount of time in the Word of God. Therefore the spiritual ROI (return on investment) will be greater at the Judgment Seat for those with greater production (investment). The Customary Present tense is used to point out that not every person receives an equal share, but each is customarily rewarded according to his effort.

Rewards in heaven at the Judgment Seat of Christ are based on capitalist principles; the person who invests more earns a greater return. There is no such thing as socialism or communism in heaven. These are arrogant political philosophies created by Satan to distract men from honest work for honest pay. Those who have exerted no efforts at living the spiritual life on earth will receive no rewards or decorations. There will be no giveaway programs or equality in heaven; those with the most spiritual production receive their just and customary reward.

RELEVANT OPINIONS

The context of Revelation 22 is conditional and deals with rewards. Having a right to the tree of life then is a reward to those who have washed their robes, who have walked according to the Spirit, and is not the portion of all who are saved. It is a reward to those among the saved who are faithful. It refers to special fellowship “at the table.” This passage, however, is clearly universal and asserts that every man, Christian and non-Christian, will be judged according to his work. (J. Dillow) This verse undoubtedly refers to both the judgment seat of Christ for believers and also the final judgment of unbelievers at the Great White Throne. God, the righteous judge, will deal with all men’s works in proper time and in proper sequence. (J. MacArthur)

God has promised by many Scriptures to recognize all service that is rendered as a love-expression to Him and that is within the gracious plan of life He has made for every child of His. There will be rewards, crowns and prizes. No one can define them. They most evidently speak of His loving appreciation of our little suffering and faithfulness for Him. They will be inexpressibly sweet, and they will abide for all eternity. Salvation is not a reward for the believer’s service. Salvation is God’s work for us. Rewards are always connected with the

believer's works and merit. The rewards are to be bestowed at the judgment seat of Christ. It will be a moment of discovery as to who has loved much and who was much occupied with Him. (L. Chafer)

Rev. 22:12 Behold (ἰδοῦ, AAImp.2S, Constative, Command; now hear this), I am returning (ἔρχομαι, PMI1S, Futuristic, Deponent) soon (temporal; imminency of the rapture) and (continuative) My (Poss. Gen.) reward (Subj. Nom.) will come (ellipsis) with Me (Gen. Accompaniment; decorations and rewards at the Judgment Seat of Christ) for the purpose of paying back (ἀποδίδωμι, AAInf., Culminative, Purpose& Result; interest on every investment in Bible doctrine) to each person (Dat. Adv.; positive believer, winner) as (adv.) his (Poss. Gen.) production (Subj. Nom.; spiritual) exists (εἶμι, PAI3S, Customary).

^{WHO} **Revelation 22:12** Ἴδου ἔρχομαι ταχύ καὶ ὁ μισθός μου μετ ἔμοῦ ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ

^{VUL} **Revelation 22:12** ecce venio cito et merces mea mecum est reddere unicuique secundum opera sua

^{LWB} **Rev. 22:13** **I** Myself am the Alpha [deity of Christ] and the Omega [Christ in hypostatic union forever], the First [Christ as eternal God] and the Last [He controls and terminates human history], the Beginning [Christ as Creator] and the End [He brings evaluation to believers and judgment upon unbelievers].

^{KW} **Rev. 22:13** As for Myself, I am the Alpha and the Omega, the First and the Last, the originating cause and the One who brings to completion.

^{KJV} **Revelation 22:13** I am Alpha and Omega, the beginning and the end, the first and the last.

TRANSLATION HIGHLIGHTS

The Lord Jesus Christ identifies Himself as the Alpha and the Omega, the First and the Last, the Beginning and the End. Each one of these titles has a special meaning behind it. "Alpha" is a reference to the deity of Jesus Christ. "Omega" is a reference to His continued existence as the God-Man in hypostatic union forever. "First" is a reference to Jesus Christ as eternal God. "Last" is a reference to the Lord as the One Who finalizes human history and brings us into eternity. "Beginning" is a reference to Jesus Christ as the Creator of the heavens and the earth. "End" is a reference to Jesus Christ evaluating His sheep for rewards, judging unbelievers at the Great White Throne, and destroying His original creation, and creating a new one in eternity future.

RELEVANT OPINIONS

Applied to God in 1:8, 21:6, and here alone to Christ, crowning proof in this book of Christ's deity. So in 21:6 God is termed, as Christ is here, the beginning and the end, while the first and the last is applied only to Christ in 1:17 and 2:8. Solemn assurance is given that Christ is qualified to be the Judge. Christ was the Creator of the universe for the Father. So now He is the consummation of redemption. (A.T. Robertson)

All these titles which are used in the OT of God, are combined and applied to Christ to highlight His deity. The titles figuratively connote the totality of polarity: Christ's presence at and sovereignty over the beginning of creation and over the end of creation are boldly stated in order to indicate that He is also present at and sovereign over all events in between. The emphasis of the bipolar names here at the end of the book is to underscore Christ's divine ability to conclude history at His coming. (G.K. Beale)

The three together are among the most profound and intense denotations of the eternity, the immutability, the almightiness, the omniscience, and the faithfulness of Deity. In thus appropriating them to Himself, the Lord Jesus claims to be the eternal One, from whom all being proceeds, and to whom all being tends and returns – the source and the end of all history – He who called the world into existence, presides over all its changes, and brings it to its consummation according to His own will. He thus sets Himself before our faith as He who originated all things, who knows equally all that has happened and that will happen, and who is the ever-living and unchanging Administrator over all that is or can be, so that what He makes known as yet to take place may be accepted and relied on with perfect confidence, as rooted and grounded in eternal Wisdom and Almightyness. He must therefore be very God of very God, the coequal and coeternal Son of the Father. And in this character He makes and engages to perform whatever is predicted in the prophecies of this Book. (A. Seiss)

Rev. 22:13 I Myself (Subj. Nom.) am (ellipsis) the Alpha (Pred. Nom.; deity of Christ) and (connective) the Omega (Pred. Nom.; Christ in hypostatic union), the First (Pred. Nom.; eternal God) and (connective) the Last (Pred. Nom.; finalizes human history), the Beginning (Pred. Nom.; Christ as Creator) and (connective) the End (Pred. Nom.; brings evaluation to believers and judgment on unbelievers).

^{WHO} **Revelation 22:13** ἐγὼ τὸ Ἄλφα καὶ τὸ Ὠ ὁ πρῶτος καὶ ὁ ἔσχατος ἡ ἀρχὴ καὶ τὸ τέλος

^{VUL} **Revelation 22:13** ego A et W primus et novissimus principium et finis

LWB Rev. 22:14 Happinesses [spiritual blessings] to those who keep on washing their robes [metaphor for remaining in fellowship with the Lord by confessing sins], so that authority [right & privilege] will be theirs [winner believers only] over the Tree of Life and they may enter into the city [the New Jerusalem] by the gates [honorary access for winners only].

κω Rev. 22:14 Spiritually prosperous are those who wash their robes in order that theirs shall be the authority over the tree of life and in order that they may go through the gates into the city.

^{KJV} **Revelation 22:14** Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

TRANSLATION HIGHLIGHTS

Those who keep on washing their robes (Iterative Present tense) will receive an abundance of happinesses, or spiritual blessings. This is a metaphor for remaining in fellowship with the Lord by regular confession of sins (rebound in I John 1:9). Only those who continue to wash their robes will be given (Predictive Future tense) the right and privilege of eating from the Tree of Life. In other words, only winner believers receive this privilege; loser believers will be residents in the city, but they will not be allowed access to the Tree of Life. The gates of the city are a form of “red carpet treatment” for winner (overcomer) believers only.

The only means of access to the Tree of Life is through one of the guarded gates of the city, the New Jerusalem. Each of the twelve gates to the city is guarded by an angel who will only grant access to those who qualify to enter through a gate, i.e., winner believers. Access through a gate is not given to everyone without qualifications. The Potential Subjunctive mood means the privilege to enter by a gate is possible, but it depends on how you live your spiritual life on earth. If your spiritual life on earth is a disaster, the guardian angels will not allow you to enter by a gate. If your spiritual life on earth is magnificent, perhaps reaching supergrace status and beyond, the angels at the gates will most likely recognize your rank, give you a crisp salute, and usher you through a gate into the city.

Since all believers have “an abiding place” or “mansion” in the New Jerusalem, and a resurrection body which is allowed to pass through material objects as we know them, gaining access to your “abiding place” is assured. But access through the gates into the heart of the city where the Tree of Life is located is restricted to winner believers only. Winner believers will have some form of identification, perhaps in the luminous glow of their resurrection body or on their uniform of glory, or maybe a special name or title inscribed upon their foreheads. Loser believers will not have this privilege. Again, let me remind you that there is no such thing as equality in heaven; what you do on earth will be transferred to heaven and will determine your future status in eternity.

RELEVANT OPINIONS

This usage of “tree of life” suggests a quality of life – rich fellowship with God – rather than the notion of regeneration. The tree of life is presented as a conditionally earned and merited reward going to those who have not only received eternal life, but who also at great cost to themselves, have overcome and persevered to the final hour. Because the right to eat of the tree of life is conditional, it is highly unlikely that this experience refers to regeneration. Obtaining the right to eat of the tree of life is conditioned upon works. Since eating is commonly a symbol for “fellowship,” it is probable that all that is meant is that those who live godly and pure lives now will enjoy a special fellowship with Christ throughout eternity. (J. Dillow)

The King James Version erroneously translates this passage “that do His commandments” as opposed to the correct translation “who wash their own robes.” The KJV is not how John wrote it. Every critical scholar of note rejects the reading of the KJV on this verse. A scribe took upon himself the authority to change *plunontes tas stolas outon* (washing their robes) into *poiountes tas entolas outou* (doing his commandments). Since 1516 the world of scholarship and archaeology has discovered thousands of earlier Greek texts, all of which contradict the words of the scribe who interpolated what he thought would be a correction. (J. Macarthur)

Because these people cleansed their own robes, by confession and appropriation of the blood of the Lamb, their garments are not soiled. They have lived faithful and persevering lives. The washing of the robes does not refer to regeneration and justification, which depends upon God, but to progressive sanctification, which depends upon God and us. Some have argued that since only those who wash their robes can enter the city, and since entering the city will be a blessing conferred on all Christians, therefore, all Christians are those who have washed their robes and are overcomers. However, John is placing the emphasis not upon entering the city, but entering “by the gates” into the city. All will enter the city, but only some will come in through the gates. In the Greek text this is emphatic and would be best rendered, “and may by the gates enter into the city.” The sentence structure suggests that John is giving emphasis to the way of entrance, i.e., by the gates, and not the fact of entrance. (J. Dillow)

Gates of ancient cities had a purpose of defense or honor or both. To be known “in the gates” was to sit among “the elders of the land” and have position of high honor and authority. Since defense is not a function of these “gates” into the heavenly city, they are to be regarded as places of honor and authority. The overcomer was promised “authority” over the nations. These gates are memorials. Indeed, this is precisely how John describes them elsewhere, as memorials to the twelve tribes of Israel (21: 12,14). We are reminded of the Roman victory arches which sat astride the main thoroughfares entering into Rome. There were thousands of entry ways into Rome, but Caesar entered by the gates, by the victory arch. The expression “enter by the gates” is simply a functional equivalent for “enter with special honor.” Some will enter the New Jerusalem with special honor, and some will not. This privilege goes to those who “wash their robes.” This refers to the confession of sin in the life of the believer and removal of all that is impure. The need to “wash” the robes can be paralleled with the Lord’s instruction concerning the need to wash the feet (John 13:10), daily confession. (J. Dillow)

Paul says in 1 Corinthians 9:25 that Christians will receive a reward if they, like the athletics, are willing to sacrifice and live the life of discipleship, a life which similarly requires strong self-discipline. It is like entering the city. It is this magnificent reward which is referred to as entering “through the gates into the city.” To enter through the gates was to enter in the victory procession of the returning champion. (J. Dillow)

Rev. 22:14 Happinesses (Subj. Nom.; spiritual blessings) to those (Subj. Nom.) who keep on washing (πλύνω, PAPtc.NMP, Iterative, Substantival, Articular) their (Poss. Gen.) robes (Acc. Dir. Obj.; idiom: remaining in fellowship by confessing their sins), so that (purpose, result) authority (Subj. Nom.; right and

privilege) **will be** (εἰμί, FAI3S, Predictive) **theirs** (Poss. Gen.; winner believers only) **over the Tree** (Acc. Gen. Ref.) **of Life** (Gen. Spec.) **and** (continuative) **they may enter** (εἰσέρχομαι, AASubj.3P, Futuristic, Potential, Deponent) **into the city** (Acc. Place; the New Jerusalem) **by the gates** (Assoc. Instr.).

^{WHO} **Revelation 22:14** Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν

^{VUL} **Revelation 22:14** beati qui lavant stolas suas ut sit potestas eorum in ligno vitae et portis intrent in civitatem

^{LWB} **Rev. 22:15** Outside [categories of unbelievers in the Lake of Fire] are dogs [male prostitutes] and sorcerers [drug abusers, New Agers] and sexually immoral persons and murderers and idolaters [all categories of illegitimate worship] and everyone who loves [gets a kick out of] and continually practices [as a habitual way of life] pathological lying.

^{KW} **Rev. 22:15** Outside are the dogs and those who practice magical arts, and the fornicators and the murderers and the idolaters and everyone who is fond of and practices falsehood.

^{KJV} **Revelation 22:15** For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

TRANSLATION HIGHLIGHTS

Several categories of unbelievers are listed to represent those who will spend eternity “outside” the New Jerusalem in the Lake of Fire. This is obviously not a comprehensive list, but merely a representative sample. Among the unbelievers in the Lake of Fire will be those who have succumbed to one or more of these satanic distractions: dogs (slang word for male prostitutes), sorcerers (includes drug abusers, and those involved in witchcraft and New Age mysticism), sexually immoral persons (all types, both heterosexual and homosexual), murderers (Latin: homicides), idolaters (all worship that is not directed to the Lord), and everyone who loves and continually practices pathological lying.

This last category is rather pronounced because Satan himself is described as the father of lies. His entire existence has been to create, feed and spread lies both in heaven and on earth. He loves lying; he gets a kick out of lying. And there are those who continue to lie just like him (Durative Present tense), without effort and without any proclivities towards change. These same individuals practice lying (Iterative Present tense) as a way of life. They are users, con artists, scamsters, hucksters – a cadre of malecontents who believe they should be prosperous without effort merely because they were born.

RELEVANT OPINIONS

It is quite natural to contrast the nonbeliever with the victorious overcomer and not with, for example, the lukewarm Christians of Laodicea whom God will spew out of His mouth. Carnal Christians would simply not supply the suitable contrast John has in mind. (J. Dillow) Men with vile, degenerate characters were called “dogs” and considered the scum of the city. In order to be designated a “dog,” one would have to exercise these malicious actions habitually. (J. Macarthur) These are not on the new earth. They are “without,” and, according to 21:8, will have then been cast into the lake which burns with fire and brimstone. (E.W. Bullinger)

The herd of dogs which prowl about Eastern cities, without a home and without an owner, feeding on the refuse and filth of the streets, quarrelling among themselves, and attacking the passer-by, explain both the applications of the image. (M. Vincent) In Deut. 23:17-18 the term “dog” designates a male cult prostitute. (R. Mounce) The unjust remain unjustified, the filthy remain filthy, the holy remain holy. God has made all things for Himself, even the wicked for the day of evil. Outside of the city is God’s spiritual trash can. The lake of fire is without, the river of life is within. (K. Lamb)

Rev. 22:15 Outside (Adv. Place; the New Jerusalem, categories of unbelievers in the Lake of Fire) are (ellipsis) dogs (Subj. Nom.) and (connective) sorcerers (Subj. Nom.; drug abusers, New Age mysticism, witchcraft) and (connective) sexually immoral persons (Subj. Nom.; fornicators) and (connective) murderers (Subj. Nom.) and (connective) idolaters (Subj. Nom.; categories of illegitimate worship) and (connective) everyone (Subj. Nom.) who loves (φιλέω, PAPtc.NMS, Durative, Substantival; gets a kick out of doing it) and (continuative) continually practices (ποιέω, PAPtc.NMS, Iterative, Substantival; as an habitual way of life) pathological lying (Adv. Acc.; con artists, users).

^{WHO} **Revelation 22:15** ἔξω οἱ κύνες καὶ οἱ φάρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος

^{VUL} **Revelation 22:15** foris canes et venefici et inprudici et homicidae et idolis servientes et omnis qui amat et facit mendacium

^{LWB} **Rev. 22:16** **I, Jesus, have sent My angel to testify to you [John on the island of Patmos] these things [eschatological doctrines] for the advantage of the churches. I Myself am the root [both eternal God and source of the future Jewish dynasty], even the seed [descendent] of David [fulfilling the Davidic covenant], the Bright Morning Star [battlefield royalty: winner of the angelic conflict].**

^{KW} **Rev. 22:16** I, Jesus, sent My messenger to testify these things to you in the [local] assemblies. As for myself, I am the root and the offspring of David, the star, the bright one, the morning star.

^{KJV} **Revelation 22:16** I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

TRANSLATION HIGHLIGHTS

Jesus continues to speak by addressing Himself as the speaker, and reminding John that it is He who has sent (Constative Aorist tense) His angel to communicate (Purpose Infinitive) to him the eschatological doctrines in the Revelation for the benefit of the churches. John is still banished on Patmos, but he will communicate the doctrines of the Revelation to the Christian world by means of writing, i.e., non-face-to-face teaching.

Jesus also identifies Himself as the root, meaning eternal God, as well as being the descendent of David who was prophesied to fulfill the Davidic covenant. The Lord will reign on David's throne on earth during the millennium, as foretold by the prophets. He will also fulfill the land grants contained in the Davidic covenant during the millennium, when the borders of the city and nation will be expanded to that predicted in the Old Testament. Jesus is also the Bright Morning Star, the strategic winner of the angelic conflict.

RELEVANT OPINIONS

Jesus Christ retains three titles of royalty, each with a royal family. As God, our Lord is divine royalty, the Son of God, and His royal family is the Trinity. As man, Jesus is Jewish royalty, the Son of David, and His royal family is the line of King David. As the God-Man, the Lord Jesus Christ won the strategic victory over Satan at the Cross and earned a third series of royal titles, King of kings and Lord of lords, and the Morning Star. These last titles signify His battlefield royalty, His strategic victory over Satan. (R.B. Thieme, Jr.)

In His announcing Himself as both the root and offspring of David, both His deity and His birth at Bethlehem are in view. He is both David's Lord and his son. (W.R. Newell) The expression "root" is an avowal that our Lord Jesus Christ was antecedent to David. Before Abraham was, before Jesse was, before David was, this great God existed who created them and gave them their spiritual and heavenly assignments. (J. Macarthur)

These titles are essentially and exclusively Jewish, and proclaim their owner as the coming one who shall confirm and fulfill all the promises made unto David. The Lord Jesus is at once the "root" whence David sprang, and the "offspring" which sprang from David. There is also a third title, the Morning Star, which ushers in the eternal day. The reference is to Numbers 24:17. (E.W. Bullinger) In claiming that He sent this angel, He at the same time claims to be the sovereign of all sacred wisdom and truth. (A. Seiss)

To the people of the East, the stars had great meaning for they were the heavenly timepieces by which the shepherds told the different seasons of the year, and the various watches of the night. It was the "morning star" which heralded the sunrise and the breaking of a new day. Thus how fitting it is that our Lord Jesus in relation to His return should be spoken of as "the bright and morning star," for He will usher in God's eternal day. (D. Barnhouse)

Rev. 22:16 I (Subj. Nom.), Jesus (Nom. Appos.), have sent (πέμπω, AAIIS, Constativ) My (Poss. Gen.) angel (Acc. Dir. Obj.; messenger) to communicate (μαρτυρέω, AAInf., Constativ, Purpose; testify) to you (Dat. Ind. Obj.; John on the island of Patmos) these things (Acc. Dir. Obj.; eschatological doctrines) for the advantage of the churches (Dat. Adv.). I Myself (Subj. Nom.) am (εἰμί, PAIIS, Gnomic) the root (Pred. Nom.; eternal God), even (ascensive) the seed (Pred. Nom.; descendent) of David (Gen. Rel.; fulfilling the Davidic covenant), the Bright (Descr. Nom.) Morning (Nom. Spec.) Star (Pred. Nom.; strategic winner of the angelic conflict).

^{WHO} **Revelation 22:16** Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός

^{VUL} **Revelation 22:16** ego Iesus misi angelum meum testificari vobis haec in ecclesiis ego sum radix et genus David stella splendida et matutina

^{LWB} **Rev. 22:17** Both the Spirit and the bride [Church Age believers] continue to say [in their prayers to the Lord]: Please return! Furthermore, he who understands [believer during the tribulation], let him say: Please return! Meanwhile [until the Lord returns], may the one who is thirsty [for Bible doctrine] return again and again, continually desiring to obtain the water of life without cost [the Word of God is free].

^{KW} **Rev. 22:17** And the Spirit and the bride are saying, Be coming. And he who hears, let him say, Be coming. And he who is thirsty, let him be coming. He who is desirous, let him take at once the water of life gratis.

^{KJV} **Revelation 22:17** And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

TRANSLATION HIGHLIGHTS

While the Lord is watching historical events transpire, the Holy Spirit and Church Age believers (the bride) continue to say in their prayers to the Lord (Iterative Present tense): Please return! They are praying for the Lord to return (Imperative of Entreaty) as soon as possible! Come on! I'm ready for the Lord to return! Are you? Furthermore, those believers who are alive during the tribulation and who understand what is written in the Revelation, should also be asking (Imperative of Entreaty) the Lord to return. The Dramatic Present tense emphasizes the extent of our longing for the Lord to return. Church Age believers long for the rapture; tribulation believers long for the 2nd advent.

Meanwhile, however, until the Lord returns, there is something we should all be doing after praying for the Lord's swift return. We should not abandon our spiritual walk because we think

we live in the rapture generation. We should not abandon our spiritual walk if we are alive during the tribulation and understand that He will return in a few short years. The Lord wants us to be thirsty (Pictorial Present tense) for His Word. The Lord wants us to return over and over again to His Word (Iterative Present tense). He is in fact pleading with us (Imperative of Entreaty) to exercise positive volition towards His Word, while we are pleading with Him to return!

He wants us to continually desire (Durative Present tense) a fresh drink of the water of life. The water of life is a metaphor for the Word of God. He wants us to reach out and take His water of life (Futuristic Aorist tense) freely. The Word of God is (or should be) without cost. The Lord is pleading with us (Imperative of Entreaty) to grasp His Word day after day after day (Futuristic Aorist tense). It's alright for us to ask Him to return soon, as long as we understand that until He does return, He is asking us to have an unquenchable thirst for His Word.

RELEVANT OPINIONS

The “water of life” is a marvelous metaphor for our Lord, and for the Word of God, because you cannot live without water. Man can go a considerable length of time without food, but no one can exist for long without water. Similarly, we cannot exist spiritually without a vital relationship with God through faith in the living Christ. (J. MacArthur) In the previous benediction (22:14), the blessing consisted in the right to eat of the tree of life. In this verse it is the invitation to come and drink of the water of life. The tree of life and the water of life are the great central subjects of the New Earth. (E.W. Bullinger)

Let this be the greatest and final incentive to drink – that God is most glorified in us when we are most satisfied in Him. And so may the end of all our meditation, all our hope, all our prayer, all our obedience, be this great discovery: that our satisfaction in God will be infinite when, by His gift and in His kingdom, it becomes the pleasure of God in God. (J. Piper) The Holy Spirit working in the Church, through whom she is bound to Christ as His bride, and the Church herself, eagerly welcome the fulfillment of Christ's promise to return. (A. Plummer)

Rev. 22:17 **Both** (inclusive) **the Spirit** (Subj. Nom.) **and** (connective) **the bride** (Subj. Nom.; Church Age believers) **continue to say** (λέγω, PAI3P, Iterative; prayers directed to the Lord): **Please return** (ἔρχομαι, PMImp.2S, Dramatic, Entreaty, Deponent)! **Furthermore** (continuative), **he** (Subj. Nom.; believer alive during the tribulation) **who understands** (ἀκούω, PAPtc.NMS, Descriptive, Substantival, Articular; hears), **let him say** (λέγω, AAImp.3S, Dramatic, Entreaty): **Please return** (ἔρχομαι, PMImp.2S, Dramatic, Entreaty, Deponent)! **Meanwhile** (temporal, transitional; until the Lord returns), **may the one** (Subj. Nom.) **who is thirsty** (διψάω, PAPtc.NMS, Pictorial, Substantival, Articular; believer with positive volition towards doctrine) **return again and again** (ἔρχομαι, PMImp.3S, Iterative, Entreaty, Deponent), **continually desiring** (θέλω, PAPtc.NMS, Durative, Attributive; will, wish) **to**

obtain (λαμβάνω, AAImp.3S, Futuristic, Entreaty; take, possess)
the water (Acc. Dir. Obj.) **of life** (Adv. Gen. Ref.) **without cost**
(adv.; doctrine is free).

^{WHO} **Revelation 22:17** Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν Ἔρχου καὶ ὁ ἀκούων εἰπάτω Ἔρχου καὶ ὁ διψῶν ἐρχέσθω ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν

^{VUL} **Revelation 22:17** et Spiritus et sponsa dicunt veni et qui audit dicat veni et qui sitit veniat qui vult accipiat aquam vitae gratis

^{LWB} **Rev. 22:18** I testify [bear witness before the Supreme Court of heaven] to everyone who hears the doctrine of the prophesy of this book [direct reference: Revelation, remote reference: the entire Bible]: If anyone adds to them [prophesies in either Revelation or the rest of the Bible], God will add to him the plagues [intense suffering] which were written in the past and stand written in this book.

^{KW} **Rev. 22:18** It is I who am testifying to everyone who hears the words of the prophecy of this scroll; if anyone adds to them, God shall add to him the plagues which stand written in this scroll.

^{KJV} **Revelation 22:18** For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

TRANSLATION HIGHLIGHTS

The Lord Jesus Christ bears witness before the Supreme Court of heaven (Pictorial Present tense) and to everyone who hears the prophetic doctrines of this book that they are accurate. This is a double reference, first to the book of Revelation and then to the entire Bible. The Lord vouches that everything contained in both are true. The Lord also anticipates by His omniscience that there will be those who will attempt to corrupt the prophetic messages in both the Revelation and the rest of Scripture. The 3rd class condition with the Potential Subjunctive mood means maybe someone will come along who will add to what is legitimately written and maybe they won't. The conclusion is assumed that they will, in the fact that the warning is issued.

In this scenario, someone who professes to understand the doctrines of eschatology will attempt to add (Constative Aorist tense) additional prophetic items of his or her own to what is legitimately written by John. Joseph Smith (Mormonism) and various popes (Catholicism) are the first examples that come to my mind. The Lord promises that as these men add to prophetic Scripture, God will likewise add (Predictive Future tense) to them the intense sufferings (plagues) which were written in the book in the past. The more these corrupt men add to the canon of Scripture, the more suffering God will add to them!

The Intensive Perfect tense points to the canon of Scripture having been written in the past and standing written just as we have it today – with no need of any supplemental material. The canon

of Scripture has been closed for nearly 2,000 years. Any subsequent claims to canonicity are false and the perpetrators of such claims will be severely punished. Whether this intense punishment comes upon them during their life on earth, or whether they end up in the Lake of Fire with an extra dose of torment throughout eternity, depends on the justice of God. If the perpetrators are believers, I would anticipate the intense suffering to occur during their life on earth; if they are unbelievers, I would anticipate the intense suffering to occur in the Lake of Fire.

RELEVANT OPINIONS

The Lord gives a solemn warning against tampering in any way with its contents, either by addition or subtraction. To tamper with the words of the prophecy of the book is to bring oneself under the divine lash, just as to treasure them brings a special blessing for you. (W.R. Newell) This warning, while it may refer especially to this book, yet, by a very true application, takes in the whole Scripture. But only the prophecy of this book comes within the true scope of this passage. (E.W. Bullinger)

Rev. 22:18 I testify (μαρτυρέω, PAI1S, Pictorial; bear witness before the Supreme Court of heaven) to everyone (Dat. Adv.) who hears (ἀκούω, PAPtc.DMS, Static, Substantival; understands) the doctrines (Acc. Dir. Obj.) of the prophesy (Adv. Gen. Ref.; eschatology) of this (Gen. Spec.) book (Gen. Double Reference; direct: Revelation, remote: the entire Bible): If (protasis, 3rd class condition, "maybe he will, maybe he won't") anyone (Subj. Nom.) adds (ἐπιτίθημι, AASubj.3S, Constative, Potential) to them (Acc. Disadv.; prophesies in either Revelation or the Bible), God (Subj. Nom.) will add (ἐπιτίθημι, FAI3S, Predictive) to him (Acc. Disadv.) the plagues (Acc. Dir. Obj.; torments, intense suffering) which were written in the past and stand written (γράφω, Perf.PPtc.AFP, Intensive, Attributive) in this (Dat. Spec.) book (Loc. Place).

^{WHO} **Revelation 22:18** Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῆ ἔπ' αὐτά ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ

^{VUL} **Revelation 22:18** contestor ego omni audienti verba prophetiae libri huius si quis adposuerit ad haec adponet Deus super illum plagas scriptas in libro isto

^{LWB} **Rev. 22:19** Furthermore, if anyone takes away from the doctrine of the prophecy [eschatology] of this book [direct reference: Revelation, remote reference: the entire Bible], God will take away his share from the tree of life [loss of reward for the believer] and from the holy city [the New Jerusalem] the things [rewards] which were written in the past and stand written in this book.

κω **Rev. 22:19** And if anyone shall take away from the words of the scroll of [containing] this prophecy, God shall take away his portion from the tree of the life and from the holy city, from the things which stand written in this scroll.

KJV **Revelation 22:19** And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

TRANSLATION HIGHLIGHTS

The King James Version is horribly translated in this verse. There is absolutely no mention here of the “book of life,” but rather the “tree of life.” This is not a verse, therefore, that can be used to argue against the eternal security of the believer. It is a warning related to the loss of reward, not the loss of salvation. And while it is a warning to anyone who tampers with the Word of God, it would be specifically addressed to those who teach the Word of God, and especially the book of Revelation. This is one of the most sobering warnings to pastors, evangelists and teachers in the Word of God.

Following the train of thought in the prior verse, if anyone takes away (Constative Aorist tense) from the prophetic doctrines of this book, God will take away (Predictive Future tense) from his share from the tree of life and from the holy city, the New Jerusalem. Again, the 3rd class condition in the Potential Subjunctive mood means maybe somebody will and maybe somebody won't. It seems obvious to me that many such “somebodies” have indeed taken away or otherwise obscured the prophetic contents of the Bible throughout history. There are some still doing it today. I have some candidates.

In the prior verse, intense suffering is added to the person who tampers with the book of Revelation or the Bible as it has been handed down to us in its final canon. This warning could be either against believers or unbelievers. In this verse, the warning is against believers only. They are not warned that they will lose their salvation, but they are warned that they will lose part of their reward in heaven. Since only believers will receive rewards, this warning is addressed only to believers. It is nevertheless a sober warning toward those who attempt to teach the Revelation and other prophetic portions of Scripture.

While cultists have a tendency to add to the book of Revelation, or to add to the overall canon of Scripture, evidently some believers have a tendency to hide some of the prophetic doctrines from others. In this case, they may lose their ability to share in the tree of life; they may also lose their ability to enter the New Jerusalem through the gates. They will lose some of the promised rewards that were written in the Revelation and other portions of Scripture (Intensive Perfect tense) even though they may have earned them by legitimate spiritual means. Yes, I take this verse quite seriously myself. I have done the best I can with this book, using every form of material I could get my hands on. I sifted through volume after volume of exegesis, commentaries and expositions, separating the wheat from the chaff. I guess we will all see how well I have done some day!

It is my opinion that those theologians who adhere to covenant theology, with its two stepsisters called amillennialism and postmillennialism, are guilty of taking away from the prophetic doctrines in the book of Revelation and other eschatological portions of Scripture. While they are certainly believers in the Lord Jesus Christ and will join us in heaven, and while many of them have had otherwise fruitful ministries, I believe they will lose some of their earned rewards when they get to heaven. Because I know and love many of these individuals of whom I am referring, I hope I am wrong; it is my wish that they receive an abundance of rewards and blessings in time and eternity.

RELEVANT OPINIONS

In 1516 Erasmus translated these words from the Latin Vulgate into Greek [backwards, of course, since the Greek existed long before the Latin]. The corruption of “tree” into “book” had occurred earlier in the transmission of the Latin text when a scribe accidentally miscopied the correct word “ligno” (tree) as “libro” (book). (S. Kistemaker) To have a share in the tree of life and in the holy city does not refer to going to heaven. Rather, it refers to the privileged position of the metachoi (overcomers). The danger is disinheritance and not loss of salvation. A share in the tree of life is always in Scripture an additional blessing which comes to those who are already saved. (J. Dillow)

As there is a special blessing promised to all who read and heed the message of this book, so there is a pronouncement of woe upon all who detract from, or add to, those things which God has written in this book. So important is the message in the Revelation that God solemnly warns every man not to tamper with its contents. Let the corrupters of these prophecies beware. Modern scholars who reject the plenary inspiration of the Holy Scriptures, and who abridge and add, suppress and stultify the Word of God to satisfy their own minds, will do well to heed Christ’s warning. (L. Strauss)

If I have read into this book anything which Christ has not put there, or read out of it anything which He has put there, with the profoundest sorrow would I recant, and willingly burn up the books in which such mischievous wickedness is contained. If I err, God forgive me! If I am right, God bless my feeble testimony! In either case, God speed His everlasting truth! (A. Seiss) This sanction is like a flaming sword, to guard the canon of Scripture from profane hands. Such a fence as this God set about the law (Deut. 4:2), and the whole Old Testament (Mal. 4:4), and now in the most solemn manner about the whole Bible, assuring us that it is a book of the most sacred nature, divine authority, and of the last importance, and therefore the peculiar care of the great God. (M. Henry)

Rev. 22:19 **Furthermore** (continuative), **if** (protasis, 3rd class condition, “maybe they will, maybe they won’t”) **anyone** (Subj. Nom.) **takes away** (ἀφαιρέω, AASubj.3S, Constative, Potential) **from the doctrines** (Abl. Separation) **of the prophecy** (Adv. Gen. Ref.) **of this** (Gen. Spec.) **book** (Gen. Double Reference; direct: Revelation, remote: the entire Bible), **God** (Subj. Nom.) **will take away** (ἀφαιρέω, FAI3S, Predictive) **his** (Poss. Gen.) **share** (Acc.

Dir. Obj.; portion, part) from the tree (Gen. Separation) of life (Gen. Spec.; loss of reward for the believer) and (connective) from the holy (Gen. Spec.) city (Gen. Separation; New Jerusalem) the things (Gen. Appos.; rewards) which were written in the past and stand written (γράφω, Perf.PPtc.GNP, Intensive, Atributive, Articular) in this (Dat. Spec.) book (Loc. Place).

^{WHO} **Revelation 22:19** καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ

^{VUL} **Revelation 22:19** et si quis deminuerit de verbis libri prophetiae huius auferet Deus partem eius de ligno vitae et de civitate sancta et de his quae scripta sunt in libro isto

^{LWB} **Rev. 22:20** He [Jesus Christ] Who communicates these things [Bible doctrines] says: **Yes, I will return soon [imminency of the rapture]. So be it. Please return, Lord Jesus!**

^{KW} **Rev. 22:20** He who testifies these things says, Surely, I am coming soon. Amen [So let it be]. Be coming, Lord Jesus.

^{KJV} **Revelation 22:20** He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

TRANSLATION HIGHLIGHTS

As a final reaffirmation of His previous promise, our Lord Jesus Christ says: Yes, I will return (Futuristic Present tense) soon. This is a call for us to prepare our lives as if the rapture could occur at any time. The promise was given to us by none other than the One Who communicates Bible doctrine to us in the first place. All believers should take His promise at face value and agree with it: So be it. Then John adds a word that we would all likely agree with: Please return (Imperative of Entreaty), Lord Jesus! The Dramatic Present tense adds an exclamation mark at the end of this request, with the accompanying hope that it will be sooner (asap), not later!

RELEVANT OPINIONS

John expresses his confidence in the deity of Christ and the certainty of His second coming. (A.T. Robertson) The answers to the problems of life do not lie in people's ability to create a better world but in the return of the One whose sovereign power controls the course of human affairs. Redemptive history remains incomplete until Christ returns. It is for the final act in the great drama of redemption that the church waits with longing. (R. Mounce)

The Spirit and the bride implore Him to come, and every sincere believer likewise entreats Him to return. Now Jesus assures everyone that He is coming soon. But how soon will He make His appearance? We can safely say that His return is closer now than ever, since nearly two thousand

years have passed. Nonetheless, the meaning of this adverb is without delay, quickly, at once, in a short time. (S. Kistemaker)

Rev. 22:20 He (Subj. Nom.; Jesus Christ) Who communicates (μαρτυρέω, PAptc.NMS, Pictorial, Substantival; testifies, bears witness before the Supreme Court of heaven) these things (Acc. Dir. Obj.; Bible doctrines) says (λέγω, PAI3S, Static): Yes (affirmative; Truly), I will return (ἔρχομαι, PMI1S, Futuristic, Deponent) soon (temporal; imminency of the rapture). So be it (affirmative). Please return (ἔρχομαι, PMImp.2S, Dramatic, Entreaty, Deponent), Lord Jesus (Voc. Address)!

^{WHO} **Revelation 22:20** Λέγει ὁ μαρτυρῶν ταῦτα Ναί ἔρχομαι ταχύ Ἀμήν ἔρχου κύριε Ἰησοῦ

^{VUL} **Revelation 22:20** dicit qui testimonium perhibet istorum etiam venio cito amen veni Domine Iesu

^{LWB} **Rev. 22:21** The grace of the Lord Jesus *Christ* *be* with the saints.

^{KW} **Rev. 22:21** The grace of the Lord Jesus be with all.

^{KJV} **Revelation 22:21** The grace of our Lord Jesus Christ *be* with you all. Amen.

TRANSLATION HIGHLIGHTS

The closing phrase is a personal wish from John that the grace of the Lord Jesus will be with the saints. This is a customary salutation, wishing us well. Some translations have “with you all,” as opposed to “with the saints.” This comes from the Latin Vulgate, not the original Greek text as issued by Wescott & Hort.

RELEVANT OPINIONS

The emphasis is on grace, glorious sovereign grace! (W. Hendriksen) It is a good word for the close of this marvelous picture of God’s gracious provision for His people in earth and heaven. (A.T. Robertson) The concluding note is one of comfort, of love, of encouragement. There could be no more fitting end for a book that contains horrible visions of great monsters and catastrophic judgments. John closes his book with visions of hope and of heaven, promising that at the last we shall enjoy the vision of God because of the grace of the Lord Jesus Christ. (B. Metzger)

Rev. 22:21 The grace (Subj. Nom.) of the Lord Jesus (Poss. Gen., Abl. Source: from) Christ (Gen. Appos.) be (ellipsis) with the saints (Gen. Accompaniment).

^{WHO} **Revelation 22:21** Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] μετὰ τῶν ἁγίων

^{VUL} **Revelation 22:21** gratia Domini nostri Iesu Christi cum omnibus

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