

Notes on the Greek New Testament Week 243 – Revelation 11:15-13:4

Day 1211: Revelation 11:15-19

Verses 15-19

The remainder of chapter 11 is a "summary of all that is still to come" Barclay.

Verse 15

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰῶνων.

ἕβδομος, η, ον seventh
σαλπίζω sound a trumpet
κοσμος, ου m world
βασιλευω rule, reign

"Glasson refers to the common saying, 'It's all over bar the shouting,' and remarks that the only difference is that the shout of victory has already begun... During his earthly ministry Jesus had resisted the tempting offer of Satan to hand over the kingdoms of this world in exchange for worship (Mt 4:8-9). Now this sovereignty passes to him as a rightful possession in view of the successful completion of his messianic ministry." Mounce.

Verse 16

καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

εἴκοσι twenty
τέσσαρες neut τέσσαρα gen τεσσαρων four
ἐνώπιον prep with gen before
καθημαι sit, sit down
θρονος, ου m throne
ἔπεσαν Verb, aor act indic, 3 pl πιπτω fall, fall down
προσωπον, ου n face
προσκυνεω worship

Cf. 4:10; 5:8,14; 19:4.

Verse 17

λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δυνάμιν σου τὴν μεγάλην καὶ ἐβασίλευσας·

εὐχαριστεω thank, give thanks

παντοκρατωρ, ορος m Almighty

Cf. 1:8; 4:8. "In the same two passages, as well as in 1:4, he is the one who is, who was, and who is to come. In the present verse (and in 16:5) the third member is omitted because his coming is no longer seen as future. Already he has come and entered upon his reign." Mounce.

εἴληφας Verb, perf act indic, 2 s λαμβανω

The perfect indicates a permanent taking of power.

δυναμις, εως f power

βασιλευω see v.15.

Verse 18

καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

ἔθνη Noun, nom & acc pl ἔθνος, ους n nation, people; τα ἐ. Gentiles
ὠργίσθησαν Verb, aor pass indic, 3 pl ὀργιζομαι be furious, be angry
ὀργη, ης f wrath, anger

Cf. Ps 2:2,5,12.

καιρος, ου m time, appointed time

νεκρος, α, ον dead

κριθῆναι Verb, pres pass infin κρινω judge

The triumph of God's wrath is proclaimed in 14:10-11; 16:15-21 and 20:8-9.

δοῦναι verb, aor act infin διδωμι
μισθος, ου m pay, wages, reward
δουλος, ου m slave, servant
ἅγιος, α, ον holy
φοβεομαι fear, reverence

"A reasonable translation would be, 'To thy servants the prophets, and to the saints – those who fear thy name, both small and great.' There are two groups (prophets and saints), who are further described as fearing the name of God. This arrangement holds intact the expression 'thy servants the prophets' (which occurs again at 10:7) and joins to it a second group (the saints) as in 16:6 ('the blood of the saints and prophets'), 18:24 (order reversed), and 22:9 ('the prophets and ... them that keep the words of this book' – that is, saints)." Mounce.

μικρός, α, ον little, small, insignificant
 διαφθεῖραι Verb, aor act infin διαφθειρω
 destroy, ruin

Cf. 2 Thess 1:6-7. A reference here to the Roman empire of John's day. "The wrathful ones will receive wrath, and the destroyers will be destroyed." Witherington.

Verse 19

καὶ ἠνοιίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη.

"Verse 19 is a response to the hymn of praise in verses 17 and 18. The ark of the covenant corresponds to the rewarding of the faithful, and the cosmic disturbances to the outpouring of God's wrath." Mounce. Witherington adds, "The ark was the locus of God's Word and his presence, and, in apocalyptic vision, it is quite proper to stress the heavenly nature of these things. It is accompanied by the usual signs of theophany and of God coming down, which is the ultimate event."

ἠνοιίγη Verb, aor pass indic, 3 s ἀνοίγω
 open
 ναος, ου m temple, sanctuary
 ὤφθη Verb, aor pass indic, 3 s ὄραω trans
 see; pass. appear
 κιβωτός, ου f ark, box
 διαθήκη, ης covenant

Both the blessing of his people and the judgement of rebels proceed from the covenant faithfulness of God (cf. 16:1). "This vision promises God will be faithful to his Word and maintain fellowship with his covenant people." Witherington.

ἀστραπή, ης f lightning, ray
 βροντή, ης f thunder
 σεισμός, ου m earthquake
 χάλαζα, ης f hail

These events recall the giving of the law at Sinai.

Postscript

Witherington speaks of the book of Revelation, in common with all apocalyptic literature, as 'resistance literature.' He comments that it needs to be read as such. It is a call to active but nonviolent resistance to the oppressive powers that be, a resistance that involves witness to Jesus Christ as supreme Lord, witness which leads both to the extension of his kingdom but also to persecution, even to the point of death. Prayer also plays a vital part for it is a cry to God for justice, for him to vindicate his oppressed people.

Witherington comments, "Sometimes there has been an overreaction to this particular section of Revelation, and in some quarters judgment has been banished as a topic of Christian discourse or belief. In protest against the latter H. Richard Niebuhr once wrote that the essential message of liberal protestantism was, 'A God without wrath brought me without sin into a kingdom without judgment through the ministrations of a Christ without the cross.' ... It needs to be recognised that a God without judgment is also a God who does not care about justice, which is to say a God who is neither holy nor righteous nor fair. According to John and other NT writers, God's love is a holy love, and therefore it could not neglect the issues of justice and fairness. If one is a persecuted believer, one could easily say that for God to neglect justice or judgment would not be a loving thing to do. God must in the end vindicate not only his own people but the divine nature itself, or people will never recognise the full character of God, nor will God's plan for the rectification of a lost world come to fruition."

Day 1212: Revelation 12:1-6**Chapter 12**

"Before the seven last plagues of chapter 16, in which the wrath of God is finished (15:1), John turns aside to explain the underlying cause of the hostility about to break upon the church. During his earthly ministry Jesus had warned, 'If they persecuted me, they will persecute you' (Jn 15:20). It is the age-long conflict between God and Satan which accounts for the persecution the church is to experience. Although the crucial battle was won when Christ arose victorious over death and the grave, the adversary continues his struggle. Cast down from heaven and knowing that his time is short (12:12), Satan turns in rage against the faithful who 'keep the commandments of God, and hold the testimony of Jesus' (12:17). By laying bare the root cause of the persecution John would encourage believers to hold fast in the coming tribulation. The death struggle of a defeated foe will bring severe tribulation, but the outcome is certain – God will come in judgement to destroy his enemies (chapters 15-19) and reward his own (chaps. 20-22)." Mounce.

Mulholland describes the conflict between God and Satan using the imagery of chess: "At a certain point in many chess games, the one who ultimately wins makes a move that sets the mating net. That is, from that point on the outcome of the game is a foregone conclusion. There may be as many as ten or fifteen or even more moves left before the final checkmate move that seals the victory. During these endgame moves the loser is still playing the game, still capturing pieces from the winner. But inexorably, unavoidably, finally the winner makes the checkmate move and the loser is defeated... Often the move that sets the mating net is costly, a sacrificial move that lures the loser into a trap. The winner may sacrifice the most valuable piece in the game, appearing to insure defeat."

Witherinton shows how the author draws on a range of conflict myths from Babylon, Egypt and Greece in chapter 12. He comments, "One gets the feeling that in apocalyptic prophecy all sources are fair game so long as they can be appropriately modified. Here, then, we have an example of 'plundering the Egyptians', so to speak." He also quotes Giblin who writes, "John produces a distinctively Christian perspective both from biblical and from pagan mythological language. Christianity reworks its biblical heritage and transforms pagan material in line with its own aim of communicating truth in its cultural context. Its tendency to inculcate the Gospel without adulterating it is as old as the NT itself."

Verse 1

Καὶ σημεῖον μέγα ὄφθη ἐν τῷ οὐρανῷ,
γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ
σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ
ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων
δώδεκα,

σημειον, ου n miraculous sign, sign
ὄφθη see 11:19
γυνη, αικος f woman

"The woman is not Mary the mother of Jesus but the messianic community, the ideal Israel. Zion as the mother of the people of God is a common theme in Jewish writings (Isa 54:1... cf. Gal 4:26). It is out of faithful Israel that Messiah will come. It should cause no trouble that within the same chapter the woman comes to signify the church (v. 17). The people of God are one throughout all redemptive history. The early church did not view itself as discontinuous with faithful Israel." Mounce. Witherington draws attention to Isa 66:6-9 and argues that "mother Zion is in view or, as Paul would put it, the New Jerusalem, which is our mother (Gal 4:26)."

περιβεβλημένη Verb, perf pass ptc, f nom s
περιβαλλω put on, clothe, dress
ἥλιος, ου m the sun
σεληνη, ης f moon
ὑποκατω prep with gen under, beneath
πους, ποδος m foot
κεφαλη, ης f head
στεφανος, ου m wreath, crown
ἀστηρ, ερος m star
δώδεκα twelve

"As God covers himself 'with light as with a garment' (Ps 104:2), so the woman is arrayed with the sun. The world may despise the true Israel and hold it in lowest esteem, but from God's point of view she is a radiant bride (cf. Jer 2:2). She stands as an obvious contrast to the scarlet whore of chapter 17. The moon beneath her feet speaks of dominion, and the crown of twelve stars depicts royalty." Mounce.

Verse 2

καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει
ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

γαστρὶ Noun, dat s γαστηρ, τρος f
womb; ἐν γαστρὶ ἔχω be pregnant
κράζω cry out, call out
ὠδίνουσα Verb, pres act ptc, f nom s
ὠδινω suffer birth pangs
βασανίζω torment, disturb

Does not appear elsewhere in the NT in connection with labour, but is an entirely appropriate verb to describe the physical distress caused.

τεκεῖν Verb, aor act infin τικτω bear, give birth to, produce

Verse 3

καὶ ὄφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ,
καὶ ἰδοὺ δράκων μέγας πυρρός, ἔχων
κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς
κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα,

ἄλλος, η, ο another, other
δρακων, οντος m dragon (figurative
term for the Devil)

The 'old serpent', the Devil or Satan (cf. v.9 and 20:2). In the OT the picture is used of the enemies of God's people (Is 27:1; Ezek 29:3).

πυρρος, α, ον red, fiery red

Symbolising his murderous character.

κεφαλη, ης f head
ἑπτα seven
κερας, ατος n horn
δεκα ten

Cf. Dan 7-8 where it refers to the nations.

διαδημα, τος n diadem, crown

"Crowns of arrogated authority" Hendriksen.
The numbers symbolise universal power.

Verse 4

καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς
εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν
ἐνώπιον τῆς γυναίκος τῆς μελλούσης
τεκεῖν, ἵνα ὅταν τέκη τὸ τέκνον αὐτῆς
καταφάγη.

οὐρα, ας f tail
συρω drag, drag away, sweep down
τρίτος, η, ον third
βαλλω throw, throw down

Cf. Dan 8:10. "emphasises the tremendous size and awesome power of the dragon." Mounce.

ἴστημι stand
ἐνώπιον prep with gen before
μελλω (before an infin) be going, be about
τεκεῖν see v.2
ὅταν when
τέκη Verb, aor act subj, 3 s τικτω
τέκνον, ου n child
καταφάγη Verb, aor act subj, 3 s κατεσθιω
eat up, devour

"As Nebuchadrezzar devoured Israel ('He has swallowed me like a monster; he has filled his belly with my delicacies,' Jer 51:34), so has Satan determined to devour the child. He has taken his position and awaits the victim." Mounce.

Verse 5

καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει
ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ
σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς
πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον
αὐτοῦ.

ἔτεκεν Verb, aor act indic, 3 s τικτω
ἄρσεν, εν gen ενος male, man
μελλω be going, be destined
ποιμαινω tend as a shepherd, rule
ῥαβδος, ου f stick, rod, sceptre
σιδηρους, α, ουν made of iron

Cf. Ps 2. "As a shepherd defends his flock against the wild beasts of prey, so will Christ at his return strike the nations which oppress and persecute his church (cf. 19:15; ... 2:27)." Mounce.

ἠρπάσθη Verb, aor pass indic, 3 s ἄρπαζω
take away, carry off
θρονος, ου m throne

The focus moves directly to Jesus' ascension. "The significant point is that the evil designs of Satan were foiled by the successful completion of Christ's messianic ministry, which culminated in his ascension and exaltation (cf. Phil 2:5-11)." Mounce.

Witherington comments, "John is drawing on the traditions in regard to the birth of Apollo, which were also appropriated by Domitian to suggest that he was a divine being and the conqueror of evil." He quotes Reddish who writes, "John's reuse of this ancient myth challenges the divine claims and arrogant assumptions of the imperial cult. Christ, not the emperor, is the real victor over the malevolent forces of chaos, darkness and wickedness. John unmasks the Roman power for what it truly is – a tool of Satan."

Verse 6

καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

φευγω **flee, run away (from)**
ἐρημος, ου f **deserted place**

"The flight of the woman may in part reflect the escape of the Palestinian church to Pella at the outbreak of the Jewish war in AD 66." Mounce.

ὅπου **adv. where**
ἐκεῖ **there, in that place, to that place**
τοπος, ου m **place**
ἡτοιμασμένον **Verb, perf pass ptc, m acc & n nom/acc s ἑτοιμαζω prepare**
τρέφω **feed, provide with food, sustain**

"The intent of the verse, however, is not so much the flight of the church as the provision of God for her sustenance. To the Jewish people the wilderness spoke of divine provision and intimate fellowship. It was in the wilderness that God had rained down bread from heaven (Ex 16:4ff) and nourished his people for forty years. Of Israel God said, 'I will allure her, and bring her into the wilderness, and speak tenderly to her' (Hos 2:14; cf. 1 Kgs 17:2-3; 19:3-4)." Mounce. So Witherington writes, "Perhaps John is especially drawing on the prophetic recasting of the Exodus/Sinai events such as found in Isa 40:3 or Hos 2:14. There is a reference to a new exodus into the desert when Israel's future redemption arrives. John indicates in his vision that the people of God will be nourished (by God) just as the Israelites had been in the wilderness by manna and quail. The text does not say the people of God are raptured into heaven or any celestial place. The image is of protection on earth from the wrath of the dragon, something one does not need protection from if one is in heaven."

χιλίας **Noun, nom s or Adjective, f acc pl**
χιλιας, αδος f **a thousand**

διακοσιοι, αι, α **two hundred**
ἑξήκοντα **sixty**

The period of three and a half years or 1260 days (cf. 11:2; 13:5) is commonly used in this part of Revelation as a symbol for the gospel age. It is of interest to note that James 5:17 also speaks of a period of three and a half years, referring back to 1 Kings 17 ff. This was a period during which God protected and provided for the prophet Elijah.

Day 1213: Revelation 12:7-12

Verse 7

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμήσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ, πόλεμος, ου m **war, battle**
πολεμεω **wage war, fight**

Satan seeking to depose God. On the archangel Michael, cf. Jude 9. John is adapting traditional material, Witherington writes, "In Test. of Dan. 6:2 Michael is the mediator between God and humanity, and the angel of the nation Israel fighting against the angelic leaders of the Gentile nations (cf. Dan 10:13ff.; 12:1). In 1 En. 54:6 he is one of four angels who casts the fallen angels into the fiery furnace on judgment day. In the Qumran literature, Michael is the Prince of Light who leads the children of light into battle against Belial (War Scroll 13:10-12; 17:6-8; Community Rule 3:20-4:1). Here his task is to take on the adversary of the people of God in general. Michael prevails, and the Devil and his minions are cast down to earth."

Verse 8

καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.
ἴσχω **be strong, be able, be sufficient**
τοπος, ου m **place**
εὐρέθη **Verb, aor pass indic, 3 s εὐρισκω find**
ἔτι **still, yet, any more**

Mounce argues that these verses do not refer to Satan's original fall but to an eschatological event. Satan is depicted in Scripture as having access to heaven (Job 1:6-9; 2:1-6; Zech 3:1 ff.). As a result of this attempted assault he will have no further access. "It is the irretrievable loss of any further opportunity to fulfil his wicked plan that sends Satan out in such great anger against the church."

Witherinton writes, "A threefold fall of Satan can be noted in Revelation: (1) from heaven to earth (12:9); (2) from earth to the abyss (20:2); and (3) from the abyss into the lake of fire (20:10). The first casting down of Satan, the text seems to imply, transpires as the result of the death/ascension of the Messiah. This is why tribulation comes on the earth after Jesus' ascension." He quotes Koester, "From a heavenly perspective ... evil rages on earth not because it is so powerful, but because it is vulnerable. Revelation likens Satan to a rogue animal that the forces of God have corralled, driving it off the expansive plains of heaven into the fenced-in area of earth. The beast rampages within its newly limited circumstances seeking to do as much damage as possible during the short time that remains until the company of heaven slips the noose around its head, binds its legs and chains it up so that it can do no further damage (12:11; 20:2)... those who recognise that Satan rages on earth because he has already lost heaven and is now desperate have no reason to resist him, confident that God will prevail."

Verse 9

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

ἐβλήθη Verb, aor pass indic, 3 s βαλλω
throw, throw down

Cf. Lk 10:18.

ὄφις, εως m snake, serpent

Cf. Gen 3:1ff.

ἀρχαῖος, α, ον old, ancient
διαβολος, ου m the devil
Σατανᾶς, α the Adversary, Satan
πλανᾶω lead astray, mislead, deceive
οἰκουμένη, ης f world, inhabited earth
ὅλος, η, ον whole, all, complete, entire
ἐβλήθησαν Verb, aor pass indic, 3 pl
βαλλω

Verse 10

καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

ἄρτι now, at the present
σωτηρία, ας f salvation
δυναμις, εως f power

ἐξουσία, ας f authority, power
κατήγορ, ορος m accuser
κατηγορεω accuse, bring charges
against
νύξ, νυκτος f night

Cf. Job 1:6-12; 2:1-5. "By virtue of the death of Christ he is unable successfully to lodge a charge against God's elect (Rom 8:33-34)." Mounce.

Verse 11

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

νικᾶω conquer, overcome
αἷμα, ατος f blood
ἄρνιον, ου n lamb, sheep
μαρτυρία, ας f testimony, witness
ἀγαπάω love, show love for
ψυχή, ης f self, life, 'soul'
ἄχρι prep with gen until, as far as
θανάτος, ου m death

Verse 12

διὰ τοῦτο εὐφραίνεσθε, [οἱ] οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

εὐφραίνω make glad; pass be glad,
rejoice

Cf. Is 49:13; Ps 96:11. See also Lk 10:18.

σκηνοω live, dwell
οὐαὶ interj. woe!

Mounce considers that this is not the 'third woe' (cf. 8:12; 9:12; 11:14) since this one relates to hostility towards believers rather than the judgement of the wicked.

θάλασσα, ης f sea
καταβαίνω come or go down
θυμος, ου m anger, rage, fury
εἰδὼς Verb, perf act ptc, m nom s οἶδα
know
ὀλιγος, η, ον little, small
καιρος, ου m time, appointed time

"The troubles of the persecuted righteous arise not because Satan is too strong, but because he is beaten." Morris.

Day 1214: Revelation 12:13-18**Verse 13**

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

ὅτε conj when

διωκω persecute, seek after, pursue

"Exodus typology is woven throughout this entire episode. The pursuit of the woman is similar to Pharaoh's pursuit of the children of Israel as they fled from Egypt (Ex 14:8)." Mounce.

ὅστις, ἣτις, ὁ τι who, which

ἔτεκεν see v.5

ἄρσην, εν gen ενος see v.5

Verse 14

καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

ἐδόθησαν Verb, aor pass indic, 3 pl διδομι

πτερυξ, υγος f wing

ἄετος, ου m eagle

Cf. Deut 32:10-11; Isa 40:31.

πετομαι fly

ἔρημος, ου f For this and much of the immediately following vocabulary, see v.6.

ὅπου adv. where

καιρος, ου m time, season

ἥμισυς, εια, υ gen ἡμισους half

Once again the period of three and a half years.

προσωπον, ου n face, presence

ὄφις, εως m snake, serpent

Verse 15

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

βαλλω throw, throw down, pour

στομα, τος n mouth

ὀπισω prep with gen after, behind, follow

ὕδωρ, ὕδατος n water

ποταμος, ου m river, stream

ποταμοφορητος, ον swept away by a river

Cf. Ps 18:4. "Historically the episode could refer to the attempt on the part of the Jewish authorities in Jerusalem to stamp out the early church (Acts 8:1-3...). Or it could refer to the river of lies which will threaten even the elect (2 Thess 2:9-11; Rev 13:14; Mt 24:24) in the last days. This river of deceit (cf. 2:9; 3:9) has as its counterpart the 'rivers of water of life' which flows bright as crystal from the heavenly throne (21:1)." Mounce.

Witherington writes, "This may be an allusion to the Exodus/Sinai events. But since in the primal myth it is the sea monster who is the evil one, it is not surprising that water is his modus vivendi to do in the woman."

Verse 16

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

βοηθεω help

ἀνοιγω open

κατέπιεν Verb, aor act indic, 3 s καταπινω
swallow, swallow up

Verse 17

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

ὀργίζομαι be furious, be angry

ποιῆσαι Verb, aor act infin ποιεω

πολεμος, ου m war, battle, strife

λοιπος, η, ον rest, remaining, other

σπερμα, τος n seed, offspring

τηρεω keep, observe

ἐντολη, ης f command

μαρτυρια, ας f testimony, witness

The reference is to believers generally. There may here be an echo of Gen 3:15.

Verse 18

καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

This verse is sometimes left unnumbered and read as the beginning of 13:1.

ἐστάθη Verb, 2 aor act indic, 3 s ἵστημι
stand

ἄμμος, ου f sand, seashore

θαλασσα, ης f sea

Day 1215: Revelation 13:1-4**Chapter 13**

Witherington writes, "The structure of chapter 13 is clear. This is a tale of two Beasts, neither of which is to be identified with the dragon, but both of which serve his cause and purposes. The first of the two Beasts comes forth from the sea and, like Tiamat, is a seven-headed Beast with ten horns. As we shall see, a clear understanding of Dan 7ff is required to understand some of the material in this chapter. The second of the two Beasts comes forth from the earth and appears like a lamb with two horns. While the former creature has its parallels with the OT water monster Leviathon, the latter parallels Behemoth... The most reasonable guess as to what these symbols refer to is that the former is a figure of the Roman Empire itself and its emperors, alluded to by the ten heads, while the latter stands for the priests who propagated and maintained the emperor cult, or, since this was written to an audience in Asia Minor, for the provincial council in charge of enforcing emperor worship throughout Asia Minor. Though the former Beast is not called 'anti-Christ,' this is not an inappropriate designation for him..."

"Thus, in this and subsequent chapters, we have the introduction of the unholy trinity – the dragon, the water monster, and the land Beast (the devil, the anti-Christ and the false prophet – see 16:13). These three are striving for the religious allegiance of the world. The water monster can be seen as an anti-Christ figure for it has ten diadems just as Christ has many (cf. 13:1; 19:12). He has a blasphemous name (13:1) just as Christ has a holy name (19:11 ff.). He causes people to worship Satan (13:4) while Christ causes people to worship God (1:6). He has a mortal wound and possibly even dies but then revives or lives again (13:3, 12-14) just as Christ died and lives again. He has the power, throne, and authority of the Devil (13:2), and Christ shares the power, throne, and authority of God (12:5-10). In addition Beasley-Murray points out that the land Beast seems to function rather like an unholy spirit. It performs prophetic activity and is the instrument of revelation of Satanic authority, just as the Holy Spirit mediates God's revelation. One must also recognise that the Beast combines features of the four Beasts in Daniel and features of Nero as well to create a composite portrait of evil incarnate. It is also a sort of universal image indicating the kinds of threats God's people have endured in many different generations."

Verse 1

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαίνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα[τα] βλασφημίας.

Cf. Dan 7:3.

θηριον, ου n animal, beast, wild animal
ἀναβαινω go up, come up, ascend
κερας, ατος n horn
δεκα ten

"The ten horns are like those of Daniel's fourth beast (Dan 7:7). There they are the ten kings which rise out of the fourth kingdom. In Revelation 17 the ten horns are also ten kings (17:12), although in the present vision we learn only that they wear diadems, the insignia of royal authority (cf. 19:12). There are a number of suggestions as to why the diadems are placed on the horns rather than the heads of the beast. The most plausible is that the claim to authority rests on brute force." Mounce.

κεφαλη, ης f head
ἑπτα seven

"That the beast has seven heads stresses its relationship to the seven headed dragon of chapter 12 (vs. 3)." Mounce.

διαδημα, τος n diadem, crown
ὄνομα, τος n name
βλασφημια, ας f slander, blasphemy

Reflects "the increasing tendency of the Roman emperors to assume titles of deity." Mounce considers that for John "the beast was the Roman Empire as persecutor of the church... Yet the beast is more than the Roman Empire. John's vision grew out of the details of his own historical situation, but its complete fulfilment awaits the final denouement of human history. The beast has always been, and will be in a final intensified manifestation, the deification of secular authority."

Verse 2

καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδαλεῖ, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

ὅμοιος, α, ον like, of the same kind as
παρδαλις, εως f leopard
πους, ποδος m foot
ἄρκος, ου m & f bear
λεων, οντος m lion

The beast out of the sea combines the characteristics of the four beasts of Dan 7. "In combining these beasts, which in Daniel represented four historic kingdoms hostile to the people of God (Dan 7:17, 23), John sets forth the Antichrist as the epitome of bestial opposition to the seed of the woman."

Mounce.

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
δυναμῖς, εὼς f power
θρόνου, οὐ m throne
ἐξουσία, ας f authority

"This beast is the underling of the dragon and so bears his mark. Just as God bestowed on Christ his power, authority and throne, so it is with this Beast, and the parallels are deliberate." Witherington.

Verse 3

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

εἷς, μία, ἓν gen ἑνός, μίας, ἑνός one
ἐσφαγμένην Verb, perf pass ptc, f acc s
σφαζω slaughter, put to death;
ἐσφαγμένην εἰς θάνατον fatally
wounded

Witherington comments, "The exact same phrase of 'like it had been slaughtered to death' is found in Rev 5:6, referring to the death of the Lamb, which then rose. We are meant to see a demonic imitation of Christ." He continues by pointing out that though Nero committed suicide in 68 AD there were many stories circulating that he was not dead. "The Neronian imposter of most recent memory to John's audience actually persuaded the Parthians to march on Rome in AD 88-89. The return of Nero was actually the nightmare of stable Romans' dreams, but it was also alluded to in Jewish prophetic sources."

πληγῆ, ης f plague
ἐθεραπεύθη Verb, aor pass indic, 3 s
θεραπεύω heal, cure

"Since the beast is the Roman Empire in its persecution of the church, its recovery from a mortal wound could refer to the re-establishment of order under Vespasian (AD 69-79) following the chaotic and bloody revolution which had begun less than two years before with the death of Nero and extended through the abortive reigns of Galba, Otho and Vitellius. Or perhaps no historical allusion is intended and the purpose of the figure is to underscore the tremendous vitality of the beast. Though wounded he returns in increased might. From the beginning of history the pagan state has set itself against the people of God. From the pharaohs of Egypt to the emperors of Rome it has moved steadily forward with determined purpose to devour all who refused it homage. It had survived every assault and recovered from every deadly blow. Little wonder that in the last days the whole world will be drawn after the beast in wonder and amazement." Mounce.

θαυμαζῶ wonder, be amazed
ὅλος, η, ον whole, all, complete, entire
ὀπίσω prep with gen after, follow

Cf. 1 Tim 5:15.

Verse 4

καὶ προσεκύνησαν τῷ δράκοντι ὅτι
ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ
προσεκύνησαν τῷ θηρίῳ λέγοντες, Τίς
ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται
πολεμῆσαι μετ' αὐτοῦ;

προσκυνεῶ worship

"Deification of secular power is in fact the worship of Satan." Mounce.

ὅμοιος, α, ον see v.2

"The language imitates the language of the Psalms (see Ps 89:6ff.; Ex 15:11-12; Isa 40:25ff.; Mic 7:18ff.). Emperor worship is being discussed, and the hymns of the Bible are being parodied. John is speaking of a phenomenon of his day when the government became so totalitarian that it arrogated to itself all the attributes of deity and demanded absolute allegiance." Witherington.

δυναμῖαι can, be able to, be capable of
πολεμῶ wage war, fight

"The motivation of worship is not his moral greatness but the awesome power of his might." Mounce.