

GNT: REVELATION LESSON 2 1
REVELATION 9.11-19

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS TYPICAL AKTIONSAART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
 Imperative: Commands
 Subjunctive: Expresses Possibility
 Optative: Expresses A Wish
 [Infinitive: Verbal Noun]

VOICE

Active: Subject does action
 Passive: Subject acted upon
 Middle: Subject acts upon self

VOCABULARY

ἀποκτείνω
 ἀποκτείνωσιν
 ἀπεκτάνθησαν
 ἀποκτανθῆναι
 βασιλεύς, ἕως, ὁ
 διάβολος
 δίδωμι,
 δοῦναι
 Ἐβραϊστί
 Ἑλληνικός, ἡ, ὄν
 κέρασ, ατος, τό
 ὄνομα, ατος, τό
 ὀράω
 εἶδον
 ὅμοιος, ομοία, ὅμοιον
 ποταμός, οὔ, ὁ

INFINITIVES

Pres/Fut/2AorAct	ἀκούειν (Rev 9.20) βλέπειν (Rev 9.20) περιπατεῖν (Rev 9.20)
1AorAct	προφητεῦσαι (Rev 10.11)
PerfAct/ AorPas/-μι	ἀποκτανθῆναι (Rev 11.5) δοῦναι (Rev 10.9)
Other Mid/Pas	γενέσθαι (Rev 1.1; 22.6)

PRACTICAL APPLICATION

INFINITIVES

An infinitive is a verbal noun. In English the infinitive is normally identical with the dictionary entry form of a verb (the first person, present, singular active) and expressed with the preposition *to*, as in **to walk**. Generally, when we read a Greek infinitive in the NT, we translate it just that way, with the preposition **to**. Though Greek infinitives function as a sort of noun, they don't have gender. Therefore, **they always take the neuter article**, as in τὸ παθεῖν, literally, *the to-suffer*, (Acts 1.3). Infinitives in the NT are often used to “set the stage.” i.e., to explain the circumstances surrounding the main action of a clause. In Acts 1.3, Luke says that Jesus “showed Himself,” but the circumstances were “after” (μετὰ) His “to suffer” (τὸ παθεῖν).

Greek infinitives are easy to spot because **they only have four possible endings: εἰν, αἰ, ναι and σθαι**. Which of the four endings an infinitive uses depends upon whether it is active or passive, and whether it is present, future, aorist or perfect in its tense form. BUT, for now, all you have to do is memorize the four endings and you'll always be able to recognize an infinitive in the NT text! Okay, there are always exceptions to the rule. For the verb **to love**, αγαπάω, the infinitive, αγαπεῖν, contracts to αγαπᾶν in which the epsilon and iota in the εῖν shrink to an alpha with an iota subscript. But trust me, memorize **εἰν, αἰ, ναι and σθαι** and you'll (almost) always be able to spot a Greek infinitive!

Infinitives are called infinitives because they are not limited (made finite) by a subject (noun) designated as doing the action; they picture an action without reference to someone or something doing it. However, sometimes a noun *acts as if* it were the subject of an infinitive. In such cases **the noun that functions as the subject of an infinitive is in the accusative case** instead of the expected nominative (see Lesson 19).

PARSING VERBS

To parse a verb means to identify the verb's form, and thereby its function in the sentence. A common way to parse a GNT verb is to give its:

1. Person: 1st, 2nd or 3rd
2. Number: Singular or Plural
3. Tense: Present, Imperfect, Future, Aorist, Perfect or Pluperfect
4. Mood: Indicative, Imperative, Subjunctive or Optative (sometimes Infinitive is given in place of mood)
5. Voice: Active, Passive or Middle
6. The lexical form (the form of the word you would look up in a dictionary or lexicon)

Thus, for the verb **ἀποκτείνωσιν** that appears in Rev 9.15, we would parse it by saying that it is the *3rd person plural, aorist subjunctive active*, of **ἀποκτείνω** (to kill). Therefore, in this instance the verb communicates that a *plural subject* (four angels) are authorized that they *may* (subjunctive) *actively* kill at a *point in time* (aorist).

BibleWorks parses in a different order: Mood, Tense, Voice, Person, Number. The order you choose isn't important, but it is helpful to get into the habit of parsing in the same order all the time so you'll remember to include all 6 elements.

GNT: REVELATION LESSON 22
REVELATION 9.20-10.7

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS TYPICAL AKTIONSSART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates

Imperative: Commands

Subjunctive: Expresses Possibility

Optative: Expresses A Wish

[Infinitive: Verbal Noun]

VOICE

Active: Subject does action

Passive: Subject acted upon

Middle: Subject acts upon self

VOCABULARY

ἄλλος, η, ο

βλέπω

δαιμόνιον, ου, τό

δύναμαι

δύνανται

εἶδωλον, ου, τό

ἔργον, ου, τό

λοιπός, ή, όν

μετανόεω

μετανόησαν

ὅμοιος, ομοία, ὅμοιον

πληγή, ής, ή

προσκυνέω

προσκυνήσουσιν

φάρμακον, ου, τό

χείρ, χειρός, ή

ADJECTIVE "OTHER"

	Mas.	Fem.	Neu.
N	ἄλλος	ἄλλη	ἄλλο
A	ἄλλον	ἄλλην	ἄλλο
G	ἄλλου	ἄλλης	ἄλλου
D	ἄλλω	ἄλλῃ	ἄλλω
N	ἄλλοί	ἄλλαί	ἄλλα
A	ἄλλους	ἄλλας	ἄλλα
G	ἄλλων	ἄλλων	ἄλλων
D	ἄλλοις	ἄλλαις	ἄλλοις

PRACTICAL APPLICATION

ADJECTIVES

Greek adjectives, like the article, agree with the nouns which they modify in number, gender and case. On the preceding page, see how the endings of the indefinite adjective **ἄλλος** change according to number, gender and case.

Adjectives are sometimes put in what is called the **attributive position**. For example, in Revelation 1.5, John calls Jesus ὁ μάρτυς ὁ πιστός ὁ πρωτότοκος τῶν νεκρῶν. At first glance, it looks like John is calling Jesus, “the witness, the faithful (something unspecified), the firstborn of the dead.” However, the article before the adjective (ὁ πιστός) tells us that this adjective is *attributing* a quality directly to the preceding noun. Thus, the correct translation is, “the faithful witness, the firstborn of the dead.”

Sometimes, an adjective stands alone in instances where a noun is only implied. For example, in Revelation 5.1, John sees a scroll in God’s “right” (the adjective δεξιάν). John doesn’t specify, God’s *right what*, but the word “hand” is implied in what had become a common idiom (right = right hand).

In a more controversial example, Paul used the adjectival phrase τὸ τέλειον, *the perfect*, but did not specify *the perfect what* (1 Corinthians 13.10)! In a closely related passage, Ephesians 4.13, Paul spoke of an ἄνδρα τέλειον, a masculine phrase meaning *perfect man*, implying that his neuter phrase, τὸ τέλειον, was his way of speaking of the idea of maturity itself. In other words, τὸ τέλειον in 1 Corinthians 13.10 does not imply a following noun, but serves as the noun itself: *maturity*. The immediate context supports this idea. In 1 Corinthians 13.11, Paul continued, “When I was a child, etc.; when I became a man, I did away with childish things.”

GNT: REVELATION LESSON 23
REVELATION 10.8-11

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS TYPICAL AKTIONSSART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἀνοίγω
 βιβλαρίδιον, ου, τό
 βιβλίον, ου, τό
 δεξιός, ά, όν
 έθνος, ους, τό
 θάλασσα, ης, ή
 ίστημι
 έστῶτος
 κοιλία, ας, ή
 λαμβάνω
 λάβε
 λαός, οῦ, ό
 μέλι, ιτος, τό
 προφητεύω
 προφητεῦσαι
 στόμα, ατος, τό

PRACTICAL APPLICATION

NEGATIONS

οὐ and **οὐδέ** with Indicative.
μή and **μηδέ** with Imperative and Subjunctive, Infinitive and Participle.

Two negatives don't make a positive!

οὐ (or **οὐ μή**) in questions expecting an affirmative answer.
μή in questions expecting a negative answer (see Luke 6.39).

PROHIBITIONS

μή + Aorist Subjunctive = Don't start....
 (e.g. Rev. 7.3; 10.4; 22.10).
μή + Present Imperative = Stop doing...
 (e.g. Revelation 5.5).

THE VERB ἵστημι

The important verb, ἵστημι, occurs 928 times in our Bible (including the LXX). It appears most often in Daniel (49 times), and 21 times in the Revelation.

ἵστημι has transitive and intransitive tense forms. The transitive tense forms are **Present Active, Future Active, and First Aorist Active.** The intransitive tense forms include **Future Middle and Passive, Second Aorist Active, Perfect Active, First Aorist Passive, and Pluperfect.** When this verb is transitive, i.e., when it has an object, it means *to put, place, set or bring*. When it is intransitive i.e., simply describing the action of its subject, it means *to stand, stand still, stop, appear, etc.* **ἵστημι is always intransitive in the Revelation.**

Besides the fact that passive forms of ἵστημι have intransitive, and therefore *active* meaning, there are two other oddities about the verb: (1) The **Perfect** tense form acts like **Present** tense form, and the **Pluperfect** (see εἰστήκεισαν in Rev 7.11) acts like an **Imperfect** tense form; (2) There are two forms of the **Perfect Participle Active**, ἐστηκως and ἐστως, and John uses them both in the Revelation.

Here are the forms of ἵστημι in the Revelation:

	Present	Imperfect	Future	Future Mid.	2nd Aorist Act.	1st Aorist Pas.	Perfect Act.	Pluperfect
Singular								
1st							ἔστηκα	
2nd								
3rd						ἐστάθη	ἔστηκεν	εἰστήκει*
Plural								
1st								
2nd								
3rd				στήσονται	ἔστησαν		ἔστήκασιν	εἰστήκεισαν
Infinitive						σταθῆναι		
Participle							ἐστῶτα ἐστῶτος ἐστῶτας ἐστηκότες, ἐστῶτες ἐστηκός, ἐστός	

*This form in 11.1 only in Scrivener's edition of the GNT (which is equivalent to the Textus Receptus, the Greek basis for the KJV).

GNT: REVELATION LESSON 24
REVELATION 11.1-5

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS TYPICAL AKTIONTSART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
 Imperative: Commands
 Subjunctive: Expresses Possibility
 Optative: Expresses A Wish
 [Infinitive: Verbal Noun]

VOICE

Active: Subject does action
 Passive: Subject acted upon
 Middle: Subject acts upon self

VOCABULARY

ἅγιος, ἰα, ον
 ἐγείρω
 ἔγειρε
 ἔθνος, οὐς, τό
 ἐκβάλλω
 ἔκβαλε
 ἡμέρα, ας, ἡ
 θυσιαστήριον
 μάρτυς, μάρτυρος, ὁ
 ναός, οῦ, ὁ
 πατέω
 πατήσουσιν
 περιβάλλω
 περιβεβλημένοι
 προσκυνέω
 προσκυνούντας

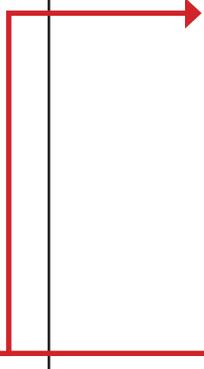
CASE

Nominative
 Accusative
 Genitive
 Dative
 Vocative

GENDER

Masculine
 Feminine
 Neuter

PRACTICAL APPLICATION



PARSING PARTICIPLES

A participle is a **verbal adjective**, usually translated as a verb ending in -ing. For the verb **περιβάλλω** (*to put or throw around*), for example, the participle **περιβάλλον** would translate as *putting on*. As an adjective, such a participle would normally modify a noun or pronoun, as in “the **king putting on** his robe.” However, in the Greek OT and NT, participles often only imply their referent.

Remember that to parse a verb we give its:

1. Person: 1st, 2nd or 3rd
2. Number: Singular or Plural
3. Tense: Present, Imperfect, Future, Aorist, Perfect or Pluperfect
4. Mood: Indicative, Imperative, Subjunctive or Optative (sometimes Infinitive is given in place of mood)
5. Voice: Active, Passive or Middle
6. Lexical Form (the form of the word you would look up in a dictionary or lexicon)

Because a participle is a **verbal adjective**, it has characteristics of both a verb and an adjective. Therefore, to parse a participle, we must give its:

1. Verbal Form = Participle
2. Tense: Present, Imperfect, Future, Aorist, Perfect or Pluperfect
3. Voice: Active, Passive or Middle
4. Case: Nominative, Accusative, Genitive or Dative
5. Gender: Masculine, Feminine or Neuter
6. Number: Singular or Plural
7. Lexical Form (the form of the word you would look up in a dictionary or lexicon)

So, to parse a participle like, **περιβεβλημένοι** (Rev 11.3), we would say it is a: Participle, Perfect, Middle, Nominative, Masculine, Plural of **περιβάλλω**.

Like regular adjectives, participles must match the noun or pronoun they modify in case, gender and number. Since **περιβεβλημένοι** is Nominative, Masculine, Plural, where in Rev 11.3 is the Nominative, Masculine, Plural noun or pronoun that it modifies?

GNT: REVELATION LESSON 25
REVELATION 11.6-10

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS	TYPICAL AKTIONSAART
Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY
αἷμα, ατος, τό
ἐξουσία, ας, ἡ
θέλω
θελήσωσιν
κλείω
κλείσῃ
οὐρανός, οὔ, ὁ
πατάσσω
πατάξῃ
πληγή, ἥς, ἡ
προφητεία, ας, ἡ
στρέφω
στρέφῃ
τελέω
τελέσωσιν
ὔδωρ, ατος, τό

CASE
Nominative
Accusative
Genitive
Dative
Vocative

GENDER
Masculine
Feminine
Neuter

PRACTICAL APPLICATION

THE VERB *γίνομαι*

The important verb, *γίνομαι*, occurs 2,893 times in our Bible (including the LXX). It appears most often in the Greek version of Genesis (201 times), and 38 times in the Revelation. *γίνομαι* has traditionally been thought of as a **Deponent Verb** (see Grammar Section, p. B-49): its lexical form is *passive*, but its meaning is not. We should think of *γίνομαι* as a true Middle, emphasizing the involvement of the subject in the action.

The verb *γίνομαι* is very flexible. It means “to be born,” or “to become,” but can also simply mean “to happen” or “occur.” It is also generally used to express the imperative of the verb “to be” (as in Revelation 3.2: “**be** awake!”), since the imperative of *εἶμι* is very rare. The common NT expressions *καὶ ἐγένετο* and *ἐγένετο δὲ* are literal translations of a Hebrew idiom that adds more vividness to a narrative than meaning. It is the phrase made famous in the KJV’s, “**and it came to pass.**”

An unhelpful mistranslation of *γίνομαι* occurs in almost every English translation of 2Th 2.7. In that verse, Paul teaches that when the Antichrist is no longer restrained, he will be allowed to *be born* (*γέννηται*) “out of the midst” of the population. Our English versions have confused the matter by saying that something will *be taken out* rather than *be born*, but *γέννηται* is never used in this way in the NT.*

The lexical form of the verb, *γίνομαι* (1st person, singular, present, indicative, middle = *I am*), only occurs in Job 7.4. Here are the forms of *γίνομαι* that occur in the Revelation:

	Present Mid.	Imperfect	Future	Future Mid.	Aorist Act.	2nd Aorist Mid.	Perfect Act.	Pluperfect
Singular								
1st						ἐγενόμην		
2nd								
3rd						ἐγένετο	γέγονεν	
Plural								
1st								
2nd								
3rd						ἐγένοντο	γέγοναν	
Imperative	γίνου							
Infinitive						γενέσθαι		
Participle								

*Paul normally uses the verb *αἶρω* to describe something being removed, as in Col. 2.14. The form *γέννηται* is used to translate the Hebrew word *taken from* (קָטַף) in Job 28.2, but in this instance should be read as *produced from*.

GNT: REVELATION LESSON 26
REVELATION 11.11-16

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS	TYPICAL AKTIONSAART
Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD
Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE
Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY
ἀναβαίνω
ἀνάβατε
ἀνέβησαν
εἰσέρχομαι
εἰσῆλθεν
ἐχθρός, ἄ, ὄν
ἡμῖς, εἶα, υ
θεωρέω
θεωροῦντας
νεφέλη, ης, ἡ
ὀργίζω
ὠργίσθησαν
πόλις, εως, ἡ
πούς, ποδός, ὁ
φόβος, ου, ὁ
ῥα ας, ἡ

PHRASES 2
εἰς τοὺς αἰῶνας τῶν αἰώνων
ἐκ τῆς γῆς
ἐνώπιον τοῦ θρόνου
ἐπὶ τῆς γῆς
καὶ εἶδον, καὶ ἰδοὺ
μετὰ ταῦτα, μετὰ τοῦτο
οἱ ἀδελφοὶ αὐτῶν
οἱ βασιλεῖς τῆς γῆς
ὁ καθήμενος ἐπὶ τοῦ θρόνου
προσεκύνησαν τῷ θεῷ
τὸν λόγον τοῦ θεοῦ

PRACTICAL APPLICATION

THOUGHTS ON SYNTAX

Syntax (σὺν, *with* + τάσσω, *arrange*) is the study of a language's rules for how words must fit together in phrases, clauses and sentences. Interestingly, word order in Koine Greek is much less important than it is in English for conveying meaning, but certain rules for word order still preside.

For example, in Koine Greek, there are certain words that cannot appear first in a clause or sentence. Such words are called **Postpositives**, and they include **γάρ**, **γέ**, **δέ**, **οὖν** and **τέ**. These words generally appear *second* in a clause (though they can occur later in the word order), but they are usually translated *first*. Thus, Rev 10.2b reads: τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς.... Literally, the word order is: *the and left upon the sea....* We translate the **Postpositive** δὲ first, though, and render the phrase, *and the left [foot] upon the sea....*

More important than the rules for word order are the rules for *what forms of words* can go together. These are the rules of **Agreement** (also called **Concord**). Verbs must agree in person and number with their subject. Adjectives must agree with their antecedent noun or pronoun in number, gender and case.

An interesting topic of syntax is that of phraseology: what phrases have become common or standardized just because people like to use them? Certain words are commonly put together just because it's the way speakers have hit upon for expressing a certain idea. Sometimes a phrase becomes idiomatic and therefore should not be read with a wooden literalness. For example, the word arrangements of some prepositional phrases are not to be read as though literally referring to spatial or physical reality. For example, the phrase **ἐκ τοῦ πατρὸς**, should not be read *out of the Father* as if something is spatially being extracted from the father. Rather the phrase usually means *belonging to the father, or originating from the father* (in a spiritual or moral sense).

It is syntax, i.e., the way an individual author likes to phrase things, that distinguishes one NT author from another *stylistically*. John likes to use different phrases than Paul or Peter. It's also syntax that distinguishes NT Greek (Koine) from classical Greek. This stands to reason since in the constant evolution of language, we now use different phrases to express things than did our grandparents. This phenomenon underscores the fact that truly learning a language involves learning not just words but phrases. If you want to sound like a native speaker, you will learn their phrasing and eventually even their figures of speech.

GNT: REVELATION LESSON 27
REVELATION 11.17-19

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TENSE FORMS	TYPICAL AKTIONSSART
Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates

Imperative: Commands

Subjunctive: Expresses Possibility

Optative: Expresses A Wish

[Infinitive: Verbal Noun]

VOICE

Active: Subject does action

Passive: Subject acted upon

Middle: Subject acts upon self

VOCABULARY

διαθήκη, ης, ἡ
 εὐχαριστέω
 εὐχαριστοῦμεν
 καιρός, οὔ, ὁ
 κιβωτός, οὔ, ἡ
 κρίνω
 κριθῆναι
 ὀργή, ἥς, ἡ
 μισθός, οὔ, ὁ
 ταχύς, εἶα, ὕ

Diphthongs are marked in **blue**, consonants with a different pronunciation in **red**.

- ΕΩ VERBS
RULES OF CONTRACTION

ε + ε → ει
 ε + ο → ου

ε + long vowel or diphthong drops out.

φιλεω	→	φιλω
φιλεις	→	φιλεις
φιλει	→	φίλει
φιλομεν	→	φιλουμεν
φιλεετε	→	φιλειτε
φιλευσιν	→	φιλουσιν

PRACTICAL APPLICATION

To thank a Greek person, say, “Εὐχαριστῶ,” or “Εὐχαριστῶ παρὰ πολὺ.”

THE STAGGERED CHRONOLOGY OF THE REVELATION JUDGMENTS

SEALS

TRUMPETS

BOWLS

BEGINNING OF TRAVAIL	ABOMINATION OF DESOLATION	
(1) Conquest (2) War (3) Economic Woe (4) Sword, Famine, Plague	(1) Hail, Fire, Blood Cast Upon the Earth; flora burned	(1) People on the Earth Who Worship the Beast plagued with sores (2) All Sea Life Destroyed
GREAT TRIBULATION	(5) Martyrdom (2) <i>Third of Sea Life</i> Destroyed	(1) <i>Third of Sea Life</i> Destroyed (2) All Sea Life Destroyed (3) <i>Third of Fresh Water</i> Ruined (4) Sun, Moon, Stars Darkened by <i>Third</i> (5) Sun and Sky Darkened (6) Demonic Troops From the Euphrates
CHRIST'S COMING	(6) Great Earthquake; Sun turns black, Moon turns Red; Sky Recedes; Islands Displaced (7) Silence...Thunder, Rumbblings, Lightning, Earthquake	(6) ARMAGEDDON (JOEL 3:14,15) (7) Loud Voices, Lightning, Rumbblings, Thunder, Earthquake, Hail (7) Loud Voice, Lightning, Rumbblings, Thunder, Ultimate Earthquake, Islands Displaced, Hail

GNT: REVELATION LESSON 28
REVELATION 12.1-9

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TENSE FORMS	TYPICAL AKTIONSSART
Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
 Imperative: Commands
 Subjunctive: Expresses Possibility
 Optative: Expresses A Wish
 [Infinitive: Verbal Noun]

VOICE

Active: Subject does action
 Passive: Subject acted upon
 Middle: Subject acts upon self

VOCABULARY

ἀρπάζω
 ἠρπάσθη
 δέκα
 διάδημα, ατος, τό
 δράκων, οντος, ό
 ἐκεῖ
 ἔρημος, ου, ή
 κατεσθίω
 κατάφαγε
 ὅπου
 τίκτω
 ἔτεκεν
 τεκεῖν
 τέκη
 σημεῖον, ου, τό
 τρέφω

THE ADJECTIVE "MALE"

ἄρσεν = nom. mas. sing.
 ἄρσενα = acc. mas. sing.
 ἄρρενα = acc. mas. sing.
 ἄρσενος = gen. mas. sing.
 ἄρσενι = dat. mas. sing.

ἄρσενες = nom. mas. plu.
 ἄρρένων = gen. mas. plu.

ἄρσεν = nom./acc. neu. sing.
 ἄρσενα = nom. neu. plu.

PRACTICAL APPLICATION

FORMING THE SUBJUNCTIVE

The Subjunctive mood is that form of the verb that expresses the verbal action as being possible or probable. The Subjunctive mood only occurs with the Present and Aorist tenses. The Aorist Subjunctive is most common, but the Present Subjunctive is used when there is a need to stress the continuity or repetition of the action.

To form the subjunctive, endings (but no augments) are added to the verb stem. The endings are the same as those of the present indicative of λύω, except that the initial syllables of the endings are lengthened where possible and their iotas written subscript. **Note:** The **Aorist Subjunctive** looks very similar to the **Future Indicative** (see 11B), but **the subjunctive is distinguished by the lengthening of the ending vowels** (except in the case of the first person singular, which must be determined by context). Thus:

The Present Indicative	The Present Subjunctive	The Aorist Subjunctive	The Present Subj. Mid./Pas.
I loose	I may loose	I may loose	I may be loosed
λύ ω	λύ ω	λύ σ ω	λύ ω μαι
λύ εις	λύ ης	λύ σ ης	λύ η
λύ ει	λύ η	λύ σ η	λύ η ται
λύ ο μεν	λύ ω μεν	λύ σ ω μεν	λύ ω μεθα
λύ ε τε	λύ η τε	λύ σ η τε	λύ η σθε
λύ ουσι(ν)	λύ ωσι(ν)	λύ σ ωσι(ν)	λύ ω νται

Among other uses, the Subjunctive Mood is the mood of **ἵνα clauses** (which are **Purpose** and **Noun** clauses). Purpose Clauses (also called final clauses), use the Subjunctive Mood to state the purpose of something. In such clauses, **ἵνα** means *in order that*, but often translates simply as *that*. Noun Clauses using **ἵνα** and the Subjunctive generally clarify something, and **ἵνα** means *that* or is untranslated. Thus, in Matthew 4.3, the devil says, “Say!” Say what? “*that* the stones these bread may become!”

GNT: REVELATION LESSON 29

REVELATION 12.10-17

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER		
	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS	TYPICAL AKTIONSSART
Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates

Imperative: Commands

Subjunctive: Expresses Possibility

Optative: Expresses A Wish

[Infinitive: Verbal Noun]

VOICE

Active: Subject does action

Passive: Subject acted upon

Middle: Subject acts upon self

VOCABULARY

ἄρτι
βοηθέω
ἐβοήθησεν
διώκω
ἐδίωξεν
ἐντολή, ἥς, ἡ
εὐφραίνω
εὐφραίνεσθε
θυμός, οὔ, ὁ
καταπίνω
ὀπίσω
ὄφεις, εως, ὁ
ποταμοφόρητος, ον
σπέρμα, ατος, τό

ADVERBS FROM ADJECTIVES

When Greek adverbs are formed from adjectives, they change the *v* of the **masculine genitive plural** adjective to a *ς*. I've listed the lexical form (*masculine nominative singular*) of the sample adjectives below on the left; convert them to their **genitive plural**, then replace the *v* with *ς* to get the adverbs on the right.

ἀληθης (true) => ἀληθῶς (truly)
 εὐθύς (straight) => εὐθέως (immediately)
 καλος (good) => καλῶς (well)
 ὁμοιος (like) => ὁμοίως (similarly)
 οὗτος (this) => οὕτως (thus)
 πλούσιος (rich) => πλουσίως (richly)

Only some adverbs are formed this way, but when you see the *ως* ending, think **adverb!**

PRACTICAL APPLICATION

REVELATION AND THE SEPTUAGINT

We have already noted the dependance of the Revelation upon the OT (Lesson Sheet 5B), and particularly upon the book of Daniel (Lesson 10B). We have also looked at the Revelation's symmetries with the book of Genesis (Lesson 27B). Now let us note that most of the Revelation's quotations of (or allusions to) the OT refer to the **Septuagint** (LXX), not to the Hebrew original. This is reasonable, since the Greek translation of the OT, used constantly by the apostles to reach their Hellenistic world, was also the text most easily integrated into the Greek NT writings. (We can trust that, whether or not the LXX was divinely inspired, the apostles made inspired use of it, even as they did of pagan poets: see Acts 17.28, and 1Co 15.33 where Paul likely quotes the poet Menander.) This means that when we study the Greek text of Revelation, we must look for its clear quotations in the LXX rather than in the Hebrew Bible, and we must be on the lookout for words and phrases of importance in the LXX (like παντοκράτωρ).

John's use of παντοκράτωρ (Almighty) ties the Revelation to many LXX references in Jer, Zec and Mal, and makes us realize that παντοκράτωρ is the NT way to say, "Lord of hosts," i.e., "Lord of [angel] armies." For the translators of the LXX and for the apostles, the *implications* of the fact that YHVH commands angel armies could best be communicated to a Hellenistic reader by saying that YHWH is *almighty*.

Likewise, the word παράδεισος (Rev 2.7) takes us back to the LXX and the 14 times the word is used in Genesis. The LXX usage of παράδεισος makes it clear that the word means *garden* and has special reference to Eden. A search for the phrase "paradise of God" (Rev 2.7), brings up Gen 13.10, and Eze 28.13 and 31.8. This gives us some important connotations for the phrase in Rev 2.7: First, the παραδείσω τοῦ θεοῦ is the Garden in heaven where "the anointed cherub" resided before he was cast out (Eze 28.13-17); secondly, this heavenly garden was reflected in the earthly Eden, and subsequently in the Jordan Valley of Abraham's time; thirdly, an association between the heavenly garden and the land of Israel (including the mountains of Lebanon) continued into Ezekiel's time (Eze 31.8-16). (The fact that the tree of life is in this heavenly garden, also tells us that the "paradise of God" is in the heavenly city of New Jerusalem (Rev 22.2, 14)).

Keeping the LXX open while we study the Greek text of the Revelation, also reveals a connection between:

THE DRAGON AND LEVIATHAN

Howard Wallace traced parallels between the dragon and beast imagery of Rev 12-13 and ANE myths. More importantly, he made the connection with references to Leviathan in the OT. The LXX uses δράκων to translate Leviathan in all instances but one (Job 3.8). Psa 74.14 mentions the heads (plural) of Leviathan, and the LXX renders it, τὰς κεφαλὰς τοῦ δράκοντος, "the heads of the dragon"! The mentions of Leviathan in the OT (the longest passage is Job 40.25-34) are mysterious and generally seem more metaphorical than literal. Nevertheless, Leviathan is set forth as a sea monster, "the dragon who lives in the sea" (Isa 27.1), and so it is significant that the multi-headed dragon of Rev "stood on the sand of the seashore," and his "beast" comes up "out of the sea" (Rev 13.1). The Rev is thus making an allusion to those OT passages in which Leviathan is a representation of God's ancient enemy, "the twisted serpent" (Isa 27.1).

REVELATION 13.1-9

Roderick Graciano
 Timothy Ministries
 2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TENSE FORMS	TYPICAL AKTIONSSART
Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

- Indicative:** Indicates
- Imperative:** Commands
- Subjunctive:** Expresses Possibility
- Optative:** Expresses A Wish
- [Infinitive: Verbal Noun]

VOICE

- Active:** Subject does action
- Passive:** Subject acted upon
- Middle:** Subject acts upon self

VOCABULARY

ἄρκος, **ου**, ὁ, ἡ
 βλασφημέω
 βλασφημηῆσαι
 θαυμάζω
 ἐθαύμασεν
 θεραπεύω
 ἐθεραπεύθη
 καταβολή, ἥς, ἡ
 κόσμος, ὁ
 πάρδαλις, εως, ἡ
 πολεμέω
 πολεμήσω
 σκηνή, ἥς, ἡ
 τεσσαράκοντα or τεσσεράκοντα

WHERE'S THE COMMA?

Revelation 13.9 uses a run-on phrase, "in-the book of-the life of-the lamb the having-been-slain..." As the early Greek manuscripts used little or no punctuation, it is difficult to know if the following phrase, "from the foundation of the world" applies to the perfect participle, "having been slain," or to the verb preceding the run-on phrase, "has been written..."

Does John mean that the names of the saved were written in the Book of Life since the creation, or that the Lamb was slain (in some sense) since the creation? Or both? See Acts 2.22-23, 1Peter 1.19-20, Ephesians 1.4 and Revelation 17.8

PRACTICAL APPLICATION

FORMING THE FIRST AORIST

There are two types of **Aorist** verbs, the First (or Weak) and the Second (or Strong). They are formed differently from one another, and very few verbs use both. (The verb ἴστημι, Lesson 23B, uses both forms, **First Aorist Active** with transitive meaning and **Second Aorist Active** and **First Aorist Passive** with intransitive meaning.)

Because the **Aorist** is a *past* tense, it is formed like the **Imperfect** by placing an **ε** augment before the stem (only in the Indicative mood). The **First Aorist Active**, however, also adds a **σα** after the stem.* (Exceptions to the **σα** addition are ἔλυσε (Active, 3rd person singular) and ἐλύσω (Middle 2nd person singular). The **First Aorist Passive** adds **θη** after the stem instead of the **σα**.

Thus:

Present Active	Aorist Active	Aorist Middle	Aorist Passive	Aorist Active Infinitive
I loose	I loosed	I loosed myself	I was loosed	To loose
λύ ω	ἔ λυ σα	έ λυ σά μην	έ λύ θη ν	λυ σ αι
λύ εις	ἔ λυ σα ς	έ λύ σω	έ λύ θη ς	
λύ ει	ἔ λυ σε	έ λύ σα το	έ λύ θη	Aorist Passive Infinitive
				To be loosed
λύ ο μεν	έ λύ σα μεν	έ λυ σά μεθα	έ λύ θη μεν	λυ θῆ ναι
λύ ε τε	έ λύ σα τε	έ λύ σα σθε	έ λύ θη τε	
λύ ουσι(ν)	ἔ λυ σα ν	έ λύ σα ντο	έ λύ θη σαν	

Remember that the **Aorist** is a *remote* tense. What this means is that we normally interpret an **Aorist** verb as expressing temporally remote, i.e., *past* action, but the **Aorist** is often used to speak of a *present* or *future* (sometimes hypothetical) event *though viewed remotely as a completed event*. Thus, the **Aorist Infinitive**, πολεμῆσαι, “to make war” (in Rev. 13.4, “who is able to make war?”) speaks of a hypothetical *future* possibility. The **Aorist** is used, because the future possibility is viewed as a whole event, i.e., “to start a war, fight it, and lose it.” If the **Present Infinitive** had been used in this verse, the question would have been, “who is able to keep on making war?” or “who is able to continue a war?”

* Some grammars make **σ** the characteristic tense addition for the **Aorist** and understand the **α** as a connecting vowel (see Dana and Manthey, Section 69).

GNT: REVELATION LESSON 3 1
REVELATION 13.10-18

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL AKTIONSSART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

αἰχμαλωσία, ας, ἡ
εἰκῶν, ὄνος, ἡ
ἑξακόσιοι, αι, α
ἑξήκοντα
νοῦς, ὁ
πλανᾶω
πλανᾶ
ἐπλάνησεν
ἐπλάνηθησαν
πωλέω
πωλῆσαι
ὑπάγω
ὑπάγει
χάραγμα, ατος, τό
ψηφίζω
ψηφισάτω

FORMING THE IMPERATIVE

Regular Active Verb

PRESENT	AORIST
λυ ε	λυ σο ν
λυ ε τω	λυ σα τω
λυ ε τε	λυ σα τε
λυ ε τωσαν	λυ σα τωσαν

The **Imperative**, the Mood of command, only occurs in the second and third person; there is no first-person command to oneself. A **Present Imperative** commands that something *continue* to be done; an **Aorist Imperative** commands that something be done without reference to its continuance.

PRACTICAL APPLICATION

THE NUMBER OF THE BEAST

It seems reasonable that, since John wrote in Greek to a Greek-speaking audience, he would have had Greek alphabetic values (below left) in mind for the code number 666. However, as a Jewish man, John may have had his native Hebrew or Aramaic gematria in mind. If we use the Hebrew alphabet (reading right to left), use vav (6) for “O”, and don’t use a final nun (= 700), we can get 666 out of *nwrn rsq* (Caesar Nero). Not a few have identified Nero as the individual indicated by John’s 666, but such an interpretation obviously does not fit a futurist understanding of the Apocalypse, especially since the Revelation was given decades after Nero’s reign. Of course, a future Antichrist could also be named Nero. This is not inconceivable, since Antichrist will certainly embody the spirit of Nero and his time.

In the Greek numerical system (below left), the unfamiliar to us *digamma* (6) was once used for the W sound, the *koppa* (90) was used for the K sound (abandoned in favor of kappa (20)), and the *sampi* (900) was once used to make a sibilant sound, possibly like TS.

A handful of Greek mss read 616 instead of 666 for the number of the Beast. However, Irenaeus said that 616 was a copyist error, while 666 is found “in all good and ancient copies,” and “is attested by those who had themselves seen John face to face” (Irenaeus, *Against Heresies* V,xxx.1).

α = 1	ι = 10	ρ = 100	א = 1	י = 10	ק = 100
β = 2	κ = 20	σ = 200	ב = 2	כ = 20	ר = 200
γ = 3	λ = 30	τ = 300	ג = 3	ל = 30	ש = 300
δ = 4	μ = 40	υ = 400	ד = 4	מ = 40	ת = 400
ε = 5	ν = 50	φ = 500	ה = 5	ך = 500	
Ϝ = 6	ξ = 60	χ = 600	ו = 6	ס = 60	ם = 600
ζ = 7	ο = 70	ψ = 700	ז = 7	ש = 70	ן = 700
η = 8	π = 80	ω = 800	ח = 8	פ = 80	ף = 800
θ = 9	ρ = 90	Ϟ = 900	ט = 9	צ = 90	ץ = 900

GNT: REVELATION LESSON 32 REVELATION 14.1-12

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL AKTIONSAKT

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

αἰώνιος, ἰα, ον
ἄμομος, ον
ἀπαρχή, ἥς, ἡ
βαβυλῶν, ὤνος, ἡ
εὐαγγέλιον, ου, τό
κιθάρα, ας, ἡ
κιθαρίζω
κιθαριζόντων
κιθαρωδός, οῦ, ὁ
μανθάνω
μαθεῖν
μολύνω
παρθένος, ου, ἡ
πατήρ, πατρός, ὁ
σιών, ἡ
ψεῦδος, ους, τό

THE PARTICLE ἄν

A particle is a word that is indeclinable (has only one form) and doesn't primarily express inherent meaning, but instead expresses syntactical meaning — the meaning it conveys has to do with the relationship between words. Consequently, some particles like ἄν are *untranslatable*, but they mean something nevertheless.

The particle ἄν sometimes denotes the certainty or condition of the main action in the clause. Thus, in Rev 14.4, the subjects "follow the Lamb" and "wherever He may go," **that's where they will follow**, or, **they will certainly follow**. In Rev 2.25, the congregation of Thyatira must "hold on to" their faith "until I may come"; His coming is the condition **until which** they must hold on.

PRACTICAL APPLICATION

THE CLOSE INTERACTION BETWEEN HEAVEN AND EARTH IN THE REVELATION

Heaven constitutes a very low ceiling over the earth in this 14th chapter of the Apocalypse. An angel at the entrance of the heavenly temple is able to call to another angel on a cloud, and then the angel on the cloud harvests the earth while still seated on the cloud! In this part of the vision, John is able to see earthly and heavenly events and elements all upon the same visual screen. Therefore, when we are told that the 144,000 on Mount Zion “sang a new song before the throne and before the four living creatures and the elders,” we do not need to mentally transport the singers and the mount on which they stand to heaven. The earthly Mount Zion is in full view of the heavenly throne in this vision. When the earthly and heavenly elements in a vision are so closely interspersed, John becomes more precise as to the origin of fresh elements or events. Thus, after indicating that the 144,000 are standing upon Mount Zion (on earth) in Rev 14.1, John clarifies in Rev 14.2 that the newly introduced sound comes from heaven. (Compare Rev 5.11 and 6.7 where John has no need to introduce a new point of reference for the origin of the sounds or voices he hears.)

REVELATION SYMMETRIES WITH THE BOOK OF GENESIS

As the closing “bookend” of the Bible, the Revelation has a continuity and symmetry with its opening counterpart, the book of Genesis:

Genesis

God creates the heavens and the earth, 1.1
 Night established, 1.5
 Seas created, 1.9-10
 Sun created to light the earth, 1.15-16
 River nourishes Eden and flows to the nations, 2.10
 First marriage, 2.22-24
 Serpent binds man with sin, 3.14
 Curse announced, 3.14-17
 Origin of pain, sorrow, and death, 3.17-19
 Man barred from the tree of life, 3.22,24
 God calls His people out of the region of Babylon, 11.31
 Abram’s offspring made gateway of blessing nations, 18.18; 22.18
 12 tribes of Israel originate, 30
 Israel envisioned as sun, moon and stars, 37.9-10
 Judah prophetically portrayed as lion, 49.8-10
 Judah predicted to rule, 49.10
 Messiah’s robes washed in the blood of grapes, 49.11

Revelation

John sees a new heaven and a new earth, 21.1
 No night there, 22.5
 No more sea, 21.1
 No need of sun to light the City or the earth, 21.23; 22.5
 River from throne, tree for healing nations, 22.1,2
 Ultimate marriage, 19.7
 Ancient serpent bound for 1,000 years, 20.2.
 End of curse, 22.3
 End of tears, pain and death, 21.4
 Access to tree of life regained, 2.7; 22.14
 God calls His people out of Mystery Babylon, 18.2-5
 Names of Abraham’s offspring on gates of New Jerusalem, 21.12
 12 tribes of Israel preserved, 7.1-8
 Israel depicted with sun, moon and stars, 12.1
 Triumph of the Lion of the tribe of Judah, 5.5
 Judah reigns in person of Christ, 20.4-6
 Messiah’s robe dipped in winepress of wrath, 19.13,15

GNT: REVELATION LESSON 3 3
REVELATION 14.13-20

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL AKTIONSAKT

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἀκμάζω
ἤκμασαν
ἄμπελος, **ου**, ἡ
ἀναπαύω
ἀναπαήσονται
βότρυς, υος, ὁ
δρέπανον, **ου**, τό
θερισμός, **ου**, ὁ
θερίζω
θήρισον
κόπος, **ου**, ὁ
ξηραίνω
ἐξηραίνθη
ὄξύς, **εῖα**, ὁ
τρυγάω
τρύγησον

Τὰ Ἔργα

Entirely foreign to the Revelation is the idea of a Christian religion consisting solely of belief in right doctrine. *Faith* (πίστις) is commended, and *faithfulness* (πιστός), but the believer's faith is expected to produce work (τό ἔργον, used 20 times in the Revelation). The Lord is very cognizant of the believers' works (Rev 2.2,19; 3.1,2,8,15), intends them to be modeled after His own works (Rev 2.26), demands repentance from bad works (Rev 2.22), and promises to reward works (whether good or bad, Rev 2.23; 20.13; 22.12).

The martyrs will be blessed with rest from their labors (κόπος, **Rev 14.13**), because "their deeds (τὰ ἔργα) follow with them," and the Bride of the Lamb will be clothed in her "righteous acts" (δικαίωμα, Rev 19.8).

PRACTICAL APPLICATION

THE BOOK OF REVELATION'S INTERNAL CONTRASTS

The Apocalypse is a book of striking contrasts. Many of the contrasts are between **good** and **bad** and so instruct us regarding true holiness and righteousness:

Good

“My [Christ’s] works,” Rev 2.26
 God’s throne in heaven, Rev ch. 4
 Lamb Who was slain, Rev 5.6-13; 13.8; 14.1-10; 21.22-23
 Those who worship the Lamb, Rev 5.13
 Those washed in the blood of the Lamb, Rev 7.14; 12.11
 Those who [repent and give] glory to God, Rev 11.13
 Michael and his angels, Rev 12.7
 Father, Son & Holy Spirit, Rev 3.21-22
 City of New Jerusalem, Rev 3.12, ch. 21
 Those with name of Father & Lamb on forehead, Rev 14.1
 The marriage supper of the Lamb, Rev 19.9
 Bride of the Lamb, Rev 19.7-9; 21.9-27
 Wine of the rage of God’s wrath, Rev 14.10; 16.19; 19.15
 The Faithful and True One coming from heaven; Rev 19.11
 Faithful death, Rev 2.10; 12.11

Bad

Works of the Nicolaitans, and of Jezebel, Rev 2.6, 20-22
 Satan’s throne in Pergamum, Rev 2.12-17
 Beast with head as though slain; Rev ch. 13
 Those who praise and worship the Beast, Rev 13.4
 Those who shed blood of saints and prophets; Rev 16.6; 17.6
 Those who refuse to repent; Rev 9.20-21; 16-9-11
 Dragon and his angels, Rev 12.7
 Satan, Beast & False Prophet, Rev ch. 13; 16.13
 City of Mystery Babylon, Rev 14.8; 16.19; chs. 17-18
 Those with mark of Beast on forehead, Rev 14.9
 The great supper of God, Rev 19.17-18
 Great harlot, Rev chs. 17-18
 Wine of the rage of Babylon’s immorality, Rev 14.8; 18.3
 The dragon thrown down from heaven, Rev 13.7-9
 Second death, Rev 20.6; 21.8

Other contrasts (sometimes only implied) are between **good** and **also good**, or between **good** and **better**, and so fill in information for us about Christ and His plan:

Good

[Current name]
 Lamb Who was slain, Rev 5.6-13; 13.8; 14.1-10; 21.22-23
 [Jerusalem]
 First heaven and earth

Also Good, or Better

New name, Rev 2.17
 Lion of Judah, Rev 5.5
 New, heavenly Jerusalem, Rev 3.12; 21.2
 New heaven and earth, Rev 21.1

As we continue our studies, see if you can add to these lists!

GNT: REVELATION LESSON 34 REVELATION 15.1-8

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL AKTIONSAKT

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

δίκαιος, αία, ον
δικαίωμα, ατος, τό
δοξάζω
δοξάσει
ένδύω
ένδεδυμένοι
ἤκω
θαυμαστός, ή, όν
μίγνυμι
μεμιγμένην
μόνος, η, ον
όδός, οϋ, ή
όσιος, ία, ον
ύάλινος, η, ον
φανερών
έφανερώθησαν

VICTORIOUS OUT OF THE BEAST?

John saw “those who were victorious **out** of the beast and **out** of his image and **out** of the number of his name” (Rev 15.2). This combination of **νικάω** and the preposition **έκ** is unique, such that some have suggested it might be a Latinism akin to *triumphare de* (“triumphing over”). However, this syntax is not unlike that of **μετανόησαν έκ** (“repent out of,” Rev 9.20-21; 16.11) and **σώσαι έκ** (“to save me out of the ones persecuting me,” Psalm 109.31). In Rev 15.2, therefore, “the victors are conceived as fighting their way clear of the enemy” (see William Henry Simcox, *The Language of the New Testament*, (London: Hodder and Stoughton, 1889), p. 146).

PRACTICAL APPLICATION

THE MEANING OF THE DEFINITE ARTICLE

The **Article**, ὁ, ἡ, τό, was originally a demonstrative pronoun (see John 5.11 where the first ὁ means “that one,” and Acts 17.28 where τοῦ means “of that one”). Normally in the GNT, though, ὁ, ἡ, τό, are used as true **Articles** and they serve to emphasize:

1. Something as definite by its nature.
2. Something or someone as distinct from others.
3. A well-known person, place or thing.
4. A member of a class of persons or things.
5. Something previously mentioned in the context.

Thus:

The Phrase¹

τὸν θεόν (John 1.1-2)
 τὸν υἱὸν (John 3.35)
 ἡ γῆ (τῆς γῆς) (Rev 1.7)²
 ἡ γραφή (Luke 4.21)
 ὁ ἐρχόμενος (Rev 1.8)
 ἡ ἔρημος (John 3.14)
 ὁ πειράζων (Matthew 4.3)
 ἡ σωτηρία (Romans 11.11)
 ὁ ἐργάτης (Luke 10.7)
 τὰς δύο ἡμέρας (John 4.43)

Doesn't Just Mean

the god (currently being discussed)
 the son (currently being discussed)
 the land/earth
 the writing
 the coming one
 the wilderness
 the tempter (of the moment)
 the salvation
 the (particular) laborer
 the two days

But May Mean

the One who is uniquely God of all
 the only begotten Son of God
 the Land of Israel (if not precluded by context)
 the Scripture
 the Messiah
 the Sinai wilderness, or wilderness of Judah
 Satan
 the salvation that came through Christ
 a member of the laboring class
 the two days previously mentioned (John 4.40)

1 For some of these examples, see G. B. Winer, *A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis*, (Edinburgh: T&T Clark, 1882), p. 132.

2 For ἡ γῆ see also: Mat 27.45; Luk 4.25; 21.23; Act 7.3 (second instance); Jam 5.17-18; Rev 11.18; 14.6; 20.9.

GNT: REVELATION LESSON 3 5

REVELATION 16.1-11

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL AKTIONSAKT

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἐκχέω
ἐκχέετε
ἔλκος, ους, τό
καῦμα, ατος, τό
καυματίζω
καυματίσαι
κρίσις, εως, ἡ
μασάομαι
ἐμασῶντο
ναί
πίνω
πιεῖν
πονηρός, ά, όν
πόνος, ου, ό
προφήτης, ου, ό
φιάλη, ης, ἡ

GENITIVE OF HEARING

Normally, the direct object of a verb is written in the **Accusative** case. The verb **ἀκουω** ("I hear"), however, often takes a **Genitive** direct object. This is not a hard and fast rule (once again, there are exceptions to the exception): in Rev 1.10, for example, John heard a voice (φωνήν, **Accusative**). Nevertheless, the direct object of **ἀκουω** is **Genitive** in Rev 3.20; 6.3,5; 8.13; 11.12; 14.13; **16.1,5,7**; 21.3.

Sometimes **ἀκουω** means "obey." This usage also takes a **Genitive** object, as in Mat 17.5, but often takes an **Accusative** object as in all the commands to "hear what (τί) the Spirit is saying," (Rev 2.7,11,17, etc.). The compound, ὑπακούω, which always has the force of "obey," always takes a **Dative** object!

PRACTICAL APPLICATION

OLD TESTAMENT PLAGUES & NEW TESTAMENT REPEATS

The book of Revelation reminds us that God has sent plagues before as judgments and as warnings:

Old Testament

Brimstone and fire from the LORD, Gen 19.24-25
 Elijah stops the rain, 1Ki 17.1
 Moses turns the water in the Nile to blood, Exo 7.20
 The plague of boils, Exo 9.8-11
 Moses turns the water in the Nile to blood, Exo 7.20
 Moses turns the water in the Nile to blood, Exo 7.20
 The sun and wind scorch Jonah, Jonah 4.8
 The plague of darkness, Exo 10.21-22
 The plague of hail, Exo 9.18-26
 Famine in Jerusalem, Jer 52.6; Eze 5.12
 The plague of pestilence upon livestock, Exo 9.3-6

New Testament

Fire, smoke and brimstone, Rev 9.17-21
 The two witnesses have power to shut up the sky, Rev 11.6
 The two witnesses have power to turn waters into blood Rev 11.6
 The first bowl of wrath, plague of sores, Rev 16.2
 The second bowl of wrath, the sea becomes blood, Rev 16.3
 The third bowl of wrath, rivers and springs become blood, Rev 16.4
 The fourth bowl of wrath, sun scorches men, Rev 16.8-9
 The fifth bowl of wrath, kingdom of the Beast darkened, Rev 16.10-11
 Hundred pound hailstones, Rev 16.21
 Famine in Mystery Babylon, Rev 18.8
 Pestilence in Mystery Babylon, Rev 18.8

Of the plagues I've listed so far, the minor scorching of Jonah is only a faint foreshadowing of the fourth bowl of wrath; while the End Time plagues have been foreshadowed some will be *unprecedented*, at least in their severity.

As we continue our studies, see if you can add to these lists!

THE DIFFERENCE BETWEEN δέδωκας AND ἔδωκας

The preferred reading, **δέδωκας**, in Rev 16.6, is Perfect tense: "you have given." The first delta of **δέδωκας** is bracketed in our Grk texts to indicate that some Grk manuscripts have a variant reading. The variant reading, **ἔδωκας**, is Aorist, "you gave"; you can see how a scribe could have accidentally dropped the initial delta of the Perfect, since the Aorist still makes sense. The Aorist variant is retained in the **TR** (Textus Receptus) and is reflected (somewhat ambiguously) in the KJV. The difference between the two variants is slight: **δέδωκας** means that God gave His enemies blood to drink *with the continuing result that* they are getting what they deserve; **ἔδωκας** means that God gave His enemies blood to drink (as they deserved) and it is a *fait accompli*.

A COGNATE ACCUSATIVE

The phrase in Rev 16.9, ἐκαυματίσθησαν ... καῦμα, "they were burned ... burning," where instead of the accusative καῦμα we would expect the dative καύματι, *with burning*, employs what is called a **Cognate Accusative**. This is a construction in which an accusative noun is used alongside its verbal cognate, as in "**bundle** into **bundles**," in Mat 13.30. This construction in the GNT probably reflects Hebraic usage. Cf. Gen 2.17 (LXX), θανάτῳ ἀποθανεῖσθε, "by/with death you shall die," where the use of cognates *intensifies* the meaning.

GNT: REVELATION LESSON 3 6

REVELATION 16.12-21

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL AKTIONSAKT

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἀκάθαρτος, ος, ον
ἀνατολή, ἥς, ἡ
ἀσχημοσύνη, ης, ἡ
βάτραχος, ου, ὁ
ἔκτος, η, ον
ἐκχέω
ἐξέχεεν
Εὐφράτης, ου, ὁ
καλέω
καλούμενον
ὁδός, οῦ, ἡ
πόλεμος, ου, ὁ
συνάγω
συναγαγεῖν
φιάλη, ης, ἡ
ψευδοπροφήτης, ου, ὁ

ASSEVERATION

To asseverate means to affirm positively or earnestly. NT writers and speakers do this in various ways: (1) With the use of οὐ μή + aorist subjunctive: this expresses that something will certainly not occur (Rev 2.11), or *unbelief* that something won't occur (in Rev 15.4's unique use of οὐ μή in a question); (2) With εἴ μὴν (Heb 6.14) and its defective form εἰ (Mar 8.12; Heb 4.3); (3) By the Hebraic **repetition of the verb**, as in Mat 13.14, βλέποντες βλέψετε, "seeing you shall see!" and the variant of this idiom which substitutes a dative (instrumental) noun for the first verb, as in ἀκοῆ ἀκούσετε, "by [the faculty of] hearing you shall hear!"; (4) With the use of Ἀμήν ἀμήν by Jesus in John's gospel.

PRACTICAL APPLICATION

ANARTHROUS NOUNS

Anarthrous means “lacking the article” (the opposite of **arthrous**).¹ An **anarthrous** noun is simply a noun lacking the definite article. Normally, we would translate an **anarthrous** noun as an indefinite noun using our indefinite English article, *a*. However, some **anarthrous** nouns are *definite* in spite of the fact that they lack the article. In Rev 16.12 we have an example where the text reads, ἀπὸ ἀνατολῆς ἡλίου, literally, “from rising of sun.” But of course, we know “*the* sun” is meant because there is only one sun. As Winer explains, “The article is [sometimes] omitted before words which denote objects of which there is but one in existence.”² Thus, the angels sing in Luk 2.14, ἐπὶ γῆς εἰρήνη, “peace on [the] earth,” and the article is not used since the one and only earth (as opposed to the heavens) is in view.³ Similarly, κόσμος is sometimes **anarthrous** as in Rev 13.8 and 17.8 (in contrast to Rev 11.15). The word for heaven, οὐρανός, is also **anarthrous** in the NT, but rarely and usually in prepositional phrases using ἐν, ἐξ, or ἀπ’.⁴ John always uses the definite article with οὐρανός in the Revelation, even in prepositional phrases, except in Rev 21.1, εἶδον οὐρανὸν καινόν, “I saw a new heaven,” and in verses where οὐρανός is in the vocative case (Rev 18.20, and possibly 12.12). The word *sea*, θάλασσα, is strikingly **anarthrous** in Acts 10.6,32 and Luk 21.25.

As we might expect, the word *God*, θεός, is often **anarthrous** (beginning GNT readers are more surprised at how often θεός uses the article). Winer notes three cases in which the article is most often omitted with θεός:

1. When the genitive θεοῦ is dependent on another (**anarthrous**) noun (see for example 1Co 3.16).
2. In the phrases θεὸς πατήρ, and υἱοὶ or τέκνα θεοῦ.
3. With prepositions like ἀπὸ, ἐν, ἐκ, κατὰ, and παρὰ.⁵

The word θεός is **anarthrous** in the last part of John 1.1, because deity is in view rather than the specific person of the Father. The clause, θεὸς ἦν ὁ λόγος, means that the Word was deity, but was not (i.e., was distinct from) the Father.⁶

As with θεός, πνεῦμα ἅγιον (Holy Spirit), κύριος (Lord), and πατήρ (Father) may occur without the article. Abstract nouns denoting character qualities can also dispense with the article. In 1Ti 6.11, Paul tells Timothy to pursue δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονὴν πραῦπαθίαν, “righteousness, godliness, faith, love, perseverance, gentleness.” These abstract nouns are no less definite for lacking the definite article. We would not translate them as “a righteousness, a godliness, a faith, etc.”

The bottom line: Since in many instances the article is not necessary to make a noun definite, (1) we must translate definite nouns as definite even when they do not have the article, and (2) we must be on the lookout for the other possible grammatical purposes of articles in the text.⁷

1 See G. B. A Winer, *Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis*, (Edinburgh: T&T Clark, 1882), §XIX.

2 Ibid., p. 148. This principle applies to things like The Beginning, ἀρχή, and Creation, κτίσις.

3 Note that γῆ *will* take the article when it means something other than *the Earth* as opposed to the heavens. However, it is anarthrous when it denotes a specific country for the country name makes γῆ definite, as in ἐν γῆ Αἰγύπτου, “in [the] land of Egypt.”

4 The article is normally omitted within a prepositional phrase, so when it is used in a prepositional phrase it may provide a significant emphasis. See William D. Mounce, *Biblical Greek: A Compact Guide*, (Grand Rapids, MI: Zondervan, 2011), p. 16.

5 Winer, op cit, p. 151.

6 Mounce, William D., *Basics of Biblical Greek: Grammar*, Edited by Verlyn D. Verbrugge, Third Edition, (Grand Rapids, MI: Zondervan, 2009), p. 27.

7 See William D. Mounce, *Biblical Greek: A Compact Guide*, (Grand Rapids, MI: Zondervan, 2011), p. 13ff.

GNT: REVELATION LESSON 37 REVELATION 17.1-8

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL AKTIONSSART

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[**Infinitive:** Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἀποφέρω
ἀπήνεγκέν
δεῦρο
κόκκινος, η, ον
κρίμα
μεθύσκω
έμεθύσθησαν
οἶνος, ὁ
πορνεία, ἡ
πορνεύω
έπόρνευσαν
πόρνη, ἡ
πορφυροῦς, ᾧ, οῦν
τίμιος, α, ον
χρυσόω
κεχρυσωμένη

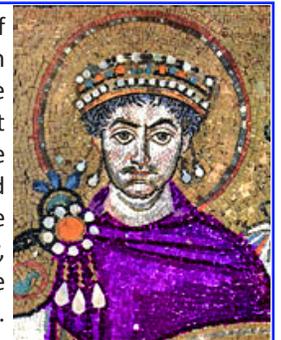
PURPLE & SCARLET

The first biblical mention of the colors purple and scarlet (**πορφυροῦς καὶ κόκκινος**) is in connection with the curtains of the Tabernacle and the garments of the high priest (Exo 25-28). However, in the first-century world, these colors were more commonly associated with *royalty* and *wealth* (cf. Dan 5.7,16,29).

Biblically, scarlet also is associated with blood. The curtains and roof (Exo 26.14) of the tabernacle were dyed red, symbolically covering with blood the place where blood sacrifices were offered. Also, the great harlot, who is “drunk with the blood of the saints and with the blood of the witnesses of Jesus” (Rev 17.6), is dressed in scarlet.

PRACTICAL APPLICATION

In antiquity, it took thousands of murex snails to produce a gram of purple dye, but Tyrian purple was in high demand because it did not fade but “instead became brighter with weathering and sunlight” (Wikipedia). And so, the dye was worth its weight in silver, and purple garments became important status symbols.



NON-ACCUSATIVE OBJECTS

Like all languages, Koine Greek breaks (or seems to break) its own grammatical rules. For example, there are many exceptions to the rule that the direct object in Greek is put in the **Accusative** case. We have already noted that the **verb ἀκουω** (“I hear”), often takes a **Genitive Direct Object**. Other **verbs** also normally take a **Genitive Direct Object**, particularly verbs of sensation (hearing, touching, tasting, smelling), emotion, ruling and accusing. Here are some examples:

Greek

Luk 22.25: Οἱ βασιλεῖς τῶν ἐθνῶν **κυριεύουσιν αὐτῶν**
 1Jo 5.18: ὁ πονηρὸς οὐχ **ἅπτεται αὐτοῦ**
 Rev 4.8: **γέμουσιν ὀφθαλμῶν**

English

The kings of the Gentiles **lord it over them**
 the evil [one] does not **touch him**
 they **are full of eyes**

There are also **Dative Direct Objects**,¹ particularly with verbs that emphasize a close personal relationship. These include verbs of serving, trusting, following, commanding and obeying. Here are some examples:

Greek

Mat 4.11: ἄγγελοι ... **διηκόνουν αὐτῷ**
 Joh 4.51: οἱ δοῦλοι αὐτοῦ **ὑπήντησαν αὐτῷ**
 Act 26.27: **πιστεύεις ... τοῖς προφήταις;**
 Rom 10.16: οὐ πάντες **ὑπήκουσαν τῷ εὐαγγελίῳ**
 Rev 1.9: **τῇ νήσῳ** τῇ **καλουμένῃ** Πάτμῳ
 Rev 7.11: **προσεκύνησαν τῷ θεῷ**
 Rev 11.17: **Εὐχαριστοῦμέν σοι**, κύριε
 Rev 14.4: οἱ **ἀκολουθοῦντες τῷ ἀρνίῳ**
 Rev 19.5: **Αἰνεῖτε τῷ θεῷ**

English

angels ... **were attending him**
 his servants **met him**
do you believe the prophets?
 not all **obeyed the gospel**
the island called Patmos
 they **worshipped God**
we thank you, Lord
 the ones **following the lamb**
Praise God

¹ Whether a word represents a direct object or an indirect object is sometimes a matter of interpretation.

GNT: REVELATION LESSON 3 8
REVELATION 17.9-18

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

**TYPICAL
AKTIONSAKT**

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[**Infinitive:** Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἀπώλεια, ἡ
γνώμη, ἡ
ἐκλεκτός, ἡ, ὄν
ἐρημόω
ἡρημωμένην
καρδία, ἡ
κατακαίω
κατακαύσουσιν
κλητός, ἡ, ὄν
μισέω
μισήσουσι
ὄγδοος, ἡ, ὄν
σάρξ, gen. σαρκός, ἡ

Diphthongs are marked in
blue, consonants with a dif-
ferent pronunciation in **red**.

A MEANINGFUL ACCENT

The enclitic ἐστίν loses its character as an enclitic and becomes ἔστιν when:

1. It begins a sentence or clause;
2. It signifies existence or possibility;
3. It is preceded by οὐκ, μή, ὡς, εἰ, καί, ἀλλά (or ἀλλ'), τοῦτο (when elided as τοῦτ');
4. It is strongly emphatic.¹

Thus, in Rev 17.18 where we find, ἡ γυνή ἣν εἶδες ἔστιν ἡ πόλις, the acute accent on ἔστιν not only marks the stressed syllable, but also emphasizes to the reader that "the woman ... **IS** the city ..."

¹ D. A. Carson, *Greek Accents: A Student's Manual* (Grand Rapids, MI: Baker Books, 1985), 50.

PRACTICAL APPLICATION

MYSTERY BABYLON, THE GREAT HARLOT

At first glance we might think that the references to “Babylon the Great” in the Revelation (Rev 14.8; 16.19; 17.5; 18.2,10,21) refer to ancient Babylon in the land of Shinar, particularly since John is taken into a desert to see this “Mother of Prostitutes” (Rev 17.3). However, the word “MYSTERY” before her name in Rev 17.5 alerts us to the *non-literal* use of the name. “Babylon the Great” is a code name for another city, and the Spirit leaves no doubt as what city is in view. This Mystery Babylon sits on seven hills (Rev 17.9), a phenomenon for which the city of Rome is well known, but which has never been associated with the Babylon in present-day Iraq. Another clue to this Mystery Babylon’s identity with Rome is the ability of the sea merchants to view the smoke of her burning (Rev 18.17-18). While ancient Mesopotamian Babylon lay on the Euphrates and was a commercial center in its day, it has never been known as a great port city nor does it lie near one. Rome, on the other hand, lies near the port of Ostia, and the Revelation seems to have the Mediterranean in view throughout its narrative (cf. Rev 13.1; 18.21). All doubt is dissolved by Rev 17.18: “The woman you saw is [present tense] the great city that rules over the kings of the earth.” At the time the Revelation was written and published, c. AD 100, this statement could only refer to one city: Rome. This Mystery Babylon is further identified with the Rome of Nero by Rev 17.6 and Rev 18.24: “drunk with the blood of the saints, the blood of those who bore testimony to Jesus.”

Why then the symbolic name, *Babylon*? Alexander Hislop, in his book, *The Two Babylons*, traces the migration of the ancient Babylonian priesthood from Shinar to Pergamum and finally to Rome. The idolatrous spirit of ancient Babylon, the spirit of counterfeit religion, has unquestionably resided in the city of Rome since the days of Julius Caesar and up to the present. However, there is an additional reason why the city of Rome became identified with Nebuchadnezzar’s Babylon, and it is significantly for the dating of the Revelation: Jewish literature began to refer to Rome as Babylon after AD 70, “because the Roman armies destroyed Jerusalem and its temple in 70 A.D., just as Babylon had done in the sixth century B.C.”¹ Thus, the Revelation’s references to Rome as “Mystery Babylon” provide further evidence for a post-AD 70 writing of the Revelation, assuming that the Jewish use of the name Babylon “probably influenced John, as did other Jewish traditions.”²

The predominant characteristic of Mystery Babylon, i.e., Rome, is her commercial harlotry. Her merchants will have become “the world’s great men.” Through her magical spell of luxury, the nations will have been led astray (Rev 18.23) into the moral degradation of once again pursuing human trafficking (Rev 18.13), and (following the example of Antichrist) the persecution of the saints (Rev 13.7; 17.6; 18.24). This is a reprise of Nero’s Rome, but a more virulent one. The implications of Rev 17 and 18 are that the European Union will finally decide to appoint Rome as the economic capital of their empire, and that for a time Rome will again prosper commercially, perhaps as never before. Watch for the city of Rome to rise! It must rise a little higher before its plunge to the depths (Rev 18.21).



On a further note, the fact that the horns and the Beast “will hate the harlot” and “make her desolate” (Rev 17.16) underscores the economic *competition* between the Kingdom of the Beast in the East and Mystery Babylon in the West. This competition, culminating in Mystery Babylon’s utter destruction, further clarifies that the Kingdom of the Beast will be geographically limited to the eastern Mediterranean world.

1 G. K. Beale, *The Book Of Revelation: A Commentary On The Greek Text*, (Grand Rapids: Eerdmans, 1999), p. 19.

2 Ibid.

GNT: REVELATION LESSON 3 9
REVELATION 18.1-10

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL
AKTIONSAKT

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἀδίκημα, ατος, τό
ἀποδίδωμι
ἀπόδοτε
διπλόω
διπλώσατε
ἔμπορος, ου, ὁ
κατοικητήριον, ου, τό
κολλάω
έκολλήθησαν
ὄρνειον, ου, τό
στρῆνος, ους, τό
συγκοινωνέω
συγκοινωνήσατε
φυλακή, ῆς, ἡ
φωτίζω
έφωτίσθη

Diphthongs are marked in blue, consonants with a different pronunciation in red.

EMPHATIC DUPLICATION

In Rev 14.8 and 18.2 we have an example of emphasis by way of duplication: "Ἐπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη! This kind of emphatic duplication is probably best known to students of the NT from the frequent affirmation of Jesus, Ἀμήν ἀμήν λέγω ὑμῖν (John 1.51, etc.). Other instances of emphatic duplication occur in:

- John 10.41: Μάρθα Μάρθα ...
- John 19.6: Σταύρωσον σταύρωσον!

Another way of emphasis by word duplication is the device in which each clause takes up and repeats a word of the preceding clause. Paul uses this device in Romans 5.3-5; 8.29-30; 10.14-15.

PRACTICAL APPLICATION

ARMAGGEDON

The well-known term, *Armageddon* (Ἀρμαγεδών), appears in Scripture only Rev 16.16. It is popularly interpreted as a Grk transliteration of the Heb, הַר־מְגִדּוֹן, *Har-Mageddon* (as in the NAU), meaning “mountain of Megiddo.” If this interpretation is correct, then *Armageddon* refers to the tell of the once strategic city of Megiddo, and by extension to the vast, flat valley of Esdraelon that lies before it. On this vast plain many battles were fought in antiquity.

Some, however, say that the *Armageddon* designation “is not literal,” and that this “is evident from the fact that OT prophecies of the final battle of history place its location, without exception, in the immediate vicinity of the city of Jerusalem and Mount Zion or its surrounding mountains,” while “the Plain of Megiddo is about a two-day walk [56 miles] north of Jerusalem.”¹ Furthermore, there is no known reference outside the Revelation to a “Mountain of Megiddo.” On the basis of these two difficulties, various commentators prefer to understand *Armageddon* as a symbolic name.

The first difficulty is removed, however, by the fact that Rev 16.16 **does not say** that the war of Rev 16.14 is fought at Armageddon, but only that the kings (and presumably their armies) are gathered there. That the armies for the final battle gather in the plain of Esdraelon north of Jerusalem, accords with the historical fact that eastern invaders always went around the Arabian desert and attacked Israel and Judah from the north (see Jer 1.13-16; 6.22-23; Eze 26.7). Indeed, the Bible calls the eschatological invader “the northerner” or “northern army” in Joel 2.20, and the “king of the north” in Dan 11.40. The “final battle of history” is indeed the eschatological assault upon Jerusalem (Joel 3; Zec 12-14), but the plain of Megiddo may well serve as the invaders’ military staging area.

The second argument against the “mountain of Megiddo” interpretation, namely, that no such designation is known outside of the Rev, presents a greater difficulty. However, John falls back on a Hebrew (or Aramaic) term here, implying that he was intent upon identifying the place (τόπος) for his Grk readers — or at least on giving them some connotation from the Heb Scriptures. Sadly, whereas John, in the other place where he used a Heb name, *Abaddon* in Rev 9.11, gave us the Grk equivalent, *Apollyon*, here he provides no Grk equivalent. Also, whereas *Abaddon* occurs five times in the OT (Job 26.6; 28.22; 31.12; Psa 88.11 (88.12^{HB}, 87.12^{LXX}); Pro 15.11), *Har-Mageddon* does not occur at all.

Scholars have noted that the transliteration *Har-Mageddon* depends upon the Grk **rough breathing** mark, apart from which we would have our more familiar *Ar-Mageddon*. Dropping the initial *H* makes it possible that the Grk word transliterates the Heb עִיר־מְגִדּוֹן, *’îr-Mageddon*, meaning “city of Megiddo.” Since the earliest Grk mss had no breathing marks, it is a real possibility that John had something other than *har* (mountain of) *Megiddo* in mind. In fact, a scattering of Grk mss read only Μαγεδδών or a variation of it. The Aramaic NT, the Peshitta, likewise has no prefixed *Ar* or *Har* for the word but simply reads *Megiddo*. The uncertainty of the breathing mark, and the existence of variant mss readings, suggests the possibility that John intended to identify the place of the invaders’ gathering as *the city* (i.e., ruin) of Megiddo, and by extension (as already noted) the plain of Esdraelon that lies before it.

Another possibility contended for by current scholars is that *Har-Mageddon* in Rev 16.16, with emendation, could be an oblique reference to Mt. Zion, i.e., Jerusalem, where we know the final battle occurs. However, the fact that John identifies Jerusalem unequivocally in the Rev using other terms (i.e., “the holy city,” Rev 11.2; “the great city ... where also their Lord was crucified,” Rev 11.8; “the beloved city,” Rev 20.8) makes it seem unlikely that he would use so opaque a reference as *Har-Mageddon* to speak of the same city. It remains most likely that John did intend a connection with the ancient city of Megiddo (and its surroundings) by his term Ἀρμαγεδών.

1 G. K. Beale and D. A. Carson. Commentary on the New Testament Use of the Old Testament, (Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos, 2007) p. 1136.

GNT: REVELATION LESSON 40
REVELATION 18.11-24

Roderick Graciano
Timothy Ministries
2013-2014

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

TENSE FORMS

TYPICAL
AKTIONSAKT

Present	Durative
Future	Summary
Aorist	Punctiliar
Imperfect	Durative
Perfect	Stative
Pluperfect	Past Past

PARTICIPLE (VERBAL ADJECTIVE)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish
[Infinitive: Verbal Noun]

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject acts upon self

VOCABULARY

ἄργυρος, ὁ
βύσσιος, η, ον
γόμος, ὁ
ἐλεφάντιος, η, ον
κλαίω
κλαίουσιν
μαργαρίτης, ου, ὁ
ξύλον, τό
μάρμαρος, ὁ
οὐκέτι or οὐκ ἔτι
πενθέω
πενθοῦσιν
πορφύρα, ἡ
σηρικός, ἡ, ὄν
σκεῦος, εος, τό
χαλκός, οὔ, ὁ

Diphthongs are marked in blue, consonants with a different pronunciation in red.

THE ARTICLE WITH PRONOUNS

In Rev 18.17 we have the English phrase, "such great wealth," but the Grk is ὁ τοσοῦτος πλοῦτος, literally, "the such great wealth." Notice how it is contrary to our English grammar to use *the* before a pronoun-adjective like *such*, and so we don't translate the article, but this use of the article is correct Koine Greek.

Koine also uses the article after demonstrative pronouns as in the phrase, "this man," in Luke 14.30. The Grk reads, Οὗτος ὁ ἄνθρωπος, "this the man." This occurs even with proper names as in Acts 1.11, οὗτος ὁ Ἰησοῦς, "this the Jesus..."

These are instances in which good English translation leaves a Greek word untranslated!

PRACTICAL APPLICATION

REVELATION DESCRIBES THE ULTIMATE EXODUS

The book of Revelation, with its motific terms and overt allusions, intends that the reader understand the eschatological redemption of individuals of all “tribes and peoples and tongues” as the **Ultimate Exodus** of mankind from the oppressive rule of the Dragon (and his Antichrist).

The intentional connection between the narrative of the Revelation and the earlier Exodus narrative is revealed in the **theme words** of the Revelation that allude to the story of the Israelite’s journey from Egypt to Canaan. These words in the Revelation include:

1. Trumpet (σάλπιγξ, Exo 19.16,19; 20.18; Rev 1.10)
2. Name (ὄνομα, see Exo 9.16; Rev 2.3; 22.4, etc.)
3. Egypt (Αἴγυπτος, Rev 11.8)
4. Slave (δοῦλος, Rev 13.16)
5. Sign (σημεῖον, Exo 7.3; Rev 13.13)
6. Plague (πληγή, Rev 9.18)
7. Judgment (κρίνω, κρίσις, κρίμα, Exo 6.6; Rev 6.10; 14.17; 17.1)
8. Blood (αἷμα, Rev 1.5; 5.9)
9. Frog (βάτραχος, Rev 16.13)
10. Boil (Sore, ἔλκος, Rev 16.2,11)
11. Hail (χάλαζα, Rev 8.7; 16.21)
12. Locust (ἀκρίς, Rev 9.3)
13. Darkness (σκοτώω, Rev 8.12; 9.2; 16.10)
14. Lamb (ἀρνίον, Rev 5.6-13)
15. Cloud (νεφέλη, Rev 1.7; 10.1; 11.12; 14.14-16)
16. Fire (πῦρ, Exo 3.2; 9.23; 19.18; Rev 1.14; 8.5-8)
17. Pillar(s) of Fire (ὁ στῦλος τοῦ πυρός, Exo 13.21; 14.24; στῦλοι πυρός, Rev 10.1)
18. Sea (θάλασσα, Rev 4.6; 20.13; 21.1)
19. Tribe (φυλή, Rev 1.7; 5.5,9; ch. 7; 11.9; 13.7; 14.16; 21.12)
20. Eagle (ἀετός, Deu 28.49; 32.11; Rev 4.7; 8.13)
21. Eagle’s wings (πτέρυξ, Exo 19.4; Rev 12.14)
22. Wilderness (Desert) / Make Desolate (ἐρημος, Rev 12.6,14 / ἐρημώω, Rev 17.16)
23. Water (ὔδωρ, see Rev 8.11)
24. Bitter (make bitter, πικραίνω, Exo 1.14^{WTT}; 12.8; 15.23; Rev 8.11; 10.10)
25. Moses (Μωϋσῆς, Rev 15.3)
26. Mountain (ὄρος, Rev 6.14-16; 8.8; 14.1; 16.20; 17.9; 21.10)
27. Lightning (ἀστραπή, Exo 19; Rev 4.5; 8.5; 11.19; 16.18)
28. Thunder (βροντή, Exo 19; Rev 4.5; 8.5; 10.3-4; 11.19; 14.2; 16.18; 19.6)
29. Earthquake (σεισμός, Exo 19; Rev 11.19; 16.18)
30. Smoke (καπνός, Exo 19; Rev 8.4; 15.8)
31. Commandment (ἐντολή, see Rev 12.17; 14.12)
32. Tabernacle (σκηνή, Rev 7.15; 13.6; 15.5; 21.3)
33. Altar (θυσιαστήριον, Rev 6.9; 8.3-5; 9.13; 11.1; 14.18; 16.7)
34. Ark (κιβωτός, Rev 11.19)
35. Priest (ιερεύς, Exo 19.5-6; Rev 1.6; 5.10; 20.6)
36. Clothe (“endue,” ἐνδύω, περιβάλλω, Exo 28.41; 29.5-8; Rev 1.13; 3.5; etc.)
37. Gird (περιζώννυμι, Exo 29.9; Rev 1.13)
38. Clothes (Garments) (ἱμάτιον, Exo 12.34; 19.10,14; Lev 21.10; Rev 3.4-5,18; 4.4; 16.15; 19.13,16).

John did not necessarily use these terms in the same way in Revelation as they were used in the Exodus narrative — they may not have the same (or same kind of) referent in both narratives —, but in Revelation they nonetheless serve as allusions to the earlier Exodus narrative, keeping it constantly in the mind of the reader. Can you add to the list?