

Revelation: Jesus Christ Revealed



For that person who
is blessed in reading.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

FORWARD:

The purpose for this in-depth commentary is to re-focus on what is commonly known as “The Book of Revelation” is all about: *Jesus Christ Himself revealed.*

Towards the end of the 20th century and going into the 21st century the focus has been on who the antichrist is, or on what city is Mystery Babylon, or on the terrors of darkness (many “prophecy books” have been written with this focus). Most “end time” movies that have been made emphasize the power of the satanic kingdom of darkness. It is as if Revelation chapter 13 has become front-and-center.

This anonymous commentator keeps the main focus upon Jesus. In Revelation chapter 19, verse 10, the angel tells John, “For the testimony of Jesus is the spirit of prophecy.” Note that it is **the testimony of Jesus Christ** that is the spirit of all true prophecy (or “forth-telling”), and NOT:

- Prediction of the future
- Testimony of the antichrist / the devil / false prophet / etc.
- The survival of humanity
- The nebulous concept of “good triumphs over evil”

With this in mind the question to ask regarding the sequence of events in the Book of Revelation is simply, “How does this testify of Jesus Christ?”

WARNING and ADMONITION:

Revelation chapter 22, verses 18 & 19 read:

“I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book;”

“and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.”

With this in mind not one word of this commentary to the Book of Revelation should be added to it; the commentary merely gives insight on how the prophecy is related to Jesus Christ.

COMMENTARY LAYOUT:

This commentary goes through the entire Book of Revelation on generally a verse-by-verse basis. Certain words of each verse appear in **bold text**. These have the definitions and Greek references from the Strong's concordance, and appear in **red**. Below this in **blue** is the commentary. The layout appearance:

Chapter #

Verse #

Verse text. Selected words in **bold**.

- **Word- definition (Original Greek & Strong's #)**

Commentary-

The English translation used is the NASB (New American Standard Bible) with cross-references of the Strong's concordance. Both are sourced from web site biblehub.com.

EXAMPLE LAYOUT:

Revelation Chapter 22, Verse 21

“The **grace** of the Lord Jesus be with all. **Amen.**”

- Grace – favor, lovingkindness (5485 charis)
- Amen – “so be it”, truly, verily (281 amen)

Commentary- this is by far the most telling of all the ways for the last book in the canon of the Bible to end with the last sentence: the grace (favor) of Jesus Christ!

F
GRACE
V
O
R

Table of Contents

Forward	2
Warning and Admonition	3
Commentary Layout	3
Diagrams	7
Ch 1→ JESUS IN GLORY REVEALED TO THE APOSTLE JOHN	9
Ch 2 & 3→ JESUS IN GLORY REVEALED TO THE 7 CHURCHES	31, 55
Ch 4→ JESUS’ “SEVEN SPIRITS OF GOD” REVEALED IN HEAVEN	73
Ch 5→ JESUS’ WORTHINESS REVEALED IN HEAVEN (receiving the scroll)	81
Ch 6→ THE SUFFERINGS OF JESUS REVEALED –1 st thru 6 th Seal	90
Ch 7→ THE MERCY OF JESUS REVEALED (144,000 Israelite Witnesses)	102
Ch 8→ THE SUFFERINGS OF JESUS REVEALED – 7 th Seal	110
Ch 8 & 9→ THE DEATH OF JESUS REVEALED – 1 st thru 6 th Trumpet	113, 117
Ch 10→ THE ANGEL AND THE LITTLE BOOK	128
Ch 11→ JESUS’ VICTORY OVER DEATH REVEALED – THE TWO WITNESSES	135
Ch 11→ THE PURCHASE OF KINGDOMS BY JESUS REVEALED – 7 th Trumpet	147

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Ch 12→ THE VICTORY OVER THE DEVIL BY JESUS REVEALED	151
Ch 13→ THE REPROACHES AGAINST GOD THAT JESUS ENDURED REVEALED	164
Ch 14→ THE LAMB WITH HIS 144,000 REVEALED (upon Mount Zion)	179
Ch 14→ ANNOUNCEMENT OF BLESSINGS & WARNINGS	182
Ch 14→ THE HARVEST OF JESUS & THE HARVEST OF WRATH REVEALED	186
Ch 15→ THE WRATH OF GOD THAT JESUS ENDURED REVEALED	189
Ch 16→ THE WRATH OF GOD THAT JESUS ENDURED REVEALED (1 st - 7 th Bowl)	193
Ch 17 & 18→ THE VENGEANCE OF JESUS REVEALED	206, 222
Ch 19→ THE CONQUEST BY JESUS REVEALED	235
Ch 19→ REMINDER: <u>MAIN FOCUS IS "JESUS' TESTIMONY"</u>	239
Ch 20→ THE KINGDOM OF JESUS REVEALED (1000-Year Reign)	245
Ch 20→ THE FINAL REVOLT AGAINST JESUS REVEALED	249
Ch 20→ THE FINAL SEPARATION FROM JESUS REVEALED	251
Ch 21 & 22→ ETERNITY WITH JESUS REVEALED: THE NEW JERUSALEM ..	256, 276
Ch 22→ WARNING AGAINST CHANGING THIS PROPHECY	290
Ch 22→ CONCLUSION: FINAL WORDS	291

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Church Location	Description of Jesus
Ephesus	Holds 7 stars in right hand; walks in midst of the candlesticks
Smyrna	First & Last (was dead & is alive)
Pergamum (Pergamos)	Has sharp sword
Thyatira	Son of God, glowing eyes, feet like bronze
Sardis	Has the “Seven Spirits of God” & the 7 stars
Philadelphia	Holy; TRUE; has “key of David”; opens & shuts
Laodicea	The AMEN; Faithful & TRUE Witness; Beginning of Creation of God

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

	<u>7 Seals</u>	<u>7 Trumpets</u>	<u>7 Bowls of Wrath</u>
1	White Horse (Conquest)	1/3 Trees Burned	Sore on the Marked
2	Red Horse (War)	1/3 Sea Died	Sea to Blood
3	Black Horse (Poverty)	1/3 Rivers Bitter	Rivers to Blood (to drink)
4	Green (pale) Horse (Death)	1/3 Darkened	Sun-BURN
5	Martyrs	Locusts of Apollyon	Beast Seat Darkened
6	Heavens Shaken (Terror)	1/3 Men Slain	Euphrates Dried
7	Silence in Heaven	Kingdoms are Christ's	"IT IS DONE!"
	<u>7 Seals</u>	<u>7 Trumpets</u>	<u>7 Bowls of Wrath</u>
1	Crown of thorns; Barabbas	1/3 Trinity Burned	Extreme pain
2	Strife among disciples	1/3 Trinity Died	Shed His Blood
3	Poor for our sakes	1/3 Trinity drank Bitterness	Holy Communion
4	Betrayal / loss of Judas	1/3 Trinity in the Dark	Son-BURN
5	John the Baptist beheaded	Sting of death - sin	Darkness Noon – 3pm
6	Sweat drops of blood	1/3 Trinity Slain	"I thirst."
7	Silence when questioned	Kingdoms are Christ's	"IT IS FINISHED!"
	SUFFERINGS OF JESUS CHRIST (LEADING UP TO THE CROSS)	DEATH (& RANSOM) OF JESUS CHRIST (1 OF THE 3 PERSONS OF THE TRINITY)	WRATH ENDURED BY JESUS CHRIST ("IT IS FINISHED!")

Chapter 1

Verse 1

“The **Revelation** of **Jesus Christ**,”

- Revelation – unveiling, uncovering (602 apokalupsis)
- Jesus – “YHWH saves” (2424 Iesous)
- Christ – “Anointed One” (5547 khristos)

Commentary- currently Jesus is hidden from our view. We cannot see Him as He is now with our physical eyes (although we can know Him via the Holy Spirit, plus the Scriptures and creation do testify concerning Him). *The theme of this book is “Jesus uncovered”.*

“which God gave unto Him,”

Commentary- God gave this uncovering process to Jesus. In other words, how Jesus is to be uncovered to our eyes is planned by God.

“to show His **servants** things which **must shortly** come to pass,” (or “which must **therein** come to pass”)

- Servant – slave (1401 doulos)
- Must – are necessary (1163 dei)
- Shortly – inside, within (this does not mean “soon”) (1722 en)

Commentary- the PURPOSE of this book is *to inform Christ’s slaves of the events planned by God related to the uncovering of Christ.* (Note that every Christian is a slave to the gift of the righteousness of Christ within him or her) *These events are necessary.*

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“and He **sent** and **signified** through His angel unto His servant John:”

- **Signified** – given a sign (4591 semaino)

Commentary- the uncovering of Jesus is a sign (a sign has an inherent meaning associated with it).

Verse 2

“Who bore record of the **Word** of God, and of the **testimony** of Jesus Christ, and of **all** things that he saw.”

- **Word** – expressed idea (3056 Logos)
- **Testimony** – witness, evidence (3141 marturia)
- **All** – how many (3745 hosos)

Commentary- Jesus Christ Himself is “God the uncreated Idea” Who always was God and with God from eternity. John reported on “all the many” things that were shown to him.

Verse 3

“**Blessed** is he who **reads**,”

- **Blessed** – enlarged benefits, enriched, happy (3107 makarios)
- **Reads** – know [again] with certainty (314 anaginosko)

Commentary- those who know this book are enlarged and enriched in Christ. The certainty of the truth of this book is reinforced by the Holy Spirit.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“and they that **hear** the **words** of this **prophecy**,”

- Hear – to listen (191 akouo)
- Words – ideas (3056 logos)
- Prophecy – divinely revealed truth (4394 propheteia)

Commentary- those who listen to the revealed ideas from this book are also enlarged and enriched in Christ. (Note that it is THE TESTIMONY OF JESUS CHRIST which is the source, the direction, the reason for prophecy to begin with.)

“and **keep** those things written therein:”

- Keep – to guard (5083 tereo)

Commentary- (from previous) the people also guard the ideas in the book, not allowing them to be altered in any way.

“for the **time** is **at hand**.”

- Time – time, fitting season (2540 kairos)
- At hand – near, close, ready (1451 eggus)

Commentary- the time for the uncovering of Jesus Christ to the world has always been near; the stage for the final “end times” always was and is in the process of being set.

Verse 4

“**John** to the seven **churches** which are in Asia:”

- John – “the LORD has been gracious” (h3076 Yehochanan)
- Churches – congregations, [called out] assemblies (1577 ekklesia)

Commentary- the target audiences are the congregations of believers in Jesus Christ.

“**Grace** to you and **peace**,”

- Grace – kindness, favor (5485 charis)
- Peace – peace of mind, quietness, rest (1515 eirene)

Commentary- the two most vital spiritual gifts for the Body of Christ worldwide in this turbulent and hostile world are grace from God and peace from God. Grace is God’s steadfast kindness- that is, God being so FOR us that He would go to the cross for us (proven to be true by Christ). Peace is God’s supernatural quietness that calms within; it goes beyond all understanding. The believer comes to know that Christ alone is the Security of himself / herself and all that he / she has. *In Christ is “grace-peace”.*

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“from Him Who is and Who was and Who is to come,”

- The phrase above – “comes & goes” (2064 *erchomai*)

Commentary- God in essence “comes to the believer and goes with the believer”. His “grace-peace” comes into the believer and goes out from the believer, influencing the world.

“and from the Seven Spirits Who are before His throne,”

- Seven – seven in number (2033 *hepta*)
- Spirits – winds (4151 *pneuma*)

Commentary- the “Seven Spirits” in front of God’s throne is the Holy Spirit. Just as there are seven distinct visible colors that comprise white light so are there “Seven Spirits” that comprise the Holy Spirit. These include:

- “Spirit of the LORD”
- “Spirit of Wisdom”
- “Spirit of Understanding”
- “Spirit of Counsel”
- “Spirit of Might”
- “Spirit of Knowledge”
- “Spirit of the Fear (Awe) of the LORD”

Note that God’s “grace-peace” come from the Holy Spirit as well. Also, the believer “breathes in” the Holy Spirit and “breathes out” by the Spirit’s promptings.

Verse 5

“and from Jesus Christ, the **Faithful Witness**, the **Firstborn** of the **dead**, and the **Ruler** of the kings of the earth.”

- Faithful – reliable, trustworthy (4103 pistos)
- Witness – observer (3144 martus)
- Firstborn – the first child born (4416 protokos)
- Dead – separated from life (3498 nekros)
- Ruler – chief over (758 archon)

Commentary- Jesus can be trusted to tell the truth of what He observes. He is the First Child born out of the grave, having been for a short time separated from the Father and the Holy Spirit for the believers' salvation. He rules over all the kings of “the land” - most particularly that of Canaan.

Along with the Father and the Holy Spirit, “grace-peace” comes to the believer through Jesus.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“To Him Who **loves** us and **released** us from our **sins** by His **blood**-“

- Loves – longs for, wishes the best for, gives of oneself for [even when it hurts oneself], takes pleasure in, prefers (25 agapao)
- Released – loose, untie, destroy, unbind (3089 iuo)
- Sins – mistakes, errors, failures (266 hamartia)
- Blood – shed blood (129 hamia)

Commentary- Christ “agape-loves” the believers to the extreme of His Own hurt at the cross. His shed blood (in which is eternal life and the new, eternal covenant) has destroyed even the believers’ tiniest mistakes and permanently separated the believers from those sins.

Verse 6

“and He has made us into a **Kingdom**, **priests** to His God and Father-“

- Kingdom – sovereignty, royal power (932 basileia)
- Priests – those who offer sacrifices to God and perform rites; those who represent people to God and God to people (2409 hierous)

Commentary- Christ is a “King-Priest” according to the order of Melchizedek (having no beginning of days nor end of time). In that same manner His believers are also “king-priests”, royal representatives of God to others and others to God. The priestly sacrifices include prayer to God, thanksgiving, ministry to others, etc. All those of Christ’s eternal kingdom are eternally conformed to Christ.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“to Him be the **glory** and the **dominion** forever and ever. **Amen.**”

- Glory – good opinion, honor (1391 doxa)
- Dominion – strength, might, power (2904 kratos)
- Amen – “so be it”, truly (281 amane)

Commentary- Jesus Christ is, ultimately, the only Man that can be trusted with all the glory and power for this reason: ***He cannot become conceited by it.*** The “amen” to this is like a judges hammer coming down to state that this declaration cannot be undone.

Verse 7

“**BEHOLD, HE IS COMING WITH THE CLOUDS,**”

- Behold – look at, watch closely (2400 idou)
- Coming – “comes & goes” (2064 erchomai)
- Clouds – (3507 nephele)

Commentary- Jesus Christ is to return to this world in the same manner in which He left: in the clouds which could include sky-clouds, “clouds” of His witnesses, and “clouds” of His army. Each believer is to watch closely for His return.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“and **every** eye will **see** Him, even those who **pierced** Him;”

- Every – all that applies; one at a time (3956 pas)
- See – perceive, understand, detect (3708 horao)
- Pierced – nailed through (1574 ekkenteo)

Commentary- at Jesus’ return every person will see Him and perceive Who He is, including the descendants of those involved in His crucifixion. Jesus will be fully uncovered (not naked) to the world at this time.

“and **all** the **tribes** of the **earth** will **mourn** over Him. So it is to be. Amen.”

- All – all that applies; one at a time (3956 pas)
- Tribes – clans (5443 phule)
- Earth – land [as opposed to “sea”] (1093 ge)
- Mourn – lament, cry, beat one’s own chest (2875 kopto)

Commentary- the “tribes of the earth” can apply specifically to the tribes of Israel, in which case they will mourn over Jesus as a mother mourns over the death of her firstborn son. Jesus’ eternal enemies- both Jew and Gentile- will mourn because they lost against Him. This return of Jesus Christ back to the earth is absolutely meant to be.

Even though these will mourn at Christ’s return to the earth, so be it.

Verse 8

"I am the **Alpha** and the **Omega**," says the **Lord God**, "Who is and Who was and Who is to come, the **Almighty**."

- Alpha – first letter of Greek alphabet
- Omega – last letter of Greek alphabet
- Lord – master, owner (2962 kurios)
- God – Deity; Creator-Owner (2316 theos)
- Almighty – All-Powerful; Ruler over all (3841 pantokrator)

Commentary- Jesus Christ Himself is the Lord God (far above all “gods”). As “Alpha”-and-“Omega” He is the Beginning (or “Origin”) and the End (or “Finality” or “Finish”) of everything. As the One Who has authority over all Heaven and Earth nothing can happen unless He allows it.

Alpha corresponds to Alef, the first letter of the Hebrew alphabet; likewise, Omega corresponds to Tav, the last letter of the Hebrew alphabet. In the Book of Genesis the untranslated letters Alef-Tav appear side-by-side.

The ancient pictograph of Alef is the head of an ox and was used to symbolize “God”, “Ox”, or “Strength”.

The ancient pictograph of Tav looks like a cross and was used to symbolize a “mark” or “covenant”.

Put together, the pictograph conjunction essentially is “God on the cross”, thus indicating from the very beginning that God would prefer to take all our sin, death, hell, judgment, damnation, etc. upon Himself than for us to end up there separated from Him in sin.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

The cross in essence is the “exclamation point” of God’s agape-love towards us (God Himself being “Agape-Love”).

Verse 9

“I, John, your **brother** and fellow **partaker** in the **tribulation** and **kingdom** and **perseverance** in Jesus,”

- Brother – close sibling (80 adelphos)
- Partaker – one who shares in jointly, a partner with (4791 sugkoinonos)
- Tribulation – pressure, distress (2347 thlipsis)
- Kingdom – sovereign area (932 basileia)
- Perseverance – enduring, staying behind (5281 hupomone)

Commentary- every single member of the Body of Christ endures (and is NOT overcome) by the pressures, afflictions, stresses, etc. of this world. Each one is “in it together” with Jesus. As Jesus has already overcome, so do all who are in Him.

“was on the island called Patmos because of the word of God and the **testimony** of Jesus.”

- Testimony – witness, evidence (3141 marturia)

Commentary- since John was exiled to Patmos for the testimony of Jesus it is only fitting that this is the place where the final compilation of the prophecy from God would be written down—**because the testimony of Jesus is the spirit of prophecy.**

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

It is also interesting to note that, in Jesus' rebuke to Peter concerning John, saying, "If I want him to remain until I return, what is that to you?" that this was fulfilled in Jesus encounter with John on the Island of Patmos.

Verse 10

"I was in the **Spirit** on the **Lord's day**,"

- Spirit – wind (4151 pneuma)
- Lord's day – "of the Lord's Day" (2960 kuriakos- "of the Lord) + (2250 hemera- "day")

Commentary- while on the Patmos, John was in the midst of the "Spiritual Wind of the Lord's Day" that directed his entire being towards that Final Day.

"and I heard behind me a **loud Voice** like of a trumpet,"

- Loud – great, major (3173 megas)
- Voice – sound (5456 phone)

Commentary- the soundwaves of this loud Voice must have reverberated over the whole area around John. The Source of the Voice came from behind- that is- it was facing the *same direction* John was: towards the Final Day, the Lord's Day. One could say that in this instance John was "next to Last", Christ being the Last behind him.

This Voice "like of a trumpet" links to Christ coming in the air with a trumpet to rapture the body of believers spoken of by the Apostle Paul.

Verse 11

“saying, ‘**Write** in a **book** what you **see**,’”

- Write – mark down, pass it on (1125 grapho)
- Book – scroll, paper, script (975 biblion)
- See – look at, observe, focus on (991 blepo)

Commentary- the Voice directs John to write down what he sees (primarily) over anything he *hears*. The purpose of this is the same as that of all Scripture: to pass it on down for those who come afterwards to read it.

“and **send** to the seven **churches**: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”

- Send – to transmit (3992 pempo)
- Seven – seven in number (2033 hepta)
- Churches – congregations, [called out] assemblies (1577 ekklesia)

Commentary- the number 7 often denotes completion, such as 7 days complete one week. The book that John is to write is to be transmitted to 7 congregations of believers in 7 cities.

Verse 12

“Then I **turned** to see the Voice that was speaking with me. And having turned I saw seven **golden lampstands**,”

- Turned – steer back to (1994 epistrophe)
- Golden – made or adorned with gold (5552 chrusous)
- Lampstands – stands that lamps or candles are set upon (3087 luchnia)

Commentary- note that the Voice was speaking words, not just making a great sound. Gold often denotes divinity or Heavenliness. The lampstands are not necessarily the lamps themselves. Just as when John turned backwards he saw Christ, so let the believers when they look backwards on their past see Christ.

Verse 13

“and in the **middle** of the lampstands **like** a **Son of Man**, clothed in a robe reaching to the feet, and girded across His chest with a golden **sash**.”

- Middle – among, between, in the center of (3319 mesos)
- Like – similar to, resembling (3664 homoios)
- Son of Man – male offspring (5207 huios) + mankind (444 anthropos)
- Sash – belt (2223 zone)

Commentary- it is Jesus Himself Who is in the midst of all His congregations. The title “Son of Man” was one of those in which Jesus referred to Himself as recorded in the Gospels (this title was also used by the prophet Daniel).

Note that the color of the robe Jesus wore is not mentioned but rather that it completely covers Him, in a sense Jesus was “sinking into” the robe. The golden belt Jesus wore indicates divinity.

Verse 14

“His **head** and His **hair** were **white** like white wool, like snow;”

- Head – (2776 kephale)
- Hair – (2359 thrix)
- White – radiant white (3022 leukos)

Commentary- the radiant white brilliance of Christ’s head and hair testify to the absolute purity (holiness) of His thoughts. It can also be noted that as the 7 visible colors of the rainbow combine into white light and the 7 Spirits of God comprise the Holy Spirit, so is Christ’s head filled with the Holy Spirit (thus the white brilliance). As the head directs the body, so does Christ direct His body of believers in His pure thoughts towards them, communicating via the Holy Spirit. (The Holy Spirit is the “Holy Wind” that directs the believer’s thoughts.)

“and His eyes were like a **flame** of fire.”

- Flame – (5395 phlox)

Commentary- the gaze of Jesus pierces through all darkness and deception, illuminating all things as they really are (not as one wishes them to be).

Verse 15

“His **feet** like **burnished bronze**, when it has been made to **glow** in a furnace,”

- Feet – (4228 pous)
- Burnished bronze – fine copper, brass, bronze, even possibly a gold-silver alloy; metal of a yellowish color (5474 chalkolibanon)
- Glow – set on fire, pass through fire (4448 puroo)

Commentary- the foot is the part of the body that spends the most time in contact with the earth. Jesus' feet that “passed through the fire” indicate that He endured (and overcame) the fires of Hell.

“and His **voice** like the **sound** of **many waters**.”

- Voice – sound (5456 phone)
- Sound – sound (5456 phone)
- Many – much, multitudes (4183 polus)
- Waters – (5204 hudor)

Commentary- the Voice of the Risen Christ that John heard was like that of multitudes of believers that speak on Christ's behalf as they are moved by the Holy Spirit.

Sound → Vibration carried through Wind

Verse 16

“In His **right hand** He held **seven stars**,”

- Right – right side (1188 dexios)
- Hand – (5495 cheir)
- Seven – seven in number (2033 hepta)
- Stars – celestial star (792 aster)

Commentary- the right hand typically signifies the “strong hand”. Christ being at the right hand of the Father also correlates to Christ *being* the Right Hand of the Father. Note that the 7 stars in the right hand of the Risen Christ are “held” by Christ- no one can take any of the stars out of His right hand.

“and out of His **mouth** came a **sharp two-edged sword**;”

- Mouth – (4750 stoma)
- Sharp – swift, eager, can cut easily (3691 oxus)
- Two-edged – two-mouthed, cuts at every point of contact (1366 distomos)
- Sword – (4501(b) rhomphaia)

Commentary- Jesus Himself is the Word of God from eternity. His words spoken are precise, they cut truth from error AT EVERY POINT, and they bring to light the secret intentions of a person’s heart. Jesus Himself is swift, eager, and “comes-and-goes”.

“and His **face** was like the **sun shining** in its **strength**.”

- Face – sense of seeing, countenance, outward appearance (3799 opsis)
- Sun – sun, sunlight (2246 helios)
- Shining – enlightening, causing to appear (5316 phaino)
- Strength – power, might, force (1411 dunamis)

Commentary- Christ’s outward appearance, His ability to perceive, His radiance pierces through and overthrows all covering, masks, deceptions, etc., *showing all things as they truly are.*

Verse 17

“When I **saw** Him, I **fell** at His feet like a **dead** man.”

- Saw – perceived, understood, detected (3708 horao)
- Fell – collapsed (4098 pipto)
- Dead – devoid of life (3498 nekros)

Commentary- upon seeing Jesus as He truly is overwhelmed John to unconsciousness. This is analogous to a man afflicted with sin falling condemned as a dead man.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“And He placed His right hand on me, saying, ‘Do not be **afraid**;’”

- **Afraid** – terrified, frightened, scared (5399 phobeo)

Commentary- the right hand of Christ supernaturally (and spiritually) drives out (or “blows away”) all fright within the believer (“perfect Love drives out fear”).

“**I AM** the **First** and the **Last**,”

- **I AM** – “I exist” [independent of time] (1510 eimi)
- **First** – chief, principal, most important (4413 protos)
- **Last** – final, until the end (2078 eschatos)

Commentary- The True “I AM” is the Beginning of all things [eternally] new, and the End of all things old (temporary)— as well as being the Lord over all and the “Least” of all; the Lord Who serves (far more than He Himself is served!).

“Eschatology” – study of The End...

Verse 18

“and the **living** One; and I was **dead**, and behold, I am alive **forevermore**,”

- Living – alive, vibrant (2198 zao)
- Dead – separated from life; devoid of life (3498 nekros)
- Forevermore – cycles of time; infinite series of ages (165 aion)

Commentary- Jesus Christ, the Source of all life, was truly dead— separated from the Father and the Holy Spirit. Death, however, could not keep its grip on Him (as that was not possible). His life- upheld by the Father- has no end.

“and I have the **keys** of **death** and of **Hades**.”

- Keys – [for unlocking] (2807 kleis)
- Death – separated from physical and/or spiritual life (2288 thanatos)
- Hades – unseen abode of the dead [not the living] (86 haides)

Commentary- because Jesus possesses the keys of death and hell, *NO ONE dies without His permission, and NO ONE goes to hell without His permission.*

Verse 19

“**Therefore** write the things which you have seen, and the things which are, and the things which will take place after these things.”

- **Therefore** – “and so”, “now then” (3767 oun)

Commentary- the Risen Christ directs John to write what he saw, what is happening at the present time, and the future. The point of Jesus’ appearance to John is to inform the churches of existing and future generations more precisely *the sequence of events to transpire which will reveal Himself to the world.*

Verse 20

“As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the **angels** of the seven **churches**, and the seven lampstands are the seven churches.”

- **Angels** – messengers (32(a) aggelos)
- **Churches** – congregations, [called out] assemblies (1577 ekklesia)

Commentary- the “angels” can correlate to “pastors” or “messengers” to the congregations. These “stars” shine the light of the Morning Star upon the churches.

Chapter 2

Verse 1

"To the angel of the church in Ephesus write: The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this:"

Commentary- this message is specifically for the congregants in Ephesus. Jesus focuses the attention on Himself as "the One holding the seven stars in His right hand and walks among the seven golden lampstands".

How is it that Jesus, Who ascended to the right hand of the Father, walks among the 7 churches without having returned publicly to the earth? Obviously it is in the same manner that He appeared to Paul (as well as to John on the island of Patmos).

It is critical to remember that Jesus points out specific details of Himself to a congregation *that the congregation needs to know at that point in time with the specific issues confronting it.*

Verse 2

"I **know** your **deeds** and your **toil** and **perseverance**,"

- Know – perceive, aware of, understand, conscious of (3609(a) oida)
- Deeds – works, tasks, actions (2041 ergon)
- Toil – trouble, labor, strenuous work (2873 kopos)
- Perseverance – endurance, “remaining under”, steadfastness, staying on course (5281 hupomone)

Commentary- as He walks among the churches the Risen Christ is intimately aware of the efforts and struggles of the Ephesian church.

“and that you cannot **tolerate** evil men,”

- Tolerate – put up with, carry up, bear, take away (941 bastazo)

Commentary- from the Strong’s definitions this phrase seems to be better understood as “and not that you have power to bear evil”. It seems that the Risen Jesus noted that the Ephesian church could not endure evil along with their daily toil.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“and you put to the **test** those who call themselves **apostles**, and they are not, and you **found** them **false**;”

- Test – prove out, try, examine (3985 peirazo)
- Apostles – missionaries, ambassadors, messengers, delegates (652 apostolos)
- Found – discovered, learned (2147 heurisko)
- False – fake, deceiving, a lie, untrue (5571 pseudes)

Commentary- Christ noted that the Ephesian congregants examined those claiming to be “messengers of Jesus” and discovered that they were not so at all. This is to be commended.

Verse 3

“and you have perseverance and have **endured** for My **Name's sake**, and have not grown **weary**.”

- Endured – put up with, carry up, bear, take away (941 bastazo)
- Name – reputation, cause, fame, authority (3686 onoma)
- Sake – because of, reason for, on account of (1223 dia)
- Weary – grown tired, exhausted, faint (2872 kopiao)

Commentary- the Risen Christ observed that the Ephesian church continually endured and toiled for His reputation without the “burn out”.

Verse 4

“But I have **against** you, that you have **left** your **first love**.”

- Against – opposite to (2596 kata)
- Left – departed from, abandoned, sent away (863 aphiemi)
- First – chief, foremost, most important (4413 protos)
- Love – (26 agape) affection, giving of oneself for the benefit of, esteeming, benevolent towards.

Commentary- “But I hold this against you: you have abandoned your Chief Agape-Love”. The Ephesian church no longer abided in the love that the Risen Christ has towards them; it seems that over time they drifted away from His love, abandoning it with an attitude that it “was not so important”.

Jesus Christ Himself is the “First Love” of every church.

Verse 5

“Therefore **remember** from where you have fallen,”

- Remember – recall, bring to the main focus from memory (3421 mnemoneuo)

Commentary- the Ephesian church is directed to remember the height of abiding close to Christ, flooded in His agape love towards them.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“and **repent** and do the **deeds** you did at **first**;”

- Repent – turn around, change one’s mind (3340 metanoeo)
- Deeds – works, actions (2041 ergon)
- First – chief, foremost, most important (4413 protos)

Commentary- in addition to remembering the Ephesian church is directed to turn around back to the love of Christ towards them and do those more important “means of grace” which include Holy Communion, prayer, spiritual worship, and reading of Scripture (with the focus on listening to what the Holy Spirit says).

“or else I am **coming** to you and will **remove** your lampstand out of its **place**-- unless you **repent**.”

- Coming – arriving, drawing near (2064 erchomai)
- Remove – move away, set in motion, stir (2795 kineo)
- Place – seat, region, (5117 topos)
- Repent – turn around, change one’s mind (3340 metanoeo)

Commentary- the Risen Christ warned the Ephesian church that He Himself would arrive and move them out of Ephesus if they did not turn back to Him. Such a move would separate the Ephesian believers from their familiar lives in Ephesus and thus put them in a “new life” with a new start.

Verse 6

“Yet this you do **have**, that you **hate** the **deeds** of the **Nicolaitans**, which I also **hate**.”

- Have – hold, possess, own (2192 echo)
- Hate – detest, denounce, despise, abhor (3404 miseo)
- Deeds – works, actions (2041 ergon)
- Nicolaitans – “victorious over the people” (3531 Nikolaites)

Commentary- the Ephesian church hated the actions of the “people conquerors”. Such actions could include “domination by force”, sexual license, pursuing one’s own gain *even if it ruins others*, etc. This, Jesus noted, was in their favor.

Verse 7

“ He who has an ear, let him **hear** what the **Spirit says** to the **churches**.”

- Hear – listen & comprehend (191 akouo)
- Spirit – wind, breath (4151 pneuma)
- Says – speaks, mentions, tells (3004 lego)
- Churches – congregations, [called out] assemblies (1577 ekklesia)

Commentary- the Holy Spirit’s message to the churches is for each and every one who will listen (in other words, the message to the Ephesian church is not limited to only the Ephesian church).

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“To him who **overcomes**, I will grant to **eat** of the tree of **life** which is in the **Paradise** of God.”

- Overcomes – conquers, prevails, subdues, becomes victorious (3528 nikao)
- Eat – partake [of food] (5315 phago)
- Tree – piece of wood, staff, club, cross (3586 xulon)
- Life – spiritual & physical life (2222 zoe)
- Paradise – enclosure, garden, park (3857 paradeisos)

Commentary- Christ Himself is the Victory of every believer; those who have Him are predestined to overcome all things just as Jesus Himself did.

The cross of Christ is the “Tree of Life” for every believer. The believer will share in Christ’s divine life with Him.

The “Paradise of God” compares with the “Garden of Eden”.

Verse 8

“ And to the angel of the church in **Smyrna** write: The first and the last, who was dead, and has come to life, says this:”

- **Smyrna – “myrrh” (4667 Smurna)**

Commentary- Christ, the “First-Last”, introduces Himself as the “One that became dead and came to life” to the Smyrna church (interesting that myrrh- in addition to medicinal purposes- was used for embalming in Jesus’ burial). In going back to life (that is, returning back to the Father and the Holy Spirit) Jesus overthrows one of the main lies of the Devil: that ruling your own kingdom / universe as “god” separated from God is better than to have God.

For Jesus Christ (Who is God), having God mattered far more than “being God”. This is to be believed seeing that Jesus is the Truth of all things.

For the Devil, “being god” mattered more than having God. This erroneous conclusion derived via corrupted wisdom is a root cause of the Devil’s eternal rejection of God for himself.

Verse 9

“ I **know** your **tribulation** and your **poverty** (but you are **rich**),”

- Know – see, understand, appreciate (1492 eido)
- Tribulation – affliction, distress, trauma (2347 thlipsis)
- Poverty – destitution, great need (4432 ptocheia)
- Rich – wealthy, abundant (4145 plousios)

Commentary- the Smyrna church was materially poor but spiritually very rich (contrasted with the Laodicea church). Christ (Who was dead) is intimately and acutely aware of this congregation’s dire need and great trouble.

“ and the **blasphemy** by those who say they are **Jews** and are not, but are a **synagogue** of **Satan**.”

- Blasphemy – slander, insult, slow to rightly call good as “good” and bad as “bad” (988 blasphemia)
- Jews – descendants of the kingdom of Judah [Judea] (2453 loudaios)
- Synagogue – assembly, congregation (4864 sunagoge)
- Satan – adversary, opposing one (4567 Satanas)

Commentary- Christ is aware of the slander against Himself by the “Jews” (which may have been descendants of Abraham but were not truly Jewish inwardly / spiritually) as well as their slander against the Smyrna church. Christ accurately refers to these “Jews” as a “congregation of Satan”; they resist Christ, the Holy Spirit, the Father, and Christians.

Verse 10

“ Do not **fear** what you are about to **suffer**.”

- Fear – be scared, dread (5399 phobeo)
- Suffer – experience ill treatment (3958 pascho)

Commentary- Christ, Who Himself experienced the worst suffering of all, commands the Smyrna church to not be terrified of what will happen. (What Jesus commands He supernaturally fulfills and empowers within the believer via the Holy Spirit.)

“ Behold, the **devil** is about to **cast** some of you into **prison**, so that you will be **tested**, and you will have tribulation for ten days.”

- Devil – the Slanderer (1228 diabolos)
- Cast – throw, drop, rush (906 ballo)
- Prison – confine, guarded jail (5438 phulake)
- Tested – tried, proven (3985 peirazo)

Commentary- Christ will permit this trial of some of the Smyrna congregants to prove the quality of who they are inwardly in Him (among other reasons). In telling them to “behold” encourages the Smyrna congregants to face their trial. Jesus limits the duration of this stress to ten days.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“ Be **faithful** until **death**, and I will give you the **crown of life.**”

- Faithful – reliable, trusting, believing (4103 pistos)
- Death – separation from life (2288 thanatos)
- Crown – wreath [of victory] (4735 stephanos)
- Life – physical & spiritual living intimately derived from and sustained by God (2222 zoe)

Commentary- in His trial Christ was crowned with thorns (in essence He was “encircled” by the sufferings, pressures, and stresses of the world). Just as He remained trusting towards the Father unto (and beyond) death on the cross, so He encourages the Smyrna church to do the same with trust towards Himself. Instead of “encircled” by thorns the Smyrna congregants would be “encircled” in victory by true life.

Verse 11

“ He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.”

Commentary- throughout Scripture a “second” usually symbolizes permanent, such as the “Second Adam”, “new (second) birth”, “new (second) heaven and earth”, etc. Christ will by no means allow the second death- permanent separation from God- to come near the believer.

Verse 12

“ And to the angel of the church in **Pergamum** write: The One who has the **sharp** two-edged sword says this:”

- Pergamum – (4010 Pergamos) root means “fortified tower” (root 4444 purgos)
- Sharp – can cut precisely; swift (3691 oxus)

Commentary- Christ introduces Himself as having the sharp, two-edged sword to the Pergamum church. The name “Pergamum” is derived from “purgos”, meaning “fortified tower” (corresponds to the tower of Babel).

Verse 13

“ I know where you **dwell**, where Satan's **throne** is;”

- Dwell – abide, inhabit, settle in (2730 katoikeo)
- Throne – seat of power (2362 thronos)

Commentary- the Risen Christ (Who conquered death forever) informs the Pergamum church that the place where they inhabit is the very seat of Satan’s power (thus the reason Christ has the “sharp, two-edged sword” to use against Satan).

It is interesting that one of the missionary journeys of the Apostle Paul went right through Pergamum (Satan’s headquarters in the world); from early on after Christ’s victory over the grave the Holy Spirit spear-headed the announcing of the Gospel there.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“ and you **hold fast** My **name**, and did not **deny** My **faith** even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.”

- Hold fast – to seize, grip (2902 krateo)
- Name – reputation, cause, fame, authority (3686 onoma)
- Deny – disown, reject, contradict (720 arneomia)
- Faith – trust, confidence, assurance (4102 pistis)

Commentary- the Risen Christ affirms that the Pergamum church stuck to His reputation (the truth of Who He is) and did not reject the assurance of Himself even when one of their brethren was killed.

The faith of Christ comes from Him to the believer via the Holy Spirit; *one believes as the Holy Spirit assures.*

Satan himself dwelled among the Pergamum church; the Spirit of Christ empowered them against Satan and was their Sword to ward Satan off.

Verse 14

“ But I have a few things against you, because you have there some who **hold** the **teaching** of Balaam, who kept teaching **Balak** to put a **stumbling block** before the sons of Israel, to eat things sacrificed to idols and to commit immorality. ”

- Hold - to sieze, grip (2902 krateo)
- Teaching – doctrine (1322 didache)
- Balak – “devastator”, “spoiler” (904 Balak)
- Stumbling block – trap, snare (4625 skandalon)

Commentary- Christ is against those among the Pergamum church who, like Balaam, were so focused on their own gain (power, prestige, wealth, etc.) that they were willing *even to harm believers in order to get it*. Balaam desired God to curse Israel for his own reward from Balak. After this failed (because God compelled Balaam to bless Israel) Balaam advised Balak to intermingle the Moabites with Israel, which would ensnare Israel to follow after their idols.

In like manner those among the Pergamum church were willing to intermingle the believers with the satanic world system for profit.

Note that eating things sacrificed to idols in the sight of the pagan is taking into himself the “life” of their so-called “god”. Also note that sex with the “god’s” priestess was a common pagan ritual.

Verse 15

“ so you also have some who in the **same way hold** the teaching of the Nicolaitans.”

- Same way – likewise, similarly (3668 homoios)
- Hold – to sieze, grip (2902 krateo)

Commentary- in the same manner that some of the Pergamum church held onto the “way of Balaam” others gripped onto the “way of the Nicolaitans” in domination of the church.

Verse 16

“ Therefore **repent**; or else I am coming to you **quickly**, and I will make **war** against them with the sword of My mouth.”

- Repent – turn around, change one’s mind (3340 metanoeo)
- Quickly – swiftly, speedily, without delay (5035 tachu)
- War – contend, fight, battle (4170 polemeo)

Commentary- the Risen Christ was ready and prepared to fight against those of the Pergamum congregants who would not let go of and change their minds concerning the evil teachings of Balaam and the Nicolaitans.

Note that bad doctrine results in bad works.

Verse 17

“ He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the **hidden manna**, and I will give him a **white stone**, and a **new name written** on the stone which no one knows but he who receives it.”

- Hidden – concealed, kept secret (2928 krupto)
- Manna – “what is it?” (3131 manna)
- White – bright, brilliant, snow-white (3022 leukos)
- Stone – [voting] pebble (5586 psephos)
- New – fresh, unused, novel, unheard of (2537 kainos)
- Name – reputation, cause, fame, authority (3686 onoma)
- Written – engraved letters (1125 grapho)
- Knows – sees, understands, perceives (1492 eido)
- Receives – take, lay hold of (2983 lambano)

Commentary- manna is what God provides to abide in His preferred will; the Hidden Manna is Christ Himself. The white stone is the vote of innocence for a person in a court case (especially since they were in the presence of their constant accuser- the Devil). The unknown name engraved on the white stone is that of the believer’s new and true self eternally existent within Christ (the Source of all Life and Light).

Again, Christ Himself is the believer’s Victory.

Verse 18

“ And to the angel of the church in Thyatira write: The **Son of God**, who has eyes like a flame of fire, and His feet are like burnished bronze, says this:”

- Son – descendant, male child (5207 huioi)
- God – Deity, Divine One (2316 theos)

Commentary- Christ introduces Himself as the Son of God to the Thyatira congregants. His eyes pierce into the darkest places (nothing can be hidden from Him), and He has walked into the hottest places of Hell unscathed.

Verse 19

“ I know your **deeds**, and your **love** and **faith** and **service** and **perseverance**, and that your deeds of **late** are **greater** than at first.”

- Deeds – works, labors, actions (2041 ergon)
- Love – (26 agape) affection, giving of oneself for the benefit of, esteeming, benevolent towards.
- Faith – assurance, certainty, confidence (4102 pistis)
- Service – ministry, “waiting at the table” (1248 diakonia)
- Perseverance – endurance, steadfastness (5281 hupomone)
- Late – last, final (2078 eschatos)
- Greater – more, of higher value (4119 pleion)

Commentary- the Risen Christ makes it known to the Thyatira congregants that He is acutely aware of all their persevering service, increasing in quantity and quality.

Verse 20

“ But I have against you, that you **tolerate** the woman **Jezebel**, who calls herself a **prophetess**,”

- Tolerate – allow, put up with, permit (863 aphiemi)
- Jezebel – “where is the prince?” (2403 lezabel)
- Prophetess – female foreteller (4398 prophetis)

Commentary- Jesus mentions a specific woman among the Thyatira church claiming to be a prophetess (many false prophets proclaim themselves as prophets).

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“ and she **teaches** and **leads** My **bond-servants** astray so that they commit **immorality** and eat things sacrificed to idols.”

- Teaches – instructs, imparts info (1321 didasko)
- Leads astray – deceives (4105 planao)
- Bond-servants – slave bound to a master (1401 doulos)
- Immorality – fornication / idolatry (4203 porneuo)

Commentary- Christ holds against the Thyatira congregants the problem that they allow this “Jezebel” to mislead His own into sexual perversion and idolatry, thus harming them and enslaving them via inflamed physical desires and mind-control.

Verse 21

“I gave her **time** to **repent**, and she does not **want** to repent of her **immorality**.”

- Time – a while, season (5550 chronos)
- Repent – change one’s mind (3340 metanoeo)
- Want – wish, desire, intend (2309 thelo)
- Immorality – whoredom, fornication, idolatry (4202 porneia)

Commentary- the Risen Christ put up with this “Jezebel” for a period of time to give her a chance to turn away; however, she has no intention of turning away or changing her mind concerning her sexual and spiritual immorality.

Verse 22

“ Behold, I will **throw** her on a **bed**, and those who commit **adultery** with her into great tribulation, unless they repent of her **deeds**.”

- **Throw** – cast, drop, toss (906 ballo)
- **Bed** – couch, mat (2825 kline)
- **Adultery** – sexual union of married person to one that is not his / her spouse; [improper mixture] (3431 moicheuo)
- **Deeds** – works, labors, actions (2041 ergon)

Commentary- the Risen Christ tells the Thyatira church to focus on this: He will throw this “Jezebel” into a “bed” (the bed she uses for adultery is also used in sickness). Her “lovers” will experience great anxiety / stress as well (unless they change their minds and see these actions of hers as evil).

The main point is that Jesus deals SEVERELY against those in the church who would practice this- and yet, even as bad as this is- is patient to give them time to repent.

Verse 23

“And I will **kill** her **children** with **death**,”

- Kill – put to death, destroy, abolish (615 apokteino)
- Children – offspring, descendant, dependent (5043 teknon)
- Death – physical / spiritual separation from life (2288 thanatos)

Commentary- the children of this “Jezebel” are those in her cult that embrace her as a mother, do as she does, and hold to her “way of life” (in reality it is a “way of death”), and may include actual offspring. It is in death that Jesus will kill these children (just as is death Jesus destroyed all sin).

”and all the churches will **know** that I am He who **searches** the **minds** and **hearts**;”

- Know – see, understand, perceive (1492 eido)
- Searches – examine into, investigate (2045 ereunao)
- Minds – innermost decisions (3510 nephros)
- Hearts – inner selves, intentions (2588 kardia)

Commentary- Christ’s intent for his severe action against “Jezebel”, her consorts, and her children is to cause the believers to understand clearly that **He examines the true intentions of a person and responds as necessary (with His piercing eyes).**

This removal of “Jezebel” and her clique can be compared to the surgical removal of an infected organ.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

”and I will **give** to **each** one of you **according** to your deeds.”

- Give – offer, to place, bestow, supply (1325 didomi)
- Each – every one (1538 hekastos)
- According – “down from”, against, in measure of (2596 kata)

Commentary- the Risen Christ supplies grace to the believer against that believer’s sins and empty works; He also rewards in the measure of living works done in His power.

Verse 24

” But I say to you, the rest who are in Thyatira, who do not hold this **teaching**, who have not known the **deep** things of Satan, as they call them-- I **place** no other **burden** on you.”

- Teaching – doctrine, instruction, summarized knowledge (1322 didache)
- Deep – early [like sunrise], profound (901 bathus)
- Place – cast, drop, toss (906 ballo)
- Burden – load, weight, heaviness (922 baros)

Commentary- Christ does not load down His believers with suffocating demands- instead, He carries them. The burdens of the “profound satanic instructions” (or “teachings from the adversary”) were laid on by this “Jezebel” and her cohorts.

Verse 25

” Nevertheless **what** you have, **hold fast** until I **come**.”

- What – any and all (3739 hos, he, ho)
- Hold Fast – seize, grasp, rule over (2902 krateo)
- Come – arrive, be present (2240 heko)

Commentary- the Risen Christ instructs the Thyatira church to firmly keep and oversee all things in their possession.

Verses 26 – 27

” He who overcomes, and he who **keeps** My **deeds** until the **end**, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received from My Father;”

- Keeps – guards, watches over, holds intact (5083 tereo)
- Deeds – works, labors, actions (2041 ergon)
- End – finality, end-goal, closure, consummation (5056 telos)

Commentary- the overcoming believer who guards the works of Christ to the very end will rule the world with Him (ruling as a co-shepherd, defending with a rod).

The “end” for each believer is when he or she meets Christ face-to-face, whether at His return, at the Rapture, or after the believer’s physical death. In all cases Jesus is the “finish line” at the end.

Verses 28 – 29

” and I will give him the **morning** star. He who has an ear, let him hear what the Spirit says to the churches.”

- Morning – early, of the dawn (4407 proinos)

Commentary- Jesus Christ Himself is the True Morning Star that owns every believer and is owned by every believer.

His return to the earth from Heaven will be from the east of Jerusalem (as at dawn the sun rises from the east), shining towards the west.

Chapter 3

Verse 1

” To the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars, says this:”

Commentary- the Risen Christ introduces Himself to the congregants in Sardis as “the One having (owning) the seven Spirits of God and the seven stars”.

” I know your deeds, that you have a **name** that you are **alive**, but you are **dead**.”

- Name – title, character, reputation, fame (3686 onoma)
- Alive – living, full of life (2198 zao)
- Dead – lifeless, inanimate, powerless, separate from life (3498 nekros)

Commentary- the Sardis church had a reputation of being full of life yet in the eyes of the Risen Christ was dead. Such a state can mean any of these:

- 1) The Sardis congregants attempted to live the Christian life independent of the power of Jesus, thus “burned out” in maintaining rules of “proper living”.
- 2) The Sardis church was focused on “the good life” (i.e. living in pleasure); whereas Scripture indicates that a woman who lives in pleasures is dead while she lives (1st Timothy 5:6)
- 3) The Sardis church never experienced the new birth in the Spirit.

Verse 2

” **Wake** up, and **strengthen** the things that **remain**, which were about to **die**; for I have not found your deeds **completed** in the sight of My God.”

- **Wake** – be watchful, vigilant (1127 gregoreo)
- **Strengthen** – firmly fix, prop, add support (4741 sterizo)
- **Remain** – left over, the rest of (3062 loipos)
- **Die** – wither, decay, fade away (599 apothnesko)
- **Completed** – filled up, fulfilled (4137 pleroo)

Commentary- uncompleted works in the sight of the Risen Christ are those done apart from faith (in fact, every work apart from faith is sin).

A believer whose faith is strong in Christ is assured of the works he or she does are right in the sight of God (and thus reveal the kind of Person God truly is).

Just as faith apart from works is lifeless, so works apart from faith is sin.

Christ advises the Sardis church to awake out of sin and reinforce the “remaining works” that are still done in faith, which were on the brink of fading away.

Verse 3

” So **remember** what you have **received** and **heard**; and **keep**, and **repent**.”

- Remember – make mention of, keep in mind (3421 mnemoneuo)
- Received – given, taken hold of (2983 lambano)
- Heard – listened to (191 akouo)
- Keep – guard, watch over, hold, observe (5083 tereo)
- Repent – change one’s mind (3340 metanoeo)

Commentary- in order to strengthen what remained of the Sardis congregants, the Risen Christ advises in greater detail the remedy of their condition: to call to mind and guard over the traditions and teachings given to them by the apostles, changing their mind concerning their current way of life.

(The primary teaching above all is the great agape-love that God in the Risen Christ has towards the believers in Sardis- to the point of even having been crucified for them.)

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

“ Therefore if you do not **wake** up, I will come like a **thief**, and you will not **know** at what **hour** I will come to you.”

- Wake – be watchful, vigilant (1127 gregoreo)
- Thief – stealthy stealer (2812 kleptes)
- Know – learn, ascertain, realize (1097 ginosko)
- Hour – space of time, season (5610 hora)

Commentary- the Risen Christ would sneak in unexpectedly among the believers at Sardis if they continued in not being watchful for Him.

Verse 4

“ But you have a few people in Sardis who have not **soiled** their **garments**; and they will **walk** with Me in **white**, for they are **worthy**.”

- Soiled – stained, polluted, defiled (3435 moluno)
- Garments – cloaks, robes (2440 himation)
- Walk – conduct one’s life, to live (4043 peripateo)
- White – bright, brilliant, snow-color (3022 leukos)
- Worthy – deserving, suitable, qualified (514 axios)

Commentary- upon sneaking into the Sardis congregation Christ would draw after Himself those who stayed awake among the “sleepers”. The unsoiled garments are the righteous works filled by the Holy Spirit, sanctified and cleansed by the blood of Christ. Those with Jesus will conduct their lives with Him.

Christ Himself is the Worthiness of every believer.

Verses 5 - 6

“ He who overcomes will thus be clothed in white garments; and I will not **erase** his **name** from the **book of life**, and I will **confess** his name before My Father and before His angels. He who has an ear, let him hear what the Spirit says to the churches.”

- Erase – wash out, wipe away, obliterate (1813 exaleipho)
- Name – title, character, reputation, fame (3686 onoma)
- Book – written book, roll, volume (976 biblos)
- Life – physical & spiritual union with God, the Life-Source (2222 zoe)
- Confess – declare, profess, acknowledge, agree to, praise (3670 homologeo)

Commentary- the overcoming believer is promised to be covered in Christ (Who is his or her Glory). By no means will who that believer is or that believer's true reputation ever be erased or forgotten by the Risen Christ. Instead, Jesus Himself will agree that the believer's name belongs in His "Book of Life". He will profess this to His Father.

Verse 7

“ And to the angel of the church in Philadelphia write: He who is **holy**, who is **true**, who has the **key** of **David**, who **opens** and no one will **shut**, and who shuts and no one opens, says this: ”

- Philadelphia – from “Philadelphos”, a king of Pergamos (today “allahshir”- “the white city”), (5359 Philadelpheia)
- Holy – set apart, sacred, unlike, “otherness” (40 hagos)
- True – real, genuine, authentic (228 alethinos)
- Key – unlocking device (2807 kleis)
- David – “beloved” (1138 Dabid)
- Opens – breaking through, unsealing (455 anoigo)
- Shut – close, seal up, lock up (2808 kleio)

Commentary- the Risen Christ introduces Himself to the Philadelphian Church as the One unlike (those of the world system), as the One Who is genuine (as opposed to fake or appearing to be someone he is not), as the One Who possesses the “key of David” (Isaiah 22:22 indicates he “shoulders” the burden of the “key of David”), and as the One Who opens and no one else shuts & the One Who shuts and no one else opens.

Christ unlocks & opens doors to set prisoners free as well as closing doors to safeguard others.

Christ unlocks & opens Heaven’s door to believers as well as closing the door to Hell to prevent believers from being stuck there.

Christ shut Noah and his family in the ark at the flood.

Verse 8

“ I know your deeds. Behold, I have put before you an open **door** which no one can shut, “

- **Door – entrance, gate (2374 thura)**

Commentary- Jesus places the “open door” in front of the Philadelphian church which cannot be closed. This “door” can allude to the entrance to His Kingdom, can allude to Jesus Himself (as the “Door” to the sheepfold), or can allude to a “door of opportunity”.

“ because you have a **little power**, and have **kept My word**, and have not **denied My name**. “

- **Little – small, tiny (3398 mikros)**
- **Power – force, might, energy, strength (1411 dunamis)**
- **Kept – guarded, watched over, maintained (5083 tereo)**
- **Word – speech, divine utterance, communicated idea (3056 logos)**
- **Denied – repudiate, disown, reject (720 arneomai)**

Commentary- the reason the Risen Christ placed and kept the Heavenly “open door” in front of the Philadelphian believers is due to the fact that they held onto Him with all the power they had- which was very little. Christ responded to their situation by keeping His door always near before them.

Verse 9

“ Behold, I will cause of the **synagogue** of Satan, who say that they are **Jews** and are not, but **lie**-- I will make them come and **bow down** at your feet, and know that I have **loved** you. ”

- Synagogue – assembly, congregation, place to assemble (4864 sunagoge)
- Jews – Jewish with respect to birth, race, or religion (2453 Ioudaios)
- Lie – deceive, falsify, darken (5574 pseudomai)
- Bow down – show obeisance, show reverence, worship, prostrate (4352 proskuneo)
- Loved – longed for, wished the best for, given of oneself for [even when it hurts oneself], took pleasure in, preferred (25 agapao)

Commentary- the false Jews that the Risen Christ referred to most likely were descendants of Israel but would not receive Christ and thus not “Jews inwardly”. Christ states that He will make these people understand His love towards the Philadelphian church, causing them to fall prostrate at their feet.

The Risen Christ ALWAYS defends and upholds His own.

Verse 10

“ Because you have kept the word of My **perseverance**, I also will **keep** you **from** the **hour** of **testing**, that which is **about** to come upon the **whole world**, to test those who **dwell** on the **earth**.”

- Perseverance – endurance, patience, steadfastness (5281 hupomone)
- Keep – guard, observe, watch over (5083 tereo)
- From – out of, excluded (1537 ek / ex)
- Hour – space of time, season, appointed time (5610 hora)
- Testing – trial, temptation, calamity (3986 peirasmos)
- About – almost, at the point of (3195 mello)
- Whole – entire, complete (3650 holos)
- World – the inhabited land, civilization (3625 oikoumene)
- Dwell – settle in, live in, inhabit, reside (2730 katoikeo)
- Earth – soil, land, region, country (1093 ge)

Commentary- Jesus Himself states that He will exclude the Philadelphian church from the “season of trial”. The purpose of this trial is to test those on earth (particularly in the land of Israel) as to whether or not they will embrace an eternal separation from Jesus or turn towards him at that “moment of truth”.

Verse 11

“ I am coming **quickly**; **hold fast** what you **have**, so that no one will **take** your **crown**.”

- Quickly – speedily, without necessary delay (5035 tachy)
- Hold fast – grip onto, rule over, grasp (2902 krateo)
- Have – possess, own, hold (2192 echo)
- Take – seize, lay hold of (2983 lambano)
- Crown – encircling honor, glory, garland (4735 stephanos)

Commentary- when the Risen Christ Jesus does return it will be a SPEEDY return, not a slow one. He admonishes the Philadelphian congregants to diligently keep and maintain all that is in their possession in the meantime so no one else seizes this “crown” of theirs.

Verses 12 - 13

“ He who overcomes, I will **make** him a **pillar** in the **temple** of My God, and he will not **go out** from it anymore; and I will **write** on him the **name** of My God, and the name of the city of My God, the **New** Jerusalem, which comes down out of **heaven** from My God, and My new name. He who has an ear, let him hear what the Spirit says to the churches.”

- **Make** – manufacture, construct (4160 poieo)
- **Pillar** – support, column (4769 stulos)
- **Temple** – shrine, sanctuary (3485 naos)
- **Write** – inscribe, engrave, record (1125 grapho)
- **Name** – title, character, reputation, fame (3686 onoma)
- **New** – fresh, novel, unworn (2537 kainos)
- **Heaven** – atmosphere, sky, abode of stars, spiritual dwelling (3772 ouranos)

Commentary- Jesus Christ promises the overcomer that:

- 1) He would make a pillar for the believer in God's temple, or He would make the believer into a "pillar" in God's "temple", the Church (see Galatians 2:9).
- 2) The believer would not go out of the temple again (see King David's request in Psalm 27:4 & 61:4).
- 3) He would "write" upon the believer God's Name, the name of New Jerusalem, and Jesus' new name. This could very well be the divine life that the believer is to share in with Jesus, encircled in His glory with Him, ever in the newness of eternal life.

Verse 14

“ To the angel of the church in **Laodicea** write: The **Amen**, the **Faithful** and **True Witness**, the **Beginning** of the **creation** of God, says this: ”

- **Laodicea** – named after Laodice, the wife of Antiochus II (2993 Laodikeia)
- **Amen** – definitely, truly, “so be it!” (281 amen)
- **Faithful** – trustworthy, reliable (4103 pistos)
- **True** – real, authentic, genuine (228 alethinos)
- **Witness** – mindful observer / hearer (3144 martus)
- **Beginning** – initial, start, first ruler (746 arche)
- **Creation** – made [from nothing], product (2937 ktisis)

Commentary- the Risen Savior introduces Himself to the Laodicean congregants as the kind of Person Who is absolutely authentic, accurate, and devoid of any falsehood or deception in what He sees. He also states that He is the First of all of creation (and the First Ruler of it as well).

Verse 15

“ I know your deeds, that you are neither **cold** nor **hot**; I **wish** that you were cold or hot. ”

- **Cold** – chilly, low temperature (5593 psuchros)
- **Hot** – boiling, high temperature (2200 zestos)
- **Wish** – “would that”, prefer (3785 ophelon)

Commentary- Jesus intensely wishes that the Laodicean church was either on the extreme of “cold” or the other of “hot”.

Verse 16

“ So because you are **lukewarm**, and neither hot nor cold, I **will spit** you out of My **mouth**. ”

- Lukewarm – tepid, medium temperature (5513 chliaros)
- Will – about to, intend to (3195 mello)
- Spit – vomit, throw up (1692 emeo)
- Mouth – (4750 stoma)

Commentary- the Risen Christ compares the Laodicean congregants to food at room temperature (note that food spoils the most rapidly at room temperature). Their current state so repulsed Him that He was about to “spit them out” back into the world.

Verse 17

“ Because you say, "I am **rich**, and have become wealthy, and have **need** of **nothing**," and you do not know that you are **wretched** and **miserable** and **poor** and **blind** and **naked**, ”

- Rich – abundant resources (4145 plousios)
- Need – necessity, lack (5532 chreia)
- Nothing – no one, none, zero (3762 ouden)
- Wretched – afflicted, beaten down (5005 talaiporos)
- Miserable – pitiful, desperate, in great need of mercy (1652 eleeinos)
- Poor – destitute, in great need (4434 ptochos)
- Blind – unable to see [physically / mentally] (5185 tuphlos)
- Naked – bare, uncovered, wearing underwear only (1131 gumnos)

Commentary- the True Witness-- Who never lies-- informs the Laodicean church (who erroneously think that riches ever-increasing fulfills all need) that their true state is of extreme poverty. (Contrast this with the Smyrna Church that Christ stated was materially poor but truly rich.)

“Hot” – to be extremely rich spiritually and materially.

“Cold” – to be extremely poor spiritually and materially.

“Lukewarm” – to be extremely poor spiritually and extremely rich materially.

Verse 18

“ I **advise** you to **buy** from Me gold **refined** by fire so that you may become rich, and white garments so that you may clothe yourself, and the **shame** of your nakedness will not be **revealed**; and eye **salve** to **anoint** your eyes so that you may see. ”

- Advise – counsel, exhort, consult (4823 sumbouleuo)
- Buy – purchase, transfer ownership (59 agorazo)
- Refined – burned, glow, purified (4448 puroo)
- Shame – disgrace, embarrassment (152 aischune)
- Revealed – made clear, made known, made visible, manifest (5319 phaneroo)
- Salve – [eye] ointment (2854 kollourion)
- Anoint – rub in, smear (1472 egchrio)

Commentary- the Risen Christ gives this advice to the Laodicean congregants- take ownership of these things (“without price”) from Himself (which are SPIRITUAL):

- Refined Gold: faith from Him that has been tested, tried, and proven (see 1st Peter 1:7). This faith enriches one’s spirit.
- White Garments: righteousness from Him that envelops and covers the nakedness of one’s soul; it keeps private what should remain private (compare with Matthew 22:11-12).
- Eye Salve: the medicine of true understanding for one’s heart, enabling him or her to see what truly matters (compare with Isaiah 44:18).

(May the mature believer know, “Jesus is my Faith; Jesus is my Glory; Jesus is my Sight”.)

Verse 19

“ Those whom I **love**, I **reprove** and **discipline**; ”

- Love – cherish, fond of (5368 phileo)
- Reprove – rebuke, refute, correct (1651 elegcho)
- Discipline – educate, train, chasten (3811 paideuo)

Commentary- being corrected by Jesus Christ does not indicate that He despises the one He corrects; rather, Christ Himself affirms that He is fond of those He corrects- even when the correction involves “scourging with the tongue”. Jesus makes this clear to the congregants at Laodicea.

“ therefore be **zealous** and **repent**. ”

- Zealous – jealous for, eager for, earnest towards (2206 zeloo)
- Repent – change one’s mind (3340 metanoeo)

Commentary- the Risen Christ tells the Laodicean church to be earnest towards Himself (taking ownership of Him- that is- “Jesus is MINE!”), and to change their mind of establishing their own sufficiency and taking Jesus as their True Sufficiency.

The real Laodicean fallacy is “I have no need of Jesus Christ”.

Verse 20

“ Behold, I **stand** at the **door** and **knock**; if anyone **hears** My **voice** and opens the door, I will come in to him and will **dine** with him, and he with Me.”

- Stand – place, set up (2476 histemi)
- Door – entrance, gate (2374 thura)
- Knock – pound, hit, beat (2925 krouo)
- Hears – listens, comprehend sounds (191 akouo)
- Voice – speaking sound (5456 phone)
- Dine – eat, sup, ingest (1172 deipneo)

Commentary- Christ reveals to the Laodicean church that He is standing at the “door” (the “door” to their innermost, true selves or the “door” to their lives) ever knocking and calling to be let in. Note that He does not force His way in.

To the one that hears Him and opens He has a “spiritual dinner” with that one (like “Holy Communion”).

It is interesting that the Risen Christ prefers to share a meal over working in some “great” ministry. (A shared meal is where two people start to truly know one another.)

This is the final action that Jesus initiates towards a church using His Voice- the Holy Spirit.

Verse 21

“ He who overcomes, I will grant to him to **sit down** with Me on My **throne**, as I also overcame and sat down with My Father on His throne. ”

- Sit down – set, to seat, stay, appoint (2523 kathizo)
- Throne – royal seat, seat of power (2362 thronos)

Commentary- the believer (predestined in Christ to overcome) will sit with Jesus on His throne.

Think that the Throne of Christ is big enough for only two or three people to sit?

Where is it written, “Heaven is My Throne, and the earth My footstool...”?

Verse 22

“ He who has an ear, let him hear what the Spirit says to the churches.”

Commentary- for the one who listens to what the Holy Spirit says to ALL the churches, not just the church that closely resembles that believer’s congregation.

Chapter 4

Verse 1

“After these things I looked, and behold, a **door** open in **heaven**, and the first voice which I had heard, like of a trumpet speaking with me, said, ‘**Come up** here, and I will show you what **must take place after** these things.’”

- Door – entrance, gate (2374 thura)
- Heaven – atmosphere, sky, abode of stars, spiritual dwelling (3772 ouranos)
- Come Up – ascend, rise (305 anabaino)
- Must – necessary, inevitable, proper (1163 dei)
- Take place – occur, come into being, become, be born (1096 ginomai)
- After – behind, beyond, subsequent to (3326 meta)

Commentary- Christ Himself is the “Door” to God’s Kingdom. His voice is also that of the “first trumpet” and the “last trumpet”. His invitation of “come up here” to the Apostle John can be compared with the trumpet sound that accompanies the “catching away” of all those in Christ Himself.

Jesus indicates to John that John will be shown the events that are to occur after He finishes His work with His churches.

It is necessary for these subsequent events to occur.

Verses 2-3

“Immediately I was in the Spirit; and behold, a **throne** was **standing** in **heaven**, and One **sitting** on the throne. And He who was sitting [was] like a **jasper** stone and a **sardius** in appearance; and a **rainbow** **around** the throne, like an **emerald** in appearance.”

- Immediately – at once, instantly (2112 eutheos)
- Throne – royal seat, seat of power (2362 thronos)
- Standing – placed, set (2749 keimai)
- Heaven – atmosphere, sky, abode of stars, spiritual dwelling (3772 ouranos)
- Sitting – enthrone, residing (2521 kathemai)
- Jasper – precious stone of diverse colors (2393 iaspis)
- Sardius – precious, brown-red carnelian stone (4556 sardion)
- Rainbow – halo, encircling light (2463 iris)
- Around – encircling about (2943 kuklothen)
- Emerald – precious, green stone (4664 smaragdinós)

Commentary- the fact that John instantly was transported to Heaven in the Holy Spirit is comparable to the “twinkling of an eye” in which the believer in Christ is changed (1st Corinthians 15:52) and the event in which Philip was “snatched away” by the Spirit of the Lord mentioned in Acts 8:39.

The One that John saw seated on the throne in Heaven was most-likely God the Father. “God is Light, and in Him is no darkness at all” (1st John 1:5). The emerald-colored rainbow testifies that God is the Source of all life.

Verse 4

“Around the throne twenty-four thrones; and upon the thrones twenty-four **elders** sitting, clothed in white garments, and golden **crowns** on their heads.”

- Elders – mature person having good judgment (4245 presbuteros)
- Crowns – wreathes, garlands (4735 stephanos)

Commentary- the twenty-four elders could very well consists of the twelve heads of the tribes of Israel and the twelve apostles of the Lamb (Christ Jesus).

The white robes they wear indicate the common righteousness they share in Jesus Himself.

The golden crowns on the heads of the elders signify divine wisdom / understanding involved in right thinking and decision-making.

Verse 5

“Out from the throne come **flashes of lightning** and **sounds** and **peals of thunder**. And seven **lamps** of fire burning before the throne, which are the seven Spirits of God;”

- **Flashes of lightning** – instant appearances of brightness / luster (796 astrape)
- **Sounds** – voices, noises (5456 phone)
- **Peals of thunder** – roarings (1027 bronte)
- **Lamps** – lantern, torch (2985 lampas)

Commentary- the throne of God has also been called the “throne of grace” (Hebrews 4:16). God’s voice is described as thunderous and, accompanied with light, can be responses to the prayers made continually.

The seven “Spirits of God” (the Holy Spirit) are described as burning lamps that dispenses light which drives away darkness. These Spirits include:

- The Spirit of the LORD
- The Spirit of Wisdom
- The Spirit of Understanding
- The Spirit of Counsel
- The Spirit of Might
- The Spirit of Knowledge
- The Spirit of the Awe of the LORD

(Isaiah 11:2)

Verse 6

“and **before** the throne like a **sea** of **glass**, like **crystal**; and in the **center** and around the throne, four **living creatures full of eyes** in front and behind.”

- Before – in the presence of, in front of the face of (1799 enopios)
- Sea – lake, body of water (2281 thalassa)
- Glass – transparent material (5193 hualinos)
- Crystal – precious stone (2930 krystallos)
- Center – midst, middle, between (3319 mesos)
- Living Creatures – beings full of life (2226 zoon)
- Full – at capacity [+ occupied by] (1073 gemo)
- Eyes – organs of sight, imaging (3788 ophthalmos)

Commentary- the sea of glass in front of and in the presence of the throne of God most likely is the multitude of glorified saints, precious in the sight of God and the Lamb (note that “sea” in Scripture is analogous to multitudes of people).

The many eyes that pertain to the four creatures surrounding the throne indicate keen perception and acute awareness of all that is around them. Note that the creatures are living- not dead.

Verse 7 - 8

“The first creature like a **lion**, and the second creature like a **calf**, and the third creature had a **face** like that of a **man**, and the fourth creature like a **flying eagle**. And the four living creatures, each one of them having six **wings**, are full of eyes around and within; and day and night they do not cease to say, ‘**HOLY, HOLY, HOLY THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME.**’”

- Lion – (3023 leon)
- Calf – young bull (3448 moschos)
- Face – countenance, look, appearance, surface (4383 prosopon)
- Man – adult male (444 anthropos)
- Flying – (4072 petomai)
- Eagle – (105 aetos)
- Wings – pinions (4420 pterux)
- Holy – set apart, sacred, different, otherness (40 hagios)
- Lord – master, owner (2962 kurios)
- God – Deity; Creator-Owner (2316 theos)
- Almighty – All-Powerful; Ruler over all (3841 pantokrator)

Commentary- The appearance of the four creatures testify to aspects of Christ: the “Lion” of Judah, the sacrificial “Calf”, the Son of “man”, and the “Eagle” that flies in Heaven (compare with Ezekiel 1:10 & 10:14).

With their thorough sight and perception the four creatures testify of this: God is holy; He is the unique “Other” than any of His creation. “Holy” repeated three times signifies Father, the Word, and the Holy Spirit.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

The wings of each creature navigate through wind (possibly spiritual as well as physical). The total of 24 wings (6 wings X 4 creatures) can correspond to the 24 elders as well as the 12 gates (3 gates X 4 sides) plus the 12 foundations of the city of New Jerusalem.

Verse 9

“And when the living creatures give **glory** and honor and thanks to Him who sits on the throne, to Him who lives forever and ever,”

- **Glory – splendor, inherent worth (1391 doxa)**

Commentary- in addition to the declaration of “holy” the living creatures also express glory, honor, and thanks to God. Giving glory to God is to acknowledge the truth that He is of infinite worth.

Verse 10

“the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying,”

Commentary- in response to the four creatures the twenty-four elders fall prostrate (in awe) before God. The act of tossing their crowns before God shows submission of their authority to His will. God, Who is the Source of all life, lives eternally and cannot be killed.

Verse 11

“**Worthy** are You, our Lord and our God, to receive glory and honor and power; for You **created** all things, and because of Your **will** they **existed**, and were created.”

- Worthy – deserving, suitable, fitting (514 axios)
- Created – made, formed, shaped (2936 ktizo)
- Will – wish, desire, intent (2307 thelema)
- Existed – being (1510 eimi)

Commentary- God Himself has been rightly judged by the twenty-four elders to be deserving of all glory / honor / power because:

All of creation was made for God’s will / desire / wish.

And what is God’s wish?

Who is God “summed up”?

AGAPE-LOVE.

GOD IS WORTHY BECAUSE THE REASON FOR HIS CREATION IS FOR HIS LOVE.

Chapter 5

Verse 1

“I saw in the **right hand** of Him who sat on the throne a **book** written inside and on the back, **sealed up** with seven seals.”

- **Right hand** – (1188 dexios)
- **Book** – written document, scroll (975 biblion)
- **Sealed up** – secured with a seal [and closed up] (2696 katasphragizo)
- **Seals** – substance impressed by a signet that show a book / document is closed (4973 sphragis)

Commentary- the scroll / book contains text that does not go into effect until all the seals are broken. This document can be compared to the “title deed” of ownership mentioned in Jeremiah 32.

The unbroken seals prove that the document has not been opened for reading and that its contents have not been put into effect.

The seven seals can correspond to seven spirits that prevent the contents of the scroll from coming true.

Jesus Christ Himself has been alluded to as “the Right Hand of God” or the One Who “sits at the right hand of the Father” (see Psalm 89:13, Isaiah 48:13, Colossians 3:1).

Verses 2 - 4

“and I saw a strong angel proclaiming with a loud voice, ‘Who is **worthy** to **open** the book and to **break** its seals?’ And no one in heaven or on the earth or under the earth was able to open the book or to **look** into it. Then I [began] to weep greatly because no one was found worthy to open the book or to look into it;”

- Worthy – deserving, suitable, fitting (514 axios)
- Open – breaking through, unsealing (455 anoigo)
- Break – untie, release, destroy (3089 luo)
- Look – see, perceive, discern, observe (991 blepo)

Commentary- a thorough search was made of every person, angel, spirit, etc. throughout creation to find anyone suitable to remove the seals so that the contents of the scroll (book) may go into effect and be researched. NOT ONE WAS FOUND.

Thus the Apostle John grieved over this; it seemed that he understood that, as long as this scroll remained sealed, all of creation would continue in the perpetual state it has been since sin came into being.

Verse 5

“and one of the elders said to me, ‘Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has **overcome** so as to open the book and its seven seals.’”

- **Overcome – conquer, prevail, be victorious (3528 nikao)**

Commentary- Jesus Christ Himself is the only one that could (and has) conquered the seven seals (or spirits) to put the contents of the scroll (book) into effect.

Being both True God and the True Man, Jesus is uniquely qualified and able to do this.

Jesus here is declared as the “Lion of Judah” (or “Lion of Praise”) as well as the “Root of David” (or “Root of Beloved”).

Verse 6

“And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if **slain**, having seven **horns** and seven **eyes**, which are the seven Spirits of God, **sent** out into all the earth.”

- Slain – violently killed, slaughtered (4969 sphazo)
- Horns – (2768 keras)
- Eyes – (3788 ophthalmos)
- Sent – put, set out, directed out (649 apostello)

Commentary- Jesus Christ Himself is in the midst: in Heaven (God’s Throne) as well as in the midst of the churches on earth. The seven horns and eyes designate Christ’s complete power and vision.... They also indicate the Holy Spirit sent down from Heaven to all the earth.

Verse 7

“And He came and took the book out of the right hand of Him who sat on the throne.”

Commentary- Jesus took the scroll (book, title deed of ownership) out of God’s right hand- not only for Himself but for His people as well.

Verse 8

“When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb,”

Commentary- the reaction of the creatures and the elders indicate relief and gratitude that Jesus Christ is about to begin to bring the current state of decay in the world to its end.

“each one holding a **harp** and golden **bowls** full of **incense**, which are the **prayers** of the saints.”

- Harp – lyre, a stringed instrument (2788 kithara)
- Bowls – shallow, flat saucers (5357 phiale)
- Incense – aromatic substance burned (2368 thumiama)
- Prayers – wishes towards God (4335 proseuche)

Commentary- music and prayer are the two sacred means of communication towards God. The bowls full of incense- the prayers of His saints- are a sweet-smelling aroma to God.

The wishes of God’s saints matter greatly to God.

Verse 9

“And they sang a **new song**, saying, ‘Worthy are You to take the book and to break its seals;’”

- **New – fresh, unused, novel (2537 kainos)**
- **Song – melody, ode, hymn (5603 ode)**

Commentary- Jesus Christ is most definitely qualified and deserving to break the seals off that book (scroll) to forever change that “status quo” of the bondage to decay that creation is under. This “new song” of declaration is fitting for newness that comes with change.

“for You were slain, and **purchased** for God with Your blood from every tribe and tongue and people and nation.”

- **Purchased – bought, redeemed (59 agorazo)**

Commentary- the reason Jesus Christ is so deserving: He *willingly* was slain; He *willingly* redeemed people of every kind from sin. Jesus did this FOR God. His blood (life) was the price.

Verse 10

"You have **made** them a **kingdom** and **priests** to our God; and they will **reign** upon the earth."

- Made – constructed (4160 poeio)
- Kingdom – sovereign realm (932 basileia)
- Priests – representatives of God to people / people to God (2409 hierous)
- Reign – rule, exercise dominion over (936 basileuo)

Commentary- all of those purchased by Christ (from enslavement to sin) are in Christ and are constructed into a realm of king-priests. They will serve Christ by reigning upon the earth with Him.

Verse 11

"Then I looked, and I heard the **voice** of many **angels** around the throne and the living creatures and the elders; and the number of them was **myriads** of myriads, and thousands of thousands,"

- Voice – sound, noise, language (5456 phone)
- Angels – [celestial] messengers (32 aggelos)
- Myriads – 10,000 in number, or too numerous to count (3461 murias)

Commentary- the Apostle John heard the multitudes of angels shouting in unison (speaking as one).

Verse 12

"saying with a **loud** voice, "Worthy is the **Lamb** that was **slain** to receive **power** and **riches** and **wisdom** and **might** and **honor** and **glory** and **blessing**."

- Loud – large, great (3173 megas)
- Lamb – [little] sheep (721 arnion)
- Slain – killed (4969 sphazo)
- Power – force, energy (1411 dunamis)
- Riches – wealth, abundance (4149 ploutus)
- Wisdom – insight, intelligence (4678 sophia)
- Might – strength (2479 ischus)
- Honor – truly perceived worth / value (5092 time)
- Glory – renown, splendor (1391 doxa)
- Blessing – adulation, praise, benefit (2129 eulogia)

Commentary- Christ is definitely trustworthy and deserving to be given power, riches, wisdom, might, honor, glory, and blessing. These are aspects of complete kingdom and indicate the contents of the scroll given Him by the Father.

Christ has been right judged worthy in that 1) He willingly was slain for His people, and 2) He determined that eternity with the Father and the Spirit was far better than to remain separated from them in death with a universe all His own.

Verses 13 – 14

"And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, 'To Him who sits on the throne, and to the Lamb: blessing and honor and glory and dominion forever and ever.' And the four living creatures kept saying, 'Amen.' And the elders fell down and worshiped."

Commentary- All of creation wishes upon the Father and Son these benefits for eternity: blessing, honor, glory, dominion (as emphasized with "so be it" by the four living creatures around His throne). Inherent in this wish is the desire to always be with Father and Son. The 24 elders confirm the worthiness of this declaration in worship.

Chapter 6

Verse 1

“Then I saw when the Lamb **broke** one of the seven seals, and I heard one of the four living creatures saying as with a voice of **thunder**, ‘**Come.**’”

- **Broke – opened (455 anoigo)**
- **Thunder – roaring sound that carries into far distances (1027 bronte)**
- **Come – arrive (2064 erchomai)**

Commentary- when Christ breaks the first seal one of the four living creatures calls to the spirit that is associated with the opened seal, or:

The living creature calls to the Apostle John to come over to see the spirit associated with the first seal.

The spirits associated with the seven seals testify to the sufferings that Jesus Christ has endured- especially leading up to His crucifixion.

Verse 2

“I looked, and behold, a **white horse**, and he who sat on it had a **bow**; and a **crown** was given to him, and he went out **conquering** and to **conquer**.”

- White – dull white color (3022 leukos)
- Horse – (2462 hippos)
- Bow – (5115 toxon)
- Crown – exalted rank, encircling honor (4735 stephanos)
- Conquering – overcoming, prevailing (3528 nikao)

Commentary- this “spirit” is shown as a rider on a dull-white horse. The bow is use for firing at targets at various ranges. No mention of who gave the “crown” to this rider. Upon receiving the crown the rider goes out overcoming that he might continue to conquer.

Historical writings are filled with one leader or another bent on conquest; this is nothing new.

The rider on this horse is not identified; he may be considered a “spirit of conquest”.

Examples where Jesus endured this “spirit of conquest” occurred in many instances in His public ministry where He was confronted by the Pharisees, Sadducees, and lawyers in their attempts to trap and condemn Him.

Verses 3 – 4

“When He broke the second seal, I heard the second living creature saying, ‘Come.’ And another, a **red** horse, went out; and to him who sat on it, it was granted to take **peace** from the **earth**, and that [men] would **slay** one another; and a **great sword** was given to him.”

- Red – fiery-red color (4450 purrhos)
- Peace – tranquility, wholeness, well-being (1515 eirene)
- Earth – soil, land, region (1093 ge)
- Slay – kill by violence (4969 sphazo)
- Great – large, massive (3173 megas)
- Sword – large cutting knife (3162 machaira)

Commentary- this “spirit” is shown as a rider on a fiery-red horse. The rider is not identified, nor is there any mention of who gave this rider his “great sword”.

A sword divides, and thus divides people from one another. This “sword” can indicate spoken news as well as an army.

The “earth” generally indicates the land of Israel and the surrounding area.

The fact that this rider was permitted to take away peace from the earth indicates he is a “spirit of war”.

An example where Jesus endured this “spirit of war” occurred in the upper room chamber where His disciples argued over who would be the greatest among them (Luke 22:24)

Verse 5

“When He broke the third seal, I heard the third living creature saying, ‘Come.’ I looked, and behold, a **black** horse; and he who sat on it had a **pair of scales** in his hand.”

- Black – ink-black color (3189 melas)
- Pair of scales – a balance [for measuring] (2218 zugos)

Commentary- this “spirit” is shown as a rider on a black horse. As with the previous riders this one is not identified.

The scales that the rider holds indicate a measure of cost by weight (such as food).

Verse 6

“And I heard [something] like a voice in the center of the four living creatures saying, "A **quart** of **wheat** for a **denarius**, and three quarts of **barley** for a denarius; and do not **damage** the **oil** and the **wine**."

- Quart – 1.92 pint dry measure (5518 choinix)
- Wheat – edible grain (4621 sitos)
- Denarius – a Roman silver coin (1220 denarion)
- Barley – “poor man’s” grain (2915 krithe)
- Damage – injure, harm (91 adikeo)
- Oil – olive oil (1637 elaion)
- Wine – drink made from grapes (3631 oinos)

Commentary- a “voice” coming from the midst of the four living creatures (not coming from the rider on the black horse) declares the regulated cost of food based on a day’s wage. The produce of the olives (oil) and grapes (wine) were not to be damaged.

Is this indicative of engineered famine?

Is this indicative of engineered poverty?

The “voice” in the midst of the four living creatures could be coming from Jesus Himself.

This rider on the black horse can be alluded to as a “spirit of poverty”.

An example where Jesus endured this spirit is when He was made poor for His Own people’s sakes (2nd Corinthians 8:9)

Verses 7 – 8

“When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, ‘Come.’ I looked, and behold, an **ashen** horse; and he who sat on it had the name **Death**; and **Hades** was following with him. **Authority** was given to them over a **fourth** of the earth, to kill with sword and with **famine** and with **pestilence** and by the **wild beasts** of the earth.”

- Ashen – green or pale-green color (5515 chloros)
- Death – separation from life [physical and/or spiritual] (2288 thanatos)
- Hades – unseen realm of the dead (86 hades)
- Authority – power, influence (1849 exousia)
- Fourth – one part of four (5067 tetartos)
- Famine – hunger, scarcity of food (3042 limos)
- Pestilence – separation from life [physical and/or spiritual] (2288 thanatos)
- Wild beasts – brutal animals (2342 therion)

Commentary- this “spirit” is shown as a rider on a green or pale-green horse. Unlike the previous three this rider is identified as “Death” (his name indicating what kind of spirit he truly is). Authority was given to this rider over $\frac{1}{4}$ of the general Middle-eastern area. This rider kills by these methods: sword, famine, natural death, wild animals.

Following Death was the “abode of the dead” where the spirits of those killed were collected.

An example where Jesus endured “Death” is with the betrayal and loss of Judas Iscariot.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Summary- the four riders are commonly known as the “four horsemen of the Apocalypse”. In truth these spiritual winds of this world have been in operation since the fall of man into sin. The order in which these riders are shown lines up with the logical sequence:

Conquest → War → Poverty → Death

Dull White → Fiery Red → Inky Black → Pale Green

(Interestingly, except for the State of Israel, generally every flag of the Middle-eastern countries uses all four colors of white, red, black, and green.)

The four horsemen are linked to the first four seals of the seven-sealed scroll in the hands of the Lamb and are shown to the Apostle John by the four living creatures that surround the Throne of God.

1st Seal → 1st Living Creature (lion) → 1st Rider (white)

2nd Seal → 2nd Living Creature (calf) → 2nd Rider (red)

3rd Seal → 3rd Living Creature (man) → 3rd Rider (black)

4th Seal → 4th Living Creature (eagle) → 4th Rider (green)

Verse 9

“When the Lamb broke the fifth seal, I saw **underneath** the **altar** the **souls** of those who had been slain because of the word of God, and because of the **testimony** which they had **maintained**;

- **Underneath** – below, beneath (5270 hupokato)
- **Altar** – structure upon which incense is burned (2379 thusiasterion)
- **Souls** – living breaths (5590 psuche)
- **Testimony** – witness, evidence, reputation (3141 marturia)
- **Maintained** – held fast, stuck with (2192 echo)

Commentary- the fifth seal diverges from the previous four in that it correlates to a specific repeated event: the slaughter of those who lived in the truth of Jesus Christ (Islamists in the Islamic Middle-east will kill someone for just declaring Jesus Christ to be the Beloved Son of the True, Living God).

Having the testimony of Jesus Christ involves far more than speaking of Him- it is the life lived in Christ with the influence towards others.

The “altar of incense” is associated with prayers- prayers of the souls of those slaughtered for Christ’s Name.

The “spirit” associated with the fifth seal can be regarded as the “spirit causing martyrdom”.

An example where Jesus endured this “spirit causing martyrdom” was when John the Baptist was executed by Herod.

Verse 10

“and they cried out with a loud voice, saying, ‘How long, O Lord, holy and true, will You refrain from **judging** and **avenging** our **blood** on those who dwell on the earth?’”

- Judging – deciding, bringing to trial (2919 krino)
- Avenging – vindicating, retributing (1556 ekdikeo)
- Blood – bloodshed via violence (129 haima)

Commentary- the loud prayers of the martyrs cries out to the Lord for vindication against their murderers; not to do so testifies that their lives mean nothing.

Why would the Lord delay? To give these murderers a chance to receive the blood of the Lamb (which speaks of better things than the blood of Abel, the first martyr), that they may be converted, as the Apostle Paul?

Verse 11

“And there was given to each of them a **white robe**; and they were told that **they should rest** for a little while longer, until their fellow servants and their brethren who were to be killed even as they had been, would be completed also.”

- White – brilliant, bright white color (3022 leukos)
- Robe – long gown, loose outer garment (4749 stole)
- They should rest – be relaxed, eased (373 anapauo)

Commentary- the prayers of these martyrs “baring their naked souls” to the Lord is answered: until the full number of their brethren are killed first. They are instructed to rest from this labor in their gift of dazzling “robes of light”.

With the breaking of the fifth seal there was no voice saying, “Come”.

Verses 12 – 14

“I looked when He broke the sixth seal, and there was a great **earthquake**; and the sun became **black** as **sackcloth** of **hair**, and the whole **moon** became like **blood**; and the **stars** of the sky **fell** to the earth, as a fig tree casts its unripe figs when shaken by a great wind. The sky was **split** apart like a scroll when it is **rolled** up, and every **mountain** and **island** were **moved** out of their places.”

- Earthquake – a shaking, storm, tempest (4578 seismos)
- Black – inky black (3189 melas)
- Sackcloth – dark, coarse sack (4526 sakkos)
- Hair – made of hair (5155 trichinos)
- Moon – brilliant sky object (4582 selene)
- Blood – color of shed blood (129 haima)
- Stars – (792 aster)
- Fell – descended [under] (4098 pipto)
- Split – separate from (673 apochorizo)
- Rolled – wrapped, coiled, folded (1667 helisso)
- Mountain – large hill (3735 oros)
- Island – “floating land” (3520 nesos)
- Moved – displaced (2795 kineo)

Commentary- the breaking of the sixth seal is associated with several cataclysmic events (each relating to Christ in some form or other). These events include both celestial as well as terrestrial bodies.

(Creation- pregnant with God’s children- in birth pangs)

Verses 15 – 17

“Then the kings of the earth and the great men and the **commanders** and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and to the rocks, ‘Fall on us and **hide** us from the **presence** of Him who sits on the throne, and from the **wrath** of the Lamb; for the great day of Their wrath has come, and who is able to stand?’”

- **Commanders** – chief military captain [of 1000] (5506 chiliarchos)
- **Hide** – conceal (2928 krupto)
- **Presence** – countenance, face, look (4383 prosopon)
- **Wrath** – settled, swelling anger (3709 orge)

Commentary- in response to the celestial and terrestrial signs / calamities the inhabitants of the earth become terrified. They see for themselves God with Christ at His side (the Apostle Paul had a similar experience).

Like Adam and Eve these inhabitants desired to be hidden from God.

The spirit associated with this seal can be described as the “spirit causing natural disasters” which result in people becoming afraid of God (concluding that He is angry).

An example where Jesus experienced this with His disciples was when He was asleep in the stern of the boat at sea during a windstorm which terrified the disciples (Mark 37-39).

Chapter 7

Verse 1

“After this I saw four angels standing at the four **corners** of the earth, holding back the four **winds** of the earth, so that no wind would blow on the earth or on the sea or on any **tree**.”

- **Corners – extreme limits (1137 gonia)**
- **Winds – gusts of air (417 anemos)**
- **Tree – largest of plants, wood-based (1186 dendron)**

Commentary- the “four corners of the earth” geographically could be located in the same area as the seven churches in Asia Minor (modern-day Turkey).

Each wind could correspond to the directions of north, south, east, and west. They could also correspond to the four horsemen of the first four seals of the sealed scroll that were previously broken.

Verse 2

“And I saw another angel ascending from the rising of the sun, having the **seal** of the living God;”

- **Seal – signet-ring (4973 sphragis)**

Commentary- the ascension of the angel from the “rising of the sun” testifies to the resurrection of Christ.

Verses 2 – 3

“and he cried out with a loud voice to the four angels to whom it was **granted** to **harm** the earth and the sea, saying, ‘Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their **foreheads**.’”

- **Granted** – allowed, permitted (1325 didomi)
- **Harm** – damage, injure (91 adikeo)
- **Foreheads** – area “after the eye”; between the eyes; above the eyes (3359 metopon)

Commentary- four angels have permission to harm these three kinds of objects / areas: the earth, the sea, and the trees. The ascending angel sealing God’s servants testifies to Christ sealing His believers with the Holy Spirit.

Verses 4 – 8

“And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of **Israel**: the tribe of Judah, twelve thousand sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand sealed.”

- **Israel – “wrestler with God” (2474 Israel)**

Commentary- these 144,000 can be considered of “the elect of Israel”. The specific mention of the 12 tribes indicates that these are physical descendants:

Judah (“praised”), Reuben (“behold a son”), Gad (“a troop comes”; “fortunate”), Asher (“happy one”), Naphtali (“my wrestling”), Manasseh (“causing to forget”), Simeon (“was hated”), Levi (“joined”), Issachar (“given hire”), Zebulun (“good endowment”), Joseph (“he adds”), Benjamin (“son of the right hand”)

The original tribe of Dan (“judge”) is replaced by Manasseh (“causing to forget”).

All these tribes testify about Jesus Christ.

Verses 9 – 10

“After these things I looked, and behold, a great multitude which no one could count, from every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches in their hands; and they cry out with a loud voice, saying, ‘Salvation to our God who sits on the throne, and to the Lamb.’”

Commentary- the Apostle John turns his attention back to God’s throne room to see it filled with a multi-national crowd too numerous to count. The palm branches they hold correspond to the event when Jesus’ followers held palm branches on the day of His triumphal entry into Jerusalem on a colt (John 12:12-15).

In their cry is “Salvation God” and “Salvation Lamb”-
The Name of “Jesus” means “the LORD saves”.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Verses 11 – 12

“And all the angels were standing around the throne and the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, saying, ‘Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, to our God forever and ever. Amen.’”

Commentary- to God all before His throne declare for Him: blessing, glory, wisdom, thanksgiving, honor, power, and might. These match the benefits in the scroll received by Christ except for this: in place of riches is *thanksgiving*.

Verses 13 – 14

“Then one of the elders answered, saying to me, ‘These who are clothed in the white robes, who are they, and where have they come from?’ I said to him, ‘My lord, you know.’ And he said to me, ‘These are the ones who come out of the great tribulation, and they have **washed** their robes and made them white in the blood of the Lamb.’”

- **Washed – laundered thoroughly (4150 pluno)**

Commentary- this innumerable multitude came out of great tribulation (“birth pangs”). The fact that no mention of how they appeared may be an indication that they were raptured out. Their robes (life-stories / life-deeds) are thoroughly made spotless in the blood of Jesus Christ (which speaks of better things than the blood of Abel).

Verses 15

“For this reason, they are before the throne of God; and they serve Him day and night in His **temple**; and He who sits on the throne will spread His **tabernacle** over them.”

- Temple – Divine dwelling (3485 naos)
- Tabernacle – tent dwelling (4637 skenoo)

Commentary- this multitude will be in God’s temple with Him in service to Him. God spreading His tent over them indicates that all of God’s people with Him are in a journey towards the eternal “Promised Land”: the New Heaven and New Earth.

Why are these before God’s throne? Their robes are washed!

Verses 16 – 17

“They will hunger no longer, nor thirst anymore; nor will the sun beat down on them, nor any heat; for the Lamb in the **center** of the throne will be their Shepherd, and will **guide** them to **springs** of the water of life; and God will **wipe** every tear from their eyes.”

- Center – middle, midst (3319 mesos)
- Guide – lead, instruct (3594 hodegeo)
- Springs – fountains; wells (4077 pege)
- Wipe – erase, obliterate (1813 exaleipho)

Commentary- the Risen Christ is in the center of the throne of God with His Father. As the Lamb He also is the Good Shepherd (Who lay down His life for His sheep). The springs of the water of life correspond to the “Life-giving Water” (i.e. the Holy Spirit) He spoke of to the woman at the well (John 4:10-14).

As the Lamb leads this multitude they will not experience any hunger, thirst, or scorching heat.

Tears of pain, sorrow, loss, regret, etc. come from the depths of one’s soul; they are healed by the Water of Life. The Father will completely erase every tear from the eyes of this multitude.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Summary: the sixth seal and following interlude-

The “spirit of terror” associated with the sixth seal testifies to the extreme anxiety Jesus experienced in prayer to the Father prior to His arrest in the garden of Gethsemane.

The sequence of events:

- 1) Sixth seal broken- celestial / terrestrial calamities, sky opens up to reveal the Father with the Son at His side (as if creation is in the process to give birth). Inhabitants of the earth- in great stress- hide from the Father and the Son.
- 2) 144,000 descendants of Israel are sealed as servants of God.
- 3) Great multitude of every nation appear before the throne of God (raptured up, possibly with the 144,000?) out of the great stress.

It seems that the 144,000 are sent to the terrified inhabitants of the earth- many of whom are guilty of killing the martyrs mentioned with the fifth seal.

One can only speculate but the message of the 144,000 to the terrified inhabitants may include the observation that, even though the Jewish authorities of long ago had Christ crucified, God had patience and mercy towards them. In the same manner these terrified peoples- now in the throne room of God- were persuaded to believe upon Him through Christ His Son.

This multitude are among all of God’s saints born to Him during the ongoing journey towards the New Heaven and New Earth.

Chapter 8

Verse 1

“When the Lamb broke the seventh seal, there was **silence** in heaven for about **half an hour**.”

- Silence – hush, quiet (4602 sige)
- Half an hour – half-hour (2256 hemiorion)

Commentary- with the seventh seal broken the contents of the book (or scroll) are subsequently able to be read.

A “spirit of silence” seems to be associated with the seventh seal.

An example where Jesus endured the “spirit of silence” was when He Himself remain silent against His accusers during questioning (Mark 14:61-61a).

What was kept silent? To be announced...

Verse 2

“And I saw the seven angels who stand before God, and seven trumpets were given to them.”

Commentary- ...by seven angels with seven trumpets that stand before God.

Verses 3 – 4

“Another angel came and stood at the altar, holding a **golden censer**; and much **incense** was given to him, so that he might add it to the **prayers** of all the saints on the **golden altar** which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.”

- Golden – overlaid with gold (5552 chrusous)
- Censer – object for burning incense (3031 libanotos)
- Altar – meeting place of worship (2379 thusiasterion)
- Incense – aromatic [burning] powder (2368 thumiama)
- Prayers – wishes from the heart (4335 proseuche)

Commentary- incense is a sweet-smelling aroma to God. The angel mixes it with the authentic wishes of the hearts of all the saints (including those killed) upon the “golden (or divine) altar of worship”. This altar is the place where the Presence of God and the souls of the saints meet in intimacy.

Verse 5

“Then the angel took the censer and filled it with the **fire** of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake.”

- Fire – burning, consuming energy (4442 pur)

Commentary- the fire of the altar can be associated with the trials / pains / deaths of the saints. More birth pangs on the way.

Verse 6

“And the seven angels who had the seven trumpets prepared themselves to sound them.”

Commentary- announcements to be made; the silence to be broken.

Verse 7

“The first sounded, and there came hail and fire, mixed with blood, and they were thrown to the earth; and a **third** of the earth was burned up, and a third of the trees were burned up, and all the green **grass** was burned up.”

- **Third – one part of three (5154 tritos)**
- **Grass – herbage, hay, provender (5528 chortos)**

Commentary- just as the earth, trees, and grass were burned in the fire, so did Christ endure the righteous wrath of God against the sins of mankind throughout the ages (as the earth was cursed for man’s sake so was Christ made a curse for man’s sake). The fact that 1/3 of the earth and trees were consumed testifies to the death of One of the Three Persons of the Holy Trinity.

The “hail and fire mixed with blood” is similar to the hail-and-fire plague that struck Egypt (Exodus 9:22-25)

These catastrophic signs are primarily for the Jews (“the Jews require a sign and the Greeks search for wisdom”; 1st Corinthians 1:22. Also, the Jews testing Jesus asked for a sign from Heaven; Matthew 16:1)

Verses 8 – 9

“The second angel sounded, and [something] like a great mountain burning with fire was thrown into the sea; and a third of the sea became blood, and a third of the creatures which were in the sea and had life, died; and a third of the ships were destroyed.”

Commentary- first the earth, then the sea (probably the Mediterranean). The “great mountain” appears to be a large meteor crashing into the sea.

Again, 1/3 of the sea turned to blood, 1/3 sea creatures dead, and 1/3 ships destroyed testifies to the death of One of the Three Persons of the Holy Trinity.

The sea turned to blood and death of the sea creatures are similar to the plague that struck the Nile in Egypt (Exodus 7:20-21).

Verses 10 – 11

“The third angel sounded, and a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of waters. The name of the star is called Wormwood; and a third of the waters became wormwood, and many men died from the waters, because they were made bitter.”

Commentary- the “great star” burning like a torch could be a small meteor or a modern-day missile.

Again, 1/3 of the waters turned into “wormwood” testifies to the death of One of the Three Persons of the Holy Trinity (upon the wood cross Christ drank the bitter cup down to the dregs).

Verse 12

“The fourth angel sounded, and a third of the sun and a third of the moon and a third of the stars were struck, so that a third of them would be darkened and the day would not shine for a third of it, and the night in the same way.”

Commentary- again, 1/3 of the sun, moon, and stars darkened testifies to the death of One of the Three Persons of the Holy Trinity.

Verse 13

“Then I looked, and I heard an **eagle** flying in **mid-heaven**, saying with a loud voice, ‘**Woe**, woe, woe to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!’”

- Eagle – (105 aetou)
- Mid-heaven – zenith; high as the noon sun (3321 mesouranema)
- Woe – Alas with grief (3759 ouai)

Commentary- three woes (griefs), three angels, three trumpets announced to occur by a flying eagle. These will be directed against those living on the earth to avenge the blood of the martyrs they killed.

The flying eagle has a bird’s-eye view of what is going on below on the earth.

Chapter 9

Verse 1

“Then the fifth angel sounded, and I saw a star from heaven which had **fallen** to the earth; and the **key** of the **bottomless pit** was given to him.”

- Fallen – descend, thrown down (4098 pipto)
- Key – unlocking device (2807 kleis)
- Bottomless – endless depth [of evil spirits] (12 abussos)
- Pit – well, cistern (5421 phrear)

Commentary- an angel fallen to earth was given the key to the “pit of the abyss” or “well of the abode of the dead / evil spirits”. Who gave the key to this angel is not mentioned. It is likely that this is a fallen or evil angel.

Verse 2

“He **opened** the bottomless pit, and **smoke** went up out of the pit, like the smoke of a great furnace; and the sun and the air were **darkened** by the smoke of the pit.”

- Opened – (455 anoigo)
- Smoke – vapor [produced by fire] (2586 kapnos)
- Darkened – blocked the light (4656 skotoo)

Commentary- the darkening effects of the smoke of this abyss are like that of a volcanic eruption. This event testifies to the darkness that surrounded Christ as He hung upon the cross.

Verse 3

“Then out of the smoke came **locusts** upon the earth, and power was given them, as the **scorpions** of the earth have power.”

- Locusts – (200 akris)
- Scorpions – (4651 scorpions)

Commentary- no mention is made of who gave the scorpion-power to these locusts from the abyss.

Verse 4

“They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads.”

Commentary- the green grass and 1/3 of the trees had already endured injury from the hail-fire. The locusts were limited to harming only those without the seal of God on their foreheads (alluding to the 144,000 Israelites, sealed as servants of God).

Verse 5

“And they were not permitted to kill anyone, but to **torment** for five months; and their torment was like the torment of a scorpion when it stings a man.”

- **Torment – torture, inflict pain (928 basanizo)**

Commentary- the locusts were further restricted to not kill anyone but to inflict stinging-like pain for 5 months (or 150 days). This event testifies to Christ bearing the stinging pain of the sins of the world upon the cross.

Verse 6

“And in those days men will **seek** death and will not **find** it; they will **long** to **die**, and death **flees** from them.”

- **Seek – search, look for (2212 zeteo)**
- **Find – come upon, meet with (2147 heurisko)**
- **Long – crave, desire intensely (1937 epithumeo)**
- **Die – separate from the body (599 apothnesko)**
- **Flees – runs away, escapes (5343 pheugo)**

Commentary- the extreme pain drives people to wish they could physically die; for whatever reason they will be unable to.

By contrast Christ, while enduring the sting of sin on the cross, would not come down from the cross or die physically until the atonement for sin was completed.

Verse 7

“The **appearance** of the locusts was like horses prepared for **battle**; and on their heads appeared to be crowns like gold, and their faces were like the faces of men.”

- Appearance – likeness, image, representation (3667 homoïoma)
- Battle – fight, conflict (4171 polemos)

Commentary- the Apostle John starts describing the physical appearance of these locusts.

Note that locusts was one of the plagues that struck Egypt (see Exodus 10:12-19).

Verse 8

“They had **hair** like the hair of women, and their **teeth** were like [the teeth] of lions.”

- Hair – animal fur (2359 thrix)
- Teeth – (3599 odous)

Commentary- long hair, lion-like teeth...

Verse 9

“They had **breastplates** like breastplates of **iron**; and the sound of their **wings** was like the sound of **chariots**, of many horses rushing to battle.”

- Breastplates – protective covering from the neck to middle (2382 thorax)
- Iron – strong, heavy metal (4603 sideros)
- Wings – (4420 pterux)
- Chariots – horse-drawn vehicles (716 harma)

Commentary- iron-like breastplates, loud wings...

Verse 10

“They have **tails** like scorpions, and **stings**; and in their tails is their **power** to **hurt** men for five months.”

- Tails – (3769 oura)
- Stings – sharp point (2759 kentron)
- Power – ability, strength (1849 exousia)
- Hurt – harm, damage (91 adikeo)

Commentary- scorpion-like tails with stings... it seems that the venom produced from the stinger causes pain in the victim that takes 5 months to dissipate.

Verse 11

“They have as **king** over them, the angel of the abyss; his name in Hebrew is **Abaddon**, and in the Greek he has the name **Apollyon**.”

- King – leader, commander (935 basileus)
- Abaddon – one who ruins, destroys (3 & 11 abaddon)
- Apollyon – a destroyer (623 Apolluon)

Commentary- it is not clear if this angel presiding over the locust army is the same angel that opened the abyss or is a different one that was imprisoned within the abyss with the locusts. Either way the angel's name or title is translated as “destroyer” (opposite of “creator”).

It is interesting that the two languages mentioned are Hebrew and Greek. Both languages are primary sources for the Scriptures.

Summary description of the locusts:

- a) Like warhorses
- b) Human-like faces
- c) Golden crowns / helmets
- d) Long hair
- e) Lion-like teeth
- f) Iron-like breastplates
- g) Loud wings
- h) Scorpion-like tails with stingers

Verse 12

“The first woe is past; behold, two woes are still coming after these things.”

Commentary- one of three woes is fulfilled. The leader of this woe is a “destroyer”. (Destruction is what Jesus Himself endured upon the cross.)

Verses 13 – 14

“Then the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, one saying to the sixth angel who had the trumpet, ‘**Release** the four angels who are **bound** at the great river Euphrates.’”

- **Release** – untie, set free (3089 luo)
- **Bound** – tied, fastened (1210 deo)

Commentary- a voice (possibly God’s) commands the sixth angel to release four angels; this voice originates from the four horns of the golden altar.

These angels are, for a reason not mentioned, tied down at the Euphrates, one of the rivers mentioned in the book of Genesis (2:14).

Verse 15

“And the four angels, who had been **prepared** for the hour and day and month and year, were released, so that they would kill a third of mankind.”

- **Prepared – made ready (2090 hetoimazo)**

Commentary- these angels were ready for the specified time or period of time to kill off 1/3 mankind.

This also testifies to the death of One of the Three Persons of the Holy Trinity.

Verse 16

“The number of the armies of the horsemen was two hundred million; I heard the number of them.”

Commentary- the Apostle John hears the number of the armies led by the four angels.

Verse 17

“And this is how I saw in the vision the horses and those who sat on them: [the riders] had breastplates [the color] of **fire** and of **hyacinth** and of **brimstone**; and the heads of the horses are like the heads of lions; and out of their mouths proceed fire and **smoke** and brimstone.”

- Fire – fiery, glittering (4447 purinos)
- Hyacinth – dark purple, dark red, dark blue (5191 huakinthinos)
- Brimstone – sulfur (2306 theiodes)
- Smoke – dark vapor (2586 kapnos)

Commentary- it is in this way the Apostle John saw the horses & riders of the two hundred million armies. The description of the horses & riders in this vision is similar to modern or futuristic tanks.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Verses 18 – 19

“A third of mankind was killed by these three plagues, by the fire and the smoke and the brimstone which proceeded out of their mouths. For the power of the horses is in their mouths and in their tails; for their tails are like **serpents** and have heads, and with them they do harm.”

- **Serpents – snakes (3789 ophis)**

Commentary- the death of 1/3 mankind is caused by:

- 1) Fire
- 2) Smoke
- 3) Brimstone

These three elements can represent God's righteous wrath that Christ endured upon the cross.

Again, 1/3 mankind killed testifies to the death of One of the Three Persons of the Holy Trinity.

Verses 20 – 21

“The rest of mankind, who were not killed by these **plagues**, did not **repent** of the works of their hands, so as not to **worship demons**, and the **idols** of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk; and they did not repent of their **murders** nor of their **sorceries** nor of their **immorality** nor of their **thefts**.”

- Plagues – public calamities; heavy afflictions (4127 plege)
- Repent – turn one’s soul from (3340 metanoeo)
- Worship – to do reverence to (4352 proskuneo)
- Demons – evil spirits; ministers of the Devil; gods of the Gentiles or Gentile idols (1140 diamonion)
- Idols – images of false gods (1497 eidolon)
- Murders – intentional homicides (5408 phonos)
- Sorceries – drugs; poisons; enchantments (5331 pharmakeia)
- Immorality – promiscuity; sexual impurity (4202 porneia)
- Thefts – stealing (2809 klemma)

Commentary- the surviving people did not have a change of mind or heart regarding their evil but continued in it.

It would seem that, regardless of how much the Lord had blessed them or afflicted them, still they would not turn towards Him.

Chapter 10

Verse 1

“I saw another **strong** angel coming down out of heaven, clothed with a **cloud**; and the **rainbow** was upon his head, and his face was like the **sun**, and his feet like **pillars** of fire;”

- Strong – mighty, powerful (2478 ischuros)
- Cloud – (3507 nephele)
- Rainbow – (2463 iris)
- Sun – (2246 helios)
- Pillars – columns (4769 stulos)

Commentary- this mighty angel had the characteristics of what produces the typical rainbow: the sun shining across towards the cloud (usually following a rain shower). The name of this angel is not mentioned.

It is interesting to note that it was with a rainbow that God promised never to flood the world again (Genesis 9:8-17) following the animal sacrifices Noah made.

There is also a connection to Isaiah chapter 54 to this passage.

Verse 2

“and he had in his hand a **little book** which was open. He placed his right foot on the sea and his left on the land;”

- **Little book – small book or small papyrus roll (974 biblaridion)**

Commentary- the “little book” the angel has could very well be a portion of the seven-sealed book where, at this stage, every seal was broken to open that book.

The sea and land denote the two general areas of the entire world.

Verse 3

“and he cried out with a loud voice, as when a lion **roars**; and when he had cried out, the seven **peals of thunder** uttered their voices.”

- **Roars – bellows (3455 mukaomai)**
- **Peals of thunder – (1027 bronte)**

Commentary- the loud cry by this angel seems to be a cry of impending and inevitable victory. This cry is responded to by seven thunderous voices.

Verse 4

“When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, ‘**Seal** up the things which the seven peals of thunder have spoken and do not write them.’”

- Seal – keep secret (4972 sphragizo)

Commentary- whatever it is that these seven thunderous voices declared is intended to be kept secret. It is possible that what they spoke will be revealed at a later time when God deems it appropriate.

Verses 5 – 7

“Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, and **swore** by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there will be **delay** no longer, but in the **days** of the voice of the seventh angel, when he is about to sound, then the **mystery** of God is **finished**, as He **preached** to His servants the prophets.”

- Swore – made an oath, promised (3660 omnuo)
- Delay – time (5550 chronos)
- Days – span of time / days (2250 hemera)
- Mystery – hidden purpose / counsel, secret will (3466 musterion)
- Finished – accomplished, fulfilled (5055 teleo)
- Preached – announced glad tidings (2097 euaggelizo)

Commentary- the secret of God that will be fulfilled was probably spoken of by the seven thunderous voices from verse 4. God is identified as the One Who:

- 1) Created Heaven and all that is in it
- 2) Created Earth and all that is in it
- 3) Created Sea and all that is in it

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Summary of the strong angel of chapter 10:

All the elements of the aftermath of the flood of Noah are tied here.

- 1) The oath of the angel → the covenant God made to Noah and his descendants
- 2) The rainbow-crown of the angel → the rainbow confirmation of the covenant to Noah
- 3) Radiant face of the angel → sun that produces the rainbow
- 4) Cloud-clothing of the angel → rainbow forms in the clouds
- 5) Right foot on the sea, left on the land → the ark floated on the sea, then rested on the land
- 6) Seven thunderous voices → thunder that is commonly associated with rain
- 7) Right hand lifted towards heaven → the rainbow resides in the sky

Thus there are many connections between this scene and Noah's ark.

Verse 8

“Then the voice which I heard from heaven, [I heard] again speaking with me, and saying, ‘Go, take the book which is open in the hand of the angel who stands on the sea and on the land.’”

Commentary- the same voice from Heaven directs the Apostle John to take that open book.

Verse 9

“So I went to the angel, telling him to give me the little book. And he said to me, ‘**Take** it and **eat** it; it will make your **stomach bitter**, but in your **mouth** it will be **sweet** as honey.’”

- Take – lay hold of (2983 lambano)
- Eat – consume, devour (2719 katesthio)
- Stomach – belly, gullet (2836 koilia)
- Bitter – rancid (4087 pikraino)
- Mouth – (4750 stoma)
- Sweet – sugary taste (1099 glukus)

Commentary- the angel directs the Apostle John to take in all the contents of the little book. It was sweet to read in; it caused bitterness to the soul afterwards (when the ramifications of what it said had settled in).

Verses 10 – 11

“I took the little book out of the angel's hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter. And they said to me, ‘You must **prophesy** again concerning many peoples and nations and tongues and kings.’”

- **Prophecy – tell beforehand [pertaining to Kingdom of God] (4395 propheteuo)**

Commentary- with seemingly the sweetness of mind and bitterness of soul the Apostle John is directed to foretell of many peoples / nations / languages / authorities (possibly what he read within the little book).

Chapter 11

Verse 1

“Then there was given me a **measuring rod** like a **staff**; and someone said, ‘Get up and **measure** the **temple** of God and the **altar**, and those who **worship** in it.’”

- Measuring rod – reed (2563 kalamos)
- Staff – rod, walking-stick (4464 rhabdos)
- Get up – arise [from a set / bed / etc.] (1453 egeiro)
- Measure – derive length of space (3354 metreo)
- Temple – sanctuary of the Jewish Temple in Jerusalem [Holy place & Holy of Holies] (3485 naos)
- Altar – table for burnt offerings (2379 thusiaterion)
- Worship – homage in reverence (4352 proskuneo)

Commentary- with the effects of the little book ongoing the Apostle John is given a measuring rod. He is directed to measure the dimensions of: the Temple, the Altar, and the people worshipping there.

This “Temple of God” is the one located in Jerusalem.

Verse 2

“Leave out the **court** which is outside the temple and do not measure it, for it has been given to the **nations**; and they will **tread** underfoot the holy city for **forty-two months**.”

- Court – uncovered court-yard (833 aule)
- Nations – peoples, races, Gentiles (1484 ethnos)
- Tread – trample [with contempt] (3961 pateo)
- Forty-two – (5065b tessarakonta)
- Months – (3376 men)

Commentary- the nations surrounding Israel will tread down Jerusalem contemptuously for 42 months or 3.5 years. Just as the court-yard is outside the Temple so will the non-Jews be. Most of these people will likely be Muslim.

Verse 3

“And I will grant [authority] to my two **witnesses**, and they will prophesy for twelve hundred and sixty days, clothed in **sackcloth**.”

- **Witnesses** – interpreters of God’s council (3144 martus)
- **Sackcloth** – dark, coarse cloth [showing mourning] (4526 sakkos)

Commentary- during the time that Jerusalem is trampled upon with contempt these two witnesses will prophesy in sorrow (as shown by the sackcloth).

The amount of time allotted to their public ministry testifies to the similar amount of time Jesus Christ spent in His public ministry while on the earth (3 – 4 years).

Verse 4

“These are the two **olive** trees and the two lampstands that stand before the Lord of the earth.”

- **Olive** – (1636 elaia)

Commentary- these two witnesses are “two lampstands” in contrast with the “golden lampstands” that describe the seven churches Christ spoke to. These are also the “two olive trees” mentioned in Zechariah chapter 4.

Interestingly it is olive oil that has been used as fuel for lamps.

Verse 5

“And if anyone **wants** to **harm** them, fire flows out of their mouth and **devours** their enemies; so if anyone wants to harm them, he **must** be killed in this way.”

- Wants – resolves to, determines to (2309 thelo)
- Harm – hurt, injure, damage (91 adikeo)
- Devours – utterly consumes, destroys (2719 katesthio)
- Must – is necessary (1163 dei)

Commentary- it is necessary for anyone determined to harm these witnesses to be killed in this manner: consumed (burned alive) by the fiery judgment out of the mouths of these witnesses.

Verse 6

“These have the **power** to shut up the sky, so that rain will not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to **strike** the earth with **every** plague, as **often** as they **desire**.”

- Power – physical / mental ability / strength (1849 exousia)
- Strike – beat, afflict (3960 patasso)
- Every – all of, the whole of (3956 pas)
- Often – as many times as (3740 hosakis)
- Desire – determine, resolve to (2309 thelo)

Commentary- the identity of these two witnesses most likely are Moses and Elijah because:

- a) Both were filled with the Spirit of God (“olive oil”)
- b) Elijah was prophesied to return “before the great and terrible Day of the LORD”; confirmed by Jesus
- c) Elijah did not die- was taken to Heaven
- d) Moses died, yet an argument over his body occurred between Michael and the Devil.
- e) Both Moses and Elijah appeared with Jesus at His transfiguration and discussed the death Jesus should accomplish at Jerusalem.
- f) The plagues done by the witnesses are the same as done through Moses (in Egypt) and Elijah (in Israel)
- g) Moses represents the Law, Elijah the prophets

The fact that these witnesses strike sky, sea, and earth with plagues instead of the people testify to the afflictions endured by the Heavenly and Earthly Christ in place of His people.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

References:

- a) Numbers 11:24-25; 1 Kings 18:12
- b) Malachi 4:5; Matthew 17:10-11
- c) 2 Kings 2:9-11
- d) Jude 1:9
- e) Matthew 17:1-4; Mark 9:2-4; Luke 9:28-31
- f) Exodus chapters 7 – 11; 1 Kings 17
- g) Malachi 4:4; Malachi 4:5

Verse 7

“When they have finished their **testimony**, the **beast** that comes up out of the abyss will make war with them, and **overcome** them and kill them.”

- **Testimony – witness [of future events] (3141 marturia)**
- **Beast – wild animal (2342 therion)**
- **Overcome – win the case against (3528 nikao)**

Commentary- the testimony of the two witnesses to the inhabitants of the earth (i.e. Israel, centered at Jerusalem) is to be completed at the end of the 3.5 (Jewish) years. Upon that time the “beast arising from the abyss” will make his case against them and kill them.

This abyss the beast ascends out of is probably the same abyss that the locusts ascended from as mentioned in chapter 9 (the fifth trumpet).

The death of these witnesses testifies to the death of Jesus Christ at Calvary.

The plagues that these witnesses cursed the sky, sea, and earth with also testifies to the curse that Christ absorbed for His Own. It also alludes to the decision God made concerning Adam in which He said, “cursed is the ground for your sake” (Genesis 3:17)

Verse 8

“And their dead bodies [will lie] in the street of the **great** city which **mystically** is called Sodom and Egypt, where also their Lord was crucified.”

- Great – large, massive (3173 megas)
- Mystically – spiritually, of the [erroneous] winds of ideas (4153 pneumatikos)

Commentary- Jesus Christ was crucified just outside of Jerusalem; the two witnesses will be killed in the city street there.

Jerusalem at this point in time will be a massive city (possibly an international one).

Sodom- at one time the sins of Jerusalem exceeded the iniquity of Sodom (Ezekiel 16:49-50).

Egypt- ancient Egypt had its many idols and its Pharaoh who hardened his heart against God (Exodus 8:15,32). It seems that the heart of Israel will lean towards Egypt to the point that spiritually Egypt will “dwell” there.

Verse 9

“Those from the peoples and tribes and tongues and nations [will] **look** at their dead bodies for three and a half days, and will not **permit** their dead bodies to be **laid** in a **tomb**.”

- Look – see, perceive, observe (991 blepo)
- Permit – allow (863 aphiemi)
- Laid – placed, set, put (5087 tithemi)
- Tomb – sepulcher (3418 mnema)

Commentary- Jesus Christ’s body was laid in a rich man’s tomb after His physical death. By contrast, the dead bodies of the two witnesses will lie in the street of Jerusalem for 3.5 days for all the public to see.

Verse 10

“And those who dwell on the earth [will] **rejoice** over them and **celebrate**; and they will send gifts to one another, because these two prophets **tormented** those who dwell on the earth.”

- Rejoice – be glad / joyful (5463 chairō)
- Celebrate – make merry, make joyful (2165 euphrainō)
- Tormented – caused grievous pain (928 basanizō)

Commentary- the inhabitants of Jerusalem and the surrounding area will throw a major party over the death of the two witnesses. This is an interesting similarity to gift-giving on Christmas Eve (yet the inhabitants do this out of malice).

Verse 11

“But after the three and a half days, the **breath of life** from God came into them, and they **stood** on their feet; and great **fear** fell upon those who were **watching** them.”

- **Breath** – wind, spirit (4151 pneuma)
- **Life** – [spiritual] vitality (2222 zoe)
- **Stood** – set upright (2476 histemi)
- **Fear** – dread, terror, panic, alarm (5401 phobos)
- **Watching** – gazing at, beholding (2334 theoreo)

Commentary- the two witnesses coming back to life testifies to the resurrection of Jesus Christ.

Verse 12

“And they heard a loud voice from heaven saying to them, ‘Come up here.’ Then they went up into heaven in the **cloud**, and their enemies watched them.”

- **Cloud** – (3507 nephele)

Commentary- the ascension of the two witnesses into Heaven testifies to the ascension of Jesus Christ into Heaven many days after His resurrection.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Further discussion on the two witnesses:

In the account of Lazarus and the rich man (as told by Jesus in Luke chapter 16) the rich man, suffering in Hell, pleaded with Abraham to send Lazarus back from the dead to warn his brothers so they would not end up in Hell also.

Abraham answered, “They have Moses and the prophets. Let your brothers hear them.”

The rich man insisted that they would listen to one who came back from the dead.

Abraham’s reply was “If they will not hear Moses and the prophets, they will not be persuaded even if one rose from the dead.”

In the case of the inhabitants of Jerusalem in the time of the two witnesses (most likely Moses and Elijah):

- a) They will have heard the words out of the mouths of these two witnesses themselves.
- b) They will have seen them killed.
- c) They will have seen them come back to life.
- d) They will have heard the voice from Heaven calling to the two witnesses.
- e) They will have seen the two witnesses ascend into Heaven.

This is the strongest means of persuasion that the obstinate inhabitants of Jerusalem will experience.

Verse 13

“And in that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were **terrified** and gave **glory** to the God of heaven.”

- Terrified – frightened with awe (1719 *emphobos*)
- Glory – good opinion, praise, honor (1391 *doxa*)

Commentary- with a “tithing” of Jerusalem fallen and 7,000 killed the remaining turn towards God in Heaven instead of the beast out of the abyss. These survivors, although scared, were also in awe of God.

The Life from God upon the two witnesses is far greater than the death that came from the beast of the abyss.

Verse 14

“The second woe is past; behold, the third woe is coming quickly.”

Commentary- the delay has ended.

Verse 15

“Then the seventh angel sounded; and there were loud voices in heaven, saying, ‘The **kingdom** of the **world** has **become** [the kingdom] of our Lord and of His Christ; and He will **reign forever** and ever.’”

- Kingdom – realm of a king (932 basileia)
- World – order / system / circle of the earth (2889 kosmos)
- Become – arise, appear (1096 ginomai)
- Reign – rule, exercise power over (936 basileuo)
- Forever – to the ages of the ages (165 aion)

Commentary- right after the 3.5-year ministry of the two witnesses the third and final woe- the seventh trumpet-sounds. After the two witnesses have arisen from death the kingdom of the world (earth) is declared to arise as that of God and Christ.

Verses 16 – 17

“And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, saying, ‘We give You thanks, O Lord God, the Almighty, who are and who were, because You have **taken** Your great power and have begun to reign.’”

- **Taken – laid hold of (2983 lambano)**

Commentary- God has no need to rule over anyone; it is we that need God’s rule over us in Christ. The depths of gratitude the 24 elders express indicates that the power of “Agape-Love” will rule over the inhabitants of the earth for their own good.

Verse 18

“And the nations were **enraged**, and Your **wrath** came, and the time [came] for the **dead** to be **judged**, and [the time] to **reward** Your bond-servants the prophets and the saints and those who **fear** Your **name**, the small and the great, and to **destroy** those who destroy the earth.”

- Enraged – angered, provoked to anger (3710 orgizo)
- Wrath – vengeance (3709 orge)
- Dead – separated from life (3498 nekros)
- Judged – condemned (2919 krino)
- Reward – pay (3408 misthos)
- Fear – revere, venerate (5399 phobeo)
- Name – word that describes all a person is (3686 onoma)
- Destroy – change for the worse, corrupt, ruin, kill (1311 diaptheiro)

Commentary- the rule of God starts with His vengeance against those who have been killing His Own people and destroying His earth, as well as the rewards for:

- a) His slaves
- b) His prophets
- c) His saints
- d) All who revere His Name

These rewards can include fulfilled wishes, fruits of their endeavors, repayment of good for evil they endured, etc.

Verse 19

“And the **temple** of God which is in heaven was opened; and the **ark** of His **covenant appeared** in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.”

- Temple – shrine, sanctuary, residence of God (3485 naos)
- Ark – wooden box (2787 kibotos)
- Covenant – compact, testament, will (1242 diatheke)
- Appeared – was seen, was shown (3708 horao)

Commentary- the Temple to be built in Jerusalem corresponds to the Temple of God in Heaven, in which the Ark of the Covenant resides (which corresponds to the one made under the LORD's direction to Moses).

The contents within the Ark from Moses include a gold jar of manna, Aaron's rod that budded, and the stone tablets of the first covenant. These testify of Christ as the True Bread from Heaven, the True Priest of Life, and the True Righteousness of God.

The thunder, lightning, hailstorm, and earthquake all occur in Heaven. These allude to God's wrath- which Jesus Himself endured upon the cross.

(Reminder: at this stage the “mystery of God” or “secret of God” will be completed.)

Chapter 12

Verses 1 – 2

“A great **sign** appeared in heaven: a woman clothed with the **sun**, and the **moon** under her feet, and on her head a crown of twelve **stars**; and she was with child; and she cried out, being in labor and in pain to give birth.”

- Sign – prodigy, unusual wonder (4592 semeion)
- Sun – (2246 helios)
- Moon – (4582 selene)
- Stars – (792 aster)

Commentary- After the temple opened and the appearance of the Ark of the Covenant in Heaven the sign of a pregnant woman appears. This woman is associated with celestial objects (sun, moon, 12 stars) that correlate to the sun, moon, and 12 stars in one of the dreams of the Israelite patriarch Joseph. In this dream the sun symbolized Joseph’s father Jacob, the moon his mother, and eleven stars symbolized Joseph’s brothers (Genesis 37:9-11).

Verses 3 – 4

“Then another sign appeared in heaven: and behold, a great **red dragon** having seven heads and ten horns, and on his heads [were] seven **diadems**. And his **tail swept away** a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to **give birth**, so that when she gave birth he might **devour** her child.”

- Red – fiery-red color (4450a purros)
- Dragon – mythical “seeing one” monster (1404 drakon)
- Diadems – royal crowns (1238 diadema)
- Tail – (3769 oura)
- Swept – draw away, drag away (4951 suro)
- Give birth – bring forth, bear (5088 tikto)
- Devour – eat up, consume (2719 katesthio)

Commentary- this “dragon” is obviously the enemy of the child (as well as the woman). This corresponds to the enmity between the serpent and the woman mentioned in Genesis. The seven heads with seven crowns allude to seven distinct governments (the head directs and regulates the body).

Isaiah 9:15 identifies a head as being an elder / honorable man, and the tail as being the prophet who teaches deception / lies.

It seems a false prophet causes 1/3 of the stars of heaven (angels?) to be thrown down to the earth.

The fall of the 1/3 angels testifies to the death of One of the Three Persons of the Holy Trinity.

Verse 5

“And she gave birth to a son, a male [child], who is to rule all the nations with a rod of iron; and her child was **caught up** to God and to His throne.”

- **Caught up – snatched up (726 harpazo)**

Commentary- on the individual basis the Son of the woman alludes to Jesus Christ and the Virgin Mary, His mother; however, there will be saints ruling the nations with Him (as He addressed in His final message to the seventh church- Laodicea- in chapter 3). Expanded beyond the individual the child alludes to Christ (the Head) and His church (the body). The place where the church was spiritually born was on the Day of Pentecost (Acts chapter 2) in Jerusalem, and it grew and continued to grow beyond Jerusalem and Israel. With this in mind the woman also alludes to Israel in general but Jerusalem in particular. It is at Jerusalem where Christ was raised back to life as the Firstborn from the dead, as well as the two witnesses mentioned in the previous chapter.

Verse 6

“Then the woman **fled** into the **wilderness** where she had a **place prepared** by God, so that there she would be **nourished** for one thousand two hundred and sixty days.”

- Fled – escaped, “fled away” (5343 pheugo)
- Wilderness – desert (2048 eremos)
- Place – area to settle / dwell (5117 topos)
- Prepared – made ready, have ordained (2090 hetoimazo)
- Nourished – fed, supported (5142 trepho)

Commentary- the woman Israel / Jerusalem escapes for her life to a desert place of refuge prepared for her by God Himself. This is her dwelling for 3.5 years.

Verses 7 – 9

“And there was **war** in heaven, Michael and his angels **waging** war with the dragon. The dragon and his angels waged war, and they were not **strong** enough, and there was **no longer** a **place** found for them in heaven. And the great dragon was **thrown down**, the **serpent** of **old** who is called the **Devil** and **Satan**, who **deceives** the whole world; he was thrown down to the earth, and his angels were thrown down with him.”

- War – battle, fight (4171 polemos)
- Waging – battling, fighting (4170 polemeo)
- Strong – have power to overcome (2480 ischuo)
- No longer – no more still (3761 oude + 2089 eti)
- Place – area of dwelling (5117 topos)
- Thrown down – displaced by violent force; cast, thrust (906 ballo)
- Serpent – snake (3789 ophis)
- Old – ancient, archaic, original, from the beginning (744 archaios)
- Devil – Skilled Slanderer, False Accuser (1228 diabolos)
- Satan – Adversary, Opposing One who accuses (4567 Satanas)
- Deceives – Leads into error, causes to wander away, causes to roam (4105 planao)

Commentary- The war in Heaven, it seems, was initiated by Michael to protect the child from the Devil and his angels who were in desperate pursuit to annihilate this child.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

The dragon is identified as the Devil himself, the one who possessed the serpent in the ancient time of the beginning and led Eve astray into sin and death from God (followed by Adam, who chose to die with her; Genesis chapter 3).

Being thrown out of Heaven once and for all is the beginning of the end for the Devil and his angels who chose to follow after him into death (separation) from God.

Verse 10

“Then I heard a loud voice in heaven, saying, ‘Now the **salvation**, and the **power**, and the **kingdom** of our God and the **authority** of His Christ have come, for the accuser of our **brethren** has been thrown down, he who accuses them **before** our God **day** and **night**.’”

- Salvation – welfare, prosperity, deliverance, preservation, safety (4991 soteria)
- Power – kingly, miraculous strength (1411 dunamis)
- Kingdom – royal dignity (God’s) (932 basileia)
- Authority – universal rule; universal power to act (1849 exousia)
- Brethren – male (spiritual) siblings (80 adelphos)
- Before – in the presence of (1799 enopios)
- Day – sunrise to sunset (2250 hemera)
- Night – sunset to sunrise (3571 nux)

Commentary- Christ is specified as “God’s Christ” (or “God’s Messiah”) by the loud voice in Heaven.

With the downfall of the Devil and his kingdom is the beginning of the universal reign of God’s Christ at God’s appointed time (contrast this with the time when Jesus withdrew from the people whom He perceived were about to forcefully make Him King; John 6:15)

Note that it has been extremely necessary for Jesus Christ, the True High Priest, to remain in Heaven *for the defense of all His redeemed against the Devil*. The Devil has continuously been accusing Christ’s redeemed in God’s Presence to (if possible, which it is not) separate them from Christ and God.

Verse 11

“And they **overcame** him because of the blood of the Lamb and because of the **word** of their **testimony**, and they did not **love** their **life** even when faced with **death**.”

- Overcame – conquered, prevailed, won the legal case against (3528 nikao)
- Word – spoken narrative (3056 logos)
- Testimony – stated life story / legal defense (3141 marturia)
- Love – prefer, set heart on [earthly] (25 agapao)
- Life – earthly living (5590 psuche)
- Death – separation of spirit / soul from the body; physical death (2288 thanatos)

Commentary- the Devil (the “leviathan” of whom all hope to win against is false; see Job chapter 41) was successfully conquered by the redeemed through the eternal, spotless blood of Christ and the resulting, thorough changes that came upon them. Their testimony through Christ rebuffed the Devil’s accusations.

Through Christ the redeemed journeyed to the point that they did not love life on earth when faced with death.

Verse 12

“For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, **knowing** that he has a **short** time.”

- **Knowing – seeing, perceiving (3609a oida)**
- **Short – little, small, few (3641 oligos)**

Commentary- the Devil will KNOW that his time is short; it is not something he would want to believe. This Evil One sees that his end is near, thus the reason for his explosive rage.

The earth corresponds to the general land of Israel (previously the land of Canaan) and its inhabitants; the sea corresponds to all other nations and their inhabitants.

Verse 13

“And when the dragon saw that he was thrown down to the earth, he **persecuted** the woman who gave birth to the male [child].”

- **Persecuted – pursue in hostility (1377 dioko)**

Commentary- with the child (Christ and His redeemed) safely out of the reach of the Devil, the Devil turns his rage upon the child’s mother (Jerusalem / Israel) as soon as he sees that he has been thrown to the earth.

Verse 14

“But the two **wings** of the great **eagle** were given to the woman, so that she could **fly** into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent.”

- Wings – a bird’s flying appendages (4420 pterux)
- Eagle – specific type of bird (105 aetos)
- Fly – (4072 petomai)

Commentary- the “two wings of the great eagle” correlate to Exodus 19:4 where the LORD indicated that He brought out Israel to Himself “on eagle’s wings”.

Jesus Himself alluded to this “flight” in Matthew 24:20.

Here the dragon again is referred to as the “serpent”, thus reiterating the enmity between the woman and the serpent declared by God in Genesis 3:15.

(“a time and times and half a time” = 1260 days = 3.5 years)

Verses 15 – 16

“And the serpent **poured water** like a river out of his mouth after the woman, so that he might cause her to be **swept away with the flood**. But the earth helped the woman, and the earth **opened its mouth** and **drank up the river** which the dragon poured out of his mouth.”

- Poured – casted, threw (906 ballo)
- Water – large, river-size quantity of water (5204 hodor)
- Swept away with the flood – carried away by a stream (4216 potamorphoretos)
- Opened – yawned (455 anoigo)
- Mouth – chasm, opening (4750 stoma)
- Drank up – swallowed (2666 katapino)
- River – torrent-like stream (4215 potamos)

Commentary- the event of the flood to carry off the woman is similar to the event when Pharoah gave the order to drown all the male Hebrew infants in the Nile River (Exodus 1:22).

A flooding river can symbolize a flood of an invasion force. In this case this event also parallels the event where the Hebrew slaves passed through the Red Sea to escape their Egyptian pursuers. Just as the earth swallowed up the flood, so did the Red Sea drown the Egyptian army (see Exodus chapter 14). This also testifies to Christ in that He swallowed death for His Own.

Verse 17

“So the dragon was **enraged** with the woman, and went off to make war with the **rest** of her **children**, who **keep** the **commandments** of God and **hold** to the **testimony** of Jesus.”

- Enraged – provoked / aroused to anger (3710 orgizo)
- Rest – remainder (3062 loipos)
- Children – seed, offspring (4690 sperma)
- Keep – observe (5083 tereo)
- Commandments – ethical laws (1785 entole)
- Hold – keep in mind (2192 echo)
- Testimony – witness, account of (3141 marturia)

Commentary- the remainder of the woman's children are of one Seed: namely of Christ. The fact that they hold onto the truth of Jesus is evidence of this. They are the prime target of the Devil in his rage.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Ch. 12 overview: the Woman, the Dragon, the Child-

This story is similar to the event where Joseph and Mary fled to Egypt with Jesus to escape Herod (Matthew 2:13-21). However, it differs in that the woman Mary escaped with her Child instead of the Child being caught up to Heaven and the woman escaping alone afterwards.

Yet- just as Joseph, Mary, and Jesus remained in Egypt until the death of Herod- so does the woman remain in her place of refuge until the dragon is locked away.

God the Word → incarnated in Mary's womb → Mary in travail → Jesus Christ born

Jesus Christ → buried in the tomb (Jerusalem) → earth travails → Jesus resurrected (Firstborn from the dead)

Chapter 13

Verse 1

“And the dragon **stood** on the **sand** of the seashore. Then I saw a **beast coming up** out of the **sea**, having ten **horns** and seven **heads**, and on his horns [were] ten **diadems**, and on his heads [were] **blasphemous names**.”

- Stood – (2476 histemi)
- Sand – (285 ammos)
- Beast – wild animal, brute (2342 therion)
- Coming up – arising, ascending, springing up (305 anabaino)
- Sea – lake, large body of water (2281 thalassa)
- Horns – animal horns (2768 keras)
- Heads – animal heads (2776 kephale)
- Diadems – royal crowns (1238 diadema)
- Blasphemous – slanderous, impious, reproachful [to Divine]; switching good for evil (988 blasphemia)
- Names – proper names [by which God is slandered and His Majesty attacked] (3686 onoma)

Commentary- the animal-beast springing out of the sea correlates to the Dragon in terms of number of heads and number of horns, yet seven crowns are worn by the Dragon's head whereas ten crowns are worn by the animal-beast's horns.

Upon the Dragon cast out of Heaven permanently is the arising of the animal-beast out of the sea.

Verse 2

“And the beast which I saw was like a **leopard**, and his **feet** were like [those] of a **bear**, and his **mouth** like the mouth of a **lion**. And the dragon gave him his power and his **throne** and great authority.”

- Leopard – black-spotted feline animal (3917 pardalis)
- Feet – (4228 pous)
- Bear – (715 arkos)
- Mouth – speaking part of the body (4750 stoma)
- Lion – (3023 leon)
- Throne – seat of power (2362 thronos)

Commentary- this animal-beast corresponds to the four beasts mentioned in Daniel chapter 7, and it seems to be a combination of the four (primarily a leopard with remnant parts of a bear and a lion). The location of the throne given to this animal-beast by the Dragon is most likely the city of Pergamum.

Verse 3

“[I saw] **one** of his heads as if it had been **slain**, and his **fatal wound** was **healed**. And the **whole** earth was **amazed** [and followed] after the beast;”

- One – single individual [out of] (1520 heis)
- Slain – wounded to death (4969 sphazo)
- Fatal – death stroke (2288 thanatos)
- Wound – death stroke (4127 plege)
- Healed – cured, restored (2323 therapeuo)
- Whole – complete, entire (3650 holos)
- Amazed – astonished, wondered, marveled, admired (2296 thaumazo)

Commentary- the entire earth (general land of Canaan / Israel) will marvel at the restoration of this “wounded head” of the animal-beast.

Verse 4

“they **worshiped** the dragon **because** he gave his **authority** to the beast; and they worshiped the beast, saying, ‘Who is **like** the beast, and who is **able** to **wage war** with him?’”

- **Worshiped** – revered, did homage to [shown by prostration: head to the ground] (4352 proskuneo)
- **Because** – since, on account of, reason why (3754 hoti)
- **Authority** – physical / mental power, ability, strength (1849 exousia)
- **Like** – equal to in strength (3664 homoios)
- **Able** – have the power to (1410 dunamai)
- **Wage war** – fight, battle (4170 polemeo)

Commentary- the authority over the kingdoms of the world that the Devil offered to Christ for worship will instead be given to the animal-beast by the Devil. This animal-beast-- along with the Devil-- will get the worship of the earth's inhabitants.

The earth inhabitants (most likely Islamic) show extreme confidence in this animal-beast to the point of thinking that even Heaven could not conquer him.

This delusion comes upon the inhabitants of the earth who rejected the Truth- Jesus Christ- for themselves even though they saw Him in Heaven (see 2nd Thessalonians 2:11)

Verse 5

“There was **given** to him a mouth speaking **arrogant** words and **blasphemies**, and authority to act for forty-two months was given to him.”

- Given – furnished, endowed (1325 didomi)
- Arrogant – proud, conceited (3173 megas)
- Blasphemies – slanders, impious/reproachful speech [injures Divine Majesty] (988 blasphemia)

Commentary- the “gift” from the Devil to the animal-beast is a mouth filled with filthy speech along with the power to act accordingly.

Verse 6

“And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, [that is], those who dwell in Heaven.”

Commentary- the animal-beast that arises out of the sea exhibits supreme conceit (invented within the heart of the Devil/Dragon). This is shown in two ways:

- Lifting himself up (even equal to or superior to God in his own eyes)
- Putting others down (including God)

In the eyes of the deceived masses the animal-beast is viewed as the “hero” who would “save” them from Jesus Christ.

Verse 7

“It was also given to him to make war with the saints and to **overcome** them, and authority over **every** tribe and people and tongue and nation was given to him.”

- **Overcome** – win the case against; be victorious over (3528 nikao)
- **Every** – each one (3956 pas)

Commentary- this wild beast will have power to win his case against the saints of God (seemingly appearing to be more righteous than they). From the dragon this beast will have authority over every single person in his domain.

Verse 8

“All who dwell on the earth will worship him, [everyone] whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.”

Commentary- those who dwell in the land of Israel and the surrounding area will worship this beast after he has conquered the area (judgment to come upon the Jew first, then the Gentile). This is the strong delusion sent upon those who rejected the love of the truth for themselves; their names are not in the Lamb’s “Book of Life”.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Verses 9 – 10

“If anyone has an ear, let him hear. If anyone [is destined] for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed. Here is the **perseverance** and the **faith** of the saints.”

- Perseverance – steadfastness, constancy, endurance (5281 hupomone)
- Faith – confidence, trust (4102 pistis)
- Saints – sacred ones; holy ones (40 hagios)

Commentary- herein is how the saints will be able to persevere in the area that is under the rule of the wild beast of the sea: knowing with full assurance that those who lead into captivity / enslavement must go into it as well; also, those who kill with the sword should be killed by the sword.

The saints are sacred to God and to Christ.

Verses 11 – 12

“Then I saw another beast coming up out of the earth; and he had two horns **like a lamb** and he spoke as a dragon. He **exercises** all the authority of the first beast in his **presence**. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.”

- Like – similar, resembling, equivalent to (3664 homoios)
- Lamb – a little lamb (721b arnion)
- Exercises – enforces (4160 poieo)
- Presence – in one’s sight (1799 enopios)

Commentary- this second wild beast arises from the area of Israel and possesses two horns that, added to the ten of the wild beast out of the sea, totals twelve. This beast enforces the power/will of the beast out of the sea, causing the inhabitants of Israel to worship it.

The beast out of the earth is like a little lamb with snake-like speech.

Verse 13

“He **performs** great **signs**, so that he even makes fire come down out of heaven to the earth in the presence of men.”

- Performs – produces, constructs, forms (4160 poieo)
- Signs – wonders [to authenticate], prodigies (4592 semeion)

Commentary- the sign of fire coming down from heaven correlates to the fire from God out of Heaven that Elijah prayed for in his confrontation with the false prophets at Mount Carmel (1st Kings 18:20-40); therefore, it is likely that the beast out of the earth will be mistaken for Elijah prophesied to return.

Since Jews require signs they are the most vulnerable to believe/follow the beast out of the earth.

Verse 14

“And he **deceives** those who dwell on the earth because of the signs which it was given him to perform in the presence of the beast, telling those who dwell on the earth to **make** an **image** to the beast who had the wound of the sword and has **come to life**.”

- Deceives – misleads, causes to wander (4105 planao)
- Make – to fashion [notably] (4160 poieo)
- Image – likeness, figure (1504 eikon)
- Come to life – recovered life (2198 zao)

Commentary- the wild beast out of the earth will mislead the earth's inhabitants (those in Israel and the surrounding area).

He persuades these inhabitants to construct an image / icon / statue for the wild beast out of the sea.

This image could be a carved stone / metal statue, a robot, a hologram, etc.

Verse 15

“And it was given to him to give **breath** to the image of the beast, so that the image of the beast would even **speak** and cause as many as do not worship the image of the beast to be killed.”

- **Breath – spirit (4151 pneuma)**
- **Speak – say, talk (2980 laleo)**

Commentary- the wild beast out of the earth gives a spirit (demonic, artificial intelligence, or otherwise) to the image of the wild beast out of the sea with the result that this image talks.

It is this talking image that causes those that refuse to worship it to be killed.

Just as the wild beast out of the sea comes to life, even so does his manufactured image come to life.

Verse 16

“And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a **mark** on their **right hand** or on their **forehead**,”

- Mark – stamp, imprint (5480 charagma)
- Right – right side (1188 dexios)
- Hand – (5495 cheir)
- Forehead – space between the eyes (3359 metopon)

Commentary- those persuaded by the wild beast out of the earth to take the mark of the wild beast out of the sea will be eternally bound to the wild beast out of the sea and his fate. The Islamic practice of pledging “bayah” to the caliph is in essence selling oneself as a slave to the Islamic emperor.

Islamic jihadis have had headbands / armbands in battle as well as the “shahada” inscribed upon their foreheads.

Verse 17

“and that no one will be able to buy or to sell, except the one who has the **mark**, the **name** of the beast or the **number** of his name.”

- Mark – stamp, imprint (5480 charagma)
- Name – authority, reputation, cause (3686 onoma)
- Number – total (706 arithmos)

Commentary- the number of the wild beast out of the sea is the sum total of his reputation or “fame” or “glory”. Restricting commerce to only the actual followers of this beast ensures slavish dependence upon him.

Verse 18

“Here is wisdom. Let him who has understanding **calculate** the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six.”

- Calculate – count, compute, sum (5585 psephizo)

Commentary- the sum total of the wild beast out of the sea equals 666 and can comprise of these aspects of the evil world system in their fullest extent: the lust of the flesh, the lust of the eye, and the conceited pride of life (1st John 2:16). Any person that leads in the way of this system is trying to make (or “evolve”) himself / herself a god over others.

666 can represent sin in its maximum fullness.

666 represented in Greek is χξς´ (Chi-Xi-Vau).

666 is also connected to the Babylonian 6x6 “magic square”.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Revelation 13 Summary:

The dragon is the Devil and his spiritual empire(s)

The wild beast out of the sea is a man and his gentile empire(s)

The wild beast out of the earth is a man and his kingdom(s) in the land of Canaan and the surrounding area.

The Dragon + the wild beast out of the sea work against God the Father.

The wild beast out of the sea + the image of the wild beast out of the sea work against God the Son.

The image of the wild beast out of the sea + the wild beast out of the earth work against God the Holy Spirit.

Just as God made Moses as “god” in the sight of Pharaoh of Egypt with Aaron as his prophet (Exodus 7:1),

So will the Dragon make the wild beast out of the sea as “god” with the wild beast out of the earth as his prophet in the sight of the inhabitants of Canaan.

Note that all the surrounding areas of the land of Canaan (or Israel) are all Islamic.

Chapter 14

Verse 1

“Then I looked, and behold, the Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His **Name** and the Name of His Father **written** on their foreheads.”

- Name – title, authority, cause (3686 onoma)
- Written – expressed letters (1125 grapho)

Commentary- the Mount Zion that Jesus and His 144,000 stand upon is located in Heaven (see Hebrews 12:22). In contrast to those that receive the mark of the wild beast out of the sea these have God’s Name written on their foreheads.

The fact that at this point the 144,000 are with the Lamb, Jesus Christ, indicates that they have been raptured- either with the Gentile multitude or with the two witnesses (part of the “child” of the woman “Jerusalem”), or they have been killed at this point.

Verse 2

“And I heard a **voice** from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard [was] like [the sound] of **harpists** playing on their harps.”

- Voice – sound, tone (5456 phone)
- Harpists – those who play the harp and sing (2790 kitharodos)

Commentary- the Apostle John described the Voice of Jesus Christ like “the sound of many waters”. This voice seems to be a crowds of singers with harps.

Verse 3

“And they sang a **new song** before the throne and before the four living creatures and the elders; and no one could **learn** the song except the one hundred and forty-four thousand who had been purchased from the earth.”

- New – novel, unprecedented (2537 kainos)
- Song – ode, hymn; impromptu (5603 ode)
- Learn – increase in knowledge (3129 manthano)

Commentary- this new song that the assembly in Heaven sang before God was known / realized only by the 144,000 with Christ on the Heavenly Mount Zion.

Verses 4 – 5

“These are the ones who have not been defiled with women, for they have kept themselves **chaste**. These [are] the ones who follow the Lamb wherever He **goes**. These have been purchased from among men as first fruits to God and to the Lamb. And no **lie** was found in their mouth; they are **blameless**.”

- Chaste – virgin (3933 parthenos)
- Goes – departs, withdraws (5217 hupago)
- Lie – intentional falsehood (5579 pseudos)
- Blameless – without reproach / blemish (299b amomos)

Commentary- the 144,000 are devoted entirely to Jesus Christ, even to the point of no distraction by women. They are with Him as He withdrew to the Heavenly Mount Zion.

Verses 6 – 7

“And I saw another angel flying in midheaven, having an eternal **gospel** to **preach** to those who live on the earth, and to every nation and tribe and tongue and people; and he said with a loud voice, ‘**Fear** God, and give Him glory, because the **hour** of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters.’”

- Gospel – good news decreed from eternity (2098 euaggelion)
- Preach – announce good news (2097 euaggelizo)
- Fear – revere, be in awe of (5399 phobeo)
- Hour – precise point in time (5610 hora)

Commentary- the gospel announced by the angel is most likely the soon return of Jesus Christ to rule over the nations. This gospel will be announced to the entire world. Turning to the awe of God is exhorted.

This point in time is when God’s judgment will arrive.

Verse 8

“And another angel, a second one, followed, saying, ‘**Fallen**, fallen is **Babylon** the **Great**, she who has made all the nations drink of the **wine** of the **passion** of her **immorality**.’”

- Fallen – overthrown, destroyed (4098 pipto)
- Babylon – confused / confounded city of “gate of god(s)” (897 Babulon)
- Great – large (3173 megas)
- Wine – “lust potion”, aphrodisiac (3631 oinos)
- Passion – maddening outburst (2372 thumos)
- Immorality – idolatrous whoring (4202 porneia)

Commentary- the term “fallen” restated a second time indicates the permanent condition of ruin / destruction that this “Babylon” will experience.

The wine that this sexual / spiritual whore causes the nations (primarily those that surround Israel) to drink is of a religious / carnal nature.

Islam is the dominant theocracy of the nations surrounding Israel and has been for centuries.

Verses 9 – 10a

“Then another angel, a third one, followed them, saying with a loud voice, ‘If anyone worships the beast and his image, and **receives** a **mark** on his forehead or on his hand, he also will drink of the **wine** of the **wrath** of God, which is mixed in **full strength** in the cup of His anger;”

- **Receives** – gives consent, accepts (2983 lambano)
- **Mark** – stamp, imprint, engraving (5480 charagma)
- **Wine** – fiery intoxicant (3631 oinos)
- **Wrath** – fierce anger going to insanity (2372 thumos)
- **Full strength** – unmixed, not diluted (194 akratos)

Commentary- the person receiving the mark of the wild beast of the sea (in unholy union) does so by his / her own choice, and will be completely aware of who he / she is siding with as well as Who he / she is siding against. In doing so that person will experience God’s wrath in full force; this “cup of wrath” most likely is that same cup that Christ drank of on behalf of His Own. Thus, the experience of the wrath of God on this person will testify to the wrath of God that Christ experienced on Calvary’s cross.

Verses 10b – 11

“and he will 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 goes up **forever and ever**; they have no **rest** day and night, those who worship the beast and his image, and whoever receives the mark of his name.”

- Fire – hellfire (4442 pur)
- Brimstone – sulfur (2303 theion)
- Presence – in sight of (1799 enopios)
- Smoke – dark vapor (2586 kapnos)
- Forever and ever – endless future (165 aion)
- Rest – recreation (372 anapausis)

Commentary- those joined to the wild beast out of the sea will experience fiery torture in the presence of Christ and His angels with no recreation.

Verse 12

“Here is the **perseverance** of the saints who keep the commandments of God and their faith in Jesus.”

- Perseverance – steadfastness, constancy, endurance, unswerving (5281 hupomone)

Commentary- the motive for the saints in the days of the rule of the wild beast out of the sea to endure: knowing that damnation will meet those who join this wild beast.

Verse 13

“And I heard a voice from heaven, saying, ‘Write, Blessed are the dead who die in the Lord from now on!’ ‘Yes,’ says the Spirit, ‘so that they may rest from their labors, for their deeds follow with them.’”

Commentary- in the time period of the reign of the wild beast out of the sea it will be far easier on the saints of God to die in Christ than to continue in their lives in the world.

Verse 14

“Then I looked, and behold, a white cloud, and sitting on the cloud One like a Son of Man, having a golden crown on His head and a sharp **sickle** in His hand.”

- **Sickle – pruning hook, hooked vine-knife (1407 drepanon)**

Commentary- the “Son of Man” referenced here is Christ and corresponds to the “Son of Man” referenced in Daniel 7:13. Harvest-time is at hand.

Verses 15 – 16

“And another angel came out of the **temple**, crying out with a loud voice to Him who sat on the cloud, ‘Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe.’ Then He Who sat on the cloud swung His sickle over the earth, and the earth was reaped.”

- **Temple – sanctuary of God (3485 naos)**

Commentary- Christ (prompted by the first angel out of the Temple in Heaven) harvests in the remainder of those to be gathered in His barn (His Kingdom) from Israel and the surrounding area. Note that this harvesting is done from Heaven.

It implies that those that are harvested are those that have been killed.

Verse 17

“And another angel came out of the temple which is in heaven, and he also had a sharp sickle.”

Commentary- a second angel / second harvester appears out of the Temple in Heaven.

Verse 18

“Then another angel, the one who has power over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, ‘Put in your sharp sickle and gather the **clusters** from the **vine** of the earth, because her grapes are **ripe**.’”

- Clusters – bunch of grapes (1009 botrus)
- Vine – grape-vine (288 ampelos)
- Ripe – flourished, mature (187 akmazo)

Commentary- this “vine of the earth” can be compared to the alienated vine mentioned in Jeremiah 2:21. Note that the people of Christ are harvested in prior to these.

A third angel having control over fire of the altar initiates this second harvest by the second angel.

Verses 19 – 20

“So the angel swung his sickle to the earth and gathered [the clusters from] the vine of the earth, and threw them into the great wine **press** of the wrath of God. And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.”

- Press – trough, (wine) vat (3025b lenos)

Commentary- just as Christ was crucified (and shed His blood) outside of Jerusalem and there endured God’s righteous wrath for the sake of His people, even so these clusters of people will shed their blood outside the city, experiencing God’s wrath upon themselves.

Chapter 15

Verse 1

“Then I saw another **sign** in heaven, great and **marvelous**, seven angels who had seven plagues, the last, because in them the wrath of God is **finished**.”

- Sign – prodigy, portent (4592 semeion)
- Marvelous – terrifying & amazing (2298 thaumastos)
- Finished – fulfilled, completed, accomplished (5055 teleo)

Commentary- (reminder that the “mystery of God” was finished with the 7th trumpet) the complete wrath of God is shown by 7 plagues carried by 7 angels.

These 7 plagues testify to the wrath that Jesus Christ endured upon the cross for His people.

Verse 2

“And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God.”

Commentary- the victorious harvest of Christ stands (not falls) above God’s wrath. The complete salvation / atonement of Christ is evident in this scene.

Verses 3 – 4

“And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, ‘Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!

‘Who will not fear, O Lord, and glorify Your name? For You **alone** are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED.’”

- **Alone – solitary, no companion (3441 monos)**

Commentary- The “song of Moses” as written in Deuteronomy chapter 32 elaborates in more detail the clusters of corrupt grapes.

Jesus Christ (forever the incarnated God the Word) separated from all creation remains pure.

However, separated from God, purity in creation is irrelevant.

Verses 5 – 6

“After these things I looked, and the **temple** of the **tabernacle** of **testimony** in heaven was **opened**, and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean [and] bright, and girded around their chests with golden sashes.”

- Temple – sanctuary of God (3485 naos)
- Tabernacle – tent (of covenant) (4633 skene)
- Testimony – witness, proof, evidence (3142 marturion)
- Opened – (455 anoigo)

Commentary- the Temple in Heaven is opened. Within that Temple is the tent (possibly the true “Holy of Holies”) that contains evidence condemning the wicked. Both the Ark of the Covenant and the original Temple built by Solomon are copies derived from this true Temple.

Note that the seven angels are dressed similarly as Christ Himself when He appeared to the Apostle John in chapter 1, verse 13.

Verses 7 – 8

“Then one of the four living creatures gave to the seven angels seven golden **bowls** full of the **wrath** of God, Who lives forever and ever. And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.”

- **Bowls** – shallow, broad, and flat bowl (5357 phiale)
- **Wrath** – indignation arising gradually (2372 thumos)

Commentary- the bowls of wrath are reserved for the wicked. The fact that these bowls are broad and yet shallow indicate that these are all that remain of God's wrath to be executed, having been kept in reserve for the eternal enemies of God and of Christ.

The ENTIRETY of the wrath of God was executed upon Christ Himself, thus confirming that vengeance rightly belongs to Christ.

It seems that God does not desire anyone to be in His Presence while His wrath is poured out; He has no pleasure in the destruction of the wicked.

Chapter 16

Verse 1

“Then I heard a loud voice from the temple, saying to the seven angels, ‘Go and pour out on the earth the seven bowls of the wrath of God.’”

Commentary- the Voice of God from the Temple directs the seven angels to pour out the bowls. These bowls are to be poured out upon the earth- the general area of Israel.

The plagues of the seven bowls testify to the wrath of God that Christ experienced for His Own people.

Verse 2

“So the first went and poured out his bowl on the earth; and it became a **loathsome** and **malignant sore** on the people who had the mark of the beast and who worshiped his image.”

- Loathsome – bad, evil, destructive, distressing (2556 kakos)
- Malignant – painful, grievous (4190 poneros)
- Sore – festering ulcer (1668 helkos)

Commentary- the painful sores experienced by these beast-worshippers testifies to the excruciating pain Christ endured / absorbed on the cross for His people.

This judgment correlates to the painful boils experienced by the Egyptians in the time of Moses as written in Exodus chapter 9.

Verse 3

“The second poured out his bowl into the sea, and it became blood like of a dead man; and every living thing in the sea died.”

Commentary- the sea turned to blood (probably the Mediterranean) testifies to the shed blood of Christ; the death of the marine life testifies to His death (dying with every living creature).

In contrast to the previous bowl pours ON the earth, this bowl is poured INTO the sea; in other words, the wrath of God was poured ON Christ and INTO Christ.

This judgment correlates to the River Nile turned to blood in the time of Moses (see Exodus chapter 7).

Verse 4

“Then the third poured out his bowl into the rivers and the **springs** of **waters**; and they became blood.”

- **Springs – fountains (4077 page)**

Commentary- as with the sea turned to blood, the rivers and water springs turned to blood also testify to the shed blood of Christ.

Like the previous bowl this one was poured INTO the rivers / water springs. In the same manner the wrath of God was absorbed by Christ in His innermost being.

This judgment also correlates to the River Nile turned to blood in the time of Moses (see Exodus chapter 7).

Verses 5 – 7

“And I heard the angel of the waters saying, ‘**Righteous** are You, who are and who were, O Holy One, because You **judged** these things; for they poured out the blood of saints and prophets, and You have given them blood to drink. They **deserve** it.’ And I heard the altar saying, ‘Yes, O Lord God, the Almighty, **true** and righteous are Your judgments.’”

- Righteous – correct, just, innocent (1342 dikaios)
- Judged – decided, concluded, opined on right / wrong (2919 krino)
- Deserve – earn, merit, worthy of (514 axios)
- True – genuine, authentic, real (228 alethinos)

Commentary- the payback given to those who spilled the blood of God’s saints and prophets is blood for drinking (contrast this to the gift of the blood of Christ in Holy Communion).

Note that it is the altar of incense (prayers) that declares God’s decisions to be genuine and correct.

Verses 8 – 9

“The fourth poured out his bowl upon the sun, and it was given to it to **scorch** men with fire. Men were scorched with **fierce** heat; and they blasphemed the name of God who has the power over these **plagues**, and they did not repent so as to give Him glory.”

- Scorch – burn (2739 kaumatizo)
- Fierce – intense (3173 megas)
- Plagues – afflictions, wounds (4127 plege)

Commentary- the extreme sunburn to be experienced testifies to the extreme, hot, burning wrath of God that Christ endured on the cross for His Own (as well as for God).

In contrast to the blasphemous responses to this heat, Jesus Himself did not blaspheme either God or men during His crucifixion.

Verse 10

“Then the fifth poured out his bowl on the **throne** of the beast, and his kingdom became **darkened**; and they **gnawed** their tongues because of **pain**,”

- Throne – seat of power / dominion (2362 thronos)
- Darkened – obscured, blinded (4656 skotoo)
- Gnawed – bit, chewed (3145 masaomai)
- Pain – anguish, distress, suffering (4192 ponos)

Commentary- as darkness increases so does the pain that goes with it. This plague testifies to the darkness and intense pain that Christ endured for His Own in His crucifixion.

Verse 11

“and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.”

Commentary- in contrast to those of the kingdom of the wild beast out of the sea, Christ did not blaspheme- either against God or against men- while upon the cross.

Verse 12

“The sixth poured out his bowl on the great river, the **Euphrates**; and its water was **dried** up, so that the way would be prepared for the kings from the **east**.”

- Euphrates – “the great stream” (2166 Euphrates)
- Dried – withered, made parched, evaporated (3583 xeraino)
- East – “the sun’s rising” (395 anatole)

Commentary- the drying up of the Euphrates testifies to the effects of the wrath of God that Jesus endured for His Own in which He said, “I thirst.” (See John 19:28.)

Verses 13 – 14

“And I saw out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the **false prophet**, three **unclean spirits** like frogs; for they are spirits of **demons**, performing signs, which go out to the kings of the **whole world**, to gather them together for the **war** of the great day of God, the Almighty.”

- **False Prophet** – person speaking falsehoods in name of divine prophecy; one who foretells a sign in God’s Name that does not occur, or one who foretells a sign in the name of a false god that does occur. (5578 pseudoprophetes)
- **Unclean** – impure, dirty, mixed with evil, adulterated {in thought and life} (169 akathartos)
- **Spirits** – winds, breaths, entities higher than man but lower than God (4151 pneuma)
- **Demons** – messengers / ministers of the Devil (1140 daimonion)
- **Whole** – entire, complete (3650 holos)
- **World** – the inhabited area / earth (3625 oikoumene)
- **War** – battle (4171 polemas)

Commentary- these evil, possibly angelic spirits hop throughout the world to specifically the kings / leaders in persuasion to assemble for war. These leaders can be those of only the area controlled by the wild beast out of the sea or can include the entire planet.

These spirits are sent by the Dragon, the wild beast out of the sea, and the false prophet (beast out of the earth).

Verse 15

“(Behold, I am coming like a **thief**. Blessed is the one who stays **awake** and keeps his **clothes**, so that he will not walk about **naked** and men will not see his **shame**.’)”

- Thief – one who comes unexpectedly to steal (2812 kleptes)
- Awake – watchful, strictly attentive (1127 gregoreo)
- Clothes – apparel, outer garment (2440 himation)
- Naked – completely uncovered (1131 gumnos)
- Shame – indecency (808 aschomosune)

Commentary- the implication here is that the sleeper will have his / her clothes stolen when Christ returns. Clothing has been analogous to righteousness / righteous deeds (i.e., the true gift of righteousness which results in righteous practices).

The believer in Jesus Christ understands that Christ Himself /S his / her righteousness.

Verse 16

“And they gathered them together to the place which in Hebrew is called **Har-Magedon**.”

- Har-Magedon – Mount Megiddo (717 Harmagedon)
 - Note that “Megiddo” is derived from Hebrew “gadad” meaning “to cut / gash”.

Commentary- Armageddon is the area where the kings of the earth and the whole world are led by the evil spirits to gather for war (how they are led is most likely via the signs / wonders these evil spirits perform).

Verse 17

“Then the seventh poured out his bowl upon the **air**, and a loud voice came out of the temple from the throne, saying, ‘**It is done**.’”

- Air – the lower atmosphere breathed (109 aer)
- “It is done” – “It is become” (1096 ginomai)

Commentary- this can be contrasted with the declaration made by Christ on the cross before He breathed His last, saying, “It is finished!” (see John 19:30).

The meaning of “It is done” can indicate “it is changed” or “it is transformed”. In this case the entire area centered around the land of Israel (land of Canaan) has become completely desolate / cursed by this time- thus testifying to the truth that Christ became a curse for the sake of His Own.

Verse 18

“And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake, so **mighty**.”

- **Mighty – violently strong (3173 megas)**

Commentary- this earthquake can be compared with the one which occurred immediately following the physical death of Christ (see Matthew 27:51); however, it is the most violent shaking that humanity will have experienced. Along with the earthquake is the thunder & lightning; thus, added to previous plagues, both “heaven” and earth are shaken (see Hebrews 12:26).

Verse 19

“The great city was **split** into **three parts**, and the cities of the nations **fell**. **Babylon** the **great** was remembered before God, to give her the cup of the wine of His fierce wrath.”

- Split – became (1096 ginomai)
- Three – three in number (5140 treis / tria)
- Parts – shares, portions (3313 meros)
- Fell – overthrown, destroyed (4098 pipto)
- Babylon – confounded / confused “gate of god(s)” (897 Babulon)
- Great – large, spacious (3173 megas)

Commentary- the “great city” that became three portions could indicate Jerusalem or the “Babylon” itself.

The “cup of God’s fierce wrath” that “Babylon the great” is to drink will testify to the “cup of God’s wrath” that Christ drank down while crucified.

Verse 20

“And every **island fled** away, and the **mountains** were **not found**.”

- **Island** – floating land (3520 nesos)
- **Fled** – vanished (5343 pheugo)
- **Mountains** – large hills (3735 oros)
- **Not found** – disappeared (2147 heurisko)

Commentary- the entire area was flattened.

Verse 21

“And huge **hailstones**, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely **severe**.”

- **Hailstones** – chunks of ice (5464 chalaza)
- **Severe** – intense (3173 megas)

Commentary- the overall events of thunder, lightning, and hailstones can be compared with the similar plague that occurred in Egypt in the time of Moses (see Exodus 9:22 – 24). This also testifies to Christ as the “Stone of offense” that, whomever He falls on, crushes to powder (see Matthew 21:44).

The aftermath of these bowls of God’s wrath is the result of the unveiling of the foundations of the earth. It also testifies to the condition of Christ’s body on the cross after His physical death.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Summary: the Bowls of God's Wrath

<u>Sequence</u>	<u>Poured On</u>	<u>Result</u>
1 st Bowl	The Earth	Painful Boils
2 nd Bowl	The Sea	Blood / sea creatures die
3 rd Bowl	Rivers / Springs	Blood
4 th Bowl	The Sun	Scorched people
5 th Bowl	Beast's Throne	Kingdom darkened
6 th Bowl	Euphrates	Dried up
7 th Bowl	The Air	"It is done" / area changed / lightning / thunder / hail

Chapter 17

Verse 1

“Then one of the seven angels who had the seven bowls came and spoke with me, saying, ‘Come here, I will show you the **judgment** of the great **harlot** who **sits** on many **waters**,’”

- Judgment – condemnation, penalty (2917 krima)
- Harlot – idolatress (4204 porne)
- Sits – be seated to reside in (2521 kathemai)
- Waters – (5204 hudor)

Commentary- it is one of the angels who had a bowl of God’s wrath that shows the Apostle John the punishment that is about to befall this “great whore”.

Verse 2

“with whom the **kings** of the earth **committed immorality**, and those who dwell on the earth were made **drunk** with the **wine** of her immorality.”

- Kings – leaders, commanders, lords, rulers, sovereigns (935 basileus)
- Committed Immorality – fornicated, idolized (4203 porneuo)
- Drunk – intoxicated (3184 methuo)
- Wine – enticing “love-potion” (3631 oinos)

Commentary- the leaders of the land around Israel along with their peoples are under heavy influence of this spiritual whore.

The prostitution involves physical sexual perversions as well as spiritual idolatry.

Although there are many cities that can rightly be considered spiritual harlot cities, for centuries it has been the Islamic city of Mecca that has had the greatest religious influence over the inhabitants around Israel.

Verse 3

“And he carried me away in the Spirit into a **wilderness**; and I saw a woman sitting on a **scarlet beast**, full of **blasphemous** names, having seven heads and ten horns.”

- Wilderness – desert (2048 eremos)
- Scarlet – crimson, red (2847 kokkinos)
- Beast – wild animal (2342 therion)
- Blasphemous – slanderous, reproachful (988 blasphemia)

Commentary- this wild beast is the same described in chapter 13, with the exception that it is scarlet-colored (from shedding blood) and it has this “mother of whores” riding upon it. Other exceptions include no crowns upon the ten horns, and that the beast is filled with names that are blasphemous against God Himself.

At some point in time after the beast arises out of the sea of nations surrounding the land of Israel this whore will take her place riding upon it.

This whore in the desert sits upon many waters.

Verse 4

“The woman was **clothed** in **purple** and **scarlet**, and **adorned** with **gold** and **precious stones** and **pearls**, having in her hand a **gold cup** full of **abominations** and of the unclean things of her immorality,”

- Clothed – garbed, dressed (4016 periballo)
- Purple – purple cloth (4210 porphurous)
- Scarlet – scarlet cloth (2847 kokkinos)
- Adorned – gilded / covered with gold (5558 chrusoo)
- Gold – golden ornaments (5553 chrusion)
- Precious – considered greatly priced (5093 timios)
- Stones – gems, diamonds, etc. (3037 lithos)
- Pearls – (3135 margarites)
- Gold – made of or overlaid with gold (5552 chrusous)
- Cup – drinking vessel (4221 poterion)
- Abominations – idolatrous items (946 bdelugma)

Commentary- this great whore is brazenly clothed as one; moreover, she being covered with gold (“the skin of the ‘gods’”) seems to be connected with so-called “divine” spirits.

Her “cup of idolatry” helps to drive nations insane (“Babylon was a golden cup in the Lord’s hand that drove all the nations mad”).

The complete array that covers this whore shows unbridled lust / covetousness.

Verse 5

“and on her **forehead** a **name** written, a **mystery**,
**‘BABYLON THE GREAT, THE MOTHER OF
HARLOTS AND OF THE ABOMINATIONS OF THE
EARTH.’**”

- Forehead – space between the eyes (3359 metopon)
- Name – descriptive title, character, reputation, cause (3686 onoma)
- Mystery – secret, hidden (3466 musterion)
- Babylon – “gate of gods” (897 Babulon)
- Great – large, huge (3173 megas)
- Mother – producer, nurturer (3384 meter)
- Harlots – idolatresses (4204 porne)
- Abominations – polluted / detestable / foul / accursed objects (946 bdelugma)

Commentary- the secret written upon this whore’s forehead identifies the type of woman she is: the mega-producer of idolaters (driven by lust) and abominable objects / idols. As a mother she not only produces these but is also the maintainer of them.

(One can say, “mother lust” with “father pride”- that is- Babylon the whore with the wild beast out of the sea.)

Verse 6

“And I saw the woman **drunk** with the **blood** of the **saints**, and with the blood of the **witnesses** of Jesus.”

- Drunk – intoxicated (3184 methuo)
- Blood – violent bloodshed (129 haima)
- Saints – sacred people of God (40 hagios)
- Witnesses – those who saw / heard (3144 martus)

Commentary- as the wild beast was killing the saints & witnesses of Christ, this whore was drinking their blood.

Verse 6 cont.

“When I saw her, I **wondered** greatly.”

- Wondered – marveled, was amazed, in awe of (2296 thaumazo)

Commentary- the Apostle John was amazed at the sight of this whore.

Verse 7

“And the angel said to me, ‘Why do you wonder? I will tell you the mystery of the woman and of the beast that **carries** her, which has the seven heads and the ten horns.’”

- **Carries – bears up (941 bastazo)**

Commentary- as the Apostle John was astonished by this great whore, the angel (one of which had one of the seven bowls) reveals the meaning of this vision.

The beast carries this whore.

Verse 8

“The beast that you saw **was**, and **is not**, and **is about to** come up out of the **abyss** and go to **destruction**.”

- **Was, is not, is about to – surely will happen (3195 mello)**
- **Abyss – unbounded pit indwelt by demons (12 abussos)**
- **Destruction – eternal loss, eternal misery, eternal death (684 apoleia)**

Commentary- this wild beast, originating from the abyss, will head straight towards eternal destruction.

Verse 8 cont.

“And those who dwell on the earth, whose name has not been written in the **book of life** from the **foundation** of the world,”

- Book – (975 biblion)
- Life – (2222 zoe)
- Foundation – (2602 katabole)

Commentary- this specifically states those whose names are not in the Book of Life.

Verse 8 concl.

“...will **wonder** when they see the beast, that he was and is not and will come.”

- Wonder – marvel, be amazed, be in awe of (2296 thaumazo)

Commentary- in a similar manner in which the Apostle John marveled over the great whore, those who dwell on the earth (whose names are not in the Book of Life) will marvel at the appearance of the wild beast out of the abyss.

Verse 9

“Here is the **mind** which has **wisdom**.”

- **Mind** – intellect, understanding (3563 nous)
- **Wisdom** – insight, intelligence (4678 sophia)

Commentary- the explanation that follows is full of wisdom for the reader's mind.

Verse 9 cont.

“The seven heads are seven **mountains** on which the woman sits,”

- **Mountains** – large hills (3735 oros)

Commentary- the feet of Nebuchadnezzar's image was crushed by a stone which grew into a great mountain that filled the earth as recorded in Daniel chapter 2. The great mountain corresponds to an empire.

In the same manner the seven mountains correspond to seven empires that covered / controlled the middle-eastern area.

The last of these empires which was not replaced by another but instead divided up was the Islamic Ottoman Empire.

Note that it is upon these mountains (empires)- not the back of the wild beast- upon which the whore sits and is upheld by.

Just as a head controls the body, so did / do these empires control the wild beast.

Verse 10

“...and they are seven **kings**; five have **fallen**, one is, the other has not yet come; and when he comes, he must **remain a little while.**”

- Kings – emperors, “lords of the land” (937 basileus)
- Fallen – removed from power (4098 pipto)
- Remain – continue, survive, endure (3306 meno)
- Little while – short time (3641 oligos)

Commentary- the empire that had supervisory control over both Anatolia / Javan / land of Turkey and the land of Canaan / Israel was the Roman Empire.

The last and final empire that had control of both the lands of Turkey and Israel was the Islamic Ottoman Empire, which remained until 1922 – 1924.

Verse 11

“The beast which was and is not, is himself also an eighth and is of the seven, and he goes to destruction.”

Commentary- this “eighth emperor” has this in common with the seven imperial dynasties that preceded him: he is the imperial leader (“god-man”) of the middle-eastern empire.

The preceding empires are generally known as: Egyptian, Assyrian, Media-Persian, Grecian, Roman, and Ottoman.

This “wild-beast emperor” (“pharaoh”, “god emperor”, “caesar”, “Khalifa”, etc.) will lead into destruction, not salvation.

The wild beast out of the abyss, out of the sea, has one primary focus: destruction.

- Destruction of Jesus Christ (which is not possible)
- Destruction of those who belong to Jesus Christ (also not possible)
- Destruction of those who do not submit to him
- Destruction of the memory of God Almighty
- Destruction of the Kingdom of Heaven (not possible)

Verse 12

“The **ten horns** which you saw are ten **kings** who have not yet received a **kingdom**, but they receive **authority** as kings with the beast for one **hour**.”

- Ten – ten in number (1176 deka)
- Horns – bone growths on animals for combat (2768 keras)
- Kings – sovereign leader / ruler (935 basileus)
- Kingdom – royal power, dominion (932 basileia)
- Authority – power to govern universally (1849 exousia)
- Hour – definite period of time (5610 hora)

Commentary- these ten future leaders will yield each their individual sovereignty to rule & combat in consensus with the wild beast out of the abyss.

Verse 13

“These have one **purpose**, and they give their power and authority to the beast.”

- Purpose – resolution, intent, mind (1106 gnome)

Commentary- the fact that the ten horns have no crowns affirms that they gave them to the beast. They do so with a unified intent.

Verse 14

“These will wage war against the Lamb, and the Lamb will **overcome** them, because He is Lord of lords and King of kings, and those who are with Him [are] **called** and **chosen** and **faithful**.”

- Overcome – win against, conquer (3528 nikao)
- Called – invited (2822 kletos)
- Chosen – selected, favored to own (1588 eklektos)
- Faithful – believing, trusting (4103 pistos)

Commentary- thus the reason the ten “kings of combat” yield to and unite with the beast: to stop the righteous invasion of Jesus Christ and those with Him.

Just as Nebuchadnezzar, the emperor of ancient Babylon, was a “king of kings” (see Daniel 2:37) even so Jesus Christ is the True “King of kings”.

Those with Jesus Christ have been invited, selected, and have been persuaded to believe / trust in Him.

Verse 15

“And he said to me, ‘The waters which you saw where the harlot sits, are **peoples** and **multitudes** and **nations** and **tongues**.’”

- Peoples – tribes, races (2992 laos)
- Multitudes – classes, troops (3793 ochlos)
- Nations – races, cultures (1484 ethnos)
- Tongues – languages (1100 glossa)

Commentary- the seven “mountains” upon which the great whore sits upon are also “waters” of various people of the general middle-eastern area. These “waters” over the latest centuries are Islamic.

Contrast this with the innumerable multitudes saved out of great tribulation who washed their robes (lives) in the blood of the Lamb (mentioned in chapter 7 verse 14).

Verse 16

“And the ten horns which you saw, and the beast, these will **hate** the harlot and will make her **desolate** and **naked**, and will **eat** her flesh and will **burn** her up with fire.”

- Hate – detest, pursue in hate (3404 miseo)
- Desolate – stripped of wealth (2049 eremoo)
- Naked – unclothed (1131 gumnos)
- Eat – devour, consume (2068 esthio)
- Burn – consume by fire (2618 katakaio)

Commentary- the wild beast and his inner circle of leaders will completely annihilate the great whore, ending her influence once and for all.

Verse 17

“For God has **put** it in their **hearts** to **execute** His purpose by having a common purpose, and by giving their kingdom to the beast, until the **words** of God will be fulfilled.”

- Put – placed (1325 didomi)
- Hearts – souls, minds (2588 kardia)
- Execute – to do, to act upon (4160 poieo)
- Words – statement, speech, utterance (3056 logos)

Commentary- note that it is God Himself (not the dragon) Who injects the idea of the destruction of the great whore into the hearts / minds of the beast and the beast’s inner circle of leaders.

Verse 18

“The woman whom you saw is the great **city**, which reigns over the kings of the earth.”

- **City – metropolis (4172 polis)**

Commentary- the city with the greatest spiritual influence over the middle-eastern area,

- Whose name means “mother of settlements”,
- Whose physical location is in a desert (the only famous religious city in a desert near the Red Sea)
- Where its Islamic members are required to make a pilgrimage to if they have the means,
- Who sits upon “Mount Babel”,
- Where its Islamic members are required to pray towards five times per day,
- Whose religious doctrine denies that Jesus Christ is the Son of God,
- Whose Islamic members are guilty of violent jihad and bloodshed against all deemed non-Islamic,

is Mecca, in Saudi Arabia.

(note that the Turkish and Persian people have had an ongoing hostility towards Mecca; in fact, the Ottoman Turks have shelled Mecca towards the end of the Ottoman Empire)

Chapter 18

Verse 1

“After these things I saw another angel coming down from heaven, having great authority, and the earth was **illuminated** with his glory.”

- **Illuminated – enlightened, lit up (5461 photizo)**

Commentary- this angel with massive authority descended from Heaven; he was not thrown down from Heaven.

Verse 2

“And he cried out with a **mighty** voice, saying, ‘**Fallen**, fallen is Babylon the great! She has become a **dwelling** place of demons and a **prison** of every unclean spirit, and a prison of every unclean and hateful **bird**.’”

- **Mighty – forceful (2478 ischuros)**
- **Fallen – overthrown, destroyed (4098 pipto)**
- **Dwelling – habitation, abode (2732 katoiketerion)**
- **Prison – place for captives (5438 phulake)**
- **Bird – fowl (3732 orneon)**

Commentary- in her final, destroyed state Babylon was transformed from a seductive whore into a cage for evil spirits.

The declaration “fallen, fallen” twice indicates permanence; Mystery Babylon is forever fallen.

Verse 3

“For **all** the nations have drunk of the **wine** of the **passion** of her immorality,”

- All – each and every one (3956 pas)
- Wine – “love” potion (3631 oinos)
- Passion – glow, inflaming insanity (2372 thumos)

Commentary- “love for hire” drives anyone insane.

Verse 3 cont.

“and the kings of the earth have committed immorality with her,”

Commentary- this immorality includes spiritual as well as physical.

Verse 3 concl.

“and the merchants of the earth have become **rich** by the **wealth** of her **sensuality**.”

- Rich – enriched with possessions, abundant (4147 plouteo)
- Wealth – power / influence of riches (1411 dunamis)
- Sensuality – insolent luxury (4764 strenos)

Commentary- evil gain through lust is a trademark of this great whore.

Verse 4

“I heard another Voice from Heaven, saying, ‘**Come** out of her, My people, so that you will not **participate** in her sins and **receive** of her **plagues**;’”

- **Come** – leave a place (1831 exerchomai)
- **Participate** – partake of, have fellowship with (4790 sugkoinoneo)
- **Receive** – get back (2983 lambano)
- **Plagues** – blows, wounds, heavy afflictions (4127 plege)

Commentary- when it is time for God’s people to leave Mystery Babylon they will be called out.

Verse 5

“for her **sins** have **piled** up as high as **heaven**, and God has **remembered** her **iniquities**.”

- **Sins** – serious offenses “missing the mark”, like murder (266 hamartia)
- **Piled** – cemented together (2853 kollao)
- **Heaven** – highest altitude in the sky (3772 ouranos)
- **Remembered** – recalled by memory (3421 mnemoneuo)
- **Iniquities** – injurious crimes (92 adikema)

Commentary- Mystery Babylon the Great seemingly was looking to make a name for herself by cementing together a mountain of her abominations.

Verse 6

“**Pay** her back even as she has paid, and give back **double** according to her deeds; in the **cup** which she has **mixed**, mix **twice** as much for her.”

- Pay – requite, recompense (591 apodidomi)
- Double – two times as much (1363 diploo)
- Cup – wine cup (4221 poterion)
- Mixed – poured out to drink (2767 kerannumi)
- Twice – twofold (1362 diplous)

Commentary- in giving twice as much payback to Mystery Babylon for her crimes— crimes that are cemented to the highest heaven— would bring her down to the lowest hell.

Verse 7

“To the **degree** that she **glorified** herself and lived **sensuously**, to the same degree give her **torment** and **mourning**; for she says in her heart, ‘I SIT A **QUEEN** AND I AM NOT A **WIDOW**, and will never see mourning.’”

- Degree – how much abundantly (3745 hosos)
- Glorified – magnified, celebrated, honored (1392 doxazo)
- Sensuously – wantonly, luxuriously, lustfully (4763 streniao)
- Torment – torture; condition of torture (929 basanismos)
- Mourning – grief, sorrow (3997 penthos)
- Queen – (938 basilissa)
- Widow – (5503 chera)

Commentary- with the cities of the nations fallen (chapter 16, verse 19) Mystery Babylon may be even all the more certain that she will remain forever (see Isaiah 47, especially verses 7 – 11).

Verse 8

“For this **reason** in **one day** her plagues will come, **pestilence** and **mourning** and **famine**, and she will be burned up with fire; for the **Lord God** who **judges** her is **strong**.”

- Reason – account of, because of (1223 dia)
- One – single unit (1520 heis)
- Day – (2250 hemera)
- Pestilence – physical death (2288 thanatos)
- Mourning – grief, sorrow (3997 penthos)
- Famine – hunger, scarcity (3042 limos)
- Lord – owner, master, sovereign (2962 kurios)
- God – Creator, Owner, Supreme Being (2316 theos)
- Judges – pronounces, decrees, decides (2919 krino)
- Strong – mighty, powerful (2478 ischuros)

Commentary- because Mystery Babylon is convinced that she remains forever, her calamity will occur swiftly- in a single day.

This whore- who pushed “love for hire”- will be condemned by the One, Who is True Love.

The judgment against Mystery Babylon testifies to the judgment that Jesus Christ endured upon the cross for salvation to many.

Babylon will remain a smoking ruin that testifies to the same judgment Jesus Christ endured for many... yet Jesus overcame to live again- forever.

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

Verses 9 – 10

“And the kings of the earth, who committed immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning, standing at a distance because of the **fear** of her torment, saying, ‘Woe, woe, the great city, Babylon, the **strong** city! For in one hour your judgment has come.’”

- Fear – dread, terror (5401 phobos)
- Strong – mighty, powerful, fortified (2478 ischuros)

Commentary- the kings of the earth both whored with Mystery Babylon and lived with her. The terror of her torment (evidenced by smoke) keeps them at a distance from her.

Verse 11

“And the **merchants** of the earth weep and mourn over her, because no one buys their **cargoes** any more-”

- Merchants – retailer, tradesman (1713 emporos)
- Cargoes – merchandise, goods (1117 gomos)

Commentary- interestingly the two groups of people that mourn over Mystery Babylon’s destruction are the kings of the earth and merchants of the earth.

The kings of the earth mourn because they miss whoring with Mystery Babylon.

The merchants of the earth mourn because they miss doing business with Mystery Babylon.

Verses 12 – 13

“Cargoes of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every citron wood and every article of ivory and every article from very costly wood and bronze and iron and marble, and cinnamon and spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and of horses and chariots and slaves and human **lives**.”

- **Lives – souls (5590 psuche)**

Commentary- at the end of the list of all the items that Mystery Babylon trades in are human bodies and souls.

Human sacrifice is a “trademark” of Mystery Babylon.

Verse 14

“The **fruit** you **long** for has gone from you, and all things that were **luxurious** and **splendid** have passed away from you and [men] will no longer find them.”

- **Fruit – ripe fruits from trees (3703 opora)**
- **Long – desire, crave, lust (1939 epithumia)**
- **Luxurious – fat, dainty, oily (3045 liparos)**
- **Splendid – elegant, sumptuous (2986 lampros)**

Commentary- ripe fruits were the intense desire of this great whore of “the desert by the sea”.

Verses 15 – 18

“The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, saying, ‘Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls; for in one hour such great wealth has been laid waste!’ And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance, and were crying out as they saw the smoke of her burning, saying, ‘What is like the great city?’”

Commentary- included among the merchants are all whose business / livelihood is on the sea.

Just as with the kings of the earth, the merchants of the earth (and sea) will stand at a distance from Mystery Babylon as they mourn over her.

(A side note: they will ask, “What is like the great city?” A better question is, “Who is like GOD?”)

Verse 19

“And they threw **dust** on their heads and were crying out, weeping and mourning, saying, ‘**Woe**, woe, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!’”

- Dust – earth, soil (5529b chous)
- Woe – alas! [for what has become] (3759 ouai)

Commentary- the tradition of throwing dust upon one’s own head in grief is a middle-eastern / Semitic tradition.

Note that the merchants mourn over Mystery Babylon because she is the one who made them rich.

Verse 20

“Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her.”

Commentary- God Almighty, who is “Agape Love” in essence, does not allow this practice of evil against His Own go unpunished.

God’s judgment executed against Mystery Babylon is an expression of His agape love towards His people that were murdered by her.

Even more so, the righteous judgment of God against sin that the Son of God endured on the cross for His (and God’s) people is an expression of agape love towards them.

Verse 21

“Then a **strong** angel took up a stone like a great **millstone** and threw it into the sea, saying, ‘So will Babylon, the great city, be thrown down with **violence**, and will not be **found** any longer.’”

- Strong – mighty (2478 ischuros)
- Millstone – of a mill (3457b mulinos)
- Violence – a rush, impulse (3731 hormema)
- Found – discovered after searching (2147 heurisko)

Commentary- no matter how meticulously and carefully one would search, Mystery Babylon will not be discovered after her destruction (a thorough destruction).

Verses 22 – 23

“And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer; and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were **deceived** by your **sorcery**.”

- Deceived – led away from truth into error / sin (4105 planao)
- Sorcery – spells, witchcraft, magical arts, + drugs (5331 pharmakeia)

Commentary- interesting that it is the merchants of Mystery Babylon who are the great men of the middle-eastern area (as opposed to military leaders, kings, scholars, scientists, etc.)

The means by which Mystery Babylon leads the nations astray from God is basically drug-induced spells (mind-bending).

Verse 24

“And in her was found the blood of **prophets** and of **saints** and of **all** who have been slain on the earth.”

- Prophets – messengers of God (4396 prophetes)
- Saints – set apart for God, sacred to God (40 hagios)
- All – every one that (3956 pas)

Commentary- the preferred drink of Mystery Babylon is blood of human sacrifices.

Chapter 19

Verse 1

“After these things I heard something like a loud voice of a great multitude in Heaven, saying, ‘**Hallelujah! Salvation and glory and power** belong to our God;’”

- Hallelujah – “Praise Yahweh” (239 hallelouia)
- Salvation – sum of benefits & blessings (4991 soteria)
- Glory – Majesty (1391 doxa)
- Power – inherent strength (1411 dunamis)

Commentary- All the benefits, blessings, majestic glory, power which are lavished upon His people belong to God, and originate from Him.

Verse 2

“BECAUSE HIS JUDGMENTS ARE **true** AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER.”

- True – real, genuine (228 alethinous)

Commentary- the genuine love God has towards His people is shown by His genuine vengeance against the great whore who murdered them.

Note that this also testifies to Jesus Christ on the cross- He endured God’s vengeance for God’s people.

Verse 3

“And a second time they said, ‘Hallelujah! HER SMOKE RISES UP FOREVER AND EVER.’”

Commentary- the smoke of the judgment against Mystery, Babylon the Great will ascend for “ages and ages”.

Just as her sins ascended in a pile upwards towards Heaven, even so does her smoke.

In contrast to this Babylon, Jesus Christ exhausted the weight of God’s righteous vengeance and remained to declare, “Finished!”

Verses 4 – 6

“And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, ‘Amen. Hallelujah!’ And a voice came from the throne, saying, ‘Give praise to our God, all you His bond-servants, you who **fear** Him, the small and the great.’ Then I heard like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, ‘Hallelujah! For the Lord our God, the Almighty, reigns.’

- **Fear – venerate, revere, in awe of (5399 phobeo)**

Commentary- Praise towards Almighty God abounds in thunders of “Hallelujah!”

Authentic praise and thanksgiving draw the hearts of God’s people towards Him, and He towards them.

Those who are in awe of God praise Him from their hearts.

Verses 7 – 8

“Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.’ It was given to her to clothe herself in **fine linen, bright [and] clean**; for the fine linen is the **righteous acts** of the saints.”

- Fine Linen – fine cotton (1039 bussinos)
- Bright – shining, brilliant, splendid (2986 lampros)
- Clean – pure, unstained (2513 katharos)
- Righteous Acts – right deeds (1345 dikaioma)

Commentary- the Bride of Christ in the natural are the people of Jerusalem / Israel upon His return to earth.

Note that the “fine linen, bright and clean” is a GIFT to the Bride.

Verses 9 – 10

“Then he said to me, ‘Write, Blessed are those who are invited to the **marriage supper** of the Lamb.’ And he said to me, ‘These are true words of God.’ Then I fell at his feet to worship him. But he said to me, ‘Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the **testimony** of Jesus is the **spirit** of **prophecy**.’”

- Marriage – wedding festival (1062 gamos)
- Supper – dinner, evening meal (1173 deipnon)
- Testimony – witness, evidence, reputation (3141 marturia)
- Jesus – “Yahweh saves” / “Yahweh is salvation” (2424 Iesous)
- Spirit – wind, influence (pneuma)
- Prophecy – communication of revealed truth / divine mind (4394 propheteia)

Commentary- the marriage supper is to occur during the evening (as opposed to the morning).

The testimony of Jesus Christ Himself is the reason for prophecy from God, not foretelling future events. The question regarding a prophet’s words or life experience is this: “How does this testify about Jesus?”

Verse 11

“And I saw Heaven **opened**, and behold, a **white** horse, and He who sat on it [is] called **Faithful** and **True**, and in **righteousness** He **judges** and **wages** war.”

- Opened – (455 anoigo)
- White – “dead” white (3022 leukos)
- Faithful – trustworthy, reliable (4103 pistos)
- True – genuine, real, sincere (228 alethinos)
- Righteousness – justice (1343 dikaiosune)
- Judges – decides, condemns (2919 krino)
- Wages War – fights (4170 polemeo)

Commentary- Heaven itself will be opened when Jesus Christ returns.

Jesus Christ is trustworthy and can be relied upon unconditionally. He is genuine and sincere- there is NOTHING false within Him.

It is in justice that Jesus decides to condemn and fight when He returns.

Verse 13

“And [He is] clothed with a robe **dipped** in **blood**, and His **Name** is called The **Word** of God.”

- Robe – cloak, mantle (2440 himation)
- Dipped – dyed, colored into (911 bapto)
- Blood – “shed blood” (129 haima)
- Name – title, authority, cause (3686 onoma)
- Word – idea (3056 logos)

Commentary- Jesus Christ Himself is the embodied, uncreated Word of God. His title indicates that He is the uncreated “Idea” of God from eternity.

Verse 14

“And the **armies** which are in Heaven, clothed in **fine linen, white** [and] **clean**, were following Him on white horses.”

- Armies – expeditions, companies of soldiers (4753 strateuma)
- Fine Linen – cotton (1039 bussinos)
- White – bright / dazzling white (3022 leukos)
- Clean – pure (2513 katharos)

Commentary- As Jesus leads into war, so do his armies follow Him.

The “fine linen” testifies to the spotless glory of Christ, into which every soldier of His is absorbed into.

Verse 15

“From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will **rule** them with a **rod** of **iron**; and He treads the wine press of the fierce wrath of God, the Almighty.”

- Rule – govern, shepherd (4165 poimaino)
- Rod – staff, scepter (4464 rhabdos)
- Iron – (4603 sideros)

Commentary- The “sharp sword” out of the mouth of Jesus is His Word (as He Himself IS the WORD of GOD). Jesus is the One Who executes the vengeance of God- and rightly so- since He endured God’s vengeance upon the cross.

Verse 16

“And on His robe and on His thigh He has a name written, ‘KING OF KINGS, AND LORD OF LORDS.’”

Commentary- the title “King of Kings / Lord of Lords” is given to Jesus by God, His Father. Jesus Himself is the True, designated Emperor of God.

Verses 17 – 18

“Then I saw an angel standing in the **sun**, and he cried out with a loud voice, saying to all the birds which fly in mid-heaven, ‘Come, **assemble** for the great **supper** of God, so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.’”

- Sun – (2246 helios)
- Assemble – gather together (4863 sunago)
- Supper – dinner; afternoon / evening meal (1173 deipnon)

Commentary- it is interesting that the angel was “standing in the sun” when calling to the birds.

The “great supper of God” is the “marriage supper of the Lamb”, when both King Jesus and His earthly kingdom are united.

Verse 19

“And I saw the beast and the kings of the earth and their armies **assembled** to make war against Him who sat on the horse and against His army.”

- Assembled – gathered together (4863 sunago)

Commentary- Just as the wild beast out of the sea with his allies gathered to war against Jesus Christ and His army, the birds gathered to eat the flesh of those allied with the wild beast out of the sea.

Verse 20

“And the beast was **seized**, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were **thrown** alive into the Lake of Fire which burns with brimstone.”

- Seized – taken, captured (4084 piazio)
- Thrown – cast with force (906 ballo)

Commentary- the wild beast out of the sea and the false prophet (the wild beast out of the earth) together are the very first to be thrown into the Lake of Fire.

The fact that they were thrown in the Lake of Fire indicates that they did not go there willingly.

Verse 21

“And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.”

Commentary- the “sword” could mean the word out of the mouth of Jesus Christ to command His army (His “sword”) to attack the armies allied with the wild beast out of the sea.

Chapter 20

Verse 1

“Then I saw an angel coming down from Heaven, holding the **key** of the abyss and a great **chain** in his hand.”

- **Key – (2807 kleis)**
- **Chain – bond (254 halusis)**

Commentary- this angel, as opposed to “fallen from Heaven”, descended from Heaven.

The fact that this angel has the key to the abyss along with a mega-chain indicates that he is sent on a mission: to arrest and imprison.

Verses 2 – 3

“And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut [it] and sealed [it] over him, so that he would not deceive the nations any longer, until the thousand years were completed;”

Commentary- the one arrested and imprisoned is the false accuser / slanderer and adversary, the Devil himself.

Just as Jesus’ body was shut & sealed in the tomb, so will the Devil be shut & sealed in the abyss.

The Devil will not be able to deceive the nations for 1,000 years. However...

Verse 3 cont.

“after these things he must be released for a **short** time.”

- **Short – small, little, brief (3398 mikros)**

Commentary- ...the Devil must be released after the 1,000 years. The exact length of time is not mentioned.

Verse 4

“Then I saw thrones, and they sat on them, and **judgment** was given to them.”

- **Judgment – verdict condemning wrong (2917 krima)**

Commentary- the business of condemnation of wrong was given to those that sat on the thrones.

Verse 4 cont.

“And I [saw] the **souls** of those who had been beheaded because of their **testimony** of Jesus and because of the Word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.”

- Souls – disembodied lives (5590 psuche)
- Testimony – witness (3141 marturia)

Commentary- These specific people are those of whom it was said, “Blessed are the dead who die in the Lord from now on” (Revelation 14:13), during the short reign of the wild beast out of the sea.

The resurrection and subsequent ascension of these saints to their thrones testify to the resurrection and ascension of Jesus Himself to the Throne of God.

Reigning with Christ will be their service towards Christ.

Thus the land of Israel (and Jerusalem specifically)- the inheritance of Jesus Christ- testifies of Him;

- His sufferings- the plagues that come upon the land.
- His death- when Jerusalem is flooded with Gentiles.
- His resurrection- when He returns, wages war in righteousness, and restores Israel.
- His ascension- when Israel begins to flourish.
- His glorification- after Israel grows into His mountain.

Verses 5 – 6

“The rest of the dead did not come to life until the thousand years were **completed**. This is the **first resurrection**. **Blessed** and holy is the one who has a part in the first resurrection; over these the **second** death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.”

- Completed – brought to a close, finished, ended (5055 teleo)
- First – first in order (4413 protos)
- Resurrection – a raising up, a rising again (386 anastasis)
- Blessed – happy, fortunate (3107 makarios)
- Second – second place, second in order (1208 deuterios)

Commentary- Just as Jesus Christ is the Firstborn from the dead, even so are those that partake of the first resurrection.

Those that reign with Christ during these 1000 years will be, as Jesus Himself is, king-priests after the order of Melchizedek. They will serve Christ in this manner.

Typically in scriptural concepts that which comes in second denotes permanence, such as:

- Jesus is the “Last Adam” / “Second Adam”
- Natural birth is first; spiritual birth is second
- Saul the first kingly line of Israel; David the second (and permanent) kingly line.

Verses 7 – 8

“When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the **four corners** of the earth, **Gog** and **Magog**, to gather them together for the war; the number of them is like the sand of the seashore.”

- Four – four in number (5064 tessares)
- Corners – angles (1137 gonia)
- Gog – king of Magog (1136 Gog)
- Magog – land of Turkey (4031 Magog)

Commentary- the reason that the Devil had to be released from his prison is to draw to himself all those that rejected Jesus Christ for themselves. In this the Scripture is fulfilled again where God sends strong delusion those who rejected the love of the truth, so that they may believe the lie to their own condemnation (2nd Thessalonians 2:9-12).

It is bad enough that a small group of people would gather to war against Jesus Christ, let alone a large multitude!

The geographic location of Magog is the general land of modern Turkey (formerly Anatolia / Greece / Javan).

Verse 9

“And they **came** up on the broad plain of the earth and **surrounded** the **camp** of the saints and the **beloved** city, and **fire** came down from Heaven and devoured them.”

- Came up – ascended
- Surrounded – encircled (2943a kukleuo)
- Camp – army barracks (3925b parembole)
- Beloved – loved, preferred, wished well upon (25 agapeo)
- Fire – burning flames (4442 pur)

Commentary- when Jesus Christ was on the earth the first time, God gave Him up into the hands of those that hated Him, to the end that many people would receive salvation. However, this time around God destroys many people for the sakes of Jesus, His saints, and His city.

As the enemies of Jesus Christ ascended, the Fire from God descended upon them.

This event testifies to the great love that God the Father has towards Jesus Christ- His Son and His Word.

Verse 10

“And the devil who deceived them was thrown into the Lake of Fire and **brimstone**, where the beast and the false prophet are also; and they will be **tormented day and night forever and ever.**”

- **Brimstone – sulfur (2303 theion)**
- **Tormented – tortured (928 basanizo)**
- **Day – daytime, sunrise to sunset (2250 hemera)**
- **Night – night-time, sunset to sunrise (3571 nux)**
- **Forever and ever – ages of the ages to infinity (165 aion)**

Commentary- the Devil, among other things, is the “misleading leader”. The penalty for his crimes that he has practiced falls upon himself.

The torture that the Devil, the wild beast out of the sea, and the false prophet (the wild beast out of the earth) suffers testifies to the torture that Jesus Christ endured upon the cross for His Own people.

(However, unlike the Devil, Jesus Christ chose to endure the cross and would not come down until salvation for His Own people was accomplished.)

Verse 11

“Then I saw a great **white throne** and Him who sat upon it, from whose **Presence earth** and **heaven fled** away, and **no place** was **found** for them.”

- White – bright white, dazzling white (3022 leukos)
- Throne – tribunal seat of power (2362 thronos)
- Presence – face, countenance (4383 prosopon)
- Earth – land (1093 ge)
- Heaven – sky, atmosphere, universe (3772 ouranos)
- Fled – vanished (5343 pheugo)
- No – not (3756 ouch)
- Place – space, area, room (5117 topos)
- Found – discovered (2147 heurisko)

Commentary- the One sitting upon this Judgment Throne is likely Jesus Christ Himself, Who judges according to the will of God, His Father.

In taking the sins of the world upon Himself at the cross, Jesus is very aware of the nature of the deeds along with the punishment that is just.

It is interesting that no place was found for the earth nor the heaven before this Judgment Throne, contrasted with the fact that there was no room at the inn for the Son of God to be born in through Mary, the virgin.

Verse 12

“And I saw the dead, the great and the small, standing before the throne, and **books** were **opened**; and **another** book was opened, which is [the book] of **Life**;”

- Books – papers, scrolls (975 biblion)
- Opened – unrolled (455 anoigo)
- Another – other of similar type (243 allos)
- Life – (2222 zoe)

Commentary- the Book of Life stands distinct from all the other scrolls. The scrolls are unrolled; the contents hidden in them are shown.

The names in the Book of Life are those connected to and abide within Jesus Christ.

Verse 12 cont.

“and the dead were **judged** from the things which were written in the books, **according** to their **deeds**.”

- Judged – decided upon (2919 krino)
- According – against, in manner of, by virtue of (2596 kata)
- Deeds – acts, works (2041 ergon)

Commentary- the deeds practiced by the dead indicate the punishment they will receive.

Verse 13

“And the **sea** gave up the dead which were in it, and **death** and **Hades** gave up the dead which were in them; and they were judged, every one [of them] according to their deeds.”

- Sea – lake, large body of water (2281 thalassa)
- Death – separation from life (2288 thanatos)
- Hades – abode of departed spirits (86 hades)

Commentary- whereas the deeds of the saints are judged at the bema seat of Christ, it is the dead themselves that are judged by their deeds. The deeds that they practice indicate where their place is to be.

Verse 14

“Then death and Hades were thrown into the **Lake of Fire**. This is the second death, the Lake of Fire.”

- Lake – a large body of liquid (3041 limne)
- Fire – flames (4442 pur)

Commentary- the second death is the permanent death, the permanent separation from God Himself.

The last enemy, death itself, is destroyed by the second death- the Lake of Fire (or “liquid fire”).

Death and Hades (Hell) were thrown into the Lake of Fire, but nothing is mentioned about where the sea ended up.

Verse 15

“And if anyone's name was not found written in the Book of Life, he was thrown into the Lake of Fire.”

Commentary- this, by far, is the most tragic of all the verses in the entire Scripture.

The original intent by God for every single man, woman, and child is eternal life with Himself (the Father, Son, Holy Spirit: the Holy Trinity).

Three questions arise:

1) “How is it that the dead who partake of the second resurrection are still regarded as dead?”

2) “Is it possible, since the last enemy to be destroyed- death itself- has been thrown into the Lake of Fire along with Hell, that any of the dead are not regarded as enemies?”

3) “Is it possible that any of the names of these dead of the second resurrection are in the Book of Life?”

The answers to all of these questions are known only to God.

God has proven through His Word- Jesus Christ- that He preferred to take sin, death, hell, wrath upon Himself than for any of His creation to end up there eternally.

Those who end up in the Lake of Fire eternally have chosen this for themselves.

The Lake of Fire is God’s righteous anger / wrath against every form of evil.

Chapter 21

Verse 1

“Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer [any] sea.”

- New – fresh, unworn, unused, without decay (2537 kainos)
- Heaven – sky, universe (3772 ouranos)
- Earth – land, world (1093 ge)
- Passed away – went away, departed (565 aperchomai)
- No longer – not anymore, no further (3756 ouk + 2089 eti)
- Sea – lake, body of water (2281 thalassa)

Commentary- the New Heaven and New Earth, or “2nd Heaven & Earth”, are permanent (whereas the 1st ones were temporary), and superior to the 1st ones.

The 1st heaven exploded away, the elements melted away with fervent heat, and the earth was burnt up as prophesied in 2nd Peter 3:10.

Just as in chapter 20, verse 14, no mention is made of what happened to the sea. Obviously it no longer exists. Unlike the 1st world which was engulfed in water at the beginning, the 2nd world has no massive body of water.

This testifies to Jesus Christ in that His first human body was marred and planted; His second (resurrected) body is forever glorious and incorruptible.

Verse 2

“And I saw the **holy city, New Jerusalem, coming down** out of heaven from God, made **ready** as a **bride adorned** for her **husband**.”

- Holy – sacred (40 hagios)
- City – (4172 polis)
- New – fresh, unworn, unused, (2537 kainos)
- Jerusalem – (2419 Ierousalem); (2414 Hierosoluma); “Foundation of Peace” (3389 Yerushalaim / Yerushalayim) ((yarah + shalom))
- Coming down – descending (2597 katabaino)
- Made ready – prepared (2090 hetoimazo)
- Bride – betrothed woman (3565 numphe)
- Adorned – decorated (2885 kosmeo)
- Husband – betrothed man (435 aner)

Commentary- New Jerusalem is from God; God Himself is the Maker of that sacred city.

New Jerusalem was made in Heaven and descended to the New Earth; New Heaven and New Earth united.

New Jerusalem is superior to the previous Jerusalem that was on the 1st earth.

The meaning of “New Jerusalem” is “New and fresh Foundation of the Peace of God”.

New Jerusalem is decorated in beauty.

New Jerusalem testifies to the eternal glory of Jesus Christ.

Verse 3

“And I heard a loud voice from the throne, saying, ‘Behold, the **tabernacle** of God is among men, and He will **dwell** among them, and they shall be His people, and God Himself will be among them,’”

- Tabernacle – tent, booth, dwelling, habitation (4633 skene)
- Dwell – encamp (4637 skenoo)

Commentary- the journey of all of God’s people with Him into the New Heaven and New Earth is ended; God’s tent found its destination.

The physical, resurrected, glorified body of Jesus Christ is the tent of the Word of God.

Verse 4

““And He will **wipe away** every tear from their eyes; and there will no longer be **death**; there will no longer be **mourning**, or **crying**, or **pain**; the first things have **passed away**.”

- Wipe away – erase, rub off (1813 exaleipho)
- Death – separation from life (2288 thanatos)
- Mourning – sorrow, grief, sadness (3997 penthos)
- Crying – screaming, shouting, clamor (2906 krauge)
- Pain – labor, distress, suffering (4192 ponos)
- Passed away – departed (565 aperchomai)

Commentary- God abolished death and all those things associated with it permanently.

Verse 5

“And He who sits on the throne said, ‘**Behold**, I am **making** all things new.’ And He said, ‘Write, for these words are faithful and true.’”

- **Behold** – look, focus on (2400 idou)
- **Making** – doing, constructing (4160 poieo)

Commentary- Just as Jesus Christ, the Word of God, is Faithful and True, so also are these spoken words:

“Behold, I am making all things new.”

Verse 6

“Then He said to me, ‘**It is done**. I am the Alpha and the Omega, the Beginning and the End. I will give to the one who **thirsts** from the **spring** of the **water** of **life** **without cost**.’”

- **It is done** – happened, become, come into being (1096 ginomai)
- **Thirsts** – earnestly desires, wants (1372 dipsao)
- **Spring** – fountain (4077 pege)
- **Water** – (5204 hudor)
- **Life** – (2222 zoe)
- **Without cost** – freely, a gift (1431 dorea)

Commentary- just as with the woman at the well whom Jesus spoke with in John 4:10 – 14, the water of life is given as a gift to the one thirsting for it. This testifies to Jesus Christ in that it is through He alone that eternal life is given to people.

Verse 7

“He who **overcomes** will **inherit** these things, and I will be his God and he will be My son.”

- Overcomes – conquers, prevails, wins, is victorious (3528 nikao)
- Inherit – obtain, partake, acquire (2816 kleronomeo)

Commentary- Jesus Christ overcame sin, death, the Devil, the kingdom of darkness, and all that came with it. Subsequently He inherited from God the Father, and was declared by Him as the Son of God. These truths are also demonstrated by those who overcome through Jesus and subsequently inherit because of Him.

Verse 8

“But for the **cowardly** and **unbelieving** and **abominable** and **murderers** and **immoral** persons and **sorcerers** and **idolaters** and all **liars**, their part [will be] in the lake that burns with fire and brimstone, which is the second death.”

- Cowardly – timid (1169 deilos)
- Unbelieving – deeming not credible, unpersuadable, unconvincing (571 apistos)
- Abominable – foul, abhorrent, detestable (948 bdelussomai)
- Murderers – performers of unjustified killing (5406 phoneus)
- Immoral – fornicator, male prostitute (4205 pornos)
- Sorcerers – poisoners, magicians, drug-pushers (5333 pharmakos)
- Idolaters – image-worshippers, false god worshippers (1496 eidololatres)
- Liars – falsehood peddlers, deceivers (5571 pseudes)

Commentary- all of these types of people listed above practice the specific sins associated with the descriptions- so much so that they are a part of who they are eternally. Their portion in the Lake of Fire testifies to the fiery wrath of God that Jesus endured during His crucifixion.

Verse 9

“Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, ‘Come here, I will show you the bride, the **wife** of the **Lamb**.’”

- **Wife** – married woman (1135 gune)
- **Lamb** – little lamb, young sheep (721b arnion)

Commentary- it is interesting that it is one of the angels that had one of the bowls of God’s wrath who showed the wife of Jesus Christ to John.

Verse 10

“And he carried me away in the Spirit to a great and **high** mountain, and showed me the holy city, Jerusalem, coming down out of Heaven from God,”

- **High** – lofty (5308 hupselos)

Commentary- John was shown the New Jerusalem from the vantage point of a high mountain (which does not necessarily mean that the city itself rests upon a mountain). Just as God Himself is holy, so is this city- which testifies to the holiness of Jesus Christ.

Verse 11

“having the **glory** of God. Her **brilliance** was like a very **costly stone**, as a stone of **crystal-clear jasper**.”

- **Glory** – good opinion, praise, honor, renown, splendor, Shekinah (1391 doxa)
- **Brilliance** – light, brightness (5458 phoster)
- **Costly** – high value, great price, precious (5093 timios)
- **Stone** – gem (3037 lithos)
- **Crystal-clear** – crystal-shine (2929 krustallizo)
- **Jasper** – precious stone as a diamond or opal [varied colors: purple, blue, green, brass] (2393 iaspis)

Commentary- the New Jerusalem has the Glory of God: Jesus Christ Himself. Its crystal-clear light testifies to the Light of the world, again Jesus Himself.

Verse 12

“It had a great and high **wall**, with **twelve gates**, and at the gates twelve **angels**; and names written on them, which are of the twelve **tribes** of the sons of Israel.”

- Wall – city-wall (5038 teichos)
- Twelve – two and ten (1427 dodeka)
- Gates – large entrances (4440 pulon)
- Angels – messengers (32a aggelos)
- Tribes – clans (5443 phule)

Commentary- the twelve tribes of Israel:

- Judah- (Hebrew 3063 Yehudah); “praised”; glorified
- Reuben- (Hebrew 7205); “behold a son”
- Gad- (Hebrew 1410); “fortunate”
- Asher- (Hebrew 836); “happy”
- Naphtali- (Hebrew 5321); “wrestling”, “cunning”
- Manasseh- (Hebrew 4519 Menashsheh); “causing to forget”
- Simeon- (Hebrew 8095 Shimon); “hearing the unloved”
- Levi- (Hebrew 3878); “attached”
- Issachar- (Hebrew 3485 Yissaskar); “recompense”
- Zebulon- (Hebrew 2074); “good endowment”
- Joseph- (Hebrew 3130 Yoseph); “He increases”
- Benjamin- (Hebrew 1144 Binyamin); “Son of the right hand”

The meanings of each of the names above testify to Jesus Christ.

Verse 13

“**Three** gates on the **east** and three gates on the **north** and three gates on the **south** and three gates on the **west**.”

- Three – (5140 treis and tria)
- East – a rising (395 anatole)
- North – north wind (1005 borras)
- South – south wind (3558 notos)
- West – a setting (1424 dusme)

Commentary- each set of three gates could correspond with the three Persons of the Holy Trinity: Father, Son (Word), Holy Spirit. The size of each gate is not mentioned.

If there is sunrise & sunset in the New Heaven & New Earth, these also testify to Jesus:

- Sunrise- the Resurrection of Jesus Christ
- Sunset- the death and burial of Jesus Christ

(East → North → South → West)

Verse 14

“And the wall of the city had twelve **foundation** stones, and on them the twelve names of the twelve apostles of the Lamb.”

- **Foundation – of / for a foundation (2310b themelios)**

Commentary- the manner in which the foundation stones are laid out is not mentioned. Note that it is the wall of the city- not the city itself- that consists of these foundation stones.

The twelve apostles of Jesus Christ:

- Simon Peter – “a hearing” (4613 Simon); “a stone” (4074 Petros)
- Andrew, Peter’s brother – “manly” (406 Andreas)
- James of Zebedee – (2385 Iakobos) ← (2384 Iakob) ← (Hebrew 3290 Yaaqob) ← (Hebrew 6117 Aqab) “heel-catch”, circumvent, overreach;
 - Zebedee – (2199 Zebedaios) ← (2069 Zebadyah or Zebadyahu) “Yah has bestowed”
- John of Zebedee – (2491 Ioannes) ← (Hebrew 3110 Yochanan) ← (Hebrew 3076 Yehochanan) “the LORD has been gracious”
- Philip – “horse-loving” (5376 Philippos)
- Nathaniel Bartholomew – (918 Bartholomaios) “son of Tolmai” ← (Hebrew 8526 Talmay) “plowman”; Bartholomew = “son of plowman”

THE REVELATION OF JESUS CHRIST (IN-DEPTH)

- Thomas – “the twin” (2381 Thomas)
- Matthew the tax collector – (3102b Maththaios)
- James of Alphaeus – see “James of Zebedee” above; (256b Halphaios)
- Lebbaeus Thaddaeus – (3002 Lebbaios); (2280b Thaddaios)
- Simon the Canaanite – see “Simon Peter” above; “Zealot” (2581 Kananaios)
- Judas Iscariot – (2455 Ioudas) ← (Hebrew 3063 Yehudah) “praised” ← (Hebrew 3034 yadah) to throw, cast; (2469 Iskariotes) ← (Hebrew 377 ish) “show yourself a man” + (Hebrew 7149 qiryah or qiryah) “a city” = “show yourself a man in a city”
- Matthias (replaced Judas Iscariot) – (3103b Maththias)
 - Or, possibly Saul (Paul) of Tarsus – (4569 Saulos) ← (4549 Saoul) ← (Hebrew 7586 Shaul) “asked of Yah”; (3972 Paulos) ← (3973 pau) to cause to cease

The meanings of each of the names above testify to Jesus Christ.

Verse 15

“The one who spoke with me had a gold **measuring rod** to **measure** the city, and its gates and its wall.”

- **Measuring Rod – reed (2563 kalamos)**
- **Measure – determine size (3354 metreo)**

Commentary- the fact that this measuring rod is gold indicates divine measurement, as Jesus Himself is divine. Three components are measured:

- 1) The city itself
- 2) The gates of the city
- 3) The wall of the city

Verse 16

“The city is laid out as a **square**, and its length is as great as the width; and he measured the city with the rod, **fifteen hundred miles**; its **length** and **width** and **height** are **equal**.”

- Square – four-cornered (5068b tetragonos)
- Length – distance long (3372 mekos)
- Width – distance broad (4114 platos)
- Height – distance high (5311 hupsos)
- Fifteen Hundred Miles – 12,000 stadia (4712 stadion)
- Equal – identical (2470 isos)

Commentary- the spatial dimensions of New Jerusalem are equal. The equality of the three dimensions testify to the equality of the Three Persons of the Holy Trinity (Father, Word-Son, Holy Spirit) in relation to One Another.

The concept of “3 in 1” can be seen with:

- Space- length, width, and height in one space
- Time- past, present, and future in one timeline
- Matter- solid, liquid, and gas in one substance
- World- space, time, and matter in one world
- Etc...

Verse 17

“And he measured its wall, **seventy-two yards**, [according to] human measurements, which are [also] **angelic.**”

- **Seventy-two Yards-** 144 cubits (4083 pechus)
- **Angelic – messenger-like** (32a aggelos)

Commentary- the height of the wall is dwarfed by the height of the city itself.

Verse 18

“The **material** of the wall was jasper; and the city was **pure gold**, like **clear glass.**”

- **Material – interior structure** (1746b endomesis)
- **Pure – clean, without admixture** (2513 katharos)
- **Gold –** (5553 chrusion)
- **Clear – clean, without admixture** (2513 katharos)
- **Glass –** (5194 hualos)

Commentary- the city structure of gold (having no impurities) testifies to the spotless divinity of Jesus Christ; also, in Jesus Himself is no impurity.

Verses 19 – 20

“The foundation stones of the city wall were adorned with every kind of **precious** stone. The first foundation stone was **jasper**; the second, **sapphire**; the third, **chalcedony**; the **fourth**, **emerald**; the fifth, **sardonyx**; the sixth, **sardius**; the seventh, **chrysolite**; the eighth, **beryl**; the ninth, **topaz**; the tenth, **chrysoprase**; the eleventh, **jacinth**; the twelfth, **amethyst**.”

- Precious – valued, costly (5093 timios)
- Jasper – diamond, opal; diverse colors (2393 iaspis)
- Sapphire – “lapis lazuli” gem (4552 sapphiros)
- Chalcedony – small, various colors (5472 chalkedon)
- Emerald – light-green, transparent (4665 smaragdos)
- Sardonyx – white with red streaks (4557 sardonux)
- Sardius – sard, carnelian, flesh-color (4556 sardion)
- Chrysolite – bright-yellow gem (5555 chrusolithos)
- Beryl – pale-green (969 berullos)
- Topaz – greenish-yello (5116 topazion)
- Chrysoprase – golden-green gem (5556 chrusoprasos)
- Jacinth – dark-blue (5192 huakinthos)
- Amethyst – violet & purple crystal (271 amethystos)

Commentary- these colors testify of Jesus in various ways. Examples: red- His cleansing blood, white- His purity, gold- His divinity, flesh color- His humanity.

Verse 21

“And the twelve gates were twelve **pearls**; each one of the gates was a **single** pearl. And the **street** of the city was pure gold, like **transparent** glass.”

- Pearls – (3135 margarites)
- Single – only one (1520 heis)
- Street – broad or wide way (4116 platus)
- Transparent – see-through (diauges)

Commentary- Jesus Christ Himself is the “Pearl of great price” mentioned in Matthew 13:46. Jesus Christ is the “Narrow Way” that only a few could find (though nothing can prevent Jesus from finding the “many”). The street of New Jerusalem testifies to Jesus as the “Broad Way” of eternal life.

Verse 22

“I saw no **temple** in it, for the Lord God the Almighty and the Lamb are its Temple.”

- Temple – shrine, sanctuary, dwelling-place (3485 naos)

Commentary- whereas a temple existed within a city, the New Jerusalem exists within the True Temple, God Himself and Jesus Christ.

Verse 23

“And the city has no need of the sun or of the moon to **shine** on it, for the **glory** of God has **illuminated** it, and its **lamp** [is] the Lamb.”

- Shine – shed light (5316 phaino)
- Glory – splendor, brightness (1391 doxa)
- Illuminated – enlighten, light up (5461 photizo)
- Lamp – a portable lamp, candle (3088 luchnos)

Commentary- the fact that New Jerusalem has no need of the sun or moon to shine upon it does not mean that neither could be seen from there.

New Jerusalem will be full of the Glory of God, of Jesus Christ!

Verse 24

“The **nations** will walk by its **light**, and the kings of the earth will bring their **glory** into it.”

- Nations – races, peoples (1484 ethnos)
- Light – radiance, “Shechinah” (5457 phos)
- Glory – magnificence, excellence, dignity (1391 doxa)

Commentary- The True Light shows the nations where they shall walk upon the New Earth.

What a contrast to the kings of the previous earth that fornicating with “mystery, Babylon the Great”!

Verse 25

“In the daytime (for there will be no night there) its gates will **never** be **closed**;

- **Never** – not ever (3756 ou, ouk, ouch)
- **Closed** – shut, shut up (2808 kleio)

Commentary- just as Jesus Christ never drives away anyone who comes to Him, so will the gates of New Jerusalem never be closed against any who comes to enter in.

Verse 26

“And they will **bring** the **glory** and the **honor** of the nations into it;”

- **Bring** – bear, carry (5342 phero)
- **Glory** – magnificence, excellence, dignity (1391 doxa)
- **Honor** – valuing, price (5092 time)

Commentary- the fact that the kings of the earth carry the glory of the nations into New Jerusalem testifies to the fact that Jesus Christ carries the Glory of God in there as well.

Verse 27

“And nothing **unclean**, and no one who **practices abomination** and **lying**, shall ever come into it, but only those whose names are written in the Lamb's book of life.”

- Unclean – unhallowed, dirty (2839 koinos)
- Practices – commits to (4160 poieo)
- Abomination – detestable, accursed, foul (946 bdelugma)
- Lying – falsehood, fakery, (5579 pseudos)

Commentary- with the eternally open gates of New Jerusalem it is made clear that nothing that is evil will ever enter in.

These open gates testify to the ever-open, welcoming arms of Jesus Christ.

Every human being that enters the New Jerusalem has been washed in the precious blood of Jesus Christ.

Those who never enter in have been repulsed by the Glory of God into their own place.

Chapter 22

Verse 1

“Then he showed me a **river** of the **water** of **life**, **clear** as **crystal**, coming from the throne of God and of the Lamb,”

- River – stream (4215 potamos)
- Water – (5204 hudor)
- Life – (2222 zoe)
- Clear – transparent (2986 lampros)
- Crystal – type of precious stone (2930 krustallos)

Commentary- the “River of the Water of Life” alludes to the Spirit of God and of Christ that streams from God’s throne. It is comparable to the “Living Water” that Jesus mentioned in his conversation with the Samaritan woman at the well (John 4:10-13). This Water quenches thirst once and for all.

The location of God’s throne in New Jerusalem is not mentioned. It could be at ground level, in the middle, or at the top of the city.

Verse 2

“In the middle of its street. On either side of the river was the **tree of life**, bearing twelve [kinds of] fruit, yielding its fruit every month; and the **leaves** of the tree were for the **healing** of the nations.”

- Tree – (3586 xulon)
- Life – (2222 zoe)
- Leaves – (5444 phullon)
- Healing – curing (2322 therapeia)

Commentary- the Tree of Life, originally in the Garden of Eden, is at its eternal place in New Jerusalem. The healing from the leaves of this tree testifies to the healing that comes through Jesus Himself. Also, as within the fruit of the tree is eternal life, so within Jesus Christ is eternal life.

Jesus Christ (the “Second Adam” or “Last Adam”) paved the way and is the Way to the Tree of Life; both the first Adam and his wife Eve were banned from that tree.

Note that nothing is mentioned about the Tree of the Knowledge of Good and Evil. It is comparable to the fig tree that Jesus cursed which ultimately withered away (Matthew 21:18-19).

Verse 3

“There will **no longer** be any **curse**; and the throne of God and of the Lamb will be in it, and His **bond-servants** will **serve** Him;”

- No – not (3756 ou, ouk, ouch)
- Longer – still, yet (2089 eti)
- Curse – (2616b katathema)
- Bond-servants – slaves (1401 doulos)
- Serve – minister to, worship (3000 latreuo)

Commentary- because Jesus has taken the curse upon Himself, “became the curse” for His people, and conquered it, the curse is gone; it will not be in the New Heaven or New Earth.

Jesus Christ has no need of service from anyone, yet He accepts service from His Own. All who serve Him do so willingly and are slaves of the true righteousness that comes through Him.

Jesus, being truly the greatest over all His people, is the Servant to all His people (see Mark 10:42-45); He serves them far more than they can serve Him in return.

Jesus will be worshipped by His people, and He will lead worship to His Father. This worship is in spirit and in truth.

Verse 4

“they will **see** His **face**, and His **Name** [will be] on their **foreheads**.”

- See – view with the eyes (3708 horao)
- Face – (4383 prosopon)
- Name – name, character, reputation (3686 onoma)
- Foreheads – between the eyes (3359 metopon)

Commentary- to look upon the face of Jesus Christ in all His glory is to see Agape-love in the clearest, truest manner.

As they look upon the face of God, His Name is imprinted upon their foreheads.

Verse 5

“And there will no longer be [any] night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will **illumine** them; and they will **reign** forever and ever.

- **Illumine** – shine upon (5461 photizo)
- **Reign** – rule, exercise kingly power (936 basileuo)

Commentary- Jesus Christ, the “True Light of the world”, will (along with the Father) be the Eternal Light of New Jerusalem.

Ruling alongside Jesus Christ is a form of service to Him.

The journey with God into the New Heaven and New Earth is completed.

The “perfect” (or complete) has come; Almighty God is now “All-in-all”. Those things “in part”, whether knowledge or prophecy, are done away with. Various languages have ceased (1st Corinthians 13:8 – 10).

There will be no such thing as any free choice being a violation of the will of God. Decay is gone. Separation from God is not possible in the New Heaven and New Earth— *and never will be!*

Verse 6

“And he said to me, ‘These words are faithful and true’; and the Lord, the God of the **spirits** of the **prophets**, sent His angel to show to His bond-servants the things which **must soon** take place.”

- Spirits – winds, breaths (4151 pneuma)
- Prophets – speakers of God’s mind (4396 prophetes)
- Must – it is necessary (1163 dei)
- Soon – speedily (5034 tachos)

Commentary- it is interesting that these written words of Scripture are “faithful and true” compared with the Word of God (Jesus Christ), Who bears the title “Faithful and True”.

Verse 7

“And behold, I am coming **quickly**. Blessed is he who **heeds** the words of the prophecy of this book.”

- Quickly – speedily, swiftly (5035 tachu)
- Heeds – guards, watches over (5083 tereo)

Commentary- the return of Jesus Christ Himself to His land will be swift.

Those who “heed the words of the prophecy of this book” are very careful to learn with precision what the words mean.

Verse 8

“I, John, am the one who heard and saw these things. And when I heard and saw, I **fell down** to **worship** at the feet of the angel who showed me these things.”

- **Fell down – fell prostrated (4098 pipto)**
- **Worship – give homage, do obeisance (4352 proskuneo)**

Commentary- John was greatly moved by what he heard and what he saw, so much so that he would esteem the angel showing this as a “god”...

Verse 9

“But he said to me, ‘Do not do that. I am a **fellow servant** of yours and of your brethren the prophets and of those who heed the words of this book. Worship God.’”

- **Fellow Servant – colleague (4889 sundoulos)**

Commentary- ...yet the angel corrected John, directing him to worship God Himself instead.

The angel identifying as a “fellow servant” puts John on equal standing with that angel.

Verse 10

“And he said to me, ‘Do not **seal** up the words of the prophecy of this book, for the **time** is **near**.’”

- Seal – hide, conceal, keep secret, keep silent (4972 sphragizo)
- Time – fixed time, opportune moment + things coming “to a head” (2540 kairos)
- Near – imminent, soon (1451 eggus)

Commentary- the “time of crisis”-- that “opportune moment”-- that compels Jesus Christ to return to the earth is imminent.

Unlike with the prophecies of Daniel, these are not to be hidden.

Verse 11

“Let the one who **does wrong**, still do wrong; and the one who is **filthy**, still be filthy; and let the one who is **righteous**, still practice righteousness; and the one who is **holy**, still keep himself holy.”

- Does wrong – sins, acts unjustly, acts wickedly (91 adikeo)
- Filthy – base, defiled with iniquity (4508 rhuparos)
- Righteous – upright, virtuous (1342 dikaios)
- Holy – sacred, set apart (40 hagios)

Commentary- like Jesus Christ, those who are in Him are different from the world system of the previous world, and are of another nature.

Verse 12

“Behold, I am coming **quickly**, and My **reward** with Me, to **render** to every man according to what he has done.”

- Quickly – swiftly, speedily (5035 tachy)
- Reward – pay, compensation (3408 misthos)
- Render – recompense, pay, restore (591 apodidomi)

Commentary- Jesus compensates with good not only for the good that each of His own do but also for the evil that each has endured.

Jesus reiterates that His return will be swift.

Verse 13

“I am the **Alpha** and the **Omega**, the **First** and the **Last**, the **Beginning** and the **End**.”

- Alpha – First letter of the Greek alphabet, uppercase “A”, lowercase “α” (256a Alpha)
- Omega – Last letter (24th) of the Greek alphabet, uppercase “Ω”, lowercase “ω” (5598 O)
- First – utmost #1 in order / sequence (4413 protos)
- Last – utmost end in order / sequence (2078 eschatos)
- Beginning – origin, the start (746 arche)
- End – the finish, the close, the final (5056 telos)

Commentary- Jesus Christ is the Word in the beginning (John 1:1). He is before all things, and He brings all things to their conclusion.

It is interesting that, dissimilar to chapter 9 verse 11, the first & last letters of the Greek alphabet of the Greek language are mentioned— *yet nothing is said here by Jesus of the Hebrew alphabet nor language.*

Verse 14

“**Blessed** are those who **wash** their robes, so that they may have the **right** to the tree of life, and may **enter** by the gates into the city.”

- Blessed – happy (3107 makarios)
- Wash – launder (4150 pluno)
- Right – permission, power, authority (1849 exousia)
- Enter – go into (1525 eiserchomai)

Commentary- the robes are washed in the blood of Jesus Christ. Jesus Himself is the Way (the gate into the city), the Truth (washes clean and gives the right), and the Life (the Tree of Life).

Verse 15

“Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.”

- Outside – without (1854 exo)
- Dogs – corrupt people (2965 kuon)
- Sorcerers – poisoners, magicians (5333 pharmakos)
- Immoral persons– fornicators (4205 pornos)
- Murderers – (5406 phoneus)
- Idolaters – image worshippers (1496 eidololatres)
- Lying – creating untruths, falsifying (5579 pseudos)

Commentary- just as there is no sin whatsoever within Jesus Christ, none of these are in New Jerusalem.

One question arises: “Is it possible that any of these are outside the New Jerusalem and yet on the New Earth?” The answer is only known to God.

Verse 16

“I, Jesus, have sent My angel to **testify** to you these things for the churches. I am the **Root** and the **Descendant of David**, the bright **Morning Star**.”

- Testify – give account of, bear witness to (3140 martureo)
- Root – sprout, shoot, offspring (4491 rhiza)
- Descendant – offspring, family (1085 genos)
- David – (1160b Daid) (1732 David) “beloved one”
- Morning – at early morning (4407 proinos)
- Star – (792 aster)

Commentary- Jesus Christ is the “offshoot” of the “Beloved One”: God the Father and God the Holy Spirit (as well in the natural a descendant of King David).

Jesus Christ is the Morning Star who pierces through the thickest darkness & deception, and begins the new day.

Verse 17

“The Spirit and the bride say, ‘**Come.**’ And let the one who hears say, ‘Come.’ And let the one who is **thirsty** come; let the one who **wishes** take the water of life **without cost.**”

- Come – enter (2064 erchomai)
- Thirsty – parched, long for, want of (1372 dipsao)
- Wishes – wills, intends to, desires to (2309 thelo)
- Without Cost – freely, without payment (1431 doreo)

Commentary- within Jesus is the true life, and He gives the Living Water which, when taken, forever quenches all thirst. This Water is a Gift.

Again, a question arises: “Is it possible that any of those from verse 15 are among those invited in and, upon drinking the Water of Life, are forever changed into saints of God and cleansed within?” Again, only God knows the answer.

Verse 18

“I testify to everyone who hears the **words** of the **prophecy** of this book: if anyone **adds** to them, God will add to him the plagues which are written in this book;”

- Words – contents (3056 logos)
- Prophecy – forth-telling (4394 propheteia)
- Adds – places upon, lays upon (2007 epitithemi)

Commentary- this is extremely important: for God to be so severe to anyone that would add to this book with his or her own words as though they were God-inspired indicates that this last book of Scripture must be retained unaltered.

Verse 19

“and if anyone **takes away** from the words of the book of this prophecy, God will take away his **part** from the tree of life and from the holy city, which are written in this book.”

- Takes away – removes, cuts off (851 aphaireo)
- Part – portion, share (3313 meros)

Commentary- again, this book detailing the Revelation of Jesus Christ is to remain unchanged. In the original, inspired Greek writing this book is *without error*.

Verse 20

“He who testifies to these things says, ‘Yes, I am coming quickly.’ Amen. Come, Lord Jesus.”

Commentary- Jesus Christ will return in a very swift manner.

Verse 21

“The **grace** of the Lord Jesus be with all. **Amen.**”

- Grace – favor, lovingkindness (5485 charis)
- Amen – “so be it”, truly, verily (281 amen)

Commentary- this is by far the most telling of all the ways for the last book in the canon of the Bible to end with the last sentence: the grace (favor) of Jesus Christ!

F
GRACE
V
O
R