

**Notes on the Greek New Testament**  
**Week 245 – Revelation 14:17-16:16**

**Day 1221: Revelation 14:17-20****Verse 17**

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὄξύ.

A second and more graphic picture of judgement is presented in vv 17-20. This second picture is of the fierceness of the wrath of God against the ungodly.

δρεπανον, ου n see v.14  
ὄξυς, εια, υ see v.14

**Verse 18**

Καὶ ἄλλος ἄγγελος [ἐξῆλθεν] ἐκ τοῦ θυσιαστηρίου, [ὁ] ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὄξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὄξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

θυσιαστηριον, ου n altar

"As the altar is elsewhere connected with the prayers of the righteous (6:9-10; 8:3-5), we are probably to understand here that the prayers of the faithful play a definite part in bringing about God's judgement upon the wicked." Mounce.

ἐξουσια, ας f authority, power  
πυρ, ος n fire

Cf. 8:3-5.

φωνεω call, call out  
πεμπω send  
τρυγαω gather, pick  
βοτρυς, υος m bunch (of grapes)  
ἀμπελος, ου f vine  
ἀκμαζω become ripe, ripen  
σταφυλη, ης f (bunch of) grapes

**Verse 19**

καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

ληνος, ου f wine press  
θυμος, ου m anger, rage, fury  
μεγας, μεγαλη, μεγα large, great

For this picture of judgment elsewhere in Scripture, cf. Is 63:3; Lam 1:15; Joel 3:13; Rev 19:15ff.

**Verse 20**

καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

πατεω trample  
ἐξωθεν adv outside  
πολις, εως f city, town

Probably meaning Jerusalem. "Judgement 'outside the city' ... must certainly be an allusion to the One who suffered for the sins of man 'outside the gate' (Heb 13:12; cf. Jn 19:20). Those who refuse the first judgement must take part in the second." Mounce.

αἷμα, ατος f blood  
ἄχρι prep with gen until, as far as  
χαλινος, ου m bit, bridle  
ἵππος, ου f horse  
σταδιοι, ων m (pl) stades, furlongs  
(about 200 metres)  
χιλιοι, αι, α thousand  
ἑξακοσιοι, αι, α six hundred

The number of stadia is the subject of several textual variants. "The distance, 1600 furlongs (some 184 miles), has been variously interpreted. Geographically it is the approximate length of Palestine. Symbolically it squares the number four (the number of the earth: 'four corners of the earth,' 7:1; 20:8; 'four winds of the earth,' 7:1) and multiplies it by the square of ten (the number of completeness; cf. 5:11; 20:6). The judgement of God, portrayed ideally as taking place outside of the holy city, extends to all men everywhere who find themselves beyond the pale of divine protection." Mounce.

Reddish comments, "God's wrath is part of his love. It is God's wrath, God's justice, that responds to the cries of the martyrs under the altar in 6:7-11. It is God's wrath that hears and responds to the prayers of God's people in 8:3-5. God's love for creation and the people of God created means that God cannot ignore the cries of his people on earth nor the whole creation that has been groaning for redemption (Rom. 8:18-25). For John, the wrath of God is the wrath of the Lamb – the Lamb, John never lets us forget, who was slain; the Lamb who has conquered by his own death. The self-sacrificial death is a part of God's response to a world that cries for justice."

**Day 1222: Revelation 15:1-8****Revelation 15:1-16:21 – The seven plagues**

Witherington comments, "In view of the typology of this section, these seven plagues are but the beginning of the end, for the devil is yet to be thrown into the lake of fire and God's people have yet to experience the final redemption. The key to understanding this entire segment is found in the Exodus typology, for as Caird notes we not only have seven plagues in Revelation, we also have a sea that the faithful seem to cross, a song of Moses that is also said to be the song of the Lamb, the smoke of the theophany at Sinai, and the tent of testimony. John is trying to say that God's final deliverance will be like, though much greater than, that paradigmatic deliverance of the OT – the Exodus Sinai events."

**Verse 1**

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

ἄλλος, η, ο another, other  
σημεῖον, ου n miraculous sign, sign  
θαυμαστος, η, ον marvellous, wonderful;  
extraordinary, astonishing  
ἑπτὰ seven  
πληγῆ, ης f plague

Cf. Lev 26:21. "The seven bowls of judgement [vv 5-8] may be the third Woe announced in 11:14." Mounce.

ἐσχατος, η, ον adj last, final  
ἐτελέσθη Verb, aor pass subj, 3 s τελεω  
complete, finish  
θυμὸς, ου m see 14:19

All that remains is the final judgement itself.

**Verse 2**

Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάραις τοῦ θεοῦ.

θάλασσα, ης f sea  
ὑαλινος, η, ον of glass, clear as glass

Cf. 4:6.

μεμιγμένην Verb, perf pass ptc, f acc s  
μιγνυμι mix, mingle  
νικαω conquer, overcome

"They are the overcomers to whom the seven letters hold out promise of eating of the tree of life (2:7), protection from the second death (2:11), hidden manna (2:17), authority over the nations (2:26), white garments (3:5), the honour of becoming a pillar in the temple of God (3:12), and the privilege of sitting with Christ on his throne (3:21). Little wonder they break out in song!" Mounce.

θηριον, ου n animal, beast  
εἰκων, ονος f likeness, image  
ἀριθμος, ου m number  
ἐστῶτας Verb, perf act ptc, m acc pl ἵστημι  
stand  
κιθαρα, ας f harp

**Verse 3**

καὶ ἄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαια καὶ ἀληθινὰ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν.

ἄδω sing  
ᾠδῆ, ης f song, song of praise  
ἄρνιον, ου n lamb

"We are not to understand two songs, but one. The deliverance of which Moses and the people sang in Exodus 15:1-18 prefigured the greater deliverance wrought by the Lamb." Mounce.

θαυμαστος, η, ον see v.1  
παντοκρατωρ, ορος m Almighty  
δικαιος, α, ον righteous, just  
ἀληθινος, η, ον real, genuine, true  
ὁδος, ου f way, path  
βασιλευς, εως m king

The textual evidence is fairly evenly divided between βασιλεὺς τῶν ἐθνῶν and βασιλεὺς τῶν αἰωνῶν. (The TR reading των ἁγιων is clearly secondary.) The UBS editors prefer ἐθνῶν, arguing that αἰωνιων may reflect scribal assimilation to 1 Tim 1:17.

**Verse 4**

τίς οὐ μὴ φοβηθῆ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὄσιος, ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνωπίον σου, ὅτι τὰ δικαιωμάτα σου ἐφανερωθησαν.

φοβηθῆ Verb, aor pass dep subj, 3 s  
φοβεομαι fear  
δοξάζω praise, honour, glorify, exalt  
μονος, η, ον adj only, alone  
ὄσιος, α, ον holy  
ἦκω come  
προσκυνεω worship

ένωπιον prep with gen before  
δικαιωμα, τος η righteous deed  
φανερω make known, reveal

Witherington comments, "The Lamb's death and the prophetic and martyrological witness of believers are God's strategy for winning the nations. John envisions a great harvest of souls as the end of the ages come. But, as Bauckham says, 'this does not of course mean that Revelation expects the salvation of each and every human being. From 21:8, 27; 22:15 it is quite clear that unrepentant sinners will have no place in the new Jerusalem.' The material in Rev 15 means that John believes that God's chastisements are intended to lead the lost to salvation and that God takes no satisfaction that some of the lost will remain lost. Revelation is not a book about vindictiveness but about vindication, not about the glee of the few over the damnation of the many but about the great cloud of witnesses there will be one day from every tribe, tongue, and nation."

#### Verse 5

Καί μετὰ ταῦτα εἶδον, καί ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

ἠνοίγη Verb, aor pass indic, 3 s ἀνοίγω  
open

ναος, ου m temple, sanctuary  
σκηνη, ης f tent, tabernacle  
μαρτυριον, ου n testimony, witness

Cf. Num 17:7; 18:2. A reference to the tabernacle containing the two tables of testimony brought down from Mt Sinai by Moses (Ex 32:15; Deut 10:5).

#### Verse 6

καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζωνὰς χρυσαῖς.

ἐνδεδυμένοι Verb, perf midd ptc, m nom pl  
ένδυω dress, clothe; midd wear

λινον, ου n linen, flax  
καθαρος, α, ον pure, clean  
λαμπρος, α, ον bright, shining, fine  
περιεζωσμένοι Verb, perf pass ptc, m nom pl περιζωννυμι wrap around  
στηθος, ους n chest, breast  
ζωνη, ης f belt  
χρυσους, η, ουν made of gold, golden

Symbolic of royal and priestly functions. Witherington comments, "This is similar to the appearance of Jesus in Rev 1:13, but Dan 10:5 may also be echoed, as it describes an angelic figure clothed in linen with a belt of gold."

#### Verse 7

καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἄγγελοις ἑπτὰ φιάλας χρυσαῖς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

ζωον, ου n living creature  
ἔδωκεν Verb, aor act indic, 3 s διδωμι  
φιαλη, ης f bowl

Cf. 5:8. "Since the mention of the golden bowls in Revelation is limited to these two contexts, John may be calling attention to the relationship between prayer and divine retribution." Mounce. Cf. Isa 51:17,22.

γεμο be full  
θυμος, ου m see 14:19  
ζωω live  
αἰων, αἰωνος m age, eternity

#### Verse 8

καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἄγγέλων.

γεμιζω fill  
καπνος, ου m smoke

Cf. Ex 19:18; 40:34; Is 6:4.

δυναμις, εως f power  
οὐδεις, οὐδεμια, οὐδεν no one, nothing  
δυναμαι can, be able to  
εἰσερχομαι enter  
ἄχρι prep and conj until  
τελεσθῶσιν Verb, aor pass subj, 3 pl τελεω  
see v.1.

Witherington comments, "This is the signal not merely that God is coming but that God is about to act. No one can stand in the way or even in his presence when his wrath is executed or, in this case, until the seven plagues have been fulfilled."

**Day 1223: Revelation 16:1-3****Chapter 16**

Chapter 16 describes the final series of plagues. "The parallels between this series of judgements and the trumpet plagues (chaps 8-11) are readily apparent. In each series the first four plagues are visited upon the earth, sea, inland waters, and heavenly bodies respectively. The fifth involves darkness and pain (cf. 16:10 with 9:2, 5-6), and the sixth, enemy hordes from the vicinity of the Euphrates (cf. 16:12 with 9:14 ff). Both series draw heavily for their symbolism from the ten Egyptian plagues. The turning of water into blood (8:8; 16:3,4) parallels the first Egyptian plague in which Moses struck the waters of the Nile, turning them to blood (Ex 7:20). The darkening of the sun (8:12; cf. 16:10) has as its counterpart the ninth Egyptian plague in which thick darkness prevailed over the land for three days (Ex 10:21-22)." Mounce. Here, however, the effect of the plagues is not limited but universal: it is no longer a call to repentance but a pouring out of wrath.

**Verse 1**

Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

Cf. Is 66:6.

ὑπάγω go  
ἐκχέω pour out

**Verse 2**

Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ.

πρῶτος, η, ον first  
ἐγένετο Verb, aor midd dep indic, 3 s  
γίνομαι

ἔλκος, ους n sore, boil  
κακος, η, ον evil, bad, harm  
πονηρος, α, ον evil, bad, wicked

Cf. Ex 9:9-11.

χάραγμα, τος n mark  
θηριον, ου n see 15:2  
προσκυνεω see 15:4  
εἰκων, ονος f see 15:2

**Verse 3**

Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

δευτερος, α, ον second  
θαλασσα, ης f sea  
αἷμα, ατος f blood

Cf Ex 7:20-21; Rev 8:8-9.

νεκρος, α, ον dead  
ψυχη, ης f life, 'soul', living being  
ζωη, ης f life  
ἀπέθανεν Verb, aor act indic, 3s  
ἀποθνησκω die

I.e. 'all sea life died'

**Day 1224: Revelation 16:4-9****Verse 4**

Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

τριτος, η, ον third  
ποταμος, ου m river, stream  
πηγη, ης f spring, fountain; well  
ὑδωρ, ὑδατος n water

Cf 8:10-11. Witherington comments, "The turning of the seas and springs into blood divides a single Egyptian plague into two parts, thus showing the author is not attempting to follow slavishly the literary pattern."

**Verse 5**

καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὄσιος, ὅτι ταῦτα ἔκρινας,

δικαιος, α, ον righteous, just  
όσιος, α, ον holy  
κρινω judge

Cf 15:2-4. "The judgement of God is neither vengeful nor capricious. It is an expression of his just and righteous nature." Mounce.

**Verse 6**

ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς [δ]έδωκας πιεῖν· ἄξιοί εἰσιν.

ἅγιος, α, ον holy  
προφητης, ου m prophet  
δέδωκας Verb, perf act indic, 2 s διδωμι  
πιεῖν Verb, aor act infin πινω drink

The judgment fits the crime. The NRSV translates ἄξιοί εἰσιν 'It is what they deserve.'

ἄξιος, α, ον worthy, deserving, fitting

### Verse 7

καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος,  
Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ,  
ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.

θυσιαστηριον, ου n altar

The voice "represents the corporate testimony of the martyrs in 6:9 and the prayers of the saints in 8:3-5." Mounce.

ναί yes, yes indeed, certainly  
παντοκρατωρ, ορος m Almighty  
ἀληθινος, η, ον real, genuine, true  
κρίσεις Noun, nom pl κρίσις, εως f  
judgement, act of judgement

Cf. Ps 19:9.

### Verse 8

Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ  
ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι  
τοὺς ἄνθρωπος ἐν πυρί.

τεταρτος, η, ον fourth  
ἥλιος, ου m the sun  
ἐδόθη Verb, aor pass indic, 3 s διδωμι  
καυματιζω scorch, burn  
πυρ, ος n fire

Witherington comments, "John seems to be drawing on some other intertestamental Jewish ideas such as those found in Wisd. of Sol. 5:7 – God makes the whole creation a weapon to repel his enemies."

### Verse 9

καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καύμα  
μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ  
θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς  
πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι  
αὐτῷ δόξαν.

ἐκαυματίσθησαν Verb, aor pass indic, 3 pl  
καυματιζω  
καυμα, τος n heat  
βλασφημειω slander, insult, blaspheme  
ἔχοντος Verb, pres act ptc, m gen s ἔχω  
ἐξουσια, ας f authority, power  
πληγη, ης f plague  
μετανοεω repent  
δοῦναι verb, aor act infin διδωμι  
δοξα, ης f glory

"Following the great earthquake of 11:13 the nations were 'dazzled into homage and conversion' (Kiddle...) – a temporary condition at best – but now, knowing full well that it is God himself who controls the plagues, they refuse to repent but resort to blasphemy. Like Pharaoh, their hearts have become hardened and repentance is out of the question." Mounce.

## Day 1225: Revelation 16:10-16

### Verse 10

Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ  
ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ  
βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ  
ἐμασῶντο τὰς γλωσσὰς αὐτῶν ἐκ τοῦ  
πόνου,

πεμπτος, η, ον fifth  
θρονος, ου m throne  
θηριον, ου n animal, beast  
ἐσκοτωμένη Verb, perf pass ptc, f nom s  
σκοτοομαι be or become darkened  
μασαομαι gnaw, bite  
γλωσσα, ης f tongue, language,  
utterance  
πονος, ου m pain, suffering; hard work

### Verse 11

καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ  
ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν  
αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων  
αὐτῶν.

ἐλκος, ους n sore, boil

"Their blasphemy of God means that in their agony they clearly recognise the source of their punishments yet refuse to give up their idolatrous and rebellious ways." Reddish.

### Verse 12

Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ  
τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην·  
καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα  
ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ  
ἀνατολῆς ἡλίου.

ἕκτος, η, ον sixth  
ποταμος, ου m river  
ἐξηράνθη Verb, aor pass indic, 3 s  
ξηραινω dry up  
ὑδωρ, ὕδατος n water

"The Euphrates was an enormous river, and it never dried up under normal circumstances. Thus the divine source of this drying up as a judgment is emphasised (cf. Isa 50:2; Hos 13:15; Nah 1:4)." Witherington.

έτοιμασθῆ Verb, aor pass subj, 3 s  
 έτοιμαζω prepare  
 όδος, ου f way, path, road  
 βασιλευς, εως m king  
 άνατολη, ης f rising sun, dawn, east  
 ήλιος, ου m the sun

"The Euphrates marked the eastern boundary of the land given by covenant to Abraham and his seed (Gen 15:18; Deut 1:7-8; Josh 1:3-4). It also separated the Roman Empire on the east from the much feared Parthians whose expert cavalry bowmen had conquered the entire territory from the Euphrates to the Indus." Mounce.

Witherington comments, "At 17:16 we will learn that these kings from the rising sun have as their goal the destruction of Babylon."

### Verse 13

Καί εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καί ἐκ τοῦ στόματος τοῦ θηρίου καί ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάρραχοι·

στομα, τος n mouth  
 δρακων, οντος m dragon  
 ψευδοπροφητης, ου m false prophet

"The unclean spirits proceed from the *mouths* of the unholy triumvirate, suggesting the persuasive and deceptive propaganda which in the last days will lead men to an unconditional commitment to the cause of evil." Mounce.

τρεις, τρια gen τριων dat τρισιν three  
 άκαθατος, ον unclean  
 βατραχος, ου m frog

"The reference to the three spirits as frogs emphasizes their uncleanness and perhaps their endless croaking." Mounce.  
 In the ancient world, frogs were generally viewed as unclean, ugly and vicious.

### Verse 14

εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος.

δαιμονιον, ου n demon  
 σημειον, ου n miraculous sign  
 ἐκπορευομαι go or come out  
 βασιλευς, εως m king  
 οἰκουμενη, ης f world, inhabited earth  
 όλος, η, ον whole, all, complete, entire  
 συναγαγεῖν Verb, aor infin συναγω  
 gather, gather together  
 πολεμος, ου m war, battle  
 παντοκρατωρ, ορος m Almighty

Cf. Joel 3:2.

### Verse 15

Ἴδου ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῆ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

κλεπτης, ου m thief  
 μακαριος, α, ον blessed, happy

The third of the seven beatitudes of Revelation.

γρηγορεω be or keep awake, be alert  
 τηρεω keep, maintain  
 ἱματιον, ου n garment, clothing  
 γυμνος, η, ον naked  
 περιπατεω walk, walk about, live  
 βλεπω see

"The faithful are admonished to be on the alert for this great event – not taken by surprise as a soldier who, when the alarm is sounded, must run away naked because he has misplaced his clothing." Mounce.

άσχημοσυνη, ης f shame of nakedness

### Verse 16

καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραῖστί Ἄρμαγεδων.

Witherington comments, "Though the evil trinity sends these spirits out, they serve God's purpose of bringing the nations together for God's final judgment. It is quite clear from Ezek 38-39; Zech 14 and 1 En 56, 90 that various early Jews believed that, in the last days, their enemies would gather to war against them but that God would intervene and save them. Here this tradition has been blended with the idea of hordes invading the Roman Empire."

συνήγαγεν Verb, aor act infin συναγω  
 τοπος, ου m place  
 Ἑβραῖστι in Hebrew or Aramaic

It is difficult to identify Ἄρμαγεδων, a difficulty which has given rise to a number of textual variants. "Magadon is normally connected with Megiddo, the ancient city lying on the north side of the Carmel ridge and commanding the strategic pass between the coastal plain and the valley of Esdraelon. It is one of history's famous battlefields, having witnessed major conflicts all the way 'from one fought by Tuthmosis III in 1468 B.C. to that of Lord Allenby of Megiddo in 1917' (NBD, p.505). 'By the waters of Megiddo' Barak and Deborah defeated the chariots of Sisera (Judg 4-5; cf. 5:19). Ahaziah, wounded by the arrows of Jehu, fled to Meggido, and died there (II Kgs 9:27). Har-Magedon would mean 'the Mountain of Megiddo,' But here a difficulty arises: there is no Mt. Megiddo... Fortunately, geography is not the major concern. Wherever it takes place, Har-Magedon is symbolic of the final overthrow of all the forces of evil by the might and power of God. The great conflict between God and Satan, Christ and Antichrist, good and evil, which lies behind the perplexing course of history will in the end issue in a final struggle in which God will emerge victorious and take with him all who have placed their faith in him. This is Har-Magedon."