

**Notes on the Greek New Testament**  
**Week 242 – Revelation 9:20-11:14**

**Day 1206: Revelation 9:20-21****Verse 20**

Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν,

λοιπος, η, ον rest, remaining, other

ἀπεκτάνθησαν see v.18

μετανοεω repent

χειρ, χειρος f hand

προσκυνεω worship

δαιμονιον, ου n demon

εἰδῶλον, ου n idol

χρυσους, η, ουν made of gold, golden

ἀργυρους, α, ουν made of silver

χαλκος, ου m copper, brass, bronze

λιθινος, η, ον made of stone

ξύλινος, η, ον wooden

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

βλεπω see, look, be able to see, beware of

περιπατεω walk

Cf. Deut 4:28; Ps 115:4-7; 135:15ff; Dan 5:23.

**Verse 21**

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

φονος, ου m murder, killing

φαρμακον, ου n witchcraft, sorcery

Cf. Gal 5:20; Rev 18:23; 21:8. Witherington comments, "The use of witchcraft and potions was part and parcel of pagan religion. It was used to gain control of supernatural forces or of events controlled by those forces."

πορνεια, ας f sexual immorality

κλεμμα, τος n theft, robbery

"When men turn from the knowledge of God, the path leads downward to idolatry and immorality (cf. Rom 1:18-32)." Mounce.

**Day 1207: Revelation 10:1-7****Chapters 10 & 11**

"between the sixth and seventh seal there was an interlude consisting of two visions – the sealing of the 144,000 (7:1-8) and the heavenly multitude (7:9-17)... With the close of chapter 9 six of the seven trumpets have sounded. Once again we encounter an interlude of two related visions – the angel with the little book (10:1-11) and the two witnesses (11:1-13). These interludes are not so much pauses in the actual sequence of events as they are literary devices by which the church is instructed concerning its role and destiny during the final period of world history." Mounce.

**Verse 1**

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

ἰσχυρος, α, ον strong, mighty, powerful  
καταβαινω come down, descend

Some suggest that the 'angel' is Christ, but Mounce says that this must be rejected since Christ never appears as an angel in Revelation. Witherington writes that "we probably should see this as the angel or messenger of Christ who partakes of some of the features of Christ mentioned in Rev 1."

περιβεβλημένον Verb, perf pass ptc, m acc  
& n nom/acc s περιβαλλω clothe,  
dress

νεφελη, ης f cloud

ἴρις, ιδος f rainbow; varicoloured halo

κεφαλη, ης f head

προσωπον, ου n face, appearance

ἥλιος, ου m the sun

πους, ποδος m foot

στυλος, ου m pillar, column

πυρ, ος n fire

"Farrar notes that the description of the angel fits his message – the affirming of God's fidelity to covenants (10:7): the bow reminding of God's promise through Noah, the pillar of fire God's presence in the wilderness, and the scroll the tablets of stone." Mounce.

**Verse 2**

καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεφωμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐωνυμον ἐπὶ τῆς γῆς,

χειρ, χειρος f hand  
βιβλιαριδιον, ου n little book or scroll

Cf. Ezek 2:8-3:3.

ἠνεφωμένον Verb, perf pass ptc, m acc s & n nom/acc s ἀνοιγω open

I.e. what it reveals is no secret.

ἔθηκεν Verb, aor act indic, 3 s τιθημι place, set

δεξιός, α, ον right  
θαλασσα, ης f sea  
εὐωνυμος, ον left (hand side)

A picture of immense size – and possibly indicating the scope of the relevance of his message.

**Verse 3**

καὶ ἔκραξεν φωνῇ μεγάλη ὡσπερ λέων μυκάται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

κραζω cry out, call out  
ὡσπερ as, even as, just as  
λεων, οντος m lion  
μυκαομαι roar

Cf. Hos 11:10; Amos 3:8.

ὅτε conj when  
λαλεω speak, talk  
ἑπτα seven  
βροντη, ης f thunder  
ἑαυτος, ἑαυτη, ἑαυτον him/herself, itself

"Premonitions of God's anger about to burst forth in judgement." Beckwith. (Cf. 8:5; 11:19; 16:18).

**Verse 4**

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

ἤμελλον Verb, imperf act indic, 1 s & 3 pl  
μελλω be going, be about

γραφω write  
σφραγιζω seal, secure with a seal

Contrast 1:9. Mounce suggests that the seven thunders, "like the seals and trumpets, formed another series of warning plagues. Man's adamant decision not to repent (9:20-21) would render another series useless. Possibly it is too late to record any further warnings... In the verses which immediately follow, an angel under oath will declare that there shall be no further delay (vss 5-7)."

**Verse 5**

Καὶ ὁ ἄγγελος ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἤρεν τὴν χεῖρα αὐτοῦ τὴν δεξιάν εἰς τὸν οὐρανὸν

ἐστῶτα Verb, perf act ptc, n nom/acc pl  
ἴστημι stand

ἤρεν Verb, aor act indic, 3 s αἶρω raise

Cf. Gen 14:22-23. The lifting of the hand was part of making an oath.

**Verse 6**

καὶ ὡμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται,

ὡμοσεν Verb, aor act indic, 3 s ὀμνυω and ὀμνυμι swear, vow, make an oath  
ζωω live, be alive  
αἰων, αἰωνος m age, eternity  
κτιζω create, make

"The One who brought all things into being can carry them through in fulfilment of his redemptive purpose. The end of history, as was the beginning, is under the sovereign control of God." Mounce.

χρονος, ου m time, period of time  
οὐκετι adv no longer, no more  
ἔσται Verb, fut indic, 2 s εἶμι

I.e. no more delays of God's judgement – not that time itself will be swept away.

**Verse 7**

ἀλλ· ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

ἑβδομος, η, ον seventh

ὅταν when

σαλπίζω sound a trumpet

ἐτελέσθῃ Verb, aor pass subj, 3 s τελεω complete, finish, fulfill, carry out

μυστηριον, ου n secret, mystery

God's plans for the consummation of human history encompassing both the salvation of his people and the judgement of sinners (cf. Eph 3:1-6; Rom 11:25; 1 Cor 15:55; 2 Thess 2:7). In summary, it is God's purpose to establish his kingdom (Mt 6:10; Rev 11:15).

εὐαγγελίζω act. and midd proclaim the good news

δουλος, ου m slave, servant

Cf Amos 3:7.

### Day 1208: Revelation 10:8-11

#### Verse 8

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

παλιν again, once more

λαλοῦσαν Verb, pres act ptc, f acc s λαλεω

ὑπάγω go, go one's way, depart

λάβε Verb, aor act imperat, 2 s λαμβανω

βιβλίον, ου n book, scroll

ἠνεωγμένον see v.2

ἐστῶτος Verb, perf act ptc, m gen s ἵστημι see v.5

#### Verse 9

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

ἀπῆλθα Verb, 2 aor act indic, 1 s

ἀπερχομαι

δοῦναί Verb, aor act infin διδωμι

Cf. Ezek 2:8-3:3, see also Jer 15:16ff.

κατάφαγε Verb, aor act imperat, 2 s

κατεσθιω eat up

πικρανεῖ Verb, fut act indic, 3 s πικραίνω

make bitter

κοιλία, ας f stomach

στόμα, τος n mouth

ἔσται Verb, fut indic, 3 s εἶμι

γλυκὺς, εια, υ sweet

μέλι, ιτος n honey

Cf. Ps 119:103. The scroll is sweet to the mouth because it is the word of God. It is bitter to the stomach because it speaks of the trials that God's people must face before they enter glory (Ch 11).

#### Verse 10

καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

ὅτε conj when

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω and ἐσθω eat

ἐπικράνθη Verb, aor pass indic, 3 s

πικραίνω see v.9

#### Verse 11

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

δεῖ impersonal verb it is necessary

σε Pronoun, acc s συ

παλιν see v.8

λαος, ου m people, a people

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation

γλώσσα, ης f tongue, language

βασιλευς, εως m king

### Day 1209: Revelation 11:1-6

#### Chapter 11

Mounce, and others, consider chapter 11 to correspond to the contents of the little book of chapter 10. This chapter is particularly difficult to interpret.

Witherington comments, "Koester suggests that in Rev 11 we have an overture to the last half of the book, introducing us in summary form to the conflict between God's people and the Beast that is recounted in Rev 12-19."

#### Verse 1

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

ἐδόθη Verb, aor pass indic, 3 s διδωμι

κάλαμος, ου m reed, measuring rod

ὅμοιος, α, ον like

ῥάβδος, ου f stick, rod, sceptre

ἐγειρω raise

μετρεω measure

ναος, ου m temple, sanctuary

"The measuring of the temple is a symbolic way of declaring its preservation. The background is probably Ezekiel 40-42 where the prophet in a vision watches every part of the temple measured with painstaking care." Mounce. Mounce considers the temple to be a picture of the church and its measuring to be equivalent to the sealing of 7:1-8. "God will give spiritual sanctuary to the faithful believers against the demonic assault of the Antichrist." Witherington thinks that Joh's use of ναός, which means the inner sanctuary rather than the temple complex, also supports the idea of protection.

θυσιαστηριον, ου η altar  
προσκυνεω worship

### Verse 2

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

αὐλή, ης f court, courtyard  
ἔξωθεν adv & prep outside  
ἔκβαλε Verb, aor act imperat, 2s ἐκβαλλω  
throw out, cast out  
ἐδόθη Verb, aor pass indic, 3s διδωμι  
ἔθνεσιν Noun, dat pl ἔθνος, ουσ η nation;  
τα ἔ. Gentiles

"The distinction between the sanctuary and the outer court is a way of pointing up the limitations placed upon pagan hostility (cf. Morris...). It may physically decimate the witnessing church (in 11:7 the two witnesses are killed), but it cannot touch the real source of life (the witnesses are raised and ascend to heaven; 11:11-12)." Mounce.

πολις, εως f city, town  
ἅγιος, α, ον holy

Another designation for the church.

πατεω trans trample  
μην, μηνος m month  
τεσσαρακοντα forty  
δυο gen & acc δυο dat δυοσιν two

"The temporal designation of forty-two months (11:2; 13:5) is also given in Revelation as 1260 days (11:3; 12:6) and 'a time, and times, and half a time' (12:14). Its primary reference is to the period of Jewish suffering under the Syrian despot Antiochus Epiphanes in 167-164 BC. It became a conventional symbol for a limited period of time during which evil would be allowed free rein. In Luke 21:24 it is called 'the times of the Gentiles'." Mounce.

Witherington comments, "The reference to forty-two months comes from Daniel and is just another way of rendering the period of three and a half years, that final penultimate period before the end of history."

### Verse 3

καὶ δωσω τοῖς δυοσιν μάρτυσίν μου, καὶ  
προφητεύσουσιν ἡμέρας χιλίας διακοσίας  
ἑξήκοντα περιβεβλημένοι σάκκους.

δωσω Verb, fut act indic, 1s διδωμι  
δυο gen & acc δυο dat δυοσιν two  
μαρτυς, μαρτυρος dat pl μαρτυσιν m  
witness

The two witnesses are modelled upon Moses and Elijah (cf. 2 Kings 1:10ff; 1 Kings 17:1; Ex 7:14-18; 8:12). They are a symbol of the witnessing church. Witherington thinks that the reference may be to two specific churches that are undergoing persecution and even martyrdoms – for instance, Smyrna and Philadelphia.

χιλίας Noun, nom s or Adjective, f acc pl  
χιλιας, αδος f a thousand  
διακοσιοι, αι, α two hundred  
ἑξηκοντα sixty  
περιβεβλημένοι Verb, perf pass ptc, m nom  
pl περιβαλλω put on, clothe, dress  
σακκος, ου m sackcloth, mourning dress

Cf. Zech 13:4. Their message is a call to repentance and is reflected in their dress.

### Verse 4

οὗτοί εἰσιν αἱ δύο ἑλαῖαι καὶ αἱ δύο  
λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς  
ἑστῶτες.

ἑλαια, ας f olive tree  
λυχνια, ας f lampstand

A symbol of the church in chapter 1.  
Witherington adds, "The witnesses are called olive trees for they carry in them the fuel by which the candlestick could be lit."

ἐνώπιον prep with gen before  
ἑστῶτες Verb, perf act ptc, m nom pl  
ἴστημι

Cf. Zech 4. "By these two metaphors John is emphasizing a truth concerning the church which has always been true but is especially appropriate in times of persecution – that the power and authority for effective witness lie in the Spirit of God." Mounce. Cf. Zech 4:6.

**Verse 5**

καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

θέλω wish, will  
ἀδικεῶ wrong, harm  
πῦρ, ος n fire  
ἐκπορευομαι go or come out  
στομα, τος n mouth  
κατεσθίω eat up, devour

Cf. 2 Kings 1.

ἐχθρος, α, ον enemy  
οὕτως adv. thus, in this way  
δει impersonal verb it is necessary  
ἀποκτείνω kill, put to death

**Verse 6**

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

ἐξουσία, ας f authority, power  
κλειώ shut, shut up, lock  
ὑετος, ου m rain  
βρεχω rain, send rain, wet

Cf 1 Kings 17:1; Jas 5:12-18.

στρεφω turn  
αἷμα, ατος f blood

Cf. Ex 7:20.

πατασσω strike  
πληγη, ης f plague, misfortune

Cf. Ex 8:12.

ὅσακις adv. as often as; ὅσακις ἐὰν whenever

"God's servants in the new dispensation have just as great resources as did Moses and Elijah in the old." Morris.

**Day 1210: Revelation 11:7-14****Verse 7**

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

ὅταν when  
τελεω complete, finish  
μαρτυρία, ας f testimony, witness  
θηριον, ου n animal, beast  
ἀναβαινώ come up, ascend

Mounce says this is "the major antagonist of the church in the last days ... the Antichrist."

πολεμος, ου m war, battle

Supports the view that the witnesses are not individuals but a picture of a large group.

νικαω conquer, overcome  
ἀποκτενεῖ Verb, fut act indic, 3 s  
ἀποκτείνω kill, put to death

**Verse 8**

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

πτωμα, τος n body, corpse  
πλατεια, ας f wide street  
πολις, εως f city, town  
ὅστις, ἣτις, ὁ τι who, which  
πνευματικως spiritually, symbolically  
Σοδομα, ων n Sodom  
ὅπου adv. where  
σταυρωω crucify

Mounce says that the reference is to Rome. "The witnesses meet their death at the hands of the Antichrist, whose universal dominion was in John's day epitomised by the power of Rome. The inclusion of a reference to the crucifixion is not to identify a geographical location but to illustrate the response of paganism to righteousness." Witherington, however, writes, "We must see the reference to Sodom and Egypt as a statement about the spiritual status of Jerusalem. It was a city occupied and, in fact, trampled underfoot in AD 95 by Gentiles. 'Sodom' was a prophetic title for Jerusalem that implied its judgment (Is 1:9-10; Jer 23:14; Lam 4:6). In other words it is a place of oppression, slavery and gross immorality." Morris thinks that the great city is "every city and no city. It is civilized man in organized community."

**Verse 9**

καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτωματα αὐτῶν οὐκ ἀφίρουν τεθῆναι εἰς μνήμα.

βλεπω see, look  
λαος, ου m people  
φυλη, ης f tribe, nation  
γλωσσα, ης f tongue, language  
ἔθνος, ους n nation  
τρεῖς, τρια gen τριων dat τρισιν three  
ἥμισυς, εια, υ gen ἡμισους half

The three and a half days of their public exposure corresponds to the three and a half years of their ministry.

πτωμα, τος n **body, corpse**  
 ἀφίρουν Verb, fut act indic, 3 pl ἀφιημι  
**allow**  
 τεθῆναι Verb, aor pass infin τιθημι **place**  
 μνημα, τος f **tomb, grave**

Witherington comments, "That the bodies of the witnesses were not allowed to be buried was considered in the ancient near east the ultimate way to disgrace or shame someone (see Isa 5:25; Ps Sol 2:30 ff.)."

### Verse 10

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

κατοικεω **live**

The unbelieving world.

χαίρω **rejoice, be glad**  
 εὐφραίνονται Verb, pres midd/pass indic, 3 pl εὐφραίνω **make glad; pass be glad**  
 δωρον, ου n **gift**  
 πεμπω **send**  
 ἀλλήλων, οἰς, ους reciprocal pronoun **one another**

Cf. Esth 9:19,22.

βασανίζω **torment, disturb**

"The world has always shown its hostility to the message of God – a truth which ought to give some concern to the contemporary church existing for the most part rather comfortably in a world of increasing wickedness." Mounce

### Verse 11

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

ζωη, ης f **life**

εἰσηλθεν Verb, aor act indic, 3 s  
 εἰσερχομαι **enter**

Cf. Ezek 37.

ἔστησαν Verb, aor act indic, 3 pl ἵστημι  
**stand**

πόδας Noun, acc pl πους, ποδος m **foot**  
 φόβος, ου m **fear**

ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιπτο  
**fall upon, come upon**

θεωρεω **see, watch, observe**

"Since murder is the last resort of man, what can be done about those who rise from the dead! The resurrection of the church is a sure indication that God possesses the ultimate authority over life and death." Mounce.

### Verse 12

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

ἀνάβατε Verb, aor act imperat, 2 pl

ἀναβαινω **come up, ascend**

ὧδε adv **here**

νεφελη, ης f **cloud**

Echoes of what is said of Elijah in 2 Kings 2:11. A sign of God's vindication of his witnesses.

ἐχθρος, α, ον **enemy**

### Verse 13

Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

ἐκείνος, η, ο demonstrative adj. **that**

ὥρα, ας f **hour, moment**

ἐγένετο Verb, aor midd dep indic, 3 s

γίνομαι

σεισμος, ου m **earthquake**

Cf. Ezek 38:19-20; Zech 14:5.

δεκατος, η, ον **tenth**

ἔπεσεν Verb, aor act indic, 3 s πιπτο **fall, fall down**

ἀπεκτάνθησαν Verb, aor pass indic, 3 pl

ἀποκτείνω see v.7

ὄνομα, τος n **name, person**

χιλιας, αδος f **a thousand**

ἑπτα **seven**

λοιπος, η, ον **rest, remaining, other**

ἔμφοβος, ον **full of fear**

ἔδωκαν Verb, aor act indic, 3pl διδομι

δοξα, ης f **glory**

Some think that this is repentance and even conversion. Mounce says, "Kiddle is correct in his view that in that day 'the great mass of mankind will have committed the unpardonable crime of deifying evil.' They give glory to God 'when they are compelled by overriding terror to recognize that the true Lord is Christ and not Antichrist'." On the other hand, Fiorenza writes, "It is crucial to recognise that Revelation's rhetoric of judgment expresses hope for the conversion of nine-tenths of the nations in response to Christian witness and preaching. Otherwise, one will not understand that the author advocates a theology of justice rather than a theology of hate and resentment." Similarly, Koester points out the contrast when one compares 1 Kings 19:18 to Rev 11:13. In the former, all but 7,000 embrace idolatry, in the latter all but 7,000 glorify God. "The conversion of the nations, rather than their destruction is God's will for the world."

#### **Verse 14**

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

οὐαὶ **woe!**

δευτερος, α, ον **second**

τριτος, η, ον **third**

ταχυ **adv quickly, without delay, soon**