

THE

REVELATION OF JOHN.

(OR THE APOCALYPSE)

CHAPTER 1

1. *The Revelation* (ἀποκάλυψις). The Greek word is transcribed in *Apocalypse*. The word occurs only once in the Gospels, ^{<4023>}Luke 2:32, where *to lighten* should be rendered *for revelation*. It is used there of our Lord, as a light to dispel the darkness under which the heathen were veiled. It occurs thirteen times in Paul's writings, and three times in first Peter.

It is used in the following senses:

(a.) *The unveiling of something hidden, which gives light and knowledge to those who behold it.* See ^{<4023>}Luke 2:32 (above).

Christianity itself is the *revelation* of a mystery (^{<5102>}Romans 16:25). The participation of the Gentiles in the privileges of the new covenant was made known by *revelation* (^{<4023>}Ephesians 3:3). Paul received the Gospel which he preached by *revelation* (^{<4012>}Galatians 1:12), and went up to Jerusalem by *revelation* (^{<4012>}Galatians 2:2).

(b.) *Christian insight into spiritual truth.* Paul asks for Christians *the spirit of revelation* (^{<4017>}Ephesians 1:17). Peculiar manifestations of the general gift of revelation are given in Christian assemblies (^{<4001>}1 Corinthians 14:6, 26). Special *revelations* are granted to Paul (^{<4012>}2 Corinthians 12:1, 7).

(c.) *The second coming of the Lord* (^{<4001>}1 Peter 1:7, 13; ^{<5102>}2 Thessalonians 1:7; ^{<4001>}1 Corinthians 1:7) in which His glory shall be revealed (^{<4013>}1 Peter 4:13), His righteous judgment made known (^{<4015>}Romans 2:5), and His children revealed in full majesty (^{<4015>}Romans 8:19).

The kindred verb ἀποκαλύπτω is used in similar connections. Following the categories given above,

- (a.) Galatians 1:16; 3:23; Ephesians 3:5; 1 Peter 1:12.
- (b.) Matthew 11:25, 27; 16:17; Luke 10:21, 22; 1 Corinthians 2:10; 14:30; Philippians 3:15.
- (c.) Matthew 10:26; Luke 2:35; 12:2; 17:30; Romans 1:17, 18; 8:18; 1 Corinthians 3:13; 2 Thessalonians 2:3, 6, 8; 1 Peter 1:5; 5:1.

The word is compounded with ἀπό *from*, and καλύπτω *to cover*. Hence, *to remove the cover from anything; to unveil*. So of Balaam, the Lord *opened or unveiled* his eyes (ἀπεκάλυψεν τοὺς ὀφθαλμοὺς: Numbers 22:31, Sept.). So Boaz to Naomi's kinsman: "I thought to *advertise* thee:" Rev., "*disclose it unto thee*" (ἀποκαλύψω τὸ ὄψ σου: Ruth 4:4, Sept.). Lit., *I will uncover thine ear*.

The noun ἀποκάλυψις *revelation*, occurs only once in the Septuagint (1 Samuel 20:30), in the physical sense of *uncovering*. The verb is found in the Septuagint in Daniel 2:19, 22, 28.

In classical Greek, the verb is used by Herodotus (i., 119) of uncovering the head; and by Plato: thus, "*reveal (ἀποκαλύψας)* to me the power of Rhetoric" ("Gorgias," 460): "*Uncover your chest and back*" ("Protagoras," 352). Both the verb and the noun occur in Plutarch; the latter of uncovering the body, of waters, and of an error. The religious sense, however, is unknown to heathenism.

The following words should be compared with this: Ὀπασία *a vision* (Luke 1:22; Acts 26:19; 2 Corinthians 12:1); Ὁραμα *a vision* (Matthew 17:9; Acts 9:10; 16:9); Ὁρασις *a vision* (Acts 2:17; Revelation 9:17. Of visible form, Revelation 4:3). These three cannot be accurately distinguished. They all denote *the thing seen or shown*, without anything to show whether it is understood or not.

As distinguished from these, ἀποκάλυψις includes, along with the thing shown or seen, its interpretation or unveiling.

Ἐπιφάνεια *appearing* (hence our *epiphany*), is used in profane Greek of the appearance of a higher power in order to aid men. In the New Testament by Paul only, and always of the second *appearing* of Christ in glory, except in ^{<510>}2 Timothy 1:10, where it signifies His first appearing in the flesh. See ^{<518>}2 Thessalonians 2:8; ^{<514>}1 Timothy 6:14; ^{<513>}Titus 2:13. As distinguished from this, ἀποκάλυψις is the more comprehensive word. An *apocalypse* may include several ἐπιφάνεια *appearings*. The *appearings* are the media of the *revealings*.

Φανέρωσις *manifestation*; only twice in the New Testament; ^{<411>}1 Corinthians 12:7; ^{<402>}2 Corinthians 4:2. The kindred verb φανερόω *to make manifest*, is of frequent occurrence. See on ^{<411>}John 21:1. It is not easy, if possible, to show that this word has a less dignified sense than ἀποκάλυψις. The verb φανερόω is used of both the first and the second appearing of our Lord (^{<516>}1 Timothy 3:16; ^{<511>}1 John 1:2; ^{<411>}1 Peter 1:20; ^{<518>}Colossians 3:4; ^{<411>}1 Peter 5:4). See also ^{<411>}John 2:11; 21:1.

Some distinguish between φανέρωσις as an *external* manifestation, to the senses, but *single* and *isolated*; while ἀποκάλυψις is an *inward* and *abiding* disclosure. According to these, the *Apocalypse* or *unveiling*, precedes and produces the φανέρωσις or *manifestation*. The *Apocalypse* contemplates *the thing* revealed; the *manifestation*, *the persons to whom it is revealed*.

The Revelation here is *the unveiling of the divine mysteries*.

Of Jesus Christ. Not the *manifestation* or *disclosure* of Jesus Christ, but the *revelation given by Him*.

To shew (δειξαι). Frequent in Revelation (4:1; 17:1; 21:9; 22:1). Construe with ἔδωκεν *gave*: *gave him to shew*. Compare “I will give him to sit” (chapter. 3:21): “It was given to hurt” (chapter. 7:2): “It was given him to do;” (A. 5: “had power to do;” chapter. 13:14).

Servants (δούλοις). Properly, *bond-servants*. See on ^{<411>}Matthew 20:26; ^{<415>}Mark 9:35.

Must (δεῖ). As the decree of the absolute and infallible God.

Shortly come to pass (γενέσθαι ἐν τάχει). For the phrase ἐν τάχει *shortly*, see ^{<418>}Luke 18:8, where yet long delay is implied. Expressions like

this must be understood, not according to human measurement of time, but rather as in ^{<608>}2 Peter 3:8. The idea is, before long, as time is computed by God. The aorist infinitive **γενέσθαι** is not *begin* to come to pass, but denotes a *complete fulfilment*: must shortly come to pass *in their entirety*.

He sent (**ἀποστείλας**). See on ^{<400>}Matthew 10:2, 16.

Signified (**ἐσήμανεν**). From **σημα** a *sign*. Hence, literally, *give a sign or token*. The verb occurs outside of John's writings only in ^{<4128>}Acts 11:28; 25:27. See ^{<423>}John 12:33; 18:32; 21:19. This is its only occurrence in Revelation. The word is appropriate to the symbolic character of the revelation, and so in ^{<423>}John 12:33, where Christ predicts the mode of His death in a figure. Compare *sign*, ^{<611>}Revelation 12:1.

Angel (**ἄγγελου**). Strictly, *a messenger*. See ^{<411>}Matthew 11:10; ^{<404>}Luke 8:24; 9:52. Compare the mediating angel in the visions of Daniel and Zechariah (^{<205>}Daniel 8:15, 16; 9:21; 10:10; ^{<300>}Zechariah 1:19). See on ^{<403>}John 1:51.

Servant. Designating the prophetic office. See ^{<259>}Isaiah 59:5; ^{<300>}Amos 3:7; compare ^{<690>}Revelation 19:10; 22:9.

John. John does not name himself in the Gospel or in the Epistles. Here "we are dealing with prophecy, and prophecy requires the guarantee of the individual who is inspired to utter it" (Milligan). Compare ^{<200>}Daniel 8:1; 9:2.

2. Bare record (**ἐμαρτύρησεν**). See on ^{<400>}John 1:7. Rev., *bear witness*. The reference is to the present book and not to the Gospel. The aorist tense is the epistolary aorist. See on ^{<603>}1 John 2:13, and compare the introduction to Thucydides' "History:" "Thucydides, an Athenian, *wrote* (**ξυνέγραψε**) the history of the war," etc.; placing himself at the reader's stand point, who will regard the writing as occurring in the past.

Word of God. Not the *personal* Word, but the prophetic contents of this book. See 22:6.

Testimony (**μαρτυρίαν**). For the phrase *to witness a witness* see ^{<403>}John 4:32. For the peculiar emphasis on the idea of *witness* in John, see on ^{<400>}John 1:7. The words and the ideas are characteristic of Revelation as of the Gospel and Epistles.

And (τε) Omit. The clause *all things that he saw* is in apposition with *the Word of God and the testimony of Jesus Christ*, marking these as *seen* by him. Rev. adds *even*.

All things that he saw (ὅσα εἶδεν). Lit., *as many things as he saw*. In the Gospel John uses the word εἶδεν *saw*, only twice of his own eye-witness (1:40; 20:8). In Revelation it is constantly used of the seeing of visions. Compare 1:19. For the verb as denoting the immediate intuition of the seer, see on [Ⓜ]John 2:24.

3. *Blessed* (μακάριος). See on [Ⓜ]Matthew 5:3.

He that readeth (ὁ ἀναγινώσκων). See on [Ⓜ]Luke 4:16. The Reader in the Church. See [Ⓜ]2 Corinthians 3:14. *They that hear*, the congregation. The words imply a *public, official* reading, in full religious assembly for worship. The passage is of some weight in determining the date of this book. The stated reading of the Apostolical writings did not exist as a received form before the destruction of Jerusalem, A.D. 70.

And keep (καὶ τηροῦντες). The absence of the article from τηροῦντες *keeping* (compare οἱ ἀκούντες *they that hear*), shows that the hearers and the keepers form one class. Τηρεῖν *to keep*, is a peculiarly Johannine word, and is characteristic of Revelation as of the other writings in its own peculiar sense of “keeping” in the exercise of active and strenuous care, rather than of watching over to preserve. See on *reserved*, [Ⓜ]1 Peter 1:4.

Prophecy. See on *prophet*, [Ⓜ]Luke 7:26.

Which are written (τὰ γεγραμμένα). Perfect participle, *have been written*, and therefore *stand written*.

The time (ὁ καιρὸς). See on [Ⓜ]Matthew 12:1.

At hand (ἐγγύς). Lit., *near*. See on *shortly*, verse. 1.

4. *John*. Note the absence of all official titles, such as are found in Paul; showing that John writes as one whose position is recognized.

Seven. Among every ancient people, especially in the East, a religious significance attaches to numbers. This grows out of the instinctive appreciation that number and proportion are necessary attributes of the created universe. This sentiment passes over from heathenism into the Old

Testament. The number seven was regarded by the Hebrews as a sacred number, and it is throughout Scripture the covenant number, the sign of God's covenant relation to mankind, and especially to the Church. The evidences of this are met in the hallowing of the seventh day; in the accomplishment of circumcision, which is the sign of a covenant, after seven days; in the part played by the number in marriage covenants and treaties of peace. It is the number of purification and consecration (^{<RB>}Leviticus 4:6, 17; 8:11, 33; ^{<RB>}Numbers 19:12). "Seven is the number of every grace and benefit bestowed upon Israel; which is thus marked as flowing out of the covenant, and a consequence of it. The priests compass Jericho seven days, and on the seventh day seven times, that all Israel may know that the city is given into their hands by God, and that its conquest is a direct and immediate result of their covenant relation to Him. Naaman is to dip in Jordan seven times, that he may acknowledge the God of Israel as the author of his cure. It is the number of reward to those who are faithful in the covenant (^{<RB>}Deuteronomy 28:7; ^{<RB>}1 Samuel 2:5); of punishment to those who are froward in the covenant (^{<RB>}Leviticus 26:21, 24, 28; ^{<RB>}Deuteronomy 28:25), or to those who injure the people in it (^{<RB>}Genesis 4:15, 24; ^{<RB>}Exodus 7:25; Psalms 79:12). All the feasts are ordered by seven, or else by seven multiplied into seven, and thus made intenser still. Thus it is with the Sabbath, the Passover, the Feast of Weeks, of Tabernacles, the Sabbath-year, and the Jubilee."

Similarly the number appears in God's dealing with nations outside the covenant, showing that He is working for Israel's sake and with respect to His covenant. It is the number of the years of plenty and of famine, in sign that these are for Israel's sake rather than for Egypt's. Seven times pass over Nebuchadnezzar, that he may learn that the God of his Jewish captives is king over all the earth (partly quoted and partly condensed from Trench's "Epistles to the Seven Churches").

Seven also occurs as a sacred number in the New Testament. There are seven beatitudes, seven petitions in the Lord's Prayer; seven parables in Matthew 13; seven loaves, seven words from the cross, seven deacons, seven graces (^{<RB>}Romans 12:6-8), seven characteristics of wisdom (^{<RB>}James 3:17). In Revelation the prominence of the number is marked. To a remarkable extent the structure of that book is molded by the use of numbers, especially of the numbers seven, four, and three. There are seven

spirits before the throne; seven churches; seven golden candlesticks; seven stars in the right hand of Him who is like unto a son of man; seven lamps of fire burning before the throne; seven horns and seven eyes of the Lamb; seven seals of the book; and the thunders, the heads of the great dragon and of the beast from the sea, the angels with the trumpets, the plagues, and the mountains which are the seat of the mystic Babylon, — are all seven in number.

So there are *four* living creatures round about the throne, four angels at the four corners of the earth, holding the four winds; the New Jerusalem is foursquare. Authority is given to Death to kill over the fourth part of the earth, and he employs four agents.

Again the use of the number three is, as Professor Milligan remarks, “so remarkable and continuous that it would require an analysis of the whole book for its perfect illustration.” There are three woes, three unclean spirits like frogs, three divisions of Babylon, and three gates on each side of the heavenly city. The Trisagion, or “thrice holy,” is sung to God the Almighty, to whom are ascribed three attributes of glory.

Seven Churches. Not all the churches in Asia are meant, since the list of those addressed in Revelation does not include Colossae, Miletus, Hierapolis, or Magnesia. The seven named are chosen to symbolize the whole Church. Compare chapter 2:7. Seven being the number of the covenant, we have in these seven a representation of the Church universal.

In Asia. See on ^{<400>}Acts 2:9.

Grace — peace. For grace (χάρις), see on ^{<400>}Luke 1:30. Both words are used by Paul in the salutations of all his Epistles, except the three Pastorals.

From Him which is, and which was, and which is to come (ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος). The whole salutation is given in the name of the Holy Trinity: the Father (Him which is, and was, and is to come), the Spirit (the seven spirits), the Son (Jesus Christ). See further below. This portion of the salutation has no parallel in Paul, and is distinctively characteristic of the author of Revelation. It is one of the solecisms in grammatical construction which distinguishes this book from the other writings of John. The Greek student will note that the pronoun *which* (ὁ)

is not construed with the preposition *from* (ἀπό), which would require the genitive case, but stands in the nominative case.

Each of these three appellations is treated as a proper name. The Father is *Him which is, and which was, and which is to come*. This is a paraphrase of the unspeakable name of God ([Ⓢ]Exodus 3:14), the absolute and unchangeable. Ο ὢν, *the One who is*, is the Septuagint translation of [Ⓢ]Exodus 3:14, “I am the ὁ ὢν (*I am*):” “ὁ ὢν (*I am*), hath sent me unto you.” *The One who was* (ὁ ἦν). The Greek has no imperfect participle, so that the finite verb is used. *Which is* and *which was* form one clause, to be balanced against *which is to come*. Compare 11:17; 16:5; and “*was* (ἦν) in the beginning with God” ([Ⓢ]John 1:2). *Which is to come* (ὁ ἐρχόμενος). Lit., *the One who is coming*. This is not equivalent to *who shall be*; i.e., the author is not intending to describe the abstract existence of God as covering the future no less than the past and the present. If this had been his meaning, he would have written ὁ ἐσόμενος, *which shall be*. The phrase *which is to come* would not express the future eternity of the Divine Being. The dominant conception in the title is rather that of *immutability*.

Further, the name does not emphasize so much God’s abstract existence, as it does His permanent covenant relation to His people. Hence the phrase *which is to come*, is to be explained in accordance with the key-note of the book, which is the second coming of the Son (chapter 1:7; 22:20).

The phrase *which is to come*, is often applied to the Son (see on [Ⓢ]1 John 3:5), and so throughout this book. Here it is predicated of the Father, apart from whom the Son does nothing. “The Son is never alone, even as Redeemer” (Milligan). Compare “*We will come unto him*,” [Ⓢ]John 14:23. Origen quotes our passage with the words: “But that you may perceive that the omnipotence of the Father and of the Son is one and the same, hear John speaking after this manner in Revelation, ‘*Who is, etc.*’” Dean Plumptre compares the inscription over the temple of Isis at Sais in Egypt: “I am all that has come into being, and that which is, and that which shall be, and no man hath lifted my veil.”

The Spirit is designated by

The seven Spirits (τῶν ἑπτὰ πνευμάτων). Paul nowhere joins the Spirit with the Father and the Son in his opening salutations. The nearest approach is ^{473B}2 Corinthians 13:13. The reference is not to the seven principal angels (chapter 8:2). These could not be properly spoken of as the source of grace and peace; nor be associated with the Father and the Son; nor take precedence of the Son, as is the case here. Besides, angels are never called *spirits* in this book. With the expression compare chapter 4:5, the seven lamps of fire, “which are the seven Spirits of God:” chapter 3:1, where Jesus is said to have “the seven Spirits of God.” Thus the seven Spirits belong to the Son as well as to the Father (see ^{483B}John 15:26). The prototype of John’s expression is found in the vision of Zechariah, where the Messiah is prefigured as a stone with seven eyes, “the eyes of the Lord, which run to and fro through the whole earth” (^{383B}Zechariah 3:9; 4:10). Compare also the same prophet’s vision of the seven-branched candlestick (4:2).

Hence the Holy Spirit is called *the Seven Spirits*; the perfect, mystical number seven indicating unity through diversity (^{481D}1 Corinthians 12:4). Not the sevenfold *gifts* of the Spirit are meant, but the divine Personality who imparts them; the one Spirit under the diverse manifestations. Richard of St. Victor (cited by Trench, “Seven Churches”) says: “And from the seven Spirits, that is, from the sevenfold Spirit, which indeed is simple in nature, sevenfold in grace.”

5. *Jesus Christ.* The Son. Placed after the Spirit because what is to follow in verses 5-8 relates to Him. This is according to John’s manner of arranging his thoughts so that a new sentence shall spring out of the final thought of the preceding sentence. Compare the Prologue of the Gospel, and verses 1, 2, of this chapter.

The faithful witness (ὁ μάρτυς ὁ πιστός). For the phraseology see on ^{490B}John 4:9. For *witness*, see on ^{480D}John 1:7; ^{481D}1 Peter 5:1. As applied to the Messiah, see Psalms. 89:37; ^{485B}Isaiah 55:4. The construction again departs from the grammatical rule. The words *witness*, *first-born*, *ruler*, are in the nominative case, instead of being in the genitive, in apposition with *Jesus Christ*. This construction, though irregular, nevertheless gives dignity and emphasis to these titles of the Lord. See on verse 4. The word *πιστός*, *faithful* is used

(1), of one who shows Himself faithful in the discharge of a duty or the administration of a trust (⁴⁸⁴⁵Matthew 24:45; ⁴²²²Luke 12:42). Hence, trustworthy (⁴⁰²⁵1 Corinthians 7:25; ⁵¹⁰²2 Timothy 2:2). Of things that can be relied upon (⁵⁰⁰¹1 Timothy 3:1; ⁵²¹¹2 Timothy 2:11).

(2), Confiding; trusting; a believer (⁴⁸⁰³Galatians 3:9; ⁴¹⁶¹Acts 16:1; ⁴⁷⁶⁵2 Corinthians 6:15; ⁵⁴⁵⁶1 Timothy 5:16). See on ⁶¹⁰³1 John 1:9. The word is combined with ἀληθινός, true, genuine in chapter 3:14; 19:11; 215; 22:6. Richard of St. Victor (cited by Trench) says: “A faithful witness, because He gave faithful testimony concerning all things which were to be testified to by Him in the world. A faithful witness, because whatever He heard from the Father, He faithfully made known to His disciples. A faithful witness, because He taught the way of God in truth, neither did He care for any one nor regard the person of men. A faithful witness, because He announced condemnation to the reprobate and salvation to the elect. A faithful witness, because He confirmed by miracles the truth which He taught in words. A faithful witness, because He denied not, even in death, the Father’s testimony to Himself. A faithful witness, because He will give testimony in the day of judgment concerning the works of the good and of the evil.”

The first-begotten of the dead (ὁ πρωτότοκος ἐκ τῶν νεκρῶν). Rev., *the first-born*. The best texts omit ἐκ from. Compare ⁵¹⁰⁸Colossians 1:18. The risen Christ regarded in His relation to the dead in Christ. He was not the first who rose from the dead, but the first who so rose that death was thenceforth impossible for Him (⁶¹⁰³Romans 6:9); rose with that resurrection-life in which He will finally bring with Him those who sleep in Him (⁵⁰⁴⁴1 Thessalonians 4:14). Some interpreters, rendering *first-born*, find in the phrase the metaphor of death as the womb which bare Him (see on ⁴²²²Acts 2:24). Others, holding by the rendering *first-begotten*, connect the passage with ⁴⁹¹¹Psalms 2:7, which by Paul is connected with the resurrection of Christ (⁴¹³²Acts 13:32, 33). Paul also says that Jesus “was declared to be the Son of God with power by the resurrection from the dead” (⁶¹⁰⁴Romans 1:4). The verb τίκτω which is one of the components of πρωτότοκος, *first-begotten* or *born*, is everywhere in the New Testament used in the sense of *to bear* or *to bring forth*, and has nowhere the meaning *beget*, unless ⁵⁰¹⁵James 1:15 be an exception, on which see note. In classical Greek the meaning *beget* is common.

The Ruler of the kings of the earth (ὁ ἄρχων τῶν βασιλέων τῆς γῆς). Through resurrection He passes to glory and dominion (^{<100>}Philippians 2:9). The comparison with the kings of the earth is suggested by Psalms 2:2. Compare ^{<180>}Psalms 89:27; ^{<200>}Isaiah 52:15; ^{<1000>}1 Timothy 6:16; and see ^{<1000>}Revelation 6:15; 17:4; 19:16.

Unto Him that loved (τῷ ἀγαπήσαντι). The true reading is ἀγαπῶντι *that loveth*. So Rev. Christ's love is ever present See ^{<600>}John 13:1.

Washed (λούσαντι). Read λύσαντι *loosed*. Trench remarks on the variation of readings as having grown out of a play on the words λουτρόν, *a bathing*, and λύτρον *a ransom*, both of which express the central benefits which redound to us through the sacrifice and death of Christ. He refers to this play upon words as involved in the etymology of the name *Apollo* as given by Plato; viz., *the washer* (ὁ ἀπολούων) and *the absolver* (ὁ ἀπολύων) from all impurities. Either reading falls in with a beautiful circle of imagery. If *washed*, compare ^{<1500>}Psalms 51:2; ^{<2000>}Isaiah 1:16, 18; ^{<3000>}Ezekiel 36:25; ^{<4000>}Acts 22:16; ^{<4500>}Ephesians 5:26; ^{<5000>}Titus 3:5. If *loosed*, compare ^{<10000>}Matthew 20:28; ^{<11000>}1 Timothy 2:6; ^{<12000>}1 Peter 1:18; ^{<13000>}Hebrews 9:12; ^{<14000>}Galatians 3:13; 4:5; ^{<15000>}Revelation 5:9; 14:3, 4.

6. Kings (βασιλεῖς). The correct reading is, βασιλείαν *a kingdom*. The term *King* is never applied in the New Testament to individual Christians. The reigning of the saints is emphasized in this book. See chapter 5:10; 20:4, 6; 22:5. Compare ^{<20000>}Daniel 7:18, 22.

Priests (ἱερεῖς). *Kingdom* describes the body of the redeemed *collectively*. *Priests* indicates their *individual* position. Peter observes the same distinction (^{<100000>}1 Peter 2:5) in the phrases *living stones* (individuals) and *a spiritual house* (the body collectively), and combines both kings and priests in another collective term, *royal priesthood* (verse 9). The priesthood of believers grows out of the priesthood of Christ (^{<150000>}Psalms 60:4; ^{<300000>}Zechariah 6:13; Hebrews 7-10). This dignity was promised to Israel on the condition of obedience and fidelity to God. "Ye shall be a kingdom of priests and a holy nation" (^{<1000000>}Exodus 19:6). In the kingdom of Christ each individual is a priest. The priest's work is not limited to any order of the ministry. All may offer the sacrifice of praise and thanksgiving: all have direct access to the holiest through the blood of Jesus: all Christians, as priests, are to minister to one another and to plead

for one another. The consummation of this ideal appears in ^{<622>}Revelation 21:22, where the heavenly Jerusalem is represented as without temple. It is *all* temple. “It is the abolition of the distinction between holy and profane (^{<384>}Zechariah 14:20, 21) — nearer and more remote from God — through all being henceforth holy, all being brought to the nearest whereof it is capable, to Him” (Trench).

Unto God and His Father (τῷ Θεῷ καὶ πατρὶ αὐτοῦ). Lit., *to the God and Father of Him*. Hence Rev., correctly, *His God and Father*. For the phrase compare ^{<650>}Romans 15:6; ^{<700>}2 Corinthians 1:3; ^{<400>}Ephesians 1:3.

Glory and dominion (ἡ δόξα καὶ τὸ κράτος). Rev., correctly, rendering the two articles, “*the* glory and *the* dominion.” The articles express *universality*: *all* glory; that which everywhere and under every form represents glory and dominion. The verb *be* (the glory) is not in the text. We may render either as an ascription, *be*, or as a confession, *is*. The glory *is* His. Δόξα *glory* means originally *opinion* or *judgment*. In this sense it is not used in Scripture. In the sacred writers always of *a good* or *favorable* opinion, and hence *praise*, *honor*, *glory* (^{<240>}Luke 14:10; ^{<383>}Hebrews 3:3; ^{<1054>}1 Peter 5:4). Applied to physical objects, as *light*, *the heavenly bodies* (^{<421>}Acts 22:11; ^{<650>}1 Corinthians 15:40). The *visible brightness* in manifestations of God (^{<101>}Luke 2:9; ^{<475>}Acts 7:55; ^{<102>}Luke 9:32; ^{<700>}2 Corinthians 3:7). *Magnificence*, *dignity* (^{<408>}Matthew 4:8; ^{<406>}Luke 4:6). *Divine majesty or perfect excellence*, especially in doxologies, either of God or Christ (^{<691>}1 Peter 4:11; Jude 25; ^{<609>}Revelation 4:9, 11; ^{<1027>}Matthew 16:27; ^{<1105>}Mark 10:37; 8:38; ^{<101>}Luke 9:26; ^{<700>}2 Corinthians 3:18; 4:4). *The glory or majesty of divine grace* (^{<400>}Ephesians 1:6, 12, 14, 18; ^{<5411>}1 Timothy 1:11). *The majesty of angels* (^{<1026>}Luke 9:26; Jude 8; ^{<102>}2 Peter 2:10). *The glorious condition of Christ after accomplishing His earthly work, and of the redeemed who share His eternal glory* (^{<226>}Luke 24:26; ^{<875>}John 17:5; ^{<5102>}Philippians 3:21; ^{<5186>}1 Timothy 3:16; ^{<878>}Romans 8:18, 21; 9:23; ^{<4047>}2 Corinthians 4:17; ^{<5127>}Colossians 1:27).

Trench remarks upon the prominence of the doxological element in the highest worship of the Church as contrasted with the very subordinate place which it often occupies in ours. “We can perhaps make our requests known unto God, and this is well, for it is prayer; but to give glory to God, quite apart from anything to be directly gotten by ourselves in

return, this is better, for it is adoration.” Dr. John Brown in his Memoir of his father, one of the very finest biographical sketches in English literature, records a formula used by him in closing his prayers on specially solemn occasions: “And now unto Thee, O Father, Son, and Holy Ghost, the one Jehovah and our God, we would — as is most meet — with the Church on earth and the Church in heaven, ascribe all honor and glory, dominion and majesty, as it was in the beginning, is now, and ever shall be, world without end, Amen” (“Horae Subsecivae”). Compare the doxologies in ^{<6011>}1 Peter 4:11; ^{<8015>}Galatians 1:5; ^{<6010>}Revelation 4:9, 11; 5:13; 7. 12; Jude 25; ^{<3911>}1 Chronicles 29:11.

Forever and ever (εἰς τοὺς αἰῶνας τῶν αἰώνων). Lit., *unto the ages of the ages*. For the phrase compare ^{<8015>}Galatians 1:5; ^{<8120>}Hebrews 13:21; ^{<6011>}1 Peter 4:11. It occurs twelve times in Revelation, but not in John’s Gospel or Epistles. It is the formula of eternity.

Amen (ἀμήν). The English word is a transcription of the Greek and of the Hebrew. A verbal adjective, meaning *firm, faithful*. Hence ὁ ἀμήν, *the Amen*, applied to Christ (^{<6014>}Revelation 3:14). It passes into an adverbial sense by which something is asserted or confirmed. Thus often used by Christ, *verily*. John alone uses the double affirmation, *verily, verily*. See on ^{<8015>}John 1:51; 10:1.

7. He cometh with clouds (ἔρχεται μετὰ τῶν νεφελῶν). The clouds are frequently used in the descriptions of the Lord’s second coming. See ^{<2013>}Daniel 7:13; ^{<4230>}Matthew 24:30; 26:64; ^{<4142>}Mark 14:62. Compare the manifestation of God in the clouds at Sinai, in the cloudy pillar, the Shekinah, at the transfiguration, and see ^{<4902>}Psalms 97:2; 18:11; ^{<3003>}Nahum 1:3; ^{<2301>}Isaiah 19:1.

Shall see (ὄψεται). The verb denotes the physical act, but emphasizes the mental discernment accompanying it, and points to the *result* rather than to the *act* of vision. See on ^{<8118>}John 1:18. Appropriate here as indicating the quickened spiritual discernment engendered by the Lord’s appearing, in those who have rejected Him, and who now mourn for their folly and sin.

They which (οἵτινες). The compound relative describes a class. See on ^{<4035>}Matthew 13:52; 21:41; ^{<4128>}Mark 12:18.

Pierced (ἐξεκέντησαν). See on ^{<668>}John 19:34, and compare ^{<820>}Zechariah 12:10; ^{<668>}John 19:36. The expression here refers not to the Jews only, but to all who reject the Son of Man; those who “in any age have identified themselves with the Spirit of the Savior’s murderers” (Milligan). The passage is justly cited as a strong evidence that the author of the Gospel is also the author of Revelation.

Kindreds (φυλαί). More correctly, *tribes*. The word used of the true Israel in chapter 5:5; 7:4-8; 21:12. As the tribes of Israel are the figure by which the people of God, Jew or Gentile, are represented, so unbelievers are here represented as *tribes*, “the mocking counterpart of the true Israel of God.” Compare ^{<188>}Matthew 24:30, 31.

Shall wail because of Him (κόψονται ἐπ’ αὐτόν). Rev., better, *shall mourn over Him*. Lit., *shall beat their breasts*. See on ^{<4117>}Matthew 11:17.

8. Alpha and Omega (τὸ Α καὶ τὸ Ω). Rev., rightly, gives the article, “the Alpha,” etc. The words are explained by the gloss, properly omitted from the text, *the beginning and the ending*. The Rabbinical writers used the phrase from *Aleph* to *Tav*, to signify *completely, from beginning to end*. Thus one says, “Adam transgressed the whole law from Aleph even to Tav.” Compare ^{<2104>}Isaiah 41:4; 43:10; 44:6.

The Lord (ὁ Κύριος). See on ^{<4203>}Matthew 21:3. The best texts read *Κύριος ὁ Θεός the Lord the God*. Rev., *the Lord God*.

Which is, etc. See on verse 4. “God, as the old tradition declares, holding in His hand the beginning, middle, and end of all that is” (Plato, “Laws,” 715).

The Almighty (ὁ παντοκράτωρ). Used only once outside of Revelation, in ^{<108>}2 Corinthians 6:18, where it is a quotation. Constantly in the Septuagint.

9. I John. Compare ^{<2102>}Daniel 7:28; 9:2; 10:2.

Who am also your brother (ὁ καὶ ἀδελφὸς ὑμῶν). Omit καὶ, *also*, and render as Rev., *John your brother*.

Companion (συγκοινωνός). Rev., better, *partaker with you*. See ^{<1000>}Philippians 1:7, and note on *partners*, ^{<4151>}Luke 5:10. Κοινωνός, is a

partner, associate. **Σύν** strengthens the term: partner *along with*. Compare John's favorite word in the First Epistle, **κοινωνία** *fellowship*, ^{<61B>}1 John 1:3.

In the tribulation, etc. Denoting the sphere or element in which the fellowship subsisted.

Tribulation (**θλίψει**). See on ^{<4E2>}Matthew 13:21 Persecution for Christ's sake, and illustrated by John's own banishment.

Kingdom (**βασιλεία**). The present kingdom. Trench is wrong in saying that "while the tribulation is present the kingdom is only in hope." On the contrary, it is the assurance of being *now* within the kingdom of Christ — under Christ's sovereignty, fighting the good fight under His leadership — which gives hope and courage and patience. The kingdom of God is a *present* energy, and it is a peculiarity of John to treat the eternal life as already present. See ^{<4B3>}John 3:36; 5:24; 6:47, 54; ^{<61B>}1 John 5:11. "In all these things we are abundantly the conquerors (^{<4B3>}Romans 8:37 sqq.). This may go to explain the peculiar order of the three words; *tribulation* and *kingdom*, two apparently antithetic ideas, being joined, with a true insight into their relation, and *patience* being added as the element through which the tribulation is translated into sovereignty. The reference to the *future* glorious consummation of the kingdom need not be rejected. It is rather involved in the present kingdom. Patience, which links the life of tribulation with the sovereignty of Christ here upon earth, likewise links it with the consummation of Christ's kingdom in heaven. Through faith and patience the subjects of that kingdom inherit the promises. "Rightly he says first 'in the tribulation' and adds afterwards 'in the kingdom,' because, if we suffer together we shall also reign together" (Richard of St. Victor, cited by Trench). Compare ^{<44C2>}Acts 14:22.

Patience. See on ^{<60B2>}2 Peter 1:6; ^{<5B7>}James 5:7.

Of Jesus Christ (**Ἰησοῦ Χριστοῦ**). The best texts omit *Christ* and insert **ἐν** *in*; rendering, as Rev., "kingdom and patience which are *in Jesus*."

Was (**ἔγενόμην**). Lit., *I came to pass*, i.e., *I found myself*. The past tense seems to imply that John was no longer in Patmos when he wrote.

Patmos. Now called *Patmo* and *Palmosa*. In the Aegean, one of the group of the Sporades, about twenty-eight miles S. S.W. of Samos. It is about ten miles long by six in breadth. The island is volcanic, and is bare and rocky throughout; the hills, of which the highest rises to nearly a thousand feet, commanding a magnificent view of the neighboring sea and islands. The bay of La Scala, running into the land on the east, divides the island into two nearly equal parts, a northern and a southern. The ancient town, remains of which are still to be seen, occupied the isthmus which separates La Scala from the bay of Merika on the western coast. The modern town is on a hill in the southern half of the island, clustered at the foot of the monastery of St. John. A grotto is shown called “the grotto of the Apocalypse,” in which the apostle is said to have received the vision. “The stern, rugged barrenness of its broken promontories well suits the historical fact of the relegation of the condemned Christian to its shores, as of a convict to his prison. The view from the topmost peak, or, indeed, from any lofty elevation in the islands, unfolds an unusual sweep such as well became the Apocalypse, the unveiling of the future to the eyes of the solitary seer. Above, there was always the broad heaven of a Grecian sky; sometimes bright with its ‘white cloud’ (^{α44} Revelation 14:14), sometimes torn with ‘lightnings and thunders,’ and darkened by ‘great hail,’ or cheered with ‘a rainbow like unto an emerald’ (^{α43} Revelation 4:3; 8:7; 11:19; 16:21). Over the high tops of Icaria, Samos, and Naxos rise the mountains of Asia Minor; amongst which would lie, to the north, the circle of the Seven Churches to which his addresses were to be sent. Around him stood the mountains and islands of the Archipelago (^{α42} Revelation 6:14; 16:20). When he looked round, above or below, ‘the sea’ would always occupy the foremost place... the voices of heaven were like the sound of the waves beating on the shore, as ‘the sound of many waters’ (^{α41} Revelation 14:2; 19:6); the millstone was ‘cast into the sea’ (^{α40} Revelation 18:21); the sea was to ‘give up the dead which were in it’ (^{α39} Revelation 10:13)” (Stanley, “Sermons in the East”).

For the word of God (διὰ τὸν λόγον τοῦ Θεοῦ). *For* is because of: on account of. The expression is commonly explained with reference to John’s banishment as a martyr for Christian truth. Some, however, especially those who desire to overthrow John’s authorship of the book, explain that he was in Patmos *for the sake of preaching the word there*, or

in order to receive a communication of the word of God. Apart, however, from the general tone of John's address, which implies a season of persecution, the phrase *for the word of God* occurs in two passages where the meaning cannot be doubtful; chapter 6:9, and 20:4.

Testimony (μαρτυρίαν). See on ~~400~~John 1:7.

Of Jesus Christ. Omit *Christ*.

10. I was (ἐγενόμην). See on verse 9.

In the Spirit (ἐν πνεύμῳ). The phrase *I was in the Spirit* occurs only here and chapter 4:2: *in the Spirit*, in chapter 17:3; 21:10. The phrase denotes a state of trance or spiritual ecstasy. Compare ~~400~~Acts 10:10; ~~410~~2 Corinthians 12:2, 4. "Connection with surrounding objects through the senses is suspended, and a connection with the invisible world takes place" (Ebrard). "A divine release from the ordinary ways of men" (Plato, "Phaedrus," 265).

"You ask, 'How can we know the infinite?' I answer, not by reason. It is the office of reason to distinguish and define. The infinite, therefore, cannot be ranked among its objects. You can only apprehend the infinite by a faculty superior to reason; by entering into a state in which you are your finite self no longer; in which the divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite consciousness.... But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world.... All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals. There are then different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One, and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to heights above the actual and the particular, where we stand in the

immediate presence of the Infinite who shines out as from the deeps of the soul” (Letter of Plotinus, about A D. 260).

Richard of St. Victor (died 1173) lays down six stages of contemplation: two in the province of the imagination, two in the province of reason, and two in the province of intelligence. The third heaven is open only to the eye of intelligence — that eye whose vision is clarified by divine grace and a holy life. In the highest degrees of contemplation penitence avails more than science; sighs obtain what is impossible to reason. Some good men have been ever unable to attain the highest stage; few are fully winged with all the six pinions of contemplation. In the ecstasy he describes, there is supposed to be a dividing asunder of the soul and the spirit as by the sword of the Spirit of God. The body sleeps, and the soul and all the visible world is shut away. The spirit is joined to the Lord, and, one with Him, transcends itself and all the limitations of human thought.

Sufism is the mystical asceticism of Mohammedanism. The ecstasy of a Sufi saint is thus described:

“My tongue clave fever-dry, my blood ran fire,
 My nights were sleepless with consuming lore,
 Till night and day sped past — as flies a lance
 Grazing a buckler’s rim; a hundred faiths
 Seemed there as one; a hundred thousand years
 No longer than a moment. In that hour
 All past eternity and all to come
 Was gathered up in one stupendous Now, —
 Let understanding marvel as it may.
 Where men see clouds, on the ninth heaven I gaze,
 And see the throne of God. All heaven and hell
 Are bare to me and all men’s destinies,
 The heavens and earth, they vanish at my glance:
 The dead rise at my look. I tear the veil
 From all the world, and in the hall of heaven
 I set me central, radiant as the Sun.”
 Vaughan, “Hours with the Mystics,” ii., 19

Beatrice says to Dante:

*“We from the greatest body
 Have issued to the heaven that is pure light;
 Light intellectual replete with love,
 Love of true good replete with ecstasy,
 Ecstasy that transcendeth every sweetness.”*

Dante says:

*“I perceived myself
To be uplifted over my own power,
And I with vision new rekindled me,
Such that no light whatever is so pure
But that mine eyes were fortified against it.”
“Paradiso,” xxx., 38-60.*

Again, just before the consummate beatific vision, Dante says:

“And I, who to the end of all desires
Was now approaching, even as I ought
The ardor of desire within me ended.
Bernard was beckoning unto me, and smiling,
That I should upward look; but I already
Was of my own accord such as he wished;
Because my sight, becoming purified,
Was entering more and more into the ray
Of the High Light which of itself is true.
From that time forward what I saw was greater
Than our discourse, that to such vision yields,
And yields the memory unto such excess.”
“Paradiso,” 33., 46-57.

On the Lord's day (ἐν κυριακῇ ἡμέρᾳ). The phrase occurs only here in the New Testament. The first day of the week, the festival of the Lord's resurrection. Not, as some, the day of judgment, which in the New Testament is expressed by ἡ ἡμέρα τοῦ Κυρίου *the day of the Lord* (^{510B}2 Thessalonians 2:2); or ἡμέρα Κυρίου *the day of the Lord*, the article being omitted (^{610B}2 Peter 3:10); or ἡμέρα Χριστοῦ *the day of Christ* (^{310B}Philippians 2:16). The usual New Testament expression for the first day of the week is ἡ μία τῶν σαββάτων (^{221B}Luke 24:1; see on ^{410B}Acts 20:7).

Behind me. The unexpected, overpowering entrance of the divine voice. Compare ^{310B}Ezekiel 3:12.

Of a trumpet (σάλπιγγος). Properly, *a war trumpet*.

11. I am Alpha and Omega, the first and the last. Omit.

Thou seest (βλέπεις). See on ^{410B}John 1:29.

Write (γράφον). The aorist imperative, denoting instantaneous action. Write *at once, promptly*.

In a book (εἰς βιβλίον). Lit., *into*. Commit in writing *to* a book. For *book* see on ^{<4017>}Matthew 19:7; ^{<4104>}Mark 10:4; ^{<4017>}Luke 4:17. The command to write is given twelve times in Revelation.

Seven churches. See on verse 4.

Which are in Asia. Omit.

Ephesus, etc. Five out of the seven cities here named appear in a passage in Tacitus' "Annals" (iv., 55), in which is described a contention among eleven of the cities of proconsular Asia for the privilege of erecting a statue and a temple to Tiberius. Laodicea is passed over as unequal in wealth and dignity to the task. Philadelphia and Thyatira do not appear. Pergamum is rejected as having already a temple to Augustus. Ephesus (with Miletus) has sufficient employment for its state in the ceremonies of its own deity, Diana. Thus the dispute was confined to Sardis and Smyrna; and Smyrna was preferred on the ground of its friendly offices to the Roman people.

12. *To see the voice*. The voice is put for the speaker.

That spake (ἧτις). The compound relative has a qualitative force: *of what sort*.

With me (μετ ἐμοῦ). The preposition implies *conversation* and not mere *address*.

Candlesticks (λυχνίας). See on ^{<41515>}Matthew 5:15. We are at once reminded of the seven-branched candlestick of the tabernacle (^{<41251>}Exodus 25:31; ^{<3912>}Hebrews 9:2; compare ^{<3902>}Zechariah 4:2). Here there is not one candlestick with seven branches, but seven candlesticks, representing the Christian Church. The Jewish Church was one, as being the Church of a single people. The Christian Church, though essentially one, is a Church composed of many peoples. It is no longer outwardly one or in one place. According to the literal meaning of the word, *lampstand*, the several lampstands are bearers of the light (^{<41514>}Matthew 5:14, 16), "holding forth the word of life" (^{<3415>}Philippians 2:15, 16).

The epithet *golden*, so common in Revelation, indicates the preciousness of all that pertains to the Church of God. Trench observes that throughout the ancient East there was a sense of sacredness attached to this metal, which still, to a great extent, survives. Thus, *golden* in the Zend Avesta is throughout synonymous with *heavenly* or *divine*. Even so late as the time of David gold was not used as a standard of value, but merely as a very precious article of commerce, and was weighed. In the Scriptures it is the symbol of great value, duration, incorruptibility, strength (^{<2302>}Isaiah 13:12; ^{<2012>}Lamentations 4:2; ^{<5122>}2 Timothy 2:20; ^{<4309>}Job 36:19). It is used metaphorically of Christian character (^{<6185>}Revelation 3:18). In the Earthly Paradise, Dante describes trees like gold.

*“A little farther on, seven trees of gold
In semblance the long space still intervening
Between ourselves and them did counterfeit.”
“Purgatorio,” xxix., 43-45*

13. *Seven*. Omit.

The Son of Man. The article is wanting in the Greek Rev., “a son of Man.” But the reference is none the less to the Lord, and is not equivalent to a man. Compare ^{<6127>}John 5:27; ^{<6144>}Revelation 14:14.

A garment down to the foot (ποδήρη). Compare ^{<2715>}Daniel 10:5. From πούς, the foot, and ἄρω, to fasten: hence that which connects head and foot. The word is properly an adjective, reaching to the foot, with χίτων garment, understood. Xenophon speaks of the heavy-armed soldiers of the Persians as bearing wooden shields reaching to their feet (ποδήρεσι ξυλίναις ἀσπίσιν) “Anabasis,” i., 8, 9). The word occurs only here in the New Testament, but several times in the Septuagint; as ^{<3010>}Ezekiel 9:2, 3, 11, where the A.V. gives merely *linen*; ^{<1234>}Exodus 28:4, A.V., *robe*; of the High-Priest’s garment, ^{<1810>}Leviticus 16:4; of Aaron’s holy linen coat.

The long robe is the garment of dignity and honor. It may be either royal, or priestly, or both. Compare ^{<2011>}Isaiah 6:1.

Girt about the paps (περιεζωσμένον πρὸς τοῖς μαστοῖς). Rev., more correctly, “girt about at (πρὸς) the breasts.” Compare chapter 15:6. The ordinary girding was at the loins. According to Josephus, the Levitical priests were girded about the breast.

A golden girdle. The girdle is an Old Testament symbol of power, righteousness, truth (^{<2221>}Isaiah 22:21; ^{<4218>}Job 12:18; ^{<2416>}Isaiah 11:5). Compare ^{<4144>}Ephesians 6:14, where the girdle of the Christian panoply is *truth*, which binds together the whole array of graces as the girdle does the upper and lower parts of the armor. The girdle suits equally Christ's kingly and priestly office. The girdle of the High-Priest was not golden, but only inwrought with gold. See ^{<1238>}Exodus 28:8: "curious girdle:" Rev., "cunningly woven band." So ^{<1245>}Exodus 29:5.

14. White (λευκὰ). See on ^{<4112>}Luke 9:29. Compare ^{<2709>}Daniel 7:9.

Wool — snow. This combination to represent whiteness occurs in ^{<2709>}Daniel 7:9, and ^{<2418>}Isaiah 1:18. *Snow*, in Psalms 51:7.

Flame of fire. Compare ^{<2706>}Daniel 10:6. Fire, in Scripture, is the expression of divine anger. The figure may include the thought of the clear and penetrating insight of the Son of Man; but it also expresses His indignation at the sin which His divine insight detects. Compare 19:11, 12. So Homer, of Agamemnon in a rage: "His eyes were like shining fire" ("Iliad," i., 104); also of Athene, when she appears to Achilles: "Her eyes appeared dreadful to him" ("Iliad," i., 200).

15. Fine brass (χαλκολιβάνῳ). Rev., *burnished* brass. Only here and chapter 2:18. Compare Daniel 10; ^{<2807>}Ezekiel 1:7. The meaning of the word is uncertain. Some explain *electrum*, an alloy of gold and silver: others, *brass of Lebanon* (Αἶβανος) others, *brass of the color of frankincense* (λίβανος): others again, that it is an hybrid compound of the Greek χαλκός brass, and the Hebrew *labân to make white*. Dean Plumptre observes: "Such technical words were likely enough to be current in a population like that of Ephesus, consisting largely of workers in metal, some of whom were no doubt Jews" ("Epistles to the Seven Churches of Asia").

Many waters. Compare ^{<3124>}Ezekiel 1:24; 43:2; ^{<2772>}Isaiah 17:12. See also ^{<6442>}Revelation 14:2; 19:6.

16. A sharp, two-edged sword (ῥομφαία δίστομος ὀξεῖα) The (Greek order is a *sword, two-edged, sharp*. For the peculiar word for sword see on ^{<4125>}Luke 2:35. *Two-edged* is, literally, *two-mouthed*. See on *edge*, ^{<4224>}Luke

21:24. Homer speaks of poles for sea-fighting, “clad on the *tip* (στόμα, *mouth*) with brass.”

Countenance (ὄψις). Used by John only, and only three times: here, ^{<B72>}John 7:24; 11:44. Not general appearance.

Shineth (φαίει). See on ^{<B75>}John 1:5.

In his strength. With the full power of the eastern sun at noonday.

This picture of the Son of Man suggests some remarks on the general character of such symbols in Revelation. It may be at once said that they are not of a character which tolerates the sharper definitions of pictorial art. They must be held in the mind, not as clearly-cut symbols which translate themselves into appeals to the eye and which have their exact correspondences in visible facts, but rather in their totality, and with a dominant sense of their inner correspondences with moral and spiritual ideas. To translate them into picture is inevitably to run at some point into a grotesqueness which impairs and degrades their solemnity. This is shown in Albrecht Dürer’s sixteen wood-cuts illustrative of Revelation.

^{fb75} Professor Milligan goes too far in saying that these are *only* grotesque. One must be always impressed with Dürer’s strong individuality, “lurking” as Lord Lindsay remarks, below a mind “like a lake, stirred by every breath of wind which descends on it through the circumjacent valleys;” with the fertility of his invention, the plenitude of his thought, his simplicity and fearlessness. But his very truthfulness to nature is his enemy in his dealing with such themes as the Apocalyptic visions; investing them as it does with a realism which is foreign to their spirit and intent. Take, for example, “the four riders” (Revelation 6.). The power is at once felt of the onward movement of the three horsemen with bow, sword, and balances; the intense, inexorable purpose with which they drive on over the prostrate forms at their feet; but the fourth rider, Death on the pale horse, followed by Hell, portrayed as the wide-opened jaws of a monster into which a crowned head is sinking, degenerates into a ghastly caricature of the most offensive German type — a harlequin, far surpassing in hideousness the traditional skeleton with scythe and hour-glass.

Similarly, the angel with his feet like pillars of fire, the one upon the sea and the other upon the earth. If we are solemnly impressed by the awful face of the angel breaking forth from the sun, the solemnity degenerates into something akin to amusement, at the feet like solid columns, ending in flame at the knees, and at the Evangelist “who kneels on a promontory with the corner of the great book presented by the angel in his mouth, apparently in danger of choking.”

In short, such symbols as the Lamb with seven horns and seven eyes; the four living creatures, each with six wings, and full of eyes before and behind; the beast rising out of the sea, having ten horns and seven heads, and on the horns ten diadems, — do not lend themselves to the pencil. An illustration of the sadly grotesque effect of such an attempt may be seen in Mr. Elliott’s “*Horae Apocalypticae*,” where is a picture of the locust of chapter 9., with a gold crown on the head, hair like women’s, a breastplate of iron, and a tail like a scorpion’s.

Archbishop Trench very aptly draws the comparison between the modes in which the Greek and the Hebrew mind respectively dealt with symbolism. With the Greek, the aesthetic element is dominant, so that the first necessity of the symbol is that it shall satisfy the sense of beauty, form, and proportion. With the Hebrew, the first necessity is “that the symbol should set forth truly and fully the religious idea of which it is intended to be the vehicle. How it would appear when it clothed itself in an outward form and shape; whether it would find favor and allowance at the bar of taste, was quite a secondary consideration; may be confidently affirmed not to have been a consideration at all.”

The imagery of Revelation is Hebrew and not Greek. It is doubtful if there is any symbol taken from heathenism, so that the symbols of Revelation are to be read from the Jewish and not from the Heathen stand-point.

But to say that these symbols jar upon the aesthetic sense is not to detract from their value as symbols, nor to decry them as violations of the fitness of things. It may be fairly asked if, with all their apparent incongruity, and even monstrousness, they may not, after all, be true to a higher canon of congruity. Certain it is that the great visible divine economy, both of nature and of man, distinctly includes the grotesque, the monstrous, the ridiculous (or what we style such). We recognize the fact in the phrase

“freaks of Nature.” But *are* they freaks? Are they incongruous? Until we shall have grasped in mind the whole *kosmos*, it will not be safe for us to answer that question too positively. The apparent incongruity, viewed from a higher plane, may merge into beautiful congruity. Tested by a more subtle sense; brought into connection and relation with the whole region of mental and spiritual phenomena; regarded as a factor of that larger realm which embraces ideas and spiritual verities along with external phenomena; the outwardly grotesque may resolve itself into the spiritually beautiful; the superficial incongruity into essential and profound harmony.

This possibility emerges into fact in certain utterances of our Lord, notably in His parables. Long since, the absurdity has been recognized of attempting to make a parable “go on all fours;” in other words, to insist on a hard and literal correspondence between the minutest details of the symbol and the thing symbolized. Sound exposition has advanced to a broader, freer, yet deeper and more spiritual treatment of these utterances, grasping below mere correspondences of detail to that deeper, “fundamental harmony and parallelism between the two grand spheres of cosmic being — that of Nature and that of Spirit; between the three kingdoms of Nature, History, and Revelation. The selection of symbols and parables in Scripture, therefore, is not arbitrary, but is based on an insight into the essence of things” (Milligan).

Thus then, in this picture of the Son of Man, the attempt to portray to the eye the girded figure, with snow-white hair, flaming eyes, and a sword proceeding out of His mouth, —with feet like shining brass, and holding seven stars in His hand, would result as satisfactorily as the attempt to picture the mysterious combination of eyes and wheels and wings in Ezekiel’s vision. If, on the other hand, we frankly admit the impossibility of this, and relegate this symbolism to a higher region, as a delineation (imperfect through the imperfection of human speech and the inevitable power of the sensuous) of deep-lying spiritual facts, priestly and royal dignity, purity, divine insight, divine indignation at sin; if we thus bring the deeper suggestions of outward humanity and nature into relation with their true correspondents in the spiritual realm — we gain something more and deeper than a pictorial appeal to the imagination. We grasp what we cannot formulate; nevertheless we grasp it. Dropping the outward correspondence, we are the freer to penetrate to the depths of the

symbolism, and reach an inner correspondence no less real and no less apprehensible.

17. *I fell.* Compare ^{<0231}Exodus 23:20; ^{<2012}Ezekiel 1:28; ^{<2087}Daniel 8:17 sqq.; 10:7 sqq.; ^{<4118}Luke 5:8; ^{<6910}Revelation 19:10. The condition of the seer, in the Spirit, does not supersede existence in the body. Compare ^{<4103}Acts 9:3-5.

The first and the last. This epithet is three times ascribed to Jehovah by Isaiah (41:4; 44:6; 48:12); three times in this book (here, 2:8; 22:13). Richard of St. Victor comments thus: "I am the first and the last. First through creation, last through retribution. First, because before me a God was not formed; last, because after me there shall not be another. First, because all things are from me; last, because all things are to me; from me the beginning, to me the end. First, because I am the cause of origin; last, because I am the judge and the end" (cited by Trench).

18. *I am He that liveth* (καὶ ὁ ζῶν). Not a fresh sentence connected with the following words as in A.V., but connected with *the first and the last* by καὶ *and*. Rev., *and the living One*. Compare ^{<4004}John 1:4; 14:6; 5:26.

And I was dead (καὶ ἐγενόμην νεκρὸς). Strictly, *I became*. So Rev., in margin. Compare ^{<1018}Philippians 2:8, "became obedient unto death."

For evermore. See on verse 6.

Amen. Omit.

The keys of Hell and Death. Rev., correctly, *of Death and of Hades*. Conceived as a prison-house or a walled city. See on ^{<1168}Matthew 16:18. The keys are the symbol of authority. See ^{<1169}Matthew 16:19; ^{<4181}Revelation 3:7; 9:1; 20:1. The Rabbinical proverb said: "There are four keys lodged in God's hand, which He committeth neither to angel nor to seraph: the key of the rain, the key of food, the key of the tombs, and the key of a barren woman."

19. *Write.* See on verse 11. Add *therefore*.

The things which are (ἃ εἰσιν). Some render, *what they are*; i.e., what they signify; but the reference of μετὰ ταῦτα *after these, hereafter* to ἃ

εἰσιν *which are*, seems to be decisive in favor of the former rendering, which besides is the more natural.

Shall be (μέλλει γίνεσθαι). Not the future of the verb *to be*, but *are about* (μέλλει) *to come to pass* (γίνεσθαι). Compare verse 1, “*must come to pass.*” Here the thought is not the prophetic *necessity*, but the *sequence* of events.

20. *Mystery* (μυστήριον). See on ^{<4131>}Matthew 13:11. Depending in construction upon the verb *write*, and in apposition with *the things which thou sawest*.

Stars. __ Symbols of pre-eminence and authority. See ^{<4047>}Numbers 24:17; ^{<2713>}Daniel 12:3. False teachers are *wandering stars* (Jude 13). Compare ^{<2342>}Isaiah 14:12.

Angels (ἄγγελοι). The exact meaning of the term here is uncertain. The following are the principal interpretations:

- 1.** *The officials known as angels or messengers of the synagogue, transferred to the Christian Church.* These were mere clerks or readers; so that their position does not answer to that of the angels presiding over the churches. There is, besides, no trace of the transfer of that office to the Christian Church.
- 2.** *Angels proper* Heavenly guardians of the churches. This is urged on the ground that the word is constantly used in Revelation of a heavenly being; by reference to the angels of the little ones (^{<4183>}Matthew 18:10), and to Peter’s angel (^{<4425>}Acts 12:15). It is urged that, if an individual may have a guardian angel, so may a Church. Reference is also made to the tutelar national angels of ^{<2713>}Daniel 10:21; 12:1.

But why should the seer be instructed to write to heavenly messengers, with exhortations to repentance and fidelity, and describing them as “rich,” “poor,” “lukewarm,” etc. (chapter 2:4; 3:1, 16)?

- 3.** *The angels are a personification of the churches themselves:* the Church being spoken of as if concentrated in its angel or messenger. But in verse 20, they are explicitly distinguished from the golden candlesticks, the churches.

4. *The rulers and teachers of the congregation.* These are compared by Daniel (12:3) to stars. See ^{<301B>}Malachi 2:7, where the priest is called the messenger (angel) of the Lord; and 3:1, where the same word is used of the prophet. See also ^{<301B>}Haggai 1:13. Under this interpretation two views are possible. (a) The angels are *Bishops*; the word ἄγγελος sometimes occurring in that sense (as in Jerome and Socrates). This raises the question of the existence of episcopacy towards the close of the first century. ^{fb76} (b) The word is used of *the ministry collectively*; the whole board of officers, including both presbyters and deacons, who represented and were responsible for the moral condition of the churches. See ^{<4017>}Acts 20:17, 28; ^{<001E>}1 Peter 5:1-5.

Dr. Schaff says: “This phraseology of the Apocalypse already looks towards the *idea of episcopacy* in its primitive form, that is, to a monarchical concentration of governmental form in one person, bearing a patriarchal relation to the congregation, and responsible in an eminent sense for the spiritual condition of the whole.... But even in this case we must insist on an important distinction between the ἄγγελοι of the Book of Revelation and the later diocesan Bishops. For aside from the very limited extent of their charges, as compared with the large territory of most Greek, Roman Catholic, and Anglican Bishops, these angels stood *below* the Apostles and their legates, and were not yet invested with the great power (particularly the right to confirm and ordain) which fell to the later Bishops after the death of the Apostles.... The angels, accordingly, if we are to understand by them single individuals, must be considered as forming the transition from the presbyters of the apostolic age to the Bishops of the second century” (“History of the Apostolic Church”).

CHAPTER 2

Each of the epistles to the seven churches contains:

1. A command to write to the angel of the particular Church.
2. A sublime title of our Lord, taken, for the most part, from the imagery of the preceding vision.
3. An address to the angel of the Church, always commencing with *I know*, introducing a statement of its present circumstances: continuing with an exhortation either to repentance or to constancy; and ending with a prophetic announcement, mostly respecting what shall be at the Lord's coming.
4. A promise to him that overcometh, generally accompanied with a solemn call to earnest attention: "He that hath an ear," etc. (Alford).

In two churches, Smyrna and Philadelphia, the Lord finds matter for praise only. In two, Sardis and Laodicea, with a very slight exception in the former, for rebuke only. In Ephesus, Pergamum, and Thyatira the condition is a mixed one, calling for mingled praise and rebuke.

1. *Ephesus*. Ephesus was built near the sea, in the valley of the Cayster, under the shadows of Coressus and Prion. In the time of Paul it was the metropolis of the province of Asia. It was styled by Pliny *the Light of Asia*. Its harbor, though partly filled up, was crowded with vessels, and it lay at the junction of roads which gave it access to the whole interior continent. Its markets were the "Vanity Fair" of Asia. Herodotus says: "The Ionians of Asia have built their cities in a region where the air and climate are the most beautiful in the whole world; for no other region is equally blessed with Ionia. For in other countries, either the climate is over-cold and damp, or else the heat and drought are sorely oppressive" (i., 142).

In Paul's time it was the residence of the Roman proconsul; and the degenerate inhabitants descended to every species of flattery in order to maintain the favor of Rome. The civilization of the city was mingled Greek and Oriental. It was the head-quarters of the magical art, and various

superstitions were represented by different priestly bodies. The great temple of Diana, the Oriental, not the Greek divinity, was ranked among the seven wonders of the world, and Ephesus called herself its *sacristan* (see on ~~HEB~~ Acts 19:27). To it attached the right of asylum. Legend related that when the temple was finished, Mithridates stood on its summit and declared that the right of asylum should extend in a circle round it, as far as he could shoot an arrow; and the arrow miraculously flew a furlong. This fact encouraged moral contagion. The temple is thus described by Canon Farrar: “It had been built with ungrudging magnificence out of contributions furnished by all Asia — the very women contributing to it their jewels, as the Jewish women had done of old for the Tabernacle of the Wilderness. To avoid the danger of earthquakes, its foundations were built at vast cost on artificial foundations of skin and charcoal laid over the marsh. It gleamed far off with a star-like radiance. Its peristyle consisted of one hundred and twenty pillars of the Ionic order, hewn out of Parian marble. Its doors of carved cypress wood were surmounted by transoms so vast and solid that the aid of miracles was invoked to account for their elevation. The staircase, which led to the roof, was said to have been cut out of a single vine of Cyprus. Some of the pillars were carved with designs of exquisite beauty. Within were the masterpieces of Praxiteles and Phidias and Scopas and Polycletus. Paintings by the greatest of Greek artists, of which one — the likeness of Alexander the Great by Apelles — had been bought for a sum equal in value to £5,000 of modern money, adorned the inner walls. The roof of the temple itself was of cedar-wood, supported by columns of jasper on bases of Parian marble. On these pillars hung gifts of priceless value, the votive offerings of grateful superstition. At the end of it stood the great altar adorned by the bas-relief of Praxiteles, behind which fell the vast folds of a purple curtain. Behind this curtain was the dark and awful shrine in which stood the most sacred idol of classic heathendom; and again, behind the shrine, was the room which, inviolable under divine protection, was regarded as the wealthiest and securest bank in the ancient world (“Life and Work of St. Paul,” ii., 12).

Next to Rome, Ephesus was the principal seat of Paul’s labors. He devoted three years to that city. The commonly received tradition represents John as closing his apostolic career there. Nothing in early

Church history is better attested than his residence and work in Ephesus, the center of the circle of churches established by Paul in Ionia and Phrygia.

Who walketh (ὁ περιπατῶν). More than *standeth*. The word expresses Christ's activity on behalf of His Church.

2. *Thy works* (τὰ ἔργα σου). See on ^{<404>}John 4:47.

Labor (κόπον). Originally *suffering, weariness*; hence *exhausting labor*. The kindred verb κοπιᾶω is often used of apostolic and ministerial labor (^{<562>}Romans 16:12; ^{<650>}1 Corinthians 15:10; ^{<4041>}Galatians 4:11).

Patience (ὑπομονήν). See on ^{<600>}2 Peter 1:6; ^{<5011>}James 5:1. Compare Paul's exhortation to Timothy in Ephesus, ^{<5025>}2 Timothy 2:25, 26.

Bear (βαστάσαι). See on ^{<618>}John 10:31; 12:6. Compare ^{<406>}Galatians 6:2, where the word is used of Christians *bearing* each others' burdens.

Them which are evil (κακούς). Trench observes that "it is not a little remarkable that the grace or virtue here ascribed to the angel of the Ephesian Church (compare verse 6) should have a name in classical Greek: μισοπονηρία *hatred of evil*; the person of whom the grace is predicated being μισοπόνηρος *hater of evil*; while neither of these words, nor yet any equivalent to them occurs in the New Testament. It is the stranger, as this hatred of evil, purely as evil, however little thought of or admired now, is eminently a Christian grace."

Hast tried (ἐπειράσω) Rev., *didst try*. See on *tried*, ^{<600>}1 Peter 1:7; and compare ^{<601>}1 John 4:1; ^{<620>}1 Corinthians 12:10.

3. The best texts omit οὐ κέκμηκας *hast not grown weary*, and read καὶ οὐ κεκοπίακες *hast not grown weary*. The transcribers supposed the verb κοπιᾶω to mean only *to labor*; whereas it includes the sense of weariness from labor.

4. *Somewhat*. Not in the text, and unnecessary. The following clause is the object of *I have*. "I have against thee that thou hast left," etc. "It is indeed a *somewhat* which the Lord has against the Ephesian Church; it threatens to grow to be an *everything*; for see the verse following" (Trench). For the

phrase *have against*, see ^{<1025>}Matthew 5:23; ^{<1125>}Mark 11:25; Colossians 3::13.

Hast left (ἀφῆκας) Rev., more correctly, rendering the aorist, *didst leave*. The verb originally means *to send, away or dismiss*. See on ^{<1003>}John 4:3.

First love. Compare ^{<3103>}Jeremiah 2:2. The first enthusiastic devotion of the Church to her Lord, under the figure of conjugal love.

5. Thou art fallen (ἐκπέπτωκας) Lit., *hast fallen out*.

Repent (μετανόησον). See on ^{<1003>}Matthew 3:2; 21:29.

I will come (ἔρχομαι). Rev., correctly, *I come*.

Quickly. Omit.

Will remove thy candlestick. “Its candlestick has been for centuries removed out of his place; the squalid Mohammedan village which is nearest to its site does not count one Christian in its insignificant population; its temple is a mass of shapeless ruins; its harbor is a reedy pool; the bittern booms amid its pestilent and stagnant marshes; and malaria and oblivion reign supreme over the place where the wealth of ancient civilization gathered around the scenes of its grossest superstitions and its most degraded sins” (Farrar, “Life and Work of Paul,” ii., 43, 44).

John employs the verb **κινέω** *remove* (Rev., *move*) only in Revelation, and only once besides the present instance, in chapter 6:14, where, as here, it signifies moving *in judgment*.

The Nicolaitans. From **νικᾶν** *to conquer*, and **λαός** *the people*. There are two principal explanations of the term. The first and better one historical. A sect springing, according to credible tradition, from Nicholas a proselyte of Antioch, one of the seven deacons of Jerusalem (^{<1003>}Acts 6:5), who apostatized from the truth, and became the founder of an Antinomian Gnostic sect. They appear to have been characterized by sensuality, seducing Christians to participate in the idolatrous feasts of pagans, and to unchastity. Hence they are denoted by the names of Balaam and Jezebel, two leading agents of moral contamination under the Old Testament dispensation. Balaam enticed the Israelites, through the daughters of Moab and Midian, to idolatry and fornication (^{<1025>}Numbers 25:31:16). Jezebel

murdered the Lord's prophets, and set up idolatry in Israel. The Nicolaitans taught that, in order to master sensuality, one must know the whole range of it by experience; and that he should therefore abandon himself without reserve to the lusts of the body, since they concerned only the body and did not touch the spirit. These heretics were hated and expelled by the Church of Ephesus (^{<410>}Revelation 2:6), but were tolerated by the Church of Pergamum (^{<412>}Revelation 2:15). The other view regards the name as symbolic, and Nicholas as the Greek rendering of Balaam, whose name signifies *destroyer* or *corrupter of the people*. This view is adopted by Trench ("Seven Churches"), who says: "The Nicolaitans are the Balaamites; no sect bearing the one name or the other; but those who, in the new dispensation, repeated the sin of Balaam in the old, and sought to overcome or destroy the people of God by the same temptations whereby Balaam had sought to overcome them before." The names, however, are by no means parallel: *Conqueror of the people* not being the same as *corrupter of the people*. Besides, in verse 14, the Balaamites are evidently distinguished from the Nicolaitans.

Alford remarks: "There is no sort of reason for interpreting the name otherwise than historically. It occurs in a passage indicating simple matters of historical fact, just as the name Antipas does in verse 13."

7. *He that hath an ear*, etc. Compare ^{<411>}Matthew 11:15; ^{<409>}Mark 4:9. The phrase is not found in John's Gospel. It is used always of radical truths, great principles and promises.

To him that overcometh (τῷ νικῶντι) A formula common to all these Epistles. The verb is used absolutely without any object expressed. It is characteristic of John, occurring once in the Gospel, six times in the First Epistle, sixteen times in Revelation, and elsewhere only ^{<412>}Luke 11:22; ^{<410>}Romans 3:4; 12:21.

Will I give. This phrase has a place in every one of these Epistles. The verb is John's habitual word for the privileges and functions of the Son, whether as bestowed upon Him by the Father, or dispensed by Him to His followers. See ^{<413>}John 3:35; 5:22, 27, 36; 6:65; 13:3; 17:6. Compare ^{<412>}Revelation 2:23; 3:8; 6:4; 11:3.

Of the tree (ἐκ ξύλου). The preposition ἐκ *out of* occurs one hundred and twenty-seven times in Revelation, and its proper signification is almost universally *out of*; but this rendering in many of the passages would be so strange and unidiomatic, that the New Testament Revisers have felt themselves able to adopt it only forty-one times out of all that number, and employ *of, from, by, with, on, at, because of, by reason of, from among*. See, for instance, chapter 2:7, 21, 22; 6:4, 10; 8:11; 9:18; 14:13; 15:2; 16:21. Compare ⁴²³³John 3:31; 4:13, 6:13, 39, 51; 8:23, 44; 9:6; 11:1; 12:3, 27, 32; 17:5.

Tree, lit., *wood*. See on ⁴²³³Luke 23:31; ⁴¹⁸¹1 Peter 3:24. Dean Plumptre notes the fact that, prominent as this symbol had been in the primeval history, it had remained unnoticed in the teaching where we should most have looked for its presence — in that of the Psalmist and Prophets of the Old Testament. Only in the Proverbs of Solomon had it been used, in a sense half allegorical and half mystical (Proverbs. 3:18; 13:12; 11:30; 15:4). The revival of the symbol in Revelation is in accordance with the theme of the restitution of all things. “The tree which disappeared with the disappearance of the earthly Paradise, reappears with the reappearance of the heavenly.” *To eat* of the tree of life expresses participation in the life eternal. The figure of the tree of life appears in all mythologies from India to Scandinavia. The Rabbins and Mohammedans called the vine *the probation tree*. The Zend Avesta has its tree of life called *the Death-Destroyer*. It grows by the waters of life, and the drinking of its sap confers immortality. The Hindu tree of life is pictured as growing out of a great seed in the midst of an expanse of water. It has three branches, each crowned with a sun, denoting the three powers of creation, preservation, and renovation after destruction. In another representation Budha sits in meditation under a tree with three branches, each branch having three stems. One of the Babylonian cylinders discovered by Layard, represents three priestesses gathering the fruit of what seems to be a palm-tree with three branches on each side. Athor, the Venus of the Egyptians, appears half-concealed in the branches of the sacred peach-tree, giving to the departed soul the fruit, and the drink of heaven from a vial from which the streams of life descend upon the spirit, a figure at the foot of the tree, like a hawk, with a human head and with hands outstretched.

In the Norse mythology a prominent figure is Igdrasil, *the Ash-tree of Existence*; its roots in the kingdom of Eels or Death, its trunk reaching to heaven, and its boughs spread over the whole universe. At its foot, in the kingdom of Death, sit three Nornas or Fates, the Past, the Present, and the Future, watering its roots from the sacred well. Compare chapter 22:2, 14,19. Virgil, addressing Dante at the completion of the ascent of the Purgatorial Mount, says:

*“That apple sweet, which through so many branches
The care of mortals goeth in pursuit of,
Today shall put in peace thy hungerings.”
“Purgatorio,” xxvii., 115-117.*

Paradise. See on ^{423F}Luke 23:43. Omit *in the midst of*. Παράδεισος *Paradise* “passes through a series of meanings, each one higher than the last. From any garden of delight, which is its first meaning, it comes to be predominantly applied to the garden of Eden, then to the resting-place of separate souls in joy and felicity, and lastly to the very heaven itself; and we see eminently in it, what we see indeed in so many words, how revealed religion assumes them into her service, and makes them vehicles of far higher truth than any which they knew at first, transforming and transfiguring them, as in this case, from glory to glory” (Trench).

8. Smyrna. Lying a little north of Ephesus, on a gulf of the same name. The original city was destroyed about B.C. 627, and was deserted and in ruins for four hundred years. Alexander the Great contemplated its restoration, and his design was carried out after his death. The new city was built a short distance south of the ancient one, and became the finest in Asia Minor, being known as *the glory of Asia*. It was one of the cities which claimed the honor of being Homer’s birthplace. A splendid temple was erected by the Smyrnaeans to his memory, and a cave in the neighborhood of the city was shown where he was said to have composed his poems. Smyrna’s fine harbor made it a commercial center; but it was also distinguished for its schools of rhetoric and philosophy. Polycarp was the first bishop of its church, which suffered much from persecution, and he was said to have suffered martyrdom in the stadium of the city, A.D. 166. It is argued with some plausibility that Polycarp was bishop of Smyrna at the time of the composition of Revelation, and was the person addressed here. This question, however, is bound up with that of the date

of composition (see Trench, “Epistles to the Seven Churches”). The city was a seat of the worship of Cybele the Mother of the gods, and of Dionysus or Bacchus.

Was dead (ἐγένετο νεκρός). Lit., *became dead*.

Is alive (ἔζησεν). Lit., *lived*. Rev., properly, *lived again*; the word being used of restoration to life. See, for a similar usage, ^{<108>}Matthew 9:18; ^{<105>}John 5:25.

9. *Thy works and*. Omit.

Tribulation (θλίψιν). See on ^{<102>}Matthew 13:21. Referring to the persecutions of Jewish and heathen oppressors. See on *Smyrna*, verse 8.

Poverty (πτωχείαν). Because, like all the other early Christian churches, the majority of its members were of the poorer classes, and also, perhaps, with reference to their robbery by persecutors. See on *poor*, ^{<108>}Matthew 5:3.

Rich. In faith and grace. Compare ^{<106>}James 2:6, 7; ^{<107>}1 Timothy 6:17, 18; ^{<102>}Luke 12:21; ^{<102>}Matthew 19:21.

Blasphemy (βλασφημίαν). See on ^{<102>}Mark 7:22. Not primarily direct blasphemy against God, but reviling at believers.

Jews. Literally. Not Christians, as in ^{<108>}Philippians 3:3; ^{<102>}Romans 2:28, 29. Actually Jews by birth, but not spiritually. The title is not given them by the Spirit, nor by the seer, but by themselves; and none would use that title except such as were Jews by birth and by religion. The enmity of the Jews against Christians is a familiar fact to all readers of the book of Acts; and it is a matter of history that their malignity was especially displayed toward the Church of Smyrna. In the circular letter addressed by the Church of Smyrna to the churches in the Christian world, it is related that Jews joined with heathen in clamoring that Polycarp should be cast to the lions or burned alive, and were foremost ὡς ἔθος αὐτοῖς (*as was their wont*) in bringing logs for the pile, and in the endeavor to prevent the remains of the martyr from being delivered to his Christian associates for burial.

Synagogue of Satan. For *synagogue*, see on *assembly*, ^{<300>}James 2:2, the only passage in which the word is used for a Christian assembly. This fact goes to support the literal explanation of the term *Jews*. For *Satan*, see on ^{<200>}Luke 10:18. For John's use of the expression *the Jews*, see on ^{<419>}John 1:19. The use of the word here in an honorable sense, so different from John's custom, has been urged against his authorship of Revelation. But John here only quotes the word, and, further, employs it without the article.

10. Fear not (υηδὲν φοβοῦ). Lit., *fear nothing*. For the verb, see on ^{<010>}Luke 1:50.

Behold (ἰδοὺ δὴ). The particle *δὴ* for *certain*, which is not rendered, gives a quality of assurance to the prediction.

The Devil (διάβολος). See on ^{<000>}Matthew 4:1. The persecution of the Christians is thus traced to the direct agency of Satan, and not to the offended passions or prejudices of men. Trench observes: "There is nothing more remarkable in the records which have come down to us of the early persecutions, than the sense which the confessors and martyrs and those who afterwards narrate their sufferings and their triumphs entertain and utter, that these great fights of affliction through which they were called to pass, were the immediate work of the Devil."

Shall cast (μέλλει βαλεῖν). Rev., rightly, *is about to cast*.

Prison (φυλακὴν). See on ^{<452>}Acts 5:21.

May be tried (πειρασθήτε). Tempted. See on ^{<000>}1 Peter 1:7.

Tribulation ten days (θλίψιν ἡμερῶν δέκα). Lit., *a tribulation of ten days*.

Be thou (γίνον). The exact force of the word cannot be given by a corresponding word in English. Lit., "*become thou*." There is to be a succession of trials demanding an increase in the power and a variety in the direction of faith. With reference to these trials, faithfulness is to be not only *existent* but *becoming*, developing with new strength and into new applications.

Unto death (ἄχρι θανάτου). Not faithful *until the time* of death, but faithful up to a measure which will endure death for Christ's sake. "It is an *intensive*, not an *extensive* term."

A crown (τὸν στέφανον). Rev., rightly, "*the crown.*" See on ^{<110>}1 Peter 5:4; ^{<101>}James 1:12. *Crown* is used with a variety of words: *crown of righteousness* (^{<102>}2 Timothy 4:8); *glory* (^{<110>}1 Peter 5:4); *beauty* (^{<111>}Isaiah 62:3, Sept., A.V., *glory*); *pride* (^{<112>}Isaiah 28:1); *rejoicing* (^{<103>}1 Thessalonians 2:19).

Of life (τῆς ζωῆς). The full phrase is *the crown of the life*: i.e., the crown which consists in life eternal. The image is not taken from the Greek games, although Smyrna contained a temple of Olympian Jupiter, and Olympian games were celebrated there. It is the *diadem* of royalty rather than the *garland* of victory, though more commonly used in the latter sense. It is not likely that John would use an image from the games, since there was the most violent prejudice against them on the part of Jewish Christians; a prejudice which, on occasions of their celebration, provoked the special ferocity of the pagans against what they regarded as the unpatriotic and unsocial character of Christ's disciples. It was at the demand of the people assembled in the stadium that Polycarp was given up to death. Moreover, it is doubtful whether any symbol in Revelation is taken from heathenism. The imagery is Jewish.

11. *Be hurt* (ἀδικηθῆ). Strictly, *wronged*.

Second death. An expression peculiar to the Revelation. See 20:6, 14; 21:8. In those two passages it is defined as *the lake of fire*. The death awaiting the wicked after judgment.

12. *Pergamos*. The proper form of the name is *Pergamum*. It was situated in Teuthrania in Mysia, in a district watered by three rivers, by one of which it communicated with the sea. The original city was built on a lofty hill, which afterward became the citadel as houses sprang up around its base. The local legends attached a sacred character to the place, which, together with its natural strength, made it a place of deposit for royal treasure. The city was mainly indebted to Eumenes II. (B.C.197-159) for its embellishment and extension. In addition to walks and public buildings, he founded the library, which contained two-hundred-thousand volumes,

and was second only to that of Alexandria. The kingdom of Pergamum became a Roman province B.C. 130; but the city continued to flourish, so that Pliny styled it *by far the most illustrious of Asia*. All the main roads of Western Asia converged there. Pergamum was celebrated for the manufacture of ointments, pottery, tapestries, and parchment, which derives its name (*charta Pergamena*) from the city. It contained a celebrated and much-frequented temple of Aesculapius, who was worshipped in the form of a living serpent fed in the temple. Hence Aesculapius was called the God of Pergamum, and on the coins struck by the town he often appears with a rod encircled by a serpent. The great glory of the city was the Nicephorium, a grove of great beauty containing an assemblage of temples. The city has been described as a sort of union of a pagan cathedral-city, a university-town, and a royal residence, embellished during a succession of years by kings who all had a passion for expenditure and ample means of gratifying it. The streams which embraced the town irrigated the groves of Nicephorium and of Aesculapius, in which flourished the licentious rites of pagan antiquity. The sacred character of the city appears in coins and inscriptions which described the Pergamenes by the title claimed by the worshippers of Diana at Ephesus, **νεωκόροι** *temple-sweepers* or *sacristans*.

The sharp sword with two edges. See on chapter 1:16.

13. Dwellest (**κατοικεῖς**). See on ^{<212>}Luke 11:26; ^{<405>}Acts 2:5.

Seat (**θρόνος**). Rev., rightly, *throne*, which is a transcript of the Greek word. Better than *seat*, because it is intended to represent Satan as exercising dominion there. The word is used in the New Testament of a *kingly throne* (^{<113>}Luke 1:32, 52; ^{<423>}Acts 2:30): of *the judicial tribunal* or *bench* (Matthew 29:28; ^{<223>}Luke 22:30): of *the seats of the elders* (^{<609>}Revelation 4:4; 11:16). Also, by metonymy, of *one who exercises authority*, so, in the plural, of angels (^{<5016>}Colossians 1:16), thrones belonging to the highest grade of angelic beings whose place is in the immediate presence of God.

Holdest fast (**κρατεῖς**). See on ^{<403>}Matthew 7:3; ^{<401>}Acts 3:11.

My name. See on ^{<600>}1 John 1:7.

My faith. See on ^{<406>}Acts 6:7.

Antipas. There is no other record of this martyr.

14. Doctrine (διδασχῆν). Rev., better, *teaching*.

Balaam. See ^{<4021>}Numbers 25:1-9; 31:15, 16. Compare ^{<4025>}2 Peter 2:15; Jude 11.

A stumbling-block (σκάνδαλον). See on *offend*, ^{<4159>}Matthew 5:29, and *offense*, ^{<4163>}Matthew 16:23.

Before (ἐνώπιον). Lit., *in the sight of*. See on ^{<4241>}Luke 24:11.

Things sacrificed to idols (εἰδωλόθυτα). In the A. V. the word is rendered in four different ways: *meats offered to idols* (^{<4159>}Acts 15:29): *things offered to idols* (^{<4215>}Acts 21:25): *things that are offered in sacrifice unto idols* (^{<4181>}1 Corinthians 8:4); and as here Rev., uniformly, *things sacrificed to idols*.

The eating of idol meats, which was no temptation to the Jewish Christian, was quite otherwise to the Gentile. The act of sacrifice, among all ancient nations, was a social no less than a religious act. Commonly only a part of the victim was consumed as an offering, and the rest became the portion of the priests, was given to the poor, or was sold again in the markets. Hence sacrifice and feast were identified. The word originally used for killing in sacrifice (θύειν) obtained the general sense of *killing* (^{<4103>}Acts 10:13). Among the Greeks this identification was carried to the highest pitch. Thucydides enumerates sacrifices among popular entertainments. "We have not forgotten," he says, "to provide for our weary spirits many relaxations from toil. We have regular games and sacrifices throughout the year" (2:38). So Aristotle: "And some fellowships seem to be for the sake of pleasure; those of the followers of Love, and those of club-diners; for these are for the sake of sacrifice and social intercourse" ("Ethics," viii., 9, 5). Suetonius relates of Claudius, the Roman Emperor, that, on one occasion, while in the Forum of Augustus, smelling the odor of the banquet which was being prepared for the priests in the neighboring temple of Mars, he left the tribunal and placed himself at the table with the priests ("Claudius," 33). Also how Vitellius would snatch from the altar-fire the entrails of victims and the corn, and consume them ("Vitellius," 13). Thus, for the Gentile, "refusal to partake of the idol-meats involved absence from public and private festivity, a

withdrawal, in great part, from the social life of his time.” The subject is discussed by Paul in ^{64B}Romans 14:2-21, and 1 Corinthians 8:1-11. 1. The council of Jerusalem (Acts 15) forbade the eating of meat offered to idols, not as esteeming it forbidden by the Mosaic law, but as becoming a possible occasion of sin to weak Christians. In his letter to the Corinthians, among whom the Jewish and more scrupulous party was the weaker, Paul, in arguing with the stronger and more independent party, never alludes to the decree of the Jerusalem council, but discusses the matter from the stand-point of the rights of conscience. While he admits the possibility of a blameless participation in a banquet, even in the idol-temple, he dissuades from it on the ground of its dangerous consequences to weak consciences, and as involving a formal recognition of the false worship which they had renounced at their baptism. “In the Epistle to the Romans we see the excess to which the scruples of the weaker brethren were carried, even to the pitch of abstaining altogether from animal food; as, ill the Nicolaitans of the Apocalyptic churches, we see the excess of the indifferentist party, who plunged without restraint into all the pollutions, moral as well as ceremonial, with which the heathen rites were accompanied” (Stanley, “On Corinthians”). “It may be noted as accounting for the stronger and more vehement language of the Apocalypse, considered even as a simply Human book, that the conditions of the case had altered. Christians and heathen were no longer dwelling together, as at Corinth, with comparatively slight interruption to their social intercourse, but were divided by a sharp line of demarcation. The eating of things sacrificed to idols was more and more a crucial test, involving a cowardly shrinking from the open confession of a Christian’s faith. Disciples who sat at meat in the idol’s temple were making merry with those whose hands were red with the blood of their fellow-worshippers, and whose lips had uttered blaspheming scoffs against the Holy Name “(Plumptre).

In times of persecution, tasting the wine of the libations or eating meat offered to idols, was understood to signify recantation of Christianity.

15. So. Even as Balak had Balaam for a false teacher, *so* hast thou the Nicolaitan teachers.

Nicolaitans. See on verse 6.

Which thing I hate. Omit.

16. *I will make war* (πολεμήσω). The words *war* and *make war* occur oftener in Revelation than in any other book of the New Testament. “An eternal roll of thunder from the throne” (Renan).

17. *To eat.* Omit.

Of the hidden manna (τοῦ μάννα τοῦ κεκρυμμένου). The allusion may be partly to the pot of manna which was laid up in the ark in the sanctuary. See ⁽²¹⁶²⁾Exodus 16:32-34; compare ⁽³¹⁰⁸⁾Hebrews 9:4. That the imagery of the ark was familiar to John appears from chapter 11:19. This allusion however is indirect, for the manna laid up in the ark was not for food, but was a memorial of food once enjoyed. Two ideas seem to be combined in the figure:

1. Christ as the bread from heaven, the nourishment of the life of believers, the true manna, of which those who eat shall never die (⁽⁴¹⁶¹⁾John 6:31-43; 48-51); hidden, in that He is withdrawn from sight, and the Christian's life is hid with Him in God (⁽⁵¹⁰⁸⁾Colossians 3:3).
2. The satisfaction of the believer's desire when Christ shall be revealed. The hidden manna shall not remain for ever hidden. We shall see Christ as He is, and be like Him (⁽⁶¹⁰¹⁾1 John 3:2). Christ gives the manna in giving Himself “The seeing of Christ as He is, and, through this beatific vision, being made like to Him, is identical with the eating of the hidden manna, which shall, as it were, be then brought forth from the sanctuary, the holy of holies of God's immediate presence where it was withdrawn from sight so long, that all may partake of it; the glory of Christ, now shrouded and concealed, being then revealed to His people” (Trench).

This is one of numerous illustrations of the dependence of Revelation upon Old Testament history and prophecy. “To such an extent is this the case,” says Professor Milligan, “that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of materials brought from the same source.” See, for instance, Balaam (2:14); Jezebel (2:20); Michael (12:7, compare ⁽²⁷¹³⁾Daniel 10:13; 12:1); Abaddon (9:11); Jerusalem, Mt. Zion, Babylon, the Euphrates, Sodom, Egypt (21:2; 14.:1; 16:19; 9:14;

11:8); Gog and Magog (20:8, compare Ezekiel 38, 39.). Similarly, the tree of life, the sceptre of iron, the potter's vessels, the morning-star (2:7,17, 27, 28). Heaven is described under the figure of the tabernacle in the wilderness (11:1, 19; 6:9; 8:3; 11:19; 4:6). The song of the redeemed is the song of Moses (15:3). The plagues of Egypt appear in the blood, fire, thunder, darkness and locusts (chapter 8). "The great earthquake of chapter 6. is taken from Haggai; the sun becoming black as sackcloth of hair and the moon becoming blood (chapter 8) from Joel: the stars of heaven falling, the fig-tree casting her untimely figs, the heavens departing as a scroll (chapter 8.) from Isaiah: the scorpions of chapter 9. from Ezekiel: the gathering of the vine of the earth (chapter 14.) from Joel, and the treading of the wine-press in the same chapter from Isaiah." So too the details of a single vision are gathered out of different prophets or different parts of the same prophet. For instance, the vision of the glorified Redeemer (1:12-20). The golden candlesticks are from Exodus and Zechariah; the garment down to the foot from Exodus and Daniel; the golden girdle and the hairs like wool from Isaiah and Daniel; the feet like burnished brass, and the voice like the sound of many waters, from Ezekiel; the two-edged sword from Isaiah and Psalms; the countenance like the sun from Exodus; the falling of the seer as dead from Exodus, Isaiah, Ezekiel, and Daniel; the laying of Jesus' right hand on the seer from Daniel.

"Not indeed that the writer binds himself to the Old Testament in a slavish spirit. He rather uses it with great freedom and independence, extending, intensifying, or transfiguring its descriptions at his pleasure. Yet the main source of his emblems cannot be mistaken. The sacred books of his people had been more than familiar to him. They had penetrated his whole being. They had lived within him as a germinating seed, capable of shooting up not only in the old forms, but in new forms of life and beauty. In the whole extent of sacred and religious literature there is to be found nowhere else such a perfect fusion of the revelation given to Israel with the mind of one who would either express Israel's ideas, or give utterance, by means of the symbols supplied by Israel's history, to the present and most elevated thoughts of the Christian

faith “(this note is condensed from Professor Milligan’s “Baird Lectures on the Revelation of St. John”).

A white stone (ψῆφον λευκὴν). See on *counteth*, ^{<14>}Luke 14:28; and *white*, ^{<12>}Luke 9:29. The foundation of the figure is not to be sought in Gentile but in Jewish customs. “White is everywhere the color and livery of heaven” (Trench). See chapter 1:14; 3:5; 7:9; 14:14; 19:8, 11, 14; 20:11. It is the bright, glistening white. Compare ^{<18>}Matthew 28:3; ^{<20>}Luke 24:4; ^{<31>}John 20:12; ^{<311>}Revelation 20:11; Daniel. 7:9.

It is impossible to fix the meaning of the symbol with any certainty. The following are some of the principal views: The Urim and Thummim concealed within the High-Priest’s breastplate of judgment. This is advocated by Trench, who supposes that the Urim was a peculiarly rare stone, possibly the diamond, and engraven with the ineffable name of God. The new name he regards as the new name of God or of Christ (chapter 3:12); some revelation of the glory of God which can be communicated to His people only in the higher state of being, and which they only can understand who have actually received.

Professor Milligan supposes an allusion to the plate of gold worn on the High-Priest’s forehead, and inscribed with the words “Holiness to the Lord,” but, somewhat strangely, runs the figure into the stone or pebble used in voting, and regards the white stone as carrying the idea of the believer’s acquittal at the hands of God.

Dean Plumptre sees in the stone the signet by which, in virtue of its form or of the characters inscribed on it, he who possessed it could claim from the friend who gave it, at any distance of time, a frank and hearty welcome; and adds to this an allusion to the custom of presenting such a token, with the guest’s name upon it, of admission to the feast given to those who were invited to partake within the temple precincts — a feast which consisted wholly or in part of sacrificial meats.

Others, regarding the connection of the stone with the manna, refer to the use of the lot cast among the priests in order to determine which one should offer the sacrifice.

Others, to the writing of a candidate’s name at an election by ballot upon a stone or bean.

In short, the commentators are utterly divided, and the true interpretation remains a matter of conjecture.

A new name. Some explain the new name of God or of Christ (compare chapter 3:12); others, of the recipient's own name. "A new name however, a revelation of his everlasting title as a son of God to glory in Christ, but consisting of and revealed in those personal marks and signs of God's peculiar adoption of himself, which he and none other is acquainted with" (Alford). Bengel says: "Wouldst thou know what kind of a new name thou wilt obtain? Overcome. Before that thou wilt ask in vain, and after that thou wilt soon read it inscribed on the white stone."

18. *Thyatira.* Situated on the confines of Mysia and Ionia. According to Pliny it was known in earlier times as Pelopia and Euhippia. Its prosperity received a new impulse under the Roman Emperor Vespasian. The city contained a number of corporate guilds, as potters, tanners, weavers, robe-makers, and dyers. It was from Thyatira that Lydia the purple-seller of Philippi came, Paul's first European convert. The numerous streams of the adjacent country were full of leeches. The principal deity of the city was Apollo, worshipped as the Sun-God under the surname Tyrimnas. A shrine outside the walls was dedicated to Sambatha, a sibyl. The place was never of paramount political importance.

Son of God. Compare *Son of man*, chapter 1:13; ^{REV}Psalm 2:7; chapter 19:13.

Who hath His eyes, etc. See on chapter 1:14,15.

Thy works, and the last, etc. Omit *and*, and read, as Rev., *and that thy last works are more than the first*.

20. *A few things.* Omit.

Thou sufferest (ἐᾶς). Used absolutely. *Toleratest*.

That woman. Rev., *the woman*. Some translate *thy wife*.

Jezebel. Used symbolically, but with reference to the notorious historic Jezebel. She was the daughter of Ethbaal, king of Sidon (^{REV}1 Kings 16:31), formerly a priest of Astarte, and who had made his way to the throne by the murder of his predecessor Pheles. Ahab's marriage with her was the

first instance of a marriage with a heathen princess of a king of the northern kingdom of Israel. This alliance was a turning-point in the moral history of the kingdom. From the times of David and Solomon many treaties had been concluded between Phoenicia and Israel; but it was at the same time the special business of the kingdom of the ten tribes to restore the ancient rigidity of the nationality of Israel. Jezebel looked down with perverse pride upon a people whose religion she neither understood nor respected. Though the ten tribes had yielded to idolatry in the worship of the calves, the true God was still worshipped and the law of Moses acknowledged. From the time of Ahab's marriage the apostasy of Israel became more decided and deadly. She was "a woman in whom, with the reckless and licentious habits of an Oriental queen, were united the fiercest and sternest qualities inherent in the old Semitic race. Her husband, in whom generous and gentle feelings were not wanting, was yet of a weak and yielding character which soon made him a tool in her hands.... The wild license of her life and the magical fascination of her arts or her character became a proverb in the nation. Round her and from her, in different degrees of nearness, is evolved the awful drama of the most eventful crisis of this portion of the Israelite history" (Stanley, "Jewish Church"). She sought to exterminate the prophets of Jehovah (¹¹⁸³1 Kings 18:13), and inaugurated the worship of Baal the Sun-God on a magnificent scale. Two sanctuaries were established, one for each of the great Phoenician deities, at each of the two new capitals of the kingdom, Samaria and Jezreel. The sanctuary of Astarte or Ashtaroah (the Phoenician Venus) at Jezreel was under Jezebel's special sanction, and there is reason to suppose that she ministered as a priestess in that licentious worship. Four hundred priests or prophets were attached to this sanctuary and were supported at her table. The sanctuary to Baal at Samaria was large enough to contain all the worshippers of the northern kingdom. Its staff consisted of four hundred and fifty priests, and the interior contained representations of the Sun-God on small pillars, while a large statue of the same deity was set up in front. At these sanctuaries Ahab in person offered sacrifices.

Expositors are divided as to the symbolic import of the name in this passage, some referring it to a single person — "some single wicked woman in the Church of Thyatira inheriting this name of infamy in the

Church of God,” giving herself out as a prophetess, and seducing the servants of Christ to commit fornication and to eat things offered to idols. Others interpret the name as designating an influential heretical party in the Church: but, as Alford remarks, “the real solution must lie hidden until all that is hidden shall be known.” It is clear, at any rate, that Thyatira, like the Church of old, had sinned by her alliance with a corrupt faith and practice.

To teach and to seduce (διδάσκειν καὶ πλανᾶσθαι). The best texts read καὶ διδάσκει and she teacheth and seduceth. So Rev. For seduceth see on *err*, ^{<112>}Mark 12:24, and *deceiver* and *error*, ^{<120>}Matthew 28:63, 64. The word πλανᾶν to seduce is found oftener in Revelation than elsewhere in the New Testament. It never means mere error as such, but *fundamental departure from the truth*.

To commit fornication and to eat things sacrificed to idols. Both sins of the historical Jezebel. See ^{<122>}2 Kings 9:22, 30; ^{<204>}Jeremiah 4:30; ^{<318>}Nahum 3:4.

21. Space (χρόνον). Lit., *time*, as Rev.

Repent (μετανοήση). See on ^{<100>}Matthew 3:2; 21:29.

Of her fornication (ἐκ). Lit., *out of*; i.e., so as to come out of and escape from her sin. See on verse 7.

22. Into a bed. Of anguish. The scene of the sin is also the scene of the punishment.

Commit adultery (μοιχεύοντας). A wider term than πορνεύσαι to commit fornication. Compare the metaphorical meaning expressing the rebellion and idolatry of Israel (^{<208>}Jeremiah 3:8; 5:7; ^{<265>}Ezekiel 16:32).

With her (μετ' αὐτῆς). Not with her as the *conjux adulteri*, but *who share with her in her adulteries*.

Of their deeds (ἐκ τῶν ἔργων αὐτῶν). Read αὐτῆς her (deeds). Repent out of (ἐκ) as in verse 21.

23. Children (τέκνα). Emphatic. Distinguished from *the participators* of verse 22, as her proper adherents, “who are begotten of her and go to constitute her.” Others, however, deny any distinction (Milligan), and

others (as Trench) explain as the *less* forward and prominent members of the wicked company, deceived where the others were the deceivers.

With death (ἐν θανάτῳ). *To kill with death* is a very strong expression. Compare ^{<4300>}Leviticus 20:10, Sept., θανάτῳ θανατούσθωσαν *shall be put to death* (A. 5:and Rev.). Lit., *let them be put to death with death*. The reference can hardly be to the slaughter of Ahab's seventy sons (^{<4206>}2 Kings 10:6, 7) who were not Jezebel's children.

All the churches. Not merely the seven churches, but the churches throughout the world.

Shall know (γνώσονται). See on ^{<4124>}John 2:24.

Searcheth (ἐρευνῶν). See ^{<4159>}John 5:39; 7:52; ^{<4187>}Romans 8:27. Compare ^{<4110>}Jeremiah 11:20; 17:10; 20:12; ^{<4111>}1 Peter 1:11. Denoting a *careful* search, a *following up* or *tracking*. See ^{<4135>}Genesis 31:35; ^{<4106>}1 Kings 20:6; ^{<4110>}Proverbs 20:27; ^{<4100>}1 Corinthians 2:10.

Reins (νεφροῦς). Only here in the New Testament. Strictly, *kidneys*. Used of the *thoughts*, *feelings*, and *purposes* of the soul. A similar use of the physical for the spiritual organ is σπλάγχνα *bowels* for *heart*. See *pitiful*, ^{<4188>}1 Peter 3:8.

24. *And* unto the rest. Omit *and*, and render, as Rev., *to you I say, to the rest*, etc.

And which (καὶ οἵτινες). Omit *καὶ and*. The compound relative, *which*, classifies; *which are of those who know not*, etc.

The depths of Satan (τὰ βάθη τοῦ Σατανᾶ). The reference is, most probably, to the Gnostic sect of the Ophites (ὄφις *a serpent*), or, in Hebrew, Naasenes (*naash a serpent*), serpent-worshippers, a sect the origin of which is unknown, but which existed as late as the sixth century; since, in 530, Justinian passed laws against it. "The veneration of the serpent was but the logical development of a theory, the germ of which is common to many of the Gnostic sects. Proceeding on the assumption that the creator of the world is to be regarded as an evil power, a thing in hostility to the supreme God, it follows as a natural consequence that the fall of man through disobedience to the command of his maker must be regarded, not as a transgression against the will of the supreme God, but as

an emancipation from the authority of an evil being. The serpent, therefore, who tempted mankind to sin, is no longer their destroyer but their benefactor. He is the symbol of intellect, by whose means the first human pair were raised to the knowledge of the existence of higher beings than their creator. This conception, consistently carried out, would have resulted in a direct inversion of the whole teaching of scripture; in calling evil good and good evil; in converting Satan into God and God into Satan. The majority of the Ophite sects, however, seem to have shrunk from this portentous blasphemy. While acknowledging the fall of man as, in some manner, a deliverance from evil and an exaltation of human nature, they hesitated to carry out their principle by investing the evil spirit with the attributes of deity. A kind of compromise was made between scripture and philosophy. The serpent was, notwithstanding his service to mankind, represented as a being of evil nature and an enemy to man, though his work was overruled to man's good, and he himself was, beyond his intention, the instrument of a higher wisdom. But in one sect at least of the Ophites, the more logical and thoroughly blasphemous consequences of the first principles were exhibited openly and unblushingly" (Mansel, "Gnostic Heresies"). The characteristic boast of the Gnostics was their knowledge of *the depths* of divine things. In this they were probably perverting and caricaturing the words of Paul (Romans 11:33; 1 Corinthians 2:10).

As they speak. Rev., *as they say.* The questions are,

1st. What is the phrase alluded to? Is it the familiar formula of these heretics, "the depths," or "the depths of God," *the depths of Satan* being added by the Lord himself in ironical contrast with the depths of divine knowledge, — or is it *the depths of Satan*?

2nd. Does *as they say* refer to *Christians*, describing the *depths* of the Gnostics as depths of *Satan*, or does it refer to the heretics themselves, calling their own mysteries *depths of Satan*?

The majority of commentators regard *as they say* as referring to the heretics, and as applying only to the word *depths*; *of Satan* being added by the Lord in indignation. Alford says that no such formula as *depths of Satan*, or any resembling it, is found as used by the ancient Gnostic heretics.

Other burden (ἄλλο βάτος). The words for *burden* in the New Testament are ὄγκος (only in ^{<812>}Hebrews 12:1), βάρος (^{<412>}Matthew 20:12; ^{<402>}Galatians 6:2), and φορτίον (^{<413>}Matthew 11:30; 23:4; ^{<405>}Galatians 6:5). [>]ὄγκος refers to *bulk*, βάρος to *weight*, φορτίον to a burden so far as it is *born* (φέρω). Thus in ^{<812>}Hebrews 12:1, “lay aside every *weight* (ὄγκος),” the figure being that of runners in the race-course, and the word appropriate as denoting the bulky robes and the accoutrements of the ordinary dress which might impede the freedom of the limbs. In ^{<412>}Matthew 20:12, “the *burden* (βάρος) and heat of the day,” the idea is that of heavy toil pressing like a weight. So ^{<402>}Galatians 6:2, “Bear ye one another’s *burdens*.” But in ^{<405>}Galatians 6:5, the emphasis is on the *act of bearing*; and therefore φορτίον is used: “Every man shall bear his own burden;” i.e., every man shall carry that which it is appointed him to bear. The reference in that passage is probably to the prohibition enjoined by the apostolic council of Jerusalem, which concerned the very things which are rebuked here — fornication and abstinence from idol-meats. In the narrative of that council the phrase occurs “to lay upon you no greater *burden*” (^{<415>}Acts 15:28). The meaning accordingly will be, “I put upon you no other burden than abstinence from and protest against these abominations.”

25. Hold fast (κρατήσατε). See on ^{<402>}Mark 7:3; ^{<415>}Acts 3:11.

Till I come (ἄχρις οὗ ἂν ἴξω). The conditional particle ἂν marks the time of His coming as uncertain.

26. Keepeth my works (τηρῶν τὰ ἔργα μου). The phrase occurs only here in the New Testament. The *works* are those which Christ *commands*, which He *does*, and which are *the fruits of His Spirit*. See on ^{<407>}John 4:47.

Power (ἐξουσίαν). See on ^{<412>}John 1:12. Rev., better, *authority*.

Nations (ἔθνω). See on ^{<452>}Matthew 25:32, and *Gentiles*, ^{<412>}Luke 2:32. Properly, here, the Gentiles, as opposed to the true Israel of God.

27. Shall rule (ποιμανεῖ). Lit., *shall shepherd*. A comparison with chapter 7:17, brings out the terrible irony in this word. Compare Psalms 2:9, Sept., where the same word is used. A.V., *break*. See on *rule*, ^{<412>}Matthew 2:6; *feed*, ^{<405>}Acts 20:28; ^{<412>}1 Peter 5:2; Jude 12.

Rod (ῥάβδω). Commonly rendered *staff*, once *sceptre*, ^{<3008>} Hebrews 1:8. This is its meaning here.

Vessels (σκεύη). See on *goods*, Matthew 12. 29; *vessel*, 1 Peter 3. 7.

Of the potter (κεραμικὰ). From κέραμος *potter's clay*.

Shall they be broken to shivers. The A.V. follows the reading συντριβήσεται, the future tense of the verb. The correct reading is συντρίβεται, the present tense. Render therefore, as Rev., “as the vessels of the potter *are broken*.” See on ^{<4084>} Mark 5:4, and *bruising*, ^{<4089>} Luke 9:39. The οὖν *together* gives the picture of the fragments collapsing into a heap.

28. *The morning-star* (τὸν ἄστέρα τὸν πρωϊνόν). *The star, that of the morning*. One of John's characteristic constructions. See on ^{<4081>} 1 John 4:9. The reference is, most probably, to Christ himself. See chapter 22:16. He will give Himself. This interpretation falls in with the promise of power over the nations in verse 26. The star was the ancient emblem of sovereignty. See Numbers. 24:17; ^{<4082>} Matthew 2:2. “It was the symbol of sovereignty on its brighter and benignant side, and was therefore the fitting and necessary complement of the dread attributes that had gone before. The king came not only to judge and punish, but also to illumine and cheer” (Plumptre). Compare ^{<4019>} 2 Peter 1:19.

CHAPTER 3

1. *Sardis*. The capital of the ancient kingdom of Lydia. It was situated in a plain watered by the river Pactolus. The city was of very ancient origin. Herodotus (i., 84) gives the account of its siege and capture by Cyrus, and of its previous fortification by an old king, Meles. It was ruled by a series of able princes, the last of whom was Croesus, celebrated for his wealth and his misfortunes. In the earlier part of his reign he extended his dominion over the whole of Asia Minor, with the exception of Lycia and Cilicia. The Lydian rule was terminated by the conquest of Cyrus. From the Persians it passed into the hands of Alexander the Great, after which, for the next three hundred years, its fortunes are obscure. In B.C. 214 it was taken and sacked by Antiochus the Great after a siege of two years. The kings of Pergamus next succeeded to the dominion, and from them it passed into the hands of the Romans.

In the time of Tiberius it was desolated by an earthquake, together with eleven or twelve other important cities of Asia, and the calamity was increased by a pestilence.

Sardis was in very early times an important commercial city Pliny says that the art of dyeing wool was invented there, and it was the entrepôt of the dyed woolen manufactures, carpets, etc., the raw material for which was furnished by the flocks of Phrygia. It was also the place where the metal *electrum* was procured. Gold was found in the bed of the Pactolus. Silver and gold coins are said to have been first minted there, and it was at one time known as a slave-mart. The impure worship of the goddess Cybele was celebrated there, and the massive ruins of her temple are still to be seen. The city is now a heap of ruins. In 1850 no human being found a dwelling there.

The seven Spirits of God. See on chapter 1:4.

1. *Be watchful* (γίνου γρηγορῶν). Lit., *become awake and on the watch*. See on ⁴¹³⁵Mark 13:35; ⁴¹⁶⁸1 Peter 5:8. *Become* what thou art not.

Strengthen (στήριξον). See on ⁴¹⁵⁰1 Peter 5:10, and compare ⁴²³³Luke 22:32; ⁴⁵¹¹Romans 1:11; ⁴⁵¹²2 Thessalonians 3:3.

That are ready to die (ὅ μέλλει ἀποθανεῖν). Read ἔμελλον *were ready or about* (to die).

I have not found thy works (οὐ εὔρηκά σου τὰ ἔργα). Some texts omit the article before *works*, in which case we should render, *I have found no works of thine*. So Rev.

Perfect (πεπληρωμένα). Lit., *fulfilled*. So Rev.

God. The best texts insert μου, “*my God*.”

3. *Thou hast received and heard* (εἴληφας καὶ ἤκουσας). The former of these verbs is in the perfect tense: thou hast received the truth as a permanent deposit. It remains with thee whether thou regarded it or not. The latter verb is in the aorist tense, *didst hear* (so Rev.), denoting merely the act of hearing when it took place.

Watch. See on verse 2.

On thee. Omit.

As a thief (ὡς κλέπτης). *Thief*, as distinguished from ἡ ληστής *robber*, a plunderer on a larger scale, who secures his booty not by stealth, but by violence. Hence the word is appropriate here to mark the unexpected and stealthy coming of the Lord. Compare ^{5:2, 4;} 1 Thessalonians 5:2, 4; ^{2:10;} 2 Peter 3:10.

Thou shalt not know what hour I will come upon thee. The Greek proverb says that the feet of the avenging deities are shod with wool. The sentiment is voiced in the two following fragments from Aeschylus:

*“Whether one sleep or walk or sit at ease,
Unseen and voiceless Justice dogs his steps,
Striking athwart his path from right or left;
Nor what is foully done will night conceal:
Whate’er thou doest some God beholdeth thee.”*

*“And dost thou deem that thou shalt e’er o’ercome
Wisdom divine? That retribution lies
Somewhere remote from mortals? Close at hand,
Unseen itself, it sees and knows full well
Whom it befits to smite. But thou know’st not
The hour when, swift and sudden, it shall come
And sweep away the wicked from the earth.”*

4. *Thou hast a few names.* The best texts insert ἄλλὰ *but* between these words and the close of the preceding verse. So Rev. *But*, notwithstanding the general apathy of the Church, thou hast a few, etc. Compare verse 1, *thou hast a name*, and see on chapter 11:13. *Names* is equivalent to *persons*, a few who may be rightly *named* as exceptions to the general conception.

Even in Sardis. Omit καὶ *even*.

Defiled (ἐμόλυναν). See on ^{<3004>}1 Peter 1:4.

Garments. See the same figure, Jude 23. The meaning is, have not sullied the purity of their Christian life.

In white (ἐν λευκοῖς). With ἱματίοις *garments* understood. See on chapter 2:17, and compare ^{<3000>}Zechariah 3:3, 5. “White colors are suitable to the gods” (Plato, “Laws,” xii., 956). So Virgil, of the tenants of Elysium:

*“Lo, priests of holy life and chaste while they in life had part;
Lo, God-loved poets, men who spake things worthy Phoebus’ heart:
And they who bettered life on earth by new-found mastery;
And they whose good deeds left a tale for men to name them by:
And all they had their brows about with snowy fillets bound.”*
“Aeneid,” vi., 661-665

The same shall be clothed (οὗτος περιβαλεῖται). For οὗτος *this*, or the *same*, read οὕτως *thus*: “shall *thus* be arrayed.” so Rev. The verb denotes a solemn investiture, and means literally *to throw* or *put around*.

5. *Book of life.* Lit., *the book of the life*. For the figure, see ^{<1232>}Exodus 32:32; ^{<4482>}Psalms 69:28; ^{<2710>}Daniel 12:1; ^{<3000>}Philippians 4:3. Compare ^{<1010>}Luke 10:20; ^{<8122>}Hebrews 12:23.

I will confess (ἐξομολογήσομαι). *Openly confess* (ἐξ). See on ^{<4012>}Matthew 11:25; ^{<4482>}Acts 19:18; ^{<5100>}James 5:16.

7. *Philadelphia.* Seventy-five miles southeast of Sardis. The second city in Lydia. The adjacent region was celebrated as a wine-growing district, and its coins bore the head of Bacchus and the figure of a Bacchante. The population included Jews, Jewish Christians, and converts from heathenism. It suffered from frequent earthquakes. Of all the seven churches it had the longest duration of prosperity as a Christian city. It

still exists as a Turkish town under the name of *Allah Shehr, City of God*. The situation is picturesque, the town being built on four or five hills, and well supplied with trees, and the climate is healthful. One of the mosques is believed by the native Christians to have been the gathering-place of the church addressed in Revelation. “One solitary pillar of high antiquity has been often noticed as reminding beholders of the words in chapter 3:12: ‘Him that overcometh will I make a pillar in the temple of my God.’”

He that is holy (ὁ ἅγιος). See on ^{<4810>}Acts 26:10. Christ is called *holy*, ^{<4127>}Acts 2:27; 13:35; ^{<8102>}Hebrews 7:26; in all which passages the word, however, is ὅσιος, which is holy *by sanction*, applied to one who diligently observes all the sanctities of religion. It is appropriate to Christ, therefore, as being the one in whom these eternal sanctities are grounded and reside. Ἄγιος, the word used here, refers rather to separation from evil.

He that is true (ὁ ἀληθινός). See on ^{<4810>}John 1:9. Ἀληθινός is not merely, *genuine* as contrasted with the absolutely false, but as contrasted with that which is only subordinately or typically true. It expresses the *perfect* realization of an idea as contrasted with its *partial* realization. Thus, Moses gave bread, but the Father giveth the *true* bread (τὸν ἄρτον τὸν ἀληθινόν). Israel was a vine of God’s planting (^{<8108>}Psalm 80:8), Christ is the *true* (ἡ ἀληθινὴ) vine (^{<4811>}John 15:1). The word is so characteristic of John that, while found only once in the Synoptic Gospels, once in a Pauline Epistle, and four times in the Epistle to the Hebrews, it occurs nine times in the fourth Gospel, four times in John’s First Epistle, and ten times in Revelation, and in every instance in these three latter books in its own distinctive signification.

The key of David. See on chapter 1:18, and compare ^{<2222>}Isaiah 22:22. David is the type of Christ, the supreme ruler of the kingdom of heaven. See ^{<4819>}Jeremiah 30:9; ^{<4823>}Ezekiel 34:23; 37:24. The house of David is the typical designation of the kingdom of Jesus Christ (^{<4825>}Psalm 122:5). The holding of the keys, the symbols of power, thus belongs to Christ as Lord of the kingdom and Church of God. See on ^{<4169>}Matthew 16:19: He admits and excludes at His pleasure.

No man shutteth (οὐδεὶς κλείει). Read κλείσει *shall shut* So Rev.

8. *I have set* (δέδωκα). Lit., *I have given*. For a similar phrase see ^{<125>}Luke 12:51.

An open door (θύραν ἀνεφωγμένην). Rev., more literally, a door opened. This is variously explained. Some refer it to the entrance into the joy of the Lord; others to the initiation into the meaning of scripture; others again to the opportunity for the mission-work of the Church. In this last sense the phrase is often used by Paul. See ^{<109>}1 Corinthians 16:9; ^{<111>}2 Corinthians 2:12; ^{<503>}Colossians 4:3. Compare ^{<447>}Acts 14:27. ^{fb77} *I have given* is appropriate, since all opportunities of service are gifts of God. See on chapter 2:7.

For thou hast (ὅτι ἔχεις). Some texts make *behold-shut* parenthetical, and render ὅτι *that*, defining *thy works*, etc. So Rev.

A little strength (μικρὰν δύναμιν). This would mean, thou hast *some* power, though small. Many, however, omit the indefinite article in translating, and render *thou hast little strength*; i.e., *thou art poor in numbers and worldly resources*. So Alford, Trench, and Düsterdieck.

And (καὶ). John's single copula instead of a particle of logical connection. See on ^{<110>}John 1:10; 6:46; ^{<105>}1 John 1:5; ^{<133>}John 8:20.

Hast kept my word (ἐτήρησάς μου τὸν λόγον). Rev., rendering the aorist more strictly, *didst keep*. For the phrase, see ^{<176>}John 17:6,8.

9. *I will make* (δίδωμι). Rev., rightly, *I give*. See on verse 8. The sense is broken off there and resumed here.

Of the synagogue (ἐκ τῆς συναγωγῆς). Certain ones of the synagogue. Most interpreters refer to the Jews. Others explain more generally, of the bowing down of the Church's enemies at her feet. Trench refers to a passage in the Epistle of Ignatius to this Philadelphian church, implying the actual presence in the midst of it of converts from Judaism, who preached the faith which they once persecuted.

Of Satan. See on chapter 2:9.

I will make them to come (ποιήσω αὐτοὺς ἵνα ἕξωσιν) Lit., *I will make them that they shall come*.

Worship before thy feet. Compare ^{<264>}Isaiah 60:14; ^{<242>}49:23.

10. *The word of my patience* (τὸν λόγον τῆς ὑπομονῆς μου) Not the words which Christ has spoken concerning patience, but the word of Christ which requires patience to keep it; the gospel which teaches the need of a patient waiting for Christ. On *patience*, see on ^{<600>}2 Peter 1:6; ^{<95>}James 5:7.

From the hour (ἐκ). The preposition implies, not a keeping *from* temptation, but a keeping *in* temptation, as the result of which they shall be delivered *out of* its power. Compare ^{<475>}John 17:15.

Of temptation (τοῦ πειρασμοῦ). Lit., “of *the* trial” See on ^{<465>}Matthew 6:13; ^{<100>}1 Peter 1:7. Rev., *trial*.

World (οἰκουμένης). See on ^{<440>}Luke 2:1

11. *Behold*. Omit.

That no one take thy crown (ἵνα μηδεὶς λάβῃ τὸν στέφανον). Take it away. The idea is not that of one believer stepping into the place which was designed for another, but of an enemy taking away from another the reward which he himself has forfeited. The expression is explained by ^{<505>}Colossians 2:18. It is related by Mahomet that, after having attempted, in vain, to convert one Abdallah to the faith, and having been told by him to go about his business and to preach only to those who should come to him — he went, downcast, to a friend’s house. His friend, perceiving that he was sad, asked him the reason; and on being told of Abdallah’s insult, said, “Treat him gently; for I swear that when God sent thee to us, we had already strung pearls to crown him, and he seeth that thou hast snatched the kingdom out of his grasp.” For *crown*, see on chapter 2:10. *Thy crown* is not the crown which *thou hast*, but the crown which thou *shalt have* if thou shalt prove faithful.

12. *Pillar* (στύλον). The word occurs, ^{<400>}Galatians 2:9; ^{<505>}1 Timothy 3:15; ^{<600>}Revelation 10:1. The reference here is not to any prominence in the earthly church, as ^{<400>}Galatians 2:9, but to blessedness in the future state. The exact meaning is doubtful. Some explain, *he shall have a fixed and important place in the glorified church*. Compare ^{<405>}Matthew 19:28. Others emphasize the idea of *stability*, and find a possible local reference to the frequent earthquakes from which Philadelphia had suffered, and which had shaken its temples. Strabo says: “And Philadelphia has not

even its walls unimpaired, but daily they are shaken in some way, and gaps are made in them. But the inhabitants continue to occupy the land notwithstanding their sufferings, and to build new houses.” Others again emphasize the idea of *beauty*. Compare ^{<4015>}1 Peter 2:5, where the saints are described *living stones*.

Temple (ναῶν). See on ^{<4045>}Matthew 4:5.

Upon him. *The conqueror, not the pillar*. Compare chapter 7:3; 9:4; 14:1; 22:4. Probably with reference to the golden plate inscribed with the name of Jehovah, and worn by the High-Priest upon his forehead (^{<4285>}Exodus 28:36, 38). See on chapter 2:17.

New Jerusalem. See ^{<3485>}Ezekiel 48:35. The believer whose brow is adorned with this name has the freedom of the heavenly city. Even on earth his commonwealth is in heaven (^{<4185>}Philippians 3:20). “Still, his citizenship was latent: he was one of God’s hidden ones; but now he is openly avouched, and has a right to enter in by the gates to the city” (Trench). The city is called by John, *the great and holy* (Chapter 21:10); by Matthew, *the holy city* (4:5); by Paul, *Jerusalem which is above* (^{<4015>}Galatians 4:6); by the writer to the Hebrews, *the city of the living God, the heavenly Jerusalem* (^{<5027>}Hebrews 12:22). Plato calls his ideal city *Callipolis, the fair city* (“Republic,” vii., 527), and the name *Ouranopolis, heavenly city*, was applied to Rome and Byzantium. For *new* (καινή), see on ^{<4025>}Matthew 26:29. The *new Jerusalem* is not a city *freshly built* (νέα), but is *new* (καινή) in contrast with the old, outworn, sinful city. In the Gospel John habitually uses the Greek and civil form of the name, ^{<4015>}Ἱεροσόλυμα; in Revelation, the Hebrew and more holy appellation, ^{<4015>}Ἱεροσόλημ. ^{fb78}

14. Of the Laodiceans (Λαοδικέων). Read ἐν Λαοδικείᾳ in *Laodicea*. Laodicea means *justice of the people*. As Laodice was a common name among the ladies of the royal house of the Seleucidae, the name was given to several cities in Syria and Asia Minor. The one here addressed was on the confines of Phrygia and Lydia, about forty miles east of Ephesus, and was known as Laodicea on the Lycus. It had born successively the names of Diospolis and Rhoas, and was named Laodicea when refounded by Antiochus Theos, B.C. 261-246. It was situated on a group of hills between two tributaries of the Lycus — the Asopus and the Caprus.

Towards the end of the Roman Republic, and under the first emperors, it became one of the most important and flourishing cities of Asia Minor. One of its citizens, Hiero, bequeathed all his enormous property to the people, and adorned the city with costly gifts. It was the seat of large money transactions and of an extensive trade in wood. The citizens developed a taste for Greek art, and were distinguished in science and literature. Laodicea was the seat of a great medical school. During the Roman period it was the chief city of a Roman *conventus* or political district, in which courts were held by the proconsul of the province, and where the taxes from the subordinate towns were collected. Cicero held his court there, and many of his letters were written thence. The *conventus* represented by Laodicea comprised not less than twenty-five towns, and inscriptions refer to the city as “the metropolis.” The Greek word **διοίκηδις**, corresponding to the Latin *conventus* was subsequently applied to an ecclesiastical district, and appears in *diocese*. The tutelary deity of the city was Zeus (Jupiter). Hence its earlier name, *Diospolis*, or *City of Zeus*. Many of its inhabitants were Jews. It was subject to frequent earthquakes, which eventually resulted in its abandonment. It is now a deserted place, but its ruins indicate by their magnitude its former importance. Among these are a racecourse, and three theatres, one of which is four hundred and fifty feet in diameter. An important church council was held there in the fourth century.

The Amen. Used only here as a proper name. See ^{<216>}Isaiah 65:16, where the correct rendering is *the God of the Amen*, instead of A.V. *God of truth*. The term applied to the Lord signifies that He Himself is the fulfilment of all that God has spoken to the churches.

Faithful (**πιστός**). The word occurs in the New Testament in two senses: *trusty, faithful* ^{<116>}Matthew 24:45; 25:21, 23; ^{<122>}Luke 12:42); and *believing, confiding* (^{<127>}John 20:27; ^{<811>}Galatians 3:9; ^{<411>}Acts 16:1). Of God, necessarily only in the former sense.

True (**ἀληθινός**). See on verse 7. The veracity of Christ is thus asserted in the word *faithful, true* being not true *as distinguished from false*, but *true to the normal idea of a witness*.

The beginning (**ἡ ἀρχή**). *The beginner, or author*; not as ^{<511>}Colossians 1:15, *the first and most excellent creature of God’s hands*.

“The stress laid in the Epistle to the Colossians on the inferiority of those to whom the self-same name of ἀρχαὶ, *beginnings principalities* was given... to the One who was the true beginning, or, if we might venture on an unfamiliar use of a familiar word, the true *Principality* of God’s creation, may account for the prominence which the name had gained, and therefore for its use here in a message addressed to a church exposed, like that of Colossae, to the risks of angelolatry, of the substitution of lower principalities and created mediators for Him who was the Head over all things to His Church” (Plumptre). Compare ^{851D}Hebrews 12:2, ἀρχηγὸν *leader*.

15. Cold (ψυχρός). Attached to the world and actively opposed to the Church. “This,” as Alford remarks, “as well as the opposite state of spiritual fervor, would be an intelligible and plainly-marked condition; at all events free from the danger of mixed motive and disregarded principle which belongs to the lukewarm state: inasmuch as a man in earnest, be he right or wrong, is ever a better man than one professing what he does not feel.”

Hot (ζεστός). From ζέω to *boil* or *seethe*. See on *fervent*, ⁴¹⁸⁵Acts 18:25.

16. Lukewarm (χλιαρός). Only here in the New Testament.

Foremost and most numerous among the lost, Dante places those who had been content to remain neutral in the great contest between good and evil.

*“Master, what is this which now I hear?
What folk is this, which seems by pain so vanquished?
And he to me: “This miserable mode
Maintain the melancholy souls of those
Who lived withouten infamy or praise.
Commingled are they with that caitiff choir.
Of angels, who have not rebellious been,
Nor faithful were to God, but were for self.
The heavens expelled them, not to be less fair;
Nor them the nethermore abyss receives,
For glory none the damned would have from them.”
“Inferno,” iii., 33-42.*

I will (μέλλω). *I am about or have in mind*. Not a declaration of immediate and inexorable doom, but implying a possibility of the determination being changed.

Spue (ἐμέσαι). Only here in the New Testament. Compare ^{<1833>}Leviticus 18:28; 20:22.

17. *Because thou sayest.* Connect, as A.V. and Rev., with what follows, not with what precedes. Some interpret *I will spue thee out of my mouth because thou sayest*, etc.

Increased with goods (πεπλούτηκα). Rev., *have gotten riches*. The reference is to imagined *spiritual* riches, not to worldly possessions.

Thou. Emphatic.

Wretched (ὁ ταλαίπωρος). Rev., better, giving the force of the article, *the wretched one*. From *τάλω* to endure, and *πειρά* a trial.

Miserable (ἐλεεινός). Only here and ^{<4181>}1 Corinthians 5:19. An object of *pity* (ἔλεος).

Poor (πτωχός). See on ^{<4181>}Matthew 5:3.

18. *I counsel* (συμβουλεύω). With a certain irony. Though He might command, yet He advises those who are, in their own estimation, supplied with everything.

To buy. Compare ^{<2401>}Isaiah 4:1; ^{<4181>}Matthew 13:44, 46. Those who think themselves rich, and yet have just been called *beggars* by the Lord, are advised by Him to buy. The irony, however, covers a sincere and gracious invitation. The goods of Christ are freely given, yet they have their price — renunciation of self and of the world.

Gold (χρυσίον). Often of gold *money* or *ornaments*. So ^{<4181>}1 Peter 1:18; ^{<4181>}Acts 3:6; ^{<4181>}1 Peter 3:3. Also of *native* gold and gold which has been smelted and wrought (^{<3100>}Hebrews 9:4). There may very properly be a reference to the extensive money transactions of Laodicea.

Tried in the fire (πεπυρωμένον ἐκ πορῶς). The verb means *to burn*, *to be on fire*: in the perfect passive, as here, *kindled*, *made to glow*; thence *melted by fire*, and so *refined*. Rev., *refined by, fire*. By fire is, literally, *out of the fire* (ἐκ; see on Chapter 2:7).

White raiment. Rev., *garments*. See on verse 4.

Mayest be clothed (περιβάλλῃ). Rev., more literally, *mayest clothe thyself*. See on verse 5.

Do not appear (μὴ φανερωθῆ). Rev., more literally, *be not made manifest*. See on ^{<100>}John 21:1. Stripping and exposure is a frequent method of putting to open shame. See ^{<100>}2 Samuel 10:4; ^{<200>}Isaiah 20:4; 47:23; ^{<300>}Ezekiel 16:37. Compare also ^{<400>}Matthew 22:11-13; ^{<500>}Colossians 3:10-14.

Anoint thine eyes with eye-salve (κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου). The correct reading is ἔγχρισαι, the infinitive, *to anoint*, instead of the imperative. So Rev., *eye-salve to anoint thine eyes*. Κολλούριον, of which the Latin *collyrium* is a transcript, is a diminutive of κολλύρα *a roll of coarse bread*. See ^{<100>}1 Kings 14:3, Sept.; A.V., *cracknels*. Here applied to a roll or stick of ointment for the eyes. Horace, describing his Brundisian journey, relates how, at one point, he was troubled with inflamed eyes, and anointed them with black eye-salve (*nigra collyria*. Sat., i., v., 30). Juvenal, describing a superstitious woman, says: "If the corner of her eye itches when rubbed, she consults her horoscope before calling for *salve*" (*collyria*; 6., 577). The figure sets forth the spiritual anointing by which the spiritual vision is purged. Compare Augustine, "Confessions, vii., 7, 8. "Through my own swelling was I separated from Thee; yea, my pride-swollen face closed up mine eyes.... It was pleasing in Thy sight to reform my deformities; and by inward goads didst Thou rouse me, that I should be ill at ease until Thou wert manifested to my inward sight. Thus, by the secret hand of Thy medicining, was my swelling abated, and the troubled and bedimmed eyesight of my mind, by the smarting anointings of healthful sorrows, was from day to day healed." Compare ^{<100>}1 John 2:20, 27.

19. As many as I love. In the Greek order *I* stands first as emphatic.

Rebuke (ἐλέγχω). See on ^{<100>}John 3:20. Rev., *reprove*.

Chasten (παιδεύω). See on ^{<200>}Luke 23:16.

Be zealous (ζήλανε). The verb is akin to ζεστός *hot* in verse 16, on which see note.

Repent. See on ^{<100>}Matthew 3:2; 20:29.

20. *I stand at the door and knock.* Compare Cant. v., 2, **Κρούω** *I knock* was regarded as a less classical word than **κόπτω**. **Κρούω** is to knock *with the knuckles, to rap*; **κόπτω**, *with a heavy blow*; **ψοφεῖν** of the knocking of some one within the door, warning one without to withdraw when the door is opened. Compare ^{<3189>}James 5:9. “He at whose door we ought to stand (for He is the Door, who, as such, has bidden *us* to knock), is content that the whole relation between Him and us should be reversed, and, instead of our standing at His door, condescends Himself to stand at ours “(Trench). The Greeks had a word **θυραυλεῖν** for a lover waiting at the door of his beloved. Trench cites a passage from Nicolaus Cabasilas, a Greek divine of the fourteenth century: “Love for men emptied God (^{<3107>}Philippians 2:7). For He doth not abide in His place and summon to Himself the servant whom He loved; but goes Himself and seeks him; and He who is rich comes to the dwelling of the poor, and discloses His love, and seeks an equal return; nor does He withdraw from him who repels Him, nor is He disgusted at his insolence; but, pursuing him, remains sitting at his doors, and that He may show him the one who loves him, He does all things, and sorrowing, bears and dies.”

My voice. Christ not only knocks but speaks. “The voice very often will interpret and make intelligible the purpose of the knock” (Trench).

Hear — open the door. No irresistible grace.

Will sup (**δειπνήσω**). See on ^{<3112>}Luke 14:12. For the image, compare Cant. 5:2-6; iv. 16; ii. 3. Christ is the Bread of Life, and invites to the great feast. See ^{<1081>}Matthew 8:11; 25:1 sqq. The consummation will be at the marriage-supper of the Lamb (^{<3112>}Mark 14:25; ^{<3107>}Revelation 19:7-9).

He with me. It is characteristic of John to note the sayings of Christ which express the *reciprocal* relations of Himself and His followers. See ^{<3106>}John 6:56; 10:38; 14:20; 15:4, 5; 17:21, 26. Compare ^{<3112>}John 14:23.

21. *He that overcometh.* See on chapter 2:7.

CHAPTER 4

The Revelation proper now begins.

1. *After this* (μετὰ ταῦτα). Rev., literally, *after these things*. Not indicating a break in the ecstatic state of the seer, but only a succession of separate visions.

I looked (εἶδον). Rev., better, *I saw*. Not of the *directing of attention*, but of the simple reception of the vision.

A door was opened (θύρα ἀνεωγμένη). Rev., rightly, omits *was*. A door *set open*. The A.V. implies that the seer witnessed the opening of the door.

In Heaven. Compare ^{<101E>}Ezekiel 1:1; ^{<101G>}Matthew 3:16; ^{<407G>}Acts 7:56; 10:11. In all these heaven itself is opened.

Was. Omit. Render, as Rev., “*a voice as of a trumpet*.”

A trumpet (σάλπιγγος). See on ^{<102B>}Matthew 24:31. Properly *a war-trumpet*, though the word was also used of a *sacred* trumpet, with the epithet **ἱερά** *sacred*.

Speaking — saying (λαλούσης — λέγουσα). See on ^{<102B>}Matthew 28:18. The former verb indicates the breaking of the silence, the latter the matter of the address.

Hereafter (μετὰ ταῦτα). Some editors connect these words with the succeeding verse, substituting them for **καὶ** *and* at the beginning of that verse, and rendering, “I will show thee the things which must come to pass. *After these things* straightway I was,” etc.

2. *I was in the Spirit* (ἔγενόμην ἐν πνεύματι). Strictly, *I became: I found myself in*. Appropriate to the sudden and unconscious transportation of the seer into the ecstatic state. Thus Dante describes his unconscious rapture into Paradise:

*“And suddenly it seemed that day to day
Was added, as if He who had the power
Had with another sun the heaven adorned.”*

Beatrice, noticing his amazement, says:

*“Thou makest thyself so dull
With false imagining, that thou seest not
What thou wouldst see if thou hadst shaken it off.
Thou art not upon earth as thou believest;
But lightning, fleeing its appropriate site,
Ne'er ran as thou, who thitherward returnest.”
“Paradiso,” i., 60-93.*

A throne. See ^{<AB>}Ezekiel 1:26-28.

Was set (ἔκειτο). Denoting merely *position*, not that the seer saw the placing of the throne. Compare ^{<AB>}John 2:6.

One sitting. He is called henceforward throughout the book *He that sitteth on the throne*, and is distinguished from the Son in chapter 6:16; 7:10, and from the Holy Spirit in verse 5.

He is commonly understood to be God the Father; but some understand the triune God. ^{fb79}

3. *Jasper stone.* The last of the twelve stones in the High Priest's breastplate (^{<AB>}Exodus 28:20; 39:13), and the first of the twelve enumerated in the foundation of the New Jerusalem (^{<AB>}Revelation 21:19). Also the stone employed in the superstructure of the wall of the Heavenly City (chapter 21:18). The stone itself was of different colors, the best being purple. According to chapter 21:11, it represents a crystalline brightness.

Sardine. Rev., *Sardius*. The sixth foundation-stone of the Heavenly Jerusalem in chapter 21:20. A red stone, supposed to answer to our cornelian. Pliny derives its name from Sardis where it was discovered. Others from the Persian *sered*, *yellowish red*. The exact meaning of the symbolism must remain uncertain, owing to our ignorance of the precise meaning of “jasper,” a name which seems to have covered a variety of stones now known under other classifications. Some interpreters, assuming the jasper to be sparkling white, find in it a representation of the holiness of God, and in the fiery sardius a representation of His wrath.

Rainbow (ἶρις). Only here and chapter 10:1. The word is identical, and seems to have had some original connection with Iris, the deity known as

the messenger-goddess of Olympus. In Homer the word is used in both senses.

“And if thou wishest now to ask of me,
 No dream I am, but lovely and divine:
 Whereof let this be unto thee a sign,
 That when thou wak'st, the many-colored bow
 Across the world the morning sun shall throw.
 But me indeed thine eyes shall not behold.
 Then he, awaking in the morning cold,
 A sprinkle of fine rain felt on his face,
 And leaping to his feet, in that wild place,
 Looked round, and saw the morning sunlight throw
 Across the world the many-colored bow;
 And trembling knew that the high gods indeed
 Had sent the messenger unto their need.”
 William Morris, “Jason,” xi., 190-200.

In classical Greek the word is used of any bright halo surrounding another body; of the circle round the eyes of a peacock's tail, and of the iris of the eye.

“And I beheld the flamelets onward go,
 Leaving behind themselves the air depicted,
 And they of trailing pennons had the semblance,
 So that it overhead remained distinct
 With sevenfold lists, all of them of the colors
 Whence the sun's bow is made, and Delia's girdle.” ^{fb80}
 Dante, “Purgatorio,” xxix, 73-78.

“Within the deep and luminous subsistence
 Of the High Light appeared to me three circles,
 Of threefold color and of one dimension,
 And by the second seemed the first reflected
 As Iris is by Iris, and the third
 Seemed fire that equally from both is breathed.”
 “Paradiso,” xxxiii., 115-120.

On this passage, which belongs to the description of Dante's vision of the Eternal Trinity, Dean Plumptre remarks: “One notes, not without satisfaction, that Dante shrinks from the anthropomorphism of Byzantine and early Western art, in which the Ancient of Days was represented in the form of venerable age. For him, as for the more primitive artists, the rainbow reflecting rainbow is the only adequate symbol of the “God of God, Light of Light” of the Nicene Creed, while the fire of love that

breathes from both is that of the Holy Spirit, “proceeding from the Father and the Son.”

Round about the throne. Compare ^{<40>}Ezekiel 1:26, 28.

Emerald (σμαραγδίνω). The stone is first mentioned by Herodotus, who describes a temple of Hercules which he visited at Tyre. He says: “I found it richly adorned with a number of offerings, among which were two pillars, one of pure gold, the other of *emerald* (σμαράγδου λίθου), shining with great brilliancy at night” (ii., 44). Also in his story of Polycrates of Samos, the signet-ring which Polycrates cast into the sea, was an emerald set in gold (iii., 41). It is claimed, however, that the real emerald was unknown to the ancients. Rawlinson thinks that the pillar in the Tyrian temple was of glass. The bow was not wanting in the other colors, but the emerald was predominant.

4. Throne (θρόνου). A *seat* or *chair*. In Homer, an armchair with high back and footstool. Cushions were laid upon the seat, and over both seat and back carpets were spread. A *royal throne*. Used of the *oracular seat* of the priestess of Apollo. Apollo, in the “Eumenides” of Aeschylus, says: “Never, when I sat in *the diviner’s seat* (μαντικοῖσιν ἐν θρόνοις) did I speak aught else than Zeus the father of the Olympians bade me” (616-618). Plato uses it of a *teacher’s seat*. “I saw Hippias the Elean sitting in the opposite portico in a *chair* (ἐν θρόνῳ). Others were seated round him on *benches* (ἐπὶ βᾶθρων),” questioning him, “and he *ex cathedra* (ἐν θρόνῳ καθήμενος, lit., *sitting in the chair*) was determining their several questions to them, and discoursing of them” (“Protagoras,” 315). Also used of a *judge’s bench*, and a *bishop’s seat*.

Seats (θρόνοι). Rev., rightly, *thrones*. The word is the same as the last.

I saw. Omit.

Elders (πρεσβυτέρους). See on ^{<41>}Acts 14:23. The twenty-four elders are usually taken to represent the one Church of Christ, as at once the Church of the old and of the new Covenant, figured by the twelve patriarchs and the twelve apostles.

*“Then saw I people, as behind their leaders,
Coming behind them, garmented in white,
And such a whiteness never was on earth
Under so fair a heaven as I describe
The four and twenty-elders, two by two,
Came on incoronate with flower-de-luce.”
Dante, “Purgatorio,” xxix., 64-84.*

Clothed (περιβεβλημένους). Rev., *arrayed*. Better, as indicating a more solemn investiture. See on chapter 3:5.

They had. Omit.

Crowns (στεφάνους). See on ^{<0104>}1 Peter 5:4; ^{<3012>}James 1:12. Στέφανος with the epithet *golden* is found only in Revelation. Compare chapter 9:7; 14:14. The natural inference from this epithet and from the fact that the symbolism of Revelation is Hebrew, and that the Jews had the greatest detestation of the Greek games, would be that στέφανος is here used of the *royal* crown, especially since the Church is here represented as triumphant— *a kingdom and priests*. On the other hand, in the three passages of Revelation where John evidently refers to the kingly crown, he uses διάδημα (chapter 12:3; 13:1; compare 17:9, 10; 19:12). Trench (“Synonyms of the New Testament”) claims that the crown in this passage is the crown, not of kingdom, but of glory and immortality. The golden crown (στεφάνους) of the Son of Man (chapter 14:14) is the conqueror’s crown.

It must be frankly admitted, however, that the somewhat doubtful meaning here, and such passages of the Septuagint as ^{<1023>}2 Samuel 12:30; ^{<3301>}1 Chronicles 20:2; ^{<3015>}Psalms 20:3; ^{<3012>}Ezekiel 21:26; ^{<3061>}Zechariah 6:11,14, give some warrant for the remark of Professor Thayer (“New Testament Lexicon”) that it is doubtful whether the distinction between στέφανος and διάδημα (the victor’s *wreath* and the kingly *crown*) was strictly observed in Hellenistic Greek. *The crown of thorns* (στεφάνους) placed on our Lord’s head, was indeed *woven*, but it was the caricature of a royal crown.

5. Proceeded (ἐκπορεύονται). Rev., *proceed*. The tense is graphically changed to the present.

Lightnings and thunderings and voices. Compare ^{<0296>}Exodus 19:16. Variouslly interpreted of God's *might*, His *judgment*, His *power over nature*, and His *indignation against the wicked*.

Lamps (λαμπάδες). The origin of our *lamp*, but, properly, *a torch*; the word for *lamp* being λύχνος, a *hand-lamp* filled with oil (^{<0165>}Matthew 5:15; ^{<0084>}Luke 8:16; ^{<0165>}John 5:35). See on ^{<0281>}Matthew 25:1. Trench says: "The true Hindoo way of lighting up, is by torches, held by men who feed the flame with oil from a sort of bottle constructed for the purpose."

Seven Spirits of God. See on chapter 1:4.

6. Of glass (ὑάλινη). Rev., *glassy*, which describes the *appearance* not the *material*. The adjective, and the kindred noun ὑάλος *glass* occur only in Revelation. The etymology is uncertain; some maintaining an Egyptian origin, and others referring it to the Greek ὕω *to rain*, with the original signification of *rain-drop*. Originally, some kind of clear, transparent stone. Herodotus says that the Ethiopians place their dead bodies "in a crystal pillar which has been hollowed out to receive them, crystal being dug up in great abundance in their country, and of a kind very easy to work. You may see the corpse through the pillar within which it lies; and it neither gives out any unpleasant odor, nor is it in any respect unseemly: yet there is no part that is not as plainly visible as if the body were bare" (3:24). Glass is known to have been made in Egypt at least 3,800 years ago. The monuments show that the same glass bottles were used then as in later times; and glass blowing is represented in the paintings in the tombs. The Egyptians possessed the art of coloring it, and of introducing gold between two layers of glass. The ruins of glass-furnaces are still to be seen at the Natron Lakes. The glass of Egypt was long famous. It was much used at Rome for ornamental purposes, and a glass window has been discovered at Pompeii: Pliny speaks of glass being malleable.

Crystal. Compare ^{<0102>}Ezekiel 1:22; ^{<0876>}Job 37:18; ^{<0240>}Exodus 24:10. The word is used in classical Greek for *ice*. Thucydides, describing the attempt of the Plataeans to break out from their city when besieged by the Peloponnesians and Boeotians, relates their climbing over the wall and crossing the ditch, but only after a hard struggle; "for the *ice* (κρύσταλλος) in it was not frozen hard enough to bear" (iii., 23). Crystal, regarded as a mineral, was originally held to be only pure water congealed,

by great length of time, into ice harder than common. Hence it was believed that it could be produced only in regions of perpetual ice.

In the midst of — round about. Commonly explained as one in the midst of each of the four sides of the throne. “At the extremities of two diameters passing through the center of the round throne” (Milligan).

Beasts (ζῴα). Rev., *living creatures*. Alford aptly remarks that *beasts* is the most unfortunate word that could be imagined. *Beast* is θηρίον. Ζῶον emphasizes the *vital element*, θηρίον *the bestial*.

Full of eyes before and behind. The four living beings are mainly identical with the cherubim of ^{<300E}Ezekiel 1:5-10; 10:5-20; ^{<300D}Isaiah 6:2, 3; though with some differences of detail. For instance, Ezekiel’s cherubim have four wings, while the six described here belong to the seraphim of Isaiah. So also the *Trisagion* (*thrice holy*) is from Isaiah. In Ezekiel’s vision each living being has all four faces, whereas here, each of the four has one.

“There came close after them four animals,
 Incoronate each one with verdant leaf,
 Plumed with six wings was every one of them,
 The plumage full of eyes; the eyes of Argus
 If they were living would be such as these.
 Reader I to trace their forms no more I waste
 My rhymes; for other spendings press me so,
 That I in this cannot be prodigal.
 But read Ezekiel who depicteth them
 As he beheld them from the region cold
 Coming with cloud, with whirlwind, and with fire;
 And such as thou shalt find them in his pages,
 Such were they here; saving that in their plumage
 John is with me, and differeth from him.”
 Dante, “Purgatorio,” xxix., 92-105.

7. *Lion, calf, man, eagle.* From this passage is derived the familiar symbolism of the four Evangelists; Mark seated on a lion, Luke on a steer, Matthew on a man, and John on an eagle. These are varied however. Irenaeus attributes the lion to John, and the eagle to Mark. Augustine the lion to Matthew, the man to Mark.

Lion. See on ^{<400B}1 Peter 5:8.

Calf (μόσχω). Compare ^{<057>}Luke 15:23. In the Septuagint for *an ox* or *steer*. ^{<021>}Exodus 22:1; ^{<011>}Ezekiel 1:10.

Eagle (ἀετῶ). See on ^{<190>}Matthew 24:28.

8. *Had* (εἶχον). The best texts read ἔχων *having*, the participle in the singular number agreeing with *each one*.

Each of them (ἐν καθ ἑαυτὸ). Lit., *one by himself*. The best texts read ἐν καθ ἕν *one by one* or *every one*. Compare ^{<149>}Mark 14:19.

Six wings. Compare ^{<200>}Isaiah 6:2. Dante pictures his Lucifer, who is the incarnation of demoniac animalism, with three heads and six wings.

“Underneath each came forth two mighty wrings,

*Such as befitting were so great a bird;
Sails of the sea I never saw so large.
No feathers had they, but as of a bat
Their fashion was; and he was waving them,
so that three winds proceeded forth therefrom.
Thereby Cocytus wholly was congealed.”
“Inferno,” xxxiv., 46-52.*

Dean Plumptre remarks that the six wings seem the only survival of the higher than angelic state from which Lucifer had fallen.

About him (κυκλόθεν). The best texts place the comma after ἕξι *six* instead of after κυκλόθεν *around*, and connect κυκλόθεν with the succeeding clause, rendering, *are full of eyes round about and within*. So Rev.

They were full (γέμοντα). Read γέμουσιν *are full*.

Round about and within. Around and inside each wing, and on the part of the body beneath it.

They rest not (ἀνάπαυσιν οὐκ ἔχουσιν). Lit., *they have no rest*. So Rev. See on *give rest*, ^{<103>}Matthew 11:28; and *resteth*, ^{<014>}1 Peter 4:14.

Holy, etc. Compare ^{<200>}Isaiah 6:3, which is the original of the formula known as the *Trisagion* (*thrice holy*), used in the ancient liturgies. In the Apostolic Constitutions it runs: “Holy, holy, holy Lord God of Hosts! Heaven and earth are full of Thy glory, who art blessed forever, Amen.”

Afterwards it was sung in the form “Holy God, holy Mighty, holy Immortal, have mercy upon us.” So in the Alexandrian liturgy, or liturgy of St. Mark. *Priest*. “To Thee we send up glory and giving of thanks, and the hymn of the Trisagion, Father, Son, and Holy Ghost, now and ever and to ages of ages. *People*. Amen! Holy God, holy Mighty, Holy and Immortal, have mercy upon us.” In the liturgy of Chrysostom the choir sing the Trisagion five times, and in the meantime the priest says secretly the prayer of the Trisagion. “God which art holy and retest in the holies, who art hymned with the voice of the Trisagion by the Seraphim, and glorified by the Cherubim, and adored by all the heavenly powers! Thou who didst from nothing call all things into being; who didst make man after Thine image and likeness, and didst adorn him with all Thy graces; who givest to him that seeketh wisdom and understanding, and passest not by the sinner, but dost give repentance unto salvation; who has vouchsafed that we, Thy humble and unworthy servants, should stand, even at this time, before the glory of Thy holy altar, and should pay to Thee the worship and praise that is meet; — receive, Lord, out of the mouth of sinners, the hymn of the Trisagion, and visit us in Thy goodness. Forgive us every offense, voluntary and involuntary. Sanctify our souls and bodies, and grant that we may serve Thee in holiness all the days of our life; through the intercession of the holy Mother of God, and all the saints who have pleased Thee since the beginning of the world. (Aloud.) For holy art Thou, one God and to Thee.”

According to an unreliable tradition this formula was received during an earthquake at Constantinople, in the reign of Theodosius II., through a boy who was caught up into the sky and heard it from the angels. The earliest testimonies to the existence of, the Trisagion date from the fifth century or the latter part of the fourth. Later, the words were added, “that was crucified for us,” in order to oppose the heresy of the Theopaschites (Θεός *God*, πάσχω *to suffer*) who held that God had suffered and been crucified. To this was added later the words “Christ our king:” the whole reading, “Holy God, holy Mighty, holy Immortal, Christ our king that was crucified for us, have mercy on us.” The formula thus entered into the controversy with the Monophysites, who claimed that Christ had but one composite nature. Dante introduces it into his “Paradiso.”

*“The One and Two and Three who ever liveth
And reigneth ever in Three and Two and One,
Not circumscribed and all things circumscribing,
Three several times was chanted by each one
Among those spirits, with such melody
That for all merit it were just reward.”*
“Paradiso,” xiv., 28-33.

*“When I was silent, sweetest song did flow
Through all the heaven, and my lady too
With them cried holy, holy, holy!”*
“Paradiso,” xxvi., 67-69.

The interpretations of the symbols of the four living creatures are, of course, numerous and varied. Some of them are: the four Evangelists or Gospels; the four elements; the four cardinal virtues; the four faculties or powers of the human soul; the Lord in the fourfold great events of redemption; the four patriarchal churches; the four great apostles, the doctors of the Church; the four principal angels, etc. The best modern interpreters explain the four forms as representing animated nature — “man with his train of dependent beings brought near to God, and made partakers of redemption, thus fulfilling the language of St. Paul, that ‘the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God’” (ⲉⲃⲏⲗⲏⲛ Romans 8:21; Milligan). Düsterdieck says: “The essential idea which is symbolized in the figures of the four living creatures may be expressed in such words as those of Psalms 103:22.” Full of eyes, they are ever on the alert to perceive the manifestations of divine glory. Covering their faces and feet with their wings (ⲉⲓⲁⲓⲁⲓⲏ Isaiah 6:2), they manifest their reverence and humility. Flying, they are prompt for ministry. “We thus have the throne of God surrounded by His Church and His animated world; the former represented by the twenty-four elders, the latter by the four living beings” (Alford).

Which is to come (ὁ ἐρχόμενος). Lit., *which cometh or is coming*.

9. When (ὅταν). Whensoever, implying, with the future tense, the eternal repetition of the act of praise.

Give (δώσουσιν). Lit., as Rev., *shall give*.

10. Cast (βάλλουσιν). Read βαλοῦσιν *shall cast*. The casting of the crowns is an act of submission and homage. Cicero relates that when Tigranes the king of the Armenians was brought to Pompey's camp as a captive, prostrating himself abjectly, Pompey "raised him up, and replaced on his head the diadem which he had thrown down" (Oration "Pro Sestio," xxvii.). Tacitus gives an account of the public homage paid by the Parthian Tiridates to the statue of Nero. "A tribunal placed in the center, supported a chair of state on which the statue of Nero rested. Tiridates approached, and having immolated the victims in due form, he lifted the diadem from his head and laid it at the feet of the statue, while every heart throbbed with intense emotion" ("Annals," xv., 29).

11. O Lord (κύριε). Read ὁ κύριος καὶ ὁ Θεὸς ἡμῶν *our Lord and our God*. So Rev. See on ^{<DIB>}Matthew 21:3.

To receive (λαβεῖν). Or perhaps, better, *to take*, since the glory, honor, and power are the absolute possession of the Almighty. See on ^{<RIB>}John 3:32.

Power. Instead of the *thanks* in the ascription of the living creatures. In the excess of gratitude, self is forgotten. Their thanksgiving is a tribute to the creative power which called them into being. Note the articles, "*the glory*," etc. (so Rev.), expressing the absoluteness and universality of these attributes. See on chapter 1:6.

All things (τὰ πάντα). With the article signifying *the universe*.

For thy pleasure (διὰ τὸ θέλημα σου). Lit., *because of thy will*. So Rev. Alford justly remarks: "*For thy pleasure* of the A.V. introduces an element entirely strange to the context, and, however true in fact, most inappropriate here, where the ὅτι *for* renders a reason for the worthiness to take honor and glory and power."

They are (εἰσὶν). Read ἦσαν *they were*. One of the great MSS., B, reads οὐκ ἦσαν *they were not*; i.e., they were created out of nothing. The *were* is not *came into being*, but simply *they existed*. See on ^{<RIB>}John 1:3; 7:34; 8:58. Some explain, they existed in contrast with their previous non-existence; in which case it would seem that the order of the two clauses should have been reversed; besides which it is not John's habit to apply this verb to temporary and passing objects. Professor Milligan

refers it to the eternal type existing in the divine mind before anything was created, and in conformity with which it was made when the moment of creation arrived. Compare ^{<RB>}Hebrews 8:5. “Was the heaven then or the world, whether called by this or any other more acceptable name — assuming the name, I am asking a question which has to be asked at the beginning of every inquiry — was the world, I say, always in existence and without beginning, or created and having a beginning? Created, I reply, being visible and tangible and having a body, and therefore sensible; and all sensible things which are apprehended by opinion and sense are in a process of creation and created. Now that which is created must of necessity be created by a cause. But how can we find out the father and maker of all this universe? And when we have found him, to speak of his nature to all men is impossible. Yet one more question has to be asked about him, which of the patterns had the artificer in view when he made the world? — the pattern which is unchangeable, or that which is created? If the world be indeed fair and the artificer good, then, as is plain, he must have looked to that which is eternal. But if what cannot be said without blasphemy is true, then he looked to the created pattern. Every one will see that he must have looked to the eternal, for the world is the fairest of creations and he is the best of causes “(Plato, “Timaeus,” 28, 29).

CHAPTER 5

1. *In* (ἐπί). Lit., *on*. The book or roll lay *upon* the open hand.

A Book (βιβλίον). See on [Ⓜ]Matthew 19:7; [Ⓜ]Mark 10:4; [Ⓜ]Luke 4:17. Compare [Ⓜ]Ezekiel 2:9; [Ⓜ]Jeremiah 36:2; [Ⓜ]Zechariah 5:1, 2.

Within and on the back side (ἔσωθεν καὶ ὀπισθεν). Compare [Ⓜ]Ezekiel 2:10. Indicating the completeness of the divine counsels contained in the book. Rolls written on both sides were called *opistographi*. Pliny the younger says that his uncle, the elder Pliny, left him an hundred and sixty commentaries, most minutely written, and written on the back, by which this number is multiplied. Juvenal, inveighing against the poetasters who are declaiming their rubbish on all sides, says: “Shall that one then have recited to me his comedies, and this his elegies with impunity? Shall huge ‘Telephus’ with impunity have consumed a whole day; or — with the margin to the end of the book already filled — ‘Orestes,’ written on the very back, and yet not concluded?” (1:3-6).

Sealed (κατεσφραγισμένον). Only here in the New Testament. The preposition *κατά* denotes sealed *down*. So Rev., *close sealed*. The roll is wound round a staff and fastened down to it with the seven seals. The unrolling of the parchment is nowhere indicated in the vision. Commentators have puzzled themselves to explain the arrangement of the seals, so as to admit of the unrolling of a portion with the opening of each seal. Düsterdieck remarks that, With an incomparably more beautiful and powerful representation, the contents of the roll are successively symbolized by the vision which follows upon the opening of each seal. “The contents of the book leap forth in plastic symbols from the loosened seal.” Milligan explains the seven seals as one seal, comparing the seven churches and the seven spirits as signifying one church and one spirit, and doubts if the number seven has here any mystical meaning. Others, as Alford, claim that the completeness of the divine purposes is indicated by the perfect number seven.

2. *Strong*. Either as being of higher rank, or with reference to the great voice.

Worthy (ἄξιος). As in ^{<R17>}John 1:27. Morally entitled.

3. *Under the earth*. In Hades.

To look (βλέπειν). See on ^{<R12>}John 1:29. To take a single look at the contents.

4. *I wept* (ἔκλαιον). Audible weeping. See on ^{<R12>}Luke 6:21.

5. *Of the elders* (ἐκ τῶν πρεσβυτέρων). Strictly, *from among* the elders.

The Lion. See ^{<R49>}Genesis 49:9.

The Root of David. See on *Nazarene*, ^{<R12>}Matthew 2:23.

Hath prevailed (ἐνίκησεν). Or *overcame*.

To loose. Omit.

6. *And lo!* Omit.

In the midst of. Not *on* the throne, but perhaps in the space in the center of which is the throne, and which is surrounded by the twenty-four elders.

A Lamb (ἀρνίον). The diminutive, very frequent in Revelation, and once in the Gospel of John (21:15). Nowhere else in the New Testament. Compare ^{<R17>}Isaiah 53:7; ^{<R12>}John 1:29, 36. Christ had just been spoken of as *a lion*. He now appears as *a lamb*. Some interpreters emphasize the idea of *gentleness*, others that of *sacrifice*.

Slain (ἐσφαγμένον). The verb indicates *violence, butchery*. See on ^{<R12>}1 John 3:12. It is also the sacrificial word. ^{<R16>}Exodus 12:6.

Stood (ἑστηκός). Rev., more correctly, *standing*. Though *slaughtered* the lamb *stands*. Christ, though slain, is risen and living.

Seven horns and seven eyes. See remarks on the Apocalyptic imagery, chapter 1:16. The horn is the emblem of might. See ^{<R10>}1 Samuel 2:10; ^{<R11>}1 Kings 22:11; ^{<R19>}Psalms 112:9; ^{<R17>}Daniel 7:7, 20 sqq.; ^{<R16>}Luke 1:69. Compare ^{<R18>}Matthew 28:18. The eyes represent the discerning Spirit of God in its operation upon all created things.

Sent forth (ἀπεσταλμένα). See on ^{<R14>}Mark 3:14.

7. *Took* (εἴληφεν). Lit., *hath taken*. The perfect, alternating with the aorist, is graphic.

8. *Had taken* (ἔλαβεν). Lit., *took*. The aorist is resumed.

Every one of them harps (ἕκαστος κιθάρας). Rev., less clumsily, having *each one a harp*. Each one, that is, of the elders. *Κιθάρα* *harp* signifies an instrument unlike our harp as ordinarily constructed. Rather *a lute* or *guitar*, to which latter word *kithara* is etymologically related. Anciently of a triangular shape, with seven strings, afterwards increased to eleven. Josephus says it had ten, and was played with a *plectrum* or small piece of ivory.

Vials (φιάλας). Only in Revelation. The word *vial*, used commonly of a small bottle, gives a wrong picture here. The *φιάλη* was a broad, flat vessel, used for boiling liquids, sometimes as a cinerary urn, and for drinking, or pouring libations. Also of the shallow cup, usually without a foot, in which libations were drawn out of the mixer. Herodotus says that at Plataea the Spartan Helots were bidden by Pausanias to bring together the booty of the Persian camp, and that they found “many golden mixers and *bowls* (φιάλας), and other *ἐκπώματα* (*drinking-vessels*)” (ix., 30). From its broad, flat shape Ἄρεος φιάλη *bowl of Mars* was a comic metaphor for a shield. It was also used for sunken work in a ceiling. In the Septuagint the word is frequently used for *bowls* or *basons*. See Numbers 7:13, 19, 25, 31, 37, 43, etc.; 1 Kings 7:50; Zechariah 9:15. Here, *censers*, though several different words of the Septuagint and New Testament are rendered *censer*; as *θυΐσκη*, 1 Kings 7:50; *θυμιατήριον*, 2 Chronicles 26:19; Ezekiel 8:11; Hebrews 9:4; *λιβανωτὸν*, Revelation 8:3. *Θυΐσκη* however is *the golden incense-cup* or *spoon* to receive the frankincense which was lighted with coals from the brazen altar, and offered on the golden altar before the veil. The imagery is from the tabernacle and temple service.

Incense (θυμιαμάτων). The directions for the composition of the incense for the tabernacle-worship, are given Exodus 30:37, 38.

Prayers. For incense as the symbol of prayer, see Leviticus 16:12,13; Psalm 141:2. See on Luke 1:9. Edersheim, describing the offering of incense in the temple, says: “As the President gave the word of command

which marked that ‘the time of incense had come,’ the whole multitude of the people without withdrew from the inner court and fell down before the Lord, spreading their hands in silent prayer. It is this most solemn period, when, throughout the vast temple-buildings, deep silence rested on the worshipping multitude, while within the sanctuary itself the priest laid the incense on the golden altar, and the cloud of odors rose up before the Lord, which serves as the image of heavenly things in Revelation (8:1, 3, 4). The prayers offered by priests and people at this part of the service are recorded by tradition as follows: ‘True it is that Thou art Jehovah, our God and the God of our fathers; our King and the King of our fathers; our Savior and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the seashore. Together did all praise and own Thee as King, and say, ‘Jehovah shall reign who saveth Israel.’” Compare “the Song of Moses,” chapter 15:3, and “a new song,” verse 9.

9. *They sing.* Present tense, denoting the continuous, unceasing worship of heaven, or possibly, as describing their “office generally rather than the mere one particular case of its exercise” (Alford).

Redeem (ἡγόρασας). Lit., *purchase*, as Rev. See ^{<4008>}John 4:8; 6:5.

Us. Omit *us* and supply *men*, as Rev.

With Thy blood (ἐν τῷ αἵματί σου). Lit., “*in Thy blood.*” The preposition *in* is used Hebraistically of the price; the value of the thing purchased being contained *in* the price.

Kindred (φυλῆς). Rev., *tribe*. Often in the New Testament of the twelve tribes of Israel.

People, nation (λαοῦ, ἔθνους). See on ^{<4009>}1 Peter 2:9.

10. *Us* (ἡμᾶς). Read αὐτοὺς *them*.

Kings (βασιλεῖς). Read, βασιλείαν *a kingdom*. See on chapter 1:6.

We shall reign (βασιλεύσομεν). Read βασιλεύουσιν *they reign*. Their reigning is not future, but present.

11. Ten thousand times ten thousand (μυριάδες μυριάδων). Lit., *ten thousands of ten thousands*. Compare ^{<487>}Psalm 68:17; ^{<2180>}Daniel 8:10. **Μυριάς**, whence the English *myriad*, means the *number* ten thousand. So, literally, ^{<4189>}Acts 19:19, ἀργυρίου μυριάδας πέντε *fifty-thousand pieces of silver*; lit., *five ten-thousands*. In the plural used for an unlimited number. See ^{<2111>}Luke 12:1; ^{<4021>}Acts 21:20; ^{<3122>}Hebrews 12:22; Jude 14.

Thousands (χιλιάδες). **Χιλιάς**, a collective term like, **μυριάς**, meaning *the number* one thousand, is almost invariably used with *men* in Revelation. See chapter 7:4; 11:13. Only once with a material object (chapter 21:16). With inferior objects **χίλιοι** *a thousand* is used. See chapter 11:3; 12:6. These words are the theme of Alford's noble hymn —

*“Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
‘Tis finished, all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in.”*

12. Power, etc. Rev., “*the power*.” Compare the ascription in chapter 4:11, on which see note, and notice that each separate particular there has the article, while here it is attached only to the first, *the power*, the one article including all the particulars, as if they formed but one word. On the doxologies, see on chapter 1:6.

Riches (πλοῦτον). Not limited to spiritual riches, but denoting the fulness of every gift of God. ^{<5017>}James 1:17; ^{<4175>}Acts 17:25. Only here in a doxology.

Blessing (εὐλογία). See on the kindred word εὐλογητὸς *blessed*, I Peter 1:3.

13. Creature (κτίσμα). See ^{<5004>}1 Timothy 4:4; ^{<5018>}James 1:18. From κτίζω *to found*. A thing *founded* or *created* Rev., *created thing*. See on ^{<4016>}John 1:3.

In the sea (ἐπὶ τῆς θαλάσσης). More accurately, “*on the sea*,” as Rev. Not *ships*, but creatures of the sea which have come up from its depths to the surface.

Blessing (ἡ εὐλογία). Rev. rightly “*the blessing*.” All the particulars of the following ascription have the article.

Honor (τιμή). Originally *a valuing* by which the price is fixed, hence *the price itself, the thing priced*, and so, generally, *honor*. See on ^{<4830>}Acts 28:10.

Power (τὸ κράτος). Rev., *the dominion*. For the different words for *power*, see on ^{<6121>}2 Peter 2:11.

14. *Four and twenty*. Omit.

Worshipped. In silent adoration.

Him that liveth forever and ever. Omit.

CHAPTER 6.

1. *Of the seals.* Add *seven*.

And see. Omit.

2. *White horse.* For *white*, see on ^{<262>}Luke 19:29. *Horse*, see ^{<300>}Zechariah 1:7-11; 6:1-8. All the figures of this verse are those of victory. The horse in the Old Testament is the emblem of war. See ^{<8925>}Job 39:25; ^{<47616>}Psalms 76:6; ^{<12131>}Proverbs 21:31; ^{<23301E>}Ezekiel 26:10. So Virgil:

*“But I beheld upon the grass four horses, snowy white,
Grazing the meadows far and wide, first omen of my sight.
Father Anchises seeth, and saith: ‘New land and bear’st thou war?
For war are horses dight; so these war-threatening herd-beasts are.’”*
“Aeneid,” iii., 537.

So Turnus, going forth to battle:

*“He spake, and to the roofed place now swiftly wending home,
Called for his steeds, and merrily stood there before their foam
E’en those that Orithyia gave Pilumnus, gift most fair,
Whose whiteness overpassed the snow, whose speed the winged air.”*
“Aeneid,” xii., 81-83.

Homer pictures the horses of Rhesus as whiter than snow, and swift as the winds (“Iliad,” x., 436, 437); and Herodotus, describing the battle of Plataea says: “The fight went most against the Greeks where Mardonius, mounted on a white horse, and surrounded by the bravest of all the Persians, the thousand picked men, fought in person” (ix., 63). The horses of the Roman generals in their triumphs were white.

Bow (τόξον). See Psalms 45:4, 5; ^{<5833>}Hebrews 3:8, 9; ^{<23410>}Isaiah 41:2; ^{<300>}Zechariah 9:13,14, in which last passage the figure is that of a great bow which is drawn only by a great exertion of strength, and by placing the foot upon it. Compare Homer’s picture of Telemachus’ attempt to draw Ulysses’ bow:

*“And then he took his place
Upon the threshold, and essayed the bow;
And thrice he made the attempt and thrice gave o’er.”*
“Odyssey,” xxi., 124-25.

The suitors propose to anoint the bow with fat in order to soften it.

*“Bring us from within
An ample roll of fat, that we young men
By warming and anointing may make soft
The bow, and draw the cord and end the strife.”
“Odyssey,” xxi., 178-80.*

A crown (στέφανος). See on chapter 4:4.

3. *And see.* Omit.

Had opened (ἤνοιξεν). Rev., rendering the aorist now literally, *opened*.

4. *Red* (πυρρόος). From πῦρ *fire. Flame-colored*. Compare ^{<40B>}2 Kings 3:22; ^{<30B>}Zechariah 1:8. Only here and chapter 12:3.

To take peace from the earth. Compare ^{<40B>}Matthew 10:34; 24:7.

Kill (σφάξωσιν). See on chapter 5:6.

Sword (μάχαιρα). Compare ^{<40B>}Matthew 10:34. In Homer, a large knife or dirk, worn next the sword-sheath, and used to slaughter animals for sacrifice. Thus, “The son of Atreus, having drawn with his hands the *knife* (μάχαιραν) which hung ever by the great sheath of his sword, cut the hair from the heads of the lambs.... He spake, and cut the lambs’ throats with the pitiless brass” (“Iliad,” iii., 271-292). It is used by the surgeon Machaon to cut out an arrow (“Iliad,” xi., 844). Herodotus, Aristophanes, and Euripides use the word in the sense of *a knife for cutting up meat*. Plato, of *a knife for pruning trees*. As *a weapon* it appears first in Herodotus: “Here they (the Greeks) defended themselves to the last, such as still had *swords*, using them (vii., 225) Later of *the sabre or bent sword*, contrasted with the ξίφος or *straight sword*. Aristophanes uses it with the adjective μιᾶ *single*, for *a razor*, contrasted with μάχαιρα διπλῆ, *the double knife or scissors*. This and ῥομφαία (see on ^{<40B>}Luke 2:35) are the only words used in the New Testament for *sword*. Θίφος (see above) does not occur. In Septuagint μάχαιρα of *the knife of sacrifice* used by Abraham (^{<02B>}Genesis 22:6,10).

5. *Come and see.* Omit *and see*.

Black. The color of mourning and famine. See ^{<40B>}Jeremiah 4:28; 8:21; ^{<40B>}Malachi 3:14, where *mournfully* is, literally, *in black*.

Pair of balances (ζυγόν). Rev., *a balance*. Properly, anything which joins two bodies; hence *a yoke* (^{<412>}Matthew 11:29; ^{<450>}Acts 15:10). The cross-beam of the loom, to which the warp was fixed; the thwarts joining the opposite sides of a ship; the beam of the balance, and hence the balance itself. The judgment of this seal is *scarcity*, of which the balance is a symbol, representing the time when food is doled out by weight. See ^{<630>}Leviticus 26:26; ^{<3040>}Ezekiel 4:16.

6. Measure (χοῖνιξ). Choenix. Only here in the New Testament. A dry measure, according to some, *a quart*; to others *a pint and a half*. Herodotus, speaking of the provisions for Xerxes' army, assigns a choenix of corn for a man's daily supply, evidently meaning a minimum allowance (vii., 187); and Thucydides, speaking of the terms of truce between the Lacedaemonians and the Athenians, mentions the following as one of the provisions: "The Athenians shall permit the Lacedaemonians on the mainland to send to those on the island a fixed quantity of kneaded flour, viz., two Attic quarts (χοίνικας) of barley-meal for each man" (iv., 16). Jowett ("Thucydides") says that the choenix was about two pints dry measure. So Arnold ("Thucydides"), who adds that the allowance of two choenixes of barley-meal daily to a man was the ordinary allowance of a Spartan at the public table. See Herodotus, vi., 57.

For a penny (δηναρίου). See on ^{<410>}Matthew 20:2.

8. Pale (χλωρός). Only in Revelation, except ^{<417>}Mark 6:39. Properly, *greenish-yellow*, like young grass or unripe wheat. Homer applies it to *honey*, and Sophocles to *the sand*. Generally, *pale*, *pallid*. Used of a mist, of sea-water, of a pale or bilious complexion. Thucydides uses it of the appearance of persons stricken with the plague (ii., 49). In Homer it is used of the paleness of the face from fear, and so as directly descriptive of fear ("Iliad," x., 376; xv., 4). Of olive wood ("Odyssey," ix., 320, 379) of which the bark is gray. Gladstone says that in Homer it indicates rather the absence than the presence of definite color. In the New Testament, always rendered *green*, except here. See ^{<417>}Mark 6:39; ^{<630>}Revelation 8:7; 9:14.

Hell. Properly, *Hades*. The realm of the dead personified, See on ^{<4168>}Matthew 16:18.

Power (ἐξουσία). See on ^{<4121>}Mark 2:10; ^{<6021>}2 Peter 2:11. Rev., better, *authority*.

With the sword (ἐν ῥομφαίᾳ). Another word for sword. Compare verse 4, and see on ^{<4125>}Luke 2:35.

With death (εἰ θανάτω). Or *pestilence*. The Hebrew *deber*, *pestilence*, is rendered by the Greek word for *death* in the Septuagint. See ^{<3442>}Jeremiah 14:12; 21:7. Compare the term *black-death* applied to an Oriental plague which raged in the fourteenth century.

With the beasts (ὑπὸ τῶν θηρίων). Rev., *by*. The preposition ὑπό *by* is used here instead of ἐν *in* or *with*, indicating more definitely *the actual agent* of destruction; while ἐν denotes the *element* in which the destruction takes place, and gives a general indication of the manner in which it was wrought. With these four judgments compare ^{<3421>}Ezekiel 14:21.

9. Altar (θυσιαστηρίου). See on ^{<4173>}Acts 17:23. *The altar of sacrifice*, as is indicated by *slain*; not *the altar of incense*. The imagery is from the tabernacle. ^{<2339>}Exodus 39:39; 40:29.

Souls (ψυχὰς). Or *lives*. See on 3 John 2. He saw only *blood*, but blood and life were equivalent terms to the Hebrew.

Slain (ἐσφαγμένων). See on chapter 5:6. The law commanded that the blood of sacrificed animals should be poured out at the bottom of the altar of burnt-offering (^{<3007>}Leviticus 4:7).

They held (εἶχον). Not *held fast*, but *bore* the testimony which was committed to them.

10. They cried (ἔκραζον). See on ^{<4185>}Mark 5:5.

How long (ἕως πότε). Lit., *until when*. Compare ^{<3012>}Zechariah 1:12.

O Lord (ὁ δεσπότης). See on ^{<3012>}2 Peter 2:1. Only here in Revelation. Addressed to *God* rather than to Christ, and breathing, as Professor Milligan remarks, “the feeling of Old Testament rather than of New Testament relation.” Compare ^{<4024>}Acts 4:24; Jude 4.

True (ἀληθινός). See on ^{<3001>}John 1:9; ^{<6001>}Revelation 3:7.

Judge (κρίνεις). Originally the verb means *to separate*; thence the idea of *selection: to pick out*, and so to *discriminate* or *judge*.

Avenge (ἐκδικεῖς). Compare ^{<D80>}Luke 18:3; ^{<S26>}Romans 12:19.

On the earth (ἐπὶ τῆς γῆς). *Earth*, in Revelation, is generally to be understood of the *ungodly* earth.

11. *White robes were given unto every one of them* (ἐδόθησαν ἐκάστοις στολαὶ λευκαὶ). The best texts read ἐδόθη αὐτοῖς ἐκάστω στολὴ λευκή *there was given them to each one a white robe*. So Rev. Στολὴ is properly *a long, flowing robe; a festive garment*. Compare ^{<I16>}Mark 16:5; ^{<D52>}Luke 15:22; 20:46.

Should rest (ἀναπαύσονται). See on ^{<I12>}Matthew 11:28; ^{<I54>}1 Peter 5:14; compare chapter 14:13; ^{<D23>}Daniel 12:13. Not merely rest from their crying for vengeance, but rest in peace.

Fellow-servants. See *Master* in verse 10.

Should be fulfilled (πληρώσονται). Completed in number. See ^{<I10>}Colossians 2:10. Some texts read πληρώσωσιν *shall have fulfilled their course*.

12. *The sixth seal*. “The Apocalypse is molded by the great discourse of our Lord upon ‘the last things’ which has been preserved for us in the first three Gospels (^{<D90>}Matthew 24:4; 25.; ^{<I135>}Mark 13:5-37; ^{<D20>}Luke 21:8-36; compare 17:20-37). The parallelism between the two is, to a certain extent, acknowledged by all inquirers, and is indeed, in many respects, so obvious, that it can hardly escape the notice of even the ordinary reader. Let any one compare, for example, the account of the opening of the sixth seal with the description of the end (^{<I22>}Matthew 24:29, 30), and he will see that the one is almost a transcript of the other. It is remarkable that we find no account of this discourse in the Gospel of St. John; nor does it seem as sufficient explanation of the omission that the later Evangelist was satisfied with the records of the discourse already given by his predecessors” (Milligan).

Earthquake (σεισμός). Lit., *shaking*. Used also of a *tempest*. See on ^{<I82>}Matthew 8:24, and compare ^{<I17>}Matthew 24:7. The word here is not necessarily confined to shaking the earth. In ^{<I22>}Matthew 24:29, it is

predicted that the powers of *the heavens* shall be shaken (σαλευθήσονται, see on ^{<4217>}Luke 21:26). Here also the heaven is *removed* (verse 14). Compare ^{<3027>}Hebrews 12:26, where the verb **σειώ** *to shake* (kindred with **σεισμός**) is used.

Black as sackcloth of hair (μέλας ὡς σάκκος). Compare ^{<100>}Matthew 24:29; ^{<200>}Isaiah 50:3; 13:10; ^{<400>}Jeremiah 4:23; ^{<500>}Ezekiel 32:7, 8; ^{<200>}Joel 2:31; 3:15; ^{<100>}Amos 8:9, 10; ^{<300>}Micah 3:6. For *sackcloth*, see on ^{<100>}Luke 10:13.

The moon (ἡ σελήνη). Add ὅλη *whole*. Rev., *the whole moon*.

13. Untimely figs (ὄλύνθους). Better, as Rev., *unripe*. Compare ^{<100>}Matthew 24:32; ^{<200>}Isaiah 34:4. Only here in the New Testament.

14. Departed (ἀπεχωρισθη). The verb means *to separate, sever*. Rev., *was removed*.

Scroll (βιβλίον). See on ^{<400>}Luke 4:17. Compare ^{<200>}Isaiah 34:4.

Mountain and island. Compare ^{<100>}Matthew 24:35; ^{<300>}Nahum 1:5.

15. Of the earth. See on verse 10.

Great men (μεγιστάνες). Rev., *princes*. See on *high captains*, ^{<400>}Mark 6:21

Chief captains (χιλίαρχοι). See on ^{<400>}Mark 6:21, and on *centurion*, ^{<400>}Luke 7:2.

The mighty (οἱ δυνατοὶ). The best texts read οἱ ἰσχυροὶ. Rev., *the strong*. For the difference in meaning, see on the kindred words **δύναμις** and **ἰσχύς** *might* and *power*, ^{<400>}2 Peter 2:11.

Every free man. Omit *every*, and read as Rev., *every bondman and free man*.

In the dens (εἰς τὰ σπήλαια). Rev., *caves*. The preposition **εἰς** *into* implies running for shelter into.

Rocks (πέτρας). See on ^{<400>}Matthew 16:18.

16. Said (λέγουσιν). Lit., *say*. So Rev.

Fall on us. Compare ^{<300>}Hosea 10:8; ^{<231>}Luke 23:30.

Wrath (ὀργῆς). Denoting a *deep-seated* wrath. See on ^{<418>}John 3:36.

17. *The great day* (ἡ ἡμέρα ἡ μεγάλη). Lit., *the day, the great (day)*. For the construction, see on ^{<349>}1 John 4:9.

Is come (ἦλθεν). Lit., *came*.

Shall be able to stand (δύναται σταθῆναι). Rev., rightly, *is able*. Compare ^{<300>}Nahum 1:6; ^{<301>}Malachi 3:2.

CHAPTER 7

1. *These things* (ταῦτα). Read τοῦτο *this*.

Holding (κρατοῦντας). Holding *fast* or *firmly*. See on ^{<400B>}Mark 7:3; ^{<401E>}Acts 3:11.

2. *East* (ἀνατολῆς ἡλίου). Rev., more literally, *the sunrising*. See on ^{<401D>}Matthew 2:2; ^{<407F>}Luke 1:78. Compare ^{<360D>}Ezekiel 43:2.

The four angels. Compare ^{<406A>}Matthew 24:31.

3. *In their foreheads*. Compare ^{<02X>}Exodus 28:3; 6-38; ^{<300D>}Ezekiel 9:4.

4. *An hundred and forty and four thousand*. Not literally, but the number symbolical of fixedness and full completion (12 x 12). The interpretations, as usual, vary greatly, dividing generally into two great classes: one holding that only Jews are meant, the other including the whole number of the elect both Jew and Gentile. Of the former class some regard the sealed as representing Jewish believers chosen out of the literal Israel. Others add to this the idea of these as forming the nucleus of glorified humanity to which the Gentiles are joined. Others again regard them as Jews reserved by God until Antichrist comes, to maintain in the bosom of their nation a true belief in Jehovah and His law, like the seven thousand in the days of Elijah.

The interpretation of the latter class seems entitled to the greater weight. According to the Apocalyptic usage, Jewish terms are “christianized and heightened in their meaning, and the word “Israel” is to be understood of all Christians, the blessed company of all faithful people, the true Israel of God.” See ^{<612X>}Romans 2:28, 29; 9:6, 7; ^{<616C>}Galatians 6:16; ^{<310F>}Philippians 3:3. The city of God, which includes all believers, is designated by the Jewish name, New Jerusalem. In verse 3, the sealed are designated generally as *the servants of God*. In chapter 14 the one hundred and forty-four thousand sealed are mentioned after the description of the enemies of Christ, who have reference to the whole Church of Christ; and the mention of the sealed is followed by the world-wide harvest and vintage of the earth. The one hundred and forty-four thousand in chapter 14., have the Father’s

name written in their foreheads; and in chapter 22:4, *all* the inhabitants of the New Jerusalem are so marked. In chapter 21:12, the twelve tribes include all believers. The mark of Satan

which is in the forehead, is set upon *all* his servants without distinction of race. See chapter 13:16, 17; 14:9; 16:2; 19:20; 20:4. The plagues threaten both Jews and Gentiles, as the sealing protects all.

9. *I saw.* This vision belongs to heaven, while the sealing took place on earth.

Arrayed (περιβεβλημένοι). See on chapter 3:5.

Robes. See on chapter 6:11.

*“The ancient scriptures and the new
The mark establish, and this shows it me,
Of all the souls whom God hath made His friends.
Isaiah saith that each one garmented
In His own land shall be with twofold garments,⁸¹
And his own land is this delightful life.
Thy brother, too,⁸² far more explicitly,
There where he treateth of the robes of white,
This revelation manifests to us.”
Dante, “Paradiso,” xxv., 88-96.*

Palms (φοίνικες). Properly, *palm-trees*, but used here of *palm-branches*. Not a heathen but a Jewish image drawn probably from the Feast of Tabernacles. See on ^{<R1D>}John 7:2.

10. *Cried.* The correct reading is κράζουσιν *they cry*. So Rev.

Salvation. The praise of salvation, ascribing salvation to God.

11. *Stood* (ἑστήκεισαν). Rev., more correctly, *were standing*. The tense is the pluperfect, used in this verb as an imperfect.

12. *Blessing,* etc. On the doxologies, see on chapter 1:6.

13. *Answered.* In the sense of taking up speech in connection with some given occasion, as ^{<R12>}Matthew 11:25. See also on ^{<R13>}John 2:18.

What are these, etc. The Rev., properly, follows the Greek order, which places first “These which are arrayed in the white robes, who are they?”

emphatic and indicating the natural order of the thought as it presents itself to the inquirer. For *what*, render *who*, as Rev.

14. I said (εἶρηκα). Lit., *I have said*. Rev., renders by the present, *I say*. See on *cried*. ^{<4115>}John 1:15.

Sir (κύριε). Add μου *my*, and render, as Rev., *my Lord*. An address of reverence as to a heavenly being. See on ^{<4205>}Matthew 21:3.

Which came (οἱ ἐρχόμενοι). The present participle. Hence, as Rev., *which come*.

Out of great tribulation (ἐκ τῆς θλίψεως τῆς μεγάλης). Lit., *out of the tribulation, the great* (tribulation). Rev., properly, gives the force of the article, “*the great*.” See on ^{<4132>}Matthew 13:21.

Have washed (ἔπλυναν). The aorist tense. Rev., correctly, *they washed*. Only here and ^{<4182>}Luke 5:2, on which see note. For the New Testament words for washing, see on ^{<4463>}Acts 16:33.

Made them white. Compare ^{<2018>}Isaiah 1:18; ^{<4501>}Psalms 51:7; ^{<4008>}Mark 9:3. Milligan remarks that *robes* are the expression of *character*, and compares the word *habit* used of dress.

15. Therefore. Because of this washing.

Before the throne. Compare ^{<4452>}Ephesians 5:27.

Serve (λατρεύουσιν). See on ^{<4074>}Luke 1:74. In scripture the verb never expresses any other service but that of the true God, or of the gods of heathenism.

Temple (ναῶν). Or *sanctuary*. See on ^{<4045>}Matthew 4:5.

Dwell (σκηνώσει). From σκηνή *a tent or tabernacle*. Hence better, as Rev., *shall spread His tabernacle*. See on ^{<4014>}John 1:14, and compare ^{<4331>}Leviticus 26:11; ^{<2005>}Isaiah 4:5, 6; ^{<4572>}Ezekiel 37:27.

16. They shall hunger no more, etc. Compare ^{<2490>}Isaiah 49:10.

Heat (καῶμα). In ^{<2490>}Isaiah 49:10, the word καύσων *the scorching wind or sirocco* is used. See on ^{<4102>}Matthew 20:12; ^{<5011>}James 1:11.

17. *In the midst* (ἀνά μεσον). See on chapter 5:6.

Shall feed (ποιμανεῖ). See on *shall be shepherd of*, ^{<4006>}Matthew 2:6; ^{<4008>}Acts 20:28; ^{<400E>}1 Peter 5:2. Compare ^{<4011>}Psalm 23:1.

Shall lead (ὀδηγήσει). See on ^{<4013>}Luke 6:39.

Living fountains of waters (ζώσας πηγὰς ὑδάτων). For the participle *living*, read ζωῆς *of life*, and render as Rev., *fountains of waters of life*. Compare Psalms 23:2. In the Greek order, *of life* stands first as emphatic.

All tears (πάν δάκρυον). Rev., correctly, *every tear*. (Compare ^{<4018>}Isaiah 25:8.

CHAPTER 8

1. *When* (ὅτε). Read ὅταν, the indefinite particle with the indicative mood. For a similar construction, see ^{411B}Mark 11:19 (correct reading). Alford observes that it occurs in the opening of this seal only, giving it an indefiniteness which does not belong to any of the rest.

There was (ἐγένετο). More literally, *come to pass*. Rev., *there followed*.

About (ὡς). A usual form of expression with John. See ^{411D}John 1:39; 6:19; 11:18.

2. *Stood* (ἑστήκασιν). Rev., correctly, *stand*.

Trumpets (σάλπιγγες). See on chapter 1:10.

3. *At the altar* (ἐπὶ τὸ θυσιαστήριον). The best texts read θυσιαστηρίου, which justifies the Rev., “*over* the altar.” For *altar*, see on chapter 6:9. Interpreters differ as to whether the altar meant is the *brazen* altar, as in chapter 6:9, or the altar of *incense*, as in chapter 9:13. There seems to be no reason for changing the reference from the brazen altar (see on chapter 6:9), especially as both altars are mentioned in this verse. The officiating priest in the tabernacle or temple took the fire for his censer from the brazen altar, and then offered the incense upon the golden altar.

Censer. See on chapter 5:8.

Incense. See on chapter 5:8.

Offer it with the prayers (δῶση ταῖς προσευχαίς). Lit., *should give it unto the prayers*. Rev., *add it unto the prayers*. So that the prayers and the incense might ascend together. Προσευχή is always used of prayer to God.

Golden altar. The altar of incense. ^{430H}Exodus 30:1-6; 39:38.

4. *Which came with the prayers*. An awkward rendering, followed by Rev., though with the omission of the italicized *which came*. The construction is ἀνέβη *went up*, with the dative case, *to the prayers*. “The ascending smoke

had reference to the prayers, was designed to accompany them and render them more acceptable” (Winer).

Of the saints (τῶν ἁγίων). See on ^{<4030>}Acts 26:10.

5. Took (εἴληφεν). Lit., *hath taken*. So Rev., in margin.

With the fire (ἐκ τοῦ πυρὸς). Lit., “*from or out off* the fire,” i.e., the coals or hot ashes. For ἐκ *out off* see on chapter 2:7.

Cast it into the earth. See ^{<3100>}Ezekiel 10:2; ^{<0124>}Luke 12:49.

6. To sound (ἵνα σαλπίσωσιν). Lit., *that they should blow the trumpets*. Raised their trumpets to their mouths in act to blow.

7. The first angel. Omit *angel*.

Hail and fire mingled with blood (γάλαζα καὶ πῦρ μεμιγμένα αἷματι). Insert ἐν *in* before αἷματι *blood*. Instead of “*with blood*” as A.V., and Rev., we should render “*in blood*.” The hailstones and fire-balls fell in a shower of blood. Compare the account of the plague of fire and hail in Egypt (^{<0124>}Exodus 9:24) to which the reference is here, where the Septuagint reads *and there was hail and the fire flaming in the hail*. Compare ^{<0120>}Joel 2:30.

And the third part of the earth was burnt up. This is added by the best texts.

Green (χλωρὸς). See on *pale*, chapter 6:8.

8. As it were (ὡς). Not a mountain, but a fiery mass so large as to resemble one.

Blood. Reminding of the first plague in Egypt (^{<0121>}Exodus 7:20, 21).

9. Life (ψυχὰς). See on 3 John 2.

Ships (πλοίων). See on ^{<0124>}Luke 5:2.

10. Lamp (λαμπάς). Rev., *torch*. See on chapter 4:5.

11. Wormwood (ἄψινθος). Used metaphorically in the Old Testament of *the idolatry of Israel* (^{<0128>}Deuteronomy 29:18); of *calamity and sorrow*

(^{<2195}Jeremiah 9:15; 23:15; ^{<2195}Lamentations 3:15, 19); of *false judgment* (^{<3187}Amos 5:7).

13. *An angel* (ἐνὸς ἀγγέλου). For *angel* read ἀετοῦ *eagle*. Lit., *one eagle*. The eagle is a symbol of vengeance in ^{<539}Deuteronomy 28:49; ^{<200}Hosea 8:1; ^{<310}Habakkuk 1:8.

Mid heaven (μεσουρανήματι). Only in Revelation, here, 14:6; 19:17. It means, properly, *the meridian*, the highest point in the heavens which the sun occupies at noon; not the space between heaven and earth.

CHAPTER 9

1. *Fall* (πεπτωκότα). Lit., *fallen*. The star had fallen before and is seen as fallen. Rev., properly construes star with from *heaven* instead of *with fallen*. Compare ^{<2342>}Isaiah 14:12; ^{<2108>}Luke 10:18.

Of the bottomless pit (τοῦ φρέατος τῆς ἀβύσσου). Rev., *of the pit of the abyss*. See on ^{<2106>}John 4:6, and compare ^{<2147>}Luke 14:5. It is not however a pit that is locked, but *the long shaft* leading to the abyss, like a well-shaft, which, in the East, is oftener covered and locked.

2. *Smoke of a great furnace*. Compare ^{<1198>}Genesis 19:28; ^{<2168>}Exodus 19:18; ^{<1139>}Matthew 13:42, 50.

3. *Locusts* (ἀκρίδες). The idea of this plague is from the eighth plague in Egypt (^{<2114>}Exodus 10:14, 15). Compare the description of a visitation of locusts in Joel 2. There are three Hebrew words in the Old Testament which appear to mean locust, probably signifying different species. Only this word is employed in the New Testament. Compare ^{<1191>}Matthew 3:4; ^{<1106>}Mark 1:6.

Scorpions. See ^{<3106>}Ezekiel 2:6; ^{<2109>}Luke 10:19; 11:12. Shaped like a lobster, living in damp places, under stones, in clefts of walls, cellars, etc. The sting is in the extremity of the tail. The sting *of* the Syrian scorpion is not fatal, though very painful. The same is true of the West Indian scorpion. Thomson says that those of North Africa are *said* to be larger, and that their poison frequently causes death. The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus (^{<1185>}Deuteronomy 8:15); and to this very day they are common in the same district. A part of the mountains bordering on Palestine in the south was named from these *Akrabbim*, *Akrab* being the Hebrew for scorpion.

4. *Green*. See on ch. 6:8.

Men which (ἀνθρώπους οἵτινες). The double relative denotes the class. Rev., *such men as have*, etc.

5. *They should be tormented* (βασανισθῶσιν). See on *torments*, ^{<1102>}Matthew 4:24.

Striketh (παΐση). Dr. Thomson says that the scorpion cannot strike sideways. All accounts agree as to the fearful pain from its sting.

6. Men. Rather, *the* men: those tormented.

Shall desire (ἐπιθυμήσουσιν). Ἐπι has the force of *vehemently*, *earnestly*.

Shall flee (φεύξεται). Read φεύγει *fleeth*. Aeschylus says: “Not justly do mortals hate death, since it is the greatest deliverance from their many woes” (“Fragment”). Herodotus relates the address of Artabanus to Xerxes, when the latter wept on beholding his vast armament. “There *is* no man, whether it be here among this multitude or elsewhere, who *is* so happy as not to have felt the wish — I will not say once, but full many a time — that he were dead rather than alive. Calamities fall upon us, sicknesses vex and harass us, and make life, short though it be, to appear long. So death, through the wretchedness of our life, is a most sweet refuge to our race” (7, 46).

7. Shapes (ὁμοιώματα). Lit., *likenesses*.

Horses. Compare ^{2018H} Joel 2:4. The likeness of a locust to a horse, especially to a horse equipped with armor, is so striking that the insect is named in German *Heupferd hay-horse*, and in Italian *calvaletta little horse*.

Crowns. Not actual crowns, but as crowns. Milligan remarks that any yellow brilliancy about the head of the insect is a sufficient foundation for the figure.

As the faces of men. There is a distant resemblance to the human countenance in the face of the locust. *Men* (ἄνθρώπων) is to be taken not as distinguishing sex, but in the *generic* sense: *human* faces.

8. Hair of women. The antennae of the locust. There is said to be an Arabic proverb in which the antennae of locusts are compared to girls' hair.

Teeth of lions. Compare Joel. 1:6.

9. Breastplates. The breast of the locust resembles the plates of a horse's armor.

Sound of their wings. Olivier, a French writer, says: “It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain.” For a graphic description of their numbers and ravages, see Thomson, “Land and Book, Central Palestine and Phoenicia,” 295-302.

Of chariots of many horses. That is, *of many-horsed chariots*. The Rev., by the insertion of a comma, apparently takes the two clauses as parallel: *the sound of chariots, (the sound) of many horses*.

Tails like unto scorpions. The comparison with the insect as it exists in nature fails here, though Smith’s “Bible Dictionary” gives a picture of a species of locust, the *Acridium Lineola*, a species commonly sold for food in the markets of Bagdad, which has a sting in the tail.

Stings (κέντρα). Originally *any sharp point. A goad*. See on *pricks*, ^{<4034>}Acts 26:14. Plato uses it of *the peg of a top* (“Republic,” 436). Herodotus of *an instrument of torture*. Democedes, the Crotoniat physician, having denied his knowledge of medicine to Darius, Darius bade his attendants “bring the scourges and *pricking-irons* κέντρα) (3, 30) Sophocles of *the buckle-tongues* with which Oedipus put out his eyes.

“Woe, woe, and woe again!

How through me darts the throb these clasps (κέντρων). have caused.”
“Oedipus Tyrannas,” 1318.

Of the spur of a cock, the quill of a porcupine, and the stings of insects.

For the A.V., *there were stings in their tails*, read as Rev., *and stings; and in their tails is their power to hurt*.

11. *They had a king over them* (ἔχουσιν ἐφ’ αὐτῶν βασιλέα). Render, as Rev., *they have over them as king*. Compare ^{<4037>}Proverbs 30:27. Hence distinguished from the natural locusts.

In Hebrew (Ἑβραϊστὶ). Used only by John. Compare ^{<4042>}John 5:2; 19:13, 17, 20; ^{<4046>}Revelation 16:16.

Abaddon. Meaning *destruction*. Compare ^{<4048>}Job 26:6; 28:22; ^{<4051>}Proverbs 15:11. Here *the Destroyer*, as is evident from the Greek equivalent Ἀπολλύων *Apollyon destroyer*. Perdition is personified. It is after John’s

manner to give the Hebrew with the Greek equivalent. Compare ^{<4013>}John 1:38, 42; 4:25; 9:7; 11:16, etc.

12. *The first woe* (ἡ οὐαὶ ἡ μία). Lit., *the one woe*.

13. *A voice* (φωνὴν μίαν). Lit., *one voice*.

Altar. See on ch. 8:3.

14. *In* the great river (ἐπί). Rev., more correctly, *at*.

Euphrates. *The Euphrates was known as the great River, the River, the Flood.* It rises in the mountains of Armenia, breaks through the Taurus range and runs south and southeast until it joins the Tigris in lower Babylonia Its total length is from 1,600 to 1,800 miles, and it is navigable for small craft twelve hundred miles from its mouth. It was the boundary-line of Israel on the northeast (^{<40158>}Genesis 15:18; ^{<40004>}Deuteronomy 1:7; ^{<40004>}Joshua 1:4. Compare ^{<40082>}2 Samuel 8:3-8; ^{<40021>}1 Kings 4:21). It thus formed the natural defense of the chosen people against the armies of Assyria. The melting of the mountain snows causes an annual flood, beginning in March and increasing until May. These floods became an emblem of the judgments inflicted by God upon Israel by means of Babylon and Assyria. The brook of Shiloah which flowed past Zion and Moriah was a type of the temple and of its mighty and gracious Lord; and the refusal of allegiance to God by the chosen people is represented as their rejection of the waters of Shiloah which flows softly, and their punishment therefor by the bringing in of the waters of the mighty and great river (^{<40085>}Isaiah 8:5-8; compare ^{<40073>}Jeremiah 17:13). To the prophets the Euphrates was the symbol of all that was disastrous in the divine judgments.

15. *For an hour and a day and a month and a year.* This rendering is wrong, since it conveys the idea that the four periods mentioned are to be combined as representing the length of the preparation or of the continuance of the plague. But it is to be noted that neither the article nor the preposition are repeated before *day* and *month* and *year*. The meaning is that the angels are prepared unto the *hour* appointed by God, and that this hour shall fall in its appointed day and month and year.

16. *Of the horsemen* (τοῦ ἵππικοῦ). Singular number, like the English *the horse* or *the cavalry*.

Two hundred thousand thousand (δύο μυριάδες μυριάδων). Lit., *two ten-thousands of ten-thousands*. See on ch. 5:11. Rev., *twice ten-thousand times ten-thousand*. Compare ^{<1817>}Psalm 68:17; ^{<2701>}Daniel 7:10; ^{<5822>}Hebrews 12:22; Jude 14.

17. *Thus* (οὕτως). After this manner.

In the vision (ἐν τῇ ὀπάζσει). Or “in my vision.” See on ^{<4127>}Acts 2:17. The reference to sight may be inserted because of *I heard* in ver. 16.

Of fire (πυρίνους). Rev., “as of fire.” Fiery red.

Of jacinth (ὑακινθίνους). Ὑάκινθος *hyacinth* is the name of a flower and also of a precious stone. The noun occurs only ^{<6111>}Revelation 21:20, and the adjective only here. According to classical mythology, the flower sprang up from the blood of Hyacinthus, a beautiful Spartan youth, who was accidentally killed during a game of quoits. It was thought by some that the letters **AI, AI**, the exclamation of woe, could be traced on the petals, while others discovered the letter **Y**, the initial letter of Ὑάκινθος. The story of the slaying of Hyacinthus is told by Ovid.

*“Lo, the blood
Which, on the ground outpoured, had stained the sod,
Is blood no more. Brighter than Tyrian dye,
Like to the lily’s shape a flower appears,
Purple in hue as that is silvery white.
Nor yet does such memorial content
Phoebus Apollo at whose word it rose.
Upon its leaves he writes his own laments,
And on the flower forever stands inscribed
AI, AI” — “Metamorphoses,” 10., 175 sqq.*

As a stone, it is identified by some with the sapphire. As to color, the hyacinth of the Greeks seems to have comprehended the iris, gladiolus, and larkspur. Hence the different accounts of its color in classical writings, varying from red to black. A dull, dark blue seems to be meant here.

Of brimstone (θειώδεις). Perhaps *light yellow*, such a color as would be produced by the settling fumes of brimstone.

Of the horses. In the Bible the horse is always referred to in connection with war, except ^{<238>}Isaiah 28:28, where it is mentioned as employed in threshing, the horses being turned loose in the grain as in the Italian *triglia*. The magnificent description in John 39:19-25 applies to the *war-horse*. He is distinguished not so much for his speed and utility as for his strength (see ^{<337>}Psalms 33:17; 147:10), and the word *abbir strong* is used as an equivalent for a horse (^{<186>}Jeremiah 8:16; 47:3). The Hebrews as a pastoral race, did not need the horse; and, for a long time after their settlement in Canaan, dispensed with it, partly because of the hilly nature of the country, which allowed the use of chariots only in certain places (^{<119>}Judges 1:19), and partly because of the prohibition in ^{<576>}Deuteronomy 17:16. Accordingly they hamstrung the horses of the Canaanites (^{<117>}Joshua 11:6, 9). The great supply of horses was effected by Solomon through his connection with Egypt. See ^{<105>}1 Kings 4:26.

Proceedeth fire and smoke. Compare Virgil.

*“Then, if the sound of arms he hear from far,
Quiet he cannot stand, but pricks his ears,
Trembles in every limb, and snorting, rolls
The gathered fire beneath his nostrils wide”
“Georgics,” iii, 83-85.*

Also ^{<330>}Job 39:20: “the glory of his nostrils is terrible.”

18. *These three.* Add *πληγῶν plagues*, on which see on ^{<130>}Mark 3:10; ^{<210>}Luke 10:30.

19. *Their power* (ἐξουσίαι αὐτῶν). Read ἐξουσία τῶν ἵππων *the power of the horses*.

Like unto serpents. “Long, smooth, subtle, clasping their victim in an embrace from which he cannot escape” (Milligan). As one of the innumerable fantasies of Apocalyptic exposition may be cited that of Elliott (“Horsae Apocalypticæ”) who finds a reference to the horse tails, the symbols of authority of the Turkish pashas.

20. *Repented not of the works* (οὔτε μετενόησαν ἐκ τῶν ἔργων). Lit., “*Out of the works.*” The preposition *ἐκ out of* with *repent*, denotes a moral change involving an abandonment of evil works. See on ^{<100>}Matthew 3:2; 21:29.

Works of their hands. Not their course of life, but the idols which their hands had made. Compare ^{<478>}Deuteronomy 4:28; ^{<480>}Psalms 134:15; ^{<470>}Acts 7:4.

Devils (δαίμονια). More properly, *demons*. See on ^{<403>}Mark 1:34. Compare ^{<400>}1 Corinthians 10:20; ^{<500>}1 Timothy 4:1.

See, hear, walk. Compare ^{<762>}Daniel 5:23.

21. Sorceries (φαρμακειῶν). Only here, ch. 18:23; and ^{<481>}Galatians 5:20, where **φαρμακεία** *sorceries*, A.V., *witchcraft* is enumerated among the “works of the flesh.” Used in the Septuagint of the Egyptian sorceries (^{<402>}Exodus 7:22. Of Babylon, ^{<370>}Isaiah 47:9, 12). From **φάρμακον** *a drug*, and thence *a poison, an enchantment*. Plato says: “There are two kinds of poisons used among men which cannot clearly be distinguished. There is one kind of poison which injures bodies by the use of other bodies according to a natural law... but there is another kind which injures by sorceries and incantations and magic bonds, as they are termed, and induces one class of men to injure another as far as they can, and persuades others that they, above all persons, are liable to be injured by the powers of the magicians. Now it is not easy to know the nature of all these things; nor if a man do know can he readily persuade others of his belief. And when men are disturbed at the sight of waxen images, fixed either at the doors, or in a place where three ways meet, or in the sepulchers of parents, there is no use of trying to persuade them that they should despise all such things, because they have no certain knowledge about them. But we must have a law in two parts concerning poisoning, in whichever of the two ways the attempt is made; and we must entreat and exhort and advise men not to have recourse to such practices, by which they scare the multitude out of their wits, as if they were children, compelling the legislator and the judge to heal the fears which the sorcerer arouses, and to tell them, in the first place, that he who attempts to poison or enchant others knows not what he is doing, either as regards the body (unless he have a knowledge of medicine) or as regards his enchantments, unless he happens to be a prophet or diviner” (“Laws,” xi., 933).

CHAPTER 10

1. *A cloud*. The expression occurs seven times in Revelation, and in all of them is connected with the Son of Man.

Rainbow. See on ch. 4:3.

Pillars of fire. Compare ch. 1:15.

2. *In his hand* (ἐν). The roll of Ch. 5 was *on* the hand (ἐπί, see ch. 5:1), being too large to be grasped *within* it. The roll was on *the right hand*; the little book is in the *left*. See on ver. 5.

3. *Cried* (ἔκραξεν). See on ^{<4185>}Mark 5:5.

As when. The *when* of A.V. is unnecessary.

Roareth (μυκᾶται). Only here in the New Testament. Peter uses ὠρόμαι for the voice of the lion. See on ^{<4188>}1 Peter 5:8. The verb here is originally applied to the lowing of cattle, expressing *the* sound, *moo-ka-omai*. Both Aristophanes and Theocritus use it of the roar of the lion, and the former of thunder. Homer, of the *ring* of the shield and the hissing of meat on the spit.

Seven thunders. The Jews were accustomed to speak of thunder as “the seven voices.” Compare the sevenfold “voice of the Lord,” Psalm 29.

As usual, interpretation has run wild as to the seven thunders. As a few illustrations may be cited: Vitranga, the seven crusades; Daubuz, the seven kingdoms which received the Reformation; Elliott, the bull fulminated against Luther from the seven-hilled city, etc.

4. *To write*. According to the injunction in ch. 1:11.

5. *His hand*. Add τὴν δεξιὰν *the right*, and see on ver. 2. On lifting the hand in swearing, see ^{<4142>}Genesis 14:22; ^{<4168>}Exodus 6:8 (margin); ^{<4534>}Deuteronomy 32:40.

6. *Swear by* (ὄμοσεν ἐν). *Lit.*, “swear *in*,” a Hebrew idiom.

Should be time no longer (χρόνος οὐκ ἔσται ἔπι). Rev., correctly, *shall be*, etc. The meaning is not, as popularly understood, that time shall cease to exist, but that there shall be no more *delay* (so Rev., in margin) before the fulfillment of the divine purposes respecting the Church on earth. Possibly with allusion to the cry *how long* (ch. 6:10).

7. *Shall begin to sound* (μέλλη σαλπίζεν). Wrong. Rev., correctly, *when he is about to sound*.

The mystery (τὸ μυστήριον). See on ^{<4131>}Matthew 13:11.

Declared (εὐηγγέλισεν). The word used of declaring the good news of salvation. Here of declaring the mystery of the kingdom.

8. *Spake unto me*. Render, as Rev., “I heard it again *speaking*.”

9. *I went* (ἄπῆλθον). The preposition ἄπό has the force of *away*. I went *away* from the place where I was standing.

Eat it up. Compare ^{<2131>}Ezekiel 3:1-3; ^{<21516>}Jeremiah 15:16.

CHAPTER 11

1. *A rod.* See on ch. 2:27.

And the angel stood. Omit. The insertion of these words furnishes a subject for the agreement of the participle λέγων, which is irregular an construction. Literally the correct text reads, “there was given me a reed, saying.”. Accordingly Wordsworth refers the speech to the reed as an inspired medium of speech. Rev., better, *and one said*.

The temple (τὸν ναόν). See on ^{401B}Matthew 4:5.

The altar. Of incense, as that alone stood in the sacred place.

Them that worship. Note the peculiar expressed, measuring the worshippers with a reed.

2. *The court which is without the temple.* Not merely the outer court, or Court of the Gentiles, but including all that is not within the ναός, the Holy and Most Holy places.

Leave out (ἐκβαλε ἔξω). Lit., *throw out*, i.e., of the measurement.

Unto the Gentiles (τοῖς ἔθνεσιν). See on ^{402B}Luke 2:32. Rev., *nations*.

Forty and two months. A period which appears in three forms in Revelation: *forty-two months* (ch. 13:5); *twelve hundred and sixty days* (ver. 3, ch. 12:6); a *time, times and half a time*, or three years and a half (12, 14, compare ^{402C}Daniel 7:25; 12:7)

3. *Power.* Omit.

Two witnesses. The reader may profitably consult on this point the lectures of Professor Milligan on the Revelation of St. John. He maintains that the conception of the Apocalypse is powerfully molded by John’s recollections of the life of Jesus; that there is a close parallelism between the Apocalypse and the delineation of the life of Christ contained in the fourth Gospel; and that the Apocalypse is, in the deeper conceptions which pervade it, a repetition of the Gospel. See pp. 59-69.

They shall prophesy (προφητεύσουσιν). See on *prophet*, ^{<172>}Luke 7:26. Commonly explained of preaching repentance, though some take it in the later sense of foretelling future events.

Clothed in sackcloth. The garb of preachers of repentance. Compare ^{<272>}Isaiah 22:12; ^{<208>}Jeremiah 4:8; ^{<305>}Jonah 3:5; ^{<104>}Matthew 3:4. For *sackcloth* see on ^{<103>}Luke 10:13.

4. *Two olive trees*. See Zechariah 4.

Candlesticks. See Zechariah 4, and note on ^{<105>}Matthew 10:15.

The God. Read κυρίου *the Lord*. Compare ^{<304>}Zechariah 4:14.

5. *Fire proceedeth*. Compare ^{<110>}2 Kings 1:10; ^{<254>}Jeremiah 5:14.

6. *To shut up the heaven*. As Elijah, ^{<170>}1 Kings 17:1; ^{<105>}Luke 4:25; ^{<57>}James 5:17.

That it rain not (ἵνα μὴ βρέχη ὑετὸς). Lit., *that the rain may not wet*.

To turn them into blood. Compare ^{<179>}Exodus 7:19.

To smite (πατάξει). Used by John only in Revelation, here and 19:15. Compare ^{<151>}Matthew 26:31; ^{<147>}Mark 14:27; ^{<229>}Luke 22:49, 50; ^{<117>}Acts 12:7, 23.

With all plagues (πάσῃ πλῆγῇ). Singular number. Rev., correctly, *with every plague*. See on ^{<180>}Mark 3:10. Not merely with the plagues with which Moses smote Egypt.

7. *The beast* (θηρίον). Wild beast See on ch. 4:6. A different word from that wrongly translated *beast*, ch. 4:6, 7; 5:6, etc. Compare ch. 13:1; 17:8, and see Daniel 7.

Bottomless pit (ἄβύσσου). See on ch. 9:1.

8. *Dead bodies* (πτώματα). Read πτώμα *carcass*. See on ^{<183>}Matthew 24:28; ^{<156>}Mark 15:45.

In the street (ἐπὶ τῆς πλατείας). Lit., “*Upon the street*.” See on ^{<141>}Luke 14:21.

The great city. Jerusalem is never called by this name. Different expositors refer it to Rome or Babylon. Milligan to Jerusalem.

Spiritually (πνευματικῶς). Typically or allegorically. (compare ^{<40B>}1 Corinthians 10:3, 4.

Our Lord. Read αὐτῶν *their* for ἡμῶν *our*.

9. *Shall see* (βλέψουσιν). Read, βλέπουσιν *do men look* (Rev.), and see on ^{<40B>}John 1:29.

Shall not suffer (οὐκ ἀφήσουσιν). Read ἀφίουςιν *do not suffer*.

To be put in graves (τεθῆναι εἰς μνήματα). Read μνήμα *a tomb*, as Rev. Compare ^{<123>}Genesis 23:4; ^{<245>}Isaiah 14:19, 20.

10. *Shall rejoice* (χαροῦσιν). Read χάρουσιν, present tense, *rejoice*.

Shall make merry (εὐφρανθήσονται). Read εὐφραίνονται, present tense, *make merry*; and for the word see note *on fared sumptuously*, ^{<219>}Luke 16:19.

Shall send gifts. As on a day of festival. See ^{<418>}Nehemiah 8:10, 12.

Tormented (ἐβασάνισαν). See on *vexed*, ^{<418>}2 Peter 2:8, and on ^{<403>}Matthew 4:23, 24.

11. *Spirit of life* (πνεῦμα ζωῆς). Rev., *breath*. See on ^{<418>}John 3:8.

Entered into them. Compare ^{<370>}Ezekiel 37:1-10.

Saw (θεωροῦντας). See on ^{<418>}John 1:18.

13. *Earthquake.* See on ch. 6:12.

Of men (ὀνόματα ἀνθρώπων). Lit., *names of men* See on ch. 3:4.

Gave glory to the God of heaven. The phrase signifies not conversion, nor repentance, nor thanksgiving, but *recognition*, which is its usual sense in scripture. Compare ^{<417>}Joshua 7:19 (Sept.). ^{<418>}John 9:24; ^{<423>}Acts 12:23; ^{<402>}Romans 4:20.

15. *The kingdoms — are become* (ἐγένοντο αἱ βασιλείαι). Read ἐγένετο ἡ βασιλεία, *the kingdom — is become*.

Of our Lord, etc. Compare ^{<481>}Psalm 2:2-9.

17. *O Lord God*, etc. See on ch. 4:8.

And art to come. Omit.

Hast taken to Thee. Omit to thee.

18. *Were angry* (ὀργίσθησαν). See on *wrath*, ^{<481>}John 3:36 Compare ^{<481>}Psalm 2:1.

The time (ὁ καιρὸς). See on ^{<481>}Matthew 12:1.

Reward (μισθὸν). See on ^{<481>}2 Peter 2:13.

Destroy (διαφθεῖραι). Also to corrupt.

Which destroy (τοὺς διαφθείροντας). Or, *the destroyers*.

19. *The temple* (ὁ ναὸς). The sanctuary. Compare ver. 1 and see on ^{<481>}Matthew 4:5.

In heaven. Join with *temple of God*, as Rev., instead of with *opened*, as A.V.

The ark of His covenant (ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ). Κιβωτὸς *ark*, meaning generally *any wooden box or chest* used of the ark in the tabernacle only here and ^{<300>}Hebrews 9:4 Elsewhere of Noah's ark. See ^{<481>}Matthew 24:38; ^{<477>}Luke 17:27; ^{<310>}Hebrews 11:7; ^{<481>}1 Peter 3:20. For *covenant*, see note on *testament*, ^{<481>}Matthew 26:28. This is the last mention in scripture of the ark of the covenant. It was lost when the temple was destroyed by the Chaldeans (^{<450>}2 Kings 25:10), and was wanting in the second temple. Tacitus says that Pompey "by right of conquest entered the temple. Thenceforward it became generally known that the habitation was empty and the sanctuary unoccupied do representation of the deity being found within it" ("History," v., 9). According to Jewish tradition Jeremiah had taken the ark and all that the Most Holy Place contained, and concealed them, before the destruction of the temple, in a cave at Mount Sinai, whence they are to be restored to the temple in the days of Messiah.

Lightnings and voices, etc. “The solemn *salvos*. so to speak, of the artillery of heaven, with which each series of visions is concluded.”

CHAPTER 12

1. *Wonder* (σημείον). Better, as Rev., *sign*. See on ^{<1224>}Matthew 24:24.

Clothed (περιβεβλημένη). Rev., better, arrayed. See on ch. 3:5.

The moon under her feet. See Cant. vi., 10. The symbol is usually taken to represent the Church.

2. *Travailing in birth* (ὠδίνουσα). See on *sorrows*, ^{<4113>}Mark 13:9, and *pains*, ^{<4124>}Acts 2:24.

In pain (βασανιζομένη). Lit., *being tormented*. See on ch. 11:10, and references. For the imagery compare ^{<2107>}Isaiah 66:7, 8; ^{<6121>}John 16:21.

3. *Red* (πυρρός). See on ch. 6:4.

Dragon (δράκων). Satan. See ver. 9. The word is found only in Revelation. In the Septuagint, of the serpent into which Moses' rod was changed. In ^{<2701>}Isaiah 27:1; ^{<3101>}Ezekiel 29:3, of the crocodile or leviathan of ^{<1811>}Job 41:1. In ^{<2513>}Jeremiah 51:34, of a dragon.

Crowns (διαδήματα). The *Kingly crown*, not the *chaplet* (στέφανος). See on ch. 2:10

4. *Of the stars of heaven*. Some expositors find an allusion to the fallen angels (Jude 6).

Did cast them to the earth. Compare ^{<2780>}Daniel 8:10.

To devour her child as soon as it was born (ἵνα ὅταν τέκη τὸ τέκνον αὐτῆς καταφάγῃ). Rev., more literally, that *when she was delivered he might devour her child*. Professor Milligan says: "In these words we have the dragon doing what Pharaoh did to Israel (^{<4115>}Exodus 1:15-22), and again and again, in the Psalms and the Prophets, Pharaoh is spoken of as *the dragon* (^{<1741>}Psalms 74:13; ^{<2701>}Isaiah 27:1; 51:9; ^{<3101>}Ezekiel 29:3). Nor is it without interest to remember that Pharaoh's crown was wreathed with a dragon (the asp or serpent of Egypt), and that just as the eagle was the ensign of Rome, so the dragon was that of Egypt. Hence the significance of Moses' rod being turned into a serpent."

5. A man-child (υἰὸν ἄρρῆνα). Lit., a son, a male. The correct reading is ἄρσεν, the neuter, not agreeing with the masculine individual (υἰὸν son) but with the neuter of the genus. The object is to emphasize, not *the sex*, but *the quality of Masculinity* — power and vigor. Rev., *a son, a man-child*. Compare ^{<462>}John 16:21; ^{<415>}Jeremiah 20:15.

To rule (ποιμαίνειν). Lit., *to shepherd or tend*. See on ^{<406>}Matthew 2:6.

A rod of iron. Compare ^{<499>}Psalms 2:9, and see on ch. 2:27.

Was caught up (ἦρπάσθη). See on ^{<422>}Matthew 12:12. Compare ^{<420>}Acts 23:10; Jude 23.

6. Of God (ἀπὸ τοῦ Θεοῦ). Lit., *from God*, the preposition marking the source from which the preparation came. For a similar use, see ^{<303>}James 1:13, “tempted of God.”

7. There was (ἐγένετο). Lit., *there arose*.

War in heaven. Compare 1 Kings 22; Job 1, 2; Zechariah 3; ^{<406>}Luke 10:18.

Michael. See ^{<211>}Daniel 10:13, 21; 12:1; and on Jude 9.

Fought (ἐπολέμησαν). The correct reading is τοῦ πολεμήσαι *to fight*. So Rev., “going forth *to war against the dragon* (κατὰ τοῦ δράκοντος). The correct reading is μετά *with*.

8. Prevailed (ἴσχυσαν). See on ^{<484>}Luke 14:30; 16:3; ^{<456>}James 5:16.

9. The great dragon (ὁ δράκων ὁ μέγας). Lit., *the dragon, the great (dragon)*.

That old serpent (ὁ ὄφις ὁ ἀρχαῖος). Lit., *the serpent, the old (serpent)*. For this habitual construction in John, see on ^{<649>}1 John 4:9. For ἀρχαῖος *old*, see on ^{<617>}1 John 2:7, and compare “he was a murderer ἀπ’ ἀρχῆς *from the beginning*,” ^{<684>}John 8:44; ἀρχή *beginning* being etymologically akin to ἀρχαῖος *old*.

The Devil. See on ^{<400>}Matthew 4:1.

Satan. See on ^{<208>}Luke 10:18.

The deceiver (ὁ πλανῶν). Lit., *he that deceiveth*. See on ^{<608>}1 John 1:8.

World (οἰκουμένην). See on ^{<GR1>}Luke 2:1 The world with all its inhabitants.

Down to (εἰς). Lit., *into*.

10. *Saying in heaven* (λέγουσαν ἐν τῷ οὐρανῷ). The correct reading joins *in heaven* with *great voice*. So Rev. *I heard a great voice in heaven*.

Now (ἄρτι). See on ^{<GR3>}John 13:33.

Is come (ἐγένετο). Lit., *came to pass*. Alford says: “It is impossible in English to join to a particle of present time, such as ἄρτι *now*, a verb in aoristic time. We are driven to the perfect in such cases.”

Salvation, power, the kingdom. All have the article: *the salvation*, etc. So Rev. The phrase, *now is come the salvation*, etc., means that these are realized and established. Some, less correctly, render, *now is the salvation*, etc., *become our God’s* Compare ^{<GR1>}Luke 3:6.

Power (ἐξουσία). See on ^{<GR1>}Mark 2:10. Rev., *authority*.

The accuser of our brethren (ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν). The correct form of the Greek for *accuser* is a transcript of the Rabbinical Hebrew, *κατήγωρ*. The Rabbins had a corresponding term *συνήγωρ* for Michael, as *the advocate* of God’s people. The phrase is applied to Satan nowhere else in the New Testament.

Is cast down (κατεβλήθη). The aorist tense. Once and for all. Compare ^{<GR21>}John 12:31; 16:8, 11.

Which accuseth (ὁ κατηγορῶν). Lit., *the one*. The article with the present participle expresses what is habitual.

11. *Overcame* (ἐνίκησαν). See on ^{<GR23>}1 John 2:13.

By the blood of the Lamb (διὰ τὸ αἷμα τοῦ ἀρνίου). The preposition *διὰ* with the accusative signifies *on account of*. Hence Rev., correctly, *because of*: in virtue of the shedding of that blood. Similarly in the succeeding clause, “*because of* the word of their testimony.” For *lamb*, see on ch. 5:6.

Testimony (μαρτυρίας). See on ^{<GR17>}John 1:7.

They loved not their life even unto death. Alford, correctly, “they carried their *not-love* of their life even unto death.”

12. Dwell (σκηνοῦντες). See on ^{<4014>}John 1:14. Compare ch. 7:15; 13:6; 21:3.

To the inhabitants (τοῖς κατοικοῦσιν). Omit. Read, as Rev., *woe for the earth and for the sea.*

Wrath (θυμὸν). See on ^{<4036>}John 3:36.

Time (καιρὸν). See on ^{<4011>}Matthew 12:1; ^{<4015>}Mark 1:15; ^{<4007>}Acts 1:7.

14. Two wings. The definite article αἱ *the* should be added: “*the two wings.*” Compare ^{<0294>}Exodus 19:4; ^{<0521>}Deuteronomy 32:11; ^{<0307>}Psalms 36:7.

The great eagle. The article does not point to the eagle of ch. 8:13, but is generic.

A time and times and half a time. Three years and a half. See on ch. 11:2.

15. Cause her to be carried away of the flood (παύτην ποταμοφόρητον ποιήση). Lit., *might make her one carried away by the stream: a river-born one.* The word occurs only here in the New Testament.

17. Jesus Christ. Omit Christ.

The best texts add to this chapter the opening words of ch. 13:(A.V.), “And I stood upon the sand of the sea.” Some, however, change ἐστάθην *I stood*, to ἐστάθη *he stood*, referring to the dragon. So Rev.

CHAPTER 13

1. *Beast* (θηρίον). Properly rendered. See remarks on *bona living creatures*, ch. 4:6.

Rise up (ἀναβαΐνον). Rev., better, *coming up*, thus giving the force of the participle.

Ten horns. Compare ²⁰⁰⁰Daniel 7:7.

Crowns (διαδήματα). Compare ch. 12:3. See on ch. 2:10.

The name (ὄνομα). Read ὀνόματα *names*. On each head a name.

2. *A leopard* (παρδάλει). The ancients do not seem to have distinguished between the leopard, the panther, and the ounce. The word stands for either. *Leopard* is *leo-pard*, the *lion-pard*, which was supposed to be a mongrel between a panther and a lioness. Compare ²⁰⁰⁰Daniel 7:6.

Bear. Compare ²⁰⁰⁵Daniel 7:5.

Lion. Compare ²⁰⁰⁴Daniel 7:4.

3. *I saw* (εἶδον). Omitted in the best texts.

Wounded (ἐφραγμένον). Lit., *slain*. See on ch. 5:6. The Rev. *smitten* is questionable. The word occurs eight times in Revelation, and in seven of these it must be rendered *slain* or *slaughtered*. Professor Milligan rightly observes that the statement is the counterpart of that in ver. 6, where we read of *the lamb as though it had been slaughtered*. In both cases there had been actual death, and in both revival. The one is a mocking counterpart of the other.

Deadly wound (πληγὴ τοῦ θανάτου). Lit., *stroke of death*. Rev., *death-stroke*.

After the beast (ὀπίσω τοῦ θηρίου). A pregnant construction for *wondered at and followed after*.

4. *Which gave* (ὃς ἔδωκεν). The correct reading is ὅτι “*because he gave.*”

Who is like unto the beast? A parody on a similar ascription to God. See ^{<308>}Isaiah 40:18, 25; 46:5; ^{<387>}Psalms 113:5; ^{<378>}Micah 7:18; ^{<348>}Jeremiah 49:19. Compare ch. 18:18.

5. To continue forty and two months (ποιῆσαι μῆνας τεσσεράκοντα δύο). Lit., *to make forty and two months*. Similarly, ^{<453>}Acts 15:33, ποιήσαντες χρόνον *having tarried a space; lit., having made a time*. See on *continued there a year*, ^{<304>}James 4:13. The best expositors, however, render ποιῆσαι absolutely, *to work*, and the following accusative as the accusative of duration, “*during forty and two months.*” Rev., *margin to do his works during*, etc. See ^{<713>}Daniel 11:28.

6. In blasphemy (εἰς βλασφημίαν). Read βλασφημίας *blasphemies*. Rev., giving the force of εἰς more correctly, “*for blasphemies.*”

And them that dwell in heaven (καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας). The best texts omit καὶ *and*, making the following words in apposition with ὄνομα and σκηνὴν *name and tabernacle*. Thus the literal sense would be to *blaspheme the name and tabernacle which dwell in heaven*. “The meaning is to enhance the enormity of the blasphemy by bringing out the lofty nature of God’s holy name and dwelling-place” (Alford). The word *dwell* is, literally, *tabernacle*. See on ch. 12:12.

7. The saints (τῶν ἁγίων). See on ^{<460>}Acts 26:10.

All kindreds (πᾶσαν φυλὴν). Rev., more literally and correctly, *every tribe*. See on ch. 1:7;5:9. After *tribe* insert καὶ λαὸν *and people*. See on ^{<619>}1 Peter 2:9.

Nation (ἔθνος). See on ^{<619>}1 Peter 2:9.

8. From the foundation of the world. These words may be construed with *slain* or with *written*. In favor of the latter is ch. 18:8; of the former, ^{<619>}1 Peter 1:19, 20. Alford, pertinently as I think, urges the position of the words in favor of the connection with *slain*, and says that had it not been for the apparent difficulty of the sense thus conveyed, no one would have thought of going so far back as to *hath been written* for a connection. Render, as Rev., *the lamb that hath been slain from the foundation of the world*. Καταβολή *foundation* is literally *a throwing or laying down*, from καταβάλλω *to throw down*; hence *a laying down of a foundation*.

10. *He that leadeth into captivity shall go into captivity* (εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει). Lit., *if any one assemble captivity* (i.e., bring together captives) *into captivity he goeth away*. The best texts insert εἰς *into* before the first *captivity*, and omit *assemble*, thus reading *if any man is for captivity into captivity he goeth*. So Rev. See on *dispersion*, ^{<4125>}John 7:35. Compare ^{<4145>}Jeremiah 15:2; 43:11. The persecutors of the Church shall suffer that which they inflict on the saints.

Sword (μαχαίρη). See on ch. 6:4.

Here. In the thought that God judgeth in the earth.

14. *An image to the beast* (εἰκόνα τῷ θηρίῳ). Εἰκών is a *figure* or *likeness*. thus ^{<4121>}Matthew 22:20, of the likeness of Caesar on the coin. ^{<4124>}Romans 1:24, an *image* of men, birds, beasts, etc. ^{<51015>}Colossians 3:10, “the *image* of Him that created him;” i.e., the moral likeness of renewed men to God. Christ is called *the image of God* (^{<4115>}1 Corinthians 1:15; ^{<4101>}2 Corinthians 4:4). Besides the idea of *likeness*, the word involves the idea of *representation*, though not of *perfect* representation. Thus, man is said to be *the image* of God (^{<4111>}1 Corinthians 11:7). In this it resembles *χαρακτήρ* *image* in ^{<51013>}Hebrews 1:3. Caesar’s image on the coin, the reflection of the sun in the water (Plato, “Phaedo,” 99); and the statue or image of the beast in this passage, are εἰκών.

The word also involves the idea of *manifestation*. Thus, ^{<51015>}Colossians 1:15, where, in the *image* there is an implied contrast with the invisible God. Hence Philo applied the term to the Logos. See on ^{<41011>}John 1:1.

The word played an important part in the Arian controversy, in which the distinction was sharply emphasized between εἰκών *image* as assuming a prototype, and therefore as properly representing the relation of the Son to the Father, and ὁμοίωμα *likeness*, as implying mere similitude, and not embodying the essential verity of the prototype. The *image* involves the *likeness*, but the *likeness* does not involve the image. The latter may imply only an accidental resemblance, while the former is a veritable representation. Christ is therefore the εἰκών of God.

The image of the beast occurs ten times in Revelation; four times in this chapter, and in 14:9, 11; 15:2; 16:2; 19:20; 20:4.

15. *Speak.* This is supposed by some to refer to the tricks of pagan priests in making pictures and statues appear to speak

16. *A mark* (χάραγμα). The word occurs frequently in Revelation, and only once elsewhere (⁴¹⁷²Acts 17:29) on which see note. commentators find illustrations in the brand set upon slaves by their masters, or upon soldiers by their monarchs, and in the branding of slaves attached to certain temples. Herodotus describes a temple to Hercules at the Canopic mouth of the Nile, and says: “If a slave runs away from his master, and taking sanctuary at this shrine gives himself up to the God, and receives certain sacred marks upon his person, whosoever his master may be, he cannot lay hand on him” (ii., 113). In the treatise “concerning the Syrian goddess” falsely attributed to Lucian, it is said of the slaves of the temple, “all are branded, some upon the wrist and some upon the neck.” Paul, in ⁴¹⁷⁷Galatians 6:17, applies the word for these brands, **στίγματα**, to the marks of Christ’s service which he bears in his body. In 3 Macc. ii. 29, we read that Ptolemy Philopator required all the Jews of Alexandria to be registered among the common people; and that those who were thus registered were to be marked (χαρασσεσθαι) on their persons by the ivy-leaf symbol of Dionysus (Bacchus). In ⁴¹⁸³Leviticus 19:28, the Israelites are forbidden to make cuttings in their flesh for the dead and to print marks (γράμματα στικτὰ) upon themselves.

17. *The number.* The method of mystic numbering obtained alike among pagan Greeks, Gnostics, Christian Fathers, and Jewish Cabbalists. Jupiter was invoked under the number 717 contained in the letters Ἡ ἸΑΠΕΗ *the beginning*. The Gnostics affixed to their gems and amulets the mystic word **ἄβρασαξ** or **ἄβραξας**, under the idea of some virtue attaching to its number, 365, as being that of the days of the solar cycle. Barnabas and Clement of Alexandria speak of the virtue of the number 318 as being that of **IHT**, the common abbreviation for Jesus crucified. In the pseudo-Sybilline verses, written by Christians, about the end probably of the second century, are found versified enigmas giving the number and requiring the name. The translation of one of these on the word *Jesus* is as follows: “He will come upon earth clothed with flesh like mortal men. His name contains four vowels and two consonants: two of the former being sounded together. And I will declare the entire number. For the name will exhibit to incredulous men eight units, eight tens, and eight hundreds.”

18. *Here is wisdom.* Directing attention to the challenge which follows.

Count (ψηφισάτω). See on ^{<240>}Luke 14:28.

The number of a man. It is counted as men usually count. Compare ch. 21:17, and a *man's pen*, ^{<2300>}Isaiah 8:1. Some explain, a symbolical number denoting a person.

Six hundred threescore and six (χ. ξ. ζ). Each letter represents a component of the whole number: χ = 600; ξ = 60; ζ = 6. In the earlier MSS: it is written in full, ἑξακόσιοι ἑξήκοντα ἕξ. The method of reading generally adopted is that known as the *Ghematria* of the Rabbins, or in Greek, ἰσοψηφία numerical equality, which assigns each letter of a name its usual numerical value, and gives the sum of such numbers as the equivalent of the name. Thus, in the Epistle of Barnabas, we are told that the name Ἰησοῦς Jesus is expressed by the number 888. Ι = 10; η = 8; σ = 200; ο = 70; υ = 400; ς = 200. The majority of the commentators use the Greek alphabet in computation; others, however, employ the Hebrew; while a third class employ the Roman numerals.

The interpretations of this number form a jungle from which escape is apparently hopeless. Reuss says: "This famous number has been made to yield almost all the historical names of the past eighteen centuries: Titus, Vespasian, and Simon Gioras; Julian the Apostate and Genseric; Mahomet and Luther; Benedict IX. and Louis XV.; Napoleon I. and the Duke of Reichstadt; and it would not be difficult, on the same principles, to read in it one another's names." Some of the favorite names are Λατεῖνος, *Latinus*, describing the common character of the rulers of the former pagan Roman Empire: Nero Caesar; Diocletian; χς the name of Christ abridged, and ξ the emblem of the serpent, so that the sublimated sense is *the Messiah of Satan*.

CHAPTER 14

1. *A lamb.* Read “*the lamb.*” See ch. 5:6.

Stood (ἑστηκός). The participle, standing, as Rev.

His Father’s name. Add αὐτοῦ καὶ τὸ ὄνομα *His and the name*, and render as Rev., *His name and the name of His Father.*

The Adoration of the Lamb is the subject of the great altar piece in the church of St. Bavon at Ghent, by John and Hubert Van Eyck. The scene is laid in a landscape. The background is formed by a Flemish city, probably intended to represent Jerusalem, and by churches and monasteries in the early Netherland style. The middle ground is occupied by trees, meadows, and green slopes. In the very center of the picture a square altar is hung with red damask and covered with a white cloth. Here stands a lamb, from whose breast a stream of blood issues into a crystal glass. Angels kneel round the altar with parti-colored wings and variegated dresses, many of them praying with joined hands, others holding aloft the emblems of the passion, two in front waving censers. From the right, behind the altar, issues a numerous band of female saints, all in rich and varied costumes, fair hair floating over their shoulders, and palms in their hands. Foremost may be noticed Sta. Barbara and Sta. Agnes. From the left advance popes, cardinals, bishops, monks, and minor clergy, with crosiers, crosses, and palms. In the center, near the base, a small octagonal fountain of stone projects a stream into a clear rill. Two groups are in adoration on each side of the fountain, — on the right, the twelve apostles kneeling barefoot, and an array of popes, cardinals, and bishops, with a miscellaneous crowd of church-people; on the left, kings and princes in various costumes. They are surrounded by a wilderness of flowering shrubs, lilies, and other plants. on the wings of the picture numerous worshippers move toward the place of worship, — crusaders, knights, kings, and princes, including the figures of the two artists on horseback. “Here, approaching from all sides, are seen that ‘great multitude of all nations and hundreds and people and tongues’ — the holy warriors and the holy pilgrims, coming in solemn processions from afar — with other throngs already arrived in the celestial plain, clothed in white robes, and holding palms in their hands. Their

forms are like unto ours; the landscape around them is a mere transcript of the sweet face of our outer nature; the graceful wrought-iron fountain in the midst is such an one as still sends forth its streams in an ancient Flemish city; yet we feel these creatures to be beings from whose eyes God has wiped away all tears — who will hunger and thirst no more; our imagination invests these flowery meads with the peace and radiance of celestial precincts, while the streams of the fountain are converted into living waters, to which the Lamb Himself will ‘lead His redeemed. Here, in short, where all is human and natural in form, the spiritual depths of our nature are stirred” (Mrs. Jameson, “History of Our Lord,” ii., 339).

2. *And I heard the voice of harpers* (καὶ φωνὴν ἤκουσα κιθαρῳδῶν). The correct reading is, καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν *and the voice which I heard (was) as (the voice) of harpers.* Κιθαρῳδός is from κιθάρα *a harp* (see on ch. 5:8) and ᾠδός *a singer*. Properly, one who sings, accompanying himself on the harp.

3. *Beasts* (ζώων). Rev., *living creatures*. See on ch. 4:6.

Redeemed (ἠγορασμένοι). Rev., correctly, *purchased*.

4. *Were not defiled* (οὐκ ἐμολύνθησαν). The verb means properly to *besmear* or *besmirch*, and is never used in a good sense, as μιάνινει (⁴⁸³³John 18:28; Jude 8), which in classical Greek is sometimes applied to staining with color. See on ⁴¹⁰⁴1 Peter 1:4.

Virgins (παρθένοι). Either celibate or living in chastity whether in married or single life. See ⁴¹⁰¹1 Corinthians 7:1-7, 29; ⁴¹¹²2 Corinthians 11:2.

First-fruits (ἀπαρχή). See on ⁴⁰¹⁸James 1:18.

5. *Guile* (δόλος). Read ψεῦδος *lie*.

Without fault (ἄμωμοι). Rev., *blemish*. See on ⁴¹¹⁹1 Peter 1:19.

Before the throne of God. Omit.

6. *In the midst of heaven* (ἐν μεσουρανήματι). Rev., *in mid-heaven*. See on ch. 8:13.

The everlasting Gospel (εὐαγγέλιον αἰώνιον). No article. Hence Rev., *an eternal Gospel*. Milligan thinks this is to be understood in the same

sense as *prophesying* (ch. 10:11). **Αἰώνιον** includes more than mere duration in time. It is applied to that of which time is not a measure. As applied to the Gospel it marks its likeness to Him whose being is not bounded by time.

To preach unto (**εὐαγγελίσαι ἐπὶ**). Rev., *proclaim*, which is better, because more general and wider in meaning. **Ἐπί** which is omitted from the Rec. Tex. is *over, throughout the extent of*. Compare ^{<1044} Matthew 24:14.

That dwell (**κατοικοῦντας**). Read **καθημένους** *that sit*. So Rev., in margin. Compare ^{<1046} Matthew 4:16; ^{<1079} Luke 1:79.

8. Another. Add **δεύτερος** *a second*.

Is fallen (**ἔπεσεν**). Lit., *fell*. The prophetic aorist expressing the certainty of the fall. Compare ^{<2709} Isaiah 21:9; ^{<2507} Jeremiah 51:7, 8.

9. The third angel (**τρίτος ἄγγελος**). Add **ἄλλος** *another*. Rev., *another angel, a third*.

10. Poured out without mixture (**κεκερασμένου ἀκράτου**). Lit., *which is mingled unmixed*. From the universal custom of mixing wine with water for drinking, the word mingle came to be used in the general sense of *prepare by putting into the cup*. Hence, *to pour out*.

Cup of His anger. Compare ^{<3518} Psalm 75:8.

Brimstone (**θεῖον**). Commonly taken as the neuter of **θεῖος** *divine*; that is, *divine incense*, since burning brimstone was regarded as having power to purify and to avert contagion. By others it is referred to **θύω** *to burn*, and hence *to sacrifice*.

11. Torment (**βασανισμοῦ**). See on ^{<1023} Matthew 4:23, 24; see *vexed*, ^{<1118} 2 Peter 2:8.

Goeth up. See ^{<2307} Isaiah 34:9, 10; ^{<1128} Genesis 19:28.

Rest (**ἀνάπαυσιν**). See on *give rest*. ^{<1128} Matthew 11:28, and *resteth*, ^{<1044} 1 Peter 4:14.

12. Here are they. Omit *here are*, and read, *are*, Rev., *the patience of the saints, they that keep*.

The faith of Jesus. Which has Jesus for its object.

18. Blessed (μακάριοι). See on ^{<401B>}Matthew 5:3.

From henceforth (ἀπ' ἄρτι). See on ^{<613B>}John 13:33. To be joined as in A.V. and Rev., with *die* in the preceding clause, and not with blessed, nor with the following clause. Not *from henceforth saith the Spirit*. The meaning is variously explained. Some, from the beginning of the Christian age and onward to the end; others, from the moment of death, connecting *henceforth* with *blessed*; others from the time when the harvest of the earth is about to be reaped. Sophocles says: "Show all religious reverence to the gods, for all other things Father Zeus counts secondary; for the reward of piety follows men in death. Whether they live or die it passeth not away" ("Philoctetes," 1441-1444).

That they may rest (ἵνα ἀναπαύσωνται). See on ^{<411B>}Matthew 11:28. The ἵνα *that gives the ground of the blessed*.

Labors (κόπων). From κόπτω *to strike*. Hence to *beat the breast* in grief. Κόπος is, therefore, primarily, a *smiting* as a sign of sorrow, and then *sorrow* itself. As *labor*, it is *labor* which involves weariness and sorrow.

Follow them (ἀκολουθεῖ μετ' αὐτῶν). Rather, accompany. Rev., follow with them. Compare ^{<402B>}Matthew 4:25; ^{<410B>}Mark 3:7, etc. See on ^{<414B>}John 1:43.

15. Thrust in (πέμψον). Lit., *send*. Rev., *send forth*.

Harvest (θερισμός). See on ^{<201B>}Luke 10:2.

Is ripe (ἐξηράνθη). Lit., *was dried*. Compare ^{<411B>}Mark 11:20; ^{<610B>}John 15:6. Rev., *is over-ripe*.

16. Thrust in (έβαλεν). Lit., *cast*.

17. Temple (ναοῦ). Properly, *sanctuary*. See on ^{<404B>}Matthew 4:5.

18. Altar (θυσιαστηρίου). See on ^{<417B>}Acts 17:23.

Which has power (έξων έξουσίαν). Lit., *having power*. Some texts add the article ὁ. So Rev., "he that hath power."

Fire. In the Greek with the article, *the fire*.

Cry (κραυγή). See on ^{<114>}Luke 1:42.

Thy sharp sickle. Lit., *thy sickle, the sharp*.

Gather (τρύγησον). From τρύγη *dryness*, included in the notion of ripeness, and hence *the vintage, harvest*. The verb means therefore to *gather ripe fruit*. It occurs only in this chapter and in ^{<164>}Luke 6:44.

Grapes (σταφυλαί). The noun in the singular means also a *bunch of grapes*.

Are fully ripe (ἤκμασαν). Only here in the New Testament. From ἀκμή, transcribed in *acme, the highest point*. Hence the verb means *to reach the height of growth, to be ripe*.

19. The great wine-press (τὴν ληὸν τὸν μέγαν). The Greek student will note the masculine adjective with the feminine noun, possibly because the gender of the noun is doubtful. The Rev., in rendering more literally, is more forcible: *the wine-press, the great wine-press*. See on ^{<133>}Matthew 21:33.

20. Furlong (σταδίον). The furlong or stadium was 606^{fb3/4} English feet.

CHAPTER 15

1. *The seven last plagues* (πληγὰς ἑπτὰ τὰς ἔσχάτας). Lit., *seven plagues the last*. Rev., “*which are the last*.” See on ^{<418>}Mark 3:10; ^{<418>}Luke 10:30.

Is filled up (ἔτελέσθη). More correctly, *brought to an end* (τέλος). Rev., *finished*. Lit., *was finished*, the prophetic aorist, which speaks of a thing foreseen and decided as if already done.

2. *A sea of glass* (θάλασσαν ὑαλίνην). Rev., better, *a glassy sea*. See on ch. 4:6.

Had gotten the victory over the beast (νικῶντας ἐκ τοῦ θηρίου). The expression is peculiar. Lit., *conquered out of* The construction is unique in the New Testament. The phrase signifies, not as A.V., victory over, but *coming triumphant out of* (ἐκ). So Rev., *that come victorious from the beast*.

Over his mark. Omit.

Standing on (ἐπί). Better, as Rev., by: *on the shore of*, as did the Israelites when they sang the song alluded to in ver 3.

The harps of God. Omit *the*. Instruments devoted wholly to His praise. Compare ch. 5:8; 14:2.

3. *The song of Moses*. See Exodus 15. Compare Deuteronomy 32; to which some refer this allusion.

The servant of God. See ^{<418>}Exodus 14:31; ^{<418>}Numbers 12:7; ^{<418>}Psalms 105:26; ^{<318>}Hebrews 3:5.

The song of the Lamb. There are not two distinct songs. The song of Moses is the song of the Lamb. The Old and the New Testament churches are one.

Great and marvelous are Thy works. ^{<318>}Psalms 111:2; 139:14; ^{<318>}1 Chronicles 16:9.

Just and true are Thy ways. Rev., *righteous* for *just*. See ^{<630>}Deuteronomy 32:4.

King of saints (βασιλεὺς τῶν ἁγίων). The readings differ. Some read for *saints*, ἔθνῶν *of the nations*; others αἰώνων *of the ages*. So Rev. Compare ^{<300>}Jeremiah 10:7.

4. *Who shall not fear Thee?* See ^{<240>}Jeremiah 10:7. Omit *thee*.

Holy (ὅσιος). See on ^{<405>}Luke 1:75. The term is applied to Christ in ^{<402>}Acts 2:27, 35; ^{<302>}Hebrews 7:26. To God only here and ch. 16:5, where the correct reading is ὁ ὅσιος *thou holy one*, instead of ὁ ἐσόμενος *which shalt be*.

All nations shall come. Compare ^{<380>}Psalms 86:9; ^{<200>}Isaiah 2:2-4; 66:93; ^{<300>}Micah 4:2.

Judgments (δικαιώματα). Not merely *divine decisions*, but *righteous acts* generally. So Rev. Primarily, the word signifies that which has been deemed *right* so as to have the force of law. Hence *an ordinance* (^{<400>}Luke 1:6; ^{<300>}Hebrews 9:1; ^{<600>}Romans 1:32). A *judicial decision* for or against (^{<600>}Romans 5:16). A *righteous deed*. See ch. 19:8.

5. *Behold.* Omit.

The temple of the tabernacle (ὁ ναὸς τῆς σκηνῆς). The *sanctuary* of the tabernacle. See on ^{<400>}Matthew 4:5.

Of the testimony. See ^{<404>}Acts 7:44. The tabernacle was called “the Tabernacle of the Testimony” because it contained the ark with the law of God which testifies against sin. See ^{<0250>}Exodus 25:16, 21; 30:36; 34:29; 38:21. Compare ch. 11:19.

6. *Linen* (λίνον). The Rev. follows the reading λίθον *stone*, after the analogy of ^{<330>}Ezekiel 28:13, “Every precious stone was thy covering.” The idea is that of raiment studded with precious stones. See on ch. 2:17.

White (λαυπρὸν). Mostly applied in the New Testament to *clothing*, as ^{<0200>}Luke 23:11; ^{<400>}Acts 10:30; ^{<500>}James 2:2. Also to the *water of life* (ch. 22:1), and the *morning-star* (ch. 22:16). Rev., *bright*.

Girt round their breasts. As the Lord in the vision of 1:13; where, however, **μαστοῖς** *paps* is used instead of **στήθη** *breasts*.

7. *Vials* (**φιάλας**). Rev., *bowls*. See on ch. 5:8.

8. *Smoke*. Compare ^{<0418>}Exodus 40:34; ^{<1080>}1 Kings 8:10; Psalms 18:8; ^{<2060>}Isaiah 6:4; ^{<3002>}Ezekiel 10:2-4.

None was able to enter. “God cannot be approached at the moment when He is revealing Himself in all the terrors of His indignation” (Milligan). See ^{<0421>}Exodus 19:21.

CHAPTER 16

1. *The vials.* Add *seven*.

2. *And the first went.* Each angel, as his turn comes, with draws (ὕπάγετε, see on ^{<4171>}John 6:21; 8:21) from the heavenly scene.

There fell (ἐγένετο). Lit., *there came to pass*. Rev., *it became*. Elliott, very aptly, *there broke out*.

Noisome and grievous (κακὸν καὶ πονηρὸν). Similarly the two cognate nouns κακία and πονρία *malice* and *wickedness* occur together in ^{<4158>}1 Corinthians 5:8. Πονηρός emphasizes the activity of evil. See on ^{<4179>}Luke 3:19.

Sore (ἔλκος). See on ^{<4171>}Luke 16:20. Compare the sixth Egyptian plague, ^{<4179>}Exodus 9:8-12, where the Septuagint uses this word ἔλκος *boil*. Also of the *boil* or *scab* of leprosy, ^{<4133>}Leviticus 13:18; king Hezekiah's *boil*, ^{<4210>}2 Kings 20:7; *the botch of Egypt*, ^{<4137>}Deuteronomy 28:27, 35. In ^{<4177>}Job 2:7 (Sept.) the boils are described as here by πονηρός *sore*.

3. *It became* (ἐγένετο). Or *there came*.

Blood. Compare ^{<4179>}Exodus 7:19.

As of a dead man. Thick, corrupt, and noisome.

Living soul (ψυχὴ ζῶσα). The best texts read ψυχὴ ζωῆς *soul of life*.

4. *The third angel.* Omit *angel*.

They became (ἐγένετο). There is no necessity for rendering the singular verb in the plural. We may say either *it became* or *there came*.

5. *The angel of the waters.* Set over the waters as other angels over the winds (ch. 7:1) and over the fire (ch. 14:18).

O Lord. Omit.

And shalt be. Following the reading ὁ ἑσόμενος. Read ὁ ὅσιος *Thou Holy One*.

Thou didst thus judge (παῦτα ἔκρινας). Lit., *Thou didst judge these things*.

6. *For they are worthy.* Omit *for*.

7. *Another out of the altar.* Omit *another out of*, and read, as Rev., *I heard the altar*. The altar personified. Compare ch. 6:9, where the souls of the martyrs are seen under the altar and *cry how long*.

Almighty. Add the article: the *Almighty*.

8. *The fourth angel.* Omit *angel*.

Power was given (ἐδόθη). Rev., *it was given*.

With fire (ἐν πυρί). Lit., “*in fire*.” The element in which the scorching takes place.

9. *Repent to give Him glory.* Glorify Him by repentance.

His kingdom was darkened. Compare ^{<001>}Exodus 10:21, 22.

They gnawed (ἐμασσῶντο). Only here in the New Testament.

For pain (ἐκ τοῦ πόνου). Strictly, *from their pain*. *Their*, the force of the article τοῦ.

12. *Euphrates.* See on ch. 9:14.

Of the east (ἀπὸ τῶν ἀνατολῶν ἡλίου). Lit., as Rev., *from the sunrising*. See on ^{<001>}Matthew 2:2; and *dayspring*, ^{<007>}Luke 1:78.

13. *Frogs.* Possibly With reference to ^{<001>}Exodus 8:1-14.

14. *Of the earth and of the whole world.* Omit *of the earth and*.

World (οἴκουμένης). See on ^{<001>}Luke 2:1.

The battle (πόλεμον). Rev., more literally, *war*. *Battle* is μάχη.

That great day (ἐκείνης). Omit. Read, as Rev., “*the great day*.”

15. *Behold — shame.* These words are parenthetical.

As a thief. Compare ^{<005>}Matthew 24:43; ^{<007>}Luke 12:39; ^{<001>}1 Thessalonians 5:2, 4; ^{<002>}2 Peter 3:10.

Watcheth (γρηγορῶν). See on ^{<4135>}Mark 13:35; ^{<4138>}1 Peter 5:8

Keepeth his garments. “During the night the captain of the Temple made his rounds. On his approach the guards had to rise and salute him in a particular manner. Any guard found asleep when on duty was beaten, or his garments were set on fire. The confession of one of the Rabbins is on record that, on a certain occasion, his own maternal uncle had actually undergone the punishment of having his clothes set on fire by the captain of the Temple” (Edersheim, “The Temple,” etc.).

Shame (ἀσχημοσύνη). Only here and ^{<4127>}Romans 1:27. From *ἀ* *not* and *σχῆμα* *fashion*. *Deformity, unseemliness*; nearly answering to the phrase *not in good form*.

16. Armageddon. The proper Greek form Ἄρ Μαγεδών. The word is compounded of the Hebrew *Har mountain*, and *Megiddon* or *Megiddo: the mountain of Megiddo*. On *Megiddo* standing alone see ^{<1012>}Judges 1:27; ^{<1012>}1 Kings 4:12; 9:15; ^{<1127>}2 Kings 9:27. See also ^{<1059>}Judges 5:19; ^{<3921>}Zechariah 12:11; ^{<4322>}2 Chronicles 35:22; ^{<1231>}2 Kings 23:30. “Bounded as it is by the hills of Palestine on both north and south, it would naturally become the arena of war between the lowlanders who trusted in their chariots, and the Israelite highlanders of the neighboring heights. To this cause mainly it owes its celebrity, as the battle-field of the world, which has, through its adoption into the language of Revelation, passed into an universal proverb. If that mysterious book proceeded from the hand of a Galilean fisherman, it is the more easy to understand why, with the scene of those many battles constantly before him, he should have drawn the figurative name of the final conflict between the hosts of good and evil, from the ‘place which is called in the Hebrew tongue Harmagedon’” (Stanley, “Sinai and Palestine”).

Megiddo was in the plain of Esdraelon, “which has been a chosen place for encampment in every contest carried on in Palestine from the days of Nabuchodonozor king of Assyria, unto the disastrous march of Napoleon Buonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian crusaders, and anti Christian Frenchmen; Egyptians, Persians, Druses, Turks, and Arabs, warriors of every nation that is under heaven, have pitched their tents on the plain of Esdraelon, and have beheld the banners of their nation wet with the dews of Tabor and Hermon” (“Clarke’s

Travels,” cit. by Lee). See Thomson’s “Land and Book” (Central Palestine and Phoenicia), p. 208 sqq.; and Stanley, “Sinai and Palestine,” ch. ix.

Two great slaughters at Megiddo are mentioned in the Old Testament; the first celebrated in the Song of Deborah (⁴⁰⁵⁹Judges 5:19), and the second, that in which king Josiah fell (⁴²³⁹2 Kings 23:29). Both these may have been present to the seer’s mind; but the allusion is not to any particular place or event. “The word, like Euphrates, is the expression of an idea; the idea that swift and overwhelming destruction shall overtake all who gather themselves together against the Lord” (Milligan).

17. *Temple of heaven.* Omit *of heaven*.

21. *Hail.* See ⁴¹⁹⁸Exodus 9:18.

Every stone about the weight of a talent (ὡς ταλαντίαια). The adjective, meaning *of a talent’s weight*, agrees with *hail*; *hail of a talent’s weight*; i.e., having each stone of that weight. *Every stone* is therefore explanatory, and not in the text. Hailstones are a symbol of divine wrath. See ²³¹⁰Isaiah 30:30; ²⁶³¹Ezekiel 13:11. Compare ⁶⁰¹¹Joshua 10:11.

CHAPTER 17

1. *Sitteth upon many waters.* Said of Babylon, ^{<2613>}Jeremiah 51:13; the wealth of Babylon being caused both by the Euphrates and by a vast system of canals. The symbol is interpreted by some commentators as signifying Babylon, by others pagan Rome, Papal Rome, Jerusalem. Dante alludes to this passage in his address to the shade of Pope Nicholas III., in the Bolgia of the Simonists.

*“The Evangelist you pastors had in mind,
When she who sitteth upon many waters
To fornicate with kings by him was seen.
The same who with the seven heads was born,
And power and strength from the ten horns received,
So long as virtue to her spouse was pleasing.”
“Inferno,” xix., 106-110.*

2. *Have committed fornication.* The figure of a harlot committing fornication with kings and peoples occurs frequently in the prophets, representing the defection of God’s Church and its attachment to others. See ^{<2312>}Isaiah 1:21; ^{<2420>}Jeremiah 2:20; 3:1, 6, 8; ^{<2465>}Ezekiel 16:15, 16, 28, 31, 35, 41; 23:5, 19, 44; ^{<2316>}Hosea 2:5; 3:3; 4:14. The word is applied to heathen cities in three places only: to Tyre, ^{<2325>}Isaiah 23:15, 16, 17; to Nineveh, ^{<2334>}Nahum 3:4; and here.

3. *sitting.* To manage and guide the beast.

A scarlet-colored beast. The same as in ch. 13:1. This beast is ever after mentioned as τὸ θηρίον *the beast*. For *scarlet*, see on ^{<1276>}Matthew 27:6.

4. *Purple* (πορφύρου). See on ^{<1269>}Luke 16:19.

Decked (κεχρυσωμένη). Lit., *gilded*.

Precious stones (λίθω τιμίω) Lit., *precious stone*.

Golden cup. Compare ^{<2617>}Jeremiah 51:7.

Abominations (βδελυγμάτων). See on ^{<1215>}Matthew 24:15.

5. *Upon her forehead a name.* As was customary with harlots, who had their names inscribed on a ticket. Seneca, addressing a wanton priestess,

“Nomen tuum pependit a fronte,” *thy name hung from thy forehead*. See Juvenal, Satire vi., 123 sqq., of the profligate Messalina, “having falsely assumed the ticket of Lycisca.”

Mystery. Some understand this as a part of the name, others as implying that the name is to be interpreted symbolically.

Babylon. See on ^{<40B3>}1 Peter 5:13. Tertullian, Irenaeus, and Jerome use Babylon as representing the Roman Empire. In the Middle Ages Rome is frequently styled *the Western Babylon*. The sect of the Fraticelli, an eremitical organization from the Franciscans in the fourteenth century, who carried the vow of poverty to the extreme and taught that they were possessed of the Holy Spirit and exempt from sin — first familiarized the common mind with the notion that Rome was the Babylon, the great harlot of the Apocalypse (see Milligan, “Latin Christianity,” Book xii., ch. vi.). On the passage cited from Dante (ver. i.), Dean Plumptre remarks: “The words have the interest of being a medieval interpretation of Revelations 17:1-15, in which, however, the harlot and the beast seem somewhat strangely blended. The harlot is the corrupted Church of Rome; the seven heads are the seven hills on which the city is built; or perhaps, with an entirely different exegesis, the seven gifts of the Spirit, or the seven sacraments With which that Church had, in its outset, been endowed: the ten horns are the ten commandments. As long as the Church was faithful to her spouse, she had the moral strength which came from those gifts, and the divine law which she represented. When that failed, she became as a harlot, and her whoredom with kings was the symbol of her alliance with secular powers for the oppression of the nations” (On “Inferno,” xix., 110).

6. Saints — martyrs. The saints include the martyrs or witnesses, but the latter word emphasizes the *testimony* of the saints which has been the cause of their death. For *martyr*; see on ^{<40B1>}1 Peter 5:1.

8. To go into perdition (ὕπαγειν). Some good texts read ὕπαγει, goeth. For the verb, see on ^{<40B1>}John 6:21; 8:21.

In the book (ἐπί). Lit., upon.

From the foundation of the world. In ordinary New Testament Greek these words would belong to *are written*. construe with the words immediately preceding. Compare ch. 13:8, and ^{<425>}Matthew 25:34.

And yet is (καίπερ ἐστίν). Read καὶ πάρεσται, and shall come. Lit., shall be present.

9. Here is (ὡδε). Bespeaking attention and spiritual discernment for that which follows. See on ch. 13:18.

The mind (ὁ νοῦς).

I. Νοῦς is the organ of mental perception and apprehension — of conscious life, the mind, comprising the faculties of perceiving and understanding, of feeling, judging, determining.

(a) *The intellectual faculty or understanding* (^{<424>}Luke 24:45). So here, according to some.

(b) *The reason*, regarded as the faculty of perceiving divine things: of recognizing goodness and hating evil (^{<402>}Romans 1:28; 7:23; ^{<407>}Ephesians 4:17).

(c) *The power of calm and impartial judgment* (^{<502>}2 Thessalonians 2:2).

II. Νοῦς is a particular mode of thinking and judging: moral consciousness as a habit of mind or opinion. Hence thoughts, feelings, purposes (^{<545>}Romans 14:5; ^{<510>}1 Corinthians 1:10). Some render here meaning.

Seven mountains. Many interpreters regard this as conclusively defining the reference of the woman to Rome, which was built upon seven hills. Others deny the local reference, and understand the principle of worldly greatness and ambition. Others again claim that many cities besides Rome can boast of their seven hills, as Constantinople, Brussels, and especially Jerusalem.

Upon them. Redundant, the idea being already expressed by *where*. A Hebraism.

10. *Are fallen* (ἔπεσαν). Lit., *fell*. Constantly used in the Septuagint of the violent fall or overthrow of kings or kingdoms. See ^{<294B>}Ezekiel 29:5; 30:6; ^{<291D>}Isaiah 21:9; ^{<281E>}Jeremiah 50:15; 51:8.

12. *Kings which* (οὔτινες). The compound relative classifying: “of the kind which.”

13. *Mind* (γνώμην). Meaning primarily *the faculty of knowing, mind, reason*; then *that which is thought or known; opinion, purpose*. See ^{<401B>}Acts 20:3; ^{<407E>}1 Corinthians 7:25; Philemon 14.

Shall give (διαδιδόσουσιν). διδόασιν, the present tense, *give*. The force of δία is *over*; *give over*.

Power and authority (δύναμιν καὶ ἐξουσίαν). For the distinction, see on ^{<401D>}2 Peter 2:11.

15. *The waters*. The explanation of the symbol given here is in accordance with ^{<281D>}Isaiah 8:7; ^{<280D>}Psalms 18:4, 16; 124:14.

Peoples and multitudes, etc. See on ^{<401D>}1 Peter 2:9; ^{<412E>}Mark 12:37.

16. *Upon the beast* (ἐπί). Read καὶ and: “the ten horns — *and* the beast.”

Desolate (ἡρημωμένην). Lit., *desolated*, the verb being in the perfect participle.

Shall eat her flesh. A token of extreme hostility. See ^{<297D>}Psalms 27:2; ^{<281D>}Micah 3:3. Xenophon, speaking of the hatred between the pure Spartans and the Helots, says that no one of the pure Spartans could conceal his readiness to eat the Helot raw. Notice the plural σάρκας *flesh*, and see on ^{<281E>}James 5:3.

Burn (κατακάουσουσιν). Rev., giving the force of κατά *down, burn utterly*. According to some interpreters the figure is changed from the woman to a city; but this is unnecessary, as the language is probably taken from the punishment of fornication on the part of a priest's daughter (^{<291D>}Leviticus 21:9; compare ^{<281E>}Leviticus 20:14).

17. *Hath put* (ἔδωκεν). Rev., with stricter rendering of the aorist, *did put*. Lit., *did give*.

To fulfill His will (ποιῆσαι τὴν γνώμην αὐτοῦ). See on ver. 13. Rev., more literally, *to do his mind*.

To agree (ποιῆσαι μίαν γνώμην). Lit., *to make one mind*. Rev., *come to one mind*.

The words (τὰ ῥήματα). But read οἱ λόγοι *the prophetic words*. For the distinction, see on ^{<13>}Luke 1:37.

18. Reigneth (ἔχουσα βασιλείαν). Lit., *hath a kingdom*.

CHAPTER 18

1. *Was lightened*. Compare ^{<38D>}Ezekiel 43:2.

2. *Mightily with a strong voice* (ἐν ἰσχύϊ φωνῇ μεγάλῃ). Lit., *in strength with a great voice*. Omit *μεγάλη* *great*, and read ἰσχυρᾶ φωνῇ *with a mighty voice*. So Rev.

Babylon — is fallen. The Rev. improves on the A.V. by placing *fallen* in the emphatic position of the Greek: “Fallen, fallen is Babylon.” Compare ^{<20D>}Isaiah 21:9.

Is become (ἐγένετο). Lit., *became*.

Devils (δαίμόνων). Properly, *demons*, which Rev., strangely commits to the margin. See on ^{<10C>}Mark 1:34. See ^{<23D>}Isaiah 13:20-22; 34:13-15. Also on ^{<21D>}Luke 11:24.

Hold (φυλακῆ). See on ^{<10B>}1 Peter 3:19, and ^{<41E>}Acts 5:21. Rev., in margin, *prison*.

Cage (φυλακῆ). The word rendered above *hold*. Rev., *hold*. Some, however, explain it, not as a *cage* where they are kept, but as a place of *safety* to which they resort.

Bird (ὄρνέου). Only in Revelation, here, 19:17, 21. Compare ^{<20B>}Jeremiah 1:39.

3. *Have drunk* (πέπωκεν or πέπωκαν). Some, however, read πέπτωκαν *have fallen*. So Rev.

Of the wine (ἐκ τοῦ οἴνου). Thus if we read *have drunk*. If we adopt *have fallen*, ἐκ is instrumental, *by*. So Rev.

Of the wrath. The wine of fornication has turned to wrath against herself.

Merchants (ἔμποροι). The word originally means *one on a journey* by sea or land, especially for traffic. Hence a *merchant* as distinguished from κάπηλος a *retailer* or *huckster*.

The abundance of her delicacies (τῆς δυνάμεως τοῦ στρήνους αὐτῆς). Lit., as Rev., *the power of her luxury*. Στρήνος is akin to στερεός *firm, hard, stubborn* (see on steadfast, ⁴¹⁸⁹1 Peter 5:9). Hence over-strength, luxury, wantonness. Only here in the New Testament. The kindred verb στρηνιάω *to live deliciously* occurs ch. 18:7, 9.

4. *Come out of her*. Compare ²⁶¹⁶Jeremiah 51:6, 45; ²³⁸¹Isaiah 48:20; 52:11; ⁴¹⁶⁵Numbers 16:26.

Have fellowship with (συγκοινωνήσητε). This compound verb is not of frequent occurrence in the New Testament. It is found only in ⁴¹⁸¹Ephesians 5:11, ⁴¹⁸¹Philippians. 4:14, and here. On the kindred noun συγκοινωνός *companion*, see on ch. 1:9.

5. *Have reached* (ἠκολούθησαν). Lit., *followed*. But the best texts read ἐκολλήθησαν *clave*. Compare ²⁶¹⁹Jeremiah 51:9. For different applications of the verb see on ⁴¹⁹⁵Matthew 19:5; ⁴¹⁵⁵Luke 15:15; ⁴¹⁵³Acts 5:13. Compare the classical phrase for following up closely a fleeing foe, *hoerere in terga hostium, to cleave to the backs of the enemy*. See also ³⁹⁴⁵Zechariah 14:5 (Sept.), “The valley of the mountains shall *reach* (ἐγκολληθήσεται) unto Azal.” The radical idea of the metaphor is that of following or reaching after so as to be joined to.

6. *Double* (διπλώσατε). Only here in the New Testament. Compare ³⁸⁰¹Isaiah 40:2; ²⁴⁶⁸Jeremiah 16:18; ³⁹¹¹Zechariah 9:19. The Levitical law insisted on the double recompense. See ⁴²²⁴Exodus 22:4, 7, 9.

7. *Lived deliciously* (ἔστρηνίασεν). See on ver. 3.

Torment (βασανισμὸν). Only in Revelation. On the kindred word, βάσανος *torment*, see on ⁴¹⁰³Matthew 4:23, 24.

I sit a queen and am no widow. See ²³⁷⁸Isaiah 47:8; ³¹²⁵Zephaniah 2:15.

8. *Therefore shall her plagues come*, etc. See ²⁴⁷⁸Isaiah 47:8, 9.

Who judgeth (ὁ κρίνων). Read κρίνας *judged*.

11. *Merchandise* (γόμον). Only here, ver. 12, and ⁴²¹⁸Acts 21:3. From γέμω *to be full*. Hence, literally, *lading or cargo*. So Rev., in margin.

The main features of the following description are taken from that of the destruction of Tyre, Ezekiel 26, 27.

12. *Fine Linen* (βύσσου). See on ^{<16>}Luke 16:19.

Purple (πορφύρας). See on ^{<16>}Luke 16:19.

Silk (σηρικοῦ). Properly an adjective, meaning *pertaining to the Seres*. From Σῆρες *Seres*, a people of India, perhaps of modern China.

Before the time of Justinian, when silkworms were first brought to Constantinople, it was thought that the Seres gathered or combed the downy substance woven by the worms from the leaves of certain trees. Hence Virgil speaks of the Seres, how they *comb* (*depectant*) the fine fleeces from the leaves (“Georgics,” ii., 121).

Silk was a costly article of luxury among the Romans, so that Tacitus relates that in the reign of Tiberius a law was passed against “men disgracing themselves with silken garments” (“Annals,” ii., 33). “Two hundred years after the age of Pliny,” says Gibbon, “the use of pure or even of mixed silks was confined to the female sex, till the opulent citizens of Rome and the provinces were insensibly familiarized with the example of Elagabalos, the first who, by this effeminate habit, had sullied the dignity of an emperor and a man. Aurelian complained that a pound of silk was sold at Rome for twelve ounces of gold” (“Decline and Fall,” ch. xl.). At the time of Justinian the Persians held a monopoly of this trade. Two missionary monks residing in China imparted to Justinian the project of introducing the eggs of the silkworm into Europe, and returning to China concealed the eggs in a hollow cane and so transported them.

Scarlet. See on ^{<17>}Matthew 27:6.

Thyine wood (ξύλον θύινον). Only here in the New Testament. From θύια or θύα *the citrus*, a North-African tree, a native of Barbary, used as incense and for inlaying. Pliny speaks of a mania among the Romans for tables made of this wood. The most expensive of these were called *orbes*, *circles*, because they were massive plates of wood cut from the stem in its whole diameter. Pliny mentions plates four feet in diameter, and nearly six inches thick. The most costly were those taken from near the root, both because the tree was broadest there, and because the wood was dappled

and speckled. Hence they were described by different epithets according as the markings resembled those of the tiger, the panther, or the peacock.

Vessel (σκεῦος). See on ^{<4187>}1 Peter 3:7, and ^{<4195>}Acts 9:15. Also on goods, ^{<4129>}Matthew 12:29; ^{<4137>}Mark 3:27; and *strake sail*, ^{<4277>}Acts 27:17.

Ivory (ἐλεφάντινον). Only here in the New Testament. References to ivory are frequent in the Old Testament. The navy of Tarshish brought ivory to Solomon with apes and peacocks (^{<4112>}1 Kings 10:22). His great throne was made of it (^{<4108>}1 Kings 10:18). Ahab's ivory palace (^{<4129>}1 Kings 22:39) was probably a house with ivory panels. "Ivory palaces" are mentioned in ^{<4181>}Psalms 45:8, and "houses of ivory" in ^{<4185>}Amos 3:15. The Assyrians carried on a great trade in this article. On the obelisk in the British Museum the captives or tribute-bearers are represented as carrying tusks. The Egyptians early made use of it in decoration, bringing it mostly from Ethiopia, where, according to Pliny, ivory was so plentiful that the natives made of it door-posts and fences, and stalls for their cattle. In the early ages of Greece ivory was frequently employed for ornamental purposes, for the trappings of horses, the handles of kegs, and the bosses of shields. Homer represents an Asiatic woman staining ivory with purple to form trappings for horses, and describes the reins of chariot-horses as adorned with ivory. The statue of Jupiter by Phidias was of ivory and gold. In the "Odyssey" of Homer, Telemachus thus addresses his companion, the son of Nestor as they contemplate the splendor of Menelaus' palace:

*"See, son of Nestor, my beloved friend,
In all these echoing rooms the sheen of brass,
Of gold, of amber and of ivory;
Such is the palace of Olympian Jove."
"Odyssey," iv., 71-74.*

Marble (μαρμάρου). From μαρμαίρω to sparkle or glisten.

13. Cinnamon (κιννάμωμον). Mentioned as one of the ingredients of the holy oil for anointing (^{<4123>}Exodus 30:23), and as a perfume for the bed (^{<4107>}Proverbs 7:17).

And spice (καὶ ἄμωμον). These words are added by the best texts. A fragrant Indian plant, with seed in grape-like clusters, from which ointment was made. Preparations for the hair were made from it. Virgil, describing

the coming golden age, says: “The Assyrian *amomum* shall spring up as a common plant” (“Eclogue” iv., 25; Compare “Eclogue” iii., 89). Forbiger (Virgil) says that the best was raised in Armenia, a poorer quality in Media and Pontus.

Fine flour (σεμίδαλιν). Only here in the New Testament.

Cattle (κτήνη). See on ²⁰⁸Luke 10:34.

Merchandise of horses. *Merchandise* is not in the text. It resumes the construction of γόμον *merchandise* with the genitive in ver. 12.

Chariots (ῥεδῶν). A Latin word though of Gallic origin, *rheda*. It had four wheels.

14. *The fruits* (ἡ ὀπώρα). Originally, *the late summer or early autumn*; then, generally, used of *the ripe fruits of trees*. Only here in the New Testament. Compare the compound φθινοπωρινὰ *autumn* (trees). See on *whose fruit withereth*, Jude 12, and compare *Summer-fruits*, ²⁴⁰⁰Jeremiah 40:10.

That thy soul lusted after (τῆς ἐπιθυμίας τῆς ψυχῆς σοῦ). Lit., *of the desire of thy soul*.

Dainty (λιπαρά). From λίπος *grease*. Hence, literally, *fat*. Only here in the New Testament. Homer uses it once in the sense of *oily* or *shiny with oil*, as the skin anointed after a bath. “Their heads and their fair faces shining” (“Odyssey,” xv., 332). So Aristophanes (“Plutus,” 616), and of *oily, unctuous dishes* (“Frogs,” 163). Of the *oily smoothness of a calm sea*, as by Theocritus. The phrase λιπαροὶ πόδες *shining feet*, i.e., *smooth, without wrinkle*, is frequent in Homer. Thus, of Agamemnon rising from his bed. “Beneath his shining feet he bound the fair sandals” (“Iliad,” ii., 44). Also of *the condition of life; rich, comfortable*: so Homer, of a prosperous old age, “Odyssey,” xi., 136. Of things, *bright, fresh*. Of soil, *fruitful*. The city of Athens was called λιπαρά, a favorite epithet. Aristophanes plays upon the two senses *bright* and *greasy*, saying that if any one flatteringly calls Athens *bright*, he attaches to it the honor of *sardines* — oiliness (“Acharnians,” 638, 9).

Goodly (λαμπρὰ). A too indefinite rendering. Better, Rev., sumptuous. See on ^{<4211>}Luke 23:11; ^{<5112>}James 2:2. Mostly in the New Testament of *clothing*. See on ch. 15:6.

16. Decked (κεχρυσωμένη). See on ch. 17:4.

17. Shipmaster (κυβερνήτης). From κυβερνάω *to govern*. Strictly, *steersman*. Only here and ^{<4271>}Acts 27:11.

All the company in ships (πᾶς ἐπὶ τῶν πλοίων ὁ ὄμιλος). The best texts substitute ὁ ἐπὶ τόπον πλέων, *that saileth anywhere*, lit., *saileth to a place*. So Rev.

Trade by sea (τὴν θάλασσαν ἐργάζονται). Lit., *work the sea*, like the Latin *mare exercent*, live by seafaring. Rev., *gain their living by sea*.

19. Cast dust on their heads. Compare ^{<3271>}Ezekiel 27:30. See on ^{<4213>}Luke 10:13.

20. Hath avenged you on her (ἔκρινεν τὸ κρίμα ὑμῶν ἐξ αὐτῆς). Rev., more literally, *hath judged your judgment on her* or *from her*. The idea is that of exacting judgment *from* (ἐξ). Compare the compound verb ἐκδικεῖς *avenge*, or *exact vengeance from* (ch. 6:10). The meaning is either, *that judgment which is your due*, or *what she hath judged concerning you*.

21. A mighty angel (εἷς ἄγγελος ἰσχυρὸς). Lit., “*one strong angel*.”

A great millstone. See on ^{<4816>}Matthew 18:6.

With violence (ὀρμήματι). Lit. *with an impulse* or *rush*. Only here in the New Testament.

22. Harpers. See on ch. 14:2.

Musicians (μουσικῶν) Only here in the New Testament. There seems to be no special reason for changing the rendering to *minstrels*, as Rev. The term *music* had a much wider signification among the Greeks than that which we attach to it. “The primitive education at Athens consisted of two branches: *gymnastics* for the body, *music* for the mind. Music comprehended from the beginning everything appertaining to the province of the nine Muses; not merely learning the use of the lyre or how to bear

part in a chorus, but also the hearing, learning, and repeating of poetical compositions, as well as the practice of exact and elegant pronunciation — which latter accomplishment, in a language like the Greek, with long words, measured syllables, and great diversity of accentuation between one word and another, must have been far more difficult to acquire than it is in any modern European language. As the range of ideas enlarged, so the words *music* and *musical teachers* acquired an expanded meanings so as to comprehend matter of instruction at once ampler and more diversified. During the middle of the fifth century B.C. at Athens, there came thus to be found among the musical teachers men of the most distinguished abilities and eminence, masters of all the learning and accomplishments of the age, teaching what was known of Astronomy, Geography, and Physics, and capable of holding dialectical discussions with their pupils upon all the various problems then afloat among intellectual men” (Grote, “History of Greece,” vi., ch. lxvii.).

Pipers (αὐλητῶν). Rev., *flute-players*. Only here and ^{<402>}Matthew 9:23. The female flute-players, usually dissolute characters, were indispensable attendants at the Greek banquets. Plato makes Eryximachus in “the Symposium,” say: “I move that the flute-girl who has just made her appearance, be told to go away and play to herself, or, if she likes, to the women who are within. Today let us have conversation instead” (“Symposium,” 176). Again, Socrates says: “The talk about the poets seems to me like a commonplace entertainment to which a vulgar company have recourse; who, because they are not able to converse and amuse one another, while they are drinking, with the sound of their own voices and conversation, by reason of their stupidity, raise the price of flute-girls in the market, hiring for a great sum the voice of a flute instead of their own breath, to be the medium of intercourse among them” (Protagoras,” 347). Compare ^{<204>}Isaiah 24:8; ^{<2613>}Ezekiel 26:13.

Millstone. Compare ^{<250>}Jeremiah 25:10; ^{<424>}Matthew 24:41.

23. *Bridegroom* — *bride*. Compare ^{<250>}Jeremiah 25:10.

Great men (μεγιστᾶνες). Rev., *princes*. See on ch. 6:15.

By thy sorceries (ἐν τῇ φαρμακείᾳ σου). See on ch. 9:21. Rev., more literally, *with thy sorcery*.

Were deceived (ἐπλανήθησαν). Or *led astray*. See on ⁴¹¹²⁴Mark 12:24.

CHAPTER 19

1. *Hallelujah* (ἁλληλοῦῖα). Hebrew. Praise ye the Lord. Only in Revelation and in this chapter. Fifteen of the Psalms either begin or end with this word. The Jewish anthem of praise (Psalm 104-109), sung chiefly at the feasts of the Passover and of Tabernacles, derived its title of the Great Hallel from the frequent use of that phrase.

Honor. Omit. On the doxologies in Revelation, see on ch. 1:6.

2. *True* (ἀληθινὰ). See on ^{<410>}John 1:9.

Did corrupt (ἔφθειρεν). The imperfect tense denoting habit.

Avenged (ἐξεδίκησεν). Exacted vengeance *from* (ἐξ).

At her hand (ἐκ). Lit., “*from her hand.*” See on ch. 2:7; 18:20.

3. *Her smoke*, etc. Compare ^{<341>}Isaiah 34:10.

5. *All ye His servants — small and great*. Compare ^{<411>}Psalm 114:13; 134:1.

7. *The marriage of the Lamb*. For the figure, compare ^{<351>}Isaiah 54:1-8; ^{<367>}Ezekiel 16:7-14; ^{<329>}Hosea 2:19; ^{<405>}Matthew 9:15; ^{<482>}John 3:29; ^{<485>}Ephesians 5:25.

8. *Fine linen* (βύσσινον). See on ^{<269>}Luke 16:19. The four vestments of the ordinary Jewish priest were made of linen or *byssus*. Their symbolic meaning depended in part on the whiteness and luster of their substance (καθαρὸν καὶ λαμπρόν *pure and bright*).

Righteousness (δικαιώματα). More strictly, as Rev. *righteous acts*.

10. *See thou do it not* (ὄρα μή). *See not* (to do it).

The testimony of Jesus (ἡ μαρτυρία τοῦ Ἰησοῦ). Some explain as the testimony which proceeds from Jesus. Jesus, by imparting this testimony to believers imparts to them the spirit of prophecy. Others, the witness which is born to Jesus. The way of bearing this witness, the substance and essence of this testimony is the Spirit of prophecy.

11. *A white horse*. Compare ch. 6:2.

12. *Crowns* (διαδήματα). See on ^{<600>}1 Peter 5:4; ^{<500>}James 1:12.

13. *Dipped* (βεβαμμένον). The readings differ; some giving *ῥεραντισμένον sprinkled*, others *περιρεραμμένον sprinkled round*. Rev., *sprinkled*. Compare ^{<500>}Isaiah 63:2, 3.

The Word of God (ὁ Λόγος τοῦ Θεοῦ). This name for our Lord is found in the New Testament only in the writings of John. It is one of the links which connects Revelation with John's other writings. Compare ^{<600>}John 1:1-14; ^{<600>}1 John 1:1. Some object to this on the ground that, in the Gospel of John, the term is used absolutely, *the Word*, whereas here it is qualified, *the Word of God*, which the Evangelist nowhere employs, and in ^{<600>}1 John 1:1, *the Word of life*. But, as Alford observes: "It may be left to any fair-judging reader to decide whether it be not a far greater argument for identity that the remarkable designation ὁ Λόγος *the Word* is used, than for diversity, that, on the solemn occasion described in the Apocalypse, the hitherto unheard adjunct *of God* is added." The idea of God which is represented here, underlies the absolute term *the Word* in ^{<600>}John 1:1. It is further urged that in the Gospel ὁ Λόγος is applied to the prehistoric Christ, while in this passage it is applied to the historic Christ. But the name of the historic Christ is that referred to in ver. 12, not in ver. 13. It is the name "which no one knoweth but He Himself," expressing the character of His whole redeeming work. The name in ver. 13 is that which belongs originally and essentially to Him.

14. *Followed* (ἠκολούθει). Note the imperfect tense denoting progression, and thus describing the advancing movement of the host.

15. *Sword*. See on ch. 1:16.

Smite (πατάσση). See on ch. 11:6.

Shall rule (ποιμανεῖ). See on ch. 2:27.

Wine-press. See on ch. 14:19.

Of the fierceness and wrath (τοῦ θυμοῦ καὶ τῆς ὀργῆς). Omit and, and render, as Rev., *the fierceness of the wrath*. See on ^{<600>}John 3:36.

Of Almighty God (τοῦ θεοῦ τοῦ παντοκράτορος). Lit., *of God the all-ruler*. See on ch. 1:8.

16. On His thigh. Some explain, on the garment where it covers the thigh to which the sword is bound. Compare ^{498B}Psalm 45:3. Others, partly on the vesture, partly on the thigh itself, where, in an equestrian figure, the robe drops from the thigh. According to the former explanation καὶ *and* is to be taken as explanatory or definitive of the words *on His vesture*. Others again suppose a sword on the hilt of which the name is inscribed. Expositors refer to the custom of engraving the artist's name on the thigh of a statue. Thus Cicero says: "A most beautiful statue of Apollo, on the thigh of which the name of Myron had been graven in tiny letters of silver" ("Against Verres," iv., 43). Herodotus describes a figure of Sesostris, bearing across the breast from shoulder to shoulder the inscription written in the sacred character of Egypt: "With my own shoulders I conquered this land" (ii., 106). Rawlinson says that Assyrian figures are found with arrow-headed inscriptions engraved across them, and over the drapery as well as the body.

17. An angel (ἓνα ἄγγελον). Lit., "one angel."

Fowls (ὄρνέοις). See on ch. 18:2. Rev., *birds*.

Midst of heaven. See on ch. 8:13.

Gather yourselves together (συνάγεσθε). The best texts read συνάχθητε *be gathered together*, as Rev. Compare ^{350B}Ezekiel 39:17 sqq.

The supper of the great God (τὸ δεῖπνον τοῦ μεγάλου Θεοῦ). Read τὸ μέγα τοῦ for τοῦ μεγάλου, and render *the great supper of God*.

18. Captains (χιλιάρχων). See on ^{416B}Mark 6:21; ^{417B}Luke 7:2.

20. Was taken (ἐπιόσθη). See on ^{448B}Acts 3:7.

Mark. See on ch. 13:16.

Lake (λίμνην). See on ^{418B}Luke 5:1.

Brimstone. See on ch. 14:10.

21. Were filled (ἐχορτάσθησαν). See on ^{418B}Matthew 5:6.

CHAPTER 20

1. *Of the bottomless pit.* See on ch. 9:1. This is to be distinguished from the lake of fire. Compare ver. 10.

Chain (ἄλυσιν). See on ^{<4004>}Mark 5:4. Only here in John's writings.

In his hand (ἐπί). Lit., upon: resting on or hanging upon.

2. *He laid hold* (ἐκράτησεν). See on ^{<4008>}Mark 8:3; ^{<4011>}Acts 3:11..

The dragon (τὸν δράκοντα). See on ch. 12:3. The word is commonly derived from ἔδρακον, the second aorist tense of δέρομαι to see clearly, in allusion to the sharp sight of the fabled dragon.

Old (ἀρχαῖον). See on ^{<6001>}1 John 2:7.

The Devil. Note the three epithets: *the Old Serpent, the Devil, Satan.* See on ^{<4004>}Matthew 4:1; ^{<2008>}Luke 10:18.

3. *Sealed.* See on ^{<4008>}John 3:33.

Must (δεῖ). According to God's purpose. See on ^{<4002>}Matthew 16:21; ^{<4008>}Luke 2:49; 24:26.

4. *Thrones.* See on ch. 2:13.

They sat. All the faithful members of Christ's Church. Compare *they reigned with Christ.*

Beheaded (πεπελεκισμένων). From πέλεκυς an ax. Only here in the New Testament.

They lived. Equivalent to *lived again.* Compare ver. 5.

5. *Lived — again* (ἀνέζησαν). Read ἔζησαν *lived*, as in ver. 4

6. *Hath part* (ἔχων μέρος). A phrase peculiar to John as referring to a person. Compare ^{<6008>}John 13:8.

Second death. See on ch. 2:11.

8. *Gog and Magog.* See Ezekiel 38, 39. Compare ^{<100>}Genesis 10:2. where Magog appears as a son of Japhet. Magog is a general name for the northern nations, and, according to Ezekiel, Gog is their prince. Josephus says that the descendants of Magog were the Scythians.

9. *On the breadth* (ἐπὶ τὸ πλάτος). *Lit., over* (ἐπί). As distinguished from the “four corners” of ver. 8. They overspread the earth.

The camp (τὴν παρεμβολήν). See on *castle*, ^{<403>}Acts 21:34. Encompassing and defending the city. Compare ^{<387>}Psalms 78:7.

The beloved city. Compare ^{<388>}Psalms 78:68.

From God. Omit.

12. *Before God.* Read θρόνου *throne* for Θεοῦ *God*. So Rev., *before the throne*.

The books (βιβλία). No article. Read *books*. Compare ^{<200>}Daniel 7:10.

Book of life. See on ch. 3:5.

13. *The sea.* As commonly understood, the sea means the literal sea, and the passage signifies that the dead contained in it shall rise. So Alford. Other interpreters, however, say that it cannot mean the literal sea. Thus Milligan argues that the symbols of the Apocalypse must always be interpreted in the same way. “Symbols,” he says, “are a form of speech, and therefore subject to the rules that regulate the interpretation of all speech... The power of that convention which links a certain sense to a certain sound in ordinary terms, is not less binding in the presence than in the absence of metaphor of any kind whatever. Thus when we read in the Apocalypse of ‘the sea’ as an emblem of the troubled and sinful nations of the earth, we are bound, unless forbidden by the context, to carry that interpretation through, and to understand the sea of *the troubled and sinful world*.”

Hell (ὁ ἄδης). Rev., *Hades*. See on ^{<403>}Matthew 16:18.

14. *This is the second death.* Add *even the lake of fire*.

15. *And whosoever* (εἴ τις). *Lit., if any*. So Rev.

CHAPTER 21

1. *New* (καινὸν). See on ^{<4029>}Matthew 26:29. Compare ^{<2657>}Isaiah 65:17.

There was no more sea (ἡ θάλασσα οὐκ ἔστιν ἔπι). Lit., as Rev., *the sea is no more*. Here as in 20:13. Some explain the sea as the ungodly world. I cannot help thinking this interpretation forced. According to this explanation, the passage is in the highest degree tautological. *The first earth was passed away, and the ungodly world was no more*.

2. *I John*. Omit *John*.

New Jerusalem. Others join *new* with *coming down*, and render *coming down new out of heaven*.

A bride. Compare ^{<2610>}Isaiah 61:10; 62:5.

3. *With men*. Men at large. No longer with an isolated people like Israel.

He shall dwell (σκηνώσει). Lit., *tabernacle*. Only in Revelation and ^{<3014>}John 1:14. The word “denotes much more than the mere general notion of dwelling. There lies in it one of the particulars of that identification of Christ and His people which is fundamental to the seer.” See on ^{<3014>}John 1:14. Compare Ezekiel. 37:27, 28.

People (λαοὶ). Notice the plural, *peoples* (so Rev.), because many nations shall partake of the fulfillment of the promise. Compare ver. 24.

And God Himself shall be with them and be their God. *And be* is inserted. The Greek is *shall be with them their God*.

4. *And God shall wipe away*. Omit *God*. Read, as Rev., *and He shall wipe away*.

All tears (πάν δάκρυον). Lit., *every tear*. Compare ^{<2526>}Isaiah 25:8.

There shall be no more death (ὁ θάνατος οὐκ ἔσται ἔτι). Render, as Rev., *death shall be no more*.

Sorrow (πένθος). Better, as Rev., *mourning*, since the word signifies *manifested grief*. See on ^{<3016>}Matthew 5:4; ^{<3009>}James 4:9. Compare ^{<2659>}Isaiah

65:19. “That soul I say,” observes Socrates, “herself invisible, departs to the invisible world — to the divine and immortal and rational: thither arriving, she is secure of bliss, and is released from the error and folly of men, their fears and wild passions, and all other human ills, and forever dwells, as they say of the initiated, in company with the gods” (Plato, “Phaedo,” 81). So Sophocles:

*“Sorrow touches not the dead.”
“Oedipus Coloneus,” 966*

“How thrice happy those of mortals, who, having had these ends in view, depart to Hades; for to them alone is it given there to live; but to others, all things there are evil” (“Fragment”). And Euripides:

*“The dead, tearless, forgets his pains.”
“Troades,” 606*

5. *True and faithful* (ἀληθινοὶ καὶ πιστοί). The proper order of the Greek is the reverse, as Rev., *faithful and true*.

6. *It is done* (γέγονεν). The correct reading is γέγοναν *they are come to pass*; i.e., these words.

Alpha and Omega. Both have the article, “*the alpha*,” etc. See on ch. 1:8.

Unto him that is athirst. Compare ^{<2501>}Isaiah 55:1.

Fountain (πηγῆς). See on ^{<4006>}John 4:6.

Of the water of life. See ^{<4010>}John 4:10, 14. Compare ^{<2912>}Isaiah 12:3.

7. *All things* (πάντα). The correct reading is ταῦτα *these things*. So Rev.

His God (αὐτοῦ Θεός). Lit., *God unto him*.

My Son (μοι ὁ υἱός). Lit., *the Son to me*. See on ^{<4012>}John 1:12. This is the only place in John’s writings where υἱός *son* is used of the relation of man to God.

8. *The fearful* (δειλοῖς). The dative case. Hence, as Rev., *for the fearful*. Only here, ^{<4026>}Matthew 8:26, and ^{<4040>}Mark 4:40.

Abominable (ἐβδελυγμένοις). See on *abomination*, ^{<4045>}Matthew 24:15. Properly, *defiled with abominations*.

Whoremongers (πόρνοις). Much better, as Rev., *fornicators*.

Sorcerers. See on *sorceries*, ch. 9:21.

Shall have their part (τὸ μέρος αὐτῶν). Lit., the whole passage reads: *to the fearful, etc., their part. shall be* is supplied.

9. *Unto me*. Omit.

Vials. Properly *bowls*. See on ch. 5:8.

10. *In the Spirit*. See on ch. 1:10.

Mountain. Compare ^{260D}Ezekiel 40:2.

That great city, the holy Jerusalem. Omit *great*. Render the article as usual, and not as a demonstrative pronoun, and construe *holy* With *city*. So Rev., *the holy city Jerusalem*.

11. *Glory of God*. Not merely divine brightness, but the presence of the God of glory Himself. Compare ^{408B}Exodus 40:34.

Light (φωστῆρ). Strictly, *luminary*; that with which the city is illumined, the heavenly Lamb. See ver. 23. The word occurs only here and Philip. 2:15.

Jasper. See on ch. 4:3.

Clear as crystal (κρυσταλλίζοντι). Lit., *shining like crystal*.

12. *And had* (ἔχουσάν τε). Rev., more simply and literally, *having*.

Gates (πυλῶνας). Properly *large gates*. See on ^{407C}Luke 16:20; ⁴⁰²³Acts 12:13. Compare ²⁶⁸³Ezekiel 48:30 sqq.

13. *East* (ἀνατολῆς). See on ^{401D}Matthew 2:2, and on *day-spring*, ⁴⁰⁷⁸Luke 1:78. See the tribes arranged by gates in ²⁶⁸⁹Ezekiel 48:31-34.

West (δυσμῶν). Lit., *the goings down or settings*.

14. *Foundations* (θεμελίους). See on the kindred verb θεμελιώσει shalt settle, ⁴⁰⁵⁰1 Peter 5:10.

In them the names (ἐν αὐτοῖς ὀνόματα). The correct reading is ἐπ' αὐτῶν δώδεκα ὀνόματα, *on them twelve names*.

15. A golden reed. Add μέτρον as a measure. See ch. 11:1. Compare ^{2501E}Ezekiel 40:5.

16. Four square (τετράγωνος). From τέτρα four and γωνία an angle. Only here in the New Testament. Compare ^{2580E}Ezekiel 48:16, 20.

Twelve-thousand furlongs (ἐπὶ σταδίων δώδεκα χιλιάδων). Strictly, to the length of (ἐπί) twelve, etc. For the collective term χιλιάδες thousands, see on ch. 5:11. For furlongs see on ch. 15:20. The twelve-thousand furlongs would be 1378.97 English miles. Interpretations vary hopelessly. The description seems to be that of a vast cube, which may have been suggested by the Holy of Holies of the tabernacle, which was of that shape. ^{1b83} But opinions differ as to whether the twelve thousand furlongs are the measure of the four sides of the city taken together, in which case each side will measure three thousand furlongs; or whether the twelve-thousand furlongs are intended to represent the length of each side. The former explanation is prompted by the desire to reduce the vast dimensions of the city. Another difficulty is raised about the height. Dusterdieck, for example, maintains that the houses were three-thousand stadia in height. The question arises whether the vertical surface of the cube includes the hill or rock on which the city was placed, a view to which Alford inclines. These are enough to show how utterly futile are attempts to reduce these symbolic visions to mathematical statement. Professor Milligan aptly remarks: “Nor is it of the smallest moment to reduce the enormous dimensions spoken of. No reduction brings them within the bounds of verisimilitude; and no effort in that direction is required. The idea is alone to be thought of.”

17. Cubits (πηχῶν). The word originally means that part of the arm between the hand and the elbow-joint, the forearm. Hence a cubit or ell, a measure of the distance from the joint of the elbow to the tip of the middle finger, i.e., about a foot and a half. The precise length, however, is disputed. Cubit is from the Latin cubitus the elbow, on which one reclines (cubat). Some take the one hundred and forty-four cubits as representing the height of the wall; others the thickness. If the height, then they must be interpreted as equal to the twelve thousand furlongs, since the length and the breadth and the height of the city are equal (ver. 16). It is to be noted, however, that there is a distinction between the measure of the city and the

measure of the *wall*. “The most inconsiderable wall” remarks Dusterdieck, “is sufficient to exclude all that is impure.”

The measure of a man, that is, of the angel. “It is to be the dwelling-place of men; and even, therefore, when an angel measures it, he measures it according to the measure of a man” (Milligan).

18. *The building* (ἐνδόμησις). Only here in the New Testament. From ἐν *in* and δωμάω *to build*. Lit., *that which is built in*. Hence *the building of the wall* is the material built into the wall; of which the wall was composed.

Glass (ὄαλω). Only here and ver. 21. For the kindred adjective ὄαλινος *of glass*, see on ch. 4:6.

19. *All manner of precious stones*. Compare ^{<2511>}Isaiah 54:11, 12; ^{<1302>}1 Chronicles 29:2.

Sapphire (σάπφειρος). Compare ^{<2511>}Isaiah 54:11; ^{<3012>}Ezekiel 1:26. Probably *lapis lazuli*. Our sapphire is supposed to be represented by the *jacinth* in ver. 20. Pliny describes the σάπφειρος as opaque and sprinkled with specks of gold, and states that it came from Media (*i.e.* Persia and Bokhara) whence the supply is brought to this day. King (“Precious Stones and Gems,” cited by Lee), says: “Before the true precious stones were introduced from India, the *lapis lazuli* held the highest place in the estimation of the primitive nations of Asia and Greece; in fact it was almost the only stone known to them having beauty of color to recommend it.”

Chalcedony (χαλκηδών). From Chalcedon, where the stone was found in the neighboring copper mines. It was probably an inferior species of emerald, as crystal of carbonate of copper, which is still popularly called “the copper emerald.” Pliny describes it as small and brittle, changing its color when moved about, like the green feathers in the necks of peacocks and pigeons.

Emerald. See on ch. 4:3.

20. *Sardonyx* (σαρδόνυξ). The most beautiful and rarest variety of onyx. Pliny defines it as originally signifying a *white mark in a sard, like the human nail* (ὄνυξ) *placed upon flesh, and both of them transparent*. Onyx is called from the resemblance of its white and yellow veins to the shades

in the human finger-nail. The early Greeks make no distinction between the onyx and the sardonyx.

Sardius. See on ch. 4:3.

Chrysolite (χρυσόλιθος). From χρυσός *gold* and λίθος *stone*. Lit., *gold-stone*. Identified by some with our *topaz*, by others with *amber*. Pliny describes it as “translucent with golden luster.”

Beryl (βήρυλλος). Pliny says that it resembled the greenness of the pure sea. It has been supposed to be of the same or similar nature with the emerald.

Topaz (τοπάζιον). Compare ~~xxxv~~ Job 28:19. The name was derived from an island in the Red Sea where the gem was first discovered. The stone is *our peridot*. The Roman lapidaries distinguished the two varieties, *the chrysopteron*, our *chrysolite*, and the *prasoides*, our *peridot*. The former is much harder, and the yellow color predominates over the green. The modern topaz was entirely unknown to the ancients.

Chrysoprasus. Rev., chrysoprase. From χρυσός *gold* and πράσον *a leek*; the color being a translucent, golden green, like that of a leek. According to Pliny it was a variety of the beryl.

Jacinth (ὑάκινθος). See on ch. 9:17.

Amethyst (ἀμέθυστος). From ἄ *not* and μεθύω *to be drunken in wine*, the stone being supposed to avert intoxication. Pliny distinguishes it from the jacinth, in that, in the latter, the violet hue of the amethyst is diluted. The stone is the amethystine quartz, or rock-crystal, colored purple by manganese of iron.

21. Pearls (μαργαρίται). The pearl seems to have been known from the earliest times to the Asiatic Greeks, in consequence of their intercourse with the Persians. Among the motives which impelled Caesar to attempt the conquest of Britain, was the fame of its pearl-fisheries. Pearls held the highest rank among precious stones. The Latin term *unio* (*unity*) was applied to the pearl because no two were found exactly alike; but the word became in time restricted to the fine, spherical pearls, while the generic name was *margarita*. Shakespeare uses *union* for pearl in Hamlet, Act v., Sc. 2.

*“The king shall drink to Hamlet’s better health:
And in the cup an union shall he throw
Richer than that which four successive kings
In Denmark’s crown have worn.”*

And again:

“Drink of this potion: is thy union here?”

Every several gate (ἀνὰ εἰς ἕκαστος τῶν πυλώνων). Rev., *each one of the several gates*, thus bringing out the force of the genitive *πυλώνων* of *gates*. The idea *several* is conveyed by ἀνά, as ⁴⁰⁴Luke 9:3, ἀνὰ δύο χιτῶνας “two coats *apiece*.” ⁴⁰⁶John 2:6, ἀνὰ μετρητὰς δύο ἢ τρεῖς “two or three firkins *apiece*.”

Street (πλατεῖα). See on Luke adv. 21. From πλατύς *broad*. Hence *the* *broadway*.

22. No temple. The entire city is now one holy temple of God. See on ch. 1:6.

23. The glory of God did lighten it. Compare ²⁰⁹Isaiah 60:19, 20.

The light (ὁ λύχνος). Rev., *better, lamp*. See on ⁴⁵⁵John 5:35.

24. Of them which are saved. Omit.

In the light (ἐν τῷ φωτὶ). Read διὰ τοῦ φωτός “*amidst the light*” or “*by the light*.”

Do bring (φέρουσιν). The present tense, denoting habit.

Glory and honor. Omit and *honor*. Compare ²⁰⁹Isaiah 60:3.

27. That defileth (κοινοῦν). The participle. But the correct reading is the adjective κοινὸν *common*, hence *unhallowed*. Rev., *unclean*.

Worketh (ποιοῦν). Lit., *maketh* or *doeth*.

“In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible communion or fellowship with the body, and are not infected with the bodily nature, but remain pure until the hour when God himself is pleased to release us. And then the foolishness of the body will be cleared

away, and we shall be pure and hold converse with other pure souls, and know of ourselves the clear light everywhere, which is no other than the light of truth. For no impure thing is allowed to approach the pure” (Plato, “Phaedo,” 67).

CHAPTER 22

1. *Pure*. Omit.

Clear (λαμπρὸν). See on ^{<2231>}Luke 23:11. Rev., *bright*.

2. *In the midst of the street thereof*. Some connect these words with the preceding. So Rev.

On either side (ἐντεῦθεν καὶ ἐντεῦθεν). For the latter ἐντεῦθεν read ἐκεῖθεν, as *render*, as Rev., *on this side and on that*.

Tree (ξύλον). See on ^{<2231>}Luke 23:31, and ^{<6117>}Revelation 2:7.

Twelve manner of fruits (καρπούς δώδεκα). Lit., *twelve fruits*. Some render *crops* or *harvests of fruit*. On these two verses compare ^{<3601>}Ezekiel 47:1-12; ^{<2188>}Joel 3:18; ^{<3848>}Zechariah 14:8.

3. *Shall serve* (λατρεύσουσιν). See on ^{<4174>}Luke 1:74. Rev., *do Him service*. The word originally means to *serve for hire*. In the New Testament, of the worship or service of God in the use of the rites intended for His worship. It came to be used by the Jews in a very special sense, to denote the service rendered to Jehovah by the Israelites as His peculiar people. See ^{<4301>}Romans 9:4; ^{<4267>}Acts 26:7; ^{<3001>}Hebrews 9:1, 6. Hence the significant application of the term to *Christian* service by Paul in ^{<1082>}Philippians 3:3.

4. *See His face*. Compare ^{<6182>}1 John 3:2; ^{<4188>}Matthew 5:8; ^{<2331>}Exodus 33:20; ^{<4715>}Psalms 17:15.

5. *No night there* (ἐκεῖ). Substitute ἔτι *any more*. Rev., *there shall be night no more*.

6. *The Lord God* (Κύριος ὁ Θεός). Rather, as Rev., *the Lord, the God*.

Of the holy prophets (τῶν ἁγίων προφητῶν). For ἁγίων *holy* substitute πνευμάτων *spirits*, and render, as Rev., *the God of the spirits of the prophets*.

Be done (γεγέσθαι). Better, as Rev., *come to pass*.

7. *Keepeth* (τηρῶν). A favorite word with John, occurring in his writings more frequently than in all the rest of the New Testament together. See on *reserved* ^{<100>}1 Peter 1:4.

Book (βιβλίου). Diminutive, properly a *little book* or *scroll*. See on *writing*, ^{<100>}Matthew 19:7; *bill*, ^{<100>}Mark 10:2; *book*, ^{<100>}Luke 4:17.

8. *I John saw* (ἐγὼ Ἰωάννης ὁ βλέπων). The A.V. overlooks the article with the participle — *the one seeing*. Hence Rev., correctly, *I John am he that heard and saw*.

Had heard and seen (ἤκουσα καὶ ἑβλεψα). Aorist tense. There is no need of rendering it as a pluperfect. Rev., rightly, *I heard and saw*. The appeal to hearing and seeing is common to all John's writings. See ^{<100>}John 1:14; 19:35; 21:14; ^{<100>}1 John 1:1, 2; 4:14.

9. *See thou do it not* (ὄρα μή). Lit., *see not*.

Thy brethren the prophets. The spiritual brotherhood of John with the prophets is exhibited in Revelation.

10. *Seal* (σφραγίστης). Rev., *seal up*. This word occurs eighteen times in Revelation and twice in the Gospel, and only five times elsewhere in the New Testament. It means *to confirm* or *attest* (^{<100>}John 3:33); *to close up for security* (^{<100>}Matthew 27:66; ^{<100>}Revelation 20:3); *to hide* or *keep secret* (^{<100>}Revelation 10:4; 22:10); *to mark a person or thing* (^{<100>}Revelation 7:3; ^{<100>}Ephesians 1:13; 4:30)

Time (καιρὸς). See on ^{<100>}Matthew 12:1.

11. *Unjust* (ἀδικῶν). Rev., better, *unrighteous*.

Let him be unjust (ἀδικησάτω). The verb means *to do wickedly*. Hence Rev., correctly, *let him do unrighteousness*.

He which is filthy (ὁ ῥυπῶν). Only here in the New Testament. On the kindred noun ῥύπος *filth*, see on ^{<100>}1 Peter 3:21. ῤυπαρία *filthiness* occurs only in ^{<100>}James 1:21; and the adjective ῥυπαρός *filthy* only in ^{<100>}James 2:2.

Let him be filthy (ῥυπωσάτω). The best texts read ῥυπανθήτω *let him be made filthy*. So Rev.

Let him be righteous (δικαιωθήτω). Read δικαιοσύνην ποιησάτω *let him do righteousness*. So Rev.

Let him be holy (ἀγιασθήτω). Rev., giving literally the force of the passive voice, *let him be made holy*.

12. *My reward is with me* (ὁ μισθός μου μετ' ἐμοῦ). Μισθός *reward* is strictly *wages*. Compare ^{<300>}Isaiah 40:10; 62:11. See on ^{<612>}2 Peter 2:13.

To give (ἀποδοῦναι). Lit., *to give back* or *in return for*, thus appropriate to μισθός *reward*. Hence Rev., better, *render*. See on *give an account*, ^{<210>}Luke 16:2; and *gave*, ^{<403>}Acts 4:33.

Shall be (ἔσται). Read ἐστίν *is*.

14. *That do His commandments* (οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ). Read οἱ πλύνοντες τὰς στολὰς αὐτῶν *they that wash their robes*. Compare ch. 7:14.

That they may have right to the tree of life (ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς). Lit., *in order that theirs shall be authority over the tree of life*. For ἐξουσία *right, authority*, see on ^{<612>}John 1:12. Ἐπί may be the preposition of direction: “*may have right to come to*” (so Rev.) or may be rendered *over*.

15. *Dogs* (οἱ κύνες). The A.V. omits the article “*the dogs*.” Compare ^{<310>}Philippians 3:2. This was the term of reproach with which the Judaizers stigmatized the Gentiles as impure. In the Mosaic law the word is used to denounce the moral profligacies of heathen worship (^{<528>}Deuteronomy 23:18). Compare ^{<153>}Matthew 15:26. Here the word is used of those whose moral impurity excludes them from the New Jerusalem. “As a term of reproach, the word on the lips of a Jew, signified chiefly *impurity*; of a Greek, *impudence*. The herds of dogs which prowl about Eastern cities, without a home and without an owner, feeding on the refuse and filth of the streets, quarreling among themselves, and attacking the passer-by, explain both applications of the image” (Lightfoot, on ^{<310>}Philippians 3:2).

Sorcerers. See on ch. 9:21, and compare ch. 21:8.

Whoremongers (πόρνοι). Rev., better, *fornicators*.

Maketh (ποιῶν). Or *doeth*. Compare *doeth the truth*, ^{<4021>}John 3:21; ^{<3006>}1 John 1:6. See on ^{<4021>}John 3:21.

16. *The root*. Compare ^{<2110>}Isaiah 11:1,10. See on *Nazarene*, ^{<4123>}Matthew 2:23.

The morning-star. See on ch. 2:28.

17. *The Spirit*. In the Church.

The Bride. The Church.

Heareth. The voice of the Spirit and the Bride.

19. *The Book of Life*. Read τοῦ ξύλου *the tree*. So Rev.

20. *Even so* (ναὶ). Omit.

21. *Our Lord* (ἡμῶν). Omit.

With you all (μετὰ πάντων ὑμῶν). The readings differ. Some read μετὰ πάντων *with all*, omitting *you*. Others, μετὰ τῶν ἁγίων *with the saints*.

VOLUME 2

- ftb1** That he names himself in the Apocalypse, and not in the Gospel, is sufficiently explained by the fact that the Gospel is historical, intended to bring Christ into prominence and to keep the writer out of view. The Apocalypse, on the other hand, is prophetic, and the name of the author is required as a voucher for the revelations granted him. Compare ²¹⁷⁵ Daniel 7:15; 8:27.
- ftb2** I follow the general arrangement of Westcott.
- ftb3** For a list of these coincidences see Westcott's Introduction to his Commentary on the Gospel, in the Speaker's Commentary.
- ftb4** Cerinthus taught that the world was not made by the supreme God, but by another and remote power which is over the universe. Jesus was not born of the Virgin by miraculous conception, but was the Son of Joseph and Mary by natural generation, though specially endowed with justice and wisdom. After the baptism of Jesus the Christ descended upon Him in the form of a dove, from that sovereign power which is over all things. He then announced the unknown Father and wrought miracles; but toward the end of His ministry the Christ departed from Jesus, and Jesus suffered and rose from the dead, while the Christ remained impassable as a spiritual being.
- ftb5** The Docetes held that the body of our Lord was an immaterial phantom. Their name is derived from *δοκέω* (dokeo) *to seem*.
- ftb6** It is, of course, foreign to the scope of this work to discuss this, with other Johannine questions, critically. Such a discussion must assume the reader's acquaintance with Greek. The discussion concerning the differences in language will be found in Professor Milligan's excellent *Lectures on the Revelation of St. John*, Appendix 2:
- ftb7** I give the arrangement of the Prologue according to Godet.
- ftb8** Of course not anticipating the criticism which has eliminated this passage from text.
- ftb9** Austin used the Latin *vox*, and of course has in mind the secondary meaning as a *word* or *saying*.

- ftb10** The word *hypostasis* is equivalent to *substance*. In theological language it used in the sense of *person* as distinguished from *essence*. Hence the adverb *hypostatically* signifies *personally* in the theological sense, which recognized three *persons* in the Godhead with one *essence*.
- ftb11** So the Rev., but not consistently throughout. A.V. *by*. See my article on the Revised New Testament. Presbyterian Review, October, 1881.
- ftb12** This reading is very earnestly defended by Canon Westcott, and is adopted in Westcott and Hort's text, and supported by Milligan and Moulton. It is rejected by Tischendorf and by the Revisers; also by Alford, DeWette, Meyer, and Godet. Grammatical considerations seem to be against it (see Alford on the passage), but Canon Westcott's defense is most ingenious and plausible.
- ftb13** *i.e.*, attributing human form and human modes of activity to God, as when we speak of the *hand*, the *face*, the *eye* of God, or of God *begetting* as here.
- ftb14** I follow Meyer and Godet. De Wette, Alford, Milligan and Moulton adopt the other interpretation, referring ἔμπροσθεν, to *rank* or *dignity*. So Westcott, who, however, does not state the issue between the two explanations with his usual sharpness.
- ftb15** It is hardly necessary to refer the critical student to the admirable note of Bishop Lightfoot, in his Commentary on Colossians, p. 323 sq.
- ftb16** Dr. Scrivener, "Introduction to the Criticism of the New Testament." remarks: "Those who will resort to ancient evidence exclusively for the recension of the text, may well be perplexed in dealing with this passage. The oldest manuscripts, versions, and writers are hopelessly divided." He decides, however, for the reading υἱὸς. So Tischendorf's text, and of commentators, Meyer, De Wette, Alford, Godet, Schaff (in Lange). Westcott and Hort's text gives Θεὸς, with ὁ μονογενῆς υἱὸς in margin. So Westcott (Commentary), Milligan and Moulton, and Tregelles. See Schaff's note on the passage in Lange; Scrivener, p. 525; and "Two Dissertations," by F. J. A. Hort, Cambridge, 1877.
- ftb17** I take this division from Westcott.
- ftb18** The student should by all means read Canon Westcott's admirable summary in the Introduction to his Commentary on John's Gospel.

- ftb19** It is not easy to adjust all the references to the hour of the day in John's Gospel to either of the two methods. Thus 19:14 places the crucifixion at the *sixth* hour, or *noon*, reckoning by the Jewish mode, while Mark (15: ^{ftb25} names the *third* hour, or between 8 and 9 A. M. The two passages in chapter 4, 6, 52, afford little help, especially the latter. Perhaps, after all, the passage most nearly decisive is 11:9. There are strong authorities on both sides. For the Roman method, Tholuck, Ebrard, Ewald, Wescott; for the Jewish, Lucke, De Wette, Meyer, Alford, Lange, Godet.
- ftb20** In ^{<RB5} John 9:35, where Jesus himself formulates a confession, the reading is disputed; three of the leading MSS. reading *Son of man*. See on that passage.
- ftb21** I do not raise the question whether the narratives of John and of the Synoptists refer to the same event.
- ftb22** Or, according to some high authorities, "ye all know."
- ftb23** This view, however, is opposed by Meyer, Lange, De Wette, Alford, and Godet.
- ftb24** Condensed from Dr. Thomson's "Central Palestine and Phoenicia," in "The Land and the Book." An interesting description of the excavations made on the summit of Gerizim, by Lieutenant Anderson, will be found in the same volume, pp. 126-128.
- ftb25** In ^{<UB5} Matthew 13:57, Tischendorf reads as her, *ἐν τῇ ἰδίᾳ πατρίδι*, *in his own country*. Westcott and Hort, *ἐν τῇ πατρίδι αὐτοῦ*.
- ftb26** I have given what seems, on the whole, the most simple and natural explanation, though against a host of high authorities. The various interpretations form a bewildering jungle. All of them are open to objection. One of the most clear and simple discussions of the passage may be found in Schaff's Popular Commentary on the Gospel of John, edited by Professors Milligan and Moulton, where this explanation is adopted, though Professor Schaff in Lange calls it "far-fetched." This is also the view of Canon Westcott. Other explanations are: Galilee generally; Nazareth; Lower Galilee, in which Nazareth was situated, as distinguished from Upper Galilee, in which was Capernaum.
- ftb27** Bishop Lightfoot (Commentary on ^{<RB2} Galatians 3: ^{ftb22} urges with much force that this is *invariably* its meaning. The passage cited in

opposition to this view by Professor Thayer (Lexicon of the New Testament), ^{<RB>}John 7:38; 10:35; ^{<RB>}Romans 4:3; ^{<RB>}Galatians 3:22; 4:30; ^{<RB>}James 2:8; ^{<RB>}1 Peter 2:6; ^{<RB>}2 Peter 1:20, do not appear to me to be conclusive; on the contrary, several of them seem to make rather for Bishop Lightfoot's view.

ftb28 The correct reading in ^{<RB>}Matthew 11:16 is **παιδίους**.

ftb29 Edersheim ("Life of Jesus") says that the Talmud names certain kinds of fish, specially designated as *small fishes*, which might be eaten without cooking: that small fishes were recommended for health, and that the lake of Galilee was particularly rich in these, the salting and pickling of which was a special industry among the fishermen.

ftb30 For a full description see the article "Feast of Tabernacles," in McClintock and Crooks' Cyclopaedia, vol. 10, and Edersheim, "The Temple," ch. 14.

ftb31 I am inclined, however, to think that the distinction between these two, and also between these and **πορεύομαι**, which Canon Westcott claims is observed by John, will not bear too strict pressing. See his commentary on John 7, 33.

ftb32 I am aware of the objection to this rendering based on the canon that **τὴν ἀρχὴν** has this meaning only in negative sentences, an objection which is certainly not parried by Godet's attempt to explain this passage as *essentially* negative. But this rule is not absolutely universal (see Thayer's Lexicon, **ἀρχή**, 1, b.), and this explanation seems to me, on the whole, to fall in better than any other with the general sense of the passage as I understand it. I always differ from Canon Westcott with reluctance; but without going so far as to say, with Alford, that his interpretation is ungrammatical, I must confess that it seems to me artificial and forced, as also does Meyer's rendering, which is open besides to serious criticism on grammatical grounds. The student will find the different interpretations well summed up and classified in Schaff's Lange, and also more briefly in Westcott's additional note to ch. 8. See also Meyer.

ftb33 I adopt this rendering, though with some hesitation, as best representing what seems to me the line of thought in the whole passage, and as avoiding most of the grammatical difficulties. 1, though

grammatically defensible, necessitates the awkwardness of rendering **αὐτοῦ** as neuter, by inference or derivation from the masculine **ψεύστης**. It is much more natural to take it as masculine. Both 1 and 2 require **ὁ πατήρ** to be taken as the *predicate*, whereas, having the article, it would naturally be expected to be the subject. The main objection to 3, is the omission of the subject with **λαλή**, which is harsh. Professor Kendrick (American edition of Meyer) cites as a parallel **φησί** in ^{<4700>}2 Corinthians 10:10, and very justly observes that “if any objection may lie against this construction, it does not approach in harshness to that which makes **πατήρ αὐτοῦ** a predicate in the sense ordinarily assigned to it. It is adopted by Westcott, and Milligan and Moulton.

ftb34 Huther on ^{<4881>}1 John 3:1, claims that this sense would be admissible only in the event of the phrase being used invariably with **ὑπερ τινος**, *on behalf of one*.

ftb35 Rev., *God*, with *the judges* in margin.

ftb36 Trench (Synonyms) appears to overlook the exception in 2 Corinthians, though he cites the passage. He says that **χρίειν** is *absolutely restricted* to the anointing of the Son by the Father, p. 131.

ftb37 Perhaps the nearest approach to such a sentiment in Homer is the case of Thetis, weeping for and with her son Achilles (“Iliad,” 1:360; 51, 66).

ftb38 As by Fra Angelico (Florence), Bonifazio (Louvre), and the superb picture by Sebastian del Piombo in the National Gallery, London.

ftb39 The meaning to *take* or *bear away* is claimed by some for ^{<4187>}Matthew 8:17 and ^{<4105>}John 20:25 (so Thayer, N. T. Lexicon). The former I think more than doubtful. Meyer declares it “contrary to the sense;” De Wette and Lange both render *bore*. Canon Cook says. “The words chosen by St. Matthew preclude the supposition that he refers the prophet’s words, contrary to the sense of the original, to the mere removal of diseases by healing them.” The words in Matthew are a citation from ^{<2514>}Isaiah 53:4, which Cheyne (“Prophecies of Isaiah”) renders, “surely our sicknesses he bore, and our pains he carried them.” Septuagint: “This man carries our sins and is pained for us.” Symmachus: “Surely he took up our sins and endured our labors.”

Edersheim remarks that “the words as given by St. Matthew are most truly a New Testament targum of the original.” Delitzsch, who thinks that the meaning *took away* is included in the sense of the Hebrew *nasa*, admits that its primary meaning is, *He took up, bore*. The meaning in ⁴³¹⁵John 20:25 may be explained as in ⁴³¹⁶John 12:6, as determined by the context, though it may be rendered if *thou hast taken him up*. Field (“Otium Norvicense”) cites a passage from Diogenes Laertius, 4:59, where it is said that Lacydes, whenever he took anything out of his store-room, was accustomed, after sealing it up, to throw the seal or ring through the hole, so that it might never be taken from his finger, and any of the stores be *stolen* (βασταχθείη).

ftb40 Field (“Otium Norvicense”), who holds by **τετήρηκεν**, observes that “the conjecture that the ointment may have been reserved from that used at the burying of Lazarus, is not fanciful, but an excellent example of undesigned coincidence, since we should never have perceived the propriety of the *might have been sold* of the first two Gospels, if John had not helped us out with his **τετήρηκεν**, *she hath kept*.”

ftb41 Meyer acutely remarks that this rendering “yields the result of an actual prayer interwoven into a reflective monologue, and is therefore less suitable to a frame of mind so deeply moved.”

ftb42 Godet, with his well-known aversion to departures from the Rec., holds by the reading **γενομένου**, and explains **γινόμενου** by *when the repast as a repast began*; adding that the correction was made in order to place the foot-washing at the beginning of the repast, the customary time for it. But the performance of the act during the course of the meal, is indicated by the words in ver. 4, *He riseth from (ἐκ) the supper*.

ftb43 I am surprised to find it adopted by Milligan and Moulton.

ftb44 Godet’s affection for the “received reading” carries him rather beyond bounds, when it leads him to say that **ἀναπεσὼν**” seems absurd.”

ftb45 Directed to an *end* (**τέλος**), and therefore marking a *purpose*.

ftb46 The explanation given by Milligan and Moulton is, that the Father’s house includes earth as well as heaven that it is, in short, the universe, over which the Father rules, having many apartments, some on this side, others beyond the grave. When, therefore, Jesus goes away, it is

only to another chamber of the one house of the Father. The main thought is that wherever Jesus is wherever we are, we are all in the Father's house, and therefore there can be no real separation between Jesus and His disciples. This is very beautiful, and, in itself, true, but, as an explanation of this passage, is not warranted by anything in it, but is rather read into it.

ftb47 W. Aldis Wright ("Bible Word-Book") is wrong in calling this "the primary meaning" of the word. No authorities for the use of *mansio* in this sense are quoted earlier than Pliny and Suetonius, and none for this use of **μονή** earlier than Pausanias (A.D. 180). Canon Westcott's interpretation is effectively demolished (usually no easy thing to do) by J. Sterling Berry, in *The Expositor*, 2nd series, vol. iii., p. 397.

ftb48 The student will find the whole question discussed by Bishop Lightfoot ("On a Fresh Revision of the New Testament," p. 58 sqq.); Julius Charles Hare ("Mission of the Comforter," p. 348); and Canon Westcott (Introduction to the Commentary on John's Gospel, Speaker's Commentary, p. 211). See also his note on **1 John 2:1**, in his Commentary on the Epistles of John.

ftb49 This does not, as Godet says, turn the promise into "a moral precept." It is a hortatory encouragement. But then the reading occurs in God. A.!

ftb50 The technical terms are **τελικῶς** (*telicos*), *of the design and end*, and **ἐκβατικῶς** (*ekbatikos*), *of the result*.

ftb51 Godet says that this expression "is nowhere else found in the mouth of Jesus." But see **Matthew 8:3**; **Mark 14:36**; **John 21:22**.

ftb52 Mr. Field's remark ("Otium Norvicense") that it is improbable that the word would continue to be used in the older sense (*rod*) after it had acquired the later meaning (*hand*), can hardly be called conclusive.

ftb53 Mr. Field ("Otium Norvicense") claims that **λύσσω**, is the milder word, and cites a curious illustration from Plutarch ("Life of Cleomenes"). Cleomenes and his party escape from prison, and endeavor to raise the town and to get possession of the citadel. Failing in this, they resolve upon suicide. It is arranged that one of the number is not to kill himself until he shall be assured that all the rest are dead. When all are stretched on the ground, the survivor goes round and *tries*

each with his dagger (τῷ ξιφιδίῳ παραπτόμενος). When he comes to Cleomenes, he *pricks* (νύξας) him on the ankle (παρὰ τὸ σφυρόν), and goes him contract his face.

ftb54 See William Stroud, “Physical Theory of the Death of Christ.”

ftb55 ἔχεις τι, *have you anything*, is the usual question addressed by a bystander to those employed in fishing or bird-catching. Equivalent to *have you had any sport?* See Aristophanes, “Clouds,” 731.

ftb56 About A.D. 550, generally believed to have been a Bishop. The author of a work “De Partibus Divinae Legis,” a kind of introduction to the sacred writings.

ftb57 This is the view of Alford and Westcott. Ebrard and Huther maintain the personal sense.

ftb58 So Alford, Huther, Ebrard.

ftb59 The student should consult, on John’s use of the term *Life*, Canon Westcott’s “additional note” on ^{<A181>}1 John 5:20. “Commentary on the Epistles of John,” p. 204.

ftb60 Let the student by all means consult Canon Westcott’s “additional note” on p. 27, of his “Commentary on the Epistles of John.”

ftb61 But not New Testament epistles. *Χαίρειν* *greeting*, occurs in *no* address on Apostolic epistle, except in that of James. See on James. 1:1.

ftb62 The student may profitably consult on Plato’s view of sin, Ackermann, “The Christian Element in Plato,” p. 57, sq.

ftb63 The story may be found at length in Godet’s “Commentary on John,” vol. 1, p. 58.

ftb64 *i.e.*, the genitive case, *of God, of the Father*, represents God as the *subject* of the emotion.

ftb65 Because the verb separates *not* from *all*. In such cases, according to New Testament usage, the negation is universal. The A.V. *not all* makes it partial. See, for instance, ^{<A185>}1 John 3:15; ^{<A182>}Matthew 24:22.

ftb66 I am indebted for the substance of this note to Canon Westcott.

ftb67 So Alford and Huther, agt. Westcott. Westcott rightly observes that the preposition ἐν *in*, is constantly used in the context to express the

presence of God in the Christian body; but it is most commonly joined there **μένει** *abideth*, vv. 12, 13, 15, 16, and the objective statement, *God sent*, etc., defining the manifestation of God's love, does not adjust itself naturally to the subjective sense implied in *in us*.

- ftb68** An interesting paper on "The sin unto Death," by the Rev. Samuel Cox, D.D., may be found in "The Expositor," 2nd series, vol. 1, p. 416. He holds to Bengel's view of a *sinful state or condition*.
- ftb69** The student will do well to study Canon Westcott's "Additional Note" on this phrase, "Commentary on the Epistles of John," p. 204 sqq.
- ftb70** Lightfoot renders **χαίρετε** *farewell* in ^{<SIB1>}Philippians 3:1; and describes it as a *parting benediction* in 4:4; but, in both cases, says that it includes an exhortation to *rejoice*. The *farewell* is needless in both instances.
- ftb71** For fuller details, see article *Papyrus* in "Encyclopaedia Britannica," 9th edition, vol. xviii.
- ftb72** See Edersheim, "Life and Times of Jesus the Messiah," 2, 270.
- ftb73** Canon Westcott says "no parallel is quoted for" the Rev. rendering, but ^{<G05>}Revelation 21:5, can hardly be esteemed a parallel to *his* rendering "thou makest sure."
- ftb74** The ordinary usage of **συνεργός** with the genitive of the person co-operated with (^{<SIC1>}Romans 16:21; ^{<SIB1>}1 Corinthians 3: seems against the second explanation; but against the former is the fact that the thing *for which*, or *on behalf of which*, one is a fellow-worker, is also used in the genitive (^{<G024>}2 Corinthians 1: or with **εἰς** *unto* (^{<S041>}Colossians 4:11; ^{<G023>}2 Corinthians 8:23). There is no instance of the *davious commodi* (so Alford, Huther), *dative of reference*. On the other hand the kindred verb **συνεργέω** occurs with the dative of the thing co-operated with in ^{<S022>}James 2:22: **ἡ πίστις συνήργει τοῖς ἔργοις**, *faith wrought with his works* (see Huther's note). I agree with Canon Westcott that this construction is sufficient to support the Rev. rendering. Huther, Alford, and Ebrard all adopt the other explanation.
- ftb75** "Die Heimlich Offenbarung Johannis:" published in 1498

- ftb76** See Bishop Lightfoot's Essay on the Christian Ministry, in his "Commentary on Philippians."
- ftb77** This is the explanation of Trench, Plumptre, Düsterdieck, and Alford, and seems on the whole, to be the preferable one. Professor Milligan argues at length for the second explanation, which is Bengel's.
- ftb78** The literature of hymnology is very rich in hymns depicting the glory of the heavenly city. In Latin there are *Jerusalem luminosa* which reappears in *Jerusalem my happy home*, and *O Mother dear Jerusalem: Urbs beata Jerusalem*, which reappears in *Blessed city, heavenly Salem: Urbs Sion Aurea*, in *Jerusalem the golden* and *Jerusalem the glorious*. Of this *O bona patria*, translated in *To thee, O dear, dear Country*, is a portion. Also Bernard's *Me receptet Sion, Illa*. In English may be noted, besides the translations just referred to, *Sweet place, sweet place alone; Hear what God the Lord hath spoken; Jerusalem, my happy home, when shall I come to thee?* In German, Meyfart's *Jerusalem du hochgebaute stadt*, and Hiller's *O Jerusalem du Schone*. Of Meyfart's hymn there are two English translations, one by Miss Winkworth, *Jerusalem, thou city fair and high*, and the other by Bishop Whittingham of Maryland, *Jerusalem, high tower thy glorious walls*.
- ftb79** So Professor Milligan, who thinks that the whole scene is founded on Isaiah 6., which, he remarks, is always justly regarded as one of the greatest adumbrations of the Trinity contained in the Old Testament.
- ftb80** I.e., the halo round the moon.
- ftb81** Dante's reference is to ~~2300~~ Isaiah 61:7, where, however, there is no reference to garments, but merely to a double compensation.
- ftb82** John.
- ftb83** This cubical plan, applied not only to the Tabernacle, but to the Ark of the Flood, the Temple of Solomon and the "Kings House," is minutely worked out in "The Holy Houses" by Dr. Timothy Otis Paine; a book full of curious erudition. in which the Tabernacle, the Ark of Noah, the Temple, and the Capitol or King's House, are treated as developments from a common type; but which proceeds on the utterly untenable hypothesis that the temple of Ezekiel's vision was Solomon's; and that, accordingly, from the two books of Kings and the

prophecies of Jeremiah and Ezekiel all the data are furnished for a complete restoration of the Temple; the prophetic vision of Ezekiel supplying the details omitted in the historic record of Kings.