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Aorist
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PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
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Optative: Expresses A Wish

VOICE

Active: Subject does action
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Middle: Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

VOCABULARY

ἄγγελος, ὁ	messenger
ἅγιος, ὁ	holy one
αἷμα, τό	blood
ἀληθινός, ἡ, ὄν	true
ἀρνίον, τό	lamb
ἀστήρ, ὁ	star
βασιλεύς, ὁ	king
βύσσινος, τό	linen
γάμος, ὁ	marriage
δεῖπνον, τό	feast, banquet
διάδημα, τό	crown
θυμός, ὁ	wrath
καθαρός, α, ον	clean, pure
λευκός, ἡ, ὄν	white
μακάριος, α, ον	blessed

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

GNT ESCHATOLOGY, LESSON 1

MARRIAGE OF THE LAMB: REV 19.7-16

Roderick Graciano,
Timothy Ministries, 2021

This right-hand box provides extra info on grammatical and other topics.

THE BIG IDEAS OF BIBLICAL ESCHATOLOGY

In biblical studies, the term *eschatology* refers to “the study of last things,” generally meaning, the study of things relating to the second coming of Christ and the end of the present age. However, eschatology can also extend to the study of God’s broader purposes and trajectory for human history. **While today’s popular eschatology generally concerns itself with events directly connected to the second coming of Christ, we find that biblical eschatology concerns itself with some big ideas, in relation to which, things like the Antichrist and the Rapture are only details, albeit important details.** The big ideas of biblical eschatology include the following:

1. The Building of A Bride For God’s Son
2. The Coming of the Messiah
3. The Establishment of God’s Kingdom
4. The Day of the LORD
5. The New Heavens and the New Earth

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXTS

Rev 19.7 χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ δώσομεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν,

8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρὸν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

9 Καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

11 Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν πιστὸς καλούμενος καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γε-

γραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ Λόγος τοῦ Θεοῦ.

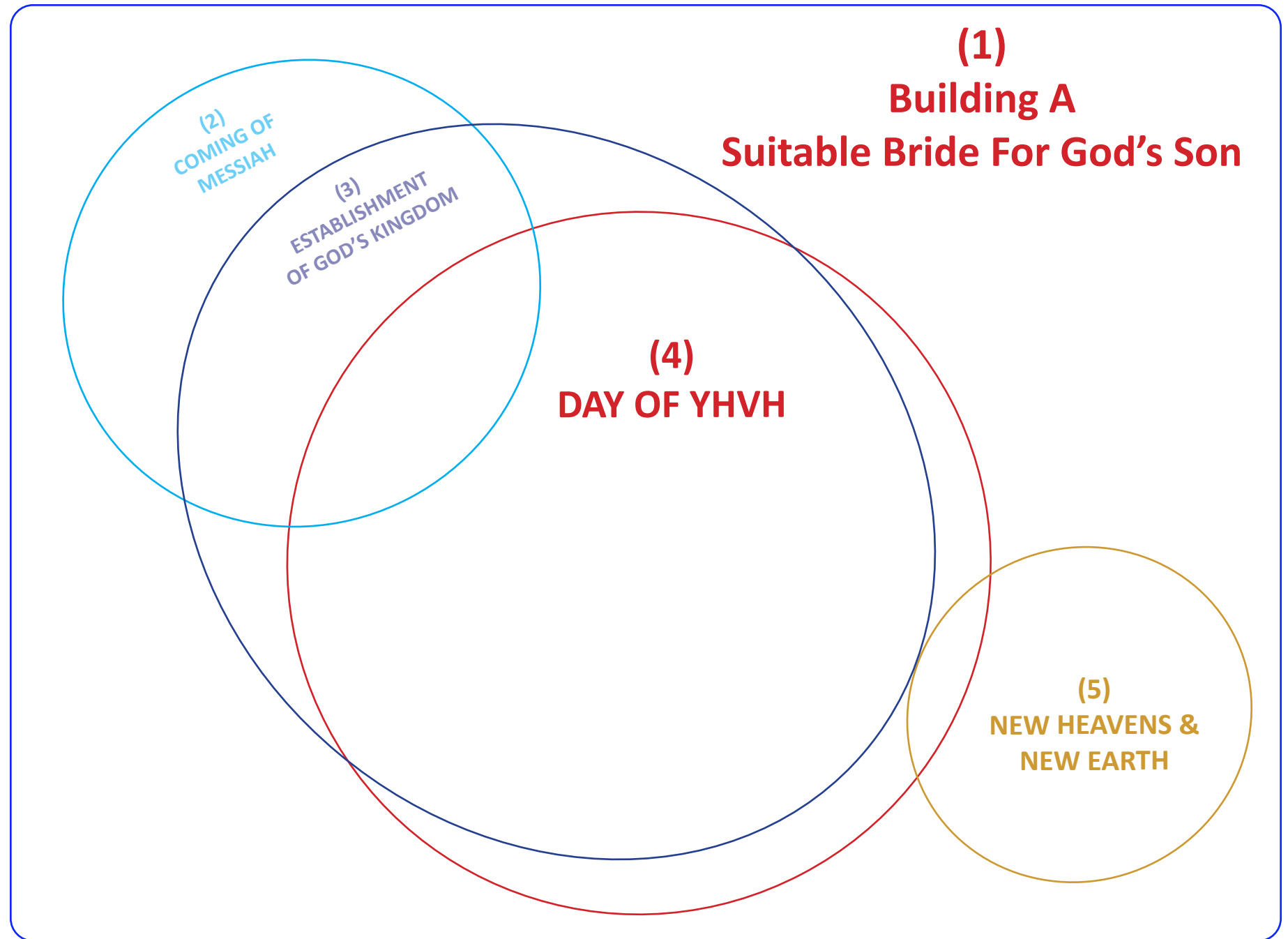
14 καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

22.16 Ἐγὼ Ἰησοὺς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ πρωϊνός.

17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἐρχου· καὶ ὁ ἀκούων εἰπάτω· Ἐρχου· καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.



THE THEOLOGY OF THE BRIDE STATED

The reason for all creation is the overflow of the Father's love for the Son. The expression of the Father's love for the Son will be multiplied through the building (cf. LXX of Gen 2.2 with GNT of Mat 16.18) of a suitable, corporate bride, who loves much for having been forgiven much (cf. Luk 7.47). The preparation of the bride (Rev 19.7) involves the Father's love being perfected in her (1Jo 4.12) as she learns deep obedience to the greatest commandment (Mat 22.37-38), and does all things for God's glory (1Co 10.31) in order to attract others to the heavenly Bridegroom (Rev 22.17). In this theology, Eve is the archetypal bride, Israel is the prototype of the corporate bride, and the Church is the bride in her fullness who absorbs the other two.

THE THEOLOGY OF THE BRIDE IS BASED UPON THESE TRUTHS:

1. God has no inherent lack or deficiency.
2. God is inherently relational, i.e., a Trinity.
3. God is love (1 John 4.16).
4. The Father loved the Son before the foundation of the world (John 17. 24).
5. The eternal Son of God became man without ceasing to be God (John 1.1-3,14).
6. The greatest commandment is not to glorify God, but to love God (Matthew 22.37-38). Scripture commands us to do all things for God's glory (1 Corinthians 10.31), but this mandate is ancillary to the greater commandment.
7. Among all His creatures, God created only one species in His relational image (Genesis 1.26-28).

THE THEOLOGY OF THE BRIDE DEPENDS UPON:

1. Monotheism (contra pagan polytheism).
2. An inherently relational God (taught by biblical Trinitarianism, but downplayed by Economic Trinitarianism, and contra Hinduism and Islam).
3. A God who is love personified (1 John 4.16).
4. A God-Man who is unique among all other human beings (cf. John 3.29-30; contra Gnosticism and New Age).
5. Christocentrism (contra Secular Humanism).
6. Creatures made in God's relational image (contra Darwinism).
7. A high view of marriage (contra Gnosticism; contra post-modern sexual ethics).

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VOCABULARY

ἀμνός, ὁ lamb
ἀποκάλυψις, ὁ unveiling
Βηθλέεμ, ἡ Bethlehem
δεσπότης, ὁ master
δόξα, ἡ glory
ἔθνος, τό nation, Gentile
εἰρήνη, ὁ peace
ἔρχομαι come
ἦλθομεν
ἡγεμών, ὁ leader, ruler
ἱερόν, τό temple
κόσμος, ὁ [people of the] world
λαός, ὁ people
μάγος, ὁ magi
σωτήριος, ον saving, salvation

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

This box is a place to write down insights that emerged from our discussion of the passage.

GNT ESCHATOLOGY, LESSON 2 THE HOPE OF MESSIAH'S COMING

Roderick Graciano,
Timothy Ministries, 2021

This right-hand box provides extra info on grammatical and other topics.

HOW MANY MESSIAHS?

Considering the volume of passages in the prophetic Scriptures that speak directly or indirectly, literally or metaphorically, of the Coming One, it should not surprise us that people in the first-century experienced some confusion about Him (see John 7.27 with John 9.29-30). While godly people like Simeon (Luk 2.25 ff.) and Martha (John 11.27), and even the Samaritan woman (John 4.25), possessed a degree of clarity about the Messiah, others veered into speculation-laced confusion.

At least some among the sect at Qumran, known to us through the Dead Sea Scrolls, believed that "the Prophet" (predicted by Moses? Elijah?) was coming and also two Messiahs, the Messiah of Aaron (a priestly Messiah), and the Messiah of Israel (a messianic King), 1QS 9.11. Another Midrash (Jewish exegetical commentary) mentions the additional two eschatological figures, "Messiah of Manasseh," and "the Messiah of Ephraim (The Anointed of War)."

PRACTICAL APPLICATION & OTHER NOTES

THE TEXTS

Mat 2.1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας

ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα

2 λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,

4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.

5 οἱ δὲ εἶπαν αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

6 Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

Luk 2.26 καὶ ἦν αὐτῷ κεκληματισμένον ὑπὸ τοῦ πνεύμα-

GNT ESCHATOLOGY, LESSON 2 B

τος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν κυρίου.

27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ

28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν·

29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου

31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

Joh 1.29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν·

ELEMENTS OF THE MESSIANIC HOPE IN JESUS' TIME

The *coming* of Messiah was so central to Israel's eschatological hope, that a title of the Messiah was *the coming one* (Matthew 11.3; cf. Revelation 1.8). Please make a brief note about what each of the passages below reveals about what people believed about the coming of the Messiah.

Matthew 2.2	King of the Jews by birth, worthy of worship	John 1.29	The fulfillment of the passover and scapegoat sacrifices
Matthew 2.5-6	Messiah would be born in Bethlehem, ruler and shepherd of Israel	John 1.30	A man who both came after and existed before John the Baptist
Matthew 22.42	Son of David	John 4.25	Messiah comes and will bring religious revelation to the Samaritans
Luke 2.30	Salvation personified	John 7.27	Mysterious origin
Luke 2.32	A light to the Gentiles, and the glory of Israel	John 7.31	Would perform signs
Luke 2.34	Cause of many falling and many rising in Israel, and a sign opposed	John 11.27	Son of God who would come into the world
Luke 2.35	Will cause the thoughts of many hearts to be revealed	John 12.34	Christ would remain forever
Luke 2.38	Connected with the redemption of Jerusalem		
Luke 24.21	Would redeem Israel		

ASPECTS OF HIS FUTURE COMING, ACCORDING TO JESUS

Even though Messiah had already come, He (and his disciples) still spoke of His coming as future. Please make a brief note about what each of the passages below reveals about Christ's future (second) coming.

Matthew 10.23	Preaching of kingdom in Israel not finished before His coming	Mark 8.38	Coming in glory of Father with angels, ashamed of those ashamed of Him
Matthew 16.27	Coming in glory of Father to repay all according to their deeds	Mark 13.26	Coming in clouds with great power and glory
Matthew 24.26-27	His coming seen by all, unhidden, leaving no doubt	Luke 12.37	Christ will wait upon His alert servants as they recline at the table
Matthew 24.39-42	As in days of Noah, the coming will be unexpected for many; day not known	Luke 18.8	May be a dearth of faith in Israel
Matthew 24.44	The hour of His coming not known or expected	John 14.3	Coming will be to receive disciples, having prepared a place for them
Matthew 24.45-47	Messiah will reward faithful servants with greater responsibility		
Matthew 24.48-51	Messiah will punish evil servants who were unconcerned about His coming		
Matthew 25.31-46	He will come in glory with all the angels; enthroned He will judge the nations		
Matthew 26.64	Sitting at the right hand of Power, coming on clouds of heaven		

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VOCABULARY

βασιλεία, ἡ	kingdom
ἐγγίζω	I draw near
ἔρημος, ον	desolate, deserted
κηρύσσω	I proclaim
μετανοέω	I repent
οὐρανός, ὁ	heaven, sky
εὐαγγέλιον, τό	good news
θεραπεύω	I heal
θεραπεύων	
θέλημα, τό	[one's] will
ζητέω	I seek
δικαιοσύνη, ἡ	righteousness
ἡμέρα, ἡ	day
ὄνομα, τό	name
ὁμολογέω	I confess, profess

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

**GNT ESCHATOLOGY, LESSON 3
THE COMING KINGDOM**

Roderick Graciano,
Timothy Ministries, 2022

THE KINGDOM ALREADY & NOT YET

Even though the eschatological kingdom of God is future and awaits Christ's coming again in glory, Christ's first coming *inaugurated* that same eschatological kingdom. "Not clearly foreseen, apparently, by either Old Testament prophets or the earliest New Testament disciples, was the already-not yet complexion of the messianic age," i.e., the kingdom of God and reign of Christ have been inaugurated, realized in principle, and are present now (the "already" of the kingdom); however, they have not yet been fully manifested but await a future consummation in all their glory (the "not yet" of the kingdom). Currently, good and evil co-exist, but there will come a time of harvest and of separation of good from evil. Believers already have come to the heavenly Jerusalem (Heb 12:22); yet the full, glorious presence of the New Jerusalem is future (Rev 21:10–11).

— Jonathan Menn, *Biblical Eschatology*, pp. 33-34.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE TEXTS

GNT ESCHATOLOGY, LESSON 3 B

Mat 3.1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ

βαπτιστῆς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας

2 καὶ λέγων· Μετανοεῖτε, ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

4.17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε, ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

6.9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου,

10 ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.

33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην

αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

7.21 Οὐ πᾶς ὁ λέγων μοι· Κύριε κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.

22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

8.11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

THE NEW PHASE IN ESTABLISHING THE KINGDOM

GNT ESCHATOLOGY LESSON 3C

The Kingdom of Heaven is as ancient and as lasting as God's rule over the world. However, since the blow to God's rule that occurred in the rebellion of Adam and Eve, God has been guiding human history toward a re-establishment and final culmination of the kingdom. Please make brief notes below of the insights you learn about the new phase of the kingdom in the listed passages.

Matthew 3.1-2

The King is already on the scene. Participation in the kingdom requires repentance from that which is inconsistent with God's rule.

Matthew 4.17

The King is inviting people into a new phase of God's kingdom on earth. Participation in the kingdom requires repentance from that which is inconsistent with God's rule.

Matthew 4.23

The coming near of the kingdom *should be* good news. An important aspect of the kingdom is healing and restoration to wholeness.

Matthew 6.9-10

The kingdom is tantamount to **God's will being done**, and Jesus instructs us to pray that the kingdom, in this sense, comes to earth. The kingdom has come, but not yet in its fullness.

Matthew 6.33

The kingdom requires that we continually prioritize the conforming of our lives to His standards.

Matthew 7.21-23

Jesus is the narrow gate (Mat 7.13-14) of the kingdom (cf. Joh 10.9). When it arrives in fullness, entry will pivot on relationship with Him; false prophets will face Him as the arbiter of salvation.

Matthew 8.11-12

Descent from Abraham does not suffice for entry to the kingdom banquet (cf. Mat 3.7-9). Gentiles *may* enter; entry pivots on faith in the authority of Jesus.

Acts 1.3

The kingdom remains a priority in the mind of Jesus and *for* the disciples, even after the resurrection.

JOHN THE BAPTIST'S UNDERSTANDING OF HIS MISSION

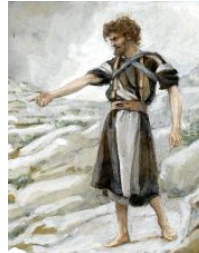
GNT ESCHATOLOGY LESSON 3 D

John's baptism was "from heaven" (Mat 21.25) in that God had commissioned John and his work (Joh 1.6). As a prophet, John had embraced the signs given before his own birth, and had himself heard God's voice (Luk 3.2) instructing him along these lines:

You are the forerunner of My Messiah.¹ In the spirit of Elijah, you must go into the wilderness to preach and make ready the way of the LORD.² You shall make the way ready by turning the sons of Israel back to the Lord their God,³ because judgment is about to begin in My house.⁴ You must prepare the people to receive My Messiah, and you must make Him manifest to Israel.⁵ Israel is familiar with the *mikvehs* that consecrate the Levites to serve Me in the temple ceremonies; you shall thus immerse in water⁶ the repentant from among the people, to consecrate them for priestly service in My Kingdom. Immersing the people in water will give you the opportunity to announce the One coming after you, namely, the One who will take away the sin of the world.⁷ When the time comes to make the Messiah manifest to the people, you will recognize Him, for the Holy Spirit will descend and abide upon Him, marking Him as the Son of God Who will immerse the people in the Holy Spirit.⁸

John the Baptist knew that God had spoken about Messiah, saying, "I will put my Spirit on him" (Isa 42.1-4). John further knew that Isaiah the prophet had described the coming Messiah as One on whom the Spirit would abide in a special way, as "the Spirit of wis-

dom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD" (Isa 11.1-5). John also knew the prophetic characterization of Messiah given through Isaiah that said,



The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor...⁹

Isaiah had foreseen that a powerful manifestation of the Holy Spirit would characterize the ministry of Israel's Messiah, and Isaiah's prophecies provided a basis for John and his generation to identify the Messiah. How would Israel recognize the Christ when He came, how would they know He was not just another pretender or imposter? *By the charismatic power of the Spirit that would characterize His words and His works.*

Therefore, the manifestation of the Holy Spirit descending and abiding upon Jesus was the sign that John had watched for. When the sign finally came, John faithfully affirmed to the crowd, "He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' I myself have seen, and have testified that this is the Son of God" (Joh 1.33-34).

¹ Luk 1.17; Joh 3.28.

² Mat 3.3.

³ Luk 1.16; Joh 1.23.

⁴ Mat 3.10.

⁵ Joh 1.31-34.

⁶ Joh 1.33.

⁷ Joh 1.29-31.

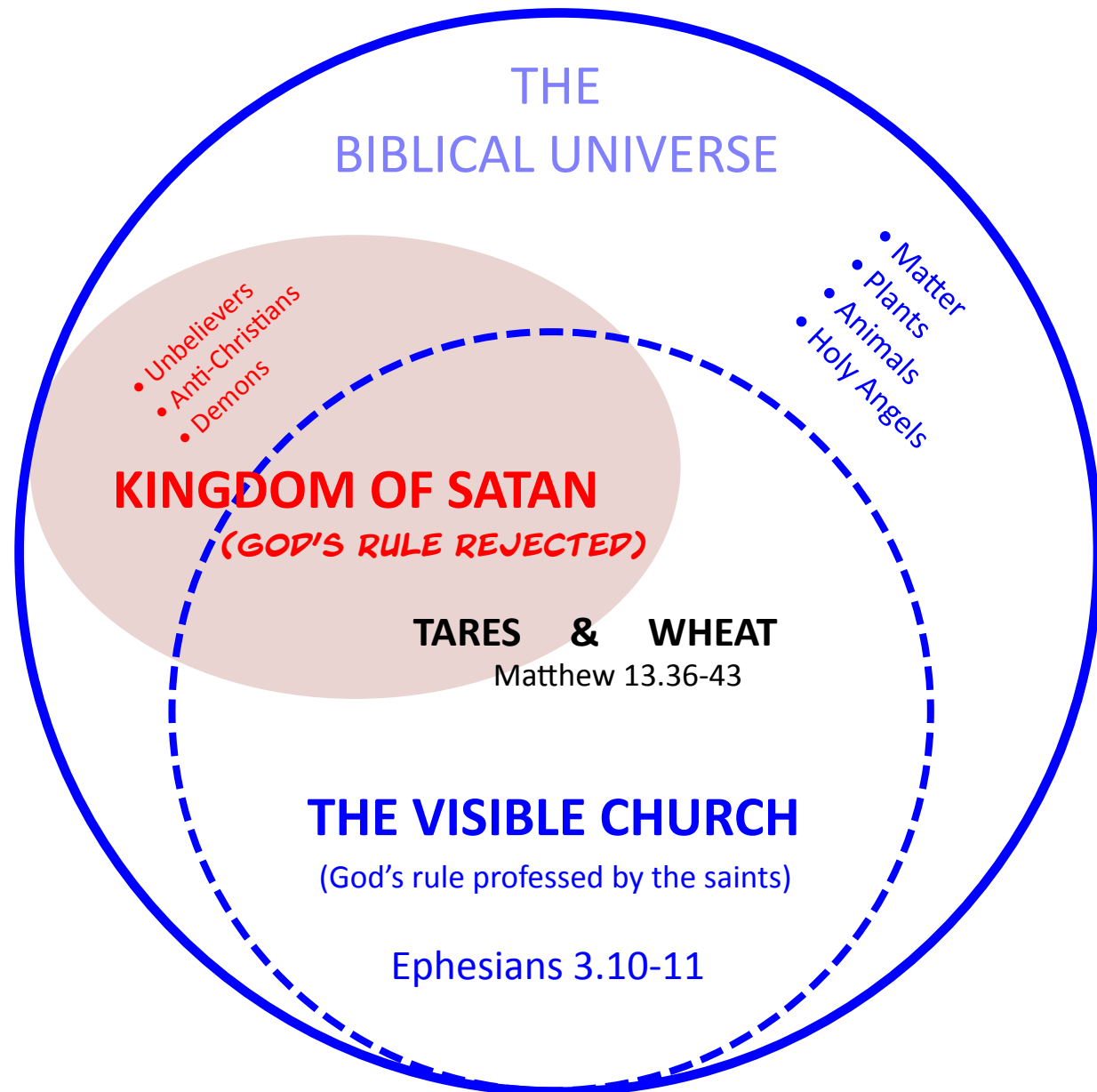
⁸ Joh 1.33-34.

⁹ Isa 61.1-3 (NIVO) and Mat 11.2-6. This is why Jesus was able to reassure the disciples of John the Baptist in the Forerunner's hour of doubt by saying, "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor."

THE KINGDOM OF GOD: GOD'S RULE OVER ALL THINGS

GNT ESCHATOLOGY LESSON 3 E

Jesus was the awaited king (Matthew 2.1); His kingdom is the kingdom of heaven (John 18.36). A faithful disciple of Jesus will pay close attention to His teaching about the Kingdom and its principles. A study of His kingdom raises the following questions (among others): Into whose territory must God's kingdom advance? Where is the Kingdom of God most fully realized? Why has God designed a warrior bride for His Son?



THE TEXTS

GNT ESCHATOLOGY, LESSON 3 F

Act 1.3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.

8.12 ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.

14.22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

28.23 Ταξάμενοι δὲ αὐτῷ ἡμέραν ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν ἀπὸ πρωῒ ἕως ἑσπέρας.

30 Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ

ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν,

31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

Acts 8.12

The kingdom is integral to evangelism, and Jesus is integral to the kingdom. The gospel invites us to enter the kingdom of King Jesus, with all its privileges and responsibilities, for both men & women.

Acts 14.22

The kingdom remains a priority for the apostle Paul. We can still go deeper in our experience of God's rule (Lordship) in our lives. Trials provide an impetus for the Spirit's sanctifying work.

Acts 28.23

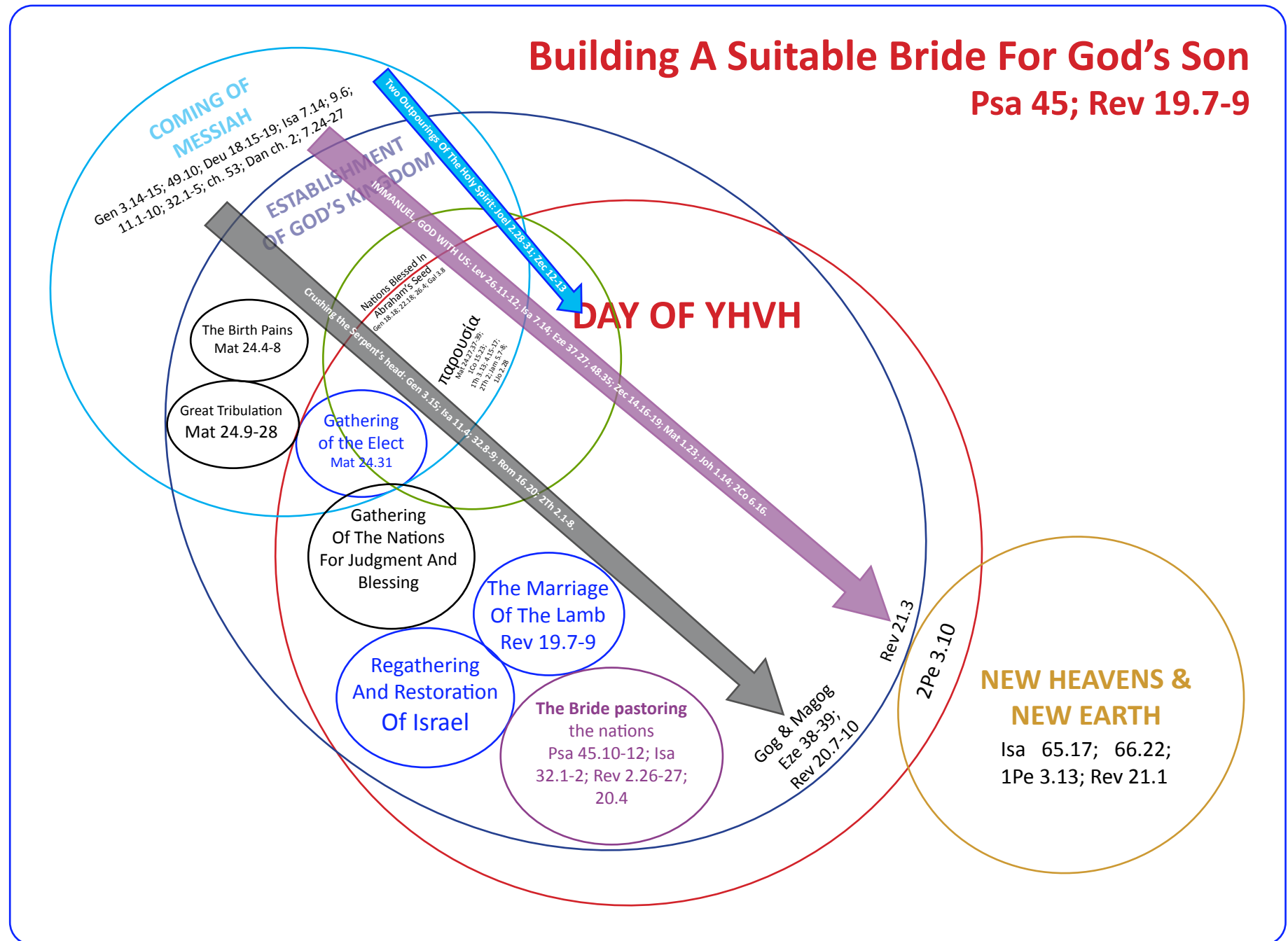
In the final records of Paul's ministry we find him linking the kingdom of God with Jesus and making His argument about this linkage from both the Pentateuch and the Prophets.

Acts 28.30-31

At the close of his recorded ministry, Paul is preaching the kingdom of God and teaching about Jesus. Obviously the latter topic does not nullify the former; the former has its fulfilment in Jesus.

Building A Suitable Bride For God's Son

Psa 45; Rev 19.7-9



THE TEXTS

Rom 14.17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ.

1Co 4.20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει.

Eph 5.5 τοῦτο γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ.

1Co 15.50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

Jam 2.5 ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

1Co 15. 24 εἴτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν

Romans 14.17

1 Corinthians 4.20

Ephesians 5.5

1 Corinthians 15.50

James 2.5

1 Corinthians 15.24

GNT ESCHATOLOGY, LESSON 3 H

God's rule does not focus upon food laws; neither eating certain foods nor not eating is the priority. Instead, putting right priority on *relationship* with God and man, bringing peace and joy.

Talk is cheap. Those who claim citizenship in God's kingdom should be able to demonstrate God's power in their lives. That power may involve miracles, but it certainly involves fruit of the Spirit.

The kingdom of God is/involves inheritance but not for the (unrepentant = not poor in spirit) immoral and idolatrous. We can properly refer to it as the kingdom of Christ.

Our mortal bodies do not inherit the fullness of the kingdom. However an imperishable body will replace our current one in the resurrection.

The kingdom should be a classless society. God has unique blessings for both rich and poor. Prosperity can hinder faith. The kingdom is for those who love God and are learning to trust Him.

The present phase of the kingdom continues until death itself is conquered; at that time Christ will redirect the focus of authority and glory to the Father.

GNT ESCHATOLOGY, LESSON 4 YOM YHVH IN 1TH 5

Roderick Graciano,
Timothy Ministries, 2022

PERSON & NUMBER

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

TYPICAL AKTIONSAKT

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

αἰφνίδιος sudden
ἀκριβῶς accurately
ἀποθνήσκω I die
ἀποθανόντος
ἀσφάλεια, ἡ safety, security
γαστήρ, ἡ womb, belly
γρηγορέω I am alert, awake
γρηγορῶμεν
ἐκφεύγω I escape
ἐκφύγωσιν
ἐλπίς, ἡ hope
θώραξ, ὁ breastplate
κλέπτης, ὁ thief
μεθύω I am drunk
μεθύουσιν

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

WHAT A DIFFERENCE A MOOD MAKES

If you were testifying to a meth dealer on a street corner, would you say, "Jesus died for everyone, so you will live with Him in heaven," or would you say, "Jesus died for everyone, so you may live with Him in heaven." If the former, you would use a future indicative verb, *will live*. In the latter alternative you would use a present subjunctive verb, *may live*.

According to the NASB, Paul wrote in 1Th 5.10, that "whether we are awake or asleep, we will live together with Him (Jesus)." According to the NIV, Paul said, "whether we are awake or asleep, we may live together with Him (Jesus)." Does the verb tense and mood make a difference in this statement? Which version does the underlying Greek text support? Which version is more consistent with the parable of The Ten Virgins (Mat 25.1-13)?

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

1Th 5:1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε ὑμῶν γράφεσθαι,

Your insights →

The Day of the LORD is a two-sided coin, each side pertaining to a contrasting group of people. For people “sleeping” in spiritual darkness, i.e., living in spiritual complacency, the Day will surprise them “like a thief in the night.”

For believers who remain alert, and walk in the light, the Day will *not* surprise them like a thief. Believers need never fear the wrath of God that will be brought to bear in His Day.

2 αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.

3 ὅταν λέγωσιν· Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὀλεθρος ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ,

5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμέν νυκτὸς οὐδὲ σκότους·

6 ἄρα οὖν μὴ καθεύδωμεν ὡς οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

7 οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν·

8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·

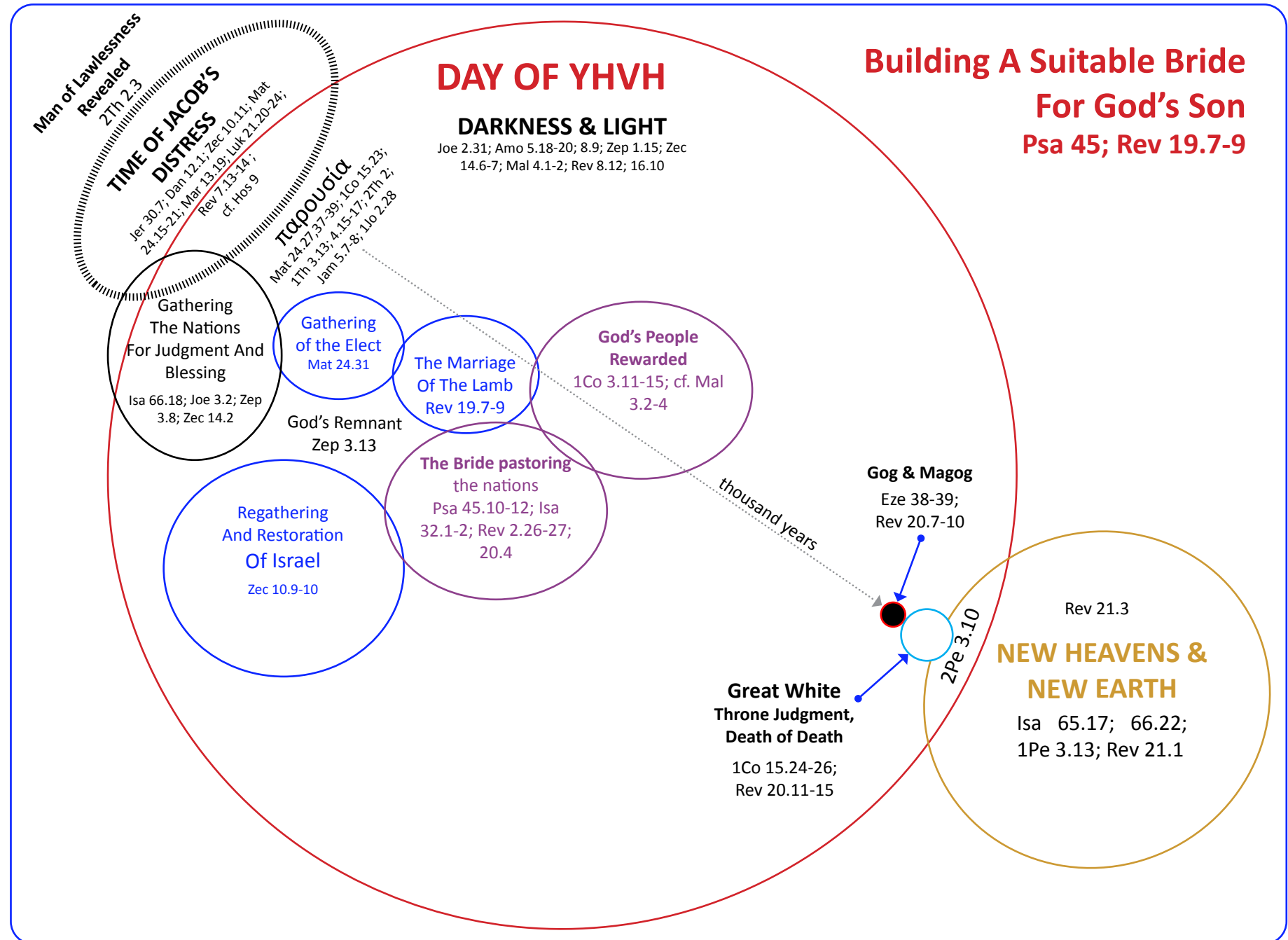
9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

10 τοῦ ἀποθανόντος περὶ ἡμῶν ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν.

11 διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

Believers who are awake and unbelievers who are asleep will experience contrasting outcomes from the arrival of the Day of the LORD. However, 1Th 5.10 holds out the possibility that even those who are *currently* asleep *may yet* live together with Jesus Christ.

For the Christian believer, the NT teaching about the Day of the LORD is a basis for encouragement and for building one another up!



20 QUESTIONS IN PREPARATION FOR THE EXEGESIS OF 2 THESSALONIANS 2.1-12

1. To what does Paul refer as “our gathering together to Him” (v. 1)?
2. What did Paul mean by the word “quickly” (v. 2)?
3. What does the perfect verb “has come” imply about the rumored arrival of the Day of the LORD by (v.2)?
4. What did the Thessalonian Christians think the Day of the LORD was (v. 2)?
5. To what apostasy did Paul refer (v.3)?
6. How if at all is the apostasy related to the revelation of the man of lawlessness (v.3)?
7. What is the meaning of the eastern idiom, “son of ...” (v. 3)?
8. Is the conjunction (καὶ) between the verbs “opposes” and “exalts himself” disjunctive or conjunctive (v. 4)?
9. In which temple will the man of lawlessness take his seat (v. 4)?
10. What is implied by the phrase “in his time” (v. 6)?
11. Who or what is the “restraining one” (vv. 6-7)?
12. Why is the “restraining one” referred to with both a neuter *and* masculine participle (vv. 6-7)?
13. What is “the mystery of lawlessness” (v. 7)?
14. Who or what is being restrained (v. 7)?
15. What is meant by the phrase ἐκ μέσου γένηται (v. 7)?
16. In what manner will the man of lawlessness “be revealed” (v. 8)?
17. How will the lawless one be destroyed by the Lord’s breath (or spirit) and by His “appearance” (v. 8)?
18. Why is the lawless one’s παρουσία described in the present tense (v. 9)?
19. In what sense will the lawless one’s wonders be “false” (v. 9)?
20. How and why will God send a “deluding influence” upon those who are taken in by the lawless one (vv. 11-12)?

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

GNT ESCHATOLOGY, LESSON 5 YOM YHVH IN 2TH 2.1-12

Roderick Graciano
Timothy Ministries, 2022

PERSON & NUMBER

	Singular	Plural
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2nd	You	You
3rd	He, She, It	They

TYPICAL AKTIONSART

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Summary
Punctiliar
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PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀποκαλύπτω I reveal

ἀποκαλυφθῆναι

ἀποκαλυφθήσεται

ἄρτι now

γίνομαι I become, originate

γένηται

ἐπιφάνεια, ἡ appearance

ἤδη already

καιρός, ὁ season, time

καταργέω I abolish

καταργήσει

κατέχω I restrain

κατέχον

μέσος, ἡ midst

μυστήριον, τό mystery

νῦν now

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

THE APOSTASY

An apostasy (ἀποστασία) is a defection from the faith, or a defiance of [divine] authority. Paul's use of the definite article in 2Th 2.3 implies a *known* defection that would come. Paul speaks of the apostasy again in 1Ti 4.1-3, using the verb form of the word, ἀφίστημι, and placing the event in the "later" or "last" time, καιρός, [of crisis].

Paul's words seem to point back to those of Jesus in Mat 24.9-13. Christ's words, in turn, may point back to those of Daniel. Dan 8.25 describes Antichrist's success at deception, and Dan 11.36-39 (from which passage Paul takes material for 2Th 2), describes how Antichrist will bribe people to acknowledge him. Apostasy has occurred throughout the centuries, but it appears that *the* apostasy will occur in connection with the "man of lawlessness."

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

- 2Th 2:1** Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,
- 2** εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.
- 3** μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,
- 4** ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.
- 5** οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
- 6** καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.
- 7** τὸ γὰρ μυστήριον ἥδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

- 8** καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσῃ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ,
- 9** οὗ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους
- 10** καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.
- 11** καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,
- 12** ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.

Your insights

WORD STUDY: παρουσία

In the NT, *παρουσία* has a general and a technical meaning: in general it means **presence or arrival**; in its technical use, it refers to the **second coming of Jesus** (Mat 24.7; 1Co 15.23; 1Th 4.15; 2Th 2.1; Jam 5.7; 2Pe 3.4; 1Jo 2.28; etc.). At first glance, it seems natural to me that the word *παρουσία* would be built from the preposition *παρά*, *with or beside*, and *οὐσία*, *one's own substance or essence*. However, linguists tell us that instead the word is built from *παρά* and *εἰμί*, perhaps from the latter word's dative participle, *ὄντι*, *being* (see TDNT, vol. 5, p. 859). Either way, the biblical meaning of *παρουσία* would seem to derive from the idea of someone's *being present really and substantially*. This inference is strengthened by the use of *ἀπουσία* to mean *absence* (see 2Co 13.10; Phil 2.12): it's *presence* and *absence* that are contrasted by these words, not *visibility* and *invisibility*. I belabour this point to discourage any belief that *παρουσία* might refer to some non-physical, "spiritual" presence. The *παρουσία* of Jesus most certainly **did not** occur in some invisible and mystical way in AD 70; His second coming will be a bodily one, as was His departure (Act 1.11).

As to the first-century connotations of *παρουσία*, [William Barclay](#) shared this fascinating perspective:

In the papyri and in Hellenistic Greek *parousia* is the technical word for the ar-

rival of an emperor, a king, a governor or famous person into a town or province. For such a visit preparations have to be made. Taxes are imposed, for instance, to present the king with a golden crown.... Always the coming of the king demands that all things must be ready.

Further, one of the commonest things is that provinces dated a new era from the *parousia* of the emperor. Cos dated a new era from the *parousia* of Gaius Caesar in A.D. 4, as did Greece from the *parousia* of Hadrian in A.D. 124. A new section of time emerged with the coming of the king.

Another common practice was to strike new coins to commemorate the visitation of the king.... When Nero visited Corinth coins were struck to commemorate his *adventus*, advent, which is the Latin equivalent of the Greek *parousia*. It was as if with the coming of the king a new set of values had emerged.

Parousia is sometimes used of the 'invasion' of a province by a general. It is so used of the invasion of Asia by Mithradates. It describes the entrance on the scene of a new and conquering power.

Lastly, *parousia* is used of the visitation of a god. It is used, for instance, of the visit of the god to a sufferer, who was healed, in the temple of Aesculapius, the god of healing. On the political side, the *parousia* of the king or governor or emperor was often an occasion when pe-

titions were presented and wrongs were righted. The word describes a healing and a correcting visitation.

This last use of *παρουσία* in connection with "the visitation of a god," may seem to open the door to the idea of a mystical coming, but this idea is foreign to the Bible: In every biblical text that provides relevant information, the *παρουσία* is physical (1Co 16.17; 2Co 7.6-7), and visible (Mat 24.27; 2Co 10.10; 2Th 2.8; 1Jo 2.28; cf. 1Jo 3.2). We should also note that the *παρουσία* of our Lord involves *all* His people being gathered to Him and coming with Him (1Th 3.13; 2Th 2.1), and our standing *in His presence* (1Th 2.19). Furthermore, we should remember Christ's warning in the Olivet Discourse: In answer to the disciples question about His *παρουσία* (Mat 24.3), Jesus said, "For many will come in My name, saying, 'I am the Christ,' and will mislead many." This would have been the perfect opportunity for Jesus to explain, "But don't believe them, because my coming will be spiritual and invisible!" (cf. the Lord's clarification about the coming of the kingdom of God in Luk 17.20-21). However, since all understood that Christ's *παρουσία* would be bodily, physical and visible, His warning about false messiah's claiming to be His physical reappearance was apropos.

Jesus is really coming, and will be truly, physically, present with us, hallelujah!

DIFFERING VIEWS OF ANTICHRIST & HIS RESTRAINER

Adapted, with additions, from Kim Riddlebarger's *The Man Of Sin*, Baker, 2006.

Source	Time Of Appearance	Distinctive Ideas
Church Fathers (Irenaeus, Hippolytus)	Many antichrists will appear, but the Antichrist is yet future (cf. 1Jo 2.18).	Antichrist will be an apostate Jew and false Messiah. He will appear after the fall of the Roman Empire in a rebuilt temple in Jerusalem.
Dispensationalism (John Walvoord, Hal Lindsey, Tim LaHaye)	Many antichrists will appear, but the Antichrist is yet future (cf. 1Jo 2.18).	Antichrist is presently restrained by the Holy Spirit , but he will appear during the 70th week of Daniel (see Dan 9.24-27), after the rapture. He will make a treaty with Israel at the beginning of the seven-year tribulation period. He will reveal his true identity in a rebuilt temple in Jerusalem, and break the treaty.
Historicism (Reformers, Westminster Confession of Faith)	Antichrist is the current pope, or the papacy as an office.	The temple mentioned by Paul in 2Th 2.4 is the church. The harlot Babylon (Rev 17) is the Roman Catholic Church. Antichrist is restrained by the preaching of the gospel .
Preterism (B. B. Warfield, Ken Gentry)	Many antichrists (false teachers) present throughout the course of this age. The beast of Rev 13 was Nero and the Book of Revelation depicts events of the first century, mostly already fulfilled.	Jesus Christ returned in judgment upon Israel in AD 70, closing the end of the Jewish age. Paul's reference to the temple in 2Th 2.4 is to the Jerusalem temple that was destroyed in AD 70. Antichrist was restrained by the Jewish commonwealth or the Roman Empire .
Reformed Amillennialism (Geerhardus Vos, Anthony Hoekema)	Many antichrists (false teachers) appear throughout the course of this age. A final Antichrist is yet to come in the form of state-sponsored heresy and the persecution of the church.	The temple of 2Th 2.4 is the church, not the Jerusalem temple. Antichrist's appearance is tied to a time of great apostasy. [Here, Riddlebarger refers us to Rev 20.1-10.] The Antichrist phenomenon is restrained by the angel of Revelation, the providence of God, or the preaching of the gospel .
Roderick Graciano	Many antichrists have arisen; the Antichrist will yet emerge from the area of ancient Assyria (Isa 14.4-25).	In 2Th 2.4 Paul speaks of the Jerusalem temple. The harlot Babylon (Rev 17-18) is the city of Rome, Italy. Antichrist is restrained by the archangel Michael and his angel army (Dan 12.1).

THE CUMULATIVE FULFILLMENT OF BIBLE PROPHECY

Biblical prophecy is often fulfilled by a series of cumulative events. Not infrequently, multiple events will combine, over a long stretch of time, to fulfill a biblical prophecy. This does not mean that biblical prophecies have double or hidden meanings. Willis J. Beecher¹ attempted to express this principle by speaking of a generic prophecy “which regards an event as occurring in a series of parts separated by intervals, ... in other words a prediction which, in applying to the whole of a complex ... event, also applies to some of the parts.” A. Berkeley Mickelsen speaks of a “typological prediction” that “refer to something prior to New Testament times although it finds its highest application of meaning in the events, people, or message of the New Testament. The betrayal of Christ for thirty pieces of silver is an example of this kind of prediction (Mat 27.9-10; Zec 11.12-13). In Zechariah it was the prophet himself, acting as a shepherd for his people in [God]’s place, who was evaluated for thirty pieces of silver.”²

Perhaps a better way to understand prophetic fulfillment is to see it as a process like the painting of a picture. One event may supply the background of the painting, another some of the foreground setting, but the picture is not finished, i.e., the canvas is not fulfilled as intended, until the primary subject of the picture is finally painted into the foreground. Zechariah’s prophecy of the thirty pieces of silver provides a good example of this process; the prophecy of the virgin-birth of Isaiah 7.14 supplies another. The virgin-birth prediction began to be fulfilled by the birth of the prophetess’ son in Isa 8.3. It was not finally fulfilled, however, until the virgin birth of Jesus (Mat 1.23). Thus, we find the same “process” at work in the fulfilment of a prophecy as in the fulfilment of a type:

type ⇒ antitype ⇒ fulfillment

Let’s state it this way:

prophecy ⇒ pfⁿ¹ ⇒ pfⁿ² ... ⇒ fulfillment^Ω

In this formulation, **pf** stands for a preliminary fulfillment leading up to the completion of the process with the omega fulfillment.

The typological and prophetic patterns of fulfillment have direct application in interpreting the apocalyptic predictions concerning the antichrist and the abomination of desolation. Daniel predicted both the antichrist (implicitly) and the abomination of desolation (explicitly). Many commentators see a fulfillment of these predictions in the profanation of the temple by Antiochus IV “Epiphanes” in 167 B.C. 1Ma 1.54 supports their interpretation: “On the fifteenth day of Chisleu, in the one hundred and forty-fifth year, they erected a desolating sacrilege upon the altar of burnt offering.” However, Jesus Christ, in AD 30 spoke of the “abomination of desolation” as yet future (Mat 24.15). We solve this puzzle by recognizing that Antiochus IV did fulfill Daniel’s prophecy, but as an ἀντίτυπος, i.e., a corresponding type, that yet looked ahead to an ultimate fulfillment in the one whom Paul called “the man of lawlessness” (2Th 2.3-4), i.e., the final Antichrist.

Remembering that the fulfillment of biblical prophecy can occur as a process will keep us from discarding end-time prophecy as something that has already been fulfilled by events in history and has no relevance for the future. Likewise, as we learn how future events mirror past and present realities, eschatology will help us understand what we already possess as believers in Christ.

¹ From *The Prophets And The Promise*, quoted in Bernard Ramm, *Protestant Biblical Interpretation*, (Baker, Grand Rapids, 1970), p. 252.

² A. Berkeley Mickelsen, *Interpreting The Bible*, (Eerdmans, Grand Rapids, 1963), p. 300.

THE DAY OF THE LORD IN THE NEW TESTAMENT

GNT ESCHATOLOGY, LESSON 5 F

Luk 17.24	Son of Man will be like lightning.	1Co 1.8; 2Co 1.14	Called “the day of the Lord Jesus.”
Luk 21.34	Will come upon the worldly like a trap.	Eph 4.30	A coming day of redemption, for which we were sealed by the Holy Spirit.
Joh 6.40,44,54; 11.24; 12.48	A day of resurrection, called “the last day.”	Phil 1.6,10; 2.16	Called “[the] day of Christ,” a day for one to glory in those he evangelized.
Act 2.17-21	Outpouring of the Spirit before the Day of the Lord.	1Th 5.1-11	A day of destruction coming upon the ungodly like a thief in the night.
Act 17.30-31	Day when God will judge the world through a Man.	2Th 1.10	Jesus comes to be glorified in His saints, and be marveled at.
Rom 2.5	Day of wrath and righteous judgment.	2Th 2.1-12	Not before the apostasy and the man of lawlessness revealed; love truth!
Rom 2.16	Day when God will judge through Christ Jesus.	2Ti 1.18; 4.8	The day of rewards for the righteous.
1Co 3.11-15	Quality of each person’s work in other revealed in the day.	Rev 6.16-17	The great day of wrath of God and the Lamb.
1Co 5.5	Judgments in the flesh may save the spirit in the judgment of day of the Lord.	Rev 16.14	There will be a “war of the great day of God.”

The boxes in this left-hand column provide parsing options for Greek verbs.

PERSON & NUMBER

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

TYPICAL AKTIONSART

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

VOCABULARY

ἀναστροφή, ἡ conduct
ἀπόλλυμι I destroy
ἀπολέσθαι
ἀπώλεια, ἡ destruction
βραδύνω I delay
βραδύνει
βραδύτης, ἡ a delay
ἐπαγγελία, ἡ a promise
εὐσέβεια, ἡ piety, godliness
θησαυρίζω I store up
τεθησαυρισμένοι
καινός new
καυσόω I burn
καυσούμενα
μακροθυμέω I am patient
μακροθυεῖ

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

GNT ESCHATOLOGY, LESSON 6 NEW HEAVENS & EARTH

Roderick Graciano
Timothy Ministries, 2022

NEW ATMOSPHERE OR NEW UNIVERSE?

God has said explicitly that He creates and makes new heavens (plural) and a new earth (Isa 65.17; 66.22). In the Revelation (21.1), John sees a new heaven (singular) and a new earth, "for the first heaven and the first earth passed away." Peter places the occurrence of this cosmic change within "the day of the Lord" (2Pe 3.10). Furthermore, Peter insisted that the present heavens (plural) and earth are the be destroyed by fire (2Pe 3.7,10,12).

Debate continues as to whether this means that God will create a whole new material universe (Peter Kreeft), or that God will melt down and remake existing structures (John S. Feinberg), or that only our planet and atmosphere will be renewed (Wayne Grudem).

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

2 Pe3.7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τε-

θησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν
κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

8 Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι
μία ἡμέρα παρὰ κυρίῳ ὥς χίλια ἔτη καὶ χίλια ἔτη
ὥς ἡμέρα μία.

9 οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὥς τινες βρα-
δύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ
βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς
μετάνοιαν χωρῆσαι.

10 ἥξει δὲ ἡμέρα κυρίου ὥς κλέπτῃς, ἐν ᾗ οἱ οὐρα-
νοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυ-
σούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα
εὐρεθήσεται.

11 Τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ
ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσε-
βείαις,

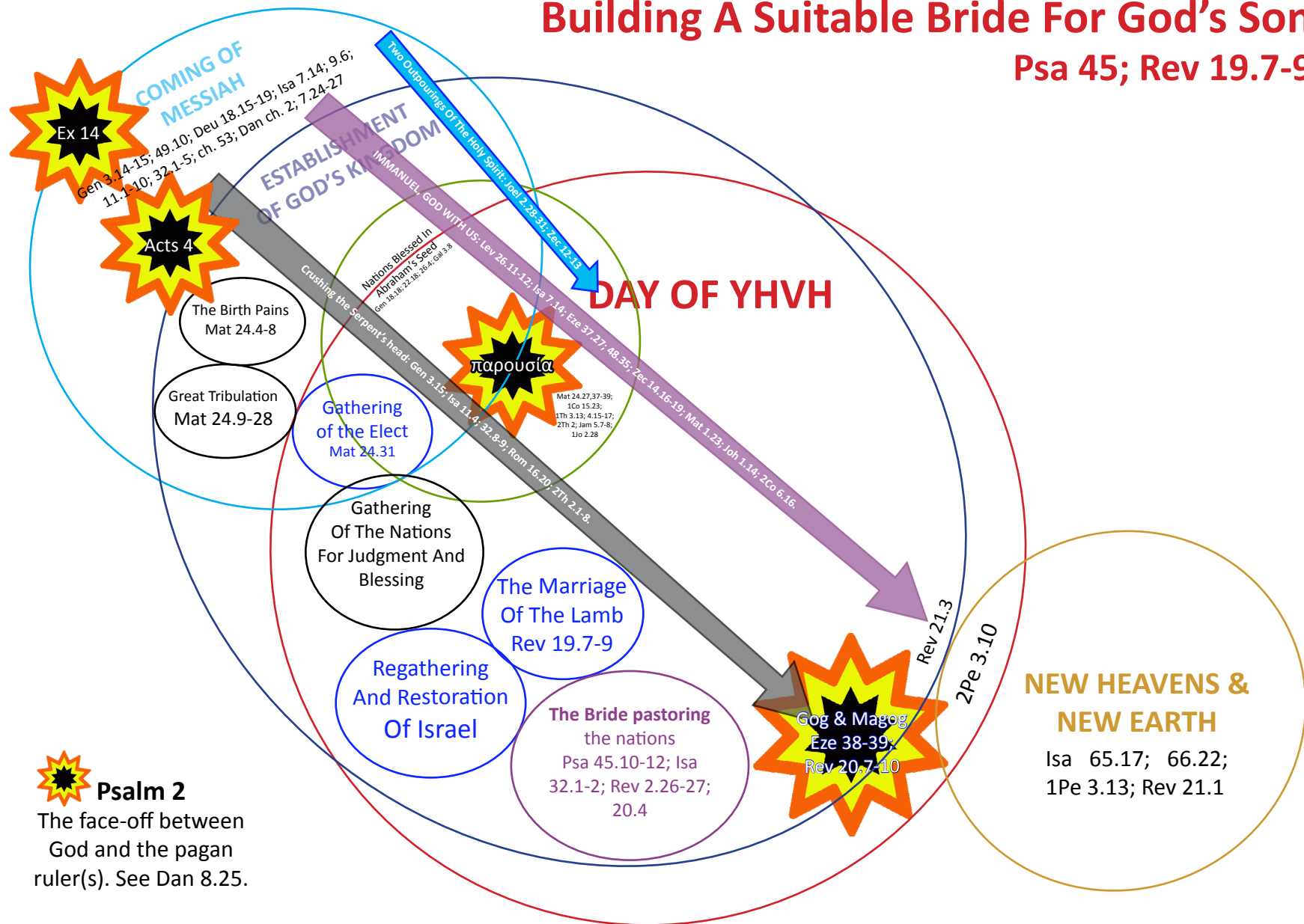
12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν
τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι
λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται.

13 καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγ-
γελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη
κατοικεῖ.

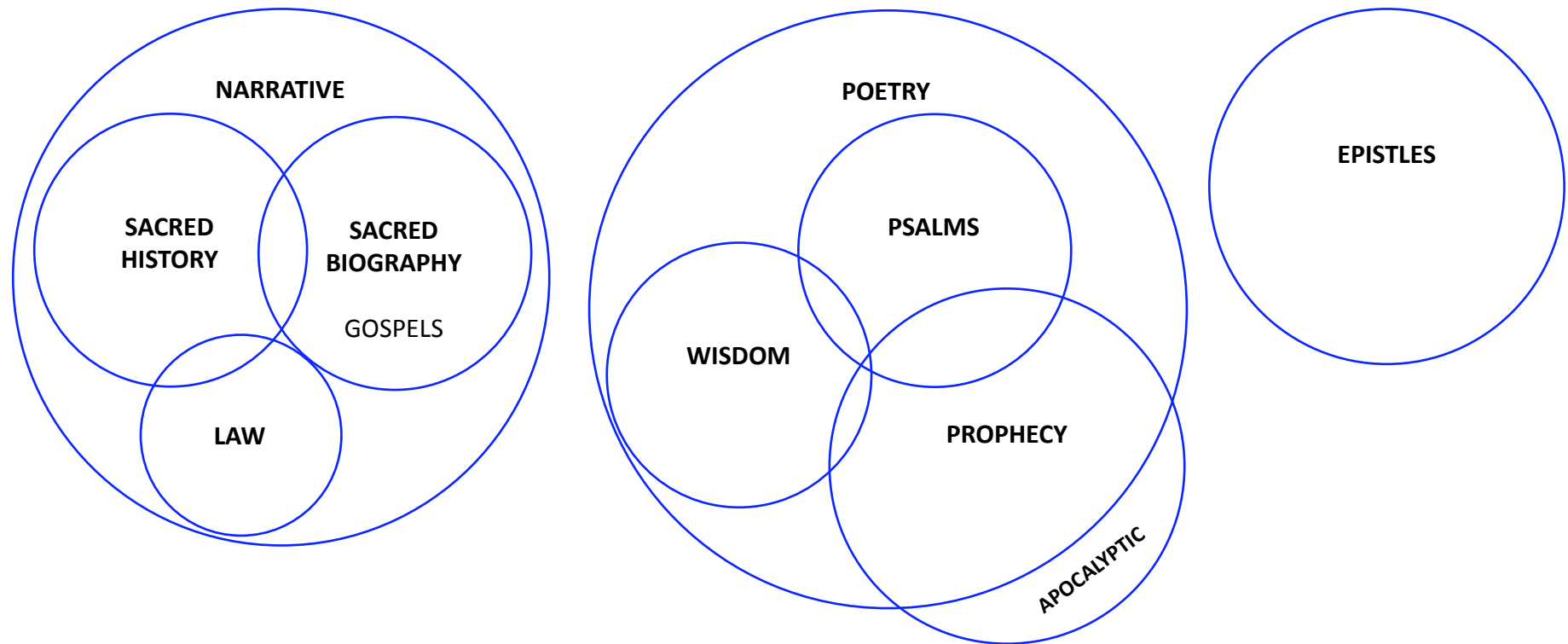
Your insights

Building A Suitable Bride For God's Son

Psa 45; Rev 19.7-9



THE IMPORTANCE OF GENRE IN BIBLICAL INTERPRETATION



Different types of literature, called *genres*, serve different purposes, have different compositional structures, and use different semantic devices. Because of these differences, we must apply different hermeneutical rules in the interpretation of each genre. Most hermeneutical rules apply to all the genres, but specific rules must be brought to bear in the areas of each genre's distinctive aspects.

Most genres of literature in the Bible have some overlap with other genres. For example, a narrative or an epistle may contain a verse or two of poetry. A section of law may contain a bit of history. A wisdom book like Ecclesiastes, may contain some biography. Thus, the reader must recognize both the overarching genre of a book or larger passage *as a whole*, as well as remain aware of the embedded subgenres, in order to determine the specific interpretive rules to apply. In light of this, we can offer certain cautions: **We must not read wisdom literature as if it were law; we must not read apocalyptic literature as if it were narrative history; etc.**

Epistles in the New Testament often contain a mixture of epistolary elements (naming of author and/or recipient, greeting, salutation proper, thanksgiving, prayer, doxology/benediction) along with bits of biography, history, law, rhetoric and wisdom. The book of Revelation is mostly **apocalyptic** literature, but it begins with epistles, and understanding epistolary elements is vital for interpreting the Revelation's opening verses.

GNT ESCHATOLOGY, LESSON 7 NEW HEAVENS & EARTH IN THE REVELATION

Roderick Graciano
Timothy Ministries, 2022

PERSON & NUMBER

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

TYPICAL AKTIONSAKT

TENSE FORMS

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

PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀνὴρ, ὁ	husband
ἄπιστος, ον	unbelieving
ἀπόστολος, ὁ	apostle
βορρᾶς, ἄ, ὁ	the north
γέμω	be full
γεμόντων	
δάκρυον, τό	tear
διψάω	I thirst
διψῶντι	
δυσμή, ἡ	the west
δωρεάν	as a gift
εἰδωλολάτρης, ου, ὁ	
ἐξαλείφω	wipe away
ἐξαλείψει	
ἐπιγράφω	write upon
ἐπιγεγραμμένα	

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

FROM NON POSSE NON PECCARE TO NON POSSE PECCARE

In Augustinian terminology, Adam, before the fall, was *posse non peccare*, "able not to sin." After the fall, he became *non posse non peccare*, "not able not to sin," and this became the condition of his fallen posterity. The Scriptures about the new heavens and new earth, i.e., the final state of redeemed humanity, imply that we will become *non posse peccare*, "not able to sin."

For some, the final state of *non posse peccare* sounds like a forced constraint put upon the human will. However, theologians reply that the human will in heaven will be completely free to act within the character of its own nature. Our human nature in its final redeemed state will simply not ever be tempted, desire or even have circumstances within which to sin.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

Rev 21.1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

2 καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινήν εἶδον καταβαίνουσιν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης· Ἴδου ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται,

4 καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ

ἔσται ἔτι· οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι. τὰ πρῶτα ἀπῆλθαν.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ· Ἴδου καινὰ ποιῶ πάντα. καὶ λέγει· Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν.

6 καὶ εἶπέν μοι· Γέγοναν. ἐγὼ τὸ Ἄλφα καὶ τὸ Ὡ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

7 ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

GNT ESCHATOLOGY, LESSON 8 THE RAPTURE

Roderick Graciano

Timothy Ministries, 2022

PERSON & NUMBER

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

TYPICAL AKTIONSART

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

VOCABULARY

ἀγνοέω I am ignorant
ἀγνοεῖν
ἀήρ, ὁ air
ἀπάντησις, ἡ meeting an arrival
ἄρπάζω I catch up
ἄρπαγισόμεθα
ἀρχάγγελος, ὁ archangel
ἐλπίς, ἡ hope
καταβαίνω I come/go down
καταβήσεται
λοιπός, ἡ, ὄν remaining
νεκρός, ἁ, ὄν adj.: dead
νεφέλη, ἡ a cloud
παρουσία, ἡ royal arrival
φθάνω precede
φθάσωμεν

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

ARE WE ASKING THE RIGHT QUESTION?

The “great rapture debate,” that resulted largely from the Scofield Reference Bible (1909) popularizing the doctrine of a two-stage coming of Jesus, centers on the question of *when the rapture of the church occurs* relative to the time of the “great tribulation” (Mat 24.21). In other words, we’re asking, “Will the rapture come before, during or after the great tribulation?”

But do we find the NT writers asking this question? Do we find the early Christians asking this question? With regard to the End Time, the Day of the LORD and the New Heavens and Earth, the questions seem to be:

- Will we be faithful? (Rev 2.10-11)
- Will we be ready? (Mat 25.1-13)
- What kind of persons should we be? (2Pe 3.11)

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

1Th 4.13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν,
ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα
μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ
ἔχοντες ἐλπίδα.

14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς
κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν
αὐτῷ.

15 τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυ-
ρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπό-
μενοι εἰς τὴν παρουσίαν τοῦ κυρίου οὐ
μὴ φθάσωμεν τοὺς κοιμηθέντας.

16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν
φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι
θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ
οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται
πρῶτον,

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμε-
νοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν
νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς
ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ
ἔσόμεθα.

18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς
λόγοις τούτοις.

- 1Co 15.16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·
- 17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.
- 18 ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.
- 19 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπιότες ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.
- 20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.
- 21 ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν·
- 22 ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.
- 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
- 50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ

αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

- 51 ἰδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα πάντες δὲ ἀλλαγησόμεθα,
- 52 ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.
- 53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
- 54 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος.
- 55 ποῦ σου, θάνατε, τὸ νῖκος; ποῦ σου, θάνατε, τὸ κέντρον;

MOOD SWINGS EXERCISE 1

Based upon the translation of the verb in one box of a pair, fill in the translation for the second box, for which the only difference is the mood. For help with this exercise, refer to the Mood box on p. 33. **Note 1: The optative mood is only expressed 68 times in the NT.** **Note 2: The present subjunctive verb is often spelled the same as the present indicative.**

Aorist **Indicative** active 3rd
person singular (Luk 4.2)

ἔφαγεν: he ate

Aorist **Optative** active
3rd person singular (Mar
11.14)

φάγοι: (I wish) he may eat

Aorist **Indicative** active 3rd
person plural (Luk 1.58)

ἤκουσαν: they heard

Aorist **Imperative** active
3rd person plural (Luk
16.29)

ἀκουσάτωσαν: let them hear

Present **Indicative** active
1st person sing. (Joh 5.36)

ποιῶ: I do

Present **Subjunctive** active
1st person sing. (Joh 6.38)

ποιῶ: I may do

Aorist **Indicative** active 3rd
person sing. (2Ti 1.7)

ἔδωκεν: he gave

Aorist **Optative** active 3rd
person sing. (2Ti 1.16)

δώη: (I wish) he may give

Present **Indicative** active
2nd person plural (Jam
3.14)

ἔχετε: you have

Present **Imperative** active
2nd Person plural (Jam 2.1)

ἔχετε: (continue to) have

Present **Indicative** ac-
tive 1st person sing. (1Co
14.18)

λαλῶ: I speak

Present **Subjunctive** active
1st person sing. (1Co 13.1)

λαλῶ: I may speak

Present **Indicative** ac-
tive 3rd person sing. (Luk
10.22)

γινώσκει: he knows

Present **Imperative** ac-
tive 3rd person sing. (Mat
9.30)

γινωσκέτω: let him know

Aorist **Indicative** active 3rd
person sing. (Mat 26.65)

Ἐβλασφήμησεν: he blasphemed

Aorist **Subjunctive** ac-
tive 3rd person sing. (Mar
3.29)

βλασφημήσῃ: he may blaspheme

PERSON & NUMBER

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

**TYPICAL
AKTIONSAKT****TENSE FORMS**

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

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD****Indicative:** Indicates**Imperative:** Commands**Subjunctive:** Expresses Possibility**Optative:** Expresses A Wish**VOICE****Active:** Subject does action**Passive:** Subject acted upon**Middle:** Subject involved in action**VOCABULARY**

αἰών, ὁ	age, eon
βασιλεία, ἡ	kingdom
δεῖ	it is necessary
ἔθνος, τό	nation, Gentile
λιμός, ὁ	hunger, famine
μέλλω	be about to
παρουσία, ἡ	[royal] coming
πόλεμος, ὁ	war, battle
σεισμός, ὁ	earthquake
σημεῖον, τό	sign, ensign
συντέλεια, ἡ	completion, end
τέλος, τό	end
ὥδιν, ἡ	birth pains

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

**GNT ESCHATOLOGY, LESSON 9
OLIVET DISCOURSE, PART 1**

Roderick Graciano
Timothy Ministries, 2022

THE MESSAGE OF MARK 13

Morna Hooker summarizes the message of Mark 13 (Mark's version of the Olivet Discourse) with this outline:

- vv. 5–8 Take heed: the End is not yet.
- vv. 9–13 Take heed: you must endure.
- vv. 14–20 But when this happens, then act.
- vv. 21–23 Take heed: do not be misled.
- vv. 24–27 But when this happens, it is the End.
- vv. 28–31 And when this happens, he is near.

I only agree with about 50% of what Morna Hooker says in her *Black's New Testament Commentary: The Gospel according to Saint Mark*. Nevertheless, her outline of Mark 13 captures the Lord's purpose to give his disciples the perspective they would need for the coming persecution, religious deceptions and political upheavals. The Lord's warnings are amazingly relevant today!

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

Mat 24.1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· Ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.

6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὕπω ἐστὶν τὸ τέλος.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους.

8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

Mat 24.9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους.

11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς.

12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

Luk 21.17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

18 καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.

19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

Mat 24.15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ Δανιήλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω,

16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη,

17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ.

21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ

γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.

22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

Luk 21.23 οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὁργὴ τῷ λαῷ τούτῳ,

24 καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.

PERSON & NUMBER

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

**TYPICAL
AKTIONSAKT****TENSE FORMS**

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

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD****Indicative:** Indicates**Imperative:** Commands**Subjunctive:** Expresses Possibility**Optative:** Expresses A Wish**VOICE****Active:** Subject does action**Passive:** Subject acted upon**Middle:** Subject involved in action

The Vocabulary Box lists Greek words that appear in the passages studied in this lesson.

VOCABULARY

ἀετός, ὁ	eagle, vulture
ἀνατολή, ἡ	rising, east
ἀστραπή, ἡ	lightning
δυσμή, ἡ	setting, west
ἐκεῖ	there (adverb)
ἐκλεκτός, ὁ	chosen, elect
ὅπου	where
πτῶμα, τό	corpse
ταμεῖον, ὁ	inner room
συνάγω	assemble, gather
συναχθήσονται	

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

**GNT ESCHATOLOGY, LESSON 10
OLIVET DISCOURSE, PART 2**

Roderick Graciano
Timothy Ministries, 2022

WHERE-THERE PROVERBS**Can you fill in the blanks?**

Where the slain are,
there is he [the **VULTURE/EAGLE**]. (Job 39.30)

Where hubris enters,
there also is **DISGRACE/DISHONOR**. (Pro 11.2)

Where the tree falls,
there it will **LIE**. (Ecc 11.3)

Where your treasure is,
there will your **HEART** be also. (Mat 6.21)

Wherever the corpse is,
there the **VULTURES** will be assembled. (Mat 24.28)

Where I Myself am,
there also **MY SERVANT** will be. (Joh 12.26)

Where *there* is no law,
there is no **TRANSGRESSION/VIOLATION**. (Rom 4.15)

Where *there is* jealousy and selfish ambition,
there is **DISORDER** and every ignoble activity. (Jam 3.16)

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

Mat 24.**23** τότε εάν τις υμῖν
εἴπῃ· Ἴδου ὧδε ὁ χριστός, ἢ·
Ὡδε, μὴ πιστεύσητε·

24 ἐγερθήσονται γὰρ ψευδό-
χριστοι καὶ ψευδοπροφῆται,
καὶ δώσουσιν σημεῖα μεγάλα
καὶ τέρατα ὥστε πλανῆσαι εἰ
δυνατὸν καὶ τοὺς ἐκλεκτούς·

25 ἰδοὺ προεῖρηκα υμῖν.

26 εάν οὖν εἴπωσιν υμῖν· Ἴδου

ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλ-
θητε· Ἴδου ἐν τοῖς ταμείοις,
μὴ πιστεύσητε·

27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρ-
χεται ἀπὸ ἀνατολῶν καὶ
φαίνεται ἕως δυσμῶν, οὕτως
ἔσται ἡ παρουσία τοῦ υἱοῦ
τοῦ ἀνθρώπου·

28 ὅπου εάν ᾖ τὸ πτῶμα, ἐκεῖ
συναχθήσονται οἱ ἀετοί.

PERSON & NUMBER

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**TYPICAL
AKTIONSART****TENSE FORMS**

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PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD****Indicative:** Indicates**Imperative:** Commands**Subjunctive:** Expresses Possibility**Optative:** Expresses A Wish**VOICE****Active:** Subject does action**Passive:** Subject acted upon**Middle:** Subject involved in action**VOCABULARY**

ἄνεμος, ὁ	wind
ἀπαλός, ἡ, ὄν	tender
ἀστήρ, ὁ	star
γενεά, ἡ	generation
γινώσκω	know
γινώσκετε	
ἐπισυνάγω	gather
ἐπισυνάξουσιν	
θλίψις, ἡ	tribulation
θύρα, ἡ	door
μανθάνω	learn
μάθετε	

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

**GNT ESCHATOLOGY, LESSON 11
OLIVET DISCOURSE, PART 3**

Roderick Graciano
Timothy Ministries, 2023

THE PARABLE OF THE FIG TREE

The article Jesus used in reference to *the* fig tree (Mat 24.32), may be anaphoric (see p. B-11), pointing to something already mentioned. If so, it points to the fig tree that Jesus had just cursed on His way into town (Mat 21.19). The disciples had already been taught *an application* from the event of that fig tree's effective cursing: "Have faith ..." (Mat 21.21-22). Now they must learn *the parable* of it, i.e., its lesson: A fig tree gloriously in leaf *must* hold the promise of imminent fruit, i.e., it must promise the quickly approaching summer harvest, else it is to be cut down (cf. Luke 13.6-9). The glorious temple that prompted the Olivet discourse was decorated with gold, but was no longer bearing good fruit, so Jesus confidently predicted its destruction. Israel herself, however, was a fig tree that would be made tender by the tribulations described in the discourse (Zec 12), tribulations which will hold the promise of the nation's approaching millennial fruitfulness.

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE SIGN OF THE SON OF MAN

Mat 24.**29** Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκεῖνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.

31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυ-

νάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως τῶν ἄκρων αὐτῶν.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος.

33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

LIKE THE DAYS OF NOAH**GNT ESCHATOLOGY, LESSON 11C**

Mat 24.**36** Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

38 ὥς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

39 καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται.

41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

YOU MUST BE READY

Mat 24.42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἥδαι ὁ οἰκοδεσπότης ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα.

47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει μου ὁ κύριος,

49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθήῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων,

50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,

51 καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

PERSON & NUMBER

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**TYPICAL
AKTIONSART**

Durative
Summary
Punctiliar
Durative
Stative
Past Past

TENSE FORMS

Present
Future
Aorist
Imperfect
Perfect
Pluperfect

PARTICIPLE (VERBAL ADJECTIVE)**INFINITIVE (VERBAL NOUN)****MOOD**

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

GREEK PHRASES

ἐσχάτη ὥρα

ἐσχάτη ὥρα ἐστίν

ἀντίχριστος ἔρχεται

γινώσκουμεν

γινώσκουμεν ὅτι

γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν

γινώσκουμεν ὅτι ἀντίχριστος ἔρχεται

οὗτός ἐστιν ὁ ἀντίχριστος

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

**GNT ESCHATOLOGY, LESSON 12
THE ANTICHRIST, PART 1**

Roderick Graciano
Timothy Ministries, 2024

FROM THE BEGINNING

For those who see the Bible as a hodgepodge of disconnected myths and fairytales, its handful of explicit passages about an Antichrist serve only as inspiration for jokes and sensational horror stories. On the other hand, for those who believe the Bible, take its teaching at face value, and understand the over-arching themes of biblical prophecy and its typological signposts, the sheer quantity of the information it presents about the Antichrist is *stunning*. The Bible's teaching about this "seed" of the Serpent, begins in Genesis 3.15. On this passage, please see "The Antichrist In The Proto-Evangel,": https://www.tmin.org/pdfs/ID_666_Appendix_1_v.2.pdf. The New Testament's teaching about the Antichrist begins in Christ's Olivet Discourse, in Matthew 24.5. The first thing we need to know: **The Antichrist is both an evil spirit which has been active through the centuries, and a man, inhabited by that spirit, who is yet to come.**

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

ANTICHRISTS & THE ANTICHRIST

1Jo 2.18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.

19 ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

22 τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

4.2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰη-

σοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

2Jo **5** καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν καινὴν γράφων σοι ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῇτε.

7 ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

The boxes in this left-hand column provide parsing options for Greek verbs.

PERSON & NUMBER

	Singular	Plural
1st	I	We, Us
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TYPICAL AKTIONSAKT

TENSE FORMS

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

PARTICIPLE (VERBAL ADJECTIVE)

INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates

Imperative: Commands

Subjunctive: Expresses Possibility

Optative: Expresses A Wish

VOICE

Active: Subject does action

Passive: Subject acted upon

Middle: Subject involved in action

GREEK PHRASES

μάρτυσίν μου

τοῦ κυρίου

τοῦ κυρίου τῆς γῆς

τοῦ στόματος

ἐκ τοῦ στόματος αὐτῶν

ἐξουσίαν ἔχουσιν

ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων

ἐξουσίαν ἔχουσιν ἐπὶ τὸν οὐρανόν

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

GNT ESCHATOLOGY, LESSON 13 THE ANTICHRIST, PART 2: THE TWO WITNESSES & THE BEAST

Roderick Graciano
Timothy Ministries, 2024

THE MAN OF MANY NAMES

David Jeremiah, in *Agents Of The Apocalypse*, writes, "There are more than twenty-five different titles given to the Antichrist [in the Bible], all of which help to paint a picture of the most despicable man who will ever walk the earth." Some of those twenty-five titles may have been counted twice when read from different Bible versions (e.g., "man of sin" = "man of lawlessness"). Nevertheless, I have counted 15 titles, and am not ready to say I've found them all.

The challenge for us as Bible students, is to confirm by evidence that any given title, whether in a direct prophecy or a typological one, does in fact refer to that person whom we refer to as the Antichrist. Probably our best touchstone for this is 2 Thessalonians 2, even though it does not use the title "Antichrist."

THE BEAST VS. THE TWO WITNESSES

Rev 11.3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα, περιβεβλημένοι σάκκους.

4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.

5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

6 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἶμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὅσας ἐὰν θελήσωσιν.

7 Καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσῃ μετ' αὐτῶν πόλεμον καὶ νικήσῃ αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

8 καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πό-

λεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

9 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.

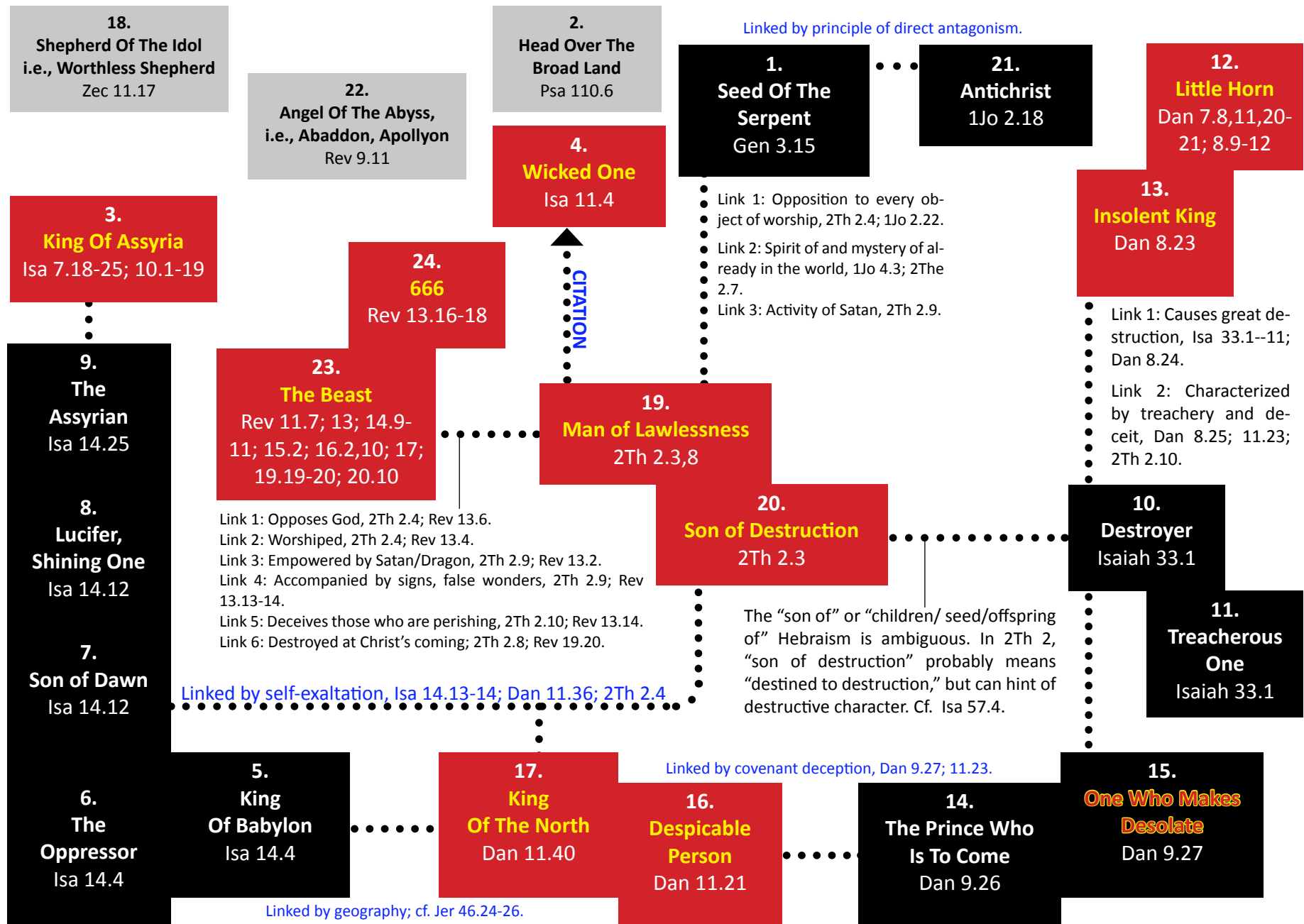
10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμπουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

12 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς· Ἀνάβατε ὧδε, καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

THE ANTICHRIST'S NAMES & TITLES

GNT ESCHATOLOGY, LESSON 13C



THE ANTICHRIST'S NAMES & TITLES: CHART KEY

NUMBERING

In the preceding chart, the numbering of names/titles is roughly chronological, from earliest revelation to most recent.

COLOR CODING

The **red boxes** enclose the names and titles of an arch-adversary who is described in an *explicitly* End-Time, Day-of-the-LORD, or *Parousia* (Christ's second coming) setting. The **black boxes** enclose names and titles that are inferentially linked to the arch-adversary of the explicit passages. The **gray boxes** contain names and titles that are tenuous, based on the interpretations of some commentators.

CONNECTIONS

Touching text boxes enclose names or titles that are in the same passage; it is apparent that these names and titles refer to the same person. Dotted lines between boxes connect the named entities by (1) character, (2) actions, (3) demise, (4) geography, or (5) by a direct citation (quotation of previous prophecy).

The verses that mention a name or title of the Antichrist do not exhaust the biblical data relating to this individual. To understand all that the Bible says about him we must not only study the complete context of those passages where one of his names or titles appear, but also passages that do not name him, but convey information about his kingdom, or his implicit involvement in the events of the End Time and Day of the LORD.

THE BEAST FROM THE SEA

Rev 13.1 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,

4 καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες· Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα

καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσεράκοντα δύο.

6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

7 καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

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

9 Εἴ τις ἔχει οὓς ἀκουσάτω.

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

THE BEAST FROM THE LAND

Rev **13.11** Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.

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

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

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

15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ ἵνα ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

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

THOSE WHO WORSHIP THE BEAST AND THOSE WHO DON'T

Rev 14.9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

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

11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

12 Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

Rev 15.2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες· Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε, ὁ θεός, ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν αἰώνων.

4 τίς οὐ μὴ φοβηθῇ, κύριε, καὶ δοξάσει τὸ ὄνομά σου, ὅτι μόνος ὁσιος; ὅτι πάντα τὰ ἔθνη ἡξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

JUDGEMENTS ON THE BEAST & HIS FOLLOWERS

Rev 16:1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

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

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

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

13 καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι·

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

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

16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

STAGGERED JUDGEMENTS OF THE REVELATION

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

CITIES FALL

Rev **16:17** Καὶ ὁ ἑβδομος ἐξέχεεν τὴν
 φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα—καὶ
 ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ
 ἀπὸ τοῦ θρόνου λέγουσα· Γέγονεν—

18 καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ
 βρονταί, καὶ σεισμὸς ἐγένετο μέγας,
 οἷος οὐκ ἐγένετο ἀφ’ οὗ ἄνθρωποι ἐγένε-
 νοντο ἐπὶ τῆς γῆς τηλικοῦτος σεισμὸς
 οὕτω μέγας,

19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία
 μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν·

GNT ESCHATOLOGY, LESSON 13J

καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώ-
 πιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον
 τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ·

20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ
 εὐρέθησαν.

21 καὶ χάλαζα μεγάλη ὥς ταλαντιαία
 καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς
 ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄν-
 θρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς
 χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ
 αὐτῆς σφόδρα.

PERSON & NUMBER

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

**TYPICAL
AKTIONSAKT****TENSE FORMS**

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

PARTICIPLE (VERBAL ADJECTIVE)
INFINITIVE (VERBAL NOUN)

MOOD

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

VOICE

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

GREEK PHRASES

τῆς γῆς

βασιλέων τῆς γῆς

φυλαὶ τῆς γῆς

θηρίων τῆς γῆς

ἀνέμους τῆς γῆς

σκορπίοι τῆς γῆς

χόρτον τῆς γῆς

κυρίου τῆς γῆς

GNT ESCHATOLOGY, LESSON 14
THE ANTICHRIST, PART 3:
THE BEAST & THE GREAT PROSTITUTE

Roderick Graciano
 Timothy Ministries, 2024

MYSTERY = NOT LITERAL

There are two ways to read Revelation 17.5:

...upon her forehead a name was written, a mystery, "BABYLON THE GREAT..." (NASB, cf. NLT)

OR

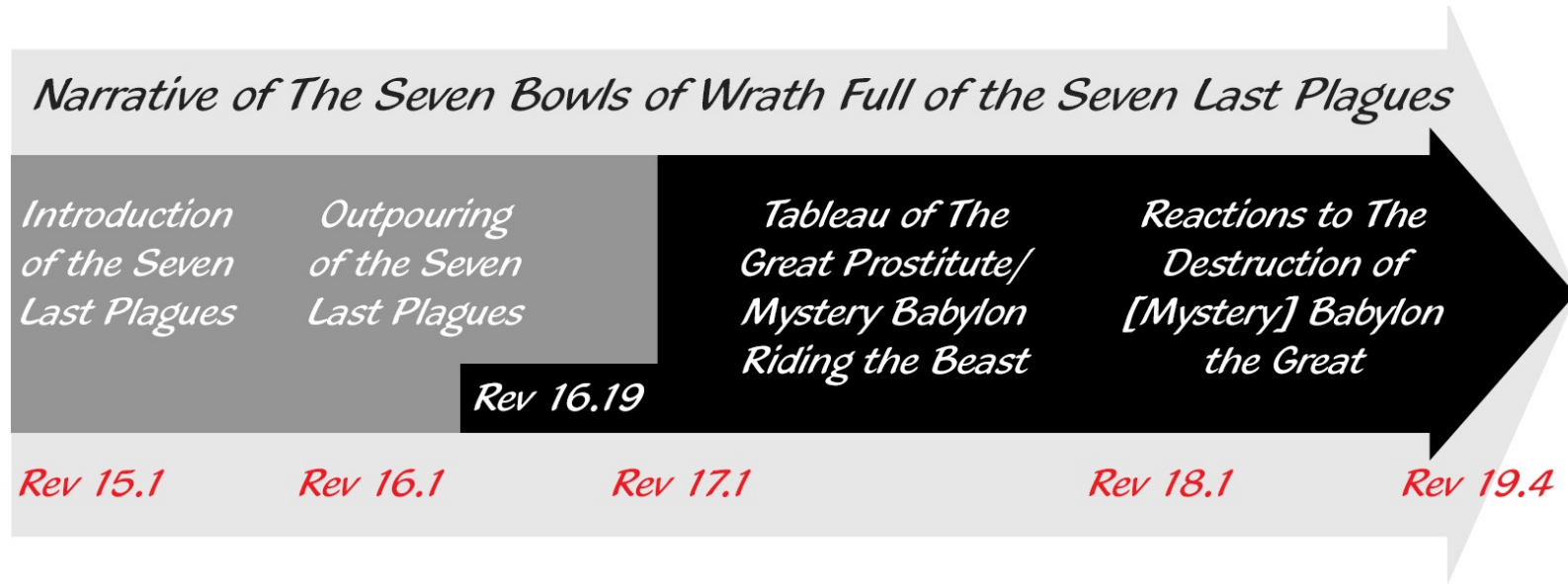
This title was written on her forehead: "MYSTERY BABYLON THE GREAT" (NIV, cf. ASV, KJV)

Either John describes her name *as* mysterious, or the first part of the name itself *is* the word *Mystery*. As A. T. Robertson explains, "in either case the meaning is the same, that the name Babylon is to be interpreted mystically or spiritually..."

This box is a place to write down insights that emerged from our discussion of the passage.

PRACTICAL APPLICATION & OTHER NOTES

THE SEVEN BOWLS OF WRATH & TWO PERSPECTIVES OF THE BEAST



Beast in Rev 13	Reference	Beast in Rev 17	Reference
From the sea	13.1	From the abyss	17.8
Ten horns	13.1	Ten horns	17.3,7-13
Seven heads	13.1	Seven heads	17.3,7-11
Blasphemous names on heads	13.1	Full with blasphemous names	17.3
Received power from Dragon	13.2	Beast, ten kings receive authority	17.12
Wages war against the saints	13.7	Wage war against the Lamb	17.14
Those not in book of life worship	13.8	Those not in book of life wonder	17.8

MYSTERY BABYLON THE GREAT & THE BEAST

Rev 17:1 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,

2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς,

5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ

μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ.

Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα·

7 καὶ εἶπέν μοι ὁ ἄγγελος· Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα·

8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται.

9 Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλὰὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν·

MYSTERY BABYLON THE GREAT & THE BEAST (CONT.)

Rev **17:10** οἱ πέντε ἔπεςαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μεῖναι,

11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν. καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.

13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.

14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

15 Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.

16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί·

17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ.

18 καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

MYSTERY BABYLON THE GREAT & THE BEAST (CONT.)

Rev **18:1** Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

- 2** καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων· Ἐπείσεν, ἔπεισεν Βαβυλῶν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμισημένου,
- 3** ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπτωκαν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

- 4** Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· Ἐξέλθατε, ὁ λαός μου, ἐξ αὐτῆς, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρ-

ταῖς αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·

- 5** ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.
- 6** ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·
- 7** ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω.
- 8** διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

THE SAME BABYLON THE GREAT IN REVELATION 17 & 18

Many commentators have proposed that the Babylon of Revelation chapter 17 *is a different Babylon* from that of Revelation 18. In this view, the Babylon of Revelation 17 is apostate, ecumenical religion under the leadership of the Roman papacy, and the Babylon of chapter 18 is the rebuilt city in Iraq. While other prophecies may imply a future destruction of the Iraqi city, and while that destruction may be *related* to the destruction of Mystery Babylon in John's prophecy, there is no indication of a break in subject between Revelation chapters 17 and 18, and much evidence to the contrary. Remember that John did not divide his prophecy into chapters and verses; as far as we know, there was no scribal break between the material of our present chapters 17 and 18 in the autograph. Nor is there a break thematically, as **the chart on this page confirms**. Responsible exegesis interprets both chapters

17 and 18 of the Revelation as part of the one thematic unit of Revelation 16.19 to 19.4 (see page 60), and chapters 17 and 18 as both about the same entity, Mystery Babylon the Great.

Babylon in Rev 17	Ref.	Babylon in Rev 18	Ref.
... with whom the kings of the earth committed immorality ...	17.2	... the kings of the earth committed immorality with her ...	18.3,9
... those who dwell on the earth ... drunk with the wine of her immorality.	17.2	... the nations have drunk of the wine of the passion of her immorality ...	18.3
... sitting on a scarlet best ... [upon] peoples and multitudes and nations and tongues.	17.3,15	"... I sit as a queen ..."	18.7
... clothed in purple and scarlet ...	17.4	... [received] cargoes of ... purple and silk and scarlet ...	18.12
... adorned with gold and precious stones and pearls ...	17.4	... [received] cargoes of gold and silver and precious stones and pearls ...	18.12
Mystery Babylon the Great	17.5	Babylon the Great	18.5,21
... drunk with the blood of the saints, and ... witnesses of Jesus.	17.6	... in her was found the blood of prophets and saints ...	18.24
... the beast ... will burn her up with fire.	17.16	... she will be burned up with fire ...	18.8
The woman ... is the great city ...	17.18	... great city ...	18.10,16, 18,19,21

DEMISE OF MYSTERY BABYLON THE GREAT

Rev 18:9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς λέγοντες· Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

13 καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμαμάτων, καὶ ψυχὰς ἀνθρώπων.

14 καὶ ἡ ὁπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς

ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὐρήσουσιν.

15 οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες,

16 λέγοντες· Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ,

17 ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἕστησαν

18 καὶ ἔκραξαν βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ πενθοῦντες λέγοντες· Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη.

TWO WAYS OF SPECIFICATION IN THE GREEK SCRIPTURES

THE HELLENISTIC WAY: NESTED MODIFIERS

Examples

John 6.51

τῆς (τοῦ κόσμου) ζωῆς

Revelation 18.17

ὁ (ἐπὶ τόπον) πλέων

The more rare Hellenistic **nested modifiers** are usually, *not always*, easily spotted by their “stuttering” definite articles, as in the first example above: ... τῆς τοῦ

THE HEBREW WAY: CONSTRUCT CHAINS

Examples

Rev 18.3

τοῦ οἴνου + τοῦ θυμοῦ + τῆς πορνείας + αὐτῆς

Revelation 18.9

τὸν καπνὸν + τῆς πυρώσεως + αὐτῆς

Both the Hellenistic and Hebraic methods of specification answer the question, *Which?* The genius of the Hebraic **construct chain** is that it describes a thing with greater and greater specification, such that by the end of the chain there remains no doubt as to the specific identity of the thing being described.

MOURNING & REJOICING

Rev 18:20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

21 Καὶ ἤρην εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων· Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι.

22 καὶ φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

23 καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη,

24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

19:1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων· Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδί- κησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

3 καὶ δεύτερον εἶρηκαν· Ἀλληλουϊά· καὶ ὁ κα- πνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσα- ρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες· Ἀμήν, Ἀλληλουϊά.

5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα· Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ με- γάλοι.

6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βρο- ντῶν ἰσχυρῶν, λεγόντων· Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος, ὁ θεός, ὁ παντοκράτωρ.