

## Notes on the Greek New Testament Week 244 – Revelation 13:5-14:16

### Day 1216: Revelation 13:5-10

#### Verse 5

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

λαλεω speak, talk

Cf. Dan 7:8,20,25; 11:36.

The primary reference of ἐδόθη in this and the following verses is to the dragon, but "John's readers would understand in these later verses a reference to God, the ultimate source of power. The reign of the beast is by divine permission. he operates within the limitations determined by God." Mounce.

ποιῆσαι Verb, aor act infin ποιεω

I.e. to do, or actively carry out, the will of the dragon.

μην, μνηος m month

τεσσερακοντα forty

δυο gen & acc δυο dat δυοσιν two

Cf. 11:2. The restricted time again stresses that it is God and not evil powers who are in control.

#### Verse 6

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

ἀνοιγω open

Cf. 2 Thess 2:4.

σκηνη, ης f tent, tabernacle, dwelling place

Cf. 21:3.

σκηνοω live, dwell

"Those who dwell in heaven are either angelic beings, or, possibly, the church viewed ideally as seated in heavenly places (cf. Eph 2:6; Col 3:1)." Mounce.

#### Verse 7

καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἔξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλώσσαν καὶ ἔθνος.

πολεμος, ου m see 11:17

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

νικαω conquer, overcome

Cf. 15:2. The true victory belongs to the 'saints'.

φυλη, ης f tribe, nation

λαος, ου m people

γλωσσα, ης f tongue, language

ἔθνος, ους n nation, people

"Such was the nature of the Roman Empire, which swallowed up most of the known Mediterranean world." Witherington.

#### Verse 8

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

προσκυνεω worship

κατοικεω live, inhabit

γέγραπται Verb, perf pass indic, 3 s γραφω write

βιβλιον, ου n book, scroll

ζωη, ης f life

ἀρνιον, ου n lamb

Cf. Ex 32:32-33; Phil 4:3; Rev 3:5; 17:8; 20:12,15; 21:27; 22:19.

ἐσφαγμένου Verb, perf pass ptc, m & n gen s σφαζω slaughter, put to death

καταβολη, ης f beginning, creation

κοσμος, ου m world, universe

The RSV joins this last phrase with the writing of names in the book of life rather than the death of Christ. Mounce thinks this unnatural. Christ's death was part of God's eternal plan.

#### Verse 9

Εἴ τις ἔχει οὖς ἀκουσάτω.

οὖς, ὄτος n ear, hearing

Alerting the reader to the importance of what follows.

#### Verse 10

εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

αἰχμαλωσια, ας f captivity; group of captives

ὑπαγω go, go one's way, depart

μαχαιρα, ης f sword, war, violent death

ἀποκτεινω kill, put to death

The difficulty of this double proverb has resulted in several scribal amendments.

"The first couplet teaches that the believer must accept what God has ordained, and the second warns against any attempt on the part of the church to defend itself by the use of force. Barclay writes, 'It is an intolerable paradox to defend the gospel of the love of God by using the violence of man'... This attitude of humble submission is the patience and faith of the saints." Mounce.

Witherington suggests that this is a partial quote from Jer 15:2 and comments, "probably what is in view is a call to Christians to endure whatever persecution comes and to remain faithful. They are not to take the sword against their oppressors but, rather like their master, simply suffer the wrath of evil and so stop the vicious cycle of killing and revenge. The church then is called to follow the *Via Dolorosa*. In such endurance lies the faithfulness and witness of the saints, who when mistreated did not retaliate."

ὧδε adv here

ὑπομονη, ης f patience, endurance

πιστις, εως f faith

#### Day 1217: Revelation 13:11-18

##### Verse 11

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

ἄλλος, η, ο another, other

θηριον, ου n see v.1

ἀναβαινω see v.1

εἶχεν Verb, imperf act indic, 3 s ἔχω

κερας, ατος n see v.1

δυο gen & acc δυο dat δυοσιν two

ὅμοιος, α, ον like, of the same kind as

ἀρνιον, ου n lamb, sheep

"His two horns like a lamb represent his attempt to convey the impression of gentle harmlessness. It recalls the warning of Jesus, 'Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves' (Mt 7:15)." Mounce.

"This Beast is in a sense also a parody of Christ." Witherington.

##### Verse 12

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

ἐξουσια, ας f authority

πρωτος, η, ον first, earlier

ἐνώπιον prep with gen before

The second beast exercises the authority of the first.

κατοικεω see v.8

προσκυνεω see v.8

ἐθεραπεύθη see v.3

πληγη, ης f see v.3

θανατος, ου m death

##### Verse 13

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

σημειον, ου n miraculous sign, sign

πυρ, ος n fire

καταβαινω come or go down

He is a false prophet who, in imitation of Elijah, calls down fire from heaven (1 Kings 18:38, cf. 2 Kings 1:10).

##### Verse 14

καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν.

πλαναω lead astray, mislead, deceive

Bruce refers to the beast as "Antichrist's minister of propaganda."

εἰκων, ονος f likeness, image, statue

μαχαира, ης f sword

ζωω live, be alive

"Statues of the Emperor were indeed erected all over Asia Minor, for the goddess Roma and her imperial offspring were worshiped together throughout the region."

Witherington.

##### Verse 15

καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκων τοῦ θηρίου καὶ ποιήσῃ [ἵνα] ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

δοῦναι verb, aor act infin διδωμι

πνευμα, ατος n breath, spirit

A power like that of the Spirit of God.

λαλήση Verb, aor act subj, 3 s λαλεω  
 ὅσος, η, ον correlative pronoun, **as much  
 as**; pl. **as many as, all**  
 ἀποκτανθῶσιν Verb, aor pass subj, 3 pl  
 ἀποκτείνω **kill, put to death**

I.e. the statue by speaking passed sentence of death on all who refused to worship it.

### Verse 16

καὶ ποιεῖ πάντα, τοὺς μικροὺς καὶ τοὺς  
 μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς  
 πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς  
 δούλους, ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ  
 τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ  
 μέτωπον αὐτῶν,

μικρος, α, ον **small, insignificant**  
 πλουσιος, α, ον **rich, well-to-do**  
 πτωχος, η, ον **poor, pitiful**  
 ἐλευθερος, α, ον **free, free person**  
 δουλος, ου m **slave, servant**

I.e. the totality of society.

δώσιν Verb, aor act subj, 3 pl διδωμι  
 χαραγμα, τος n **mark, stamp, image**

"This was a term used for the imperial stamp on commercial documents and for the impression of the Emperor's head on a coin. If this practice is in view here, the implication would be that individuals with this sign on them belong to the Emperor, being his slaves or devotees. Slaves and defeated soldiers were branded if they joined the Roman army." Witherington.

χειρ, χειρος f **hand**  
 δεξιος, α, ον **right**  
 ἢ or  
 μετωπον, ου n **forehead**

A parody of the sealing of the servants of God in ch. 7.

### Verse 17

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

ἀγοραζω **buy**  
 ἢ or  
 πωλεω **sell, barter**  
 ὄνομα, τος n **name**

The ἢ here is roughly equivalent to τοῦτ ἐστιν. It is not *either* the name *or* the number which is imprinted on people but the number of the name.

ἀριθμος, ου m **number**

### Verse 18

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

ᾧδε adv **here**  
 σοφια, ας f **wisdom, insight, intelligence**  
 νους, νοος, νοι, νουν m **mind, reason,  
 understanding**

ψηφισάτω Verb, aor act imperat, 3 s  
 ψηφίζω **figure out, calculate**  
 ἑξακοσιοι, αι, α **six hundred**  
 ἑξηκοντα **sixty**  
 ἕξ **six**

Many solutions are attempted to this puzzle of the number of the beast. Various attempts have been made to identify it with a particular Roman emperor or series of emperors. One such common suggestion is that 666 is the equivalent of Nero Caesar (so Beasley-Murray, Witherington) – but this requires calculation from a misspelt Hebrew transliteration of the Greek form of the Latin name! GA van den Berg van Eysinga suggests that 666 is the triangular number of 36 (1+2+3...+36), and 36 the triangular number of 8 which is the number of Anichrist (cf. 17:11). Mounce writes that "Some writers take the number more as a symbol than a cryptogram. 666 is the number which falls short of perfection in each of its digits. For Hendriksen it represents 'failure upon failure upon failure'... It is symbolic of the beast's continuing failure to accomplish his purpose. It is the trinity of imperfection. Torrence writes, 'This evil trinity 666 apes the holy 777, but always falls short and fails.'" Mounce himself suggests that the problem is insoluble.

### Day 1218: Revelation 14:1-5

#### Verses 1-5

Witherington writes that these verses "involve a complete contrast to what we have just heard. Here the real Lamb is standing on Mt Zion and with him the 144,000 who bear his name and that of the Father upon their foreheads. As I have argued, 144,000 is probably a symbol for the entire people of God, both Jew and Gentile in Christ. Caird's explanation of this text is as follows: (1) John is alluding to Ps 2; and (2) what is being envisioned is the preparation of the army of the Lord for the final battle."

**Verse 1**

Καὶ εἶδον, καὶ ἰδοὺ τὸ ἄρνιον ἐστὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

ἄρνιον, ου n lamb

ἐστὸς Verb, perf act ptc, m nom s ἴστημι stand

ὄρος, ους n mountain

ἑκατον one hundred

τεσσαρακοντα forty

τέσσαρες neut τεσσαρα gen τεσσαρων four

χιλιας, αδος f (group of) a thousand

ἔχουσαι Verb, pres act ptc, f nom pl ἔχω

ὄνομα, τος n name

γεγραμμένον Verb, perf pass ptc, m acc & n nom/acc s γραφω write

μετώπων, ου n see 13:16

A picture of the heavenly Jerusalem. The 144,000, as in ch 7, is a picture of all of the saints. Mounce says that the repetition of the same number as ch 7 "is to point out that not one of them has been lost."

**Verse 2**

καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἦν ἤκουσα ὡς κιθαρῶδων καθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

ὑδωρ, ὑδατος n water

Cf. Ezek 1:24.

βροντη, ης f thunder

Cf. 1:15; 6:1; 19:6.

κιθαρῶδος, ου m harpist

κιθαριζω play a harp

κιθαρα, ας f harp

**Verse 3**

καὶ ἄδουσιν [ὡς] ᾠδὴν καινὴν ἐνωπιον τοῦ θρόνου καὶ ἐνωπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

ἄδω sing

ᾠδη, ης f song, song of praise

καινος, η, ον new

ἐνωπιον prep with gen before

τέσσαρες neut τεσσαρα gen τεσσαρων four

ζων, ου n living creature

πρεσβυτερος, α, ον elder

οὐδεὶς, οὐδεμία, οὐδεν no one

δυναμαι can, be able to

μαθεῖν Verb, aor act infin μαθανω learn

ἠγορασμένοι Verb, perf pass ptc, m nom pl

ἀγοραζω buy, redeem

Cf. Rev 5:9. The theme is salvation, hence none but the redeemed are able to sing it.

**Verse 4**

οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν. οὗτοι οἱ ἀκολουθοῦντες τῷ ἄρνιῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἄρνιῳ,

γυνη, αικος f woman

ἐμολύνθησαν Verb, aor pass indic, 3 pl

μολυνω defile, make unclean

παρθενος, ου f virgin; m undefiled man

I.e. Those who have kept themselves from fornication and adultery – perhaps particularly that associated with pagan religion. On 'virgin' as an epithet for the people of God, cf. 2 Kings 19:21; Lam 2:13; Jer 8:13; Amos 5:2.

Witherinton argues that this passage is about preparation for war (see above). He writes, that John "is drawing on the provisions in the Pentateuch for preparing for a holy war (Deut 20; 23:9-10; 1 Sam 21:5; 2 Sam 11:11). Those going to battle were expected to abstain from sexual intercourse. But in Revelation the issue is probably not physical but spiritual. Believers are not to give in to the great whore Babylon (i.e., Rome) and to the adultery (i.e., idolatry) that she requires."

ἀκολουθεω follow, accompany

ὅπου adv. where; ὅπου ἂν wherever

ὑπαγω go

I.e. in all his ways. Cf. Mk 8:34.

ἀπαρχη, ης f firstfruit, first portion (set apart to God)

As Christ himself is the firstfruits (1 Cor 15:20,23).

Witherinton writes, "If these martyrs are only the first fruits, John had vision beyond his own immediate situation of the rest of the harvest to follow. What is to come after that will increasingly preoccupy the author as the book progresses."

**Verse 5**

καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεύδος· ἄμωμοί εἰσιν.

στομα, τος n mouth

εὐρέθη Verb, aor pass indic, 3 s εὐρισκω

find, discover

ψευδος, ους n lie, untruth, falsehood

Cf. Zeph 3:13.

ἄμωμος, ον **faultless; without blemish**

Maybe a reference to the sacrifice which was acceptable to God. Christ himself is the ἄμωμος offering (1 Peter 1:19, cf. Heb 9:14).

### Day 1219: Revelation 14:6-12

#### Verse 6

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσει ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαόν,

ἄλλος, η, ο **another**

πετομαι **fly**

μεσουρανημα, τος η **mid-heaven, high in the sky**

αἰώνιος, ον **eternal, everlasting**

εὐαγγελιζω act. and midd **proclaim the good news**

The final appeal before judgement.

καθημαι **sit, live**

ἔθνος etc. see on 5:9

#### Verse 7

λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

φοβεομαι **fear, reverence**

δότε Verb, aor act imperat, 2 pl **διδωμι**

δοξα, ης f **glory**

ὥρα, ας f **hour, moment**

κρισις, εως f **judgement**

προσκυνεω **worship**

ποιήσαντι Verb, aor act ptc, m dat s **ποιεω**

θαλασσα, ης f **sea**

πηγη, ης f **spring, fountain; well**

ὕδωρ, ὕδατος η **water**

This appeal to a pagan people is similar to Paul's appeal to the inhabitants of Lystra in Acts 14:15.

#### Verse 8

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

δευτερος, α, ον **second**

ἀκολουθεω **follow, accompany**

ἔπεσεν Verb, aor act indic, 3 s **πιπτω fall, fall down, fall to one's ruin**

Cf. Is 21:9. In the context of the early church 'Babylon' is a reference to Rome (cf. 16:19; 17:5; 18:2,10,21). For the phrase 'Babylon the great' cf. Dan 4:30.

"It is a symbol for the spirit of godlessness which in every age lures men away from the worship of the Creator. It is the final manifestation of secular humanism in its attempt to destroy the remaining vestiges of true religion. Society set free from God is its own worst enemy." Mounce .

οἶνος, ου η **wine**

θυμος, ου η **anger, rage, fury**

πορνεια, ας f **sexual immorality**

πεπότικεν Verb, perf act indic, 3 s **ποτιζω give to drink**

Cf. Jer 51:6-10. "The heady potion of Rome's seductive practices inevitably involves the wrath of God." Mounce.

#### Verse 9

Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετωποῦ αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

τρίτος, η, ον **third**

προσκυνεω see v.7

θηριον, ου η **animal, beast**

εἰκων, ονος f **likeness, image**

χαραγμα, τος η **mark, stamp**

μετωπον, ου η **forehead**

ἢ or

χειρ, χειρος f **hand**

A counter proclamation to 13:15,17.

#### Verse 10

καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἔνωπιον ἀγγέλων ἁγίων καὶ ἔνωπιον τοῦ ἀρνίου.

πίεται Verb, fut midd dep indic, 3 s **πινω drink**

Cf. Job 21:20; Ps 75:8; Is 51:17; Jer 25:15-38.

κεκρασμένου Verb, perf pass ptc, m & n gen s **κεραννυμι mix, pour**

ἀκρατος, ον **undiluted, full strength**

ποτηριον, ου η **cup**

ὀργη, ης f **wrath, anger**

"The angel is saying that those who defect to emperor worship will drink of the wine of God's wrath poured out in full strength, untempered by the mercy and grace of God." Mounce.

βασανισθήσεται Verb, fut pass indic, 3 s  
 βασανίζω torment  
 πυρ, ος n fire  
 θειον, ου n sulphur, brimstone

"A figure taken from God's judgement upon Sodom and Gomorrah (Gen 19:24; 20:10; 21:8)." Mounce.

ένωπιον prep with gen before  
 άρνιον, ου n lamb

"Christians had borne the shame of public derision and opposition; soon their antagonists will suffer before a more august gathering." Mounce.

Witherington comments, "Recall that this material began with a call to repentance. These horrific effects are not inevitable unless one refuses to repent and to cease following the dragon."

### Verse 11

καί ὁ καπνός τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰῶνων ἀναβαίνει, καί οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καί νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καί τὴν εἰκόνα αὐτοῦ, καί εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

καπνος, ου m smoke  
 βασανισμος, ου m torture, torment  
 αἰῶνας Noun, acc pl αἰων, αἰωνος m age, eternity  
 ἀναβαινω go up, ascend

In awful comparison with the ceaseless worship of the four living creatures in 4:8.

ἀναπαυσις, εως f relief, rest  
 νυξ, νυκτος f night

Mounce responds to those who are critical of such pictures of hell saying, "The teaching of the NT on the eternal consequences of wilfully rejecting the love of God as manifested in the death of Christ for the sin of man does not allow us to put the doctrine aside as sub-Christian or reinterpret it in such a way as to remove the abrasive truth of eternal punishment. It was Jesus more than anyone else who spoke of the fires of hell. Better to enter life maimed, he said, than having two hands 'go to hell, to the unquenchable fire' (Mk 9:43-44). The story of the rich man tormented in the fires of hell who begged to have Lazarus dip his finger in water to cool his tongue (Lk 16:19-31) was told by Jesus. After due allowance is made for the place of symbolism in apocalyptic, what remains in these verses is still the terrifying reality of divine wrath poured out upon all those who persist in following Antichrist. What the angel has proclaimed so vividly must not be undermined by euphemistic redefinition."

### Verse 12

Ἔδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς τοῦ θεοῦ καί τὴν πίστιν Ἰησοῦ.

ἔδε adv here  
 ὑπομονη, ης f patience, endurance

Cf. 13:10.

τηρεω keep, observe  
 ἐντολη, ης f command, instruction  
 πιστις, εως f faith

"The implication is that this is the way to avoid the previously mentioned fate. Eternal issues are at stake when it comes to how one lives one's life and in whom one places one's ultimate faith." Witherington.

## Day 1230: Revelation 14:13-16

### Verse 13

Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

γράψον Verb, aor act imperat, 2 s γραφω  
 μακαριος, α, ον blessed, happy

The second of seven beatitudes to be found in Revelation (cf. 1:3; 16:15; 19:9; 20:6; 22:7,14).

νεκρος, α, ον dead  
 ἀποθνησκω die

ἀρτι now, at the present

The meaning must be that they are blessed from the moment of their death. Witherington writes, "It is possible that these last two Greek words are one word – ἀπαρτι. If the latter is the case, as Beasley-Murray argues, then what is meant is assuredly rather than henceforth. Thus the saying would simply be emphatic and without time reference. It is equally plausible that here as in Rev 13, where the first fruits were mentioned, John is expressing his belief that he lives on the eve of a significant number of martyrdoms. He would be thinking of what their faithful witness unto death would accomplish from now on."

ναί yes, yes indeed, certainly  
ἀναπαύσονται Verb, aor midd subj, 3 pl  
ἀναπαύω give relief; midd relax, rest  
κόπος, ου m work, labour, trouble

I.e. not simply from mundane labours but also from the troubles that have arisen from their steadfastness to the faith.

ἀκολουθεῖω follow, accompany

God will not forget what they have done and have endured (cf. Heb 6:10). "Their works follow them in the sense that there can be no separation between what a man is and what he does." Mounce.

#### Verse 14

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

νεφέλη, ης f cloud  
λευκός, η, ον white, shining  
καθῆμαι sit  
ὅμοιος, α, ον like

The description would seem to demand that this is the risen Christ (cf. 1:13). "The background is Daniel 7:13-14) in which 'one like unto a son of man' comes with the clouds of heaven to receive universal and everlasting dominion." Mounce.

Some, however, such as Morris, argue that this is an angel because of the way he is addressed and commanded by another angel in the following verse. Mounce replies that the angel of v.15 is simply a messenger who acts as herald of the command of God.

κεφαλή, ης f head  
στεφανός, ου m wreath, crown  
χρυσός, η, ον made of gold, golden  
χειρ, χειρός f hand  
δρέπανον, ου n sickle

ὄξυς, εια, υ sharp

#### Verse 15

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

ἄλλος, η, ο another  
ναός, ου m temple, sanctuary

The command comes from the very presence of God.

κράζω cry out, call out  
πέμπω send  
δρέπανον, ου n sickle  
θερίσον Verb, aor act imperat, 2 s θερίζω  
reap, harvest  
ὥρα, ας f hour, moment  
θερίσαι Verb, aor act infin θερίζω  
ἐξηράνθη Verb, aor pass indic, 3 s  
ξηραίνω dry up; pass be ripe  
θερισμός, ου m harvest, crop

Witherington writes, "In the OT both harvest and vintage are regularly used as symbols of judgment either on God's people or on their foes (cf. Hos 6:11; Lam 1:15; Jer 51:33). Possibly the closest parallel is Joel 3:9-14, which refers to a double harvest of grain and grapes. Isa 63:1-6 speaks of God returning from the winepress with garments dyed with the blood of the heathen. These images are here combined with Dan 7:13, the familiar son of man image."

#### Verse 16

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

βάλλω throw, cast  
ἐθερίσθη Verb, aor pass indic, 3 s θερίζω

The picture here is probably of judgment, not of a mixed harvest of wheat and tares.