

Revelation – Commentary, Part 3

2024

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Introduction

We use a simplified punctuation of the text. The Bible Gateway early text presentations (1550 Stephanus, 1881 Westcott-Hort, 1894 Scrivener) are all unmarked. However, “correct” vocalization of Greek is nearly impossible for many Greek readers (ourselves included) so we added punctuation only as a reading and spelling aid. The customary Greek punctuations have no meaning for most readers; we’re not going to give a minimum of a year of silence in listening, just to apprentice as Greek cantors: so, in keeping with official Greek policy we have reduced punctuation to a single accent, the acute or oxia. Single syllable words are left unaccented; since, there is only one place to receive the emphasis: so, any accent on a single syllable word marks a special difference, distinguishing, “or”, from an article; or denoting an interrogative; and the like. With weakening vision, due to age, we also found breathing marks impossible to read: so, we simply eliminated smooth breathing, and replaced rough breathing marks with the (silent) English letter, h, which, we hope clarifies any spelling differences. We hope that this makes Greek easier for you to read, and we will continue to employ this simplified method, until a better one presents itself.

After many months, in some cases years of prayer (James 1:5), the Spirit of God is unveiling meanings from Revelation to us (John 16:13): an insight here, and understanding there; gradually and slowly many, but not all pictures come into focus; not all at once, over long periods of time and intensive study with prayer. Nothing good can be found in this paper unless it came from God.

Bibliography

<https://www.biblegateway.com/passage/?search=Revelation%201&version=KJV>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=LEB>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=TR1550>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=WHNU>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=SBLGNT>

https://en.wikipedia.org/wiki/List_of_New_Testament_papyri

A preliminary comparative text criticism study can be formed by aligning three of these sources side by side in parallel columns:

<https://www.biblegateway.com/passage/?search=Revelation+1&version=TR1550,WHNU,SBLGNT>

<https://www.biblegateway.com/passage/?search=Revelation+1&version=WHNU;SBLGNT;THGNT>

A more rigorous study may be found at:

https://www.bibletranslation.ws/download/Robinson_Pierpont_GNT.pdf

All of the RP notations used in my paper were gleaned from this source, rather than directly from the RP New Testament. It is physically too hard for me at 86 to hold up a book of this weight and edit at the same time. The book was only consulted if questions arose.

For those who wish to delve more deeply into Revelation text criticism: this is the most helpful, very technical, resource I've found at this date:

https://www.researchgate.net/publication/345971916_Hernandez_The_Greek_Text_of_Revelation_Oxford_Handbook_on_Revelation

Hoskier, Herman Charles, *Concerning the Text of the Apocalypse*, two Volumes (Wipf & Stock, Eugene, 2015 reprint of the 1929 original; 751 and 649 pages). This is necessary essential reading in order to grasp some of the scope, complexity, and difficulty of textual criticism, especially in Revelation.

Perschbacher, Wesley J., ed., *The New Analytical Greek Lexicon* (Hendrickson, Peabody, MA, 2004; 449 pages). Newer editions of this work are poorly bound and easily fall apart after brief use.

Robinson, Maurice A., and Pierpont, William G. *The New Testament in the Original Greek* (Chilton, Southborough, MA, 2005; 587 pages). The Appendix, pages 533ff is necessarily essential reading in order to grasp the extent of modern (2000 plus) explorations.

Westcott, Brooke Foss, and Hort, Fenton John Anthony, *The New Testament in the Original Greek* (MacMillan, a reprint of the 1885 original, 620 pages). Hereafter referred to as 1885.

https://en.wikipedia.org/wiki/Revelation_1

https://en.wikipedia.org/wiki/Jewish%E2%80%93Roman_wars

https://en.wikipedia.org/wiki/First_Jewish%E2%80%93Roman_War

https://en.wikipedia.org/wiki/Kitos_War

https://en.wikipedia.org/wiki/Bar_Kokhba_revolt

https://en.wikipedia.org/wiki/Roman_legion

<https://en.wikipedia.org/wiki/Ephesus>

<https://en.wikipedia.org/wiki/Smyrna>
<https://en.wikipedia.org/wiki/Pergamon>
<https://en.wikipedia.org/wiki/Thyatira>
<https://en.wikipedia.org/wiki/Sardis>
<https://en.wikipedia.org/wiki/Ala%C5%9Fehir>
https://en.wikipedia.org/wiki/Laodicea_on_the_Lycus
https://en.wikipedia.org/wiki/Early_Christianity#Anatolia
https://en.wikipedia.org/wiki/Seven_churches_of_Asia

Vital Reading

Overview

https://en.wikipedia.org/wiki/Jewish%E2%80%93Roman_wars
[https://en.wikipedia.org/wiki/Alexandrian_riots_\(38_CE\)](https://en.wikipedia.org/wiki/Alexandrian_riots_(38_CE))
<https://en.wikipedia.org/wiki/Philo>
https://en.wikipedia.org/wiki/Jacob_and_Simon_uprising

The First Jewish–Roman War (66–73 AD)

https://en.wikipedia.org/wiki/First_Jewish%E2%80%93Roman_War
https://en.wikipedia.org/wiki/Jerusalem_riots_of_66
[https://en.wikipedia.org/wiki/Battle_of_Beth_Horon_\(66\)](https://en.wikipedia.org/wiki/Battle_of_Beth_Horon_(66))
https://en.wikipedia.org/wiki/Judean_provisional_government
[https://en.wikipedia.org/wiki/Galilee_campaign_\(67\)](https://en.wikipedia.org/wiki/Galilee_campaign_(67))
https://en.wikipedia.org/wiki/Siege_of_Yodfat
<https://en.wikipedia.org/wiki/Gamla>
https://en.wikipedia.org/wiki/Zealot_Temple_siege
[https://en.wikipedia.org/wiki/Siege_of_Jerusalem_\(70_CE\)](https://en.wikipedia.org/wiki/Siege_of_Jerusalem_(70_CE))

https://en.wikipedia.org/wiki/Siege_of_Masada

The Second Jewish-Roman War or The Kitos War (115–117 CE)

The Kitos War remains unanalyzed because it did not take place principally in the land of Israel, or more specifically in Judea: but it is still counted as The second Jewish-Roman War in keeping with the predominant practice.

The Third Jewish-Roman War or The Bar Kokhba revolt (132–136 AD)

https://en.wikipedia.org/wiki/Tisha_B%27Av

<https://en.wikipedia.org/wiki/Herodium>

[https://en.wikipedia.org/wiki/Betar_\(ancient_village\)](https://en.wikipedia.org/wiki/Betar_(ancient_village))

https://en.wikipedia.org/wiki/Cave_of_Horror

https://en.wikipedia.org/wiki/Cave_of_Letters

https://en.wikipedia.org/wiki/Ten_Martyrs

https://en.wikipedia.org/wiki/Legio_III_Cyrenaica

https://en.wikipedia.org/wiki/Cassius_Dio

Text

We, will as far as possible, attempt to recover the oldest text known. Revelation Criticism I and Revelation Criticism II were written in pursuit of this goal. We were unable to complete a deeper study of manuscripts in general, or Aleph/Sinaiticus in particular: so, we are working with WH as a practical, if temporary, Vorlage. We transcribed a

Westcott-Hort New Testament (1881) copy of Revelation with added accents.

The Our Translation will be modified as we proceed: since, our studies have led us to WH for our best available temporary Vorlage, rather than SBL. Also, we have learned along the way how some words are better interpreted, while others no longer fit the context: so, Our Translation, must adapt and change: it is now Your Translation.

Revelation 8

As with the seven days of Creation, where the Seventh Day unfolds a whole new dimensionality; as God rests, the whole dimension of God's providence comes into view; the created universe is designed to provide every human need: so, with the exception of a few miracles, God gets to watch His children play in the wonderful playground He has created for them. Their misbehavior in free will is not unexpected: but, He has provided for that too. God's lovingkindness for His children provides for keeping them safe in every contingency (John 3:16). What human beings do not understand: God sees perfectly.

As with Creation, so also, the Seventh Seal unfolds a whole new dimensionality: a new, but not really new, topic; a further explication of things already discussed... new, but not entirely new. We were talking about the Seven Seals; but, now were talking about Seven Trumpets and One Bowl: still, the Seventh Seal is not closed. When does the Seventh Seal close? As we round the corner from the 144,000 great evangelists and their fruit, the vector space of silence, trumpets, and prayers explodes into view. The work of the evangelists has produced a violent reaction. Not everybody loves Jesus.

We remember that Spirit baptism, being begotten from above, involves a spiritual death and rebirth, which is the reality symbolized in water baptism. However, many Israelites/Jews saw this as a kind of conversion, drawing people away from Judaism: a kind of apostasy. Such Israelites/Jews did not see Christianity as becoming a True Jew, by following the Messiah of the Jews, the Christ of God. Paul and others, mostly Pharisees, were very angered by this, and began to slaughter Christians, wherever they could hunt them down and find them. Many, but not all, Christians strove to love their enemies as commanded by Jesus.

“You have heard that it has been said, you shall love your neighbor, and hate your enemy. But I say to you, ‘Love your enemies, bless those who curse you, do good to those who hate you, pray for those who spitefully use you, and persecute you; that you may be the children of your Father Who is in heaven: for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.’” — Matthew 5:43-45; Luke 6:27, 35-36

“Therefore, if your enemy hungers, feed him; if he thirsts, give him drink: for in so doing you will heap coals of fire on his head.” — Romans 12:20; Proverbs 25:22

We are about to discover how this dynamic plays out in victory of the Ekklesiae over Judaism. As Christ was victor over death by death, the Ekklesiae overcome Judaism by their martyrdoms, not by domination.

John constructs a sizable chiasm: A. the victory of Christ’s 144,000 evangelists over Judaism; B. the tares as the locust plague; C. the Roman legions; D. Christ’s Victory partially carried out in John’s Prophetic Ministry; E. Christ’s Witnesses, the Earthly Temple Destroyed; E. The

Heavenly Temple Opened (chapter 4 continued); D. Eve's Victory over Satan; C. the Roman legions; B. the tares as the imitation Lamb; A. the victory of Christ's 144,000 evangelists over Judaism. This chiasm is not always clear, and there are many interludes we cannot explain. Nevertheless, this chiasm constructs a giant mountain, which we climb to God's Glory: but, then we must descend the way we came.

Rv. 8:1 - και ήόταν ήνοιξεν την σφραγίδα την ηεβδόμην εγένετο σιγή εν τω ουρανώ ηως ηημιώριον

Rv. 8:1 - When He opened the seventh seal, silence was brought forth in the heaven about half an hour.

Rv. 8:2 - και είδον τους ηεπτά αγγέλους ηοι ενώπιον του θεού ηεστήκασιν και εδόθησαν αυτοίς ηεπτά σάλπιγγες

Rv. 8:2 - I saw the seven messengers who have stood before God. They were given seven trumpets.

We persist in using the term, messengers, rather than, angels. We do not know if these are supernatural created beings or human beings. Rather than predetermine what we do not know in each case, we leave for you to ponder. Remember that Jesus, is a messenger, the God-man messenger, not a supernatural created being. Remember that the twenty-four presbyters, the seven stars, and the four Zoa are all human, or symbolic representations of the human. Revelation is symbolism: we don't always realize when we are stepping in and out of symbolism and into fleshly realities or something else.

Rv. 8:3 - και άλλος άγγελος ήλθεν και εστάθη επί του θυσιαστηρίου έχων λιβανωτόν χρυσούν και εδόθη αυτώ θυμιάματα πολλά ήίνα δώσει

ταις προσευχαίς των αγίων πάντων επί το θυσιαστήριον το χρυσοῦν το ενώπιον του θρόνου

Rv. 8:3 - Another messenger came and was stationed at the altar, having a golden censer. Many incenses were given to him that he will give [with] the prayers of all the saints upon the golden altar before the throne.

The prayers of the saints bear considerable weight as they come from the throne of God. God hears them and acts in their best interests. Prayer is anything other than a meaningless waste of time: it is at the heart of the future.

Rv. 8:4 - και ανέβη ὁ καπνός των θυμιαμάτων ταις προσευχαίς των αγίων εκ χειρός του αγγέλου ενώπιον του θεού

Rv. 8:4 - The smoke of the incenses ascended [with] the prayers of the saints from the messenger's hand before God.

Our prayers do ascend to God; just as we are about to ascend John's chiasm to see the Glory of God unfolded in symbols: even so our prayers ascend to God.

Rv. 8:5 - και εἴληφεν ὁ ἄγγελος τον λιβανωτόν και εγέμισεν αὐτόν εκ του πυρός του θυσιαστηρίου και ἔβαλεν εις την γην και εγένοντο βρονταί και φωναί και αστραπαί και σεισμός

Rv. 8:5 - The messenger has received the censer¹. He filled it from the fire of the altar. He threw [it] into the land (την γην, Ha'Aretz). Thunders, voices, streams of light, and shaking came forth.

The fiery red-hot coals and ashes, residual from our prayers, descend upon the land, Ha'Aretz, in final judgment.

John introduces at least two new things in the Seventh Seal: The Seven Trumpets and The Censer (λιβανωτόν). There is only one Censer here: will it be distributed to other messengers to become the Seven Plagues (πληγάς) of Chapter 15 and/or the Seven Bowls (φιάλας) of Chapter 16? Or, is there a second set of Plagues and Bowls? NO! We have come to believe that Revelation is clearly divided at the end of Chapter 14 and the beginning of Chapter 15. We believe that the reaping of the Wheat and the Grapes by Christ in Chapter 14, signals the closing mark of the Seven Seals, the Seven Trumpets, and the Three Woes.

Since the Seals are a synopsis of Christ's absolute and total authority over the whole universe, there may be other significant things which we have mistakenly overlooked. For example, the half hour silence in heaven might also be significant. The fire from the altar is already thrown upon earth: has the cataclysm already begun? This does not seem to be the case: for, the reaping of the Wheat and the Grapes signals the end of the cataclysm before it has begun. There is no cataclysm; this is a local event: so, judgment must begin again in Chapter 16.

The silence may exist, simply to force us, to remember the Seventh Day of Creation.

¹ Or frankincense.

In any case, the Seven Trumpets and the Bowl appear to bear a strong connection: they are likely best examined by seeking interrelationships between the two. What are those interrelationships? It appears that the Seven Trumpets are the calling out of the Ekklesiae to Spiritual battle; the bowl is the engagement in that Spiritual battle: behind the physical sinful battle in progress on earth, the Spiritual battle rages for the salvation of human souls.

We are now exploring the working hypothesis that the first five verses of Revelation 8 introduce The Seven Trumpets; that The Seven Trumpets are best seen as a spiritual analysis of the First Jewish-Roman war. Since, this is the case, we must search for evidence to overthrow this hypothesis.

On the other hand, to maintain logical balance, a neutral point of view (NPOV) we must postulate the opposite hypothesis, and attempt to disprove that as well. The Seven Trumpets have nothing to do with the First Jewish-Roman war.

That being said, we must set aside every preconceived notion of preterism, futurism, historicism, idealism, millennialism (post, mid, or pre), tribulationism (post, mid, or pre), or any other ism littering the field of Apocalyptic studies. Then whatever falls out of our unbiased research will confront us: and we can figure out what to call it when the smoke has cleared away.

So, let us now set out to disprove our working hypothesis, which is the correct logical method.

We will discuss later whatever follows in The Seven Bowls, which could be seen as a spiritual analysis of the Third Jewish War; after that the rest of history until the Second Coming and Last Judgment... with the introduction of the New Jerusalem, the Heavenly City, and the New People of God.

Unfortunately, we are not subject matter experts on these topics: the extent of our knowledge is limited to encyclopedia articles we have read, and the like. So, the ultimate conclusions are dependent on the contributions of such subject matter experts. The conclusions we have drawn are only offered tentatively, as they await correction by our betters.

Nor do we present a detailed precise analysis, or rigorous argument: we are not entitled know-it-alls who have all the answers. Rather, we have presented the problem as completely as we are able, and hope to engage you, the reader, in finding evidence: your involvement is essential... we can't find any solution without you. So, we throw out an idea here and there as things come to mind: yet, we desperately need you to finish the work.

At first glance, we have little to no evidence, either good or bad, refuting either hypothesis statement. The writing genre of John, in contrast with Josephus, as well as other authoritative historical voices, is so completely different as to make comparative evaluation nearly impossible. The subject matter is also vastly divergent: Josephus admits to little or no Christian matters or any spirituality; John writes almost exclusively from the spiritual perspective... it is difficult to match the twain.

Rv. 8:6 - και hoi heptá áγγελοι hoi éχοντες τας heptá σάλπιγγας ηητοίμασαν ηαυτούς hίνα σαλπίσωσιν

Rv. 8:6 - The seven messengers, those having the seven trumpets, prepared themselves so that they could trumpet.

This clearly introductory sentence tends to set aside, whatever follows, as a new emphasis or topic: a transition or turning point directing or redirecting the Seventh Seal. As obviously as this develops from the Seventh Seal; it is equally obviously, somehow a new subject. It is this new subject matter which we seek to identify or deny as the First Jewish-Roman war.

The seventh seal opens upon silence, trumpets, incense, smoke, and ashes. The silence echoes the rest of God in Creation. The trumpets suggest a calling out, Ekklesia, to meet, to march or to war. The incense, smoke, and ashes remind us of the golden altar inside the Oracle, where part of the sacrifice, was mingled with the prayers of the saints, with incense, and with red hot coals; as the sacrifice and incense burned, the prayers and smoke were carried up before God, the hot ashes were left in the bowl beneath. To empty this bowl into the land (την γην, Ha'Aretz): shows judgment upon those for whom the martyrs were praying, as they responded either negatively or positively to all such prayers.

As the first four trumpets sound, the total death toll of the first Jewish-Roman war is revealed: one-third in all, everywhere, over all.² Most of this death toll amounts to the Christian martyrs who have just prayed: as

² “According to Moshe David Herr's estimation, approximately one-third of the Jewish population in Judaea perished during the revolt.” — https://en.wikipedia.org/wiki/First_Jewish%20%80%93Roman_War#cite_note-:48, Demographic consequences.

the war unfolds there will be other Israelite/Jewish dead, Roman dead (mostly soldiers), and a few others. This is not coincidental, is it? Christians who have been praying, have not called fire down on their own heads have they? No, they are just part of the process in reaching the one-third total death toll of mostly Israelites/Jews. The total death toll echoes repetitively down each of the next four trumpets.

Rv. 8:7 - και ho πρώτος εσάλπισεν και εγένετο χάλαζα και πύρ μεμιγμένα εν haίματι και εβλήθη εις την γην και το τρίτον της γης κατεκάη και το τρίτον των δένδρων κατεκάη και πας χόρτος χλωρός κατεκάη

Rv. 8:7 - The first trumpeted. It brought forth hail, and fire, having been mingled with blood. It was thrown into the land (την γην, Ha'Aretz). The third of the land (της γης, Ha'Aretz) was consumed by fire. The third of the trees was consumed by fire. All green grass was consumed by fire.

This is about the Israelites/Jews living in Ha'Aretz. If all green grass for all the world had literally been consumed by fire, it is unlikely that any human life would survive the conflagration, let alone one third. All of the grass of Ha'Aretz is bad enough: if you've ever experienced grass fires, you know what I'm talking about. More likely, grass is a symbolism indicating the uncounted deaths of poor people, peasants: trees are a symbolism for important people, the wealthy.

“The voice said, ‘Cry’. And he said, ‘What will I cry?’ ‘All flesh is grass, and all the goodness thereof is as the flower of the field.’ ” — Psalm 129:6; Isaiah 40:6-8; James 1:11; 1 Peter 1:24

Rv. 8:8 - και ho δεύτερος άγγελος εσάλπισεν και ηως όρος μέγα πυρί καιόμενον εβλήθη εις την θάλασσαν και εγένετο το τρίτον της θαλάσσης हाίμα

Rv. 8:8 - The second messenger trumpeted. [Something] as a great mountain, burning with fire, was thrown into the sea. The third of the sea brought forth blood.

Rv. 8:9 - και απέθανεν³ το τρίτον των κτισμάτων των εν τη θαλάσση τα έχοντα ψυχάς και το τρίτον των πλοίων διεφθάρησαν

Rv. 8:9 - The third of the creatures in the sea, those having souls died. The third of the boats were wrecked.

Since Solomon and the Phoenicians, the Israelites/Jews had become skilled sailors, and sea traders: mingling with Greeks and Romans in the Mediterranean. One third of the Israelites/Jews at sea also died: their boats lost at sea, or wrecked on the beach.

Rv. 8:10 - και ho τρίτος άγγελος εσάλπισεν και έπεσεν εκ του ουρανού αστήρ μέγας καιόμενος ηως λαμπάς και έπεσεν επί το τρίτον των ποταμών και επί τας πηγάς των ηυδάτων

Rv. 8:10 - The third messenger trumpeted. A great star fell from the heaven, burning as a lamp. It fell upon the third of the rivers, and upon the springs of the waters.

³ 1885 has απέθανε.

Rv. 8:11 - και το όνομα του αστέρος λέγεται ho άψινθος και εγένετο το τρίτον των ηυδάτων εις άψινθον και πολλοί των ανθρώπων απέθανον εκ των ηυδάτων ήότι επικράνθησαν

Rv. 8:11 - The name of the star is called Absinthe. The third of the waters brought forth [~~int~~] Absinthe. Many of the people died from the waters; since, they were soured.

The major fresh water systems were the feed waters for Galilee and the Jordan. One third of those found there, also died. This is John's class of people: Galilean fishermen, and the like.

Rv. 8:12 - και ho τέταρτος άγγελος εσάλπισεν και επλήγη το τρίτον του ηηλίου και το τρίτον της σελήνης και το τρίτον των αστέρων ήίνα σκοτισθή το τρίτον αυτών και ηη ημέρα μη φάνη το τρίτον αυτής και ηη νυξ ήομοίως

Rv. 8:12 - The fourth messenger trumpeted. The third of the sun, the third of the moon, and the third of the stars was hit; so, that the third of them would be darkened. The third of day would not be shined; the night likewise.

The symbol of Joseph's dream (Genesis 37:9 – sun, moon, stars) is revisited: Israel's reposed families in Hades are also cast into grief. Today, we would say that Joseph was rolling or spinning in his grave.

The first four Trumpets indeed seem to be an apt, albeit very brief analysis of the First Jewish-Roman war; which Josephus describes as destroying roughly one-third of the population and characterized by strife among the Jews themselves: Josephus speaks at length about the various involvements of Israelite/Jewish factions throughout the seven

years long war... Pharisees, Sadducees, Herodians, Zealots, Sicarii, and peasants. The people were often trampled underfoot by their own factions.

However, the usual discussion of Israelite/Jewish factions is often trivial in comparison with John's analysis of the subject. It is not unusual to find the topic end with Pharisees, Sadducees, and Herodians.... To begin with, the very name of Israel suggests thirteen tribal factions, the thirteenth being added when Jacob adopts Joseph's two sons: they were not always perfectly loving brothers. Secondly, the very term Israel/Judah remembers the bitter division of the Davidic Kingdom as the two form separate warring kingdoms, and lasting frenemies: frenemies in that they were in and out of bizarre relationships; yet, always in tension. Thirdly, the name Herodians really suggests at least three factions: for, with the forced conversion of Edom, aka Idumea, to Judaism, Herod did eventually win political control; many Idumeans remained simply loyal Idumeans; other Idumeans fell in love with Judaism to become sincere Idumean-Jews; there were doubtless other smaller Idumean groups. Fourth, John lists trees and grass: the trees probably being wealthy farmers, merchants, ranchers, and the like, whose primary interest in life was remaining wealthy; the grass most likely being peasants who were trying to survive as others made it their practice to walk all over them, and trample them under foot. Fifth, other factions come to mind as the Fire Horse Rider suggests a people that were always fighting, even when a major war was not underway: gangs, criminal elements, thieves, pickpockets, murderers, and more; the Black Horse Rider suggests a hostile market place, where caveat emptor is always in play, and people gripped their purses with vise-like determination. Let us not forget the outcasts like Samaritans and tax collectors. The fact that Levi was a tax collector, speaks of a person who was either exceptionally greedy, or so very poor that he had to do despicable work just to keep his family afloat. In short, Israel/Judah has all of the terrors of any bad, complex, factious, criminally infested,

modern city. There is war in every street, with no police force adequate to keep law and order.

Around 104 BC the Edomites, also called Idumeans, were conquered by the Hasmoneans and forced to convert to Judaism.⁴ Herod the Great was the Idumean, who became the major political force in Judea, around 72 to 4 BC⁵, which lasted as a tetrarchy until around 6 AD, limited kingship until 44 AD, and nominal kingship until it finally trickled to death around 92 AD.⁶

The deaths of approximately one-third of the population of Israel⁷ (the land, the promised land, not the earth) seems to agree with our working hypothesis, while refuting the opposite hypothesis.

The time frame, which is obviously first century, also seems to confirm the working hypothesis, and refute the opposite hypothesis.

This is precious little, and hardly conclusive.

⁴ https://en.wikipedia.org/wiki/Hasmonean_dynasty

https://en.wikipedia.org/wiki/Herodian_dynasty

⁵ https://en.wikipedia.org/wiki/Herod_the_Great

⁶ https://en.wikipedia.org/wiki/Hasmonean_dynasty

https://en.wikipedia.org/wiki/Herodian_dynasty

⁷ “According to Moshe David Herr's estimation, approximately one-third of the Jewish population in Judaea perished during the revolt.” —

https://en.wikipedia.org/wiki/First_Jewish%E2%80%93Roman_War#cite_note-:48, Demographic consequences.

The underlying causes of this turmoil, whether or not the Jewish-Roman wars is harder to assess. Certainly, the multiplicity of factions is a cause. Jealousy and strife with Greek and Roman cultures is also in play: Judaism simply clashed with these cultures, ostensibly over idolatry. However, the Israelites/Jews had their own idolatrous and lascivious practices: more likely the prime motivation was the underlying desire and jealousy over being an independent kingdom. “We have always been free” (John 8:33)! John raises an even greater cause, which does not seem to be mentioned anywhere else: namely, the rapid growth of Christianity. Which enraged the Pharisees especially.

Moreover, the more we examine the very diverse subject matter content of these many verses, the less inclined we are to accept the idea that the whole is best structured around the outline of Seven Trumpets. Rather, John spends more time on divergent analyses (side tracks) found in three woes than he does on the trumpets themselves; these side tracks seem to happen because John’s logic structure demands their placement: but, these side tracks seem otherwise unrelated to the Seven Trumpets themselves. This is similar to the Four Horse Riders, that only seem to introduce the bulk of the Seal topics, which are radically divergent. So, we may be working with some kind of 4-7, or 4-3, or 4-3-7 unidentified poetic or syntactical construct⁸.

Can we plausibly explain this? The following three trumpets, also called, “Woes”, help our understanding. Verse 8:13 provides an introductory note, as we turn again into another new dimension.

Rv. 8:13 - και είδον και ήκουσα ηενός αετού πετομένου εν μεσουρανήματι λέγοντος φωνή μεγάλη ουαί, ουαί, ουαί, τους

⁸ For example: <https://en.wikipedia.org/wiki/Quatrain>

κατοικούντας επί της γης εκ των λοιπών φωνών της σάλπιγγος των τριών αγγέλων των μελλόντων σαλπίζειν

Rv. 8:13 - I saw and I heard one eagle, soaring in midheaven, saying in a great voice, “Woe! Woe! Woe to those dwelling upon the land (της γης, Ha’Aretz), from the remaining voices of the trumpets of the three messengers waiting to trumpet.

Revelation 8:13 dramatically disrupts the continuity of Trumpets. John himself, the great evangelist, is the Great Eagle, foretold by Ezekiel. The Eagle introduces three Woes, indicating a different perspective or topic among the Trumpets.

Revelation 9

Rv. 9:1 - και ho πέμπτος άγγελος εσάλπισεν και είδον αστέρα εκ του ουρανού πεπτωκότα εις την γην και εδόθη αυτώ ηη χλεις του φρέατος της αβύσσου

Rv. 9:1 - The fifth messenger trumpeted. I saw a star from the heaven having fallen into the land (την γην, Ha’Aretz). The key of the shaft of the Abyss was given to him.

Elsewhere, stars have represented Israelite/Jewish tribal family headship, and/or the leaders (Bishops?) of the Ekklesiae. This star holds a key, he has authority, he either is Jesus, or he works for Jesus. Remember that Jesus said, “all authority is given unto Me” (Matthew 28:18). This is authority. Everybody knows that KJV made a silly blunder in translating, εξουσια, as power: εξουσια, means authority, not power.

Rv. 9:2 - και ήνοιξεν το φρέαρ της αβύσσου και ανέβη καπνός εκ του φρέατος ηως καπνός καμίνου μεγάλης και εσκοτώθη ho ήλιος και ho αήρ εκ του καπνού του φρέατος

Rv. 9:2 - He opened the shaft of the Abyss. Smoke ascended from the shaft as smoke from a great furnace. The sun and air was wrapped in darkness from the smoke of the shaft.

Rv. 9:3 - και εκ του καπνού εξήλθον ακρίδες εις την γην και εδόθη αυταίς εξουσία ηως έχουσιν εξουσίαν hoi σκορπίοι της γης

Rv. 9:3 - From the smoke Locusts came out into the land (την γην, Ha' Aretz). Authority was given to them, as the scorpions in the land (της γης, Ha' Aretz) have authority.

The authority of an insect⁹ is its ability to control its movements: in the case of a scorpion, its ability to aim its sting.

Rv. 9:4 - και ερρέθη αυταίς ήίνα μη αδικήσουσιν τον χόρτον της γης ουδέ παν χλωρόν ουδέ παν δένδρον ει μη τους ανθρώπους hoίτινες ουκ έχουσιν την σφραγίδα του θεού επί των μετώπων

Rv. 9:4 - It was told them that they will not tear up the grass of the land (της γης, Ha' Aretz), nor any greenery, nor any tree; except the people who do not have the seal of God upon the foreheads.

⁹ I do not know whether to scientifically classify a scorpion-locust-horse as an arachnid, insect or mammal.

Rv. 9:5 - και εδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς ἀλλ ἵνα βασανισθῆσονται μῆνας πέντε καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου ἡὸταν παΐση ἄνθρωπον

Rv. 9:5 - It was given to them that they could not kill them; but, they will be tortured five months. Their torture [is] as a scorpion's torture whenever it would sting a person.

Rv. 9:6 - καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὐρήσουσιν αὐτόν καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν

Rv. 9:6 - In those days, people will seek Thanatos. They will never, ever find it. They will long to die. Thanatos flees from them.

Rv. 9:7 - καὶ τὰ ἁμοιωμάτα τῶν ἀκρίδων ἁμοιωὰ ἵπποις ἠτοιμασμένοις εἰς πόλεμον καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ἁμοιοὶ χρυσῷ καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων

Rv. 9:7 - The likeness of the locusts [is] like horses having been prepared for war. Upon their heads [are] as crowns like gold. Their faces [are] as human faces.

Rv. 9:8 - καὶ εἶχον¹⁰ τρίχας ὡς τρίχας γυναικῶν καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν

¹⁰ 1885 has εἶχαν.

Rv. 9:8 - They now have hair as women's hair. Their teeth now are as lion's.

Rv. 9:9 - και είχαν¹¹ θώρακας ὡς θώρακας σιδηρούς και ἡ φωνή των πτερύγων αὐτῶν ὡς φωνή ἡαρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον

Rv. 9:9 - They now have breastplates as iron breastplates. The voice of their wings [is] as a voice of many chariots of horses running into war.

Rv. 9:10 - και ἔχουσιν ουράς ἡμοίᾳς σκορπίοις και κέντρα και ἐν ταῖς ουραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μήνας πέντε

Rv. 9:10 - They have tails like scorpions, with stings also in their tails. Their authority to hurt [~~the~~] people [is] five months.

Rv. 9:11 - ἔχουσιν ἐπ' αὐτῶν βασιλέα τὸν ἀγγελοῦ τῆς ἀβύσσου ὄνομα αὐτῷ ἡεβραϊστί ἀβαδδὼν και ἐν τῇ ἡελληνικῇ ὄνομα ἔχει ἀπολλύων

Rv. 9:11 - They have a king over them, the messenger of the Abyss. His name in Hebrew [is] Abaddon. In [~~the~~] Greek, he has [the] name Apollyon.

This is the Fifth Trumpet, also called the First Woe. It is also the first half of the second or “B” stage of the giant poetic chiasm that John is constructing. Perhaps the most remarkable feature of this symbolic vision is its locust-scorpions, or are they grasshopper-scorpions, or are

¹¹ 1885 has είχαν.

they horse-locust-scorpions, or are they bug sized horse-locust-scorpions, or something else. Whatever they are, John is clearly mocking them by overlaying the symbolism of an Egyptian locust plague.

We spent many hours searching for ancient weapons that looked as if they shot from a scorpion like tail mechanism. However, they all fail one simple test: because their strike is lethal, not toxic and temporary. Locusts and scorpions may have great personal authority: but, outside of a mob or plague, they have little power.

“The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.” — Daniel 4:33

Then we remembered that when Nebuchadnezzar, in pride, defied God, he was taken by an animal kind of madness for a period of time.

Many of the Israelite/Jews have been living in defiance of God for just about thirty-three years or more: since the Crucifixion and even before. Many, like Paul, and other Pharisees, have taken it upon themselves to judge Christians guilty of blasphemy and punish them by stoning to death: but, this has to be ripping families and dear lifelong friendships to pieces... all do not agree with the judgment of blasphemy and “legal” sentence of death. Guilt and grief grow in the general populace and in the murderers until they are struck with a five-months madness as a result of the prayers of the martyred saints and God’s concluding judgment in the hot ashes. Even though their madness is temporary; their resultant actions are not temporary: in their increasing madness, they kill even all the more. No longer able to kill Christians, they start

to murder each other. As their madness accelerates they demand free nationhood: they begin to ambush, trap, and slaughter smaller Roman units. This, Nebuchadnezzar like, madness now engulfs thousands, perhaps millions of people: not just one.

These are people: with human faces; long hair; crowns like gold, but not real gold; breastplates like iron, but not real iron; all their features are false imitations of something real. In their madness, they follow Satanic leadership. Life under these conditions is Hell in the land: there is not even any escape in death. The Romans will only put up with this out-of-control behavior for so long.

The fact that the grass (peasants) and trees (wealthy) are to remain unharmed seems to indicate that this Fifth Trumpet predates the First Trumpet chronologically.

Rv. 9:12 - η η οαί η η μία απήλθεν ιδού έρχεται έτι δύο οαί μετά ταύτα

Rv. 9:12 - The one woe passed away. Look! Yet two [more] woe[s] come[s] with these [things].

The Fifth Trumpet introduced demonic involvement, or possibly Herodian involvement, described as a demonic plague of insects (a lesser power?). If Herod Agrippa II ((?)-92/100)¹², he is described as

¹² https://en.wikipedia.org/wiki/Herodian_dynasty

https://en.wikipedia.org/wiki/Herod_the_Great

https://en.wikipedia.org/wiki/Herod_Archelaus

https://en.wikipedia.org/wiki/Herod_Agrippa

ascending out of the Abyss (Gehenna (?)); he is called Abaddon (Hebrew: destruction, doom) or Apollyon (Greek), which is possibly to imply Satan. The comparison of Herod with Satan, or Satan with Herod is indeed sarcastic: since Herod is reported to have fled around 66 AD, it is unlikely that he is the acting leader. So, we are tempted to believe that John may be talking about Satan himself: which seems to have little to do with the earthly War of the Jews. So, finally, we conclude that the Fifth Trumpet describes the Israelite/Jewish mental estate as irrational, demon possessed, and warring factions: which, like the plagues in Egypt, like grasshoppers or locusts, they have no real leader, they just leave destruction everywhere in their wake. Indeed, we are inclined to believe that as many or more Jews were killed by other Jews, than by Romans.

The Second Woe has arrived.

Rv. 9:13 - και ho hékτος άγγελος εσάλπισεν και ήκουσα φωνήν μίαν εκ των κεράτων του θυσιαστηρίου του χρυσού του ενώπιον του θεού

Rv. 9:13 - The sixth messenger trumpeted. I heard one voice from the horns of the golden altar before [the] God,

Rv. 9:14 - λέγοντα τω hékτω αγγέλω ho έχων την σάλπιγγα λύσον τους τέσσαρας αγγέλους τους δεδεμένους επί τω ποταμώ τω μεγάλω ευφράτη

Rv. 9:14 - saying to the sixth messenger, the one having the trumpet, release the four messengers, having been confined at the great river Euphrates.

https://en.wikipedia.org/wiki/Herod_Agrippa_II

Is this the same release as that of the four winds (Revelation 7:1)? This supports the previous note, “The fact that the grass and trees are to remain unharmed seems to indicate that this Fifth Trumpet predates the First Trumpet chronologically.” So, the Sixth Trumpet may coincide chronologically with the deaths of the first four trumpets. We might even ask if the four messengers being released are also the same as the first four trumpeteers?

Rv. 9:15 - και ελύθησαν ἡοι τέσσαρες ἀγγελοι ἡοι ηητοιμασμένοι εις την ἡώραν και ηημέραν και μήνα και ενιαυτόν ἡίνα αποκτείνωσιν το τρίτον των ανθρώπων

Rv. 9:15 - The four messengers, having been prepared for the hour, day, month, and year, were released, so that they could kill a third of the people.

Here is another repetition of that one-third theme (Revelation 8:7, 8, 9, 10, 11, 12 and now again 9:15) that might equal five or six thirds (if this describes an addition). Annihilation of 160 to 200% of a population is a mathematical absurdity, an impossibility. One-third is the sum of total destruction in Chapters 8-14. This second woe is the coming of the Romans to put down the Israelite/Jewish insurrection. This is the Sixth Trumpet, also called the Second Woe. It is also the third or “C” stage of the giant poetic chiasm that John is constructing.

Rv. 9:16 - και ἡο αριθμός των στρατευμάτων του ηηππικού δισμυριάδες¹³ μυριάδων ἡέκουσα τον αριθμόν αυτών

¹³ 1885 has δις μυριάδες.

Rv. 9:16 - The number of the soldiers, [and] of the cavalry: two myriads, [and] one myriad, I heard their number.

The syntax used here does not differ from similar uses:

- † μυριάδες (nominative plural) μυριάδων (genitive plural), και
- † χιλιάδες (nominative plural) χιλιάδων (genitive plural),
- † δισμυριάδες (nominative plural) μυριάδων (genitive plural)

However, it seems evident that the ancients used numbers differently than we do: for us, numbers are separated in sets of thousands:

- † one thousand
- † one million
- † one billion

It does not appear to us that this is the case in Greek: a μυριάδες is a new number, not ten χιλιάδες. The nominative followed by the genitive does not necessarily mean that the two are to be multiplied: one hundred million and one million. The first two sets above do not continue the multiplication to one hundred trillion: for the sets are parted with, και, which is often a full stop of some kind in both Greek and in Hebrew.

The third set begins with αριθμός των στρατευμάτων (genitive plural) του ιππικού (genitive singular).

- † In the first place, we cannot multiply στρατευμάτων by ιππικού.
- † In the second place, στρατευμάτων ιππικού, which are/is δισμυριάδες μυριάδων, is not the same thing as μυριάδες μυριάδων or χιλιάδες χιλιάδων

Why is a plural followed by a singular? Because, δισμυριάδες is a plural; but, μυριάδων is really singular conceptually. I do not fully

understand why the singular *ἵππικου* is associated with *μυριάδων*¹⁴, if *μυριάδων* is not singular conceptually, because there is only one of them.

Our conclusion is that *στρατευμάτων* applies directly to *δισμυριάδες* and means four legions; while, *ἵππικου* applies directly to *μυριάδων*.

When we understand that units of horse might count grooms, riders, and spare horses, we begin to see how such large numbers of 2500 per legion could represent a more common cavalry unit of 300. Cavalry enter and continue battle at full gallop: we expect that after a very brief period, the cavalry must change horses. Extra grooms are necessary to prep the second horse; rub down, feed, water, and rest the first horse: third and fourth horses may be required. The number given, *μυριάδων*, is the full count necessary to support four fully equipped legions. Optionally, cavalry were not the only horse units in a Roman legion. The secular statistics are changing and uncertain: but, there is no reason to doubt John's report.¹⁵

Rv. 9:17 - και οὕτως εἶδον τοὺς ἵππους ἐν τῇ ἰοράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρίνους καὶ ἠσθινοὺς καὶ θειώδεις καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λέοντων καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον

¹⁴ Unless *μυριάδων* can also be some remote form of nominative singular, or is a scribal error replacing *μυριάς*, the nominative singular with *μυριάδων*.

¹⁵ https://en.wikipedia.org/wiki/Roman_legion
https://en.wikipedia.org/wiki/Roman_cavalry

Rv. 9:17 - Thus, I saw the horses in the vision. Those sitting upon them, having breastplates: fiery, blue, and sulfur. The heads of the horses [are] as heads of lions. From their mouths poured forth fire, smoke, and sulfur.

Rv. 9:18 - από των τριών πληγών τούτων απεκτάνθησαν το τρίτον των ανθρώπων εκ του πυρός και του καπνού και του θείου του εκπορευομένου εκ των στομάτων αυτών

Rv. 9:18 - From these three plagues the third of the people were killed, from the fire, smoke, and sulfur pouring forth from their mouths:

Rv. 9:19 - ηη γαρ εξουσία των ήιπων εν τω στόματι αυτών εστίν και εν ταις ουραίς αυτών ηαι γαρ ουραί αυτών ήόμοιαι όφεσιν έχουσαι κεφαλάς και εν αυταίς αδικούσιν

Rv. 9:19 - for, the authority of the horses is in their mouths and in their tails: for, their tails [are] like snakes having heads. With these they harm.

The Israelites/Jews had mental scorpion weapons and other representations of reality. Perhaps this was wishful thinking, flowing from their madness: in any case, their wounds were not terminal and recovery took place in five months. The Romans had real scorpion like weapons¹⁶ that delivered lethal blows: some of these fired from the fore

¹⁶ Many of these weapons had a real, scorpion like kick, which earned them the name and reputation of scorpions: their shape didn't hurt the name either.

[https://en.wikipedia.org/wiki/Scorpio_\(weapon\)](https://en.wikipedia.org/wiki/Scorpio_(weapon))

position (mouths), and others from the aft position (tails). The Romans also had real horses: whereas, the Israelites/Jews appear to have imaginary horses, or donkeys, or something else that also resembled grasshoppers.

Rv. 9:20 - και ηοι λοιποί των ανθρώπων ηοι ουκ απεκτάνθησαν εν ταις πληγαίς ταύταις ου μετενόησαν εκ των έργων των χειρών αυτών ήίνα μη προσκυνήσουσιν τα δαιμόνια και τα είδωλα τα χρυσά και τα αργυρά και τα χαλκά και τα λίθινα και τα ξύλινα ήά ούτε βλέπειν δύνανται ούτε ακούειν ούτε περιπατείν

Rv. 9:20 - The rest of the people, who were not killed in these plagues, neither repented of the works of their hands, so that they will not prostrate to the demons: the gold, silver, brass, stone and wood idols, which neither [have] power to look, nor to hear, nor to walk around.

https://en.wikipedia.org/wiki/Torsion_siege_engine

[https://en.wikipedia.org/wiki/Onager_\(weapon\)](https://en.wikipedia.org/wiki/Onager_(weapon))

<https://en.wikipedia.org/wiki/Ballista>

<https://en.wikipedia.org/wiki/Polybolos>

<https://en.wikipedia.org/wiki/Oxybeles>

<https://en.wikipedia.org/wiki/Gastrophetes>

<https://en.wikipedia.org/wiki/Catapult>

https://en.wikipedia.org/wiki/Mounted_archery#:~:text=Horse%20archery%20first%20developed%20during,of%20the%20early%20Iranian%20peoples.

https://en.wikipedia.org/wiki/Early_thermal_weapons

Rv. 9:21 - και ου μετενόησαν εκ των φόνων αυτών ούτε εκ των φαρμάκων αυτών ούτε εκ της πορνείας αυτών ούτε εκ των κλεμμάτων αυτών

Rv. 9:21 - They repented not of their murders, their sorceries, their fornication, nor their thefts.

The Sixth Trumpet speaks of releasing four angels (messengers), and Vespasian does come with four legions to crush the Jewish rebellion, which thus far has resisted Roman authority. Again, both Josephus and John emphasize that about one-third of the population will be annihilated: we ought not see this as one-third plus one-third plus one-third, but rather as one-third overall.

The armies numbered at, 200,000,000, is absurdly excessive: even out of a world population of eight billion. 200,000 would be a more reasonable size; possible causes of John's apparent exaggeration might be: textual error, could include invisible angelic/demonic armies, world population could be intended. This is why we believe that John is really writing about twenty-thousand personnel of infantry units, and ten-thousand member horse units, both horses and people.

John writes of repentance, which would seem to be an idea foreign to Josephus, except as he applies it to the Idumeans. The very pro-Roman, Herod Agrippa II, evidently fled the war soon after Israelite/Jewish factions took Jerusalem. Later, some Idumeans¹⁷ were tricked into

¹⁷ Clearly the Idumeans are not a homogenous group. The Herodians were strongly allied with the Romans. Some others of the Idumeans are loyal Jews, sympathetic with some of the other Israelite/Jewish factions in Jerusalem: possibly most of the bulk of 20,000 Idumeans, 8,400

entering the war at Jerusalem, only to discover that the Romans were still there: after a fairly heavy death toll, they evidently disengaged and returned to Idumea.¹⁸

Revelation 10

Rv. 10:1 - και είδον άλλον άγγελον ισχυρόν καταβαίνοντα εκ του ουρανού περιβεβλημένον νεφέλην και ηη ίρις επί την κεφαλήν αυτού και το πρόσωπον αυτού ηως ηο ήλιος και ηοι πόδες αυτού ηως στύλοι πυρός

Rv. 10:1 - I saw another mighty messenger descending from the heaven having been wrapped [in] a cloud. An [~~the~~] iris [is] upon His head. His face [is] as the sun. His feet [are] as pillars of fire:

This is Jesus, now emerging victorious over Israel/Judah and Rome.

Rv. 10:2 - και έχων εν τη χειρί αυτού βιβλαρίδιον ηνεωγμένον και έθηκεν τον πόδα αυτού τον δεξιόν επί της θαλάσσης τον δε ευώνυμον επί της γης

Rv. 10:2 - having in His hand a booklet having been opened. He put his right foot upon the sea; but, the left upon the land (της γης, Ha' Aretz).

Zealots, and thousands of Sicarii were killed. Still other Idumeans are only loyal to Idumea.

https://en.wikipedia.org/wiki/First_Jewish%E2%80%93Roman_War

¹⁸ https://en.wikipedia.org/wiki/First_Jewish%E2%80%93Roman_War

His feet are on sea and land, not on land only: He rules the whole world, not parts and pieces of it.

Rv. 10:3 - και έκραξεν φωνή μεγάλη ήώσπερ λέων μυκάται και ήότε έκραξεν ελάλησαν και ηεπτά βρονταί τας ηεαυτών φωνάς

Rv. 10:3 - He cried out with a great voice as when a lion roars. When He cried out, the seven thunders spoke [in] their own voices.

“The Lion has roared, who will not fear? The LORD God has spoken, who can but prophesy?” — Amos 3:8

Rv. 10:4 - και ήότε ελάλησαν και ηεπτά βρονταί ήμελλον γράφειν και ήκουσα φωνήν εκ του ουρανού λέγουσαν σφράγισον ήά ελάλησαν και ηεπτά βρονταί και μη αυτά γράψης

Rv. 10:4 - When the seven thunders spoke, I was about to write. I heard a voice from the heaven saying, “Seal what the seven thunders spoke. You should not write them.”

Rv. 10:5 - και ηο άγγελος ηον είδον ηεστώτα επί της θαλάσσης και επί της γης ήρεν την χείρα αυτού την δεξιάν εις τον ουρανόν

Rv. 10:5 - The messenger which I saw having stood upon the sea and upon the land (της γης, Ηα’Aretz), raised his right hand to the heaven.

Rv. 10:6 - και ὠμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων ἢ ὅς ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ ¹⁹καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ ¹⁹ ἵνα ἄρα χρόνος οὐκέτι ἔσται

Rv. 10:6 - He vowed to the One Living into the ages of the ages, Who, created the heaven and the [things] in him; the land (τὴν γῆν, Ha' Aretz) and the [things] in her; the sea and the [things] in her; since, time will be no more.

The Son vowed to the Father.

Rv. 10:7 - ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου ἦσαν μέλλουσα σαλπίζειν καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας

Rv. 10:7 - But, in the days of the voice of the seventh messenger, whenever he is about to trumpet. The mystery of God is finished, as He proclaimed to His own servants the prophets.

In what sense is the mystery of God finished? Is it finished simply because He said so? Or, is He introducing the singular finishing event with a great deal of fanfare, including all the rest of Chapter 10, and the opening events of Chapter 11.

¹⁹ The uncertainty brackets were removed because confirmation was found at RP, SBL & TH.

Rv. 10:8 - και η φωνή ήν ήκουσα εκ του ουρανού πάλιν λαλούσαν μετ εμού και λέγουσαν ήπαγε λάβε το βιβλίον το ηνεωγμένον εν τη χειρί του αγγέλου του ηεστώτος επί της θαλάσσης και επί της γης

Rv. 10:8 - The voice which I heard from the heaven, is talking with me again, saying, “Go! Take the book having been opened in the hand of the messenger having stood upon the sea and upon the land (της γης, Ha’Aretz).”

John is to receive part of the Word and words of God, part of the Bible. Does he mean the Gospel of John, the three letters, as well as Revelation? He doesn’t say. Even so, here is another indication of the direct Divine involvement in the writing of Scripture without dictation: John will find it necessary to eat and digest, before he interprets. So also, must we eat and digest, before we can learn from the Holy Spirit.

Rv. 10:9 - και απήλθα προς τον άγγελον λέγων αυτώ δούναί μοι το βιβλαρίδιον και λέγει μοι λάβε και κατάφαγε αυτό και πικρανεί σου την κοιλίαν αλλ εν τω στόματι σου έσται γλυκύ ηως μέλι

Rv. 10:9 - I came to the messenger telling Him to give me the booklet. He tells me, “Take and devour it. It will sour your belly; but, in your mouth it will be sweet as honey.”

Rv. 10:10 - και έλαβον το βιβλαρίδιον εκ της χειρός του αγγέλου και κατέφαγον αυτό και ην εν τω στόματι μου ηως μέλι γλυκύ και ήότε έφαγον αυτό επικράνθη η κοιλία μου

Rv. 10:10 - I took the booklet from the hand of the messenger. I devoured it. It is now in my mouth as honey sweet. When I ate it, my belly was soured.

The Bible was sweet to John's taste: but it "set fire" to his belly. If your Bible studies do not result in acid stomach pain, they have not proceeded far enough. If there is no "fire" in your belly, don't preach.

Rv. 10:11 - και λέγουσιν' μοι δει σε πάλιν προφητεύσαι επί λαοίς και έθνεσιν και γλώσσαις και βασιλεύσιν πολλοίς

Rv. 10:11 - They tell me, "It is bound for you to prophesy again about many peoples, nations, languages, and kings."

This is Jesus, another messenger, not one of the original Seven. Chapter 10 seems to introduce an entirely new idea: perhaps suggesting that the entire force of Rome and the madness of Israelite factions are opposed by One thing: The Word of God, giving the words of God to a single evangelist.

The Seven Thunders are not disclosed, indicating that there are new mysteries that lie ahead. However, the Seventh Trumpet will conclude the mysteries of the (Old Testament?) prophets. John is told that he must prophesy again. Is this telling us plainly that whatever follows the Seventh Trumpet will be prophetic: fulfilled after John has died?

Revelation 11

Rv. 11:1 - και εδόθη μοι κάλαμος ήμοιος ήράβδω λέγων έγειρε και μέτρησον τον ναόν του θεού και το θυσιαστήριον και τους προσκυνούντας εν αυτώ

Rv. 11:1 - A staff like reed was given to me, saying, "Get up. Measure the Temple of God; the altar; and those prostrating in her.

Rv. 11:2 - και την αυλήν την έξωθεν του ναού έκβαλε έξωθεν και μη αυτήν μετρήσης ἵνα εδóθη τοις ἔθνεσιν και την πόλιν την ἁγίαν πατήσουσιν μήνας τεσσεράκοντα [και] δύο

Rv. 11:2 - Throw out [the] external court, external to the temple. You should not measure it; since, it was given to the nations. They will tread the holy city forty-two months.

This idea of a new prophetic commission from God continues in Chapter 11 where John measures Herod's Temple and finds it spiritually insufficient: but this will not become clear until we see the measurements of the Heavenly Temple for comparison. What we do see clearly is that measurement means moral evaluation, the precedent to judgment. The Temple is being "weighed in the balances and found wanting" (Daniel 5:27).

Rv. 11:3 - και δώσω τοις δυσίν μάρτυσιν μου και προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένους σάκκου

Rv. 11:3 - I will give My two witnesses. They will prophesy a thousand two hundred sixty days, having been wrapped in sackcloths.

Rv. 11:4 - οὗτοι εἰσὶν ἡ δύο ελαίαι και ἡ δύο λυχνίαι ἡ²⁰ ἐνώπιον του κυρίου της γης εστώτες

²⁰ The uncertainty brackets were removed because confirmation was found at RP, SBL & TH.

Rv. 11:4 - These are the two olive trees; the two lampstands; those having stood before the Lord of the land (της γης, Ha' Aretz).

Two olive trees or two lampstands join with John in the resistance of evil: but, no one has ever identified these two definitively. Exactly what these things have to do with the Second Woe, the Sixth Trumpet is difficult to know: they do offer words of encouragement in the midst of a very bleak landscape. Micah and Amos both suffered martyrdom; but, both are thought to have been buried: how soon after their deaths, we do not know. —

https://en.wikipedia.org/wiki/Lives_of_the_Prophets#:~:text=Micah%3A%20said%20to%20be%20of,laid%20in%20his%20birth%2Dland.

We have no idea who these olive tree, lampstand, witnesses are (1 Kings 6:32; Zechariah 4:3, 6, 11-14). Zechariah suggests that these are two supernatural messengers that serve at the pleasure of the Holy Spirit. These are symbolized in the Oracle, either by the angels carved on the Ark, or by the Royal Doors enclosing the Ark. These are draped or wrapped in sackcloth because of grief over the war in progress.

In either case, every single confession and prayer is given at the Brazen Altar as a burn offering; these confessions and prayers are then carried past the Royal Doors before the angels carved on the Ark, and into the golden altar, where every confession and prayer was offered up to God. Symbolically the carved doors and the carved angels heard every confession and prayer. In all reality, the two supernatural messengers, the realities behind these symbols, also heard every confession and prayer. Humans could and did destroy the symbols: but they could not, and did not destroy the supernatural realities or limit their powers.

“The angel that talked with me came again, and awakened me, as a man that is awakened out of his sleep. He said to

me, 'What do you see?' I said, 'I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and seven lamps on it, and seven pipes to the seven lamps, which are upon the top of it; two olive trees by it, one on the right side of the bowl, and the other on the left side of it.'

"So, I asked and spoke to the angel that talked with me, saying, 'What are these, my lord?' Then the angel that talked with me answered and said to me, 'Don't you know what these are?' And I said, 'No, my lord'. Then he answered and spoke to me, saying, 'This is the Word of the LORD to Zerubbabel, saying, "Not by might, nor by power, but by my Spirit", says the LORD of Hosts. Who are you, O great mountain? Before Zerubbabel you will become a plain: and he will bring forth the headstone thereof with shouting, crying, "Grace, grace unto it" '.

"Moreover, the Word of the LORD came unto me, saying, 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and you will know that the LORD of Hosts has sent Me to you: for, who has despised the day of small things? For, they will rejoice, and will see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole land (τὴν γῆν, Ha' Aretz).

"Then I asked, and said to him, 'What are these two olive trees upon the right side of the candlestick and upon the left side thereof?' I asked again, and said unto him, 'What are these two olive branches which through the two golden pipes empty the golden oil out of themselves?'

"He answered me and said, 'Don't you know what these are?' And I said, 'No, my lord.' Then he said, 'These are the two anointed ones, that stand by the Lord of the whole earth.'"
— Zechariah 4

Jesus is often accompanied by heavenly messengers: Genesis 18:2; Matthew 17:3; Mark 9:4. We do not know definitively, who these two messengers are: but, the text makes very clear exactly what their message is.

Rv. 11:5 - και ει τις αυτους θέλει αδικήσαι πυρ εκπορεύεται εκ του στόματος αυτών και κατεσθίει τους εχθρούς αυτών και ει τις θελήση αυτους αδικήσαι ηούτως δει αυτόν αποκτανθήναι

Rv. 11:5 - If any [one] wishes to harm them, fire pours forth from their mouths. It devours their adversaries. If any [one] would wish to harm them, thus they are bound to be killed.

Rv. 11:6 - ηούτοι έχουσιν την εξουσίαν κλείσαι τον ουρανόν ήνα μη ηυετός βρέχη τας ηημέρας της προφητείας αυτών και εξουσίαν έχουσιν επί των ηυδάτων στρέφειν αυτά εις ηαίμα και πατάξει την γην εν πάση πληγή ηοσάκις εάν θελήσωσιν

Rv. 11:6 - These have the authority to lock the heaven, so that moisture could not fall [in] the days of their prophecies. They have authority over the waters, to turn them into blood; to strike the land (την γην, Ha' Aretz) with every plague, as often as, [if] they would wish.

Rv. 11:7 - και ήοταν τελέσωσιν την μαρτυρίαν αυτών το θηρίον το αναβαίνον εκ της αβύσσου ποιήσει μετ αυτών πόλεμον και νικήσει αυτους και αποκτενεί αυτους

Rv. 11:7 - Whenever they would finish their testimony, Therion Zero, coming up from the Abyss, will wage war with them; will overcome them; and will kill them.

A supernatural beast, which we have named Therion Zero did kill them, which we believe to be Satan himself, does kill them.

Rv. 11:8 - και το πτώμα αυτών επί της πλατείας της πόλεως της μεγάλης ήητις καλείται πνευματικώς σόδομα και αίγυπτος ήόπου και ho κύριος αυτών εσταυρώθη

Rv. 11:8 - Their fallen [bodies] [will lie], on the plateau of the great city, which is called spiritually, Sodom and Egypt, where also their Lord was crucified.

We think it reprehensible to think of dead bodies lying in the street: but, these supernatural bodies are not normally visible. Their symbols are very visible: but nobody pays much attention when two wooden objects are left lying on the ground. Israelite/Jewish factions are now fighting inside the temple: they will accidentally or deliberately set the Temple on fire and burn it down. It seems that the Romans were commanded not to touch the Temple, they would if they could, use it for the worship of Caesar and Zeus: the Romans are falsely accused of the Temple's destruction.

Sodom and Egypt are most likely pejorative terms for Israel: condemning Israelite licentiousness and idolatry. The former is not openly known. The latter is apparent: for, clay idols by the thousands litter nearly every archaeological space. Therefore, Israelite claims of monotheism are duplicitous at best: for, Israelites only became monotheistic when they were forced into a corner, when it became advantageous for them to do so.

This city is very clearly and specifically identified as Jerusalem.

Rv. 11:9 - και βλέπουσιν εκ των λαών και φυλών και γλωσσών και εθνών το πτώμα αυτών ημέρας τρεις και ήμισυ και τα πτώματα αυτών ουκ αφίουσιν τεθήναι εις μνήμα

Rv. 11:9 - Those from the peoples, tribes, tongues, and nations see their fallen [bodies] three and a half days. They do not allow their fallen [bodies] to be put in a grave.

Nobody gives much attention to fallen wooden trash in a war, do they? These bodies may not even have been recognizable.

Rv. 11:10 - και hoi κατοικούντες επί της γης χαίρουσιν επ αυτοίς και ευφραίνονται και δώρα πέμψουσιν αλλήλοις hότι hούτοι hoi δύο προφήται εβασάνισαν τους κατοικούντας επί της γης

Rv. 11:10 - Those inhabiting [~~αρθ~~] the land (της γης, Ha' Aretz) rejoice over them. They are gladdened. They will send gifts to each other; since, these two prophets afflicted those inhabiting [~~αρθ~~] the land (της γης, Ha' Aretz).

We do not understand why the destruction of the Temple was cause for celebration. Were the Israelites/Jews that far gone in idolatry and lasciviousness?

Rv. 11:11 - και μετά τας²¹ τρεις ημέρας και ήμισυ πνεύμα ζωής εκ του θεού εισήλθεν [εν] αυτοίς και έστησαν επί τους πόδας αυτών και φόβος μέγας επέπεσεν επί τους θεωρούντας αυτούς

Rv. 11:11 - With the three and a half days, a spirit of life from God entered into them. They stood upon their feet. Great fear fell upon those watching them.

The realities of the two witnesses are brought back to life. Does this mean that the symbols were also resurrected? Since a symbol is activated by its reality, the resurrected realities may have simply picked up their fallen symbols and ascended with them.

Rv. 11:12 - και ήκουσαν φωνής μεγάλης εκ του ουρανού λεγούσης αυτοίς ανάβατε ήώδε και ανέβησαν εις τον ουρανόν εν τη νεφέλη και εθεώρησαν αυτούς ηοι εχθροί αυτών

Rv. 11:12 - They heard a great voice from the heaven saying to them, “Come up here.” They ascended into the heaven in the cloud. Their enemies pondered over them.

They ascend after three and a half days (Matthew 27:63; Mark 13:2; Luke 24:46; John 2:19-21). Evidently, Jesus’ words have more than one adumbration. In a few verses we will see that the Ark is already in Heaven. The Ark disappeared from Jerusalem around 586 BC: the Second Temple never had an Ark... not the real one.

²¹ The uncertainty brackets were removed because confirmation was found at RP, SBL & TH.

John constructs a sizable chiasm: A. the victory of Christ's 144,000 evangelists over Judaism; B. the tares as the locust plague; C. the Roman legions; D. Christ's Victory partially carried out in John's Prophetic Ministry; E. Christ's Witnesses, the Earthly Temple Destroyed; E. The Heavenly Temple Opened (chapter 4 continued); D. Eve's Victory over Satan; C. the Roman legions; B. the tares as the imitation Lamb; A. the victory of Christ's 144,000 evangelists over Judaism.

Did you see it?

This is the absolute pinnacle of Chapters 8 through 14. This chiasm points directly at it. Yet, we can easily read past these verses and miss the whole point.

This is the proof for which we have been looking.

“Their fallen [bodies] [will lie], on the plateau of the great city, which is called spiritually, Sodom and Egypt, where also their Lord was crucified.” — Revelation 11:8

There is only one temple to destroy in Jerusalem, Herod's Temple, the so-called Second Temple. Here is absolute proof that refutes our opposite hypothesis, and sustains our positive hypothesis: it is not often that one finds such a proof with 100% probability. Both John, in Chapters 8 through 14, and Josephus were writing about the First Jewish-Roman war.

Do you see it now?

“With the three and a half days, a spirit of life from God entered into them. They stood upon their feet. Great fear fell upon those watching them. They heard a great voice from the heaven saying to them, “Come up here.” They ascended into the heaven in the cloud.” — Revelation 11:11-12

The Passover (Pascha, Pesach), the death of the Innocent Lamb parallels the Crucifixion of Jesus. Pentecost, with the giving of the Law parallels the coronation of Jesus and the sending of the Spirit (Acts 2). The very next step is entering into the promised land. Only Joshua and Caleb obeyed and respected this promise; the rest wandered in the wilderness for forty years; the elder, unbelieving generation died; the younger, believing generation crossed the Jordan at flood stage with dry feet by a miracle. This is similar to crossing the Jordan: the whole of the promised land (Ha’Aretz) has just left earth and moved to heaven. The doors of the Oracle are open and the Ark can be seen. Unbelievers are left behind. Believers will cross a new Jordan, the gateway of death before they can enter the new promised land.

Now you see it!

“The Lord is my shepherd; I will not want. He makes me to lie down in green pastures. He leads me beside the still waters. He restores my soul. He leads me in the paths of righteousness for His name’s sake. Yes, though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff comfort me. You prepare a table before me in the presence of my enemies: You anoint my head with oil; my cup runs over. Surely goodness and mercy will follow me all the days of my life: and I will dwell in the house of the Lord forever.” — Psalm 23 (22 LXX)

The twenty third Psalm is made reality before my very eyes. Christ has gone through the valley before me. The Ark was already there, before Him to receive Him (Revelation 4 and 5). The Royal Doors of the Oracle are now in place; open; ready to receive and welcome those crossing the Valley of Death, symbolized by the Jordan, by the power of the Spirit: they believe.

Jesus had ascended into heaven. Now His bride's home is prepared. The Heavenly gates are open to receive her.

Rv. 11:13 - και εν εκείνη τη ώρα εγένετο σεισμός μέγας και το δέκατον της πόλεως έπεσεν και απεκτάνθησαν εν τω σεισμώ ονόματα ανθρώπων χιλιάδες ηεπτά και ηοι λοιποί έμφοβοι εγένοντο και έδωκαν δόξαν τω θεώ του ουρανού

Rv. 11:13 - In that hour, a great shaking was brought forth. The tenth of the city fell. Seven thousand notable people were killed in the shaking. The rest came forth terrified. They gave glory to the God of heaven.

Evidently, some Christian believers are still alive in earthly Jerusalem. This is pure woe for Israel/Judah. The Temple has been destroyed. But, this is pure joy for those ascending Jacob's Ladder into Paradise.

Rv. 11:14 - ηη ουαί ηη δευτέρα απήλθεν ιδού ηη ουαί ηη τρίτη έρχεται ταχύ

Rv. 11:14 - The second woe passed away. Look! The third woe comes quickly!

The Second Woe ends with the destruction of Jerusalem.

Rv. 11:15 - και ho hēβδομος ἄγγελος ἐσάλπισεν και ἐγένοντο φωναί μεγάλαι ἐν τῷ οὐρανῷ λέγοντες ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν και τοῦ χριστοῦ αὐτοῦ και βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰῶνων

Rv. 11:15 - The seventh messenger trumpeted. Great voices were brought forth in the heaven, singing, “The kingdom of the cosmos, of our Lord, and of His Christ, was brought forth. He will reign into the ages of the ages.

The Third Woe is a declarative statement of Christ’s dominance. “The stone which the builders rejected has been made the head stone of the corner” (Psalms 118:22/117 LXX; Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Peter 2:7). It is also the Seventh Trumpet, and the E level of John’s gigantic chiasm.

The significance of the earthly Temple’s destruction and the Heavenly Temple’s unveiling, discloses the reign of Christ to the earth. What was made clear to us in Revelation 5, is now declared on earth.

Rv. 11:16 - και ἡοι εἴκοσι τέσσαρες πρεσβύτεροι ἡοι²² ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἐπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν και προσεκύνησαν τῷ θεῷ

²² The uncertainty brackets were removed because confirmation was found at RP, SBL & TH.

Rv. 11:16 - The twenty-four presbyters, [~~the~~] sitting upon their thrones before [~~the~~] God, fell down upon their faces. They prostrated before [~~the~~] God,

Rv. 11:17 - λέγοντες ευχαριστούμεν' σοι κύριε ho θεός ho παντοκράτωρ ho ων και ho ην hότι είληφας την δύναμιν' σου την μεγάλην και εβασίλευσας

Rv. 11:17 - singing, "We thank You, Lord, [~~the~~] God, [~~the~~] Almighty; the One Being; the Now Is: since, You have received Your great power. You reigned.

Rv. 11:18 - και τα έθνη ωργίσθησαν και ήλθεν η οργή σου και ho καιρός των νεκρών κριθήναι και δούναι τον μισθόν τοις δούλοις σου τοις προφήταις και τοις αγίοις και τοις φοβουμένοις το όνομα' σου τους μικρούς και τους μεγάλους και διαφθείραι τους διαφθείροντας την γην

Rv. 11:18 - The nations were enraged. [But], Your wrath came: the time of the dead to be judged; to give wages to Your servants: the prophets; the saints; those fearing Your name; [both] the small and the great; and to destroy those destroying the land (την γην, Ha' Aretz).

Psalm 2 is invoked again: always against Israel/Judah.

They are accused of destroying the land, not the earth: this is not about the destruction of a green planet, or conservation. This is about disrespect to the King of kings, and Lord of lords: having denied Him, He now denies them. In their madness, they are no match for the Romans, and Jesus does not protect them: since, they denied Him.

Rv. 11:19 - και ηνοίγη ἡ ναὸς τοῦ θεοῦ ἡ 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

Rv. 11:19 - The Temple of [the] God, in heaven was opened. The Ark of His Covenant was seen in His Temple. Beams of light, sounds, thunders, shaking, and great hail were brought forth.

In what sense, can we say that the Seventh Trumpet, since we now know, definitively, that it is about the First Jewish-Roman War, ushers in the Kingdom of God: unless, of course, the destruction of Israel somehow reveals Christianity to the world? Josephus notes similar events: lightning, thunder, earthquake, and hail. Walls that had resisted the Roman onslaught, suddenly fell down, with no identified cause.

As before, in similar situation, the appropriate celebratory hymnology breaks forth.

Revelation 12

The Third Woe, the Seventh Trumpet, and the E level of John's gigantic chiasm continues in a second half. We must now descend from the heavenly paradise itself. The second half of the D level is the victory of Eve over Satan in the birth of Jesus to the Virgin, Mary. We had noted previously that we had observed another collage: this is it. Various aspects of the victory of Christ in the Incarnation, and in the Virgin Birth: resemble Eve, Mary, the Church, and others of the great vital women of Christian history. All of these women play a part in Eve's bruising of Satan's head. In a very real sense this is the greatest tribute to women and mothers ever made. Women, more modestly and quietly are often far more important than men in the Bible.

Rv. 12:1 - και σημείον μέγα ώφθη εν τω ουρανώ γυνή περιβεβλημένη τον ήλιον και ηη σελήνη ηυποκάτω των ποδών αυτής και επί της κεφαλής αυτής στέφανος αστέρων δώδεκα

Rv. 12:1 - A great sign was seen in the heaven, a woman having been wrapped with the sun; the moon beneath her feet; upon her head, a wreath of twelve stars;

This is a picture of Israel's wives: principally, Rachael.

Rv. 12:2 - και εν γαστρί έχουσα και κράζει ωδίνουσα και βασανιζομένη τεκείν

Rv. 12:2 - having in [her] belly; she cries out, straining; travailing to give birth.

Rachael died in the birth of Benjamin, a type of Christ.

Rv. 12:3 - και ώφθη άλλο σημείον εν τω ουρανώ και ιδού δράκων μέγας πυρρός έχων κεφαλάς ηεπτά και κέρατα δέκα και επί τας κεφαλάς αυτού ηεπτά διαδήματα

Rv. 12:3 - Also [was] seen, another sign in the heaven. Look! A great fiery Dragon, having seven heads and ten horns; upon its heads, seven diadems.

Rv. 12:4 - και ηη ουρά αυτού σύρει το τρίτον των αστέρων του ουρανού και έβαλεν αυτούς εις την γην και ηο δράκων ήεστηκεν ενώπιον της

γυναικός της μελλούσης τεκείν hina hótan tékhi to téknon autής
καταφάγη

Rv. 12:4 - Its tail drags away the third of the stars of the heaven. It threw them into the land (την γην, Ha'Aretz). The Dragon now stands before the woman waiting to give birth in order that whenever she would give birth to her child, it could devour [him].

Satan attacks Israel's wives children and continuing the theme of the death of the third, drags many stars to death.

Rv. 12:5 - και έτεκεν huión ársen hos méllai poiμαίνειν πάντα τα έθνη εν hράβδω σιδηρά και ηηπάσθη το τέκνον αυτής προς τον θεόν και προς τον θρόνον αυτού

Rv. 12:5 - She gave birth to a son, a male, who is about to shepherd all the nations with an iron rod. Her child was raptured [away] toward God, and toward His throne.

Another reference to Psalm 2 is made.

This is the birth of Jesus to Mary: but by seeing this as a collage, none of the other historic impacts are lost, none of these precious women are denigrated. All remain visible in the collage picture: the mind is free to add others. The birth of Jesus completes Eve's promised victory over Satan.

Rv. 12:6 - και ηη γυνή έφυγεν εις την έρημον hόπου έχει εκεί τόπον ηητοιμασμένον από του θεού hina εκεί τρέφωσιν αυτήν ηημέρας χιλίας διακοσίας ηεξήκοντα

Rv. 12:6 - The woman fled into the desert; where she has there, a place having been prepared by God; so that, there they could feed her [for] one thousand two hundred sixty days.

Some believe that Mary escaped to Petra, with John. We can neither confirm or deny this.

The parabolic synopsis of the Incarnation, Birth, and Ascension, with emphasis on Mary's deliverance from Dragon/Rome/Satan is stated as a consequence of the First Jewish-Roman war: it reminds us that all judgment, especially final judgment, rests on the Incarnation and Virgin birth of the Lamb. The Romans would crucify many people, it was one form of standard Roman punishment: only one of these victims was the incarnate and sinless Son of God.

The reflection on the Second Psalm surprises us, because we are too familiar with KJV blunders. The rod of iron applies directly to Israel, secondarily to Rome. Both Israel and Rome saw final victory in the Crucifixion of Christ: instead it was and still is their final defeat and judgment.

Rv. 12:7 - και εγένετο πόλεμος εν τω ουρανώ ho μιχαήλ και hoi άγγελοι αυτού του πολεμήσαι μετά του δράκοντος και ho δράκων επολέμησεν και hoi άγγελοι αυτού

Rv. 12:7 - This brought forth war in the heaven. Michael and his messengers to [have] waged war with the Dragon. The Dragon and its messengers waged war.

Rv. 12:8 - και ουκ ίσχυσεν ουδέ τόπος ηευρέθη αυτών έτι εν τω ουρανώ

Rv. 12:8 - It was not mighty [enough]; neither was a place found for it ever again in the heaven.

Rv. 12:9 - και εβλήθη ho δράκων ho μέγας ho όφης ho αρχαίος ho καλούμενος διάβολος και ho σατανάς ho πλανών την οικουμένην hόλην εβλήθη εις την γην και hoi άγγελοι αυτου μετ αυτου εβλήθησαν

Rv. 12:9 - The great Dragon was thrown [down], the ancient serpent, the one being called Devil and Satan, the one deceiving the whole civilization was thrown down into the land (την γην, Ha' Aretz). Its messengers were thrown [down] with it.

The defeat of Dragon/Satan by Michael only seems disconnected: we expect it to relate to the Crucifixion, which was earlier. Of course, John may be using the literary device of flash backs to fill in missing information. Eve's seed does crush Satan's head.

Rv. 12:10 - και ήκουσα φωνήν μεγάλην εν τω ουρανώ λέγουσαν άρτι εγένετο ηη σωτηρία και ηη δύναμις και ηη βασιλεία του θεού ηημών και ηη εξουσία του χριστου αυτου hότι εβλήθη ho κατήγωρ των αδελφών ηημών ho κατηγορών αυτους ενώπιον του θεου ηημών ηημέρας και νυκτός

Rv. 12:10 - I heard a great voice in the heaven, saying, "Now [is] brought forth, the salvation, the power, the kingdom of our God, and the authority of His Christ: since, the accuser of our brothers and sisters, the one accusing them before our God, day and night, was thrown [down].

Rv. 12:11 - και αυτοί ενίκησαν αυτόν διά το αίμα του αρνίου και διά τον λόγον της μαρτυρίας αυτών και ουκ ηγάπησαν την ψυχήν αυτών άχρι θανάτου

Rv. 12:11 - They overcame it through the blood of the Lamb; through the word of their testimony. They did not love their souls until thanatos.

Rv. 12:12 - διά τούτο ευφραίνεσθε ουρανοί και hoi εν αυτοίς σκηνούντες ουαί την γην και την θάλασσαν ήότι κατέβη ho διάβολος προς ηυμάς έχων θυμόν μέγαν ειδώς ήότι ολίγον καιρόν έχει

Rv. 12:12 - Through this, be glad, O heavens, and those dwelling in them! Woe to the land (την γην, Ha' Aretz) and the sea: since, the Devil came down toward you having great rage, having known, since, it has little time.

Rv. 12:13 - και ήότε ειδεν ho δράκων ήότι εβλήθη εις την γην ειδιώξεν την γυναίκα ήήτις έτεκεν τον άρσενα

Rv. 12:13 - When the Dragon saw, since it was thrown [down] into the land (την γην, Ha' Aretz), it pursued the woman who gave birth to the male.

Rv. 12:14 - και ειδόθησαν τη γυναικί και δύο πτέρυγες του αετού του μεγάλου ήίνα πέτηται εις την έρημον εις τον τόπον αυτής ήόπου τρέφεται εκεί καιρόν και καιρούς και ήήμισυ καιρού από προσώπου του όφεως

Rv. 12:14 - The two wings of the Great Eagle were given to the woman, so that she could soar into her place into the desert, where she is fed there, a time, times, and a half time, [away] from the serpent's face.

Again, flight to Petra is one possibility. "According to fourth-century church fathers Eusebius and Epiphanius of Salamis, Jerusalem's Christians fled to Pella, which is in the opposite direction, before the beginning of the war."²³

Rv. 12:15 - και έβαλεν ho όφεις εκ του στόματος αυτού οπίσω της γυναικός ήδωρ ήως ποταμόν ήίνα αυτήν ποταμοφόρητον ποιήση

Rv. 12:15 - The serpent threw water as a river from its mouth, after the woman, so that it could make her flooded away [by the] river.

Satan prompted as much of a unit as Rome could spare from the business in Jerusalem and at Masada: this unit failed because the desert was too much to search for seemingly so small an objective.

Rv. 12:16 - και εβοήθησεν ηη γη τη γυναικί και ήνοιξεν ηη γη το στόμα αυτής και κατέπιεν τον ποταμόν ηον έβαλεν ho δράκων εκ του στόματος αυτού

23 https://en.wikipedia.org/wiki/First_Jewish%E2%80%93Roman_War#cite_note-33

Rv. 12:16 - The land (ἡ γῆ, Ha'Aretz) helped the woman. The land (ἡ γῆ, Ha'Aretz) opened her mouth. She drank down the river that the Dragon threw [down] from its mouth.

Rv. 12:17 - και ωργίσθη ὁ δράκων ἐπὶ τῆ γυναικί και ἀπήλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς τῶν τηρούντων τὰς ἐντολάς τοῦ θεοῦ και ἐχόντων τὴν μαρτυρίαν ἰησοῦ

Rv. 12:17 - The Dragon was enraged with the woman. It came away to wage war with the rest of her seed, those guarding the commandments of God, those having the witness of Jesus. ¹⁸ It was stationed upon the sand of the sea.

Satan was forced to turn his attention to Christians still in Ha'Aretz. He has authority in the land: but not on the sea.

Satan's fall to earth explains his pursuit of Mary. Again, she is rescued by John, the Great Eagle, who we know was commissioned by Jesus to care for His mother.

The Serpent pours out the Roman army, like a flood: but, the land absorbs all the power of the Roman hoard... they have nothing left to pursue Mary into Idumea. When the Idumeans repented, since they were misled into participation in the fight by Jewish lies, they may have taken Mary and the Apostles with them.

Revelation 13

Rv. 13:1 - και εστάθη επί την άμμον της θαλάσσης²⁴ και είδον εκ της θαλάσσης θηρίον αναβαίνον έχον κέρατα δέκα και κεφαλάς ηεπτά και επί των κεράτων αυτού δέκα διαδήματα και επί τας κεφαλάς αυτού ονόματα βλασφημίας

Rv. 13:1 - I saw Therion I coming up from the sea, having ten horns, seven heads, ten diadems upon its horns, and upon its heads a name of blasphemy.

Some believe that verse 18 belongs to the next chapter. The Dragon stands on the sand: his authority is limited. Christ stands on land and sea: His authority is universal and unlimited.

John continues with the second half of part C, of the chiasm.

Rv. 13:2 - και το θηρίον ήό είδον ην ήόμοιον παρδάλει και ηοι πόδες αυτού ήως άρκου και το στόμα αυτού ήως στόμα λέοντος και έδωκεν αυτό ήο δράκων την δύναμιν αυτού και τον θρόνον αυτού και εξουσίαν μεγάλην

Rv. 13:2 - The Therion (I) I saw is now like a leopard, its feet as a bear, its mouth as a lion's mouth. The Dragon gave it, its power, its throne, and great authority.

The picture is from Daniel 7.

²⁴ Some texts divide chapters 12 and 13 here.

Rv. 13:3 - και μίαν εκ των κεφαλών αυτού ἡως εσφαγμένην εις θάνατον και ἡ πληγή του θανάτου αυτού εθεραπεύθη και εθαυμάσθη ἡ ὅλη ἡ γη ὀπίσω του θηρίου

Rv. 13:3 - One of its heads [is] as having been executed by Thanatos. Its Thanatos plague was healed. The whole land (ἡ γη, Ha' Aretz) was astonished by the Therion (I).

A reference to the suicide/murder of Nero; followed by the Year of the Four Emperors²⁵: during which, Roman government nearly collapsed. Vespasian pulled Rome out of the fire and brought it back to life; Titus continued the First Jewish-Roman war in his father's stead.

Rv. 13:4 - και προσεκύνησαν τῷ δράκοντι ἡ ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ και προσεκύνησαν τῷ θηρίῳ λέγοντες τις ἡ ὅμοιος τῷ θηρίῳ και τις δύναται πολεμήσαι μετ' αὐτοῦ

Rv. 13:4 - They prostrated before the Dragon: since, it gave the authority to the Therion (I). They prostrated before the Therion (I) saying, "What is like the Therion (I)? What has power to wage war with it?"

As Israel/Judah fail, they turn to worship Rome, rather than confess Christ.

Rv. 13:5 - και ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα και βλασφημίας και ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσεράκοντα [και] δύο

²⁵ https://en.wikipedia.org/wiki/Year_of_the_Four_Emperors

Rv. 13:5 - A mouth was given to it speaking great [~~and~~] blasphemies. Authority was given to it to act [for] forty-two months.

Rv. 13:6 - και ήνοιξεν το στόμα αυτού εις βλασφημίας προς τον θεόν βλασφημήσαι το όνομα αυτού και την σκηνήν αυτού τους εν τω ουρανώ σκηνούντας

Rv. 13:6 - It opened its mouth in blasphemies against [~~the~~] God, to blaspheme His name and His Tent: [namely], those Camping in the heaven.

Rv. 13:7 - [και εδόθη αυτό ποιήσαι πόλεμον μετά των αγίων και νικήσαι αυτούς] και εδόθη αυτό εξουσία επί πάσαν φυλήν και λαόν και γλώσσαν και έθνος

Rv. 13:7 - It was given to it to wage war with the Saints, to overcome them. Authority was given to it over every tribe, people, language, and nation.

Rv. 13:8 - και προσκυνήσουσιν αυτόν πάντες hoi κατοικούντες επί της γης ηου, ου γέγραπται το όνομα αυτού εν τω βιβλίω της ζωής του αρνίου του εσφαγμένου από καταβολής κόσμου

Rv. 13:8 - All those inhabiting [~~upon~~] the land (της γης, Ha' Aretz), whose name has not been written in the book of life of the Lamb having been slain from [the] world's foundation, will prostrate themselves.

Rv. 13:9 - ει τις έχει ους ακουσάτω

Rv. 13:9 - If anyone has an ear, let them hear.

This is the same concluding message Christ gave to His Ekklesiae in Chapters 2 and 3. It might signal the beginning of another new dimension or emphasis.

Rv. 13:10 - ει τις εις αιχμαλωσίαν εις αιχμαλωσίαν ηυπάγει ει τις εν μαχαίρη αποκτενεί δει αυτόν εν μαχαίρη αποκτανθήναι ήώδε εστίν ηη ηυπομονή και ηη πίστις των ηαγίων

Rv. 13:10 - If anyone [is headed] into captivity, they go into captivity. If anyone [is destined] to be killed with a saber they [go] to be killed with a saber. This is the perseverance, and the faith of the saints.

Chapter 13 looks at what we have proved to be the First Jewish-Roman war from an entirely new angle: it seems to identify the major participants in glowing detail. The Beast out of the Sea is surely Rome, and clarifies Roman involvement in the First Jewish-Roman war from a spiritual versus demonic perspective. The perseverance of the saints is seen as enduring imprisonment and/or death.

Rv. 13:11 - και είδον άλλο θηρίον αναβαίνον εκ της γης και είχεν κέρατα δύο ήόμοια αρνίω και ελάλει ηως δράκων

Rv. 13:11 - I saw another Therion (II) coming up from the land (της γης, Ha' Aretz). It now has two horns like a lamb. [But] It now talks as a Dragon.

John continues with the second half of part B, of the chiasm.

This is the Kingdom of Tares, now pretending to be a Lamb: one of its characteristics will be the repeated promotion of false messiahs.

Rv. 13:12 - και την εξουσίαν του πρώτου θηρίου πάσαν ποιεί ενώπιον αυτού και ποιεί την γην και τους εν αυτή κατοικούντας ήνα προσκυνήσουσιν το θηρίον το πρώτον του εθεραπεύθη η πληγή του θανάτου αυτού

Rv. 13:12 - It takes all the authority of Therion the first (I) to itself. It makes the land (την γην, Ha' Aretz) and those dwelling it, that they will prostrate before Therion the first (I), whose plague of Thanatos was healed.

Rv. 13:13 - και ποιεί σημεία μεγάλα ήνα και πυρ ποιή εκ του ουρανού καταβαίνειν εις την γην ενώπιον των ανθρώπων

Rv. 13:13 - It makes great signs, so that also it could make fire from the heaven come down into the land (την γην, Ha' Aretz) before the people.

Rv. 13:14 - και πλανά τους κατοικούντας επί της γης διά τα σημεία ήα εδόθη αυτώ ποιήσαι ενώπιον του θηρίου λέγων τοις κατοικούσιν επί της γης ποιήσαι εικόνα τω θηρίω ηος έχει την πληγήν της μαχαίρης και έζησεν

Rv. 13:14 - It deludes those dwelling upon the land (της γης, Ha' Aretz) through the signs that it was given it to make before Therion (I), telling those dwelling upon the land (της γης, Ha' Aretz) to make an ikon to Therion (I) that has the blow of the saber and lived.

Rv. 13:15 - και εδόθη αυτή δούναί πνεύμα τῇ εικόνι τοῦ θηρίου ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ [ἵνα] ὅσοι εἴαν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν

Rv. 13:15 - It was given it to give breath to the ikon of Therion (I), so that the ikon of Therion (I) could both talk and could perform, so that as many, if they would not prostrate before the ikon of Therion (I) would be killed.

Rv. 13:16 - καὶ ποιεῖ πάντας 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

Rv. 13:16 - It makes all, the small and the great, the rich and the poor, the free and the slave, so that they would give them a brand upon their right hand or upon their forehead.

Rv. 13:17 - [καὶ] ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλήσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ

Rv. 13:17 - So, that no one would have power to buy or to sell except those having the brand, the name of Therion (I), or the number of its name.

Rv. 13:18 - ἡὼδε ἡ σοφία ἐστίν ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου ἀριθμὸς γὰρ ἀνθρώπου ἐστίν καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἑξ

Rv. 13:18 - Here is wisdom: Let those having ability calculate the number of Therion (I): for, it is a human number. Its number is six hundred sixty-six.

Similarly, the Beast out of the land is surely Israel. As many deaths were brought about by waring Jewish factions — Pharisees, Sadducees, Herodians, Zealots, Sicarii, and peasants — as were caused by Roman armies. In the siege of Jerusalem, one faction burned all the food, so that the only remaining options were famine or fight. At least one of these factions supported Rome and the installation of Roman idols on the Temple mount. Many victims were branded and/or enslaved to ensure loyalty to Rome. Jewish slaves were even used in the assault on Masada (73 AD). Both Christians and Jews were said to have been branded: the Christian branding may have been the sign of the cross painted on the forehead in ashes, or it may have been something more apparent. The Jews are 666. It is unlikely that the Romans would have accepted phylacteries as fulfilling this requirement.

Revelation 14

Rv. 14:1 - και είδον και ιδού το αρνίον ηεστός επί το όρος σιών και μετ αυτού ηεκατόν τεσσεράκοντα τέσσαρες χιλιάδες έχουσαι το όνομα αυτού και το όνομα του πατρός αυτού γεγραμμένον επί των μετώπων αυτών

Rv. 14:1 - I saw. Look! The Lamb, having stood upon mount Zion; with Him one hundred forty-four thousand, having His name and the name of His Father having been written upon their foreheads.

John continues with the second half of part A, of the chiasm.

God's Name is I Am in English, ἐγώ ειμι in Greek, roughly Ehyeh Asher Ehyeh in Hebrew. This Name is applied equally to the Father and to the Son in both testaments.²⁶

Rv. 14:2 - και ήκουσα φωνήν εκ του ουρανού ηως φωνήν ηυδάτων πολλών και ηως φωνήν βροντής μεγάλης και ηη φωνή ήήν ήκουσα ηως κιθαρωδών κιθαριζόντων εν ταις κιθάραις αυτών

Rv. 14:2 - I heard a voice from the heaven, as a voice of many waters, as a voice of great thunder. The voice which I heard [was] as zitharodes zithering on their zithers.

John seems to be having fun here: he may be expressing his pure joy at having ascended this mountain to Glory, having now returned to earth.

Rv. 14:3 - και άδουσιν ηως ωδήν καινήν ενώπιον του θρόνου και ενώπιον των τεσσάρων ζώων και των πρεσβυτέρων και ουδείς εδύνατο μαθειν την ωδήν ει μη ηαι ηεκατόν τεσσεράκοντα τέσσαρες χιλιάδες ηοι ηγορασμένοι από της γης

Rv. 14:3 - They sing as a new song before the throne; before the four Zoa; [before] the presbyters. No one now has power to learn the song except the one hundred forty-four thousand, having been purchased from the land (της γης, Ha'Aretz).

Rv. 14:4 - ηούτοι' εισίν ηοι μετά γυναικών ουκ εμολύνθησαν παρθένοι γαρ εισίν ηούτοι ηοι ακολουθούντες τω αρνίω ήόπου αν ηυπάγει ηούτοι ηγοράσθησαν από των ανθρωπων απαρχή τω θεώ και τω αρνίω

²⁶ https://www.academia.edu/94480889/Shapes_of_Trinity

Rv. 14:4 - These are those not defiled with wives: for, they are virgins. These are those following the Lamb, wherever He would go. These were purchased from mankind, first-fruits to God, and to the Lamb.

Rv. 14:5 - και εν τω στόματι αυτών ουχ ηευρέθη ψεύδος άμωμοί' εισίν

Rv. 14:5 - A lie was not found in their mouth. They are blameless.

Chapter 14 seems disjointed until the pattern of John's chiasm is seen. As soon as the chiasm is seen, the presence of the 144,000 clicks into place. The 144,000 are seen standing with Jesus on heavenly Zion: having been kept from wrath, through death. All, are viewed as martyrs: they are redeemed or bought from the land: in this context, redeemed seems to mean ascended into heaven... a purchase from the estate of the flesh into the estate of the spirit. This seems to emphasize that death does not terminate the ministry of departed spirits, to those still imprisoned (entombed) in fleshly bodies: ironic, then, to think of the living as entombed and the deceased as free.

Our joy is dulled somewhat, then shattered, as we are reminded that the Gospel also has a very sober side. We begin with the joy of the proclamation of the eternal Gospel for all peoples, as was promised to Abraham.

Rv. 14:6 - και είδον άλλον άγγελον πετόμενον εν μεσουρανήματι έχοντα ευαγγέλιον αιώνιον ευαγγελίσει επί τους καθημένους επί της γης και επί παν έθνος και φυλήν και γλώσσαν και λαόν

Rv. 14:6 - I saw another messenger soaring in mid-heaven, having an eternal good news to proclaim to those sitting upon the land (της γης, Ha'Aretz), to every nation, tribe, language, and people,

The Gospel is our triumphant message.

Rv. 14:7 - λέγων εν φωνή μεγάλη φοβήθητε τον θεόν και δότε αυτώ δόξαν ήοτι ήλθεν ηη ήώρα της κρίσεως αυτού και προσκυνήσατε τω ποιήσαντι τον ουρανόν και την γην και θάλασσαν και πηγάς ηυδάτων

Rv. 14:7 - telling in a great voice, "Let [the] God be feared. Give Him glory: since, the hour of His judgment came. Prostrate before the Maker of the heaven, the land (την γην, Ha'Aretz), sea, and springs of water."

In 14:6, these events are to support the flying angelic preaching of the Gospel: possibly John or another Evangelist... again, it's prophetic. Israel's task, which she so miserably failed, was to proclaim the promise to Abraham in the Messiah.

But, the Gospel is also a stern warning that God is to be feared. Yes, God is love. Yes, God's love is unconditional. Yes, God is our Father: but, as our unconditionally Loving Father, He practices tough love. His patience is not an excuse to His children that anything goes: He will be feared. Judgment is real.

Rv. 14:8 - και άλλος δεύτερος [άγγελος] ηκολούθησεν λέγων έπεσεν, έπεσεν, βαβυλών ηη μεγάλη ηη εκ του οίνου του θυμού της πορνείας αυτής πεπότικεν πάντα τα έθνη

Rv. 14:8 - Another, a second messenger followed, telling, “She fell! She fell! Babylon the Great, who from the wine of the wrath of her fornication has given drink to all the nations.”

Israel, called Babylon here, did not get away with anything.

In 14:8, another messenger declares the end of Jerusalem, called pejoratively, Babylon. Fornication may refer to her numerous idolatries, not her sexual behavior, who knew?

Rv. 14:9 - και άλλος άγγελος τρίτος ηκολούθησεν αυτοίς λέγων εν φωνή μεγάλη ει τις προσκυνεί το θηρίον και την εικόνα αυτού και λαμβάνει χάραγμα επί του μετώπου αυτού η επί την χείρα αυτού

Rv. 14:9 - Another messenger, a third followed them telling in a great voice, “If anyone prostrates before Therion (I), its ikon, or receives a brand upon their forehead, or upon their hand.

God does not tolerate idolatry.

Rv. 14:10 - και αυτός πίεται εκ του οίνου του θυμού του θεού του κεκερασμένου ακράτου εν τω ποτηρίω της οργής αυτού και βασανισθήσεται εν πυρί και θείω ενώπιον αγγέλων αγίων και ενώπιον του αρνίου

Rv. 14:10 - They themselves will drink from the wine of the wrath of God, having been mixed undiluted in the cup of His wrath. They will be tested in fire and sulfur before the holy messengers and before the Lamb.

The will drink and they will be tested. The test for purity of gold is used as a symbol: it is thought to be somewhat painful. Gold is struck against a stone, leaving a mark on the stone; etching with acid burns away the dross, leaving pure gold behind: the purity of the item being tested is evaluated from what is left after the acid burn. If no gold is found, the test might be repeated.

Rv. 14:11 - και ho καπνός του βασανισμού αυτών εις αιώνας αιώνων αναβαίνει και ουκ έχουσιν ανάπαυσιν ημεράς και νυκτός hoi προσκυνούντες το θηρίον και την εικόνα αυτού και ει τις λαμβάνει το χάραγμα του ονόματος αυτού

Rv. 14:11 - The smoke of their test goes up into ages of ages. Those not having rest day and night, those prostrating before Therion (I), and its ikon: if any receives the brand of its name.

In 14:9, a third messenger reiterates the punishment of branding, with the promise of drinking the dregs of God's wrath: which is true enough for Israel after the First Jewish-Roman war is ended.

Rv. 14:12 - hώδε ηη ηυπομονή των αγίων εστίν hoi τηρούντες τας εντολάς του θεού και την πίστιν ιησού

Rv. 14:12 - Here is the perseverance of the saints: those guarding the commandments of God and the faith of Jesus.

Perseverance is surviving suffering: not escaping from it. There is no rapture in this sense.

Rv. 14:13 - και ήκουσα φωνής εκ του ουρανού λεγούσης γράψον μακάριοι hoi νεκροί hoi εν κυρίω αποθνήσκοντες απ άρτι ναι λέγει το πνεύμα ήνα αναπαήσονται εκ των κόπων αυτών τα γαρ έργα αυτών ακολουθεί μετ αυτών

Rv. 14:13 - I heard a voice from the heaven, saying, "Write, 'Blessed [are] the dead, those dying in the Lord from now [on].'" "Yes," the Spirit tells, "that they will be rested from their weariness: for, their works follow with them."

14:12 echoes the call for perseverance of the saints: blessed are the dead who die in the Lord from now on. Christians do suffer all the torments of the First Jewish-Roman war until a few of them manage to escape to Idumea. John calls this First Jewish-Roman war, the Great Tribulation in other verses. The idea that Christians will somehow escape a future greater tribulation is nonsensical. The whole idea of the perseverance of the saints is how we will all suffer persecution (Philippians 1:29-30; 2 Timothy 3:12).

I cannot read the following verses without fear and weeping: my pillow is damp with my tears. It causes me great pain to study these verses, and to be compelled to write about them. I have trouble understanding the compatibility of these verses, with the claim that God is love. It is as though, in these symbols, God holds up a mirror, to show us what we are really like. Not that God is not real here: no, He acts out the way that we act, so that we will be ashamed. I do not know that God will not carry through on these symbolic messages: they say that He will carry through to the very end. Later, the Lake of Fire will assure us that this mirror is real.

The modern human idea of justice is condemnation, judgment, punishment, retaliation, revenge. This is considerably different from

God's definition of justice which involves recreation unto Christ-like perfection. We were given a glimpse of God's idea of justice, when we saw the Ark in heaven (Revelation 11:19). God's justice is forgiving, merciful, patient. Here, God is asking us if we like the idea of justice as we define it? We might survive the reaping of the wheat, maybe not. But, when we are forced to face the bloodbath of the grapes, and realize that we are like the grapes, the question probes more deeply into our inner nature. We hate what we see, and want to reject it. Yet, we also know that it is only God's grace that enables us to reject it.

This picture impacts our own evangelism, as we realize that we still have 5.6 billion brothers and sisters, that by application are being compared by God to these grapes.

The picture is literally bloody terrifying. I want to forget that I ever saw this picture, and go back and gaze upon the beauty of the Ark in Revelation 11:19: for I know that the Sh^okinah is there, the Father is there, the Son is there, and the Spirit is holding my hand.

I can't answer for you: but, if God in His tough love ever comes close to this picture, I don't want to know... it reminds me too much of my own sinfulness. But it also tells me how much I need Revelation 11:19.

Rv. 14:14 - και είδον και ιδού νεφέλη λευκή και επί την νεφέλην καθήμενον ήόμοιον ηυιόν ανθρώπου έχων επί της κεφαλής αυτού στέφανον χρυσούν και εν τη χειρί αυτού δρέπανον οξύ

Rv. 14:14 - I saw. Look! A white cloud! Sitting upon the cloud [was one] like a human son having a golden wreath upon his head. In his hand [was] a sharp sickle.

Rv. 14:15 - και άλλος άγγελος εξήλθεν εκ του ναού κράζων εν φωνή μεγάλη τω καθημένω επί της νεφέλης πέμψον το δρέπανον' σου και θερίσον ήότι ήλθεν ηη ήώρα θερίσαι ήότι εξηράνθη ηο θερισμός της γης

Rv. 14:15 - Another messenger went out from the temple, crying out in a great voice to the one sitting upon the cloud, "Send your sharp sickle. Reap, since, the hour came to reap; since, the reaping of the land (της γης, Ha' Aretz) was ripened."

Rv. 14:16 - και έβαλεν ηο καθημενος επί της νεφέλης το δρέπανον αυτού επί την γην και εθερίσθη ηη γη

Rv. 14:16 - The one sitting upon the cloud threw his sickle upon the land (την γην, Ha' Aretz). The land (ηη γη, Ha' Aretz) was reaped.

Rv. 14:17 - και άλλος άγγελος εξήλθεν εκ του ναού του εν τω ουρανώ έχων και αυτός δρέπανον οξύ

Rv. 14:17 - Another messenger went out from the temple in the heaven, he also having a sharp sickle.

Rv. 14:18 - και άλλος άγγελος [εξήλθεν] εκ του θυσιαστηρίου [ηο] έχων εξουσίαν επί του πυρός και εφώνησεν φωνή μεγάλη τω έχοντι το δρέπανον το οξύ λέγων πέμψον σου το δρέπανον το οξύ και τρύγησον τους βότρυας της αμπέλου της γης ήότι ήκμασαν ηαι σταφυλαί αυτής

Rv. 14:18 - Another messenger from the altar, having authority over the fire. He voiced a great voice to the one having the sharp sickle, saying, "Send your sharp sickle. Gather the grape clusters from the grapevine of the land (της γης, Ha' Aretz); since, her clusters were prime."

Rv. 14:19 - και έβαλεν ho άγγελος το δρέπανον αυτού εις την γην και ετρύγησεν την άμπελον της γης και έβαλεν εις την ληνόν του θυμού του θεού τον μέγαν

Rv. 14:19 - The messenger threw his sickle into the land (την γην, Ha' Aretz). He gathered the grapevine of the land (της γης, Ha' Aretz). He threw [it] into the winepress of the great wrath of God.

Rv. 14:20 - και επατήθη ηη ληνός έξωθεν της πόλεως και εξήλθεν हाίμα εκ της ληνού άχρι των χαλινών των ήιπων από σταδίων χιλίων ηεξακοσίων

Rv. 14:20 - The winepress was trod outside of the city. Blood went out from the winepress up to the horse's bridles for a thousand six hundred stadia.

14:14 introduces yet another perspective, as Jesus reaps the land — γῆς, γῆν, γῆ: land, the promised land... the reaping of the Gentiles will come later. Each of us is personally reaped in death, and face judgment accordingly — (grain: the righteous?), and the vines (grapes: the unrighteous?). Josephus says that enormous volumes of blood flowed from the Temple mount.

We have proved conclusively and definitively that this is the First Jewish-Roman war. Revelation 11:8 is the final answer to that question.

“Their fallen [bodies] [will lie], on the plateau of the great city, which is called spiritually, Sodom and Egypt, where also their Lord was crucified.” — Revelation 11:8

“With the three and a half days, a spirit of life from God entered into them. They stood upon their feet. Great fear fell upon those watching them. They heard a great voice from the heaven saying to them, “Come up here.” They ascended into the heaven in the cloud.” — Revelation 11:11-12

“The Temple of [~~the~~] God, in heaven was opened. The Ark of His Covenant was seen in His Temple. Beams of light, sounds, thunders, shaking, and great hail were brought forth.” — Revelation 11:19

Soli Deo Gloria

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