

Notes on the Greek New Testament
Week 239 – Revelation 5:6-6:17

Day 1191: Revelation 5:6-10**Verse 6**

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

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle

τεσσαρες see 5:4

πρεσβυτερος, α, ον see 5:10

ἄρνιον, ου n lamb, sheep

Cf. John 1:29. This title is used of Jesus 28 times in Revelation. Comparing vv 5 & 6, Keener comments, "Jesus conquered not by force but by death, not by violence but by martyrdom. The Lion is a Lamb!"

ἑστηκὸς Verb, perf act ptc, n nom/acc s ἵστημι stand

ἐσφαγμένον Verb, perf pass ptc, m acc & n nom/acc s σφαζω slaughter, put to death

The perfect tenses emphasise the lasting benefits of Christ's sacrificial death and resurrection. Witherington writes, "A Boesak makes the additional good point that the slain lamb is standing, whereas we might have expected it to be a limp corpse lying on an altar. The enemy may have thought they conquered it, but they did not. It overcame death though bears scars. This is at the heart of John's message of hope to his congregations facing and no doubt fearing persecution and even execution."

κερας, ατος n horn

ἑπτα seven

ἀπεσταλμένοι Verb, perf pass ptc, m nom pl ἀποστελλω send, send out

"The seven horns of the Lamb symbolise his irresistible might. His seven eyes speak of that completeness of vision which leads to perfect knowledge." Mounce.

Verse 7

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

εἴληφεν Verb, perf act indic, 3 s λαμβανω δεξια see v.1

καθημαι sit, sit down

Verse 8

καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἔνωπιον τοῦ ἄρνιου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων.

ὅτε conj when

ἔλαβεν Verb, aor act indic, 3 s λαμβανω

βιβλιον, ου n see v.1

εἴκοσι see 4:10

ἔπεσαν Verb, aor act indic, 3 pl πιπτω fall, fall down

ἐνωπιον prep with gen before

ἄρνιον, ου n see v.6

ἕκαστος, η, ον each, every

Mounce suggests that this refers not to the four living creatures but only to the 24 elders. They are representative of the entire people of God.

κιθαρα, ας f harp

φιαλη, ης f bowl

χρυσους, η, ουν made of gold, golden

γεμω be full

θυμιαμα, ατος n incense

προσευχη, ης f prayer

ἅγιος, α, ον holy; οἱ ἅγιοι God's people

Cf. Ps 141:2.

Verse 9

καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες, Ἄξιός εἰ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγη καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλωσσης καὶ λαοῦ καὶ ἔθνους,

"In chapter 4 the twenty-four elders praised the worthiness of God for his work in creation (vs.11). In chapter 5 they direct their praise to the Lamb for his work of redemption." Mounce. Jesus is therefore worshipped in the same way as God (cf. 1:17-18 etc) while other heavenly beings may not be worshipped (cf. 19:10; 22:8-9).

ᾄδω sing

ᾠδη, ης f song, song of praise

καινος, η, ον new

Cf. Ps 33:3; 40:3; 96:1; 98:1; Is 42:10. "Every new act of mercy calls forth a new song of gratitude and praise... The song of the Lamb is a new song because the covenant established through his death is a new covenant. It is not simply new in point of time, but more important, it is new and distinctive in quality." Mounce.

ἄξιος, α, ον see v.2

The Lamb is worthy for a threefold reason: he was slain; he purchased a people for God; he made them a kingdom and priests.

λαβεῖν Verb, aor act infin λαμβανω

ἀνοιγω see v.2

σφραγίς, ἰδος f see v.1

ἐσφάγης Verb, aor pass indic, 2 s σφαζω
see v.6

ἀγοραζω buy, redeem

Cf. Mk 10:45; 1 Cor 6:20.

αἷμα, ατος f blood

φυλή, ης f see v.5

γλωσσα, ης f tongue, language

λαος, ου m people, a people

ἔθνος, ους n nation

"It is fruitless to attempt a distinction between these terms as ethnic, linguistic, political, etc. The Seer is stressing the universal nature of the church and for this purpose piles up phrases for their rhetorical value. In contrast with the exclusivism of Judaism which prided itself in having been chosen out from among the nations, the church was genuinely ecumenical, recognising no national, political, cultural, or racial boundaries." Mounce.

Verse 10

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

ἱερεὺς, εως m priest

Cf. 1:6; Ex 19:6. "Both of these terms are active in meaning: as a *kingdom* 'they shall reign,' and as *priests* they serve. By his death Jesus established his church 'a Kingdom of Priests in the service of our God' (Twentieth Century New Testament)." Mounce.

Beasley-Murray stresses the Exodus imagery: Jesus is the passover Lamb and has led to the creation of a new people of God.

βασιλευω rule, reign

The future tense has slightly better attestation than the present. "The promise is that the church is to share in the eschatological reign of Christ and all that it will involve (2:26-27; 20:4; 22:5)." Mounce.

Day 1192: Revelation 5:11-14

Verse 11

Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων
πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζώων
καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς
αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες
χιλιάδων,

The adoration of the Lamb moves out in ever widening circles.

πολυς, πολλη, πολυ gen πολλου, ης, ου i)
much, many

κύκλω see 4:6

ἀριθμὸς, ου m number, total

μυριας, αδος f group of ten thousand,
countless thousands

χιλιας, αδος f (group of) a thousand;
χιλιοι, αι, α thousand

I.e. so numerous as to be beyond human calculation. Cf. Dan 7:10.

Verse 12

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

ἄρνιον, ου n see 5:6

ἐσφαγμένον see 5:6

Mounce follows Beckwith in saying "Power, riches, wisdom and might are not benefits which the Lamb is about to receive but qualities which he possesses and for which he is worthy to be praised." Cf. 1 Cor 1:24; 2 Cor 8:9; Eph 3:8; Lk 11:20; Phil 2:11; Jn 1:14; Rom 15:29.

πλοῦτος, ου m & n riches, wealth

σοφία, ας f wisdom

ἰσχυς, υος f strength

τιμη, ης f see 4:9

δοξα, ης f see 4:9

εὐλογία, ας f blessing, praise

Of this last, Barclay says it is "the one gift that we who have nothing can give Him who possesses all."

Verse 13

καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ
τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς
θαλάσσης, καὶ τὰ ἐν αὐτοῖς πάντα,
ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τῷ
θρόνῳ καὶ τῷ ἄρνιῳ ἡ εὐλογία καὶ ἡ τιμὴ
καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
τῶν αἰῶνων.

κτισμα, τος n what is created, creature
ὑποκατω see v.3

θαλασσα, ης f sea

"No living creature fails to join in the great and final hymn of praise (cf. Phil 2:9-11)." Mounce.

καθημαι see 4:9

"The praise of the entire created order is addressed to the One who sits upon the throne and to the Lamb. Throughout the Apocalypse the two are regularly joined. In 22:1 the water flows "from the throne of God and of the Lamb" (cf. 6:16; 17:10)." Mounce.

εὐλογία, ας f see v.12

κρατος, ους n **might, power, dominion**
αιωνων see 4:9

Verse 14

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

ἔπεσαν Verb, aor act indic, 3 pl πιπτω
fall, fall down

προσκυνεω worship

The cry of 'Amen' from the angelic beings and falling down in worship of the elders may have been repeated after each of the seven attributes in v.12 is announced. Witherington, commenting on this worship of the Lamb writes, "The implication is clear that the Lamb is divine."

Day 1193: Revelation 6:1-6

The Seven Seals

"The vision of the glorified Son of man in chapter 1 led to the writing of the seven letters to the churches (chaps 2-3). Similarly the throne-room vision of chapters 4 and 5 sets the stage for the opening of the scroll with its sequence of seals, trumpets and bowls (chaps 6-16). The dramatic portrayal of God's righteous judgement is now under way. It should be noted that the scroll is not actually opened until all seven seals are removed. Thus the content of the scroll begins with chapter 8 and the sounding of the seven trumpets. As each seal is removed we are introduced to a series of preliminary judgements representing forces operative throughout history by means of which the redemptive and judicial purposes of God are being carried out prior to the end." Mounce.

The three sets of seven – seals, trumpets and bowls – overlap, "with the second set beginning before the end of the first and then carrying things further, and the third picking up in the midst of the second set and carrying things even further." Witherington. All three sets of seven end with the same final judgment demonstrated by the repeated use of the terms thunder, lightning, earthquake and hail in varying order at 4:5; 8:5; 11:19 and 16:18-21. This phrase echoes Exod 19:16. Witherington comments, "There are a whole series of judgments that happen *prior* to what amounts to final judgment. This suggests that these preliminary temporal judgments should not be seen as purely punitive. Rather they are calls to repentance and opportunities for amendment of life." John believed that these judgments were already in train, the seals were already being broken. The timing of the final day of judgment is unknown but the world is living on borrowed time.

Verse 1

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

ὅτε conj **when, at which time**

ἀνοιγω see 5:2

εἷς, μί, ἐν gen ἑνός, μίας, ἑνός **one**
σφραγίς, ιδος f see 5:1

The judgments that follow "happen because of Christ's action of taking the scroll and unsealing the seals. He is then in some sense sovereign over them and responsible for them."

ζῶον, ου n see 4:6

βροντη, ης f **thunder**

ἔρχου Verb, pres midd/pass dep imperat, 2 s
ἔρχομαι

The call 'come' is a call for the first of the apocalyptic horsemen to ride forth. The reading 'come and see' is the result of copyists who thought the command an invitation to the Seer.

Verse 2

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

ἵππος, ου f **horse**

λευκος, η, ον **white, shining**

The imagery of various coloured horses is from Zech 1:8-17; 6:1-8.

τοξον, ου n **bow** (of an archer)

ἐδόθη Verb, aor pass indic, 3 s διδωμι
στεφανος, ου m wreath, crown
νικαω conquer, overcome, win the
verdict

There are various suggestions concerning the identity of the rider on the white horse. Many think the rider is Christ himself as in 19:11-16. The picture is then one of the activity of Christ in establishing his kingdom alongside the acts of judgement – wars, earthquakes, famine etc. – which also mark the period between the advents (cf. Lk 21:9ff; Mk 13:7ff; Mt 24:6ff). Others argue that this cannot be so, pointing out the differences between the picture here and that of chap 19 and also the phrase 'it was given' which they argue to be inappropriate of Christ. Mounce follows many others in seeing the first horse as a symbol of the spirit of conquest and of militarism. The crown is a symbol of victory and white symbolises the conqueror. DT Niles writes, "When men wage war they always pretend to be fighting for righteousness."
Witherington suggests that the picture may owe something to "the Parthian archers, who in AD 62 (as well as in 53 and 35 BC) came riding from the east and won against the Romans." They were famed and dreaded cavalrymen and skilled mounted archers whose armies included sacred white horses. Witherington concludes, "While to some degree we have here a general symbol of military conquest, John has chosen his general image so it would be familiar and thus on target with his audience."

Verse 3

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

δευτερος, α, ον second

Verse 4

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

ἄλλος, η, ο another, other
πυρρος, α, ον red, fiery red

The colour is symbolic of war, slaughter and bloodshed.

λαβεῖν Verb, aor act infin λαμβανω
εἰρήνη, ης f peace

Perhaps to destroy the Pax Romana? The figure may represent "civil or internal strife, which was tearing the world apart during this and earlier periods." Witherington.

ἀλλήλων, οἰς, οὖς reciprocal pronoun one another

σφάξουσιν Verb, aor act subj, 3 pl σφαζω
slaughter, put to death

Cf. Zech 14:13.

μαχαιρα, ης f sword, war, violent death
μεγας, μεγαλη, μεγα large, great

Verse 5

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

τρῖτος, η, ον third

μελας, αινα, αν gen ανος, αινης, ανος
black

Symbol of scarcity.

ζυγος, ου m yoke, balance scale

χειρ, χειρος f hand, power

"The balance indicates a time of scarcity when the basic commodities of life are measured out at greatly inflated prices. In portraying the siege of Jerusalem, God told Ezekiel that its inhabitants would 'eat bread by weight [and] drink water by measure' (Ezek 4:16; cf. Lev 26:26)." Mounce.

Verse 6

καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

χοινιξ, ικος f quart (a dry measure)

σιτος, ου m grain, wheat

δηναριον, ου n denarius

A day's wage.

τρεις, τρια gen τριων dat τρισιν three

κριθη, ης f barley

ἐλαιον, ου n olive oil, oil

οἶνος, ου m wine

ἀδικήσης Verb, aor act subj, 2 s ἀδικεω
harm

There are limits to the famine. The succeeding seals mark increasingly severe judgments.

Witherinton draws attention to the act of Domitian in 92 AD whereby he destroyed half the vineyards throughout the provinces. He comments, "We may take the exempting of the vineyards and the olive trees as a sign of how God was merciful in comparison to Domitian. The loss of a grain crop could be endured, for another one would come along the following year, but the destruction of vines and olive trees would cripple the region's economy for years, and there were indeed areas in Asia Minor where this judgment would be particularly devastating (e.g. Philadelphia with its vineyard culture)."

Day 1194: Revelation 6:7-11

Verse 7

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

τεταρτος, η, ον fourth; το τ. a fourth part, a quarter (of the earth)

Verse 8

καὶ εἶδον, καὶ ἰδὸν ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ [ὁ] Θάνατος, καὶ ὁ ἄδης ἠκολούθει μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνει ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

χλωρος, α, ον green (pale)

"χλωρος is used elsewhere in Rev to describe the yellow green of vegetation (8:7; 9:4; cf. Mk 6:39 and Gen 1:30, χοτον χλωρον), but here describes the pallor of death or the blanched appearance of a person struck with terror." Mounce. Witherington suggests, "the colour of a putrifying corpse."

ἐπάνω prep with gen. on, upon

ὄνομα, τος n name

θανατος, ου m death

ἄδης, ου m Hades, the world of the dead

ἠκολουθεω follow, accompany

ἐδόθη Verb, aor pass indic, 3 s διδωμι

ἐξουσια, ας f authority, power

Not a geographic area but a proportion. Again, expressing a limit to the judgement.

ἀποκτείνει Verb, aor act infin ἀποκτενω
kill, put to death

ῥομφαία, ας f sword, pain, sorrow

λιμος, ου m & f famine, hunger

θηριον, ου n animal, beast, wild animal

Cf. Ezek 14:21. "Death by wild beasts ... would be expected in a land decimated by war and famine." Mounce.

Verse 9

Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.

πεμπτος, η, ον fifth

ὑποκατω prep with gen under, beneath
θυσιαστηριον, ου n altar

"It is probably unimportant to conjecture whether the altar is the altar of burnt offering or the altar of incense. The theme of sacrifice would suggest the former, and the prayers which rise (vs. 10) seem to indicate the latter. There is no reason why in John's vision the two should not blend together as one." Mounce.

ψυχη, ης f life, 'soul', living being

"In OT ritual sacrifice the blood of the bullock was poured out at the base of the altar of burnt offering (Lev 4:7; Ex 29:12). This blood contained the life, or soul, of the flesh (Lev 17:11). That the souls of the martyrs were underneath the altar is a way of saying that their untimely deaths on earth are from God's perspective a sacrifice on the altar of heaven." Mounce. Cf. 2 Tim 4:6; Phil 2:17. E Boring comments, "The chopping block of the Roman executioner has become a cosmic altar. Christians who refuse to sacrifice to the image of the Emperor are nonetheless Christian priests who sacrifice themselves on the altar of God."

ἐσφαγμένων Verb, perf pass ptc, gen pl
σφαζω see v.4

μαρτυρια, ας f testimony, witness

"The martyrs' testimony was not primarily their witness about Jesus but the witness that they had received from him (cf. 12:17; 20:4)." Mounce.

Verse 10

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

κράζω cry out, call out

ἕως conj/prep with gen. until, while

πότε interrog adv. when? (ἕως ποτε how long?)

δεσποτης, ου m Lord, Master

Emphasises absolute power.

ἅγιος, α, ον holy

ἀληθινός, η, ον **real, genuine, true**
 κρινώ **judge, pass judgement on**
 ἐκδικέω **help (someone) get justice, avenge, punish**
 αἷμα, ατος f **blood**
 κατοικέω **live**

"This request does not rise from a personal desire for revenge, but out of concern for the reputation of God." Mounce. Cf. Ps 79:10; 94:3; Hab 1:2.

Verse 11

καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολή λευκή, καὶ ἔρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

ἐδόθη see v.2

ἑκαστός, η, ον **each, every**
 στολή, ης f **robe, long robe**
 λευκός, η, ον **white, shining**

Symbol of blessedness and purity, cf. 3:5; 7:9-14; 19:8 also 3:18.

ἔρρέθη Verb, aor pass indic, 3 s λεγώ
 ἀναπαύσονται Verb, aor midd subj, 3 pl
 ἀναπαύω **refresh; midd relax, rest**
 ἔτι **still, yet**

χρόνος, ου m **time, period of time**
 πληρωθῶσιν Verb, aor pass subj, 3 pl
 πληρῶω **fill, fulfill, accomplish**
 σύνδουλος, ου m **fellow-servant**
 μελλῶ (before an infin) **be going, be about**
 ἀποκτείνεσθαι Verb, pres pass infin
 ἀποκτείνω see v.8

"The charge is not to control their impatience but to rest in the enjoyment of their blessedness. There are others who are yet to join their number." Mounce.

Day 1195: Revelation 6:12-17

Verse 12

Καὶ εἶδον ὅτε ἦνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα,

ἕκτος, η, ον **sixth**
 σεισμός, ου m **earthquake**

Cosmic disturbances which precede the end. Earthquake signals divine visitation, cf. Ex 19:18; Is 2:19; Hag 2:6; Matt 27:45,51 (Heb 12:26).

ἥλιος, ου m **the sun**
 μέλας, αινα, αν gen ανος, αινης, ανος
black

σακκος, ου m **sackcloth, mourning dress**
 τρίχινος, η, ον **of hair (σακκος τ. sackcloth)**

The reference is to rough cloth made of black goats' hair, worn in time of mourning.

σελήνη, ης f **moon**
 ὅλος, η, ον **whole, all, complete**
 αἷμα, ατος f **blood**

"The deep blood-red colour of the moon would result from whatever in the atmosphere caused the sun to be darkened." Mounce. Cf. Joel 2:28-32; Acts 2:20; Is 13:10; Ezek 32:7; Amos 8:8; Mk 13:24.

Verse 13

καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη,

ἀστὴρ, ερος m **star**
 ἔπεσαν Verb, aor act indic, 3 pl πιπτῶ
fall, fall down

συκὴ, ης f **fig tree**
 βαλλῶ **throw, throw down**
 ὀλύνθος, ου m **late fig, unripe fig**
 ἀνεμός, ου m **wind**
 σειῶ **shake**

Cf. Is 34:4; Mk 13:25-26.

Witherington comments, "The opening of the sixth seal brings us to the end of the cosmos as we know it (cf. Isa 13:9-11; 24:21-23; 1 En 102:2-3)."

Verse 14

καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

ἀπεχωρίσθη Verb, aor pass indic, 3 s
 ἀποχωρίζομαι **separate; perhaps vanish or split open**

βιβλίον, ου n **book, scroll**
 ἐλίσσω **roll up**

"The heavens are removed like an unrolled papyrus scroll which, should it break in the middle, would roll quickly back on either side." Mounce.

ὄρος, ους n **mountain, hill**
 νῆσος, ου f **island**
 τόπος, ου m **place**
 ἐκινήθησαν Verb, aor pass indic, 3 pl
 κινεῶ **move, shake, remove**

Verse 15

καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστάνες
καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ
ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλεύθερος
ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς
τὰς πέτρας τῶν ὄρεων·

βασιλευς, εως m king
μεγισταν, ανος m person of high status
χιλιαρχος, ου m commander (a high
ranking military officer generally in charge
of 600-1000 men), high ranking officer
πλουσιος, α, ον rich, well-to-do
ισχυρος, α, ον strong, mighty, powerful
δουλος, ου m slave, servant
ἐλευθερος, α, ον free, free person

The stress is particularly upon those who presently feel secure – though the last two categories make it clear that terror will be universal. Witherington points out that this "sevenfold categorisation of humanity ... [is] a symbol of completeness or totality" – though again he recognises that the stress is upon the wealthy and powerful.

κρυπτω hide, conceal, cover
ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself
σπηλαιον, ου n cave, hideout (for
robbers)
πετρα, ας f rock, solid rock
ὄρος, ους n see v.14

Cf. Is 2:10,19,21. "From the day when Adam and Eve hid themselves from the presence of God (Gen 3:8), the guilty conscience has made man a fugitive from God. But now there is no longer a place to hide." Mounce.

Verse 16

καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς
πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε
ἡμᾶς ἀπὸ προσωπου τοῦ καθημένου ἐπὶ
τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ
ἀρνίου,

πέσετε Verb, aor act imperat, 2 pl πιπτω
see v.13

Cf. Hos 10:8

προσωπον, ου n face, appearance,
presence
ὀργη, ης f wrath, anger
ἀρνιον, ου n lamb

"The wrath of God is a fundamental theme of NT teaching. It is both a present reality (Rom 1:18) and an eschatological event (Rev 19:15). It is neither personal vindictiveness nor an impersonal process of retribution which works itself out in the course of history. It is rather the 'response of [God's] holiness to persistent and impenitent wickedness' (Bruce). The wrath of the *Lamb*, however, is an unusual and dramatic expression." Mounce.

Verse 17

ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς
αὐτῶν, καὶ τίς δύναται σταθῆναι;

Cf. Joel 2:11; Zeph 1:14-18.

δυναμαι can, be able to
σταθῆναι Verb, aor pass infin ἵστημι
stand

Cf. Nahum 1:6; Mal 3:2. "The beginning of the end has arrived, and the plagues of 8:7-9:21 and 16:2-21 follow upon the actual opening of the seven-sealed scroll." Mounce.