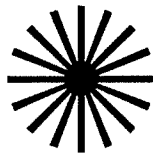


An Outline Commentary And Notes  
on the book of  
**REVELATION**



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# THE BOOK OF REVELATION

## Introduction

### A. Importance

1. Is one book of the Bible more important than another?
2. Has the Book of Revelation been neglected?
3. Revelation is the grand finale of all Biblical revelations.
4. It has been greatly neglected and has suffered from both misuse and abuse.
5. Probably more than 100 commentaries have been written that express four or five primary views.
6. This is the only book for which a blessing is pronounced for reading. (1:3)

### B. The Title

1. Revelation (Αποκάλυψις) to unveil, to uncover, to lay bare, to reveal.
2. Therefore, a revealing of something that has not been known before.
3. The word "Revelation" is derived from Latin.
4. The word "Apocalypse" is from Greek.

### C. The Author

1. John, 1:1, son of Zebedee (cf. 1:4; 1:9; 1:11; 22:8)
  - a. John is one of the chosen 12.
  - b. He is the author of four other New Testament books: John, I, II, and III John.
2. Justin Martyr (150 A.D.) speaks of "John, one of the Apostles of Christ who prophesied in Revelation."
3. Irenaeus (toward the end of the second century) attributes the book of Revelation to John, who leaned on Jesus' breast. (John 21:20)

### D. Comparing Revelation to the other writings of John. There are many similar words used:

1. "Life" in John 1:4.
2. "Light" in John 1:8.
3. "Truth" in John 1:14.
4. "Grace" in John 1:14-17.
5. "Joy" in John 3:29.
6. "Flesh and blood" in John 1:13,14.
7. "Judgment" in John 3:19.

### E. The Purpose and Message

1. To bring comfort and hope to the faithful few. (17:14)
  - a. Christians were undergoing terrible persecution and sufferings.
  - b. The Roman persecutors were known for their cruelty and sadism.
  - c. Compare our struggle today against sin and error.
2. To encourage Christians to stand firmly and courageously with Christ.

3. To point out that one cannot simultaneously worship Caesar and God.
4. To show the triumph of right; the triumph and victory of the Church. Right will win. (17:14)
5. The theme of the book is victory and the Lord's people will be "More Than Conquerors!"

F. To whom was it written?

1. To Christians in the first century. To the seven churches.
2. The seven churches were located where one of the strongest concentrations of Roman Emperor worship was located.
3. Some say that Emperor worship was stronger here than in Rome.

G. How should this book be studied?

1. As in studying anything in history, we must know some historical background.
2. For example, to know a great deal about the book of Daniel and the parallel of the two books is imperative.
3. We must use exegesis, not eisegesis.
4. We need to understand the dualism of Revelation. The forces of evil and good, or the kingdoms of Rome and Christ.
5. We need to understand that at this time Christianity was illegal.

H. The Time of Writing

1. Many scholars say Revelation was written before 70 A.D., in the time of Nero.
2. Many others say it was written around the end of the reign of Domitian (81-96), 96 A.D.
  - a. Irenaeus and Eusebius indicate 96 A.D. as the date.
  - b. Tradition also overwhelmingly votes for 96 A.D.

I. Theories of Interpretation:

1. The Futurist View
  - a. This is perhaps the most speculative of the methods of interpreting.
  - b. This view believes that nearly all the book is yet to be fulfilled.
    - 1). In fact, chapters 4-19 are a pattern for the seven years known in this theory as the "rapture."
    - 2). This is when the saints are supposed to be caught up in the air to meet Jesus.
  - c. These see a return of all the Jews to Palestine, rebuilding the temple, the reign of Christ in Jerusalem for a thousand years.
  - d. We commonly call this the premillennial theory. This is set forth in the notes of the *Scofield Reference Bible*.
2. The Preterist View
  - a. This has to do with the "past," particularly with the Jewish nation and pagan Rome before 70 A.D. (Others say before, or by the time of Constantine, who was the first emperor to grant official recognition to Christianity.)
  - b. These say most all of Revelation took place before 70 A.D. (Or, according to another view, by 313 A.D.)
  - c. This is the conviction of many scholars, particularly Roman Catholics.

3. The Continuous Historical View
  - a. A popular view, held by some of our brethren. cf. John T. Hinds commentary.
  - b. This view claims that Revelation is a panoramic view of literal history from the time of John to the second coming (especially the history of Western Europe).
  - c. Those who embrace this view are hopelessly divided over what historical event is represented by the particular symbols.
4. The Spiritual or Symbolic View
  - a. This sees the symbols as a series of visions descriptive of God's triumph over evil.
  - b. None of these symbols have to do with specific happenings in history.
  - c. The principal failure is that it does not consider the historical background against which Revelation is written.
5. The Historical First-Century Background View
  - a. This view asks the question, "Did the book mean anything to first century Christians?"
  - b. What about the rest of the world?
  - c. This view says that the book means something to first-century Christians within the context (their day and time) of what was happening to them.
  - d. Whatever hope and victory that was promised to first-century Christians is also promised to subsequent generations.
  - e. This view deals with the conflict of right and wrong, truth and error within the historical setting of John's day, but in principle is equally applicable to any time.

#### J. The Character and Nature of the book.

1. It is a book of symbolism.
  - a. Animals and figures, etc., are used to indicate certain facts and events.
  - b. Verse one indicates "signs" or symbols are used in this book.
2. There are three types of material.
  - a. Apocalyptic. (1:1; Lk. 12:2; Rom. 16:25,26; I Cor. 1:7; I Pet. 1:13; 5:1; II Thess. 2:8) (Ezekiel, Daniel, parts of Zechariah are also examples of apocalyptic literature.)  
Apocalyptic literature always has certain predominant characteristics:
    - 1). It is dualistic.
    - 2). It is always written in a code language (figurative language).
    - 3). Most apocalyptic literature deals with judgment, and the end of something.
  - b. It is a prophecy. (1:3; 22:9,10,18,19)
  - c. It is an epistle. (1:5,6,11,12; 22:21)
3. The key note in the book is Rev. 1:1-3 (Compare Acts 12:7; I Cor. 4:19; Phil. 2:19; I Tim. 3:14)

#### K. The Caesars

1. Julius Caesar - 63-44 B.C.
2. Augustus Caesar - 27-14 A.D.
3. Tiberius Caesar - 14-37.
4. Caligula Caesar - 37-41 (the first to claim he was God).
5. Claudius Caesar - 41-54.
6. Nero Caesar - 54-68.



7. Vespasian Caesar - 69-79.
8. Titus Caesar - 79-81.
9. Domitian Caesar - 81-96\*.
- 10 Nerva Caesar - 96-98.
- 11 Trojan Caesar - 98-117.
- 12 Hadrian Caesar - 117-138.
- 13 Antonious Pris - 138-161.
- 14 Marcus Aurelius - 161-180.

\* About 85-89 A.D., Courtiers and Court Poets began to address him as Master and God.

#### L. The Seven Churches

1. The seven churches are not the only ones in the province of Asia.. (egs. Troas, Acts 20:5; Colossae, Colossians 1:2; Hierapolis, Colossians 4:13)
2. In the writings of Ignatius 20 years later he mentions a church at Magnesia and Tralles.
3. Why these seven? Various ideas:
  - a. Located on the great road that goes in a circle through the interiors of the province from Ephesus. Thus the churches were strategically located.
  - b. Some claim these are the only churches where John had done missionary work.
  - c. Some have claimed these seven bore the title of "Metropolis" and were the chief cities of the postal districts of the province (cf. county seats).
  - d. The number seven (54 times in this book) is regarded as a symbol of perfection and indicates the church as a whole then, and in the ages to come. (A note attached to the Muratorian Cannon (170) said, "For John also, though he wrote in the Revelation to seven churches, nevertheless speaks to them all.")
4. Common features of the seven letters:
  - a. Salutation, including the command to write.
  - b. Christ's description of himself.
  - c. His commendation of the church.
  - d. His condemnation of the church.
  - e. An appeal and warning.
  - f. An exhortation.
  - g. A promise.

#### M. Figurative Language

1. RULES FOR THE INTERPRETATION OF FIGURATIVE LANGUAGE
  - a. Let the author give his own interpretation. (Ezek. 37:11; Jn. 2:19-22; Mt. 13:18-23)
  - b. The interpretation must be kept within the context.
  - c. Compare literal and figurative accounts or statements of the same things. (John 7:37,38)
  - d. By the resemblance of the things compared.
  - e. Accept any inspired interpretation. (Rule 1 expanded).
  - f. We must be careful not to demand too many points of analogy.

## 2. HOW TO TELL WHEN FIGURATIVE LANGUAGE IS USED!

- a. If the sense of the context indicates it.
- b. A word or sentence is figurative when the literal meaning involves an impossibility. (Psa. 18:2; Jn. 15:6)
- c. The language of Scripture may be regarded as figurative, if the literal interpretation will cause one passage to contradict another.
- d. If a literal interpretation demands actions that are wrong, or forbids those that are good. (Mt. 18:8,9)
- e. When it is said to be figurative. (Gal. 4:24; Parables; Rev. 1:1)
- f. When the definite is put for the indefinite. (Dan. 1:20)
- g. When said in mockery. (I Kings 18:27)
- h. Common sense. (Rev. 17:2; I Cor. 3:2)

## THE TEXT

### CHAPTER 1

1 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,

1:1 The Revelation of Jesus Christ, which God gave [AAI] unto him, to shew [AAInf] unto his servants things which must [PI] shortly come to pass [2AMInf]; and he sent [AAPart] and signified [AAI] it by his angel unto his servant John:

1. The "apocalypse" is an unveiling (just one revelation). Notice that it is also called a prophecy in verse 2, and presented as an epistle in verses 4 - 6, and 11.
2. John was a "servant" – a slave (denotes ownership and supremacy to Christ's will).
3. "Things which must shortly come to pass" means what must soon take place..
  - a. This tells what this book concerns.
  - b. This does not sound like something happening in the remote future.
4. Notice the origin of the book (from God, thus not "the Revelation of Saint John the Divine," or any other man).
5. This is in harmony with what is made known in other sections of Scripture: (John 1:14,18; 5:17,23; Mt. 28:18; Acts 2:22,32,33,36; Phil. 2:5-11)
6. The aorist infinitive, shortly come to pass, denotes not to "begin" to come to pass, but rather a complete fulfillment in its entirety, must come to pass.
7. "Signified" suits admirably the symbolic character of the book. – Robertson

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

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

1. "Bare Record" means to give evidence, report on, bare witness.
2. "The Word of God" and "the testimony of Jesus Christ" is synonymous.
3. Notice the order in which the revelation came: from God to Jesus to the angel to John,

who wrote it down. The mind of God has now been revealed to the mind of man.

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

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

1. The first of seven beatitudes occurs here. (1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14)
2. No other book pronounces a blessing (μακάριος - "happy") on the one reading it.
3. The blessing is on the Christian who does three things: reads, hears, keeps.
  - a. This implies the book can be read and understood. Some also think it implies a public reading in the worship assembly. (cf. "hears.")
  - b. And it implies man has the ability to keep, or obey what is revealed.
4. "Which are written" is a perfect participle, "have been written," or stand written.
5. "For the time is at hand." Or, literally "near."

### The Salutation 1:4-6

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ᾔων καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ,

1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is **[PPart]**, and which was **[ImperfI]**, and which is to come **[PMPart]**; and from the seven Spirits which are **[PI]** before his throne;

1. The usual Christian greeting or salutation, "grace and peace," using the Greek and Hebrew background of greeting.
2. These seven churches are located in the Roman province of Asia, Asia Minor, or Turkey.
3. They are located in a semi-circle with Ephesus in the center.
4. "Seven churches"
  - a. Seven equals the entire church, and is a symbol of perfection.
  - b. This number is used for completeness, among other things.
5. "Seven Spirits" means the Holy Spirit, His complete work. He is before the throne.

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

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 **[AAPart]** us, and washed **[AAPart]** us from our sins in his own blood,

1. Notice that the trinity is referred to in verses four and five.
2. The characteristics of Christ and what he has done and continues to do.
  - a. "The faithful witness." Jesus faithfully represents, and reveals, heaven's will on earth.
    - 1). He has the knowledge to bear full, firsthand testimony.
    - 2). Therefore, His witness can be trusted.

- b. "The first begotten of the dead." He is the first to be raised never to die again, and therefore guarantees our resurrection. (See verse 18) He will not die again.
- c. An additional view is that Christ was the first to come forth from the grave in his relation to the dead in Christ. His resurrection guarantees our resurrection. (cf. I Thess. 4:14)
- d. "The prince (or ruler) of the kings of the earth."
  - 1). Compare the promise of the devil in Matthew 4.
  - 2). The devil could not have fulfilled the promise, but now Jesus has it anyway.
- 3. "Washed" is literally "loosed."
  - a. This took place when we were baptized.
  - b. A true understanding of the Bible shows that we contact the blood when we are baptized. (Rom. 6:3,4)
  - c. Some manuscripts read, "freed us from our sins."

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

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

- 1. Describes what Christ has made (note the past tense) of his followers .
  - a. "Kings and priests" better translated "a kingdom, priests to God." (The kingdom was in existence.)
    - 1). "A kingdom" is one picture of the redeemed with Christ as King and the body of redeemed as the subjects.
    - 2). "Priests" represent each of us as individuals who are able to offer up worship to God. (I Pet. 2:9)
      - a). Since Jesus is our high priest, there is no earthly man through whom we have to go to reach God.
      - b). This Bible teaching was changed in later centuries by man.
  - b. "To him be glory and dominion."
    - 1). The article before "glory" and "dominion" indicates all glory – its universality.
    - 2). These words indicate magnificence, dignity, majesty, power, and strength.

### Two announcements 1:7,8

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

1:7 Behold **[2AAImper]**, he cometh **[PMI]** with clouds; and every eye shall see **[FMI]** him, and they also which pierced **[AAI]** him: and all kindreds of the earth shall wail **[FMI]** because of him. Even so, Amen.

- 1. Christ is coming. (cf. Acts 1:11). This tells us of what he has yet to do.
  - a. He is coming in the clouds, and every eye shall see him. (cf. Mat. 26:64)
  - b. His friends and his enemies will see him.
  - c. Some will be happy – others unhappy (the unprepared).
- 2. Those who "pierced" him shall see him. Also, those who crucify the Son of God afresh.

3. “All kindreds,” or tribes, or peoples of the earth shall wail.
  - a. “Wail” literally indicates to “beat one’s breast for grief.”
  - b. Multitudes of people are not going to be happy at the Lord’s second coming.

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

1:8 I am **[PI]** Alpha and Omega, the beginning and the ending, saith **[PAI]** the Lord, which is **[PPart]**, and which was **[ImperfI]**, and which is to come **[PMPart]**, the Almighty.

1. The announcement of the Lord God himself.
  - a. **The** Alpha and **The** Omega, the first and the last letters of the alphabet. This verse is an indication of the eternity of God.
  - b. Which was, is, is to come. (cf. vs. 4) Literally, the being one (present participle), the one who was (imperfect tense represents him continuously existing in past time), the coming one (present participle indicating his present aim).
  - c. The παντοκράτωρ – the Sovereign Lord of all – The Almighty or all powerful. This word is used nine times in this book.
2. The eternal God holding sway as sovereign Lord over his universe and working out his eternal purpose is the basis for the rest of the message of this book.
3. This message, then, is a divine message.

### John’s vision of Christ 1:9-20

9 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.

1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was **[2AMI]** in the isle that is called **[PPPPart]** Patmos, for the word of God, and for the testimony of Jesus Christ.

1. John identifies himself again.
  - a. He is a “brother” to all those in the church.
  - b. He is a “companion” to tribulation, or trials. He has literally experienced what all Christians who live godly in Christ Jesus experience. (cf. II Tim. 3:12) (Literally, a partaker with, a co-participant, a joint partner.)
2. John tells that he is in the kingdom, and expresses the attitude of patience which must characterize all Christians.
3. He tells where he is – Patmos (an island in the northeast Mediterranean Sea, 6 by 10 miles in size). He was banished there, and made to work in the marble quarries.
4. “For the word of God, and for the testimony of Jesus Christ” tells why he is there.
  - a. “For” means on account of, or because of. “Dia” with the accusative.
  - b. John had been banished here from Ephesus.
  - c. This was a specific trial which he was undergoing that made him a companion in tribulation.

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

σάλπιγγος

1:10 I was **[2AMII]** in the Spirit on the Lord's day, and heard **[AAI]** behind me a great voice, as of a trumpet,

1. "I was in the Spirit" means he was being directed by the Spirit, or under the influence of the teachings of the Spirit, or seeing a revelation, as in 4:2.
2. "The Lord's day" – the first day of the week. (cf. I Cor. 11:20; Acts 20:7; I Cor. 16:1,2)
3. He hears a "great voice" – loud and clear. Obviously, the divine voice of Christ. Verse 13 makes it perfectly clear that this voice is that of the "Son of God."
4. "As of a trumpet" does not mean he heard a trumpet, but the voice was loud, as would be the case with a trumpet.

11 λεγούσης, "Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

1:11 Saying **[PAPart]**, I am **[PI]** Alpha and Omega, the first and the last: and, What thou seest **[PAI]**, write **[AAImper]** in a book, and send **[AAImper]** 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.

1. Jesus describes himself again. (cf. vs. 8)
2. "Saying" is a present participle in the genitive case agreeing with "trumpet" in verse 10.
3. The command to write whatever he sees – These are the visions that follow in this book.
  - a. This command is an aorist imperative, so at once, promptly.
  - b. This command is given twelve times in this book.
4. Where to send what he had written: to the seven churches, and they are named. In the next two chapters short letters are written to each of these seven churches.
  - a. These are real people, facing real problems, composing churches in the first century.
  - b. This is not, as some futurists claim, periods of church history that is yet to be.

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,

1:12 And I turned **[AAI]** to see **[PAInf]** the voice that spake **[AAI]** with me. And being turned **[AAPart]**, I saw **[2AAI]** seven golden candlesticks;

1. "I turned to see the voice," or the person speaking.
2. The description of Christ begins.
  - a. The seven golden candlesticks (better translated lampstands). These are said to be "golden" because of the precious nature of these churches.
  - b. Verse 20 says these lampstands are the seven churches.

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

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

1. It is interesting that Jesus is said to be "in the midst" (among) the churches, not over them. (Of course, he is over all things, including the churches.) (cf. 2:1)

2. "One like unto the Son of man."
  - a. There is no article before Son, so as the ASV, "a son of man."
  - b. He was "like" a son of man (Heb. 2:10-18; 4:14-16), but Jesus was more than a mere man. He is God who has become man.
  - c. It is clear from the further description that this is Jesus.
3. This is the same expression of Daniel (7:13; 10:5) with Messianic significance.
4. His clothing is described.
  - a. Clothed with a garment down to the foot. This indicates a garment of dignity, honor, and majesty.
  - b. Girt about the paps (breasts) with a golden girdle.
    - 1). The ordinary girding was at the loins.
    - 2). These are the garments of a priest or king.
  - c. The "golden girdle" in the Old Testament was a symbol of power, righteousness, and truth. So, here, it represents the truth, as in Eph. 6:14. (Exo. 28:8; 39:29,30)

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

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

1. "His head and his hairs were white like wool, as white as snow," reminds us of his eternal nature, his wisdom and purity. (Dan. 7:9) We stand in awe of his purity.
2. "His eyes were as a flame of fire." Certainly expresses the penetrating nature of his eyes.
  - a. And it might even, at times, express divine anger. (cf. Dan. 10:6)
  - b. All these descriptions speak of his authority. "Eyes" usually represent knowledge, and in this case, he has all knowledge.

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

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

1. "Feet like fine brass" indicates strength, and also his consuming judgment. The ASV has "burnished brass." Compare 14:20, a picture of the severity of God's judgment.
2. "Voice as the sound of many waters" indicates a commanding, authoritative voice.

16 καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεία ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

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

1. "Seven Stars" are explained as being the angels of the churches in verse 20. These stars represent his ruling power.
2. "Sharp two-edged sword" indicates the power and force of his words.
  - a. Compare the short tongue-shaped Roman sword (a deadly weapon).
  - b. Compare Hebrews 4:12. (Also Eph. 6:17)
  - c. "Two-edged" is more literally "two-mouthed" in Greek, where the mouth is put for

the sharp edge of the sword.

- 1). This is the sword of God's penal justice for the wicked.
- 2). (Compare 19:15) We must listen to one who can bring to an end kingdoms and nations simply by the words of his mouth.
3. "His countenance" was like the sun shining in full blazing glory.
  - a. Compare Matthew 17:1-6.
  - b. "In his strength" indicates with full power.
4. He is thus described in terms of awe, as well as terror.

17 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,

1:17 And when I saw [2AAI] him, I fell [2AAI] at his feet as dead. And he laid [AAI] his right hand upon me, saying [PAPart] unto me, Fear [PMImper] not; I am [PI] the first and the last:

1. "I fell at his feet as dead." The vision was overpowering and awesome.
2. "Fear not" is an often used command not to strike terror. This must have been assuring and to have brought a calmness and comfort to John.
3. Repeats "I am the first and the last." (See vs. 11)

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

1:18 I am he that liveth [PAPart], and was [2AMII] dead; and, behold [2AAImper], I am [PI] alive [PAPart] for evermore, Amen; and have [PAI] the keys of hell and of death.

1. "I am he that lives." He is not now dead.
2. He "was dead." The aorist verb indicates at some point in the past.
3. "I am alive for evermore." He will never die again.
4. He has "the keys of hell and of death" means that he has authority and power over them; therefore, he has the power of life and death in his hand.

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

1:19 Write [AAImper] the things which thou hast seen [2AAI], and the things which are [PI], and the things which shall [PAI] be [PMInf] hereafter;

1. This is a repeat of the command of verse 11.
2. This gives the content of the command. It involves three phases.
3. He is to write about three things: things that have been, are, shall be.
  - a. "Shall be" is not the future of the verb "to be," but from μέλλει γενέσθαι, "which are about to come to be."
  - b. Also modifying this phrase is the word "hereafter." Verse one said these things must shortly come to pass.

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

1:20 The mystery of the seven stars which thou sawest [2AAI] in my right hand, and the seven golden candlesticks. The seven stars are [PI] the angels of the seven churches: and the seven



candlesticks which thou sawest [2AAI] are [PI] the seven churches.

1. "The Mystery" is that which had been hidden (or not known), but now is being revealed.
2. Seven stars are the seven angels, and the seven lampstands are the seven churches.
  - a. "Stars" are symbols of pre-eminence and authority. (Num. 24:17; Dan. 12:3)
  - b. False teachers are described as "wandering stars." (Jude 13)
  - c. What are these angels? There have been many interpretations:
    - 1). These are officials of the churches, as compared to the messengers of the synagogues (known as angels). But these were mere clerks or readers, and do not correspond to the official positions described here.
    - 2). These are heavenly guardians of the churches. This is usually argued on the basis that if individuals have guardian angels, so must churches. However, it is far from proven that there are guardian angels of individuals, much less for the churches. See the section below on guardian angels.
      - a). Why would an angel receive a message from the Lord through a man?
      - b). Why would John be rebuking angels for their sins?
      - c). Whoever it is, it is someone who is in the congregation(s), and obviously responsible for the work of the congregation.
    - 3). There is the possibility that this is a messenger sent to John on Patmos from each of the churches (and from John on Patmos back to the various churches).
    - 4). Swete says, "In this symbolical book the angel of a Church may be simply an expression for its prevailing spirit, and thus be identified with the Church itself."
    - 5). These are the rulers (elders) or teachers of the congregations.
      - a). Daniel compares these to stars. (12:3)
      - b). Malachi calls the priest the messenger (angel) of the Lord. (2:7)
      - c). Malachi also calls John the Baptist the messenger (angel) of the Lord, as well as the Lord himself, "the messenger (angel) of the covenant." (3:1)
      - d). Haggai the prophet, calls himself the Lord's messenger (angel). (1:13)
      - e). So, the eldership collectively, or viewed as one unit, may be what is meant by the angel of the church.
        - 1). This is the best and most plausible explanation.
        - 2). These are men who are responsible for the congregation, the work, the lack of work, can be called to repentance, etc.
        - 3). Who better fits this than the elders of the local congregation?

### **Guardian angels**

#### **Verses that have been used to supposedly confirm the existence of guardian angels:**

1. Matthew 18:10, "See that you despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face on my father who is in heaven."
2. Hebrews 1:14, Angels are "ministering spirits sent forth to do service for the sake of them that shall inherit salvation."
3. Psalm 34:7, "The angel of God encampeth round about them that fear him, and delivereth them."
4. Acts 12:7-11, and angel helped Peter to escape. In verse 15 the people say, "it is his

angel.”

5. Acts 27:23, “For there stood by me this night the angel of God, whose I am, and whom I serve,”

Based on these passages we are told that every person has a guardian angel assigned to him for guidance, protection and encouragement. Many have taught the idea, including B.W. Johnson, and J.W. McGarvey.

### **Possible Objections:**

1. None of these passages say each person has a guardian angel.
2. It is nowhere affirmed that there is actually present with each person a guardian angel. (cf. Mt. 18:10 "in heaven their angels")
3. We must not get the function of various angels who were active in miraculous situations mixed up with the present. We may not understand to what extent angels were used during the time of the miraculous.
4. There is no doubt that in O.T. times and even in the beginning of the New, God used angels through whom to speak and so to influence people. (Acts 8:4, 26; 10:3)
5. When it comes to revealing to us the message, or imparting information, we must remember Hebrews 1:1,2.
6. We must not have them doing something to us. Today, we have the complete written word that furnishes the Christian with everything he needs. (II Tim. 3:16,17; II Pet. 1:3)
7. Therefore, we do not need the angels to do anything to us, or impart to us additional information not in the Bible. (II Tim. 3:16,17; II Pet. 1:3)
8. Man is a free moral agent, not controlled or dominated by an angel.
9. We must stay away from any idea that they have any direct, immediate, and personal control or influence separate and apart from the scriptures.
10. If an angel provided protection, from what would he protect us? from illness, injury, violent death? I know of many fine Christian people who have suffered in all the above areas.
11. Compare this with the current errors of the direct, independent operation of the Holy Spirit.

The doctrine of guardian angels, as currently believed in the religious world, involves some of the same errors as the direct, independent operations of the Holy Spirit apart from the word of God.

### **Lessons from chapter 1**

1. This is a revelation given in visions and symbols – thus unique.
2. The ultimate triumph of the people of God is assured.
3. The Redeemer is worthy to be praised.
4. The principle of the truth of this book is ever valuable.
5. We are blessed if we read, hear, and obey.
6. Christ is in the midst of the churches to encourage, rebuke, and save.
7. Stars and candlestick (lampstand) are to reflect the light of Christ to a world of darkness – of sin, ignorance and despair.

## CHAPTER 2

1. This is addressed to each of the seven churches, and through them to the whole church.
2. "Every great revelation, whether Old Testament prophecy, or New Testament epistle, is given in view of definite contemporary and local circumstances, but it brings, in this form, truth of universal significance." – Beckwith
3. Notice the common form to each letter:
  - a. Salutation. "Unto the angel of the church..." with the command to write.
  - b. A description of Christ.
  - c. Compliments, or commendation of the church.
  - d. Criticism, or condemnation of the church.
  - e. Call for repentance – an appeal and warning.
  - f. "He that hath an ear..." – an exhortation, indicating the importance of what is said.
  - g. Threat or promise.

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

2:1 Unto the angel of the church of Ephesus write **[AAImper]**; These things saith **[PAI]** he that holdeth **[PAPart]** the seven stars in his right hand, who walketh **[PAPart]** in the midst of the seven golden candlesticks;

1. The letter to Ephesus
  - a. Ephesus was a seat of proconsular government. (Acts 19:38)
  - b. It was the most important city in the Roman province of Asia (now Turkey).
  - c. It was commercially and politically important.
  - d. The great trade route of the east from the Euphrates to the Aegean Sea reached Ephesus.
  - e. The Temple of Diana (Artemis), a shrine of worldwide (one of the seven wonders) reputation is here. (cf. Acts 19:24-35)
  - f. It was a headquarters of magical arts. (cf. Acts 19:19)
2. Paul was the probable founder of the church. (Acts 16:16; 18:19ff)
  - a. He later spent three years there. (Acts 19:8-10; 20:28-31)
  - b. It was the elders of this church that Paul gave the charge: (Acts 20:28-31)
  - c. Paul wrote a New Testament letter to them.
3. "The angel" could be a messenger, minister, or eldership. (To the elders or representatives of the church as a whole.)
4. These "stars" or "angels" are in his hand, or under his control. The word "holdeth," in the accusative case, represents Christ holding the whole of something in his hand (the church). But, not only Ephesus, he holds the whole of all of the churches are in his hand.
5. It becomes obvious that Christ is present in the churches to inspect, warn, encourage, condemn, reward, etc.

2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακοῦς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσὶν, καὶ εὗρες

αὐτοὺς ψευδεῖς·

2:2 I know [**PerfAI**] thy works, and thy labour, and thy patience, and how thou canst [**PMI**] not bear [**AAInf**] them which are evil: and thou hast tried [**AMI**] them which say [**PAPart**] they are [**PIInf**] apostles, and are [**PI**] not, and hast found [**2AAI**] them liars:

1. "I know thy works." With the penetrating eyes "as a flame of fire" he saw, or was perfectly aware of their activities, their deeds.
2. Because he is in the middle of the churches he knows all about what is going on.
3. The compliments:
  - a. "Works." Vincent explains that this word may mean the act of work, or process by which anything is accomplished, or the result of the actions taken.
  - b. "Labor." It seems this word had more to do with the exertion put forth, which may be both laborious and painful. Another word sometimes used is exhausting.
  - c. "Patience," or patient endurance (evidently through all kinds of difficulties). It means persistence in toil and suffering.
  - d. "Could not bear them which are evil." It is right to bear with a weak brother, but not a false one. (II John 9-11; cf. Gal. 6:2) There are some things we cannot tolerate.
  - e. "Tried them which say they are apostles." (So, Ephesus maintained stern discipline).
    - 1). These "apostles" are false. This is the case, post-modernism notwithstanding.
    - 2). They are "liars." They are determined to be such by a absolute divine standard. There are those today that do not and will not accept this kind of strong terminology. But God has the right to make such judgments.

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

2:3 And hast borne [**AAI**], and hast [**PAI**] patience, and for my name's sake hast laboured [**PerfAI**], and hast not fainted [**PerfAI**].

The compliments continued:

- a. They had borne. That is, they had persevered, even under the heavy burden of these evil and false teachers.
- b. They had continued with patience and endured. They had not grown weary.
- c. They had continued with labor, not quitting, not fainting.

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

2:4 Nevertheless I have [**PAI**] somewhat against thee, because thou hast left [**AAI**] thy first love.

1. The rebuke:
  - a. "Nevertheless" is significant. ἀλλὰ, notwithstanding, in any case, there is a problem.
  - b. I have against you that you have left your first love.
    - 1). Maybe they had lost their zeal, their enthusiasm, the love they had when they were first converted.
    - 2). Maybe the spirit of devotion had cooled. (Christianity had become a form—they were acting mechanically).
    - 3). Can we honestly say that Jesus, and his cause on earth, means more to me than anything? (Many husbands and wives feel this way toward each other – they still feel toward each other the same way they did when they first got married.)

- c. Have you ever thought about the fact that we can hate what the Lord hates, but not love what he loves? I believe this fits many Christians today.

5 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, ἐὰν μὴ μετανοήσης.

2:5 Remember **[PAImper]** therefore from whence thou art fallen **[PerfAI]**, and repent **[AAImper]**, and do **[AAImper]** the first works; or else I will come **[PMI]** unto thee quickly, and will remove **[FAI]** thy candlestick out of his place, except thou repent **[AASubj]**.

1. A call to remember, and repent, and do the first works.
  - a. It is a wonderful thing to be able to remember. He asks them to remember how it used to be. This caused the prodigal son to return home.
  - b. "Repent." One can change his will, and his mind. They need to think differently.
  - c. The "first works" here are those works that were done prompted by that love and burning desire they first had. So, return to that kind of love.
2. "Remove thy candlestick" means that the Lord is threatening to cease to recognize them.
  - a. A church cannot continue to exist without love.
  - b. "Quickly" indicates that the Lord will not long tolerate slothfulness, and lack of love.

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

2:6 But this thou hast **[PAI]**, that thou hatest **[PAI]** the deeds of the Nicolaitans, which I also hate **[PAI]**.

1. A compliment. They were adamantly opposed to the Nicolaitans.
2. The Lord was also opposed to these people.
3. The Nicolaitans—a sect of uncertain origin and teaching. Our best theory is that Nicholas, one of the seven deacons of Acts 6:5, apostatized from the truth, founded the Antinomian Gnostic sect, which involved sensuality, and participation in the pagan idolatrous feasts.
4. Their deeds (works) were evil; not something we, or the Lord ought to love.
5. This letter certainly teaches that it is possible to be correct doctrinally (at least in so many ways), and yet be lazy Christians (not practicing what we say we believe).

7 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.

2:7 He that hath **[PAPart]** an ear, let him hear **[AAImper]** what the Spirit saith **[PAI]** unto the churches; To him that overcometh **[PAPart]** will I give **[FAI]** to eat **[2AAInf]** of the tree of life, which is **[PI]** in the midst of the paradise of God.

1. Encouragement:
  - a. The first part of the verse says, "listen to something that is very important."
  - b. It is interesting that the Lord emphasizes to every one of these seven churches to "listen." So, we need to listen to the Lord!
2. "Overcome" means to conquer, get the victory, prevail.
3. If we overcome, the promise is "to eat of the tree of life." This tree had been taken away.
4. Obviously the Speaker is Christ, but through the Holy Spirit, the interpreter of Christ's voice.

5. The general exclusion of man from the tree of life (Gen. 3:22ff) is repealed by the Lord on condition of victory over evil.
  - a. However, those who overcome will be able to go to Paradise, a part of the Hadean world where righteous people go when this life is over.
  - b. Finally, we will be able to go to heaven, and eat of the tree of life forever (Rev. 22:2).

### SMYRNA 2:8-11

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

2:8 And unto the angel of the church in Smyrna write **[AAImper]**; These things saith **[PAI]** the first and the last, which was **[2AMII]** dead, and is alive **[AAI]**;

1. Smyrna
  - a. Smyrna was a beautiful city referred to as the "glory of Asia."
  - b. It was also a great trade city and center (north of Ephesus 35 miles).
  - c. It was a center of Caesar worship, with its temple to the goddess Roma, the personification of Rome.
  - d. It had a large Jewish population who were hostile to Christianity.
2. It was here that Polycarp (who served as an elder here) was put to death. He said, "Eighty and six years have I served Christ, and he has never done me wrong. How can I blaspheme My King who saved me?" It was on a Sabbath day, and he said, "It is well. I fear not the fire that burns for a season and after a while is quenched. Why do you delay? Come, do your will." His prayer was: "I thank you that you have graciously thought me worthy of this day and of this hour, that I may receive a portion in the number of the martyrs, in the cup of Christ."
3. The description:
  - a. "The first and the last." (cf. Alpha and Omega)
  - b. "Who was dead; and is alive," (He is the conqueror of death, and has the "keys" of death and hades).
  - c. Our hope is in the resurrection. (I Cor. 15)

9 Οἶδά σου τὴν θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

2:9 I know **[PerfAI]** thy works, and tribulation, and poverty, (but thou art **[PI]** rich) and I know the blasphemy of them which say **[PAPart]** they are **[PInf]** Jews, and are **[PI]** not, but are the synagogue of Satan.

1. "I know thy works" (complete knowledge of their deeds).
2. "And tribulation" (pressure as a great boulder laid upon a man).
  - a. There are all kinds of pressure—at work, worry, material circumstances, home life, etc.
  - b. It is the sign of a real man who can pass the breaking point and not break.
  - c. EZE 2:1,2, "And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."

3. "And poverty" – destitution.
  - a. Many had nothing but God. Christians were generally poor. (Having God is being truly rich.)
  - b. Smyrna was a wealthy city. (Consider the gap between the wealthy and poor.)
  - c. Heb. 10:34, "You received the pillaging of your homes with joy."
4. "You are rich" in faith.
5. "I know the blasphemy...."
  - a. Slander and insult by those who claimed to be Jews.
  - b. The famous journalist James Drawbell: "I admire conscientious objectors in this war, so long as they are conscientious; and I admire soldiers. The only ones I never admire are the ones who fight with their mouths."
6. Think of what happened to Jesus, and compare Matthew 10:24, "A disciple is not above his teacher."
7. They must have been living a godly life. (cf. II Tim. 3:12)

10 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.

2:10 Fear **[PMImper]** none of those things which thou shalt **[PAI]** suffer **[PAInf]**: behold **[2AAImper]**, the devil shall **[PAI]** cast **[2AAInf]** some of you into prison, that ye may be tried **[APSubj]**; and ye shall have **[FAI]** tribulation ten days: be **[PMImper]** thou faithful unto death, and I will give **[FAI]** thee a crown of life.

1. "Fear none..." Face these trials with the strength of courage. (cf. Mt. 10:28)
2. "The devil" – The real source of persecution, and opposition.
3. "Tribulation ten days:" a symbol of the time of their persecution – short compared to eternity. (cf. 2CO 4:17) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" (Also, Gen. 24:55; Dan. 1:12)
  - a. This is a prediction that Christians are going to be persecuted.
  - b. (Compare II Tim. 3:12; Job 23:10; I Pet. 1:6,7; Rev. 6:9).
4. "Be faithful" – Keep on being faithful, even to the extent of the extreme penalty of death. The promise is that those who are faithful will have eternal life. (Vs. 11)
5. The promise of the Lord is the "crown of life."
  - a. Crown – Greek word for the wreath of victory (stephanos) for athletes.
  - b. He did not promise that they would not suffer trial, but that they would be rewarded if they endured.

11 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

2:11 He that hath **[PAPart]** an ear, let him hear **[AAImper]** what the Spirit saith **[PAI]** unto the churches; He that overcometh **[PAPart]** shall not be hurt **[APSubj]** of the second death.

1. "The second death." (20:6,14; 21:8) (Obviously, the eternal death of the lake of fire of hell.)
2. Rom. 6:23, "the wages of sin is death" – spiritual death. (cf. II Thess. 1:9)
3. The promise is to him that overcomes. Even if one is hurt by the first death, the second

death cannot ever hurt the one who is faithful.

4. This is the only letter that has no criticism.
5. Someone has paraphrased this verse: "They may take your goods, falsely accuse you, imprison you, burn you, feed you to the lions, but they cannot inflict the second death."

### PERGAMOS 2:12-17

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

2:12 And to the angel of the church in Pergamos write [**AAImper**]; These things saith [**PAI**] he which hath [**PAPart**] the sharp sword with two edges;

1. Pergamos was the administrative capitol of the Roman province of Asia.
  - a. The writing material, parchment, was developed here.
  - b. This city was located 55 miles northeast of Smyrna on a rocky hill.
  - c. This city was filled with the worship of pagan gods.
  - d. Aesculapius, the Roman god of healing (medicine), was here (snake coiled around a wand). Pergamos contained a celebrated and much-frequented temple of AEsculapius, who was worshipped in the form of a living serpent fed in the temple.
  - e. Pergamum was celebrated for the manufacture of ointments, pottery, tapestries, and parchment, which derives its name (charta Pergamena) from the city.
  - f. Pergamum had a large library of 200,000 rolls.
2. Christ is described as having a "sharp two-edged sword." This symbolizes the power of Christ's judgment upon the evils and false teachers.

### THEIR ENVIRONMENT:

13 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.

2:13 I know [**PerfAI**] thy works, and where thou dwellest [**PAI**], even where Satan's seat is: and thou holdest fast [**PAI**] my name, and hast not denied [**AMI**] my faith, even in those days wherein Antipas was my faithful martyr, who was slain [**API**] among you, where Satan dwelleth [**PAI**].

1. Christ knows their works.
2. He knows where Satan's throne is.
  - a. There are some who see in this expression the great altar to Zeus (Jupiter) built in front of the temple dedicated to Athena. It looked like a great throne and from its altar the smoke of sacrifices rose every day. This was a dangerous place.
  - b. Others see in the emperor worship, of which Pergamos was a center, and where emperor worship became a test of loyalty to the Empire, the accounting for the expression, "Satan's throne."
  - c. "Throne" occurs 45 times in this book. It is a seat or chair of state for kings (and for God and Christ), and in this indicates Satan holds court here and is enthroned here.
3. They had held fast both the name of Christ and the faith.
  - a. This, at a time when the Roman emperor was demanding that he be called god.



- b. So, if these brethren could do this where Satan's throne was, we surely can be faithful in our circumstances.
- 4. Antipas, rather than to worship idols, gave his life.
  - a. Antipas was faithful and a martyr.
  - b. The Lord knows and understands how difficult it was. He knew where they "dwelt."
  - c. Exactly how Antipas was killed, we do not know.
  - d. We do know that to hold fast the name and faith meant certain persecution.

### THEIR PROBLEM:

14 ἄλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι·

2:14 But I have [PAI] a few things against thee, because thou hast [PAI] there them that hold [PAPart] the doctrine of Balaam, who taught [ImperfAI] Balac to cast [2AAInf] a stumbling-block before the children of Israel, to eat [2AAInf] things sacrificed unto idols, and to commit fornication [AAInf].

- 1. But I have a few things against you.
  - a. Balaam, who encouraged Balak, king of Moab, to entice Israel to sin in the ways mentioned, after his attempts to curse Israel failed. (Num. 22-24; 25:1-5; 31:16)
  - b. These same sins (fornication and idolatry) are specifically associated with the Nicolaitans.
  - c. Christians cannot "get into the bed with" those who practice such things. Immorality and idolatry are not an acceptable lifestyle for the Christian.

15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν [τῶν] Νικολαίτων ὁμοίως.

2:15 So hast [PAI] thou also them that hold [PAPart] the doctrine of the Nicolaitans, which thing I hate [PAI].

- 1. The same sort of thing was condemned at Thyatira, engaged in by Jezebel and her disciples.
- 2. One of the biggest temptations is to water down Christianity and compromise with the world.
- 3. But, our charge is clear. (Rom. 12:1-2)

### THE EXHORTATION OF JESUS:

16 μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

2:16 Repent [AAImper]; or else I will come [PMI] unto thee quickly, and will fight [FAI] against them with the sword of my mouth.

- 1. There is a call to repent. If not:
  - a. The Lord will come quickly.
  - b. He will fight against them with the sword of his mouth (or his word).
- 2. Often in this book Christ, a warrior, makes war with his enemies (false teachers).
- 3. The church today needs this lesson as much as at any time in history.
- 4. Toleration of sin is a false kindness. (cf. Heb. 10:31)

### THE ENCOURAGEMENT OF JESUS:

17 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.

2:17 He that hath **[PAPart]** an ear, let him hear **[AAImper]** what the Spirit saith **[PAI]** unto the churches; To him that overcometh **[PAPart]** will I give **[FAI]** to eat **[2AAInf]** of the hidden **[PerfPPart]** manna, and will give **[FAI]** him a white stone, and in the stone a new name written **[PerfPPart]**, which no man knoweth **[2AAI]** saving he that receiveth **[PAPart]** it.

1. The "hidden manna" is the food at God's own heavenly banquet table in contrast to the pagan banquets. (cf. manna of the Israelites)
2. Also given will be a white stone with a new name on it (white is a key word in Revelation).
  - a. A small stone used for counting or voting, in which a white stone stood for acquittal, and a black one for guilty.
  - b. A little stone tablet upon which was an inscription given to a victorious athlete.
  - c. Given to a man freed from slavery and made a citizen.
  - d. Others see white as symbols of victory (as it was given to warriors returning victoriously).
  - e. It surely refers to the high honor which the Lord gives to those who uniquely belong to him forever.
3. "A new name"
  - a. Names are more important in the Bible than to us.
  - b. Abram was changed to Abraham. From "high father" to "father of a multitude."
  - c. Jesus means "Saviour."
  - d. This name is not known, but it is appropriate to the one receiving it.

### THYATIRA 18-29

18 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·

2:18 And unto the angel of the church in Thyatira write **[AAImper]**; These things saith **[PAI]** the Son of God, who hath **[PAPart]** his eyes like unto a flame of fire, and his feet are like fine brass;

1. Thyatira
  - a. Thyatira was not a very important city. (Pliny) Small, wealthy.
  - b. It was the home of Lydia whom Paul converted at Philippi, Acts 16:13-15.
  - c. Purple dye from madder root and murex was a trade here.
  - d. This place was a trade center, dealing in dyes, cloth making, pottery, brass making. This gave rise to "trade guilds." (cf. unions)
  - e. These guilds had pagan feasts.
2. A description of Christ.
  - a. He was the "Son of God."
  - b. He had "eyes like a flame of fire."

- 1). He sees penetratingly. (Zech. 4:10; Psa. 11:4)
- 2). The eyes of God are everywhere. (Prov. 15:3)
- c. "His feet are like fine brass." He is able to tread upon or crush those who oppose him in powerful judgment. He is strong and durable.
3. This is the longest of the seven letters.

19 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.

2:19 I know **[PerFAI]** thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

1. I know your works. This indicates they were very active and busy.
  - a. Love (I John 4:20; 5:3; I Cor. 13).
  - b. Service – from love flows deeds of kindness.
  - c. Faith (Heb. 11:6) These people seem to be committed to and trust the message.
  - d. Patience – constant and steadfast; enduring.
  - e. Works – their progress, II Peter 3:18.
  - f. Last more than the first. The amount of works had increased.

20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἑμοὺς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

2:20 Notwithstanding I have **[PAI]** a few things against thee, because thou sufferest **[PAI]** that woman Jezebel, which calleth **[PAPart]** herself a prophetess, to teach **[PAInf]** and to seduce **[PPInf]** my servants to commit fornication **[AAInf]**, and to eat **[2AAInf]** things sacrificed unto idols.

1. The evil element, namely:
  - a. The suffering of (allowing, overlooking, or toleration) Jezebel.
    - 1). She calls herself a prophetess.
    - 2). She teaches and seduces the Lord's servants to commit fornication.
    - 3). She teaches and seduces the Lord's servants to eat things sacrificed to idols.  
Acts 15:29, "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." (This is believed by some to be the teaching of the Nicolaitans.)
    - 4). Jezebel may be a symbol of this false teaching and influence.
  - b. Jezebel in the Old Testament was the wife of Ahab and daughter of the king of Sidon. She was very involved in the worship of Baal.
2. This letter surely teaches that it is possible for a church to grow and have some wonderful qualities (see the previous verse), yet be compromising with sin.

21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

2:21 And I gave **[AAI]** her space to repent **[AASubj]** of her fornication; and she repented **[AAI]** not.

1. A call to repentance has fallen on deaf ears.

2. No question she has gone beyond the limits of God's patience.

22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἔαν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς·

2:22 Behold **[2AAImper]**, I will cast **[PAI]** her into a bed, and them that commit adultery **[PAPart]** with her into great tribulation, except they repent **[AASubj]** of their deeds.

1. God's judgment will be executed in accordance with the deeds or actions of one's life. (II Cor. 5:10; Rev. 20:12)
2. "Cast her into a bed" is the bed of affliction or punishment. "Her," Jezebel, stands for those who are immoral.
3. "Tribulation" is the penalty of God's judgment.
4. "Except they repent."
  - a. Notice the pronoun "they." Not everyone, but those who are practicing such evil.
  - b. There is still opportunity to change their minds. The judgment of God awaits if they do not repent. (cf. Rom. 14:10-12; II Cor. 5:10)

23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

2:23 And I will kill **[FAI]** her children with death; and all the churches shall know **[FMI]** that I am **[PI]** he which searcheth **[PAPart]** the reins and hearts: and I will give **[FAI]** unto every one of you according to your works.

1. "Death" awaits those who follow Satan's false doctrines and immoral activities.
2. "Reins" or kidneys, considered the seat of emotions (feelings or passions).
3. "Hearts" was considered the seat of thoughts.
4. "According to your works." How can anyone teach faith only, in view of this?

24 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·

2:24 But unto you I say **[PAI]**, and unto the rest in Thyatira, as many as have **[PAI]** not this doctrine, and which have not known **[2AAI]** the depths of Satan, as they speak **[PAI]**; I will put **[FAI]** upon you none other burden.

1. It is quite clear that all the people in Thyatira were not following this false doctrine.
2. To the rest he will not put an additional burden.

25 πλὴν ὃ ἔχετε κρατήσατε ἄχρι[ς] οὗ ἂν ἴξω.

2:25 But that which ye have **[PAI]** already hold fast **[AAImper]** till I come.

1. Keep on doing right and being what characterizes them presently.
2. Keep doing this until the Lord's return.

26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,  
2:26 And he that overcometh **[PAPart]**, and keepeth **[PAPart]** my works unto the end, to him will I give **[FAI]** power over the nations:

1. "Overcoming" (conquerors) and "keeping my works to the end" are equated with each other.

2. He promises to give to these "power over the nations." The nations are the Gentiles.

27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,  
2:27 And he shall rule **[FAI]** them with a rod of iron; as the vessels of a potter shall they be broken to shivers **[PPI]**: even as I received **[PerfAI]** of my Father.

1. "And he shall rule them with a rod of iron."
  - a. "Rule" means to lay waste and devastate.
  - b. (Rule can mean to "act as shepherd." cf. also 12:5)
  - c. Thus, he will destroy.
2. The "vessels of a potter" broken shows how God will dash in pieces those who fail to follow him.
3. This is another way of saying Christians will share in the triumph of the Lord over his enemies. Now we rule the world by our influence: (Mt. 5:14-16)

28 ὡς καὶ ἐγὼ εἴληφα παρὰ τοῦ πατρὸς μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῒνόν.

2:28 And I will give **[FAI]** him the morning star.

1. Another blessing is the receiving of the "morning star." In 22:16, Christ is the morning star.
2. This is the second of the two promises that are made, beginning with verse 26.
3. So, Christians will have victory over their enemies and even over death.

29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις

2:29 He that hath **[PAPart]** an ear, let him hear **[AAImper]** what the Spirit saith **[PAI]** unto the churches.

1. His appeal and exhortation.
2. Again he stresses the importance of listening.

### CHAPTER 3

#### SARDIS 3:1-6

1 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.

3:1 And unto the angel of the church in Sardis write **[AAImper]**; These things saith **[PAI]** he that hath **[PAPart]** the seven Spirits of God, and the seven stars; I know **[PerfAI]** thy works, that thou hast **[PAI]** a name that thou livest **[PAI]**, and art **[PI]** dead.

1. Sardis, capitol city of Lydia, was located 35 miles south of Thyatira.
  - a. It had been devastated by an earthquake in A.D. 17, but it had not achieved the glory that it had before this time.
  - b. Often a church becomes like its community. Sardis was in a state of deterioration.
2. Only Laodicea was worse than this church.
3. "Seven spirits" represents the Holy Spirit in all his gifts and power.
4. "Seven stars" – The leadership (or spiritual aspect of each congregation).

5. "I know thy works."
6. "Thou hast a name that thou livest." There was nothing wrong with the name they wore.
  - a. They were holding fast to his name; defending him.
  - b. But, they were not very spiritual; not very active.
  - c. Because, he adds, they are "dead."
    - 1). Compare 1 Timothy 5:6, "But she that lives in pleasure is dead while she lives."
    - 2). These people say they are Christians, but in reality they are not.
    - 3). There is often a great contrast between what people say, and what the truth is.
    - 4). Maybe we need to practice John 7:24 more.
  - d. Sometimes when we have a large membership, wealth and prominence, maybe even sound doctrine, man's evaluation is good (but what about God's evaluation?).

2 γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

3:2 Be **[PMImper]** watchful **[PAPart]**, and strengthen **[AAImper]** the things which remain, that are **[PAI]** ready to die **[2AAInf]**: for I have not found **[PerfAI]** thy works perfect **[PerfPPart]** before God.

1. "Be watchful." Be aware of what is happening. Wake up!
2. "Strengthen the things which remain." Or, else they will die.
3. Compare Ephesians 5:14 "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."
4. It was very necessary because Christ had "not found thy works perfect before God."
  - a. We must finish what we start.
  - b. It is not enough to plan and start.
  - c. It is possible that this church did not even realize how serious the problem had become.

3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσης, ἦξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σέ.

3:3 Remember **[PAImper]** therefore how thou hast received **[PerfAI]** and heard **[AAI]**, and hold fast **[PAImper]**, and repent **[AAImper]**. If therefore thou shalt not watch **[AASubj]**, I will come **[FAI]** on thee as a thief, and thou shalt not know **[2AASubj]** what hour I will come **[FAI]** upon thee.

1. Notice the verb tense in verse three.
  - a. "Remember" and "hold fast" are present verbs, commands to keep on doing this.
  - b. "Repent" is Aorist Active Imperative, a command to do it once for all. These three verbs reflect the only way their lives can be corrected.
2. The only way to bring a dying church back to life is by remembering. (Remember and repent).
3. If one can be made to see his own spiritual condition, perhaps he will have godly grief which will cause him to repent. (See II Cor. 7:10)
4. "I will come as a thief."
  - a. This could only happen when they are not watching.
  - b. We do not know when he will come again.

- 1). Luke 12:39, "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through."
- 2). Matthew 24:43, "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

4 ἄλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

3:4 Thou hast **[PAI]** a few names even in Sardis which have not defiled **[AAI]** their garments; and they shall walk **[FAI]** with me in white: for they are **[PI]** worthy.

1. "A few names" (persons) have not defiled their garments.
2. "Garments" (character). They have not defiled (stained, contaminated) their character.
3. "They shall walk with me in white."
  - a. The purity that characterizes one who has been baptized and is walking with Christ.
  - b. It is necessary to be faithful and morally pure in order to walk with Christ.
4. "For they are worthy" seems to mean "for they deserve to." (This word "worthy" is used of just balances used in the market places.)
  - a. God and Christ are the only ones truly worthy.
  - b. However, there is a worthiness that comes with faithful living, and the close fellowship with Christ.
  - c. These "few" have shown themselves worthy to be regarded as followers of the Lamb. They have a character that is suited for heaven. This declaration is not that they have any claim to heaven on the ground of their own merit, but they have responded in trust and obedience to the Lord's will.
5. Compare Revelation 7:14.

5 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 πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

3:5 He that overcometh **[PAPart]**, the same shall be clothed **[FMI]** in white raiment; and I will not blot out **[FAI]** his name out of the book of life, but I will confess **[FMI]** his name before my Father, and before his angels.

1. Those that "overcome" will be dressed in "white clothes."
  - a. White signifies purity.
  - b. White also signifies festivity and victory.
2. Compare the wedding garments of Matthew 22:11-13.
3. Or, it could be that these are robes of victory.
4. Faithful person's names cannot, or will not, be blotted out "of the book of life."
5. Christ will "confess his name" before the father and the angels.
6. There are three great and wonderful promises in this verse.

6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

3:6 He that hath **[PAPart]** an ear, let him hear **[AAImper]** what the Spirit saith **[PAI]** unto

the churches.

1. This is the same appeal that has been used with the other churches.

Addendum:

1. When is a church in danger of death?
  - a. When it begins to worship its own past. (cf. Wriggley and train: the story goes that Wriggley was approached by a fellow passenger and asked why he kept advertising his chewing gum. Everybody knew about the gum. Wriggley responded, what would happen if the fireman stopped putting wood in the steam engine they were riding on? That was the reason he kept advertising.)
  - b. When it is more concerned with forms than with life.
  - c. When it loves systems more than it loves Jesus Christ.
  - d. When it is more concerned with material things than with spiritual things.

### PHILADELPHIA 3:7-13

7 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·

3:7 And to the angel of the church in Philadelphia write **[AAImper]**; These things saith **[PAI]** he that is holy, he that is true, he that hath **[PAPart]** the key of David, he that openeth **[PAPart]**, and no man shutteth **[PAI]**; and shutteth **[PAI]**, and no man openeth **[PAI]**;

1. This city was founded in 140 B.C. We are told that this city was poor and required aid from the government to survive.
2. There is here a volcanic and hot springs area.
3. There is here a center of heathen worship – Dionysus, the god of wine, the worship of which was the chief cult.
4. The principal opponents seem to be the Jews (cf. v.9).
5. Christ's description of himself:
  - a. "Holy" means not contaminated with this world.
  - b. "True" is what is genuine and real. This and holiness is the essence of the character of God.
  - c. "Has the key of David" means authority and power.
    - 1). He is the only one who can open the door and shut it.
    - 2). Only he can admit.

8 Οἶδά σου τὰ ἔργα ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεωγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτὴν ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

3:8 I know **[PerfAI]** thy works: behold **[2AAImper]**, I have set **[PerfAI]** before thee an open **[PerfPPart]** door, and no man can **[PMI]** shut **[AAInf]** it: for thou hast **[PAI]** a little strength, and hast kept **[AAI]** my word, and hast not denied **[AMI]** my name.

1. "I know thy works."
2. "An open door."
  - a. This signifies a door of opportunity (to preach).



- b. The opportunity is presented to come in and be faithful. In the same way there is an open door to heaven to the faithful.
- 3. This church "has a little strength" a little power.
  - a. They have not yet lost all their strength.
  - b. Rather, they have kept his word.
  - c. And they have not denied his name. (cf. Rev. 2:13)

9 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.

3:9 Behold [2AAImper], I will make [PAI] them of the synagogue of Satan, which say [PAPart] they are [PInf] Jews, and are [PI] not, but do lie [PMI]; behold [2AAImper], I will make [FAI] them to come [AASubj] and worship [AASubj] before thy feet, and to know [2AASubj] that I have loved [AAI] thee.

- 1. Some of the church's greatest foes were the Jews.
- 2. One of the greatest dangers of the church was that of the Judaizing Christians.
- 3. These hostile Jews, and others who have persecuted them, will one day be made to confess, and worship at the feet of the faithful church members.
- 4. They will also know that God has loved the church.

10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ ἐγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

3:10 Because thou hast kept [AAI] the word of my patience, I also will keep [FAI] thee from the hour of temptation, which shall come [PAPart] [PMinf] upon all the world, to try [AAInf] them that dwell [PAPart] upon the earth.

- 1. "The hour of temptations (trial)"
  - a. These are those who kept the Lord's word.
  - b. It is wonderful to know that the Lord guards us in the hour of trial, and will not allow us to be tempted above that we are able to bear.
- 2. This church needed to know that the Lord would protect them, even if nothing else could.
- 3. The promises made by the Lord must have been both comforting and encouraging.

11 ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

3:11 Behold [2AAImper], I come [PMI] quickly: hold that fast [PAImper] which thou hast [PAI], that no man take [2AASubj] thy crown.

- 1. "Behold, I come quickly." We must be constantly expectant and watchful.
- 2. They have a command to "hold fast."
- 3. "Crown" (Greek stephanos), the kind of crown given when a game was won.

12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

3:12 Him that overcometh **[PAPart]** will I make **[FAI]** a pillar in the temple of my God, and he shall go **[2AASubj]** no more out: and I will write **[FAI]** upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down **[PAPart]** out of heaven from my God: and I will write upon him my new name.

1. "I will make a pillar." Each faithful person can become a pillar in the sanctuary of glory.
2. "I will write upon him the name of my God."
  - a. Compare 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."
  - b. Christ's new name is his name in glory which Christ writes on the one who conquers.
3. "I will write upon him my new name."
  - a. Those who have been redeemed.
  - b. These will go to heaven (Because the New Jerusalem is in heaven).
4. Please observe that these promises are made only to those who "overcome."

13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

3:13 He that hath **[PAPart]** an ear, let him hear **[AAImper]** what the Spirit saith **[PAI]** unto the churches.

1. The closing admonition.
2. Again there is emphasis placed on listening.

### LAODICEA 3:14-22

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικεῖα ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

3:14 And unto the angel of the church of the Laodiceans write **[AAImper]**; These things saith **[PAI]** the Amen, the faithful and true witness, the beginning of the creation of God;

1. Laodicea was located 40 miles southeast of Philadelphia.
  - a. It was a great banking center with considerable wealth (a city of bankers and finance).
  - b. It was also a center for the manufacture of woolen goods; also a medical center (with a remedy of aid for weak eyes).
2. The description of Christ:
  - a. "Amen" means verily, or truly (used here as a proper name).
    - 1). God is the God of truth (Amen means it is and shall be so).
    - 2). Isaiah 65:16, "That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."
  - b. "The faithful and true witness." (He is competent.)
  - c. "The beginning of the Creation of God."
    - 1). This expression means beginner or origin, or first cause.
    - 2). Could be translated, "The prime source of all God's creation." NEB
    - 3). "Arche" means source or origin.
    - 4). So, Christ is the creator, not a part of creation; he is the original agent in God's creative work.

3. There is no word of commendation in this letter for this church.

15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ᾗς ἢ ζεστός.

3:15 I know **[PerfAI]** thy works, that thou art **[PI]** neither cold nor hot: I would thou wert **[POpt]** cold or hot.

1. "I know thy works."
2. "Thou art neither hot nor cold."
  - a. "Hot" is from zestos and means the boiling point.
  - b. This church is not totally indifferent, nor is it fervent. It seems to be proud and complacent, and insensitive to their spiritual needs.
3. "I would that thou wert cold or hot."
  - a. The Lord does not want one to be neutral or indifferent.
  - b. Lack of concern is always a problem.
  - c. This attitude is nauseating to him.
  - d. His threat is to "spue them out." (vs. 16)

16 οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστός οὔτε ψυχρός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

3:16 So then because thou art **[PI]** lukewarm, and neither cold nor hot, I will **[PAI]** spue **[AAInf]** thee out of my mouth.

1. The only alternative to being lukewarm is to spue them out.
2. This is an extremely strong expression. It is an emotion of the Lord of disgust. (Thorough disgust!)
3. "Lukewarm" is used metaphorically to picture a condition that causes nausea. (In other words, they are spiritually indifferent and this causes the Lord to spue them out.)

17 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,

3:17 Because thou sayest **[PAI]**, I am **[PI]** rich, and increased with goods **[PerfAI]**, and have **[PAI]** need of nothing; and knowest **[PerfAI]** not that thou art **[PI]** wretched, and miserable, and poor, and blind, and naked:

1. These next two verses explain this complacency.
2. In its boasting, the church feels secure. It feels this security because of its wealth.
  - a. "I am rich." They feel self-sufficient.
  - b. "I am increased with goods." They feel self-satisfied.
  - c. "I have need of nothing." They feel self-confident.
3. Their true condition: (which they don't realize)
  - a. Wretched (afflicted, they had troubles they did not even realize they had).
  - b. Miserable (they were to be pitied).
  - c. Poor – because there are no treasures in heaven for them. (Mt. 6:19,20)
  - d. Blind – to what really was their true condition, and what would happen to them. They were mentally blind.
  - e. Naked – they had no clothes of spirituality.
4. Poor, blind, naked refer to the chief commercial and professional activities of the city.

5. This is a city of wealth (yet, they are poor); they had Phrygian a powder for eye salve (yet, they are blind), and fine woolen cloth (yet, they are naked).

18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχὺνὴ τῆς γυμνότητός σου, καὶ κολλ[ο]ύριον ἐγχεῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

3:18 I counsel **[PAI]** thee to buy **[AAInf]** of me gold tried **[PerfPPart]** in the fire, that thou mayest be rich **[AASubj]**; and white raiment, that thou mayest be clothed **[2AMSubj]**, and that the shame of thy nakedness do not appear **[APSubj]**; and anoint **[AAImper]** thine eyes with eyesalve, that thou mayest see **[PASubj]**.

1. Quit trusting in riches. ("I counsel thee" — the Lord's wisdom).
2. "Buy of me gold tried in the fire." This would be true gold; a new understanding of what true riches involve.
3. This is the way to be truly "rich."
4. "White raiment." White clothes emphasize the cleansed and perfect character as a result of being washed in the blood of the Lamb.
5. The result is that "the shame of their nakedness does not appear."
6. "Anoint thine eyes with eye salve."
  - a. Open your eyes to your true condition.
  - b. This way you can see clearly God's way.
7. This is the Lord's prescription for putting fire back into their lives. Look at the remedies in this verse.

19 ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.

3:19 As many as I love **[PASubj]**, I rebuke **[PAI]** and chasten **[PAI]**: be zealous **[AAImper]** therefore, and repent **[AAImper]**.

1. To point out their sins, and to cause them to see their failures in a stark reality is an expression of love.
2. Even the chastening of the Lord is love. (Heb. 12:5-7)
3. The expression "be zealous" is a present imperative verb.
4. The Lord demands they "repent."

20 ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, [καὶ] εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

3:20 Behold **[2AAImper]**, I stand **[PerfAI]** at the door, and knock **[PAI]**: if any man hear **[AASubj]** my voice, and open **[AASubj]** the door, I will come **[FMI]** in to him, and will sup **[FAI]** with him, and he with me.

1. Beautiful imagery of Christ standing and knocking.
2. Only man can open this door. This is the door of the heart.
3. The communion will be worth it.
4. For these, fellowship with a meal in the home was one of the greatest expressions of true love and confidence.
5. Yet, this is what Christ is offering us.

21 ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.

3:21 To him that overcometh [PAPart] will I grant [FAI] to sit [AAInf] with me in my throne, even as I also overcame [AAI], and am set down [AAI] with my Father in his throne.

1. A wonderful promise to those who will overcome.
2. We can do what Christ did – overcome.

22 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

3:22 He that hath [PAPart] an ear, let him hear [AAImper] what the Spirit saith [PAI] unto the churches.

1. The exhortation is to listen and heed.
2. For the seventh time, he admonishes them to listen.

Observations on these letters:

1. The language of these letters clearly indicates the individual and personal responsibility of man to God.
2. Each letter closes with one or more promises on the condition that they overcome.
3. Note the rewards that may be lost.

## CHAPTER 4

Introduction:

A. In 1:19, there are three time frames about which John is commanded to write:

1. The things which John saw – In chapter one he had seen the description of Christ, and it had been revealed to him to write to the seven churches.
2. The things which are: This certainly involves two areas:
  - a. Things on earth – The seven churches in chapters 2 and 3. (Sometimes undesirable).
  - b. Things in heaven – A graphic description in chapters 4 and 5. (This is very desirable, and eternal).
  - c. In the next several chapters there is a description of the war between the forces of Satan and God – This ends with the unmistakable conclusion that Christ will be victorious, 17:14

B. Apocalyptic literature:

1. Such literature is not always chronological.
2. Everything should not be expected to follow in sequence.
3. When people have "gone up," larger visions have always been received.
  - a. Genesis 13:14,15, Abraham is told to lift up his eyes.
  - b. Matthew 17:1-3, Jesus went up into the mountain where he was transfigured.

C. It is clear with the beginning of chapter 4 one passes into another part of Revelation.

1. God is seated on the throne.
2. God is omnipotent – Domitian is not.
3. The Roman Emperor can reign over the Roman Empire.
4. But, God rules over all, from all time – from beginning to end, and eternally.

- D. In the end of the first century the church was facing unparalleled trial and persecution.
1. Revelation was written to give comfort and hope, and encouragement.
  2. The church will be victorious. It will prevail.
  3. To show this victory two scenes are given in chapters 4 and 5: From heaven, God on his throne is seen to be worthy of worship and is worthy of glory, honor and thanks, and then Christ is seen to be worthy because he can open the book sealed with seven seals. In addition, he is worthy to receive power, riches, wisdom, strength, honor, glory and blessing, and he is worshiped. The book of Revelation gives several categories of his worthiness:
    - a. Jesus is worthy because he is the Lamb of God. (19:7)
    - b. He is worthy because he is Faithful and True. (19:11)
    - c. He is worthy because he is the Word of God. (19:13)
    - d. He is worthy because he is the King of Kings. (19:16)
    - e. He is worthy because he is the Lord of Lords. (19:16)
    - f. He is worthy because he is God. (19:17)

### The Throne in Heaven

1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἦν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων, Ἀνάβα ὧδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

4:1 After this I looked [2AAI], and, behold, a door was opened [PerfPPart] in heaven: and the first voice which I heard [AAI] was as it were of a trumpet talking [PAPart] with me; which said [PAPart], Come up [2AAImper] hither, and I will shew [FAI] thee things which must [PI] be [2AMInf] hereafter.

1. "After this I looked."
  - a. Or, after these things, i.e., after chapters 1-3.
  - b. This expression always introduces an important vision.
  - c. "I looked" or I saw is in every chapter remaining except 11, and 12.
2. "A door was opened in heaven."
  - a. He could look through and see the heavenly scene and court. (cf. Ezek. 1:1)  
Ezekiel 1:1, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God."
  - b. This door is the door of revelation (depicted in scenes which John sees). The perfect verb form indicates it stood open and ready for John to enter.
3. The voice was "as it were of a trumpet" and indicates a loud, clear voice. Obviously, the voice was that of Christ. (cf. 1:10)
4. "Things which must be hereafter." These begin to be shown to John immediately after the description of God and Christ in chapters 4 and 5.

2 εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος,

4:2 And immediately I was [2AMI] in the spirit: and, behold, a throne was set [ImperfMI] in

heaven, and one sat **[PMPart]** on the throne.

1. "I was in the spirit," or under the Spirit's power, or influence. (Same as 1:10)
2. "A throne" θρόνος - occurs 19 times in this book and is in most chapters.
3. "One sat on the throne" refers to God's reigning power and dominion over the kingdom.
  - a. God is the one on this throne. (cf. vs. 8) He dominates the whole scene.
  - b. These chapters (4 and 5) have been called the throne scene because the word throne is used (emphasized) so many times.
4. It seems from passages like 5:4,5, and 6:9 that John was in this vision through chapter 9.

3 καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἴρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

4:3 And he that sat **[PMPart]** was **[ImperfI]** 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.

1. The three stones, or precious gems, (Jasper, Sardine, Emerald) are used to describe God.
  - a. This is a symbol of his splendor – his divine majesty and royalty.
  - b. Notice that no personal description is ever attempted here or elsewhere. The closest would be Isaiah 53.
  - c. God is depicted in terms of precious stones, etc., in all their brilliance. When one thinks about it, how better would one describe the magnificence of God? There simply are no adequate human terms. (cf. the breastplate of the priest in Exodus 28:18; 39:11.)
  - d. The rainbow further describes the splendor of this place. This throne is a throne of beauty, and God sitting on it ruling the universe suggests it is a throne of power.
2. God reigns with sublime majesty (Jer. 18:1-10), and with the power to defeat kings and emperors (I Chron. 29:11).

4 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.

4:4 And round about the throne were four and twenty seats: and upon the seats I saw **[2AAI]** four and twenty elders sitting **[PMPart]**, clothed **[PerfPPart]** in white raiment; and they had **[2AAI]** on their heads crowns of gold.

1. Twenty-four seats (thrones) and 24 elders.
2. Various ideas of what this represents.
  - a. A heavenly court or council, over which God rules.
  - b. Angelic representatives of the 24 orders of priests described in I Chronicles 24. These are the ones who stand and offer to God prayers of the faithful and thus represent the perfect heavenly worship as archetypes of the temple and its worship.
  - c. The first 12 are the 12 Patriarchs of old representing the Old Testament. The second 12, the apostles, representing the New Testament. So, a full representation of God's people. Or, heavenly representatives of all the faithful.
  - d. So, the number 24 represents all of God's people under covenant. Involved also is the representation of the worship and service of God's people.
3. "Clothed in white raiment" signifies purity.

4. "On their heads crowns of gold." Crown is στέφανος. This is the word used of the wreaths of victory given in athletic contests. So, it indicates victory.

5 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,

4:5 And out of the throne proceeded **[PMI]** lightnings and thunderings and voices: and there were seven lamps of fire burning **[PPPart]** before the throne, which are **[PI]** the seven Spirits of God.

1. "Lightnings and thunderings and voices." These are awe inspiring sounds that show the power (His mighty nature), and maybe even the majesty of God.
  - a. Some see in this the judgment of God which also proceeds from the throne. (cf. Ex. 9:23,28; I Sam. 7:10)
  - b. One is reminded in Exodus 19:16 of the presentation of God in similar surroundings and phenomena.
  - c. This type of imagery is a familiar symbol in Hebrew poetry of Divine power and glory. (I Sam. 2:10; Psa. 18:9ff; Job 27:4f)
2. "Seven lamps of fire" - These are said to be the seven spirits of God. (This is a different word than the word for lamps in 1:12. These are lamps or flames fed with oil.)
3. "Seven Spirits of God" represent the plentitude or fullness of God.
  - a. His full sanctifying, enlightening, revealing, and judgmental power.
  - b. Very much like the seven spirits in 1:4 means the Holy Spirit. The Holy Spirit here is the Spirit of the throne, the completeness of God.

6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνῃ ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν·

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 **[PAPart]** of eyes before and behind.

1. "Sea of glass like crystal." Or, transparent or clear, like glass.
2. "Four beasts" (better translated, "four living creatures"). These represent an order of the heavenly court.
  - a. These are almost exactly the same as the four creatures of Ezekiel 1. (cf. Isa. 6)
  - b. These also depict the glory and the power of the Lord. (Eze. 1:28)
3. "Full of eyes" indicates that they see all that is happening. They can continuously observe God's majestic creation day and night.

7 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.

4:7 And the first beast was like a lion, and the second beast like a calf, and the third beast had **[PAPart]** a face as a man, and the fourth beast was like a flying eagle.

1. These beasts were like
  - a. A lion – representing the beasts of the forest.
  - b. A calf – representing the domesticated beast of the field.
  - c. Face of a man – representing all mankind.



- d. A flying eagle – representing the inhabitants of the sky above.
2. What does all this mean?
  - a. Some think these are seraphim that support the throne of God. (cf. Isa. 6:2,3)  
Notice in the next verse these beasts have six wings, as did the seraphim in Isaiah 6.
  - b. The early church fathers thought these were representatives of the four gospel writers. Jerome took this position.
  - c. Some think they personify the attributes of God.
  - d. Some think these represent all creation which have been created in God's glory, and who praise the glory of God. (God looks after the best interests of all things.)
  - e. These may be nothing more than an order of angels, or other creatures created by the Lord, to reflect the glory and majesty of the worship of God in the heavenly court.

8 καὶ τὰ τέσσαρα ζῶα, ἓν καθ' ἓν αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

4:8 And the four beasts had **[ImperfAI]** each of them six wings about him; and they were full **[PAPart]** of eyes within: and they rest not **[PAI]** day and night, saying **[PAPart]**, Holy, holy, holy, Lord God Almighty, which was **[ImperfI]**, and is **[PPart]**, and is to come **[PMPart]**.

1. "Six wings" indicates swiftness.
2. "Full of eyes" shows their sleepless vigilance in their worship and declarations of glory being given to God. These partake of the nature of the all-seeing eye of God.
3. "Rest not" means there is no ceasing, no relaxing.
4. God is holy and deservedly so, and these creatures join in this hymn of praise and adoration. (Cf. Isa. 6:3, where these are the beginning words of the seraphim.)
5. "Holy, holy, holy, Lord God Almighty." One of our greatest songs is based on this verse.
6. "Which was, and is, and is to come" shows that God is also eternal.

9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

4:9 And when those beasts give **[FAI]** glory and honour and thanks to him that sat **[PMPart]** on the throne, who liveth **[PAPart]** for ever and ever,

1. The beasts give:
  - a. Glory. Worship, dignity, praise, splendor.
  - b. Honor. Reverence, esteem.
  - c. Thanks. The giving of thanks, or appreciation.
2. Again, he lives forever. This speaks of the eternal nature of God.

10 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,

4:10 The four and twenty elders fall down **[FMI]** before him that sat **[PMPart]** on the throne, and worship **[PAI]** him that liveth **[PAPart]** for ever and ever, and cast **[PAI]** their crowns before the throne, saying **[PAPart]**,

1. The 24 elders worship God – He is worthy of such worship.

2. Crowns - στέφανος. The casting of the crowns before the throne shows submission and the desire to worship (pay honor to) God.
3. The worship of God is very prominent in Revelation. (cf. 22:3; 7:11,12; 15:3; 19:1; 7:15)
4. Notice, their crowns are symbols of victory (from stephanos).

11 Ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

4:11 Thou art **[PI]** worthy, O Lord, to receive **[2AAInf]** glory and honour and power: for thou hast created **[AAI]** all things, and for thy pleasure they are **[PI]** and were created **[API]**.

1. The specific praise is given in this second hymn:
  - a. "Thou art worthy." God is due this praise; such is befitting.
  - b. "To receive glory and honor and power." Such adoration is due God.
  - c. God "created all things." The aorist verb, "created," indicates a summary picture of the whole creation.
  - d. They exist for God's pleasure, and they exist through his will.
2. Brother Teddlie has written a great song based on these verses: "Worthy Art Thou."

## CHAPTER 5

### The throne scene continues.

#### All join to worship Christ (as they did God in chapter 4).

1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατεσφραγισμένον σφραγισιν ἑπτὰ.

2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιός ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ;

3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

5:1-3 And I saw **[2AAI]** in the right hand of him that sat **[PMPart]** on the throne a book written **[PerfPPart]** within and on the backside, sealed **[PerfPPart]** with seven seals.

2 And I saw **[2AAI]** a strong angel proclaiming **[PAPart]** with a loud voice, Who is **[PI]** worthy to open **[AAInf]** the book, and to loose **[AAInf]** the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able **[ImperfMI]** to open **[AAInf]** the book, neither to look **[PAInf]** thereon.

### Closely Sealed Book.

1. A common practice of Roman government was to seal any important document with the insignia of the government. (Sealing with seven seals is indicative of the sacredness of what they contained, and ensured perfect security).
2. The scroll is in the right hand of the one who sits on the throne.
3. This scroll is unusual in that it is written on both sides.
  - a. In Ezekiel, there is a roll written on front and back with lamentations, mourning, and woe. (Ezek. 2:9,10)
  - b. Scrolls in the ancient world were usually written only on one side.
4. The book John saw becomes a sort of book of destiny for the universe. (To be revealed

and given to the people through John.)

5. So closely sealed that only divine power can open it and make it known. Close sealed -
  - a. The perfect participle with the compound verb in Greek as used here emphasizes an intensive force.
  - b. A strong, or mighty angel, asks the question, "Who is worthy to open the book?"
  - c. Only divine power can open it. Christ only is the one worthy to open it.
6. These seals are the revealed will of God being made known, and the will of man being carried out, and the judgment of God on man for his rebellion and sin.
7. No one was found in the three regions of heaven, earth, under the earth, to open the seals.
8. No one was able to take even a single look at the contents.

4 καὶ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος εὗρέθη ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

5 καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.

5:4,5 And I wept [**ImperfAI**] much, because no man was found [**API**] worthy to open [**AAInf**] and to read [**2AAInf**] the book, neither to look [**PAInf**] thereon.

5 And one of the elders saith [**PAI**] unto me, Weep [**PAImper**] not: behold [**2AAImper**], the Lion of the tribe of Juda, the Root of David, hath prevailed [**AAI**] to open [**AAInf**] the book, and to loose [**AAInf**] the seven seals thereof.

#### The Prophet Weeps.

1. No one found worthy (that is, no one has the rank and position, therefore the ability) to open the book.
2. "Weep not" is in the emphatic position and indicates one is commanded to stop what he has started to do.
3. The title of "Lion of Judah" and "Root of David" goes back to O.T. passages. (Gen. 49:9 and Isa. 11:1)
  - a. The noblest son of the tribe (the outstanding member) was called the Lion of Judah.
  - b. The Messiah, Jesus, came of the "Root" (line) of David. (Isa. 11:1)
4. This one, Jesus, the Lamb of God, is capable of opening the seals.
  - a. "Prevailed" means Christ has overcome all of the obstacles on earth.
  - b. "To loose" (not in the Greek text) means to untie, or open the information.

6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

7 καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

5:6, 7 And I beheld [**2AAI**], and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood [**PerfAPart**] a Lamb as it had been slain [**PerfPPart**], having [**PAPart**] seven horns and seven eyes, which are [**PI**] the seven Spirits of God sent forth [**PerfPPart**] into all the earth.

7 And he came [**2AAI**] and took [**PerfAI**] the book out of the right hand of him that sat [**PMPart**] upon the throne.

#### The lamb Takes The Book.

1. One might expect the lion, but it is the lamb that takes the center of attention in the

vision.

2. 29 times in 12 chapters, Christ is called the Lamb.
3. Lion and Lamb signifies conqueror and sacrifice.
4. He had been slain, but still living. (cf. Jn. 20:20-27)
  - a. Slain. (cf. Isa. 53:7, a slain sacrifice)
  - b. Standing. His life is restored and his sacrifice is accepted. He is now ready for whatever action is needed.
5. Seven horns and seven eyes represent strength and power. (Deut. 33:17) (also honor and royal dignity, Ps. 89:17). So, He is the all powerful king of righteousness.
  - a. The seven eyes symbolize the fullness of his vision.
  - b. Compare chapter 1 - eyes a flaming fire - the piercing, penetrating nature.
6. "Took" or has taken is perfect tense. Christ receives the book as an abiding possession. Christ can now reveal the present and the future and make known God's purposes on earth for his people.

8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.

9 καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες, "Ἄξιός ἐστι λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἡγόρασας τῷ θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

10 καὶ ἐποίησας αὐτοῦς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

11 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,

12 λέγοντες φωνῇ μεγάλῃ, "Ἄξιόν ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

13 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 ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

14 καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

5:8 - 14 And when he had taken [2AAI] the book, the four beasts and four and twenty elders fell down [2AAI] before the Lamb, having [PAPart] every one of them harps, and golden vials full [PAPart] of odours, which are [PI] the prayers of saints.

9 And they sung [PAI] a new song, saying [PAPart], Thou art [PI] worthy to take [2AAInf] the book, and to open [AAInf] the seals thereof: for thou wast [2API] slain, and hast redeemed [AAI] us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made [AAI] us unto our God kings and priests: and we shall reign [FAI] on the earth.

11 And I beheld [2AAI], and I heard [AAI] the voice of many angels round about the throne and the beasts and the elders: and the number of them was [ImperfI] ten thousand times ten thousand, and thousands of thousands;

12 Saying [PAPart] with a loud voice, Worthy is [PI] the Lamb that was slain [PerfPPart] to receive [2AAInf] power, and riches, and wisdom, and strength, and honour, and glory, and

blessing.

13 And every creature which is [PI] in heaven, and on the earth, and under the earth, and such as are [PI] in the sea, and all that are in them, heard I [AAI] saying [PAPart], Blessing, and honour, and glory, and power, be unto him that sitteth [PMPart] upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said [ImperfAI], Amen. And the four and twenty elders fell down [2AAI] and worshipped [AAI] him that liveth [PAPart] for ever and ever.

### Hymns

1. This section introduces three great hymns or songs.
  - a. These express the praise of all of the heavenly creatures because God's redeeming purpose has been made known through Jesus Christ.
  - b. The 24 elders and the beasts sing this first hymn.
2. A harp and golden bowls of incense are figurative, as is shown by saying the incense represents the prayers of the saints. Perhaps the harp represents joyful music.
  - a. These symbols do not, in any way, authorize the use of incense and instrumental music in our worship to God.
  - b. In fact, both of these were introduced into worship centuries later.
3. "Saints" are the church on earth.
4. Hymn No. 1: (Verse 9)
  - a. The new song is a part of a number of new things - The new home, new Jerusalem, new heaven and earth, and all things new. ("New" means something new in quality, different from anything that ever has been).
  - b. The emphasis in this song is upon Christ's great sacrifice and death, by which man is redeemed. "Us," in verse nine, is not in the Greek text.
  - c. He is worthy:
    - 1). Not because of his perfect life, although he was perfect.
    - 2). Not because of his unique relationship to God, although it was unique.
    - 3). But, because of the great sacrifice.
  - d. The power of his redeeming blood has made the redeemed a kingdom and priests to God. (And it is for everyone, regardless of race, color, or origin.)
  - e. Through Jesus Christ "we" ("they" in the ASV) reign upon the earth.
    - 1). This is not a political sovereignty.
    - 2). It is not a millennial reign on earth (because he has triumphed, they shall also live triumphantly).
    - 3). But it refers to a spiritual ruling they share with Jesus.
5. Hymn No. 2: (Verse 12)
  - a. The words of this hymn arises from the angels.
  - b. The song - all the honor, glory, and blessing of the whole universe, Jesus deserves to receive because of the redemption he has provided.
6. Hymn No. 3: (Verse 13)
  - a. Addresses both God and Christ.
  - b. Definite article "the" before blessing, honor, glory, and dominion (for emphasis).
  - c. The whole creation joins in this hymn.

### Conclusion - Chapter 5

1. In one sense it is a commentary on 1:1.
2. It has shown us the worthiness and authority of the slain Lamb to make this revelation.
3. It is not accidental that the only one worthy to open the book is the one who sacrificed himself.

### CHAPTER 6

- A. This chapter is concerned with the breaking of the first six seals and what happened in connection with each.
- B. Views of various commentators:
  1. These events are entirely in the future, connecting them with the "rapture" which precedes the millennium - a false doctrine.
  2. These represent continuous historical events. (cf. Barnes)
    - a. Begins A.D. 96 through next several years -
    - b. He blocks out through the next 3 (2-4) centuries in succession.
    - c. He says this is the invasion of the Roman Empire by the barbarians. (He makes the trumpets to continue this historical pattern of invasions up through the conquest of Constantinople by the Turks, A.D. 1453.)
  3. Some interpret the seals entirely within the contemporary scene of John's day.
  4. These events are not to be identified with specific events (although there is some correspondences). It rather symbolizes the woes and frustrations of that "which must come hereafter."
  5. The best view seems to identify and make application to the way things were in the first century (with application being made in principle to any century).
- C. The first four seals comprise a series.
  1. Each preceded with a call, and introduces a horse and rider.
  2. Some have seen similarities or parallels to what is found in Zechariah 6:1-8.
  3. The better MS evidence just bids one to "come." Thus, the call is to the rider and not to John.

1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ βροντῆς, Ἔρχου.

2 καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ.

6:1,2 And I saw [2AAI] when the Lamb opened [AAI] one of the seals, and I heard [AAI], as it were the noise of thunder, one of the four beasts saying [PAPart], Come [PMI] and see [PAImper].

2 And I saw [2AAI], and behold a white horse: and he that sat [PMPart] on him had [PAPart] a bow; and a crown was given [API] unto him: and he went forth [2AAI] conquering [PAPart], and to conquer [AASubj].

#### Seal 1 - Conquest

1. A white horse among the ancients symbolized victory.
2. Some, comparing 19:11, refer this to Christ, or to the conquering force of the gospel.

- a. However, the other three horsemen in the series are not associated with the gospel, but with the forces of men who are trying to live without God.
  - b. The only comparison to the rider in 19 is the color of the horse.
  - c. Crown here is stephanos, the crown of a victor in war. The crown in 19:12 is diadem (the royal crown).
  - d. A vision of the victorious Christ would be inappropriate at the opening of a series which symbolizes bloodshed, famine, and pestilence.
  - e. Therefore, I understand this horse to mean conquering warfare (victorious militarism) that has characterized imperialistic nations and rulers down through time.
3. The bow stands for military power. (Jer. 51:56, Psa. 46:9). (The aggressive weapon of attack against other peoples).
    - a. This could refer to Rome, but also to any imperialism even to our day.
    - b. Look at what this was (and is) doing to the church!

3 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἔρχου.

4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

6:3,4 And when he had opened [AAI] the second seal, I heard [AAI] the second beast say [PAPart], Come [PMI] and see [PAImper].

4 And there went out [2AAI] another horse that was red: and power was given [API] to him that sat [PMPart] thereon to take [2AAInf] peace from the earth, and that they should kill [AASubj] one another: and there was given [API] unto him a great sword.

#### Seal 2 - **Strife, war, persecution, bloodshed**

##### 1. Red Horse

- a. Takes peace from the earth with a great sword.
  - b. Great sword - sword of battle - rides forth and men slay one another, and is a symbol of bloodshed. This is seen in the first century as the sword becomes a symbol of Rome's domination of the world.
  - c. "Red" comes from the word fire, so flame red, or blood red.
2. Surely underlines the slaughter that comes through war.
    - a. How important we preach against jealousy and hate and greed and selfishness.
    - b. These are the basic motives of war.
  3. How many Christians have had their peace and lifeblood taken from them!!!

5 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθημένος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

6 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.

6:5,6 And when he had opened [AAI] the third seal, I heard [AAI] the third beast say [PAPart], Come [PMI] and see [PAImper]. And I beheld [2AAI], and lo a black horse; and he that sat [PMPart] on him had [PAPart] a pair of balances in his hand.

6 And I heard [AAI] a voice in the midst of the four beasts say [PAPart], A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt [AASubj] not the oil and

the wine.

### Seal 3 - **Famine, economic oppression and hardship**

1. The Black Horse
  - a. Indicates famine, scarcity, and want.
  - b. The purpose of the voice was not to alleviate, but to show the extent of hardship.
  - c. The rider has a pair of balances in his hand. When food has to be doled out by weight, who would deny the scarcity of it? (cf. Lev. 26:26; Ezek. 4:16)
2. This black picture is one that follows war: sorrow, famine, scarcity, want, and the extent of it.
  - a. Barley was the grain of the poor man; wheat was more expensive.
  - b. "Measure" equals about two pints, the daily consumption of a man.
  - c. "Penny," or a shilling (Roman denarius), the daily wage of a laborer. Thus, he could buy one quart of wheat, or three quarts of barley (if for a family).
  - d. Surely this is a picture of the scarcity and want that rides in the wake of militarism, warfare, and civil strife.
3. We see this over and over again. Whenever this takes place in our world, inevitably Christians also suffer.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος, Ἔρχου.

8 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. 6:7,8 And when he had opened [AAI] the fourth seal, I heard [AAI] the voice of the fourth beast say [PAPart], Come [PMI] and see [PAImper].

8 And I looked [2AAI], and behold [2AAImper] a pale horse: and his name that sat [PMPart] on him was Death, and Hell followed [PAI] with him. And power was given [API] unto them over the fourth part of the earth, to kill [AAIInf] with sword, and with hunger, and with death, and with the beasts of the earth.

### Seal 4 - **Death, disease, pestilence**

1. A pale horse surely represents death, disease, and pestilence. This pale horse is a symbol of terror, and its rider becomes the personification of death.
2. Death is personified (also Hades).
3. Fourth part - not complete, absolute, final destruction.
4. Four specific types of calamitous deaths.
  - a. Compare Ezekiel 14:21 - These are four ways God rendered judgment in the O.T.
    - 1). Sword.
    - 2). Famine.
    - 3). Beasts.
    - 4). Pestilence.
  - b. Hades always follows death.
  - c. Death can be translated pestilence.

Comments:

1. We are not surprised to see these four horsemen who often ride in history.



2. This is the story of man endeavoring to make his own way apart from God and in rebellion to His will.
3. These first four seals belong together.
4. The condition of the Roman Empire and the first century people as it is revealed to John's mind is now complete. (This picture has been played over and over again down through the centuries.)

9 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.

10 καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες, Ὡς πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

11 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.

6:9-11 And when he had opened [AAI] the fifth seal, I saw [API] under the altar the souls of them that were slain [PerfPPart] for the word of God, and for the testimony which they held [ImperfAI]:

10 And they cried [ImperfAI] with a loud voice, saying [PAPart], How long, O Lord, holy and true, dost thou not judge [PAI] and avenge [PAI] our blood on them that dwell [PAPart] on the earth?

11 And white robes were given [API] unto every one of them; and it was said [API] unto them, that they should rest [AMSubj] yet for a little season, until their fellowservants also and their brethren, that should [PAPart] be killed [PPInf] as they were, should be fulfilled [APSubj].

The Scene changes - **Seal 5 - "How long?"**

1. The scene portrays the martyrs which are under the altar.
2. "Altar" calls to mind the brazen altar. (Lev. 4:7; 17:11) (The martyred members of the church are the victims under this altar.)
3. Here the souls of the martyrs are under the altar because they have been sacrificed, their life blood poured out. (II Tim. 4:6. cf. Rom. 12:1)
4. These cry out for justice and vindication of a righteous God upon a rebellious and God-forgetful world. In a true sense, these are asking God how long he is going to let what is happening on earth continue.
5. Earth dwellers means those who are not God's people.
6. Vengeance belongs to God. (Rom. 12:19)
  - a. Does this contradict the Christian spirit?
  - b. Jesus prayed for His enemies.
  - c. Compare Luke 18:7,8
  - d. This is not a personal vindication - rather bringing justice upon evil.
7. Plea answered - white robes of victory given also, the call that they should rest for a little while until their brethren should have fulfilled their course, verse 11. (cf. 14:13) "Blessed are the dead that die in the Lord."
8. God's great **redemptive** purpose in history must be worked out, even though more suffering be involved.
  - a. As in Habakkuk, God's plan must be worked out.

- b. As in Job, it is not always possible for man to understand the mind and reason of God.

12 Καὶ εἶδον ὅτε ἥνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα,  
 13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη,  
 14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλίσσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.  
 15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλῖαρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων·  
 16 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,  
 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;  
 6:12-17 And I beheld [2AAI] when he had opened [AAI] the sixth seal, and, lo, there was [2AMI] a great earthquake; and the sun became [2AMI] black as sackcloth of hair, and the moon became [2AMI] as blood;  
 13 And the stars of heaven fell [2AAI] unto the earth, even as a fig tree casteth [PAI] her untimely figs, when she is shaken [PPPPart] of a mighty wind.  
 14 And the heaven departed [API] as a scroll when it is rolled together [PPPPart]; and every mountain and island were moved [API] out of their places.  
 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 [AAI] themselves in the dens and in the rocks of the mountains;  
 16 And said [PAI] to the mountains and rocks, Fall [2AAImper] on us, and hide [AAImper] us from the face of him that sitteth [PMPart] on the throne, and from the wrath of the Lamb:  
 17 For the great day of his wrath is come [2AAI]; and who shall be able [PMI] to stand [APIInf]?

#### **Seal 6 - Natural Phenomena**

1. These descriptions are drawn from a number of passages, but indicate we are looking here to a great day of God's judgment.
  - a. This is when the vindication in seal 5 will take place.
  - b. Judgment will come on all men, from the highest to the lowest. (Vs. 17)
  - c. You shall reap what you sow. Even in this life, but particularly true at the judgment.
2. Details of this Judgment day are also found in the description of judgment in the O.T.
  - a. The earthquake. (Ezek. 38:18 - Hag. 2:6,7)
  - b. The sun becoming black. (Joel 2:31)
  - c. Moon becoming blood. (Joel 2:31)
  - d. The stars falling. (Isa. 34:4)
  - e. Moving of hills, etc. (Jer. 4:24)
3. Seven classes of mankind are also mentioned.
  - a. Kings.
  - b. Princes or great men.

- c. Rich men.
  - d. Chief captains indicates the military leaders.
  - e. The strong or mighty men.
  - f. The slaves, or bondmen.
  - g. Free men.
4. Who is able to stand? (cf. Joel 2:11)
  5. Cf. Adam and Eve hiding from God. No place to hide!
  6. Is this judgment brought upon men while the world still stands, or the last day? Why not both?
  7. Notice the panic that surrounds those who are unprepared! That day will not be pretty for those who are not prepared.

#### Conclusion lessons:

1. The lesson of chapter 6 is that the persecuted triumph, and the godless are judged.
2. Chapter 7 - God's care for His people.
3. The message of this section: as a result the world always, again and again, persecutes the church.
4. Plain scripture teaches "In the world you have tribulation; but be of good cheer. I have overcome the world."
5. A glimpse of the horror of the final Judgment when the wicked see the Judge: (12-17)

## CHAPTER 7

### God's Care For His People

- A. Between seal 6 and 7 two visions answer the question, "What about the people of God during this time?"
  1. There is the sealing of the 144,000: God's people who are going to heaven.
  2. A description of the innumerable company around the throne. (The final salvation).
    - a. Despite the riding of the four horsemen, and the persecution of God's people, in sealing the 144,000, it is God's purpose to bring them safely through any evil.
    - b. The church is the true Israel (fleshly Israel is a type of spiritual Israel): (Rom. 2:28,29; Gal. 3:29; 6:16; Phil. 3:3; Jas. 1:1; I Pet. 1:1; 2:9,10; Rev. 2:9; 3:9)
    - c. The sealing then is an act of every generation until the end of the world.
  3. The purpose of these two visions is to contrast the preparedness of the church for the coming end with the panic of the unprepared world. (cf. 6:15ff)

#### B. The text

1 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἑστῶτας 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.

7:1 And after these things I saw [2AAI] four angels standing [PerfAPart] on the four corners of the earth, holding [PAPart] the four winds of the earth, that the wind should not blow [PASubj] on the earth, nor on the sea, nor on any tree.

1. Nothing is to prevent God from protecting his own.
  - a. The angels of the winds control their movements.
    - 1). There is an angel for each of the four corners, or directions.
    - 2). It is their mission to prevent outbreaks of elemental fury.
  - b. God will take care of his people. Nothing will harm the souls of God's own.
  - c. The sealing that will take place is to protect God's people from the trial and persecution that is coming against the church people.
2. Only one's imagination can tell what would happen if and when the angels let loose the winds (God's judgment on wicked people).

2 καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἄγγέλοις οἱς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

3 λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

7:2,3 And I saw [2AAI] another angel ascending [PAPart] from the east, having [PAPart] the seal of the living [PAPart] God: and he cried [AAI] with a loud voice to the four angels, to whom it was given [API] to hurt [AAInf] the earth and the sea,

3 Saying [PAPart], Hurt [AASubj] not the earth, neither the sea, nor the trees, till we have sealed [AASubj] the servants of our God in their foreheads.

1. The first concern of the angel with the seal is to prohibit the angels of the winds from letting loose the elements until his work of sealing is done.
2. The seal indicated:
  - a. Something sealed to protect it, eg. a tomb. (Mt. 27:66)
  - b. Seal also denoted ownership. (II Tim. 2:19)
  - c. The mark in their foreheads was not a literal one, but figuratively indicating that these are God's people. (This number will not be completed until the end of time.)
3. The judgment of God is being represented here as a windstorm. This is very much like the judgment represented by the trumpets which will be studied later on.
4. One thing is for sure, this judgment will not be turned loose until the work of sealing has been completed.

4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·

7:4 And I heard [AAI] the number of them which were sealed [PerfPPart]: and there were sealed [PerfPPart] an hundred and forty and four thousand of all the tribes of the children of Israel.

1. 144,000 is a figurative expression to indicate the full number of God's people.
  - a. It has been said that in ancient Rome, if a person had worshipped the emperor, he had a mark on his forehead. He could go anywhere, and get anything.
  - b. This mark will later be contrasted with the mark of the beast.
2. It will be much better to have the mark of God, than the mark of the beast, especially in the day of judgment.

5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,

6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες,

7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,

8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὶν δώδεκα χιλιάδες ἐσφραγισμένοι.

7:4-8 Of the tribe of Juda were sealed **[PerfPPart]** twelve thousand. Of the tribe of Reuben were sealed **[PerfPPart]** twelve thousand. Of the tribe of Gad were sealed **[PerfPPart]** twelve thousand.

6 Of the tribe of Aser were sealed **[PerfPPart]** twelve thousand. Of the tribe of Nephthalim were sealed **[PerfPPart]** twelve thousand. Of the tribe of Manasses were sealed **[PerfPPart]** twelve thousand.

7 Of the tribe of Simeon were sealed **[PerfPPart]** twelve thousand. Of the tribe of Levi were sealed **[PerfPPart]** twelve thousand. Of the tribe of Issachar were sealed **[PerfPPart]** twelve thousand.

8 Of the tribe of Zabulon were sealed **[PerfPPart]** twelve thousand. Of the tribe of Joseph were sealed **[PerfPPart]** twelve thousand. Of the tribe of Benjamin were sealed **[PerfPPart]** twelve thousand.

1. There are 19 different orders (or arrangements) of the tribes in the O.T. in the various lists given in the Bible.
2. Judah is first - Christ came from that tribe. (We do not know if this is the reason Judah is placed first in this list.)
  - a. 14:1 - 144,000 used for followers of the Lamb.
  - b. Listing of the tribes - Notice Dan is omitted. It has been speculated that he is omitted because of the belief that the anti-Christ would come from his tribe. Also, in that tribe the worship of the molten calf came. The truth is, we do not know.
  - c. Joseph is substituted for Ephraim. Joseph was the father of Ephraim and Manasseh.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

10 καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

11 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,

12 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.

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς τίνες εἰσὶν καὶ πόθεν ἦλθον;

14 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.

15 διὰ τοῦτό 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.

16 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῶμα,

17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

7:9-17 After this I beheld [2AAI], and, lo, a great multitude, which no man could [ImperfMI] number [AAInf], of all nations, and kindreds, and people, and tongues, stood [PerfAPart] before the throne, and before the Lamb, clothed [PerfPPart] with white robes, and palms in their hands;

10 And cried [PAPart] with a loud voice, saying [PAPart], Salvation to our God which sitteth [PMPart] upon the throne, and unto the Lamb.

11 And all the angels stood [PluPerfAI] round about the throne, and about the elders and the four beasts, and fell [2AAI] before the throne on their faces, and worshipped [AAI] God,

12 Saying [PAPart], Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered [AMI], saying [PAPart] unto me, What are [PI] these which are arrayed [PerfPPart] in white robes? and whence came [2AAI] they?

14 And I said [PerfAI] unto him, Sir, thou knowest [PerfAI]. And he said [2AAI] to me, These are [PI] they which came [PMPart] out of great tribulation, and have washed [AAI] their robes, and made them white [AAI] in the blood of the Lamb.

15 Therefore are [PI] they before the throne of God, and serve [PAI] him day and night in his temple: and he that sitteth [PMPart] on the throne shall dwell [FAI] among them.

16 They shall hunger [FAI] no more, neither thirst [FAI] any more; neither shall the sun light [2AASubj] on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed [FAI] them, and shall lead [FAI] them unto living [PAPart] fountains of waters: and God shall wipe away [FAI] all tears from their eyes.

1. The innumerable company.
  - a. Ones washed in the blood of the Lamb were those being saved to the end time by Christ.
  - b. The triumph of the innumerable multitude.
    - 1). Contrast; In the first vision they can be counted. In the second they cannot. First, 12 tribes; second, every nation. First is being prepared and second is being victorious and secure.
    - 2). This scene anticipates the final condition of the redeemed.
2. These two scenes are of the same people: the first on earth, the second, in heaven.
3. At the opening of the 7th seal a silence occurs.

## CHAPTER 8

1 Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὥς

ἡμιώριον.

8:1 And when he had opened [AAI] the seventh seal, there was [2AMI] silence in heaven about the space of half an hour.

1. "There was silence in heaven about the space of half an hour."
  - a. There is no way to calculate the dramatic effect of the stillness of this moment.
  - b. All revealing stopped. No angel or elder spoke, and there was no praise from the living creatures. There was no outward adoration. There was no thunder from the throne. Everything came to a halt.
  - c. "Half an hour" would obviously represent a short amount of time.
2. There is silence in heaven that lasts for about half an hour. What does it mean?
  - a. It is a silence of intense interest and awful expectancy obviously in reference to the results of the breaking of the seventh seal.
  - b. Maybe they know of the judgment that is coming. They either suspect, anticipate, or know the dreadful and awful results that began with the sixth seal, and it becomes almost too much to take in.

#### 7th seal - composed of the sounding of seven trumpets

2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

8:2 And I saw [2AAI] the seven angels which stood [PerfAI] before God; and to them were given [API] seven trumpets.

##### Seven Angels

1. "Stand before" or "stood before" means to attend to, or be the servant of someone.
2. In the Jewish Apocrypha we read, "I am Raphael, one of the seven holy angels which present prayers of the saints, and go in before the glory of the Holy One" (Tobit 12:1)
3. First Enoch names the archangels as Gabriel, Raphael, Michael, Uriel, Raquel, Sariel, Remiel. (First Enoch is an uninspired apocryphal book.)
4. Only Gabriel and Michael appear in the New Testament.
5. They had seven trumpets.. The trumpet has special significance in the Old Testament.
  - a. As a warning. Conquest.
  - b. Used in connection with the time of judgment. (Joel 2:1ff) Compare Amos 3:6: "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?" (Compare Jericho in Joshua 6:13-16)
  - c. A sign of God's intervention in the world's affairs. (Ex. 19:16,19)
  - d. The last trumpet will accompany the Lord's return and the end. (I Cor. 15:52; I Thess. 4:16)
6. Therefore, the seven trumpets are trumpets of warning and Judgment (particularly upon the enemies of God).
7. However, there is a pause before the execution of divine wrath.

3 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.

4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.

8:3,4 And another angel came [2AAI] and stood [API] at the altar, having [PAPart] a golden censer; and there was given [API] unto him much incense, that he should offer [AASubj] it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up [2AAI] before God out of the angel's hand.

#### Description of Worship:

1. This description uses one of the O.T. examples – an altar of incense.
2. “Altar” is mentioned seven times in Revelation. Compare the altar of the tabernacle.
3. Here the golden altar is before the throne of God.
4. The much incense represents the help given - maybe Christ's intercession added to the saint's prayers. He is an advocate. (I Jn. 2:1)
5. This is all familiar to John's audience.
6. The answer to these prayers comes in verse five. (cf. 5:6)

### The preparation and sounding of the seven trumpets 8:5 – 11:19

5 καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἠτοίμασαν αὐτοὺς ἵνα σαλπίσωσιν.

7 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.

8:5-7 And the angel took [PerfAI] the censer, and filled [AAI] it with fire of the altar, and cast [2AAI] it into the earth: and there were [2AMI] voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had [PAPart] the seven trumpets prepared [AAI] themselves to sound [AASubj].

7 The first angel sounded [AAI], and there followed [2AMI] hail and fire mingled [PerfPPart] with blood, and they were cast [API] upon the earth: and the third part of trees was burnt up [2API], and all green grass was burnt up [2API].

#### Prelude and 1st Trumpet.

1. The seven trumpets, like the seven seals, divide themselves into two groups.
  - a. The first four are similar to the plagues of Egypt.
  - b. The last three are of a more terrible and unique aspect.
2. These are partial Judgments (In the 1st Century of the Roman Empire.)
  - a. Partial Judgment gives men the opportunity to repent. These voices, thunderings, lightnings, and earthquakes are the symbolic indicators of the divine judgments about to fall upon the earth.
  - b. Hail and fire are destructive forces. (Psa. 78:48)
  - c. Although these may not represent in totality the last Judgment of God, they anticipate



that last Judgment.

3. Like Egypt of old, the world today is in opposition to God.
  - a. The world can be described as afflicting and holding in bondage the people of God.
  - b. These warnings are to make men realize that God is the sovereign ruler of the universe and wicked men need to repent and do God's will.
  - c. There are two passages that indicate God's judgment on people now:
    - 1). You reap what you sow. (Gal. 6:7)
    - 2). All the nations that forget God will be turned to Sheol. (Psa. 9:17)
4. **Trumpet 1** - Natural calamities of land ought to call men to repentance.
  - a. Land destruction could be destruction of crops by famine.
  - b. Compare the seventh plague of hail and fire. (Ex. 9:24)
  - c. One-third part is partial destruction; therefore, men are given the opportunity to repent. A fraction means partial, not final destruction. (Zech. 13:8,9)

8 Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

9 καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

8:8,9 And the second angel sounded [AAI], and as it were a great mountain burning [PPPart] with fire was cast [API] into the sea: and the third part of the sea became [2AMI] blood;

9 And the third part of the creatures which were in the sea, and had [PAPart] life, died [2AAI]; and the third part of the ships were destroyed [2API].

### **2nd Trumpet**

1. Sea. The mountain cast into the sea ought to call men to repentance.
2. A mountain ablaze or being moved in O.T. times symbolized great trouble. (Psa. 42:6; Isa. 54:10; Ezek. 38:20; Micah 1:4; Nahum 1:5)
3. An example: Rome's navy was crippled – storms and pirates crippled them. Rome was almost totally dependant on the great merchant fleet (not even in the seas can man escape God's warning and judgment).
4. "One third part" is further suggestive of partial judgment.

10 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.

11 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 ἐπικράνθησαν.

8:10,11 And the third angel sounded [AAI], and there fell [2AAI] a great star from heaven, burning [PPPart] as it were a lamp, and it fell [2AAI] upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called [PPI] Wormwood: and the third part of the waters became [PPI] wormwood; and many men died [2AAI] of the waters, because they were made bitter [API].

**3rd Trumpet.** The waters becoming wormwood ought to call men to repentance.

1. The fresh water supply is contaminated.
2. A flaming star fell from heaven like a blazing torch. The name is Wormwood.

- a. Consider the pestilence and plagues sent on the Romans (Marcus Aurelius says 2,000 died in one day).
  - b. The bitterness of wormwood always stood for the bitterness of the judgment of God upon the disobedient.
  - c. Wormwood is used as a metaphor for injustice and unrighteousness (Amos 5:7; 6:12), and is a synonym for poisonous water as a metaphor of God's punishment for idolatry.
  - d. Wormwood is poison (a code language not understood by the Roman police).
3. Wormwood is a symbol of suffering for evil-doing (poison, bitter, contamination). It is used in the Old Testament in this way. (Jer. 9:15; 23:15)

12 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.

8:12 And the fourth angel sounded [AAI], and the third part of the sun was smitten [2API], and the third part of the moon, and the third part of the stars; so as the third part of them was darkened [APSubj], and the day shone [PASubj] not for a third part of it, and the night likewise.

#### 4th Trumpet

1. Darkness in the heavens. This ought to call men to repentance.
  - a. Sun, Moon, Stars. The symbolism stands for the violent overthrow of rulers and governments. (cf. Joseph's dream in Gen. 37:9,10).
  - b. The whole of God's universe is used of God to warn and call men to repentance. (cf. Zech. 13:8,9).
2. "One third" means it is not a final overthrow.
3. It seems the entire universe is to be used by God to call man to repentance and warn him.
4. The key to understanding the above is in appreciating the fact that God uses many different means to call men to repentance.

13 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.

13 And I beheld [2AAI], and heard [AAI] an angel flying [PMPart] through the midst of heaven, saying [PAPart] with a loud voice, Woe, woe, woe, to the inhabitants [PAPart] of the earth by reason of the other voices of the trumpet of the three angels, which are yet [PAPart] to sound [PAInf]!

1. An eagle (the Greek word is aetou, not aggelos) is used to announce sad news.
2. What has happened is bad, but what is going to happen is worse (more severe).
3. Notice – “woe, woe, woe” to the rebellious world. The last three trumpets are woes.

## CHAPTER 9

Review:

1. The seventh seal consists of the seven trumpets – These are trumpets of warning and judgment.

- a. The first four represent God's judgment upon the Roman Empire, and those who practice false religion, and immorality (Very similar to the 10 plagues).
  - 1). Land destruction could be destruction of crops by famine. One-third part is partial destruction; therefore, men are given the opportunity to repent.
  - 2). Sea. An example: Rome's navy crippled – storms, pirates crippled them. Rome was almost totally dependant on the great merchant fleet (not even in the seas can man escape God's warning and judgment).
  - 3). Fresh Waters. The pestilence and plagues sent on the Romans (Marcus Aurelius says 2,000 died in one day). The bitterness of wormwood always stood for the bitterness of the judgment of God upon the disobedient. Wormwood is used as a metaphor for injustice and unrighteousness (Amos 5:7; 6:12), and is a synonym for poisonous water as a metaphor of God's punishment for idolatry.
  - 4). Sun, Moon, Stars. The symbolism stands for the violent overthrow of rulers and governments. (cf. Joseph's dream in Gen. 37:9,10). The whole of God's universe is used of God to warn and call men to repentance. (cf. Zech. 13:8,9).
- b. "One third" means it is not a final overthrow.
- c. The fifth, sixth, and seventh trumpets are three woes. These represent the woes that are to come on a rebellious world.

1 Καὶ ὁ πέμπτος ἄγγελος ἔσάλπισεν· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

9:1 And the fifth angel sounded [AAI], and I saw [2AAI] a star fall [PerfAPart] from heaven unto the earth: and to him was given [API] the key of the bottomless pit.

#### **The fifth angel sounded - first woe (1 - 12)**

1. The "star" is possibly Satan (representing the fact that he fell from heaven), or just another angel (cf. Rev. 20:1,2). (Stars are sometimes personified – Judges 5:20.)
  - a. In the first four trumpets, God uses the forces of nature to warn men.
  - b. Now he is using the forces of Satan to hurt (judge, discipline) men who are not righteous. See verse four.
2. The bottomless pit (abyss) is the underworld, the habitation of the unrighteous dead (tartarus, cf. II Pet. 2:4).
  - a. An alternate idea is the final place of punishment for fallen angels and demons.
  - b. Another alternate idea: A final place of punishment for Satan, demons, wicked men.
    - 1). Compare Luke 8:31, "And they besought him that he would not command them to go out into the deep."
    - 2). Plus, Revelation 20:1-3 states that this is where Satan was cast after he was bound.
  - c. The truth may be some combination of all of these.
3. Having the "key" indicates he can open or shut the mouth of the abyss at his pleasure.

2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

3 καὶ ἐκ τοῦ καπνοῦ ἐξηλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

9:2-3 And he opened [AAI] the bottomless pit; and there arose [2AAI] a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened [API] by reason of the smoke of the pit.

3 And there came [2AAI] out of the smoke locusts upon the earth: and unto them was given [API] power, as the scorpions of the earth have [PAI] power.

1. The smoke darkens the light. Out of the smoke came the locusts.
  - a. Smoke expresses the slavery that sin exerts over men. Such is, and will be the fate of those who abandon God for a lifestyle of sin.
  - b. The locusts are given a power uncommon to them, to hurt like a scorpion sting.
  - c. Ezekiel 2:6 is an example of the damage scorpions might do, but not to Ezekiel.
  - d. These represent the spiritual evil that hurts so many people in our world.
2. Compare Joel's locusts that destroyed everything. (cf. the eighth plague. Ex. 10:1-20)
3. The locusts are going down upon the earth and have power as scorpions that have deadly poison.
4. This represents torment to humans. They can only hurt men who are not Christians.

4 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.

9:4 And it was commanded [API] them that they should not hurt [AASubj] the grass of the earth, neither any green thing, neither any tree; but only those men which have [PAI] not the seal of God in their foreheads.

1. This is just the reverse of the Roman Empire – the tide is turning. Whereas, Rome hurt Christians, only those who are not Christians are hurt in this depiction.
2. This helps explain 7:4-8. These were sealed against being hurt.
3. Is it not wonderful to know that as long as Christians stay within the sphere of God, Satan cannot take away his salvation, nor keep him from going to heaven?

5 καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσιν μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

9:5 And to them it was given [API] that they should not kill [PASubj] them, but that they should be tormented [APSubj] five months: and their torment was as the torment of a scorpion, when he striketh [AASubj] a man.

1. The locusts cannot kill, but can cause torment for five months (a definite but incomplete visitation).
2. A good example is Rome, who was to have a season of war of reverses. They always feared the Parthians as we fear Russia or China.
3. Many men have followed lusts, greed, desire for power and glory, and have abandoned God and his way. They have experienced like torment. (Many nations have fallen because they have forgotten God, Psalm 9:17.)
4. It was not their mission to kill, but to inflict suffering. It is important to remember that this suffering is designed to cause them to realize what sin does and to bring them to repentance.

6 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὕρῃσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ’ αὐτῶν.

9:6 And in those days shall men seek **[FAI]** death, and shall not find **[FAI]** it; and shall desire **[FAI]** to die **[2AAInf]**, and death shall flee **[FMI]** from them.

1. They will prefer to die rather than live.
2. Torments of various kinds can inflict such desires of death on human beings.
3. Such graphically depicts the effects that slavery to sin has over men.
4. Consider the vast numbers of people who end their life, rather than face life.
5. Such torture should open men’s eyes, and cause them to understand and repent. But, alas, many (maybe most) times it does not.
6. Verses 1 - 6 remind us of Joel 2:2-11 in so many ways. To further focus in on what is being taught here, ask what the purpose of the plagues of Egypt were.

#### A further description of the locusts and what they do:

7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν,

9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

11 ἔχουσιν ἐπ’ αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

9:7-12 And the shapes of the locusts were like unto horses prepared **[PerfPPart]** unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had **[ImperfAI]** hair as the hair of women, and their teeth were **[ImperfI]** as the teeth of lions.

9 And they had **[ImperfAI]** breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running **[PAPart]** to battle.

10 And they had **[PAI]** tails like unto scorpions, and there were **[ImperfI]** stings in their tails: and their power was to hurt **[AAInf]** men five months.

11 And they had **[PAI]** 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 **[PAI]** his name Apollyon.

12 One woe is past **[2AAI]**; and, behold **[2AAImper]**, there come **[PMI]** two woes more hereafter.

1. An example in this world is what is indicative of the Parthians. (The key to trumpet 5 is the moral decay – destruction).
2. Joel 2:2-11 is a good background – cutting, swarming, hopping, and destroying locusts.
3. Their king is Abaddon or Apollyon (destroyer)
4. Just as surely as literal locusts can destroy, so can sin, in cahoots with the king of sin.

**6th Trumpet 9:13 - 11:14 - Second Woe**

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν [τεσσάρων] κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

14 λέγοντα τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.

16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ δις μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν.

9:13-16 And the sixth angel sounded [AAI], and I heard [AAI] a voice from the four horns of the golden altar which is before God,

14 Saying [PAPart] to the sixth angel which had [ImperfAI] the trumpet, Loose [AAImper] the four angels which are bound [PerfPPart] in the great river Euphrates.

15 And the four angels were loosed [API], which were prepared [PerfPPart] for an hour, and a day, and a month, and a year, for to slay [PASubj] the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard [AAI] the number of them.

1. Abaddon, Apollyon means destroyer (an appropriate designation).
2. 3rd part of men means the Romans (at least in this first application).
3. These angels are angels of divine wrath.
4. This is symbolic of that secular power that does its best to overcome and destroy God's influence in men's lives. This is seen in so many things all the time.
5. Verse 16 is not a literal 200,000, but an overwhelming number, an irresistible strength.
6. 11:14 follows the end of chapter 9.
7. Chapter 10 through 11:13 is an interlude with two visions.

17 καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

18 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.

19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστίν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

20 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 εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὐτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν,

21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

9:17-21 And thus I saw [2AAI] the horses in the vision, and them that sat [PMPart]1 on them, having [PAPart] 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 [PMI] fire and smoke and brimstone.

18 By these three was the third part of men killed [API], by the fire, and by the smoke, and by the brimstone, which issued [PMPart] out of their mouths.

19 For their power is [PI] in their mouth, and in their tails: for their tails were like unto serpents, and had [PAPart] heads, and with them they do hurt [PAI].

20 And the rest of the men which were not killed [API] by these plagues yet repented [AAI] not of the works of their hands, that they should not worship [AASubj] devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can [PMI] see [PAInf], nor hear [PAInf], nor walk [PAInf]:

21 Neither repented [AAI] they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Compare Romans 1:18:

1. These all refer to the secular power that does its best to overcome and destroy God's power over men's lives.
2. Like Pharaoh, they hardened their hearts.
3. They cling to a false religion and a false immortality.

## CHAPTER 10

The visions of chapter 10 through 11:14 occur between trumpets 6 and 7. Compare the two visions between seals 6 and 7.

### The Certainty of the end The visions:

The strong angel 10:1-7 (God will complete his purpose.)

1 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἴρις ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός,

10:1 And I saw [2AAI] another mighty angel come down [PAPart] from heaven, clothed [PerfPPart] 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:

1. Clothed in a cloud and a rainbow upon his head indicates the glory that surrounds the throne of God. (cf. 4:3)
2. The description of this angel is similar to that of Christ, and shows the close connection that this angel has with the presence of heaven and deity.
3. "Clothed with a cloud" is indicative of that which surrounds heavenly beings ascending and descending. (cf. I Thess 4:17; Acts 1:9ff; Rev. 1:7; 11:12; Dan. 7:13)
4. The "rainbow" upon his head, and his feet as "pillars of fire" remind one of the description of the Lord, and show the brilliance of such a creature.

2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

10:2 And he had [ImperfAI] in his hand a little book open [PerfPPart]: and he set [AAI] his

right foot upon the sea, and his left foot on the earth,

1. The angel had in his hand a little open book.
  - a. "Little" may mean a part, or fragment of God's whole purpose.
  - b. This is not all the divine purpose of the universe.
  - c. Inspiration may have had in mind Ezekiel 2:9,10.
2. One foot on the sea, and the other on the land means his message is for the whole earth.
  - a. One has to wait until verse 11 to understand the contents.
  - b. "Sea and land" (earth) is an Old Testament formula for the totality of earthly things. (Exodus 20:4, 11)

3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

10:3 And cried [AAI] with a loud voice, as when a lion roareth [PMI]: and when he had cried [AAI], seven thunders uttered [AAI] their voices.

1. A lion's roar is often used as a symbol of God's message in the O.T. (Amos 3:8)
2. Such an activity surely would have commanded everyone's attention.
3. The "seven thunders" are introduced.

4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφράγισον ὃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς.

10:4 And when the seven thunders had uttered [AAI] their voices, I was [ImperfAI] about to write [PAInf]: and I heard [AAI] a voice from heaven saying [PAPart] unto me, Seal up [AAImper] those things which the seven thunders uttered [AAI], and write [AASubj] them not.

1. "Uttering their voices" means they spoke their messages.
2. Before John can write their message, he is told to seal up the message (do not write it).
3. There are other examples of the message being forbidden to be written:
  - a. Compare Daniel 12:4,9 where the writer is commanded to keep visions secret.
  - b. Also, Paul, in II Corinthians 12:4 heard unspeakable words (words that could not be lawfully revealed).
  - c. We have no idea what the message was, why it was not revealed, and it is idle for us to speculate.

5 Καὶ ὁ ἄγγελος ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἦρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν

6 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,

10:5,6 And the angel which I saw [2AAI] stand [PerfAPart] upon the sea and upon the earth lifted up [AAI] his hand to heaven,

6 And swore [AAI] by him that liveth [PAPart] for ever and ever, who created [AAI] 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 [FI] time no longer:

1. A raised hand is the customary gesture for taking an oath. (cf. Dan. 12:7; Deut. 32:40)
2. "Time no longer" means there will be no more delay in carrying out and fulfilling God's



promise to complete his purpose.

3. God will complete his purpose. The expression may mean “there shall no more be any interval of time (any further delay). (cf. Hab. 2:3; Heb. 10:37)
4. The older commentaries understood this to be “time shall be no more.” Either direction one goes in interpreting this verse is meaningful.

7 ἄλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.

10:7 But in the days of the voice of the seventh angel, when he shall begin [PASubj] to sound [PAInf], the mystery of God should be finished [APSubj], as he hath declared [AAI] to his servants the prophets.

1. Whatever God has revealed in accordance with the gospel can be depended upon.
  - a. Examples are hope, comfort and consolation to Christians.
  - b. Compare Amos 3:7, “He revealeth his secrets unto his servants the prophets,” and Jeremiah 7:25, “I have sent my servants the prophets.” (Jer. 25:4)
2. The “mystery” being finished might have two explanations:
  - a. This might mean in the sense of the completed New Testament. That which has been a mystery is now revealed and is being written down. (cf. Eph. 3:3,4).
  - b. Or, it may mean when God’s purposes have played themselves out, and we have come to the end of time.
3. “He has declared to his servants the prophets” means he has revealed it to New Testament prophets, or teachers.
  - a. Unfortunately there are many in the world who still do not know what the New Testament teaches.
  - b. Those who reject finding out what God’s will is, have no one to blame but themselves.

### The bittersweet. The little book and the Prophet John

#### Verses 8-11 – God's promises and judgments make up the bittersweet.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ’ ἐμοῦ καὶ λέγουσαν, Ὑπαγε λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

10:8 And the voice which I heard [AAI] from heaven spake [PAPart] unto me again, and said [PAPart], Go [PAImper] and take [2AAImper] the little book which is open [PerfPPart] in the hand of the angel which standeth [PerfAPart] upon the sea and upon the earth.

1. "Go" has the force of intensifying the command, i.e., "go do this" or "go do that."
2. In this instance, John was told to take the little book which the angel had.

9 καὶ ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἄλλ’ ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

10:9 And I went [2AAI] unto the angel, and said [PAPart] unto him, Give [2AAImper] me

the little book. And he said **[PAI]** unto me, Take **[2AAImper]** it, and eat it up **[2AAImper]**; and it shall make thy belly bitter **[FAI]**, but it shall be **[FI]** in thy mouth sweet as honey.

1. "Eat it down" (up). Maybe this means to fully understand.
  - a. (cf. Ezek. 2:9-3:3) Ezekiel also ate a book; It indicated a sweet message.
  - b. In the case of John, the consequences were bitter. (cf. Some meals.)
2. There will be a mixture of bitter and sweet in what he says. God's promises and God's judgments will make up the bittersweet. (Sweetness in the Scripture; Psa. 19:10; 119:1-3)
3. Some see in this the rest of Revelation with the foes and struggles of the church. At any rate John is commissioned to continue his work of prophesying.

10 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.

10:10 And I took **[2AAI]** the little book out of the angel's hand, and ate it up **[2AAI]**; and it was **[ImperfI]** in my mouth sweet as honey: and as soon as I had eaten **[2AAI]** it, my belly was bitter **[API]**.

1. What the angel says is true.
2. The bittersweet is explained:
  - a. Bitter indicates the judgments and warnings regarding sin, evil, rebellion.... Indeed, a bitter end awaits those who did not, and do not, heed God's will.
  - b. Sweet shows the mercy, love and gracious provisions of God's redemption for men. This end is for those who respected and accepted what God has done for men.
3. This is not to say that God's people delight in judgments and warnings, but recognize the truthfulness of these aspects of God's revelation.
4. This lesson reminds us of the sovereign Lordship of God over history. The will of God will continue to be worked out.

11 καὶ λέγουσίν μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

10:11 And he said **[PAI]** unto me, Thou must **[PI]** prophesy **[AAInf]** again before many peoples, and nations, and tongues, and kings.

1. Isaiah (6) is told that he was going to have a hard time prophesying to the people, but he must. The same is true with Jeremiah.
2. It is not always easy to preach the truth.
3. "Prophesy again" indicates that this message will be needed many times, and not just the Roman Empire of the first century.

### The number 7

1. Seven was sacred among various Semitic people.
2. There are the seven days of creation.
3. Passover and Tabernacle were two seven day festivals.
4. The new year, the Day of Atonement, and Tabernacles were all in the seventh month.
5. Seven days was the period for ordination of priests and consecration of altars. (Ex. 29:35-37)

6. The number of altars was often seven, and the number of victims for sacrifice was often seven.
7. The furnishings of the Temple contained a seven-branched candlestick or lampstand.
8. Samson had seven locks which is believed to be connected with the Nazarite vow.
9. There are many other examples:
  - a. Joshua marched around Jericho for seven days, and then seven times on the seventh day.
  - b. Naaman dipped seven times in the river Jordan.
  - c. One of the deceptions of Samson involved seven rawhide bowstrings.
  - d. There were the seven day and seven year periods of famine and plenty.
  - e. Weddings were normally seven days long.

### The number 12

1. The divisions of the lunar year is composed of 12 months.
2. There were the twelve tribes of Israel (enough to give it religious significance). The twelve tribes (princes) of Israel are mentioned in Genesis 17:20.
3. Twelve apostles are prominent in the New Testament.
4. Compare the multiple of 24 elders and the 48 Levitical cities.
5. Heaven has twelve gates.
6. There were twelve kinds of fruit of the tree of life.
7. Maybe twelve months of the year is related to this.
8. The Bible speaks of twelve legions of angels.
9. Twelve baskets of scraps (food) were left over.

## CHAPTER 11

This chapter expresses the protection and security of God's people in the midst of persecution, suffering, etc. — particularly when the beast (the dragon's agent) will persecute God's people.

1 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, Ὑγείρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

11:1 And there was given [API] me a reed like unto a rod: and the angel stood [PluperfAI], saying [PAPart], Rise [AMImper], and measure [AAImper] the temple of God, and the altar, and them that worship [PAPart] therein.

1. Measuring has a threefold purpose (significance).
  - a. Building or re-building. (Zech. 2:1-3; Jer. 31:39; Ezek. 40:3,6)
  - b. That of destruction. (II Kings 21:13; Isa. 34:11; Amos 7:7-9)
  - c. Preservation and protection as in peril. (II Sam. 8:2)
    - 1). I believe this to be the application here.
    - 2). The church is being preserved from the overthrow of the wicked, and amounts to the same thing as the sealing of the 144,000.
2. The temple or sanctuary here is the true spiritual building of the church. (cf. I Cor. 3:16f)
  - a. It is representative of true Jews or Christians (the church or faithful).
  - b. Notice the ones in the sanctuary are safe. (They receive the protection of the Lord).

2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσεράκοντα [καὶ] δύο.

11:2 But the court which is without the temple leave **[2AAImper]** out, and measure **[AASubj]** it not; for it is given **[API]** unto the Gentiles: and the holy city shall they tread **[FAI]** under foot forty and two months.

There are several approaches to this section:

1. The literal approach sees this fulfilled in the destruction of Jerusalem.
  - a. In Josephus' Jewish Wars and Antiquities, we learn that Titus, the Roman General, besieged Jerusalem for 3 1/2 years.
  - b. These see 42 months, 11:2 and 1260 days, 11:3; 12:6; and a time, times, and half a time as all being equivalent expressions.
2. The historical approach applies this to the Roman Catholic Church.
3. The preterist approach applies this to Israel in general, and makes application in the first centuries, and finds nothing connected to the present time. (But history shows that the church in general fell into apostasy.)
4. The best approach is that these words describe God's protection of his people in any century (whenever there is persecution).
5. Other matters in the verse:
  - a. The court is the world (not to be measured).
  - b. Ideas about the 42 months (and the other equivalent expressions):
    - 1) A special time of persecution.
    - 2) Periodic times of persecution.
    - 3) The entire time from Pentecost to the second coming.
    - 4) One half of seven means the purely inadequate efforts to overcome God's people.

3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους.

11:3 And I will give **[FAI]** power unto my two witnesses, and they shall prophesy **[FAI]** a thousand two hundred and threescore days, clothed **[PerfPPart]** in sackcloth.

1. The two witnesses are discussed in verses 3-14.
2. These two witnesses remind us of Moses and Elijah.
  - a. Moses represented the law.
  - b. Elijah represented the prophets.
  - c. Sackcloth indicates repentance.
3. Other ideas that have been presented:
  - a. Some have referred these to the law and prophets.
  - b. Some have referred these to the Old and New Testaments.
  - c. Some say these are two actual persons.
  - d. Some apply this to the church in its total presentation of the gospel day after day.

4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.

5 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 ἀποκτανθῆναι.

11:4,5 These are **[PI]** the two olive trees, and the two candlesticks standing **[PerfAPart]**

before the God of the earth.

5 And if any man will **[PASubj]** hurt **[AAInf]** them, fire proceedeth **[PMI]** out of their mouth, and devoureth **[PAI]** their enemies: and if any man will **[PASubj]** hurt **[AAInf]** them, he must **[PI]** in this manner be killed **[APInf]**.

1. The two witnesses are now called two olive trees, and two lampstands.
2. In Zechariah 4, we have two olive trees (Joshua the priest, and Zerubbabel), and the lampstand (Israel). This refers to Zerubbabel, the ecclesiastical leader and to Joshua, the civil leader.
3. In this verse it would seem that the olive trees feed the lamp and the lamps give light. These witnesses represent the church bearing light to the whole world.
4. Like the fire in the words of Jeremiah, the devouring fire (the judging word) will destroy those who oppose the church and righteousness. (cf. Jer. 5:14; II Kings 1:9,10)

6 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὅσας ἐὰν θελήσωσιν.

11:6 These have **[PAI]** power to shut **[AAInf]** heaven, that it rain **[PASubj]** not in the days of their prophecy: and have **[PAI]** power over waters to turn **[PAInf]** them to blood, and to smite **[AAInf]** the earth with all plagues, as often as they will **[AASubj]**.

1. Elijah closed up the heaven that it did not rain. Also, Moses in the first plague.
2. The devouring fire came down at the call of Elijah and consumed the enemy. (I Kings 1:9f)
3. What these witnesses do, shows what God wills, and what he desires, and the judgment on those who do not respect what is right.

7 καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

11:7 And when they shall have finished **[AASubj]** their testimony, the beast that ascendeth **[PAPart]** out of the bottomless pit shall make **[FAI]** war against them, and shall overcome **[FAI]** them, and kill **[FAI]** them.

1. The beast overcame them. The witnesses are killed.
2. This is accomplished by the beast from the bottomless pit.

8 καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called **[PPI]** Sodom and Egypt, where also our Lord was crucified **[API]**.

1. Jerusalem had become as bad as Sodom.
2. But here, the reference may simply be to the anti-Christian forces that are in the world.

9 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.

10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμπουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

11:9,10 And they of the people and kindreds and tongues and nations shall see [FAI] their dead bodies three days and an half, and shall not suffer [FAI] their dead bodies to be put [APInf] in graves.

10 And they that dwell [PAPart] upon the earth shall rejoice [FAI] over them, and make merry [FMI], and shall send [FAI] gifts one to another; because these two prophets tormented [AAI] them that dwelt [PAPart] on the earth.

1. Compare Galatians 4:16. "Am I therefore become your enemy, because I tell you the truth?"
2. King after king in the Old Testament considered the prophet of God an enemy because he told them the truth. Preachers can torment people today by telling them the truth.

11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

12 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

11:11,12 And after three days and an half the Spirit of life from God entered [2AAI] into them, and they stood [2AAI] upon their feet; and great fear fell [2AAI] upon them which saw [PAPart] them.

12 And they heard [AAI] a great voice from heaven saying [PAPart] unto them, Come [2AAIImper] up hither. And they ascended up [2AAI] to heaven in a cloud; and their enemies beheld [AAI] them.

1. In the Old Testament, Elijah ascended in the chariot into heaven.
2. The ultimate victory is to be caught up to God.

13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς 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.

11:13 And the same hour was there [2AMI] a great earthquake, and the tenth part of the city fell [2AAI], and in the earthquake were slain [API] of men seven thousand: and the remnant were [2AMI] affrighted, and gave [AAI] glory to the God of heaven.

1. The breaking up of the old pagan life which was extant in Jerusalem.
2. The enemies are judged.

### THE 7TH TRUMPET 11:15-19 (Third Woe)

14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἕβδομος ἄγγελος ἔσάλπισεν· 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.

11:14,15 The second woe is past [2AAI]; and, behold [2AAIImper], the third woe cometh [PMI] quickly.

15 And the seventh angel sounded [AAI]; and there were [2AMI] great voices in heaven, saying [PAPart], The kingdoms of this world are become [2AMI] the kingdoms of our Lord, and of his Christ; and he shall reign [FAI] for ever and ever.

Verse 15 is a key to Revelation:

1. Contrast the silence of the opening of the 7<sup>th</sup> seal with the voices at the opening of the 7<sup>th</sup> trumpet.
2. An illustration: Diocletian in the beginning of the 4th century ordered every church building and Bible burned.
  - a. Times looked bad.
  - b. However, Constantine's mother was a Christian. He thought he saw in the clouds a mission that he must destroy pagan temples and build churches. He was for Christianity all the time, but was not baptized until he was ready to die. He once asked Eusebius if he could find any copies of the Bible and in 24 hours he had 50 copies.
3. To the wicked, then, this is a trumpet of doom; to the righteous, it is a trumpet of joy.
4. Since this appears to be the final victory and triumph, what are we to say about the fact that we still have half of the book of Revelation to be studied?
  - a. We must look at many of the scenes in this book as being parallel.
  - b. This is a great section on the judgment of God. In the end of time will come the final judgment.

16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοῖς  
θρόνοις αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

17 λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ᾔων, ὅτι εἴληφας  
τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·

18 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.

19 καὶ ἡνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ᾤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ  
ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα  
μεγάλη.

11:16-19 And the four and twenty elders, which sat [PMPart] before God on their seats, fell  
[2AAI] upon their faces, and worshipped [AAI] God,

17 Saying [PAPart], We give thee thanks [PAI], O Lord God Almighty, which art [PAPart],  
and wast [ImperfI], and art to come [PMPart]; because thou hast taken [PerfAI] to thee thy  
great power, and hast reigned [AAI].

18 And the nations were angry [API], and thy wrath is come [2AAI], and the time of the dead,  
that they should be judged [API], and that thou shouldest give [2AAIInf] reward unto thy  
servants the prophets, and to the saints, and them that fear [PMPart] thy name, small and great;  
and shouldest destroy [AAIInf] them which destroy [PAPart] the earth.

19 And the temple of God was opened [2API] in heaven, and there was seen [API] in his temple  
the ark of his testament: and there were [2AMI] lightnings, and voices, and thunderings, and an  
earthquake, and great hail.

1. It would appear that this is happening at the last judgment.
  - a. He rewards the faithful as promised in the gospel.
  - b. He inflicts his judgment against those who have rebelled against God.
  - c. This points to God's great sovereignty.
  - d. The saints have been rewarded and the sinners destroyed in a devil's hell.
2. The Ark of the Covenant represented the presence of God, a great source of comfort in

Old Testament times, and the ark of his testament to Christians today.

## A SUMMARY OUTLINE OF REVELATION CHAPTERS 6-11

### Chapter 6

The seven seals:

1. Conquest. The white horse among the ancients symbolized victory. The horse and its rider represent conquering warfare.
2. Strife. The red horse and its rider take peace from the earth with a great sword, the sword of battle. Surely this underlines the slaughter that comes through war.
3. Famine. The black horse indicates the black picture that follows war: sorrow, famine, scarcity, and want.
4. Death. The pale horse represents the death that follows the pattern set forth above.
5. The fifth seal pictures the souls of martyrs under the altar because they have been sacrificed. These cry out for vengeance to be taken, but God's redemptive purpose in history must be worked out, even if more suffering be involved.
6. The sixth seal indicates God's judgment will come upon all, from the highest to the lowest. The godless will be judged.

### Chapter 7

Two visions show that while all of these things are transpiring (chap. 6), God cares for his people:

1. The sealing of the 144,000. These are God's people upon the earth.
2. The description of the innumerable company around the throne (the final salvation).
  - a. The visions show God's protection in every generation until the end.
  - b. They contrast the preparedness of the church for the end with the panic of the unprepared world. cf. 6:15ff

### Chapter 8

The opening of the 7th seal. The 7th seal reveals 7 trumpets of warning and judgment that are designed to make men realize that God is the sovereign ruler of the universe and wicked men need to repent and do God's will. These are partial judgments that may be rendered on any generation.

1. Land. These partial, natural calamities of the land give men the opportunity to repent, and leave him without excuse.
2. Sea. Not even in the sea can man escape God's warning and judgments. These calamities ought to call men to repentance.
3. Fresh Water. The bitterness of wormwood always stood for the bitterness of the judgment of God upon the disobedient.
4. Darkness. The symbolism stands for the overthrow of rulers and governments. The whole of God's universe is used of God to call men to repentance.

### Chapter 9

5. Torture. The demonic locusts are taking the peace and happiness away from man's spirit because of man's moral decay.
6. Death. The devilish horsemen are killing and slaughtering men (as if to say these are man's own God defying efforts turned against him).
  - The secular powers do their best to overcome and destroy God's power over men's



lives.

### **Chapter 10**

Two visions appear before trumpet 7. Compare the two visions between seals 6 and 7.

The visions:

1. The strong angel. (God will complete his purpose).
2. The bittersweet. God's promises and judgments make up the bittersweet.

### **Chapter 11**

11:1-14 expresses the protection and security of God's people in the midst of persecution, suffering, etc., particularly when the beast (the dragon's agent) will persecute God's people.

The 7th trumpet. 11:15-19. Pictures the final judgment and the joy of the redeemed.

## **CHAPTER 12**

A. Here begins the second half - the story of a great conflict between the radiant woman and her child and the dragon and his agents - the beast, false prophet and drunken harlot.

1. This portrays a conflict and struggle of every age. (cf. Eph. 6:12)
2. The conflict with evil is not limited to the first century.
3. The following is a graphic dramatization of this conflict.

1 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,  
 2 καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.  
 3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα,  
 4 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 καταφάγῃ.  
 5 καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.  
 6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

12:1-6 And there appeared [API] a great wonder in heaven; a woman clothed [PerfPPart] with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being [PAPart] with child cried [PAI], travailing in birth [PAPart], and pained [PPPPart] to be delivered [2AAInf].

3 And there appeared [API] another wonder in heaven; and behold [2AAImper] a great red dragon, having [PAPart] seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew [PAI] the third part of the stars of heaven, and did cast [2AAI] them to the earth: and the dragon stood [ImperfAI] before the woman which was ready [PAPart] to be delivered [2AAInf], for to devour [2AASubj] her child as soon as it was born [2AASubj].

5 And she brought forth [2AAI] a man child, who was [PAI] to rule [PAInf] all nations with a rod of iron: and her child was caught up [API] unto God, and to his throne.

6 And the woman fled [2AAI] into the wilderness, where she hath [PAI] a place prepared [PerfPPart] of God, that they should feed [PASubj] her there a thousand two hundred and

threescore days.

The woman in regal splendor and her child:

1. It is obvious that the dragon is the foe of the woman as well as with her child.
2. Verse 5 (cf Psa. 2:9): "Who is to rule all the nations with a rod of iron," makes is very clear that the child is Jesus.
3. The woman is (virgin Mary according to the Roman Catholics) symbol of the church, or the whole body of God's redeemed (of all time).
  - a. Gal. 4:26, "But Jerusalem which is also free, which is the mother of us all." (God's people) Old and New?
  - b. The "birth-pangs" symbolize the spiritual travail of the church.
  - c. This certainly involves, in some way, the coming of Christ into the world and the establishment of the church with its plan of redemption. (cf. Hendriksen in *More Than Conquerors*).
4. The Dragon is the Devil, verse 9. (cf. 20:2)
  - a. More names or descriptions for the devil in this chapter than any other scripture.
  - b. Horns indicate his great power.
  - c. Crown of diadems symbolize his cleverness and sovereignty over men.
  - d. The stars he drags down are "his angels."
  - e. He tried to destroy the Messiah as he comes into the world.
5. A Male child emphasizes that he was strong, powerful, and militant. The Greek is literally a son, a male child. Look at how many times the dragon failed:
  - a. He survived the killing of the babies in the vicinity of Bethlehem.
  - b. He successfully endured the temptations
  - c. Peter tried to persuade him not to go to Jerusalem and death. (Mt. 16:23)
  - d. He agonized in Gethsemane.
  - e. He went to his death on the cross because it was God's will.
6. Compare the Dragon's description with Daniel's four successive world powers. (Dan. 2)
7. Verse six indicates that God's people will be cared for and protected just as God did the people of Israel in the O.T. wilderness.
  - a. This care would naturally seem to correspond to the entire Christian age.
  - b. There never seems to be a time when the church does not struggle.

### The war in heaven 7 – 9

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,

8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὗρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

12:7-9 And there was [2AMI] war in heaven: Michael and his angels fought [AAI] against the dragon; and the dragon fought [AAI] and his angels,

8 And prevailed [AAI] not; neither was their place found [API] any more in heaven.

9 And the great dragon was cast out [API], that old serpent, called [PPPpart] the Devil, and Satan, which deceiveth [PAPart] the whole world: he was cast out [API] into the earth, and his

angels were cast out [API] with him.

War in heaven:

1. In Old Testament, Michael is a special defender of Israel. (Dan. 10:21; 12:1)
  - a. He is called the archangel, Jude 9.
  - b. He leads his angels in the fight against the dragon and his angels.
2. He is God's special representative in the fight against evil.
3. This is not a literal war in heaven, but is symbolic of the war we wage in the church.
  - a. This seems to be an attempt on the part of the dragon to unseat the Woman's Son, and to perhaps re-establish himself in the presence of God.
  - b. It is angel against angel, and Satan against the church.
  - c. This seems to be a description of the war still waged against the church in terms of the original war waged in heaven when God kicked the devil and his angels out.
4. "Devil" (*diabolos*) means slanderer.
5. "Satan" means adversary.

### The voice of triumph 10 – 12

10 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.

11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

12 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.

12:10-12 And I heard [AAI] a loud voice saying [PAPart] in heaven, Now is come [2AMI] salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser [PAPart] of our brethren is cast down [API], which accused them before our God day and night.

11 And they overcame [AAI] him by the blood of the Lamb, and by the word of their testimony; and they loved [AAI] not their lives unto the death.

12 Therefore rejoice [PPImper], ye heavens, and ye that dwell [PAPart] in them. Woe to the inhabitants [PAPart] of the earth and of the sea! for the devil is come down [2AAI] unto you, having [PAPart] great wrath, because he knoweth [PerfAPart] that he hath [PAI] but a short time.

Song of Triumph:

1. This song emphasizes the power and the victory of Christ.
2. Salvation can be obtained. Satan does not have the power to keep it from happening.
3. It is noteworthy that Michael's army is not praised, but the faithful who accepted salvation and entered the Kingdom are.
4. It is extremely comforting to know that Christ and the teaching of righteousness has overcome the devil, and that he is not able to tempt us above that we are able to bear. (I Cor. 10:13)
5. This song of victory echoes the victory of good over evil (which has taken place in all ages), of which Christianity is a part.

- a. This victory is through what happened on the cross, verse 11. The cross is a complete defeat of Satan, and the shed blood is the complete and final answer to the sins of mankind. (Heb. 9:15; Rom. 3:25)
- b. Our labor will never be in vain in the Lord. (I Cor. 15:58)

### The persecution waged against God's people 13 – 17

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσενά.

14 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 ἡμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

15 καὶ ἔβαλεν ὁ ὄφεις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

12:13-17 And when the dragon saw [2AAI] that he was cast [API] unto the earth, he persecuted [AAI] the woman which brought forth [2AAI] the man child.

14 And to the woman were given [API] two wings of a great eagle, that she might fly [PMSubj] into the wilderness, into her place, where she is nourished [PPI] for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast [2AAI] out of his mouth water as a flood after the woman, that he might cause [AASubj] her to be carried away of the flood.

16 And the earth helped [AAI] the woman, and the earth opened [AAI] her mouth, and swallowed up [2AAI] the flood which the dragon cast out [2AAI] of his mouth.

17 And the dragon was wroth [API] with the woman, and went [2AAI] to make [AAInf] war with the remnant of her seed, which keep [PAPart] the commandments of God, and have [PAPart] the testimony of Jesus Christ.

The Dragon attacks the woman:

1. Having been cast out the Devil is really mad and takes out vengeance on the woman.
2. However, God protects the church, as he has his people in all ages.
3. The "flood" means he is trying to drown her in evil.
4. 42 months is the whole time until he comes again.
5. The Roman Empire became extremely hostile to the church, and in this we see the work of the dragon, as he tries his best to put down the church and God's people.
6. The dragon will never succeed, but he can sure cause a great amount of trouble.

## CHAPTER 13

1. "And he stood upon the sand of the sea" (ASV) (In some Greek texts this is verse 18 of the previous chapter.

- a. He is the dragon - 12:17.
- b. He calls upon two beasts to aid him.
2. This shows how Satan made/makes use of helpers in his war against the seed of the woman.
3. Chapter 13 presents two beasts - one out of sea - and another out of the earth.
  - a. These beasts have to do with men.
  - b. Satan uses men in furthering his purpose.
    - 1). Compare Matthew 10:17, "beware of men."
    - 2). So, whatever these beasts are, they represent the actions and purposes of men.

### **The First Beast - the one out of the sea: vss 1-10**

1 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνόμα[τα] βλασφημίας.

13:1 And I stood [API] upon the sand of the sea, and saw [2AAI] a beast rise up [PAPart] out of the sea, having [PAPart] seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

1. The beast rose up out of the sea. The seas are a graphic symbol of unregenerate humanity, and of the seething cauldron of national and social life, out of which will arise the historical movements of the future.
2. The beast pictures the power of such movements. (The Roman emperor is a graphic fulfillment in the first century.)
3. There is given a graphic picture of his nature. He is pictured in terms of:
  - a. Seven heads. Verse 1. These represented the head powers of the empire.
  - b. Ten horns. Verse 1 - usually indicates power. (In Daniel 7:24, ten kings; 8:3, 20)
  - c. Ten crowns on his horns. Verse 1. (this represents the sovereignty of the kings over man). Some emperors wore "dives," divine, or "theos," God.
    - 1). Compare those who believed in the "divine right of kings."
    - 2). This description "combines brutality, ruthless power, persecuting vigor, and evil in this world."
    - 3). Compare the composite of Daniel's vision and the four great world empires.
    - 4). The first application of this is to the Roman Empire, a symbol of a world utterly opposed to God.
  - d. Daniel 7:17, 23, "These great beasts, which are four, are four kings, that shall arise out of the earth."
    - 1). Babylonian.
    - 2). Medo-Persian.
    - 3). Alexandrian.
    - 4). Roman Empire.
  - e. Beasts are common in Apocalyptic literature.
    - 1). This, then, indicates a persecuting government.
    - 2). His work is blasphemy, verses 1,5,6.

2 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.

13:2 And the beast which I saw [2AAI] was [ImperfI] 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 [AAI] him his power, and his seat, and great authority.

A figurative description representing certain qualities he possessed.

1. In Daniel there are four beasts.
2. Here, one beast, with the four qualities of Daniel's beasts.
3. The source of his power: It is given to him by Satan. Notice that this beast thinks he has what the devil offered at one time to Jesus in the great temptation. (Mat. 4)
4. Because this is exactly what the devil offered Jesus if he would bow down and worship him. (Lk. 4:6; Mt. 4)

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη. καὶ ἔθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,

13:3 And I saw [2AAI] one of his heads as it were wounded [PerfPPart] to death; and his deadly wound was healed [API]: and all the world wondered [API] after the beast.

His resiliency:

1. He was wounded by that which would be thought to be a death blow.
2. This powerful force recovers and has the whole world in wonder.
  - a. Compare the end of Nero, and the end of the Roman Empire.
  - b. However, there always seems to be "another evil" to take the place of the last one.

4 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;

13:4 And they worshipped [AAI] the dragon which gave [AAI] power unto the beast: and they worshipped [AAI] the beast, saying [PAPart], Who is like unto the beast? who is able [PMI] to make war [AAIInf] with him?

There are many examples in history:

1. Daniel 8 seems to refer to Antiochus Epiphanes who tried to destroy religion.
2. Compare Nero, Domitian, etc., etc., etc.
3. For the same reason, men today always seem to be thrilled to worship the power that stands behind them in their evil actions. (cf. abortion, immoral actions, etc.)

5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσεράκοντα [καὶ] δύο.

6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

7 καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

8 καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

9 Εἴ τις ἔχει οὖς ἀκουσάτω.

10 εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὡδέ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

13:5-10 And there was given [API] unto him a mouth speaking [PAPart] great things and blasphemies; and power was given [API] unto him to continue [AAInf] forty and two months.

6 And he opened [AAI] his mouth in blasphemy against God, to blaspheme [AAInf] his name, and his tabernacle, and them that dwell [PAPart] in heaven.

7 And it was given [API] unto him to make [AAInf] war with the saints, and to overcome [AAInf] them: and power was given [API] him over all kindreds, and tongues, and nations.

8 And all that dwell [PAPart] upon the earth shall worship [FAI] him, whose names are not written [PerfPI] in the book of life of the Lamb slain [PerfPPart] from the foundation of the world.

9 If any man have [PAI] an ear, let him hear [AAImper].

10 He that leadeth [PAI] into captivity shall go [PAI] into captivity: he that killeth [PAI] with the sword must [PI] be killed [APIInf] with the sword. Here is [PI] the patience and the faith of the saints.

His power and influence:

1. He has an influence upon all, except the faithful. (vs. 8)
2. These (the faithful) are the ones who keep God's commandments. (12:17)
3. His influence extends everywhere. (vs. 7)

### The Second Beast, verses 11-18

1. Satan has more than one tool to do his evil work.
2. The false prophet is the 2nd beast, an ally of the first. (16:13; 19:20; 20:10)
3. A description of his nature:
  - a. He has horns, verse 11.
  - b. He has speech as a dragon, and an appearance like a lamb, verse 11.  
Compare II Corinthians 11:14, "Even Satan fashioneth himself into an angel of light."  
Matthew 7:15, "Beware of false prophets in sheep's clothing."

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.

13:11 And I beheld [2AAI] another beast coming up [PAPart] out of the earth; and he had [ImperfAI] two horns like a lamb, and he spake [ImperfAI] as a dragon.

Satan is destined to lose (vs. 10):

1. Compare Ephesians 4:8, "When he ascended up on high, he led captivity captive."
2. Romans 12:19, "Vengeance in mine, I will repay, saith the Lord."
3. This beast represents (any) governmental, political, or religious power of the world itself who teaches false doctrine. (cf. the first century pagan governments and the false religion of the Jews).
4. Compare Ephesians 6:12 - Against principalities, powers, world-rulers of this darkness.
5. We are familiar with this type of language: "like a lamb," but speaking "as a dragon."  
(cf. Mat. 7:15)

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνὺπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

13:12 And he exerciseth [PAI] all the power of the first beast before him, and causeth [PAI] the earth and them which dwell [PAPart] therein to worship the first beast, whose deadly wound was healed [API].

His work:

1. He has all the power of the first beast. (12)
2. He influences the world to worship the first beast. (12)
  - a. In the 1st century emperor worship existed with its attached priesthood, its shrines, and images; people were required to pray before the emperor and offer incense and worship him.
  - b. Also, the false teaching of many other groups, including Judaism, and Gnosticism.
3. The true prophet takes orders only from the true God, but this false prophet acts as the interpreter and servant of the first beast, and further promotes his worship.
4. It would be better to think of the this beast, not in terms of a person, but a system which seeks complete loyalty to itself and the first beast. As with the first beast, whenever those in charge die, there are always others to take their place.

13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

14 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.

13:13,14 And he doeth [PAPart] great wonders, so that he maketh [PASubj] fire come down [PAInf] from heaven on the earth in the sight of men,

14 And deceiveth [PAI] them that dwell [PAPart] on the earth by the means of those miracles which he had power [API] to do [AAInf] in the sight of the beast; saying [PAPart] to them that dwell [PAPart] on the earth, that they should make [AAInf] an image to the beast, which had [PAI] the wound by a sword, and did live [AAI].

His deception:

1. He is pictured in terms of great wonders, signs, miracles, etc. (This seems to clearly present a religious, spiritual force at work.)
2. In II Thessalonians 2:9, Satan is seen as having "power, signs and lying wonders." This beast represents false religion, false faith, and false Christs.
3. The terminology used here is very much like that used of false teachers, etc., in the Matthew 24:24 passage that prophesies what would happen before the destruction of Jerusalem: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ [ἵνα] ὅσοι ἂν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

16 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,

13:15,16 And he had [API] power to give [2AAInf] life unto the image of the beast, that the image of the beast should both speak [AASubj], and cause [AASubj] that as many as would not



worship **[AASubj]** the image of the beast should be killed **[APSubj]**.

16 And he causeth **[PAI]** all, both small and great, rich and poor, free and bond, to receive **[AASubj]** a mark in their right hand, or in their foreheads:

His influence:

1. His influence is world wide, 16, 17, including all stations of life, all circumstances, and affecting every aspect of man's being.
2. Archaeology has brought to light certificates of proof of emperor worship. (cf. "you shall know them by their fruits.")
3. A. Deismann's book says seals which were stamped upon documents had the image of the emperor and year of his reign, and these were necessary to buy and sell.
4. Eusebius, A.D. 177, describes Christians of France; these could not go to bath at bath-houses, or to market, or buy or sell, etc., without the proper seals.

17 καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

18 Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

13:17,18 And that no man might **[PMSubj]** buy **[AAInf]** or sell **[AAInf]**, save he that had **[PAPart]** the mark, or the name of the beast, or the number of his name.

18 Here is **[PI]** wisdom. Let him that hath **[PAPart]** understanding count **[AAImper]** the number of the beast: for it is **[PI]** the number of a man; and his number is Six hundred threescore and six.

1. Many have been said to be this beast.
  - a. Mohammed, the popes of various times, Napoleon, etc., have all been declared the beast at one time or another.
  - b. In the days of FDR, when there were rations, etc., this was surely said to be what was under consideration.
2. Some have made much out of the value of the letters of the alphabet, and 666.
  - a. The name "Jesus" has the value of 888.
  - b. "Man" has the value of 666. (from Lateinos)
  - c. Nero Caesar has the value of 666.
  - d. Others, such as Eleazer equals 318, and in Pompeii a certain woman was 45, another 1045, or 545.
3. It is said to be "man."
  - a. Rather than being a specific man, 666 represents inadequate man, but disclaiming his inadequacy, he claims to be a god, and one that should be worshiped.
  - b. It is also interesting that it is a man, and not a beast.
  - c. This must have been understood by the Christians to whom it was written.
  - d. How could this have meant the Roman Catholic church (in its primary application) when the RCC did not come into existence for another 500 years?
  - e. By application it could be the Pope, Hitler, or anyone who was and is anti-Christ.
    - 1). To zero in on any one man as the primary meaning is to show an ignorance of the point being made in this highly figurative language.
    - 2). This is not a specific enemy in a specific century only, but the enemy that any man is in any century toward the church.

4. The first beast represents the world and the powers of the world, all civil power, which is used by Satan in opposing Christianity. (cf. the Roman Empire.)
5. The second beast represents the false religious world, the religious error, that is used by Satan to keep men away from Christ. (cf. The worship of the Emperor in the first century, and also, consider the false religion of the Jews, and the various sects of the day.)
6. There is a number of significant parallels between emperor worship and the beast that is described here.
7. But no Roman emperor or empire can exhaust the significance of the beast.

## SUMMARY

### 12-22 - The Second half of Revelation

Chapter 12 - The radiant woman and her child and the dragon and his agents who attack the child. This depicts the war that is raging between the dragon and the church.

Chapter 13 - The Two Beasts: (The devil's agencies)

2. One is persecuting government. (That's what this picture represented in the O.T.)
2. The second beast is false religion.
  - a. The description here is like the false religion described elsewhere in the Bible.
  - b. His work, and means of deception clearly present a religious, spiritual force at work.
  - c. Elsewhere he is described as a false prophet. 16:13; 19:20; 20:10

## CHAPTER 14

Chapter 12 - The great conflict between the woman (God's body of redeemed) and her child (Jesus Christ) and the dragon (Satan).

Chapter 13 - Presents the two agents of the dragon (First Beast - governmental persecution; the second beast - religious, spiritual opposition).

Chapter 14 - Seven visions of Christ that presents a comfort in the face of evil.

Chapters 15,16 - Shows God's judgment against those who support the cause of the beast.

Chapter 17 - The harlot, Babylon the Great. (Babylon surely represented worldly pleasure and the description as a harlot, seduction.) These will be destroyed - burned up.

### The seven visions of Christ

There are seven short sections in this chapter:

1. Anticipation of the triumph of the redeemed, and the judgment of God upon the wicked.
2. There is an initial scene of the Lamb with the 144,000 on Mt. Zion.
3. All of the other oracles are connected with six angels who proclaim and carry out the judgment, and promises made to the faithful.

4. This is a reassuring picture of the Lamb in the midst of the church, particularly after the vision of the two beasts and their attack against God's people.

### The First Scene (The Lamb and the 144,000)

- 1 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.
  - 2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἦν ἡκουσα ὡς κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.
  - 3 καὶ ᾄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς.
  - 4 οὗτοι εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν. οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ,
  - 5 καὶ ἐν τῷ στόματι αὐτῶν οὐκ εὗρέθη ψεῦδος· ἅμωμοί εἰσιν.
- 14:1-5 And I looked [2AAI], and, lo, a Lamb stood [PerfAPart] on the mount Sion, and with him an hundred forty and four thousand, having [PAPart] his Father's name written [PerfPPart] in their foreheads.
- 2 And I heard [AAI] a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard [AAI] the voice of harpers harping [PAPart] with their harps:
  - 3 And they sung [PAI] as it were a new song before the throne, and before the four beasts, and the elders: and no man could [ImperfMI] learn [2AAInf] that song but the hundred and forty and four thousand, which were redeemed [PerfPPart] from the earth.
  - 4 These are [PI] they which were not defiled [API] with women; for they are [PI] virgins. These are [PI] they which follow [PAPart] the Lamb whithersoever he goeth [PASubj]. These were redeemed [API] from among men, being the firstfruits unto God and to the Lamb.
  - 5 And in their mouth was found [API] no guile: for they are [PI] without fault before the throne of God.

1. The redeemed are with God. (Verse 1)
  - a. They have been a part of the world affected by Satan.
  - b. They have been tormented by the work of the two beasts in chapter 13.
2. Ancient Israel is a type of true Israel (the church).
  - a. The sealed 144,000 is the whole body of believers of God on earth.
  - b. Ultimately this is the final triumph of the redeemed.
  - c. Mt. Zion, throughout the O.T. (Micah 4:1ff; Joel 2:32; Isa. 40:1ff), is a symbol of God's faithful people.
  - d. In the N.T., in contrast to Mt. Sinai, it is Mt. Zion to which we have come, the heavenly Jerusalem. (Heb. 12:22)
3. John explains these belong to God. (They have the father's name written in their foreheads).
  - a. This means they have the seal or stamp of God.
  - b. This is what makes it apparent they are God's.
  - c. And this is whatever faithfulness it takes to make one peculiarly belong to Christ.
4. John hears the voice. (Verse 2)

- a. This voice is portrayed in figurative language.
- b. These figures emphasize and represent the strength, beauty, and joy over the triumph of the redeemed.
5. This is a new song. (Verse 3)
  - a. These are people who have been purchased out of the earth.
  - b. These, then, are the redeemed.
6. These are further described as virgins. (Verses 4,5)
  - a. This refers to the spiritual purity - i.e., they have not engaged in spiritual fornication, or idolatry.
  - b. These are "firstfruits," indicating the quality of what's offered to God. (cf. Jam. 1:18)
  - c. In the O.T., this often refers to sacrifices offered to God. (without guile or blemish means sacrificially perfect).
  - d. Compare I Peter 1:19, "As a lamb without spot or blemish."

### The Second Section (The First Angel)

6 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,

7 λέγων ἐν φωνῇ μεγάλῃ, 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 ὕδατων.

14:6,7 And I saw [2AAI] another angel fly [PMPart] in the midst of heaven, having [PAPart] the everlasting gospel to preach [AAInf] unto them that dwell [PAPart] on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying [PAPart] with a loud voice, Fear [APImer] God, and give glory [2AAImper] to him; for the hour of his judgment is come [2AAI]: and worship [AAImper] him that made [AAPart] heaven, and earth, and the sea, and the fountains of waters.

1. The way to prepare for the end of all things is through preaching, believing and obeying the gospel.
2. This worship is a contrast with that of the beast.
  - a. Compare Paul's appeal to the Gentiles to worship God. (Acts 14:15)
  - b. These tidings were given to bring assurance and hope to Christians who were about to succumb to the pressure around them to worship the emperor.
3. This first angel has the gospel to proclaim to a sinful world.
  - a. There are blessings only to those who respond to God's call.
  - b. The message of this angel is clear: verse seven.

### The Third Section (The Second Angel)

8 Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, ἡ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.

14:8 And there followed [AAI] another angel, saying [PAPart], Babylon is fallen [2AAI], is fallen [2AAI], that great city, because she made all nations drink [PerfAI] of the wine of the wrath of her fornication.

1. All sin and error shall fail.
2. A different kind of good news is that Babylon (Rome) has fallen. It cannot hurt God's

people any more.

- a. Babylon stands here for all sin, transgression, and wrong doing.
- b. This fall is described in chapters 17, and 18.
- c. Notice that the fall is announced before it is described in 17 and 18.
3. Notice, it was ancient Babylon which carried God's people into captivity.
4. Just as God's judgment came upon Babylon and the nations she corrupted (Jer. 15,16; 49:12), so Rome, as the persecuting government (of the church) will drink of the wine of the wrath of God.
5. Rome had intoxicated and seduced the peoples of the world – which produces maddening effects.
  - a. The fornication here is much more than physical lusts.
  - b. She is a seducing harlot turning men away from God into immorality.
  - c. This same wine becomes that which expresses the wrath and judgment of God upon her.
6. This is far more than just Rome – it is all the influences and powers of a God-rejecting world under its various forms down through the ages.

#### The Fourth Section (The Third Angel)

9 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,

10 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 ἁγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἁρνίου.

11 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.

12 Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

13 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.

14:9-13 And the third angel followed [AAI] them, saying [PAPart] with a loud voice, If any man worship [PAI] the beast and his image, and receive [PAI] his mark in his forehead, or in his hand,

10 The same shall drink [FMI] of the wine of the wrath of God, which is poured out [PerfPPart] without mixture into the cup of his indignation; and he shall be tormented [FPI] with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up [PAI] for ever and ever: and they have [PAI] no rest day nor night, who worship [PAPart] the beast and his image, and whosoever receiveth [PAI] the mark of his name.

12 Here is [PI] the patience of the saints: here are they that keep [PAPart] the commandments of God, and the faith of Jesus.

13 And I heard [AAI] a voice from heaven saying [PAPart] unto me, Write [AAI], Blessed are the dead which die [PAPart] in the Lord from henceforth: Yea, saith [PAI] the Spirit, that they

may rest [AMSubj] from their labours; and their works do follow [PAI] them.

1. The judgment of God will be upon those who worshipped the beast. (cf. 16:19)
2. We need to think in terms of Matthew 10:28, "Fear not him who is able to destroy the body...."
3. "Which is poured out without mixture into the cup" refers to the practice of drinking wine mixed with water.
4. The wrath of God is more terrible than that of Caesar. (Verses 10,11)
5. Patience is endurance. This means we are to hold out under great affliction. (Verse 12)
6. Verse 13 is one of the great beatitudes in the N. T.
7. Notice the "labors" and "works." Christianity is not a lazy man's religion.

#### The Fifth Section (The Fourth Angel)

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὄξύ.

15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

14:14-16 And I looked [2AAI], and behold [2AAImper] a white cloud, and upon the cloud one sat [PMPart] like unto the Son of man, having [PAPart] on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came [2AAI] out of the temple, crying [PAPart] with a loud voice to him that sat [PMPart] on the cloud, Thrust [AAImper] in thy sickle, and reap [AAImper]: for the time is come [2AAI] for thee to reap [AAInf]; for the harvest of the earth is ripe [API].

16 And he that sat [PMPart] on the cloud thrust [2AAI] in his sickle on the earth; and the earth was reaped [API].

1. Judgment is coming.
2. Introduces a new scene (of judgment).
3. Some see two aspects:
  - a. It will be a harvest; the ingathering of the saved. (Mark 4:29; Mt. 13:39)
  - b. And it will be a treading (see next angel - vss. 17-20) judgment. (cf. Joel 3:13)
4. Sitting on a cloud symbolizes the coming of Christ.

#### The Sixth Section (The Fifth Angel)

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὄξύ.

14:17 And another angel came [2AAI] out of the temple which is in heaven, he also having [PAPart] a sharp sickle.

1. This verse indicates that the harvest is ready to be gathered.
2. The fact of the angel with a sharp sickle is stated here, whereas what takes place is stated in the next verse. The next verse involves the command for this angel to do his work.

### The Seventh Section (The Sixth Angel) 18-20

18 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.

19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αὐτῇ ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

14:18-20 And another angel came [2AAI] out from the altar, which had [PAPart] power over fire; and cried [AAI] with a loud cry to him that had [PAPart] the sharp sickle, saying [PAPart], Thrust [AAImper] in thy sharp sickle, and gather [AAImper] the clusters of the vine of the earth; for her grapes are fully ripe [AAI].

19 And the angel thrust [2AAI] in his sickle into the earth, and gathered [AAI] the vine of the earth, and cast [2AAI] it into the great winepress of the wrath of God.

20 And the winepress was trodden [API] without the city, and blood came [2AAI] out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

1. "Wine press" symbolizes the wrath of God. (Isa. 63:3,4)
2. 1600 stadia equals 165 miles and may symbolize the fact that the whole world is involved in this judgment.
3. Compare Galatians 6:7,8.
4. Thus the devastation visited upon the Roman Empire (and indeed, upon all wickedness and wicked people).

Conclusion: This section has been characterized by these features:

1. Christ would come into the world to do his redemptive works (opposed by Satan).
2. A promise that Christ would bring salvation and spiritual power in this preaching of the gospel.
3. The obedient would be able to overcome through the blood of Christ.
4. Satan uses the agents of the world to work against God.
5. The gospel proclaims the judgment of the Lord.
6. This conflict is, as a matter of observation, continual throughout the whole of the Christian age.

## CHAPTER 15

1. Chapter 15 and 16 show God's judgment against those having the mark of the beast.
2. Chapter 15 forms the background for the pouring out of the seven vials (bowls) of wrath.
3. There are several reasons that have been given for paralleling the bowls of wrath with the seven trumpets.
  - a. The contents of each of the series of visions are clearly and closely related.
  - b. The bowls of wrath end just like the trumpets, with a judgment scene. (16:15-21)
  - c. The introduction, "and I saw another sign in heaven," is almost identical with the introduction that open the visions in chapter 12:1.
  - d. The bowls are poured out on men that have the mark of the beast.

- e. The forces of evil are described exactly as in chapters 12 and 13.
- 4. There may be a progression from the seals and trumpets to the bowls, so far as the effects are concerned.
  - a. The first four seals and the sixth seal affects all men, while only the faithful are viewed under the fifth seal.
  - b. The sixth seal presents signs of the end.
  - c. The first four trumpets affect all men, but the faithful are protected from the last three trumpets.
  - d. In these bowls, the judgment of God is brought upon the unbelieving world.
  - e. The seals reveal; the trumpets announce; the bowls execute.
- 5. Their pattern seems to defy any attempt to interpret this as a continuous historical type pattern.

## Two Major Divisions of Chapter 15:

### The first Vision (2 - 4) The Sea of Glass; (The symbol of God's glory, or judgment).

1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

15:1,2 And I saw [2AAI] another sign in heaven, great and marvellous, seven angels having [PAPart] the seven last plagues; for in them is filled up [API] the wrath of God.

2 And I saw [2AAI] as it were a sea of glass mingled [PerfPPart] with fire: and them that had gotten the victory [PAPart] over the beast, and over his image, and over his mark, and over the number of his name, stand [PerfAPart] on the sea of glass, having [PAPart] the harps of God.

- 1. This is the faithful's final triumph: victory over the beast.
- 2. "Harps" is figurative for the praise of God.

3 καὶ ᾄδουσιν 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.

15:3 And they sing [PAI] the song of Moses the servant of God, and the song of the Lamb, saying [PAPart], Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

- 1. These words extol the righteousness of God. (cf. Ex. 15:2-19)
  - a. These are words drawn from the Psalms and Prophets.
  - b. It appears the faithful of both covenants are included.
- 2. This is a simple hymn of praise.

4 τίς οὐ μὴ φοβηθῇ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὁσῖος, ὅτι πάντα τὰ ἔθνη ἡξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

15:4 Who shall not fear [APSubj] thee, O Lord, and glorify [AASubj] thy name? for thou only art holy: for all nations shall come [FAI] and worship [FAI] before thee; for thy judgments



are made manifest [**API**].

1. In the final judgment upon evil, God will not only be acknowledged, but also his judgments are made manifest (known).
2. Philippians 2:11, "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

### The Second Vision (5 - 8) Angels with bowls

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,  
15:5 And after that I looked [**2AAI**], and, behold [**2AAImper**], the temple of the tabernacle of the testimony in heaven was opened [**2API**]:

1. The temple of the tabernacle of the testimony.
  - a. Common expressions in the O.T.
  - b. The ancient tabernacle called this because it contained the ark of the covenant (inside of which the two tables of the law were kept).
2. The words, "and after that" is a formula that usually introduces in this book a new and important vision.

6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι  
λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

15:6 And the seven angels came [**2AAI**] out of the temple, having [**PAPart**] the seven plagues, clothed [**PerfMPart**] in pure and white linen, and having their breasts girded [**PerfPPart**] with golden girdles.

1. Seven angels dressed in pure white linen as the priest in the O.T. in the ancient tabernacle. Also, this is the attire of the angels at the resurrection of Christ. (Mk. 16:5; Mt. 28:3).
2. There is no question their dress indicates royalty, and priestly functions of heaven itself.

7 καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς  
γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζώντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

15:7 And one of the four beasts gave [**AAI**] unto the seven angels seven golden vials full [**PAPart**] of the wrath of God, who liveth [**PAPart**] for ever and ever.

1. One of the four living creatures gives to the angels the bowls that contain the wrath of God.
2. They are now given power to execute their work.

8 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.

15:8 And the temple was filled [**API**] with smoke from the glory of God, and from his power; and no man was able [**ImperfMI**] to enter [**2AAInf**] into the temple, till the seven plagues of the seven angels were fulfilled [**APSubj**].

1. Temple filled with smoke.
  - a. This figure comes from the O.T. (Isa. 6:4; Ezek. 10:4; Ex. 40:35; II Chron. 7:2,3), and is a symbol of the Divine Presence when His awesome majesty is depicted.

- b. No one being able to enter in may symbolize that God's righteous purposes will be completed.
2. This smoke seems to further emphasize the imminent judgment of God.
3. The background for the bowls of wrath has now been completed. In chapter 16 the bowls of wrath will be poured out.

## CHAPTER 16

Chapter 15 has formed the background for the pouring out of the seven bowls of wrath.

Ideas for interpreting the seven bowls of wrath of chapter 16:

1. Equated with the seven trumpets (expanding and underlining them).
2. A part of the seventh trumpet (simply expanding, and being more specific).
3. Historical view - events from Jesus to judgment. This is not a good view.

It is interesting to compare the trumpets (chapters 8 - 11) and the vials (bowls) of wrath as does brother Frank Pack in his commentary:

### Trumpets

1. The hail mingled with fire and blood; a third part of the trees, plants, and all green grass destroyed.
2. The third part of the sea becomes blood; third part of the life in the sea and ships destroyed.
3. Third part of fresh water becomes worm-wood; many die.
4. Third part of the sun, moon, and stars darkened.
5. The demonic locusts that torment.
6. The hellish horsemen from the Euphrates; they kill and destroy.
7. No specific judgment; the end possibly in view.

### Bowls

1. The bowl poured upon the earth; the noisome and grievous sore upon those that have the mark of the beast.
2. The whole sea becomes blood, decaying; every living creature in the sea dies.
3. The fresh water becomes blood.
4. The scorching sun smites with fire; men scorched and blaspheme.
5. The darkness that tortures and pains.
6. The Euphrates dried up; demons gather the kings for battle.
7. Great convulsions in nature; Babylon and the cities of earth destroyed.

### The Seven Bowls (vials) of Wrath

1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

16:1,2 And I heard [AAI] a great voice out of the temple saying [PAPart] to the seven angels, Go [PAImper] your ways, and pour out [AAImper] the vials of the wrath of God upon the earth.

2 And the first went [2AAI], and poured out [AAI] his vial upon the earth; and there fell

[2AMI] a noisome and grievous sore upon the men which had [PAPart] the mark of the beast, and upon them which worshipped [PAPart] his image.

### 1. First Bowl

- a. Verse one is the command of God. (cf. 15:8)
- b. It is like the sixth plague of Egypt.
- c. It is poured out upon men with the mark of the beast, etc., verse two.
- d. The judgment of the trumpets were limited – here it is all embracing.

3 Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

16:3 And the second angel poured out [AAI] his vial upon the sea; and it became [2AMI] as the blood of a dead man: and every living [PAPart] soul died [2AAI] in the sea.

### 2. Second Bowl

- a. This bowl resembles the second trumpet.
- b. It is like the first plague of Egypt.
- c. Instead of a third of the sea becoming blood, it all becomes blood.

4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος εἶ, ὁ ὢν καὶ ὁ ᾧν, ὁ ὅσιος, ὅτι ταῦτα ἔκρινας,

6 ὅτι αἱ μα ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἱ μα αὐτοῖς [δ]έδωκας πιεῖ· ἄξιοί εἰσιν.

7 καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.

16:4-7 And the third angel poured out [AAI] his vial upon the rivers and fountains of waters; and they became [2AMI] blood.

5 And I heard [AAI] the angel of the waters say [PAPart], Thou art [PI] righteous, O Lord, which art [PPart], and wast [ImperfI], and shalt be [FI], because thou hast judged [AAI] thus.

6 For they have shed [AAI] the blood of saints and prophets, and thou hast given [AAI] them blood to drink [2AAInf]; for they are worthy.

7 And I heard [AAI] another out of the altar say [PAPart], Even so, Lord God Almighty, true and righteous are thy judgments.

### 3. Third Bowl

- a. This is like the third trumpet (brought the bitter Wormwood to the fresh streams, etc. and caused partial death).
- b. The angel praises God for his righteous judgments.
- c. In verse six "they" are church persecutors who shed blood.
- d. The enemy shall pay, and God is righteous in his judgments.

8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

9 καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

16:8,9 And the fourth angel poured out [AAI] his vial upon the sun; and power was given [API] unto him to scorch [AAInf] men with fire.

9 And men were scorched [API] with great heat, and blasphemed [AAI] the name of God, which hath [PAPart] power over these plagues: and they repented [AAI] not to give [2AAInf] him glory.

#### 4. Fourth Bowl

- a. This bowl resembles the fourth trumpet.
- b. Whereas the fourth trumpet brought a plague of darkness over a third of the sun, moon, and stars, here the heat of the sun scorches with fire.
- c. Verse nine introduces a response to the plagues.
- d. Those upon whom this bowl was poured out did not repent.
- e. What's wrong with people who will not be influenced by God's mercy and goodness? And evidently can't be brought to repentance by his severity?
- f. Instead of repenting, they harden themselves to curse and revile.
- g. They refuse to accept responsibility for their evil doing, and blame God.

10 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,  
11 καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

16:10,11 And the fifth angel poured out [AAI] his vial upon the seat of the beast; and his kingdom was [2AMI] full of darkness [PerfPPart]; and they gnawed [ImperfMI] their tongues for pain,

11 And blasphemed [AAI] the God of heaven because of their pains and their sores, and repented [AAI] not of their deeds.

#### 5. Fifth Bowl

- a. Darkness is the opposite of the light of truth and salvation.
- b. "Full of darkness" is a perfect verb tense. They became full of darkness at some point in the past, and they still are full of darkness.

12 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.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι·

14 εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος.

15 Ἰδοὺ ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

16:12-16 And the sixth angel poured out [AAI] his vial upon the great river Euphrates; and the water thereof was dried up [API], that the way of the kings of the east might be prepared [API].

13 And I saw [2AAI] 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.

14 For they are [PI] the spirits of devils, working [PAPart] miracles, which go forth [PMI] unto the kings of the earth and of the whole world, to gather [2AAInf] them to the battle of that great day of God Almighty.

15 Behold [2AAImper], I come [PMI] as a thief. Blessed is he that watcheth [PAPart], and keepeth [PAPart] his garments, lest he walk [PASubj] naked, and they see [PASubj] his shame.  
 16 And he gathered them together [2AAI] into a place called [PPPpart] in the Hebrew tongue Armageddon.

#### 6. Sixth Bowl

- a. This may be drawing a lesson from the O.T. history of the fall of ancient Babylon before the Persians under Cyrus, in which the waters of the Euphrates were diverted so that the city could be overrun.
- b. John shows the waters dried up so the deceived kings can gather themselves for the great battle.
- c. The false prophet is the second beast of chapters 12 and 13:1.
- d. These are simply the kind of evil influences that will go forth in teaching and action.
- e. The Lord's coming will be as a thief.
- f. Armageddon or Har-magedon.
  - 1). Often related in some way to Megiddo, the famous fortress in the land of Palestine, guarding the mountain pass from the plain of Jezreel to the coastal plain.
  - 2). Here Barak and Deborah overthrew Sisera, Judges 5:19ff. Here Pharaoh Necho defeated and slew Josiah, II Chronicles 35.
  - 3). The literal meaning of this word is mountain or hill of Megiddo.
  - 4). The significance or meaning here is the following:
    - a). The scene is the scene of the great battle between the forces of Satan and those of the Messiah.
    - b). Is it a battle between two existing nations? For example, U.S. and Russia. No.
    - c). Is it the last great battle during the "rapture" immediately preceding the establishment of the millennial kingdom when Christ will reign upon the earth? No.
    - d). Is it, as the continuous historical view suggests, a conflict between the Lord's faithful and the R.C.C? No, not as such.
    - e). Or is it a spiritual battle that has been going on between the forces of wickedness and Christ, and there will be a final push on the part of wickedness and it will come to an end? Yes.
    - f). Or, in more general terms, it is the spiritual conflict that has been going on since the beginning.

17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξηλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο μέγας οἷος οὐκ ἐγένετο ἄφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς τηλικούτος σεισμὸς οὕτω μέγας.

19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἔθνων ἔπεσαν. καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν.

21 καὶ χάλασα μεγάλη ὥς 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.

16:17-21 And the seventh angel poured out [AAI] his vial into the air; and there came [2AAI] a great voice out of the temple of heaven, from the throne, saying [PAPart], It is [2PerfAI] done.

18 And there were [2AMI] voices, and thunders, and lightnings; and there was [2AMI] a great earthquake, such as was [2AMI] not since men were [2AMI] upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided [2AMI] into three parts, and the cities of the nations fell [2AAI]: and great Babylon came in remembrance [API] before God, to give [2AAInf] unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away [2AAI], and the mountains were not found [API].

21 And there fell [PAI] upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed [AAI] God because of the plague of the hail; for the plague thereof was [PI] exceeding great.

#### 7. Seventh bowl

- a. "It is done" means it is finished.
- b. As in 6:12 and 11:13, this indicates God's judgment.
- c. The battles in the O.T. between the people of God and the forces of Satan have become synonymous with, and the basis of, the spiritual conflicts between the righteous forces under Christ and the wicked forces under Satan.
- d. Note - This is not said to be one battle, or the final battle.
- e. Compare 19:11-21.

## CHAPTER 17

A. So far we have been introduced to three enemies: the dragon, the beast of the sea, and the beast of the land.

1. There are four enemies so far in this book, if one includes those with the mark of the beast. These are the followers.
2. In this chapter we have the harlot, Babylon the Great.

B. Chapters 15 and 16 - God's judgment against those who have the mark of the beast.  
Chapters 17 and 18 - detail the fall of Babylon the Great. This fall is anticipated in 14:8; 16:19, but it is only here that we are given the details.

C. The vision of the Great Harlot 1-5

1. Who or what is this harlot? Ideas:
  - a. The apostate church, manifested historically in many forms. The church gone astray.
  - b. The world as the center of anti-Christian seduction at any moment in history.
  - c. The false Jewish system that fought so strongly against Christianity in the first century.
  - d. Persecuting Imperial Rome.
    - 1). Some of the descriptions in chapter 18 are those of a great commercial civilization.
    - 2). Seemingly distinct references to imperial Rome. (17:9; 18)
    - 3). The problem with primary or first application to Papal Rome is, the first readers

would not have any understanding about this.

2. "Harlot" in the Bible.
  - a. "Harlot" used at least 50 times in the Bible to describe spiritual fornication (corrupt morals, and corrupt doctrines and practices).
  - b. Sometimes cities are described as harlots because of their practice of leading people away from God and what is right.
    - 1). Nineveh is the "well favored harlot, the mistress of witchcraft, that selleth nations through her whoredom, and families through her witchcraft." (Nah. 3:4)
    - 2). Tyre. (Isa. 23:15-17; Ezek. 27)
    - 3). Jerusalem. (Isa. 1:21; Ezek. 16:15)
    - 4). Ancient Babylon, in Jeremiah 51:13, is a center of vice and materialism.
3. Babylon was the great enemy of God's people in the O.T.
  - a. Judah was held in captivity by her for 70 years.
  - b. Babylon is often used in symbolism depicting any people and nations that war against God's will.
  - c. The first application may have been to the immorality of imperial Rome, but this can be a symbol of anti-Christian powers in every age.

### The Vision of the Great Harlot. Her Characteristics: 1-5

1 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 ὕδατων πολλῶν,

17:1 And there came [2AAI] one of the seven angels which had [PAPart] the seven vials, and talked [AAI] with me, saying [PAPart] unto me, Come hither; I will shew [FAI] unto thee the judgment of the great whore that sitteth [PMPart] upon many waters:

1. Judgment - κρίμα - is the idea of condemnation.
2. "Come hither" is an adverb, come or come hither, used as an imperative.
3. What John is shown is called a harlot – never an adulteress.
  - a. This one is not a bride, and never has been.
  - b. Thus the harlot is the anti-Christian world in all of its seduction. (This seems to rule out the harlot being an apostate church.)
4. Sitting upon many waters - interpreted in verse 15.
  - a. Sitting refers to her ruling over them.
  - b. Ancient Babylon similarly located. (Jer. 51:13)

2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

17:2 With whom the kings of the earth have committed fornication [AAI], and the inhabitants [PAPart] of the earth have been made drunk [API] with the wine of her fornication.

1. The great harlot is accused of two things:
  - a. Committing fornication with the Kings of the earth.
  - b. Making earth dwellers drunk with the wine of her fornication.
2. "Kings of the earth" is a phrase in Revelation that is put for human rulers in general. Here, probably the rulers of the territories absorbed and controlled by the Roman Empire.

3. "Committed fornication" means the accepting of the idolatry, and the claim of the Emperor to be a god, etc.

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθήμενην ἐπὶ θηρίου κόκκινον, γέμον[τα] ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

17:3 So he carried me away [AAI] in the spirit into the wilderness: and I saw [2AAI] a woman sit [PMPart] upon a scarlet coloured beast, full [PAPart] of names of blasphemy, having [PAPart] seven heads and ten horns.

1. John is transported to the scene of a vision.
2. This beast is no doubt the beast of the sea in chapter 13.
3. "Full of names of blasphemy." The many titles of the Roman emperors breathed blasphemy:
  - a. Sebaston means "reverenced."
  - b. Divus and theios means "divine."
  - c. Saviour was the title of Jesus Christ.
  - d. Dominus or kurios meant "Lord" (the very name of God).
4. The "heads" and "horns" are explained later in the chapter. (Verse 12)

4 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,

17:4 And the woman was arrayed [PerfPPart] in purple and scarlet colour, and decked [PerfPPart] with gold and precious stones and pearls, having [PAPart] a golden cup in her hand full [PAPart] of abominations and filthiness of her fornication:

1. Abomination (detestable things) – βδέλυγμα in the O.T. frequently meant moral and ceremonial uncleanness connected with idolatrous worship.
2. Arrayed in purple and scarlet symbolize the wealth and luxury of Rome and the lustful way in which it was used to bring men into her immoral embraces. She reminds one of a harlot, and her clothes proclaim what she does.
3. "Golden cup...", etc. Jeremiah 51:7, "Babylon hath been a golden cup in the Lord's hand; that made all the earth drunken: the nations have drunken her wine; therefore the nations are mad."

5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

17:5 And upon her forehead was a name written [PerfPPart], MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

1. The identifying name on the forehead alludes to the custom of prostitutes of public brothels of Rome wearing identification headbands on which their names were placed.
2. Mystery means that this is not to be taken literally but symbolically.
3. This is the mother city of the harlots and abominations existing in the earth. Babylon the Great, Rome, is the mistress of the world.



### The Beast Interpreted 6-11

6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

17:6 And I saw [2AAI] the woman drunken [PAPart] with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw [2AAPart] her, I wondered [AAI] with great admiration.

1. "The woman" is drunk, not with wine, but with the blood of the saints." There is no accurate way to know how many Christians Rome put to death.
  - a. Tacitus says Christians were killed by the thousands in the most cruel way.
  - b. Rome was intoxicated with the joy of persecution and drunk with the blood of Christian martyrs.
  - c. Read *Fox's Book of Martyrs* if you really want to know how Christians died in these first centuries of the church.
2. These martyrs were paying the ultimate price for living the Christian life.
3. This harlot is not only a drunkard and extremely immoral, but she highlights her evil by persecuting the church.
4. "I wondered with great admiration" means he marveled, or wondered. He may have been astonished at her appearance, and what powers she exercised in her harlotry.

7 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·

8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυματούρησονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται.

9 ὦδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν·

10 οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὕπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μέναι.

11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

17:7-11 And the angel said [2AAI] unto me, Wherefore didst thou marvel [AAI]? I will tell [FAI] thee the mystery of the woman, and of the beast that carrieth [PAPart] her, which hath [PAPart] the seven heads and ten horns.

8 The beast that thou sawest [2AAI] was [ImperfI], and is [PI] not; and shall [PAI] ascend [PAInf] out of the bottomless pit, and go [PAInf] into perdition: and they that dwell [PAPart] on the earth shall wonder [FMI], whose names were not written [PerfPI] in the book of life from the foundation of the world, when they behold [PAPart] the beast that was [ImperfI], and is [PI] not, and yet is [PI].

9 And here is the mind which hath [PAPart] wisdom. The seven heads are [PI] seven mountains, on which the woman sitteth [PMI].

10 And there are [PI] seven kings: five are fallen [2AAI], and one is [PI], and the other is not yet come [2AAI]; and when he cometh [2AASubj], he must continue [AAInf] a short space.

11 And the beast that was **[Imperf]**, and is **[PI]** not, even he is **[PI]** the eighth, and is **[PI]** of the seven, and goeth **[PAI]** into perdition.

1. The beast in some verses appears to represent the empire that supports the woman (Rome).
2. In other verses it seems to refer to a single individual or succession of individuals who represent the empire.
  - a. This may be purposeful, so the interpretation will not be too limited.
  - b. The part about the "bottomless pit" and going into "perdition," shows that this is from the devil, and that these kings are controlled by the devil.
3. Seven heads indicates the seven mountains upon which Rome is built.
4. The seven kings are rulers. Most understand these to be one of the following:
  - a. Some say these refer to the Roman emperors.
  - b. The number seven is symbolic of the Roman rulers as a whole. (By extension it applies to all world rulers who oppose God).
  - c. Others view the seven kings as Kingdoms.
5. We are assured over and over the beast will be defeated.
  - a. The earth dwellers will share in his overthrow.
  - b. Therefore, to choose the side of evil is to condemn themselves.
6. It is obvious from verses 10 and 11 that as soon as one dies, another rises to take his place, and even though different, he is the same.

### The Ten Horns Interpreted:

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.

14 οὗτοι 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.

17:12-14 And the ten horns which thou sawest **[2AAI]** are **[PI]** ten kings, which have received **[2AAI]** no kingdom as yet; but receive **[PAI]** power as kings one hour with the beast.

13 These have **[PAI]** one mind, and shall give **[PAI]** their power and strength unto the beast.

14 These shall make war **[FAI]** with the Lamb, and the Lamb shall overcome **[FAI]** them: for he is **[PI]** Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

1. 10 horns are 10 kings without a kingdom.
  - a. These kings exercise power for "one hour" (a brief period).
  - b. These are allies of the beast, giving him their strength and power.
  - c. Who are the horns? Ideas:
    - 1). Governors of the provinces under the Roman Senate.
    - 2). The Parthians coming back with Nero to capture the Roman Empire.
    - 3). The unknown future rulers toward the end of the Roman Empire.
    - 4). Purely symbolic powers (representing all the powers that are subservient to the beast).
2. The 10 have one purpose – to oppose and fight the Lamb. (vs. 14)
3. This is a spiritual war – Christ and those who are chosen and the called will win.

### The Woman Sitting on Many Waters 15 - 18

15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.

16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἡρηνωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί·

17 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.

18 καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

17:15-18 And he saith [PAI] unto me, The waters which thou sawest [2AAI], where the whore sitteth [PMI], are [PI] peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest [2AAI] upon the beast, these shall hate [FAI] the whore, and shall make [FAI] her desolate [PerfPPart] and naked, and shall eat [2FMI] her flesh, and burn [FAI] her with fire.

17 For God hath put [AAI] in their hearts to fulfil [AAInf] his will, and to agree [AAInf], and give [2AAInf] their kingdom unto the beast, until the words of God shall be fulfilled [APSubj].

18 And the woman which thou sawest [2AAI] is [PI] that great city, which reigneth [PAPart] over the kings of the earth.

1. "The waters" are the polyglot of peoples that made up the Roman Empire and the world bewitched by Satan's influence.
2. Interestingly enough, these eventually turned on the harlot, and Rome eventually fell.
  - a. How many times have we seen fierce love turn into bitter hatred.
  - b. John foresees the downfall of Rome.
3. This illustrates a great truth of Jesus, "A house divided against itself cannot stand."
4. Although Rome represented "Babylon the Great" in the first century, there have been many others through the centuries.
  - a. The principle of this figure lives on and can continue to be applied.
  - b. Rome does not exhaust the vision's conception of Babylon.

## CHAPTER 18

### Background and Review

1. Chapter 15 - Background for pouring out of 7 bowls in 16.
2. Chapter 16 - Seven bowls of God's wrath. Shows God's judgment against those who have the mark of the beast.
3. Chapter 17, 18 - Fall and judgment of Babylon the Great.
  - a. A description of harlot and beast (Chap. 17).
  - b. Judgment upon her. (Chap. 18).

### The fall of Babylon the Great - The judgment God passes upon her.

1 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

2 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου [καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου] καὶ μεμισημένου,

3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

18:1-3 And after these things I saw [2AAI] another angel come down [PAPart] from heaven, having [PAPart] great power; and the earth was lightened [API] with his glory.

2 And he cried [AAI] mightily with a strong voice, saying [PAPart], Babylon the great is fallen [2AAI], is fallen [2AAI], and is become [2AMI] the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful [PerfPPart] bird.

3 For all nations have drunk [PerfAI] of the wine of the wrath of her fornication, and the kings of the earth have committed fornication [AAI] with her, and the merchants of the earth are waxed rich [AAI] through the abundance of her delicacies.

The fall announced:

1. After these things indicates a new beginning.
2. The fall of Babylon typical of this Babylon. (Isa. 13) Compare other prophecies:
  - a. Nineveh. (Zeph. 2)
  - b. Edom. (Isa. 34)
  - c. Tyre. (Ezek. 26)
3. "Hold" (prison cage, haunt) of every unclean spirit or bird.
  - a. Symbolic of the destruction of the city.
  - b. The old temples will be empty and vacated and in ruins.
4. Verse three gives the reason again.
  - a. "Wines of the wrath of her fornication" refers to the worship of the beast, and also deeply involved in the sins of Rome.
  - b. The world merchants traded and served the needs of the Empire to make their money.

### The Call to God's people 4,5

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθατε, ὁ λαός μου, ἐξ αὐτῆς, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·

5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

18:4-5 And I heard [AAI] another voice from heaven, saying [PAPart], Come [2AAImper] out of her, my people, that ye be not partakers [AASubj] of her sins, and that ye receive [2AASubj] not of her plagues.

5 For her sins have reached [API] unto heaven, and God hath remembered [AAI] her iniquities.

1. "Come out of her," that is, from association with her sins. The scriptures everywhere warn of the entanglements with sin. (cf. II Cor. 6:14ff)
2. Verse five is a poetic way of showing the enormity of her sins.

3. Christians are in the world, but not of the world.

### The Command To Meet Out Justice 6 - 8

6 ἀπόδοτε αὐτῇ ὥς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κέρασατε αὐτῇ διπλοῦν·

7 ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·

8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

18:6-8 Reward [2AAImper] her even as she rewarded [AAI] you, and double [AAImper] unto her double according to her works: in the cup which she hath filled [AAI] fill [AAImper] to her double.

7 How much she hath glorified [AAI] herself, and lived [AAI] deliciously, so much torment and sorrow give [2AAImper] her: for she saith [PAI] in her heart, I sit [PMI] a queen, and am [PI] no widow, and shall see [2AASubj] no sorrow.

8 Therefore shall her plagues come [FAI] in one day, death, and mourning, and famine; and she shall be utterly burned [FPI] with fire: for strong is the Lord God who judgeth [PAPart] her.

1. The heavenly spirits are charged to carry out God's orders.
2. This language closely follows Isaiah 47:7-9.
3. Verse seven indicates that the amount of misery she suffers is to be proportionate to her arrogant self-glorification.
4. God's judgment will be quick and fierce.

### The Groups that Cry Over The Fall of Babylon 9 - 20

9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνίασαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς, ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

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,

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 ρεδῶν καὶ σωματῶν, καὶ ψυχὰς ἀνθρώπων.

14 καὶ ἡ ὁπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὕρησουσιν.

15 οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

16 λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ,

- 17 ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν
- 18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;
- 19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη.
- 20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.
- 18:9-20 And the kings of the earth, who have committed fornication **[AAPart]** and lived deliciously **[AAPart]** with her, shall bewail **[FMI]** her, and lament **[FMI]** for her, when they shall see **[PASubj]** the smoke of her burning,
- 10 Standing **[PerfAPart]** afar off for the fear of her torment, saying **[PAPart]**, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come **[2AAI]**.
- 11 And the merchants of the earth shall weep **[PAI]** and mourn **[PAI]** over her; for no man buyeth **[PAI]** their merchandise any more:
- 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,
- 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.
- 14 And the fruits that thy soul lusted after are departed **[2AAI]** from thee, and all things which were dainty and goodly are departed **[2AAI]** from thee, and thou shalt find **[AASubj]** them no more at all.
- 15 The merchants of these things, which were made **[AAPart]** rich by her, shall stand **[FMI]** afar off for the fear of her torment, weeping **[PAPart]** and wailing **[PAPart]**,
- 16 And saying **[PAPart]**, Alas, alas, that great city, that was clothed **[PerfPPart]** in fine linen, and purple, and scarlet, and decked **[PerfPPart]** with gold, and precious stones, and pearls!
- 17 For in one hour so great riches is come to nought **[API]**. And every shipmaster, and all the company in ships, and sailors, and as many as trade **[PMPart]** by sea, stood **[2AAI]** afar off,
- 18 And cried **[ImperfAI]** when they saw **[PAPart]** the smoke of her burning, saying **[PAPart]**, What city is like unto this great city!
- 19 And they cast **[2AAI]** dust on their heads, and cried **[ImperfAI]**, weeping **[PAPart]** and wailing **[PAPart]**, saying **[PAPart]**, Alas, alas, that great city, wherein were made rich **[AAI]** all that had **[PAPart]** ships in the sea by reason of her costliness! for in one hour is she made desolate **[API]**.
- 20 Rejoice **[PPIimper]** over her, thou heaven, and ye holy apostles and prophets; for God hath avenged **[AAI]** you on her.

The Threefold Cry over Her Fall. She is going to fall, and her splendor will be forever gone:

1. Three groups lament the doom: kings, merchants, and sailors.
2. Thyine wood is from the Atlas Mountains in West Africa, and is used to make furniture.
3. This is certainly a graphic picture of an affluent mercantile civilization.
4. Those who have been in bed with her cannot help or comfort her now.

Call to rejoice:

1. Amid the weeping, wailing, etc. comes the call to rejoice.

2. God's vengeance is made manifest. His justice has brought about her downfall.

### The Completeness of her fall 21 -24

21 Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι.

22 καὶ φωνὴ κιθαρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

23 καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη,

24 καὶ ἐν αὐτῇ αἱ μα προφητῶν καὶ ἁγίων εὐρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

18:21-24 And a mighty angel took up [AAI] a stone like a great millstone, and cast [2AAI] it into the sea, saying [PAPart], Thus with violence shall that great city Babylon be thrown down [FPI], and shall be found [APSubj] no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard [APSubj] no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found [APSubj] any more in thee; and the sound of a millstone shall be heard [APSubj] no more at all in thee;

23 And the light of a candle shall shine [2APSubj] no more at all in thee; and the voice of the bridegroom and of the bride shall be heard [APSubj] no more at all in thee: for thy merchants were [ImperfI] the great men of the earth; for by thy sorceries were all nations deceived [API].

24 And in her was found [API] the blood of prophets, and of saints, and of all that were slain [PerfPPart] upon the earth.

Completeness of her fall.

1. All social, industrial, and domestic life will end.
2. This illustrates the promise, "vengeance is mine, I will repay...."
3. Think of the warnings of the trumpets and bowls, etc.

## CHAPTER 19

### Christ's victory over the harlot, and the praise of heaven over Babylon's fall. 1 – 6

1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων, Ἀλληλουία· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

3 καὶ δεύτερον εἶρηκαν, Ἀλληλουία· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, λέγοντες, Ἀμήν, Ἀλληλουία.

5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξηλθεν λέγουσα, Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, [καὶ] οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

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.

19:1-6 And after these things I heard [AAI] a great voice of much people in heaven, saying [PAPart], Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged [AAI] the great whore, which did corrupt [ImperfAI] the earth with her fornication, and hath avenged [AAI] the blood of his servants at her hand.

3 And again they said [PerfAI], Alleluia. And her smoke rose up [PAI] for ever and ever.

4 And the four and twenty elders and the four beasts fell down [2AAI] and worshipped [AAI] God that sat [PMPart] on the throne, saying [PAPart], Amen; Alleluia.

5 And a voice came [2AAI] out of the throne, saying [PAPart], Praise [PAImper] our God, all ye his servants, and ye that fear [PMPart] him, both small and great.

6 And I heard [AAI] as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying [PAPart], Alleluia: for the Lord God omnipotent reigneth [AAI].

1. Halleluia, praise ye the Lord.

a. Halleluia means "praise God."

b. The word is found four times in verses 1,3,4,6.

c. The word is found nowhere else in the N.T. It occurs in Psalms 27 times (Psalms 113-118, known as the "praise Psalms").

d. This seems to be a direct fulfillment of 18:20.

2. Four Halleluia Hymns.

a. Verses 1,2. Praises God for bringing his righteous judgment upon the harlot.

b. Verse 3. The harlot will never again rise to persecute and destroy God's people.

c. Verses 4,5. The worship and praise of God.

d. Verse 6. The voice of praise of the great multitude. (Only God reigns - He simply tolerates the others).

### The marriage of the Lamb 7 – 10

7 χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν·

8 καὶ ἐδόθη αὐτῇ ἵνα περιβάλῃται βύσσινον λαμπρὸν καθαρὸν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

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.

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. ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

19:7-10 Let us be glad [PASubj] and rejoice [PMSubj], and give honour [2AASubj] to him: for the marriage of the Lamb is come [2AAI], and his wife hath made herself ready [AAI].

8 And to her was granted [API] that she should be arrayed [2AMSubj] in fine linen, clean and



white: for the fine linen is [PI] the righteousness of saints.

9 And he saith [PAI] unto me, Write [AAImper], Blessed are they which are called [PerfPPart] unto the marriage supper of the Lamb. And he saith [PAI] unto me, These are [PI] the true sayings of God.

10 And I fell [2AAI] at his feet to worship [AAInf] him. And he said [PAI] unto me, See [PAImper] thou do it not: I am [PI] thy fellowservant, and of thy brethren that have [PAPart] the testimony of Jesus: worship [AAImper] God: for the testimony of Jesus is [PI] the spirit of prophecy.

1. This section discusses the marriage of the Lamb.
2. Marriage, often a symbol in Old and New Testaments to express the relationship of God to his people.
3. Examples:
  - a. Isaiah 54:5, "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."
  - Isaiah 54:6, "For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."
  - b. Hosea 2:19, "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies."
  - c. Isaiah 62:5, "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."
  - d. Matthew 25:1, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."
  - e. Eph. 5:22-31.

### The rider on the white horse from heaven 11 – 21

11 Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ [ὡς] φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

14 καὶ τὰ στρατεύματα [τὰ] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.

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.

16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

17 Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν [ἐν] φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,

18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

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.

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 προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ.

21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελεύσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

19:11-21 And I saw [2AAI] heaven opened [PerfPPart], and behold [2AAImper] a white horse; and he that sat [PMPart] upon him was called [PPPart] Faithful and True, and in righteousness he doth [PAI] judge and make war [PAI].

12 His eyes were as a flame of fire, and on his head were many crowns; and he had [PAPart] a name written [PerfPPart], that no man knew [PerfAI], but he himself.

13 And he was clothed [PerfPPart] with a vesture dipped [PerfPPart] in blood: and his name is called [PPI] The Word of God.

14 And the armies which were in heaven followed [ImperfAI] him upon white horses, clothed [PerfMPart] in fine linen, white and clean.

15 And out of his mouth goeth [PMI] a sharp sword, that with it he should smite [AASubj] the nations: and he shall rule [FAI] them with a rod of iron: and he treadeth [PAI] the winepress of the fierceness and wrath of Almighty God.

16 And he hath [PAI] on his vesture and on his thigh a name written [PerfPPart], KING OF KINGS, AND LORD OF LORDS.

17 And I saw [2AAI] an angel standing [PerfAPart] in the sun; and he cried [AAI] with a loud voice, saying [PAPart] to all the fowls that fly [PMPart] in the midst of heaven, Come [Exclamation] and gather yourselves together [PPIimper] unto the supper of the great God;

18 That ye may eat [2AASubj] 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 [PMPart] on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw [2AAI] the beast, and the kings of the earth, and their armies, gathered together [PerfPPart] to make [AAInf] war against him that sat [PMPart] on the horse, and against his army.

20 And the beast was taken [API], and with him the false prophet that wrought [AAPart] miracles before him, with which he deceived [AAI] them that had received [2AAPart] the mark of the beast, and them that worshipped [PAPart] his image. These both were cast [API] alive [PAPart] into a lake of fire burning [PPPart] with brimstone.

21 And the remnant were slain [API] with the sword of him that sat [PMPart] upon the horse, which sword proceeded [PMPart] out of his mouth: and all the fowls were filled [API] with their flesh.

#### The Rider On the White Horse

1. Faithful and True - Other rulers were not always faithful, but Christ always is.
2. In addition to Faithful and True, Jesus is called the Word of God, verse 13, and King of Kings and Lord of Lords." (verse 16)
3. The last verses of 19 describes the final overthrow of wickedness (the enemies of God).

- a. Many identify this battle with the pouring out of the seven bowls of God's wrath.
- b. Also, in that connection with the final battle of Armageddon. (Armageddon is a figure of a war that has raged between the forces of good and evil as long as men have been on the earth.)
- c. Birds eating the corpses also found in Ezekiel 39.
- 4. Verses 11 - 15 is not a separate judgment as the dispensationalists teach.
  - a. These claim four separate judgments: believers; Israel; the living nations when the Lord comes to set up a kingdom; and the one here of the great white throne.
  - b. These are not separate judgments, but different descriptions of the same one.
  - c. The Bible speaks of only one judgment. Heb. 9:27; Acts 17:31; Mt. 25:31-46.

## **CHAPTER 20**

### **Introduction to Revelation 20**

1. Remember the book of Revelation was "signified." (1:1)
2. At least 13 figurative nouns are contained in verses 1 - 10.
3. Revelation is a vision. Therefore, not real events, but dramatic representations of real events.
4. It is also important to remember that the book is not chronological.
  - a. 4,5,6 is at the same time as 1,2,3.
  - b. Chapter 20 (notice the war in 8,9) is the same time as 19:18-21.
  - c. 20:1-10 is simply a recapitulation, with some added details of the time periods already discussed in Revelation.
  - d. Chapter 20 goes back to pick up the story of Satan's curtailment and final doom after the world is vanquished in chapter 19.

### **THE BIBLE SPEAKS OF ONLY ONE LITERAL, FUTURE COMING OF CHRIST – AT THE END OF THE WORLD!**

1. Premillennialism has two - one at the rapture and the revelation, and it is still not the end.
2. The coming of Christ is symbolically but graphically presented in chapter 19.
  - a. Instead of bringing peace, he comes to render vengeance.
  - b. He comes to "judge and make war." (19:11)
  - c. Compare II Thessalonians 1:7-9.

### **PREMILLENNIALISM (principally two varieties):**

- A. Historic
  1. After the second coming, Christ will reign in Jerusalem over the risen martyrs and faithful Christians.
  2. After this 1000 years comes the judgment.
  3. This coming will follow "the great tribulation."
  4. It will be a time of universal peace.
  5. There is no period of rapture.
- B. Dispensationalism. Darby Scofield. (85% of all Premillennialists are dispensationalists). The discussions a bit later are of this variety.

## POSTMILLENNIALISM

1. The 1000 years is figurative.
2. The world becomes better and better.
3. A golden age will come, and Satan will be bound.
4. At the end of the golden age, there will be an apostasy for a short time.
5. Then comes the judgment and general resurrection. (A popular idea in the 19th century.)

## AMILLENNIALISM

1. No specific time for the thousand years.
2. The binding took place with death of Christ.
3. The millennium equals the entire Christian age.
4. The binding of Satan is a figurative expression for a limitation.
5. He is to be loosed a little time before judgment.

## AN EXPLANATION OF REVELATION 20:1-10

### Introduction

1. The book of Revelation says it was "signified." (1:1)
2. One of the characteristics of apocalyptic literature is that it is figurative.
3. There are at least 13 figurative nouns in verses 1 - 10.
4. Revelation is a vision. Therefore, not literal events, but dramatic representation of real events. Compare the vision of Ezekiel and the valley of dry bones.
5. We must not make the mistake of thinking that because figurative language is used that this robs them of reality and makes them meaningless. For example: "Lamb" stands for the reality of the sacrificial atonement of Christ, and "Dragon" stands for the reality of Satan's power over nations.

1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

20:1 And I saw [2AAI] an angel come down [PAPart] from heaven, having [PAPart] the key of the bottomless pit and a great chain in his hand.

1. The "angel" here is either Christ or the personal agent of Christ.
  - a. Christ is the supreme agent that binds Satan. Revelation 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."
  - b. This does not mean that Christ does not use other agents to bind Satan. He certainly uses the church, Romans 16:20, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."
  - c. So, it is through the church that Christ wields an influence to restrain Satan.
2. "Key" indicates he has the power to open, and close.
  - a. "Key" in the scripture is a symbol of sovereignty and power. (Rev. 1:18)
  - b. Matthew 16:18, "I will give to you the keys of the kingdom of heaven."
3. "The bottomless pit" (abyss) is the present abode of the devil and his angels, and not the ultimate "lake of fire and brimstone." It is the realm of confinement. Tartarus in hades.
  - a. Romans 10:7, "Or, Who shall descend into the deep? (that is, to bring up Christ

again from the dead.)" "Deep" is the abyss, or bottomless pit.

- b. Luke 8:31, "And they besought him that he would not command them to go out into the deep." "Deep" is the abyss, or bottomless pit.
- c. The bottomless pit is first introduced in 9:1, under the 5th trumpet scene.
- 4. "With a great chain in his hand." With a chain, he will be able to bind Satan.
  - a. Key and chain are not literal. Since Satan is a spirit, he could not be bound by a literal chain anyway.
  - b. The chain is the gospel (or the divine decree).
    - 1). "Chain" stands for restraining power.
    - 2). Jude 6, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (cf. Mt. 12:28,29)
    - 3). Christ, through the church, (see verse 1), through the preaching of Jesus crucified, restrains and crushes Satan and his forces.

2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

20:2 And he laid hold [AAI] on the dragon, that old serpent, which is [PI] the Devil, and Satan, and bound [AAI] him a thousand years,

- 1. Four terms used here to describe the devil.
  - a. "Dragon" indicates he is the animating principle which dominates the ungodly world-powers. (Satan is not a literal dragon).
    - 1). Ezekiel 29:3, "Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself."
    - 2). Jeremiah 51:34, "Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out."
  - b. "Serpent" indicates cunning and deception. (Satan is not a literal snake).
    - 1). Compare Adam and Eve.
    - 2). The church in history has suffered more from false prophets and false doctrine than from persecutions. Therefore the scriptures warn over and over again against false teaching. (II Cor. 11:3,4; 11:13-15)
  - c. "Devil" means a false accuser, slanderer.
    - 1). Job 1:9-11 is an example of the devil as an accuser.
    - 2). Indeed, the devil slanders all the children of God. (Rev. 12:10)
  - d. "Satan" is an adversary, an opponent.
    - 1). Luke 13:16, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"
    - 2). Revelation 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."
- 2. "Bound him a thousand years."
  - a. "Bound" (deo). It has a literal meaning of binding as one would an animal, or a burden (as on one's back. It also, in a figurative sense, restricts a person's activities

(while leaving him free in other regards). Examples:

- 1). A wife is "bound to her husband." (Rom. 7:2)
- 2). Satan had "bound" a woman with an infirmity, but she was still able to go to the synagogue, Luke 13:10-16.
- 3). Paul was in "bonds" while in prison, but was still active in preaching. (Col. 4:3; Acts 28:31)
- 4). A vicious dog may be bound by a stake and rope. However, one can still be bitten if one wanders within the sphere of the dog. So it is with Satan.
- b. This binding took place when Jesus died on the cross, and was raised. The time of the fulfillment is **now**. John 12:31, "Now is the judgment of this world: now shall the prince of this world be cast out."
  - 1). The significance of the binding is not to say Satan has no influence in the world.
  - 2). He is not free to deceive and control as he once was.
  - 3). Nothing can now keep one from becoming and being a Christian, except ourselves. This is accomplished through the resurrection of Christ. (John 12:32, "If I be lifted up...")
- c. "Thousand," a multiple of 10, indicates a long or complete time.
  - 1). Why would we think that "thousand" is literal, with all else being figurative?
  - 2). "Thousand" is used, not literally, but figuratively for vastness, or a long time.
  - 3). This is used figuratively just as "the seven spirits" represent the fullness of the Holy Spirit, and the "seven horns" of the Lamb indicate the completeness of the Lamb's power, the "144,000" represents the total number being saved, a city being foursquare of 12,000 furlongs is simply a way to indicate to our finite minds the vastness of heaven, etc.

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

20:3 And cast [2AAI] him into the bottomless pit, and shut him up [AAI], and set a seal [AAI] upon him, that he should deceive [AASubj] the nations no more, till the thousand years should be fulfilled [APSubj]: and after that he must [PI] be loosed [APInf] a little season.

1. "And cast him into the bottomless pit..."
  - a. Christ came into the world to destroy the works of the devil. (I Jn. 3:8)
  - b. Christ came to overcome the one who has power over death. (Heb. 2:14)
  - c. Compare John 16:11. "The prince of this world has been judged."
  - d. He is not completely bound, but cannot deceive the nations. (cf. I Pet. 5:8)
2. "That he should deceive the nations no more" is the purpose of the binding of verse one. For centuries he had deceived nation after nation, and empire after empire (Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, to mention just a few).
3. "And after that he must be loosed a little season."
  - a. This is a mystery of the divine will.
  - b. "A little season" means a short period of time as compared to the 1000 years.

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.

20:4 And I saw [2AAI] thrones, and they sat [AAI] upon them, and judgment was given [API] unto them: and I saw the souls of them that were beheaded [PerfPPart] for the witness of Jesus, and for the word of God, and which had not worshipped [AAI] the beast, neither his image, neither had received [2AAI] his mark upon their foreheads, or in their hands; and they lived [AAI] and reigned [AAI] with Christ a thousand years.

1. "I saw thrones." "Thrones" is a figure of speech representing the reign of the saints.
  - a. II Timothy 2:12, "If we suffer, we shall also reign with him: if we deny him, he also will deny us:"
  - b. Revelation 5:10, "And hast made us unto our God kings and priests: and we shall reign on the earth."
  - c. Romans 5:17, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)"
  - d. The kingdom of God is within faithful individuals. (Luke 17:20,21)
2. "Judgment was given to them." In what sense?
  - a. I Corinthians 6:2, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"
  - b. Matthew 19:28, "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."
3. "They." These are identified in the verse. In view of the fact that all suffer persecution who are in Christ, II Timothy 3:12, there is no need to limit this only to martyrs.
4. "They lived and reigned with Christ a thousand years."
  - a. Notice that it is the saints who reign with Christ.
  - b. The emphasis is "they" reigned with Christ, not Christ reigned.
5. The verbs "sat," "was given," "lived," "reigned," as well as "had reigned," and "had received" are all one tense in Greek - aorist.
  - a. The ASV corrects this mistake.
  - b. The time of the sitting on the thrones, is the same time as the not worshipping the beast.
6. Verse four might be paraphrased like this: "I beheld the saints seated upon thrones, ruling over the flesh, the world, and the devil; yes, I beheld the victorious lives of those who had been beheaded and also those who suffered because they refused to worship the beast; as a matter of fact all saints lived and reigned with Christ a thousand years."

5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

20:5 But the rest of the dead lived not again [AAI] until the thousand years were finished [APSubj]. This is the first resurrection.

1. "The rest" are those outside of Christ, the unfaithful who worship the beast, or have the mark of the beast.
2. "This is the first resurrection." John did not want any misunderstanding. So, he explains

in this verse what he is talking about in the previous passages.

- a. This is not the life of the soul in the intermediate state. If the soul left the body and went to heaven, it would not be a resurrection, but an ascension.
- b. A resurrection would indicate a death. What is this death?
  - 1). **The first death** is the spiritual death when our sins separate us from God.  
 Genesis 2:17, "in the day that you eat thereof you shall surely die."  
 Ephesians 2:1, "who were dead in trespasses and sins."  
 I Timothy 5:6, "But she that lives in pleasure is dead while she lives."
  - 2). **The first resurrection** is being raised with Christ to begin the Christian life.  
 "Resurrection" means rising again from the dead to live.  
 Ephesians 2:5,6, "and has raised us up."  
 Colossians 2:12,13, "risen with him."  
 I John 3:14, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."  
 So, the first resurrection is the resurrection of the soul - the passing from death to life of the soul. (cf. Jn. 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.")
    - a). The resurrection of the last day will not depend on hearing and believing.
    - b). However, the resurrection in this verse has conditions.
    - c). **This is the first resurrection!**
  - 3). **The second resurrection** is the general resurrection.  
 Job 19:26, "And though after my skin worms destroy this body, yet in my flesh shall I see God:"  
 Isaiah 26:19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."  
 John 5:28,29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."  
 (I Cor. 15:23; Rev. 20:13)

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.

20:6 Blessed and holy is he that hath [PAPart] part in the first resurrection: on such the second death hath [PAI] no power, but they shall be [FI] priests of God and of Christ, and shall reign [FAI] with him a thousand years.

1. Those who "have part in the first resurrection" are the ones who reign with Christ a thousand years.
2. "The second death" has no power over these because they are faithful and are with Christ. This is the only way to escape the condemnation in the future.
3. Those who are true to God share in his glory after death. The certain overthrow of Satan and all his agencies is guaranteed. Knowing this leads us to live in hope.



4. What is happening in verses 4, 5, and 6, is at the same time of the 1000 years. These verses tell us what is happening to the saints.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,  
20:7 And when the thousand years are expired **[APSubj]**, Satan shall be loosed **[FPI]** out of his prison,

1. Verse seven takes up where verse three leaves off.
2. Now, he finishes telling us what is going to happen to Satan.

8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

20:8 And shall go out **[FMI]** to deceive **[AAInf]** the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together **[2AAInf]** to battle: the number of whom is as the sand of the sea.

1. "Gog and Magog" are mentioned in the Tel-el-Armarna tablets as a designation for the nations from the north. Notice here, that they are said to be the nations.
2. In Ezekiel 38:2, Magog is the land over which the prince, Gog, rules.
3. Therefore, as the nations went against Judah, and carried them into Babylonian captivity, Gog and Magog symbolize the nations of this wicked world as they go against the Lord and his people.
  - a. "Gog and Magog" are used kind of like we might use "Hitler," and "Nazi."
  - b. These terms represent the enemies, the forces of evil, which fight against the church.

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·

20:9 And they went up **[2AAI]** on the breadth of the earth, and compassed the camp of the saints about **[AAI]**, and the beloved city: and fire came down **[2AAI]** from God out of heaven, and devoured **[2AAI]** them.

1. We are aghast at the evil and the power of Satan.
2. God's people are represented as a military camp.
3. What we need to do today is more than being defensive, but offensively use the sword of the Spirit to apply the Word of God forcefully and decisively. It will surely burn through the hearts of people. Of course, there will be a final outpouring of the wrath of God. (cf. II Thess. 1:7-9)

10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

20:10 And the devil that deceived **[PAPart]** them was cast **[API]** into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented **[FPI]** day and night for ever and ever.

1. This is the ultimate doom of the devil.
2. How sad for him and his followers. How thrilling for Christians!

**NOTICE WHAT REVELATION 20:1-10 DOES NOT MENTION THAT IS CRITICAL TO THE PREMILLENNIAL VIEW:**

1. The rapture. A supposed period of seven years after the second coming of Christ.
2. The second coming of Christ. Premillennialism has two, one at the rapture, and another after the second coming and the rapture.
3. A reign of Christ on earth.
4. A bodily resurrection of the saints.
5. Christ on earth.
6. The conversion of Israel.
7. A literal throne (of David) in Jerusalem.
8. Jerusalem or Palestine.
9. A thousand years of earthly peace.

**A BRIEF SYNOPSIS OF PREMILLENNIALISM:**

1. The kingdom of Daniel 2:44 (and other prophecies) has not yet come.
2. The kingdom announced by Jesus and John "has never yet appeared."
3. Because Jesus was rejected by the Jews the church was substituted for the divine plan.
4. In the meantime Jesus is king by right only; not in actual fact and act.
5. The old Roman Kingdom must come back into existence to fulfil Daniel 2:44, and all the Jews go back to Palestine.
6. The Temple of Solomon will be rebuilt.
7. Jesus will leave his throne in heaven and reoccupy David's old throne in Jerusalem, and be a king on earth.
8. The Lord will meet all saints in the air, and they will accompany him somewhere, then come back to earth for a 1000 year reign.

**Questions:**

1. If this theory is true, why should such an important matter be mentioned only in this book of symbols in a highly figurative passage?
2. Is not this popular notion that the millennium is a period of absolute peace and righteousness a pure assumption?
3. Is it not true that this millennium precedes the final judgment? If judgment occurs at Christ's coming, a fact, according to II Peter 3:12; II Thessalonians 1:8,9, II Corinthians 5:10; John 5:28,29, then the doctrine that he is going to inaugurate the millennium at his coming is false.

**A Sermon On:**

***PREMILLENNIALISM, OLD TESTAMENT PROPHECY AND FULFILLMENT, CONCERNING THE KINGDOM***

**A. There are two main varieties of Premillennialism:**

1. Old Historic premillennialism, which has its roots in the second and third centuries.
  - a. This is not old enough to be scriptural.
  - b. Before the end of the first century we were given the faith. (Jude 3; II Tim. 3:16,17)
2. Dispensational premillennialism is less than two hundred years old.
  - a. John Darby, in the 19th century, fathered this variety.

- b. Scofield helped popularize it.
  - c. Men like Hal Lindsey, John R. Rice, John Walvoord, Jerry Falwell, Billy Graham, Merrill Unger, etc., follow and promote this variety of premillennialism.
- B. A definition of dispensationalism.
1. The terms:
    - a. "Pre" means before.
    - b. "Millennial" refers to a thousand year literal reign of Christ on earth.
    - c. "Ism" refers to the dispensing of this teaching.
    - d. "Dispensational" refers to the seven ages in which these people divide all earthy time, during which man is tested according to some specific message of God:
      - 1). Innocency (from the creation to the fall);
      - 2). Conscience (from the fall to the flood);
      - 3). Human government (from the flood to Abraham);
      - 4). Promise (from Abraham to the giving of the law);
      - 5). Law (from the giving of the law to Calvary);
      - 6). Grace (the present age);
      - 7). And kingdom (the millennium).
        - a). It is obvious that these distinctions are arbitrary and groundless.
        - b). It is claimed we are now in period six – the period of grace.
        - c). Period seven will begin when the Lord comes again and ushers in His on-earth reign literally in Jerusalem and literally for 1000 years.
  2. There is Daniel's prophecy that certain events would take place within 70 weeks, which the dispensational premillennialists interpret as 490 literal years.
    - a. The sixty-ninth week ended with the crucifixion of Christ and the 70th week is now postponed (now over 1900 years).
    - b. At the end of the 70th week the millennial kingdom will be set up. The wicked dead will not be raised until the end of the millennium.
  3. Christ came to the earth the first time to establish the kingdom prophesied by the prophets of the O. T.
    - a. Neither God nor Christ anticipated the enormous rejection by the Jews of Jesus.
    - b. Hastily they set aside plans for the kingdom, and substituted the church.
    - c. Jesus will come a second time to establish the kingdom.
    - d. The church is not contemplated by the O.T., not by the prophets, and anything having to do with the church is not a fulfillment of any O.T. prophecy.
    - e. So the church is an unexpected establishment after the rejection of Jesus by the Jews.
    - f. All kingdom prophecies are yet to be fulfilled.
  4. Since the kingdom was to be established in the days of the Roman kings (Dan. 2:44), the Roman Empire must be established again.
  5. The temple must be rebuilt on its original site in Jerusalem, and O.T. offerings re-instituted.
  6. A rapture of the righteous of seven years will occur, during which there will be unimaginable tribulation here on earth.
    - a. Powers like the African nations, Israel, Russia, the European powers, China, etc., will be the participants.
    - b. This will build into the battle of Armageddon.

- c. This battle will be so threatening to human annihilation that Jesus will come back to save and usher in the Messianic Kingdom. There will be great peace. The headquarters of the kingdom will be Jerusalem.
  - d. The wicked will not be raised for this thousand year period.
- C. How much of premillennialism is true?
  - 1. Not even a particle!
  - 2. Notice that the Rapture is refuted by the last day passages of John 6, 11, 12
    - a. John 6:39,40. Jesus will raise us up at the last day.
    - b. John 6:44. "I will raise him up at the last day."
    - c. John 6:54. "I will raise him up at the last day."
    - d. John 11:23-26. Martha expressed confidence that her Brother, Lazarus, would rise again in the resurrection at the last day.
    - e. John 12:48. "The word that I have spoken, the same shall judge him in the last day."
  - 3. When he comes again, every eye shall see him. (Rev. 1:7)
  - 4. Besides there will be too much noise for the second coming to be secret. (I Thess. 4:16)  
I Thessalonians 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:"
  - 5. The earth will be destroyed. (II Pet. 3:10-12)
  - 6. Armageddon is nothing more than the great conflict going on between the forces of evil and good (not a physical battle at Megiddo in Palestine).
- D. Did the prophecies about the kingdom fail?
  - 1. The divine mission of Christ in coming into the world was to establish his kingdom.
  - 2. The premillennialists say he was rejected by the Jews and substituted the church for the kingdom.
    - a. "If it be felt a difficulty that the kingdom though announced as 'at hand,' has never yet appeared, we shall find an explanation, unforced and natural, and one that will cast no reflection on the truth and goodness of God." – *Kingdom of God*, R.H. Boll, p. 34.
  - 3. Daniel 2:44 prophesies the kingdom at a specific time: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."
    - a. It was during the time of the Roman Empire.
    - b. Jesus said that the time of fulfillment was here. (Mark 1:14,15)  
Mark 1:14,15 "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."
    - c. The Hebrews writer said we have received that kingdom. (Heb. 12:28)  
Hebrews 12:28, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:"
  - 4. He was to be given a kingdom. (Dan. 7:13,14)  
Daniel 7:13,14, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all

people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

- a. Mark 9:1, the kingdom to come with power.
  - b. Acts 1:8, the apostles were to receive power.
  - c. Acts 2:1ff shows this power.
5. Psalm 2:6, "Yet have I set my king upon my holy hill of Zion."
  6. Psalm 45:6, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre." This is quoted in Hebrews 1:8. I'm like Paul in Acts 26:27, "King Agrippa, believest thou the prophets?"
  7. Luke 1:33, "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Quoted from Isa. 32:1)
  8. Matthew 2:2, "Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."
- E. The Kingdom is now!
1. Matthew 3,4,10; Luke 10, "the kingdom is at hand.
  2. Matthew 16:18,19, He will give Peter the keys to the kingdom.
  3. Colossians 1:13, The Colossians were in the kingdom.  
Colossians 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:"
  4. Hebrews 12:28, We have received the kingdom.
  5. Revelation 1:6, He has made us a kingdom.
  6. John 3:3-5, The new birth puts one into the kingdom.
  7. Matthew 26:29, We could not partake of the Lord's supper if there were no kingdom.
  8. John 5:28,29, All in their graves shall come forth – not just the righteous.
  9. Acts 2:23, The rejection of Christ was by "the determinate counsel and foreknowledge of God."
  10. Zechariah 6:12-13, If there is no reigning of Jesus, then there is no work as priest, and if no priest, then no forgiveness.  
Zechariah 6:12-13, "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."
- F. Arguments for the general resurrection:
1. "Job positively affirmed that he would see God; he would see God with his own eyes; he would see God in the flesh (following the changes which bodies will experience in the resurrection). Thus the ancient patriarch, by inspiration, asserted the resurrection of the body, the preservation of the personality, and identity of the resurrected person."  
– Guy N. Woods, G.A., April 15, 1965.
  2. Jesus arose. Matthew 28:6, "He is not here; for he is risen, even as he said. Come see the place where the Lord lay." Matthew 28:6, "Although our bodies will go back to dust, each person is a soul and the body will be brought back to life."
  3. The idea of resurrection - to reanimate, to bring to life again.
  4. John 5:28-29, "Marvel not at this: for the hour cometh, in the which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the

resurrection of life; and they that have done evil, unto the resurrection of judgment."

5. Revelation 20:13, "The sea gave up the dead in it."
6. I Corinthians 15 about the seed must be interpreted to mean the moral and spiritual nature and character of the body will be changed.
7. Matthew 27:52, And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

#### Conclusion:

1. Those who are true to God share in his glory after death.
2. The certain overthrow of Satan and all his agencies is guaranteed.
3. Knowing this leads us to live in hope.

### The judgment scene 11-15

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὗρέθη αὐτοῖς.

20:11 And I saw **[2AAI]** a great white throne, and him that sat **[PMPart]** on it, from whose face the earth and the heaven fled away **[2AAI]**; and there was found **[API]** no place for them.

On the great and final day the world will pass away. (cf. Rev. 21:1)

1. Matthew 24:35, "Heaven and earth shall pass away, but my words shall not pass away."
2. Hebrews 1:10-12, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."
3. I John 2:17 "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

12 καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθησαν· καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

20:12 And I saw **[2AAI]** the dead, small and great, stand **[PerfAPart]** before God; and the books were opened **[API]**; and another book was opened **[API]**, which is **[PI]** the book of life: and the dead were judged **[API]** out of those things which were written **[PerfPPart]** in the books, according to their works.

1. Small and great will be there (these, then, will be distinguishable). Not standing as an unidentifiable mass.
2. Who will be there? The dead small and great (all men) will be there.
3. Who is the judge? God will be the judge.
4. On what basis will we be judged? We will be judged according to our works.
5. What standard will be used? The Word of God is what will be used.

13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

20:13 And the sea gave up **[AAI]** the dead which were in it; and death and hell delivered up

[AAI] the dead which were in them: and they were judged [API] every man according to their works.

1. The bodily resurrection is affirmed.
2. The Lord's resurrection assures our bodily resurrection. I Corinthians 15:23, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."
3. I Corinthians 15:35-38, "But some man will say, How are the dead raised up? and with that body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body."

14 καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

20:14 And death and hell were cast [API] into the lake of fire. This is [PI] the second death.

1. The hadean world will cease.
2. Death and hades are here personified.
3. The first death is the separation of the body and spirit when we die, but this is a second separation of the wicked from God.

15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

20:15 And whosoever was not found [API] written [PerfPPart] in the book of life was cast [API] into the lake of fire.

1. Eternity in the lake of fire will begin for some.
2. Revelation 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: 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."
3. Matthew 25:32,33, "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left."

## CHAPTER 21

### The new heaven and new earth

1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

21:1 And I saw [2AAI] a new heaven and a new earth: for the first heaven and the first earth were passed away [2AAI]; and there was [PI] no more sea.

1. The earth and heaven fled away – 20:11.
2. There are several passages on new heaven and new earth: (Isa. 65:17; 66:22; II Pet. 3:12;

cf. Mark 13:31).

3. "New" means new in quality or kind (a new kind of heaven....)
4. "And there was no more sea." Remember the dragon had used the waters to try to drown the radiant woman; and the beast had arisen from the waters of the sea. (Chaps. 12-13:1)
5. Therefore, the sea symbolizes the power of evil.

2 καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

21:2 And I John saw **[2AAI]** the holy city, new Jerusalem, coming down **[PAPart]** from God out of heaven, prepared **[PerfPPart]** as a bride adorned **[PerfPPart]** for her husband.

1. "New Jerusalem." The heavenly Jerusalem is the perfect counterpart of the imperfect earthly city of Jerusalem. (cf. Gal. 4:26; Heb. 12:22)
2. Very often the consummation of the Christian faith is described in terms of a wedding. (See verse 9 and 22:17)
3. This city, new Jerusalem, is described as a bride; In contrast to the new Jerusalem, we have the city of evil, Babylon the Great (also described as a drunken harlot).
4. The new Jerusalem is the church, the bride of Christ, Revelation 19:7,8, and is pictured here as the bride ready for marriage.
  - a. This is a picture of the bride being received into heaven where there will be inexpressible bliss, and joy as we live in the very presence of God.
  - b. That this is a description of our living in heaven with God cannot be denied. Verse four says we will not die, we will not cry, and we will have no pain.

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἴδου ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται, [αὐτῶν θεός,]

21:3 And I heard **[AAI]** a great voice out of heaven saying **[PAPart]**, Behold **[2AAImper]**, the tabernacle of God is with men, and he will dwell **[FAI]** with them, and they shall be **[FI]** his people, and God himself shall be **[FI]** with them, and be their God.

1. "The tabernacle of God is with men." God's presence dwelt in the tabernacle.
2. So, in the fullest way is realized the promise of God that he would be their God and they would be his people. (Jer. 31:33; Ezek. 37:12)

4 καὶ ἔξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· [ὅτι] τὰ πρῶτα ἀπῆλθαν.

21:4 And God shall wipe away **[FAI]** all tears from their eyes; and there shall be **[FI]** no more death, neither sorrow, nor crying, neither shall there be **[FI]** any more pain: for the former things are passed away **[2AAI]**.

1. "Wipes away all tears from their eyes" means also that the things which caused those tears are taken away. Such is one of the great blessings of heaven.
2. Some of those things listed: no death, no sorrow, no crying, no pain.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἴδου καινὰ ποιῶ πάντα. καὶ λέγει, Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν.

21:5 And he that sat **[PMPart]** upon the throne said **[2AAI]**, Behold **[2AAImper]**, I make



**[PAI]** all things new. And he said **[PAI]** unto me, Write **[AAImper]**: for these words are **[PI]** true and faithful.

1. God speaks (this is the first time this happens in Revelation).
2. "All things new." In respect to form, this word means recently made, unused, unworn. In respect to substance, the word means a new kind, unprecedented.
3. A brief description of God's words: "faithful and true."

6 καὶ εἶπέν μοι, Γέγοναν. ἐγὼ [εἶμι] τὸ Ἄλφα καὶ τὸ Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

21:6 And he said **[2AAI]** unto me, It is done **[2PerfAI]**. I am **[PI]** Alpha and Omega, the beginning and the end. I will give **[FAI]** unto him that is athirst **[PAPart]** of the fountain of the water of life freely.

1. We have here a description of God.
  - a. "Alpha and Omega," the first and last letter of the Greek alphabet. — God is the author and finisher of all things, the source and the consummation of all things.
  - b. "The beginning and the end" shows the eternal, and continuing existence of God.
2. The water of life will be given freely to those who thirst. This is a figurative way to express salvation and the fact that every need will be met.

7 ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

21:7 He that overcometh **[PAPart]** shall inherit **[FAI]** all things; and I will be **[FI]** his God, and he shall be **[FI]** my son.

1. There is no greater honor than to be a Son of God. (I Jn. 3:1)
2. It is extremely important to understand that to inherit all these things one must overcome.
  - a. The word in the text means to gain the victory, or to be the conqueror.
  - b. The word is used of Christ who gains victory over his foes, and of Christians who hold fast to the faith, even to death, Revelation 2:10, and this in the face of whatever one faces.

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 ἔστιν ὁ θάνατος ὁ δεύτερος.

21:8 But the fearful, and unbelieving, and the abominable **[PerfPPart]**, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth **[PPPPart]** with fire and brimstone: which is **[PI]** the second death.

1. However, there are those who will have no part in this inheritance.
2. Some of those are listed:
  - a. Fearful — Those who are cowardly and will not stand courageously for the faith in times of test.
  - b. Unbelieving — Apostate Christians as well as pagans.
  - c. Abominable — Those who participate in the abominations of the idolatry of the world and defile themselves with this evil worship.
  - d. Murderers — Those who slaughter and kill.
  - e. Harlots — Those who defile themselves with their lusts.
  - f. Idolaters — Those who worship something other than the one true God.

- h. All liars – Those who respect not and tell not the truth.
- 3. The ultimate punishment is stated.
  - a. “Fire and brimstone” is literally fire and sulphur.
  - b. This means that these will be excluded from heaven forever.

### The New Jerusalem described 21:9-22:5

9 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ’ ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου.

21:9 And there came [2AAI] unto me one of the seven angels which had [PAPart] the seven vials full [PAPart] of the seven last plagues, and talked [AAI] with me, saying [PAPart], Come hither [Adv used as an Imper], I will shew [FAI] thee the bride, the Lamb's wife.

1. New Jerusalem is described as the "bride, the Lamb's wife."
2. This is symbolic of the glory of God's people. While the wicked are being tormented in the lake that burns with fire, the church enjoys the majesty of heaven.

10 καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,

21:10 And he carried me away [AAI] in the spirit to a great and high mountain, and shewed [AAI] me that great city, the holy Jerusalem, descending [PAPart] out of heaven from God,

1. This scene is in contrast to the vision of "the judgment of the great harlot."
2. "Descending out of heaven" indicates that the glory the church possessed was the glory of God. (See verse 11)

11 ἔχουσιν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

21:11 Having [PAPart] the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal [PAPart];

1. This glory of God, and her light was like "a jasper stone, clear as crystal."
  - a. God was so described in Chapter four.
  - b. A jasper stone is normally opaque, but this one is clear – more like our modern diamond.
  - c. God's people will share the glory of God, and radiate his light, because they will be like God.
2. Compare Matthew 5:14; and John 8:12.

12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα ἃ ἔστιν [τὰ ὀνόματα] τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ·

13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς·

14 καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα, καὶ ἐπ’ αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

21:12-14 And had [PAPart] a wall great and high, and had [PAPart] twelve gates, and at

the gates twelve angels, and names written thereon **[PerfPPart]**, which are **[PI]** the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had **[PAPart]** twelve foundations, and in them the names of the twelve apostles of the Lamb.

The walls are described:

1. Ancient cities always had walls (for defense).
  - a. This one is "great" and "high."
  - b. It had 12 gates, and 12 angels at the gates.
2. The "names of the 12 tribes" are the spiritual children of Israel.
3. The names of the 12 tribes and the 12 apostles of the Lamb remind us of the 24 elders with their thrones.
  - a. Representatives of both covenants.
  - b. God's true people. (These have kept the covenants).

15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον [καὶ] τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.

17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.

21:15-17 15 And he that talked **[PAPart]** with me had **[ImperfAI]** a golden reed to measure **[AASubj]** the city, and the gates thereof, and the wall thereof.

16 And the city lieth **[PMI]** foursquare, and the length is **[PI]** as large as the breadth: and he measured **[AAI]** the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are **[PI]** equal.

17 And he measured **[AAI]** the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is **[PI]**, of the angel.

1. The angel has a golden reed to measure the city. The details are given.
2. This is not a literal measurement (12,000 furlongs equals 1500 miles).
3. So here, too, the perfect sanctuary of God where he dwells with his people is described as a cube.
4. "According to the measure of a man" means the normal way a man usually measures.
5. "That is, of the angel" means that it was an angel that made the measurement, but he employed the means normally used by man.

18 καὶ ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἵασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὕαλῳ καθαρῷ.

21:18 18 And the building of the wall of it was **[ImperfI]** of jasper: and the city was pure gold, like unto clear glass.

1. Wall of jasper indicates the beauty and exquisiteness of the walls.
2. City is pure gold, like clear glass shows the absolute magnificence of the city.

19 οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

21:19,20 And the foundations of the wall of the city were garnished with **[PerfPPart]** all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

1. The foundations are represented by precious stones.
  - a. These stones are among the most highly valued in the ancient world.
  - b. We are not always able to identify these stones with modern counterparts.
2. It is interesting to note that eight of these stones appear in the list of the stones in the O.T. on the breastplate of the high priest.

21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἰς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.

21:21 And the twelve gates were twelve pearls; every several gate was **[ImperfI]** of one pearl: and the street of the city was pure gold, as it were transparent glass.

1. Notice how often 12 or its multiple occurs.
2. Twelve gates of twelve pearls seem indeed to point to their spectacular brilliance.
3. We would have to say, our language breaks down in trying to describe the radiance, glory, wealth, beauty, magnificence of this great city.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.

21:22 And I saw **[2AAI]** no temple therein: for the Lord God Almighty and the Lamb are **[PI]** the temple of it.

1. There is no temple here, because God is there, and he is all that is needed.
  - a. The Lord God Almighty and the Lamb are the temple.
  - b. No temple in their honor is needed. Their presence is honor enough.
2. A temple on earth is where God and his people meet. Here God is with his people and they with him.

23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.

21:23 And the city had **[PAI]** no need of the sun, neither of the moon, to shine **[PASubj]** in it: for the glory of God did lighten **[AAI]** it, and the Lamb is the light thereof.

1. There is no need of any earthly type light.
2. The glory of God and the Lamb are the light, and that is all that is needed.

24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν·

21:24 And the nations of them which are saved **[PPPPart]** shall walk **[FAI]** in the light of it: and

the kings of the earth do bring **[PAI]** their glory and honour into it.

1. The saved walk in this light.
2. Compare the fact that even now we understand the church not as a building, but the body of people redeemed by the blood of Jesus Christ.
3. Under the figure of a city, we have the redeemed in heaven described.

25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ·

21:25 And the gates of it shall not be shut **[APSubj]** at all by day: for there shall be **[PI]** no night there.

1. There is no need for the gates to ever be shut.
2. The reason stated is there is no night there. There are no safety concerns in heaven.
3. Ancient cities shut their gates by night because of the sin and evil committed at night.
4. All of God's enemies have been destroyed – there is no one to commit evil – no need to fear.

26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐτήν.

21:26 And they shall bring **[FAI]** the glory and honour of the nations into it.

1. That is, the glory and honor of those who were saved.
2. All that was valuable, pure and glorious on earth will be there.

27 καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ [ό] ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.

21:27 And there shall in no wise enter **[2AASubj]** into it any thing that defileth **[PAPart]**, neither whatsoever worketh **[PAPart]** abomination, or maketh a lie: but they which are written **[PerfPPart]** in the Lamb's book of life.

1. Nothing that can defile may enter. Nothing “common,” unhallowed, unclean, profane, or ordinary may be brought into heaven.
  - a. “Worketh abomination” means anything foul, or detestable. (Used of idols)
  - b. “Maketh a lie” obviously means anything not truthful, anything deceitful.
2. Only those whose names are in the Lamb's book of life may enter.
3. Only those on this list of the Lamb's book may be found in heaven.
4. Rome had a master list on which was found all of the citizens of Rome. God has a roll, too.

## CHAPTER 22

### 22:1-5 continue to describe the New Jerusalem.

1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου.

22:1 And he shewed **[AAI]** me a pure river of water of life, clear as crystal, proceeding **[PMPart]** out of the throne of God and of the Lamb.

1. The pure river of water of life is described as pure and clear.
2. One would not expect anything else coming directly from God and Christ.

2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδίδουν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

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 **[PAPart]** twelve manner of fruits, and yielded **[PAPart]** her fruit every month: and the leaves of the tree were for the healing of the nations.

1. The tree of life is here. (cf. Garden of Eden, Genesis 3:22, 23)
  - a. Bears 12 kinds of fruit.
  - b. It yields this fruit every month.
2. Man may eat of this tree and live forever. (Gen. 3:22,23)
3. The leaves that heal are for the healing of the nations.
  - a. That is, for the life and health of those in heaven.
  - b. There is no sickness in heaven, so this is a figure for sustaining one's life in heaven.

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

22:3 And there shall be **[PI]** no more curse: but the throne of God and of the Lamb shall be **[PI]** in it; and his servants shall serve **[FAI]** him:

1. There is no more curse.
  - a. This word means an accursed thing, and is found only here in the N.T.
  - b. No doubt this is put in contrast to the trials, problems, and anxieties that men face on earth, that often curse our lives.
  - c. Therefore, the curse that has been with man since the beginning is gone.
  - d. Death, sin that separated from God, labor that bore no fruit – these are examples of the curse that was placed upon man.
2. The throne of God is there, and Jesus is there.
3. The servants serve him. “Serve” means to render religious service or homage, and it involves performing sacred services.

4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

22:4 And they shall see **[FMI]** his face; and his name shall be in their foreheads.

1. The servants shall see him face to face, in all his glory; something no one had been able to do before. (John 1:18)
2. His name in their foreheads means they belong to him.

5 καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρεῖαν φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

22:5 And there shall be **[FI]** no night there; and they need no candle **[PAI]**, neither light of the sun; for the Lord God giveth them light **[PAI]**: and they shall reign **[FAI]** for ever and ever.

1. There is no night there.
2. God is the light.
3. They shall reign forever and ever. This means that there is no end to their triumph, no end to their glory, and to their joy, and no end to their service.
4. This no doubt is a vision of heaven itself.

### The Closing Words 6-21

6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

22:6 And he said **[2AAI]** unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent **[AAI]** his angel to shew **[AAInf]** unto his servants the things which must **[PI]** shortly be done **[2AMInf]**.

1. A true attestation to this book is given by the angel.
2. What has been revealed is faithful and true.
3. "The Lord God of the holy prophets" is translated "the Lord, the God of the spirits of the prophets" in the ASV. This is a literal, and a word for word translation.

7 καὶ ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

22:7 Behold, I come **[PMI]** quickly: blessed is he that keepeth **[PAPart]** the sayings of the prophecy of this book.

1. Many believe that this is Jesus speaking. (cf. 16:15)
2. He is going to come quickly or shortly. The word also means speedily, and without delay. I am assuming this means when the time comes, he will not delay.
3. The blessing is on him who "keeps" (guards, observes) the sayings.

8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

22:8 And I John saw **[PAPart]** these things, and heard **[PAPart]** them. And when I had heard **[AAI]** and seen **[AAI]**, I fell down **[2AAI]** to worship **[AAInf]** before the feet of the angel which shewed **[PAPart]** me these things.

1. John now speaks, and affirms what has been seen and said.
2. He seems to be so overcome he falls down before the angel to worship before his feet.
3. He did not necessarily do this because he believed in angel worship.
4. This, however, condemns angel worship, because there is only one before whom we should prostrate ourselves in worship.

9 καὶ λέγει μοι, Ὅρα μὴ σύνδουλός σου εἼμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.

22:9 Then saith **[PAI]** he unto me, See **[PAImper]** thou do it not: for I am **[PI]** thy fellowservant, and of thy brethren the prophets, and of them which keep **[PAPart]** the sayings of this book: worship **[AAImper]** God.

1. The angel refuses to receive such worship.
2. The angel describes himself as simply another fellowservant.
3. John is admonished to "Worship God." Only God is worthy of such reverence.

10 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἔγγυς ἐστίν.

22:10 And he saith **[PAI]** unto me, Seal **[AASubj]** not the sayings of the prophecy of this book:

for the time is [PI] at hand.

1. The command not to seal the book.
2. If it is left open it could be seen and understood.
3. It obviously is not sealed up and kept for some future time.
4. "For the time is at hand." That is, the prophecy begins to be fulfilled, and its message speaks to the needs of those that are living.

11 ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

22:11 He that is unjust [PAPart], let him be unjust [AAImper] still: and he which is filthy [PAPart], let him be filthy [AAImper] still: and he that is righteous, let him be righteous [APImper] still: and he that is holy, let him be holy still [APImper].

1. Surely the time was not so short men could not change.
2. Surely he is not saying that everyone could do as he pleases.
3. This is a statement of irony saying that if the unrighteous and wicked will not be warned through the judgments and warnings that are given to them, they must bear the responsibility for their rejection.
  - a. They will go to their reward.
  - b. They will remain filthy, unjust, or righteous and holy.

12 Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

22:12 And, behold [2AAImper], I come [PMI] quickly; and my reward is with me, to give [2AAInf] every man according as his work shall be [FI].

1. Jesus assures his followers that he is coming quickly.
2. He is bringing his reward with him. It will be "according as his work shall be."

13 ἐγὼ τὸ Ἀλφά καὶ τὸ Ὠ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

22:13 I am [PI] Alpha and Omega, the beginning and the end, the first and the last.

1. Again, we have a description of Christ.
2. (cf. 1:8; 21:6).

14 Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

22:14 Blessed are they that do [PAPart] his commandments, that they may have [FI] right to the tree of life, and may enter [2AASubj] in through the gates into the city.

1. "Do his commandments" is "wash their robes" in the ASV (better MS evidence).
2. This is the last of the beatitudes in the book.
3. The tree of life is placed first for emphasis.
4. The city is the one described in chapter 21.

15 ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

22:15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth [PAPart] and maketh [PAPart] a lie.



1. Outside is a description of a sorry state of affairs.
2. Various descriptions:
  - a. "Dogs." Elsewhere in Scripture denotes that which is polluted, immoral, savage, and unclean. (Dogs in ancient cities ate up the filth and garbage about the city. I Kings 21:19)
  - b. "Sorcerers" (φάρμακος) magicians. Associated words also mean magic potion, charm, drug.
  - c. "Harlots." Those who are immoral.
  - d. "Murderers." Those who do not value life, and thus end it.
  - e. "Idolaters." Those who place things above God.
  - f. Those who "love and make a lie." This is where there is no respect for the truth.
3. Compare with 21:8.

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.

22:16 I Jesus have sent [AAI] mine angel to testify [AAInf] unto you these things in the churches. I am [PI] the root and the offspring of David, and the bright and morning star.

1. Jesus gives his attestation once more.
2. This ties in with Chapter 1.
3. He identifies himself as the "root and offspring" of David. Compare Isaiah 11:1, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:"
4. He is "The bright and morning star." The last hope of man in a world of darkness.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἐρχου. καὶ ὁ ἀκούων εἰπάτω, Ἐρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

22:17 And the Spirit and the bride say [PAI], Come [2AAImper]. And let him that heareth [PAPart] say [2AAImper], Come [2AAImper]. And let him that is athirst [PAPart] come [2AAImper]. And whosoever will [PAPart], let him take [PAImper] the water of life freely.

1. The great invitation.
2. Each one who receives it is responsible for passing it on to others.
3. "No one can be a Christian who is not Christianizing."

18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

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.

22:18,19 For I testify [PMI] unto every man that heareth [PAPart] the words of the prophecy of this book, If any man shall add [PASubj] unto these things, God shall add [FAI] unto him the plagues that are written [PerfPPart] in this book:

19 And if any man shall take away [PASubj] from the words of the book of this prophecy, God shall take away [FAI] his part out of the book of life, and out of the holy city, and from the things which are written [PerfPPart] in this book.

1. This is a solemn warning about tampering with God's book in any way.
2. This is particularly said of this book, but God does not have a double standard, so this becomes a principle respecting the authority of the Bible.
3. Compare Deuteronomy 4:2; and Proverbs 30:5,6.
4. The consequences are very plain.

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου, κύριε Ἰησοῦ.

22:20 He which testifieth [PAPart] these things saith [PAI], Surely I come [PMI] quickly.

Amen. Even so, come [PMImper], Lord Jesus.

1. "Testifieth" or the one testifying means the one bearing witness, or giving testimony.
2. "Surely I come quickly." All will be fulfilled. The present tense seems to indicate that this means when he comes he will come speedily, quickly, when many least expect it.
3. John adds his own Amen.
4. Here, ἔρχου means "come Lord Jesus."

21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

22:21 The grace of our Lord Jesus Christ be with you all. Amen.

1. Compare this ending with the last verse in the O.T.
2. Compare it with the greeting of this book in 1:4.
3. Compare with the opening and closing often found in N.T. books.
4. It is appropriate that grace closes the book.

### **Practical Lessons From This Great Book**

1. Jesus walks amid His churches.
2. He is aware of our cries.
3. He is the Sovereign Lord of History.
4. The keynote of joy, hope, and comfort of those who are Christians.
5. The fall of evil.
6. The judgment of God.
7. The victory and the glorious end for Christians.

### **Addendum I on arguments that I would use to show Revelation 21 – 22 is talking about heaven, and the faithful in heaven, and not the church on earth:**

1. Revelation 21:1,2. A "new" heaven. This word means, as respects form, "unused"; as respects substance, "a new kind." Therefore, it is impossible for this to be referring to this world.
2. Revelation 21:1. The first heaven and earth were passed away. How much clearer can it get?
3. Revelation 21:2. In this verse the new Jerusalem, that holy city, is like a new bride adorned for her husband. In this world, the church is the bride of Christ, and not the New Jerusalem, or that holy city (meaning heaven).
4. Revelation 21:3. In the context, verse three shows God's intention to dwell with his people, which is in harmony with many other passages. This verse says nothing about

this particular dwelling being on the earth. From I Thessalonians 4 we know it will be in heaven. Verse three indicates that this is something in the future.

5. Revelation 21:4. It will be a time when:
  - a. There will be no tears.
  - b. No one will die.
  - c. There will be no sorrows, or crying.
  - d. There will be no pain.
  - e. This is because all of this is in the past. In this world there has never been a time like this, even for Christians in the church. Christians undergo all of the above, and sometimes both physically and spiritually.
6. Revelation 21:4. The former things have passed away. This word has reference to time and place. Christians live during time, and in the same place as people have since the beginning. What is happening in Revelation 21 is beyond the sphere of this world.
7. Revelation 21:8. This verse is put in contrast to this beautiful description of heaven, and in this stark contrast is the fact that the fearful, and unbelieving, etc., will have their part in the lake that burns with fire and brimstone. This ought to tell us the time-frame.
8. Revelation 21:10. Notice the expression of that great city “descending out of heaven.” Can there be any doubt that this is speaking of heaven? What follows is a description of heaven in physical and material terms (so that man may comprehend, at least in some small measure, some of the glory heaven has).
9. Revelation 21:25. There is no night there. That is not characteristic of our world.
10. Revelation 21:27. Only those whose names are written in the Lamb’s book of life may enter in. Note that these people enter in because their names are in the Lamb’s book of life. This is not something entered into, and as a result, one’s name is entered into the Lamb’s book of life.
11. Revelation 22. This could only be a description of heaven. This description does not fit the church.
  - a. The tree of life is not in the church.
  - b. The throne of God and the Lamb is not in the church.
  - c. We do not see the face of God in the church.
  - d. There is no need for light either from the sun or from some artificial source, as needed here, for the actual presence of the Lord is there.
12. Revelation 22:14. We are to be encouraged, by this description of heaven, to do his commandments in order that we might have a right to go where the tree of life is, and enter into the gates into that great city.
13. Therefore, let us do what is right and respond properly to God’s will. (Rev. 22:17)

### Key to Abbreviations in the Verses

1. **Tense.** The first letter in the brackets is the tense of the verb.
  - a. "P" means present tense. Present time, continuing action.
  - b. "F" means future tense. That which will happen in the future.
  - c. "A" means aorist tense. Simple past tense, or point action in the indicative mood.
  - d. "Imperf" means the imperfect tense. Continuous action over a period of time in the past, without reference to when it began or ceased.
  - e. "Perf" means perfect tense. A present state resultant upon past action.
  - f. "Pluperf" means the Pluperfect tense. The same as the perfect tense, except that the results of the action are in existence at some point in past time.
2. **Voice.** The second letter (not always given) is the voice.
  - a. "A" means active. The active voice represents the subject as acting.
  - b. "M" means middle. The middle voice represents the subject acting in a way that concerns itself.
  - c. "P" means Passive. It represents the subject as being acted upon.
3. **Mood.** The last letter in the bracket is the mood.
  - a. "I" means indicative. The indicative mood makes a statement, or an assertion, etc.
  - b. "Subj" means the subjunctive. This contemplates something that might be, or is wished for.
  - c. "O," or "Opt" is Optative. This expresses a strong wish.
4. The last letter may also be "**Inf**," an infinitive, or "**Part**," meaning a participle.