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Microstructural Analysis of Revelation 4-11

Ekkehardt Müller
Andrews University

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Müller, Ekkehardt, Th.D.

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Ann Arbor, MI 48106

**Andrews University
Seventh-day Adventist Theological Seminary**

MICROSTRUCTURAL ANALYSIS OF REVELATION 4-11

**A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Theology**

**by
Ekkehardt Müller**

March 1994

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THE MICROSTRUCTURE OF REVELATION 4-11

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Theology

by

Ekkehardt Müller

APPROVAL BY THE COMMITTEE:

Jon Paulien
Faculty Adviser,
Jon Paulien
Professor of New Testament
Interpretation

Richard M. Davidson
Richard M. Davidson
Professor of Old Testament
Exegesis

Kenneth A. Strand
Kenneth A. Strand
Professor of Church History

Robert M. Johnston
Robert M. Johnston
Professor of New Testament
and Christian Origins

Josephine M. Ford
Josephine M. Ford
Professor of New Testament

Werner K. Vyhmeister
Dean, Werner K. Vyhmeister
SDA Theological Seminary

May 11, 1994
Date approved

ABSTRACT

MICROSTRUCTURAL ANALYSIS OF REVELATION 4-11

by

Ekkehardt Müller

Faculty adviser: Jon Paulien

ABSTRACT OF GRADUATE STUDENT RESEARCH

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Andrews University

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Name of researcher: Ekkehardt Müller

Name and degree of faculty adviser: Jon Paulien, Ph.D.

Date completed: March 1994

The purpose of this dissertation is to carry out a microstructural analysis of Rev 4-11 which is one of the essential procedures in an accurate exegesis of the Apocalypse.

Chapter 1 of this study deals with the method of analysis. A brief review of literature is presented. The study of modern contributions to the macrostructure and especially to the microstructure of the Apocalypse paves the way for a description of the present investigator's methodology.

The second chapter concentrates on the syntactical display of Rev 4-11. First, a detailed description of sigla and other techniques is given to allow the reader to

understand the details of the syntactical display. Then, the full syntactical display of Rev 4-11 is offered.

In spite of a strict methodology, it is here and there possible to display certain phrases in different ways. In cases like these, a decision must be taken as to which possible arrangement is the best option. In the first section of chapter 3, the proposed method is applied to Rev 4 as a test case. The reader is walked through this passage so that the process involved in creating a syntactical display can become clear. In a second section, this study wrestles with the ambiguities of Rev 5-11. The arguable choices made in the syntactical display of Rev 5-11 are justified.

Chapter 4 is designed to observe microstructural features of Rev 4-11. Surface structures of verses and small passages are presented. Verbal and structural similarities between sections are pointed out. Charts are employed. Furthermore, implications for interpretation and macrostructure are presented.

Three appendices are provided to enhance further study. Appendix A contains the syntactical display of the entire Book of Revelation. Appendix B lists the vocabulary of Revelation in a kind of concordance in order to facilitate a fast reading of the tables which contain only numbers and no references to texts. Appendix C furnishes tables which compare the vocabulary of the main parts of Revelation with each other.

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INTRODUCTION

Although the Book of Revelation always has attracted curiosity, fancy, as well as serious study, it has received increased attention in recent years.¹ Because of the uniqueness of its literary genre in the canon of the NT, exegetical methods play a crucial role in the attempt to interpret the Apocalypse accurately. In addition to exegetical methods employed with each text of the NT, several issues demand special attention when

¹Although the selected bibliography of this study certainly is not representative, especially for the time before 1900 and because it is mainly limited to structural questions, it nevertheless may vaguely indicate the enormous effort made with regard to the study of Revelation during the last decades. The percentages provided in the following table are approximate figures only.

Decade	Percentage of Entries in the Bibliography
--------	--

Before 1900	5%
1900s	0.5%
1910s	1%
1920s	3%
1930s	4%
1940s	4%
1950s	5%
1960s	9%
1970s	17%
1980s	32%
1990-1993	11%

studying John's Apocalypse (e.g., the OT background, the Gospel and NT background, and the structure of the Apocalypse itself).

The present study focuses on the last of these issues. The Book of Revelation lends itself to a structural study. Septets as well as groups of two, three, and four elements are constantly found within this book. Introductory visions, expansions at certain places within series, and several cases of climax demand a study of its structure.

Scholars have worked extensively on the macrostructure¹ of Revelation. Several suggestions for the overall structure of this piece of literary art have been made. However, all the proposed macrostructures of the book differ, though some consensus exists with regard to certain details.

On the other hand, studies of the microstructure² of Revelation are only rarely found. Often, they are limited to small passages. There is also the danger of subjectivity in structural studies, especially if the main

¹Macrostructure deals with the organization and arrangement of the different broad parts of a book. Therefore, it functions on the level of broad text sequences.

²Microstructure deals with the organization and arrangement of the different small units of a book. It deals with sentences as grammatical and syntactical entities and with short paragraphs.

factor for determining a structure is a content analysis of the book.

The purpose of this dissertation is to carry out a microstructural analysis of Rev 4-11. An accurate method which tries to restrict the degree of subjectivity and furnishes reproducible results is required for such a study.

The first chapter of this dissertation, therefore, raises the methodological question. But first, a short review of literature is presented. Because macrostructure and microstructure are interrelated, several modern contributions to the macrostructure of Revelation are briefly described, and the question is raised whether the researchers have also made some contribution to the field of microstructure. The second part of the review of literature discusses microstructural studies of the Book of Revelation. Although a small number of full-fledged microstructural analyses have been carried out and although microstructural hints can be found here and there in commentaries, books, and articles discussing the Apocalypse, no extended microstructural analysis of Revelation exists.

The second part of chapter 1 introduces the method of analysis used in this study. First, a number of delimitations are listed. One of these is, for example,

the limitation of the study to eight chapters of the Book of Revelation. Second, safeguards for a microstructural analysis are enumerated. Their purpose is to limit the degree of subjectivity in the proposed structural analysis. Finally, the basic procedure for doing the microstructural analysis of Revelation is described. A syntactical display is the starting point for the attempt to find literary structures. It provides a visual presentation of the text of Revelation and produces clues that help readers observe inclusions, chiasms, parallelisms, and other features of the text's microstructure.

Chapter 2 focuses on the syntactical display of Rev 4-11. First, there is a detailed description of the technicalities of the syntactical display employed in this study. In the preceding chapter, general principles for generating a syntactical display have been presented. Chapter 2 lists all the details and provides tables for quick reference.

A syntactical display is not a new invention. Its use is proposed by several scholars.¹ Yet, the syntactical display employed in this study is a further development with some additional features: for example, the marking of formulas, clusters of words, hymns, and direct speech.

¹See the discussion toward the end of chapter 1. Scholars like Fee, Kaiser, and Liefeld are mentioned there.

The remainder of the second chapter provides a syntactical display for Rev 4-11 including several tables for a comparison of subsections, since Rev 4-11 is the segment of the Apocalypse which is to be investigated. For the following reason, the display is often repeated: The first time that a display is provided, words and clusters of words are marked that occur several times within the same subsection. In the second display, however, words are marked that occur not just in one subsection but in several subsections. In this way, linkages between subsections become evident. Appendix A of this study furnishes a syntactical display for the entire book of Revelation, not only for Rev 4-11. Although, in this study, these additional chapters are not further investigated, the appendix provides a starting point for further microstructural analysis.

The third chapter is entitled "Demonstration and Justification of the Syntactical Display." Dealing with Rev 4-11, it also consists of two major parts. In spite of a strict methodology, it is sometimes possible to display certain phrases in different ways. In cases like these, one has to decide which arrangement among the different possible solutions is the best option, for the display forces one to make a decision. This chapter wrestles with these issues.

In the first section of chapter 3, the proposed method is applied to Rev 4 as a test case. The reader is walked through this passage step by step in order to discern how each phase takes shape.

In a second section, this study wrestles with the ambiguities of Rev 5-11. The choices made in the syntactical display of Rev 5-11 are justified.

The first three chapters set the stage for the fourth and final chapter which is designed to draw out the implications of the microstructural analysis of Rev 4-11. In this chapter, surface structures of verses and passages such as an individual seal or trumpet, an introductory vision, and an expansion of a seal or a trumpet are presented. The boundaries of passages are investigated. Verbal and structural similarities between both subsections within a given part of Revelation and between different larger parts of Revelation are pointed out. A number of tables are employed in order to clarify the discussion about a certain verse or passage. Furthermore, implications for interpretation and macrostructure are presented.

Beside appendix A, mentioned above, two other appendices are provided. Appendix B lists the vocabulary of Revelation in a kind of concordance. This appendix facilitates a fast reading of those tables which are used to point out similarities and which employ only numbers and do not have any references to texts. Appendix C furnishes

tables which compare the vocabulary of the different parts of Revelation with each other.

This dissertation has several limitations:

1. It points out a method for microstructural analysis and investigates in this way several chapters of Revelation, but it is not a study on method.
2. It focuses on just one aspect of a full-fledged exegesis and omits the other elements. For an accurate interpretation of Revelation other steps must be added (e.g., text criticism and the investigation of the OT background, to name just two).
3. Although eight chapters will be studied, another fourteen chapters are left for which, on one hand, a syntactical display is provided; on the other hand, no observations are made and no implications are drawn out.
4. Comparisons between the basic parts of Revelation are made, but are not an in-depth study of this subject. In general, the reader is left with the tables and his or her own investigation. Thus, the comparisons between the major parts of the Apocalypse serve more or less as hints of what can and should be done in another study. The different appendices point in the same direction and try to serve as a foundation for further microstructural research to be pursued in another study.

In summary, this dissertation proposes a thorough microstructural analysis of the Book of Revelation based on a more objective method which mainly concentrates on literary features rather than on pure content analysis. This method is demonstrated through the investigation of Rev 4-11, resulting in a detailed analysis of its microstructural features.

CHAPTER 1

THE METHOD OF ANALYSIS

Extensive research into the structure of the Book of Revelation has been done. There is almost no dissertation written on Revelation in recent years which does not refer at least briefly to the structure of the Apocalypse. Some contain an entire chapter dealing with this issue, and others have structure as their topic. Structural problems, therefore, play a significant role in the scholarly debate on the Book of Revelation. Nevertheless, most of the emphasis has been given to the macrostructure and not to the microstructure of this biblical book.

The purpose of this chapter is to lay the foundation for the microstructural analysis of Rev 4-11 as an important procedure in the exegetical endeavor to understand the Apocalypse. Following the definitions of the terms macrostructure and microstructure, as used in this study, a brief review of literature indicates areas and--at least partially--ways in which macrostructural as well as microstructural research has been done. The study of modern contributions to the macrostructure and especially to the microstructure of the

Apocalypse paves the way for the description of the method used in this study. Structural analysis is often accused of being too subjective. Therefore, safeguards for a microstructural analysis are presented. Then, the procedure for doing microstructural analysis is introduced.

Definitions

Two brief definitions are necessary to clarify the term microstructure as opposed to the term macrostructure, as used in this study.¹ Macrostructure is defined as the organization and arrangement of the different broad parts and lines of a book. It functions on the level of broad text sequences and not only points out the different blocks of material contained in a book, but notes also the relationships between them. The intent of macrostructural research must be to find, as far as possible, the arrangement and outline that is true to the author's line of thought and reflects the author's own intention. Most of the structural research on Revelation thus far has been done in the field of macrostructure.

¹The terms are used, for example, by David Hellholm, "The Problem of Apocalyptic Genre and the Apocalypse of John," Semeia 36 (1986): 32-36; Edgar V. McKnight, Postmodern Use of the Bible: The Emergence of Reader-Oriented Criticism (Nashville: Abingdon Press, 1988), 190; Werner Stenger, Strukturelle Beobachtungen zum Neuen Testament, New Testament Tools and Studies, vol. 12 (Leiden: E. J. Brill, 1990), 52, 55, 96-98, 208, 244.

Microstructure, on the other hand, is defined as the organization and arrangement of the different small units of a book. First of all, it deals with sentences as grammatical and syntactical entities, and second, it is interested in short paragraphs which may contain several sentences. Microstructural research also seeks the relationships between structures. The intent must be again to find that arrangement and outline of the small units that are true to the author's line of thought and reflects the author's own intention.

A macrostructure of the Book of Revelation is interested in the septenaries and other large blocks of material. A microstructure investigates individual clauses (e.g., just one seal at a time) and compares the seals with each other. It looks for small synonymous, syntactical, and antithetical parallelisms, chiasms, usage of words, grammatical forms, tenses, formulas, and recurrent patterns. When the microstructures are broader and the macrostructures narrower some overlap in method may occur.

Review of Literature

In approaching the Book of Revelation, one realizes immediately a degree of structure inherent in the document itself: the four sevens. There seems to be an almost general agreement, therefore, that an understanding of the structure of the Book of Revelation is essential for its

interpretation.¹ Opinions on the structure of Revelation determine, to a large degree, whether one opts for recapitulation² or continuation³ with regard to the visions of the Apocalypse. The same holds true when one examines the relationship between the letters and the visions, or the importance of the number seven in the book.

Macrostructure and microstructure are interdependent. Therefore major contributors to the field of macrostructure are briefly surveyed. Later on, the review is narrowed down to considerations with regard to the microstructure of Revelation and main contributors to this field of study. The survey indicates that further microstructural analysis of the Book of Revelation is necessary.

¹See, for example, Donald Guthrie, The Relevance of John's Apocalypse (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1987), 20; Daniel Earl Hatfield, "The Function of the Seven Beatitudes in Revelation" (Ph.D. dissertation, The Southern Baptist Theological Seminary, 1987), 24; Stanley Mark Turnbull, "An Introduction and Exegesis of Revelation 20:1-10" (M.A. thesis, Regent University, 1990), 37.

²Recapitulationists perceive several parts of Revelation as somewhat repetitious. Each of these parts may lead to the final consummation.

³Continuation as opposed to recapitulation discerns only one final climax in the Book of Revelation. Everything leads up to this culmination. For example, the seven trumpets do not, to a certain extent, cover the same ground which the seven seals have already covered, but they grow out of the seals and are their extension.

The Macrostructure of Revelation

Although the Book of Revelation was and is studied intensively, no consensus regarding its broad structure has been achieved. Several previous dissertations have offered excellent (and some of them extensive) reviews of proposed macrostructures. Ugo Vanni studied the structure of almost twenty scholars before proposing his own structure. The second edition of his dissertation includes an update covering the period between 1971 and 1980 in which the structural contributions of an additional seven scholars are discussed.¹ Aside from many other scholars, one must especially mention Charles F. Darling,² Wayne Richard Kempson,³ Robert Michael Kuykendall,⁴ Frederick David

¹Ugo Vanni, La struttura letteraria dell' Apocalisse, Aloisiana. no. 8a, 2d rev. ed. (Brescia, Italy: Morcelliana, 1980).

²Charles F. Darling, "The Angelology of the Apocalypse of John as a Possible Key to Its Structure and Interpretation" (Th.D. dissertation, Southwestern Baptist Theological Seminary, 1976), 74-87.

³Wayne Richard Kempson, "Theology in the Revelation of John" (Ph.D. dissertation, The Southern Baptist Theological Seminary, 1982), 38-141. His own structure is derived from a literary analysis and a content analysis.

⁴Robert Michael Kuykendall, "The Literary Genre of the Book of Revelation: A Study of the History of Apocalyptic Research and Its Relationship to John's Apocalypse" (Ph.D. dissertation, Southwestern Baptist Theological Seminary, 1986), 130-155. He not only describes several structures but also provides a kind of history of interpretation of the Apocalypse starting with the early Fathers of the Church.

Mazzaferri,¹ John Andrew McLean,² Russell Scott Morton,³ John Henry Mulholland,⁴ and Barbara Wootten Snyder⁵ who have described and evaluated existing macrostructures. Some of these scholars have also suggested their own approaches.

¹Frederick David Mazzaferri, The Genre of the Book of Revelation from a Source-Critical Perspective (Berlin: Walter de Gruyter, 1989), 331-363, 395-396. His own approach is close to that of Kempson. He rejects the structures of Elisabeth Schüssler Fiorenza, Adela Yarbro Collins, and J. Lambrecht.

²John Andrew McLean, "The Seventieth Week of Daniel 9:27 as a Literary Key for Understanding the Structure of the Apocalypse of John" (Ph.D. dissertation, The University of Michigan, 1990), 259-303. He discusses the structures of J. Massyngberde Ford, Adela Yarbro Collins, Kenneth A. Strand, Schüssler Fiorenza, J. Lambrecht, M. D. Goulder, Eugenio Corsini, J. G. Gager, and Jean-Pierre Charlier.

³Russell Scott Morton, "A History of Religions Analysis of Revelations 4-5" (Th.D. dissertation, Lutheran School of Theology at Chicago, 1985), 5-38. He distinguishes between source-critical approaches, linguistic/literary analysis, recapitulation theory, and chiasmic approaches. He mentions several scholars but does not devote much space to each one.

⁴John Henry Mulholland, "Principles for the Eschatological Interpretation of the Apocalypse" (Th.D. dissertation, Dallas Theological Seminary, 1959), 386-431, 625.

⁵Barbara Wootten Snyder, "Combat Myth in the Apocalypse: The Liturgy of the Day of the Lord and the Dedication of the Heavenly Temple" (Ph.D. dissertation, University of California at Berkeley, 1991), 44-85.

Modern Contributions to Macrostructure

A thorough investigation of the pertinent literature with regard to the macrostructure of Revelation¹

¹An investigation of several hundred articles and books dealing at least partially with the macrostructure of Revelation shows that proposed macrostructures pursue one or more of the following characteristics: (1) The structure of OT literature--for example, Jeffrey Marshall Vogelgesang, "The Interpretation of Ezekiel in the Book of Revelation" (Ph.D. dissertation, Harvard University, 1985), 68-71--or Jewish apocalyptic literature--for example, Domingo Muñoz León, "La estructura del Apocalipsis de Juan: Una aproximación a la luz de la composición del 4.º de Esdras y del 2.º de Baruc," Estudios Bíblicos 43 (1985): 125-172. (2) Liturgical patterns--for example, Massey H. Shepherd, The Paschal Liturgy and the Apocalypse, Ecumenical Studies in Worship, no. 6 (Richmond, VA: John Knox Press, 1960), 77-84. (3) Greek drama--for example, James L. Blevins, "The Genre of Revelation," Review and Expositor 77 (1980): 393-408. (4) Symbolism--for example, Klaus Gamber, Das Geheimnis der sieben Sterne: Zur Symbolik der Apokalypse, Studia Patristica et Liturgica, no. 17 (Regensburg: Verlag Friedrich Pustet, 1987), 11-97. (5) Near Eastern myth--for example, Snyder, "Combat Myth in the Apocalypse," 360. (6) Structuralism--for example, Elisabeth Schüssler Fiorenza, The Book of Revelation: Justice and Judgment (Philadelphia: Fortress Press, 1985), 170-77. (7) The use of septets--for example, Hanns Lilje, The Last Book of the Bible: The Meaning of the Revelation of St. John (Philadelphia: Muhlenberg Press, 1957), xi-xiii. (8) The use of sextets--for example, J. Massyngberde Ford, Revelation: Introduction, Translation and Commentary, The Anchor Bible, vol. 38 (New York: Doubleday and Company, 1975), 48-50. (9) Content analysis--for example, James M. Efrid, Daniel and Revelation: A Study of Two Extraordinary Visions (Valley Forge, PA: Judson Press, 1978), 77-78. Two to ten sections within Revelation have been suggested. (10) Phrases as internal markers for structure--for example, Merrill C. Tenney, Interpreting Revelation (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1957), 32-41. (11) Theological motifs--for example, Sarah Alexander Edwards, "Christological Perspectives in the Book of Revelation," in Christological Perspectives: Essays in Honor of Harvey K. McArthur, ed. Robert F. Berkey and Sarah A. Edwards (New York: Pilgrim Press, 1982), 139-154. (12) Chiasm--for example, Kenneth A. Strand, "The Eight Basic Visions in the Book of Revelation," Andrews University

allows a brief examination of some of the most noteworthy contributors to macrostructural studies.

John Wick Bowman is probably the most prominent proponent of a drama approach.¹ For the Book of Revelation he suggests a sevenfold dramatic structure. Each of the seven acts contains seven scenes.² He postulates these seven acts and forty-nine scenes in Revelation because of the importance of the number seven for the Semitic mind and because of the four septenaries in Revelation. While the sevens are derived from a Hebrew-Christian background, the drama is borrowed from the

Seminary Studies 25 (1987): 107-21. (13) Recapitulation--for example, Günther Bornkamm, "Die Komposition der apokalyptischen Visionen in der Offenbarung Johannis," Zeitschrift für die neutestamentliche Wissenschaft 36 (1937): 132-149. (14) Editorial sources--for example, R. H. Charles, The Revelation of St. John, 2 vols., International Critical Commentary (New York: Charles Scribner's, 1920), 2:xxix-lvi.

¹John Wick Bowman, The Drama of the Book of Revelation: An Account of the Book with a New Translation in the Language of Today (Philadelphia: Westminster Press, 1955); idem, The First Christian Drama: The Book of Revelation (Philadelphia: Westminster Press, 1968); idem, "Revelation, Book of," Interpreter's Dictionary of the Bible, ed. G. A. Buttrick et al. (Nashville: Abingdon Press, 1962), 4:58-71; and idem, "The Revelation to John: Its Dramatic Structure and Message," Interpretation 9 (1955): 436-453. James L. Blevins, "The Genre of Revelation," Review and Expositor 77 (1980): 393-408; idem, "Revelation 1-3," Review and Expositor 87 (1990): 615-621, follows Bowman closely and takes the drama theory to its extreme.

²Bowman, "The Revelation to John," 439-443.

Greco-Roman stage. He allows for textual transpositions.¹ Bowman selects 14:1-5 as the center of Revelation and calls it the fourth scene of the fourth act. He claims that the markers εἶδον, ὄφθη, and δεῖξω σοι are used with precision within the unnumbered parts of Revelation.²

Adela Yarbro Collins accepts an epistolary framework for the Apocalypse³ and two major sections within the book, the first one ending with chap. 11.⁴ Besides the messages to the seven churches, her overall plan of Revelation consists of another five septenaries, namely three numbered septenaries and two unnumbered septenaries. The fifth septenary has a Babylon appendix; the sixth, a Jerusalem appendix.⁵

Furthermore, she suggests that the author of Revelation has used the technique of interlocking, i.e., there are transitional passages like 8:1-5 which form at

¹These transpositions affect 15:2-4 and 20:4-6. Bowman, "The Revelation to John," 442-443.

²Ibid., 447.

³Adela Yarbro Collins, The Combat Myth in the Book of Revelation (Missoula, MT: Scholars Press, 1976), 5-8; idem, "'What the Spirit Says to the Churches': Preaching the Apocalypse," Quarterly Review 4 (1984): 71-73.

⁴Adela Yarbro Collins, Crisis and Catharsis: The Power of the Apocalypse (Philadelphia: Westminster Press, 1984), 111-16.

⁵Adela Yarbro Collins, The Apocalypse, New Testament Message, Biblical-Theological Commentary (Wilmington, DE: Michael Glazier, 1979), xii-xiii.

the same time the end of one septenary and the beginning of another one. In this way an overlap is created.¹

The scroll of Rev 10 is composed as a parallel to the scrolls of Rev 1:11 and Rev 5.² Recapitulation occurs in all the visions with the exception of the first septenary. The recurring pattern in these septet visions is (1) persecution, (2) judgment, and (3) salvation.³ The paradigm for these elements of the combat myth is Rev 12. "The combat myth is the conceptual framework which underlies the book as a whole."⁴ The mythic pattern of combat was well-known in the Ancient Near East and the Greco-Roman world.⁵ It is the structuring principle of the first part of Revelation, and is first systematically introduced in Rev 12. Its fullest form is reached toward the end of Revelation.⁶ Collins perceives in Rev 12 two Jewish sources and a Christian redaction. The woman-dragon story is dependent on the Leto-Python-Apollo myth.⁷

¹Collins, Combat Myth, 16-19. Mazzaferri, 354, criticizes Collins's lack of examples for interlocking devices.

²Ibid., 21-28.

³Collins, "What the Spirit Says to the Churches," 73; idem, Combat Myth, 32-44.

⁴Ibid., 231.

⁵Ibid., 57, 61-85.

⁶Ibid., 231-232, 207-230.

⁷Ibid., 101-145.

Elisabeth Schüssler Fiorenza surveys the compositional techniques of John and finds creative use of OT materials, a common stock of images and symbols, preannouncements, contrasts, numerical structures, interludes, and especially the technique of intercalation.¹ She states: "The author does not divide the text into separate sections or parts, but joins units together by interweaving them with each other through the method of intercalation."² Her main structural patterns are the septenaries, the two scroll visions, the christological visions in chaps. 1 and 19, and the method of intercalation. These patterns provide four major parts,³ which she later expands to a concentric structure consisting of seven parts. This concentric pattern proves, in her opinion, that Revelation is structured after the Pauline letter

¹Elisabeth Schüssler Fiorenza, The Apocalypse, Herald Biblical Booklets (Chicago: Franciscan Herald Press, 1976), 31-35; idem, The Book of Revelation, 170-173; idem, "Composition and Structure of the Book of Revelation," The Catholic Biblical Quarterly 39 (1977): 358-362; idem, Revelation: Vision of a Just World, Proclamation Commentaries (Minneapolis: Fortress Press, 1991), 33-34. Fiorenza calls this technique also "sandwiching" or "interlocking." The latter term reminds one of Collins's rather similar technique of interlocking; idem, Combat Myth, 16-19. Fiorenza, however, designates intercalation as an ABA' device.

²Fiorenza, The Book of Revelation, 173.

³These sections are: (1) The inaugural vision and the letter septet (1:9-3:22), (2) the sevenfold sealed scroll (4:1-9:21; 11:15-19; 15:1,5-16:21; 17:1-19:10), (3) the small prophetic scroll (10:1-15:4), and (4) the visions of judgment and salvation (19:11-22:9). Ibid., 174; see also idem, The Apocalypse, 35-39.

form.¹ A structuralist analysis of the actantial level confirms, in her view, the existence of four major parts and the central position of the small scroll (10:1-15:4) in the concentric pattern of the surface structure.²

Fiorenza has published microstructural work on Rev 1:4-8, 5:1-14, and 20:4-6.³ She also gives some microstructural hints when dealing with the seven churches⁴ and with Rev 14.⁵

J. Massyngberde Ford proposes John the Baptist as the author of a large part of the Apocalypse. Furthermore, a disciple of the Baptist is an additional author and there is, as well, a section that embodies Christian redaction.⁶ This concept of authorship influences her structure of Revelation.

Ford holds that the masterful structure of Revelation points to the work of an editor. She suggests that Revelation originally contained six series of six as a symbol of incompleteness similar to the number 666. This

¹Fiorenza, The Book of Revelation, 176.

²Ibid., 174-177.

³Elisabeth Schüssler Fiorenza, Priester für Gott, Neutestamentliche Abhandlungen, vol. 7 (Münster: Verlag Aschendorff, 1972), 168-179, 264-276, 295-300.

⁴Fiorenza, The Apocalypse, 29.

⁵Elisabeth Schüssler Fiorenza, "The Followers of the Lamb: Visionary Rhetoric and Social-Political Situation," Semeia 36 (1986): 124.

⁶J. M. Ford, Revelation, 28-46.

was due to the lack of fulfillment felt by the Baptist and his followers before the coming of Christ. The sextets start with 6:1 and reach up to 20:15. Rev 4-5 is the prologue, and the description of the New Jerusalem in Rev 21-22 is the epilogue. The Christian editor added the first septet, namely Rev 1-3. The seventh part of some septets was "invented." However, Ford's suggestion does not just have six series of six, but actually five series of six and one series, namely the fourth, of seven.¹ The seventh element of Revelation's second and third septets is omitted, as are Rev 7 and 15:1-16:1.

Michael D. Goulder has an approach quite different from other scholars, one which is based on a lectionary hypothesis. He understands Revelation "as an annual cycle of prophecies"² and argues three theses: (1) Revelation follows largely the order of Ezekiel; (2) since Revelation and Ezekiel keep in step, a liturgical explanation is required; and (3) the Apocalypse can, indeed, be aligned with the Jewish calendar.³ Both Revelation and Ezekiel contain about fifty units. This parallels the weeks of a Jewish-Christian year.

¹Ibid., 48-56.

²M. D. Goulder, "The Apocalypse as an Annual Cycle of Prophecies?" New Testament Studies 27 (1981): 342-367.

³Ibid., 343.

In his opinion, along with Ezekiel a portion of Revelation was read each week in the Asian churches. Rev 1 would correspond with Ezek 43, Rev 2 with Ezek 44, and so on. The start of the annual cycle of reading would be at Passover, since Rev 1 is a paschal vision and depicts the risen Christ. Goulder accepts John's use of other OT literature, but in any case, "the structure of the Apocalypse is primarily governed by the liturgical year of festivals and holy days, with first the Lord's prophecies and then Ezekiel as secondary forces."¹

Jan Lambrecht² suggests two main parts in Revelation, a short epistolary part (1:4-3:22) and a long visionary part (4:1-22:5). He is especially interested in the second one and proposes a structure for it. Lambrecht's main emphasis is the encompassing technique that John uses. This technique allows at the same time for recapitulation and progression. In his view, the septets of the seals and trumpets are open-ended and comprise

¹Ibid., 360. Goulder has also proposed a lectionary approach for the Gospel of Matthew. See idem, Midrash and Lection in Matthew, The Speaker's Lectures in Biblical Studies 1969-71 (London: S. P. C. K., 1974).

²J. Lambrecht, "A Structuration of Revelation 4,1-22,5," in L'Apocalypse johannique et l'apocalyptique dans le Nouveau Testament, ed. J. Lambrecht, Bibliotheca Ephemeridum Theologicarum Lovaniensium LII (Gembloux: Éditions J. Duculot, 1980), 77-104.

everything that follows.¹ However, despite the overlap that now occurs, each major block is a unit.

Lambrecht tries to visualize the encompassing technique in his outline.² A study of the so-called intercalations in Rev 7, 10-11, and 12-14 leads him to the conclusion that they are not disturbing insertions. "Although they do interrupt the continuous narrative, they do not break the overall pattern of the book."³ Lambrecht investigates the hymnic material and provides some microstructural analysis to prove that Rev 11:15-19 and 15:1-16:1 belong together and that the third septet is

¹Lambrecht's proposed open-endedness is derived from three points: (1) The seventh seal and the seventh trumpet do not have a specific content. (2) There is no indication for the end of the third woe. (3) A study of the hymnic material suggests the conclusion that Rev 11:15-19 and 15:1-16:1 belong together as 8:1 and 8:2-5 also do. Ibid., 81, 92-93, 99-103.

²This is Lambrecht's outline in an abbreviated form:

A1	4-5	Introductory Vision of the Scroll
B1	6-7	First Six Seals
C1	8:1-22:5	Seventh Seal and Trumpets
A2	8:1-6	Introduction
B2	8:7-11:14	First Six Trumpets
C2	11:15-22:5	Seventh Trumpet and Bowls
A3	11:15-16:1	Introduction
B3	16:2-16	First Six Bowls
C3	16:17-22:5	Seventh Bowl and Completion

Ibid., 85-86. Linear development is expressed by the flow of the numbers from 1 to 3, e.g., A1 to A3. Recapitulation is reflected by the use of the same letter: A designates introduction, B points to the six first plagues, and C stands for the "global end-event." Ibid., 87-88.

³Ibid., 99.

open-ended.¹ Rev 12-14 is a huge intercalation which does not occupy the same place in the structure which the intercalations of Rev 7 and 10-11 take. Therefore, he seems to insert or to repeat the intercalation of Rev 12-14 immediately after 16:16.² Lambrecht perceives the bowls as closed-ended. However, he ascribes all that which follows, namely 17:1 to 22:5, to the seventh bowl.³

Kenneth A. Strand advocates a chiastic structure consisting of eight basic visions (ABC^aC^bC^{'a}'C^{'b}'B'A') besides a prologue and an epilogue.⁴ In his view, the Book of Revelation has two major parts, the first one reaching up to the end of chap. 14 and depicting primarily "historical visions," and the second one starting with 15:1 and pointing to "eschatological-judgment visions." Each one of the eight visions starts with a "victorious-introduction scene." Then follows a "basic prophetic description." Visions 2 to 7 furthermore contain an "interlude" and an "eschatological culmination." The

¹Ibid., 99-103.

²Ibid., 86, 97-99.

³Ibid., 86, 91.

⁴Strand, "The Eight Basic Visions," 107-121; idem, "Foundational Principles of Interpretation," in Symposium on Revelation--Book I: Introductory and Exegetical Studies, ed. F. B. Holbrook, Daniel and Revelation Committee Series, vol. 6 (Silver Spring, MD: Biblical Research Institute, 1992), 28-29; idem, Interpreting the Book of Revelation: Hermeneutical Guidelines, with Brief Introduction to Literary Analysis, rev. and enl. ed. (Worthington, OH: Ann Arbor Publishers, 1976), 47-52.

interludes in the three historical visions enclose blocks of material designated as "spotlight on last events," whereas the interludes in the second part of Revelation consist of a single verse or just a few verses and are called "exhortation or appeal."¹

Furthermore, Strand has worked on the different elements of the respective visions (e.g., on the introduction scenes and interludes), and has pointed out common elements and structures.² He has investigated the sections called "basic prophetic description" and has found, for example, that the "Exodus-from-Egypt/Fall-of-Babylon Motif" underlies visions Ca and Cb as well as visions C'a' and C'b'.³ Strand has not only worked extensively on the Book of Revelation as a whole, but also on several chapters and pericopes.⁴

¹Strand, "The Eight Basic Visions," 107-121.

²Kenneth A. Strand, "The 'Spotlight-On-Last-Events' Sections in the Book of Revelation," Andrews University Seminary Studies 27 (1989): 201-221; idem, "The 'Victorious-Introduction' Scenes in the Visions in the Book of Revelation," Andrews University Seminary Studies 25 (1987): 267-288, in which he points to two "envelope structures" with regard to the eight introduction scenes.

³Strand, "The 'Victorious-Introduction' Scenes," 283.

⁴See, for example, Kenneth A. Strand, "Two Aspects of Babylon's Judgment Portrayed in Revelation 18," Andrews University Seminary Studies 20 (1982): 53-60.

Summary

This review of major modern contributions to macrostructure has provided some helpful insights. The multiplicity of proposed macrostructures for the Book of Revelation contributes to the criticism of structural studies as being purely subjective. Nevertheless, all the macrostructures have made a contribution to the overall knowledge of the multifaceted book of Revelation and have pointed out important aspects, devices, and patterns of the Apocalypse. However, most of the researchers in the area of macrostructure have made little contribution in the field of microstructure. As helpful as their research is, these scholars have not demonstrated the kind of work proposed in this study, namely a microstructural analysis covering a large portion of Revelation. This fact underlines the need for this type of study.

The Microstructure of Revelation

When it comes to the field of microstructure in the Book of Revelation, little consistent work has been done. One has to admit that microstructural hints can be found in many books and commentaries on Revelation. This is especially true for the messages to the seven churches. However, microstructural hints are not a microstructural analysis. In this section, the review of literature briefly mentions a select number of scholars who have worked more extensively on different parts of Revelation

and points to their microstructural contributions. First of all, contributions to the Book of Revelation in general are considered. Then some passages are singled out which were, at least partly, investigated by scholars with respect to microstructural issues. Chapters of Revelation not mentioned in the following section unquestionably have been dealt with by researchers, but different methods have been used,¹ and the scholarly interest in microstructure has been minimal or even absent.²

**Contributions to the
Microstructure of
Revelation in
General**

A substantial microstructural analysis, similar to the approach proposed in this study, is provided by Charles Homer Giblin for Rev 11:1-13.³ It is discussed below.⁴

¹See, for example, J. Calloud, "Apocalypse 12-13: Essai d'analyse sémiotique," Foi et Vie 4 (1976): 26-78; Jean Calloud, Jean Delorme, and Jean-Pierre Duplantier, "L'Apocalypse de Jean: Propositions pour une analyse structurale," in Apocalypses et théologie de l'esperance, ed. L. Monloubou (Paris: Éditions du Cerf, 1977), 351-381.

²See, for example, J. Massyngherde Ford, "The Structure and Meaning of Revelation 16," The Expository Times 98 (1987): 327-331; Charles Homer Giblin, "Structural and Thematic Correlations in the Theology of Revelation 16-22," Biblica 55 (1974): 487-504; Mathias Rissi, "Die Erscheinung Christi nach Off. 19,11-16," Theologische Zeitschrift 21 (1965): 81-95.

³Charles Homer Giblin, "Revelation 11.1-13: Its Form, Function, and Contextual Integration," New Testament Studies 30 (1984): 433-459.

⁴See pp. 39-40.

Recently, Giblin has published an excellent commentary on Revelation which extensively deals with the macrostructure and microstructure of Revelation.¹ In the introduction he states:

In line with the scope of this commentary, however, the emphasis has been altered. Following a minimal treatment of author, date, and place of composition, this introduction will highlight the literary structure of Revelation, its apocalyptic eschatology, and its reworking of the major biblical theme of God's Holy War.²

Giblin provides in his introduction what he calls an "outline-précis of Revelation." The text of Revelation is his own translation presented in a kind of syntactical display, that is, with indentation. The text does not come as a whole but is printed in sections followed by Giblin's interpretation. In the commentary itself, Giblin discusses both macrostructure and microstructure while providing an exposition of the text. He also furnishes several outlines for macrostructure³ and microstructure.⁴ Although one might at times disagree with both his macrostructure and his microstructure, he certainly has made a contribution to the debate on Revelation.

¹Charles Homer Giblin, The Book of Revelation: The Open Book of Prophecy, Good News Studies, 34 (Collegeville, MN: Liturgical Press, 1991).

²Ibid., 9.

³Ibid., 118-119.

⁴For Rev 17, *ibid.*, 161-162; for Rev 18, *ibid.*, 166-167; for Rev 19, *ibid.*, 172, 178-179; for Rev 20-22, *ibid.*, 183, 190, 197-198, 214-215.

There are several points, however, which distinguish his work from the present study. First, he has written a commentary of 231 pages. Thereby, he is limited in the discussion of microstructural features. For example, he has just three and a half pages to deal with Rev 4. It is neither possible nor desirable to go into all the details in a publication like this.

Second, he does not provide the Greek text of Revelation. He does not discuss the method used to generate his syntactical display. No criteria are given, and so it seems that with regard to syntax the display is not always consistent. Elements are not numbered. Underlining and connecting of similar terms is lacking. Formulas, hymns, direct speech, etc., are not indicated. This study suggests that a comprehensive and rigorous syntactical display will furnish even more precise data.

Klaus-Peter Jörns has especially worked on the hymns in Revelation.¹ He outlines the different hymns and discusses their structure and function in the immediate context and in the overall context of Revelation. He also points out the traditional hymnic elements (e.g., doxologies, alleluias, rhetorical questions, and parallelism).²

¹Klaus-Peter Jörns, Das hymnische Evangelium: Untersuchungen zu Aufbau, Funktion und Herkunft der hymnischen Stücke in der Johannesoffenbarung (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971).

²Ibid., 161-164.

The hymns are reproduced in stichs.¹ However, his approach is limited to the hymns, and large parts of Revelation are not investigated with regard to their microstructure.

Nils Wilhelm Lund's interest in chiasms in the NT led him also to an investigation of Revelation. In his well-known book Chiasmus in the New Testament, Lund starts with a study of form and form criticism, as well as chiasm in general.² In this introductory section of his book, he states seven laws that govern the phenomenon of chiasm. He then investigates parts of the OT, the Pauline epistles, the gospels, and finally the Book of Revelation.

Lund has suggested a macrostructure of the Apocalypse, and has outlined in a detailed way most of the Apocalypse.³ Only Rev 1a, 14, 15a, and 22b were not thus treated, although in a later publication, Lund has also wrestled with these passages.⁴ He starts with the general outline of Revelation and then moves to the different

¹See also Michael Anthony Harris, "The Literary Function of Hymns in the Apocalypse of John" (Ph.D. dissertation, The Southern Baptist Theological Seminary, 1989); S. Läuchli, "Eine Gottesdienststruktur in der Johannesoffenbarung," Theologische Zeitschrift 16 (1960): 359-378.

²Nils W. Lund, Chiasmus in the New Testament: A Study in Formgeschichte (Chapel Hill: The University of North Carolina Press, 1942), 3-47.

³Ibid., 321-411.

⁴Nils W. Lund, Studies in the Book of Revelation (N.p.: Covenant Press, 1955), 52-58, 155-165, 245-250.

parts. While discussing these different sections, Lund incorporates the text of the respective part of Revelation in his present chapter. Unfortunately, the text appears only in English, and it is not printed as a whole. Lund uses indentations and letters to emphasize chiasmic structures. Sometimes an indented line consists of a main clause, sometimes of a dependent clause, sometimes just of a prepositional phrase, etc. In other words, the governing principle for indentations seems to be the possibility to find a chiasm. Obviously, it is not syntax which is responsible for indentations. In his display of the text, Lund does not distinguish between narrative, hymns, direct speech, etc. However, he uses brackets when groups of items occur (e.g., lightning, voices, and thunders). Sometimes italics and, rarely, capitalization is employed in order to be able to discern the chiasmic structure more easily.

Lund provides helpful insights, but he also transposes passages in order to make them fit his chiasm.¹ He subdivides septenaries into three elements plus one element plus three elements instead of three-four or four-three as the text indicates.² Sometimes he uses content

¹For example, Lund, Chiasmus in the New Testament, 325-327, 367, 381; idem, Studies in the Book of Revelation, 176, 182-183, 196, 198, 201-202, 204, 217-219.

²Lund, Chiasmus in the New Testament, 325-329. The septenary dealing with the seven churches uses similar formulas in its seven parts. In the first three messages,

analysis¹ and sometimes literary analysis. For Lund, the entire Apocalypse consists of large and small chiasms. Besides the text of Revelation, Lund obviously uses certain presuppositions for his study which tend to make it somewhat subjective. Since he is preoccupied with chiasms, he perceives chiastic structures which other scholars would neither discern nor accept. This study differs from Lund's in stressing the importance of syntax for a display of the text and in trying to restrict itself to literary elements, avoiding as far as possible content analysis.

In his dissertation, François Rousseau pursues two goals: to provide a structure of Revelation and to detect its prehistory.² The book consists of two parts--corresponding to his goals--and five appendices. One of the appendices contains the entire Greek text of Revelation, arranged in stichs and supplied with headings and symbols: various vertical lines point to different sources and to

the formula ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις precedes the promise directed to the overcomers. In the last four messages, the hearing formula comes at the very end of the respective letter. The septenary of the seals consists of four short seals characterized by horses and horsemen, whereas the remaining three seals are quite different. In the trumpet septenary, the last three trumpets are designated as "woes."

¹For example, Lund, Studies in the Book of Revelation, 162-163.

²François Rousseau, L'Apocalypse et le milieu prophétique du Nouveau Testament: Structure et préhistoire du texte (Tournai: Desclée & Cie., 1971), 11-13.

the final redaction of the book. Letters and parentheses indicate concentric structures and inclusions respectively.

Studying the first part of his dissertation, namely the part concerned with structure, one notices that only a few pages are dealing with structure, mainly the macro-structure of Revelation.¹ In the second section of his first part, Rousseau discusses the usage of stichs in the Letter of Barnabas, the prologue of the Gospel of John, and in the Apocalypse, and he states four general principles for the arrangement in stichs.² These laws are:

1. The sentence is often broken by the syntactical construction.
2. Symmetry of parallelism or antithesis is important.
3. Often, a new stich takes up again the end of the preceding stich. This may either be the same word or an explanation of a word by a related expression.
4. The last law responsible for the arrangement of stichs is the law of context. This may refer to the presence of a rhyme, a concentric structure, etc.³

In Rousseau's opinion, many of the stichs form a chiastic pattern.⁴ In the second part of his study, he

¹Ibid., 17-35. He suggests seven cycles which all end with a vision of the throne of God and the lamb.

²Ibid., 35-45.

³Ibid., 36-37.

⁴He calls it concentric. Ibid., 37-43, 177.

develops the hypothesis that the book consists of two Jewish and three Christian apocalypses by using, to a certain degree, his structure and the outline of Revelation in stichs.¹ This second part of his dissertation is much more elaborate than the first. Whereas he spends eighteen pages for the discussion of the macrostructure of Revelation, he uses more than one hundred pages for its prehistory.

The textual display in stichs is interesting and sometimes useful. However, Rousseau only occasionally provides microstructural hints. The stichs of his display are often main clauses, sometimes including subordinate clauses, and are often as long as three lines. His laws for generating stichs, stated above, seem to be somewhat vague and, although mentioning syntax, do not provide a method for a syntactical arrangement of the text of Revelation. Indentation is only used for extended stichs which require more than one line in order to differentiate one stich from the next one. This is totally different from the indentation used in this study. Key words or key phrases are capitalized.² Identical words or phrases as

¹Ibid., 61, 73, 80-84, 90, 113, 129-132, 149-158.

²In Rev 1 the only expression capitalized is ὁμοιον υἱὸν ἀνθρώπου. In Rev 2 it is υἱὸς τοῦ θεοῦ and καὶ ὁ πρῶν ἀχρι τέλους τὰ ἔργα μου. In Rev 3 nothing is capitalized. In Rev 4 one finds θρόνος, and Rev 6 adds ἄξιος. Rev 7 and 9 lack capitalization. Rev 8 has τοῦ θυσιαστηρίου and τὸ τρίτον; Rev 10, αἱ ἐπὶ βρονταί; Rev 11, εἰληφας and ἐβασίλευσας, etc. One

well as synonyms are underlined, yet only if they--in Rousseau's opinion--form an inclusion or a concentric structure.¹ The latter may, however, not only depend on similar words and phrases but also on similar thoughts. In other words, he uses literary features as well as content analysis to determine concentric structures.² Sometimes these structures are not very convincing, and it seems that his method is not always rigorous and consistent enough.

Like Lund, Rousseau in his arranged text of the Apocalypse does not take into account narrative, hymns, direct speech, etc. Formulas are not differentiated from the rest of the text. Rousseau starts with the presupposition that the unified character of Revelation is due to the constant labor of the Christian community.³ Therefore, he is primarily interested in source criticism and not in microstructural research. The microstructural analysis of this dissertation, including the syntactical display,

wonders which criteria Rousseau uses in order to determine which term or phrase should be capitalized.

¹For example, σφραγίς occurs in Rev 5:1 and in Rev 5:2, but it is not underlined. The phrase ἀνοίξαι τὸ βιβλίον occurs in Rev 5:3,4 and 5. It is underlined in vss. 3 and 5, but not in 4. Entire parts like Rev 6:1-8 do not have any underlining.

²For example, τῆς θλίψεως τῆς μεγάλης in Rev 7:14 (a) has its counterpart in ἐξαλείψει ὁ θεὸς πᾶν δάκρυον in Rev 7:17 (a'). Rousseau also underlines antitheses (e.g., the earth dwellers in Rev 6:10 and the fellow servants in Rev 6:11).

³Ibid., 13.

differs widely from Rousseau's study. It is not interested in sources and uses a different methodology.¹

**Contributions to the
Microstructure of
Rev 1-3**

In his article on Rev 2-3, D. E. Aune investigates the structural features of the seven messages.² His thesis is that the seven proclamations belong to the literary genre of the "royal or imperial edict"; the mode is the "paranetic salvation-judgment oracle."³

Daniel Bach⁴ briefly points to a threefold plan of each of the seven letters. He tries to find similarities and dissimilarities between the elements of the letters addressed to the seven churches, and he arranges the churches in two groups. He also compares christological titles in Rev 2-3 with those of Rev 1a and 1b.

Aune and Bach are representatives of a large group of scholars who have paid particular attention to the seven letters and have also found common elements among the

¹For a detailed discussion of this, see the section on methodology within this chapter.

²D. E. Aune, "The Form and Function of the Proclamations to the Seven Churches (Revelation 2-3)," New Testament Studies 36 (1990): 182-204.

³Ibid., 183.

⁴Daniel Bach, "La structure au service de la prédication: Les sept lettres d'Apocalypse 2-3 fournissent-elles un canevas de lecture théologique?" Études Théologiques et Religieuses 56 (1981): 294-305.

messages, differences between the churches, and connections to other parts of Revelation. Some of these scholars are: William Evans,¹ Ferdinand Hahn,² M. Hubert,³ and Francisco Contreras Molina.⁴

Fiorenza was already mentioned above. She has worked especially on the structure of Rev 1:4-8⁵ and Rev 20:4-6.⁶ Although these are fine contributions, her microstructural analysis is extremely limited. So is that of Vanni, who has also worked on Rev 1:4-8. He has printed the Greek text in a newly arranged way, as Fiorenza does with her second passage.

¹William Evans, Christ's Last Message to His Church: An Exposition of the Seven Letters of Revelation I-III (New York: Fleming H. Revell Company, 1926).

²Ferdinand Hahn, "Die Sendschreiben der Johannesapokalypse: Ein Beitrag zur Bestimmung prophetischer Redeformen," in Tradition und Glaube: Das frühe Christentum in seiner Umwelt, Festgabe für Karl Georg Kuhn zum 65. Geburtstag, ed. G. Jeremias, H.-W. Kuhn, and H. Stegemann (Göttingen: Vandenhoeck & Ruprecht, 1971), 357-394.

³M. Hubert, "L'architecture des lettres aux sept églises (Apoc., ch. II-III)," Revue Biblique 67 (1960): 348-353.

⁴Francisco Contreras Molina, "Las cartas a las siete iglesias," Estudios Bíblicos 46 (1988): 141-172. In the order of the seven churches he even perceives a great literary and theological chiasm.

⁵Fiorenza, Priester für Gott, 168-179.

⁶Ibid., 295-300. Pages 264-276 have the heading "Aufbau und Struktur von Apk 5." However, as the subheading "Struktur und Form von Apk 5,1-14" (p. 264) indicates, only pp. 264-267 deal with the structure of Rev 5. In this section, Fiorenza discusses the suggestions of E. Lohmeyer and H. P. Müller without analyzing Rev 5 herself.

L. Hartman has worked on Rev 1-3 and on Rev 22b.¹ His approach is influenced by methods of analysis developed especially in linguistics. Hartman regards Revelation as an instrument of communication. He works on partial texts in the beginning and at the end of Revelation and determines their hierarchy. Organizing signals for hierarchy are (1) meta-narrative clauses, (2) substitution on meta-level, (3) episode demarcators, and (4) changes in the constellation of main actors. His study is similar to Hellholm's "syntagmatic approach."²

**Contributions to the
Microstructure of
Rev 4-5**

In his dissertation on Rev 4-5 R. Dean Davis demonstrates that chap. 4 is a unit and that chap. 5 is linked to Rev 4. Thus the two chapters form a larger unit. He also works on the delimitation of this section.³ Nevertheless, a full-blown microstructural analysis is not

¹L. Hartman, "Form and Message: A Preliminary Discussion of 'Partial Texts' in Rev 1-3 and 22,6ff," in L'Apocalypse johannique et l'apocalyptique dans le Nouveau Testament, ed. J. Lambrecht (Gembloux: Editions J. Duculot, 1980), 129-149.

²David Hellholm, "The Visions He Saw or: To Encode the Future in Writing, An Analysis of the Prologue of John's Apocalyptic Letter," in Text and Logos: The Humanistic Interpretation of the New Testament, ed. Theodore W. Jennings, Jr. (Atlanta, GA: Scholars Press, 1990), 109-146.

³R. Dean Davis, "The Heavenly Court Scene of Revelation 4-5" (Ph.D. dissertation, Andrews University, 1986), 17-22.

employed. Similar to Davis's work is Morton's dissertation. He also provides outlines for Rev 4 and 5.¹

William H. Shea has studied the hymns in Rev 5 and 19 and also their context, namely chaps. 5 and 19.² He finds structural parallels between the two sets of hymns and their immediate context. Furthermore, he produces outlines for both chapters.

**Contributions to the
Microstructure of
Rev 11**

Charles Homer Giblin has been mentioned above. His study on Rev 11:1-13³ is more detailed than a commentary can be. He works on the delimitation of the text and the determination of its general form. He studies the internal structure, the progressions, and the imagery. A tool for exploring the microstructure is the syntactical display--in this case of the Greek text--which he uses. Furthermore, he investigates the introduction of the passage and the details of the different sections. He finds, for example, small chiasmic arrangements in 11:5 and in 11:6. Finally, he integrates Rev 11:1-13 into the series of woes. He also

¹Morton, 38-43, 52, 116. Starting with p. 43 he mentions parallels to Rev 4-5 and moves into the direction of a macrostructure. On p. 50 he states the major sections of his macrostructure.

²William H. Shea, "Revelation 5 and 19 as Literary Reciprocals," Andrews University Seminary Studies 22 (1984): 249-257.

³Giblin, "Revelation 11.1-13," 433-459.

points out implications of his studies and provides some interpretation. Although Giblin gives an excellent example of microstructural analysis, this study is limited to only thirteen verses of the Apocalypse. The statements above concerning the syntactical display of his commentary are also true for this article, a fact that points to the need for further microstructural investigation.

**Contributions to the
Microstructure of
Rev 18**

Rev 18 seems to be the only place in the second half of the Book of Revelation--beside the chapters dealt with in the microstructural studies of Revelation in general--where microstructural work has been attempted.

In her article on Rev 18,¹ Collins first of all explores whether a source lies behind the chapter. Then she investigates the relationship of Rev 18 to the overall composition of the Apocalypse and to the seven bowls. Later on, she deals with the literary forms in Rev 18 and finds a number of small units grouped into three main sections. She also examines the composition of Rev 18 and points out some links with Rev 17. Finally, she looks for a portrayal of Rome in Rev 17-18.

¹Adela Yabro Collins, "Revelation 18: Taunt-Song or Dirge?" in L'Apocalypse johannique et l'apocalyptique dans le Nouveau Testament, ed. by J. Lambrecht, Bibliotheca Ephemeridum Theologicarum Lovaniensium LII (Gembloux: Éditions J. Duculot, 1980), 185-204.

Shea is also interested in Rev 18.¹ He determines the literary units and finds seven to eight hymns which are introduced by short pieces of prose. Rev 18 forms, in his opinion, a chiasmic pattern which was already proposed by Strand.² Strand investigates the literary structure of Rev 18 and finds five blocks of material, two of which are "interludes of appeal."³ Shea claims that his approach is one of literary form, whereas Strand's method is an approach from thematic relations.⁴ Both scholars are engaged in some form of microstructural analysis. Again the approach is limited, because only one chapter of Revelation is analyzed.

Christopher R. Smith proposes a structure of Rev 18, but his outline is not sufficiently detailed to meet the requirements of microstructure.⁵

¹William H. Shea, "Chiasm in Theme and by Form in Revelation 18," Andrews University Seminary Studies 20 (1982): 249-256.

²Strand, "Two Aspects of Babylon's Judgment," 53-60.

³Ibid., 55.

⁴Shea, "Chiasm in Theme and by Form in Revelation 18," 255.

⁵Christopher R. Smith, "Reclaiming the Social Justice Message of Revelation: Materialism, Imperialism and Divine Judgement in Revelation 18," Transformation 7 (1990): 28-33.

Summary

This review of literature in the area of micro-structure suggests that some microstructural analyses have been carried out. However, their number is rather small. Here and there scholars provide microstructural hints or even limited microstructural approaches, yet only very few full-fledged microstructural studies exist, and they are limited to several verses. No extended microstructural analysis of Revelation exists.

Conclusion

In the scholarly world, the importance of the structure of Revelation for the interpretation of this book seems to be recognized. Many scholars have wrestled with its overall structure. Almost every modern commentary at least briefly points to the structure of Revelation. This review of literature has started with the macro-structure since it is interrelated with the smaller structures which can be found in Revelation. Although there are significant points of agreement, there is no consensus regarding this overall structure.

In the area of smaller structures, some work--using different methods--has been done on the seven churches, especially, on the hymns and on Rev 11 and 18. Hints to structural patterns as well as suggestions of connections between several parts of Revelation can be found in the current literature, but obviously no work has been done on

the level of microstructures covering large portions of the Apocalypse. Intensive literary study on the level of microstructures certainly can help in deciding where to delimit passages and how to outline sections. It may provide correctives for macrostructures, clues for the correlation of passages, and sometimes suggestions for interpretation.

Methodology

In a certain sense, the method used in this study is related to literary criticism¹ and close reading,² insofar as its focus is on the final form of the text, its unity, and its artistic design.³ The structural analysis deals with the literary structure of Revelation, investigates units and subunits, and determines relationships both

¹See, for example, David R. Bauer, The Structure of Matthew's Gospel: A Study in Literary Design (Sheffield, England: Almond Press, 1988), 7-8, 12-13; Edgar V. McKnight, The Bible and the Reader: An Introduction to Literary Criticism (Philadelphia: Fortress Press, 1985), 8-9; Richard N. Soulen, Handbook of Biblical Criticism, 2d rev. and augmented ed. (Atlanta, GA: John Knox Press, 1981), 113-114; Anthony C. Thiselton, New Horizons in Hermeneutics (Grand Rapids: Zondervan Publishing House, 1992), 475-476.

²See, for example, *ibid.*, 476.

³See, for example, John Reumann, Variety and Unity in New Testament Thought, Oxford Bible Series (Oxford: Oxford University Press, 1991), 229; Leland Ryken, The New Testament in Literary Criticism (New York: Frederick Ungar Publishing Company, 1984), 5-7.

within and between units. It pays attention to rhetorical features like inclusion, chiasm, repetition, etc.¹

Before dealing with methodological safeguards for a microstructural analysis and describing its actual method, some delimitations for a structural analysis in general, as well as with regard to this study, must be spelled out.

Delimitations

Although a syntactical display is provided for the entire Book of Revelation, the microstructural analysis is limited to Rev 4-11. These chapters were chosen for two major reasons:

1. Rev 1-3 has already been investigated extensively. It is not crucial to provide a microstructural analysis for this part of Revelation.
2. Textual markers show that Rev 4-11 consists of two major units. This fact is generally recognized by scholars. Since a microstructural analysis of the entire book would exceed the limits of a dissertation, it is fitting to cover at least two major sections. After having omitted Rev 1-3, Rev 4-11 is the next logical choice for a microstructural analysis.

Structural analysis is part of a comprehensive exegesis of the text of Revelation. Although it is a decisive ingredient in the exegetical task, it is not the

¹See, for example, D. R. Bauer, 13-20.

only one. A heavy concentration on this aspect does not deny the validity of other components of a thorough exegesis. No attention is given to questions of introduction (author, place, and time of writing, etc.), textual criticism, genre, sources, or social-historical context.

In this study, the Greek text of Nestle-Aland, Novum Testamentum Graece, 26th edition, is used as it is, and the microstructure is derived from it. In other words, the final, canonical form of the text of Revelation, as currently understood, is the starting point for the study of its microstructure. This does not imply, of course, that the method would not work with a different text.

The influence especially of OT prophets such as Ezekiel, Daniel, and Isaiah on the Apocalypse is recognized. However, it is assumed that John is rather creative. There are no direct quotations found in Revelation. Oftentimes John blends allusions from several of the OT prophets. Although one can find similarities to apocalyptic and prophetic literature, John seems to have his own style.¹ Therefore, an internal approach is preferred over against an external one, that is, the structure is derived from the text of the Book of

¹See, for example, Fiorenza, The Book of Revelation, 170.

Revelation itself and not from sources underlying it, as important as they may be.

Structural analysis, as presented in this study, is more interested in literary forms than in content. Verbal and structural parallels are emphasized. In contrast to the structuralist approach,¹ deep structures are not investigated. The concern here is with surface structures.

Safeguards for a Microstructural Analysis

One of the objections against structural studies, as mentioned above, is their tendency toward subjectivity.² One only has to look at the multiplicity of proposed macrostructures for the Book of Revelation to wonder if the missing consensus is not due to a certain subjectivity inherent already in the approach of the respective scholar. In order to limit the degree of subjectivity--since total objectivity is an illusion--safeguards must be stated. Fiorenza points out:

One has to show that the proposed architectonic or compositional structuration is not derived from the tradition, that it is also found in smaller units of Revelation, and, finally, that it is present in the art and literature of the time. The greatly differing proposals for the structuration of Revelation indicate that the formulation of such internal and external controls is necessary if structural analyses of the

¹See E. V. McKnight, Postmodern Use of the Bible, 185; Daniel Patte, What Is Structural Exegesis? (Philadelphia: Fortress Press, 1976).

²See Angelico Di Marco, "Der Chiasmus in der Bibel, 4. Teil," Linguistica Biblica 44 (1979): 59; Fiorenza, The Book of Revelation, 22.

book are not to degenerate further into a purely subjectivistic enterprise.¹

The following safeguards are summarized:

1. The biblical text has priority over against any structure (i.e., textual criticism should not be based on a certain structure), and no reading is to be selected only because it fits a preconceived structural pattern. Furthermore, no additions, omissions, emendations, or relocations of the text may be done for the same reason.²
2. An internal approach is opted for in contrast to an external approach.³ An internal approach would begin with a literary analysis of the text of Revelation itself and would then, and only then, look for correspondence with prior patterns.

¹Elisabeth Schüssler Fiorenza, "Revelation," in The New Testament and Its Modern Interpreters, ed. Eldon Jay Epp and George W. MacRae (Philadelphia, PA: Fortress Press, 1989), 417.

²See, for example, Di Marco, 49-50. Lund, Chiasmus in the New Testament, 327, however, tries to restore "the original literary pattern of the book" by relocating passages of Revelation.

³E. V. McKnight, Postmodern Use of the Bible, 223, states: "The reader of the Bible as literature will begin not by directing it to something outside but by giving attention to the relationships within the text, the relationship of words to sentences and of sentences to larger literary units." On p. 245 he points to the importance of "intra-textual relations" and suggests that attention be given to setting, plot, and characters of the respective narrative.

3. Generally, one must be cautious with large structures. Overall structures must be confirmed by the discovery of the structuration of smaller units of the Apocalypse.¹ Chiasms, for example, are more easily defended if they are limited to smaller sections.²
4. A literary approach which pays attention to grammatical and syntactical constructions, to semantic patterns, and to compositional patterns is normally more objective than a pure content analysis in which it is easier to express themes in a way that makes them fit with other themes.³
5. One should not expect to find pure literary forms and perfect structures. There is always a certain degree of flexibility. This must be acknowledged by the

¹See Fiorenza, The Book of Revelation, 22.

²See Di Marco, 59.

³See *ibid.*, 58-59. On p. 59 Di Marco states: "Bei der Suche nach den Strukturen darf uns nicht die Bedeutung leiten." Jean-Pierre Charlier, "The Apocalypse of John: Last Times Scripture or Last Scripture?" Lumen Vitae 40 (1985): 185, writes: "To detect the plan of a writing with obvious Semitic features, the only reliable method, in my view, is to examine the arrangement of words with great care: the recurrences of words, images and formulas are the only safe way of establishing the logic of a literary composition." Raymond E. Brown, The Epistles of John: Translated with Introduction, Notes and Commentary, The Anchor Bible, vol. 30 (New York: Doubleday, 1982), 128, states with regard to establishing the structure of 1 John: "Within the two Parts, I shall designate units on such bases as repeated phrases (...), repeated forms of address (...), and inclusions (...)--grammatical and stylistic features--rather than on the basis of detected themes that are irregular and provide no truly logical sequence."

researcher. He/she is not allowed to press all the data into a preconceived mold.¹

6. To stay as closely as possible to the text, it is important to diagram the sentences. In this way the syntax of the sentences is laid bare. One also gets a visual impression of the dynamics within a given passage. At that point, one can try to delimit a passage and to work on its structure.²
7. Macrostructures must not provide a straitjacket for microstructural analysis. An inductive approach prefers, when possible, to start with microstructure and only then to move on to the field of macrostructure. In this way, the macrostructure may be enlightened by the underlying microstructure.³

¹See Di Marco, 60, 67.

²See, for example, Giblin, "Revelation 11.1-13," 433-434, 437.

³See E. V. McKnight, Postmodern Use of the Bible, 220, who perceives a movement from letters to words, from words to sentences, and from sentences to larger literary units. "Letters are not perceived as independent units but as potential for words. . . . Words, on the other hand, anticipate letters, which are necessary to complete their structure and meaning." On the other hand, McKnight, 223-234, discerns the problem of ambiguity: Grammatical structures can be ambiguous. Poetic omission and paratactic thinking also create ambiguity. The text can present temporal and logical discontinuity. The solution for this problem is, in E. V. McKnight's opinion, the principle of coherence. On p. 234, he states: "Coherence is the key to the determination of indeterminate grammatical and syntactical structures, the solution of problems of ambiguity, and the establishment of motivation and order in the text. But this is a key to reading even if ambiguity and disorder are not present."

**The Procedure for Doing the Microstructural
Analysis of the Book of Revelation**

The microstructural analysis consists of the following elements:

1. A syntactical display is generated according to the subsequent principles:
 - a. The Greek text of Rev 4-11 is arranged in the form of a syntactical diagram or sentence flow.
 - b. Subsequent elements which belong to the same textual level within the diagram are numbered.
 - c. Recurring formulas within the diagram are marked.
 - d. Identical words and clusters of words within the diagram are also marked.
 - e. Hymns and direct speeches are designated.
2. The data are evaluated:
 - a. The delimitation of passages is determined.
 - b. Suggested structures of sentences and small units are displayed and discussed.
 - c. Verbal connections to other parts of Revelation are noted.
 - d. If possible, structural parallels with other parts of Revelation are also pointed out.
3. Exegetical and/or theological by-products are determined.

The syntactical display of a text is a helpful tool to detect its structure. The designation for this device varies with the different authors. G. D. Fee describes

structural analysis and challenges interpreters to create what he calls a "sentence flow." Then he offers a detailed description of how to proceed and which principles to use for a sentence flow.¹ However, his suggestion "to rearrange the Greek into the standard English order: subject-verb-object," is unnecessary and unwarranted.² In a chapter on syntactical analysis, W. C. Kaiser suggests more or less the same approach, calling it a "syntactical display" or a "block diagram." He also provides examples for this method, but his description of it is considerably less detailed and elaborate than that of Fee.³ S. McKnight's "diagramming Greek sentences" is again very similar. He also seems to be willing to rearrange sentences. For example, the dependent clause is displayed first followed by the main clause, even if the Greek text has a different order.⁴ This again is unnecessary. The Greek text should be kept as it is. W. L. Liefeld calls his approach "a paragraph outline" which is again similar

¹Gordon D. Fee, New Testament Exegesis: A Handbook for Students and Pastors (Philadelphia: Westminster Press, 1983), 60-76.

²Ibid., 61.

³Walter C. Kaiser, Jr., Toward an Exegetical Theology: Biblical Exegesis For Preaching and Teaching (Grand Rapids, MI: Baker Book House, 1981), 99-103, 174-81.

⁴Scot McKnight, "New Testament Greek Grammatical Analysis," in Introducing New Testament Interpretation, ed. Scot McKnight, Guides to New Testament Exegesis (Grand Rapids, MI: Baker Book House, 1989), 89-94.

to the already mentioned approaches. On the other hand, he makes a distinction between a "paragraph outline" and a "structural outline." The latter seems to be arranged according to main themes and only secondarily according to syntax. Furthermore, he suggests an inductive outline.¹ When discussing the grammar and style of Revelation, J. R. Michaels also suggests making sentence flowcharts consisting of three columns. The subject of the sentence appears in the left column, the verb in the center column, and the direct object in the right column. Dependent clauses, adjectives, and participles are further indented.²

Syntactical displays are rarely found in the present literature on Revelation. As mentioned above, Giblin provides one for Rev 11:1-13. However, it is not sufficiently elaborated. His principles are somewhat different from those suggested by Fee and those used in this study. Marking of recurrent words and numbering of units which are found on the same level are missing. He calls it a "sense-line arrangement of the Greek text."³ Mounce states in the author's preface to his commentary:

¹Walter L. Liefeld, New Testament Exposition: From Text to Sermon (Grand Rapids, MI: Zondervan Publishing House, 1984), 45-56.

²J. Ramsey Michaels, Interpreting the Book of Revelation, Guides to New Testament Exegesis (Grand Rapids: Baker Book House, 1992), 89-94.

³Giblin, "Revelation 11.1-13," 436-37.

Considerable attention was given to the development of a detailed syntactical outline of the Greek text. I wanted the book to disclose to me from within whatever organizational structure it might possess.¹

However, no such outline is provided for the reader of his commentary.

For his structuration of passages taken from the Gospels and the Pauline literature, Stenger uses diagrams and displays textual passages. He finds chiasms, temporal arrangements, and other patterns.² Although his outlines sometimes resemble a syntactical display, in reality they are not sentence flows. The text is arranged according to other criteria (e.g., a time frame) and not according to syntax. Since this study is interested in a literary structure, a syntactical display seems to be the preferable approach. However, Stenger is right in pointing to other important items to which attention also must be paid: the time frame, the geographical frame, and the acting personages.³

In the third part of his book Duality in Mark, F. Neiryck has displayed "a typographical arrangement of the Gospel text [which] aims to render repetitions and

¹Robert H. Mounce, The Book of Revelation, The New International Commentary on New Testament (Grand Rapids, MI: Eerdmans Publishing Company, 1977), 11.

²Stenger, 128, 245, 247-287.

³Ibid., 208-209. See also Pierre Prigent, "L'Apocalypse: Exégèse historique et analyse structurale," New Testament Studies 26 (1979): 127-137.

duplications more easily recognizable."¹ Criteria for the indentation of the Greek text are not spelled out.

However, they are stated for his system of underlining. Letters in the margin point to parallelisms. Neiryneck's arrangement does not seem to be a syntactical display, although, at first glance, it has some resemblance.

In Neotestamentica, a publication by The New Testament Society of South Africa, a method called "discourse analysis" is used which works with cola.² Consequently, oftentimes sentence cola are displayed or

¹Frans Neiryneck, Duality in Mark: Contributions to the Study of the Markan Redaction, rev. ed. with supplementary notes, Bibliotheca Ephemeridum Theologicarum Lovaniensium, XXXI (Leuven, Belgium: University Press, 1988), 9. The arranged Greek text of Mark comprises pp. 139-191.

²For a definition of colon and a display of an arrangement of the biblical text by cola, see H. C. du Toit, "What Is a Colon?" Addendum to Neotestamentica 11 (1977): 1-39. On p. 1 he states: "Initially, then, we could define a colon as an independent, grammatical construction, consisting of a noun-phrase and a verb-phrase (together with possible embedded elements), which, in itself, is not embedded in some higher-level configuration. The minimum size of a colon is a single nominal element, functioning as subject (generally designated noun-phrase), together with a single verbal element, such as a verb (generally designated verb-phrase). In the case of transitive verbs a direct-object nominal could be added to the verbal element in the verb-phrase, too, and in the case of verbs like dídōmi, an indirect-object nominal could also be added in the verb-phrase. To these four basic elements, viz. subject-nominal, verbal, object-nominal and indirect-object nominal various qualificatory, descriptive elements could be added, which, together with the four basic elements, form part of the same colon-unit."

mentioned.¹ They also resemble to a certain degree the concept of syntactical display. J. A. du Rand, for example, has worked on the structure of the Johannine epistles. He diagrams the Greek text of the three epistles, he numbers the cola and the subunits according to the level which he displays in his diagram, and he marks recurring words. Then he develops the structure of the epistles.² This is rather helpful. However, sentence cola do not seem to clarify the syntactical data of a sentence and their relationships as clearly as a sentence flow does. In any case, a visual and graphical presentation of the text of Revelation in the form of a sentence

¹See, for example, H. J. B. Combrink, "Structural Analysis of Mt 9:35-11:1," Neotestamentica 11 (1977): 98-114; A. B. du Toit, "Analysis of the Structure of Mt 4:23-5:48," Neotestamentica 11 (1977): 32-47; P. P. A. Kotzé, "The Structure of Matthew One," Neotestamentica 11 (1977): 1-9; B. C. Lategan, "Structural Interrelations in Matthew 11-12," Neotestamentica 11 (1977): 115-129; J. P. Louw, "Linguistics and Hermeneutics," Neotestamentica 4 (1970): 16-17; idem, "The Structure of Mt 8:1-9:35," Neotestamentica 11 (1977): 91-97; P. J. Maartens, "The Cola Structure of Matthew 6," Neotestamentica 11 (1977): 48-76; A. H. Snyman, "Analysis of Mt 3:1-4:22," Neotestamentica 11 (1977): 19-31; M. A. V. van der Merwe, "The Form and Message of Mt 2 Based on a Structural Analysis," Neotestamentica 11 (1977): 10-18; H. C. van Zyl, "Structural Analysis of Matthew 18," Neotestamentica 16 (1983): 38-52; W. S. Vorster, "The Structure of Matthew 13," Neotestamentica 11 (1977): 130-138.

²J. A. du Rand, "A Discourse Analysis of 1 John," Neotestamentica 13 (1979): 1-42 and Addendum to Neotestamentica 13, 1-16; idem, "Structure and Message of 2 John," Neotestamentica 13 (1979): 101-120 and Addendum to Neotestamentica 13, 20-21; idem, "The Structure of 3 John," Neotestamentica 13 (1979): 121-131 and Addendum to Neotestamentica 13, 22-23.

flow helps tremendously to grasp its structure and, to some degree, also its meaning.

In this dissertation, the first stage in the process of arranging the text of Revelation is to indent portions of the text according to the following principles:

1. A main clause starts regularly at the left side of the page.
2. Subordinate clauses are indented.
3. Second-level subordinate clauses are further indented.
4. Adverbial and prepositional phrases, as well as participles belonging to the main clause or to a subordinate clause, are further indented than subordinate clauses in order to avoid a conflict between different textual levels.
5. All elements belonging to the same textual level should, as far as possible, line up directly under one another (e.g., main clauses, subordinate clauses, phrases, and sometimes even words). That means, if subordinate clauses are on the same textual level, they also should appear with the same degree of indentation.
6. There are some exceptions:
 - a. A slight indentation is used after the terms εἶδον and ἤκουσα until one of these two terms shows up again.

- b. Indentation is also used for direct speech (i.e., the main clause of the direct speech does not occur on the same level as the preceding main clause).

As already pointed out, the second stage consists of numbering the parts of a sentence that occur on the same level. Recurrent formulas, words, and phrases are additionally marked. Sometimes arrows are used to connect words and phrases. This arranged text alone reveals a certain degree of structure. The method is applied as strictly as possible, and yet one needs to be open to some flexibility. It could sometimes prove helpful, for example, to indent genitive phrases. For a rather detailed description of all the features of a syntactical display and not just its main principles--as stated here--see the beginning of chapter 2.

After having developed the syntactical display, the data are evaluated as indicated above. This requires paying attention to grammatical forms, tenses, and syntax; compositional patterns like parallelism, chiasm, repetition, contrast, progression, and climax; as well as to semantic patterns like word frequency, synonyms, antonyms, and cognate words that contain similar morphemes.¹

This structural analysis is applied to the text of the Book of Revelation. A syntactical display for the

¹See J. P. Louw, "Primary and Secondary Reading of a Text," Neotestamentica 18 (1984): 25.

entire Book of Revelation is provided, yet a thorough analysis on the microstructural level is furnished only for Rev 4-11 which, however, comprises a third of the Apocalypse's chapters.

Summary

This chapter was designed to justify a detailed microstructural analysis of Revelation and to lay the foundation for it. Macrostructural as well as microstructural work on the Apocalypse has been done, yet questions remain open. A consistent microstructural study covering large blocks of the book has not been accomplished, and methods like the one suggested in this study have only partially been used. Yet, the proposed method is not an entirely new technique. It is somewhat refined and applied to larger parts of the Apocalypse and can yield interesting and unexpected results.

CHAPTER 2

THE SYNTACTICAL DISPLAY OF REV 4-11

Introduction

In this chapter the syntactical display of Rev 4-11 is presented. Appendix A contains a display of the entire Book of Revelation. In order to comprehend this syntactical display, some further information is provided concerning the method used in this study.

These details are the following:

1. Indentation:

- a. The formulas εἶδον, ἰδού, ὡφθη, and ἤκουσα are not indented but start at the left margin, following the verse number. However, where these verbs do not occur as formulas, they are treated like other words. Sometimes, a complete sentence or a subordinate clause follows the respective formula. In other instances, the formula is part of a main clause. In the latter case, the object which occurs in the next line is indented precisely like a main clause, but is connected to the formula by a horizontal arrow (→) or a vertical line (|) in order

to indicate the continuation of the sentence which started with the formula.

- b. Main clauses are indented one tab.
- c. Dependent clauses (e.g. relative clauses, final clauses, consecutive clauses, and temporal clauses) are indented two tabs.
- d. Constructions using a participle which is normally not the subject of a clause and constructions employing an infinitive are usually indented three tabs.
- e. If necessary or helpful for the sake of clarification, objects, the genitive, adverbial phrases, and prepositional phrases may be but need not be indented. In case they are, objects, the genitive, adverbial and prepositional phrases as well as comparisons are indented four tabs. The flexibility indicated here is also required because of the limitations caused by the right margin.
- f. In the case of direct speech, the entire block of material is indented one additional tab.
- g. In enumerations following α and other formulas, even main clauses are indented one additional tab as long as they belong to the respective formula.
- h. Sometimes dependent clauses or objects are followed by additional dependent clauses, other objects, or

genitive constructions. In these cases, the starting point for indentation is not the left margin of a page--as it was before--but the level of the original dependent clause or the respective object. Normally, each dependent unit is indented one additional tab. Further specific rules concerning the indentation of the various elements of additional dependent clauses are, however, not stated since the margins of the paper limit the space anyway. Thus, some overlap with several of the rules mentioned above may occur.

- i. Main clauses inserted into other main clauses or into subordinate clauses are treated as dependent clauses in order to avoid a poor arrangement of the syntactical display. Short vertical lines (|) and interrupted vertical lines are used in cases where a clause is interrupted by a subordinate clause or some parenthetical material and continues on one of the next lines (i.e., subject and verb are somewhat separated though belonging together). (See table 1.)
2. Numbering and brackets:
 - a. Arabic numbers are normally used to mark main clauses. An exception are phrases that follow introductory formulas.

TABLE 1
TECHNIQUES AND SIGLA--INDENTATION

-
- a. Structuring formulas:
καὶ εἶδον
 → ἄγγελον ἰσχυρόν
- b. Main clauses:
καὶ οἱ πρεσβύτεροι ἔπεσαν
- c. Dependent clauses:
 ἦν ἤκουσα
- d. Participles and infinitives:
 ἀνοίξαι τὸ βιβλίον
- e. Objects, genitives, adverbial and prepositional
phrases, and comparisons:
 ἐκ τῶν ἑπτὰ σφραγίδων
- f. Direct speech:
καὶ εἶρηκα αὐτῷ·
 κύριέ μου, σὺ οἶδας.
- g. Main clauses following "I know" etc.:
οἶδα
 ποῦ κατοικεῖς,
 καὶ κρατεῖς τὸ ὄνομά μου
- h. Additional dependent clauses etc.:
 ἔχοντας ἕκαστος
 φιάλας χρυσᾶς
 γεμούσας θυμιαμάτων,
 αἱ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων
- i. Indentation of insertions:
καὶ πᾶν κτίσμα
 | ὃ ἐν τῷ οὐρανῷ
 | καὶ ἐπὶ τῆς γῆς ...
ἤκουσα

- b. Small Roman letters are normally used for further indented parts independent of their level of indentation.
- c. In the case that another qualifier is necessary, small Roman numbers are used.
- d. Finally, dots are used to indicate a sequence of words or ideas which belong to the same textual level. Numbering does not always mean that the author intended to present this kind of enumeration. However, it is often helpful in the attempt to find the microstructure of a verse or passage. Even synonymous expressions which occur on the same textual level may be numbered. Main clauses which appear in the midst of numbered material may be regarded as a kind of parenthesis.
- e. Brackets instead of a mode of numbering are normally only used with adverbial expressions and prepositional phrases, with simple contrasts--but not with objects--and in the cases of a multiple subject or a chain of verbs within one clause.
(See table 2.)

TABLE 2
TECHNIQUES AND SIGLA--NUMBERING
AND BRACKETS

a. Arabic numbers for main clauses:

Τὸ θηρίον
| ὁ εἶδες
(1) ἦν
(2) καὶ οὐκ ἔστιν ...

b.-d. Small Roman letters, small Roman numbers, and dots for further indented parts:

ἐγὼ ἐρῶ σοι τὸ μυστήριον
 (a) τῆς γυναικὸς
 (b) καὶ τοῦ θηρίου
 (i) τοῦ βαστάζοντος αὐτήν
 (ii) τοῦ ἔχοντος
 • τὰς ἑπτὰ κεφαλὰς
 • καὶ τὰ δέκα κέρατα.

e. Brackets for adverbial expressions, prepositional phrases, simple contrast, etc.:

καὶ οἱ μετ' αὐτοῦ { κλητοὶ
 καὶ ἐκλεκτοὶ
 καὶ πιστοί.

3. Horizontal lines and double spacing:
 - a. Long horizontal lines are used to indicate subsections of a chapter or of an even broader section. Full lines normally occur only in connection with the formula (καὶ) εἶδον and expanded versions of this formula. Half lines are used to separate subsections that are introduced by other formulas or by no formulas at all and yet are clearly distinguishable segments of a larger whole. If a page ends with a horizontal line this line is repeated on top of the next page.
 - b. Double spacing is used to indicate where a new subparagraph might start. For clarity's sake, sometimes even triple spacing is used. (See table 3.)
4. Vertical lines:
 - a. Direct speech--of course with the exception of John himself--is encompassed by a vertical double line on its right side and on its left side.
 - b. Direct speech within direct speech is marked by a thick, solid line on both sides of the text.
 - c. In Revelation even direct speech within direct speech within direct speech does occur. This is marked by a thick solid line on both sides of the text as well as an additional double line.

TABLE 3

TECHNIQUES AND SIGLA--HORIZONTAL
LINES AND DOUBLE SPACING

(a) Long horizontal lines for subsections of chapters and in connection with formulas:

ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

Καὶ εἶδον ...

καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ

(b) Double spacing for new subparagraphs:

- (1) καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης
τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν
(2) καὶ ἐθερίσθη ἡ γῆ.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν
ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ

- d. Inscriptions are designated by an extra thick vertical line on both sides of the text. (See table 4.)

5. Closed boxes:

- a. Hymns are located within closed boxes consisting of a single, uninterrupted line.
- b. Formulas are also found within closed boxes, yet distinct from the boxes used for hymns. The physical appearance of a box is decisive. Basically, there are four options for drawing the lines of boxes: a single continuous line, a double continuous line, a single intermittent line, and a double intermittent line. These options can be combined with each other according to the number of sides of a box. Only those boxes belong together that exhibit precisely the same features. The word $\acute{\omicron}\rho\acute{\alpha}\omega$ and its forms, as well as the word $\acute{\alpha}\kappa\omicron\acute{\upsilon}\omega$ and its forms, also occur in closed boxes, whether they are found at the beginning of a line or somewhere else. They are usually marked, even if they occur only once in a section. (See table 5.)

TABLE 4
TECHNIQUES AND SIGLA:
VERTICAL LINES

a. Vertical lines for direct speech:

λέγων
 || (1) πέμψον σου τὸ δρέπανον τὸ ὄξυ ||
 || (2) καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς. ||

b. Vertical lines for direct speech within direct speech:

	Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον·	
	Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν ...	
	οἶδα	

c. Vertical lines for direct speech within direct speech within direct speech:

	(a) ὅτι λέγεις ὅτι					
			(1) πλούσιός εἰμι			
			(2) καὶ πελούτηκα			

d. Vertical lines for inscriptions:

	ὄνομα γεγραμμένον,	
	(1) Βαβυλῶν ἡ μεγάλη,	
	(2) ἡ μήτηρ	
	(a) τῶν πορνῶν	
	(b) καὶ τῶν βδελυγμάτων τῆς γῆς.	

TABLE 5
TECHNIQUES AND SIGLA:
CLOSED BOXES

a. Closed boxes for hymns:

ναί, { κύριε ὁ θεὸς ὁ παντοκράτωρ, }
--

b. Closed boxes for formulas:

καὶ εἶδον	formula
καὶ ἤκουσα	formula
formula	formula

8. Appearance:

Single recurrent words are marked by one of the following options or by their combinations, although not all possible combinations are used:

- a. underline
- b. bold
- c. double underline
- d. shadow
- e. redline
- f. small
- g. large
- h. very large
- i. small cap

Only those words which are marked in precisely the same way belong together. Because of the multitude of words in the book of Revelation, a once and for all marking of an individual word is impossible. Words which occur very regularly normally are marked in the same way. Designations of God, personal names, and personages in general are mainly printed with large letters. However, one should be aware that each unit may use its own marking. In the case that units are compared with each other, a consistent marking throughout the entire block of material is attempted. Preliminary pages to major sections of Revelation point out the respective units as well as the comparisons

which are carried out. Words in boxes may be marked additionally if they occur not only in similar clusters of words but also as single words. Whenever a word is marked with small cap, only the accent on the first letter is preserved. This accent and the respective breathing mark are found in front of the word. Iota subscriptum is written as a normal iota. (See table 7.)

9. Arrows:

Arrows are used only within paragraphs. They connect recurrent marked or unmarked words as well as identical or similar clusters of words in order to point to some kind of microstructure of a sentence or passage, as shown below:

καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου
 ἔχων λιβανωτὸν προσθῆν,
 καὶ ἔδωκε ἀντὶ θυμιάματα πολλά,
ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων
ἐπὶ τὸ θυσιαστηριον τὸ προσθῆν

Rev 4:1-8:1

Rev 4:1-8:1 forms the second major part of the Book of Revelation. This part follows the general introduction and the messages to the seven churches including their introductory vision. It consists of a twofold introductory vision (4-5) and the seven seals (6:1-8:1), including an twofold expansion of the sixth seal in Rev 7, in a total of eleven units.

Display of the Units of Rev 4:1-8:1

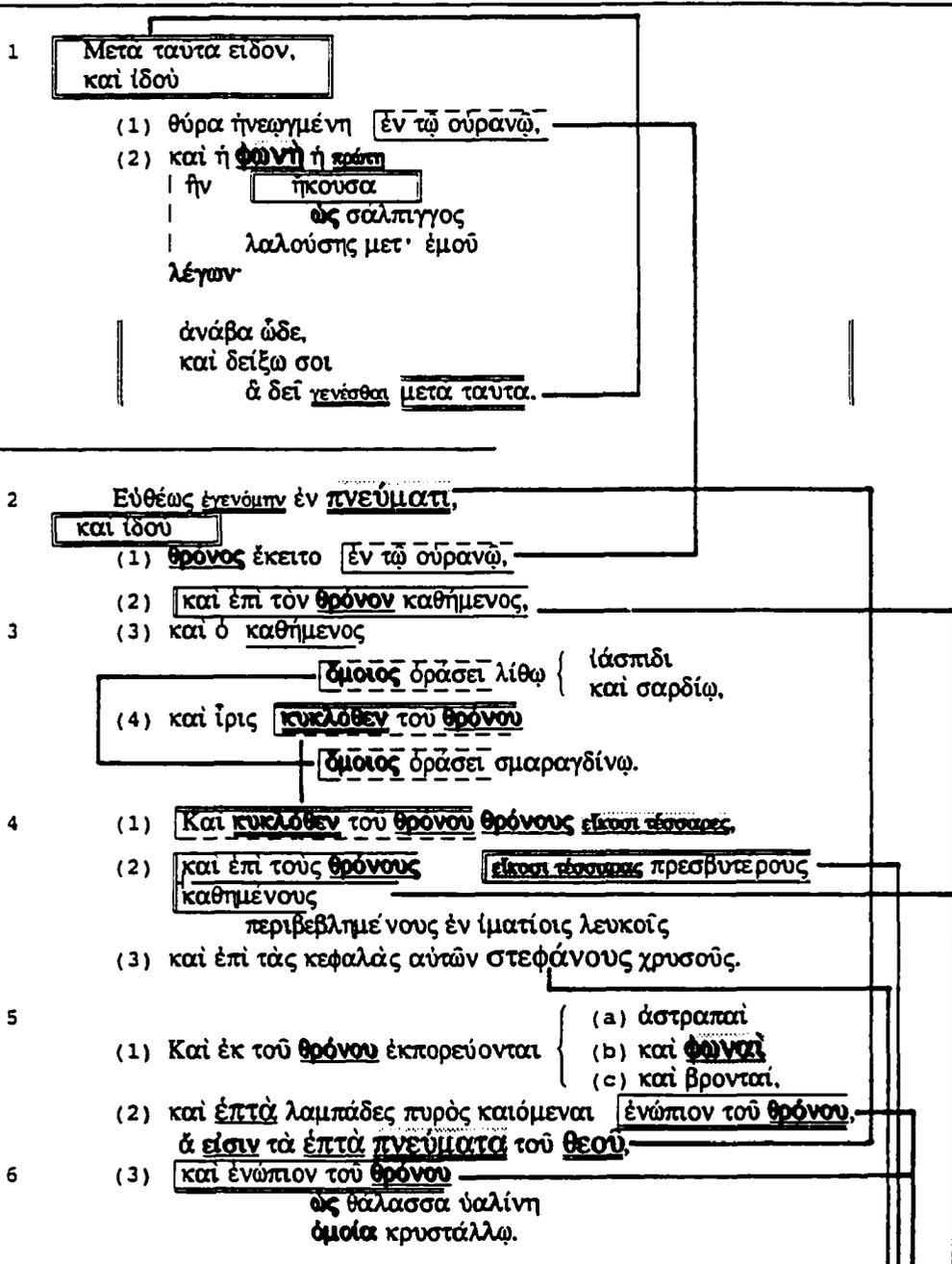
The following section presents the syntactical display of Rev 4:1-8:1. Because of methodological reasons--which are explained below--one has to distinguish between (1) the section Rev 4-5, (2) the section Rev 6 including Rev 8:1, and (3) the section Rev 7.

The two chapters of Rev 4-5 form two units. On the subsequent pages not only is a syntactical display provided for these two chapters, but also recurrent words and phrases within the respective units are marked. The marking of words is strictly limited to the respective units. Each unit stands for itself without any connection to the other one (i.e., each unit is regarded as a whole, complete in itself). This is just a first step toward the understanding of the microstructure of Rev 4:1-8:1. The lines within the display of each unit connect recurrent formulas and words and point to some kind of structure.

With Rev 6:1-17 and 8:1, a shift in methodology takes place. At least the first four seals are too short to allow for a significant marking of the units if taken only individually, as was the case with Rev 4 and 5. Therefore, a second step was included with regard to the seals, namely, the comparison with each other. What is marked within the seven seals--words, formulas, and phrases--are the common elements among the seals. Lines, however, are used to connect words which occur only in one seal.

Distinct introductory formulas point to two units in Rev 7. They, on the other hand, are handled as are Rev 4 and 5. Each unit is taken individually and marked individually, without joining it to the other one, independent of the question whether they describe the same group of persons or not. The lines in this case connect recurring marked words and phrases, pointing toward some sort of structure for each unit.

Rev 4



6b (1) Καὶ ἐν μέσῳ τοῦ θρόνου
 καὶ κυκλῶν τοῦ θρόνου } τέσσαρα ζῶα
 γέμοντα ὀφθαλμῶν { ἔμπροσθεν
 καὶ ὀπίσθεν.

7 (2) καὶ τὸ ζῶον τὸ πρῶτον
 ὅμοιον λέοντι
 (3) καὶ τὸ δεύτερον ζῶον
 ὅμοιον μόσχῳ
 (4) καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον
 ὡς ἀνθρώπου
 (5) καὶ τὸ τέταρτον ζῶον
 ὅμοιον ἀετῷ πετομένῳ.

8 (6) καὶ τὰ τέσσαρα ζῶα.
 ἐν καθ' ἑν ἑαυτῶν
 ἔχον ἀνά πτέρυγας ἕξ,
κυκλῶσιν } γέμουσιν ὀφθαλμῶν.
 καὶ ἔσωθεν }
 (7) καὶ ἀνάπαυσιν οὐκ ἔχουσιν
 ἡμέρας
 καὶ νυκτός
 λέγοντες,

ἅγιος } ἅγιος } ἅγιος }	(1) <u>κύριος ὁ θεός</u>
	(2) ὁ παντοκράτωρ, ὁ <u>ἦν</u>
	(3) καὶ ὁ <u>ὢν</u> καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσιν τὰ ζῶα
 (a) δόξαν
 (b) καὶ τιμὴν
 (c) καὶ εὐχαριστίαν
 (i) τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ
 (ii) τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων

10 (1) πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
ἑνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου
 (2) καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων
 (3) καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν
ἑνώπιον τοῦ θρόνου
 λέγοντες

11

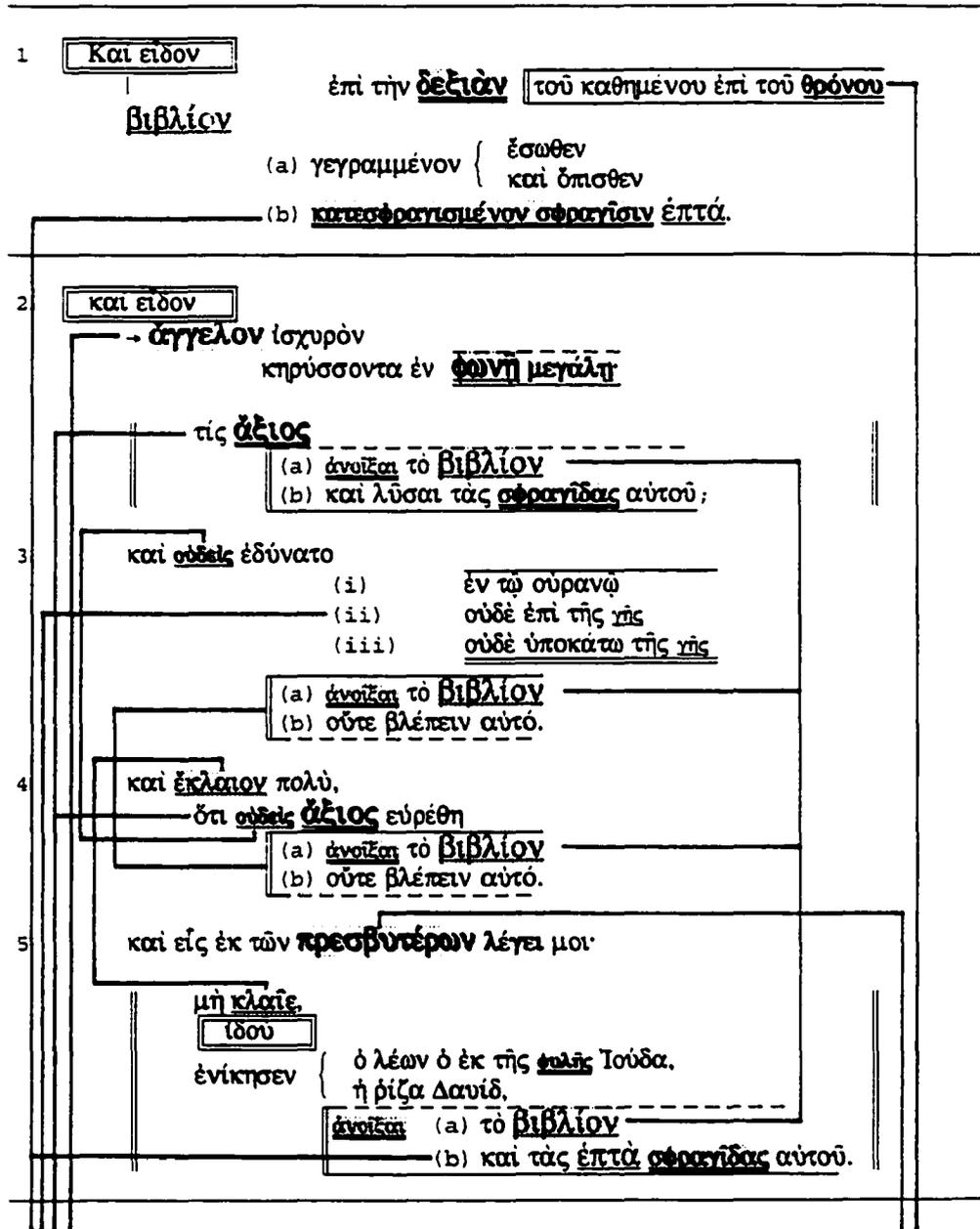
ἄξιός εἰ, { ὁ κυριος
καὶ ὁ θεὸς ἡμῶν. }
λαβεῖν

(a) τὴν δόξαν
(b) καὶ τὴν τιμὴν
(c) καὶ τὴν δύναμιν.

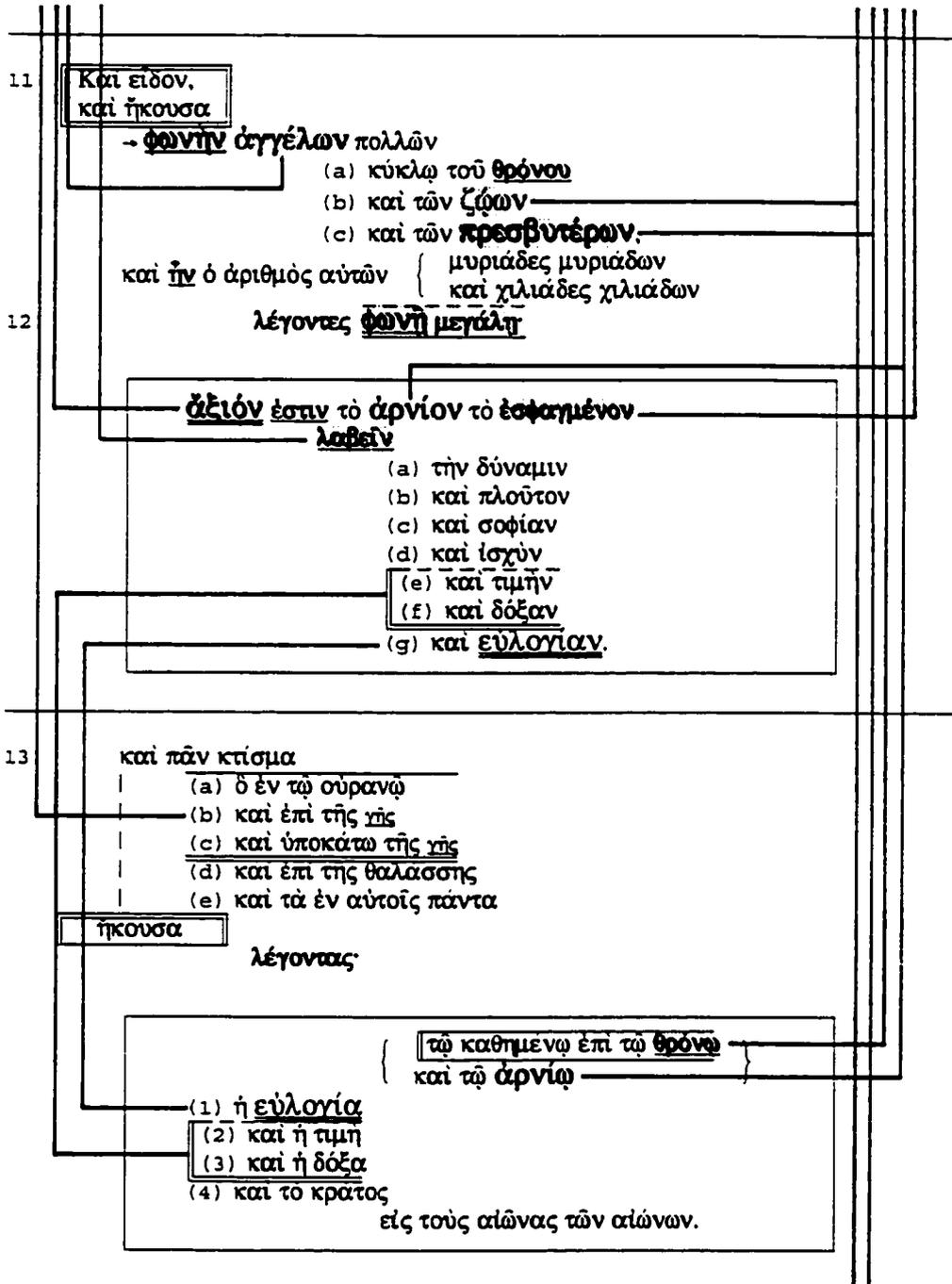
(i) ὅτι σὺ ἐκτίσας τὰ πάντα

(ii) καὶ διὰ τὸ θέλημά σου { ἦσαν
καὶ ἐκτίσθησαν.

Rev 5



6	Και ειδον	{ εν μέσω { του θρόνου και των τεσσάρων ζώων και εν μέσω των πρεσβυτέρων }
	άρνιον	(a) έσθηκός ως έσφαγμένον (b) έχων (i) κέρατα έπτά (ii) και όφθαλμούς έπτά οι είναι τα (έπτά) πνεύματα του θεού άπεσταλμένοι εις πάσαν την γην.
7	και ήλθεν	και ελάβην εκ της δεξιής του καθήμενου επί του θρόνου.
8	Και οτε ελαβεν το βιβλίον,	τα τέσσαρα ζώα και οι είκοσι τέσσαρες πρεσβύτεροι
	(1) έπεσαν ενώπιον του άρνιου	έχοντες έκαστος (a) κιθάραν (b) και φιάλας χρυσάς γεμούσας θυμιαμάτων, οι είναι αι προσευχαι των άγιων.
9	(2) και άδουσιν ωδήν καινήν λέγοντες:	
	άξιός ει	(i) λαβείν το βιβλίον (ii) και άνοίξει τας σφραγίδας αυτού. (a) οτι έσφαγής (b) και ήγόρασας τω θεώ εν τω αίματί σου (i) έκ πάσης φυλής (ii) και γλώσσης (iii) και λαού (iv) και έθνους, (c) και έποίησας αυτούς τω θεώ ήμων (i) βασιλειαν (ii) και ιερεις, και βασιλεύσουσιν επί της γης.
10		



14

καὶ τὰ τέσσαρα ζῶα ἔλεγον·

|| ἀμήν. ||

καὶ οἱ πρεσβύτεροι { ἔπεσαν
καὶ προσεκύνησαν.

Rev 6

1 Και είδον

ὅτε ἤνοιξεν τὸ **ἄρνιον** μίαν
ἐκ τῶν ἑπτὰ σφραγίδων.

και ἤκουσα

- ἐνὸς ἐκ τῶν τεσσάρων ζώων
λέγοντος
ὡς φωνὴ βροντῆς·

|| ἔρχου. ||2 και ειδον,
και ιδου-> ἵππος λευκός,και ὁ καθημενος ἐπ' αὐτον(1) ἔχον τοξον(2) και ἐδόθη αὐτῷ στέφανος(3) και ἐξῆλθεν(a) νικῶν(b) και ἵνα νικήσῃ.3 Και ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν.ἤκουσα

- τοῦ δευτέρου ζώου
λέγοντος·

|| ἔρχου. ||4 και ἐξῆλθεν ἄλλος ἵππος πυρρός,και ὁ καθημενος ἐπ' αὐτον(1) ἐδόθη αὐτῷ(a) λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς(b) και ἵνα ἀλλήλους σφάζουσιν(2) και ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5

Και οτε ηνοιξεν την σφραγιδα την τριτην.

ηκουσα

- τοῦ τριτου ζωου
λέγοντος·

|| ερχου. ||

και ειδον,
και ιδου

- ἵππος μέλας,

και ὁ καθημενος ἐπ' αὐτον
ἔχων ζυγον

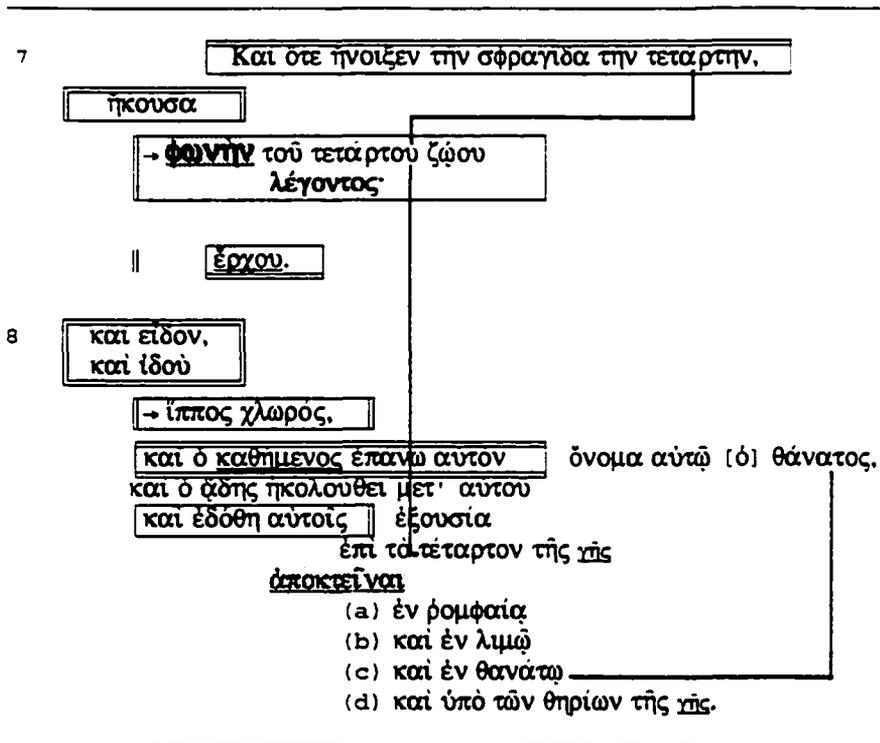
ἐν τῇ χειρὶ αὐτοῦ.

6

και ηκουσα

- ὡς φωνῆν ἐν μέσῳ τῶν τεσσάρων ζωων
λέγουσαν·

|| χοῖνιξ σίτου δηναρίου
και τρεῖς χοϊνίκες κριθῶν δηναρίου.
και τὸ ἔλαιον } μὴ ἀδικήσης.
και τὸν οἶνον ||



9

Και ὅτε ἤνοιξεν τὴν πεμπτῆν σφραγιδα

εἶδον

→ ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς

τῶν ~~εσφαγμένων~~

(a) διὰ τὸν λόγον τοῦ θεοῦ

(b) καὶ διὰ τὴν μαρτυρίαν

ἣν εἶχον.

10

καὶ ἔκραξαν

φωνῇ μεγάλῃ
λέγοντες

ἕως πότε, ὁ δεσπότης { ὁ ἅγιος
καὶ ἀληθινός, }

(1) οὐ κρίνεις

(2) καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν

ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

11

καὶ ἐδόθη αὐτοῖς

ἐκάστῳ στολὴ λευκὴ

καὶ ἐρρέθη αὐτοῖς

να ἀναπαύσονται ἔτι χρόνον μικρόν.

ἕως πληρωθῶσιν { καὶ οἱ σύνδουλοι αὐτῶν
καὶ οἱ ἀδελφοὶ αὐτῶν }

οἱ μέλλοντες ~~ἀποκτείνεσθαι~~

ὡς καὶ αὐτοί.

12

Και ειδον

ὅτε ἤνοιξεν τὴν σφραγιδα τὴν ἑκτην.

(1) και σεισμός μέγας ἐγένετο

(2) και ὁ ἥλιος ἐγένετο μέλας

ὡς σάκκος τρίχινος

(3) και ἡ σελήνη ὅλη ἐγένετο

ὡς αἷμα

13

(4) και οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν,

ὡς σικκὴ βάλλει τοὺς ὀλύνθους αὐτῆς

ὑπὸ ἀνέμου μεγάλου σειομένη.

14

(5) και ὁ οὐρανὸς ἀπεχωρίσθη

ὡς βιβλίον ἐλισσόμενον

(6) και πᾶν ὄρος

και νῆσος

ἐκ τῶν τοῦτων αὐτῶν ἐκινήθησαν.

15/16a

(1) Καὶ οἱ βασιλεῖς τῆς γῆς

(2) και οἱ μεγιστᾶνες

(3) και οἱ χιλιάρχιοι

(4) και οἱ πλούσιοι

(5) και οἱ ἰσχυροὶ

(6) και πᾶς δούλος

(7) και ἐλεύθερος

(a) ἔκρυσαν ἑαυτοὺς

εἰς τὰ σπῆλαια

και εἰς τὰς πέτρας τῶν ὄρεων

(b) και λέγουσιν

τοῖς ὄρεσιν

και ταῖς πέτρας·

16b

(1) πέσετε ἐφ' ἡμᾶς

(2) και κρύψατε ἡμᾶς

(a) ἀπὸ προσώπου

τοῦ καθήμενου ἐπὶ τοῦ θρόνου

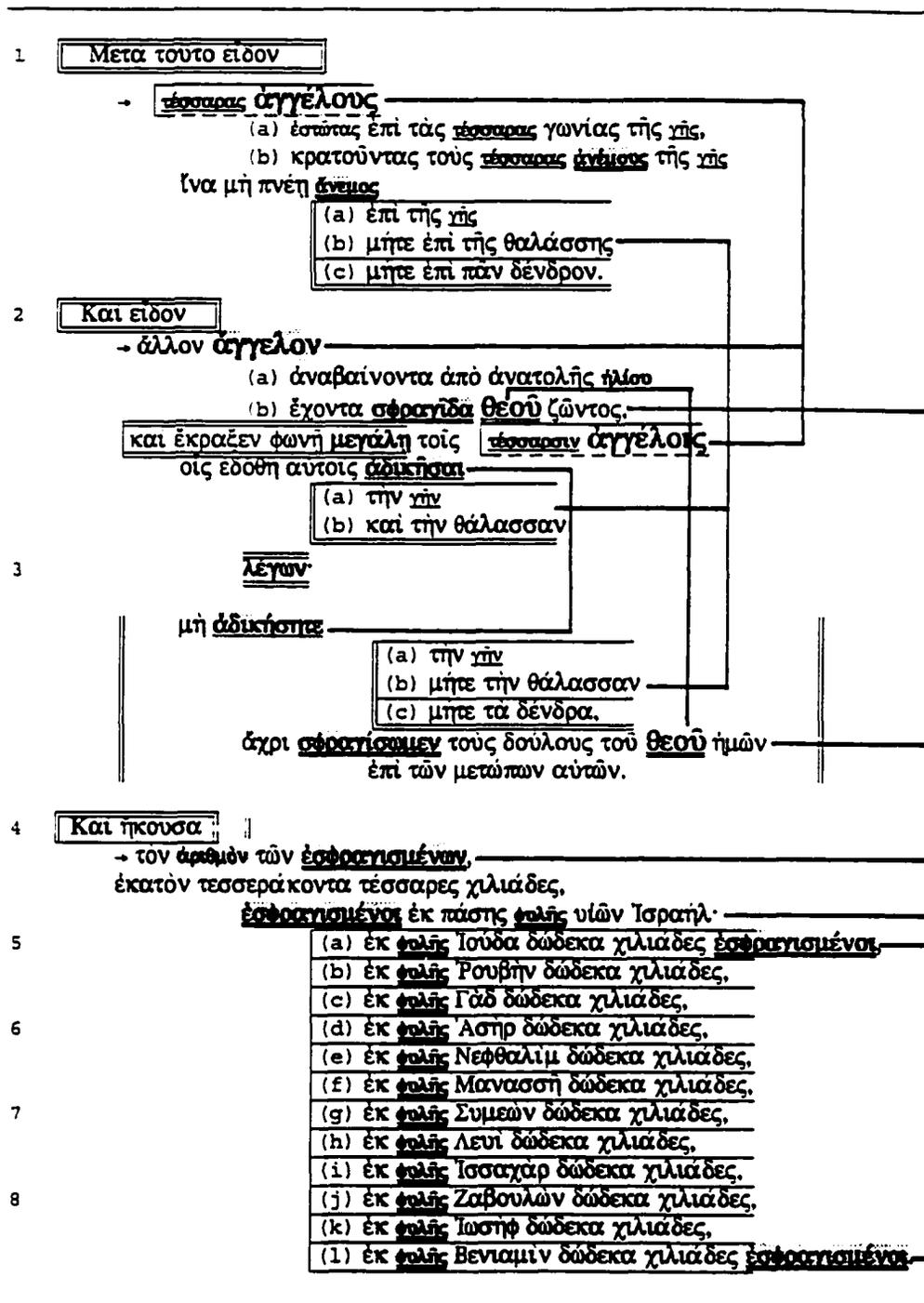
(b) και ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου.

17

ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν.

και τίς δύναται σταθῆναι;

Rev 7



9

Μετα ταυτα ειδον,
και ιδου

-> οχλος πολυς,

ον αριθμησαι αυτον ουδεις εδυνατο.

- (i) εκ παντος εθνους
- (ii) και φολων
- (iii) και λαων
- (iv) και γλωσσων

10

(a) εσωτες

ενωπιον του θρονου

και ενωπιον του αρνιου

(b) περιβηλυμενους στολας λευκας

(c) και φοινικες εν ταις χερσιν αυτων.

και κραζουσιν φωνη μεγαλη
λεγοντες

η σωτηρια

(a) τω θεω ημων

τω καθημενω επι τω throne

(b) και τω αρνιω.

11

(1) Και παντες οι αγγελιοι εισηκησαν

(a) κυκλω του θρονου

(b) και των πρεσβυτερων

(c) και των προσων ζων

(2) και επεσαν ενωπιον του θρονου επι τα προσωπα αυτων

(3) και προσεκυνησαν τω θεω

12

λεγοντες

θειν.

- (1) η ευλογια
- (2) και η δοξα
- (3) και η σοφια
- (4) και η ευχαριστια
- (5) και η τιμη
- (6) και η δυναμις
- (7) και η ισχυς

τω θεω ημων
εις τους αιωνας των αιωνων.

θειν.

13

Καὶ ἀπεκρίθη εἰς ἐκ τῶν **πρεσβυτέρων**
λέγων μοι·

- (1) οὗτοι οἱ περιβεβλημενοὶ
τὰς στολὰς τὰς λευκὰς
τίνες εἰσὶν
(2) καὶ πόθεν ἤλθον;

14

καὶ εἶρηκα αὐτῶ·

|| κύριέ μου, σὺ οἶδας.

καὶ εἶπέν μοι·

- (1) οὗτοί εἰσιν οἱ ἐρχόμενοι
ἐκ τῆς θλίψεως τῆς μεγάλης
(2) καὶ ἔπλυναν τὰς στολὰς αὐτῶν } { ἐν τῷ αἵματι
(3) καὶ ἔλεβαναν αὐτάς } { τοῦ ἀρνίου.

15

- (1) διὰ τοῦτό εἰσιν
ἐνάκιον τοῦ θρόνου τοῦ θεοῦ

(2) καὶ λατρεύουσιν αὐτῶ { ἡμέρας
καὶ νυκτός
ἐν τῷ ναῶ αὐτοῦ.

- (3) καὶ ὁ καθημένος ἐπὶ τοῦ θρόνου σκηνώσει
ἐπ' αὐτούς.

16

- (1) οὐ πεινάσουσιν ἔπι
(2) οὐ~~δέ~~ διψήσουσιν ἔπι
(3) οὐ~~δέ~~ μὴ πέσῃ ἐπ' αὐτούς } ὁ ἥλιος
(4) οὐ~~δέ~~ } πάν καῦμα.

17

- (1) ὅτι τὸ ἀρνίον
| τὸ ἀνά μέσον τοῦ θρόνου
ποιμανεῖ αὐτούς
(2) καὶ ὁδηγήσει αὐτούς
ἐπὶ ζωῆς πηγᾶς ὑδάτων.
(3) καὶ ἐξαλείψει ὁ θεὸς πάν δάκρυον
ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Rev 8

1

Και όταν ηνοιξεν την σφραγιδα την εβδομη
εγένετο σιγή έν τῷ ούρανῳ
ὡς ἡμῶριον.

Common Elements in Rev 4-5, in Rev 6+8:1,
and in Rev 7

Common elements among the seven seals have already been pointed out in the previous section, that is, the syntactical display of Rev 4:1-8:1. The focus now turns to common elements in all the units of this septenary. For this purpose, tables are supplied rather than a syntactical display. These tables indicate similarities among the seals and also similarities between Rev 4 and Rev 5 and between the two units in Rev 7.

Rev 4 and Rev 5 are rather similar, the latter one enlarging the previous chapter while keeping most of the relevant features. Rev 7a and Rev 7b do not have a great many strong verbal ties. Actually, there are many important concepts appearing only in one part of chapt. 7. Even the personages are quite different. In Rev 7a, there are God, four angels, and another angel, and furthermore the 144,000. In Rev 7b, one can find God and the Lamb, the four living beings, the elders, the multitude of angels, and people from all nations and tongues. In Rev 7b, two hymns and an extensive dialogue between an elder and John are found. Nothing of that sort appears in Rev 7a. Since a syntactical display would not add many insights in the case of Rev 4-5 and Rev 7, the study is limited to tables 8-10. Although Rev 7 forms an expansion of the sixth seal, in the following tables, the sixth seal refers only to Rev 6:12-17 in order to allow for an easier comparison of the different sections.

TABLE 8
SIMILARITIES BETWEEN
REV 4 AND REV 5

Words and Phrases	Rev 4	Rev 5
<u>Structuring formulas</u>		
μετὰ ταῦτα εἶδον/καὶ εἶδον/καὶ εἶδον, καὶ ἤκουσα	1	4
<u>Phrases</u>		
ἤκουσα ... λέγων	1	2
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ	4	3
εἴκοσι τέσσαρας πρεσβυτέρους	2	1
ἑπτὰ πνεύματα	1	1
ἐν μέσῳ τοῦ θρόνου	1	1
κύκλῳ τοῦ θρόνου/κυκλόθεν τοῦ θρόνου	3	1
ἐν μέσῳ τοῦ θρόνου	1	1
τέσσαρα ζῶα	2	3
δόξαν καὶ τιμὴν	2	2
δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν	1	1
πεσοῦνται ... ἐνώπιον/ἔπεσαν ἐνώπιον	1	1
πεσοῦνται ... καὶ προσκυνήσουσιν/ἔπεσαν καὶ προσεκύνησαν	1	1
εἰς τοὺς αἰῶνας τῶν αἰώνων	2	1
ἄξιός ἐστι λαβεῖν/ἄξιός ἐστιν λαβεῖν	1	2

Table 8--Continued.

Words and Phrases	Rev 4	Rev 5
<u>Words</u>		
ἄγιος	3	1
ἀκούω	1	2
ἀνοιίγω	1	5
ἄξιος	1	4
γέμω	2	1
εἰμί	5	5
εἶς	2	1
ἐνώπιον	4	1
ἐπτά	2	5
ἔρχομαι	1	1
ἔσωθεν	1	1
ἔχω	3	2
ζῶν	7	4
θάλασσα	1	1
θεός	3	3
θρόνος	14	5
ἰδού	2	1
κάθημαι	5	3
κτίζω/κτίσμα	2	1
κυκλόθεν/κύκλω	4	1
λαμβάνω	1	4
λέγω	3	5
λέων	1	1
μέσος	1	2
οὐρανός	2	2
ὀφθαλμός	2	1
πίπτω	1	2
πνεῦμα	2	1
φανή	2	3
χρυσούς	1	1
ὡς/ὅμοιος	9	1

TABLE 9
SIMILARITIES BETWEEN
THE SEALS

Words and Phrases	Seals						
	1	2	3	4	5	6	7
<u>Structuring formulas</u>							
(καὶ) εἶδον	1				1	1	
καὶ εἶδον, καὶ ἰδού	1		1	1			
(καὶ) ἤκουσα	1	1	2	1			
ὅτε/ὅταν ἤνοιξεν τὴν σφραγίδα ... ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος/τοῦ ... ζώου λέγοντος	1	1	1	1	1	1	1
ἔρχου	1	1	1	1			
ἵππος ...	1	1	1	1			
καὶ ὁ καθήμενος ἐπ' αὐτόν	1	1	1	1			
καὶ ἐδόθη αὐτῷ/αὐτοῖς	1	2		1	1		
<u>Phrases</u>							
τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ .../φωνή ... λέγοντες etc.	1		1				
	1		1	1	1		

Table 9--Continued.

Words and Phrases	Seals						
	1	2	3	4	5	6	7
<u>Words</u>							
αἷμα					1	1	
ἀποκτείνω				1	1		
ἀρνίον	1						1
γῆ		1		2	1	2	
ἐξέρχομαι	1	1					
έρχομαι	1	1	1	1		1	
ἔχω	1		1		1		
ἵνα	1	1			1		
κάθημαι	1	1	1	1		1	
λέγω/ἔρω	1	1	2	1	2	1	
λευκός	1				1		
μέγας		1			1	3	
μέλας			1			1	
σφάζω		1			1		
ὡς	1		1		1	4	1

TABLE 10
SIMILARITIES BETWEEN
REV 7a AND REV 7b

Words and Phrases	Rev 7:1-8	Rev 7:11-17
<u>Structuring formulas</u>		
μετά τούτο είδον/μετά ταῦτα είδον, καὶ ιδού	1	1
<u>Phrases</u>		
καὶ ἔκραζεν φωνῇ μεγάλη ... λέγων	1	1
<u>Words</u>		
ἄγγελος	3	1
ἀριθμέω/ἀριθμός	1	1
ζῶ/ζωή	1	1
ἥλιος	1	1
θεός	2	5
ἴσθμι	1	2
λέγω/ἐρῶ	1	5
μέγας	1	2
ὄραω/ιδού	2	2
τέσσαρες	4	1
φυλή	13	1

Common Elements in the Introductory Vision,
the Seals, and the Enlargement
of the Sixth Seal

The final part of the display of Rev 4:1-8:1 is concerned with (1) the relationship between Rev 4-5 and the seals, (2) the relationship between Rev 7 and the seals, and (3) with the relationship between Rev 4-5 and Rev 7. For the first two cases, tables 11-13 point to the interdependence of the respective units. For the study of the relationship between Rev 4-5 and Rev 7, however, not only tables are provided, but also a syntactical display is given which marks formulas, common phrases, and common words. Again, it points to the strong correlations of these different units.

TABLE 11
SIMILARITIES BETWEEN REV 4-5
AND THE SEALS

Words and Phrases	Rev 4-5	Rev 6 / Rev 8a
<u>Structuring formulas</u>		
(καὶ) εἶδον	4	3
(μετὰ ταῦτα / καὶ) εἶδον, καὶ ἰδοῦ	1	3
(καὶ) ἤκουσα	2	4
καὶ εἶδον, καὶ ἤκουσα	1	
καὶ ἰδοῦ	1	
<u>Phrases</u>		
τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ	7	1
τέσσαρα ζῶα	5	2
ἤκουσα (φωνὴν) ... τῶν ζώων ... λέγοντες etc.	1	5
ἤκουσα ... λέγοντες	3	5
<u>Words</u>		
ἄγιος	4	1
αἷμα	1	2
ἀκούω	3	5
ἀνοίγω	6	7
ἀρνίον	4	2
βιβλίον	7	1
γῆ	6	6
γίνομαι	2	3
δεύτερος	1	2
δίδαμι	1	5
δύναμαι	1	1
εἰς	3	1
ἐπτά	7	1
έρχομαι	2	5
έχω	5	3
ζῶον	11	5

Table 11--Continued.

Words and Phrases	Rev 4-5	Rev 6 / Rev 8a
<u>Words</u> (continued)		
ἡμέρα	1	1
θεός	6	1
θρόνος	19	1
ἰσθμῖ	1	1
ἰσχυρός/ἰσχυς	2	1
κάθημαι	8	5
λέγω/ἐρῶ	8	8
λευκός	1	2
μέγας/μεγιστᾶνες	2	6
μετά	3	1
νικάω	1	2
ὁράω/ἰδοῦ	8	9
ὅταν/ὅτε	2	7
οὐρανός	4	3
ὀφθαλμός	2	1
πίπτω	3	2
πλούσιος/πλούτος	1	1
πρόσωπον	1	1
στέφανος	2	1
σφάζω	3	2
σφραγίς	4	7
τέσσαρες/τέταρτος	6	5
τρεις/τρίτος	1	3
ὑποκάτω	2	1
φωνή	5	4
ὡς/ὅμοιος	10	8

TABLE 12
SIMILARITIES BETWEEN REV 7
AND THE SEALS

Words and Phrases	Rev		Seals						
	7a	7b	1	2	3	4	5	6	7
<u>Structuring formulas</u>									
(καὶ / μετὰ τοῦτο) εἶδον	2		1				1	1	
(μετὰ ταῦτα/καὶ) εἶδον, καὶ ἰδοῦ		1	1		1	1			
καὶ ἤκουσα		1	1	2	1	1			
<u>Phrases</u>									
ἐδόθη αὐτῶ/αὐτοῖς	1		1	2		1	1		
ὁ καθήμενος ἐπὶ τοῦ θρόνου		2							1
καὶ ἔκραξαν φωνῇ μεγάλῃ									
λέγοντες	1	1					1		
τῶν τεσσάρων ζώων		1	1		1				
<u>Words</u>									
ἀδικέω	2				1				
αἷμα		1					1	1	
ἄλλος	1			1					
ἄνεμος	2								1
ἄρνιον		4	1						1
γῆ	5			1		2	1	2	
δοῦλος	1								1
δύναμαι		1							1
εἰς		1	1						
ἔρχομαι		2	1	1	1	1			1
ἐπὶ		2						1	
ἔχω	1		1		1		1		
ζῶον		1	1	1	2	1			
ἥλιος	1	1							1
ἡμέρα		1							1

Table 12--Continued.

Words and Phrases	Rev		Seals						
	7a	7b	1	2	3	4	5	6	7
<u>Words</u> (continued)									
θεός	2	5					1		
θρόνος		7							1
ἴστημι	1	2							1
κάθηναι		2	1	1	1	1			1
κράζω	1	1					1		
λέγω/ἐρῶ	1	5	1	1	2	1	2	1	
λευκός/λευκαίνω		3	1				1		
μέγας/μεγιστᾶνες	1	2		1			1	4	
μετά	1	1				1			
ὄραω/ἰδοῦ	2	2	3		2	2	1	1	
πίπτω		2							2
στολή		3					1		
σφραγίζω/σφραγίς	6		1	1	1	1	1	1	1
τέσσαρες	4	1	1		1				
φωνή	1	1	1		1	1	1		
χείρ		1			1				

TABLE 13
SIMILARITIES BETWEEN
REV 4-5 AND REV 7

Words and Phrases	Rev 4	Rev 5	Rev 7a	Rev 7b
<u>Structuring formulas</u>				
καὶ εἶδον		3	1	
μετὰ ταῦτα εἶδον καὶ ἰδοῦ	1			1
μετὰ τοῦτο εἶδον			1	
καὶ ἰδοῦ	1			
καὶ εἶδον, καὶ ἤκουσα		1		
(καὶ) ἤκουσα		1	1	
<u>Phrases</u>				
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ	4	3		2
περιβεβλημένους ἐν ἱματίοις λευκοῖς/ στολᾶς λευκάς	1			2
ἐν μέσῳ τοῦ θρόνου	1	1		1
ἐνώπιον τοῦ θρόνου	3			3
ἐνώπιον τοῦ ἀρνίου		1		1
κύκλῳ/κυκλόθεν τοῦ θρόνου	3	1		1
κύκλῳ τοῦ θρόνου καὶ τῶν ζῶων καὶ τῶν πρεσβυτέρων		1		1
κύκλῳ/ἐν μέσῳ τοῦ θρόνου καὶ τῶν ζῶων καὶ τῶν πρεσβυτέρων		2		1
τέσσαρα ζῶα	2	3		1
ἡμέρας καὶ νυκτός	1			1
ἡ δόξα (...) καὶ ἡ τιμὴ	2	2		1
ἡ δόξα (...) καὶ ἡ τιμὴ καὶ ἡ δύναμις	1	1		1
ἡ δόξα, ἡ τιμὴ, ἡ εὐχαριστία	1			1
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα		2		1
ἡ εὐλογία, ἡ δόξα, ἡ σοφία, ἡ τιμὴ, ἡ δύναμις, ἡ ἰσχὺς		1		1
φωνὴ μεγάλη		2	1	1
εἰς τοὺς αἰῶνας τῶν αἰώνων	2	1		1

Table 13--Continued.

Words and Phrases	Rev 4	Rev 5	Rev 7a	Rev 7b
<u>Phrases</u> (continued)				
ἔπεσαν ἐνώπιον	1	1		1
ἔπεσαν ... καὶ προσεκύνησαν	1	1		1
ἔπεσαν ἐνώπιον (...) τοῦ θρόνου (...)				
καὶ προσεκύνησαν	1			1
τὴν γῆν καὶ τὴν θάλασσαν		1	3	
εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι		1		1
ἐκ παντός ἔθνους καὶ φυλῶν καὶ λαῶν				
καὶ γλωσσῶν		1		1
<u>Words</u>				
ἄγγελος		2	3	1
ἀκούω	1	2	1	
ἀμὴν		1		2
ἀναβαίνω	1		1	
ἀριθμέω/ἀριθμός		1	1	1
ἀρνίον		4		4
γῆ		6	5	
δίδωμι	1		1	
εἰμί	5	5		3
ἔρχομαι	1	1		2
ἔχω	3	2	1	
ζῶ/ζωή	2		1	1
ζῶν	7	4		1
θάλασσα	1	1	3	
θεός	3	3	2	5
θρόνος	14	5		7
Ίούδα		1	1	
ἴσπμι		1	1	2
κάθημαι	5	3		2
κυκλόθεν/κύκλω	4	1		1
κύριος	2			1

Table 13--Continued.

Words and Phrases	Rev 4	Rev 5	Rev 7a	Rev 7b
<u>Words</u> (continued)				
λέγω/ἐρῶ	3	5	1	5
λευκαίνω/λευκός	1			3
μέγας		2	1	2
μετά	3		1	1
οὐδέ		2		3
οὐδεῖς		2		1
ὀφθαλμός	2	1		1
πίπτω	1	2		2
πολύς		2		1
πρεσβύτερος	2	5		2
πρόσωπον	1			1
σφραγίζω/σφραγίς/κατασφραγίζω		5	6	
τέσσαρες	2	3	4	1
φυλή		2	13	1
φωνή	2	3	1	1

Rev 4

1

Μετὰ ταῦτα εἶδον,
καὶ ἰδοὺ

- (1) θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ,
(2) καὶ ἡ ~~φωνή~~ ἡ πρώτη
| ἦν ἠκουσα
| ὡς σάλπιγγος
| λαλοῦστος μετ' ἐμοῦ
λέγων·

ἄναβα ὦδε,
καὶ δείξω σοι
ἃ δεῖ γενέσθαι μετὰ ταῦτα.

2

Εὐθέως ἐγενόμην ἐν πνεύματι.

καὶ ἰδοὺ

- (1) θρόνος ἔκειτο ἐν τῷ οὐρανῷ,
(2) καὶ ἐπὶ τὸν θρόνον καθήμενος,
(3) καὶ ὁ καθήμενος

ὅμοιος ὁράσει λίθῳ { ἰάσπιδι
καὶ σαρδίῳ,

- (4) καὶ ἶρις κυκλοῦν τοῦ θρόνου
ὅμοιος ὁράσει σμαραγδίνῳ.

4

- (1) Καὶ κυκλοῦν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες,
(2) καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους
καθήμενους
περιβεβλημένους ἐν ἱματίοις λευκοῖς
(3) καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

5

- (1) Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται { (a) ἀστραπαὶ
(b) καὶ φωναί
(c) καὶ βρονταί,
(2) καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου,
ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,

6

- (3) καὶ ἐνώπιον τοῦ θρόνου
ὡς θάλασσα ὑαλίνη
ὅμοια κρυστάλλῳ.

- 6b (1) Και ἐν μέσῳ τοῦ θρόνου
καὶ κυκλαὶ τοῦ θρόνου } τέσσαρες ζῶα
- 7 γέμοντα ὀφθαλμῶν { ἔμπροσθεν
 (2) καὶ τὸ ζῷον τὸ πρῶτον καὶ ὀπίσθεν.
 ὅμοιον λέοντι
 (3) καὶ τὸ δεύτερον ζῷον
 ὅμοιον μόσχῳ
 (4) καὶ τὸ τρίτον ζῷον ἔχον τὸ πρόσωπον
 ὡς ἀνθρώπου
 (5) καὶ τὸ τέταρτον ζῷον
 ὅμοιον ἀετῷ πετομένῳ.
- 8 (6) καὶ τὰ τέσσαρα ζῶα, }
 ἐν καθ' ἑνὶ αὐτῶν }
 | ἔχον ἀνά πτέρυγας ἑξ, }
 | κυκλῶσιν }
 | καὶ ἔσωθεν }
 γέμουσιν ὀφθαλμῶν,
 (7) καὶ ἀνάπαυσιν οὐκ ἔχουσιν
 { ἡμέρας
 καὶ νυκτός
 λέγοντες,

ἅγιος } ἅγιος } ἅγιος }	(1) <u>κύριος ὁ θεός</u>
	(2) ὁ παντοκράτωρ, ὁ ἴψ
	(3) καὶ ὁ <u>δν</u> καὶ ὁ ἐρχόμενος.

- 9 Καὶ ὅταν δώσουσιν τὰ ζῶα
 (a) δόξαν
 (b) καὶ τιμὴν
 (c) καὶ εὐχαριστίαν
 (i) τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ
 (ii) τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.
- 10 (1) πεσούνηται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου
 (2) καὶ προσκυνήσουσιν
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων
 (3) καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν
ἐνώπιον τοῦ θρόνου
 λέγοντες,

11

ἀξιος εἶ. { ὁ κύριος
καὶ ὁ θεὸς ἡμῶν. }
λαβεῖν

(a) τὴν δόξαν
(b) καὶ τὴν τιμὴν
(c) καὶ τὴν δύναμιν.

(i) ὅτι σὺ ἐκτίσας τα πάντα

(ii) καὶ διὰ τὸ θέλημά σου { ἦσαν
καὶ ἐκτίσθησαν.

Rev 5

- 1 Και ειδον
βιβλίον
- ἐπὶ τὴν δεξιάν τοῦ καθημένου ἐπὶ τοῦ θρόνου
- (a) γεγραμμένον { ἔσωθεν
καὶ ὀπισθεν
- (b) κατεσφραγισμένον σφραγίσιν ἑπτά.

- 2 και ειδον
- αγγελον ἰσχυρόν
κηρύσσοντα ἐν φωνῇ μεγάλῃ
- τίς ἄξιος
- (a) ἀνοίξει τὸ βιβλίον
- (b) καὶ λύσαι τὰς σφραγίδας αὐτοῦ;

- 3 καὶ οὐδεις ἐδύνατο
- (i) ἐν τῷ οὐρανῷ
- (ii) οὐδεις ἐπὶ τῆς γῆς
- (iii) οὐδεις ὑποκάτω τῆς γῆς
- (a) ἀνοίξει τὸ βιβλίον
- (b) οὔτε βλέπειν αὐτό.

- 4 καὶ ἔκλαιον πολλοί,
ὅτι οὐδεις ἄξιος εὐρέθη
- (a) ἀνοίξει τὸ βιβλίον
- (b) οὔτε βλέπειν αὐτό.

- 5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι·

μὴ κλαίε,
ιδού

ἐνίκησεν { ὁ λέων ὁ ἐκ τῆς φυλῆς Τουδα,
ἡ ρίζα Δαυίδ,

ἀνοίξει (a) τὸ βιβλίον
(b) καὶ τὰς ἑπτά σφραγίδας αὐτοῦ.

6

Καὶ εἶδον

ἀρνίον

- (a) ἑστηκός
ὡς ἐσφαγμένον
- (b) ἔχον
(i) κέρατα ἑπτὰ
(ii) καὶ ὀφθαλμοὺς ἑπτὰ
οἱ εἰσὶν τὰ (ἑπτὰ) πνεύματα τοῦ θεοῦ
ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

7

καὶ ἦλθεν

καὶ εἴληφεν ἐκ τῆς δεξιᾶς

τοῦ καθημένου ἐπὶ τοῦ θρόνου.

8

Καὶ ὅτε ἔλαβεν τὸ βιβλίον,

τὰ τέσσαρα ζῶα

καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι }

(1) ἔπεσαν ἐνώπιον τοῦ ἀρνίου

ἔχοντες ἑκάστος

- (a) κιθάρων
(b) καὶ φιάλας χρυσᾶς
γεμούσας θυμιαμάτων,
αἱ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων.

9

(2) καὶ ᾄδουσιν ᾠδὴν καινὴν
λέγοντες

ἄξιός ἐστι

- (i) λαβεῖν τὸ βιβλίον
(ii) καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ.
- (a) ὅτι ἐσφάγης
(b) καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματι σου
(i) ἐκ πάσης φυλῆς
(ii) καὶ γλώσσης
(iii) καὶ λαοῦ
(iv) καὶ ἔθνους.
- (c) καὶ ἐποίησας αὐτούς τῷ θεῷ ἡμῶν
(i) βασιλείαν
(ii) καὶ ἱερεῖς,
καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

10

11

Και ειδον,
καὶ ἤκουσα

→ φωνὴν ἀγγέλων πολλῶν

- (a) ~~ἐνδοξασ~~ του θρόνου
(b) καὶ τῶν ζῳῶν
(c) καὶ τῶν κροσβυτέρων.

καὶ ἦν ὁ ἀριθμὸς αὐτῶν { μυριάδες μυριάδων
καὶ χιλιάδες χιλιάδων

12

λέγοντες φωνὴ μεγάλη

ἀξιὸν ἔστιν τὸ ἀρνίον τὸ ἐσφαγμένον
λαβεῖν

- (a) τὴν δύναμιν
(b) καὶ πλούτον
(c) καὶ σοφίαν
(d) καὶ ἰσχὺν
(e) καὶ τιμὴν
(f) καὶ δόξαν
(g) καὶ εὐλογίαν.

13

καὶ πᾶν κτίσμα

- (a) ὃ ἐν τῷ οὐρανῷ
(b) καὶ ἐπὶ τῆς γῆς
(c) καὶ ὑποκάτω τῆς γῆς
(d) καὶ ἐπὶ τῆς θαλάσσης
(e) καὶ τὰ ἐν αὐτοῖς πάντα

ἤκουσα

λέγοντας

{ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ
καὶ τῷ ἀρνίῳ }

- (1) ἡ εὐλογία
(2) καὶ ἡ τιμὴ
(3) καὶ ἡ δόξα
(4) καὶ τὸ κράτος

εἰς τοὺς αἰῶνας τῶν αἰῶνων.

14

καὶ τὰ τέσσαρα ἴσα ἔλεγον

|| αὐτῶν. ||

καὶ οἱ πρεσβύτεροι { ἔπεσον
καὶ προσεκύνησαν.

Rev 7

1 **Μετὰ τοῦτο εἶδον**→ τέσσαρες ἄγγελους(a) ἐστῶτας ἐπὶ ταῖς τέσσαρας γωνίας τῆς γῆς.(b) κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς

ἵνα μὴ πνέῃ ἄνεμος

(a) ἐπὶ τῆς γῆς

(b) μήτε ἐπὶ τῆς θαλάσσης

(c) μήτε ἐπὶ πᾶν δένδρον.

2 **Καὶ εἶδον**→ ἄλλον ἄγγελον(a) ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου(b) ἔχοντα σφραγίδα Θεοῦ ζῶντος.καὶ ἔκραξεν φῶνῃ μεγάλη τοῖς τέσσασιν ἄγγελοις
οἷς ἔδωθη αὐτοῖς ἀδικήσαι

(a) τὴν γῆν

(b) καὶ τὴν θάλασσαν

3

λέγων·

μη ἀδικήσητε

(a) τὴν γῆν

(b) μήτε τὴν θάλασσαν

(c) μήτε τὰ δένδρα,

ἀχρι σφραγίσαιεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν
ἐπὶ τῶν μετώπων αὐτῶν.4 **Καὶ ἤκουσα**→ τὸν ἀριθμὸν τῶν ἐσφραγισμένων.

ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες,

ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·

5

(a) ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι.(b) ἐκ φυλῆς Ρουβὴν δώδεκα χιλιάδες,(c) ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,

6

(d) ἐκ φυλῆς Ἄσπρ δώδεκα χιλιάδες,(e) ἐκ φυλῆς Νεφθαλίμ δώδεκα χιλιάδες,(f) ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,

7

(g) ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,(h) ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες,(i) ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,

8

(j) ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,(k) ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,(l) ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες ἐσφραγισμένοι.

9

Μετά τούτο είδον,
καὶ ἰδοὺ

→ ὄχλος πολὺς,

ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο.

- (i) ἐκ παντὸς ἔθνους
- (ii) καὶ πολλῶν
- (iii) καὶ λαῶν
- (iv) καὶ γλωσσῶν

(a) ἑσώτες

ἐνώπιον τοῦ θρόνου

καὶ ἐνώπιον τοῦ ἀρνίου

(b) περιβεβλημένους στολὰς λευκὰς

(c) καὶ φοινικες ἐν ταῖς χερσὶν αὐτῶν.

10

καὶ κρᾶζουσιν φωνῇ μεγάλῃ
λέγοντες

ἡ σωτηρία

(a) τῷ θεῷ ἡμῶν

τῷ καθημένῳ ἐπὶ τῷ θρόνῳ

(b) καὶ τῷ ἀρνίῳ.

11

(1) Καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν

(a) κύκλῳ τοῦ θρόνου

(b) καὶ τῶν πρεσβυτέρων

(c) καὶ τῶν πενήτων ζώων

(2) καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν

(3) καὶ προσεκύνησαν τῷ θεῷ

12

λέγοντες

οὐαὶ.

- (1) ἡ εὐλογία
- (2) καὶ ἡ δόξα
- (3) καὶ ἡ σοφία
- (4) καὶ ἡ εὐχαριστία
- (5) καὶ ἡ τιμὴ
- (6) καὶ ἡ δύναμις
- (7) καὶ ἡ ἰσχύς

οὐαὶ.

τῷ θεῷ ἡμῶν

εἰς τοὺς αἰῶνας
τῶν αἰῶνων.

13

Και ἀπεκρίθη εἰς ἓκ τῶν πρεσβυτέρων
λέγων μοι·

- (1) οὗτοι οἱ περιβεβλημένοι
| τὰς στολὰς τὰς λευκαῖς
τίνες εἰσίν
(2) καὶ πόθεν ἦλθον;

14

καὶ εἶρηκα αὐτῷ·

κύριέ μου, σὺ οἶδας.

καὶ εἶπέν μοι·

- (1) οὗτοί εἰσιν οἱ ἐρχόμενοι
ἐκ τῆς θλίψεως τῆς μεγάλης
(2) καὶ ἔπλυναν τὰς στολὰς αὐτῶν } { ἐν τῷ αἵματι
(3) καὶ ἠλευθέρωσαν αὐτάς } { τοῦ ἁρνίου.

15

- (1) διὰ τοῦτό εἰσιν
ἐνώπιον τοῦ θρόνου τοῦ θεοῦ
(2) καὶ λατρεύουσιν αὐτῷ { ἡμέρας
καὶ νυκτός
ἐν τῷ ναῷ αὐτοῦ.
(3) καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
ἐπ' αὐτούς.

16

- (1) οὐ πεινάσουσιν ἔτι
(2) οὐδὲ διψήσουσιν ἔτι
(3) οὐδὲ μὴ πέση ἐπ' αὐτούς ὁ ἥλιος }
(4) οὐδὲ πᾶν καῦμα. }

17

- (1) ὅτι τὸ ἁρνίον
| τὸ ἀνά μέσον τοῦ θρόνου
ποιμανεῖ αὐτούς
(2) καὶ ὁδηγήσει αὐτούς
ἐπὶ ζωῆς πηγᾶς ὑδάτων,
(3) καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον
ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Rev 8:2-11:18

Rev 8:2-11:18 forms the third major part of the Book of Revelation. It consists of a short introductory vision (8:2-6) and the seven trumpets (8:3-11:18), including a twofold expansion of the sixth trumpet, namely Rev 10-11. The last three trumpets are introduced by insertions called woes. These insertions can be found in 8:13, 9:12, and in 11:14. For the sake of simplification, they are counted with the respective preceding trumpets. In this way, one gets ten units in Rev 8:2-11:18.

Display of the Units of Rev 8:2-11:18

The following pages present the syntactical display of Rev 8:2-11:18. The display of this section is repeated twice. In the first instance, recurrent words and phrases within each unit are marked. The marking of words is strictly limited to the respective units. Each unit stands for itself without any connection to the other one (i.e., each unit is regarded as a whole, complete in itself). The lines within the display of each unit connect recurrent formulas and words and already point to some kind of structure.

The repetition of the syntactical display of Rev 8:2-11:18 is included to allow for a comparison of the ten units with each other. Only those words, formulas, and phrases are marked that have parallels within at least two units.

Rev 8

- 2 **Και ειδον**
 → **τους επτα αγγελους**
 οι **ενεκειον του θεου** εστηκασιν.
και εδοθησαν αυτοις **επτα σαλπιγγες.**
- 3 (1) **Και αλλος αγγελος** ηλθεν
 (2) **και εσταθη** **επι του θυσιαστηριου**
εχων λιβανωτον χρυσουν.
 (3) **και εδοθη αυτω θυμιαματα** **πολλα.**
ινα δώσει **ταις προσευχαις των αγιων παντων**
επι το θυσιαστηριον **το χρυσουν**
το ενεκειον του θρονου.
- 4 **και ανεβη ο καπνος των θυμιαματων** **ταις προσευχαις των αγιων**
εκ χειρος του αγγελου
ενεκειον του θεου.
- 5 (1) **και ειληφεν ο αγγελος τον λιβανωτον**
 (2) **και εγεμισεν αυτον εκ του πυρος του θυσιαστηριου**
 (3) **και εβαλεν εις την γην.**
και εγενοντο
 (a) **βρονται**
 (b) **και φωναί**
 (c) **και αστραπαι**
 (d) **και σεισμος.**
- 6 **Και οι επτα αγγελοι**
 οι **εχοντες τας** **επτα σαλπιγγας**
ητοιμασαν αυτους
ινα σαλπισσιν.

7 Και ὁ πρῶτος ἐσάλπισεν·
καὶ ἐγένετο { (1) χάλαζα }
{ (2) καὶ πῦρ }
μειγμένα ἐν αἵματι,
καὶ ἐβλήθη εἰς τὴν γῆν.

- (1) καὶ τὸ πρῶτον τῆς γῆς κατεκαίθη
(2) καὶ τὸ πρῶτον τῶν δένδρων κατεκαίθη
(3) καὶ πᾶς χόρτος χλωρὸς κατεκαίθη.

8 Και ὁ δεῦτερος ἄγγελος ἐσάλπισεν·
καὶ
ὡς ὄρος μέγα
πυρὶ καίομενον
ἐβλήθη εἰς τὴν θάλασσαν.

- (1) καὶ ἐγένετο τὸ πρῶτον τῆς θαλάσσης αἷμα
(2) καὶ ἀπέθανεν τὸ πρῶτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσει
τὰ ἔχοντα ψυχάς
(3) καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

10 Και ὁ πρῶτος ἄγγελος ἐσάλπισεν·
καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας
καίομενος
ὡς λαμπάς,
καὶ ἔπεσεν

- (a) ἐπὶ τὸ πρῶτον τῶν ποταμῶν
(b) καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατων,
καὶ τὸ ὄνομα τοῦ ἀστῆρος λέγεται ὁ Ἄνιθος.

- (1) καὶ ἐγένετο τὸ πρῶτον τῶν ὕδατων εἰς ἀνιθόν
(2) καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὕδατων
ὅτι ἐπικράνησαν.

- 12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν
καὶ ἐπλήρη
- (i) τὸ πρῶτον τοῦ ἡλίου
 - (ii) καὶ τὸ πρῶτον τῆς σελήνης
 - (iii) καὶ τὸ πρῶτον τῶν ἀστέρων.
- (a) ἵνα σκοπισθῇ τὸ πρῶτον αὐτῶν
 - (b) καὶ ἡ ἡμέρα μὴ φάνη τὸ πρῶτον αὐτῆς
 - (c) καὶ ἡ νύξ ὁμοίως.

13 Καὶ εἶδον,
καὶ ἤκουσα

-> ἐνὸς ἀετοῦ

- (a) πετομένου ἐν μεσουρανήματι
- (b) λέγοντος φωνῇ μεγάλῃ

}	<u>οὐαὶ</u> <u>οὐαὶ</u> <u>οὐαὶ</u>	{	τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν <u>φωνῶν</u> τῆς <u>σάλπιγγος</u> τῶν τριῶν ἀγγέλων τῶν μελλόντων <u>σαλπίζειν</u> .	}
--	---	--	---	--

1 **Και ὁ πέμπτος ἄγγελος ἐσάλπισεν·**
καὶ εἶδον
 → ἀστέρα

ἐκ τοῦ οὐρανοῦ
 πεπρωκότα
εἰς τὴν γῆν.

2 (1) **καὶ ἐδόθη αὐτῷ** ἡ κλεῖς τοῦ **φρέατος τῆς ἀβύσσου**
 (2) καὶ ἤνοιξεν τὸ **φρέατ** τῆς ἀβύσσου.
 (3) καὶ ἀνέβη **καπνός**
 ἐκ τοῦ φρέατος
 ὡς **καπνός** καμίνου μεγάλης.

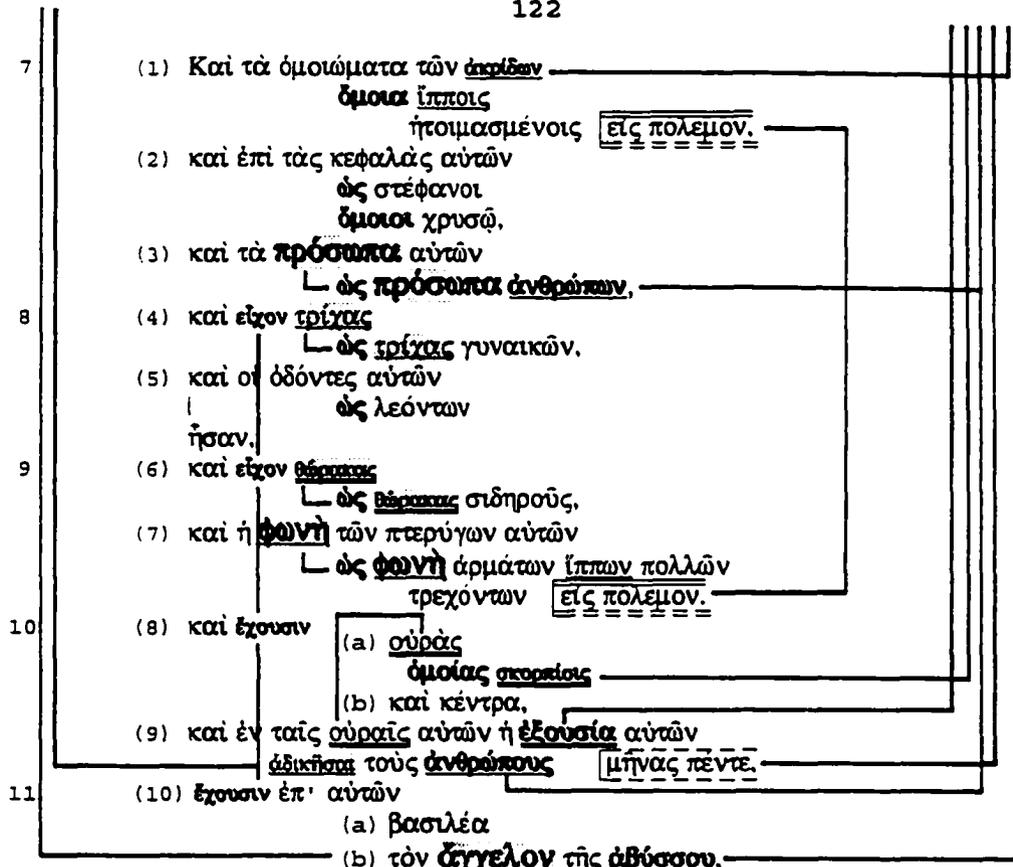
3 (4) καὶ ἐσκοτώθη { ὁ ἥλιος
 καὶ ὁ ἀήρ }
ἐκ τοῦ καπνοῦ τοῦ φρέατος.
 (5) καὶ
 |
ἐκ τοῦ καπνοῦ
 ἐξῆλθον **ἀράδες**
εἰς τὴν γῆν.

4 (6) **καὶ ἐδόθη αὐταῖς ἐξουσία**
 ὡς ἔχουσιν **ἐξουσίαν** οἱ **σκορπίοι** τῆς γῆς.
 (7) καὶ ἐρρέθη αὐταῖς
ἵνα μὴ **ἀδικήσωσιν**

5 (a) τὸν χόρτον τῆς γῆς
 (b) οὐδὲ πᾶν χλωρὸν
 (c) οὐδὲ πᾶν δένδρον.
 { εἰ μὴ τοὺς **ἀνθρώπους**
 οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ θεοῦ
 ἐπὶ τῶν μετώπων.

6 (8) **καὶ ἐδόθη αὐταῖς**
ἵνα μὴ ἀποκτείνωσιν αὐτούς,
 ἀλλ' **ἵνα βασανισθῶσιν** **μήνας πέντε.**
 καὶ ὁ **βασανισμὸς** αὐτῶν
 ὡς **βασανισμὸς** σκορπίου,
 ὅταν παύσῃ **ἄνθρωπον**.

{ καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσωσιν οἱ **ἄνθρωποι** τὸν **θάνατον**
 καὶ οὐ μὴ εὕρῃσωσιν αὐτόν.
 καὶ ἐπιθυμήσωσιν **ἀποθνήσκειν**
 καὶ φεύγει ὁ **θάνατος** ἀπ' αὐτῶν.



ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν,
 καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν·
 ἴδου ἔρχεται ἐπὶ δύο οὐαὶ μετὰ ταῦτα.

13 **Και ὁ ἕκτος ἄγγελος ἐσάλπισεν** —
και ἤκουσα
 - φωνὴν μίαν ἐκ τῶν [τεσσάρων] κεραιῶν τοῦ θυσιαστηρίου τοῦ χρυσοῦ
 τοῦ ἐνώπιον τοῦ θεοῦ.

14 λέγοντα τῷ ἕκτῳ ἄγγέλῳ,
 ὃ ἔχον τὴν **σάλπιγγα**·

|| **λύσον τοὺς τέσσαρας ἄγγελους**
 τοὺς δεδεμένους
 ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

15 **και ἐλύθησαν οἱ τέσσαρες ἄγγελοι** —
 οἱ ἠτοίμασμενοι
 (a) εἰς τὴν ὥραν
 (b) καὶ ἡμέραν
 (c) καὶ μῆνα
 (d) καὶ ἑνιαυτόν.

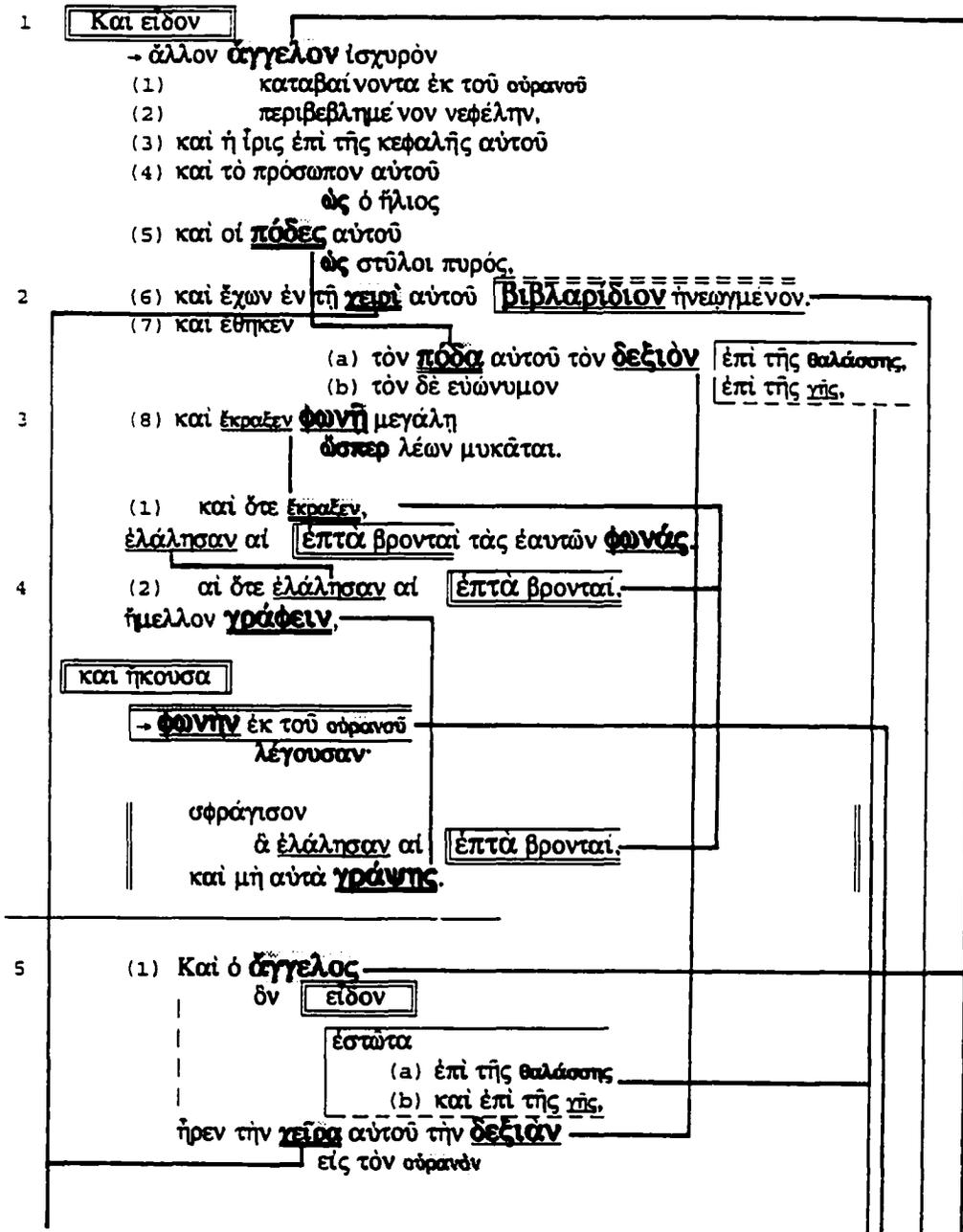
16 **ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.**
 και ὁ **ἈΡΙΘΜΟΣ**
 τῶν στρατευμάτων τοῦ ἵππικοῦ
 δισμυριάδες μυριάδων.
ἤκουσα
 - τὸν ἈΡΙΘΜὸν αὐτῶν.

17 **Και οὕτως εἶδον.**
 (1) τοὺς ἵππους ἐν τῇ ὄρασει
 (2) καὶ τοὺς καθημένους ἐπ' αὐτῶν.
 (1) ἔχοντας θώρακας { (a) πυρινούς
 (b) καὶ ὑακινθίνους
 (c) καὶ θειώδεις,
 (2) καὶ αἱ κεφαλαὶ τῶν ἵππων
 ὡς κεφαλαὶ λεόντων.

18 (3) **καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται** { (a) πῦρ
 (b) καὶ καπνὸς
 (c) καὶ θεῖον.
ἀπὸ τῶν τριῶν πληγῶν τούτων
ἀπεκτανήσαν τὸ τρίτον τῶν ἀνθρώπων.
 (a) ἐκ τοῦ πυρός
 (b) καὶ τοῦ καπνοῦ
 (c) καὶ τοῦ θείου } **τοῦ ἐκπορευομένου**
ἐκ τῶν στομάτων αὐτῶν.

- 19 ἡ γὰρ ἐξουσία τῶν ἵππων _____
 | (a) ἐν τῷ στόματι αὐτῶν
 ἔσιν
 (b) καὶ ἐν ταῖς οὐραῖς αὐτῶν.
 αἱ γὰρ οὐραὶ αὐτῶν _____
ὁμοίαι ὄφουσιν,
 _____ ἔχουσα κεφαλῆς
 καὶ ἐν αὐταῖς ἀδικοῦσιν.
- 20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
 | οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις.
 (1) οὐδὲ μετενόησαν _____
 ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν,
 ἵνα μὴ προσκυνήσουσιν
 (a) τὰ δαιμόνια
 (b) καὶ τὰ εἶδωλα { τὰ χρυσᾶ
 καὶ τὰ ἀργυρᾶ
 καὶ τὰ χαλκᾶ
 καὶ τὰ λίθινα
 καὶ τὰ ξύλινα.
 (i) ἃ οὔτε βλέπειν δύνανται
 (ii) οὔτε ἀκούειν
 (iii) οὔτε περιπατεῖν.
- 21 (2) καὶ οὐ μετενόησαν _____
 (a) ἐκ τῶν φόνων αὐτῶν
 (b) οὔτε ἐκ τῶν φαρμάκων αὐτῶν
 (c) οὔτε ἐκ τῆς πορνείας αὐτῶν
 (d) οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

Rev 10



6 (2) και ὤμοσεν
 ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
 ὅς ἐκτισεν

- (a) τὸν οὐρανὸν
- (b) καὶ τὰ ἐν αὐτῷ
- (c) καὶ τὴν γῆν
- (d) καὶ τὰ ἐν αὐτῇ
- (e) καὶ τὴν θάλασσαν
- (ε) καὶ τὰ ἐν αὐτῇ,

ὅτι

7 χρόνος οὐκέτι ἔσται.
 ἄλλ' ἐν ταῖς ἡμέραις τῆς **φωνῆς** τοῦ ἑβδόμου ἀγγέλου,
 ὅταν μέλλῃ σαλπίζειν,
 καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ,
 ὡς εὐηγγέλισεν { τοὺς ἑαυτοῦ δούλους
 τοὺς **προφήτας**.

8 Καὶ **ἡ φωνή**
 ἦν **ἠκουσα** **ἐκ τοῦ οὐρανοῦ**
 (1) **πάλιν λαλοῦσαν** μετ' ἐμοῦ
 (2) **καὶ λέγουσαν**

ὑπάγε
λάβε τὸ **βιβλίον** τὸ **ἠνεωγμένον**
 ἐν τῇ **χειρὶ** τοῦ **ἀγγέλου**
 τοῦ ἐστῶτος
 (a) ἐπὶ τῆς θαλάσσης
 (b) καὶ ἐπὶ τῆς γῆς.

9 καὶ ἀπῆλθα πρὸς τὸν **ἀγγέλου**
 λέγων αὐτῷ
 δοῦναί μοι τὸ **βιβλαρίδιον**.
 καὶ λέγει μοι

- (1) **λάβε**
- (2) καὶ **κατάφαγε** αὐτό,
- (3) καὶ **πικρανεῖ** σου τὴν κοιλίαν,
- (4) ἄλλ' ἐν τῷ στόματί σου ἔσται **γλυκὺ**
ὡς μέλι.

- 10 (1) Καὶ ἔλαβον τὸ βιβλαρίδιον
ἐκ τῆς χειρὸς τοῦ ἀγγέλου
- (2) καὶ κατέφαγον αὐτό.
(3) καὶ ἦν ἐν τῷ στόματι μου
ὡς μέλι γλυκόν·
καὶ ὅτε ἔφαγον αὐτό,
(4) ἐπικράνην ἡ κοιλία μου.
- 11 καὶ λέγουσιν μοι·
- δεῖ σε πάλιν προφητεῦσαι
- (a) ἐπὶ λαοῖς
 - (b) καὶ ἔθνεσιν
 - (c) καὶ γλώσσαις
 - (d) καὶ βασιλεῦσιν πολλοῖς.

Rev 11

1 Και έδότη μοι κάλαμος
 ὁμοιος ράβδῳ,
 λέγων·

- (1) ἔγειρε
 (2) καὶ μέτρησον
 (a) τὸν ναὸν τοῦ θεοῦ
 (b) καὶ τὸ θυσιαστήριον
 (c) καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

2 (3) καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε
ἔξωθεν
 (4) καὶ μὴ αὐτὴν μετρήσῃς,
 (a) ὅτι έδότη τοῖς ἔθνεσιν,
 (b) καὶ τὴν πόλιν τὴν ἁγίαν πατησουσιν
 μῆνας τεσσαράκοντα [καὶ] δύο.

3 Καὶ δώσω τοῖς δύσιν μάρτυσίν μου
 καὶ προφητεύσουσιν
ἡμέρας χιλίας διακοσίας ἐξήκοντα
 περιβεβλημένοι σάκκους.

4 οὗτοί εἰσιν { αἱ δύο ἐλαίαι
 καὶ αἱ δύο λυχνίαι
 αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.

5 (1) καὶ εἰ τις αὐτοὺς θῆλῃ ἀδικήσῃ
πῦρ ἐκπορευεται ἐκ τοῦ στόματος αὐτῶν
 καὶ κατεσθίει τοὺς ἐχθρούς αὐτῶν·
 (2) καὶ εἰ τις θῆλῃ αὐτοὺς ἀδικήσῃ
 οὕτως δει αὐτὸν ἀποκτανέσθαι.

6 (1) οὗτοι ἔχουσιν τὴν ἐξουσίαν
 (a) κλείσαι τὸν οὐρανόν,
 ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν.
 (2) καὶ ἐξουσίαν ἔχουσιν
 (b) ἐπὶ τῶν υδάτων
 στρέφειν αὐτὰ εἰς αἷμα
 (c) καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ
 ὅσακις ἐὰν θῆλῃσιν.

- 7 Καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν,
τὸ θηρίον
- τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου
- (1) ποιήσει μετ' αὐτῶν πόλεμον
(2) καὶ νικήσει αὐτούς
(3) καὶ ~~ἀσκήσεται~~ αὐτούς.
- 8 καὶ τὸ πῶμα αὐτῶν
ἐπὶ τῆς πλατείας τῆς ΠΟΛΕΩΣ τῆς μεγάλης,
ἣς καλεῖται πνευματικῶς { Σόδομα
καὶ Αἴγυπτος,
ὅπου καὶ ὁ ΚΥΡΙΟΣ αὐτῶν ἐσταυρώθη.
- 9 καὶ βλέπουσιν { (a) ἐκ τῶν λαῶν
(b) καὶ φυλῶν
(c) καὶ γλωσσῶν
(d) καὶ ἔθνῶν
- τὸ πῶμα αὐτῶν ΠΙΠΕΡΟΣ τρεῖς καὶ ἥμισυ.
καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν
τεθῆναι εἰς μνήμα.
- 10 (1) καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς
(2) καὶ εὐφραίνονται
(3) καὶ δῶρα πέμπουσιν ἀλλήλοις.
ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
- 11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ
(1) πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν
ἐν αὐτοῖς,
(2) καὶ ἔστησαν
ἐπὶ τοὺς πόδας αὐτῶν.
(3) καὶ φόβος μέγας ἐπέπεσεν
ἐπὶ τοὺς θεοσέβοντας αὐτούς.
- 12 (4) καὶ ἤκουσαν φωνῆς μεγάλης
ἐκ τοῦ οὐρανοῦ
λεγούσης αὐτοῖς·
|| ἀνάβατε ὧδε· ||
(5) καὶ ἀνέβησαν
εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ.
(6) καὶ ἐθέσπισαν αὐτούς οἱ ἔχθροί αὐτῶν.

13

- Και ἐν ἐκείνῃ τῇ ᾠρᾷ
- (1) ἐγένετο σεισμός μέγας
- (2) καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν
- (3) καὶ ἀπεκράθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ
- (4) καὶ οἱ λοιποὶ { ἐμφοβοὶ ἐγένοντο
καὶ ἔδρακον δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

14

Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν·

ἰδοὺ |

ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν·
καὶ ἐγένοντο φωναὶ μεγάλα
ἐν τῷ οὐρανῷ
λέγοντες·

ἐγένετο ἡ **βασιλεία** τοῦ κόσμου
(a) τοῦ **κυρίου** ἡμῶν
(b) καὶ τοῦ Χριστοῦ αὐτοῦ.
καὶ **βασιλεύσει** εἰς τοὺς αἰῶνας τῶν αἰῶνων.

16 Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
| (οἱ) ἐνώπιον τοῦ **θεοῦ** καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν
ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν
καὶ προσεκύνησαν τῷ **θεῷ**
17 λέγοντες·

εὐχαριστοῦμέν σοι. { (1) **κύριε ὁ θεός**
(2) ὁ παντοκράτωρ,
(3) { ὁ ὢν
καὶ ὁ ἦν.
(a) ὅτι εἴληφας τὴν δύναμίν σου τὴν **μεγάλην**
(b) καὶ **ἐβασίλευσας**.

18 καὶ τὰ ἔθνη ὠργίσθησαν,
καὶ ἦλθεν { ἡ ὀργὴ σου
καὶ ὁ καιρὸς
(a) τῶν νεκρῶν κριθῆναι
(b) καὶ δοῦναι τὸν μισθὸν
(i) { τοῖς δούλοις σου }
τοῖς προφήταις }
(ii) καὶ τοῖς ἁγίοις
καὶ τοῖς φοβουμένοις
τὸ ὄνομά σου,
{ τοὺς μικροὺς
καὶ τοὺς μεγάλους,
(c) καὶ **διαθέσει**
τοὺς **διαθέτοντας** τὴν γῆν.

Common Elements in Rev 8:2-6, in the Seven
Trumpets, and in Rev 10:1-11:14

The focus of this section is on common elements of all the units of Rev 8:1-11:18. First, table 14 points to similarities between the opening vision of the trumpets, the seven trumpets, and the twofold expansion of the sixth trumpet in Rev 10 and Rev 11. Rev 7a and Rev 7b--the expansion of the sixth seal--did not disclose many strong verbal ties. The same seems to be true for Rev 10 and Rev 11a--the expansion of the sixth trumpet. However, an important common element of Rev 10 and Rev 11a is the idea of prophecy. Between Rev 7 and the introductory vision in Rev 4-5 strong connections have been found. This is not the case with this section of Revelation. Important ties between Rev 8:2-6 and Rev 10-11 are more or less missing. This fact can be deduced from the following table.

Following the table, the syntactical display of Rev 8:2-11:18 is repeated--this time containing only the peculiar marking of common elements.

TABLE 14
SIMILARITIES BETWEEN REV 8a, THE
TRUMPETS, AND REV 10-11a

Words and Phrases	Rev 8a		Trumpets					Rev Rev 10 11a	
	1	2	3	4	5	6	7	10	11a
<u>Structuring formulas</u>									
καὶ (...) εἶδον ἰδοῦ	1				1	1		1	
καὶ εἶδον, καὶ ἤκουσα (καὶ) ἤκουσα				1			2	1	
καὶ ὁ ... ἄγγελος ἐσάλπισεν		1	1	1	1	1	1		
καὶ ἐδόθη αὐτοῖς/ αὐτῶν/μοι	2					3			1
καὶ ἐγένετο/ ἐγένοντο	1	1	1	1				1	(1)
οὐαὶ ἢ οὐαὶ ... ἀπῆλθεν· ἰδοῦ ἔρχεται ... οὐαὶ ...					3	2			2
						1			1
<u>Phrases</u>									
καὶ ἤκουσα φωνὴν ... λέγουσαν					(1)	1		2	1
καὶ ἤκουσα φωνὴν (...) ἐκ τοῦ οὐρανοῦ ... λέγουσαν								2	1
φωνὴ μεγάλη/φωναὶ μεγάλαι					1		1	1	1
ἄλλος ἄγγελος	1							1	
γῆ ... δένδρον ... χόρτος ... χλωρός		1				1			
εἰς τὴν γῆν	1	1				2			
εἰς τοὺς αἰῶνας τῶν αἰώνων							1	1	

Table 14--Continued.

Words and Phrases	Rev		Trumpets							Rev	Rev
	8a	1	2	3	4	5	6	7	10	11a	
<u>Phrases</u> (continued)											
ἐκ τῆς χειρός/ἐν τῇ χειρὶ τοῦ ἀγγέλου	1									2	
ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ								2			1
ἐνώπιον τοῦ θεοῦ	2							1	1		
ἔπεσεν/πετωκότα ἐκ τοῦ οὐρανοῦ ἀστήρ /ἀστέρα				1		1					
ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις										1	1
ἐπὶ τῆς γῆς					1					3	2
ἔχουσιν ἐξουσίαν						1					2
θυσιαστήριον τὸ χρυσοῦν	1							1			
ἵνα μὴ ἀποκτείνωσιν (τοὺς ἀνθρώπους) / ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων								1	1		
καὶ ἀνέβη καπνὸς	1							1			
καὶ ἔβαλεν/ἐβλήθη εἰς τὴν γῆν/ (θάλασσαν)	1	1	(1)								
κεφαλὴ ... πρόσωπον						1					1
ὁ ἑβδομὸς ἄγγελος									1		1
οἱ κατοικοῦντες ἐπὶ τῆς γῆς					1						2
τοὺς ἐναντοῦ δούλους τοὺς προφήτας									1		1

Table 14--Continued.

Words and Phrases	Rev	Trumpets							Rev	Rev
	8a	1	2	3	4	5	6	7	10	11a
<u>Words</u>										
άβυσσος						3				1
άγγελος	5		1	1	2	2	4	1	6	
άγιος	2							1		1
άδικέω						2	1			2
αίμα		1	1							1
άκούω					1		3		2	1
άναβαίνω	1					1				3
άνθρωπος				1		5	3			1
άνοίγω						1			2	
άποθνήσκω			1	1		1				
άποκτείνω						1	3			3
άστήρ				2	1	1				
βασανίζω/ βασανισμός						3				1
βασίλεια/βασιλεύς/ βασιλεύω						1		3	1	
βλέπω							1			1
βροντή	1								3	
γῆ	1	2			1	4		1	4	4
γίνομαι	1	1	1	1				2		2
δεῖ									1	1
διαφθείρω			1					2		
δίδωμι	3					3		1	1	4
έθνος								1	1	2
ένώπιον	3						1	1		1
έξουσία						3	1			2
έπτά	4								3	
έρχομαι	1				1			1		1
έτοιμάζω	1					1	1			
έχω	2		1			7	3		1	2
ήλιος					1	1			1	
ήμέρα					1	1	1		1	4

Table 14--Continued.

Words and Phrases	Rev		Trumpets					Rev Rev		
	8a	1	2	3	4	5	6	7	10	11a
<u>Words</u> (continued)										
θάλασσα			3						4	
θεός	2					1	1	3	1	3
θρόνος	1							1		
θυσιαστήριον	3						1			1
θώραξ						2	1			
ἵππος/ἵππικός						2	4			
ἵσσημι	2								2	2
κάθημαι							1	1		
καίω/κατακαίω		3	1	1						
καπνός	1					4	2			
κατεσθίω/έσθίω									3	1
κεφαλή						1	3		1	
κύριος								2		2
λαμβάνω	1							1	3	
λαός									1	1
λέγω/έρω				1	1	1	1	2	5	2
λέων						1	1		1	
λοιπός					1		1			1
μέγας		1	1	1	1	1	1	3	1	4
μέλλω					1				2	
μετά						1			1	2
μήν						2	1			1
νεφέλη									1	1
ὄνομα				1		2		1		1
ὄραω/ίδού	1				1	2	1		2	1
οὐρά						2	2			
οὐρανός				1		1		1	5	4
περιβάλλω									1	1
πικραίνω			1						2	
πίπτω/έπιπίπτω				2		1		1		2
πληγή							2			1
πόλεμος						2				1

Table 14--Continued.

Words and Phrases	Rev		Trumpets							Rev	
	8a	1	2	3	4	5	6	7	10	11a	
<u>Words</u> (continued)											
ποταμός				1				1			
πούς									2	1	
προσκυνέω							1	1		1	
πρόσωπον						2		1	1		
προφητεία/προφητεύω/ προφήτης								1	2	3	
πῦρ/πύρινος	1	1	1					3	1	1	
σάλπιγξ/σαλπίζω	3	1	1	1	3	1	2	1	1		
σεισμός	1									2	
στόμα							3		2	1	
τελέω									1	1	
τίθημι									1	1	
τρεις				1		1			2		
τρίτος		2	3	3	5		2			1	
ὕδωρ				3						1	
φωνή	1				2	2	1	1	5	1	
χείρ	1						1		4		
χρυσούς/χρυσός	2					1	2				
ὡς/ὡσπερ/ὄμοιος			1	1		12	2		6	1	

Rev 8

2 **Και είδον**

→ τούς **ἑπτὰ ἀγγέλους**

οἱ **ἔκλειον τοῦ θεοῦ** ἐστήκεισιν,

καὶ ἔδωκαν αὐτοῖς ἑπτὰ **σαλίπιδες**.

3 (1) **Καὶ ἄλλος ἀγγέλος ἦλθεν**

(2) καὶ ἐστάθη ἐπὶ τοῦ **θυσιαστηρίου**
ἐξην λιβανωτῶν **πρασῶν**,

(3) **καὶ ἔδωκε αὐτῷ** **θυμιόμιατα** πολλά,

ἵνα **δώσει** ταῖς προσευχαῖς τῶν **ἁγίων** πάντων

ἐπὶ τὸ **θυσιαστήριον** τὸ **πρασῶν**
τοῦ **ἔκλειον τοῦ θρόνου**.

4 **καὶ ἀνέβη ὁ κενὸς τῶν θυμιόμιατων** ταῖς προσευχαῖς τῶν **ἁγίων**

ἐκ χειρὸς τοῦ ἀγγέλου

ἔκλειον τοῦ θεοῦ.

5 (1) καὶ **εἶπεν ὁ ἀγγέλος** τὸν λιβανωτῶν

(2) καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ **ΠΥΡΟΣ** τοῦ **θυσιαστηρίου**

(3) **καὶ ἔβαλεν εἰς τὴν γῆν,**

καὶ ἐγένοντο

(a) **βρονταὶ**

(b) καὶ **φωναὶ**

(c) καὶ **ἀστραπαὶ**

(d) καὶ **σεισμός.**

6 **Καὶ οἱ ἑπτὰ ἀγγελοὶ**

| οἱ ἔλαβον τὰς ἑπτὰ **σαλίπιδας**
ἤποιμασαν αὐτοῖς

ἵνα **σαλπύσωσιν.**

-
- 7 **Και ὁ πρῶτος ἐσάλπισεν**
 και ἐγένετο { (1) χαλαζα
 (2) και ΠΥΡ }
 μειγμένα ἐν ἌΙΜΑΤΙ,
 και ἐβλήθη εἰς τὴν γῆν,
 (1) και τὸ ~~πῦρ~~ τῆς γῆς κατακαίη
 (2) και τὸ ~~πῦρ~~ τῶν δένδρων κατακαίη
 (3) και πᾶς χόρτος χλωρὸς κατακαίη.
-
- 8 **Και ὁ δεύτερος ἄγγελος ἐσάλπισεν**
 και
 ὡς ὄρος μέγα
 ΠΥΡΙ καύομενον
 ἐβλήθη εἰς τὴν θάλασσαν,
 (1) και ἐγένετο τὸ ~~πῦρ~~ τῆς θαλάσσης ἌΙΜΑ
 9 (2) και ~~ἐπέσαν~~ τὸ ~~πῦρ~~ τῶν κτισμάτων τῶν ἐν τῇ θαλάσσει
 τὰ ζῶοντα ψυχὰς
 (3) και τὸ τρίτον τῶν πλοίων διεθάρσαν.
-
- 10 **και ὁ τρίτος ἄγγελος ἐσάλπισεν**
και ἔπεσεν ἐκ τοῦ οὐρανοῦ ἄσπρη μέγας
καύομενος
 ὡς λαμπάς,
 και ἔπεσεν
 (a) ἐπὶ τὸ ~~πῦρ~~ τῶν ΠΟΤΑΜΩΝ
 (b) και ἐπὶ τὰς πηγὰς τῶν ὕδατων.
- 11 και τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἄψινθος,
 (1) και ἐγένετο τὸ ~~πῦρ~~ τῶν ὕδατων εἰς ἄψινθον
 (2) και πολλοὶ τῶν ἀνθρώπων ἐπέσαν ἐκ τῶν ὕδατων
 ὅτι ἘΠΙΚΡΑΝΘΕΑΝ.
-

12

Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν
καὶ ἐπλήγη

- (i) τὸ πᾶν τοῦ ἡλίου
- (ii) καὶ τὸ πᾶν τῆς σελήνης
- (iii) καὶ τὸ πᾶν τῶν ὕδατων.

- (a) ἵνα σκοτισθῇ τὸ πᾶν αὐτῶν
- (b) καὶ ἡ ἡμέρα μὴ φάνη τὸ πᾶν αὐτῆς
- (c) καὶ ἡ νύξ ὁμοίως.

13

**καὶ εἶδον,
καὶ ἤκουσα**

→ ἐνὸς ἀετοῦ

- (a) πετομένου ἐν μεσουρανήματι
- (b) λέγοντος φωνὴ μεγάλη.

οὐαὶ
οὐαὶ
οὐαὶ

τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
ἐκ τῶν λοιπῶν φωνῶν
τῆς σάλπιγγος
τῶν τριῶν ἄγγέλων
τῶν μελλόντων σαλπίζειν.

Rev 9

- 1 **Και ὁ πέμπτος ἄγγελος ἐπέλασιεν**
καὶ εἶδον
 → ὡς ἄσπεροι ἐκ τοῦ οὐρανοῦ περπατοῦσι
 εἰς τὴν γῆν.
 (1) **καὶ ἐδόθη αὐτῷ** ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου
- 2 (2) **καὶ φωνεῖεν τὸ φρέαρ** τῆς ἀβύσσου.
 (3) **καὶ ἀνέβη κικνός**
 ἐκ τοῦ φρέατος
 ὡς κικνός καμίνου **μεγάλης**.
- (4) **καὶ ἐσκοσάθη** { ὁ **ἥλιος**
 καὶ ὁ ἄηρ }
 ἐκ τοῦ **κικνοῦ** τοῦ φρέατος.
- 3 (5) **καὶ**
 | ἐκ τοῦ **κικνοῦ**
 ἐξῆλθον ἀκρίδες
 εἰς τὴν γῆν.
 (6) **καὶ ἐδόθη αὐταῖς ἐξουσία**
 ὡς **ἔχουσιν ἐξουσίαν** οἱ σκορπίοι τῆς γῆς.
- 4 (7) **καὶ ἐρρέθη αὐταῖς**
ἵνα μὴ ἐδικασθῶσιν
 (a) τὸν χόρτον τῆς γῆς
 (b) οὐδὲ πᾶν χλωρὸν
 (c) οὐδὲ πᾶν δένδρον,
 (εἰ μὴ τοὺς **ἀνθρώπους**
 οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ **θεοῦ**
 ἐπὶ τῶν μετώπων.
- 5 (8) **καὶ ἐδόθη αὐτοῖς**
ἵνα μὴ ἀποκτείνωσιν αὐτούς,
ἀλλ' ἵνα βασανισθῶσιν ΜΗΝΑΣ πέντε,
καὶ ὁ βασανισμὸς αὐτῶν
 ὡς **βασανισμὸς** σκορπίου,
 ὅταν παύσῃ **ἄνθρωπον**.
- 6 { **καὶ ἐν ταῖς ἡμέραις** ἐκείναις ζητήσουσιν οἱ **ἄνθρωποι** τὸν **θάνατον**
 καὶ οὐ μὴ εὕρῃσουσιν αὐτόν,
 { **καὶ ἐπιθυμήσουσιν ἀποθνήσκειν**
 καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

- 7 (1) Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων
 ὅμοια ἵπποις
 ἠΠΟΙΜΑΣΜΕΝΟΙΣ εἰς ΠΡΑΞΙΜΟΝ.
- (2) καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν
 ὡς στέφανοι
 ὅμοια χρυσῶν.
- (3) καὶ τὰ πρόσωπα αὐτῶν
 ὡς πρόσωπα ἀνθρώπων.
- 8 (4) καὶ εἶχον τρίχαις
 ὡς τρίχαις γυναικῶν.
- (5) καὶ οἱ ὀδόντες αὐτῶν
 ὡς λεόντων
 ἦσαν.
- 9 (6) καὶ εἶχον ~~βασιλεῖς~~
 ὡς ~~βασιλεῖς~~ σιδηροῦς.
- (7) καὶ ἡ φωνὴ τῶν περὺγων αὐτῶν
 ὡς φωνὴ ἀρμάτων ἵππων πολλῶν
 τρεχόντων εἰς ΠΡΑΞΙΜΟΝ.
- 10 (8) καὶ εἶχουσιν (a) οὐροῖς
 ὅμοιας σκορπίοις
 (b) καὶ κέντρα.
- (9) καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν
 ἀπειλεῖ τοὺς ἀνθρώπους ΜΗΝΑΣ πέντε.
- 11 (10) εἶχουσιν ἐπ' αὐτῶν
 (a) βασιλεῖα
 (b) τὸν ἀγγελὸν τῆς ἀβύσσου.
 ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν,
 καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἐστὶ Ἀπολλύων.

- 12

Ἡ οὐαὶ ἡ μία ἀπῆλθεν· <input style="width: 50px; height: 15px;" type="text" value="ἰδοῦ"/> ΕΡΧΕΤΑΙ ἔτι δύο οὐαὶ μετὰ ταῦτα.

13 **Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν·**

καὶ ἤκουσα

→ **Φωνὴν** μίαν ἐκ τῶν (τεσσάρων) κεράτων

τοῦ θυσιαστηρίου τοῦ χρυσοῦ

τοῦ **ἐνώμιον τοῦ θεοῦ.**

14 **λέγοντα τῷ ἕκτῳ ἄγγέλῳ,**
ὁ ἔχον τὴν **σάλπιγγα·**

λύσον τοὺς τέσσαρας ἄγγέλους
τοὺς δεδεμένους
ἐπὶ τῷ **ΠΟΤΑΜῳ** τῷ **ΜΕΓΑΛῳ** Εὐφράτη.

15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι
οἱ **ὑπομασμένοι**

(a) εἰς τὴν ἄραν

(b) καὶ **ΠΙΕΡΑΝ**

(c) καὶ **ΜΗΝΑ**

(d) καὶ ἐνιαυτόν,

ἵνα ἐκπορεύσῃ τὸ πνεῦμα τῶν ἀνθρώπων.

16 καὶ ὁ ἀριθμὸς
| τῶν στρατευμάτων τοῦ **ἵππικου**
δισμυριάδες μυριάδων,

ἤκουσα

→ τὸν ἀριθμὸν αὐτῶν.

17 **Καὶ οὕτως εἶδον,**

(1) τοὺς **ἵππους** ἐν τῇ ὄρασει

(2) καὶ τοὺς **ΚΑΘΗΜΕΝΟΥΣ** ἐπ' αὐτῶν,

(1) **ἔχοντας θώρακας** { (a) ΠΥΡΙΝΟΥΣ
(b) καὶ ὑακινθίνους
(c) καὶ θειώδεις,

(2) καὶ αἱ **ΚΕΦΑΛΑΙ** τῶν **ἵππων**
ὡς ΚΕΦΑΛΑΙ ΛΕΟΝΤΩΝ.

(3) **καὶ ἐκ τῶν ΣΤΟΜΑΤΩΝ** αὐτῶν ἐκπορεύεται

{ (a) ΠΥΡ
(b) καὶ **καπνός**
(c) καὶ θεῖον.

18 ἀπὸ τῶν τριῶν **κλιτῶν** τούτων
ἐκπορεύσονται τὸ πνεῦμα τῶν ἀνθρώπων.

(a) ἐκ τοῦ **ΠΥΡΟΣ**

(b) καὶ τοῦ **καπνοῦ**

(c) καὶ τοῦ θεοῦ

τοῦ ἐκπορευομένου
ἐκ τῶν **ΣΤΟΜΑΤΩΝ** αὐτῶν.

- 19 ἡ γὰρ ἐξουσία τῶν ἰππῶν
 | (a) ἐν τῷ στόματι αὐτῶν
 ἐστίν
 (b) καὶ ἐν ταῖς οὐραῖς αὐτῶν,
 αἱ γὰρ οὐραὶ αὐτῶν
ὁμοίαι ὄφειν,
ἔχουσα κεφαλὰς
 καὶ ἐν αὐταῖς ὄλοκαθεν.
- 20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
 | οἱ οὐκ ἐπεκρίθησαν ἐν ταῖς κλιμαῖς ταύταις,
 (1) οὐδὲ μετενόησαν
 ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν,
 ἵνα μὴ προσκτηροῦσιν
 (a) τὰ δαμόνια
 (b) καὶ τὰ εἶδωλα { τὰ χρυσᾶ
 καὶ τὰ ἀργυρᾶ
 καὶ τὰ χαλκᾶ
 καὶ τὰ λίθινα
 καὶ τὰ ξύλινα,
 (i) ἃ οὐτε βλέπει δύνανται
 (ii) οὐτε ἀκούειν
 (iii) οὐτε περιπατεῖν,
- 21 (2) καὶ οὐ μετενόησαν
 (a) ἐκ τῶν φόνων αὐτῶν
 (b) οὐτε ἐκ τῶν φαρμάκων αὐτῶν
 (c) οὐτε ἐκ τῆς πορνείας αὐτῶν
 (d) οὐτε ἐκ τῶν κλεμμάτων αὐτῶν.
-

Rev 10

1 **Καὶ εἶδον**

→ ἄλλον ἄγγελον ἰσχυρόν

(1) καταβαίνοντα ἐκ τοῦ οὐρανοῦ

(2) ΠΕΡΙΒΕΒΗΜΕΝΟΝ ΝΕΦΕΛΗΝ,

(3) καὶ ἡ ἴρις

(4) ἐπὶ τῆς ΚΕΦΑΛΗΣ αὐτοῦ

καὶ τὸ ΠΡΟΣΩΠΟΝ αὐτοῦ

ὡς ὁ ἭΛΙΟΣ

(5) καὶ οἱ ΠΟΔΕΣ αὐτοῦ

ὡς στύλοι ΠΥΡΟΣ,

2 (6) καὶ ἔχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον.

(7) καὶ ἔΘΗΚΕΝ

(a) τὸν ΠΟΔΟΣ αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης,

(b) τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς.

3 (8) καὶ ἔκραξεν φωνῇ μεγάλῃ
ὅσπερ λέων μυκᾷται.

(1) καὶ ὅτε ἔκραξεν,

ἐλάλησαν αἱ ἑπτὰ ΒΡΟΝΤΑΙ τὰς ἑαυτῶν φωνάς.

4 (2) καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ ΒΡΟΝΤΑΙ,
ἤμελλον γράφειν,

καὶ ἤκουσα

→ φωνῆν ἐκ τοῦ οὐρανοῦ

λέγουσαν·

σφράγισον

ἃ ἐλάλησαν αἱ ἑπτὰ ΒΡΟΝΤΑΙ,

καὶ μὴ αὐτὰ γράψῃς.

5 (1) Καὶ ὁ ἄγγελος

ὄν εἶδον

ἑστῶτα

(a) ἐπὶ τῆς θαλάσσης

(b) καὶ ἐπὶ τῆς γῆς,

ἔχεν τὴν χειρᾶ αὐτοῦ τὴν δεξιάν
εἰς τὸν οὐρανόν·

6 (2) καὶ ὤμοσεν

ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων.
ὡς ἔκτισεν

- | | |
|----------------------|---|
| (a) τὸν οὐρανὸν | } |
| (b) καὶ τὰ ἐν αὐτῷ | |
| (c) καὶ τὴν γῆν | } |
| (d) καὶ τὰ ἐν αὐτῇ | |
| (e) καὶ τὴν θάλασσαν | } |
| (ε) καὶ τὰ ἐν αὐτῇ. | |

ὅτι

7

χρόνος οὐκέτι ἔσται,

ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς| τοῦ ἑβδόμου ἀγγέλου.| ὅταν μέλλῃ σαλπίζειν.καὶ ἘΤΕΛΕΣΘΗ τὸ μυστήριον τοῦ θεοῦ.ὡς εὐηγγέλισεν { τοὺς ἑαυτοῦ δούλους
τοὺς προφῆτας.

8

Καὶ ἡ φωνὴ| ἦν ἠκούσα ἐκ τοῦ οὐρανοῦ(1) πάλιν λαλοῦσαν μετ' ἐμοῦ(2) καὶ λέγουσαν

ὑπάγε

λάβε τὸ βιβλίον τὸ ἠνενημένονἐν τῇ χειρὶ τοῦ ἀγγέλου

τοῦ ἐστάτος

(a) ἐπὶ τῆς θαλάσσης

(b) καὶ ἐπὶ τῆς γῆς.

9

καὶ ἀπῆλθα πρὸς τὸν ἀγγέλον

λέγων αὐτῷ

δοῦνάι μοι τὸ βιβλαρίδιον.

καὶ λέγει μοι

(1) λάβε(2) καὶ κατέλασε αὐτό,(3) καὶ πικράνει σου τὴν κοιλίαν,(4) ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ
ὡς μέλι.

- 10 (1) Καὶ ἔλαβον τὸ βιβλαρίδιον
 ἐκ τῆς χειρὸς τοῦ ἀγγέλου
 (2) καὶ κατέβησαν αὐτό,
 (3) καὶ ἦν ἐν τῷ στόματί μου
 ὡς μέλι γλυκόν·
 καὶ ὅτε ἔβησαν αὐτό,
 (4) ἔπικρανθη ἡ κοιλία μου.
 11 καὶ λέγουσίν μοι·

ΔΕΙ σε πάλιν προφητεῦσαι

- (a) ἐπὶ λαοῖς
 (b) καὶ ἔθνεσιν
 (c) καὶ γλώσσαις
 (d) καὶ βασιλευσὶν πολλοῖς.

Rev 11

- 1 **Και ἔδωθη μοι** κάλαμος
ὅμοιος ῥάβδῳ.
λέγων
- (1) ἔγειρε
(2) καὶ μέτρησον
- (a) τὸν ναὸν τοῦ **ΘΕΟΥ**
(b) καὶ τὸ **ΘΥΣΙΑΣΤΗΡΙΟΝ**
(c) καὶ τοὺς **ΠΡΟΚΙΝΟΥΝΤΑΣ** ἐν αὐτῷ.
- 2 (3) καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν
(4) καὶ μὴ αὐτὴν μετρήσῃς.
(a) ὅτι **ἔδωθη** τοῖς **ἑΒΡΑΙΟΙΣ**,
(b) καὶ τὴν πόλιν τὴν **ἁΓΙΑΝ** κατήσουσιν
ΜΗΝΑΣ τεσσαράκοντα [καὶ] δύο.
- 3 Καὶ **δώσω** τοῖς δυσὶν μάρτυσίν μου
καὶ **προφητεύσουσιν**
τῆμέρας χιλίας διακοσίας ἐξήκοντα
ΠΕΡΙΒΕΒΑΗΜΕΝΟΙ σάκκους.
- 4 οὗτοί εἰσιν { αἱ δύο ἐλαίαι
καὶ αἱ δύο λυχνίαι
αἱ ἐνώπιον τοῦ **ΚΥΔΙΟΥ** τῆς γῆς ἐστῶτες.
- 5 (1) καὶ εἴ τις αὐτοὺς θέλει **ἀδικεῖν**
ΠΠΡ ἐκπορεύεται ἐκ τοῦ **ΣΤΟΜΑΤΟΣ** αὐτῶν
καὶ **κατεσθίει** τοὺς ἐχθρούς αὐτῶν·
(2) καὶ εἴ τις θελήσῃ αὐτοὺς **ἀδικεῖν**
οὕτως **ΔΕΙ** αὐτὸν **ἀποκτενεῖν**.
- 6 (1) οὗτοι **ἔχουσιν τὴν ἐξουσίαν**
(a) κλείσαι τὸν οὐρανόν,
ἵνα μὴ ὑετὸς βρέχῃ τὰς **τῆμέρας** τῆς **προφητείας** αὐτῶν.
(2) καὶ **ἐξουσίαν ἔχουσιν**
(b) ἐπὶ τῶν **ὕδατιν**
στρέφειν αὐτὰ εἰς **ἌΙΜΑ**
(c) καὶ πατάξαι τὴν γῆν ἐν πάσῃ **κλιτῇ**
ὄσάκις ἐὰν θελήσωσιν.

- 7 Και όταν **ΤΕΛΕΣΣΩΣΙΝ** τὴν μαρτυρίαν αὐτῶν,
τὸ θηρίον
| τὸ ἀναβαίνον ἐκ τῆς **ἀβύσσου**
(1) ποιήσει μετ' αὐτῶν **ΠΟΛΕΜΟΝ**
(2) καὶ νικήσει αὐτούς
(3) καὶ ~~ἐσκοτώνει~~ αὐτούς.
- 8 καὶ τὸ πᾶμα αὐτῶν
ἐπὶ τῆς πλατείας τῆς πόλεως τῆς **ΜΕΓΑΛΗΣ**,
ἣτις καλεῖται πνευματικῶς { Σόδομα
καὶ Αἴγυπτος,
ὅπου καὶ ὁ **ΚΥΡΙΟΣ** αὐτῶν ἐσταυρώθη.
- 9 καὶ **βλέψουσιν** { (a) ἐκ τῶν λαῶν
(b) καὶ φυλῶν
(c) καὶ γλωσσῶν
(d) καὶ **ἔθνων**
τὸ πᾶμα αὐτῶν **ἡμέρας** τρεῖς καὶ ἥμισυ,
καὶ τὰ πᾶματα αὐτῶν οὐκ ἀφίουσιν
ΤΕΘΗΝΑΙ εἰς μνήμα.
- 10 (1) καὶ **οἱ κατοικοῦντες ἐπὶ τῆς γῆς** χαίρουσιν ἐπ' αὐτοῖς
(2) καὶ εὐφραίνονται
(3) καὶ δῶρα πέμπουσιν ἀλλήλοις,
ὅτι οὗτοι οἱ δύο **προφῆται ἑβραίων**
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
- 11 Καὶ μετὰ τὰς τρεῖς **ἡμέρας** καὶ ἥμισυ
(1) πνεῦμα ζωῆς ἐκ τοῦ **ΘΕΟΥ** εἰσῆλθεν
ἐν αὐτοῖς.
(2) καὶ ἔστησαν
ἐπὶ τοὺς **πόδας** αὐτῶν,
(3) καὶ φόβος **μέγας ἐπέπεσεν**
ἐπὶ τοὺς θεωροῦντας αὐτούς.
- 12 (4) καὶ **ἤκουσαν** **φωνῆς μεγάλης** ἐκ τοῦ οὐρανοῦ
λεγουσῆς αὐτοῖς·
| **ἀνάβατε ὧδε·** |
(5) καὶ **ἀνέβησαν**
εἰς τὸν οὐρανὸν ἐν τῇ **ΝΕΦΕΛῃ**.
(6) καὶ ἐθεώρησαν αὐτούς οἱ ἐχθροὶ αὐτῶν.

13

Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ

- (1) ἐγένετο σεισμός **ΜΕΓΑΛΟΣ**
- (2) καὶ τὸ δέκατον τῆς πόλεως **ἐπέσεν**
- (3) καὶ **ἀπεκρίθησαν** ἐν τῷ σεισμῷ **ὀνόματα ἀνθρώπων** χιλιάδες ἑπτὰ
- (4) καὶ οἱ **ΛΑΟΙ** { ἐμφοβοὶ **ἐγένοντο**
καὶ **ἔδωκαν** δόξαν τῷ **Θεῷ** τοῦ οὐρανοῦ.

14

Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν·
ἰδοὺ
 ἡ οὐαὶ ἡ **τρίτη** ἔρχεται ταχύ.

15

Και ὁ ἕβδομος ἄγγελος ἐσάλπισεν

καὶ ἐγένοντο φωναὶ μεγάλαι

ἐν τῷ οὐρανῷ

λέγοντες

ἐγένετο ἡ βασιλεία τοῦ κόσμου

(a) τοῦ κυρίου ἡμῶν

(b) καὶ τοῦ Χριστοῦ αὐτοῦ.

καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

16

Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι

ἰ (οἱ) ἐνώπιον τοῦ θεοῦ κληθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν
ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν

καὶ προεκίνησαν τῷ θεῷ

17

λέγοντες

εὐχαριστοῦμέν σοι,

(1) κύριε ὁ θεός

(2) ὁ παντοκράτωρ,

ὁ ὢν

(3) { καὶ ὁ ἦν,

(a) ὅτι εἶπας τὴν δυνάμιν σου τὴν μεγάλην

(b) καὶ ἐβασίλευσας.

18

καὶ τὰ ἔθνη ὠργίσθησαν,

καὶ ἤλασεν { ἡ ὀργή σου
καὶ ὁ καιρὸς

(a) τῶν νεκρῶν κριθῆναι

(b) καὶ δοῦναι τὸν μισθόν

(i) { τοῖς δούλοις σου
τοῖς προφήταις }

(ii) καὶ τοῖς ἁγίοις
καὶ τοῖς φοβουμένοις
τὸ ὄνομά σου.

{ τοὺς μικροὺς
καὶ τοὺς μεγάλους,

(c) καὶ διαθέσει
τοὺς διαθέτοντας τὴν γῆν.

CHAPTER 3

DEMONSTRATION AND JUSTIFICATION OF THE SYNTACTICAL DISPLAY

The method employed in this dissertation does not need justification in detail; rather, this chapter contains a practical exercise to help readers see how a syntactical display can be created. Thus, the first part of this chapter illustrates the process by which the method is used to generate a syntactical display as is suggested in chapter 1 and defined in chapter 2. The passage chosen for this illustration is Rev 4. First, the Greek text of Rev 4, as it is found in Nestle-Aland, Novum Testamentum Graece, 26th edition, is printed. Then, verse by verse and line by line, the method is demonstrated and a syntactical display is produced.

The second part of this chapter discusses ambiguities and provides a justification for the choices made in the syntactical display. In most situations in the text, there is just one option of arrangement according to the guidelines spelled out in chapter 2. Sometimes, however, one has a choice and can take different routes. A word or a phrase may belong to the preceding material or to

the succeeding part of a sentence. In certain cases, the syntactical display allows for leaving the matter undecided, but at times, the syntactical display requires one to make a decision for one or another option. In those cases, one has to justify one's choice. This is a major purpose of this chapter.

While demonstrating the method by means of Rev 4, a justification for the choices made in this chapter is also given. The second part of the chapter serves to justify the choices made in Rev 5-11.

Demonstration of the Proposed Method

The Greek Text of Rev 4

Rev 4

1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἦν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων· ἀνάβα ὧδε, καὶ δεῖξω σοὶ ἃ δεῖ γενέσθαι μετὰ ταῦτα.

2 Εὐθέως ἐγενόμην ἐν πνεύματι, καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος, 3 καὶ ὁ καθήμενος ὁμοιος ὄρασει λίθου ἰάσπιδι καὶ σαρδίῳ, καὶ ἴρις κυκλόθεν τοῦ θρόνου ὁμοιος ὄρασει σμαραγδίνῳ. 4 Καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρες πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς καὶ ἐπὶ ταῖς κεφαλαῖς αὐτῶν σταφάνους χρυσοῦς. 5 Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, 6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνῃ ὁμοία

κρυστάλλω. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν· 7 καὶ τὸ ζῶον τὸ πρῶτον ὁμοιον λέοντι καὶ τὸ δεύτερον ζῶον ὁμοιον μόσχῳ καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου καὶ τὸ τέταρτον ζῶον ὁμοιον ἀετῷ πετομένῳ. 8 καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἓν αὐτῶν ἔχων ἀνά πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες·

Ἄγιος ἄγιος ἄγιος κύριος ὁ θεὸς ὁ παντοκράτωρ,

ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δάσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, 10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες·

11 ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν,

λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν,

ὅτι σὺ ἔκτισας τὰ πάντα

καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

Producing a Syntactical Display of Rev 4

Rev 4:1

With the Greek text of Rev 4 at hand, one can now start to work on the syntactical display.

The first part of the vs. 1 reads: Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ. Rev 4, therefore, starts with

the structuring formula *μετὰ ταῦτα εἶδον, καὶ ἰδοῦ*. Structuring formulas do not have any indentation and begin right at the left margin following the verse number. *Θύρα* is nominative and subject of the following main clause which reads *θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ*. Although in this case the verb is a participle, obviously it stands for a finite verb form.¹ Main clauses are indented one tab unless they appear in a hymn or in direct speech.

- 1 *Μετὰ ταῦτα εἶδον,
καὶ ἰδοῦ
θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ,*

The first verse continues: *καὶ ἡ φωνὴ ἡ πρώτη ἦν ἤκουσα ὡς σάλπιγος λαλούσης μετ' ἐμοῦ λέγων.*² This is another main clause, similar to the previous one, indented one tab. However, the relative clause *ἦν ἤκουσα ὡς σάλπιγος λαλούσης μετ' ἐμοῦ* is

¹This phenomenon occurs again and again in Revelation. However, it will only be mentioned anew, if it seems to be necessary. It is discussed, for example, by Friedrich Blass, Grammatik des neutestamentlichen Griechisch/Friedrich Blass, Albert Debrunner; bearbeitet von Friedrich Rehkopf, 16th ed. (Göttingen: Vandenhoeck & Ruprecht, 1984), 396-397; G. Mussies, "The Greek of the Book of Revelation," in L'Apocalypse johannique et l'apocalyptique dans le Nouveau Testament, ed. J. Lambrecht, Bibliotheca Ephemeridum Theologicarum Lovaniensium LII (Gembloux: Éditions J. Duculot, 1980), 171; Stanley E. Porter, "The Language of the Apocalypse in Recent Discussion," New Testament Studies 35 (1989): 591-592; Robert L. Thomas, Revelation 1-7: An Exegetical Commentary (Chicago: Moody Press, 1992), 350, 359-360, 487; Steven Thompson, The Apocalypse and Semitic Syntax, Society for New Testament Studies Monograph Series, 52 (Cambridge: Cambridge University Press, 1985), 67-69.

²For a discussion of *λέγων*, see Mussies, 171; S. Thompson, 69-70.

inserted into the main clause. Ἦν ἤκουσα is indented two tabs, the comparison ὡς σάλπιγγος four tabs, and the participle followed by the preposition and the personal pronoun three tabs according to the rules spelled out in chapter 2.¹ Since the main clause is split apart, caused by the insertion of the dependent clause, subject phrase and verb are connected by a vertical intermittent line.

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καὶ ἡ φωνὴ ἡ πρώτη
|   ἦν ἤκουσα
|
|           ὡς σάλπιγγος
|           λαλοῦσης μετ' ἐμοῦ
λέγων·

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The last part of Rev 4:1 consists of direct speech. Direct speech is specified by a vertical double line and one additional tab of indentation. Ἀνάβα ὦδε is a main clause consisting of an imperative and an adverb. It is indented two tabs. Καὶ δείξω σοι is another main clause

¹The participle λέγων can be a construction according to sense construed with φωνή, or it can belong to λαλοῦσης μετ' ἐμοῦ forming a Hebraism; Charles, 1:108; A. T. Robertson, Word Pictures in the New Testament: Volume VI - The General Epistles and the Revelation of John (Nashville, TN: Broadman Press, 1933), 325. The first option is to be preferred. Direct speech in Revelation is normally introduced by a participle of λέγω. Thus, φωνή and λέγων seem to go together. On the other hand, the relative clause without λαλοῦσης μετ' ἐμοῦ seems to be incomplete. Thomas, Revelation 1-7, 336, states: "Λαλοῦσης modifies ἦν, but is attracted to the genitive case of σάλπιγγος. . . . Λέγουσα, the feminine participle to modify the feminine ἡ φωνή, is to be expected rather than the masculine λέγων." Isbon T. Beckwith, The Apocalypse of John: Studies in Introduction with a Critical and Exegetical Commentary (Grand Rapids, MI: Baker Book House, 1967), 495, also accepts the first option.

followed by the dependent clause ἃ δεῖ γενέσθαι μετὰ ταῦτα which is indented three tabs.

ἀνάβα ὦδε, καὶ δείξω σοὶ ἃ δεῖ γενέσθαι μετὰ ταῦτα.

The two main clauses in the first part of vs. 1 can be numbered. Since Rev 4:1 forms a kind of introduction to the succeeding material, it can be separated from Rev 4:2 by a horizontal line. Then, Rev 4:1 can be displayed in the this way:

1 Μετὰ ταῦτα εἶδον,
 καὶ ἰδοὺ

- (1) θύρα ἠνεῳγημένη ἐν τῷ οὐρανῷ,
- (2) καὶ ἡ φωνὴ ἡ πρώτη
 | ἦν ἤκουσα
 | ὡς σάλπιγγος
 | λαλοῦσης μετ' ἐμοῦ
 λέγων·

ἀνάβα ὦδε, καὶ δείξω σοὶ ἃ δεῖ γενέσθαι μετὰ ταῦτα.

Rev 4:2

The text of Rev 4:2 is shorter than the previous verse: Εὐθέως ἐγενόμην ἐν πνεύματι, καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος. This verse starts with a main clause which must be indented one tab (εὐθέως ἐγενόμην ἐν πνεύματι). A structuring formula follows (καὶ ἰδοὺ) with no indentation at all. This structuring formula provides another reason for using the horizontal line between Rev 4:1 and Rev 4:2.

part of vs. 5--καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ—consists of a main clause¹ and a dependent clause. The two main clauses of Rev 4:5 are indented one tab. The subordinate clause is indented two tabs. Since the focus is no longer on the twenty-four elders, this verse is separated from Rev 4:4 by a double space.

- 5
- | | | |
|------------------------------------|---|------------------|
| (1) Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται | { | (a) ἀστραπαὶ |
| | | (b) καὶ φωναὶ |
| | | (c) καὶ βρονταί. |
- (2) καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου,
ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ.

Rev 4:6

Vs. 6 starts with a nominal clause which contains two comparisons: καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. The latter comparison is dependent on the former one. Nevertheless, both are indented four tabs. The main clause is indented one tab and is numbered sequential to the previous verse.

- 6 (3) καὶ ἐνώπιον τοῦ θρόνου
ὡς θάλασσα ὑαλίνη
ὁμοία κρυστάλλῳ.

A new subparagraph seems to start with Rev 4:6b. After describing the activities emanating from the throne and the environment of the throne, the focus is now on the

¹The copula of this clause is also missing. See Richard C. Lenski, The Interpretation of St. John's Revelation (Minneapolis: Augsburg Publishing House, 1963), 176.

four living beings. Therefore, a double space divides the first and the second part of this verse. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα is a nominal clause consisting of two prepositional phrases. The two prepositional phrases each start one tab from the left margin and are connected by a bracket. The subject follows. Since the phrase γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν is a construction that uses a participle, it is indented three tabs. The adverbs ἔμπροσθεν καὶ ὀπίσθεν appear within a bracket. The main clause in vs. 6, second part, receives the number (1), because the description of the four living beings starts with this verse. It is extended to Rev 4:8. Now, Rev 4:6 can be displayed:

6	(3) καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὅμοια κρυστάλλῳ.	
	(1) Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου	} τέσσαρα ζῶα
	γέμοντα ὀφθαλμῶν	{ ἔμπροσθεν καὶ ὀπίσθεν.

Rev 4:7

Rev 4:7 consists of four main clauses each one containing a comparison: καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ καὶ τὸ τρίτον ζῶον ἔχων¹ τὸ πρόσωπον ὡς ἀνθρώπου

¹For a discussion of ἔχων used in this part of the verse and in other places within the Apocalypse, see, for example, Daryl D. Schmidt, "Semitisms and Septuagintalisms in the Book of Revelation," New Testament Studies 37 (1991): 598-599; S. Thompson, 109-110.

κυκλόθεν καὶ ἔσωθεν and the verb followed by a genitive.¹

This part is indented one tab. It is connected to the subject by a vertical line. The two adverbs appear within a bracket. The main clause is numbered.

8 (6) καὶ τὰ τέσσαρα ζῶα, }
 ἐν καθ' ἐν αὐτῶν }
 | ἔχων ἀνά πτέρυγας ἕξ,
 κυκλόθεν } γέμουσιν ὀφθαλμῶν,
 καὶ ἔσωθεν }

Another main clause is added, followed by a participle: καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες. The main clause is indented one tab. The adverbs ἡμέρας καὶ νυκτὸς are again put within a bracket and are indented four tabs, whereas the participle is indented three tabs.²

¹In this text κυκλόθεν καὶ ἔσωθεν must be connected to γέμουσιν ὀφθαλμῶν in order to make sense. However, textual variants allow κυκλόθεν to be connected with the preceding words, namely the six wings. For a discussion of the problem, see Beckwith, 502; Charles, 1:125; and Thomas, Revelation 1-7, 361.

²There are two options: (1) ἡμέρας καὶ νυκτὸς belong to the main clause. (2) Another option would be to connect ἡμέρας καὶ νυκτὸς with λέγοντες. For the latter option, see Henry Alford, The Greek Testament: with a Critically Revised Text: a Digest of Various Readings: Marginal References to Verbal and Idiomatic Usage: Prolegomena: and a Critical and Exegetical Commentary. For the Use of Theological Students and Ministers. In Four Volumes. Vol. IV. Part II. Containing the Epistles of St. John and St. Jude, and the Revelation, 3d ed. (London: Rivingstons, 1866), 599. Grammatically, however, it seems to be more natural to connect ἡμέρας καὶ νυκτὸς with the preceding verb rather than with the following, "because it is quite rare for such an adverbial qualifier to precede a participle that it modifies"; so Thomas, Revelation 1-7, 362.

(7) καὶ ἀνάπαυσιν οὐκ ἔχουσιν
 { ἡμέρας
 καὶ νυκτὸς

The participle introduces a hymn: λέγοντες Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. The hymn, like all hymns, is located within a closed box consisting of a single, uninterrupted line. The hymn itself is a nominal clause. Three identical adjectives are matched by three titles of God:

1. κύριος ὁ θεός¹

¹The question is raised whether or not the phrase κύριος ὁ θεός should be regarded as two titles of God instead of just one. The combination of κύριος and ὁ θεός is found eleven times in Revelation. Κύριος ὁ θεός or κύριε ὁ θεός without the article in front of κύριος occurs in Rev 1:8; 4:8; 11:17; 15:3; 16:7; 18:8; 19:6; and 22:5. The remaining three texts differ in this respect: Rev 4:11--ὁ κύριος καὶ ὁ θεὸς ἡμῶν; 21:22--ὁ γὰρ κύριος ὁ θεός; and 22:6--ὁ κύριος ὁ θεὸς τῶν πνευμάτων. They use the article in front of κύριος. The syntactical display for Rev 4:11 needs to separate ὁ κύριος from καὶ ὁ θεός. The same is true for Rev 22:6 which, however, lacks καὶ. Nevertheless, the genitive connected to ὁ θεός requires the division of Lord and God, thus, perceiving κύριος and θεός as two distinct titles of God. Rev 21:22 is different because of the particle γάρ. The eight cases that lack an article with κύριος consist of different groups: (1) Rev 1:8--(a) τὸ ἄλφα καὶ τὸ ὦ; (b) κύριος ὁ θεός; (c) ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος; and (d) ὁ παντοκράτωρ. (2) Rev 4:8; 11:17--(a) κύριος/κύριε ὁ θεός; (b) ὁ παντοκράτωρ; and (c) ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος/ὁ ὢν καὶ ὁ ἦν. (3) Rev 15:3; 16:7; 19:6--(a) κύριε ὁ θεός; and (b) ὁ παντοκράτωρ. (4) Rev 18:8; 22:5--(a) κύριος ὁ θεός. Now, some reasons can be listed for not dividing κύριος ὁ θεός: (1) Since the article is lacking with κύριος, the terms Lord and God should probably be linked to each other. (2) The last group mentioned above might indicate that κύριος ὁ θεός is a single title, since no further enumeration of divine titles is found in these verses. (3) Rev 1:8--group (1)--seems to point to the fact that κύριος ὁ θεός should not be divided. The four elements of this verse

2. ὁ παντοκράτωρ
 3. ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος

The third designation of God is a threefold title put within brackets. The three identical adjectives, as well as the three titles or descriptions of God, appear within two other brackets. Since this hymn is a main clause placed within a box, it is indented two tabs.

λέγοντες,

ἅγιος	}	(1)	κύριος ὁ θεός	
ἅγιος			(2)	ὁ παντοκράτωρ,
ἅγιος			(3)	ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

There is a long chain of the term καὶ reaching from Rev 4:2 to Rev 4:9. In all cases, with the exception of Rev 4:9, a main clause is introduced by this conjunction.

In Rev 4:2-8, καὶ comes sixteen times in a row introducing a main clause. After a brief interruption, καὶ

are detached by commas in Nestle-Aland, Novum Testamentum Graece, 26th edition, the second one being preceded by the finite verb λέγει. Compare Lenski, 52-53. This phrase λέγει κύριος ὁ θεός preceded and followed by different appellations of God, all of them probably in direct speech (compare a similar threefold enumeration in Rev 22:13), favors the decision to understand the designation κύριος ὁ θεός as a single title of God. Compare also Theodor Zahn, Die Offenbarung des Johannes, 2 vols., Kommentar zum Neuen Testament, 18, 3d ed. (Leipzig: A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, 1924, 1926; reprint, Wuppertal: R. Brockhaus Verlag, 1986), 178.

comes another two times in a row introducing a main clause (Rev 4:10). These main clauses, in addition to the one main clause at the top of the chain which is not introduced by this conjunction, are numbered, however, not continuously. Rev 4:6b was the last starting point for the numbering of main clauses, since the four living beings were introduced with this verse. Rev 4:6b-8a provides a description of these beings, starting and ending with the phrase γέμοντα/ γέμουςιν ὀφθαλμῶν and numbered (1) to (6). This forms an inclusion. Rev 4:8b-9 depicts the activities of the living beings. Nevertheless, we continue to count Rev 4:8b, because it is closely linked to the preceding passage. Thus, Rev 4:8 can be displayed in the following way:

- 8 (6) καὶ τὰ τέσσαρα ζῶα, }
 ἐν καθ' ἐν αὐτῶν }
 | ἔχων ἀνά πτέρυγας ἕξ,
 κυκλόθεν } γέμουςιν ὀφθαλμῶν,
 καὶ ἔσωθεν }
 (7) καὶ ἀνάπαυσιν οὐκ ἔχουσιν
 { ἡμέρας
 καὶ νυκτὸς
 λέγοντες,

ἅγιος } ἅγιος } ἅγιος }	(1) κύριος ὁ θεός (2) ὁ παντοκράτωρ, ὁ ἦν (3) καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.
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Rev 4:9

Rev 4:9 is just a subordinate clause: Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων. The main clause is found in vs. 10. This dependent clause is indented two tabs. Its threefold direct object is indented four tabs and numbered. The twofold indirect object is indented five tabs and numbered.

- 9 Καὶ ὅταν δώσουσιν τὰ ζῶα
 (a) δόξαν
 (b) καὶ τιμὴν
 (c) καὶ εὐχαριστίαν
 (i) τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ
 (ii) τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων

Rev 4:10

Vs. 10 is the continuation of vs. 9: πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες. This verse contains three main clauses: πεσοῦνται, καὶ προσκυνήσουσιν, and καὶ βαλοῦσιν. They are indented one tab. The first and the third main clause have an extensive prepositional phrase which is indented four tabs. The second main clause contains an indirect object with a prepositional phrase. The latter is also indented four tabs. In addition to the prepositional phrase, the third main clause is followed by a participle introducing the

second hymn in Rev 4:11. The participle is indented three tabs.

- 10 (1) πεσούνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
 ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου
 (2) καὶ προσκυνήσουσιν
 τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων
 (3) καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν
 ἐνώπιον τοῦ θρόνου
 λέγοντες·

Rev 4:11

The second hymn appearing in Rev 4 is found in this verse: ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

It consists of a main clause followed by a twofold vocative (ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν). The hymn is again enclosed in a box. The main clause is indented two tabs. The twofold vocative is put within brackets. Following the vocative, an infinitive and a threefold direct object appear (λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν). Four tabs are used for the infinitive and five tabs for each of the three elements of the direct object. These nouns are also numbered. A reason for the worship is provided with the last part of Rev 4:11. ὅτι is normally a subordinating conjunction, translated as "because," but sometimes its relation to the main clause is somewhat loose, and it tends to move into the direction of a coordinating conjunction, translated as

"for."¹ In case that one wants to take it as a subordinating conjunction, the two phrases *ὅτι σὺ ἐκπιας τὰ πάντα* and *καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν* are indented three tabs and numbered. When one prefers coordination, it is indented two tabs and numbered. The issue is not discussed by the commentators. *Ὅτι* is just translated differently.² The meaning of the sentence is not changed if one opts for subordination or coordination.

11

<p style="margin: 0;">ἀξιος εἶ. { ὁ κύριος καὶ ὁ θεὸς ἡμῶν, } λαβεῖν</p> <p style="margin: 0;">(a) τὴν δόξαν (b) καὶ τὴν τιμὴν (c) καὶ τὴν δύναμιν.</p> <p style="margin: 0;">(i) ὅτι σὺ ἐκπιας τὰ πάντα</p> <p style="margin: 0;">(ii) καὶ διὰ τὸ θέλημά σου { ἦσαν καὶ ἐκτίσθησαν.</p>
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The Syntactical Display of Rev 4:1-11

After having discussed the individual verses, a syntactical display of the entire chapter can be presented:

¹See Blass, 386.

²For example, *ὅτι* is rendered "for" by G. B. Caird, A Commentary on the Revelation of St. John the Divine (Peabody, MA: Hendrickson Publishers, 1987), 68; Charles, 1:134; Philip Edgcumbe Hughes, The Book of Revelation: A Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 76; George E. Ladd, A Commentary on the Revelation of John (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1972), 78. It is translated "because" for example by Alford, 602; Giblin, The Book of Revelation, 74; and Thomas, Revelation 1-7, 367.

Rev 4

1 Μετά ταῦτα εἶδον,
καὶ ἰδοὺ

- (1) θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ,
(2) καὶ ἡ φωνὴ ἡ πρώτη
| ἦν ἤκουσα
| ὡς σάλπιγγος
| λαλούσης μετ' ἐμοῦ
λέγων·

|| ἀνάβα ὦδε,
καὶ δείξω σοι
ἃ δεῖ γενέσθαι μετὰ ταῦτα. ||

2 Εὐθέως ἐγενόμην ἐν πνεύματι,
καὶ ἰδοὺ

- (1) θρόνος ἔκειτο ἐν τῷ οὐρανῷ,
(2) καὶ ἐπὶ τὸν θρόνον καθήμενος,

3 (3) καὶ ὁ καθήμενος

ὅμοιος ὁράσει λίθῳ { ἰάσπιδι
καὶ σαρδίῳ,

- (4) καὶ Ἴρις κυκλόθεν τοῦ θρόνου
ὅμοιος ὁράσει σμαραγδίνῳ.

4 (1) Καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες,
(2) καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθήμενους
περιβεβλημένους ἐν ἱματίοις λευκοῖς
(3) καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

5 (1) Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται { (a) ἀστραπαὶ
(b) καὶ φωναὶ
(c) καὶ βρονταί,
(2) καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου,
ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,

6 (3) καὶ ἐνώπιον τοῦ θρόνου
ὡς θάλασσα ὑαλίνη
ὅμοια κρυστάλλῳ.

- (1) Καὶ ἐν μέσῳ τοῦ θρόνου
καὶ κύκλῳ τοῦ θρόνου } τέσσαρα ζῶα
γέμοντα ὀφθαλμῶν { ἔμπροσθεν
καὶ ὀπισθεν.

- 7 (2) καὶ τὸ ζῶον τὸ πρῶτον
ὄμοιον λέοντι
(3) καὶ τὸ δεύτερον ζῶον
ὄμοιον μόσχῳ
(4) καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον
ὡς ἀνθρώπου
(5) καὶ τὸ τέταρτον ζῶον
ὄμοιον ἀετῷ πετομένῳ.
- 8 (6) καὶ τὰ τέσσαρα ζῶα, }
ἐν καθ' ἓν αὐτῶν }
| ἔχων ἀνά πτέρυγας ἕξ,
κυκλόθεν } γέμουσιν ὀφθαλμῶν,
καὶ ἔσωθεν }
- 8a (7) καὶ ἀνάπαυσιν οὐκ ἔχουσιν
{ ἡμέρας
καὶ νυκτός
λέγοντες,

ἅγιος } ἅγιος } ἅγιος }	(1) κύριος ὁ θεὸς
	(2) ὁ παντοκράτωρ, ὁ ἦν
	(3) καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

- 9 Καὶ ὅταν δώσουσιν τὰ ζῶα
(a) δόξαν
(b) καὶ τιμὴν
(c) καὶ εὐχαριστίαν
(i) τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ
(ii) τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.
- 10 (1) πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου
(2) καὶ προσκυνήσουσιν
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων
(3) καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν
ἐνώπιον τοῦ θρόνου
λέγοντες·

11

<p> ἄξιός εἰ, { ὁ κύριος καὶ ὁ θεὸς ἡμῶν, } λαβεῖν (a) τὴν δόξαν (b) καὶ τὴν τιμὴν (c) καὶ τὴν δύναμιν, (i) ὅτι σὺ ἔκτισας τὰ πάντα (ii) καὶ διὰ τὸ θέλημά σου { ἦσαν καὶ ἐκτίσθησαν. </p>
--

Marking the Syntactical Display of
Rev 4

Formulas

Hymns and direct speech have already been marked in the process of indenting parts of the verses of Rev 4. The next step is to look for structuring formulas. In this chapter, two of these formulas can be identified. They are found in vs. 1 and vs. 2: *Μετὰ ταῦτα εἶδον* and *καὶ ἰδοῦ*. They are placed into a closed box consisting of a double line. Ἦκουσα is also found, namely in vs. 1, but it does not function as a structuring formula in this case. Nevertheless, it is also placed in a closed box. This box is different from the box used for the verb *ὀράω*.

- 1
- | |
|---|
| <p> <i>Μετὰ ταῦτα εἶδον,
 καὶ ἰδοῦ</i> </p> |
|---|
- (1) θύρα ἠνεῳγημένη ἐν τῷ οὐρανῷ.
 (2) καὶ ἡ φωνὴ ἡ πρώτη
 | ἦν

ἤκουσα

 ...
 λέγων· ...

- 2
- | |
|--|
| <p> <i>Εὐθέως ἐγενόμην ἐν πνεύματι,
 καὶ ἰδοῦ</i> </p> |
|--|
- (1) θρόνος ἐκεῖτο ...

Phrases

The next step is to look for identical or similar clusters of words which occur in Rev 4. Several phrases can be found:

1. Μετὰ ταῦτα (twice in 4:1);
2. ἐν τῷ οὐρανῷ (in 4:1 and in 4:2);
3. καὶ ἐπὶ τὸν θρόνον καθήμενος (in 4:2,9,10) and καὶ ἐπὶ τοὺς θρόνους καθήμενους (in 4:4)
4. ὅμοιος ὄρασει (twice in 4:3)
5. κυκλόθεν τοῦ θρόνου (in 4:3,4) and καὶ κύκλῳ τοῦ θρόνου (in 4:6)
6. εἴκοσι τέσσαρας πρεσβυτέρους (in 4:4,10)
7. ἐνώπιον τοῦ θρόνου (in 4:5,6,10)
8. τέσσαρα ζῶα (in 4:6,8)
9. γέμοντα ὀφθαλμῶν (in 4:6,8)
10. καὶ τὸ ... ζῶον ὅμοιον/ὡς ... (four times in 4:7)
11. κύριος ὁ θεός/ὁ κύριος καὶ ὁ θεός ἡμῶν (in 4:8,11)
12. δόξαν καὶ τιμὴν (in 4:9,11)
13. τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων (in 4:9,10).

These phrases are placed into open boxes of various styles; for example:

ἐν τῷ οὐρανῷ.

καὶ ἐπὶ τὸν θρόνον καθήμενος.

ὅμοιος ὄρασει

Words

In the next stage, recurrent words and word families are studied and marked. Rev 4 contains many of those words. Most of them are listed below. Conjunctions, particles, pronouns, and prepositions are normally not marked. The same is true for words which occur only in phrases. The boxes in which these phrases appear function already as a kind of marking. This is the list of words to be marked:

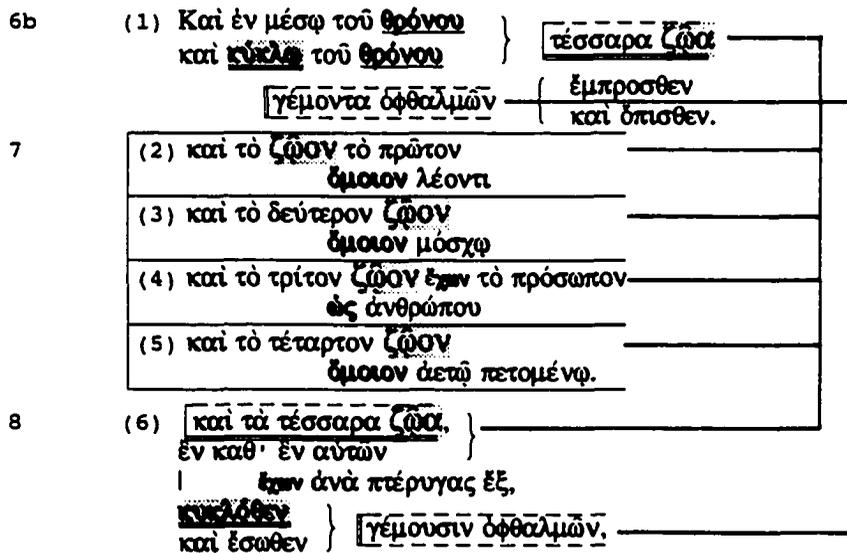
1. ἄγιος (4:8,8,8)
2. γίνομαι (4:1,2)
3. εἴκοσι τέσσαρες (4:4,4,10)
4. εἰμί (4:5,8,8,11,11)
5. ἐπτά (4:5,5)
6. ἔχω (4:7,8,8)
7. ζῶον (4:6,7,7,7,7,8,9)
8. θεός (4:5,8,11)
9. θρόνος (4:2,2,3,4,4,4,5,5,6,6,9,10,10)
10. κτίζω (4:11,11)
11. κυκλόθεν/κύκλω (4:3,4,6,8)
12. λέγω (4:1,8,10)
13. πνεῦμα (4:2,5)
14. πρῶτος (4:1,7)
15. στέφανος (4:4,10)
16. φωνή (4:1,5)

17. ὡς/ὅμοιος (4:1,3,3,6,6,7,7,7,7)

There are different options for marking these words, as indicated in the introduction of chapter 2; for example: λέγων. ὁρόνος. ζῶν.

Connection of Phrases and Words

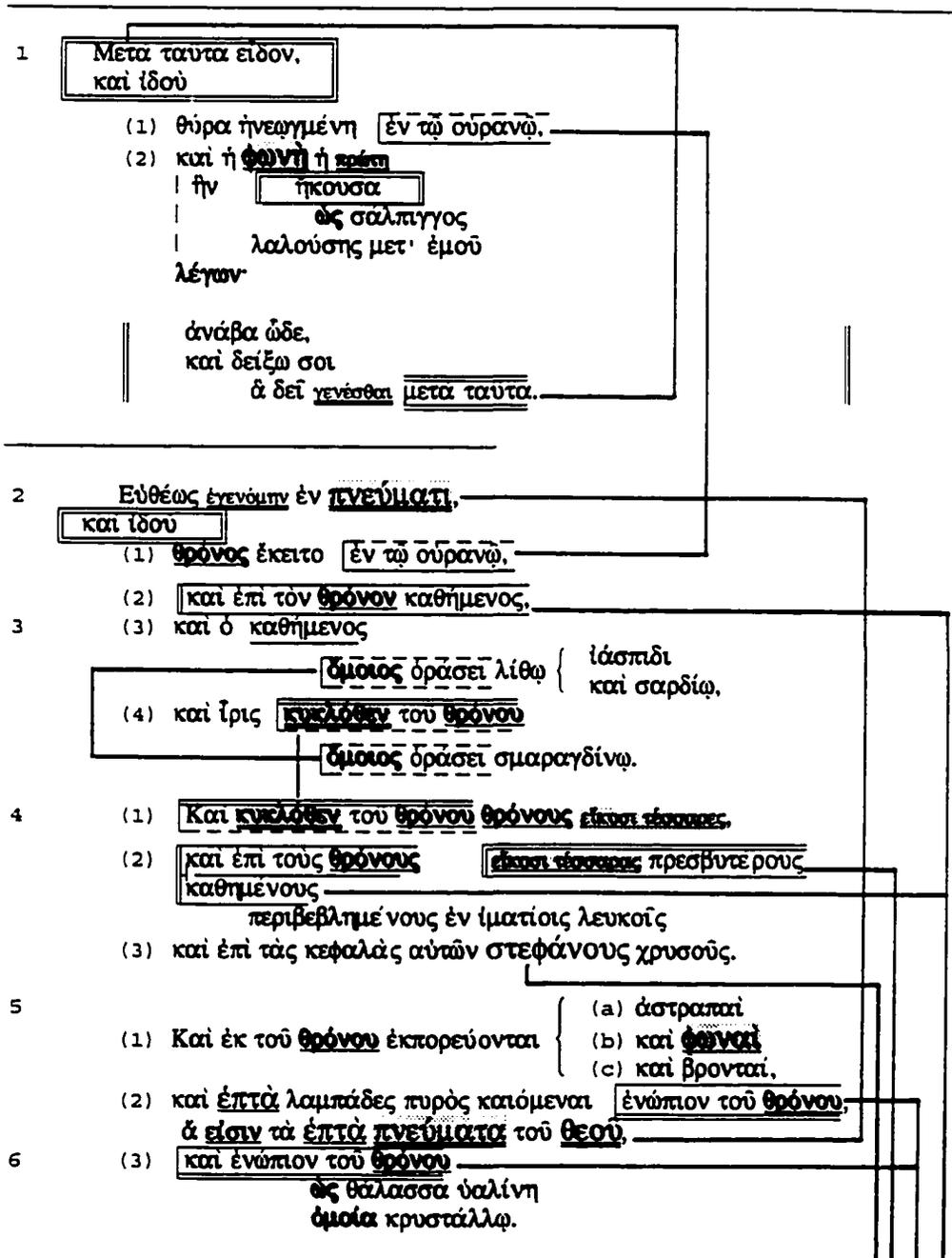
Finally, recurrent words and clusters of words are connected by lines. This feature is used in order to help the reader find the corresponding word or phrase. Sometimes, it also helps to detect a kind of structure within the larger or smaller unit; for example:



The Marked Syntactical Display of Rev 4

Since all stages in producing a syntactical display are now covered, the finished product can be presented.

Rev 4



6b (1) Καί ἐν μέσω τοῦ θρόνου
καὶ κυκλῶν τοῦ θρόνου } τέσσαρα ζῶα
γεμοναὶ ὀφθαλμῶν { ἔμπροσθεν
καὶ ὀπισθεν.

7 (2) καὶ τὸ ζῶον τὸ πρῶτον
ὅμοιον λέοντι
(3) καὶ τὸ δεύτερον ζῶον
ὅμοιον μόσχῳ
(4) καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον
ὡς ἀνθρώπου
(5) καὶ τὸ τέταρτον ζῶον
ὅμοιον ἀετῷ πετομένῳ.

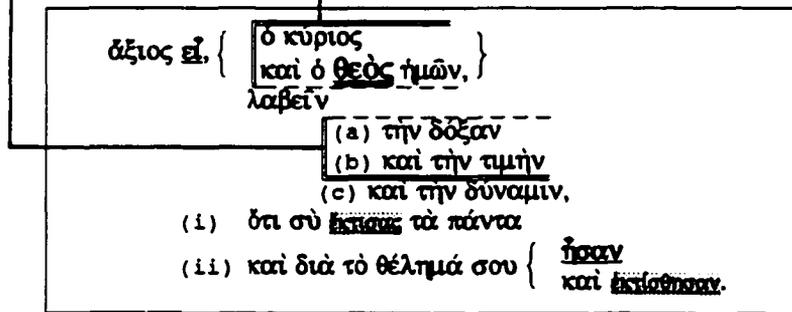
8 (6) καὶ τὰ τέσσαρα ζῶα.
ἐν καθ' ἑνὸς αὐτῶν
ἔχον ἀνά πτέρυγας ἕξ,
κυκλῶσιν } γεμουσιν ὀφθαλμῶν.
καὶ ἔσωθεν
(7) καὶ ἀνάπαυσιν οὐκ ἔχουσιν
ἡμέρας
καὶ νυκτός
λέγοντες,

ἅγιος } (1) κύριος ὁ θεός
ἅγιος } (2) ὁ παντοκράτωρ,
ἅγιος } (3) { ὁ ἦν
καὶ ὁ ὢν
καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δάσουσιν τὰ ζῶα
(a) δόξαν
(b) καὶ τιμὴν
(c) καὶ εὐχαριστίαν
(i) πρὸς καθήμενον ἐπὶ τῷ θρόνῳ
(ii) πρὸς ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων.

10 (1) πεσοῦνται οἱ εἰσὶν ἄγγελοι πρεσβύτεροι
ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου
(2) καὶ προσκυνήσουσιν
πρὸς ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων
(3) καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν
ἐνώπιον τοῦ θρόνου
λέγοντες

11



This final syntactical display can be used to study literary features, including the microstructure of the text, and to draw out implications.

Repetition of the Syntactical Display

As already indicated in chapter 2, the syntactical display of Rev 4 is repeated in order to point to common elements between the units in Rev 4:1-8:1. In this case, no change of the indentation takes place. However, the marking of common elements is changed. Only those formulas, phrases, and words are marked which occur within at least two units of Rev 4:1-8:1.

Justification of the Choices Made in the Syntactical Display of Rev 5-11

The previous sections sufficiently demonstrate the process sufficiently to help the reader understand how judgments are made in most cases. In the second part of this chapter, it is only necessary to address parts of the

texts which are grammatically or syntactically ambiguous or where scholarly discussion has cast doubt on the best approach to microstructure.

Ambiguities in Rev 5

Rev 5:1 uses the two adverbs ἔσωθεν καὶ ὀπίσθεν. It seems to be possible to connect ἔσωθεν to γεγραμμένον, whereas καὶ ὀπίσθεν could be linked to κατασφραγισμένον.¹ The word καὶ could indicate a new phrase, since in Revelation it often is used to introduce clauses and phrases. The syntactical display would then be printed in the following manner:

- (a) γεγραμμένον ἔσωθεν
- (b) καὶ ὀπίσθεν κατασφραγισμένον σφραγῖσιν ἑπτά.

The other option, which most scholars prefer, is to connect both adverbs to the preceding participle.² In this case the scroll is written on the inside and on the back.

- (a) γεγραμμένον { ἔσωθεν
καὶ ὀπίσθεν
- (b) κατασφραγισμένον σφραγῖσιν ἑπτά.

The second option is to be preferred. It agrees with the description in Ezek 2:10, on whose author John heavily depends and resembles Rev 4:8 where John also uses two adverbs connected by καὶ which form a unit.

The participle ἀπεσπάλμενοι in Rev 5:6 fits the noun ὀφθαλμούς in number and gender. In Zech 4:10 the eyes of

¹See Zahn, 333. See also Lilje, 121.

²See, for example, Thomas, Revelation 1-7, 381.

the Lord range through the whole earth. This would suggest that in Rev 5:6 the eyes are sent into all the earth. However, in Rev 5:6 a relative clause is inserted between the seven eyes and being sent into all the earth: οἱ εἰσὶν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ. Thus it seems to be preferable to connect ἀποσταλμένοι to the seven spirits as its direct antecedent. The disagreement in gender is a common feature in the Apocalypse.¹

(ii) καὶ ὀφθαλμοὺς ἑπτὰ
οἱ εἰσὶν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ
ἀποσταλμένοι εἰς πᾶσαν τὴν γῆν

In Rev 5:8, it is grammatically possible to link the phrase ἔχοντες ἕκαστος κιθάραν to the living beings as well as to the elders. Scholars normally connect it only with the elders since the context seems to indicate a priestly function of the elders which probably does not apply to the living beings.² In this case, the choice of one of the two options does not affect the syntactical display. In the second part of this verse αἱ εἰσὶν αἱ προσευχαὶ corresponds with φιάλας χρυσᾶς.

(b) καὶ φιάλας χρυσᾶς
γεμούσας θυμιαμάτων,
αἱ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων

¹See, for example, Alford, 608; Beckwith, 510-511; Charles, 1:142; and Thomas, Revelation 1-7, 393.

²See, for example, Alford, 608; Charles, 145; Ernst Lohmeyer, Die Offenbarung des Johannes, Handbuch zum Neuen Testament, vol. 16 (Tübingen: Verlag von J. C. B. Mohr [Paul Siebeck], 1926), 53; and Thomas, Revelation 1-7, 396.

Nevertheless, the prayers seem to refer to the preceding phrase γεμούσας θυμιαμάτων and not to the bowls. The context as well as Ps 141:2 points in this direction. The αἱ may derive its gender by attraction from προσευχαί.¹ Thus, this study suggests the following display:

(b) καὶ φιάλας χρυσᾶς
γεμούσας θυμιαμάτων,
αἱ εἰσὶν αἱ προσευχαί τῶν ἁγίων

A question arises concerning Rev 5:14. Is the reply of the four living beings to be regarded as a hymn or just as a response? A hymn must be displayed in this way:

14 καὶ τὰ τέσσαρα ζῶα ἔλεγον·

ἀμήν.

A simple response, on the other hand, is considered as direct speech and appears between vertical double lines:

14 καὶ τὰ τέσσαρα ζῶα ἔλεγον·

|| ἀμήν. ||

"Amen" is twice used in connection with a hymn in 7:12. This hymn concludes the praise offered to God and the lamb in Rev 7. The response in Rev 5:14, however, is quite different, due to its extreme brevity. Nothing else but a single word is mentioned. John is fond of septenaries. If

¹See, for example, Charles, 145; Lohmeyer, 53; Henry Barclay Swete, The Apocalypse of St. John: The Greek Text with Introduction Notes and Indices (London: Macmillan and Co., 1917), 80; and Thomas, Revelation 1-7, 397. Alford, 609, however, links the prayers to the bowls.

he wanted to present seven hymns in the seven-seal septenary (4:1-8:1),¹ then one has to opt for a simple response in Rev 5:14 and not for a hymn. Probably, this option is preferable, although one should not be dogmatic concerning this decision. The visual difference in the syntactical display is more obvious than is the exegetical importance of the decision.

Ambiguities in Rev 6

Rev 6 seems to lack ambiguities which directly affect the syntactical display. For example, in some cases the conjunction καί may be used in an exegetical way.² Nevertheless, the syntactical display remains the same.

Corsini suggests that ἀντοίς in Rev 6:8 refers to all four horsemen, not just to the fourth seal.³ Yet the immediate context connects it with Death and Hades personified. There is no need to cross the boundaries to

¹Rev 4 contains two hymns, Rev 5 contains three--if 5:14 is not counted as a hymn--and Rev 7, two, a total of seven hymns. On the other hand, direct speech is found once in Rev 4, two times in Rev 5--if one does not count Rev 5:14 as direct speech--seven times in Rev 6, and four times in Rev 7--a total of fourteen times.

²See, for example, Robertson, 343; Thomas, Revelation 1-7, 444, both with regard to Rev 6:9, and Alford, 620; and Beckwith, 527, with regard to Rev 6:11.

³Eugenio Corsini, The Apocalypse: the Perennial Revelation of Jesus Christ, Good News Studies, vol. 5 (Wilmington, DE: Michael Glazier, 1983), 147.

the other seals, especially to the first one.¹ The syntactical display is not affected, no matter which option one chooses.

The word *πᾶς* in Rev 6:16 refers to both *δοῦλος* and *ἐλεύθερος*. Both nouns occur in the singular and form one group, namely the lower class of society,² whereas the preceding five nouns have a plural ending. The syntactical display is not changed.

Ambiguities in Rev 7

In Rev 7:9 the phrase *ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου* is followed by the phrase *περιβεβλημένους στολάς λευκάς*. The participle *ἐστῶτες* in the first phrase occurs in the nominative case, whereas the participle *περιβεβλημένους* in the second phrase occurs in the accusative case, although both phrases seem to be on the same textual level. Some scholars explain the accusative in the second case as a solecism, a hanging accusative.³ The participle in the nominative case is dependent on *καὶ ἰδού*, whereas the participle in the accusative case is dependent on *εἶδον*.⁴

¹See Thomas, Revelation 1-7, 438.

²See, for example, *ibid.*, 456.

³See Thomas, Revelation 1-7, 488. Robertson, 351, calls it "a common variation in this book when preceded by *eidon* and *idou*." Charles, 210, explains it "as a slip on the part of our author."

⁴See Blass, 113, and Swete, 100.

S. Thompson, on the other hand, interprets περιβεβλημένος as an adverbial accusative, a Semitism.¹ In the syntactical display both participles are indented three tabs as participles normally are. In this case, the display is neither affected by the cases nor by the decision between the two options presented above.

J. M. Ford perceives an ambiguity in relation to the elders and the beings of Rev 7:11. In her opinion, it seems unlikely that the angels surround the throne, the elders, and the living creatures. She adds the word "with" and translates "around the throne with the elders" to keep the ambiguity that she discerns.² Since this display is based on Nestle-Aland, Novum Testamentum Graece, 26th edition, different readings, proposed emendations, and suggested omissions are not taken into consideration.

Moffat points out that in Rev 7:17 ζῶντες belongs to ὄστων rather than to πηγῶν. It comes first because it is stressed. Again, the syntactical display is not affected.

Ambiguities in Rev 9

Since there are no ambiguities in the syntactical display for Rev 8, we move immediately to Rev 9.

L. Morris points out that in Rev 9:1 ἐδόθη αὐτῷ may grammatically refer to the fifth angel or to the fallen

¹S. Thompson, 78-79.

²J. M. Ford, Revelation, 118-119.

star.¹ However, the direct antecedent is the fallen star. Furthermore, the trumpet angels blow their respective trumpets, but they are not involved in the events connected with the trumpets. Thus, the second option is to be preferred. Yet this does not make a difference for the syntactical display.

A similar situation is found in Rev 9:17. G. R. Beasley-Murray mentions that ἔχοντας θώρακας could relate either to the horses or to the riders, and states that "it seems more natural to refer it to the horses than the riders."² The reason he gives is that Rev 9:17 starts with καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει which points to a forthcoming description of the horses.³ On the other hand, John may have wanted to connect the breastplates to the riders or to be ambiguous and relate them to both horses and horsemen. The syntactical display does not require one to make a decision. It is again not affected by it.

¹Leon Morris, The Revelation of St. John: An Introduction and Commentary, The Tyndale New Testament Commentaries (Grand Rapids, MI: Eerdmans, 1988), 124.

²George R. Beasley-Murray, The Book of Revelation, New Century Bible Commentary (London: Marshall, Morgan & Scott, 1978; reprint, Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1992), 165. See also Wilhelm Bousset, Die Offenbarung Johannis (Göttingen: Vandenhoeck & Ruprecht, 1906), 300.

³See *ibid.*

Ambiguities in Rev 10

In Rev 10:6 the mighty angel takes an oath $\delta\alpha$ χρόνος οὐκέτι ἔσται. The question is whether the oath is direct speech or indirect discourse. Robertson takes it as the latter.¹ However, $\delta\alpha$ is also used to introduce direct discourse, the so-called $\delta\alpha$ recitativum.² Therefore, other scholars translate the phrase following $\delta\alpha$ in Rev 10:6-7 as direct speech.³ Although in the majority of the cases in which direct speech occurs, John uses a participle of λέγω; however, there are exceptions. John employs κηρύσσω (5:2), κράζω (14:15), and several times no introductory word at all (e.g., 16:15) to start direct speech. But he also knows the $\delta\alpha$ recitativum. In Rev 18:7, Babylon the Great utters direct speech using the first-person singular. This direct speech is introduced by λέγει $\delta\alpha$. The verb ὀμνυμι in connection with $\delta\alpha$ might function in the same way, namely introducing direct speech. Whatever option one chooses, the influence on the syntactical display is a minor one. In the case of direct discourse, the entire speech is indented one additional tab

¹Robertson, 372. See, for example, also the translations provided in the commentaries of Ph. E. Hughes, 117, and Zahn, 409.

²See Blass, 398-399.

³See, for example, Caird, 125; Gibling, The Book of Revelation, 105; and Lohmeyer, 82.

and enclosed by double vertical lines. In the case of indirect speech, these two features are missing. There is no difference concerning the interpretation of the verses.

A problem is found in Rev 10:8. The introduction to the direct speech reads: *Καὶ ἡ φωνὴ ἦν ἠκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν.* Both participles do not refer to the voice but to the relative pronoun and are thus drawn into the relative clause. This leaves *ἡ φωνή* without a verb. Nevertheless, it is understandable what John wants to say. In order to make sense of the phrase, there is no other choice than to connect the participles with *ἡ φωνή* although their endings were attracted into the accusative of *ἦν*.¹

Kraft points to the strange plural *λέγουσιν* in Rev 10:11. Does it refer to the angel and the heavenly voice at the same time?² This is problematic, and Rev 11:1, the very next verse, uses the singular of *λέγω* again which was also found in 11:9. However, the syntactical display is not affected by this difficulty.

¹For a discussion of the solecism, the readings of the manuscripts, and suggested reconstructions of the phrase, see Beckwith, 583; Charles, 267; Moffat, 413; and Robertson, 373.

²Heinrich Kraft, *Die Offenbarung des Johannes*, Handbuch zum Neuen Testament, vol. 16a (Tübingen: J. C. B. Mohr [Paul Siebeck], 1974), 151.

Giblin makes a suggestion concerning πολλοῖς in the same verse, Rev 10:11. He states that πᾶς in similar enumerations of tongues, peoples, and nations, as found in this verse, refers to all of them even if it is used only with the first noun of the list. Since in this case all nouns occur in the dative plural, he suggests that πολλοῖς "should be taken with all four terms" although it comes only at the end of the enumeration.¹ The syntactical display is not changed whether one accepts this suggestion or rejects it.

Ambiguities in Rev 11

The first problem one encounters in this chapter is the question of where the direct speech ends. Does it end with 11:3, or does it run, for example, from 11:1 through 11:13? If it ends with 11:3, John is the narrator of 11:4-13. Otherwise it is a heavenly voice speaking. Since in Rev 10 one finds so many sections of direct speech, one could suppose that Rev 11:1-13, which is closely linked to Rev 10, also contains much direct speech, especially since it immediately starts with λέγων. The phrase οὗτοί εἰσιν (11:4) occurs in the parallel section 7:14 within direct speech, and the thought of 11:3 is directly continued in 11:4. Should this not point to direct speech in 11:4-13?

¹Giblin, The Book of Revelation, 111.

But there are also reasons to perceive 11:3 as the end of the direct speech:

1. In 11:1-3, verb forms using the second-person singular (imperatives) and the first-person singular prevail. Starting with 11:4, the third-person singular and plural are predominant.
2. The second-person plural in 11:12 is again found within a short line of direct speech. Probably, what precedes 11:12 is not direct speech. Otherwise, 11:12 would be direct speech within direct speech. An identical formula in the singular is found in 4:1 in direct speech.
3. Starting with 11:11, there is a switch in the narrative to the aorist. This seems to point to John as the narrator rather than to direct speech. On the other hand, the clauses from 11:5 to 11:13 are all connected by καί. The only exception is 11:6a. Thus, the entire block of material is tied together.
4. The verb form ἐδόθη in 11:1 points to divine activity.¹ The participle λέγων in the same verse is linked to ἐδόθη. Thus, the undefined person speaking in 11:1 seems to be a divine person. This suggestion is confirmed by δέω and μάρτυσίν μου in 11:3. In 11:4,

¹See, for example, Robert G. Bratcher, A Translator's Guide to the Revelation to John, Helps for Translators Series (London: United Bible Societies, 1984), 2-3.

however, the first-person singular applying to a divine person is replaced by τοῦ κυρίου τῆς γῆς. In the Apocalypse, the term κύριος with only one exception, namely when John addresses one of the twenty-four elders as κύριος (7:14), seems to be used for God and Jesus. The change from the first-person singular for God or Jesus to τοῦ κυρίου τῆς γῆς suggests that the direct speech ends with 11:3.

However, all these arguments are not conclusive. If, in the case of the last argument, God is speaking and τοῦ κυρίου τῆς γῆς refers to Jesus (see 11:8), it is possible that the direct speech does not stop with 11:3. Nevertheless, this study prefers to take only Rev 11:1-3 as direct speech by--in this case--not sharply distinguishing between God and Jesus.¹ Whatever one's decision might be, the

¹So, for example, Zahn, 419. He states that it is God or Jesus who speaks in the 11:2-3, actually God in his indissoluble communion with Christ. But he seems to attribute the entire passage 11:1-13 to direct speech by the deity, maybe by means of an angel. Ph. E. Hughes, 120, for example, suggests that it was Jesus who gave the measuring rod to John and spoke to him. Moffat, 658, states concerning 11:3: "The heavenly voice is still speaking in the name of Christ." Beckwith, on the other hand, 599, perceives God as the subject of the verb εἶπεν in 11:3, and it is God speaking through his agent in 11:1-2. "There is nothing to suggest Christ as the speaker." Paul S. Minear, I Saw a New Earth: An Introduction to the Visions of the Apocalypse (Washington, DC: Corpus Books, 1968), 95, on the other hand, remarks concerning 11:1-13: "This whole speech can be placed in quotation marks, with Christ as the speaker addressing John." For the direct speech limited to 11:1-3 see, for example, Caird, 130, 133; also compare Mounce, 224.

interpretation of the passage is not directly affected by it; the display, however, is.

In Rev 11:8, a verb must be supplied for the phrase *καὶ τὸ πῶμα αὐτῶν*.¹ In any case, it forms a main clause.

In Rev 11:9, the phrase *ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν* forms a kind of subject for *βλέπουσιν*.² Therefore it is displayed directly behind the verb in a bracket.

In Rev 11:18, one finds another enumeration: *καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους*. The question arises: How many groups are addressed in this verse? There are several options:

1. The servants form a kind of heading and include the three remaining groups, namely the prophets, the saints, and those who fear his name.³

καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου
 (i) *τοῖς προφήταις*
 (ii) *καὶ τοῖς ἁγίοις*
 (iii) *καὶ τοῖς φοβουμένοις τὸ ὄνομά σου*

¹See Morris, 145. Lenski, 345, notices the problem, but he writes: "No verb is needed. There the corpses lie!"

²See Lenski, 345.

³See, for example, J. M. Ford, *Revelation*, 182. Morris, 149, might also support this option. He is not very explicit. He talks about three groups, but does not mention the servants. So also Kraft, 162.

2. There are three groups: his servants the prophets, the saints, and those who fear his name.¹

καὶ δοῦναι τὸν μισθὸν

- (i) { τοῖς δούλοις σου
τοῖς προφήταις
(ii) καὶ τοῖς ἁγίοις
(iii) καὶ τοῖς φοβουμένοις τὸ ὄνομά σου

3. There are just two groups: his servants the prophets and the saints who fear his name. The conjunction καὶ preceding those who fear his name is to be understood expegetically. This phrase is elaborating upon the saints.²

καὶ δοῦναι τὸν μισθὸν

- (i) { τοῖς δούλοις σου
τοῖς προφήταις
(ii) { καὶ τοῖς ἁγίοις
καὶ τοῖς φοβουμένοις τὸ ὄνομά σου

4. There are two groups: the prophets and the saints. Both of them are further defined by the rest of the enumeration. That is, both of them, prophets and saints, are those who fear his name, the small and the

¹See, for example, Charles, 296; Alan Johnson, "Revelation," The Expositor's Bible Commentary, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan Publishing House, 1981), 12:509.

²See Lenski, 356-357; similar Caird, 143. Bousset, 332, suggests omitting καὶ. By this means, a perfect parallelism is created. He, however, admits that the vast majority of the manuscripts do not support the omission of καὶ. Only stylistic reasons would be in favor of such a decision. If one, therefore, decides to retain καὶ, one gets three groups: his servants the prophets, the saints, and those who fear his name.

great. Again, *καί* is taken epexegetically. The servants may be taken as the all-encompassing term.¹

καί δοῦναι τὸν μισθὸν τοῖς δούλοις σου
 (i) τοῖς προφήταις }
 (ii) καὶ τοῖς ἁγίοις }
 { • καὶ τοῖς φοβουμένοις τὸ ὄνομά σου
 { • τοὺς μικροὺς
 { • καὶ τοὺς μεγάλους

5. This option resembles closely the last option. The difference is that the servants are connected to the prophets.²

καί δοῦναι τὸν μισθὸν
 (i) { τοῖς δούλοις σου }
 { τοῖς προφήταις }
 (ii) καὶ τοῖς ἁγίοις
 { καὶ τοῖς φοβουμένοις τὸ ὄνομά σου
 { τοὺς μικροὺς
 { καὶ τοὺς μεγάλους

6. There is just one group: the servants. This term is defined by the subdivision of prophets and saints. Three OT titles are added, namely those who fear his

¹See Ladd, 163: "And those who fear thy name, both small and great is probably an 'epexegetic' clause enlarging upon 'the prophets and saint.'" However, Ladd does not discuss how the word servant relates to the other terms.

²See Mounce, 232, who holds the same position that Ladd advocates. However, he clearly connects the servants to the prophets. Moffat, 420, opts for an epexegetical *καί* after *ἁγίοις* if it is to be retained.

name, the small, and the great.¹ This option resembles the fourth one.

The term servant in the Apocalypse seems to be applied to slaves (6:15; 13:16; 19:18), to God's people (1:1; 2:20; 7:12; 15:3; 19:2,5; 22:3), and to the prophets (1:1; 10:7). Since the phrase τούς ἐαυτοῦ δούλους τούς προφήτας in Rev 10:7 is almost identical to τοῖς δούλοις σου τοῖς προφήταις in Rev 11:18, one should keep servants and prophets together, forming one group.²

The plural of ἅγιος is applied as a noun to the believers (5:8; 8:3,4; 13:7,10; 14:12; 16:6; 17:6; 18:20,24; 19:8; 20:9) and as an adjective to the angels (14:10). In Rev 16:6 and 18:24, John mentions "the blood of the saints and the prophets." In Rev 18:20, not only heaven but also "the saints and the apostles and the prophets" are called to rejoice. The impression one gets

¹See Lohmeyer, 93; similar Ulrich B. Müller, Die Offenbarung des Johannes, Ökumenischer Taschenbuchkommentar zum Neuen Testament, vol. 19 (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1984), 224. Adolf Pohl, Die Offenbarung des Johannes, Wuppertaler Studienbibel (Wuppertal: R. Brockhaus Verlag, 1982), 2:69, identifies the two witnesses of Rev 11 as the church. They also prophesy. Therefore, in Rev 11:18 there is just a single group. The servants are the church. "Prophets" describes their service. "Saints" denotes their relationship to God (2:88).

²See, for example, Mounce, 232, and Johnson, 509. U. B. Müller, 224, however, though mentioning Rev 10:7, perceives the servants as the main concept standing in opposition to the heathen nations. In his opinion, it must not be joined with prophets.

is that ἄγιοι denotes all the faithful. Yet, as soon as it occurs with the terms prophet or apostle, it must be kept distinct from them, forming its own group of people (i.e., the faithful, with the exception of the apostles and prophets). In Rev 11:18, therefore, it must be regarded as a second group.

The verb φοβέομαι is used in connection with John (1:17), with the church in Smyrna (2:10), with the nations, tongues, and peoples (14:7), and with the servants of God (15:4; 19:5) (i.e., all the believers). In Rev 11:18, it seems fitting to connect it with both groups, "his servants the prophets" and "the saints."¹

"The small and the great" occurs also in Rev 6:11; 13:16; 19:5,18; and 20:12. Only in Rev 19:5 are they connected with God's people: "All his servants (and) those who fear him, the small and the great." This phrase does not point to different classes within the Christian community but describes the all-inclusiveness. It should be taken as a further description of the prophets and saints.

Although one should not be dogmatic about these options, one nevertheless has to decide which one to choose. In this study, the fifth option is preferred.

¹According to Beckwith, 610, it does not point to a division of Christians into Jewish and Gentile Christians, or--Moffat, 420--saints and proselytes. See also Mounce, 232.

Summary

In this chapter, the method of designing a syntactical display as an essential tool for micro-structural analysis has been applied to Rev 4 as a test case. This study has furthermore wrestled with the ambiguities of Rev 4-11. The result is the following:

1. Only a few ambiguities have been detected.
2. Most of them can be attributed to the peculiar Greek of the Apocalypse. As mentioned above, there is a special use of the participle, clauses lack a copula, endings are sometimes attracted to a preceding word, although there is no reference made to this particular word, and so on.
3. On the other hand, there are some ambiguities which make a difference in the syntactical display. However, most of the ambiguities do not at all affect the syntactical display.
4. Ambiguities which have an influence on it have been discussed, and in each case a decision for one of two or more options has been made. These decisions were mainly based on John's usage of terms and phrases in the rest of Revelation--in other words on the context and on John's language, as well as partly also on his presumable sources.

5. Decisions made in the case of ambiguities do not only affect the syntactical display but oftentimes also the exegesis and interpretation of a given passage.
6. One can expect that a syntactical display is an important and rather accurate tool for microstructural analysis which is the emphasis of chapter 4.

CHAPTER 4

OBSERVATIONS AND IMPLICATIONS

This chapter's purpose is to describe the microstructural features of Rev 4-11. First, small passages are delimited in order to establish boundaries for further investigation. Then, surface structures of verses and small units are presented. Charts are used since they contribute to clarity of presentation and understanding. Microstructural analysis includes the investigation of connections to other parts of the same book. This has been done partly in chapter 2. The relationship of different units to each other within major visions in Revelation has been displayed. Charts and a syntactical display have been used.

Yet, these are only raw data. Further observations are necessary and details need to be spelled out. This chapter adds another dimension. It not only furnishes connections between the units of Rev 4:1-8:1 and between those of Rev 8:2-11:18, but also between the seal and trumpet septets and the other major parts of Revelation. Thus, data are provided which can be extremely helpful for establishing a macrostructure of the Apocalypse based on

literary analysis. This is one of the areas in which implications arising from the microstructural analysis are presented. Further implications touch upon the interpretation of verses and small units.

Microstructural Analysis of Rev 4:1-8:1

Introductory Scene--Part I (Rev 4)

Delimitation of the Passage

Most scholars would agree that Rev 1 consists of an introduction (1:1-8) and a vision (1:9-20).¹ The introduction is made up of a prologue (1:1-3) and an epistolary part including a doxology (1:4-8).² Whereas Rev 1:1-8 forms an introduction to the entire Book of Revelation, Rev 1:9-20 should be regarded as an introduction to the seven

¹For example, Everett F. Harrison, Introduction to the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971), 458; Corsini, 62, 65.

²See, for example, Johnson, 414; Hartman, 132-142; Eduard Lohse, Die Offenbarung des Johannes, Das Neue Testament Deutsch, Neues Göttinger Bibelwerk, vol. 11 (Göttingen: Vandenhoeck & Ruprecht, 1971), 8; Pohl, 1:7. However, Evans, 29, disagrees, for to him the introduction consists only of 1:1-7. W. J. Ferrar, The Apocalypse Explained for Readers of Today (London: Society for Promoting Christian Knowledge, 1936), 31, suggests three main parts of Rev 1, namely the prologue (1:1-8), the writer (1:9-10), and the Son of Man and his commissions (1:11-20). John T. Kirby, "The Rhetorical Situations of Revelation 1-3," New Testament Studies 34 (1988): 198, accepts 1:1-3 as a preface, 1:4-6 as a proem, 1:7-8 as an opening to the narrative portion following, and 1:9-20 as a narrative. Lund, Chiasmus in the New Testament, 325, calls Rev 1 prologue and divides it into three parts, namely, 1:1-3; 1:4-8; 1:9-20; similar Robert Kübel, Die Offenbarung Johannis für bibelforschende Christen zur Lehre und Erbauung übersetzt und erklärt (Munich: C. H. Beck'sche Verlagsbuchhandlung [Oskar Beck], 1893), 18.

letters.¹ That means that the first septet has an introductory vision, a device that one will also find with the other major parts of Revelation. There is also a clear-cut end of this first septet at Rev 3:22 and the beginning of a new section with Rev 4:1. Indicators for a new part of Revelation are the following:

1. Rev 4 starts with the formula *μεταταυτα ειδον, και ιδου*. John sees an open door in heaven and is invited to come up there to learn what will happen *μετα ταυτα* (4:1). The Book of Revelation contains several structuring formulas. Working through the entire document, one gets the impression that no formula besides *και ειδον* and those derived from it (*και ειδον, και ιδου; μετα τουτο ειδον; μετα ταυτα ειδον, και ιδου; και ειδον, και ηκουσα*) have the same structuring force. *Ειδον* without the conjunction *και* or without the prepositional phrase *μετα τουτο/μετα ταυτα* does not at all occur at the beginning of a sentence as the structuring formulas do and has little or no force as a structuring

¹For example, Corsini, 62, 65; Fiorenza, "Composition and Structure," 364; Martin Karrer, Die Johannesoffenbarung als Brief: Studien zu ihrem literarischen, historischen und theologischen Ort, Forschung zur Religion und Literatur des Alten und Neuen Testaments, vol. 140 (Göttingen: Vandenhoeck & Ruprecht, 1986), 217-219. Strand, Interpreting the Book of Revelation, 51, perceives the vision of chap. 1 and the seven churches as one unit, but he starts only with 1:11. Lambrecht, 78, takes 1:4-3:22 as a whole.

element.¹ The formulas (καὶ) ἰδοὺ and (καὶ) ἤκουσα seem to have some value for structuring passages. They are, however, much weaker than καὶ εἶδον is and often seem to be dependent on it. Forms of the verb ὁράω occur in Rev 1, but not at all in Rev 2-3. Yet, even in Rev 1, καὶ εἶδον and derived forms are not found. The first clear structuring formula comes in Rev 4:1. This is a strong indication that a new section starts with 4:1.

2. In the first chapters of the Apocalypse, a movement from earth to heaven takes place. Rev 1-3 seems to play on earth. In Rev 4, John in the spirit sees heavenly realities, an entire new setting.
3. There is also a change in personages. The churches of Rev 2-3 fade away and a throne with the one sitting on it, twenty-four elders, and four beings appear. In Rev 5, angels and a lamb are added.
4. Rev 4-5 functions as an introduction to the next septet in the same way that Rev 1:9-20 introduces the first.²

¹Καὶ εἶδον is found thirty-three times in Revelation and μετὰ τοῦτο/καὶ εἶδον another four times. Thus there are thirty-seven strong structuring formulas. On the other hand, εἶδον occurs eight times including instances where a word is injected between καὶ and εἶδον; for example, καὶ ὅτε εἶδον (1:17) and καὶ οὕτως εἶδον (9:17).

²It is, for example, acknowledged by Corsini, 118, that Rev 4-5 forms a kind of introduction to the seven seals which follow in chaps. 6-8a. Ferdinand Hahn, "Zum Aufbau der Johannesoffenbarung," in Kirche und Bibel: Festgabe für Bischof Eduard Schick, ed. Otto Böcher et al. (Paderborn: Ferdinand Schöningh, 1979) 149, perceives Rev 5

5. Compared with the first septet, there is a change of style with the second one. The former uses the style of a letter, in the latter; narrative and hymns occur.

There is a consensus that a new part of Revelation starts with Rev 4:1.¹ On the other hand, Rev 4 is clearly a unit and is perceived as such by the scholarly world.²

1. Rev 4 starts, as noted above, with a structuring formula. The next strong structuring formula, namely

as the continuation of Rev 4 and the preparation of the judgment vision which starts in 6:1. Minear, I Saw a New Earth, 66, holds: "The vision of the seven seals is quite clearly a single unit, covering over four chapters." See also Morton, 50; J. P. M. Sweet, Revelation, Westminster Pelican Commentaries (Philadelphia: Westminster Press, 1979), 114. Dependent, to a degree, on Bowman, Jon Paulien, "The Seven Seals," in Symposium on Revelation--Book I: Introductory and Exegetical Studies, ed. F. B. Holbrook, Daniel and Revelation Committee, vol. 6 (Silver Spring, MD: Biblical Research Institute, 1992), 212, argues that an introductory scene functions as a stage setting for the respective vision and remains constantly in view throughout the vision.

¹See, for example, Johannes Behm, Die Offenbarung des Johannes, Das Neue Testament Deutsch, Neues Göttinger Bibelwerk, vol. 11, 4th rev. and augmented ed. (Göttingen: Vandenhoeck & Ruprecht, 1949), 29; Collins, The Apocalypse, 34; Giblin, The Book of Revelation, 68; and Ladd, 70. Jean-Pierre Charlier, Comprendre l'Apocalisse, 2 vols. (Paris: Les Éditions du Cerf, 1991), 1:132-134, 150, admits: "Pratiquement tous les commentateurs rattachent ce chapitre 4 à ce qui lui fait suite et non à ce qui précède." However, he attaches Rev 4 to Rev 1-3 because of the literary connections mentioned above. Nevertheless, Rev 4 is also linked to Rev 5. "Il faut donc comprendre la vision du chap. 4 comme une plaque tournante, clôturant le premier septénaire et amorçant the second."

²See, for example, R. D. Davis, 17-18; Thomas, Revelation 1-7, 331-333; John F. Walvoord, The Revelation of Jesus Christ: A Commentary (Chicago: Moody Press, 1966), 101.

καὶ εἶδον, appears in Rev 5:1. Thus Rev 5 introduces a new, though related, scene.

2. The center of Rev 4 is God and his throne. The center of Rev 5 is the lamb which is able to open the sealed book. Whereas other seams in Revelation evoke lively discussion regarding the exact beginning or ending point, there is virtual unanimity with regard to the literary boundaries of Rev 4 and 5.

Though distinct units, these two chapters are clearly linked to each other and form a larger passage.¹ The common personnel of Rev 4 and Rev 5 have already been mentioned above. Both chapters contain important hymns which use the same or similar elements.² In Rev 4 the emphasis is on God the Father, his throne, and his creative activity. In Rev 5 the emphasis is on the lamb and its redemptive activity.³ Both chapters belong together. The one on the throne as well as the lamb are addressed by hymns of praise. R. D. Davis claims that Rev 5 is actually

¹See, for example, Beckwith, 262; Lambrecht, 85, 90; Lohmeyer, 41; Morton, 38-43; Didier Rochat, "La vision du trône: Une clé pour pénétrer l'Apocalypse," Hokhma 49 (1992): 4-5; and Vogelgesang, 309-11. Jürgen Roloff, The Revelation of John: A Continental Commentary (Minneapolis: Fortress Press, 1993), 68, talks about a twofold vision which "forms the point of departure for all that follows" and "must be seen as the theological center of the book."

²See, for example, Vogelgesang, 341-42.

³See, for example, Beckwith, 262.

not just a new unit, but a continuation of Rev 4.¹ As a double scene Rev 4-5 introduces the seven seals.

The Structure of Rev 4

Outlines of Rev 4-5 rather than detailed structures are generally presented by scholars. Jörns has proposed the following outline:²

- 4:1-2a Opening of the vision
- 4:2b-8 The throne scene (implying judgment)
- 4:9-11 Antiphony (response in hymn form)
- 5:1 A new scene starts
- 5:2-5 The vision of the heavenly council
- 5:6-14 The vision of the lamb and the book (including hymns)³

Morton differs from Jörns and makes another suggestion:⁴

Rev 4:

- 4:1 Introduction
- A. 4:2-3 The throne
- B. 4:4-7 Around the Throne
- C. 4:8-11 Adoration of the One Upon the Throne

¹See R. D. Davis, 19-20.

²Jörns, 40-45. For more details see Fiorenza, Priester für Gott, 264-67. On the outline of Rev 4, U. B. Müller, 141-142, agrees with Jörns.

³Thomas, Revelation 1-7, 374, subdivides this last section into two elements, 5:6-10 and 5:11-14.

⁴Morton, 52, 116. Lilje, 113, and U. B. Müller agree with Morton's outline of Rev 5.

Rev 5:

- A. 5:1-5 The Scroll
- B. 5:6-7 The Lamb
- C. 5:8-14 Hymns to the Lamb

Giblin perceives three major sections within Rev 4-5.¹ However, he also discusses the details of those two chapters:

Introduction (4:1-2a)

- I. The throne room (4:2b-11)
 - 1.) The throne itself (4:2b-3)
 - 2.) The twenty-four elders (4:4-5a)
 - 3.) The dais of the throne (4:5b-6b)
 - 4.) The four living beings (4:6c-8)
 - 5.) Conclusion (4:9-11)
- II. The sealed scroll (5:1-5)
- III. The vision of the lamb (with acclamation of the lamb and of the enthroned--5:6-14)
 - 1.) The lamb and his action (5:6-7)
 - 2.) The adoration of the elders (5:8-10)
 - 3.) The whole heavenly assembly and every creature (5:11-14)

In studying Rev 4, one notices that Rev 4:1-2a is somewhat distinct from the rest of the chapter, since it sets the stage for the description of the throne scene.

¹Giblin, The Book of Revelation, 69-74, 77.

$\text{Kai } \dot{\iota}\delta\omicron\upsilon$ in 4:2 introduces the content of John's vision. In this vision, first God and his throne are presented.¹ Then the twenty-four elders follow. Again we hear about God's throne.² Thereafter, the four living creatures appear. Then the process runs backwards. The four living creatures act. They praise God. Then the twenty-four elders react. They also praise God. The chapter ends by emphasizing God as creator.³

Table 15 displays the structure of Rev 4. Whether one wants to call this structure chiastic or not, one has to acknowledge that, in any case, it starts with the person sitting upon the throne and ends with the Lord God.

¹In the beginning of Rev 4, God is not called by name. Circumlocutions are used to describe him. In Rev 4:8-9, however, the Lord God is identified with the person sitting upon the throne.

²Fiorenza, Priester für Gott, 266, suggests a certain structure for Rev 4:2-5: "Wie zuerst der Thron Gottes (V 2b), dann Gott selbst (V 2c) und seine Erscheinung (V 3a) und schließlich Begleitphänomene der Theophanie (V 3b) geschildert werden, werden auch zuerst die Throne (V 4a) der Ältesten, dann die Ältesten selbst (V 4b), ihre Gestalt (V 4c) und schließlich einige Begleitphänomene ihres Erscheinens genannt (V 5a)." However, it is doubtful if 4:5a is connected to the elders. Rather, Rev 4:5 together with Rev 4:6 is a further description of the environment of the throne of God and the activities emanating from it.

³Joseph Bonsirven, L'Apocalypse de Saint John (Paris: Beauchesne et ses fils, 1951), 36, suggests two parts for Rev 4, namely Rev 4:1-8a describing the throne of God and his assistants and Rev 4:8b-11 describing a heavenly liturgy.

TABLE 15
REVELATION 4

Vision/ Audition	Content (4:1-11)
1. After this I saw and behold	An open door in heaven (1)
2. Behold	(A) The throne, he who sits upon the throne, and its surround- ings (2-3)
	(B) 24 elders introduced (4)
	(A') The throne, its activities and surroundings (5-6a)
	(C) Four living creatures intro- duced (6b-8a)
	(C') Four living creatures saying (8b)
	(D) Hymn of praise addressed to God who sits upon the throne (by the living beings--8c-9)
	(B') 24 elders before him who sits on the throne saying (9-10)
	(D') Hymn of praise addressed to God, the creator (by the 24 elders--10-11)

Two scenes in the beginning refer to the person upon the throne and the throne itself, whereas at the end of Rev 4, two hymns are directed to God. The first scene describes God's appearance (4:2-3). The second of the just-mentioned scenes points to activities emanating from the throne (4:5). The first hymn (4:8) praises God's inherent quality (ἅγιος). The second one praises his quality (ἄξιος) because of his activity (ἐκπαισας) (4:11). Twenty-four elders are found only in 4:4 and 4:10. The center section of Rev 4 is occupied by the four living beings. Furthermore, the expression ὁ καθήμενος ἐπὶ τοῦ θρόνου in its various forms is used only at the beginning and at the end of Rev 4, namely vss. 2, 9, and 10.¹

In Rev 4, a variety of prepositions are used in connection with θρόνος which, by the way, is the key term of this chapter.² In the different scenes, one normally finds a preposition which directly links persons or events to the throne, plus an additional one which describes the surroundings of the throne (e.g., in 4:2-3 ἐπὶ and

¹In Rev 4:4 it occurs in the plural and is used for the elders.

²Θρόνος is used fourteen times in Rev 4 and a total of twenty-seven times in Rev 4:1-8:1. In the rest of the Apocalypse it occurs just another twenty times. Although Rev 5 and Rev 7 have also a high amount of occurrences, namely five and seven times respectively, no chapter in Revelation comes even close to Rev 4.

κυκλόθεν).¹ The only prepositions used at the beginning and end of Rev 4 are ἐπί and ἐνώπιον.² The phrases relating to the throne often begin a verse or the main clause, thus emphasizing the importance and centrality of the throne.³

Microstructural Details

In Rev 4:1, μετὰ ταῦτα forms an inclusion.⁴ The phrase ἐν τῷ οὐρανῷ and the term γενέσθαι link the introductory statement (4:1) to the content of the vision (4:2).

Ἐπὶ τὸν θρόνον καθήμενος and κυκλόθεν τοῦ θρόνου in 4:2-3 recur in 4:4 in inverted order. The first phrase is set into the plural. In this way, not only the close relationship between God and the elders, but also their dignity seems to be underlined.

The expression ὁμοιος ὀράσει, plus the designation of at least one precious stone, occurs twice in 4:3. These two phrases--both forming the second part of a nominal clause--correspond with each other. Three precious stones are mentioned.

¹Similar Rev 4:4. In 4:5-6a, one finds ἐκ and ἐνώπιον; in 4:6b, ἐν μέσῳ and κύκλῳ; and in 4:9-10, ἐπὶ and ἐνώπιον.

²Ἐνώπιον occurs twice in 4:5-6a and 4:10.

³See also Charles, 1:117.

⁴See, for example, Lund, Chiasmus in the New Testament, 357; Pohl, 1:158; and Rousseau, 184.

καὶ ὁ καθήμενος
 ὁμοίως ὁράσει λίθω { ἰάσπιδι
 καὶ σαρδίῳ,

καὶ ἱεῖς κυκλόθεν τοῦ θρόνου
 ὁμοίως ὁράσει σμαραγδίνῳ.

Rev 4:5 mentions three activities proceeding from the throne.¹ As manifestations of a theophany, they also occur in other parts of Revelation.

Not only is the number seven prominent in the Apocalypse, but the number three also plays an important role. In Rev 4, one can find additional series of three:

1. A threefold ἅγιος appears in 4:8.
2. It is followed by three titles or designations of God.
3. The last element of the threefold divine formula is again subdivided into three verb forms.
4. The living beings in 4:9 give δόξαν καὶ τιμὴν καὶ εὐχαριστίαν to God.
5. The elders respond with a threefold action: πεσοῦνται... καὶ προσκυνήσουσιν ... καὶ βαλοῦσιν.²

¹Lund, Chiasmus in the New Testament, 358, states that "the threefold description of the glory of God (jasper, sardius, emerald) is balanced by the threefold activities that emanate out of the throne (vs. 5a)."

²Thomas, Revelation 1-7, 348, declares: "The twenty-four elders . . . appear to be subordinate to the four living beings introduced in 5:6 Again, whenever the two orders come together in the Apocalypse, the living beings are always listed first (cf. 4:9-10; 5:6,8,14; 14:3) (Charles). There are three apparent exceptions to this sequence: here (4:4,6) where the living beings are placed last to prepare for their song in 4:8, which introduces the sequence of 4:9-11; and in 7:9-11 and 19:1-4 where the sequence is determined by distance from the throne."

6. A hymn contains another threefold series in which two of the three elements correspond with those of the living beings: God is worthy to take τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν. Εὐχαριστία is replaced by δύναμις, probably because of God's power manifested in creation.

Rev 4:6b-8a forms an inclusion.¹ The section starts with the introduction of the τέσσαρα ζῶα. The term is again used in 4:8. In 4:9, where the ζῶα recur, the number four is not mentioned. Rev 4:6 states that the beings are γέμοντα ὀφθαλμῶν. In 4:8, the statement is repeated, this time describing their wings. Furthermore in 4:6 as well as in 4:8, two adverbs are used in connection with the eyes.² Their final syllables are identical. The inclusion and the material encompassed by it describe the appearance of the living beings. Following this description, the activity of the creatures is portrayed (4:8b). In 4:7, the four creatures are depicted in a stereotyped way: καὶ τὸ δεύτερον/τὸ τρίτον/τὸ τέταρτον ζῶον (ὅμοιον). The sentences are nominal sentences. The copula must be supplied. A slight difference is found with the first being. The number follows the word ζῶον instead of preceding it, as in the other three cases. Another small difference is the

¹See, for example, Lund, Chiasmus in the New Testament, 357; and Rousseau, 184-185.

²Ἐμπροσθεν καὶ ὀπίσθεν in 4:6 and κυκλόθεν καὶ ἔσωθεν in 4:8.

addition of a participle in the comparison provided for the fourth beast. But a major difference can be observed with the third being. Instead of a copula, a present participle is used functioning as a finite verb. It is not the being's entire appearance that is described, as it is with the other beings, but τὸ πρόσωπον is specified. Furthermore, ὁμοιος is used with the first, second, and fourth creature in order to compare each of them with an important animal. In the case of the third creature, however, ὁμοιος is replaced by ὡς. It seems as if humanity is clearly differentiated from the rest of creation, in this case from animals. Does the distinction of the third beast from the others allude to the special role of the number three? Otherwise, the numbers two and four are used with the living beings.¹

The hymn at the end of vs. 8 consists of a threefold ἄγιος and a threefold designation of God. The last title of God again consists of three elements.²

¹See the two prepositional phrases right at the beginning of the section: ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου, as well as the adverbs of time at the end (4:8b): ἡμέρας καὶ νυκτός. The adverbs ἔμπροσθεν καὶ ὀπίσθεν in 4:6 and κυκλόθεν καὶ ἔσωθεν in 4:8 have already been mentioned above.

²Hubert Ritt, Offenbarung des Johannes, Die Neue Echter Bibel, Kommentar zum Neuen Testament mit Einheitsübersetzung, vol. 21 (Würzburg: Echter Verlag, 1986), 39, divides differently: "(a) die dreimalige Prädikation 'heilig'. . . ; (b) die dreifache Gottesbezeichnung für Gottes Allmacht: Herr, Gott, Allherrscher . . . (c) die 'Dreizeitenformel'" See also Kraft, 102; and U. B. Müller, 147.

The structure of Rev 4:10 resembles a chiasmic structure, although only the second parts of the first and the third sentence correspond directly (i.e., literally) with each other.

A πεσούνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
 ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου

B καὶ προσκυνήσουσιν
 τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων

A' καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν
 ἐνώπιον τοῦ θρόνου

The worship of the living God comes right in the center. On the other hand, 4:10 is related to 4:9, which as a dependent clause precedes 4:10. Τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ in 4:9 parallels τοῦ καθήμενου ἐπὶ τοῦ θρόνου in 4:10, and τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων is also found in both verses. This time, however, there is no inverted parallelism. It is stressed that both the living beings and the elders direct their worship and praise to the one (1) sitting upon the throne and (2) living for ever and ever. Thus the elements of 4:9-10 have multiple and complex relations with each other.

In the hymn of Rev 4:11, two of the three elements attributed to God by the elders refer back to two of the three elements attributed to God by the four beings in Rev 4:9.¹ There has been some scholarly discussion on the

¹See Morris, 90, and Thomas, Revelation 1-7, 366-367, who hold that the replacement of the term thanksgiving by the term power may be due to the emphasis on creation in 4:11 which is a work of power. Mathias Rissi, Alpha und

strange sequence in 4:11b. Probably in this case, a chiasm is responsible for the order of words:

A ὅτι σὺ ἔκτισας τὰ πάντα

B καὶ διὰ τὸ θέλημά σου ἦσαν

A' καὶ ἐκτίσθησαν.

Rev 4 contains many nominal sentences and also participles functioning as finite verbs. The tenses of the finite verbs vary. There is a movement from aorist and imperfect (4:1-2) to present tense (4:5,7) and to future tense (4:9-10).

Introductory Scene--Part II (Rev 5)

Delimitation of the Passage

As already stated above, Rev 5 is a separate unit,¹ yet closely connected to Rev 4. Its center is no longer the throne--although the throne is still present--but the lamb. The starting point of this unit has already been discussed above insofar as it is the end of the previous section. The end of the unit starting with 5:1 comes at 5:14. A book with seven seals is introduced in Rev 5, yet the seals are only opened from Rev 6:1 onward.

Omega: Eine Deutung der Johannesoffenbarung (Basel: Friedrich Reinhardt Verlag, 1966), 63, points to the dominance of the number three in both hymns of Rev 4.

¹See, for example, M. Eugene Boring, Revelation, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: John Knox Press, 1973), 99; Kraft, 94-95; and Lohmeyer, 47-48.

Another *καὶ εἶδον* in 6:1 separates the opening of the seals from the heavenly introduction scene.

There is a shift in personnel from Rev 5 to Rev 6 and 8:1. Leaving out for the moment the enlargement of the sixth seal in Rev 7, which has quite a different character, one does not find the twenty-four elders and angels in the seals. Instead of them, horses and riders, martyrs, and men of all ranks appear.

Hymns which are so prominent in Rev 4-5 are found again only in Rev 7. Interestingly enough, the heavenly praise is started by the four living beings (4:8) and concluded by them (5:14). This indicates that the style of the seals is different from that of Rev 5. Furthermore, whereas Rev 4-5 is a heavenly scene, almost all the seals are directly related to the earth.¹ Thus, one can take 5:1-14 as a unit closely linked to Rev 4 and together with it forming an introductory scene to the seals. This is elaborated upon below.

The Structure of Rev 5

In connection with the discussion on the structure of Rev 4, several suggestions for an outline or structure of Rev 5 have already been mentioned. Certainly, there are even more options. Lohmeyer, for example, perceives seven sections in Rev 5 and also a kind of chiastic arrangement,

¹See, for example, 6:4,8,10,13,15.

based on content. His sections start with vss. 1,2,4,6,8, 11, and 13.¹ Fiorenza regards Rev 5 as a "well-composed literary unit consisting of concentric segments."² These samples may suffice.

The syntactical display seems to suggest that Rev 5 contains five scenes, introduced by the formulas *καὶ εἶδον*; *καὶ εἶδον, καὶ ἤκουσα*; and *ἤκουσα*:

1. Introduction: God has a scroll in his hand (5:1).
2. The problem: The scroll cannot be opened, but the solution is announced (5:2-5).
3. The solution of the problem: The lamb takes the scroll and is worshipped by the creatures and the elders (5:6-10).
4. Further reaction: Praise is given to the lamb by myriads of angels (5:11-12).³
5. Hymnic climax: The entire creation gives praise to God and the lamb (5:13-14). (See table 16.)

¹See Lohmeyer, 48.

²Fiorenza, Revelation: Vision of a Just World, 60. "(1) The 'new song' (vv. 9-10) corresponds to the consolation by the elder (v. 5); (2) the hymn of the angels (vv. 11-12) corresponds to the weeping of the seer (v. 4); (3) the praise of the world (v. 13) seems to be the counterpart to the silence of the cosmos (v. 3); and (4) the affirmative Amen of the four living creatures and the adoration of the elders (v. 14) answers the question of the angel (v. 2)."

³Thomas, Revelation 1-7, 402, states that in 5:11 another subsection of the vision is introduced by *καὶ εἶδον*.

TABLE 16
REVELATION 5

Vision/ Audition	Content (5:1-14)
1. I saw	He who sits on the throne with a scroll (1)
2. I saw	<p>The angel with the problem, announcement of the solution of the problem (2-5)</p> <p>(A) Angel: Who is worthy? (2)</p> <p style="padding-left: 2em;">(a) To open the scroll</p> <p style="padding-left: 2em;">(b) To break its seals</p> <p>(B) No one was able (3)</p> <p style="padding-left: 2em;">(a) To open the scroll</p> <p style="padding-left: 2em;">(b) To look in it</p> <p>(B') John weeps since no one was worthy (4)</p> <p style="padding-left: 2em;">(a) To open the scroll</p> <p style="padding-left: 2em;">(b) To look in it</p> <p>(A') Elder: The lion has conquered (5)</p> <p style="padding-left: 2em;">(a) To open the scroll</p> <p style="padding-left: 2em;">(b) and its seals</p>

Table 16--Continued

Vision/ Audition	Content (5:1-14)
3. I saw	<p>The lamb (6-10)</p> <p>(A) In the midst of the throne, the living creatures, and the elders a lamb, description of the lamb--slain etc. (6)</p> <p>(B) The lamb takes the scroll from him who sits on the throne (7)</p> <p>(A') The living creatures and the elders praise the lamb, description of the lamb--slain etc.; "worthy" (8-10) (hymn)</p>
4. I saw and heard	<p>Myriads of angels (11-12)</p> <p>(A) Setting: around throne, living creatures, elders (11)</p> <p>(B) Sevenfold praise to the lamb that was slain; "worthy" (12)</p>
5. I heard	<p>The entire creation (13-14)</p> <p>(A) Fourfold praise to him who sits on the throne and the lamb (13)</p> <p>(B) Worship of living creatures and elders (14)</p>

Some terms and phrases in Rev 5 occur in the form of a chiastic structure. Yet, one hesitates to call the outline of the entire chapter a chiastic structure because there is only partial correspondence of literary features. In any case, progression and climax occur in the middle as well as toward the end of the chapter.

The expression "he who sits on the throne" appears in the beginning, in the middle, and at the end of Rev 5. Angels--speaking in a loud voice--are introduced in scenes two and four. The term "worthy" occurs in scenes two to four.

On the other hand, the "scroll" comes in with scene one and fades out in scene four, whereas the lamb comes in with scene two and is present until the end (scene five). The presbyters occur in scenes two to five,¹ and the living beings in scenes three to five.

Rev 5 contains several cases of direct speech and also several hymns. (See table 17.)

Scenes two and five in this table enclose two occurrences of direct speech/hymns each, whereas scenes three and four have one each. No one is directly addressed with the first and the last speech. In the hymns, a clear intensification is found with the number and kind of

¹The phrase *καὶ οἱ ἀρχαὶ καὶ οἱ ἄγγελοι* occurs in scenes three and five. See also Rousseau, 185-186.

TABLE 17
DIRECT SPEECH AND HYMNS IN REV 5

Scene	Personage addressing someone	Personage addressed	Content	Speech/ hymn
Scene 1:	-	-	-	-
Scene 2:	Angel	-	Question: worthiness	Speech
	Elder	John	Victory	Speech
Scene 3:	4 beings, 24 elders	Lamb	Worthiness, 3 reasons	Hymn
Scene 4:	Angels, beings, elders	Lamb	Worthiness, 7 attributes	Hymn
Scene 5:	Entire creation	God and the lamb	4 attributes	Hymn
	4 beings	-	Amen	Speech

personnel that utters the hymns. On the other hand, when moving from the third to the fifth scene, the hymns become more and more general. The first hymn attributes worthiness to the lamb (1) *ὁτι ἐσθλάτης*, (2) *καὶ ἡγόρασας*, (3) *καὶ ἐποίησας*. There is a strong emphasis on salvation. This theme is still found in the term *ἐσθλαμένον* which occurs in the second hymn. But the concern of this hymn is to praise the worthiness of the lamb to receive the seven attributes. The last hymn includes God the Father and is devoid of any

reference to salvation. It resembles more closely the second hymn by attributing four characteristics to God and the lamb. Two of them were already found in the second hymn.

Right in the middle of the chapter, the lamb takes the scroll. Although the praise is increasingly heightened,¹ since the entire creation joins in the final hymn, nevertheless, the center of Rev 5 seems to be found in vs. 7. This is due to the emphasis on salvation in the third scene and its decrease in the following scenes. Achieved salvation is the prerequisite for the lamb to take the book and open its seals.

Rev 4 has ended with the emphasis on creation; Rev 5--with the background about creation--adds the dimension of salvation.² In the center are God and the lamb, and this sets the stage for Rev 6-8a.

Microstructural Details

Rev 5:1 introduces the concept of a book. This book is further characterized by two participial clauses, the second one mentioning seals. In Rev 5, enumerations of two elements are prominent.³ In four of them--Rev 5:1,2,5,9--seals are found. Thus, 5:1 introduces not only

¹See, for example, Charles, 1:144.

²See Charles, 1:151; and J. M. Ford, Revelation, 101.

³See 5:1-11,13-14.

the book, but also the problem that it is sealed by seven seals. Both items, book and seals, occur later in formulas in which similar wording is employed. (See table 18)

Verse	Book	Seal
5:1	Καὶ εἶδον ... βιβλίον ...	κατεσφραγισμένον σφραγίσιν ἑπτὰ
5:2	ἀνοίξει τὸ βιβλίον	καὶ λύσει τὰς σφραγίδας αὐτοῦ
5:3	ἀνοίξει τὸ βιβλίον	
5:4	ἀνοίξει τὸ βιβλίον	
5:5	ἀνοίξει τὸ βιβλίον	καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ
5:8	ἔλαβεν τὸ βιβλίον	
5:9	λαβεῖν τὸ βιβλίον	καὶ ἀνοίξει τὰς σφραγίδας αὐτοῦ

Rev 5:1 and Rev 5:8 are the only instances in which the term "book" does not occur in a twofold enumeration. On the other hand, in the twofold descriptions of 5:3 and 5:4, the book is not connected to the seals, but to the possibility of looking into it. In these verses, identical formulas are employed: (1) ἀνοίξει τὸ βιβλίον and (2) οὕτως βλέπειν αὐτό.

The term ἄξιος is used with the enumerations in 5:2,4, and 9, the latter one belonging to a hymn. It is also found with the second hymn in 5:11. There is a shift from opening the book (5:2-5) to opening the seals (5:5,9), with 5:5 as the point of transition.

The second scene of Rev 5, namely 5:2-5, seems to form a kind of chiasmic structure. It starts and ends with direct speech. The twofold enumerations of 5:2 and 5:5 are almost identical, whereas those of 5:3 and 4, as mentioned before, are totally identical. A heavenly being speaks in the first verse and the last verse of this section. The term οὐδείς occurs in 5:3 and 5:4. Exceptions are the term ἄξιος, which is found in the first and third element, and the fact that at the end the solution of the problem discussed in 5:2-4 is hinted at. (See table 19.)

Beside the enumerations that contain two elements, Rev 5 has some that consist of three elements. The first of these occurs in 5:3, namely (1) ἐν τῷ οὐρανῷ, (2) οὐδὲ ἐπὶ τῆς γῆς, and (3) οὐδὲ ὑποκάτω τῆς γῆς. It is used again in 5:13, yet expanded by two additional descriptions. Another one is found in 5:6. However, the three elements throne, four beings, and elders are preceded by two ἐν μέσῳ.¹ The third

¹Kraft, 107, perceives a movement from the inner circle to the outer area.

TABLE 19
THE STRUCTURE OF REV 5:2-5

Speech/ narrative	Personage	Problem/ solution	Twofold description
Direct speech (5:2)	Angel proclaims	τίς ἄξιος	(a) ἀνοίξει τὸ βιβλίον (b) καὶ λύσει τὰς σφραγίδας αὐτοῦ
Narrative (5:3)	Creatures in heaven, on earth, under earth	οὐδεὶς ἐδύνατο	(a) ἀνοίξει τὸ βιβλίον (b) οὔτε βλέπειν αὐτό
Narrative (5:4)	I=John weeps	οὐδεὶς ἄξιος	(a) ἀνοίξει τὸ βιβλίον (b) οὔτε βλέπειν αὐτό
Direct speech (5:5)	Elder says	ἐνίκησεν	ἀνοίξει (a) τὸ βιβλίον (b) καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ

one is used in the hymn in 5:9-10 and describes the threefold activity of the lamb: (1) ἐσφάγης, (2) καὶ ἠγόρασας, and (3) καὶ ἐποίησας.¹ The fourth enumeration is part of the same hymn. It is an expansion of the last element of the lamb's threefold activity. The lamb has made men:

¹Pohl, 1:184, states that these three verbs establish the worthiness of the lamb. See also Mounce, 148.

A βασιλείαν

B καὶ ἱερεῖς,

A' καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς¹

The last threefold enumeration is found in 5:11. Angels, beings, and elders are mentioned.

Furthermore, there are enumerations of four elements in 5:9: (1) ἐκ πάσης φυλῆς, (2) καὶ γλώσσης, (3) καὶ λαοῦ, and (4) καὶ ἔθνους; and in 5:13: (1) ἡ εὐλογία, (2) καὶ ἡ τιμή, (3) καὶ ἡ δόξα, and (4) καὶ τὸ κράτος. The number four is found in 5:6, 8 and 14. Finally, seven elements are mentioned in the second hymn (5:12): (1) τὴν δύναμιν, (2) καὶ πλοῦτον, (3) καὶ σοφίαν, (4) καὶ ἰσχὺν, (5) καὶ τιμὴν, (6) καὶ δόξαν, and (7) καὶ εὐλογίαν,² and the number seven occurs in 5:1, 5 and three times in 5:6.

The same order of throne, four living beings, and elders encountered in 5:6 is repeated in 5:7-8, although, in the second case, throne is separated syntactically from the other two elements and is enlarged to the phrase τοῦ καθήμενου ἐπὶ τοῦ θρόνου. In Rev 5, the term θεός appears only in

¹See also Alford, 609-610; and Bousset, 260.

²Three of the seven elements (5:12) are also found in the succeeding hymn (5:13). See Swete, 84; and Thomas, Revelation 1-7, 408. See also Alford, 610. Morris, 98, notes that the first four of the seven expressions refer to the qualities of the lamb, "the last three express the attitude of people to him." Similar, Charlier, Comprendre l'Apocalisse, 1:164.

this third scene (5:6,9-10) together with the phrase $\acute{\omicron}$ καθήμενος ἐπὶ τοῦ θρόνου which is found in scenes one and five.¹

The syntactical constructions in 5:6 and 5:8 following the participle of ἔχω are almost identical:

(1) Participle of ἔχω

(a) Noun in the accusative (plus numeral)

(b) Καὶ plus noun in the accusative and numeral/adjective

(i) Nominal clause functioning as a relative clause

(ii) Participial phrase.

The order of the last two elements is reversed in 5:8. The similarity of construction may point to some kind of relationship between the lamb and the heavenly beings. Yet, the nominal clauses link the lamb to God and the heavenly beings to the saints.

Because of its achievements--three reasons are given²--the lamb is worthy to take (λαβεῖν) the book and

¹In Rev 5:1 and 7 τοῦ καθήμενου ἐπὶ τοῦ θρόνου is a genitive attribute qualifying ἡ δεξιά.

²See Fiorenza, Priester für Gott, 276; Attilio Gangemi, "La struttura liturgica dei capitoli 4 e 5 dell'Apocalisse di S. Giovanni," Ecclesia Orans 4 (1987): 310-313; and U. B. Müller, 158. Jörns, 74, however, structures differently and suggests that Rev 5:9b-10a forms a synthetic parallelism consisting twice of two lines and supported by the occurrence of $\tau\omega\ \theta\epsilon\omega$:

solve the problem of the sealing (5:9-10). Therefore, the lamb is now worthy to receive (λαβεῖν) the sevenfold praise of Rev 5:12.¹ In other words, the second hymn (5:12) repeats important elements of the first hymn (5:9-10). The phrase ἄξιός εἰς--second-person singular--is enlarged to the solemn proclamation ἄξιόν ἐστιν τὸ ἀρνίον--third-person singular.²

As the second hymn is connected to the first hymn by the term ἄξιός, so the third hymn is connected to the second hymn by the phrase καὶ τιμὴν καὶ δόξαν.³

The last scene concludes by portraying once more the four living beings and the twenty-four elders who were already closely connected in 5:6,8, and 11. The reaction of the elders in 5:14 (ἔπεσαν) is a repetition of their

-
- (1) ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματι σου
ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,
(2) καὶ ἐποίησας αὐτούς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς,
καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

This suggestion does not seem to fit the syntax well. In the first line of the first segment (1) two verbs occur, whereas in the first line of the second segment (2) just one verb appears. The second line of the first section consists of an enumeration following a preposition, whereas the second line of the second section forms a main clause.

¹Bousset, 261, perceives a group of four elements plus a group of three elements: "In den ersten Gliedern handelt es sich um die Ergreifung der Macht, in den letzten um die Anerkennung von Seiten der Menschen."

²See U. B. Müller, 157.

³U. B. Müller, 159, suggests that the third hymn consists of three elements: (1) addressees, (2) fourfold statement, and (3) the formula denoting eternity.

reaction in 5:8 (ἐπεσον). This time, however, they fall down before God and the lamb, whereas in 5:8 only the lamb was mentioned.

**Connections between
Rev 4 and Rev 5**

The close connections between Rev 4 and 5 have already been mentioned. In the second chapter of this study, tables have been provided to point out similarities and differences. It may suffice to add only a few additional remarks.

Besides almost the same personnel, with the addition of the lamb and angels in Rev 5, important concepts are found in both chapters--for example, worthiness (4:11; 5:2,4,9,12),¹ throne (4:2-6,9-10; 5:1,6,7,11,13), creation (4:11; 5:13), and eternity (4:9-10; 5:13).

There are not only literary parallels, but also structural similarities:

1. The two adverbs ἐπειτα καὶ ὁμοίως in Rev 5:1, coming with one verb, remind one of a similar construction in Rev 4:6 and 8. Each of these latter two verses furnishes one of the adverbs of 5:1.

¹Worthiness is applied to both God and Jesus. See, for example, Beasley-Murray, 127-128; Caird, 76; and Thomas, Revelation 1-7, 399.

2. In both Rev 4 and Rev 5, hymns are introduced toward the second half of the respective chapter.¹ Rev 4 contains two hymns; Rev 5, three. The first hymn in Rev 4 proclaims a threefold holy and lists three titles of God. The first hymn in Rev 5 lists three achievements of the lamb. On the other hand, the phrase $\acute{\alpha}\lambda\eta\theta\acute{\iota}\omicron\varsigma\ \acute{\alpha}\iota$ is found in the second hymn in Rev 4 and in the first one in Rev 5. The similar phrase $\acute{\alpha}\lambda\eta\theta\acute{\iota}\omicron\nu\ \acute{\epsilon}\sigma\tau\iota\nu$ $\tau\omicron\ \acute{\alpha}\rho\chi\acute{\iota}\omicron\nu$ occurs in the second hymn of Rev 5.² The second hymn in Rev 4 contains a threefold praise of God. The first two elements, namely $\tau\eta\nu\ \delta\omicron\acute{\xi}\alpha\nu$ and $\kappa\alpha\iota\ \tau\eta\nu\ \tau\upsilon\pi\acute{\eta\nu}$, are also used as a block in the sevenfold praise of the second hymn and the fourfold praise of the third hymn in Rev 5--however, in reversed order. Additionally, the third element of the second hymn in Rev 4, $\tau\eta\nu\ \delta\omicron\nu\alpha\mu\iota\nu$, is the first element of the second hymn in Rev 5. The hymns of the two chapters are found in a similar place in both chapters, namely, after a description of the surroundings of the heavenly throne and the one sitting upon it (Rev 4) and after the solution of the

¹For a discussion of the hymns, see, for example, David R. Carnegie, "Worthy Is the Lamb: The Hymns in Revelation," in Christ the Lord: Studies in Christology presented to Donald Guthrie, ed. Harold H. Rowdon (Leicester: Inter-Varsity Press, 1982), 243-256; Charles, 1:149; Jörns; M. A. Harris; and Läuchli, 359-378.

²Läuchli, 368, therefore concludes that these three hymns belong together. See, also Lenski, 205-206.

problem of the sealed book and the description of the lamb (Rev 5). At the same time there are common elements used in the hymns of Rev 4-5 that link them.¹

3. The hymns are parts of worship scenes. Both chapters, Rev 4 and Rev 5, end with a mention of the living beings and the elders. In both cases, namely, in connection with the last hymn of the respective chapter, the elders fall down and worship (προσκύπτειν καὶ προσκυνήσουσιν--4:10; ἔπεσαν καὶ προσεκύνησαν--5:14). In the same context, the phrase εἰς τοὺς αἰῶνας τῶν αἰώνων occurs (4:9-10; 5:13).
4. M. A. Harris sees a chiasm with regard to the five hymns: The first hymn (Rev 4:8-9) corresponds with the fifth hymn (Rev 5:13). The second hymn (Rev 4:11) has its counterpart in the fourth hymn (5:12). In the center of the chiasm, the third hymn (5:9) is the longest one, justifying the worthiness of the lamb.²

¹Carnegie, 249, states that the effect of the parallel elements in the hymns is "to align God's initial act of creation with the creative work of the Lamb in redemption. Furthermore, the proleptic hymn in 5:13f. looks forward to the culmination of this creative work in the new creation The interaction of these hymns, therefore, show that, in sharing the activity of God and in receiving the honour ascribed to God, the Lamb is appropriately worshipped on equal terms with God." Lucien Cerfaux and Jules Cambier, L'Apocalypse de Saint Jean Lue aux Chrétiens (Paris: Les Éditions du Cerf, 1964), 53, observe with regard to the hymns: "On notera une formule fondamentale: 4 + 3."

²See M. A. Harris, 310-319.

The somewhat weak point of this proposal is that M. A. Harris has to add 4:9--a closely related verse--to the hymn in 4:8 in order to find correspondence with the last hymn.

5. Interestingly enough, both Rev 4 and Rev 5 close with a hint to creation (ἔκτισας . . . ἐκτίσθησαν--4:11; κτίσμα--5:13).
6. There is a fascinating development with regard to the heavenly beings in Rev 4 and 5. The first group that is introduced are the twenty-four elders. The last group mentioned are again the elders. The second group introduced are the four living beings. They also present the first hymn. The second group from the end are the living beings uttering the amen.¹ The second hymn is sung by the elders; the third, by the living beings and the elders; the fourth, by many angels, indirectly introduced in 5:2, and the last one by the entire creation including the aforementioned groups. The worship is concluded, as just mentioned, by the living beings² and the elders.

In this way a kind of inclusion is created. At the same time, a climax takes place within this structure. In

¹See also Beckwith, 514; Gerhard A. Krodel, Revelation, Augsburg Commentary on the New Testament (Minneapolis: Augsburg Publishing House, 1989), 168; Moffat, 388; Mounce, 150; and Thomas, Revelation 1-7, 409.

²See Charles, 1:151.

the same order that the heavenly beings are introduced they join the worship and the singing of hymns. More and more creatures are added until the entire creation praises God and the lamb.¹ (See table 20.)

Elements	Personages
Introduction of the elders	
First hymn	Living beings
Second hymn	Elders
Third hymn	Living beings Elders
Fourth hymn	Angels
Fifth hymn	Entire creation
Amen	Living beings
Conclusion of the worship by the elders	

These structural elements point clearly to the fact that, although two units, Rev 4 and Rev 5 must be

¹Vogelgesang, 343, talks about a crescendo in worship. See also Johnson, 464.

considered as a larger whole.¹ Therefore, it is not permissible to separate Rev 4 from Rev 5, as is sometimes done, and take the latter as an introduction to the seals and the former as an introduction to the entire so-called prophetic part of the Apocalypse or at least to the major part of the rest of the Apocalypse.² Both chapters belong together. Each theme, creation as well as salvation, is not comprehensive enough in itself. It must be complemented by the other one. The order (1) creation, (2) salvation, and (3) creation, presented in Rev 4-5 as a unified topic, forms an essential part of the theology of the Book of Revelation.

The Seven Seals

Delimitation of the Passage

The end of the previous section and the beginning of this section of Revelation have been discussed above. Therefore, one needs only to examine where the seven seals end and where a new block begins. This question, however, is of vital importance, for it has to do with the issue of recapitulation, and it decisively affects the interpretation of Revelation.

¹See, for example, Krodel, 152, and U. B. Müller, 139.

²See, for example, Ladd, 15, 70. Similar Lohmeyer, 41, who holds that Rev 4 has a double function, namely (1) introducing the entire apocalyptic part of Revelation and (2) in connection with Rev 5, introducing the seven seals.

Several scholars suggest that the seven seals comprise the rest of the book. Out of the seventh seal the other judgment series come forth, at least the seven trumpets.¹ This view is largely dependent on the

¹See, for example, Gary G. Cohen, Understanding Revelation: An Investigation of the Key Interpretational and Chronological Questions Which Surround the Book of Revelation (Chicago: Moody Press, 1978), 96; Friedrich Dürstler, Kritisch exegetisches Handbuch über die Offenbarung Johannis, Kritisch exegetischer Kommentar über das Neue Testament, vol. 16 (Göttingen: Vandenhoeck & Ruprecht, 1859), 295; E. B. Elliott, Horae Apocalypticæ; or, A Commentary on the Apocalypse, Critical and Historical, Including Also an Examination of the Chief Prophecies of Daniel, 4 vols. (London: Seeley, Burnside, and Seeley, 1847), 1:113; Joseph M. Gettys, How to Study the Revelation (Richmond: John Knox Press, 1946), 55; Hans Werner Günther, Der Nah- und Enderwartungshorizont in der Apokalypse des heiligen Johannes, Forschung zur Bibel (Würzburg: Echter Verlag, 1980), 235; Hahn, "Zum Aufbau der Johannesoffenbarung," 149, 153; Harrison, 459; Johnson, 467; Krodell, 150-151; Ladd, 80, 122; Lohmeyer, 70; James H. McConkey, The Book of Revelation: A Series of Outline Studies in the Apocalypse (Pittsburgh: Silver Publishing Society, 1921), 42-46; William Milligan, The Book of Revelation (New York: Armstrong & Son, 1896), 134; and U. B. Müller, 139. Collins, The Apocalypse, 55, supports this view, but she states that "this relationship should not be understood chronologically The interlocking of the two cycles is a literary device." See also *ibid.*, 56. Peter Morant, Das Kommen des Herrn: Eine Erklärung der Offenbarung des Johannes (Munich: Verlag Ferdinand Schöningh, 1969), 8-9, 26, understands Rev 4-5 as an introduction to the revelation of the future fate of world and church reaching from Rev 6:1 to Rev 21:8. The seals reach from 6:1 to 8:1. Out of the seventh seal the seven trumpets come forth. Rolf J. Pöhler, "Der literarische Aufbau der Offenbarung des Johannes," in Studien zur Offenbarung: Die Bedeutung der drei Engelsbotschaften - heute (Offenbarung 14,6-12) (Hamburg: Grindelruck, 1988), 1:69-71, who otherwise mainly follows Strand, suggests what he calls a telescope theory. Similar Johnson, 490-491. See also Gerhard Tolzien, Die Offenbarung des Johannes: Für bibellesende Gemeindeglieder erklärt (Hamburg: Agentur des Rauhen Hauses, 1947), 15; James Valentine, "Theological Aspects of the Temple Motif in the Old Testament and Revelation" (Ph.D. dissertation, Boston University, 1985),

interpretation of the silence which occurs when the seventh seal is opened. The question is whether the silence is the climax of the series or whether it forms the introduction to another series.¹

If the seventh seal reaches to Rev 8:5 or Rev 8:6, the seven trumpets grow out of the seven seals and are their extension. In the same way, the seven bowls may grow out of the seventh trumpet. In this case, there is not much room for recapitulation. If, on the other hand, the seven seals end with Rev 8:1, a new section starts with 8:2. Then, one might opt for recapitulation, that is, the seven trumpets may cover more or less the same ground that

265; Walvoord, The Revelation of Jesus Christ, 150; and Alfred Wikenhauser, Die Offenbarung des Johannes, Regensburger Neues Testament, vol. 9 (Regensburg: Verlag Friedrich Pustet, 1959), 56 and 70.

¹See, for example, Richard Fredericks, "A Sequential Study of Revelation 1-14 Emphasizing the Judgment Motif: With Implications for Seventh-day Adventist Apocalyptic Pedagogy" (Ph.D. dissertation, Andrews University, 1987), 185-87, who points to Hab 2:20, Zeph 1:7; Zech 2:13 and consequently understands the silence as a symbol of the "day of the Lord." See also Charlier, Comprendre l'Apocalisse, 194-195. Mathias Rissi, Was ist und was geschehen soll danach: Die Zeit- und Geschichtsauffassung der Offenbarung des Johannes (Zürich: Zwingli Verlag, 1965), 8-11, also connects the silence with the day of the Lord. It is a climax and not a transition to the next septenary. On the other hand, Swete, 107, thinks that the OT texts are not relevant with regard to Rev 8:1. Roloff, 101-102, states: "In fact, the silence in heaven appears to be a reference to the end-time work of God's new creation."

the seven seals already did by providing another perspective.¹

Swete mentions some older scholars who have proposed the following text divisions: Alford and Holtzmann suggest Rev 8:5 as the end of the seventh seal, De Wette proposes 8:6, and Simcox, Anderson, Scott, Moffat, Ewald, and Zahn go with 8:1.²

Weeber's delimitation of the passage with the end coming at Rev 7:17 does not do justice to the text.³ Rev 8:1 explicitly mentions the seventh seal and should not be separated from the other seals and added to the trumpets.

Some scholars suggest a kind of overlap between the end of the seven seals and the beginning of the seven trumpets using the device of "interlocking" or "intercalation." This means that the seals series comprises 4:1-8:5 or 4:1-8:6 and the trumpet series 8:2-11:19 or

¹See, for example, Roloff, The Revelation of John, 15; Michael Wilcock, The Message of Revelation: I Saw Heaven Opened, The Bible Speaks Today (Leicester: Inter-Varsity Press, 1975), 86-88. Alford, 630-631, notes: "I believe all interpretation to be wrong, which regards the blowing of the seven trumpets as forming a portion of the vision accompanying the seventh seal in particular: and again that I place in the same category all that which regards it as taking up and going over the same ground again." In his opinion, the seven trumpets "occur during the time of waiting" mentioned in the fifth seal. See also *ibid.*, 665.

²Swete, xliv-xlv.

³George G. Weeber, The Consummation of History: A Study of the Book of Revelation (N.p., 1978), 15-16.

8:3-11:19.¹ Morris takes 8:5 as the end of the passage without using the device of intercalation.²

Among other scholars who perceive Rev 8:1 as the end of the section, irrespective of the question if Rev 4-5 is an introduction to the seals only or rather to a larger portion of Revelation,³ are Strand,⁴ Bowman,⁵ and Frank

¹See, for example, Collins, The Combat Myth, 16-19; and Leroy C. Spinks, "A Critical Examination of J. W. Bowman's Proposed Structure of the Revelation," Evangelical Quarterly 50 (1978): 216.

²See Morris, 43-44, 91.

³See, for example, Corsini, 118, 161; R. D. Davis, 20-21; Michel Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" Science et Esprit 35 (1983): 304-311; Matthew Habershon, An Historical Exposition of the Prophecies of the Revelation or St. John; Shewing Their Connection with and Confirmation of Those of Daniel, and of the Old Testament in General; Particularly in Their Most Important Aspect on the Present Times (London: James Nisbet and Co., 1841), xxxi; Rissi, Was ist und was geschehen soll danach, 8-11; Ernst R. Wendland, "7 X 7 (X 7): A Structural and Thematic Outline of John's Apocalypse," Occasional Papers in Translation and Textlinguistics: OPTAT 4 (1990): 376-78; Vester Eugene Wolber, "A Study of the Literary Structure of Revelation as an Aid to Interpretation" (Th.D. dissertation, Southwestern Baptist Theological Seminary, 1950), 36, 39, 42, 61; and Zahn, 364.

⁴Strand, Interpreting the Book of Revelation, 48; idem, "The Eight Basic Visions," 112. In his opinion, Rev 4:1-8:1 forms a single vision. This vision consists of four elements: (1) victorious introduction scene (Rev 4 and 5), (2) basic prophetic description (Rev 6), (3) interlude (Rev 7), and (4) eschatological culmination (Rev 8:1).

⁵Bowman, "The Revelation to John," 441. He holds that the second of the seven acts in Revelation reaches from 4:1 to 8:1. The setting takes place in Rev 4+5. Then the seven seals are opened. Rev 7 is part of the sixth scene which starts with the sixth seal.

B. Holbrook.¹ According to their interpretation, the septet begins with Rev 4 and ends with 8:1.

Starting with Rev 8:7, the seven trumpets are described like the seals are in Rev 6. What about 8:2-6? Indeed, many words are parallel between Rev 4:1-8:1 and Rev 8:2-6.² However, some of the words are not important for our purposes. They occur everywhere in Revelation and belong to the common stock of vocabulary in Revelation. Sometimes, words are used in a different way and with a different meaning in other places.³ Some words come in clusters or formulas which are also found in other parts of

¹Frank B. Holbrook, "Issues in the Book of Revelation," Ministry, January 1991, 10-11, summarizing a committee statement declares that Rev 4:1-8:1 belongs to the historical section of Revelation. Rev 4 and 5 are one unit and portray a scene in the heavenly sanctuary. Rev 6 is located between the cross of Jesus and the consummation, in the Christian era, and it appears to be parallel to Matt 24 and 25. The imagery of the four horses is drawn from Zech 1 and 6. Rev 8:2-6 forms the introduction to the sequence of the trumpets in the form of an inclusion.

²In each case just one reference per section is given: εἶδον (6:1; 8:2), ἐπῶν (6:1; 8:2), ἀγγέλου (7:1; 8:2), θεοῦ (6:9; 8:2), εἰσῆκισαν/ἐσῆκισιν (7:11; 8:2), σάλπιγγες (4:1; 8:2), ἄλλος ἄγγελος (7:2; 8:3), ἦλθεν (6:17; 8:3), θυσιαστηρίου (6:9; 8:3), ἔχων (6:2; 8:3), χρυσοῦν (4:4; 8:3), ἐδόθη αὐτῷ (6:2; 8:3), θυμιάματα (5:8; 8:3), προσευχαὶ τῶν ἁγίων (5:8; 8:3), πᾶς/πάντων (6:15; 8:3), ἐνώπιον τοῦ θρόνου (4:5; 8:3), χειρὸς (6:5; 8:4), εἰλῆφεν (5:7; 8:5), πυρὸς (4:5; 8:5), βαλοῦσιν/έβαλεν (4:10; 8:5), γῆν (6:4; 8:5), ἐγένετο/ἐγένοντο (6:12; 8:5), βρονταὶ καὶ φωναὶ καὶ ἄστραπαὶ (4:5; 8:5), and σεισμός (6:12; 8:5).

³For example, the golden altar in Rev 8:3 is not necessarily identical with the altar in Rev 6:9. For further discussion of the altar, see below.

Rev.¹ Some may even indicate that a new section has begun.² On the other hand, altar, incense, and the prayers of the saints seem to be an important connection with 4:1-8:1.

Nevertheless, Rev 8:2-5(6) does not seem to be part of the seventh seal. It is rather the introduction to the next septet.³ This conclusion is supported by the following evidence:

1. 8:2-8:6 forms an inclusion⁴ which is immediately followed by the individual trumpets:⁵
 - (a) Seven angels with seven trumpets (2)
 - (b) Another angel (3-5)
 - (a') Seven angels with seven trumpets (6)

One might even go further and suggest a more detailed structure of this passage. (See table 21.)

¹For example, *καὶ εἶδον* and *καὶ ἐδόθη αὐτῷ*.

²For example, *καὶ εἶδον* and *βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ* (*καὶ σεισμός*). The latter enumeration occurs also in 4:5; 11:19; and 16:18 and seems to be used only once per vision in what Strand calls victorious introduction scenes; Strand, "The Eight Basic Visions," 112-113.

³See, for example, Corsini, 171, and Charlier, Comprendre l'Apocalisse, 203. Swete, 109, states: "The whole scene in vv. 3-5 is a prelude to the Seven Trumpets, which now begin to sound."

⁴See, for example, Pohl, 2:20. Fiorenza, Revelation: Vision of a Just World, 70, states that the heavenly liturgy in Rev 8:3-5 is sandwiched or intercalated between 8:2 and 8:6-9:21a. Krodell, 194, points to the A-B-A' structure of Rev 8:2-6.

⁵See, for example, Wendland, 379.

TABLE 21
DETAILED STRUCTURE OF REV 8:2-6

A	Seven angels with seven trumpets (2)
B	Angel, altar, censer (3a)
C	Incense, prayers of the saints (3b)
D	Altar before the throne (3c)
C'	Incense, prayers of the saints (4)
B'	Angel, censer, altar (5)
A'	Seven angels with seven trumpets (6)

Rev 8:1 does not have a place in this chiastic structure. It clearly lies outside the boundaries of this passage.

2. In Revelation $\kappa\alpha\iota\ \epsilon\acute{\iota}\delta\omicron\nu$ seems to introduce a new section or at least a new aspect of a vision.¹ In the other six seals, $\kappa\alpha\iota\ \epsilon\acute{\iota}\delta\omicron\nu$ and related formulas are not preceded, but followed by the content of the seal. If Rev 8:2-5 belongs to the seventh seal, this pattern is destroyed. Since especially the fifth seal and the sixth seal use $\kappa\alpha\iota\ (\dots)\ \epsilon\acute{\iota}\delta\omicron\nu$ right in the beginning, it

¹See, for example, Rev 8:13 and the discussion on introductory formulas above.

is better to understand καὶ εἶδον in 8:2 as introducing a new part of the Apocalypse.¹

3. The seven trumpets start with a common formula, namely καὶ ὁ ... ἄγγελος ἐσάλπισεν. This formula is prefigured by 8:2 and 6. It is quite different from that of the seals (καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ..., ἤκουσα τοῦ ... ζώου λέγοντος) which draws on Rev 4-5. Instead of viewing the trumpets as coming out of the last seal, it seems to be more appropriate to perceive Rev 4-5 and Rev 8:2-6 as introductory scenes providing the vocabulary for the introductory formulas used with each element of the respective septet.
4. The vision of 4:1-8:1 is dominated by four living creatures and 24 elders. Angels are only introduced later (Rev 5 and Rev 7). There are four angels in 7:1-2, not seven as in 8:2,6. Seven angels are mentioned in 15:1,6-8; 16:1; 17:1; and 21:9. Right at the beginning of the seals the four living creatures and especially the lamb are found, whereas in the case of the trumpets angels are mentioned. Since no angels occur in the first six seals with the exception of the expansion of the sixth seal--a special case in itself--one probably should not expect to find them in the seventh seal.

¹For further details, see pp. 200-201, 317-325, and 422-423.

5. Βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ as well as θυμιάματα in connection with καὶ προσευχαίς τῶν ἁγίων is found only in the introductory scene Rev 4-5, not in the seals themselves. The threefold enumeration of natural phenomena is again used in the introductory scene of Rev 11:19.¹ It would be fitting to find these items in another introductory scene and not in an extension of the seventh seal. Although there are connections between Rev 8:2-6 and the seals,² they cannot prevent one from viewing Rev 8:2-6 as an introductory scene to the seven trumpets. The microstructure of the passage as well as the structural parallel mentioned here weigh heavily.
6. Since Rev 8:1 is introduced neither by καὶ εἶδον nor by καὶ ἤκουσα, it seems that this verse has a very close relation to the preceding material which points to the parousia (sixth seal) and perceives God's people as already standing before his throne (Rev 7b). The climax has been reached. A return to the old earth

¹This verse is briefly discussed when dealing with the delimitation of the trumpets. Actually, each time βρονταὶ, φωναὶ, and ἀστραπαὶ are enumerated an augmentation takes place. Three elements are found in Rev 4:5. Rev 8:5 adds σεισμός. In Rev 11:19 a fifth element is stated, namely χάλαζα μεγάλη. See also Rev 16:18-21.

²An altar is mentioned in Rev 6:9 as well as in Rev 8:3. Yet, the altar of 6:9 is not characterized as the golden altar, as is the case in 8:3, and might refer to the altar of burnt offering. The martyrs, but no incense are found there. Furthermore, the blood of the martyrs and the death of other saints are mentioned.

does not make sense. If Rev 8:2-6--which draws with it Rev 8-9--would be connected with 8:1, the progression of Rev 6-7 would be reversed and the climax destroyed. There seems to be a movement from heaven to earth and back to heaven in both septenaries. If 8:2-6 would belong to 8:1, this sequence would be destroyed. (See table 22.)

TABLE 22

BASIC LOCATIONS IN REV 4:1-8:1
AND IN REV 8:2-11:18

Heaven	->	Earth	->	Heaven
4+5: thunder, voices, flashes of lightning; incense		6+7a: 6 seals		7b+8:1: part of the 6th seal, 7th seal: climax
Heaven	->	Earth	->	Heaven
8:2-6, thunder, voices, flashes of lightning, earthquake; incense		8b-11a: 6 trumpets		11:12+11b: part of the 6th trumpet, 7th trumpet: climax

7. Both introductory scenes, Rev 4-5 and Rev 8:2-6, seem to form a kind of chiasmic structure in themselves, as indicated above. In the first one, the four living

beings take a prominent place, with the lamb being the center of attention. Therefore, in the introductory formulas of the seals, the lamb opens the seals and the living beings speak--at least in connection with the first four seals. In Rev 8:2-6, the angels are very important. Therefore, the angels occur in each of the introductory formulas of the seven trumpets. This structural parallel supports the view that a new part of Revelation starts with 8:2.

Suggesting that Rev 8:1 is the content of the seventh seal, however, does not mean that 8:2-5(6) is totally disconnected from the preceding material. The passage seems to look back to a certain degree at the previous chapters and at the same time look forward to the next main part, serving as a kind of joint in the larger structure of Revelation.

The Structure of the First Seal

The first seal, opened by τὸ ἄρνιον, makes the fullest use of vision/audition formulas: καὶ εἶδον, καὶ ἤκουσα, and καὶ εἶδον, καὶ ἰδοὺ. Besides these, it mentions φωνή. The living creature utters one word in a voice like thunder: ἔρχου.

Actually, the text does not say "first seal" or "first living creature." It is rather indefinite. In both instances the same grammatical construction is used (μίαν

ἐκ τῶν ...; ἐνὸς ἐκ τῶν ...). Whereas in the other seals the respective ordinal number is found, in this seal the cardinal number seems to take its place. (See table 23.)

TABLE 23

THE FIRST SEAL

Vision/ Audition	Content (6:1-2)
1. I saw	The lamb opened the first seal
2. I heard	First living creature saying (voice): "Come"
3. I saw and behold	(1) A white horse (2) A rider (a) Having a bow (b) Given to him: a crown (c) He went out conquering

The Structure of the Second Seal

In the second seal, only ἤκουσα occurs as a vision/audition formula. Ἀπρίον is implied in ἤνοιξεν. From here on, ordinal numbers are used in connection with σφράγις and ζῶον. The phrase εἶδόν αὐτῷ occurs twice. It introduces the activity carried out by the rider on the red horse. First, εἶδόν αὐτῷ is followed by an infinite clause. Then, an accusative object is connected to εἶδόν αὐτῷ. (See table 24.)

TABLE 24
THE SECOND SEAL

Vision/ Audition	Content (6:3-4)
1. --	(The lamb) opened the second seal
2. I heard	Second living creature saying: "Come"
3. --	(1) A red horse went out (2) A rider (a) Given to him: to take peace away/slaughter (b) Given to him: a great sword

**The Structure of the
Third Seal**

The third seal contains two speeches: (1) The third living creature says ἔρχου, and (2) an unidentified voice talks about food. The voice comes from ἐν μέσῳ τῶν τεσσάρων ζώων. Maybe it is the divine voice. Four different food items are specified. They form two pairs. The first pair, namely grain, is connected to money, whereas the second pair, liquids, is combined with a negated verb in the aorist subjunctive, functioning as an imperative: μὴ ἀδικήσης. (See table 25.)

TABLE 25
THE THIRD SEAL

Vision/ Audition	Content (6:5-6)
1. --	(The lamb) opened the third seal
2. I heard	Third living creature saying: "Come"
3. I saw and behold	(1) A black horse (2) A rider (a) Having a balance
4. I heard	Like a voice in the midst of the living creatures saying: (1) Price of grain (a) Wheat (b) Barley (2) No harm to (a) Oil (b) Wine

The Structure of the Fourth Seal

The rider on the pale horse is followed by Hades personified. Their power is limited. First, power was given to the fourth rider and his companion (ἐδόθη αὐτοῖς). Second, they are permitted to affect only the fourth part of the earth. The trumpets which follow strike the third part of the earth. Four means of bringing about death are enumerated in the fourth seal: sword (ῥομφαία, not μάχαιρα as

in the second seal), famine, death, wild beasts. There is some discussion whether or not the phrase ἀποκτείναι ἐν θανάτῳ points to killing by pestilence. (See table 26.)

TABLE 26
THE FOURTH SEAL

Vision/ Audition	Content (6:7-8)
1. --	(The lamb) opened the fourth seal
2. I heard	Voice of fourth living creature saying: "Come"
3. I saw and behold	(1) A pale horse (2) A rider (a) His name was death (b) Followed by Hades (c) Given to him: power to kill with (i) sword (ii) famine (iii) death (iv) wild beasts

The Structure of the Fifth Seal

In this seal, temple imagery is used (θυσιαστήριον), and αἱ ψυχαὶ τῶν ἐσφαγμένων are mentioned. A twofold reason for the martyrs' violent death is given, twice introduced with διὰ. In connection with the martyrs, θεός is referred to for the first time in Rev 6. (See table 27.)

TABLE 27

THE FIFTH SEAL

Vision/ Audition	Content (6:9-11)
1. --	(The lamb) opened the fifth seal
2. I saw	(1) The souls under the altar which were slain for (a) the word of God (b) their testimony
	(2) They cried with a loud voice saying: "How long do you not (a) judge (b) and avenge?"
	(3) Given to them: a white robe
	(4) Told them: to rest until (a) fellow servants (b) brothers complete who were to be killed

A dialogue takes place between the souls under the altar and an unknown speaker (ἔρρεθη αὐτοῖς). The passive might be a circumlocution for God. The question of the martyrs focuses on a twofold activity of God, namely on judging and avenging. Both question and answer contain the term ἕως. The response to the question of the martyrs consists of a symbolic act and a statement¹ which points to rest as well as to more persecution. The verb ληρώω²

¹See Thomas, Revelation 1-7, 446.

²The problems with ληρώω, including the different readings, are discussed by Thomas, Revelation 1-7, 449.

is followed by fellow servants and saints, another twofold enumeration. A certain time element is contained in the fifth seal (ἐν χρόνον μικρόν, ἕως).

The Structure of the Sixth Seal

The fifth seal is longer than the earlier ones. The sixth seal, however, is the most extensive.¹ It describes events in nature and events connected with humans, and contains an expansion in Rev 7 consisting of two scenes. Many scholars call Rev 7 an interlude.²

¹See, Corsini, 119. Kraft, 120, perceives it as the climax of the septenary.

²See, for example, Collins, The Combat Myth, 33-34, R. D. Davis, 20; Fiorenza, Revelation: Vision of a Just World, 65; Johnson, 477; and Mounce, 164. J. M. Ford, Revelation, 120, calls it an intermission and compares it to similar pauses like the time before the flood in Gen 6-7. Mazzaferri, 335, suggests that Rev 7 is not a part of the sixth seal, although Rev 7:1-8 answers the concluding question of Rev 6. A. L. Maycock, The Apocalypse with a Foreword and Notes (Westminster, England: Dacre Press, 1941), 50, 52, even talks about two interludes with regard to Rev 7. Strand, "The Eight Basic Visions," 111, talks also about interludes, but he qualifies them in this way: "It should be noted, however, that although the term 'interlude' frequently suggests an interruption to, or hiatus within, the flow of thought, what these third blocs of material do in visions II-VII of the Apocalypse is to enhance or intensify the thrust of the immediately preceding material." Walvoord, The Revelation of Jesus Christ, 169 and 175, names Rev 7 a parenthetical section. See also Moffat, 394, 401; and Wolber, 40. In the case that one accepts an interlude, the structure of Rev 6-8a would be 4+2+1, i.e., four horseman, two other types of seals, an interlude, and the final seal. See D. W. Hadorn, Die Offenbarung des Johannes, Theologischer Handkommentar zum Neuen Testament, vol. 13 (Leipzig: A. Deichertsche Verlagsbuchhandlung D. Werner Scholl, 1928), 80. Beckwith,

Probably the term expansion is better than the term interlude, for Rev 7 does not interrupt the flow of the seals and does not introduce totally unrelated material into this part of Revelation, although it is true that on the literary level, Rev 7 is closer to Rev 4-5 than it is to the seals. Yet, it is clearly linked to the seals by the phrase *καὶ τίς δύναται σταθῆναι;* (Rev 6:17). Rev 7 provides a twofold answer to this question.¹

266-267, calls Rev 7 a "prelude to the breaking of the seventh seal."

¹Tolzien, 15, interprets Rev 7 as the second and third visions of the sixth seal. See also, Corsini, 155-158; Kempson, 97-99, 101; Denis Lombard, "Preparation de la rencontre des groupes Sémiotique et Bible, Brest 27-31 Aout 1990," Sémiotique et Bible 58 (1990): 50, 52; Andrew E. Steinmann, "The Tripartite Structure of the Sixth Seal, the Sixth Trumpet, and the Sixth Bowl of John's Apocalypse (Rev 6:12-7:17; 9:13-11:14; 16:12-16)," Journal of the Evangelical Theological Society 35 (1992): 71-72, 76-79; and Håkan Ulfsgård, Feast and Future: Revelation 7:9-17 and the Feast of Tabernacles, Coniectanea Biblica, New Testament Series 22 (Stockholm: Almqvist & Wiksell International, 1989), 32-34. Giblyn, The Book of Revelation, 90, rejects the term interlude and chooses the term enlargement. Rev 7 is an enlargement of the sixth seal containing two portions. Lenski, 244, rejects the view that Rev 7 is a parenthesis or interlude. However, he also rejects the notion that it is part of or an appendix to the sixth seal or an introduction to the seventh seal. The same is true for Rev 10-11a. "These visions of the church have been placed where they are found because of their import in relation to the preceding visions" (310). Charlier, Comprendre l'Apocalisse, 1:180-181, takes Rev 6:12-7:8 as the sixth seal consisting of a pessimistic part (6:12-17) and an encouraging section (7:1-8). Both sections consist of another two subsections. The first subsection concerns the creation of the earth (6:12-14; 7:1-3). The second deals with mankind or the elect (6:15-17; 7:4-8).

Although Rev 6:12-7:17 forms a larger unit, it is displayed in two parts: (1) Rev 6:12-17 and (2) its expansion in Rev 7.

Rev 6:12-17

In the first part of the sixth seal, several events in nature are listed.¹ Seven different subjects occur. The last two, however, are formulated in just one clause so that one finds six main clauses. The first three main clauses use the same verbal form ἐγένετο. This verb is not as dynamic as the other three verbs of the remaining three main clauses are. The main clauses numbered (2) to (5) have an addition introduced by ὡς pointing to a literal interpretation of the preceding material. This addition is missing with the first and last clauses so that these two form an inclusion. It seems as if the great earthquake mentioned as the first element is continued in the last main clause.²

After the events in nature, seven groups of people are referred to.³ The first five come as plural forms and

¹See, for example, Charlier, Comprendre l'Apocalisse, 1:181.

²See also Thomas, Revelation 1-7, 454. It is interesting that the verb σείω occurs in 6:13.

³See, for example, Beasley-Murray, 138; Charles, 1:181; Gibling, The Book of Revelation, 90; Lilje, 132; Lund, Chiasmus in the New Testament, 373; and Lohmeyer, 63. Günther, Der Nah- und Enderwartungshorizont, 198, also recognizes seven events. Yet, they consist of six events

might point to the higher strata of society; the last two are singular forms coming in a pair and introduced by *πάς*.¹ They may describe the masses.

Several words within the first part of the sixth seal occur twice or thrice: *ἐγένετο* (6:12--trice), *ὄρος* (6:14,15,16), *οὐρανός* (6:13,14), *κρύπτω* (6:15,16), *πίπτω* (6:13,16), *πέτραι* (6:15,16), *ὄργῃ* (6:16,17). The terms rocks and mountains in Rev 6:15 occur in reversed order in Rev 6:16. The lamb is again mentioned explicitly in the sixth seal. Everything starts with the lamb and everything leads to the lamb and to its great day. But at the end, one finds not only the lamb, but also the person *ὁ καθήμενος ἐπὶ τοῦ θρόνου*. The great day of the lamb is at the same time the great day of God.

Table 28 displays the structure of Rev 6:12-17.

in nature and a seventh element comprising seven groups of humankind. Beckwith, 529, and Kraft, 122, suggest that the seven groups represent humankind in its totality. Thomas, Revelation 1-7, 455, stresses that in the sevenfold classification the upper classes of society--the first five elements--are especially emphasized. Charlier, Comprendre l'Apocalisse, 1:181-182, perceives three categories of officials and four general categories. Lenski, 242, accepts only six groups, because the last two, "every slave and free man," occur in the singular in contrast to the five preceding groups in the plural and must be taken together. Furthermore, six is the appropriate number for the ungodly.

¹Rev 6:12-14 contains five elements plus the phrase *καὶ πᾶν ὄρος καὶ νῆσος*. Rev 6:15-16 contains another five elements plus the phrase *καὶ πᾶς δούλος καὶ ἐλεύθερος*. This may point to the close connection between the fate of nature and the fate of humankind.

TABLE 28
THE SIXTH SEAL (WITHOUT EXPANSION)

Vision/ Audition	Content (6:12-17)
1. I saw	(The lamb) opened the sixth seal
2. --	(1) Seven events in nature (12-14)
	(a) Earthquake came about
	(b) Sun became black like . . .
	(c) Moon became like . . .
	(d) Stars fell like . . .
	(e) Heaven vanished like . . .
	(f) Mountains and islands moved
	(2) Seven groups of persons (15-17)
	(a) Their action: hiding (16a)
	(b) Their speaking:
	(i) Double appeal to moun- tains: fall and hide us (16b)
	(ii) Reason: the great day of wrath (17a)
	(iii) Question: Who can stand? (17b)

The expansion in Rev 7

In taking a closer look at Rev 7, one easily can discern two sections. The first section mentions a crowd of 144,000 people. The second one describes a great multitude.¹ This information is given as response to the question raised in 6:17: Τίς δύναται σταθῆναι; Rev 6:15-16

¹See, Wolber, 40.

portrays people who are not able to survive the day of the wrath of God and the lamb. On the other hand, Rev 7 points to people who are able to stand it.

The vocabulary of Rev 7 is an indicator that the chapter consists of two sections. In this respect, Rev 7a and Rev 7b are quite different. The words most frequently used in Rev 7a are φυλή (thirteen times), δώδεκα χιλιάς (twelve times), σφράγις/σφραγίζω (one time plus five times), γῆ (five times), τέσσαρες (four times), θαλάσση (three times), and ἄγγελος (three times). In Rev 7b, they are θρόνος (seven times), θεός (five times), λέγω/ἐρῶ (five times), ἀρνίον (four times), and the concept of σιολαί λευκαί (three times).

The 144,000. Rev 7a has three introductory formulas. The first two use εἶδον; the last one is the formula καὶ ἤκουσα.¹ The εἶδον sections deal with angels and the necessity of sealing. The ἤκουσα section describes the number of the sealed persons according to their tribes. Thus, three subsections are found.²

In Rev 7a the number four is prominent. It starts with four angels. Another angel is introduced addressing the four angels (7:2). More information concerning the

¹Lohmeyer, 65, suggests that the three vision/audition formulas introduce three small sections in Rev 7a.

²See also U. B. Müller, 176.

task of the four angels is provided. Both the four angels as well as the other angel are characterized by two participial supplements each. In the first case, the two constructions are very close in wording. (See table 29.)

TABLE 29

THE 144,000

Vision/ Audition	Content (7:1-8)
1. After this I saw	Four angels (1) (1) Standing at four corner of earth (2) Holding back four winds of earth (a) Purpose: no wind to blow (b) Area: earth, sea, trees
2. I saw	Another angel (2-3) (1) Ascending from the east (2) Having the seal of God (3) Crying out with a loud voice to the four angels (a) Information: They have power to harm earth and see (b) Speech: Do not harm earth, sea, trees! (i) Time element: until sealing (ii) Area: forehead
3. I heard	144,000--the number of the sealed (4-8)

In Rev 7:1, John refers to γῆ, θάλασσα, and δένδρον; in 7:2, only to γῆ and θάλασσα; and in 7:3, again to γῆ, θάλασσα, and δένδρα. Taking in account the occurrence of

four angels--one angel-- four angels, one may opt for a small chiastic structure. In Rev 7:1, the angels prevent the winds from blowing on earth, sea, and trees. In Rev 7:3, the angels are called not to harm earth, sea, and trees. But actually, they have power only over earth and sea (7:2). The trees are spared.¹ Being more or less excluded from the process of harming would correspond to the state of being sealed.² Thus, the trees may represent those who are going to be sealed, the servants of God (7:3-4), who are able to stand on the day of the wrath.³

The seal of God (7:2) corresponds to the process of sealing the servants of God (7:3), which is the climax of Rev 7a. Rev 7:4-8 mentions the sealing another four times. A time element is contained in Rev 7:3. The sealing must precede the blowing of the winds. In Rev 7:4-8, however, the sealing is regarded as already having taken place.

¹Because ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν only, the call μὴ ἀδικήσατε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἀχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν means obviously: They should not harm earth and sea, because it is not time yet. They should not harm the trees, because they do not have the authority to do this.

²In this passage, ἀδικέω and σφραγίζω form an antithesis.

³The plural τὰ δένδρα in Rev 7:3 might correspond to the plural τοὺς δούλους τοῦ θεοῦ in the same verse. On the other hand, γῆ and θάλασσα occur in the singular only. Πάν δένδρον (7:1) would fit nicely to ἐκ πάσης φυλῆς υἰῶν Ἰσραὴλ (7:4), the term πᾶς occurring only in 7:1 and 4 in this section.

An inclusion is found in Rev 7:5-8. Twelve tribes are enumerated, but the participle ἐσφραγισμένων appears only with the 12,000 persons from the first tribe, Judah, and the 12,000 persons from the last one, Benjamin.¹ The introduction in Rev 7:4 leaves no doubt that 12,000 persons from each of the enumerated tribes are sealed. Yet, the first tribe and the last one are singled out. Interestingly enough, these two tribes used to form the kingdom Judah, and, in the time of Jesus and John, they were the primary remainder of the former united kingdom. Judah probably comes first and is especially emphasized, because the lion comes from the tribe of Judah (5:5),² which at the same time is the lamb that is slaughtered.

John sees the four angels and the other angel, but he obviously only hears the number of the sealed and does not see them.

The great multitude. Rev 7:9-17 starts with another vision/audition formula. Thus, there is a caesura between Rev 7a and Rev 7b.³ Gourgues suggests the following structure:

¹See also Rousseau, 188-189.

²See, for example, Sweet, Revelation, 149; and Ross E. Winkle, "Another Look at the List of Tribes in Revelation 7," Andrews University Seminary Studies 27 (1989): 59.

³See also U. B. Müller, 180.

- A) The assembled multitude--7:9
- B) The worship of the multitude--7:10
- C) The worship of the angels--7:11-12
- A') The identification of the people of the multitude--
7:13-14
- B') The worship and the new condition of the multi-
tude--7:15-17.¹

The syntactical display and its analysis seem to suggest, however, that Rev 7b contains three subsections.² This result is actually somewhat in harmony with Gourgues's proposal. It starts with a description of the great multitude and its song of praise. Then, there is a shift to the angels and their sevenfold hymn. The dialogue between the elder and John focuses again on the great multitude.

Table 30 contains the structure of Rev 7:9-17.

¹Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" 307.

²See Balmer H. Kelly, "Revelation 7:9-17," Interpretation 40 (1986): 289, who also suggests three scenes. The first one "has an earthly personnel, 'a great multitude'. . . . Scene Two has a heavenly personnel: angels, elders, and the four living creatures These scenes and sounds introduce a final element which is a dialogue." Lohmeyer, 67, perceives two sections, namely 7:9-12 and 7:13-17. His first section encompasses the first two sections proposed in this study.

TABLE 30
THE GREAT MULTITUDE

Vision/ Audition	Content (7:9-17)
1. After this I saw	<ul style="list-style-type: none"> (1) The great multitude from all nations (9-10) <ul style="list-style-type: none"> (a) Description of multitude (b) Action of multitude: hymn about salvation (God and lamb) (2) The angels (11-12) <ul style="list-style-type: none"> (a) Action of angels: hymn of sevenfold praise (God) (3) Dialogue between John and an elder about the multitude (13-17) <ul style="list-style-type: none"> (a) The elder's question (13) (b) John's answer (14a) (c) The elder's answer (14b-17) <ul style="list-style-type: none"> (i) From tribulation to salvation (14b) (ii) Result (15-17) <ul style="list-style-type: none"> • Three positive statements (15) • Four negative statements reversed (16) (iii) Reason (lamb and God) (17)

As table 31 shows, important terms, most of which have already been mentioned in Rev 4 and 5, occur in the three subsections of Rev 7b. In the middle section, however, the expressions *στολαὶ λευκαὶ* and *τό ἄρνιον* are missing. One reason may be that this section concentrates on angels and not on redeemed sinners.

TABLE 31
IMPORTANT TERMS

Group	Vocabulary
1. Multitude	Throne (2 times) Lamb (2 times) God (1 time) White robes (1 time)
2. Angels	Throne (2 times) God (2 times)
3. Multitude	Throne (3 times) Lamb (2 times) God (2 times) White robes (2 times)

Although Rev 7b provides an answer to the question of Rev 6:17: *Τίς δύναται σταθῆναι*; it focuses much on both God and the lamb. The multitude praises them; the angels praise God; and in the dialogue between one of the elders and John, the activities of God and the lamb are stressed. Thus, one could also summarize Rev 7b as shown in table 32.

TABLE 32
GOD AND THE LAMB IN REV 7b

Section	Action
First section	The multitude before the throne and the lamb (1) Action of God/lamb: white robes (passive) (2) Action of the multitude: worship
Second section	The angels before the throne (1) Action of the angels: worship
Third section	The multitude before the throne (1) Action of the multitude: washing robes, serving God (2) Action of lamb/God: living with the saved and caring for them

Whereas the action of the great multitude is mostly described by using the present tense, the action of the angels is portrayed with the pluperfect and the aorist. The finite verbs pertaining to the narrative framework of the dialogue between John and the elder (7:13-17) are found in the aorist and present perfect, yet the verbs belonging to the content of the speeches range from aorist beyond present tense to the future.

This change of tenses in Rev 7b contributes to the vividness of John's diction. It does not mean that the praise of the angels took place prior to the repeated

shouts of the multitude. At the end of the section, there is in any case a strong emphasis on the future.¹

A certain similarity can be perceived between the great multitude and the angels. The multitude stands before the throne. The angels stand around the throne but fall down before the throne. Both groups present a hymn. However, the great multitude cries out in a loud voice whereas the angels worshipfully say: ἀμήν. The sevenfold praise of the angels in Rev 7:12² is surrounded by an inclusion.³ It starts and ends with ἀμήν.

In Rev 7:13, the elder actually asks two questions: (1) οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνας εἰσὶν; and (2) πόθεν ἦλθον; (7:13). He answers them in reversed order: (2) οὗτοι εἰσὶν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης (1) ἔπλυνον τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου (7:14).⁴ The last phrase is

¹Seven verbs are found in the future tense. See Charlier, Comprendre l'Apocalisse, 193.

²See, for example, Lilje, 137.

³See, for example, Lohse, 53; Mounce, 172; and Robertson, Word Pictures in the New Testament, 352.

⁴See Lund, Chiasmus in the New Testament, 368. Wendland, 374, adds 7:14a and suggests this chiasm:
 A These, the ones clothed in white robes, who are they,
 B and where do they come from?
 C And I said to him,
 D Sir, you know.
 C' And he said to me,
 B' These are the ones coming out of the great tribulation,
 A' and they washed their robes and whitened them in the Lamb's blood.

a supplement to 7:9 where the white robes have already been mentioned. A paradoxical explanation tells how the robes became white.

The elder's answer (7:14b-17) has an interesting structure.¹ The last two statements of Rev 7:14 form a synonymous parallelism and thus belong together. The first two statements of Rev 7:17 also belong together, although the parallelism is more a synthetic parallelism than a synonymous one. The parallelism of 7:14 is preceded by a statement enlarged by a prepositional phrase using ἐκ. The parallelism of 7:17 is followed by a statement enlarged by a prepositional phrase using ἐκ. In between, seven sentences are found consisting of three positive statements and four statements the verbs of which have a negative meaning, yet, by employing the negations οὐ and οὐδέ, the meaning is reversed.²

The three positive statements in Rev 7:15 move from throne to temple and back to throne again:

Caird, 102, talks about "a notable ambiguity of tenses" in the last part of Rev 5: "Where have they come from?" "They are the people who are coming" In Rev 5:15 a shift to the future tense takes place.

¹Compare Rousseau, 189-190.

²See also Lenski, 264-265. Pohl, 1:226, perceives three negative and three positive statements. Thomas, Revelation 1-7, 500, understands the four negative statements as three provisions made by God for the multitude. On the other hand, 504, he perceives seven promises in Rev 7:15b-17.

- (1) Throne: εἰσιν ἐνώπιον τοῦ θρόνου
 (2) Temple: λατρεύουσιν αὐτῷ ... ἐν τῷ ναῷ αὐτοῦ
 (3) Throne: ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

One gets the impression that the temple encloses the throne. (See table 33.)

TABLE 33

THE STRUCTURE OF REV 7:14-17

-
- (1) Statement plus ἐκ (14b)
 (2) Synonymous parallelism (lamb; 14c)
 (3) Seven statements (15-16):
 (a) Group of three (15):
 (i) Throne
 (ii) Temple
 (iii) Throne (ἐπ' αὐτούς)
 (b) Group of four (16):
 (i) First parallelism
 (ii) Second parallelism (ἐπ' αὐτούς)
 (4) Synthetic parallelism (lamb) (17a)
 (5) Statement plus ἐκ (17b)

The four statements in 7:16 form two parallelisms. The first parallelism seems to be synthetic. The second parallelism is an incomplete synonymous parallelism. Toward the end of both the three elements of 7:15 as well as the two parallelisms of 7:16, the prepositional phrase ἐπ' αὐτούς is found.

The inverted syntax in Rev 7:17, namely ἐπιζωῆς πηγῶς, emphasizes the importance of life.¹

*Connections between Rev 7a,
Rev 7b, and Rev 6:12-17*

The second chapter of this study has already provided several tables concerning similarities between Rev 7a, Rev 7b, and Rev 6:12-17. Details are listed there.

Undoubtedly, there are many differences in personnel and vocabulary between the two sections of Rev 7 which nevertheless belong together.² The first section stresses the sealing of twelve times 12,000 people to protect them from harm. The second part portrays a great multitude of redeemed people standing before God and before the lamb after having passed through the great tribulation. The first section uses two introductory formulas in connection with εἶδον, which pave the way for four angels and another angel, and the formula καὶ ἤκουσα once, which introduces the 144,000. The second section uses μετὰ ταῦτα εἶδον, καὶ ἰδοὺ only once and introduces a great multitude.

But there are also similarities. Among the more important common words, phrases, and formulas are the following: ἄγγελος (7:1,2,11), φυλή (7:4-8,9), ἀριθμός/ἀριθμέω

¹See Mounce, 176.

²See, for example, Zahn, 368.

(7:4,9), καὶ ἔκραξεν φωνῇ μεγάλη... λέγων/καὶ κρᾶζουσιν φωνῇ μεγάλη
λέγοντες (7:2,10), and μετὰ τοῦτο εἶδον/μετὰ ταῦτα εἶδον.

Both sections are verbally linked to the seven seals and to Rev 4 and 5, and therefore share common ideas. Rev 7a talks about the seal; Rev 7b, about the lamb. Both ideas are contained in Rev 5. Both sections are also linked by the vision/audition concept. John does not see the sealing taking place. He only hears the number of the sealed (7:4). However, immediately after hearing the number of the sealed servants of God, he perceives the great multitude. This change from audition to vision points to the fact that the 144,000 and the great multitude are probably the same group.¹

¹See, for example, Richard Bauckham, "The List of the Tribes in Revelation 7 Again," Journal for the Study of the New Testament 42 (1991): 102-103; Beasley-Murray, 139-141; Caird, 94-96; Charles, 1:201; J. Comblin, "L'Épître (Ap 7,2-12): Le rassemblement de l'Israel de Dieu," Assemblées du Seigneur: Catechèse des dimanches et des fêtes 66 (1966): 22-23, 25; Jörns, 77; Martin Kiddle, The Revelation of St. John, The Moffat New Testament Commentary (New York: Harper and Brothers Publishers, 1940), 138-139; Krodell, 184; Ladd, 116; Lenski, 244-245, 254; Alfred Loisy, L'Apocalypse de Jean (Frankfurt: Minerva, 1972), 164; Beatrice S. Neall, "Sealed Saints and the Tribulation," in Symposium on Revelation--Book I: Introductory and Exegetical Studies, ed. F. B. Holbrook, Daniel and Revelation Committee Series, vol. 6 (Silver Spring, MD: Biblical Research Institute, 1992), 245, 269-270; William S. Sailer, "Francis Bacon Among the Theologians: Aspects of Dispensational Hermeneutics," Evangelical Journal 6 (1988): 80-81; Strand, "The 'Spotlight-On-Last-Events' Sections," 206; Swete, 97; Cornelis van der Waal, Oudtestamentische priesterlijke motieven in de Apocalyps (Goes, Netherlands: Oosterbaan & Le Cointre N. V., 1956), 116-117; and Wilcock, 80-81. This view is rejected, for example, by Bousset, 287; Kelly, 289-290; and Walvoord, The Revelation of Jesus

This observation is underlined by some additional facts. Both parts of Rev 7 are contextually linked. They deal with the same question: *ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;* As an answer to this question, the 144,000 and the great multitude are mentioned. Both groups have to encounter difficult times before the great day of God arrives. The 144,000 are sealed before the winds blow and bring about harm. The great multitude comes from the great tribulation. Both are obviously "able to stand." However, although the 144,000 are introduced as an answer to the question *τίς δύναται σταθῆναι;* they are not further described, and the consequence of being able to stand on the great day of the wrath is not shown in Rev 7a, but only in Rev 7b. In Rev 7a, the elect are depicted on earth. In Rev 7b, they are found in heaven.¹

The term *ἵσχυμι*, which is used in 6:17, is found again in Rev 7. Twice it is employed for angels (7:1,11), but angels are able to stand on that day anyway. However, one time it is used for humans: The great multitude is able to stand before the throne and before the lamb because they wear white robes (7:9). *ἑρόνος*, *ἀρνίον*, and *ἵσχυμι* occur in both places, in Rev 6:16-17 and in Rev 7:9. The persons of

Christ, 139-149. The different options are discussed by Neall, 267-272.

¹See Cerfaux and Cambier, 67 and 70.

6:15 want to be hidden ἀπὸ προσώπου τοῦ καθήμενου ἐπὶ τοῦ θρόνου (6:16). The people of the great multitude εἰσιν ἐνώπιον τοῦ θρόνου... καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς (7:15).

In other words, both the 144,000 as well as the great multitude are the group that can stand, encountering the same experience. The 144,000 are introduced as an immediate answer to the question of Rev 6:17; the great multitude is introduced by the verb ἴσπμι. The information on the great multitude complements what was lacking with the 144,000. The sealing of Rev 7a is incomplete if it does not lead to the consummation described in Rev 7b.

In Rev 7:3, οἱ δούλοι τοῦ θεοῦ are found. In Rev 7:15, it is the redeemed who λατρεύουσιν αὐτῷ. The term λατρεύω occurs only twice in Revelation, in 7:15 and in 22:3. In Rev 22:3, οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ. The setting is similar. Probably, οἱ δούλοι τοῦ θεοῦ of Rev 7:3 and οἱ λατρεύοντες of Rev 7:15 belong together and describe the same people, as it is found in Rev 22:3. This would be an additional link between Rev 7a and Rev 7b and support the thesis that in Rev 7 only one group of redeemed people is described.¹

¹Pierre Prigent, L'Apocalypse de Saint Jean, 2d rev. ed., Commentaire du Nouveau Testament, 2d series, vol. 14 (Paris: Delachaux & Niestlé, 1981), 123, argues that the 144,000 in Rev 14:3 are purchased (ἠγορασμένοι) from the earth. In Rev 5:9, however, the lamb has purchased (ἠγόρασας) humans ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. In

The Structure of the Seventh Seal

Since the seventh seal is very short there is almost nothing to say concerning its structure. Structural features appear only if compared with the other seals. (See table 34.)

TABLE 34	
THE SEVENTH SEAL	
Vision/ Audition	Content (8:1)
1. --	(The lamb) opened the seventh seal
2. --	(1) Silence in heaven

Connections between the Seven Seals

The seven seals have many similarities, but also quite a few differences.¹ One can detect a four plus

Rev 7:9, on the other hand, the great multitude comes ἐκ παντός ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν. The circle is closed. The 144,000 and the great multitude seem to form the same people. By the way, both the context of Rev 5:9 and that of Rev 14:3 mention harps and a new song (5:8-9; 14:2-3). Further connections between Rev 14a and Rev 7b are: The phrases ἐνώπιον τοῦ θεοῦ (Rev 7:9,11,15; 14:3) and τῷ θεῷ (...) καὶ τῷ ἀρνίῳ (7:10; 14:4).

¹See the respective tables in chapter 2 of this study.

three pattern. The first four seals depict four horsemen. They clearly differ from the three remaining seals.¹ Furthermore, they are connected to the four living creatures around the throne of God, mentioned already in Rev 4.² Their structure is rather similar.³ Beside the vision/audition formulas, the first four seals have these common formulas and words: (1) καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ... , (2) ἤκουσα τοῦ ... ζώου λέγοντος, (3) ἔρχου, (4) ἵππος... , (5) καὶ ὁ καθήμενος ἐπ' αὐτόν, and (6) καὶ ἐδόθη αὐτῷ (with the exception of the third seal).

The last three seals do not share the same kind of common terminology except that the formula καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν, with minor variations, is found in all the

¹See, for example, Franz Boll, Aus der Offenbarung Johannis: Hellenistische Studien zum Weltbild der Apokalypse, Stoichea: Studien zur Geschichte des antiken Weltbildes and der griechischen Wissenschaft, vol. 1 (Amsterdam: Verlag Adolf M. Hakkert, 1967), 57; Boring, 136; Charles, 1:171; Corsini, 118; Fiorenza, Revelation: Vision of a Just World, 62; J. M. Ford, Revelation, 101; Johnson, 472; Lohse, 45; Maycock, 51; Morant, 26; Thomas Revelation 1-7, 414-415; and Wikenhauser, 58.

²Giblin, The Book of Revelation, 83, notes: "Since the living beings are numbered, they apparently have some significance with regard to each of the first four unsealings." The lion fits with victory; the bull, a sometimes violent animal, summons war; the being with a human face fits with human affairs, the marketplace; and the eagle, a vulture, calls forth death and hades.

³See, for example, Kraft, 114; Lenski, 220; Lund, Studies in the Book of Revelation, 105; idem, Chiasmus in the New Testament, 377; U. B. Müller, 165; Wendland, 378; and Zahn, 347.

seals. The fifth and especially the sixth seals are longer than seals one to four. The last one is shorter. There are several words which occur in both sections of the seals, namely in the first four seals and the last three seals.¹ Other words are found only in the respective section.² (See table 35.)

TABLE 35							
THE COMPOSITION OF THE SEALS							
Elements of the Seals	Seals						
	1	2	3	4	5	6	7
<u>Introduction</u>							
(1) <i>Καὶ εἶδον</i>		•					•
(2) Formula: When (Lamb) opened the . . . seal,		•	•	•	•	•	•
(3) Formula: ἤκουσα the . . . living being say: Come!		•	•	•	•		
(4) (<i>καὶ</i>) εἶδον		•		•	•	•	
<u>Content</u>							
(1) Content of the seal		•	•	•	•	•	•
(2) Expansion							•

¹For example, λευκός, μέλας, and γῆ.

²For example, αἷμα comes only with the fifth and sixth seal; ἤκουσα only with the first four seals.

All seals, with the exception of the last one, use vision/audition formulas. The concentration is heavier with the first four seals. The most frequent use of these formulas is found with the first and third seal. However, the third seal has ἤκουσα twice whereas the first seal employs καὶ εἶδον--which is the stronger formula--twice. The reason for this twofold use of the vision formula in the first seal seems to be to clearly separate the seals from the introductory vision in Rev 4-5. Thus, the formula καὶ εἶδον right in the beginning of Rev 6 introduces the seals. Its occurrence in Rev 8:2 marks the starting point of a new part of Revelation.

Although the first four seals are so close in structure, they nevertheless have features which distinguish one from the other. This is especially true for the first one:

1. The first and the sixth seals are the only ones that start with καὶ εἶδον and mention explicitly τὸ ἄρνιον. In this respect, they form a kind of inclusion.
2. Instead of ordinal numbers, cardinal numbers are used within the first seal.
3. In the first seal, there is an addition to the call of one of the four living beings, namely ὡς φωνὴ βροντῆς. Although φωνή is again found with the third and fifth seals, it is used differently there.

4. Beside the formulas denoting vision or audition and the use of the term φωνή, there is another parallel between the first seal and the third seal: Each one describes the rider as having (έχων) an instrument or tool. But whereas the first seal seems to have a positive outlook, the third one is mainly negative. Nothing that is negative is mentioned within the first seal.
5. The white color of the first horse is again stressed in connection with the robes of the martyrs and the redeemed in the fifth and sixth seal--a positive aspect, whereas the color black occurs in the third and sixth seals in a negative context.
6. The term ~~έξήλθεν~~ ^{έξήλθεν}, which expresses activity, is found only within the first and the second seal: The rider went out; a red horse went out. A σάφαινος was given (έδόθη αὐτῷ) to the rider of the first horse. The rider of the second horse was allowed (έδόθη αὐτῷ) to perform two actions, namely, taking the peace away and initiating slaughter. Furthermore, a weapon was given to him (έδόθη αὐτῷ). On the other hand, power was given to the fourth rider and his companion (έδόθη αὐτοῖς) to kill by the four means: sword, famine, death, and wild beasts. This means that the first rider seems to be active on his own authority, whereas the others have

just a derived authority¹ or they do not go forth at all.

All this sets the first seal somewhat apart from the other three related seals.²

In the second and fourth seals, the earth is mentioned specifically. Whereas four food items are referred to in the third seal, four means of bringing about death are enumerated in the fourth seal. The rider of the horse is called by name only within the fourth seal;

¹Ἐδóη αὐτῶ followed by a noun is used with the first two horsemen. However, ἔδóη αὐτῶ followed by an infinitive is employed with the second and fourth rider only. They get permission to take the peace away and to kill. See also Michael Bachmann, "Der erste apokalyptische Reiter und die Anlage des letzten Buches der Bibel," Biblica 67 (1986): 252.

²The first horseman as Christ or as an allusion of Christ is found, for example, with Bachmann, 240-275; Bornkamm, 147; and Herbert H. Wernecke, The Book of Revelation Speaks to Us (Philadelphia: Westminster Press, 1952), 76-77. Charlier, Comprendre l'Apocalisse, 168-170, proposes "une interprétation salutaire et optimiste du premier chevalier," and he lists five major arguments for his view. Zahn, 352, takes the rider on the white horse as the proclamation of the gospel. These interpretations are rejected by André Feuillet, "Le premier cavalier de l'Apocalypse," Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 57 (1966): 229-259; idem, "Quelques énigmes des chapitres 4 à 7 de l'Apocalypse. Suggestions pour l'interprétation du langage imagé de la révélation johannique," Esprit et Vie 86 (1976): 471-475; and Mathias Rissi, "The Rider on the White Horse: A Study of Revelation 6:1-8," Interpretation 18 (1964): 407-418. Cohen, 107, and Pohl, 195-197, hold that the rider on the white horse is the antichrist. Kraft, 117-118, and U. B. Müller, 164, 166-167, acknowledge some peculiarities with the first horsemen, but obviously reject interpretations that perceive in him either Christ or the antichrist.

furthermore, another figure besides horse and rider is introduced in this seal.

Although there are still common patterns between all the seals, with the fourth seal, the horses and riders have come to an end.

The fifth seal has connections to other seals:

1. In addition to the fifth seal, σφάζω is also found in the second seal. The rider on the red horse has permission to slay people. Under the fifth seal, the slain cry out.
2. The term φωνή occurs also in the first, third, and fourth seals. In the fifth seal, it is connected to the adjective μέγας, which is used with increasing frequency within the seals.¹
3. Αποκτείνω is used within the fourth and fifth seals.
4. A close relationship seems to exist between the fifth and sixth seals:
 - a. Both start almost identically.
 - b. They have word parallels like αίμα (6:10,12; 7:14) and δοῦλος/σύνδουλος (6:11,16; 7:3) and also parallel phrases like καὶ ἔκραξαν φωνὴ μεγάλη λέγοντες (6:10; 7:2,10) and ἐδόθη αὐτοῖς (plural; 6:11; 7:2).

¹The adjective μέγας is found once in the second seal, once in the fifth, and six times in the sixth.

- c. In both of them θεός occurs (6:9; 7:2-3,10-12,15,17, furthermore indirectly in 6:17).
- d. The martyrs of the fifth seal get white robes (6:11) like the great multitude wears (7:9,13-14).
- e. The petition brought forward by the martyrs seems to be answered by the execution of the sixth seal: The martyrs (6:9) have opponents, the earth dwellers (6:10). The former cry for justice, since they are persecuted and killed, but must still wait for a time.¹ Finally, however, under the sixth seal, the judgment comes upon the kings of the earth and upon all the unfaithful.² The oppressors are oppressed. The multitude of the believers comes out of the great tribulation and is clothed in white robes. The cry for justice has changed to a cry of triumph: ἡ σωτηρία τῷ θεῷ ἡμῶν... καὶ τῷ ἀρνίῳ.

Thus, the fifth seal has clear links to the sixth seal.³ (See table 36.)

¹A time element is found in both, the fifth and the sixth seals (6:10; 7:3).

²See also Collins, The Apocalypse, 49.

³Miner, I Saw a New Earth, 75, stresses that a close relationship exists especially between the fifth seal and Rev 7.

TABLE 36
THE FIFTH AND THE SIXTH SEALS

Section	Activity
Fifth seal	Martyrs (slain) in white robes, crying out for justice
Fifth seal	Earth-dwellers persecuting
Sixth seal (Rev 6:12-17)	Earth-dwellers judged
Sixth seal (Rev 7)	Multitude (after tribulation) in white robes, crying out in triumph

However, the sixth seal is also connected to other seals--for example, to the third seal by the terms and phrases χείρ, μέλας, τῶν τεσσάρων ζώων, and μὴ ἀδικήσης, and to the second, fourth, and fifth seals by the word γῆ. In the expansion of the sixth seal, the words σφραγίς and σφραγίζω appear. There seems to be a play on the word σφραγίς and a kind of paradox at the same time: Whereas the seven seals are opened, the 144,000 are sealed with the seal of God.

It has already been stated that the lamb is mentioned explicitly in the first seal and in the sixth seal (i.e., in Rev 6:16 and another four times in the expansion of the sixth seal). That means that everything

is encompassed by the lamb. Everything starts with the lamb and everything leads to the lamb and to his great day. But at the end there is not only the lamb, but also ὁ καθήμενος ἐπὶ τοῦ θρόνου (6:16). The participle καθήμενος has been used to describe the riders of the horses. It is also used to describe God who is over and above the riders and their activity.

The second and the seventh seals do not employ the word εἶδον. Since the seventh lacks even the term ἤκουσα, no vision/audition formulas occur within the last seal.

Taking a look at all the seals, one notices that in the first four seals the four living creatures speak--in the third seal even twice. In the fifth seal, the martyrs speak; in the sixth seal, their oppressors as well as angels, the great multitude, John, and an elder speak; and in the seventh seal, no one speaks. Thus, direct speech occurs seven times in Rev 6 and four times in Rev 7. The content of the last seal is just silence.

So far, this study has shown that the seals use the same structural elements. The first four seals form a specific group. A close relationship also exists between the fifth and the sixth seals. The expansion of the sixth seal in Rev 7 is a whole. Its sections, although different in character, belong together, supplementing each other while talking about the same group of redeemed people.

There is diversity in the seals, but also unity, continuity, and progression.

Connections between the Seals and Rev 4-5

Rev 4-5 and Rev 6-8a have many words and concepts in common.¹ Some terms are not very important. Some are used in another sense or context and are not essential either,² whereas others--though used in a different context--might stress an important contrast.³ The sections use the same vision/audition concept and the same participle of λέγω. The most essential parallels seem to be the lamb, the throne and the one sitting upon it,⁴ the

¹See the respective tables in chapter 2 of this study.

²See, for example, ἔχων.

³There is, as mentioned above, a sealed scroll whose seals are finally opened. On the other hand, there is the seal of God with which his servants are sealed to protect them from harm. The elders and the angels fall down and worship God, but those who do not bow before God want the rocks to fall upon them. The lamb is seen slaughtered in Rev 5, whereas its followers are slaughtered under the fifth seal. J. M. Ford, Revelation, 110, suggests regarding the fifth seal as the key to Rev 6, for it looks back to the martyred lamb (Rev 5) and forward to the sealed (Rev 7). In Rev 5:6 the lamb is standing. In Rev 6:17 the question is raised "Who is able to stand at the day of the lamb's wrath?" whereas in Rev 7:9 the great multitude stands in front of the lamb. See, *ibid.*, 112.

⁴The word καθήμενος which is so prominent in Rev 4-5 is used seven times in the seals, but only three times God is meant, as is the case in Rev 4-5. Four times riders are sitting on their respective horse. See also J. M. Ford, Revelation, 101.

four living creatures, the elders, and especially the opening of the seals. Rev 5 has introduced the problem concerning the seals and has foreshadowed their opening, yet they are opened only in Rev 6:1-8:1.

Rev 6 and Rev 8:1 seem to be related mainly to Rev 5,¹ although there are connections to Rev 4.²

Most of the parallel phrases, however, are found when one compares Rev 4-5 with Rev 7,³ especially Rev 7b.⁴ Rev 7a mentions God, but does not refer to the lamb, to him who sits on the throne, or to the living creatures. It has angels instead. Numbers are important, but the sealing process is essential. The phrase ἐπὶ τῆς γῆς... ἐπὶ τῆς θαλάσσης and the term Ἰούδα are found in Rev 5 and in Rev 7a. Rev 7a thus seems to be related to Rev 5 and seems to

¹The lamb and the opening of the seals are found in both sections.

²For example, two items related to the first horseman--λευκός and στέφανος--occur in Rev 4.

³See Lund, Chiasmus in the New Testament, 367-368, 370, 374, who holds that "a comparison of chapter seven with chapter five will reveal many striking parallelisms" (p. 368). But Rev 4 must also be included. In his view, Rev 7 should not precede but follow the seventh seal. He also omits 8:2, because he thinks that this verse introduces the seven trumpets prematurely.

⁴See, for example, Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" 305-306, who produces a list of parallels and also points to the fact that Rev 4-5 as well as Rev 7b have their setting in heaven. The vision starts in heaven and ends in heaven. Thus, the entire section is bound together and has several internal threads of relationship. See also Jörns, 89.

have very little connection with Rev 4. An exception would be the expression ὁ ζῶν.

Rev 7b, however, is very interesting when compared with Rev 4-5. In both passages the lamb is found four times. Angels occur, but also the four living beings, the elders, and seven times the throne of Rev 4-5 is mentioned. The throne is preceded by the prepositions ἐνώπιον, ἐπί, κύκλω, and ἀνά μέσον in Rev 7. In Rev 4, one finds ἐνώπιον, ἐπί, κύκλω, ἐν μέσῳ and additionally κυκλόθεν and ἐκ. Rev 5 uses only ἐπί, κύκλω, and ἐν μέσῳ.

The expression ὁ καθήμενος ἐπὶ τοῦ θρόνου occurs first in Rev 4, but in Rev 7 it is twice connected with the term ἄρνιον--once directly and once indirectly. The same is true for Rev 5. The cluster θρόνος, πρεσβύτεροι, and ζῶα is found in Rev 7:11 as well as in Rev 5:6,11. These persons as well as the throne have been introduced in Rev 4, yet they form a unit in Rev 5 and 7.

Furthermore, περιβεβλημένους στολᾶς λευκᾶς in Rev 7:9 reminds one of περιβεβλημένους ἐν ἱματίοις λευκοῖς in Rev 4:4. The phrase ἡμέρας καὶ νυκτός is found in 4:8 and 7:15. The word αἷμα is mentioned in Rev 5 and in Rev 7b. The cluster ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν is employed in 5:9 and 7:9, although in a somewhat reversed order. Εἰς τοὺς αἰῶνας τῶν αἰώνων occurs in Rev 4, Rev 5, and in Rev 7b.

It is of special importance that in Rev 4, Rev 5, and Rev 7 hymns are sung or proclaimed. That means that in style Rev 7b resembles Rev 4-5, but it differs from the seals to which it actually belongs. The sevenfold praise in Rev 7:12 finds a similar sevenfold counterpart in 5:12.¹ The other hymns of chapters 4 and 5² are also very closely related and use identical elements.³ Ἐπεσαν .. .καὶ προσεκύνησαν is noted in Rev 4:10, 5:14, and 7:11.

Minear stresses that Rev 7:9-12 "closes a circle which began with the hymns of chapter 5, for the martyrs now join the circle of praise which sounded in the beginning."⁴

Rev 4:1-8:1 contains many instances of direct speech. Speakers are the elders (three times), the angels (twice), humans including John (three times), and voices and living beings (seven times). Angels speak only in Rev 5 and Rev 7. Elders who speak to John occur also only in

¹There are some differences between the two hymns containing a sevenfold praise each: (1) Ἀμήν and εἰς τοὺς αἰῶνας τῶν αἰώνων found in 7:12 are missing in Rev 5:12; (2) in the enumeration of seven terms, six correspond, whereas for one element two different words are used, thanks and wealth; and (3) the hymn in 5:12 uses just once the definite article, whereas the hymn in 7:12 uses the definite article seven times. See also Beckwith, 544; Bousset, 262, 285; Kraft, 129; and Thomas, Revelation 1-7, 492.

²Rev 4:8,11; and 5:9,12-13.

³See Charlier, Comprendre l'Apocalisse, 190, who compares the vocabulary of the hymns in Rev 1, 4, 5 and 7.

⁴Minear, I Saw a New Earth, 74.

Rev 5 and Rev 7. John is repeatedly addressed, and in Rev 7 an extensive dialogue takes place, but he is not so much involved in Rev 6. Again one finds the same pattern: Rev 4-5 has a closer relationship to Rev 7 than to Rev 6. With regard to hymns and direct speech, Rev 7b forms the peak.

In conclusion: Rev 7b not only has some words in common with Rev 4 and 5 as do Rev 6, 8a and Rev 7a; there are entire clusters of almost or totally identical material. This material is taken from Rev 4 or from Rev 5, or from both chapters together. It focuses mainly on God who sits on the throne and the lamb. In other words, Rev 7b has much stronger connections to Rev 4 and 5 than Rev 6-7a and 8a have, which are more interested in seals and sealing.

It has already been noted that Rev 4:1-2a sets the stage for Rev 4-8a. Rev 8:1, on the other hand, concludes the vision. Although both passages are small, there are a number of similarities between Rev 4:1-2a and Rev 8:1. The terms ἀνοίγω, ὡς, and γίνομαι occur in both passages. Furthermore, the prepositional phrase ἐν τῷ οὐρανῷ is found in both texts.¹ In Rev 4:1-2a, a door in heaven was opened, and a voice talked to John. In Rev 8:1, the seventh seal was opened, and there was silence in heaven for a limited time. These two passages are a fitting frame for the

¹The only other places in this part of Revelation in which this phrase is employed are Rev 5:3 and Rev 5:13.

vision of Rev 4-7. Their similarities and their contrasts both prepare the way for the vision and conclude it. When the consummation has come, no further speech is necessary. Wendland calls 4:1/8:1 "a contrastive inclusion."¹

Scholars propose an outline of this septet that consists of (1) an introduction (Rev 4-5), (2) six seals (Rev 6; four plus two plus later one more), (3) an interlude (Rev 7), and (4) the seventh seal (Rev 8:1).² This study suggests the elements depicted in table 37.

At the same time, as at least partially indicated by this structure, Rev 4:1-8:1 seems to form a kind of chiasmic structure with regard to the occurrence of hymns and the place of action.³

¹Wendland, 378.

²See, for example, Günther, 162, although he takes only 5:1 to 8:1 as a section; Strand, "The Eight Basic Visions," 112; and Wendland, 376-78. Hahn, "Zum Aufbau der Johannesoffenbarung," 153, however, regards 6:1-7:8 as the sixth seal, whereas 7:9-17 contains a prospect of the consummation. Charlier, Comprendre l'Apocalisse, 1:197, proposes a detailed chiasmic structure reaching from A to H and to A'. He does not include Rev 4 in this septenary.

³Charlier, Comprendre l'Apocalisse, 1:150, suggests another chiasmic structure:

A	Vision inaugurale (5,1-14)
B	Les quatre premiers sceaux (6,1-8)
C	Le cinquième sceau (6,9-11)
B'	Le sixième sceau (6,12-7,8)
A'	La liturgie de clôture (7,9-8,1).

TABLE 37

THE STRUCTURE OF REV 4:1-8:1

-
- (1) Prelude or general introduction (heavenly setting--4:1-2a)
 - (2) Introductory vision (heavenly setting--4:2a-5:14)
 - (a) Throne vision (including hymns--4:2b-11)
 - (b) The vision of the lamb and the scroll (including hymns--5:1-14)
 - (3) The seven seals (Rev 6:1-8:1)
 - (a) The four horsemen (6:1-8)
 - (b) The fifth seal (6:9-11)
 - (c) The sixth seal (6:12-7:17)
 - (i) The seal proper (Rev 6:12-17)
 - (ii) First expansion: the 144,000 (7:1-8)
 - (iii) Second expansion: the great multitude (heavenly setting, including hymns--7:9-17)
 - (d) The seventh seal as conclusion (heavenly setting--8:1)

The large picture, drawn in Rev 4:1-8:1, starts with God and the lamb and with praises given to them. It ends in the same way, namely with the lamb and God and the praises given to them, for the goal is achieved: God's servants are with him and he is with them. The lamb is their shepherd leading them to all the resources of an abundant life. (See table 38.)

TABLE 38
THE CHIASTIC STRUCTURE
OF REV 4:1-8:1

-
- A Prelude or general introduction: heavenly setting (4:1-2a)
- B Introductory vision: heavenly setting, hymns (4:2a-5:14)
- C The first six seals including the first expansion of the sixth seal (Rev 6:1-7:8)
- B' The second expansion of the sixth seal: heavenly setting, hymns (7:9-17)
- A' The seventh seal as conclusion: heavenly setting (8:1)

Connections between Rev 4:1-8:1 and
the Rest of Revelation

Because of the limitations of this study, a thorough investigation of the correlations of the different parts of Revelation is not possible. However, the tables provide the essential information for such an investigation.¹ In this study, a few remarks must suffice. Analyzing similarities between different parts of Revelation does not exclude the task of investigating

¹See also Strand, Interpreting the Book of Revelation, 44-47, who lists parallels between the different parts of Revelation.

differences, because resemblances may sometimes point to contrast or variation.¹

The different parts of Revelation as designated in the tables comprise the following verses: Rev 1a denotes 1:1-8 and forms the introduction to the entire Book of Revelation. Rev 1b-3 comprises 1:9-3:22. Rev 4-7 starts with 4:1 and includes also 8:1. Rev 8-11 consists of 8:2-11:18. Each transitional element is counted with the preceding trumpet. Rev 12-14 incorporates 11:19 and reaches up to 14:20. Rev 15-18 and Rev 19-20 contain exactly the chapters stated here, not more and not less. Rev 21-22a ranges from 21:1 to 22:5. The conclusion of Revelation, namely Rev 22b, consists of 22:6-22.

Relationships between the second septet and Rev 1-3 can be found.² Rev 4:1-8:1 and the introduction to Revelation, Rev 1a, employ certain identical words and phrases. A strong connection exists with regard to identical designations of God.³ Some of those are not

¹See, for example, the woman in Rev 12 and the prostitute in Rev 17.

²See, for example, Donald Eugene Cook, "The Christology of the Apocalypse" (Ph.D. dissertation, Duke University, 1962), 52-54. Yet he also uses content analysis. See further Dennis A. Hutchison, "The Nature of Christ's Comings in Revelation 2-3" (Th.D. dissertation, Grace Theological Seminary and College, 1986), 277-284.

³The title "who is, and who was, and who is to come" in Rev 1:4,8 is found in the reversed order "who was, and is, and is to come" in Rev 4:8. Thomas, Revelation 1-7, 363, suggests that the change might be caused by the

used in Rev 1b-3. The phrases ἐποίησας... βασιλείαν καὶ ἱερεῖς and ἐν τῷ αἵματι αὐτοῦ/σου are also remarkable. A hymn is found in Rev 1a. Several hymns occur in Rev 4-7. However, Rev 1b-3 does not use a hymn at all.

Rev 4-7 and Rev 1b-3 are linked by the occurrence of the same voice, namely the voice like a trumpet,¹ an open door, and by words and phrases like νικῶν, θρόνος, βιβλίον, θλίψις μεγάλη, and περιβάλλεσθαι ἐν ἱματίοις λευκοῖς.² There is also a common designation of Jesus/God as ὁ ἅγιος καὶ ἀληθινός. Structural similarities include series of seven and introductory visions. (See table 39.)

attention to God's activity in the past in Rev 4, namely the attention to creation.

¹See, for example, Bousset, 243.

²See, for example, Boring, 100; R. D. Davis, 21-22; Contreras Molina, 148-49; Krodel, 153; Morton, 43-45; and Vogelgesang, 358-60, 389. Paulien, "The Seven Seals," 202-203, calls Rev 3:21 a springboard passage. It concludes the seven letters to the churches and, at the same time, provides the essential topics for the next section. See also Fiorenza, Revelation: Vision of a Just World, 57; and Minear, I Saw a New Earth, 67.

TABLE 39
SIMILARITIES BETWEEN REV 4:1-8:1,
REV 1:1-8, AND REV 1:9-3:22

Words and Phrases	Rev 1a	Rev 1b-3	Rev 4-7
<u>Structuring formulas</u>			
(καί) ἰδοῦ	1	7	7
(καί) ἤκουσα		1	9
<u>Phrases</u>			
ὁ ἅγιος καὶ ἀληθινός		1	1
ἤκουσα (ὡς) φωνήν		2	5
ἤκουσα φωνήν ... λέγουσαν		1	1
οἱ βασιλεῖς τῆς γῆς	1		1
ἡ δόξα καὶ τὸ κράτος	1		1
εἰς τοὺς αἰῶνας τῶν αἰῶνων	1	1	4
ζῶν εἰς τοὺς αἰῶνας τῶν αἰῶνων		1	2
ἐν τῷ αἵματι αὐτοῦ/σου/τοῦ ἀρνίου	1		2
ἐν πνεύματι		1	1
ἐποίησας... βασιλείαν καὶ ἱερεῖς	1		1
θλιῖντις μεγάλη		1	1
θύρα ἀνοίγειν/ἠνεαγγεμένη		2	1
οἱ κατοικοῦντες ἐπὶ τῆς γῆς		1	1
κύριος ὁ θεός	1		2
κύριος ὁ θεός ὁ παντοκράτωρ	1		1
λαλεῖν μετ' ἐμοῦ		1	1
ὁ λόγος τοῦ θεοῦ καὶ ἡ μαρτυρία	1	1	1
μετ' ἐμοῦ		4	1
περιβάλλεσθαι ἐν ἱματίοις λευκοῖς		2	1
υἱῶν Ἰσραὴλ		1	1
φωνὴ μεγάλη		1	5
ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος	2		1
κύριος ὁ θεός ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος	1		1

Table 39--Continued

Words and Phrases	Rev 1a	Rev 1b-3	Rev 4-7
<u>Important words</u>			
ἄγγελος	1	9	6
ἀδελφός		1	1
ἄνθρωπος		1	1
δοῦλος/σύνδουλος	2	1	3
ἔθνος		1	2
θεός	4	10	14
κύριος	1		3
πνεῦμα	1	9	3
υἱός		3	1
ἑπτά	2	13	8
ἅγιος		1	5
ἀγοράζω		1	1
ἄδης		1	1
ἀδικέω		1	3
αἷμα	1		4
ἄκούω	1	10	9
ἀνοίγω		4	13
ἄξιος		1	5
ἀποκτείνω		2	2
ἄσπῆρ		6	1
βασιλεία/βασιλεύς/βασιλεύω	2	1	3
βιβλίον/βίβλος		2	8
δόξα	1		5
δύναμις		2	3
εἰρήνη	1		1
ἐξουσία		1	1
ἔρχομαι/ἦκω	3	8	9

Table 39--Continued

Words and Phrases	Rev	Rev	Rev
	1a	1b- 3	4- 7
<u>Important words (continued)</u>			
ζῶ/ζωή		7	4
ἡμέρα		3	3
θάνατος		4	2
θλίψις		4	1
θρόνος	1	3	27
θύρα		3	1
κρατέω/κράτος	1	6	2
κτίζω/κτίσις/κτίσμα		1	3
λευκαίνω/λευκός		6	6
λόγος	2	3	1
λύω	1		1
μαρτυρέω/μαρτυρία/μάρτυς	3	3	1
ναός		1	1
νικάω		8	3
οἶδα		9	1
ὄνομα		11	1
ὀράω/ἰδού	3	11	21
ὀφθαλμός	1	3	4
πίπτω		2	7
πληρόω		1	1
ποιμαίνω		1	1
προσκυνέω		1	3
πρῶτος		5	2
πῦρ/πυρόω		3	1
ρόμφαία		3	1
σάλπιγξ		1	1
στέφανος		2	3

Rev 4:1-8:1 seems to be closely related to Rev 8:2-11:18 (i.e., the trumpets). Angels,¹ God, the Lord, the one who is and was,² spirit, elders, and other personages appear in both parts. Horses, altar, and incense are also common elements. An intensification of judgments and destruction seems to take place with the trumpets. The words *ἀδικέω*, *ἀποκτείνω*, *καίω* and related terms, *πῦρ/πύρινος* and *σεισμός/σειώ*, occur more often in Rev 8-11 than in Rev 4-7. Whereas a fourth of the earth is affected by the fourth seal, a third is struck by the trumpets.³ Rev 4-5 and Rev 10 are linked by the occurrence of a scroll,⁴ a lion, a strong angel, a rainbow, the concept of being sealed or unsealed,⁵ the topic creation, a voice, and thunders.⁶ A

¹The four angels in Rev 7:1 and Rev 9:14 are not necessarily identical. Their location is different. Furthermore, in Rev 7 the angels have power to release the four winds. In Rev 9:14-15, the four angels are released by the angel with the sixth trumpet. See Alford, 645; and Charles, 1:248.

²The full threefold formula is found, for example, in 4:8. In 11:17 the element "who is to come" is missing, obviously because then he has come. See also Morris, 149.

³See, for example, J. M. Ford, Revelation, 131.

⁴For example, Collins, The Combat Myth, 20-21; Mazzaferri, 265-296. Morton, 46-47, however, does not accept the scrolls of Rev 5 and Rev 10 to be one and the same scroll as the former scholars do.

⁵The seal of God on humans is also found in Rev 7a and in Rev 9:4. See Charles, 1:243.

⁶See, for example, Vogelgesang, 347-50.

wealth of similar and identical phrases and words occur both in Rev 4-7 and Rev 8-11.¹

Important structural similarities between the seals and the trumpets can be found.² Both seals and trumpets have introductory visions to their respective septenaries. Both septenaries disclose a four plus three pattern.³ Both also have a twofold expansion. The last seal and the last trumpet are shorter than the preceding elements. The seven seals and the seven trumpets are mainly negative. Both end, however, with a positive note. The positive side of Rev 7b is reflected in Rev 11b.

In Rev 4:1-8:1, a strong emphasis is laid on christology and soteriology.⁴ The term 'ρνιου occurs ten

¹Earth, sea, and trees occur in Rev 7a and in the first two trumpets. Alford, 637, holds that "the judgments inflicted by these first two are distinctly those which in ch. vii. 3 were held back until the servants of God were sealed."

²See Günther, 162-65.

³See, for example, Jon Paulien, Decoding Revelation's Trumpets: Literary Allusions and Interpretations of Revelation 8:7-12, Andrews University Seminary Doctoral Dissertation Series, vol. xi (Berrien Springs, MI: Andrews University Press, 1988), 324. He also states a basic difference between the two series: "While the four horsemen explicitly affect humanity, the first four trumpets fall on the natural world."

⁴In Rev 5, the lion/lamb is worthy to open the sealed book, because it was slain. Its power and omniscience is mentioned. With its blood it has redeemed humans and has made them a kingdom and priests. Its divinity is stressed by placing it at the side of God, worthy to receive all praise. In Rev 6, the lamb executes the seals. One hears about the wrath of the lamb as a consequence of the persecution of its followers. In Rev 7 the blood of the lamb is the means to

times. Three times the term σφάζω is linked to it, once the term ποιμαίνω, and once the term σωτηρία which, however, is also attributed to God. These terms are not found in Rev 8:2-11:18. On the other hand, the term ἄνθρωπος is applied to humans nine times in Rev 8:2-11:18, but not at all in Rev 4:1-8:1. The seal septet seems to concentrate on christology and the trumpet septet on anthropology,¹ though the latter does not lack christology completely. In Rev 11:15, Christ is mentioned. In the seal septet, Jesus is presented as the lamb and shepherd. In the trumpet septet, Christ's and God's kingly rule is stressed. Theology seems to be dealt with somewhat more extensively in the seal septet.² Rev 4-7 contains seven hymns; Rev 8-11, two.

Although structural parallels between Rev 4-7 and Rev 12-14 are limited, there are strong connections with regard to phrases and words. Ἀστραπαὶ καὶ γωναὶ καὶ βρονταὶ is

make white one's robes. The lamb is the good shepherd.

¹Humankind is affected by the plagues (8:11). However, there are those who have the seal of God on their foreheads. They are spared (9:4). The others are tortured (9:5-6, 10), and part of them is killed (9:15, 18; 11:13). Yet, the rest of humankind does not repent (9:20).

²See, for example, Rev 4 which is entirely devoted to God. His throne and the surrounding personages are depicted. Their attention is fixed on God to whom they present hymns. The term θρόνος referring to God is found twenty-five times in Rev 4:1-8:2 and once in Rev 8:2-11:18. God is pictured as the holy one, the one living forever and ever, the Lord God Almighty, and the creator. In Rev 7, this portrait of God is expanded: God spreads his tent over his people, eliminates all that is negative, and wipes away every tear.

found in both parts and also in Rev 8-11. An increase in the use of certain phrases and words can be observed in Rev 12-14: ἄλλος ἄγγελος, εἰς τὴν γῆν, ἐν τῷ οὐρανῷ, οἱ κατοικοῦντες ἐπὶ τῆς γῆς, πάντα τὰ ἔθνη and βάλλω. Some of the common personages are God, the lamb, the spirit, the living beings, the elders, and the angels.¹ In Rev 4-7, animals did occur in the plural. In Rev 12-14, single animals arise. The word σφάζω, which was used for the lamb, for those slain under the second seal, and for the martyrs, is now attributed to one of the heads of the first beast. Rev 7 and Rev 14 report about the same group of 144,000 people.² These sing a hymn which, however, is not written down. Yet, one hymn is reported in this part of Revelation (Rev 12). Beside the 144,000, nations, tribes, peoples, and tongues are mentioned just as in Rev 7.³ Worship was an important theme in Rev 4-5. Probably the strongest emphasis on worship in Revelation is found in 12-14. (See table 40.)

¹M.-E. Boismard, "Notes sur l'Apocalypse," Revue Biblique 59 (1952): 166, points to the parallels existing between Rev 5:6-11 and Rev 14:1-5.

²See, for example, Strand, "The 'Spotlight-On-Last-Events' Sections," 207, 209.

³This enumeration is found several times in Revelation, however each time in a different order. In Rev 10:11, φυλαίς is replaced by βασιλεύσων. In some cases, the four elements are reduced to three. See Charles, 1:147-148; J. M. Ford, Revelation, 161; Giblin, The Book of Revelation, 78; and Thomas, Revelation 1-7, 401.

TABLE 40
SIMILARITIES BETWEEN REV 4:1-8:1,
REV 8:2-11:18, AND
REV 11:19-14:20

Words and Phrases	Rev 4-7	Rev 8-11	Rev 12-14
<u>Structuring formulas</u>			
καὶ εἶδον	10	3	5
(καὶ) ἰδοῦ	7	2	3
(καὶ) εἶδον, καὶ ἰδοῦ	5		2
(καὶ) ἤκουσα	9	5	3
<u>Phrases</u>			
καὶ ἄδουσιν ᾠδὴν καινὴν	1		1
τὸ αἷμα τοῦ ἀρνίου	1		1
ἤκουσα (ὡς) φωνὴν	5	5	4
ἤκουσα φωνὴν ... λέγουσαν	1	3	2
ἄλλος ἄγγελος	1	2	6
ἀνάβατε ὧδε	1	1	
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ	1	1	1
ἐγένετο αἷμα	1	2	
διδόναι δόξαν	1	1	
ἐδόθη αὐτῶ/αὐτοῖς	6	5	6
δόξα τῷ θεῷ	1	1	
οἱ εἴκοσι τέσσαρες πρεσβύτεροι	3	1	
εἰς τοὺς αἰῶνας τῶν αἰώνων	4	2	1
ζῶν εἰς τοὺς αἰῶνας τῶν αἰώνων	2	1	
εἰς τὴν γῆν	1	4	5
(ἐν μέσῳ) τοῦ θρόνου καὶ τῶν (τεσσαράρων) ζώων καὶ ... τῶν πρεσβυτέρων	3		1
ἐν τῷ οὐρανῷ	5	1	8
ἐνώπιον τοῦ ἀρνίου	2		1
ἐνώπιον τοῦ θρόνου	6	1	1
ἐπὶ τῶν μετώπων	1	1	3
ὁ ἥλιος ... καὶ ἡ σελήνη ... καὶ οἱ ἀστέρες	1	1	1

Table 40--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	8- 11	12- 14
<u>Phrases (continued)</u>			
ἡμέρας καὶ νυκτός	2		2
ὁ θεὸς καὶ τὸ ἀρνίον	1		1
ὁ καθήμενος ἐπὶ τοῦ θρόνου/οἱ καθήμενοι ἐπὶ τοὺς θρόνους	10	1	
οἱ κατοικοῦντες ἐπὶ τῆς γῆς	1	3	4
κύριος ὁ θεός	2	1	
κύριος ὁ θεὸς ὁ παντοκράτωρ	1	1	
λαβεῖν τὴν δύναμιν	2	1	
λαλεῖν μετ' ἐμοῦ	1	1	
μετ' ἐμοῦ	1	1	
ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα	1	1	1
ἡ γῆ (καὶ) ἡ θάλασσα	3	3	2
πάντα τὰ ἔθνη	2		4
ἔθνος καὶ γλῶσσα καὶ λαός	2	2	2
(πάν) ἔθνος καὶ φυλὴ καὶ γλῶσσα καὶ λαός	2	1	2
(πάς) δοῦλος καὶ ἐλεύθερος	1		1
αἱ πηγαὶ ὑδάτων	1	1	1
οἱ (εἴκοσι τέσσαρες) πρεσβύτεροι ἔπεσαν (ἐπὶ τὰ πρόσωπα αὐτῶν) (καὶ προσεκύνησαν)	3	1	
καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ	1	2	
αἱ προσευχαὶ τῶν ἁγίων	1	2	
σεισμὸς μέγας ἐγένετο	1	1	
ἡ σφραγὶς τοῦ θεοῦ	1	1	
τὰ τέσσαρα ζῶα	8		1
τὰ τέσσαρα ζῶα καὶ οἱ πρεσβύτεροι	3		1
οἱ τέσσαρες ἄγγελοι	1	2	
φωνὴ μεγάλη	5	3	5
κράζειν φωνὴ μεγάλη	3	1	1
κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν	1	1	

Table 40--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	8- 11	12- 14
<u>Important Words</u>			
ἄγγελος	6	22	11
ἀδελφός	1		1
ἄνθρωπος	1	10	4
ἄρνιον	10		7
γλῶσσα	2	2	2
δοῦλος/σύνδουλος	3	2	1
ἔθνος	2	4	4
ἐλεύθερος	1		1
ζῶον	16		1
θεός	14	11	12
θηρίον	1	1	18
κύριος	3	4	1
λαός	2	2	2
πνεῦμα	3	1	2
πρεσβύτερος	9	1	1
υἱός	1		2
φυλή	16	1	2
ψυχή	1	1	1
δώδεκα	12		1
ἑκατὸν τεσσαράκονα τέσσαρες	1		2
ἑπτά	8	8	3
μυριάς	2	1	
τέσσαρες	12	3	1
τρίτος	3	16	2
χιλιάς/χίλιοι	15	1	2

Table 40--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	8- 11	12- 14
<u>Important Words</u> (continued)			
ἅγιος	5	4	4
ἀγοράζω	1		3
ἀδικέω	1	3	4
ἄδω/ᾤδη	2		3
ἀετός	1	1	1
αἷμα	4	3	2
ἀκολουθέω	1		4
ἀκούω	9	7	5
ἀναβαίνω	2	5	3
ἀνάπαυσις/ἀναπαύω	2		2
ἀνοίγω	13	3	3
ἀποκτείνω	2	7	3
ἀριθμέω/ἀριθμός	3	2	4
ἄστηρ	1	4	2
βάλλω	2	3	11
βασιλεία/βασιλεύς/βασιλεύω	3	5	1
βιβλαρίδιον/βιβλίον	8	4	1
βροντή	2	4	2
δένδρον	2	2	
δίδωμι	7	12	12
δόξα	5	1	1
δύναμις	3	1	2
ἐλαία/ἐλαιον	1	1	
ἐξουσία	1	6	7
ἔρχομαι	9	4	2
ζῶ/ζωή	4	2	2
ἡμέρα	3	8	3

Table 40--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	8- 11	12- 14
<u>Important Words (continued)</u>			
θάνατος	2	2	4
θρόνος	27	2	3
θυμίαμα	1	2	
θυσιαστήριον	1	5	1
ἵππος	4	5	1
ἴρις	1	1	
κάθημα	14	2	4
καίω/κατακαίω/καῦμα	2	5	
κέρας	1	1	4
κεφαλή	1	5	7
κιθάρα/κιθαρίζω/κιθαρωδός	1		3
κράζω	3	2	2
κρίνω/κρίσις	1	1	1
κτίζω/κτίσμα	3	2	
λέων	2	3	1
λόγος	1		1
λύω	1	2	
μαρτυρία/μάρτυς	1	2	2
μάχηρα	1		3
ναός	1	2	4
νικάω	3	1	2
ὄνομα	1	5	8
ὀράω/ἰδοῦ	21	8	13
ὀργή/ὀργίζομαι	2	2	2
ὄρος	2	3	1
πέτομαι	1	1	2
πίπτω	7	5	2

Table 40--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	8- 11	12- 14

Important Words (continued)

ποιμαίνω	1		1
προσευχή	1	2	
προσκυνέω	3	3	8
πρόσωπον	3	4	1
πῦρ / πύρινος	1	8	3
πυρρός	1		1
σάκκος	1	1	
σάλπιγξ / σαλπίζω	1	14	
σεισμός / σείω	2	3	1
σελήνη	1	1	1
σκηνή / σκηνόω	1		3
σοφία	2		1
στέφανος	3	1	2
σφάζω	5		2
σφραγίζω / σφραγίς / κατασφραγίζω	18	2	
σωτηρία	1		1
χλωρός	1	2	

Rev 4-7 and Rev 15-18 contain a number of structural parallels:

1. In both parts, an introductory vision precedes the respective septet.
2. The sixth and seventh plagues are elaborated in two scenes (Rev 17-18) similar to the expansion of the sixth seal in two scenes.
3. Lightnings, voices, and thunders occur in Rev 4:5 and Rev 16:18.¹
4. Three hymns are recited in Rev 15-18 reminding of the hymns in Rev 4-7.

Furthermore, there is a strong focus on ναός (7:15; 15:5,6,8 twice; 16:1,17). The combination wheat, oil, and wine which is mentioned under the third seal (6:6) occurs in reversed order in Rev 18:13. In Rev 7:2, an angel ascends ἀπὸ ἀνατολῆς ἡλίου. Rev 16:12 introduces the kings ἀπὸ ἀνατολῆς ἡλίου.

Many important phrases occur in both parts, Rev 4-7 and Rev 15-18: ἐγένετο αἷμα, ἡ ἡμέρα ἡ μεγάλη, ὡς θάλασσα ὑαλίνη, λιμὸς καὶ θάνατος, καὶ πᾶν ὄρος καὶ νῆσος, αἱ πηγαὶ ὑδάτων and σεισμὸς μέγας ἐγένετο. The main personnel are God, the Lord, the lamb, the living beings, the elders, the angels, and the beast. Βασιλεία/βασιλεύς/ βασίλισσα, αἷμα, θρόνος, θυμίαμα, θυσιαστήριον, etc.,

¹See Mazzaferri, 340-341.

form the common vocabulary of Rev 4-7 and Rev 15-18. The seven spirits of God in Rev 4:5 and Rev 5:6 are contrasted with the unclean spirits in Rev 16:13-14 and Rev 18:2. The spirit--singular and related to John--is found in Rev 4:2 and Rev 17:3.

Strong verbal parallels are found between Rev 4-7 and Rev 19-20. Among others are a white horse (extensively dealt with in each case), death and hades, a great multitude, the opening of books, worship, the four corners of the earth, the four living beings and the elders, the one sitting upon the throne, God, the Lord, and furthermore, the lamb, angels, servants, kings and ruling, fire, the throne, the open heaven, and so on.

Structural parallels between Rev 4-7 and Rev 19-20 are the worship scenes that make use of five hymns.¹ These scenes and hymns remind one definitely of Rev 4-5 and 7. The same personnel and similar language are employed. See table 41.

¹See Morton, 48-50; Shea, "Revelation 5 and 19 as Literary Reciprocals," 249-257. Paulien, "The Seven Seals," 204-206, mentions worship scenes, horse scenes, judgment, and the day of wrath as parallels between the seals and Rev 19.

TABLE 41
SIMILARITIES BETWEEN REV 4:1-8:1,
REV 15:1-18:24, AND
REV 19:1-20:15

Words and Phrases	Rev 4- 7	Rev 15- 18	Rev 19- 20
<u>Structuring formulas</u>			
καὶ εἶδον	10	5	7
μετὰ ταῦτα/τοῦτο εἶδον	3	2	
(καὶ) ἰδοῦ	7	1	1
(καὶ) ἤκουσα	9	4	2
<u>Phrases</u>			
καὶ ἔδουσιν φθὴν καινὴν	1	1	
ἤκουσα (ὡς) φωνὴν	5	2	2
ἤκουσα φωνὴν ... λέγουσαν	1	2	
ἄλλος ἄγγελος	1	1	
ἀνοίξει τὸ βιβλίον/βιβλίον ἠνοιχθη	5		2
ἀπὸ ἀνατολῆς ἡλίου	1	1	
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ	1	1	
οἱ βασιλεῖς τῆς γῆς	1	4	1
ἱερεῖς ..., καὶ βασιλεύσουσιν	1		1
ἐγένετο αἷμα	1	2	
διδόναι δόξαν	1		1
ἐδόθη αὐτῶν/αὐτοῖς	6	1	2
ἡ δόξα καὶ ἡ δύναμις	3	1	1
δύναμις καὶ πλοῦτος/ἐκ τῆς δυνάμεως ... πλουτεῖσθαι	1	1	
οἱ εἴκοσι τέσσαρες πρεσβύτεροι	3		1
εἰς τοὺς αἰῶνας τῶν αἰώνων	4	1	2
ζῶν εἰς τοὺς αἰῶνας τῶν αἰώνων	2	1	
εἰς τὴν γῆν	1	2	
ἐκδικεῖν τὸ αἷμα	1		1
ἐν τῷ οὐρανῷ	5	2	2
ἐν πνεύματι	1	1	
ἐνώπιον τοῦ θρόνου	6		1
ἐπὶ τῶν μετώπων	1	1	1
ἐστῶτες ἐνώπιον τοῦ θρόνου	1		1

Table 41--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	15- 18	19- 20
<u>Phrases</u> (continued)			
ἡμέρας καὶ νυκτός	2		1
ἡ ἡμέρα ἡ μεγάλη	1	1	
ὡς θάλασσα ὑαλίνη	1	2	
ὁ θάνατος καὶ ὁ ἕδης	1		2
θύρα ἠνεαγγεμένη ἐν τῷ οὐρανῷ/οὐρανός ἠνεαγγεμένος	1		1
ἵππος λευκός	1		2
ὁ καθήμενος ἐπὶ τοῦ θρόνου/οἱ καθήμενοι ἐπὶ τοὺς θρόνους	10		2
οἱ κατοικοῦντες ἐπὶ τῆς γῆς	1	2	
κύριος ὁ θεός	2	3	1
(κύριος) ὁ θεός ὁ παντοκράτωρ	1	3	2
λαλεῖν μετ' ἐμοῦ	1	1	
λοιμός καὶ θάνατος	1	1	
ὁ λόγος/οἱ λόγοι τοῦ θεοῦ	1	1	3
ὁ λόγος τοῦ θεοῦ καὶ ἡ μαρτυρία μετ' ἐμοῦ	1	1	1
ὄχλος πολὺς	1		2
πάντα τὰ ἔθνη	2	3	
ἔθνος καὶ γλῶσσα καὶ λαός	2	1	
καὶ πᾶν ὄρος καὶ νῆσος	1	1	
πᾶς δούλος (καὶ ἐλεύθερος)	1		2
περιβάλλεσθαι ἐν ἱματίοις	1		1
αἱ πηγαὶ ὑδάτων	1	1	
πίπτειν (...καὶ) προσκυνῆσαι	3		2
(ἔπεσαν ... καὶ) προσεκύνησαν τῷ θεῷ	1		2
οἱ (εἴκοσι τέσσαρες) πρεσβύτεροι ἔπεσαν/πεσοῦνται (καὶ προσεκύνησαν/προσκυνήσουσιν)	3		1
σεισμός μέγας ἐγένετο	1	2	
ὁ σῖτος... καὶ τὸ ἔλαιον καὶ τὸν οἶνον	1	1	
αἱ τέσσαρα γωνίαι τῆς γῆς	1		1

Table 41--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	15- 18	19- 20

Phrases (continued)

τὰ τέσσαρα ζῶα	8	1	1
τὰ τέσσαρα ζῶα καὶ οἱ πρεσβύτεροι	3		1
φιάλοι χρυσαῖ	1	1	
φωνὴ μεγάλη	5	2	2
κράζειν φωνὴ μεγάλη	3		1
ὁ ὢν καὶ ὁ ἦν	1	1	

Important Words

ἄγγελος	6	10	2
ἀδελφός	1		1
ἄνθρωπος	1	7	
ἄρνιον	10	3	2
γλῶσσα	2	2	
δοῦλος/σύνδουλος	3	1	4
ἔθνος	2	6	
ἐλεύθερος	1		1
ζῶον	16	1	1
θεός	14	18	11
θηρίον	1	14	5
κύριος	3	6	3
λαός	2	2	
ὄχλος	1	1	2
πνεῦμα	3	4	1
πρεσβύτερος	9		1
χιλίαρχος	1		1
ψυχὴ	1	3	1
ἑπτὰ	8	18	
χιλιάς/χίλιοι	15		6

Table 41--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	15- 18	19- 20

Important words (continued)

ἅγιος	5	4	3
ἀγοράζω	1	1	
ἄδης	1		2
ἀδικέω/ἀδίκημα	3	1	
ἄδω/ᾠδή	2	3	
αἶμα	4	7	2
ἀκολουθέω	1		1
ἀκούω	9	7	2
ἀληθινός	1	2	3
ἀναβαίνω	2	1	2
ἀνατολή	2	1	
ἀνοίγω	13	1	2
ἄξιος	5	1	
ἀποκτείνω	2		1
ἀριθμέω/ἀριθμός	3	1	1
βασιλεία/βασιλεύς/βασιλεύω/βασίλισσα	3	17	7
βιβλίον/βιβλος	8	1	3
βροντή	2	1	1
γέμω	3	3	
δόξα/δοξάζω	5	5	2
δύναμις	3	3	1
ἐξουσία	1	4	1
ἔρχομαι/ἔρχω	9	7	1
ζῶ/ζωή	4	3	4
ἡμέρα	3	2	1
θάνατος	2	1	4
θρόνος	27	2	5
θυμίαμα	1	2	
θυσιαστήριον	1	1	
ἰμάτιον	1	1	2

Table 41--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	15- 18	19- 20

Important words (continued)

ἵππος	4	1	5
κάθημαι	14	5	6
καίω/κατακαίω/καύμα/καυματίζω	2	5	1
κέρας	1	4	
κεφαλή	1	4	1
κιθάρα/κιθαρωδός	1	2	
κλαίω	2	4	
κράζω	3	3	1
κρατέω/κράτος	2		1
κρίμα/κρίνω/κρίσις	1	7	6
λευκαίνω/λευκός	6		4
λόγος	1	1	3
λύω	1		2
μαρτυρία/μαρτύριον/μάρτυς	1	2	3
ναός	1	6	2
νικάω	3	2	
οἶνος	1	4	1
ὄνομα	1	6	3
ὄραω/ἰδού	21	15	9
ὄργη	2	1	1
ὄρος	2	2	1
πέτομαι	1		1
πίπτω	7	3	2
ποιμαίνω	1		1
προσκυνέω	3	2	5
πῦρ	1	4	7
ρύμφαία	1		2
σάλπιγξ/σαλπιστής	1	1	
σεισμός/σειώ	2	2	

Table 41--Continued			
Words and Phrases	Rev	Rev	Rev
	4-7	15-18	19-20
<u>Important words (continued)</u>			
σκιπή/σκινόω	1	1	
σοφία	2	1	
σφάζω	5	1	
σφραγίζω/σφραγίς/κατασφραγίζω	18		1
σωτηρία	1		1
ύαλινος	1	2	
φιάλη	1	10	

Rev 21-22a is the most consistently positive part of Revelation. Therefore, one finds only positive literary parallels with Rev 4-7. Rev 7b provides much of the material, since it also has this positive orientation.¹ There are very close similarities; for example, *καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, ²διψᾶω, αἱ πηγαὶ ὕδατων, ὁ θεὸς καὶ τὸ ἄρνιον, ὁ θρόνος τοῦ θεοῦ, and ὁ καθήμενος ἐπὶ τοῦ θρόνου. Precious stones, crystal, and glass occur in both parts: ὁ λίθος ἰασπισ, κρυσταλλίζω/κρύσταλλος, σάρδιον, σμαράγδινος/σμάραγδος, and ὑαλινος/ύαλος. The number twelve is used twelve times in Rev 4-7*

¹See Bornkamm, 148-49.

²See, for example, Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" 308-310; Jörns, 77.

and ten times in Rev 21-22a. The number 144 is also found in both parts. Θεός appears twelve times, κύριος two times, τὸ ἄρνιον seven times, and τὸ πνεῦμα once in Rev 21-22a. This is almost as often as they are mentioned in Rev 4-7. In Revelation, the word σκηνῶ is found twice in the future tense. In both instances, it refers to God. Rev 7:15 states that God σκηνώσει ἐπ' αὐτούς. Rev 21:3, after mentioning ἡ σκηνὴ τοῦ θεοῦ, reports that God σκηνώσει μετ' αὐτῶν, that is, with his people.

Rev 22b forms the epistolary conclusion of the Book of Revelation, being parallel with the introduction. One can also find literary connections between Rev 4-7 and Rev 22b: πλύνειν τὰς στολὰς αὐτῶν, ἡ ρίζα Δαυίδ, ὕδωρ ζωῆς/ζωῆς πηγὰς ὑδάτων, ἄγγελος, ἀδελφός, δοῦλος/σύνδουλος, θεός, κύριος, πνεῦμα, λόγος, μαρτυρέω/μαρτυρία, προσκυνέω, and so on. Seven times τὸ βιβλίον is mentioned in Rev 22b. It is not to be sealed. There is also a strong emphasis on the verb ἔρχομαι. Seven times it occurs in Rev 22b and nine times in Rev 4-7, yet, the eschatological aspect is much stronger in Rev 22b. (See table 42.)

TABLE 42
SIMILARITIES BETWEEN REV 4:1-8:1,
REV 21:1-22:5, AND
REV 22:6-21

Words and Phrases	Rev 4- 7	Rev 21- 22a	Rev 22b
<u>Structuring formulas</u>			
καὶ εἶδον	10	1	
(καὶ) ἰδοῦ	7	2	2
(καὶ) ἤκουσα	9	1	1
<u>Phrases</u>			
ἤκουσα (ὡς) φωνὴν (λέγουσαν)	5	1	
οἱ βασιλεῖς τῆς γῆς	1	1	
ἡ δόξα καὶ ἡ τιμὴ	5	1	
εἰς τοὺς αἰῶνας τῶν αἰώνων	4	1	
ἐκ τοῦ θρόνου	1	2	
ἐν πνεύματι	1	1	
καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν	1	1	
ἐπὶ τῶν μετώπων	1	1	
ὁ θεὸς καὶ τὸ ἄρνιον	1	2	
ὁ θρόνος τοῦ θεοῦ	1	2	
ὁ καθήμενος ἐπὶ τοῦ θρόνου/οἱ καθήμενοι ἐπὶ τοὺς θρόνους	10	1	
καιομένη πυρὶ	1	1	
κύριος ὁ θεός	2	2	1
κύριος ὁ θεός ὁ παντοκράτωρ	1	1	
λαλεῖν μετ' ἐμοῦ	1	2	
ὁ λίθος ἰασις	1	3	
μετ' ἐμοῦ	1	2	1
ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα	1	1	
ἡ γῆ (καὶ) ἡ θάλασσα	3	1	
αἱ πηγαὶ ὑδάτων	1	1	
πίπτειν (... καὶ) προσκυνῆσαι τῷ θεῷ	3		1
πλύνειν τὰς στολὰς αὐτῶν	1		1

Table 42--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	21- 22a	22b

Phrases (continued)

ἡ ρίζα Δαυίδ	1		1
ὕδωρ ζωῆς/ζωῆς πηγᾶς ὑδάτων υἰῶν Ἰσραὴλ	1	2	1
	1	1	

Important words

ἄγγελος	6	3	3
ἀδελφός	1		1
ἄνθρωπος	1	2	
ἄρνιον	10	7	
δοῦλος/σύνδουλος	3	1	2
ἔθνος	2	3	
θεός	14	12	4
Ἰσραὴλ	1	1	
κύριος	3	2	3
λαός	2	1	
πνεῦμα	3	1	2
υἱός	1	2	
φυλή	16	1	
δώδεκα	12	10	
ἑκατὸν τεσσαράκονα τέσσαρες	1	1	
ἑπτὰ	8	3	
χιλιάς	15	1	
ἅγιος	5	2	2
ἀδικέω	3		2
ἀκούω	9	1	4
ἀληθινός	1	1	1

Table 42--Continued

Words and Phrases	Rev	Rev	Rev
	4- 7	21- 22a	22b

Important words (continued)

άσθήρ	1		1
βασιλεία/βασιλεύς/βασιλεύω	3	2	
βιβλίον	8	2	7
γέμω	3	1	
διψάω	1	1	1
δόξα	5	4	
έξουσία	1		1
έρχομαι	9	1	7
ζῶ/ζωή	4	4	3
ήμέρα	3	1	
θάνατος	2	2	
θρόνος	27	4	
ΐασπις	1	3	
κάθημαι	14	1	
καίω	2	1	
κρυσταλλίζω/κρύσταλλος	1	1	
λόγος	1	1	6
μαρτυρέω/μαρτυρία	1		3
νικάω	3	1	
ὄραω/ίδού	21	6	3
πίπτω	7		1
προσκυνέω	3		2
πῦρ	1	1	
σάρδιον	1	1	
σκηνή/σκηνώ	1	2	
σμαράγδινος/σμάραγδος	1	1	
σφραγίζω/σφραγίς/κατασφραγίζω	18		1
τιμή	5	1	
ύάλινος/ύαλος	1	2	

Summary

The microstructural analysis of Revelation employed in this chapter has provided delimitations of the second septet of Revelation. It reaches from Rev 4:1 to Rev 8:1 and consists of an introductory vision and the description of the seven seals. The introductory vision is a double scene comprising Rev 4 and Rev 5. The sixth seal has a twofold expansion in Rev 7.

The question has been raised whether Rev 4-5 not only forms an introduction to the seven seals but also an introduction either to the seals and the trumpets¹ or even to the entire remaining body of the Book of Revelation, oftentimes called the apocalyptic part. The latter view is favored by several expositors.² These suggestions,

¹See, for example, Wolber, 33, 36, 38.

²See, for example, Fredericks, 149, and Roloff, 24-25. Vogelgesang, 344, 389, regards Rev 5 as the key to the entire book. Fiorenza, Revelation: Vision of a Just World, 58, holds that "chapters 4-5 provide not only the setting for the breaking of the seals but also the basis for the understanding of the whole book." Bornkamm, 133-134, 146, 149, understands 8:2-22:6 as the content of the seven-seal-book, for the sealed book of Rev 5 can only be read after the last seal in 8:1 is opened. He proposes to see the seals as a short, abbreviated description of the entire content of Revelation. The events of Rev 6 or else the events starting with Rev 8:2 are to be explained in the light of Rev 5. This view that the book can only be read after the opening of the last seal is opposed by Bousset, 255; Collins, The Combat Myth, 25; Günther, 193; and U. B. Müller, 153. Prigent, L'Apocalypse de Saint Jean, 129, states: "Mais comment ne pas noter qu'en ce moment qui pour la lecture du livre est proprement capital, pas un mot ne vient souligner que le rouleau peut enfin être déroulé! Il n'est plus et ne sera plus question de ce livre. Cela prouve que l'image du livre est complète dès le chap. 5."

however, are dependent on the question whether or not the septets and other sections of the Apocalypse are preceded by their own introduction. When each part has its own introductory scene, then Rev 4-5 would seem to form the introduction to the seven seals only. Since all the septenaries as well as the other parts of Revelation are prefaced by a specific introductory scene,¹ Rev 4-5 must be limited to the introduction of the seven seals only.

The microstructural investigation has furnished important features which enable one to formulate smaller and larger structures and to provide suggestions with regard to the interpretation of verses and passages. The different sections of the second septet have strong interrelations, but the second septet as a whole is also somewhat connected to other parts of Revelation and is not an isolated piece of literature.

Microstructural Analysis of Rev 8:2-11:18

This study is not an intensive microstructural analysis of the entire Apocalypse. It rather deals with

¹As already stated, Rev 1:9-20 is the introduction to the seven churches. Rev 8:2-6 introduces the seven trumpets. Rev 11:19 prepares the way for the woman and the animals, etc. This is discussed below. See also the syntactical display in chapter 2 of this study. On the introductory scenes of the different visions, see Strand, "The 'Victorious-Introduction' Scenes," 267-288; see also Stanislas Giet, L'Apocalypse et l'histoire: Étude Historique sur l'Apocalypse Johannique (Paris: Presses Universitaires de France, 1957), 158, and Wendland, 376-377.

two major parts of Revelation, the seals and the trumpets, in order to demonstrate a proposed method. Since the observations on the seals were quite extensive, this second part dealing with the trumpets does not go into all the details.

Introductory Scene (Rev 8:2-6)

In order to delimitate the seven seals, it has already been necessary to develop the structure of Rev 8:2-6, at least in part. Rev 8:2-6 forms the introductory vision to the seven trumpets¹ as Rev 4-5 has formed the introductory vision to the seven seals.² Both scenes take place in heaven. The results, however, are experienced on earth.³

Microstructural Details

Both Rev 8:2 and Rev 8:6, which form an inclusion⁴ mentioning seven angels and seven trumpets, introduce the

¹Some scholars take Rev 8:2-5 as introduction to the trumpets; for example, Corsini, 62; Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" 313; and Hadorn, who calls it worship in heaven. Others propose Rev 8:2-6: for example, Kempson, 140; Krodel, 74; Lambrecht, 89; Roloff, The Revelation of John, 106-108; and Strand, "The Eight Basic Visions in the Book of Revelation," 113. Hahn, "Zum Aufbau der Johannesoffenbarung," 154, seems to take Rev 8:3-5 as the introduction to the trumpets.

²U. B. Müller, 185, declares that on the formal level Rev 8:2-5 is comparable with Rev 4-5.

³See, for example, Strand, "The 'Victorious-Introduction' Scenes," 272-273.

⁴See, for example, U. B. Müller, 187.

angels first. A relative clause follows. Then a finite verb occurs.

In Rev 8:3-5¹ the terms θυσιαστήριον, λιβανωτός, and θυμιάματα appear in the following order:

- (A) θυσιαστήριον (8:3)
- (B) λιβανωτός (8:3)
- (C) θυμιάματα (ταῖς προσευχαῖς τῶν ἁγίων) (8:3)
- (D) θυσιαστήριον (8:3)
- (C') θυμιάματα (ταῖς προσευχαῖς τῶν ἁγίων) (8:4)
- (B') λιβανωτός (8:5)
- (A') θυσιαστήριον (8:5)

The adjective χρυσοῦς is first connected with λιβανωτός, but later in 8:3 with θυσιαστήριον. The verbs ἵσπμι and δίδωμι occur in the first part of the chiasm. They are used again in the second part of the trumpets. The verbs βάλλω and γίνομαι occur in the second part of the chiasm. They are used in the first part of the trumpets. Γίνομαι, however, appears also in Rev 11. In both Rev 8:3 and Rev 8:5 three verbs refer to the other angel. Then, in Rev 8:5, a further verb, namely ἐγένοντο, relates the angel's actions to natural events.

¹Moffat, 402, calls this passage "a significant interlude." Similar Beckwith, 551.

The term *ἄγγελος* and the phrase *ἐνώπιον τοῦ θεοῦ/θρόνου* also occur in a chiastic order, yet, not totally corresponding to the just stated chiastic structure:

- (A) Seven angels (8:2)
- (B) Another angel (8:3)
- (C) (The other) angel (8:4)
- (B') (The other) angel (8:5)
- (A') Seven angels (8:6)

(B') comes a little early and (C) somewhat late. However, in the case of (B'), the syntax requires the word to appear at this place, otherwise the preceding verb would be connected with the wrong subject. In (C) the other angel is not subject of a sentence as in (B) and (B'), but only possessive case.

The phrase *ἐνώπιον τοῦ θεοῦ/θρόνου* is different, since the first occurrence of the phrase is found in the framework of the passage, whereas the others are found within the core. However, perfect chiasms are not to be expected:

- (A) *ἐνώπιον τοῦ θεοῦ* (8:2)
- (B) *ἐνώπιον τοῦ θρόνου* (8:3)
- (A') *ἐνώπιον τοῦ θεοῦ* (8:4)

The end of Rev 8:3 resembles 8:4. Both verses use a prepositional phrase followed by another preposition with noun.

There is some discussion whether the altar of Rev 8:3a and the golden altar of Rev 8:3b are identical and thus describe the altar of incense,¹ or whether they should be regarded as two different altars, namely the first as the altar of burnt offering and the second as the altar of incense.² Actually, the term altar appears three times in Rev 8:3-5:

¹See, for example, Lohse, 49, 57; Mounce, 181; and Roloff, 107. Several scholars suggest that in Revelation there is only one altar. Therefore, all the altars in Rev 8:3-4 must refer to the altar of incense. See, for example, Charles, 1:226-230; and Morris, 105. Similar Loisy, 172; Robertson, Word Pictures in the New Testament, 357; and Wikenhauser, 71. Behm, 49, Sweet, Revelation, 142, 160, and Wilcock, 90, hold that the altar of incense and the altar of burnt offerings in the earthly sanctuary are merged into one single altar in the heavenly sanctuary. Similar Lohmeyer, 60, 71.

²See, for example, Bousset, 294; Charlier, Comprendre l'Apocalisse, 1:211; Kraft, 135; and Ladd, 125. Jon Paulien, Decoding Revelation's Trumpets, 311-321, deals extensively with this subject. On pp. 315-316, he states: "If the author had intended the reader to equate this first altar with the golden altar mentioned later in the verse, the adjective 'golden' (to chrusoun) would have been attached to the first mention of altar in this verse, rather than the second. If, as I argue below, the altar of 6:9 is the altar of burnt offering, the first altar of 8:3 is best taken as a reference to that altar Note, however, that the definite article in Rev 1:4 (the seven churches) points ahead to the selective list of congregations in Rev 1:11 Thus, it is a grammatical possibility that the definite article could reflect a later definition of the altar. However, given the prior reference to an altar in 6:9-11, this is unlikely." U. B. Müller, 187, also makes a distinction between the altar of incense and the altar of burnt offering; however, a mistake must have occurred, for in his commentary, the golden altar is identified with the altar of burnt offering.

A The altar (3a)

B The golden altar (3b)

A' The altar (5).

Many scholars agree that the altar from which the fire is taken and hurled to the earth is the same altar on which the prayers of the saints are offered up,¹ that is, the altar of incense. On the other hand, it is proposed to take the altar of Rev 8:3a and the altar of Rev 8:5 as the altar of burnt offering. That means that the angel moves from the altar of burnt offering to the altar of incense and back to the altar of burnt offering.²

For the following reasons, this study opts for a single altar in Rev 8:3-5 acknowledging, however, that the Book of Revelation seems to know two altars, the altar of burnt offering in Rev 6:9 and the altar of incense in Rev 8:3-5:

1. In Rev 8:3-5, a movement of the angel to the first altar is described (Rev), but no further movement from one altar to a second altar. Both altar and golden

¹See, for example, Giblin, The Book of Revelation, 95; Ph. E. Hughes, 103-104; Kiddle, 146; Morris, 118; Rissi, Alpha und Omega, 97; and Roloff, 108. Paulien, Decoding Revelation's Trumpets, 321, although distinguishing the altar in 8:3a from the one in 8:3b, seems to identify the altar in 8:3b with the one in 8:5. He notes: "In Rev 8:5 the altar which received the prayers of the saints (vs. 3) becomes the source from which judgments are poured out on the wicked in response to those prayers."

²See Ladd, 125.

altar are found so close to each other (8:3) that the terms probably should be understood as referring to a single object.

2. As shown above, Rev 8:2-6 forms an inclusion. Rev 8:3-5 is found within the envelope of the seven angels with seven trumpets. Since Rev 8:2-6 thus forms a unit, it seems reasonable--with regard to the interpretation of the passage--to stay within this section first. Only later may Rev 6:9 be added to the discussion. The chiastic structure of Rev 8:2-6, presented in table 21, has altars in B, D, and B'.¹ One would expect that at least the altar of B corresponds with the altar of B'. On the other hand, the altars of D and B' are so closely related--the place where the prayers of the saints are offered up is the place from which the judgment comes--that they should be perceived as a single altar, namely the altar of incense. If this is true, the chiasm would require one to take also the altar of B as the same altar.
3. As stated by Paulien, the grammar allows for the definite article in 8:3a to "reflect a later definition of the altar."² If, indeed, τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θεοῦ is the center of the chiastic structure,

¹See above.

²Paulien, Decoding Revelation's Trumpets, 316.

it makes perfect sense to call the same altar θυσιαστήριον in B and B' and add the adjective χρυσοῦν in D, thus emphasizing the climax.

4. As there is τὸ θυσιαστήριον as well as τὸ θυσιαστήριον τὸ χρυσοῦν, so there is also λιβανωτόν as well as λιβανωτόν χρυσοῦν. Yet, there is a difference: The censer is called golden first, but with the second occurrence of this noun, the adjective is omitted. With regard to the altar, on the other hand, the noun without adjective comes first, and only with the second appearance of the noun is the adjective "golden" added. In any case, the golden censer and the censer are one object only. The same might be true for the altar. In both instances, the censer is mentioned in connection with the altar (B and B'). Normally, the golden censer belongs to the altar of incense, the golden altar, not to the altar of burnt offering (Exod 38:1-3; 1 Kgs 7:48-51). Could it be that the designation "golden altar" is reserved for the climax of the chiasm, whereas the golden censer is introduced immediately in order to help identify the first altar as the same altar, namely the golden altar?¹

¹The close connection of the golden censer to the first altar is indicated by the use of the participial clause ἔχον λιβανωτόν χρυσοῦν following directly the main clause καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου.

5. The context seems to indicate that there is a stronger relationship between Rev 8:3-5 and Rev 5:8 than between Rev 8:3-5 and Rev 6:9-11. Connections between Rev 8:3-5 and Rev 6:9-11 are the terms *θυσιαστήριον*, *ἅγιος*, and *καὶ ἐδόθη*. However, *ἅγιος* is used for God in 6:10 and for the saints in 8:3-4; the verb *ἐδόθη* is applied to the martyrs in 6:11 and to the other angel in 8:3; and *θυσιαστήριον*--the only strong literary connection--refers to the altar of burnt offering in 6:9 and, probably, to the altar of incense in Rev 8:3-5. On the other hand, common words and phrases between Rev 8:3-5 and Rev 5:8 are *χρυσούς*,¹ *θυμιάματα*, *γέμω/γεμίζω*, and *αἱ προσευχαὶ τῶν ἁγίων*. The word "prayer" and the phrase "the prayers of the saints" are found only three times in Revelation, once in Rev 5:8 and twice in Rev 8:3-4.² Thus there are several strong literary connections between Rev 5:8, which belongs to the introductory scene of the seven seals, and Rev 8:3-5, which belongs to the introductory scene of the seven trumpets. This means that on the literary level, Rev 8:3-5 is much closer to Rev 5:8

¹*Φιάλας χρυσᾶς* occur in Rev 5:8, whereas in Rev 8:3 the *λιβανωτὸν χρυσοῦν* is found. These items seem to correspond to each other. In each case, the next clause that follows introduces incense. Additionally, in 8:3 the golden altar is mentioned, which, however, is not found in 5:8.

²See, for example, Boring, 133.

than to Rev 6:9-11. In both cases, the prayers of all the saints are emphasized, "not only those of the martyrs in 6:10."¹ Part of the prayers are certainly those of the martyrs. And even if the altars of Rev 6:9 and Rev 8:3-5 are not identical, nevertheless, the trumpets--especially 8:13--might be regarded as an answer to the prayer of God's persecuted people.

The Seven Trumpets

Delimitation of the Passage

The seven trumpets start with Rev 8:7. Each trumpet is clearly identified. The last trumpet begins with Rev 11:15. The question, however, is where the trumpets end. Several suggestions, sometimes related, have been made:

1. Many scholars take Rev 11:19 as the end point of the trumpet vision or as the end of the first part of the Book of Revelation. This option does not necessarily exclude the view that the seventh trumpet includes other parts or the rest of Revelation.²

¹Mounce, 182. See also Caird, 107.

²See, for example, Collins, The Combat Myth, 26, 36, who takes Rev 11:19 as the end point of the material associated with the scroll of Rev 5; Corsini, 62, 164-166, 206; Desmond Ford, Crisis! A Commentary on the Book of Revelation, 3 vols. (Newcastle, CA: Desmond Ford Publications, 1982), 2:504, 548; Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" 312-317; Habershon, xxxi; Kempson, 119, 123, 140; Krodel, 74, 189, 231-234; Lambrecht, 90; and Lenski, 357-358. Beckwith, 611, states: "The two parts of v. 19 correspond then with the two parts

2. Some suggest Rev 11:18 as the end point of the trumpet septet. Consequently, Rev 11:19 is the introductory vision to a new cycle whose main part starts with 12:1.¹
3. Others propose that Rev 11:19 at the same time closes one vision and opens another one.²

of v. 18 This verse is often taken as introductory to chapt. 12; but its connection with that scene, which forms a new and quite distinct vision, is much less immediate than with the preceding." Roloff, The Revelation of John, 103-104, 138-140, states on p. 139: "A large caesura lies between 11:19 and 12:1 In 11:19, the first part of the visions has reached its end This series of visions beginning with 12:1 is not a continuation, but a complementary supplement of everything heretofore. John makes a fresh beginning to portray the end event from a different perspective." See also Snyder, "Combat Myth in the Apocalypse," 97; and Swete, 146. Valentine, declares on pp. 265-266: "Rev. 11:19 is the climax of all of chs. 1-11, but especially of chs. 4-5 Just as in 4:1ff, the author is able to see the throne through the open door in the heavenly temple, so in 11:19 the temple in heaven is opened and the ark of the covenant is seen A new prophecy begins at 12:1." On p. 270, he remarks: "Rev. 11:19 forms an inclusion with 4:1ff, bringing to a climactic end the first half of the book." See further, Robert W. Wall, Revelation, New International Biblical Commentary, vol. 18 (Peabody, MA: Hendrickson Publishers, 1991), 155; and Wolber, 37, 63, 102.

¹See, for example, Loisy, 221; C. Mervyn Maxwell, God Cares, vol. 2 (Boise, ID: Pacific Press Publishing Association, 1985), 58-61, 309-310; Minear, I Saw a New Earth, 96-97, 105, 114, 117; Strand, "The Eight Basic Visions," 114; Walvoord, The Revelation of Jesus Christ, 186; Wendland, 378, 380; and Wilcock, 110.

²See, for example, M. Robert Mulholland, Revelation: Holy Living in an Unholy World (Grand Rapids: Francis Asbury Press of Zondervan Publishing House, 1990), 211, 214. Alford, 666, calls it "concluding and transitional."

4. Finally, the suggestion is made that the seventh trumpet extends from Rev 11:15 to Rev 13:18¹ or even further.²

In any case, there is almost general agreement that something new starts with Rev 12. A woman and a dragon are introduced in Rev 12. In Rev 13, the dragon empowers a beast from the sea. Then a beast from the earth arises and instigates the inhabitants of the earth to establish an image of the beast. The dragon and the beasts belong together and form a counter-trinity. The woman is opposed to that trinity. Clearly, this is a new part of Revelation. The major evil powers enter the scene. Later in Revelation, they will exit in reversed order (Rev 17-20).

However, another significant feature indicates that a new part of the book starts. It is a literary device, namely, the structuring vision formula. The importance of the formula *καὶ εἶδον* has already been stressed. Yet, at the end of Rev 11 and the beginning of Rev 12, the aorist passive of *ὀράω* instead of the aorist active is used to designate a new section. It is the formula (*καὶ*) *ὄφθη*. This

¹See Hahn, "Zum Aufbau der Johannesoffenbarung," 154. Charlier, *Comprendre l'Apocalisse*, 204-205, 256-257, takes this decision, but in his opinion, "la septième trompette introduit quatre séquences" (256). The first consists of Rev 11:15-12:12 and has the following elements:
 A Liturgy (11:15-18)
 B Vision (11:19-12:9)
 A' Liturgy (12:10-12).

²See the discussion on the third woe below.

formula occurs just three times in Revelation and is found in Rev 11:19; 12:1; and 12:3.¹

Thus, a new part of Revelation starts with Rev 12, actually with Rev 11:19, for it is introduced by Rev 11:19.² The unique formula (καὶ) ὄφθῃ connects Rev 11:19 with Rev 12. A further link between Rev 11:19 and Rev 12:1-3 is the phrase ἐν τῷ οὐρανῷ in Rev 11:19; 12:1; and 12:3. (See table 43.)

Taking a closer look at Rev 11:19, one detects that this verse is a fitting introduction to the next major part of Revelation. Rev 4-5, the introduction to the seven seals, reports a throne scene. According to Rev 7:15, throne and temple are related and belong together. Thus, indirectly the heavenly temple is in view in Rev 4-5. The same is true for Rev 8:2-6, the introductory scene to the seven trumpets. Utensils of the sanctuary are mentioned in this passage. Rev 11:19 uses the word ναός twice. John is allowed to see the innermost part of the heavenly sanctuary containing the ark of the covenant. All three introductory visions have their setting in the heavenly temple.

¹It seems that Charlier, Comprendre l'Apocalisse, 263, is the only one, besides this study, who has made this observation.

²See, for example, Rousseau, 196.

TABLE 43
THE BEGINNING OF THE FOURTH PART
OF REVELATION

Scene	Vision Concept	Prelude	Focus	Location
Scene 1: (11:19)	καὶ ὤφθη	Temple opened	the ark of the covenant	ἐν τῷ οὐρανῷ
Scene 2: (12:1-2)	ὤφθη	a great sign	a woman clothed with the sun	ἐν τῷ οὐρανῷ
Scene 3: (12:3)	καὶ ὤφθη καὶ ἰδοὺ	another sign	a great red dragon	ἐν τῷ οὐρανῷ

Yet, there are two more connections with introductory visions. The phrase *καὶ ἠνώγει ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ καὶ ὤφθη* in Rev 11:19 reminds one of Rev 4:1: *μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ.*¹ In Rev 4:1, John sees in a vision an open door in heaven. In Rev 11:19, the temple in heaven is opened, and a vision is seen by John.

Furthermore, four of the five elements mentioned in Rev 11:19, namely lightnings, voices, thunders, earthquake, and a heavy hail, also occur in Rev 8:5. Only the hail is missing there. Three of them--lightnings, voices, and thunders--are found in Rev 4:5. These elements are thus fitting components of introductory visions. An intensification takes place, however, the farther one gets in the Book of Revelation. Therefore more elements are mentioned with each major part of Revelation.²

On the one hand, the introductory vision Rev 11:19 is linked to the succeeding material by the formula (*καὶ ὤφθη*) and the phrase *ἐν τῷ οὐρανῷ*. Thereby one knows that a new section has started and that the trumpets end with Rev 11:18. On the other hand, Rev 11:19 is not totally identical with the next few verses, otherwise it could not function as an introductory vision or this vision would also comprise the next few verses. But Rev 11:19 is

¹See also Thomas, Revelation 1-7, 335.

²See Lambrecht, 93-94.

different from Rev 12:1 and Rev 12:3, because the term *σημείον* is only applied to the two latter verses.

Furthermore, the focus of Rev 11:19 is on an object--the ark of the covenant--whereas with Rev 12:1 and Rev 12:3 the focus is on living creatures, a woman and a dragon.

In conclusion, the seven trumpets start with Rev 8:2 and end with Rev 11:18. Rev 11:19 already belongs to the next part, functioning as an introductory sanctuary vision.

The Structure of the First Trumpet

The first four trumpets are very short. The first consists of one verse only. No vision/audition formula is used. The verb *ἐγένετο* is followed by a twofold enumeration, namely the elements hail and fire. The appearance of these elements is further specified by the participial clause *μειγμένα ἐν αἵματι*. Although blood is a third element, it is not counted as such because of its location in the participial clause and because of its different case. The place where the effect of the trumpet is felt is the earth. At the end of Rev 8:7, three similar clauses are used. The first two are almost identical. Only *τῆς γῆς* is replaced by *τῶν δένδρων*. The last clause also employs *καί* and *κατεκάη*, but the term "the third" is replaced by "all", *πᾶς χόρτος χλωρός*. (See table 44.)

TABLE 44
THE FIRST TRUMPET

Vision/ Audition	Content (8:7)
1. --	The first (angel) blew the trumpet
2. --	Action: (1) It came about (a) Hail (b) Fire mixed with blood (2) It was thrown on the earth
3. --	Result: (1) A third of the earth burned up (2) A third of the trees burned up (3) All green grass burned up

**The Structure of the
Second Trumpet**

The second trumpet also consists of action and the result. This time, just one verb is used for the first part, but again a threefold result is mentioned. All three clauses employ the word τρίτον. Otherwise, they are not very similar. The second trumpet puts the emphasis on θάλασσα, not on the earth. Θάλασσα appears three times. (See table 45.)

TABLE 45
THE SECOND TRUMPET

Vision/ Audition	Content (8:8-9)
1. --	The second angel blew the trumpet
2. --	Action: (1) A burning mountain was thrown into the sea
3. --	Result: (1) A third of the sea became blood (2) A third of the sea creatures died (3) A third of the ships were destroyed

**The Structure of the
Third Trumpet**

In Rev 8:10, ἐκεῖν is found twice. In the first case, it is followed by one prepositional phrase; in the second case, by two prepositional phrases. Ἄσπις occurs in 8:10 and is repeated in 8:11, whereby the name Ἄψινθος is added. The latter term is repeated in the next clause and referred to in the last clause (ἐπακράνθησαν). Two results of the plague are mentioned. The emphasis is on waters which occurs three times. A third is found in Rev 8:10 and 11. The plague affects a third of the rivers and all fountains. A third of the waters become wormwood. (See table 46.)

TABLE 46
THE THIRD TRUMPET

Vision/ Audition	Content (8:10-11)
1. --	The third angel blew the trumpet
2. --	Action: (1) A burning star fell from heaven (2) It fell (a) On a third of the rivers (b) On the fountains
3. --	Explanation: The name of the star is wormwood
4. --	Result: (1) A third of the waters became wormwood (2) Many people died from the bitter waters

**The Structure of the
Fourth Trumpet**

The term τὸ πῦρ dominates the fourth trumpet. It is found five times in this verse and is implied a sixth time, namely at the very end of the verse. However, the emphasis seems to be on the heavenly bodies and their ability to provide light. A threefold action is described. The second half of the verse is introduced with ἵνα which normally denotes purpose ("in order that a third might be darkened"), but which also can describe result ("so that a

third was darkened").¹ In this context, the latter option seems to be preferable. The threefold action is followed by a threefold result. The last three lines--understood here as result--look like a parallelism whereby the last line is incomplete.

TABLE 47	
THE FOURTH TRUMPET	
Vision/ Audition	Content (8:12)
1. --	The fourth angel blew the trumpet
2. --	Action: (1) It was struck (a) A third of the sun (b) A third of the moon (c) A third of the stars
3. --	Result: (1) A third of them darkened (2) The day did not shine its third (3) The night likewise

Announcement of the Three Woes

This septet is somewhat different from the other septenaries in Revelation. It contains a special introduction to the last three trumpets. A vision/audition formula

¹See Walter Bauer, Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur, 5th rev. and augmented ed. (Berlin: Walter de Gruyter, 1971), 746-747.

brings about a marked caesura and introduces an eagle or a vulture. This bird identifies the remaining trumpets as three woes. The vulture is described by two constructions using a participle each. For the first time, direct speech is used within the trumpet section. The woes affect those who dwell on earth. (See table 48.)

TABLE 48	
ANNOUNCEMENT OF THE LAST THREE TRUMPETS	
Vision/ Audition	Content (8:13)
1. I saw and heard	A vulture (1) Flying in midheaven (2) Saying with a loud voice: Threefold woe (a) Affected: the earth dwellers (b) Reason: Three other trumpets

The Structure of the Fifth Trumpet

U. B. Müller suggests the following structure for the fifth trumpet:¹

1. Introduction (9:1-2)
2. Activity of the locusts (9:3-6)
3. Description of the locusts (9:7-11)

¹U. B. Müller, 193.

The fifth trumpet is much longer than the previous trumpets were. After the formula *καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν*, the vision formula *καὶ εἶδον* occurs. Then, several blocks of material are found which may form a chiastic structure. Before providing a structure for the entire fifth trumpet, structures for the smaller units are furnished.

Looking at Rev 9:1b-3a, one detects a kind of inclusion. (See table 49.)

TABLE 49

THE STRUCTURE OF REV 9:1b-3a

-
- (1) A star ἐκ τοῦ οὐρανοῦ fallen εἰς τὴν γῆν
 - (2) Key given to φρέατος τῆς ἀβύσσου
 - (3) Φρέαρ τῆς ἀβύσσου opened
 - (4) Καπνός rose ἐκ τοῦ φρέατος like καπνός from a great furnace
 - (5) Sun and air darkened ἐκ τοῦ καπνοῦ τοῦ φρέατος
 - (6) Locusts coming ἐκ τοῦ καπνοῦ εἰς τὴν γῆν

The phrase *εἰς τὴν γῆν* occurs in 9:1 and in 9:3.¹ In the first verse, a star from heaven has fallen to earth. In Rev 9:3a, locusts from the smoke come on the earth.

¹See also Rousseau, 191.

Between these two groups of creatures, the bottomless pit and the smoke dominate the picture. Φρέαρ as well as καπνός are found four times each in Rev 9:1b-3a. Whereas Φρέαρ dominates the first part of the paragraph, καπνός dominates the second part.

A chiasm is found in Rev 9:3b-5 formed by the occurrence of the expression καὶ ἐδόθη ἀνάαις in 9:3b and 9:5. (See table 50.)

TABLE 50

THE STRUCTURE OF REV 9:3b-5

-
- (1) καὶ ἐδόθη ἀνάαις power like σκορπίοι have (3b)
- (2) καὶ ἐρρέθη ἀνάαις that they should not (ἵνα μὴ) hurt (4):
- (a) grass
 - (b) green things
 - (c) trees
 - (d) except people lacking the seal of God
- (3) καὶ ἐδόθη ἀνάαις that they should not (ἵνα μὴ) kill, but (ἀλλ' μὴ) torture people like a σκορπίος (5)

Between these two phrases καὶ ἐρρέθη ἀνάαις appears.¹ Three elements are introduced that the locusts are not allowed to

¹See also Giblin, "Revelation 11.1-13," 447; and idem, The Book of Revelation, 101.

hurt. On the other hand, people who do not have the seal of God may be hurt. Rev 9:6 discusses the reaction of the humans that are affected. After the first *καὶ ἐδόθη αὐταῖς* (9:3), the term *ἐξουσία* is found twice, including a comparison with scorpions. After the second *καὶ ἐδόθη αὐταῖς* (9:5), the noun *βασανισμός* and its verb occur three times. Again there is a comparison with the scorpion. In Rev 9:3b the term *ἐξουσία* is mentioned, but not defined. The second occurrence of *καὶ ἐδόθη αὐταῖς* and the succeeding phrase specify the term *ἐξουσία* in 9:3b. It is the power to torture. But the power does not include the permission to kill.

Rev 9:5 also mentions five months. These five months are again found in Rev 9:10.

After the star and the locusts, human beings are introduced in 9:4. Rev 9:6 concentrates on them. The first part of 9:6 is a synthetic parallelism. The same is true for the second part of this verse. These two parallelisms form an external synonymous parallelism. Rev 9:6a and Rev 9:6b repeat the same thought. All four verbs appear in the future tense.¹

A *καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον*
 B *καὶ οὐ μὴ εὕρῃσουσιν αὐτόν,*

A' *καὶ ἐπιθυμήσουσιν ἀποθανεῖν*
 B' *καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.*

¹See J. M. Ford, Revelation, 144.

Starting with Rev 9:7, a description of the locusts follows. If one uses content analysis, this description reaches up to Rev 9:11. However, on the literary level, an inclusion cuts it shorter. The phrases ὁμοια ἵπποις/ὡς...ἵππων ...εἰς πόλεμον are found in 9:7 and 9:9 and form the inclusion.¹ Seven times the conjunction καί appears in these verses.² (See table 51.)

TABLE 51

THE DESCRIPTION OF THE LOCUSTS (9:7-9)

-
- (1) Appearance of the locusts like ἵπποις prepared εἰς πόλεμον
- (2) Heads like . . . like . . .
- (3) Faces like . . .
- (4) Hair like . . .
- (5) Teeth like . . .
- (6) Chests/breastplates like . . .
- (7) The sound of their wings like the sounds of chariots of many ἵππων rushing εἰς πόλεμον

The last two verses of this paragraph, namely Rev 9:10-11, differ from the preceding verses. Though depicting also the appearance of the locusts, they describe their tails, including their powerful effect as well as the

¹See also Rousseau, 192.

²See Lenski, 292-293.

king of the locusts. The words ὧς and ὅμοιος so frequently found in Rev 9:7-9 are virtually missing in these two verses. Only ὅμοιος appears once in Rev 9:10, yet this verse surpasses all the former comparisons in length and diverges from them in structure. On the other hand, in Rev 9:10-11 and especially in vs. 10, several words and phrases refer back to similar or identical expressions in Rev 9:1-5.

Tables 52 and 53 provide a structure of the fifth trumpet. Table 52 dealing with the structure of the fifth trumpet, lists the vocabulary (i.e., words and phrases) essential for this structure. Table 53 goes into more detail, however, without furnishing Greek words.¹ In the center of the chiasm and in the center of both B and B', human beings are found.²

¹Giblin, "Revelation 11.1-13," 447; and idem, The Book of Revelation, 101-102, has suggested a more or less identical structure to the one found in this study. Lohmeyer, 75, divides into three subsections, namely 9:1-2, 9:3-6, and 9:7-11. To a certain degree, this outline resembles the structure suggested in this study, although the latter is more detailed.

²See Giblin, The Book of Revelation, 102-103.

TABLE 52
THE FIFTH TRUMPET--VOCABULARY

Vision/ Audition	Content (9:1-11)
1. --	The fifth angel blew the trumpet (1a)
2. I saw	(A) A star and the pit τῆς ἀβύσσου (1b-3a)
	(B) Ἀκρίδες (3b-5)
	(1) With ἐξουσία σκορπίου
	(2) In order that ἀδικήσουσιν τοὺς ἀνθρώπους
	(3) For μῆνας πέντε
	(C) People desire to die and cannot find death (6)
	(B') The appearance τῶν ἀκρίδων (7-10)
	(1) With ἐξουσία in their tails like σκορπίοις
	(2) Ἀδικῆσαι τοὺς ἀνθρώπους
	(3) For μῆνας πέντε
	(A') The angel τῆς ἀβύσσου (11)

TABLE 53
THE FIFTH TRUMPET

Vision/ Audition	Content (9:1-11)
1. --	The fifth angel blew the trumpet (1a)
2. I saw	<p>(A) A star fallen from heaven (1b-3a)</p> <p>(1) Given the key of the abyss</p> <p>(2) He opened the abyss</p> <p>(3) Smoke went up</p> <p>(4) Sun and air darkened by smoke</p> <p>(5) Locusts came forth</p> <p>(B) Locusts (3b-5)</p> <p>(1) Power given to them like power of scorpions</p> <p>(2) Allowed to hurt people</p> <p>(3) Not to kill, but to torture people (5 months)</p> <p>(4) Torture like that of a scorpion</p> <p>(C) People seek death and do not find it (6)</p> <p>(B') Description of locusts (7-10)</p> <p>(1) Their appearance</p> <p>(a) Appearance like horses</p> <p>(b) Heads</p> <p>(c) Faces</p> <p>(d) Hair</p> <p>(e) Teeth</p> <p>(f) Chests/breastplates</p> <p>(g) The sound of wings</p> <p>(2) Tails like scorpions with power to hurt people (5 months)</p> <p>(A') The king of the locusts (11)</p> <p>(1) The angel of the abyss</p> <p>(2) His name is the destroyer</p>

Announcement of the Second Woe

Rev 9:12 provides a short transition from the fifth to the sixth trumpet. The first part of this verse looks back at the first woe, whereas the second part introduces the second woe. The first woe is identical with the fifth trumpet. The second woe is a synonym for the sixth trumpet.

The Structure of the Sixth Trumpet

The sixth trumpet is similar to the sixth seal insofar that it also has a twofold expansion. Again, the different parts are dealt with separately, for it is easier to work with smaller units first and later compare them with each other.

Rev 9:13-21

This passage is divided into three subsections by U. B. Müller:¹

1. Preparation for the plague (9:13-16)
2. Appearance and activity of the host of horses (9:17-19)
3. Reaction of the survivors (9:20-21).²

In the first three verses of this section, the term ἄγγελος appear four times, twice in the singular and twice

¹U. B. Müller, 196.

²Lohmeyer, 78, suggests the same threefold outline for Rev 9b.

in the plural. Rev 9:13-14a seems to form a small chiasmic structure:

- A ὁ ἕκτος ἄγγελος ἐσάλπισεν
 B καὶ ἤκουσα φωνὴν μίαν ... λέγοντα
 A' τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα

The concept of giving a command and fulfilling the command seems to prevail in this section. In Rev 9:14, the voice from the altar gives a command to the sixth angel. This charge is carried out in Rev 9:15. A fourfold time element is contained in Rev 9:15.¹ (See table 54.)

TABLE 54

THE STRUCTURE OF REV 9:14b-15a

-
- A Charge: λύσον τοὺς τέσσαρας ἀγγέλους
 (1) Participle: τοὺς δεδεμένους
 (2) Prepositional phrase denoting place:
 (a) ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ
- A' Realization: καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι
 (1) Participle: οἱ ἠτομασμένοι
 (2) Prepositional phrase denoting time:
 (a) εἰς τὴν ὥραν
 (b) καὶ ἡμέραν
 (c) καὶ μῆνα
 (d) καὶ ἑνιαυτόν

¹See, for example, Lilje, 153.

The same concept of charge/realization is found in Rev 9:15b-19. The phrase ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων describes the reason and goal of the release of the four angels. In Rev 9:18, this phrase occurs again: ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων. This time, however, the phrase indicates fulfillment of the goal. At the same time, it is connected to the phrase ἀπὸ τῶν τριῶν πληγῶν τούτων. Part of the first phrase and part of the second are found again in Rev 9:20: καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πλῆγαις ταύταις.

Whereas Rev 9:13-15a forms a kind of introduction to the decisive events of the sixth trumpet, the phrase describing the killing of humankind is an important element in the rest of the section. Before discussing a major part of this section, one has to notice the perfect chiasm in Rev 9:17b-18.¹ (See table 55.)

In Rev 9:16-17, a shift takes place from hearing to seeing. John hears the number of the horsemen. Then he sees the appearance of the horses, the appearance of the horsemen, and again the appearance of the horses.

¹See also Lund, Chiasmus in the New Testament, 384; and Rousseau, 193.

TABLE 55
THE STRUCTURE OF REV 9:17b-18

- A καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται
- B Three elements:
(1) πῦρ
(2) καὶ καπνός
(3) καὶ θεῖον.
- (C) ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτιάνθησαν τὸ τρίτον τῶν ἀνθρώπων,
- B' Three elements:
(1) ἐκ τοῦ πυρός
(2) καὶ τοῦ καπνοῦ
(3) καὶ τοῦ θείου
- A' τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

(a) καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικῆς δισμυριάδες μυριάδων.

(1) ἤκουσα τὸν ἀριθμὸν αὐτῶν.

(2) Καὶ οὕτως εἶδον.

(b) τοὺς ἵππους ἐν τῇ ὁράσει

(a') καὶ τοὺς καθημένους ἐπ' αὐτῶν ...

(b') καὶ αἱ κεφαλαὶ τῶν ἵππων.

As just seen, an inverted order is found with the description of horses and horsemen in Rev 9:17. The horses are mentioned first. Then the riders appear. However, the

breastplates mentioned next seem to refer to the riders.¹

Then the description of the horses follows.

Καὶ οὕτως εἶδον.

(A) τοὺς ἵππους ἐν τῇ ὁράσει

(B) καὶ τοὺς καθημένους ἐπ' αὐτῶν,

(B') ἔχοντας θώρακας...

(A') καὶ αἱ κεφαλαὶ τῶν ἵππων.

The description of the horsemen consists of a participial clause, whereas the much longer characterization of the horses consists of nominal and verbal clauses (9:17-19). To some extent, the threefold description of the rider's breastplates--*πυρίνους καὶ ὑακινθίνους καὶ θειώδεις* (9:17)--reminds one of the three elements proceeding from the mouth of the horses, namely *πῦρ καὶ καπνὸς καὶ θεῖον* (9:17).

The term *κεφαλαί* is found twice in Rev 9:17 and once in Rev 9:19.² In both verses, a comparison is made; however, in one case it is connected to the heads and in the other, linked to the tails. In these comparisons,

¹It is possible, yet improbable, that *ἔχοντας θώρακας* refers to both riders and horses. The next clause, in any case, is clearly linked to horses. See, Mounce, 202.

²Charlier, *Comprendre l'Apocalisse*, 229, states: "Non seulement la bouche (vv. 17,18,19), la tête (vv. 17, 17,19) et leur action de tuer (vv. 15,18,20) sont mentionnées trois fois . . . , mais surtout leurs 'armes' et leur parade sont triples également puisque au feu, à la fumée et au soufre qui sortent de leurs gueules (vv. 17 et 18) correspondent les qualités de leur portrail qui est de feu, d'hyacinthe et de soufre (v. 17)."

animals appear. Lions are found in 9:17 and serpents in 9:19. Horses are also mentioned in both verses.

The structure of Rev 9:19 may consist of a kind of inclusion on the content level. The term ἐξουσία probably corresponds with the verb ὀδικέω. The same usage was already found in Rev 9:3-4,10. Thus, these two terms form the inclusion. (See table 56.)

TABLE 56

THE STRUCTURE OF REV 9:19

-
- (A) The power of the horses is in
 (1) The mouths and
 (2) The tails
 (2) The tails are like serpents
 (1) Having heads
 (A') With them they do harm

The chiasm of Rev 9:17b-18 has already been mentioned above.¹ Now it has to be expanded. Table 57 provides a structure of Rev 9:17-19.

¹See also Giblin, The Book of Revelation, 108.

TABLE 57

 THE APPEARANCE OF THE HORSES IN REV 9:17b-19

- (A) The heads of the horses: like heads of lions
- (B) Out of their mouths: fire, smoke, sulphur
- (C) By these three plagues, a third of humankind was killed
- (B') Fire, smoke, sulphur: out of their mouths
- (A') Power of the horses: in mouths and in tails which are like serpents, having heads

The last two verses of this pericope, namely Revelation 9:20-21, describe the remaining two thirds of humankind. (See table 58.)

TABLE 58

 THE STRUCTURE OF REV 9:20-21

The rest of humankind (20)

- (1) οὐδὲ μετενόησαν ἐκ the works of their hands
 - so that they might not worship
 - (a) The demons and
 - (b) The idols (five kinds of material, three incapacilities)
- (2) καὶ οὐ μετενόησαν ἐκ their murders, sorceries, immorality, and thefts (21)

These verses state twice that they did not repent but worshiped demons and idols.¹ Obviously, the intention of the sixth plague was to lead the remaining people to repentance. This goal, however, was not achieved.

Table 59 provides a structure of the entire paragraph without going into details.

TABLE 59	
THE SIXTH TRUMPET (WITHOUT EXPANSION)	
Vision/ Audition	Content (9:13-21)
1. And I heard	(1) The sixth angel and his commission (13-15): (a) Releasing the four angels (b) Goal: to kill a third of humankind
2. I heard	(1) Number of riders (16)
3. And so I saw	(1) Horses, riders, and their effect on humankind (17-19): (a) Horses and riders (b) Goal achieved: a third of humankind was killed (a') Horses (2) Humankind's reaction (20-21): Indirect goal not achieved, no repentance by rest of humankind

¹See Rousseau, 193.

The goal to kill a third of humankind in Rev 9:15c and the achieved goal in Rev 9:18 are identical on the literary level. However, Rev 9:18 adds an additional prepositional phrase which is found slightly modified in Rev 9:20a. Thus, both 9:15c and 9:18 furnish the vocabulary for 9:20a. The latter, however, is formulated with the particle *ὃν*. Yet, the common vocabulary points to the fact that all three verses belong together and supplement each other.

The expansion in Rev 10-11a

Most scholars divide Rev 10-11a into two scenes.¹ Günther, however, perceives three visionary scenes instead of just two:

1. The angel with the scroll (Rev 10)
2. The measuring of the temple (Rev 11:1-2)
3. The two witnesses (Rev 11:3-13).²

This decision seems plausible as long as content analysis is employed; but looked at from the literary level, one notices that it cuts straight through the direct speech in Rev 11:1-3, separating it into two parts. Therefore, it

¹See, for example, Boring, 139-142; Collins, The Apocalypse, 64; Giblin, The Book of Revelation, 108; and Wikenhauser, 81.

²Günther, Der Nah- und Enderwartungshorizont in der Apokalypse des heiligen Johannes, 215. See also, Wilfrid J. Harrington, Understanding the Apocalypse (Washington, DC: Corpus Books, 1969), 145, 150, 152.

has to be rejected. Although Rev 11:1-2 seems to be a somewhat distinct scene, it must not be separated from Rev 11:1-11.¹

A more detailed outline containing the following elements is also provided by Günther:

Rev 10:

10:1-3a Description of the angel

10:3b-7 Thunder audition including sealing and scene of swearing an oath

10:8-11 Prophetic investiture

Rev 11:

11:1-2 The measurement of the temple

11:3-13 The two witnesses

11:14 Reference to the second and third woe (11:14)²

Two more outlines are presented. They function as representatives of the other attempts to structure Rev 10-11a. Kempson divides Rev 10-11a in this way:³

¹See, for example, Bousset, 325; and Pohl, 2:69.

²Günther, Der Nah- und Enderwartungshorizont in der Apokalypse des heiligen Johannes, 216-217.

³Kempson, 140. See also Allan McNicol, "Revelation 11:1-14 and the Structure of the Apocalypse," Restoration Quarterly 22 (1979): 199. U. B. Müller, 205, 208, agrees with this outline of Rev 11 and subdivides into 11:3-6 and 11:7-13. Roland Bergmeier, "Die Buchrolle und das Lamm (Apk 5 und 10)," Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 76 (1985): 236, has an outline of Rev 10 which is similar to that of Günther. Lohmeyer, 80, suggests three sections covering 10:1-4; 10:5-7; and 10:8-11 which corresponds with the suggestion of this study. Rev 11a is divided by Lohmeyer, 84, in 11:1-6 and 11:7-14. "Auch in der strophischen

Rev 10:

10:1-7 The angel and the thunders

10:8-11 The scroll

Rev 11:

11:1-2 The measurement of the temple

11:3-13 The two witnesses 11:3-13

Giblin, who is rather interested in structures, has still another suggestion. He also furnishes microstructural details which are mentioned later. This is his basic outline:¹

Rev 10:

10:1-4 The thunders

10:5-8 Command to take the scroll

10:9-11 Prophetic task

Rev 11:

11:1-2 Introduction: symbolic action

11:3-6 Two witnesses

11:7-10 Their martyrdom

11:11-13 Resurrection, ascension, and success²

Gliederung sind beide Abschnitte unterschieden. Der erste zeigt 3 Strophen zu je 9 Zeilen; der zweite 4 Strophen zu je 7 Zeilen, so daß das ganze Kapitel ein siebenstrophiges Gefüge darstellt."

¹Giblin, The Book of Revelation, 109, 112; idem, "Revelation 11.1-13," 438-446. U. B. Müller, 200, differs slightly from Giblin and takes Rev 9:1-2, Rev 9:5-7, and Rev 9:8-11 as subsections. Thus, he is in accord with this study.

²Charlier, Comprendre l'Apocalisse, 241, has the same outline of Rev 11 that Giblin suggests.

After this brief review of literature, a detailed microstructural analysis can be undertaken.

Rev 10:1-11. Rev 10:1-11 is the first part of the expansion of the sixth trumpet. The main characters are a strong angel, a voice from heaven, John, and to a certain degree, the seven peals of thunder.

The first two verses of Rev 10 describe the strong angel. Six characteristics are listed.¹ Two participial clauses are followed by three nominal clauses. The last two of them each contain a comparison each. The subsequent participial clause contains the expression ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεργημένον which is found slightly modified another two times in Rev 10. The description of the angel ends with two verbal clauses. The first one contains the words ἐπὶ τῆς θαλάσσης... ἐπὶ τῆς γῆς. This phrase also occurs another two times in Rev 10. In Rev 10:6, it is part of a larger phrase which also mentions heaven. The other verbal clause (10:3) prepares the way for the seven peals of thunder which follow.

The two sentences in Rev 10:3b-4a are built the same way. A subordinate clause starting with καὶ ὅτι is followed by a main clause which begins with a verb. The

¹See William H. Shea, "The Mighty Angel and His Message," in Symposium on Revelation--Book I: Introductory and Exegetical Studies, ed. F. B. Holbrook, Daniel and Revelation Committee, vol. 6 (Silver Spring, MD: Biblical Research Institute, 1992), 283.

verb of the first main clause is repeated by the second temporal clause.

3b καὶ ὅτε ἔκραξεν
 ἐλάλησαν αἱ ἑπτὰ βρονταί

4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί
 ἡμελλον γράφειν

Adding Rev 10:3a and Rev 10:4b, the following pattern emerges: Not only are ἔκραξεν and ἐλάλησαν repeated; γράφειν, though in another verbal form and in another main clause instead of in a subordinate clause, is also reiterated. Ἐλάλησαν appears three times. In each instance, it is part of the phrase ἐλάλησαν αἱ ἑπτὰ βρονταί. This phrase seems to be stressed in the first part of Rev 10.¹ (See table 60.)

TABLE 60

THE STRUCTURE OF REV 10:3-4

ἔκραξεν (main clause)

καὶ ὅτε ἔκραξεν (temporal clause)
ἐλάλησαν αἱ ἑπτὰ βρονταί (main clause)

καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί (temporal clause)
ἡμελλον γράφειν (main clause)

ὃ ἐλάλησαν αἱ ἑπτὰ βρονταί (relative clause)
μὴ γράψῃς (main clause)

¹Lund, Chiasmus in the New Testament, 391-392, perceives a chiasm reaching from 10:2 to 10:5.

In Rev 10:5-7, the angel is mentioned again. Two activities are described after stating that he was ἐσωῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. The latter phrase refers back to Rev 10:2. His actions were (1) raising his hand to heaven and (2) swearing by the creator. In a threefold parallelism, the extent of the creation is described (10:6).

τὸν οὐρανὸν
καὶ τὰ ἐν αὐτῷ

καὶ τὴν γῆν
καὶ τὰ ἐν αὐτῇ

καὶ τὴν θάλασσαν
καὶ τὰ ἐν αὐτῇ

The second element of each pair is identical. Οὐρανός was mentioned in Rev 10:1 in connection with the strong angel from heaven. Γῆ and θάλασσα were already found in Rev 10:2 and 5 in connection with the strong angel, yet in reversed order. This might be due to the order of vs. 5 and the intent to create a small chiastic structure.

5 ἐπὶ τῆς θαλάσσης
καὶ ἐπὶ τῆς γῆς
... εἰς τὸν οὐρανὸν

6 τὸν οὐρανὸν
... καὶ τὴν γῆν
... καὶ τὴν θάλασσαν

Angel and creator are associated by the use of identical vocabulary. A time element is found in Rev 10:7.¹

¹See also Shea, "The Mighty Angel and His Message," 317.

In Rev 10:8, the voice which had already spoken in Rev 10:4, recurs. The same wording is used in both places with the exception that instead of one participle, the second occurrence of the phrase uses two participles. This voice speaks again. Two imperatives come right away, followed by the two phrases βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου and τοῦ ἐσωτῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, which belong to the basic description of the angel and appear in Rev 10:1-2 in the same order.

The direct speech of the angel in Rev 10:9b corresponds with the experience of John in Rev 10:10,¹ underlining the idea that the word of God's messengers is reliable. Yet, there are differences between the two verses:

1. Rev 10:9b starts with two imperatives² and provides a promise contained in two verbs that use the future tense. Rev 10:10 employs aorist and imperfect.
2. Rev 10:10 is more elaborate than the preceding verse.

¹Lund, Chiasmus in the New Testament, 391, 393, finds a chiasm in these verses in Rev 10:9b-10. However, one has to consider that Rev 10:9b is direct speech, whereas Rev 10:10 is a narrative. It seems to be inadequate to transform the direct speech in two elements and the narrative in three, taking the first element of the narrative as the center of the chiasm. J. M. Ford, Revelation, 165, gets also a chiastic structure, yet different from that of Lund. She omits the first two elements of 10:9 and 10:10 and keeps only elements (3) and (4) of each verse. Then, certainly, a chiasm is left.

²Ritt, 59, perceives in Rev 10:8b and 9b a double command which is executed immediately.

3. Rev 10:9b ends with a positive statement, whereas vs. 10 ends with a negative report. The order bitter/sweet is changed to sweet/bitter.¹ (See table 61.)

TABLE 61

THE STRUCTURE OF REV 10:9b-10

9	(1)	λάβε
	(2)	κατάφαγε
	(3)	πικρανεῖ σου τὴν κοιλίαν
	(4)	ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι
10	(1)	ἔλαβον τὸ βιβλαρίδιον
	(2)	κατέφαγον
	(4)	ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ
	(3)	ἐπικράνηθη . . . ἡ κοιλία

Taking a look at the occurrence of direct speech in Rev 10, the pattern depicted in table 62 emerges (assuming that one accepts Rev 10:6b-7 as direct speech). There is a constant change in the agents who utter direct speech, namely from an unspecified voice to an angel. Only at the end of the chapter does a new entity occur. It is "they" that speak. If one does not accept Rev 10:6b-7 as direct speech, then the angel speaks just once, namely after the voice has spoken twice. (See table 62.)

¹See also Alford, 653; and Beckwith, 583. Bousset, 313, suggests that in the first enumeration the more important term comes first, whereas in the second the natural sequence sweet/bitter is employed.

TABLE 62
DIRECT SPEECH IN REV 10

Verse	Agent	Content
10:4	Voice	"Seal up what the peals of thunder have said and do not write it."
10:6-7	Angel	"There will be no more time. In the days of . . . the seventh angel, the mystery of God is finished as proclaimed to the prophets."
10:8	Voice	"Take the open book which is in the hand of the angel"
10:9	Angel	"Take it, and eat it"
10:11	They	"You must prophesy..."

The voice from heaven may be the voice of God. The characterization of the strong angel reminds the reader of Jesus in Rev 1.¹ Both voice and angel commission John anew. Although there is repetition with respect to the speakers in Rev 10, one also finds climax at the end of the chapter: the commission to prophesy. John himself talks to the angel in Rev 10:9, but although λέγων is applied to him, he does not employ direct speech. If John would use

¹Charlier, Comprendre l'Apocalisse, 235, remarks concerning the angel: "Il n'est qu'une personnalisation symbolique du Christ lui-même, au même titre que l'agneau ou le cavalier blanc."

direct speech, the pattern would be broken, and probably a shift of emphasis would be caused. The vision/audition elements of Rev 10 form an interesting pattern as shown in table 63:

	Beginning of Sentence	Continuation of Sentence
A	Καὶ εἶδον	angel (1)
B	καὶ ἤκουσα	voice from heaven (4b)
A'	angel	ὃν εἶδον (5)
B'	voice from heaven	ἣν ἤκουσα (8)

The angel is connected to seeing, whereas the voice from heaven is linked to hearing. John does not see the voice, but he sees the angel. Interestingly, one finds an A - B - A' - B' structure, yet both A and A' and B and B' have an inverted order. In A and B the vision/audition formula comes at the beginning, in A' and B' at the end.

However, this structure of the vision/audition elements does not seem to reflect the overall structure of Rev 10 in all aspects. The block introduced by the second

occurrence of φωνή, namely Rev 10:8-11, consists of speeches made by the unspecified voice, the mighty angel, and both of them.¹ On the other hand, the peals of thunder already are found in the section introduced by καὶ εἶδον in 10:1 and they continue into the section introduced by καὶ ἤκουσα (10:4b). Since in Revelation καὶ ἤκουσα sometimes follows καὶ εἶδον without marking a new section,² one could take 10:1-4 as the first major segment of Rev 10. In this first section, a change from angel to voice takes place. Thunders are also mentioning. This would correspond to Rev 10:8-11 as the last major section with a change from voice to angel and to both of them, addressing John. Both sections contain the important theme of the scroll. Another section would be formed by Rev 10:5-7. Adding recurrent formulas, the picture presented in table 64 emerges. This rough structure of Rev 10 provides the outline for a more detailed structure presented in table 65.³

¹See also Shea, "The Mighty Angel and His Message," 321.

²See, for example, the seals or Rev 7:1-8.

³The three major parts of the proposed structure of Rev 11 correspond with the three elements of Bonsirven's outline, 37; and with the outlines of Charlier, Comprendre l'Apocalisse, 234; and Shea, "The Mighty Angel and His Message," 281.

TABLE 64
STRUCTURAL ELEMENTS OF REV 10

A The scroll and the peals of thunder (1-4)

- (1) Καὶ εἶδον angel
ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεπηγμένον
καὶ ἔθικεν ... ἐπὶ τῆς θαλάσσης ... ἐπὶ τῆς γῆς
- (2) Peals of thunder
- (3) καὶ ἤκουσα voice
ἐκ τοῦ οὐρανοῦ λέγουσαν

B The oath (5-7)

- (1) Angel ὃν εἶδον
ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς

A' The scroll and John (8-11)

- (1) voice ἣν ἤκουσα
ἐκ τοῦ οὐρανοῦ... λέγουσαν
τὸ βιβλίον τὸ ἠνεπηγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου
τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς
- (2) John
- (3) Angel
τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου
- (4) John
- (5) They

TABLE 65
THE STRUCTURE OF REV 10

Vision/ Audition	Content (10:1-11)
A	The scroll and the peals of thunder (1-4)
Καὶ εἶδον	(1) Angel: (a) Description of angel: (i) From heaven (ii) Clothed with cloud (iii) Rainbow upon head (iv) Face like sun (v) Feet like pillars of fire (vi) An open book in his hand (b) Activity of angel: (i) Feet on sea and earth (ii) Crying out like lion
καὶ ἤκουσα	(2) Seven peals of thunder speak (3) Voice from heaven: (a) "Seal what the peals of thunder have spoken"
B	The oath (1) Angel ὄν εἶδον (5-7): (a) Description of angel: (i) Standing on sea and earth (b) Activity of angel: (i) Lifting up right hand (ii) Swearing: • "No time any more." • In the days of the 7th angel is God's mystery fulfilled as preached to the prophets."

Table 65--Continued

Vision/ Audition	Content (10:1-11)
A'	<p>The scroll and John (8-11)</p> <p>(1) Voice from heaven ἤν ἤκουσα: "Take the open book in the hand of the angel, who stands on sea and earth."</p> <p>(2) John: I went to the angel and asked for the book</p> <p>(3) Angel: (a) "Take, (b) eat, (c) bitter, (d) sweet"</p> <p>(4) John: (a) I took book from the hand of the angel, (b) ate, (c) sweet, (d) bitter</p> <p>(5) They: "You must prophesy."</p>

In block A, it is reported that the strong angel *ἔκραξεν φωνῇ μεγάλῃ*, but no speech of the angel is related. The thunders also speak. Again nothing is recorded. However, one direct speech occurs, namely the speech of the heavenly voice. In block B, direct speech is introduced by *θα*. Block A' contains three direct speeches.¹ In both A and A', the participle *λέγουσαν* is directly connected to the voice from heaven. In Rev 10:1 and 5, the angel stands in a relationship to heaven (*ἐκ τοῦ οὐρανοῦ, εἰς τὸν οὐρανόν*) similar to the voice. Imperatives are used in the direct speeches of Block A and A'. In the former, two imperatives are used. That is also true for the first two cases of direct speech in block A'. The last direct speech does not use an imperative but *δαίσε* with infinitive.

The direct speech in B, however, is different. Instead of imperatives, the future tense (*ἔσται* and indirectly *μέλλῃ σαλπίζειν*) and the aorist (*ἔτελέσθη, εὐηγγέλισεν*) are employed in both the two main clauses and the two subordinate clauses. The aorist *ἔτελέσθη*, however, also seems to point to the future.² This speech connects Rev 10 with the seventh trumpet.

¹Shea, *The Mighty Angel and His Message*, 282, states: "In the central episode (vss. 5-7) his words and actions are directed toward heaven, while in the first and last sections his words and acts are directed toward earth (vss. 1-4, 8-11)."

²See also Blass, 272-273.

In block A', λαμβάνω, ἄγγελος, and βιβλαρίδιον/βιβλίον appear three times each. The open book in the hand of the angel is found in Rev 10:2,8, and 10. Additionally, χεῖρ occurs in Rev 10:5 and βιβλαρίδιον in Rev 10:9. "The feet on the sea and on the earth" is found in Rev 10:2,5, and 8.¹ In vs. 5 and 8, it is supplied by ἑσώτα. Thus, in the second section of Rev 10, starting with vs. 5, important phrases already employed in the first part are used repeatedly. A special emphasis is laid on John taking the book from the angel.

A note on the scroll mentioned in this chapter must be added. There is a shift from βιβλαρίδιον in 10:2 to βιβλίον in 10:8 and back to βιβλαρίδιον in 10:9-10. Interestingly, the term βιβλίον is used by the heavenly voice in direct speech, whereas the term βιβλαρίδιον is employed by John. John introduces the book he sees as an open βιβλαρίδιον, a word which occurs in the NT only in Rev 10:2,9, and 10. The voice from heaven calls it an open βιβλίον which might be confused with the sealed βιβλίον of Rev 5. After the voice has spoken, John insists on the fact that the scroll is a βιβλαρίδιον and not the βιβλίον mentioned earlier. Table 66 delineates the pattern that emerges:

¹See also Shea, The Mighty Angel and His Message, 282.

TABLE 66
THE BOOK IN REV 10

Personage	Term
John	ἐν τῇ χειρὶ αὐτοῦ <u>βιβλαρίδιον</u> ἠνεωγμένον (2)
Voice from heaven	τὸ <u>βιβλίον</u> τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου (8)
John	τὸ <u>βιβλαρίδιον</u> (9)
John	τὸ <u>βιβλαρίδιον</u> ἐκ τῆς χειρὸς τοῦ ἀγγέλου (10)

Taking and eating the open scroll obviously describes John's sweet-bitter experience, the reception and internalization of the heavenly message, which prepares him for his ministry, namely, preaching the word of God. Eating the scroll as an internal event is presupposition for the external task of προφητεύσαι in Rev 10:11.¹ "Prophets" in vs. 7 and "prophesy" in vs. 11 encompass the report of the eating of the scroll. God εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας. John now δεῖ... προφητεύσαι.

On the other hand, Rev 10 seems to contain an intentional contrast. The first part of Rev 10 was

¹See also *ibid.*, 320-321. To some extent, the experience of bitterness may also be a symbol for the non-acceptance of the message by the audience.

concentrating on the seven peals of thunder. They were speaking. However, John had to seal ἡ ἐλάλησαν αἱ ἑπτὰ βρονταί. The second part of Rev 10 ends with the open proclamation by John and a new commission for him. The peals of thunder are not allowed to be heard publicly. John is urged to prophesy publicly. Thus, the emphasis of Rev 10 lies on proclamation and prophetic ministry. The content of the open scroll has to be preached.

Block B with its oath that time shall be no longer comes right in the center of Rev 10.¹ As shown above, this section has multiple relations to blocks A and A'. It is not an isolated piece of literature. One should expect that its message is related to the concept of the little scroll and to the concept of prophecy, both of which are found in A and A'.²

Rev 11:1-13. The main figures of Rev 11 are John, two witnesses, a beast, the earth dwellers, and a voice from heaven. No angels are mentioned. Vision/audition formulas do not occur. The term ἤκουσαν in Rev 11:12 refers to the two witnesses and does not have a structuring

¹See *ibid.*, 298.

²*Ibid.*; Shea states: "Although the open scroll is not mentioned again in these verses (vss. 5-7), its presence should be assumed to be an important part of this scene. The fact that the angel raises one hand to swear the oath and at the same time holds the open scroll in the other indicates that the oath should be related to the contents of the scroll."

function. The lack of a vision/audition element at the beginning of Rev 11 might point to the fact that Rev 11 should not be separated from Rev 10. Vision, audition, and action are going on, even when a new scene emerges.¹

Rev 10 has ended with the command to prophesy directed to John. Rev 11 starts with John. It is a second symbolic action that he has to perform following the eating of the scroll. He receives a measuring rod and--in direct speech--the task to measure the temple.² Rev 11:1b-2 contains four imperatives; the last one is expressed negatively (μή and subjunctive). Μετρέω as well as ναός occur twice in these verses.

ἔγειρε καὶ μέτρησον
τὸν ναὸν τοῦ θεοῦ ...

καὶ τὴν ἀύλην τὴν ἔξωθεν τοῦ ναοῦ
ἐκβαλε ἔξωθεν καὶ μὴ ἀύτην μετρήσης.

In Rev 11:2, the holy city is mentioned. In vs. 8, a great city appears. A city is again found in 11:13, referring back to the great city.

A shift takes place with Rev 11:3. Though the direct speech still continues, it is no longer John who receives orders. Instead, one finds a report on two

¹See Lenski, 326.

²Krodel, 217-218, states that Rev 11 is a continuation of Rev 10. "The symbolic action of eating the little scroll, A (10:8-11), is followed by the commission, B (10:11), and by the new prophetic action of measuring the temple, A' (11:1-2)."

witnesses. The two sections are linked by the same time element, the forty-two months and the 1260 days. Both expressions denote the same period, for forty-two months of thirty days each are 1260 days. In the beginning and toward the end of the first paragraph, ἐδόθη is used.¹ In Rev 11:3, the future tense of the same verb is employed. Sweet mentions that the phrases "I will give to my two witnesses, and they shall prophesy 1260 days" and "it was given to the nations, and they shall trample the holy city forty-two months" (11:2) is an intentional parallelism describing what God allows and what he commissions, "two sides of one coin."²

The two witnesses have the function of prophesying (11:3,6) and are called the two olive trees, the two lampstands (11:4), and the two prophets (11:10). With prophecy, an important concept of Rev 11 has emerged.

Rev 11:5-6 has an interesting structure. In vs. 5, two subordinate sentences are repeated almost literally. The difference is that θέλω in the first sentence occurs in the present tense, whereas the aorist is used in the second

¹See also Moffat, 414, who argues for the unity of Rev 11:1-2 and Rev 11:3-13 and--in support of his view--mentions (1) the same time span, (2) the "strange διδου- construction . . . , and (3) the inversion of object and verb" that is common to both sections (11:2,5,6,9,10). The prophetic mission finds its counterpart in the punishment.

²Sweet, Revelation, 184.

sentence.¹ Furthermore, αὐτούς precedes the verb in the first sentence. In the second sentence the order is inverted. The first subordinate clause is followed by two main clauses and the second by one main clause. In vs. 6, instead of subordinate clauses two almost identical main clauses are employed. They differ only in word order. These two main clauses are followed by one infinitive construction in the first instance and two infinitive constructions in the second.² (See table 67.)

TABLE 67

THE STRUCTURE OF REV 11:5-6

A	(a) καὶ εἰ τις αὐτούς θέλει ἀδικῆσαι (1) fire comes out of their mouths (2) it devours the enemies
A'	(a) καὶ εἰ τις θελήσῃ αὐτούς ἀδικῆσαι (1) in this manner he must be killed
B	(1) οὗτοι ἔχουσιν τὴν ἐξουσίαν (a) to shut up the sky
B'	(1) καὶ ἐξουσίαν ἔχουσιν (a) to turn the waters into blood (b) to smite the earth with every plague

¹The verb is again found in Rev 11:6. See also Charlier, Comprendre l'Apocalisse, 250.

²See also Giblin, "Revelation 11.1-13," 440.

The response to the attempt to harm the two witnesses (11:5) is the statement that they have power to bring about plagues (11:6).

The term μάρτυς has been found in Rev 11:3, at the beginning of the section dealing with the two witnesses. The related word μαρτυρία occurs in Rev 11:7. In this verse, the end of the testimony of the two witnesses after 1260 days is described (11:3). Between μάρτυς in vs. 3 and μαρτυρία in vs. 7, the activity of the witnesses has been depicted. Starting with 11:7, the end of the witnesses is reported. First, the beast makes war with the witnesses and kills them. Then, a section on their dead bodies follows (11:8-9).

In Rev 11:8-9 an inclusion is found again.¹

A τὸ πῶμα αὐτῶν lie in the streets of the great city

B The peoples see τὸ πῶμα αὐτῶν for three and a half days.

A' τὸ πῶμα αὐτῶν are not permitted to be buried.

A reaction of those who dwell on earth is described in Rev 11:10. Maybe this verse is another small inclusion, for it starts and ends with those who dwell on earth.² The first two lines seem to be an incomplete synonymous parallelism. Lines one and four form a contrast:

¹See also Rousseau, 195.

²See also *ibid.*

- (1) οἱ κατοικοῦντες ἐπὶ τῆς γῆς will rejoice
- (2) and they will be glad
- (3) and they will send each other gifts
- (4) for the two prophets tormented τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

Rev 11:3-13 seems to be structured by time elements. The ministry of the two witnesses is introduced and 1260 days of their activity are portrayed. A shift occurs in Rev 11:7, for it describes the time after they have finished their ministry. Yet, another time element is introduced in Rev 11:9, the three and a half days of their death. A shift occurs again: καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ (11:11), and the resurrection and ascension of the witnesses are reported (Rev 11:11-12). The description of their resurrection and ascension also includes a report on the reaction of their enemies. The phrase καὶ ἐν ἐκείνῃ τῇ ὥρᾳ in Rev 11:13 connects this verse with the preceding verse which describes the ascension of the two witnesses.

Some words in Rev 11:11-13 occur in a chiastic order; however, only the last part of vs. 11 and the entire vs. 12 seem to form a chiastic structure. Vss. 11 and 13 contain too much material that does not fit, and the links between the two verses are too weak.¹

¹Giblin, "Revelation 11.1-13," 444, perceives "two sets of tristychs" in Rev 11:11b-12 and also a kind of chiasm regarding the phrases θεωροῦντας αὐτούς/ἐθεώρησαν αὐτούς. See also Lund, Studies in the Book of Revelation, 132.

ἐκ τοῦ θεοῦ (11a)
 φόβος (11b)
 ἔπεσεν (11b)

A ἐπὶ τοὺς θεωροῦντας αὐτούς (11c)

B ἐκ τοῦ οὐρανοῦ (12a)

C ἀνάβατε ὧδε· (12a)

C' καὶ ἀνέβησαν (12b)

B' εἰς τὸν οὐρανὸν (12b)

A' καὶ ἐθεώρησαν αὐτούς οἱ ἐχθροὶ αὐτῶν (12c)

ἔπεσεν (13a)
 ἔμφοβοι (13b)
 τῷ θεῷ (13b)

Rev 11:1-13 closes with an account of a great earthquake and a report on the threefold result of the earthquake. The first effect is related to the city, and the second and the third to humankind. In all three cases, numbers play a role. Whereas the first two effects are negative, the third seems to add a positive note: the remnant repent.¹ A time element is again found, in Rev 11:13. (See table 68.)

¹See Joseph Bonsirven, L'Apocalypse de Saint John (Paris: Beauchesne et ses fils, 1951), 37, for a similar outline. Beckwith, 592-593, holds that giving glory to God "denotes a real spiritual change," namely repentance. See also, Prigent, L'Apocalypse de Saint Jean, 171. On the other hand, concerning the reaction of humankind in 11:13, U. B. Müller, 216-217, holds that glorification of God does not mean conversion of the people. However, the phrase "to give glory to God" in the Book of Revelation, when related to humans on earth, seems to imply repentance. See Rev 14:7. In Rev 16:9, giving glory and the verb for conversion occur next to each other and are related to each other. See also Rev 15:4.

TABLE 68
THE STRUCTURE OF REV 11a

Vision/ Audition	Content (11:1-13)
	<p>John's ministry (1-2)</p> <p>(1) Measuring the temple without the court</p> <p>The two witnesses (3-13)</p> <p>(1) The activity of the two witnesses (3-6)</p> <p style="padding-left: 20px;">(a) Prophesying for 1260 days (3)</p> <p style="padding-left: 20px;">(b) Standing before the Lord as olive trees and lampstands (4)</p> <p style="padding-left: 20px;">(c) Their authority and power (5-6)</p> <p>(2) The end of their witness (7-10)</p> <p style="padding-left: 20px;">(a) The beast--3 statements (7)</p> <p style="padding-left: 20px;">(b) The dead bodies--3 1/2 days (8-9)</p> <p style="padding-left: 20px;">(c) Those who dwell on earth--3 statements (10)</p> <p>(3) After the 3 1/2 days (11-13)</p> <p style="padding-left: 20px;">(a) Resurrection and effect on those seeing it (11)</p> <p style="padding-left: 20px;">(b) Ascension, seen by enemies (12)</p> <p style="padding-left: 20px;">(c) Earthquake destroying the city, killing people, and causing others to glorify God (13)</p>

*Connections between Rev 9b,
Rev 10, and Rev 11a*

Numerous scholars perceive Rev 10-11a as an interlude¹ in the trumpet section; others hold that it is part of the sixth trumpet.² A further issue in the

¹See, for example, Beckwith, 573; Collins, The Apocalypse, 64; and Fiorenza, Revelation: Vision of a Just World, 79. Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" 313-15, calls Rev 7 as well as Rev 10-11a a delay. Hadorn, 98, talks about two interludes regarding Rev 10 and Rev 11a. Krodel, 74, 206, 209-212, and Rissi, Alpha und Omega, 83, both perceive a twofold interlude. Mounce, 205, talks about "an interlude of two related visions." On p. 229, he states that Rev 11:14 "stands in isolation, separated from the second Woe by the visions of 10:1-11:13, and announcing a third Woe which is then postponed until a number of subplots have been brought forward." U. B. Müller, 199, holds that the interlude of Rev 10-11 discusses the fate of the churches. This topic is also found with the first interlude in Rev 7. See also Mazzaferri, 336-337, 362; Milligan, The Book of Revelation, 157; Moffat, 403, 410-411; Rodney Lawrence Petersen, "Preaching in the Last Days: The Use of the Theme of 'Two Witnesses,' as Found in Revelation 11:3-13, with Particular Attention to the Sixteenth and Early Seventeenth Centuries" (Ph.D. dissertation, Princeton Theological Seminary, 1985), 6-7; Roloff, The Revelation of John, 122; Sweet, Revelation, 157, 175; Weeber, 17; Wendland, 379-80; and Zahn, 396. Wolber, 63, states that the interlude cannot be attached to the sixth trumpet. Bousset, 314-315, calls Rev 10 a digression which is found in the center of the entire composition of Revelation keeping together its different elements. Rev 10 looks back to Rev 1 and to the first six trumpets. It looks forward to the mystery of God which is to be revealed from Rev 12 onward.

²See, for example, Steinmann, 72-79; and Tolzien, 16. Within the sixth trumpet, Corsini, 184, distinguishes between a negative vision (9:14-21) and a positive vision (10:1-11:14). Giblin, The Book of Revelation, 96, 103, calls Rev 9:13-11:14 the sixth trumpet and its enlargement and equates it with the second woe. On p. 108 he notes: "As in the case of the sixth unsealing, the vision after the sixth trumpet-blast leads into an enlargement (not an 'interlude') which prepares the reader for still further disclosures, notably as affecting the faithful." Kempson,

discussion is the content of the little scroll. Depending on the respective interpretation, Rev 11a is either perceived as the content of the little scroll and is thus connected to Rev 10 or--frequently--it is separated from Rev 10 on the grounds that Rev 11a is not the content of the scroll.¹

97-101, provides several reasons for including Rev 10:1-11:13 in the sixth trumpet, namely (1) the common theme of repentance (9:21 and 11:13), (2) the technique of inclusion (sixth and seventh trumpets, conclusion of the second woe in 11:14), and (3) the position of the passage. On p. 100, he argues: "If John had planned an interlude or an interruption in the trumpet series, the position of the interlude would appear to have been chosen badly. A more natural break in the series lies between the fourth and the fifth trumpets, for the fifth trumpet inaugurates the three woes of the last three trumpets." His conclusion is that Rev 8:6-11:19 forms a cohesive unit.

¹See, for example, Collins, The Combat Myth, 27, who holds that the two chaps. Rev 10 and Rev 11a form an interruption in the trumpet series. Yet, Rev 11a is not the continuation of Rev 10, "because 11:1-2 is a new symbolic act." Therefore, the content of the little scroll starts with 12:1 and is not to be equated with 11:1-13. See also Harrington, 161. In opposition to Collins, Rissi, Was ist und was geschehen soll danach, 12, proposes: "Das zweite Glied des Zwischenstücks soll wahrscheinlich verstanden werden als Inhalt dieses Büchleins." So also Lambricht, 96, who perceives Rev 10-11a as a unit and as a part of the second woe. Fiorenza, The Apocalypse, 42, holds: "The essential content of the 'small scroll' is sketched in the vision of the two witnesses and unfolded in ch. 12-14." Moffat, 414, declares: "Strictly speaking, the revelation assimilated in x. 10, 11 opens in xii., but the intervening passage is linked to both The first part of this passage (xi. 1-2, 3-13) evidently forms part of the βιβλαρίδιον."

The microstructural analysis of this study seems to propose a connection between Rev 10 and Rev 11a¹ as well as a common link to Rev 9b. The second chapter of this investigation has provided several tables which list similarities between Rev 9b, Rev 10, and Rev 11a. Details are specified there.

Rev 10 and Rev 11 differ with regard to the personnel and the vocabulary. For example, Rev 10 mentions an angel six times; Rev 11a, not a single time. But Rev 11a has the Lord twice and the remnant once, which are missing in Rev 10.

However, there are also important connections between both sections. John² and a voice from heaven appear in both. The same is true for peoples, nations, and tongues. Important common verbs are ἴσθημι, δίδωμι, κατασθίω/έσθίω, περιβάλλω, τελέω, and τίθημι. The last four are not found in any other section of the trumpets. Important common nouns are στόμα, φωνή, νεφέλη, and πούς. The last two are again not found elsewhere in the seven trumpets. However, the most important common theme seems to be prophecy. The word

¹U. B. Müller, 199, states that Rev 10 serves as an introduction to Rev 11. Prigent, L'Apocalypse de Saint Jean, 139, insists on "un principe unificateur" for Rev 10:1-11:14. Even Rev 9-11 "cache . . . une certaine unité."

²In the scene of eating the scroll (Rev 10) as well as in the scene of measuring the temple (Rev 11a), Mounce, 219, perceives active involvement of John.

group προφητεία/προφητεύω/προφήτης is found twice in Rev 10 and three times in Rev 11a.¹ The only other place in the trumpets where it occurs is the seventh trumpet. In Rev 10, John received the command to prophesy. In Rev 11a, two witnesses function as prophets. Their ministry and fate is described, as are the effects on humankind.

The expansion of the sixth seal was clearly linked to the preceding material by the question: Who is able to stand? A connection like this between Rev 9b and Rev 10-11a is missing. Nevertheless, there are literary and conceptual links between these sections.

The trumpets differ from the seals in an important aspect: An eagle or vulture appears at the end of the

¹See, for example, Minear, I Saw a New Earth, 96. Krodel, 212, holds that the interlude "consists of one single vision in several parts, dealing with the theme of prophecy (explicitly in 10:7-11; 11:3, 11 and implicitly also in 10:3-4; 11:1-2)." Prigent, L'Apocalypse de Saint Jean, 149-150, states: "Ap. 10,1 - 11,14 est donc à comprendre comme un intermède qui doit nécessairement trouver place avant la Fin Sa pointe est de marquer la place nécessaire qu'occupe dans l'eschatologie le ministère des prophètes." Roloff, The Revelation of John, 122, maintains: "A key for the entire thematic focus of this section is found in the observation that allusions to prophets and prophetic speech run through it like a scarlet thread (10:7, 11; 11:3, 11; cf. also 11:18)." Similar Strand, "The 'Spotlight-On-Last-Events' Sections," 208-209, who views the interlude as twofold. On p. 208, he declares: "The theme of prophetic proclamation which is so basic and central to chapter 10 continues, under different imagery, in chapter 11: namely, the imagery of a temple setting. Here we find . . . a temple-measuring scene . . . followed by the pericope concerning two prophetic witnesses (vv. 3-13) who are introduced in terms of the temple imagery of two olive trees that are also two lampstands (vv. 3-4)."

fourth trumpet announcing three woes. Between the following trumpets, transitional statements are found referring to woes. Thus this structure emerges as shown in table 69:

TABLE 69
THE STRUCTURE OF THE LAST THREE TRUMPETS

-
- (1) First transitional statement:
 The vulture announcing three woes because
 of the three remaining trumpets (8:13)
 Fifth trumpet (9:1-11)
- (2) Second transitional statement:
 One woe past, two woes still to come
 (9:12)
 Sixth trumpet (9:13-21)
 First part of expansion (10:1-11)
 Second part of expansion (11:1-13)
- (3) Third transitional statement:
 Second woe past, third woe quickly to
 come (11:14)
 Seventh trumpet (11:15-18)

The transitional statements clearly connect Rev 10-11a to the sixth trumpet as found in Rev 9b.

Besides structuring formulas, there are other common elements between the sixth trumpet and its expansion. The phrase ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ, though in an inverted order and with στόμα in the singular, is only found in Rev 9b and Rev 11. The two witnesses have

at least the same abilities that the locusts have.

Negative and positive powers are contrasted.

Common words include ἄγγελος, ἀδικέω, ἀποκτείνω, προσκυνέω, βλέπω, ἐξουσία, ἡμέρα, θυσιαστήριον, λέων, λουκός, πληγή, and προσκυνέω.

Some of these terms are remarkable links between the sections, and again, within the trumpets some are only found in the sixth trumpet and its expansion.

The sixth seal without expansion was purely negative. It depicted the fate of the enemies of God. Rev 7, however, provided a positive note in portraying the redeemed. The sixth trumpet without expansion is also negative. The survivors do not even repent of their works. Yet, Rev 10-11a adds a positive note. There is John the prophet. There are the two witnesses or prophets. Though killed, they are raised and taken to heaven. And interestingly enough, there are finally people who glorify God.¹ Not everything is pitch-black. As with the two prophets, so also with John: his ministry will not be in vain and not without a positive effect. Some people will repent.²

¹U. B. Müller, 215-216, has a point, when he states that the structure of Rev 11:13 corresponds with that of Rev 9:14-21: (1) description of a plaque (9:14-17 and 11:13ab), (2) number of killed persons (9:18 and 11:13c), and (3) reaction of the rest (9:20-21 and 11:13d).

²Giblin, "Revelation 11.1-13," 454, states: "In the wider context of the three woes, Rev.11.1-13 must be judged to form an integral part of the second woe, to develop the motif of diabolic activity introduced programmatically in the first woe, and to prepare the reader to understand the third woe (the complexus of events covered by the seventh

Announcement of the Third Woe

Rev 11:14 functions as a short transition from the sixth trumpet to the seventh trumpet. The first part of this verse looks back at the second woe, whereas the second part introduces the third woe. The three trumpets are successive.¹

One is faced with the question: Is the seventh trumpet identical with the third woe and how far do they reach? Different suggestions have been made:

1. The third woe is introduced, but never executed.²
2. The third woe and/or the seventh trumpet consist of the seven bowls or even all that follows Rev 11:14.³

trumpet). By no means does it figure as an alien or somewhat extraneous element in the functional articulation of the major vision (4-22) or as a factor dividing that vision. Rather, in the context of a progressively articulated series of visions (the three 'woes'), it provides solid insight concerning a theme central to Rev. as a whole: prophetic ministry as essentially concerned with the message of judgment, salvation, and need for repentance."

¹See Paulien, Decoding Revelation's Trumpets, 358.

²See Kraft, 160. Lohse, 58, states: "Vom zweiten Wehe wird aber erst 11,14 gesprochen, das dritte wird überhaupt nicht mehr erwähnt (doch s.12,12)."

³See Beckwith, 606-608, and Cohen, 96-97. Lam-brecht, 86, 92-93, identifies the fifth trumpet with the first woe, the sixth trumpet with the second woe, but sees an open-endedness with regard to the third woe. Jon Paulien, Decoding Revelation's Trumpets, 340, equates the third woe with the seven last plagues. Tolzien, 15-20, suggests that as the seventh seal comprises the seven trumpets and all that follows, so the seventh trumpet comprises the rest of the main body of Revelation. See also Ronald R. Gibson, "The Meaning and Chronology of the Trumpets of Revelation" (Th.D. dissertation, Grace

3. Rev 11:15-19 is not comparable to the preceding woes. However, the term "woe" occurs in Rev 12:12, therefore Rev 12:13-13:18 or Rev 11:15-13:18 form the third woe.¹
4. Rev 11:15-18(19) is the seventh trumpet and at the same time the third woe.²

Since the first woe was identical with the fifth trumpet and the second woe with the sixth trumpet³ including its twofold expansion, it seems to be consistent to

Theological Seminary, 1980), 196-200; U. B. Müller, 217-218; Prigent, L'Apocalypse de Saint Jean, 175; and Walvoord, The Revelation of Jesus Christ, 184.

¹See, for example, Lohmeyer, 91; and Sweet, Revelation, 190; probably also Donald Guthrie, New Testament Introduction (Downers Grove, IL: Intervarsity Press, 1990), 982-983, who holds that the seven trumpets comprise Rev 8:2-13:18. On the other hand, Moffat, 406, states: "The first woe finishes at ix. 12, the second (after the interlude of x. 1-xi. 13) at xi. 14, the third apparently at xii. 12." See also Bousset, 297.

²See, for example, Beasley-Murray, 187-188; Lenski, 360; and Rissi, Was ist und was geschehen soll danach, 13. Hadorn, 98, identifies the last three trumpets with the three woes; similar Kempson, 140. Jörns, 168, insists: "Die nächsten hymnischen Stücke, die die Antiphonie 11,15b/17f. bilden, haben eine doppelte Funktion. Im engeren Kontext stellen sie den Inhalt der 7. Posaune und des 3. Wehe dar und übernehmen also eine Funktion im Geschehen der Apokalypse selbst. Zugleich stehen sie am Ende der Posaunenvisionsreihe und bilden deren Abschluß und Höhepunkt." See also *ibid.*, 176. Collins, The Apocalypse, 74, also seems to accept this view: "After the interlude of 10:1-11:13, we are reminded that the *second woe has passed*, the sixth trumpet, and that the *third woe is soon to come*. The seventh trumpet is a woe for the nations who will feel God's wrath and for the destroyers of the earth who will be destroyed themselves."

³See Charles, 1:293; U. B. Müller, 192; and Swete, 141.

take the third woe as the seventh trumpet that is Rev 11:15-18 only.¹ The transition formulas in 9:12 and 11:14 are almost identical. When the first line of one verse, including ἰδοῦ, is compared with the first line of the other verse, including ἰδοῦ, one notices that they differ only with regard to the number:

9:12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν ἰδοῦ

11:14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν ἰδοῦ

This difference is necessary and unavoidable. There is some variation with the last line of each formula, yet, the vocabulary is mostly the same:

9:12 ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

11:14 ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

In the second case, the term ταχύ closely connects the succeeding seventh trumpet with this verse. Thus, the third woe should be identified with the seventh trumpet. As shown above, the third major part of Revelation ends with 11:18. Obviously, the third woe does not continue beyond this verse. However, Rev 11:18 contains judgment and reward which are spelled out in more detail later in the Book of Revelation.

¹To a certain degree, Krodel, 193 and 199, for example, seems to identify the third woe with the seventh trumpet. The third woe is realized in Rev 12-16. The seventh trumpet has a twofold significance. First, it "rounds off the trumpet cycle." Second, "the seventh trumpet, like the seventh seal, encompasses the visions that are to come" (193).

The Structure of the Seventh Trumpet

The seventh trumpet is shorter than the previous trumpets are. It consists mainly of two hymns. The first hymn is presented by many voices in heaven. In this section, θεός is mentioned three times, κύριος twice, and Χριστός once. Thus, there is a strong emphasis on the deity. Actually, the only concern of this section is God and his kingdom.

The second hymn is sung by the twenty-four elders in a worship scene. In this hymn, Jörns distinguishes between a hymnic part (11:17--A) and an elated prosaic part (11:18--B). His outline corresponds more or less with the syntactical display of this study:

"A Ia We give thanks to you, Lord God Almighty,
 b the One who is and who was,
 IIa because you have taken your great power
 b and have begun to reign.
 B I The nations were angry;
 IIa and your wrath has come.
 b 1 The time has come for judging the dead,
 b 2 and for rewarding your servants
 α the prophets and your saints
 β and those who reverence your name,
 γ both small and great--
 b 3 and for destroying those who destroy the
 earth."¹

The hymns have common elements. They are addressed to God and point to his reign. The kingdom of the world has become God's kingdom, and he is reigning. (See table 70.)

¹Jörns, 101-102.

TABLE 70

THE SEVENTH TRUMPET

Vision/ Audition	Content (11:15-18)
1. --	The seventh angel blew the trumpet (15a)
2. --	Great voices in heaven (15b)--first hymn (1) Kingdom of world is the kingdom of God and Christ (2) Eternal reign
3. --	24 Elders fall down and worship (16-18)--second hymn (1) Thanks to God, because: (a) Taken his power (b) Reign (2) Nations enraged (3) God's wrath has come and the time for (a) Judging the dead (b) Rewarding God's servants (c) Destroying the destroyers

The first hymn consists of two main clauses.¹

Each main clause contains the kingship motif. The second hymn adds some more information. It mentions nations and

¹Jörns, 97, states: "Im Grunde besteht die Strophe aus zwei Proklamationen, die je eine Sinnzeile für sich bilden."

their judgment¹ as well as the reward for God's people. At the beginning of this hymn, a threefold designation of God occurs, followed by $\delta\alpha$ and two verbal phrases. The verbs of these phrases are found in the aorist second-person singular. In Rev 11:18, a shift takes place from the second-person singular to the third-persons singular and plural. The wrath of the nations is contrasted with the wrath of God.² The term $\tau\alpha\upsilon\tau\alpha$ is followed by three infinitives describing God's threefold judgment.³ (See table 71.)

TABLE 71

THE STRUCTURE OF REV 11:18b

The time has come:

- A Of the dead to be judged
- B To give the reward to
 - (1) The servants the prophets
 - (2) The saints
- A' To destroy those who destroy the earth

¹Walvoord, The Revelation of Jesus Christ, 185, states that there is a play on words in the Greek of Rev 11:18. "Becoming angry" and "wrath" have the same root. Concerning the dead he holds: "The passage itself, however, does not indicate whether the dead include the wicked dead, much less that it is restricted to them."

²See Charlier, Comprendre l'Apocalisse, 258.

³See also Lilje, 167.

The first and the second infinitive use an additional participle as genitive and as direct object respectively. The second infinitive phrase is more elaborate and enumerates several groups of people.¹ It is also a positive statement, whereas the first and the third infinitive phrases seem to be negative.²

With the seventh trumpet the consummation has been reached. The trumpets have come to an end. A new part of Revelation begins with Rev 11:19.³

Connections between the Seven Trumpets

The seven trumpets have the same pattern that has already been found within the seven seals. They can be subdivided into a group of four and a group of three.⁴

¹See, for example, Swete, 143. The arrangement of this text, Rev 11:18, has been discussed in chapter 3 of this study, pp. 191-195.

²See also Krodell, 231, who perceives an A-B-A' structure in Rev 11:18. "Two references to God's judgments (A and A') enclose the main point, the thanksgiving for rewarding thy servants."

³Similar J. M. Ford, Revelation, 182, who states: "With 11:15-19 the first segment (chs. 4-11) of Revelation ends in an epiphany, a vision of the heavenly order. Such an ending is appropriate, since the second segment (chs. 12-22) will be terrestrially oriented."

⁴See, for example, Alford, 631; Beasley-Murray, 154; Boll, 57; Charles, 1:218; Collins, The Combat Myth, 34-35; Corsini, 164; Hadorn, 98; Ladd, 126; Lenski, 273; Minear, I Saw a New Earth, 93-94; Moffat, 403; U. B. Müller, 188; Paulien, Decoding Revelation's Trumpets, 324; Rissi, Was ist und was geschehen soll danach, 11; Wendland, 379; and Wikenhauser, 73.

This is obvious, because the last three trumpets are each introduced by a transitional statement which equates them with three woes.¹

The first four trumpets are rather brief. They have some words in common which are found rarely or not at all within the other trumpets (e.g., *καὶ ἐγένετο, καίω/κατακαίω, and τρίτος*.)² They also consist mainly of two parts, namely, a part describing some kind of action and a part depicting the results of the respective action.³ The last three trumpets, especially the fifth and the sixth, are much more complex. They are also much longer, and an increase in intensity takes place the further one gets.⁴

All the trumpets beside the first use the common formula *καὶ ὁ... ἄγγελος ἐσάλπισεν*. The first trumpet omits the

¹Caird, 141-142, states that "the first six trumpets have sounded the alarm, calling men to repentance," whereas the seventh trumpet as the climax "turns out to be more a *dies gaudii* than a *dies irae*." This is true for the redeemed, but not for the oppressors, those who have desolated the earth. For them, the time of God's wrath and judgment has come (11:18).

²Charles, 1:233, mentions that "*τὸ τρίτον (μέρος)* with a genitive following is found twelve times in viii.7-12." See also Paulien, Decoding Revelation's Trumpets, 325.

³Similar Krodell, 197; and U. B. Müller, 189.

⁴See Paulien, Decoding Revelation's Trumpets, 325. In the first four trumpets, humankind is attacked indirectly. This changes with the woes. Under the fifth trumpet, people are tortured. Yet, with the sixth trumpet, people are killed. See, for example, Beckwith, 270, 568; Bousset, 299; and Charlier, Comprendre l'Apocalypse, 220.

term ἄγγελος and has only καὶ ὁ πρῶτος ἐσάλπισεν. One reason might be that the term ἄγγελος has occurred in the previous verse, and is left out in 8:7 to avoid repetition.

The first and the second trumpets have some additional common elements. These are the following terms: πῦρ,¹ αἷμα, and ἐβλήθη. The first two are also employed in the sixth trumpet. The word ὄσπηρ is found in the third, the fourth, and the fifth trumpets. The fall of a star is described in the third trumpet; an already fallen star is mentioned in the fifth trumpet.² The word ἀποθνήσκω appears in the second, third, and fifth trumpets. The terms καὶ ἐβλήθη (first and second trumpet), καὶ ἔπεσεν (third trumpet), and καὶ ἐπλήγη (fourth trumpet) seem to form a kind of assonance, thereby connecting the first four trumpets.

Thus, the first four trumpets are linked to each other, yet, they also have connections to the remaining three trumpets. Trumpets five to seven also have links among each other beside the links to the previous trumpets:

¹See Sweet, Revelation, 173. Fiorenza, Revelation: Vision of a Just World, 71, states: "The symbol of fire recurs in all the first four trumpet visions. It recalls the same fire that the priest-angel has cast down on earth and signifies the wrath and judgment of God." However, the term πῦρ itself is only found in the first and second trumpets.

²See also Corsini, 179. In this way, the fifth trumpet is linked to the preceding group of trumpets.

1. Connections between the fifth and the sixth trumpets include the following phrases and important words: ἵνα μὴ ἀποκτείνωσιν (τοὺς ἀνθρώπους) / ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων, κεφαλή... πρόσωπον, ἄβυσσος, ἀδικέω, ἀνοίγω, ἀποκτείνω, βασιανίζω/ βασιανισμός, θώραξ, ἵππος/ἵππικός, λέων, μήν, οὐρά, πόλεμος, χρυσοῦς/ χρυσός. Furthermore, vision/audition formulas appear only within the fifth and the sixth trumpets. Both contain time elements.¹
2. Connections between the sixth and the seventh trumpets are these: εἰς τοὺς αἰῶνας τῶν αἰώνων, ἐνώπιον τοῦ θεοῦ, ὁ ἑβδομος ἄγγελος, τοὺς ἑαυτοῦ δούλους τοὺς προφήτας, ἔθνος, κάθημαι, κύριος, λαμβάνω, ποσκυνέω, προφητεία/προφτετεύω/προφήτης.
3. One can also find connections between the fifth, the sixth, and the seventh trumpets: βασιλεία/βασιλεύς/βασιλεύω, δίδαμι, ἐξουσία, θεός, and πρόσωπον.

One of the closest relationships among the trumpets is that between the fifth and sixth trumpets. The locusts of the fifth trumpet have some resemblance with the horses of the sixth trumpet. In the fifth trumpet, humankind is tormented, but not killed. In the sixth trumpet, one third of humankind is killed.² In the fifth trumpet, a star fallen from heaven opens the abyss, and locusts come forth from it. Furthermore, the angel of the abyss is mentioned.

¹See Paulien, Decoding Revelation's Trumpets, 359.

²See also Ladd, 134; and Swete, 122.

In the expansion of the sixth trumpet, a beast comes out of the abyss. In both of these scenes, the evil forces have power to hurt people. Both refer to the tail as a weapon of the plague. Both contain a time element. It seems as if the sixth trumpet is a kind of extension or rather intensification of the fifth trumpet. (See table 72.)

TABLE 72

THE FIFTH AND THE SIXTH TRUMPETS

Section	Activity
Fifth trumpet:	The abyss and humankind: (1) Humankind is tortured
Sixth trumpet:	Humankind: (1) A third of humankind is killed (2) The rest of humankind does not repent
Expansion A:	The prophet John: (1) John's sweet/bitter experience and his task of prophesying
Expansion B:	The beast from the abyss, the two prophets, and humankind: (1) The two prophets are killed, yet raised (2) 7000 humans are killed (3) The rest of humankind glorifies God

The focus of the fifth trumpet and the sixth trumpet, without the expansions, seems to be humankind. The stress of the first and the second expansions seems to

lie on prophecy. Intensification can be seen in the fact that first, humankind is tortured, but not killed, whereas later a part of humankind is killed. The same is true for prophecy. In Rev 10, the prophet has a sweet/bitter experience, but in Rev 11a, the two prophets are killed. Creatures from the abyss are responsible for the torture of people (fifth trumpet) as well as for the death of the prophets (Rev 11a). A reversion takes place with regard to the λοιποί. In Rev 9:20-21, they do not repent. In Rev 11:13, they give glory to God.

Several connections between the first four trumpets and the remaining three trumpets have already been mentioned. Some additional literary links are listed here:

1. A connection between the first and the fifth trumpets is γῆ...δένδρον...χόρτος...χλωρός.
2. The term ἄνθρωπος is found in the third, the fifth, and the sixth trumpets.
3. Connections between the third, the fifth, the sixth, and the seventh trumpets include the words ὄνομα, οὐρανός, and πίτω/ἐπιπίτω.
4. The third trumpet uses the words πικραίνω and ποταμός which are also found in the sixth trumpet.
5. Connections between the fourth, fifth, and sixth trumpets are the two terms ἥλιος and ἡμέρα.

Direct speech is found once in the announcement of the first woe, Rev 8:13, and eight times in the sixth trumpet. Seven of the eight occurrences of direct speech in the sixth trumpet appear in its expansion; five in Rev 10, and two in Rev 11a. Two hymns are employed in the seventh trumpet.

Connections between the Trumpets and Rev 8:2-6

Several words and phrases of Rev 8:2-6 are found in most of the trumpets (e.g., ἄγγελος, γῆ, and σάλπιγξ/σαλπίζω). This concept of angels and trumpets in Rev 8:2-6 and Rev 8:7-11:15 inseparably joins the introductory vision to the seven trumpets. On the content level, judgment on unbelievers and support for the saints are indicated in Rev 8:2-6,¹ ideas which are found again in the trumpets. (For example, the saints occur in 11:18.) Furthermore, there are literary connections between the introductory vision and the individual trumpets. Some of these links are listed here:

1. The phrase καὶ ἔβαλεν/ἐβλήθη εἰς τὴν γῆν occurs in Rev 8:5 and in the first trumpet.
2. The introductory vision and the first, second, and sixth trumpets use the common term κῦρ/κύριος.

¹Alford, 633, states that "the trumpets which follow are in answer to the whole prayers of God's church."

3. Καὶ ἐγένετο is an important phrase linking the first, second, and third trumpets to the introduction. It also occurs in the seventh trumpet.
4. Φωνή is found in Rev 8:5 and in trumpets four to seven.
5. Rev 8a and the fifth trumpet have in common the phrase καὶ ἀνέβη καπνός.
6. Several phrases and words of the introductory vision are repeated with the fifth and the sixth trumpets: καὶ (...) εἶδον, καὶ ἐδόθη αὐτοῖς/αὐτῶ/μοι, ἀναβαίνω, ἐτοιμάζω, and χρυσοῦς/χρυσός.
7. The term θεός appears in Rev 8a and in trumpets five to seven.
8. A number of common elements are found in Rev 8a and in the 6th trumpet: ἄλλος ἄγγελος, ἐκ τῆς χειρός/ἐν τῇ χειρὶ τοῦ ἀγγέλου, θυσιαστήριον τὸ χρυσοῦν, βροντή, ἐπά, σεισμός.
9. Rev 8a and the sixth and seventh trumpets use the phrases and words ἐνώπιον τοῦ θεοῦ, ἅγιος and λαμβάνω.
10. The word θρόνος appears in the center of the chiasm of Rev 8:2-5 and between the first and the second hymn of the seventh trumpet only. However, in the first case, it is used in the singular for God's throne, whereas in the second case, a plural is employed in order to point to the thrones of the elders.

This list shows how closely the introductory vision is connected to the succeeding trumpets. There is also a special relationship between Rev 8a and the fifth trumpet. God and an angel occur. "It was given" is emphasized. Gold/golden is mentioned. Smoke went up. Εἰς τὴν γῆν points to the area of activity. Further connections could be listed.

Even stronger is the link between the introductory vision and the sixth trumpet. The golden altar before God mentioned in Rev 8:3-5 recurs in the sixth trumpet.¹ Elements found in both passages are: God, another angel, and the hand of the angel, trumpets and the number seven, the verb "to give" in the aorist passive followed by the same verb in the future tense (8:3; 11:1-3) and the verb "to prepare," and fire, thunder, and earthquake.

The introductory vision is thus closely related to the seven trumpets. It prepares the way for some of the ideas elaborated upon later.

The usual outline suggested for the third septet in the Book of Revelation consists of (1) an introduction (Rev 8:2-6), (2) six trumpets (Rev 8:7-9:21; 4+2+later 1 more), (3) a twofold interlude (Rev 10 and Rev 11:1-13), and

¹See also Sweet, Revelation, 171. Bousset, 302, states: "So erscheint denn die sechste Plage als die eigentliche Antwort auf die 83ff. dargebrachte Bitte; es ist die eigentliche Hauptplage, während die übrigen Plagen nur ein Vorspiel zu dieser sind."

(4) the seventh trumpet (Rev 11:15-19).¹ The outline of this study does not differ substantially from the one just mentioned. See table 73 on the following page.

At the same time, Rev 8:2-11:18 seems to form a chiasmic structure² with regard to the place of action.

¹See, for example, Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" 313; Hadorn, 99; Johnson, 414; Ladd, 15-16; and U. B. Müller, 8-9. Snyder, "Combat Myth in the Apocalypse," 89-98, tries to see a somewhat broader picture and therefore goes beyond the limitations of this septenary. On p. 89, she suggests a chiasm which reaches from Rev 10 to Rev 13 as well as a "parallelism"--as she calls it--reaching from Rev 10 to 12:

"Chiasm

- A - Theophany of the Messenger of the Lord Descending to Sea and Land (Revelation 10)
- B - War against the Saints on Earth (Revelation 11)
- B' - War against the Dragon in Heaven (Revelation 12)
- A' - Counter-Theophany of Yamm's 2 Messengers Ascending from Sea and Land (Revelation 13)

Parallelism

- A - Theophany of the Lamb (Revelation 10)
- B - Dragon's (2) Messengers Conquer Lamb's 2 Messengers/Witnesses (Revelation 11)
- A' - Lamb Conquers Dragon (theological assumption) (Revelation 12; cf., 5.5f)"

She perceives a major break in the book between Rev 11 and 12 (ibid., 98). Furthermore, the opposition between the mighty angel in 10 and the dragon points toward the tentative conclusion that the angel is the lamb (ibid., 91-92).

²Charlier, Comprendre l'Apocalisse, 205-206, also suggests a chiasmic structure. In his opinion, the boundaries of this septenary comprise Rev 8:2-14:5. By counting the verses, he finds Rev 11:8 right in the middle of the septenary, dealing with the crucifixion of the Lord. Thus, the center of the chiasm is to be located in Rev 11:1-14, entitled death and resurrection.

TABLE 73

THE STRUCTURE OF REV 8:2-11:18

-
- (1) Introductory vision (heavenly setting--8:2-6)
 - (2) The seven trumpets (Rev 8:7-11:18)
 - (a) The first four trumpets (8:7-12)
 - (b) The three woes (8:13-11:18)
 - (i) First transitional statement (8:13)
 - (ii) The fifth trumpet (9:1-11)
 - (iii) Second transitional statement (9:12)
 - (iv) The sixth trumpet (9:13-11:13)
 - The trumpet proper (Rev 9:13-21)
 - First expansion: John and the scroll (10:1-11)
 - Second expansion: the measuring of the temple and the two witnesses (partly heavenly setting--11:1-13)
 - (v) Third transitional statement (11:14)
 - (vi) The seventh trumpet as conclusion (heavenly setting--11:15-18)

The septet starts in heaven and ends in heaven. The introduction and the seventh trumpet have a heavenly setting while also mentioning the earth. The remaining six trumpets have an earthly setting. Taking, however, a closer look, one can notice certain movements. In the first four trumpets, a movement from heaven to earth is discernable. This corresponds with the sixth trumpet and its expansion. In the fifth trumpet, a movement from abyss to earth can be found. However, the sixth trumpet, including the expansion, surpasses the first four insofar as it also contains a reversed movement, namely, from earth

to heaven. It even briefly hints at a movement from abyss to earth, fully developed within the fifth trumpet. (See table 74.)

TABLE 74

THE CHIASTIC STRUCTURE
OF REV 8:2-11:18

-
- A Introductory vision: heavenly setting, but earth mentioned (8:2-6; voices)
- B Four trumpets: movement from heaven to earth (8:7-12)
- C Fifth trumpet: movement from abyss to earth (9:1-11)
- B' The sixth trumpet and its expansion: movement from heaven to earth and from earth to heaven (9:13-11:13)
- A' The seventh trumpet as conclusion: heavenly setting, but earth mentioned (11:15-18; voices)

Connections between Rev 8:2-11:18 and
the Rest of Revelation

This section of the study provides several tables that record literary connections between the third septet and other parts of Revelation. There is one exception: No tables are furnished for a comparison between Rev 4-7 and Rev 8-11. They have already been produced above when the correlations between Rev 4-7 and the rest of Revelation were discussed.

The data contained in tables 75-77 of this section render possible a thorough investigation of the connections and relations between Rev 8:2-11:18 and the rest of Revelation. However, such a detailed analysis is not carried out here. Because of the limitations of this study, only a few observations are noted. Further research is needed.

1. The basic structure of the trumpets and the seals is the same.¹ However, with the trumpets an intensification takes place. One third, instead of one fourth (as was the case with the seals), is affected by the trumpets.² The fifth and especially the sixth elements of the septenaries are emphasized,³ and both

¹See, for example, Corsini, 164-65; Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" 313; J. Lambrecht, 96; Lohmeyer, 71; Wolber, 67-68. Paulien, Decoding Revelation's Trumpets, 334-36, points to parallels between the two series and stresses that the seals concern the church, whereas the trumpets affect the opposing world. The first are "redemptive judgment," and the latter are "punitive judgment."

²See, for example, Boring, 125; Harrington, 136; U. B. Müller, 188-189; Paulien, Decoding Revelation's Trumpets, 341; Sweet, Revelation, 178; and Wikenhauser, 60. Beckwith, 555, however, states: "Comparing the three series, those of the seals, the trumpets, and the bowls, we find the first to consist in only ordinary and natural phenomena, though of severity, while in the second and third series a supernatural element is added, and the suffering is wider and severer than in the first But it is evident that the plagues are not thought of as increasing in severity regularly toward a final climax; their effect is rather made to consist in the cumulative force of inevitable succession."

³See, for example, Collins, The Combat Myth, 35.

series are moving toward a climax.¹ Both septenaries contain hymns, somewhat connected to the climax. Rev 11:16 remind one of Rev 4:10 and Rev 7:11 insofar that all of these verses form a response to the previous hymn and introduce a new hymn.²

2. The seven trumpets not only have strong structural and literary relations to the seals, but also to the plagues.³ The Exodus-from-Egypt motif occurs in both series. In other words, some elements are modeled after the Egyptian plagues.⁴ But there is also a fall-of-Babylon motif.⁵ The first four trumpets in particular are rather close to the plagues, because they affect the same geographical areas: (a) the earth, (b) the sea, (c) the rivers and springs, and (d) the heavenly bodies. There are also connections between the last three trumpets and the last three plagues. A darkening is described under the fifth

¹See, for example, William Milligan, Lectures on the Apocalypse (London: Macmillan and Co., 1892), 102-104.

²See U. B. Müller, 223.

³See Boll, 58-59; Maycock, 104; Milligan, Lectures on the Apocalypse, 93, 98, 102-104; and Weeber, 29-30.

⁴See, for example, Collins, The Combat Myth, 35; Gourgues, "'L'Apocalypse' ou 'Les trois apocalypses' de Jean?" 313-314; Günther, Der Nah- und Enderwartungshorizont, 164-66; Lohse, 57, 91; Sweet, Revelation, 157; and Roloff, The Revelation of John, 105.

⁵See Strand, "The 'Victorious-Introduction' Scenes," 281-83.

trumpet and the fifth plague. The river Euphrates occurs in the sixth trumpet and the sixth plague. Finally, γέγονεν in Rev 16:17 seems to correspond to the phrase ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ in Rev 11:15. Again an intensification takes place, this time with respect to the seven bowls.¹ Each septenary in Revelation also has an introductory scene² that consists of a sanctuary setting.³

¹See, for example, Günther, Der Nah- und Enderwartungshorizont, 234; and Krodel, 191. Reinhard Schinzer, "Die sieben Siegel, Posaunen und Schalen und die Absicht der Offenbarung Johannis," Theologische Beiträge 11 (1980): 52-66, does not like the term "intensification." He tries to point out the differences that exist between the seals, the trumpets, and the bowls. He perceives retarding moments in seals and trumpets which are missing in the bowls. Another difference is that the lamb opens the seals, whereas angels blow the trumpets and pour out the bowls. He stresses that several steps have to take place before the seals are executed. This process is somewhat shorter with the trumpets, whereas the bowls are executed immediately. Seals and trumpets contain different personages which are not prominent in the bowls. The conclusion that Schinzer draws is that (1) the seals represent the persecution of the church, (2) the trumpets describe the appearance of the evil power which seduce humankind, and (3) the bowls embody God's final judgment on the evil powers. This study is important for it does not only stress similarities, but it also points to differences and contrasts in spite of resemblances.

²See, for example, Krodel, 194.

³Strand, "The 'Victorious-Introduction' Scenes," 267-288, perceives eight basic visions in Revelation, each one having an introductory scene connected with a temple setting. These introductory scenes share common elements. Some scenes have a positive outlook, some a negative, and some are mixed. Some have a heavenly venue, some more an earthly one. When all introductory scenes are set next to

3. Structural and literary connections exist between both trumpets and seals and between bowls and seals.¹ In some way or another, each septet is thus connected to the other septets.
4. The expansion of the sixth trumpet has structural and theological relationships to similar pericopes, namely, the expansion of the sixth seal in Rev 7 and the passage in Rev 14.²

each other, an envelope structure appears. Thus, the different introductions are related to each other. Jon Paulien, "Seals and Trumpets: Some Current Discussions," in Symposium on Revelation--Book I: Introductory and Exegetical Studies, ed. F. B. Holbrook, Daniel and Revelation Committee, vol. 6 (Silver Spring, MD: Biblical Research Institute, 1992), 187-192, discusses the function of the sanctuary in Revelation and notes a progression from the daily service to the yearly service, the Day of Atonement. In Rev 11:19, the second apartment of the sanctuary is clearly in view. The introduction scenes start with earth, move to heaven, and return to earth again. Besides the daily/yearly pattern, the annual feasts of the Jewish year seem to provide a pattern for the structure of Revelation. A movement from Passover to Feast of Tabernacles can be detected. See also Richard M. Davidson, "Sanctuary Typology," in Symposium on Revelation--Book I: Introductory and Exegetical Studies, ed. F. B. Holbrook, Daniel and Revelation Committee Series, vol. 6 (Silver Spring, MD: Biblical Research Institute, 1992), 115-116. He points out that the introductory scenes--compared with each other--show progression, whereas the sections to which they belong often present recapitulation.

¹See Hans-Peter Müller, "Die Plagen der Apokalypse: Eine formgeschichtliche Untersuchung," Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 51 (1960): 268-71, who for example points to the common use of the expression $\kappa\alpha\iota\ \acute{\epsilon}\gamma\epsilon\upsilon\epsilon\tau\omicron$.

²See, Beasley-Murray, 181-182; and Strand, "The 'Spotlight-On-Last-Events' Sections," 215-220. Swete, 133, notes: "The measuring of the Sanctuary provides for its preservation from the general overthrow, and thus

5. The mighty angel of Rev 10 reminds of the mighty angel in Rev 5:2¹ and of the Son of Man in Rev 1.²
6. Rev 10 has connections to Rev 5 through the concept of the scroll,³ to Rev 4, for example, through the terms "rainbow" and "thunder",⁴ and to Rev 1 through the

corresponds with the sealing of the 144,000, which preceded the seventh seal-opening as the measuring preceded the seventh trumpet-blast."

¹See Krodel, 210.

²See Snyder, "Combat Myth in the Apocalypse," 93.

³See Bergmeier, 235; Collins, The Combat Myth, 27-28; David L. Barr, "The Apocalypse of John as Oral Enactment," Interpretation 40 (1986): 246-49, who points to the three scrolls in Rev 1, 5 and 10; and U. B. Müller, 200. Mazzaferri, 265-296, considers the scrolls of Rev 5 and 10 as identical. Therefore the prologue with the mediation of the Apocalypse is a summary of the events connected with the scroll. Morton, 47-48, however, does not see a direct parallel since the scrolls are, in his opinion, not identical. See furthermore Cerfaux and Cambier, 85; Prigent, 152, 155; Sweet, Revelation, 157; Swete, 126; and Vogelgesang, 338, 346-358, who concludes "that the scroll of Rev 5 represents the entire book, since the little scroll of Rev 10, and therefore, Rev 12-22, is dependent on it" (357). See also Bousset, 312-313. Although Rev 10 could be understood as the continuation of the process of opening the book started in Rev 5 and patterned after Rev 1--the revelation comes from God to Jesus Christ to the angel and finally to John--the term βιβλαπίδιον militates against this view as shown above. There is also a distinction between the revelation or book in Rev 1, 5, and 10 with regard to the place within the respective vision. The revelation in Rev 1 and the book in Rev 5 are found in introductory visions. The small scroll, however, is part of the expansion of the sixth trumpet and not part of an introductory vision. Structurally, the latter takes a different place in the Book of Revelation.

⁴See, for example, Vogelgesang, 348-349, who also points to the common use of Ezekiel.

appearance of an almost identical heavenly being, the scroll, the concept of John's commission, etc.¹

7. The time element in Rev 11:2-3 connects Rev 11 and Rev 12-13.²
8. The beast from the abyss in Rev 11:7 points to Rev 13 and Rev 17.³
9. Rev 11:15-18 is to a certain extent parallel with Rev 12, Rev 15-18, Rev 19a, Rev 20, and Rev 22.⁴ There are also parallels between the hymns in Rev 11, Rev 15, and Rev 19.
10. Rev 11:19 has parallels in 4:5, 8:5, and 16:18-21. Another parallel is found in 15:5-8.⁵

For further details on the correlation of the trumpets with other parts of the Book of Revelation, see tables 75-77.

¹See, for example, *ibid.*, 358-361, 368, 383-384, 388-391, 398; Bousset, 314; and Collins, *The Apocalypse*, 65.

²See, for example, Günther, *Der Nah- und Enderwartungshorizont*, 239; and Lund, *Chiasmus in the New Testament*, 408.

³See, for example, Collins, *The Combat Myth*, 27.

⁴See, for example, *ibid.*, 39; *idem*, *The Apocalypse*, 65, where she states that "the vision in Rev 11:1-13 foreshadows the content of the second half of the Apocalypse, chapters 12-22." See also Lambrecht, 99-100; and especially Paulien, *Decoding Revelation's Trumpets*, 337-339. Johnson, 509, remarks with regard to Rev 11:18: "This passage contains a synopsis of the remaining chapters of Revelation." Similar Bousset, 331.

⁵See, for example, Lambrecht, 95.

TABLE 75
SIMILARITIES BETWEEN REV 8:2-11:18,
REV 1:1-8, AND REV 1:9-3:22

Words and Phrases	Rev 1a	Rev 1b- 3	Rev 8- 11
<u>Structuring formulas</u>			
(καὶ) ἰδοῦ	1	7	2
(καὶ) ἤκουσα		1	5
<u>Phrases</u>			
ἤκουσα (ὡς) φωνὴν (λέγουσαν)		2	5
εἰς τοὺς αἰῶνας τῶν αἰώνων	1	1	2
ζῶν εἰς τοὺς αἰῶνας τῶν αἰώνων		1	1
ἐκ τοῦ οὐρανοῦ		1	6
ἐκ τοῦ στόματος (αὐτοῦ/τῶν στομάτων ἐκτορευομένη)		2	3
ἐνώπιον τοῦ θεοῦ		1	4
ἐνώπιον τοῦ θρόνου	1		1
ἔρχομαι/ἔρχεται ταχύ		2	1
καταβαίνειν ἐκ τοῦ οὐρανοῦ		1	1
οἱ κατοικοῦντες ἐπὶ τῆς γῆς		1	3
ἡ κεφαλὴ ... οἱ πόδες		1	1
κύριος ὁ θεὸς ὁ παντοκράτωρ	1		1
λαλεῖν μετ' ἐμοῦ		1	1
μετ' αὐτῶν		1	1
μετ' ἐμοῦ		4	1
μετανοεῖν ἐκ τῶν ἔργων (αὐτῶν)		1	1
ὁ ναὸς τοῦ θεοῦ		1	1
οἱ πόδες ... ἡ χεὶρ		1	1
φωνὴ μεγάλη		1	3
ἡ χεὶρ ἡ δεξιὰ		1	1
ὁ ὢν καὶ ὁ ἦν	2		1
κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν	1		1

Table 75--Continued.

Words and Phrases	Rev 1a	Rev 1b-3	Rev 8-11
<u>Important Words</u>			
ἄγγελος	1	9	22
ἄνθρωπος		1	10
γυνή		1	1
δοῦλος/σύνδουλος	2	1	2
ἔθνος		1	4
θεός	4	10	11
κύριος	1		4
πνεῦμα	1	9	1
Χριστός	3		1
ἑπτά	2	13	8
ἄγιος		1	4
ἀδικέω		1	4
αἷμα	1		3
ἀκούω	1	10	7
ἀνοίγω		4	3
ἀποθνήσκω		1	3
ἀποκτείνω		2	7
ἀστήρ		6	4
βασιλεία/βασιλεύς/βασιλεύω	2	1	5
βιβλαρίδιον/βιβλίον		2	4
δόξα	1		1
δύναμις		2	1
ἐξουσία		1	6
ἔργον		12	1
ἔρχομαι/ἴκω	3	8	4
ἐσθίω/κατεσθίω		1	4
εὐρίσκω		2	1
ζῶ/ζωή		7	2

Table 75--Continued.

Words and Phrases	Rev 1a	Rev 1b-3	Rev 8-11
<u>Important words (continued)</u>			
ήμέρα		3	8
θάνατος		4	2
θρόνος	1	3	2
κάμινος		1	1
καταβαίνω		1	1
κεφαλή		1	5
κλείς/κλείω		5	2
κτίζω/κτίσις/κτίσμα		1	2
λοιπός		2	3
λίω	1		2
μαρτυρέω/μαρτυρία/μάρτυς	3	3	2
μυστήριον		1	1
ναός		1	2
νεκρός	1	4	1
νεφέλη	1		2
νικάω		8	1
ώρα/ίδου	3	11	8
πίπτω		2	5
πολεμέω/πόλεμος		1	3
πόλις		1	3
πορνεία/πορνεύω		3	1
προσκυνέω		1	3
προφητεία/προφητεύω/προφήτης/προφήτις		1	6
πῦρ/πύρινος/πυρώ		3	8
ράβδος		1	1
σάλπιγξ/σαλπίζω		1	14
στέφανος		2	1
στόμα		3	6
φοβέομαι/φόβος		2	2
ώρα		2	2

TABLE 76
SIMILARITIES BETWEEN REV 8:2-11:18,
REV 11:19-14:20, AND
REV 15:1-18:24

Words and Phrases	Rev 8-11	Rev 12-14	Rev 15-18
<u>Structuring formulas</u>			
καὶ εἶδον	3	5	5
(καὶ) ἰδοῦ	2	3	1
(καὶ) ἤκουσα	5	3	4
<u>Phrases</u>			
οἱ ἄγιοι καὶ οἱ προφῆται	1		3
ἤκουσα (ὡς) φωνὴν	5	4	2
(ἤκουσα) φωνὴν (...) ἐκ τοῦ οὐρανοῦ (... λέγουσαν)	3	2	2
ἄλλος ἄγγελος	2	6	1
ἀναβαίνειν ἐκ τῆς ἀβύσσου	1		1
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός	1	1	1
βαλεῖν/βληθῆναι εἰς τὴν γῆν	2	5	
ἐγένετο αἷμα	2		2
ἡ γῆ (καὶ) ἡ θάλασσα	3	2	
ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα	1	1	
ἐδόθη ἀναπῶ/αὐτοῖς	5	6	1
καὶ ἐδόθη ἀναπῶ/αὐτοῖς ἐξουσία	1	1	2
εἰς τοὺς αἰῶνας τῶν αἰώνων	2	1	1
ζῶν εἰς τοὺς αἰῶνας τῶν αἰώνων	1		1
εἰς τὴν γῆν	4	5	2
ἐκ τοῦ οὐρανοῦ	6	3	3
ἐκ τοῦ στόματος	3	2	3
ἐν τῇ θαλάσῃ	1		2
ἐν τῷ οὐρανῷ	1	8	2
ἐνώπιον τοῦ θεοῦ	4	1	1
ἐνώπιον τοῦ θρόνου	1	1	
ἐπὶ τῶν μετώπων	1	3	1
οἱ ἑπτὰ ἄγγελοι	2		6

Table 76--Continued.

Words and Phrases	Rev 8- 11	Rev 12- 14	Rev 15- 18
Phrases (continued)			
ἔχειν ἐξουσίαν	3	1	2
ὁ ἥλιος ... καὶ ἡ σελήνη ... καὶ οἱ ἀστέρες	1	1	
ἡ θάλασσα ἐγένετο αἷμα	1		1
ὁ θεὸς τοῦ οὐρανοῦ	1		1
καταβαίνειν ἐκ τοῦ οὐρανοῦ	1	1	2
οἱ κατοικοῦντες ἐπὶ τῆς γῆς	3	4	2
ἡ κεφαλὴ ... οἱ πόδες	1	1	
κύριος ὁ θεός	1		3
(κύριος) ὁ θεὸς ὁ παντοκράτωρ	1		3
λαλεῖν μετ' ἐμοῦ	1		1
μετ' αὐτῶν	1	1	
μετ' ἐμοῦ	1		1
μετανοεῖν ἐκ τῶν ἔργων (αὐτῶν)	1		1
οἱ μικροὶ καὶ οἱ μεγάλοι	1	1	
ὁ ναὸς τοῦ θεοῦ	1	1	
οὐ μὴ εὕρησουσιν/εὕρεθῆ	1		2
ἔθνος καὶ γλῶσσα καὶ λαός	2	2	1
(πάν) ἔθνος καὶ φυλὴ καὶ γλῶσσα καὶ λαός	1	2	
πετόμενος ἐν μεσουρανήματι	1	1	
αἱ πηγαὶ ὑδάτων	1	1	1
ποιῆσαι πόλεμον	1	2	
ἡ πόλις ἡ μεγάλη	1		7
πῦρ καὶ θεῖον	2	1	
σεισμὸς μέγας ἐγένετο	1		2
(κράζειν) φωνὴ μεγάλη	3	5	2
ἡ χεὶρ ἡ δεξιὰ	1	1	
τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα			
καὶ τὰ ξύλινα	1		1
ὁ ὢν καὶ ὁ ἦν	1		1

Table 76--Continued.

Words and Phrases	Rev	Rev	Rev
	8- 11	12- 14	15- 18

Important words

ἄγγελος	22	11	10
ἄνθρωπος	10	4	7
Ἀπολλύων	1		1
γλῶσσα	2	2	2
γυνή	1	9	6
δαίμόνιον	1		2
δούλος	2	1	1
ἔθνος	4	4	6
θεός	11	12	18
θηρίον	1	18	14
κύριος	4	1	6
λαός	2	2	2
πνεῦμα	1	2	4
φυλή	1	2	
Χριστός	1	1	
ψυχή	1	1	3
ἑπτά	8	3	18
τεσσεράκοντα (και) δύο	1	1	
τρεις	4		2
τρίτος	16	2	1
χιλιάς	1	2	
χιλιάς διακοσίας ἐξήκοντα	1	1	
ἄβυσσος	4		1
ἅγιος	4	4	4
ἀδικέω/ἀδίκημα	4		1
ἀετός	1	1	
αἷμα	3	2	7

Table 76--Continued.

Words and Phrases	Rev	Rev	Rev
	8- 11	12- 14	15- 18
<u>Important words</u> (continued)			
αἶρω	1		1
ἀκούω	7	5	7
ἀναβαίνω	5	3	1
ἀνοίγω	3	3	1
ἀποθνήσκω	3	1	1
ἀποκτείνω	7	3	
ἀριθμέω	2	4	1
ἀστήρ	4	2	
αὐλή/αὐλητής	1		1
βασανίζω/βασανισμός	4	3	3
βασίλεια/βασιλεύς/βασιλεύω/βασίλισσα	5	1	17
βιβλαρίδιον/βιβλίον	4	1	1
βροντή	4	2	1
γεμίζω	1		1
δίδωμι	12	12	9
δόξα/δοξάζω	1	1	5
δύναμις	1	2	3
έλαια/έλαιον	1		1
ἐξουσία	6	7	4
ἔργον	1	1	3
ἔρχομαι/ἦκω	4	2	7
ἐσθίω/κατεσθίω	4	1	1
ἐτοιμάζω	3	1	1
εὐαγγελίζω/εὐαγγέλιον	1	2	
εὐρίσκω	1	2	5
εὐφραίνω	1	1	1
Εὐφράτης	1		1
ζῶ/ζωή	2	2	3
ἡμέρα	8	3	2

Table 76--Continued.

Words and Phrases	Rev	Rev	Rev
	8- 11	12- 14	15- 18
<u>Important words (continued)</u>			
θάνατος	2	4	1
θεῖον/θειώδης	3	1	
θρόνος	2	3	2
θυμίαμα	2		2
θυσιαστήριον	5	1	1
ἵππος	5	1	1
κάθημαι	2	4	5
καίω/κατοκαίω/καῦμα/καυματίζω	5		5
καπνός	7	1	3
κέρας	1	4	4
κεφαλή	5	7	4
κόσμος	1	1	1
κράζω	2	2	3
κρίμα/κρίνω/κρίσις	1	1	7
λέων	3	1	
λίβανος/λιβανωτός	2		1
λοιτός	3	1	
μαρτυρέω/μαρτυρία/μαρτύριον/μάρτυς	2	2	2
μεσουράνημα	1	1	
μίγνυμι	1		1
μυστήριον	1		2
ναός	2	4	6
νεκρός	1	1	1
νεφέλη	2	4	
νικάω	1	2	2
ὄραω/ἰδοῦ	8	13	15
ὄργη/ὀργίζομαι	2	2	1
ὄρος	3	1	2
οὐαί	7	1	6

Table 76--Continued.

Words and Phrases	Rev	Rev	Rev
	8- 11	12- 14	15- 18
<u>Important words</u> (continued)			
σύρα	4	1	
ὄφις	1	3	
πέμπω	1	2	
πέτομαι	1	2	
πίπτω	5	2	3
πλοῖον	1		1
πολεμέω/πόλεμος	3	6	2
πόλις	3	1	9
πορνεία/πορνεύω/πόρνη	1	1	10
ποταμός	2	2	2
προσκυνέω	3	8	2
προφητεία/προφητεύω/προφήτης	6		3
πῦρ/πύρινος	8	3	4
ράβδος	1	1	
σάλπιγξ/σαλπίζω/σαλπιστής	14		1
σεισμός	3	1	2
σίδηρος/σιδηρούς	1	1	1
σκοτίζομαι/σκοτόομαι	2		1
στέφανος	1	2	
τελέω	2		3
φαρμακεία/φάρμακον	1		1
φεύγω	1	1	1
φοβέομαι/φόβος	2	1	3
χάλαζα	1	1	2
ώρα	2	2	4

TABLE 77

SIMILARITIES BETWEEN REV 8:2-11:18,
REV 19:1-20:15, REV 21:1-22:5,
AND REV 22:6-21

Words and Phrases	Rev	Rev	Rev	Rev
	8- 11	19- 20	21 22a	22b

Structuring formulas

καὶ εἶδον	3	7	1	
(καὶ) ἰδοῦ	2	1	2	2
(καὶ) ἤκουσα	5	2	1	1

Phrases

ἤκουσα (ὡς) φωνὴν (λέγουσαν)	5	2	1	
καὶ βασιλεύσειν εἰς τοὺς αἰῶνας τῶν αἰώνων	1		1	
βλέπειν ... ἀκούειν	1			2
ἡ γῆ (καὶ) ἡ θάλασσα	3		1	
ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα	1		1	
ἐδόθη αὐτῷ/αὐτοῖς	5	2		
διδόναι δόξαν	1	1		
οἱ δούλοι σου καὶ οἱ φοβούμενοι τὸ ὄνομά σου	1	1		
οἱ εἴκοσι τέσσαρες πρεσβύτεροι	1	1		
εἰς τοὺς αἰῶνας τῶν αἰώνων	2	2	1	
ἐκ τοῦ οὐρανοῦ	6	2	2	
ἐκ τοῦ στόματος (τῶν στομάτων ἐκπορευομένη)	3	2		
ἐν τῷ οὐρανῷ	1	2		
ἐνώπιον τοῦ θρόνου	1	1		
ἐπὶ τῶν μετώπων	1	1	1	
οἱ ἑπτὰ ἄγγελοι	2		1	
(ἰδοῦ) ἔρχομαι/ἔρχεται ταχύ	1			3
ἔχειν ἐξουσίαν	3	1		
ὁ καθήμενος ἐπὶ τοῦ θρόνου/οἱ καθημένοι ἐπὶ τοὺς θρόνους	1	2	1	
καταβαίνειν ἐκ τοῦ οὐρανοῦ	2	2	2	
ἡ κλεῖς ... τῆς ἀβύσσου	1	1		
κριθῆναι οἱ νεκροί	1	1		

Table 77--Continued.

Words and Phrases	Rev	Rev	Rev	Rev
	8- 11	19- 20	21 22a	22b
<u>Phrases (continued)</u>				
κύριος ὁ θεός	1	1	2	1
(κύριος) ὁ θεός ὁ παντοκράτωρ	1	2	1	
λαλεῖν μετ' ἐμοῦ	1		2	
μετ' αὐτῶν	1		2	
μετ' ἐμοῦ	1		2	1
οἱ μικροὶ καὶ οἱ μεγάλοι	1	3		
ὄρος μέγα	1		1	
πετόμενος ἐν μεσουρανήματι	1	1		
αἱ πηγαὶ ὑδάτων	1		1	
πίπτειν (καὶ) προσκυνῆσαι	1	2		1
προσκυνεῖν τῷ θεῷ	1	2		1
οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ	1	1		
ποιῆσαι πόλεμον	1	1		
ἡ πόλις ἡ ἀγία	1		2	1
πῦρ καὶ θεῖον	2	2	1	
οἱ φάρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς	1		1	1
φωνὴ μεγάλη	3	2	1	
κράζειν φωνῇ μεγάλῃ	1	1		
<u>Important words</u>				
ἄγγελος	22	2	3	3
ἄνθρωπος	10		2	
γυνή	1	1	1	
δοῦλος/σύνδουλος	2	4	1	2
ἔθνος	4	3	3	
θεός	11	11	12	4
θηρίον	1	5		

Table 77--Continued.

Words and Phrases	Rev 8-11	Rev 19-20	Rev 21-22a	Rev 22b
<u>Important words (continued)</u>				
κύριος	4	3	2	3
λαός	2		1	
πνεῦμα	1	1	1	2
πρεσβύτερος	1	1		
στράτευμα	1	3		
φυλή	1		1	
Χριστός	1	2		
ψυχή	1	1		
ἑπτά	8		3	
τρίτος	16		1	
χιλιάς/χιλίοι	1	6	1	
ἄβυσσος	4	2		
ἅγιος	4	3	2	2
αἷμα	3	2		
ἀκούω	7	2	1	4
ἀναβαίνω	5	2		
ἀνοίγω	3	2		
ἀποκτείνω	7	1		
ἀριθμός	2	1		
ἀστήρ	4			1
βασανίζω/βασανισμός	4	1		
βασιλεία/βασιλεύς/βασιλεύω	5	7	2	
βιβλαρίδιον/βιβλίον/βίβλος	4	3	2	7
βροντή	4	1		
δέω	1	1		
δόξα	1	2	4	
δύναμις	1	1		

Table 77--Continued.

Words and Phrases	Rev 8-11	Rev 19-20	Rev 21-22a	Rev 22b
<u>Important words (continued)</u>				
ἐξουσία	6	1		1
ἔργον	1	2		1
ἔρχομαι	4	1	1	7
ἐσθίω/κατεσθίω	4	2		
ἐτοιμάζω	3	1	1	
εὕρισκω	1	2		
ζῶ/ζωή	2	4	4	3
ἡμέρα	8	1	1	
θάνατος	2	4	2	
θεῖον/θειώδης	3	2	1	
θρόνος	2	5	4	
ἵππος	5	5		
κάθημαι	2	6	1	
καίω/κατακαίω	5	1	1	
καπνός	7	1		
κεφαλή	5	1		
κλείς/κλείω	2	2	1	
κρίμα/κρίνω/κρίσις	1	6		
λοιπός	3	2		
λύω	2	2		
μαρτυρέω/μαρτυρία/μάρτυς	2	3		3
μεσουράνημα	1	1		
ναός	2	2		
νεκρός	1	5		
νικάω	1		1	
ὄραω/ίδού	8	9	6	3
ὀργή/ὀργίζομαι	2	1		
ὄρος	3	1		
πέτομαι	1	1		

Table 77--Continued.

Words and Phrases	Rev 8- 11	Rev 19- 20	Rev 21 22a	Rev 22b
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Important words (continued)

πίπτω	5	2		1
πλατεία	1		2	
πολεμέω/πόλεμος	3	3		
πόλις	3	1	10	2
πορνεία/πόρνη/πόρνος	1	2	1	1
ποταμός	2		2	
προσκυνέω	3	5		2
προφητεία/προφητεύω/προφήτης	6			2
πῦρ/πύρινος	8	7	1	
ράβδος	1	1		
σφραγίζω/σφραγίς/κατασφραγίζω	2	1		1
τελέω	2	3		
ύακίνθινος/ύακινθος	1		1	
φάρμακον/φάρμακος	1		1	1
φεύγω	1	1		
φονεύς/φόνος	1		1	1
χαίρω	1	1		

Implications

The microstructural analysis of the seven seals and the seven trumpets has several implications, which are briefly summarized in this paragraph.

1. The microstructural analysis indicates that a number of sections belong together and should not be separated:
 - a. Rev 4-5, consisting of two scenes, constitutes a larger unit and forms the introductory vision to the seven seals. It is clearly linked to the next two chapters.¹ Rev 4 is not an introduction to the remaining part of Revelation with Rev 5 belonging to Rev 6-7.
 - b. Rev 7, also containing two scenes, forms a whole and is the expansion of the sixth seal. Although it resembles Rev 4-5, it is nevertheless connected to Rev 6:12-17. The 144,000 and the great multitude are two different designations for the same group, namely, the faithful. They stand in contrast to the other group of the sixth seal, mentioned in Rev 6:15-17. In this study, the term interlude for Rev 7 is avoided. It could mislead readers into thinking that this chapter is not related to the trumpets.
 - c. Rev 10 and Rev 11a resemble Rev 7 insofar as they are also a twofold expansion of the sixth element

¹See Johnson, 461 and 472.

of their septet. Transitional statements delimiting the last three trumpets and calling them woes clearly include Rev 10-11a in the sixth trumpet. The twofold expansion is a positive counterpart to the negative trumpet, comparable to Rev 7 and the sixth seal.

2. The microstructural analysis was able to define the limits of passages. A delimitation is necessary for the interpretation of small units. At the same time, microstructural analysis lays the groundwork for macrostructural studies:
 - a. A very important question is the delimitation of the seventh seal. Since the seventh seal can be limited to Rev 8:1, one is not forced to regard the seven trumpets as extensions of the last seal. On the contrary, recapitulation in the case of the seals and trumpets is a reasonable option.¹ This

¹See, for example, Lenski, 352, and Moffat, 403. Collins, The Apocalypse, 43, writes: "Each cycle of visions tells the story of the end in its own way. The story of the opening of the scroll with seven seals is the whole story of the end. This story is told again in the cycle of the trumpets from another point of view. This repetition is somewhat like that of a musical theme and variations." Krodel, 190, argues for recapitulation. In Rev 6:12-14, the stars fall down from heaven. "However, the fourth trumpet and the fourth bowl visions presuppose that the heavenly bodies are still in place (8:12; 16:8). The relationship between the three cycles therefore is thematic, not chronological!" Furthermore he states: "Recapitulation does not imply mechanical repetition of content, but recapitulation becomes the occasion for new emphases." Paulien, "Seals and Trumpets," 196-197, argues that the protection of certain objects for destruction in

is decisive for the interpretation of the seals and the trumpets.

- b. The seven trumpets end with Rev 11:18. With Rev 11:19 a new part of Revelation begins, clearly indicated by the occurrence of introductory vision formulas found in Rev 11:19; 12:1; and 12:3. In addition, the term *ὁ ἐρχόμενος*--occurring elsewhere in Revelation in the tripartite formula of the divine name "who is and who was and who is to come"¹--is omitted in Rev 11:17. That in this verse God is designated only as the one "who is and who was" points to the fact that he now has come and that the end of world history has arrived. Since the consummation cannot be surpassed, a new part of Revelation must start with the end of Rev 11. At the same time, Rev 11:18 summarizes final events that are described more extensively in the following chapters of Revelation. In other words,

Rev 7:1-3 and Rev 9:4 "raises serious questions whether the trumpet series is to be related as an immediate sequel to the vision of chapter 7." The strongest parallel between Rev 7a and the trumpets is Rev 9:14,16. In Rev 7a, God's people are described, "in Rev 9 their demonic counterparts." Connections between the two passages are the concept of binding and loosing, the appearance of four angels, and the concept of numbering a people. "The sixth trumpet is the exact historical counterpart of Revelation 7:1-8 The seven trumpets, therefore, do not follow the events of Revelation 7 in chronological order."

¹For example, in Rev 1:4,8; 4:8.

although several parts of Revelation can definitely be delimited, they nevertheless are not unrelated to the rest of Revelation. One part of Revelation paves the way for the next part.¹

3. In several cases, the microstructural analysis has contributed to the interpretation of the text or has prepared its way; for example:
 - a. The first four seals form a subgroup within the seven seals. Nevertheless, the first seal differs to a certain degree from the related seals. The first seal must be regarded as positive, whereas the next three seals are clearly negative.
 - b. Another example is the term ἐξουσία in Rev 9:3. This term is defined by Rev 9:5. It is the power to hurt and torture.
 - c. The little scroll in Rev 10 seems to be different from the sealed scroll in Rev 5.

¹For example, at the end of Rev 3 an open door and the throne of God occur, found again in Rev 4-5. The fifth seal contains elements pointing to Rev 8:2-6. Leonard L. Thompson, "The Mythic Unity of the Apocalypse," in Society of Biblical Literature 1985 Seminar Papers, ed. Kent Harold Richards (Atlanta, GA: Scholars Press, 1985), 21-24, in an important article opts for "soft boundaries" in Revelation. On p. 21 he notes: "Although the seer marks his boundaries well, often as battle lines, those boundaries are not hard and impenetrable borders over which nothing passes. Rather they are 'soft' boundaries through which transformations or modulations occur." Although Thompson's starting point for this statement is different from the microstructural analysis of this study, his point is well taken.

4. The microstructural analysis has furnished a number of outlines. These outlines add to the transparency of a paragraph and are an essential tool for an in-depth study of a text in its appropriate setting. The microstructural analysis has pointed to stylistic features which help discover the main emphasis, the intensification, and the climax of a paragraph; for example:
 - a. The main emphasis in the worship scenes in Rev 4-5 seems to be the twofold topic creation--salvation.
 - b. In the fifth trumpet, desperate humankind occurs right in the center of its structure.
 - c. Intensification and climax are found in the comparison of the fifth trumpet with the sixth trumpet and its expansions.

5. The microstructural analysis has included the correlation of small literary units--formulas, phrases, and words--and microstructural features, that is, the connections of passages on different levels up to the level of the entire document. This is another helpful tool for the interpretation of texts:
 - a. For the interpretation of the 144,000, the information of Rev 14 must be added to that of Rev 7a.
 - b. For an understanding of the white horse and its rider, terms like λευκός, νικάω and σέφρανος must be

studied in the entire Book of Revelation. Furthermore, the white horse with its rider in Rev 19 must be investigated.

6. The microstructural analysis has been concerned with the artistry and beauty of Revelation, an aspect often overlooked in biblical studies. Some of the tables provided in this study illuminate this point. The discernment of art in literature often contributes to the interpretation of the respective document, but its study is also worthwhile for its own sake.

CONCLUSION

The title of this dissertation "The Microstructure of Revelation 4-11" already points to its purpose and goal, namely to carry out a microstructural analysis of this section of the book. Microstructural analysis is one of the essential procedures in an accurate exegesis of this document. Working on the microstructure of a text immediately raises the question which method should be used. A further issue is the problem of subjectivity versus objectivity. Structural studies are often accused of being too subjective, and this criticism seems to be warranted by the wide variety of structural proposals that have been offered.

In this study, a literary approach was favored over against pure content analysis. A syntactical display--including the numbering of elements and the marking of words, clusters of words, formulas, inscriptions, direct speech, and hymns--served as a foundation for microstructural observations and implications. The strategy of syntactical display was favored over against discourse analysis which works with sentence cola. The syntactical display seems to be a more precise tool, depicting the

syntax of a sentence and the relationship of its parts to each other.

In the first chapter, the terms macrostructure and microstructure were defined. A brief review of literature followed, dealing first with modern contributors to the macrostructure of Revelation. Then representatives of microstructural analysis were discussed. It was found that no work covering a large portion of Revelation has been done on the level of microstructure. Furthermore, a wide variety of methods have been used in the few microstructural studies that exist.

In the second part of chapter 1, the topic of methodology was addressed. After stating the delimitations of this study, a number of safeguards for microstructural analysis were enumerated, in order to reach a higher degree of objectivity. They included the following principles:

1. The biblical text has priority over against any structure.
2. An internal approach is employed in contrast to an external approach.
3. Some caution must be exercised with regard to large structures. Overall structures must be confirmed by the discovery of the structuration of smaller units.
4. A literary approach which pays attention to grammatical and syntactical constructions, to semantic patterns, and to compositional patterns is normally more

objective than a pure content analysis in which themes can be manipulated to correspond with other themes.

5. Since there is always a certain degree of flexibility, one should not expect to find pure literary forms and perfect structures.
6. In order to stay as closely as possible to the text, it is important to diagram sentences. By using this method, the syntax is laid bare, and one gets a visual impression of the dynamics within a given passage.
7. Macrostructures must not provide a straitjacket for microstructural analysis. It is preferable, when possible, to start with microstructure and then move on to the field of macrostructure. Such a procedure is an inductive approach.

Next, the procedure for doing the microstructural analysis was described. It was proposed to (1) generate a syntactical display, (2) to evaluate the data thus obtained which includes the delimitation of passages, the display and discussion of suggested structures of sentences and small units, and the identification of verbal connections and structural parallels to other parts of Revelation, and (3) to determine the exegetical and theological by-products.

Chapter 2 of this dissertation presented the syntactical display of Rev 4-11. First, however, the details for the production of a syntactical display were

spelled out. They included the following items: (1) indentation, (2) numbering and brackets, (3) horizontal lines and double spacing, (4) vertical lines, (5) closed boxes, (6) open boxes and two horizontal lines, (7) boxes within boxes, (8) appearance, that is, the different options to mark single recurrent words, and (9) arrows. The first item, namely indentation, is probably the most important one, for it is this technique which is mainly responsible for the new arrangement of the text.

This somewhat complex method was used to produce two syntactical displays of the entire text of the Apocalypse. The difference between the two displays consisted in the marking of recurrent words, formulas, and clusters of words. The first display concentrated on small units and marked only those elements that recurred within one unit. The second display marked common elements between different units. For this purpose, a number of tables were also supplied. The syntactical display of the entire Book of Revelation forms Appendix A. The display of Rev 4-11 was included in chapter 2, because it is the section to be investigated. It belongs in the body of this study.

In the first section of chapter 3, the method of generating a syntactical display was applied to Rev 4 as a kind of test case. The reader was familiarized with the different steps necessary to produce and mark a full-fledged syntactical display. Although the production of

the display was not the goal in itself, it was, nevertheless, an essential tool and prerequisite for the larger concern of the microstructural analysis.

The second part of chapter 3 wrestled with the ambiguities of Rev 5-11. In spite of a strict methodology, in some cases there is more than just one option for arranging a text. These cases form the so-called ambiguities. A sentence printed without indentations might allow for several options of relating its parts to each other. A syntactical display, however, often requires one to make a precise decision and to opt for just one possibility. The result of the investigation, carried out in chapter three of this study, can be summarized as follows:

1. Only a few ambiguities were detected in this section of Revelation.
2. Most of them can be attributed to the peculiar Greek used by the author of the Apocalypse.
3. Only a few ambiguities make a difference with regard to the syntactical display.
4. Ambiguities which have an influence on the display were discussed. In each case, a decision for one of two or more options was made. These decisions were based mainly on John's usage of terms and phrases in the rest of Revelation--in other words, on the context and on John's language, and partly also on presumable sources.

5. Decisions made in the case of ambiguities may not only affect the syntactical display, but sometimes also affect the exegesis and interpretation of a given passage.

Whereas chapters 2 and 3 of this dissertation carried out the first step of the microstructural analysis --as described in chapter 1--namely, generating a syntactical display, chapter 4 dealt with the remaining two steps: the evaluation of the data thus obtained and the determination of exegetical and theological by-products. These included (1) the delimitation of passages, (2) the discussion and display of surface structures for sentences and small units, (3) the investigation of locations and personages, and (4) the identification of verbal connections and structural parallels between subsections and between larger parts of Revelation.

The following enumeration lists some of the results and implications of the microstructural analysis:

1. This analysis has pointed out sections that belong together and should not be separated (e.g., Rev 4-5, 7, and 10-11a).
2. It was able to delimit passages like the seventh seal and the seventh trumpet. As a result, interpreters must recognize a certain degree of recapitulation in the book of Revelation, a decisive principle for the interpretation of the seals and the trumpets.

3. In several cases, the microstructural analysis has contributed to the interpretation of the text or has prepared the way for its interpretation (e.g., in the cases of the rider on the white horse, the 144,000 and the great multitude, the scroll of Rev 5 and the little scroll of Rev 10).
4. It has furnished outlines which have made a paragraph more transparent and has pointed to stylistic features which help to discover the main emphasis, the intensification, and the climax of a paragraph.
5. The microstructural analysis has included the study of the connections of passages on different levels up to the level of the entire document and has pointed to their interrelations.
6. It has indirectly shown the artistry and beauty of Revelation.

This last chapter of the study has provided many tables. The reason for using tables is that they add to the clarity of the discussion, are easily referred to, and can be used for further research.

Three appendices are another indication that further research is necessary. Appendix A--as stated above--contains a syntactical display of the entire Book of Revelation. Appendix B provides a kind of concordance for the vocabulary of Revelation. It can be used in connection with tables that list only numbers, but do not give a

reference to the respective text of Revelation. Appendix C contains additional tables which enable one to compare the vocabulary--words, phrases, and formulas--of the different major parts of Revelation with each other. Several tables of this kind already appear in chapter 4 of the dissertation.

Taken point by point, there is little unusual or remarkable in this dissertation. However, the cumulative work provides a basic resource for further scholarship, much like a critical apparatus does. Further microstructural research is especially necessary in two directions:

1. A microstructural analysis for the remaining parts of Revelation, that is, Rev 1-3 and Rev 12-22, needs to be carried out.
2. An in-depth study of the connections between the different major parts needs to be done. This study was only able to provide some hints.

When a microstructural analysis of John's entire Apocalypse is carried out and the interrelations between all parts are laid bare, it is to be expected that additional statements with regard to the macrostructure, the exegesis, and the theology of Revelation can be made. By this means, microstructural analysis might contribute to an even better understanding of this fascinating book in which the lines of OT and NT thought merge, forming their absolute climax.

APPENDIX A

THE SYNTACTICAL DISPLAY OF REVELATION

The first appendix of this dissertation furnishes the syntactical display of the entire Book of Revelation. Although the display of Rev 4-11 is already contained in the second chapter of this study, it is repeated first for convenience sake and secondly in order to find the entire text of the Apocalypse presented in one location.

Not only the display of Rev 4-11 is repeated, but also the tables that contain techniques and sigla are. They were introduced at the beginning of chapter 2 of this study, when the method employed was described in a detailed way. In the case that questions arise concerning the method used for the syntactical display of Appendix A--questions that surpass the information provided by the tables on the next few pages--the reader might want to check the introduction to chapter 2.

Following the tables, short introductions for each major part of Revelation plus the respective syntactical display are offered.

TABLE 78
TECHNIQUES AND SIGLA--INDENTATION

- a. Structuring formulas:
καὶ εἶδον
 → ἄγγελον ἰσχυρόν
- b. Main clauses:
καὶ οἱ πρεσβύτεροι ἔπεσαν
- c. Dependent clauses:
 ἦν ἤκουσα
- d. Participles and infinitives:
 ἀνοίξει τὸ βιβλίον
- e. Objects, genitives, adverbial and prepositional
phrases, and comparisons:
 ἐκ τῶν ἑπτὰ σφραγίδων
- f. Direct speech:
καὶ εἶρηκα αὐτῷ·
 κύριέ μου, σὺ οἶδας.
- g. Main clauses following "I know" etc.:
οἶδα
 ποῦ κατοικεῖς,
 καὶ κρατεῖς τὸ ὄνομά μου
- h. Additional dependent clauses etc.:
 ἔχοντες ἕκαστος
 φιάλας χρυσᾶς
 γεμούσας θυμιαμάτων,
 αἱ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων
- i. Indentation of insertions:
καὶ πᾶν κτίσμα
| δ ἐν τῷ οὐρανῷ
| καὶ ἐπὶ τῆς γῆς ...
ἤκουσα

TABLE 79
TECHNIQUES AND SIGLA--NUMBERING
AND BRACKETS

a. Arabic numbers for main clauses:

Τὸ θηρίον
| ὁ εἶδες
(1) ἦν
(2) καὶ οὐκ ἔστιν ...

b.-d. Small Roman letters, small Roman numbers, and dots for further indented parts:

ἐγὼ ἐρῶ σοι τὸ μυστήριον
(a) τῆς γυναικός
(b) καὶ τοῦ θηρίου
(i) τοῦ βαστάζοντος αὐτήν
(ii) τοῦ ἔχοντος
• τὰς ἑπτὰ κεφαλὰς
• καὶ τὰ δέκα κέρατα.

e. Brackets for adverbial expressions, prepositional phrases, simple contrast, etc.:

καὶ οἱ μετ' αὐτοῦ { κλητοὶ
καὶ ἐκλεκτοὶ
καὶ πιστοί.

TABLE 80

TECHNIQUES AND SIGLA--HORIZONTAL
LINES AND DOUBLE SPACING

(a) Long horizontal lines for subsections of chapters and in connection with formulas:

ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

Καὶ εἶδον ...

καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν. τὰ ἐν τῇ θαλάσῃ.

Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ

(b) Double spacing for new subparagraphs:

- (1) καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης
τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν
(2) καὶ ἐθερίσθη ἡ γῆ.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν
ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ

TABLE 81
TECHNIQUES AND SIGLA:
VERTICAL LINES

a. Vertical lines for direct speech:

λέγων·

|| (1) πέμψον σου τὸ δρέπανον τὸ ὄξυ ||
|| (2) καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς. ||

b. Vertical lines for direct speech within direct speech:

	Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγὰμῳ ἐκκλησίας γράψον·	
	Τάδε λέγει ὁ ἔχων τὴν ρομφαίαν ...	
	οἶδα	

c. Vertical lines for direct speech within direct speech within direct speech:

	(a) ὅτι λέγεις ὅτι					
			(1) πλούσιός εἰμι			
			(2) καὶ πελούτηκα			

d. Vertical lines for inscriptions:

ὄνομα γεγραμμένον,

	(1) Βαβυλῶν ἡ μεγάλη,	
	(2) ἡ μήτηρ	
	(a) τῶν πορνῶν	
	(b) καὶ τῶν βδελυγμάτων τῆς γῆς.	

TABLE 82

TECHNIQUES AND SIGLA:
CLOSED BOXES

a. Closed boxes for hymns:

ναί, { κύριε ὁ θεὸς ὁ παντοκράτωρ. }
--

b. Closed boxes for formulas:

καὶ εἶδον	formula
καὶ ἤκουσα	formula
formula	formula

TABLE 85

TECHNIQUES AND SIGLA:
ARROWS

Arrows for the connection of recurrent marked or unmarked words and clusters of words:

καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου
 ἔχων λιβανῶτον χρυσοῦν,
 καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ,
 ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων
 ἐπὶ τὸ θυσιαστήριον τῷ χρυσοῦν.

Rev 1-3

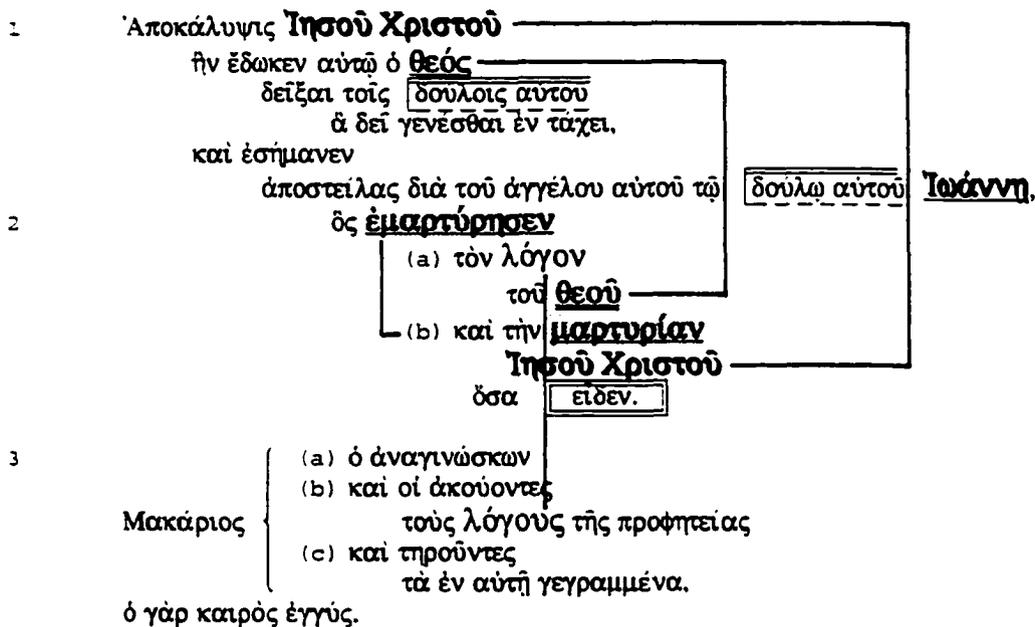
The first major part of Revelation comprises the general introduction to the book (1:1-8), the messages to the seven churches (1:9-3:22), and their introductory vision (1:9-20), in a total nine units.

Display of the Units of Rev 1-3

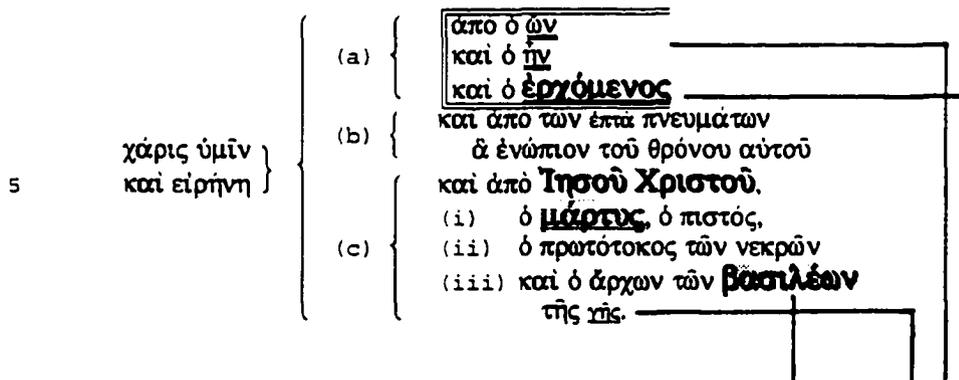
The following section presents the syntactical display of Rev 1-3. Since the display for this part of Revelation will be repeated, it is crucial to notice the differences. On the subsequent pages, not only a syntactical display is provided, but also recurrent words and phrases are marked. This marking, however, is strictly limited to the respective units. Each unit stands for itself without any connection to other units (i.e., each

unit is regarded as a whole, complete in itself). In this first step, there is thus no interest in words and phrases that occur in more than one unit. The lines within the display of each unit simply connect recurrent formulas and words and point already to some kind of structure.

Rev 1



4 **Ἰωάννης** ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·



5b

- (a) Τῷ ἀγαπῶντι ἡμᾶς
 (b) καὶ λύσαντι ἡμᾶς
 ἐκ τῶν ἀμαρτιῶν ἡμῶν
 ἐν τῷ αἵματι αὐτοῦ.
 (c) καὶ ἐποίησεν ἡμᾶς
 (i) **βασιλείαν.**
 (ii) ἱερεῖς
 • τῷ **θεῷ**
 • καὶ πατρὶ αὐτοῦ.

6

- (1) ἡ δόξα αὐτῷ
 (2) καὶ τὸ κράτος
 εἰς τοὺς αἰῶνας [τῶν αἰώνων].
 ἀμήν.

7

Ἴδου

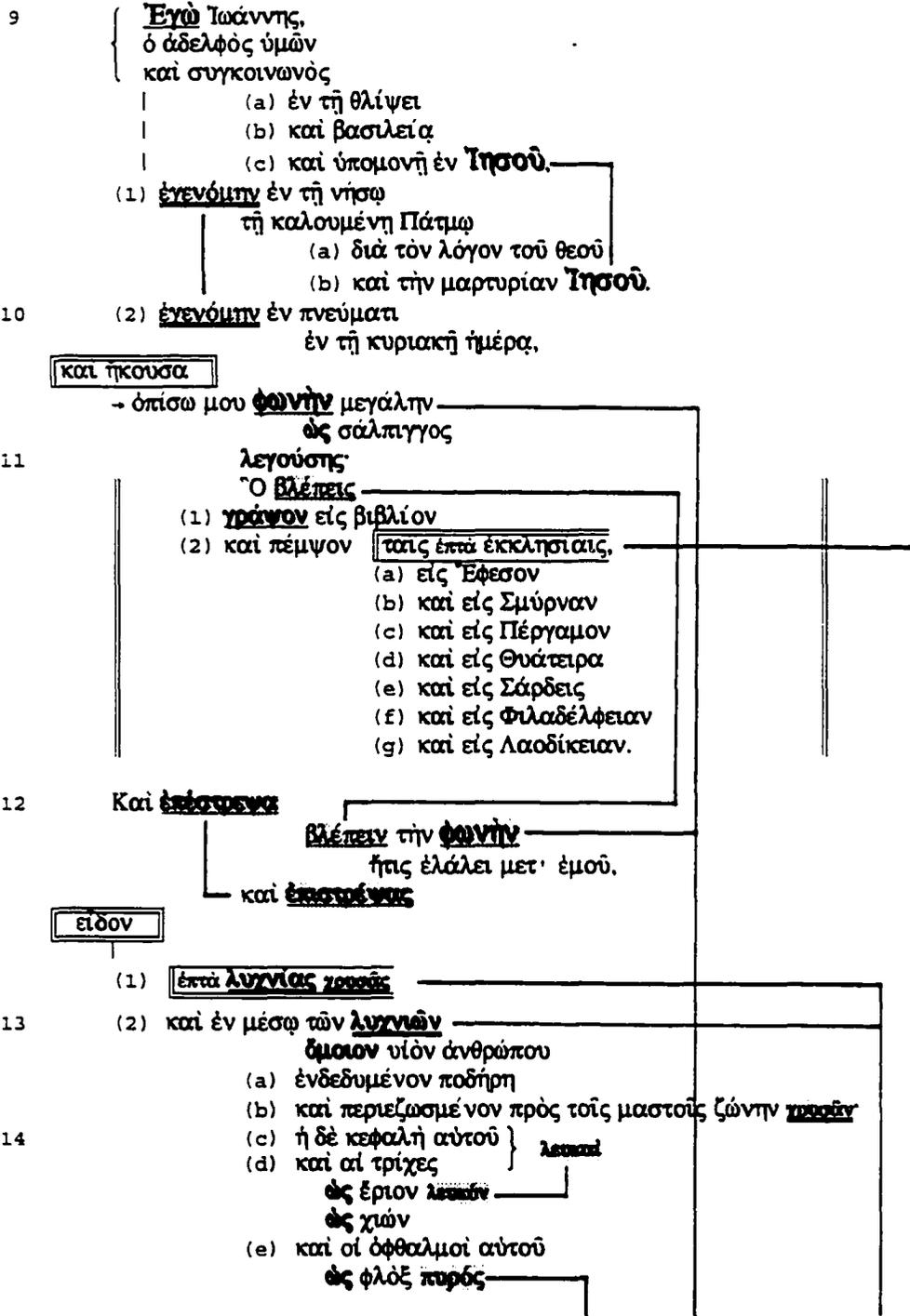
- (1) **ἐργεταὶ** μετὰ τῶν νεφελῶν.
 (2) καὶ **ὄνεται** αὐτόν { πᾶς ὀφθαλμὸς
 καὶ οἱτινες αὐτόν ἐξεκέντησαν.
 (3) καὶ κόπονται ἐπ' αὐτόν πᾶσαι αἱ φυλαὶ τῆς γῆς.
 ναὶ, ἀμήν.

8

- (1) Ἐγὼ εἶμι { τὸ ἄλφα
 καὶ τὸ ὦ.

λέγει κύριος ὁ **θεός.**

- (2) { **ὁ ὢν**
 καὶ ὁ ἦν
 καὶ ὁ ἐρχόμενος.
 (3) ὁ παντοκράτωρ.



15

(ε) και οι πόδες αυτού
ὅμοια χαλκολιβάνω
ὡς ἐν καμίνῳ πεπυραμένης

16

(σ) και ἡ φωνή αυτού
ὡς φωνή ὑδάτων πολλῶν.

(h) και ἔχων
| ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ
ἀστερας ἑπτὰ

(i) και
| ἐκ τοῦ στόματος αὐτοῦ
ρόμφαία δίστομος ὄξεια ἐκπορευομένη

(j) και ἡ δύς αὐτοῦ
ὡς ὁ ἥλιος φαίνει
ἐν τῇ δυνάμει αὐτοῦ.

17

Και ὅτε εἶδον αὐτόν.
ἔπεσα πρὸς τοὺς πόδας αὐτοῦ
ὡς νεκρός,
και ἔθηκεν τὴν δεξιάν αὐτοῦ
ἐπ' ἐμέ
λέγων·

Μὴ φοβοῦ·

18

(1) ἐγὼ εἰμι { ὁ πρῶτος
και ὁ ἔσχατος
και ὁ ζῶν.
(2) και ἐγενόμην νεκρός
(3) και ἰδοὺ ζῶν εἰμι
εἰς τοὺς αἰῶνας τῶν αἰώνων
(4) και ἔχω τὰς κλεῖς τοῦ θανάτου και τοῦ ἅδου.

19

γράφον οὖν
(a) ἃ εἶδες
(b) και ἃ εἶπες
(c) και ἃ μέλλει γενέσθαι μετὰ ταῦτα.

20

(1) τὸ μυστήριον τῶν ἑπτὰ ἀστερων
οὗς εἶδες ἐπὶ τῆς δεξιᾶς μου.
(2) και ταῖς ἑπτὰ λυγνίαις ταῖς ποσῶς.
(1) οἱ ἑπτὰ ἀστερες ἄγγελοι
| τῶν ἑπτὰ ἐκκλησιῶν.
εἶπεν
(2) και οἱ λυγνισαὶ οἱ ἑπτὰ ἑπτὰ ἐκκλησιῶν εἰσὶν.

Rev 2

1	Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον·
	<p>Τάδε λέγει { ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ. ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ <u>λυγνῶν</u> τῶν χρυσῶν·</p>
2	<p>οἶδα</p> <p>(a) τὰ <u>ἔργα</u> σου (b) καὶ τὸν κόπον (c) καὶ τὴν ὑπομονὴν σου (a) καὶ ὅτι οὐ δύνη <u>βαστάσαι</u> κακούς, (b) καὶ ἐπειρασάς τοὺς λέγοντάς ἑαυτοὺς ἀποστόλους καὶ οὐκ εἶσιν, (c) καὶ εὔρες αὐτοὺς ψευδεῖς, (d) καὶ ὑπομονὴν <u>ἔχεις</u> (e) καὶ <u>ἐβάστασας</u> διὰ τὸ ὄνομά μου (f) καὶ οὐ κεκοπίσκες.</p>
3	
4	<p>ἀλλὰ <u>ἔγω</u> κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν <u>πρώτην</u> ἀφήκες.</p>
5	<p>(1) μνημόνευε οὖν πόθεν πέπρωκας (2) καὶ <u>μετανόησον</u> (3) καὶ τὰ <u>πρῶτα ἔργα</u> ποιήσον· εἰ δὲ μὴ, (1) ἔρχομαί σοι (2) καὶ κινήσω τὴν <u>λυγνίον</u> σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ <u>μετανοήσῃς</u>.</p>
6	<p>ἀλλὰ τοῦτο <u>ἔχεις</u>, ὅτι <u>μισεῖς</u> τὰ <u>ἔργα</u> τῶν Νικολαϊτῶν <u>ὁ κάγω μισῶ</u>.</p>
7	<p>Ὅ <u>ἔχων</u> οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.</p> <p>Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ <u>ἔσται</u> ἐν τῇ παραδείσῳ τοῦ θεοῦ.</p>

8	Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον·
	<p>Τάδε λέγει { (1) ὁ πρῶτος Σμύρνη ἐκκλ (2) καὶ ὁ ἔσχατος, (a) ὃς ἐγένετο νεκρὸς (b) καὶ ἐζήτησεν·</p>
9	<p>οἰδᾶ</p> <p>(a) σου τὴν <u>θλίψιν</u> (b) καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, (c) καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἶσιν ἀλλὰ συναγωγή τοῦ σατανᾶ.</p>
10	<p>μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε καὶ ἔσται <u>θλίψιν</u> ἡμερῶν δέκα. <u>γίνου</u> πιστὸς ἄχρι <u>θανάτου</u>, καὶ δώσω σοι τὸν στέφανον τῆς <u>ζωῆς</u>.</p>
11	<p>Ὁ <u>ἔχων</u> οὐς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Ὁ νικῶν οὐ μὴ ἀδικηθῆ ἐκ τοῦ <u>θανάτου</u> τοῦ δευτέρου.</p>

- 12 || Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράφον.
- Τάδε λέγει ὁ ἔχων τὴν ρόμφαλον
τὴν δίστομον τὴν ὀξεῖαν·
- 13 οἶδα
- (a) ποῦ κατοικεῖς,
ὅπου ὁ θρόνος τοῦ σατανᾶ.
- (b) καὶ κρατεῖς τὸ ὄνομα μου
- (c) καὶ οὐκ ἤρησῶ τὴν πίστιν μου
καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς
ὁ μάρτυς μου ὁ πιστός μου.
ὃς ἀπεκτάνη παρ' ὑμῖν.
ὅπου ὁ σατανᾶς κατοικεῖ.
- 14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα
- (a) ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδασκίαν
Βαλαάμ,
ὃς ἐβλάστησεν τῷ Βαλαάκ
βαλεῖν σκανδαλον
ἐνώπιον τῶν υἱῶν Ἰσραὴλ
(i) φαγεῖν εἰδωλόθυσια
(ii) καὶ πορνεῦσαι·
- 15 (b) οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδασκίαν
[τῶν] Νικολαίων ὁμοίως.
- 16 μετανόησον οὖν·
εἰ δὲ μή,
(1) ἔρχομαί σοι ταχύ
(2) καὶ πολεμήσω μετ' αὐτῶν
ἐν τῇ ρόμφα τοῦ στόματός μου.
- 17 Ὁ ἔχων οὖς ἀκουσάτω
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
- (1) Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου
(2) καὶ δώσω αὐτῷ
(a) ῥῆθρον λευκῆν,
(b) καὶ
| ἐπὶ τὴν ῥῆθρον
ὄνομα καινὸν γεγραμμένον
ὃ οὐδεὶς οἶδεν
εἰ μὴ ὁ λαμβάνων.

18 || Καὶ τῷ ἀγγέλῳ τῆς ἐν Θουατείροις ἐκκλήσεως γράψον· ||

Τάδε λέγει { ὁ υἱὸς τοῦ θεοῦ,
ὁ ἔχων (a) τοὺς ὀφθαλμοὺς αὐτοῦ
ὡς φλόγα πυρός
(b) καὶ οἱ πόδες αὐτοῦ
ὅμοιοι χαλκολιβά νῳ·

19 οἰδά (a) σου τὰ ἔργα
(b) καὶ τὴν ἀγάπην
(c) καὶ τὴν πίστιν
(d) καὶ τὴν διακονίαν
(e) καὶ τὴν ὑπομονὴν σου.
(f) καὶ τὰ ἔργα σου τὰ ἔσχατα
πλείονα τῶν πρώτων.

20 ἀλλὰ ἔχω κατὰ σοῦ
ὅτι ἀφείς τὴν γυναῖκα Τεζάβελ,
ἣ λέγουσα ἑαυτὴν προφήτιν
καὶ θελάσει καὶ πλανᾷ } τοὺς ἐμοὺς δούλους
(a) πορνεύσει
(b) καὶ φάγειν εἰδωλόθυνα.

21 καὶ ἔδωκα αὐτῇ χρόνον
ἵνα μετανοήσῃ,
καὶ οὐ θέλει
μετανοῆσαι
ἐκ τῆς πορνείας αὐτῆς.

22 ἰδοὺ (a) αὐτὴν
εἰς κλίνην
(b) καὶ τοὺς μοιχεύοντας μετ' αὐτῆς
εἰς θλίψιν μεγάλην,
ἐὰν μὴ μετανοήσωσιν

23 (2) καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ
ἐν θανάτῳ.
(3) καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι
ὅτι ἐγώ εἰμι

ὁ ἐραυνῶν { νεφροὺς
καὶ καρδίας,
(4) καὶ δοῶ ὑμῖν ἑκάστην
κατὰ τὰ ἔργα ὑμῶν.

24	ὑμῖν δὲ λέγω
	τοῖς λοιποῖς τοῖς ἐν Θυαταίροις ,
	(a) ὅσοι οὐκ ἔχουσιν τὴν <u>δύναμιν</u> ταύτην,
	(b) οἵτινες οὐκ <u>ἐγνώσαν</u> τὰ βαθέα τοῦ σατανᾶ
	ὡς λέγουσιν·
25	οὐ <u>βάλλω</u> ἐφ' ὑμᾶς ἄλλο βάρος,
	πλὴν ὃ <u>ἔχετε</u>
	κρατήσατε
	<u>ὅτι</u> οὐ ἂν ἴξω.
26	Καὶ ὁ νικῶν
	καὶ ὁ τηρῶν <u>ὅσα</u> τέλους τὰ <u>ἔργα</u> μου.
27	(1) <u>δώσω</u> αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν
	καὶ ποιμανεῖ αὐτούς ἐν ράβδῳ σιδηρᾷ
	ὡς τὰ σκευὴ τὰ κεραμικὰ συντριβεται.
28	ὡς <u>ἐγώ</u> εἴληφα παρὰ τοῦ πατρὸς μου.
	(3) καὶ <u>δώσω</u> αὐτῷ τὸν ἄστέρα τὸν πρωῖνόν.
29	Ὁ <u>ἔχων</u> οὖς ἀκουσάτω
	τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Rev 3

1 || Και τῶ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράνον· ||

Τάδε λέγει ὁ ἔχων

- (a) τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
(b) καὶ τοὺς ἑπτὰ ἀστέρας·

Οἶδά

σου τὰ ἔργα

- (a) ὅτι ὄνομα ἔχεις
ὅτι ζῆς,
(b) καὶ νεκρός εἶ.

2 (1) γίνου γαρροῦν
(2) καὶ στήρισον τὰ λοιπὰ
ἃ ἐμελλον ἀποθανεῖν,
οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα
ἐπίσκοπον τοῦ θεοῦ μου·

3 (3) μνημόνευε σὺν
(a) πῶς εἴληφας
(b) καὶ ἀκουσατῶ
(4) καὶ τήρει
(5) καὶ μετανόησον.
ἐάν σὺν μὴ γαρροῦσιν,

ἦξω
ὡς κλέπτης,
καὶ οὐ μὴ γνῶς
ποιαν ὥραν ἦξω ἐπὶ σέ.

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα
ἐν Σάρδεσιν
ἃ οὐκ ἐμόλυνον τὰ ἕματα αὐτῶν,
καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς,
ὅτι ἄξιοί εἰσιν.

- 5 (1) Ὁ νικῶν οὕτως περιβαλεῖται
 ἐν ματίαις λευκοῖς
- (2) καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
 ἐκ τῆς βίβλου τῆς ζωῆς
- (3) καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ
 (a) ἐνώπιον τοῦ πατρὸς μου
 (b) καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.
- 6 Ὁ ἔχων οὖς ἀκουσάτω
 τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

7 || Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράφον· ||

Τάδε λέγει

- (1) ὁ ἅγιος,
- (2) ὁ ἀληθινός,
- (3) ὁ ἔχων τὴν κλεῖν Δαυίδ,
 ὁ ἀνοίγων
 καὶ σὺς κλείσει
 καὶ κλείων
 καὶ σὺς ἀνοίγει

8 οἶδά σου τὰ ἔργα.

(1) ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεμημένην,
 ἣν σὺς δύνασαι κλείσει αὐτήν.
 (a) ὅτι μικρὰν ἔχεις δύναμιν
 (b) καὶ ἐτήρησάς μου τὸν λόγον
 (c) καὶ οὐκ ἠνήρω τὸ ὄνομά μου.

9 (2) ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ σατανᾶ
 τῶν λεγόντων
 ἑαυτοὺς Ἰουδαίους εἶναι,
 καὶ οὐκ εἰσὶν
 ἀλλὰ ψεύδονται.

(3) ἰδοὺ πατήσω αὐτούς

- (a) ἵνα ἴξουσιν
- (b) καὶ προσκυνήσουσιν
 ἐνώπιον τῶν ποδῶν σου
- (c) καὶ γῶσιν
 ὅτι ἐγὼ ἠγάπησά σε.

10 ὅτι ἐτήρησάς μου τὸν λόγον τῆς ὑπομονῆς μου.
κἀγὼ σε σπείρω ἐκ τῆς ἄρας τοῦ πειρασμοῦ
 τῆς μελλούσης ἐρχεσθαι
 ἐπὶ τῆς οἰκουμένης ὅλης
πειράσει τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

11 ἔρχομαι ταχύ·
 κράτει ὁ ἔμπης,
 ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

12

Ὁ νικῶν

(1) ποιήσω αὐτόν στύλον

ἐν τῷ ναῷ τοῦ θεοῦ μου

(2) καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι

(3) καὶ γράψω ἐπ' αὐτόν(a) τὸ ὄνομα τοῦ θεοῦ μου(b) καὶ τὸ ὄνομα τῆς πόλεωςτοῦ θεοῦ μου,τῆς κωνῆς Ἱερουσαλήμ,

ἢ καταβαινοῦσα

ἐκ τοῦ οὐρανοῦ

ἀπὸ τοῦ θεοῦ μου,(c) καὶ τὸ ὄνομά μου τὸ κωνόν.

13

Ὁ ἔχων οὐς ἀκουσάτω

τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

14		Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον·	
		Τάδε λέγει	<ul style="list-style-type: none"> (1) ὁ ἀμήν. (2) ὁ μάρτυς { ὁ πιστός καὶ ἀληθινός. (3) ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ.
15		οἶδά	
		σου τὰ ἔργα	
		ὅτι	<ul style="list-style-type: none"> ὅτι ψυχρὸς εἶ ὅτι ζεστός.
		ὄφελον	<ul style="list-style-type: none"> ψυχρὸς ἦς ἢ ζεστός.
16		οὕτως	
		ὅτι	<ul style="list-style-type: none"> χλιαρὸς εἶ καὶ ὅτι ζεστός ὅτι ψυχρὸς.
		μέλλω σε ἐμέσαι	
		ἐκ τοῦ στόματός μου.	
17		(a) ὅτι λέγεις ὅτι	
		(1) πλούσιός εἰμι	
		(2) καὶ πεπλούτηκα	
		(3) καὶ οὐδὲν χρειαν ἔχω.	
		(b) καὶ οὐκ οἶδας	
		ὅτι σὺ εἶ	<ul style="list-style-type: none"> (i) ὁ ταλαίπωρος (ii) καὶ ἐλεεινός (iii) καὶ πτωχός (iv) καὶ τυφλός (v) καὶ γαυνός.
18		συμβουλεύω σοι	
		ἀγοράσαι παρ' ἐμοῦ	
		(a) χρυσίον	
		πεπυρωμένον ἐκ πυρός	
		ἵνα πλουτήσῃς.	
		(b) καὶ ἱμάτια λευκά	
		(i) ἵνα περιβάλῃ	
		(ii) καὶ μὴ φανερωθῇ ἡ αἰσχρὴ	
		τῆς γαυνότητός σου.	
		(c) καὶ κολλ[ο]ύριον	
		ἐγγρίσαι τοὺς ὀφθαλμούς σου	
		ἵνα βλέπῃς.	

19

Ἐγὼ δούσους ἐάν φιλῶ

- (1) ἐλέγχω
- (2) καὶ παιδεύω·
- (1) ζήλευε οὖν
- (2) καὶ μετανόησον.

20

Ἰδοὺ

- (1) ἔστηκα

ἐπὶ τὴν θύραν

- (2) καὶ κρούω·

(1) ἐάν τις ἀκουσῇ τῆς φωνῆς μου

(2) καὶ ἀνοίξῃ τὴν θύραν,

- (1) [καὶ] εἰσελεύσομαι πρὸς αὐτόν

(2) καὶ δειπνήσω μετ' αὐτοῦ

(3) καὶ αὐτὸς μετ' ἐμοῦ.

21

Ὁ νικῶν
δώσω αὐτῷ

καθίσει μετ' ἐμοῦ ἐν τῷ θρόνῳ μου,

(a) ὡς καὶ ἐγὼ ἐνίκησα

(b) καὶ ἐκάθισα μετ' τοῦ πατρός μου
ἐν τῷ θρόνῳ αὐτοῦ.

22

Ὁ ἔχων οὖς

ἀκουσάτω

τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Common Elements in Rev 1a-1b and
in the Seven Letters

In a second step, the display of Rev 1-3 is repeated. This time, however, common elements between the general introduction (1:1-8) and the introductory vision to the seven letters (1:9-20) are marked. Furthermore, the messages to the seven churches are compared with each other, revealing common structural and literary elements. In this second step, the emphasis does not lie on the structure of an individual unit, but on the connections between the units and on a common structure of all seven letters. One has to be aware of these interrelations, since they also contribute to the microstructure of a passage. Thus, no words and clusters of words are marked unless they occur in at least two units. Words and clusters are not marked when they are found only within a single unit.

Table 86 is provided to enhance the comparison between the units that are displayed.

Rev 1

- 1 Ἀποκάλυψις **Ἰησοῦ** Χριστοῦ
 ἦν ἔδωκεν αὐτῷ ὁ **θεός**
 δεῖξαι τοῖς δούλοις αὐτοῦ
 ἃ δεῖ **γενέσθαι** ἐν τάχει,
 καὶ ἐσήμανεν
 ἀποστείλας διὰ τοῦ **ἀγγέλου** αὐτοῦ τῷ δούλῳ αὐτοῦ **Ἰωάννη**,
- 2 οὗς **ἐμαρτύρησεν**
- (a) τὸν **λόγον**
 τοῦ **θεοῦ**
 (b) καὶ τὴν **μαρτυρίαν**
Ἰησοῦ Χριστοῦ
- οὗσα **εἶδεν.**
- 3 Μακάριος { (a) ὁ ἀναγινώσκων
 (b) καὶ οἱ **ἀκούοντες**
 τοὺς **λόγους** τῆς προφητείας
 (c) καὶ τηροῦντες
 τὰ ἐν αὐτῇ **γεγραμμένα**,
 ὁ γὰρ καιρὸς ἐγγύς.

- 4 **Ἰωάννης** **ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ:**
- 5 χάρις ὑμῖν }
 καὶ εἰρήνη } { (a) { ἀπὸ ὁ **ῥῶν**
 καὶ ὁ **πν**
 καὶ ὁ ἐρχόμενος
 (b) { καὶ ἀπὸ τῶν **ἑπτὰ πνευμάτων**
 ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ
 καὶ ἀπὸ **Ἰησοῦ** Χριστοῦ,
 (c) { (i) ὁ **μάρτυς**, ὁ πιστός,
 (ii) ὁ πρωτότοκος τῶν **νεκρῶν**
 (iii) καὶ ὁ ἄρχων τῶν **βασιλείων**
 τῆς γῆς.

5b

- (a) Τῷ ἀγαπῶντι ἡμᾶς
 (b) καὶ λύσαντι ἡμᾶς
 ἐκ τῶν ἁμαρτιῶν ἡμῶν
 ἐν τῷ αἵματι αὐτοῦ.

6

- (c) καὶ ἐποίησεν ἡμᾶς
 (i) **βασιλείαν,**
 (ii) ἱερεῖς
 • τῷ **θεῷ**
 • καὶ πατρὶ αὐτοῦ.

αὐτῷ
 (1) ἡ δόξα

(2) καὶ τὸ κράτος

εἰς τοὺς αἰῶνας [τῶν αἰώνων].

ἀμήν.

7

Ἴδου

(1) ἔρχεται μετὰ τῶν νεφελῶν.

(2) καὶ ὄψεται αὐτὸν { πᾶς ὀφθαλμὸς
 καὶ οἵτινες αὐτὸν ἐξεκέντησαν.

(3) καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς.
 ναί, ἀμήν.

8

(1) Ἐγώ εἰμι

{ τὸ ἄλφα
 καὶ τὸ ὦ.

λέγει κύριος ὁ θεός,

(2) { ὁ ὢν
 καὶ ὁ ἦν
 καὶ ὁ ἐρχόμενος,
 (3) ὁ παντοκράτωρ.

- 9 { Εγὼ Ἰωάννης,
ὁ ἀδελφὸς ὑμῶν
καὶ συγκοινωνός
| (a) ἐν τῇ θλίψει
| (b) καὶ βασιλείᾳ
| (c) καὶ ὑπομονῇ ἐν Ἰησοῦ,
(1) ἐγενόμην ἐν τῇ νήσῳ
τῇ καλουμένῃ Πάτμῳ
(a) διὰ τὸν λόγον τοῦ θεοῦ
(b) καὶ τὴν μαρτυρίαν Ἰησοῦ.
- 10 (2) ἐγενόμην ἐν πνεύματι
ἐν τῇ κυριακῇ ἡμέρᾳ.
καὶ ἤκουσα
→ ὀπίσω μου φωνὴν μεγάλην
ὡς σάλπιγγος

11

λεγοῦσης·

- Ὁ βλέπεις
(1) γράφον εἰς βιβλίον
(2) καὶ πέμψον τοῖς ἑπτὰ ἐκκλησίαις.
(a) εἰς Ἔφεσον
(b) καὶ εἰς Σμύρναν
(c) καὶ εἰς Πέργαμον
(d) καὶ εἰς Θυάτειρα
(e) καὶ εἰς Σάρδεις
(f) καὶ εἰς Φιλαδέλφειαν
(g) καὶ εἰς Λαοδίκειαν.

12

Καὶ ἐπέστρεψα

βλέπειν τὴν φωνὴν
ἣτις ἐλάλει μετ' ἐμοῦ.
καὶ ἐπιστρέψας

εἶδον

- (1) ἑπτὰ λυχνίας χρυσᾶς
13 (2) καὶ ἐν μέσῳ τῶν λυχνιῶν
ὁμοιον υἱὸν ἀνθρώπου
(a) ἐνδεδυμένον ποδήρη
(b) καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν·
14 (c) ἡ δὲ κεφαλὴ αὐτοῦ } λευκαὶ
(d) καὶ αἱ τρίχες }
ὡς ἔριον λευκόν
ὡς χιών
(e) καὶ οἱ ὄφθαλμοί αὐτοῦ
ὡς φλόξ πυρός

- 15 (ε) και οί πόδες αὐτοῦ
ὁμοιοὶ χαλκολιβαίνῳ
ὡς ἐν καμίνῳ πεπυρωμένης
- (g) καὶ ἡ φωνὴ αὐτοῦ
ὡς φωνὴ ὑδάτων πολλῶν.
- 16 (h) καὶ ἔχων
| ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ
ἀστέρας ἐπτά
- (i) καὶ
| ἐκ τοῦ στόματος αὐτοῦ
ρόμφαία δίστομος ὀξεῖα ἐκπορευομένη
- (j) καὶ ἡ ὄψις αὐτοῦ
ὡς ὁ ἥλιος φαίνει
ἐν τῇ δυνάμει αὐτοῦ.

- 17 Καὶ ὄτε **εἶδον** αὐτόν,
ἔπεσα πρὸς τοὺς πόδας αὐτοῦ
ὡς νεκρὸς.
καὶ ἔθηκεν τὴν δεξιάν αὐτοῦ
ἐπ' ἐμέ
λέγων·

Μὴ φοβοῦ·

- 18 (1) **ἐγὼ εἰμι** { ὁ πρῶτος
καὶ ὁ ἔσχατος
καὶ ὁ ζῶν.
- (2) καὶ **ἐγενόμην νεκρὸς**
- (3) καὶ **ἰδοὺ** ζῶν εἰμι
- εἰς τοὺς αἰῶνας τῶν αἰῶνων**
- (4) καὶ ἔχω τὰς κλείς τοῦ θανάτου καὶ τοῦ ἄδου.

- 19 **γράφον** οὖν
- (a) ἃ **εἶδες**
- (b) καὶ ἃ εἶπὼν
- (c) καὶ ἃ μέλλει **γενέσθαι** μετὰ ταῦτα.

- 20 (1) τὸ μυστήριον τῶν **ἐπτά ἀστέρων**
οὗς **εἶδες** ἐπὶ τῆς δεξιᾶς μου
- (2) καὶ τὰς **ἐπτά λυχνίας** τὰς χρυσᾶς·
- (1) οἱ **ἐπτά ἀστέρες ἄγγελοι** **τῶν ἐπτά ἐκκλησιῶν** εἰσιν
- (2) καὶ αἱ **λυχνίαι** αἱ **ἐπτά ἐκκλησίαι** εἰσιν.

TABLE 86
SIMILARITIES BETWEEN THE
CHURCHES

Words and Phrases	Churches						
	1	2	3	4	5	6	7
<u>Structuring formulas</u>							
Τῷ ἀγγέλῳ τῆς ... ἐκκλησίας γράφων	1	1	1	1	1	1	1
Τάδε λέγει	1	1	1	1	1	1	1
οἶδα	1	1	1	1	1	1	1
οἶδά σου τὰ ἔργα	1			1	1	1	1
ἰδοῦ		1		1		3	1
ἀλλὰ ἔχω κατὰ σοῦ μετανόησον/μετανόηση/ μετανοήσαι	1		1	1			
Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.	2		1	3	1		1
Τῷ νικῶντι/ὁ νικῶν	1	1	1	1	1	1	1
δώσω	1	1	2	3			1
Τῷ νικῶντι/ὁ νικῶν δώσω	1		2	2			1
<u>Phrases</u>							
τοὺς ἑπτὰ ἀστέρας	1				1		
ὑπομονή/ἀγάπη	1			1			
τὰ πρῶτα ἔργα	1			1			
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, συναγωγή τοῦ σατανᾶ		1				1	
ὁ μάρτυς ὁ πιστός			1				1
φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι			1	1			
ἔρχομαί ταχύ			1			1	
ὄνομα καινόν			1			1	
τοῦ πατρός μου				1	1		1
περιβαλεῖται ἐν ἱματίοις λευκοῖς					1		1
μετ' ἐμοῦ					1		2

Table 86--Continued.

Words and Phrases	Churches						
	1	2	3	4	5	6	7
<u>Phrases</u> (continued)							
θύραν ἡνεωγμένην/ἀνοίξη τὴν θύραν						1	1
<u>Words</u>							
ἀγαπάω/ἀγάπη	1		1			1	
ἄγγελος	1	1	1	1	2	1	1
ἀκούω	1	1	1	1	2	1	2
ἀληθινός						1	1
ἀνοίγω						3	1
ἀποκτείνω			1	1			
ἀρνέομαι			1			1	
ἀστήρ	1			1	1		
ἀφίημι	1			1			
βάλλω		1	1	2			
γινώσκω				2	1	1	
γράφω	1	1	2	1	1	2	1
διδάσκω/διδασχῆ			3	2			
δίδωμι	1	1	2	4		2	1
ἐγώ	1			2		2	2
ἐκκλησία	2	2	2	3	2	2	2
ἔργον	3			5	2	1	1
ἔρχομαι/ἤκω	1		1	1	2	3	
ἐσθίω	1		1	1			
εὕρισκω	1			1			
ἔχω	4	2	5	5	4	4	2
ζῶ/ζωή	1	2		2			
ἡμέρα		1	1				
θάνατος		2		1			
θεός	1			1	2	4	1
θλίψις		2		1			
θρόνος			1				2

Table 86--Continued.

Words and Phrases	Churches						
	1	2	3	4	5	6	7
<u>Words</u> (continued)							
θύρα						1	2
ίμάτιον					2		1
καινός			1			2	
κατοικέω			2			1	
κρατέω	1		3	1		1	
λαμβάνω			1	1	1	1	
λέγω	3	3	2	5	2	3	3
λευκός			1		2		1
λοιτός				1	1		
μέλλω		2			1	1	1
μνημονεύω	1				1		
νεκρός		1			1		
νικάω	1	1	1	1	1	1	2
Νικολαίτης	1		1				
οίδα	1	1	2	1	1	1	2
ὄνομα	1		2		4	4	
ὄφθαλμός				1			1
πειράζω/πειρασμός	1	1				2	
περιπατέω	1				1		
πίστις/πιστός		1	2	1			1
πλούσιος/πλουτέω		1					3
πνεῦμα	1	1	1	1	2	1	1
ποιέω	1					2	
πορνεία/πορνεύω			1	2			
πῦρ/πυρόω				1			2
σατανᾶς		1	2	1		1	
στέφανος		1				1	
στόμα			1				1
τηρέω				1	1	3	
ὑπομονή	2		1			1	
ώρα					1	1	

Rev 2

1

Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράνον·

Τὰδε λέγει

ὁ ~~κράβη~~ τοὺς ἑπτὰ ἀστέρας
ἐν τῇ δεξιᾷ αὐτοῦ.
ὁ περιπατῶν
ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν
τῶν χρυσῶν·

2

Οἶδα

- (a) τὰ ἔργα σου
(b) καὶ τὸν κόπον
(c) καὶ τὴν ὑπομονὴν σου

- (a) καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς,
(b) καὶ ἐπείρασας τοὺς λέγοντας
ἑαυτοὺς ἀποστόλους
καὶ οὐκ εἰσίν,
(c) καὶ ἄλλοι αὐτοὺς ψευδεῖς,
(d) καὶ ὑπομονὴν ἔχεις
(e) καὶ ἐβάστασας διὰ τὸ ὄνομά μου
(f) καὶ οὐ κεκοπίακες.

3

4

ἀλλὰ ἔχω κατὰ σοῦ

ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀήτησας.

5

- (1) μνημόνευε σὺν
πόθεν πέπρωκας
(2) καὶ μετανοήσον
(3) καὶ τὰ πρωτὰ ἔργα κόπον
εἰ δέ μή,
(1) ἔρχομαί σοι
(2) καὶ κινήσω τὴν λυχνίαν σου
ἐκ τοῦ τόπου αὐτῆς,
ἐὰν μὴ μετανοήσης.

6

ἀλλὰ τοῦτο ἔχεις,
ὅτι μισεῖς τὰ ἔργα τῶν Νικολαΐτων
ἃ καὶ γὰρ μισῶ.

7

Ὁ ἔχων οὖς ἀκουσάτω
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Τῷ νικῶντι

δώσω αὐτῷ

φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,

ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

8

Και τῷ ἀγγέλῳ τῆς ἐν Σμύρνη ἐκκλησίας γράψων·

Γὰρ λέγει

- { (1) ὁ πρῶτος
(2) καὶ ὁ ἔσχατος,

- (a) ὃς ἐγένετο νεκρὸς
(b) καὶ ἔζησεν·

9

οἶδα

- (a) σου τὴν θλίψιν
(b) καὶ τὴν πωχείαν,
ἀλλὰ πιστός εἶ.
(c) καὶ τὴν βλασφημίαν

ἐκ τῶν λεγόντων
Τουδαίους εἶναι ἑαυτούς
καὶ οὐκ εἶσιν
ἀλλὰ συναγωγή
τοῦ σατανᾶ.

10

μηδὲν φοβοῦ
ὃ μέλλεις πάσχειν.

ἴδου

μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν
εἰς φυλακὴν

ἵνα πειρασθῆτε
καὶ ἔσται θλίψιν ἡμερῶν δέκα.

γίνου πιστὸς ἄχρι θανάτου,
καὶ δώσω σοὶ τὸν στέφανον τῆς ζωῆς.

11

Ὁ ἔστιν σοὺς ἀκούσατο
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Ὁ νικῶν οὐ μὴ ἀδικηθῆ
ἐκ τοῦ θανάτου τοῦ δευτέρου.

12

Και τῷ ἀγγέλῳ τῆς ἐν Περγαμῷ ἐκκλησίας γράνον·

Τὰδε λέγει ὁ ἔχων τὴν ῥομφαίαν
τὴν δίστομον τὴν ὀξεῖαν·

13

Οἶδα

- (a) ποῦ κατοικεῖς,
ὅπου ὁ θρόνος τοῦ σατανᾶ,
(b) καὶ κραεῖς τὸ ὄνομά μου
(c) καὶ οὐκ ἠντία τὴν πίστιν μου
καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς
ὁ μάρτυς μου ὁ πίστος μου,
ὃς ἀπεκρίθη παρ' ὑμῖν,
ὅπου ὁ σατανᾶς κατοικεῖ.

14

ἀλλ' ἔχω κατὰ σοῦ ὀλίγα

- (a) ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδασχὴν
Βαλαάμ,
ὃς ἐδίδασκεν τῷ Βαλάκ
βαλεῖν σκάνδαλον
ἐνώπιον τῶν υἱῶν Ἰσραὴλ.
(i) φαγεῖν εἰδωλοθύτα
(ii) καὶ πορνεύσαι.
(b) οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδασχὴν
(τῶν) Νικολαϊτῶν ὁμοίως.

16

μετανόησον σὺν·

εἰ δέ μή,

- (1) ἔρχομαι σοι ταχύ
(2) καὶ πολεμήσω μετ' αὐτῶν
ἐν τῇ ῥομφαίᾳ τοῦ ΣΤΟΜΑΤΟΣ μου.

17

Ὁ ἔχων οὖς ἀκοῦσατω
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Τῷ νικῶντι

- (1) δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου
(2) καὶ δώσω αὐτῷ
(a) ψῆφον λευκὴν,
(b) καὶ
ἐπὶ τὴν ψῆφον
ὄνομα καινὸν γεγραμμένον
ὃ οὐδεὶς οἶδεν
εἰ μὴ ὁ λαμβάνων.

18	Και τῷ ἀγγέλῳ τῆς ἐν θύραισις ἐκείποιας γράψων·
	<div style="display: flex; align-items: center;"> <div style="border: 1px solid black; padding: 2px; margin-right: 10px;">Ταδε λέγει</div> <div style="border-left: 1px solid black; border-right: 1px solid black; padding: 0 10px;"> <p>ὁ υἱὸς τοῦ <u>ΘΕΟΥ</u>, ὁ ἔχων</p> <p>(a) τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα <u>πυρός</u> (b) καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβά νῳ·</p> </div> </div>
19	<div style="border: 1px solid black; padding: 2px; margin-bottom: 10px;">ΟΙΔΑ</div> <p>(a) <u>σου τὰ ἔργα</u> (b) καὶ τὴν <u>ἀγάπην</u> (c) καὶ τὴν <u>πίστιν</u> (d) καὶ τὴν διακονίαν (e) καὶ τὴν <u>ὑπομονήν</u> σου, (f) καὶ <u>τὰ ἔργα σου</u> τὰ ἔσχατα πλείονα τῶν πρώτων.</p>
20	<div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">ἀλλὰ <u>ἔχω</u> κατὰ σοῦ</div> <p>ὅτι <u>ἠμεις</u> τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἐαυτὴν προφῆτιν καὶ <u>διδάσκει</u> καὶ <u>πλανᾷ</u> } τοὺς ἑμούςσ δούλους</p> <div style="border: 1px solid black; padding: 2px; margin-left: 100px;">(a) πορνεύσαι (b) καὶ <u>φαγεῖν</u> εἰδωλόθῳτα.</div>
21	<p>καὶ <u>ἔδωκα</u> αὐτῇ χρόνον ἵνα <u>μετανοήσῃ</u>, καὶ οὐ θέλει <u>μετανοήσαι</u> ἐκ τῆς πορνείας αὐτῆς.</p>
22	<div style="border: 1px solid black; padding: 2px; margin-bottom: 5px;">ἴδου</div> <p>(1) <u>βάλλω</u> { (a) αὐτὴν εἰς κλίνην (b) καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς <u>θάλασσαν</u> μεγάλην, ἐάν μὴ <u>μετανοήσωσιν</u> ἐκ τῶν <u>ἔργων</u> αὐτῆς,</p>

- 23 (2) καὶ τὰ τέκνα αὐτῆς ἀποκτενεῖ
ἐν θανάτῳ.
(3) καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι
ὅτι ἐγὼ εἰμι
ὁ ἔραυνῶν { νεφροὺς
καὶ καρδίας,
(4) καὶ δώσω ὑμῖν ἐκάστω
κατὰ τὰ ἔργα ὑμῶν.
- 24 ὑμῖν δὲ λέγω
τοῖς λαοῖς τοῖς ἐν Θουατείροις,
(a) ὅσοι οὐκ ἔχουσιν τὴν διδασχὴν ταύτην,
(b) οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ σατανᾶ
ὡς λέγουσιν·
οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος,
25 πληὴν ὃ ἔχετε
κρατήσατε
ἀχρι(ς) οὐ ἂν ἴξω.
- 26 Καὶ ὁ νικῶν
καὶ ὁ πρῶν ἀχρι τέλους τὰ ἔργα μου. }
(1) δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν
27 (2) καὶ ποιμανεῖ αὐτούς ἐν ράβδῳ σιδηρᾷ
ὡς τὰ σκεύη τὰ κεραμικὰ συντριβεται,
28 ὡς κἀγὼ εἶπα
παρὰ τοῦ πατρος μου,
(3) καὶ δώσω αὐτῷ τὸν ὀπίσθερον τὸν πρῶτον.
- 29 Ὁ ἔχων οὖς ἀκούσατω
 τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Rev 3

1

Και τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον·

Τὰδε λέγει ὁ ἔχων

- (a) τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
 (b) καὶ τοὺς ἑπτὰ ἀστέρας

οἶδα

σου τὰ ἔργα

- (a) ὅτι ὄνομα ἔχεις
 ὅτι ζῆς,
 (b) καὶ νεκρός εἶ.

2

- (1) γίνου γρηγορῶν
 (2) καὶ στήρισον τὰ λοιπὰ
 ἃ ἐμὲλλον ἀποθανεῖν.

οὐ γὰρ εἶρηκα σου τὰ ἔργα πεπληρωμένα
 ἐνώπιον τοῦ θεοῦ μου·

3

- (3) μνημόνευε οὖν
 (a) πῶς εἶπες
 (b) καὶ ἤκουσας

- (4) καὶ τήρει
 (5) καὶ μετανοήσον.

ἐάν οὖν μὴ γρηγορήσῃς,

ἦξω

ὡς κλέπτῃς,

καὶ οὐ μὴ γνῶς
 ποίαν ὥραν ἦξω ἐπὶ σέ.

4

ἀλλὰ ἔχεις ὀλίγα ὀνόματα
 ἐν Σάρδεσιν
 ἃ οὐκ ἐμόλυναν τὰ μάτια αὐτῶν,
 καὶ περικαθήσουσιν μετ' ἐμοῦ ἐν λευκοῖς,
 ὅτι ἀξιοὶ εἰσιν.

5

Ο νικῶν

- | | |
|---|---|
| (1) οὕτως | περιβαλεῖται
ἐν ἡμαρτίαις λευκοῖς |
| (2) καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
ἐκ τῆς βίβλου τῆς ζωῆς | |
| (3) καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ | |
| (a) ἐνώπιον | τοῦ πατρὸς μου |
| (b) καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. | |

6

Ὁ ἔχων οὖς ἀκούσατω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
--

7

Και ὁ ἀγγελὸς τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράφων·

Τάδε λέγει

- (1) ὁ ἄγιος,
 (2) ὁ ἀληθινός,
 (3) ὁ ἔχων τὴν κλεῖν Δαυίδ,
 ὁ ἀνοίγων
 καὶ οὐδεὶς κλείσει
 καὶ κλειῶν
 καὶ οὐδεὶς ἀνοίξει·

8

οἶδα

σου τὰ ἔργα

(1) ἴδου

δέδωκα ἐνώπιόν σου θύραν ἰνεοσημέντην,

ἣν οὐδεὶς δύναται κλείσαι αὐτήν,

- (a) ὅτι μικρὰν ἔχει δύναμιν
 (b) καὶ ἐπίρησός μου τὸν λόγον
 (c) καὶ οὐκ ἠνίκησεν τὸ ὄνομά μου.

9

(2) ἴδου

διδῶ

ἐκ τῆς συναγωγῆς τοῦ σατανᾶ
 τῶν λεγόντων
 ἑαυτοὺς Ἰουδαίους εἶναι,
 καὶ οὐκ εἰσὶν
 ἀλλὰ ψεύδονται.

(3) ἴδου

πέσει αὐτούς

- (a) ἵνα ἴξουσιν
 (b) καὶ προσκυνήσουσιν
 ἐνώπιον τῶν ποδῶν σου
 (c) καὶ γνῶσιν

ὅτι ἐγὼ ἠνάγκασά σε.

ὅτι ἐπίρησας τὸν λόγον τῆς ὑπομονῆς μου,

καὶ ἐπὶ τῆς ἰσχυρίας ἐπὶ τῆς ὑπομονῆς μου,

ἐπὶ τῆς οἰκουμένης ὅλης

πειράσσει τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

11

ἔρχομαι ταχύ·

κράσει ὁ ἔχων,

ἵνα μηδεὶς λάθῃ τὸν στέφανόν σου.

12

Ο νικῶν

- (1) ~~ἐξῆλθεν~~ αὐτόν στῦλον
 ἐν τῷ ναῷ τοῦ ΘΕΟΥ μου
- (2) καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔπι
- (3) καὶ γράφῃ ἐπ' αὐτόν
- (a) τὸ ὄνομα τοῦ ΘΕΟΥ μου
- (b) καὶ τὸ ὄνομα τῆς πόλεως
 τοῦ ΘΕΟΥ μου,
 τῆς καινῆς Ἱερουσαλήμ,
 ἢ καταβαίνουσα
 ἐκ τοῦ οὐρανοῦ
 ἀπὸ τοῦ ΘΕΟΥ μου.
- (c) καὶ τὸ ὄνομά μου τὸ καινόν.

13

Ο <u>ἐπων</u> οὖς <u>ἈΚΟΥΣΑΤΩ</u> τί τὸ <u>πνεῦμα</u> λέγει <u>τὸ ὄνομα</u> <u>σίαις.</u>
--

14

Και τῷ ἀγγέλῳ τῆς ἐν Λαοδικεῖα ἐκκλησίας γράψον·

Τὰδε λέγει

- | | | | |
|---|--|---|-----------------------|
| { | (1) ὁ ἀμὴν, | { | <u>ὁ πιστός</u> |
| | (2) <u>ὁ μαρτυς</u> | | καὶ <u>ἀληθινός</u> . |
| | (3) ἡ ἀρχὴ τῆς κτίσεως τοῦ <u>θεοῦ</u> . | | |

15

ἴδω

σου τὰ ἔργα

ὅτι

{ οὔτε ψυχρός εἶ
οὔτε ζεστός.

ὄφελον

{ ψυχρός ἦς
ἢ ζεστός.

16

οὕτως

ὅτι

{ χλιαρός εἶ
καὶ οὔτε ζεστός }
οὔτε ψυχρός,

μέλλω σε ἐμέσαι

ἐκ τοῦ ΣΤΟΜΑΤΟΣ μου.

17

(a) ὅτι λέγεις ὅτι

- (1) πλούσιός εἰμι
(2) καὶ πελούπηκα
(3) καὶ οὐδέν χρειαν ἔχω.

(b) καὶ οὐκ ἴδω

ὅτι σὺ εἶ

- | | |
|---|-------------------------|
| { | (i) ὁ ταλαίπωρος |
| | (ii) καὶ ἐλεεινός |
| | (iii) καὶ πτωχός |
| | (iv) καὶ τυφλός |
| | (v) καὶ <u>γυμνός</u> . |

18

συμβουλεύω σοι

ἀγοράσαι παρ' ἐμοῦ

(a) χρυσίον

κεκυρωμένον ἐκ πυρός

ἵνα πλουτήσῃς.

(b) καὶ ἱμάτια ΛΕΥΚΑ

(i) ἵνα περιβάλλῃ

(ii) καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ
τῆς γυμνότητός σου.

(c) καὶ κολλ[ο]ύριον

ἐγγρίσαι τοὺς ὀφθαλμούς σου

ἵνα βλέπῃς.

19

ἐγὼ

δοσους ἐάν φιλῶ

- (1) ἐλέγχω
 (2) καὶ παιδεύω·
 (1) ζήλευε σὺν
 (2) καὶ μετανοήσον.

20

ἰδοὺ

(1) ἔστηκα

ἐπὶ τὴν θύραν

(2) καὶ κρούω·

(1) ἐάν τις ἈΚΟΥΣΗ τῆς φωνῆς μου(2) καὶ ἀνοίξῃ τὴν θύραν.

- (1) [καὶ] εἰσελευσομαι πρὸς αὐτὸν
 (2) καὶ δειπνήσω μετ' αὐτοῦ
 (3) καὶ αὐτός μετ' ἐμοῦ.

21

Ὁ νικῶνδώσω

αὐτῷ

καθίσει μετ' ἐμοῦ ἐν τῷ θρόνῳ μου.

- (a) ὡς κἀγὼ ἐνίκησα
 (b) καὶ ἐκάθισα

μετὰ τοῦ πατρὸς μου
 ἐν τῷ θρόνῳ αὐτοῦ.

22

Ὁ ἔχων οὖς ἈΚΟΥΣΑΤΩτί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Common Elements in Rev 1b-3

In a final step, similarities between the seven letters (2-3) and the introductory vision (1:9-20) are pointed out. Again, the syntactical display is repeated. This time, however, only those words and phrases are marked that occur both in the introductory vision and in the letters. The result of this process stresses the strong relationship between Rev 1b and Rev 2-3. Additional tables provide a synopsis of common phrases and words.

This study on Rev 1-3 refrains from a further comparison between Rev 1a and the rest of Revelation as well as from a comparison of Rev 1b-3 with the rest of the book.

TABLE 87
SIMILARITIES BETWEEN REV 1b
AND THE CHURCHES

Words and Phrases	Introductory Vision 1:9-20	Churches 2:1-3:22
<u>Phrases</u>		
μετ ἐμοῦ	1	3
ἑπτὰ λυχνίας	4	1
ἑπτὰ λυχνίας χρυσᾶς	3	1
ἐν μέσῳ τῶν (ἑπτὰ) λυχνιῶν	1	1
υἰὸν ἀνθρώπου/ὁ υἱὸς τοῦ θεοῦ	1	1
οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός	1	1
οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ	1	1
(ἐκ τοῦ στόματος αὐτοῦ) ρόμφαία δίστομος ὀξεῖα	1	2
ὁ πρῶτος καὶ ὁ ἔσχατος	1	1
νεκρὸς καὶ ζῶν/ἔζησεν	1	1
ἀστέρας ἑπτὰ	3	2
ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ/μου	1	1
ἐγώ εἰμι	1	1

Table 87--Continued.

Words and Phrases	Introductory Vision 1:9-20	Churches 2:1-3:22
<u>Words</u>		
ἄγγελος	1	8
ἀκούω	1	9
ἀστήρ	3	3
βλέπω	2	1
γίνομαι	4	3
γράφω	2	9
δεξιός	3	1
δύναμις	1	1
ἐγώ	2	7
εἰμί	5	15
ἐκκλησία	3	15
ἐπά	9	4
ἔσχατος	1	2
Ἐφέσος	1	1
ἔχω	2	26
ζῶ/ζωή	2	5
ἡμέρα	1	2
θάνατος	1	3
θεός	1	9
θλίψις	1	3
Θυάτεια	1	2
κλείς/κλείω	1	4
Λαοδίκεια	1	1
λέγω	2	21
λευκός	2	4
λόγος	1	2
λυχνία	4	2
μαρτυρία/μάρτυς	1	2
μέγας	1	1
μέλλω	1	5
νεκρός	2	2

Table 87--Continued.

Words and Phrases	Introductory Vision 1:9-20	Churches 2:1-3:22
<u>Words</u> (continued)		
ὄραω/ἰδοῦ	5	6
ὄφθαλμός	1	2
Πέργαμος	1	1
πίπτω	1	1
πνεῦμα	1	8
πούς	2	2
πῶτος	1	4
πῦρ/πυρόω	2	3
Σάρδεις	1	2
Σμύρνα	1	1
στόμα	1	2
υἱός	1	2
ὑπομονή	1	4
Φιλαδέλφεια	1	1
φοβέομαι	1	1
φωνή	4	1
χρυσίον/χρυσούς	3	2

Rev 1

- 9 { Εγώ Ιωάννης,
 ὁ ἀδελφός ὑμῶν
 καὶ συγκοινωνός
 | (a) ἐν τῇ θάλασσῃ
 | (b) καὶ βασιλείᾳ
 | (c) καὶ ὑπομονῇ ἐν Ἰησοῦ.
 (1) ἐγενόμην ἐν τῇ νήσῳ
 τῇ καλουμένῃ Πάτμῳ
 (a) διὰ τὸν λόγον τοῦ θεοῦ
 (b) καὶ τὴν μαρτυρίαν Ἰησοῦ.
- 10 (2) ἐγενόμην ἐν πνεύματι
 ἐν τῇ κυριακῇ ἡμέρᾳ.
- καὶ ἤκουσα
 → ὀπίσω μου φωνὴν μεγάλην
 ὡς σάλπιγγος
- 11 λεγούσης·
 Ὁ βλέπεις
 (1) γράψον εἰς βιβλίον
 (2) καὶ πέμψον ταῖς ἐπὶ ἐκκλησίαις,
 (a) εἰς Ἔφεσον
 (b) καὶ εἰς Σμύρναν
 (c) καὶ εἰς Πέργαμον
 (d) καὶ εἰς Θυάτειρα
 (e) καὶ εἰς Σάρδεις
 (f) καὶ εἰς Φιλαδέφειαν
 (g) καὶ εἰς Λαοδίκειαν.
- 12 Καὶ ἐπέστρεψα
βλέπειν τὴν φωνὴν
 ἣτις ἐλάλει μετ' ἐμοῦ,
 καὶ ἐπιστρέψας
- εἶδον
 (1) ἐπὶ λυγνίας γρατῆς
- 13 (2) καὶ ἐν μέσῳ τῶν λυγνιῶν
 ὅμοιον ὄψιν ἀνθρώπου
 (a) ἐνδεδυμένον ποδήρη
 (b) καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην λευκῶν
 (c) ἡ δὲ κεφαλὴ αὐτοῦ } λευκαὶ
 (d) καὶ αἱ τρίχες }
 ὡς ἔριον λευκῶν
 ὡς χιών
- 14

- 14b (e) καὶ οἱ ὀφθαλμοὶ αὐτοῦ
ὡς φλόξ πυρός
- 15 (f) καὶ οἱ πόδες αὐτοῦ
ὅμοιοι χαλκολιβάω
ὡς ἐν κημίνω πεπυραμένης
- (g) καὶ ἡ φωνή αὐτοῦ
ὡς φωνὴ ὑδάτων πολλῶν.
- 16 (h) καὶ ἦσαν
ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ
ἑπτὰ ἀστέρες
- (i) καὶ
ἐκ τοῦ στόματος αὐτοῦ
βρομφαία δίστομος ὀξεῖα ἐκπορευομένη
- (j) καὶ ἡ ὄψις αὐτοῦ
ὡς ὁ ἥλιος φαίνει
ἐν τῇ θανάμει αὐτοῦ.

17 Καὶ ὅτε εἶδον αὐτόν,
ἔπεσον πρὸς τοὺς πόδας αὐτοῦ
ὡς νεκρός.
καὶ ἔθηκεν τὴν δεξιάν αὐτοῦ
ἐπ' ἐμέ
λέγων·

- Μὴ φοβοῦ·
- 18 (1) ἐγὼ εἰμι { ὁ πρῶτος
καὶ ὁ ἔσχατος
καὶ ὁ ζῶν.
- (2) καὶ ἐγενόμην νεκρός
- (3) καὶ ἰδοὺ ζῶν εἰμι
εἰς τοὺς αἰῶνας τῶν αἰῶνων
- (4) καὶ ἔπεσας κλεῖς τοῦ θανάτου καὶ τοῦ ἔδου.
- 19 γράφων οὖν
- (a) ἃ εἶδες
- (b) καὶ ἃ εἰσίν
- (c) καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα.
- 20 (1) τὸ μυστήριον τῶν ἑπτὰ ἀστέρων
οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου
- (2) καὶ τὰς ἑπτὰ λυγνίας τὰς χειρῶν
- (1) οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσίν
- (2) καὶ οἱ λυγνία οἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.

Rev 2

1	<p>Τῷ ἀγγέλῳ τῆς ἐν <u>Ἐφέσῳ</u> ἐκκλησίας γράνων·</p> <p>Τάδε λέγει { ὁ κρατῶν τοὺς ἐπὶ <u>ὄρους</u> ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἐπὶ <u>λυγνῶν</u> τῶν <u>χουσῶν</u></p>
2	<p>οἶδα</p> <p>(a) τὰ ἔργα σου (b) καὶ τὸν κόπον (c) καὶ τὴν ὑπομονὴν σου (a) καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, (b) καὶ ἐπειρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, (c) καὶ εὗρες αὐτοὺς ψευδεῖς, (d) καὶ ὑπομονὴν ἔχεις (e) καὶ ἐβάστασας διὰ τὸ ὄνομά μου (f) καὶ οὐ κεκοπίακες.</p>
3	
4	<p>ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν <u>πρώτην</u> ἀφήκες.</p>
5	<p>(1) μνημόνευε οὖν πόθεν <u>ἔστηκας</u> (2) καὶ μετανόησον (3) καὶ τὰ <u>πρῶτα</u> ἔργα ποιήσον· εἰ δὲ μή, (1) ἔρχομαί σοι (2) καὶ κινήσω τὴν <u>λυγνίαν</u> σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.</p>
6	<p>ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαίτων ὃ <u>κἀγὼ</u> μισῶ.</p>
7	<p>Ὁ ἔχων οὖς ἀκουσάτω τί τὸ <u>πνεῦμα</u> λέγει ταῖς ἐκκλησίαις.</p> <p>Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ <u>ἐστίν</u> ἐν τῷ παραδείσῳ τοῦ <u>θεοῦ</u>.</p>

8 || Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράνων· ||

Τάδε λέγει { (1) ὁ πρῶτος
(2) καὶ ὁ ἔσχατος.

- (a) ὃς ἐγένετο νεκρὸς
(b) καὶ ἔζησεν·

9 οἶδά

- (a) σου τὴν θλίψιν
(b) καὶ τὴν πτωχείαν,
ἀλλὰ πλούσιος εἶ,
(c) καὶ τὴν βλασφημίαν
ἐκ τῶν λεγόντων
Ἰουδαίους εἶναι ἑαυτούς
καὶ οὐκ εἶσιν
ἀλλὰ συναγωγή τοῦ σατανᾶ.

10 μηδὲν φοβοῦ
ἃ μέλλεις πάσχειν.

ἰδοὺ
μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν
εἰς φυλακὴν
ἵνα πειρασθῆτε
καὶ ἔσθε θλίψιν ἡμερῶν δέκα.

γίνου πιστὸς ἄχρι θανάτου,
καὶ δάσω σοὶ τὸν στέφανον τῆς ζωῆς.

11 Ὅτι οὐκ ἔχων οὐς ἀκουσατῶ
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Ὅτι νικῶν οὐ μὴ ἀδικηθῆ
ἐκ τοῦ θανάτου τοῦ δευτέρου.

- 12 || Καὶ τῷ ἀγγέλῳ τῆς ἐν Περσῶν ἐκκλησίας γράνων· ||
- Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν
τὴν δίστομον τὴν ὀξεῖαν·
- 13 οἶδα
- (a) ποῦ κατοικεῖς,
ὅπου ὁ θρόνος τοῦ σατανᾶ,
(b) καὶ κρατεῖς τὸ ὄνομά μου
(c) καὶ οὐκ ἤρνήσω τὴν πίστιν μου
καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς
ὁ μάρτυς μου ὁ πιστός μου,
ὃς ἀπεκρίθη παρ' ὑμῖν,
ὅπου ὁ σατανᾶς κατοικεῖ.
- 14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα
- (a) ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν
Βαλαάμ,
ὃς ἐδίδασκεν τῷ Βαλακ
βαλεῖν σκάνδαλον
ἐνώπιον τῶν υἱῶν Ἰσραὴλ
(i) φαγεῖν εἰδωλόθυτα
(i.i) καὶ πορνεύσαι·
- 15 (b) οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν
[τῶν] Νικολαϊτῶν ὁμοίως.
- 16 μετανόησον οὖν·
εἰ δὲ μή,
(1) ἔρχομαί σοι ταχύ
(2) καὶ πολεμήσω μετ' αὐτῶν
ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.
- 17 Ὁ ἔχων οὖς ἀκουσάτω
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
- (1) Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου
(2) καὶ δώσω αὐτῷ
(a) ψῆφον λευκὴν,
(b) καὶ
| ἐπὶ τὴν ψῆφον
ὄνομα καινὸν γεγραμμένον
ὃ οὐδεὶς οἶδεν
εἰ μὴ ὁ λαμβάνων.

18 || Και τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράφον· ||

Τάδε λέγει { ὁ υἱὸς τοῦ θεοῦ,
 ὁ ἔχων (a) τοὺς ὀφθαλμοὺς αὐτοῦ
ὡς φλόγα πυρός
 (b) καὶ οἱ πόδες αὐτοῦ
ὅμοιοι χαλκολιβάνῳ·

19 οἶδά
 (a) σου τὰ ἔργα
 (b) καὶ τὴν ἀγάπην
 (c) καὶ τὴν πίστιν
 (d) καὶ τὴν διακονίαν
 (e) καὶ τὴν ὑπομονὴν σου,
 (f) καὶ τὰ ἔργα σου τὰ δοξατα
πλείονα τῶν πρώτων.

20 ἀλλὰ ἔχω κατὰ σοῦ
 ὅτι ἀφείς τὴν γυναῖκα Ἰεζάβελ,
 ἣ λέγουσα ἑαυτὴν προφῆτιν
 καὶ διδάσκει } τοὺς ἐμοὺς δούλους
 καὶ πλανᾷ }
 (a) πορνεῦσαι
 (b) καὶ φαγεῖν εἰδωλόθουτα.

21 καὶ ἔδωκα αὐτῇ χρόνον
 ἵνα μετανοήσῃ,
 καὶ οὐ θέλει
 μετανοῆσαι
 ἐκ τῆς πορνείας αὐτῆς.

22 ἴδου
 (1) βάλλω { (a) αὐτὴν
 εἰς κλίτην
 (b) καὶ τοὺς μοιχεύοντας μετ' αὐτῆς
 εἰς θάλασσαν μεγάλην,
 ἐὰν μὴ μετανοήσωσιν
 ἐκ τῶν ἔργων αὐτῆς.

23 (2) καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ
 ἐν θανάτῳ.
 (3) καὶ γνῶσονται πᾶσαι αἱ ἐκκλησίαι
 ὅτι ἐγὼ εἰμι
 ὁ ἔραυνῶν { νεφροὺς
 καὶ καρδίας,
 (4) καὶ δώσω ὑμῖν ἐκάστῳ
 κατὰ τὰ ἔργα ὑμῶν.

- 24 ὑμῖν δὲ λέγω
 τοῖς λοιποῖς τοῖς ἐν Θουατείροις,
 (α) ὅσοι οὐκ ἔχουσιν τὴν διδασχὴν ταύτην,
 (β) οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ σατανᾶ
 ὡς λέγουσιν
 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος,
 25 πλὴν ὃ ἔχετε
 κρατήσατε
 ἄχρι[ς] οὗ ἂν ἴξω.
- 26 Καὶ ὁ νικῶν
 καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, }
 (1) δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν
 27 (2) καὶ ποιμανεῖ αὐτούς ἐν ράβδῳ σιδηρᾶ
 ὡς τὰ σκεύη τὰ κεραμικὰ συντριβεται,
 28 ὡς κόρυ εἴληφα παρὰ τοῦ πατρός μου,
 (3) καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.
- 29 Ὁ ἔχων οὖς ἀκουσάτω
 τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Rev 3

1 || Και τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράνον· ||

Τάδε λέγει ὁ ἔχων

(a) τὰ ἐπὶ πνεύματα τοῦ θεοῦ

(b) καὶ τοὺς ἐπὶ ἀστέρας

Οἶδά

σου τὰ ἔργα

(a) ὅτι ὄνομα ἔχεις

ὅτι ζῆς,

(b) καὶ νεκρός εἶ.

2 (1) γίνου γρηγορῶν }
 (2) καὶ στήρισον τὰ λοιπὰ }
 ἃ ἐμελλον ἀποθανεῖν, }
 οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα
 ἐνώπιον τοῦ θεοῦ μου·

3 (3) μνημόνευε οὖν
 (a) πῶς εἴληφας
 (b) καὶ ἀκουσατω
 (4) καὶ τήρει
 (5) καὶ μετανόησον.
 ἐάν οὖν μὴ γρηγορήσῃς,

ἦξω

ὡς κλέπτης,

καὶ οὐ μὴ γνῶς

ποῖαν ὥραν ἦξω ἐπὶ σέ.

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα
 ἐν Σάρδεσιν
 ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν,
 καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκῷ,
 ὅτι ἀξιοὶ εἰσιν.

5

- (1) Ὁ νικῶν οὕτως περιβαλεῖται
ἐν ἱματίοις λευκοῖς
(2) καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
ἐκ τῆς βίβλου τῆς ζωῆς
(3) καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ
(a) ἐνώπιον τοῦ πατρὸς μου
(b) καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

6

Ὁ ἔχων οὖς ἀκουσάτω
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

7 | Και τῷ ἀγγέλῳ τῆς ἐν Φιλαδέλφεια ἐκκλησίας γράνον· |

Τάδε λέγει { (1) ὁ ἅγιος,
(2) ὁ ἀληθινός,
(3) { { ὁ ἔχων τὴν κλείν Δαυίδ,
ὁ ἀνοίγων
καὶ οὐδείς κλείσει
καὶ κλείων
καὶ οὐδείς ἀνοίγει·

8 οἶδά

σου τὰ ἔργα.

(1) ἰδοῦ
δέδωκα ἐνώπιον σου θύραν ἠνεωγμένην,
ἣν οὐδείς δύναται κλείσαι αὐτήν.
(a) ὅτι μικράν ἔχεις δύναμιν
(b) καὶ ἐτήρησάς μου τὸν λόγον
(c) καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

9

(2) ἰδοῦ
διδῶ ἐκ τῆς συναγωγῆς τοῦ σατανᾶ
τῶν λεγόντων
ἑαυτοὺς Ἰουδαίους εἶναι,
καὶ οὐκ εἰσὶν
ἀλλὰ ψεύδονται.

(3) ἰδοῦ
ποιήσω αὐτοὺς
(a) ἵνα ἤξουσιν
(b) καὶ προσκυνήσουσιν
ἐνώπιον τῶν ποδῶν σου
(c) καὶ γνώσιν
ὅτι ἐγὼ ἠγάπησά σε.
ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου.
Κόγω σε ποιῶ ἐκ τῆς ὄρας τοῦ πειρασμοῦ
τῆς μελλούσης ἔρχεσθαι
ἐπὶ τῆς οἰκουμένης ὅλης
πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

10

11

ἔρχομαι ταχύ·
κράτει ὁ ἔχεις,
ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

12

Ὁ νικῶν

(1) ποιήσω αὐτὸν στῦλον

ἐν τῇ ναῶ τοῦ ΘΕΟΥ μου

(2) καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι

(3) καὶ γράψω ἐπ' αὐτόν(a) τὸ ὄνομα τοῦ ΘΕΟΥ μου

(b) καὶ τὸ ὄνομα τῆς πόλεως

τοῦ ΘΕΟΥ μου,

τῆς καινῆς Ἱερουσαλήμ,

ἢ καταβαίνουσα

ἐκ τοῦ οὐρανοῦ

ἀπὸ τοῦ ΘΕΟΥ μου.

(c) καὶ τὸ ὄνομά μου τὸ καινόν.

13

Ὁ ἔχων οὖς

ἀκουσάτωτί τὸ ΠΝΕΥΜΑ λέγει ταῖς ἐκκλησίαις.

- 14 || Και τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράνον· ||
- Τάδε λέγει { (1) ὁ ἀμὴν,
(2) ὁ μάρτυς { ὁ πιστός
καὶ ἀληθινός,
(3) ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ
- 15 οἶδά
σου τὰ ἔργα
ὅτι { οὔτε ψυχρὸς εἶ
οὔτε ζεστός.
ὄφελον { ψυχρὸς ἢς
ἢ ζεστός.
- 16 οὕτως
| ὅτι { χλιαρὸς εἶ
| καὶ οὔτε ζεστός }
| οὔτε ψυχρὸς, }
μέλλω σε ἐμέσαι
ἐκ τοῦ στόματός μου.
- 17 (a) ὅτι λέγεις ὅτι
|| (1) πλούσιός εἰμι
(2) καὶ πεπλούτηκα
(3) καὶ οὐδὲν χρεῖαν ἔχω. ||
- (b) καὶ οὐκ οἶδας
ὅτι σὺ εἶ { (i) ὁ ταλαίπωρος
(ii) καὶ ἐλεινός
(iii) καὶ πτωχός
(iv) καὶ τυφλός
(v) καὶ γαινός,
- 18 συμβουλεύω σοι
ἀγοράσαι παρ' ἐμοῦ
(a) πασίον
πεπυρωμένον ἐκ πυρός
ἵνα πλουτήσῃς.
(b) καὶ ἱμάτια λευκὰ
(i) ἵνα περιβάλῃ
(ii) καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ
τῆς γυμνότητός σου.
(c) καὶ κολλήσῃς τὸν ἴδιον
ἐγκρίσαι τοὺς ὀφθαλμούς σου
ἵνα βλέπῃς.

19

ἐγὼ ὅσους ἐὰν φιλῶ

- (1) ἐλέγχω
(2) καὶ παιδεύω·

Ἰδοὺ οὖν

- (1) ἔστηκα ἀνόησον.

20

Ἰδοὺ

- (1) ἔστηκα

ἐπὶ τὴν θύραν

- (2) καὶ κρούω·

(1) ἐὰν τις ἀκούσῃ τῆς φωνῆς μου
(2) καὶ ἀνοίξῃ τὴν θύραν,

- (1) [καὶ] εἰσελεύσομαι πρὸς αὐτόν

- (2) καὶ δειπνήσω μετ' αὐτοῦ

- (3) καὶ αὐτὸς μετ' ἐμοῦ.

21

Ὁ νικῶν

δώσω αὐτῷ

καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου.

(a) ὡς κἀγὼ ἐνίκησα

(b) καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου
ἐν τῷ θρόνῳ αὐτοῦ.

22

Ὁ ἔχων οὖς ἀκουσάτω

τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Rev 4:1-8:1

Rev 4:1-8:1 forms the second major part of the Book of Revelation. This part follows the general introduction and the messages to the seven churches including their introductory vision. It consists of a twofold introductory vision (4-5) and the seven seals (6:1-8:1), including an twofold expansion of the sixth seal in Rev 7, in a total of eleven units.

Display of the Units of Rev 4:1-8:1

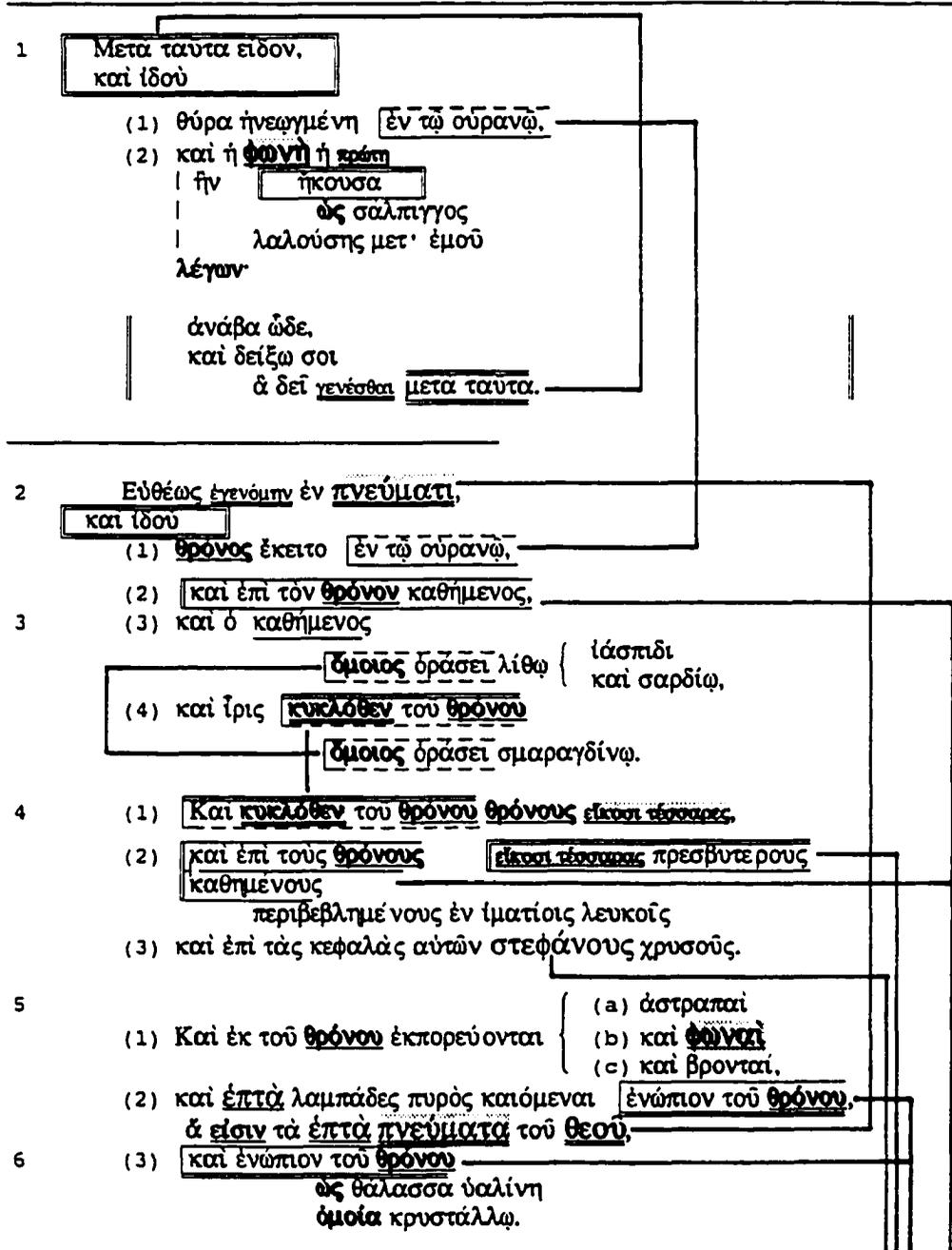
The following section presents the syntactical display of Rev 4:1-8:1. Because of methodological reasons--which are explained below--one has to distinguish between (1) the section Rev 4-5, (2) the section Rev 6 including Rev 8:1, and (3) the section Rev 7.

The two chapters of Rev 4-5 form two units. On the subsequent pages not only is a syntactical display provided for these two chapters, but also recurrent words and phrases within the respective units are marked. The marking of words is strictly limited to the respective units. Each unit stands for itself without any connection to the other one (i.e., each unit is regarded as a whole, complete in itself). This is just a first step toward the understanding of the microstructure of Rev 4:1-8:1. The lines within the display of each unit connect recurrent formulas and words and point to some kind of structure.

With Rev 6:1-17 and 8:1, a shift in methodology takes place. At least the first four seals are too short to allow for a significant marking of the units if taken only individually, as was the case with Rev 4 and 5. Therefore, a second step was included with regard to the seals, namely, the comparison with each other. What is marked within the seven seals--words, formulas, and phrases--are the common elements among the seals. Lines, however, are used to connect words which occur only in one seal.

Distinct introductory formulas point to two units in Rev 7. They, on the other hand, are handled as are Rev 4 and 5. Each unit is taken individually and marked individually, without joining it to the other one, independent of the question whether they describe the same group of persons or not. The lines in this case connect recurring marked words and phrases, pointing toward some sort of structure for each unit.

Rev 4



6b (1) Καὶ ἐν μέσῳ τοῦ θρόνου
καὶ κυκλῶν τοῦ θρόνου } τέσσαρα ζῶα
γέμοντα ὀφθαλμῶν { ἔμπροσθεν
καὶ ὀπισθεν.

7 (2) καὶ τὸ ζῶον τὸ πρῶτον
ὁμοιον λέοντι
(3) καὶ τὸ δεύτερον ζῶον
ὁμοιον μόσχῳ
(4) καὶ τὸ τρίτον ζῶον ἔην τὸ πρόσωπον
ὡς ἀνθρώπου
(5) καὶ τὸ τέταρτον ζῶον
ὁμοιον ἀετῷ πετομένῳ.

8 (6) καὶ τὰ τέσσαρα ζῶα.
ἐν καθ' ἓν αὐτῶν
ἔχον ἀνά πτέρυγας ἕξ,
κυκλόθεν } γέμουσιν ὀφθαλμῶν.
καὶ ἔσωθεν
(7) καὶ ἀνάπαιυσιν οὐκ ἔχουσιν
ἡμέρας
καὶ νυκτὸς
λέγοντες,

ἅγιος } (1) κύριος ὁ θεός
ἅγιος } (2) ὁ παντοκράτωρ,
ἅγιος } (3) { ὁ ἴψ
καὶ ὁ ὄν
καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσιν τὰ ζῶα
(a) δόξαν
(b) καὶ τιμὴν
(c) καὶ εὐχαριστίαν
(i) τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ
(ii) τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων

10 (1) πέσονται οἱ ἑξήκοντα τέσσαρες πρεσβύτεροι
ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου
(2) καὶ προσκυνήσουσιν
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων
(3) καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν
ἐνώπιον τοῦ θρόνου
λέγοντες

11

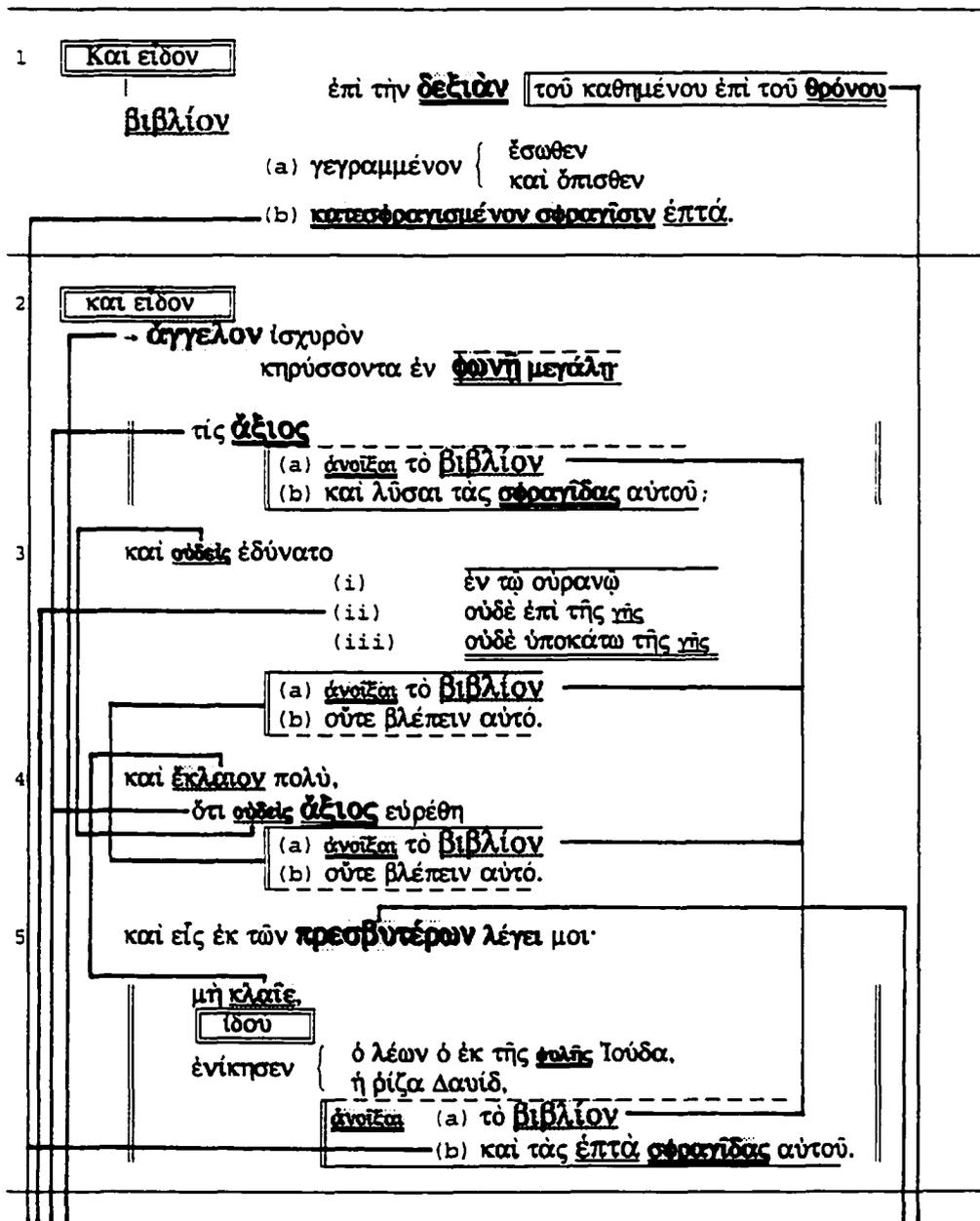
ἀξιος εἶ, { ὁ κυριος
καὶ ὁ θεὸς ἡμῶν. }
λαβεῖν

(a) τὴν δόξαν
(b) καὶ τὴν τιμὴν
(c) καὶ τὴν δύναμιν.

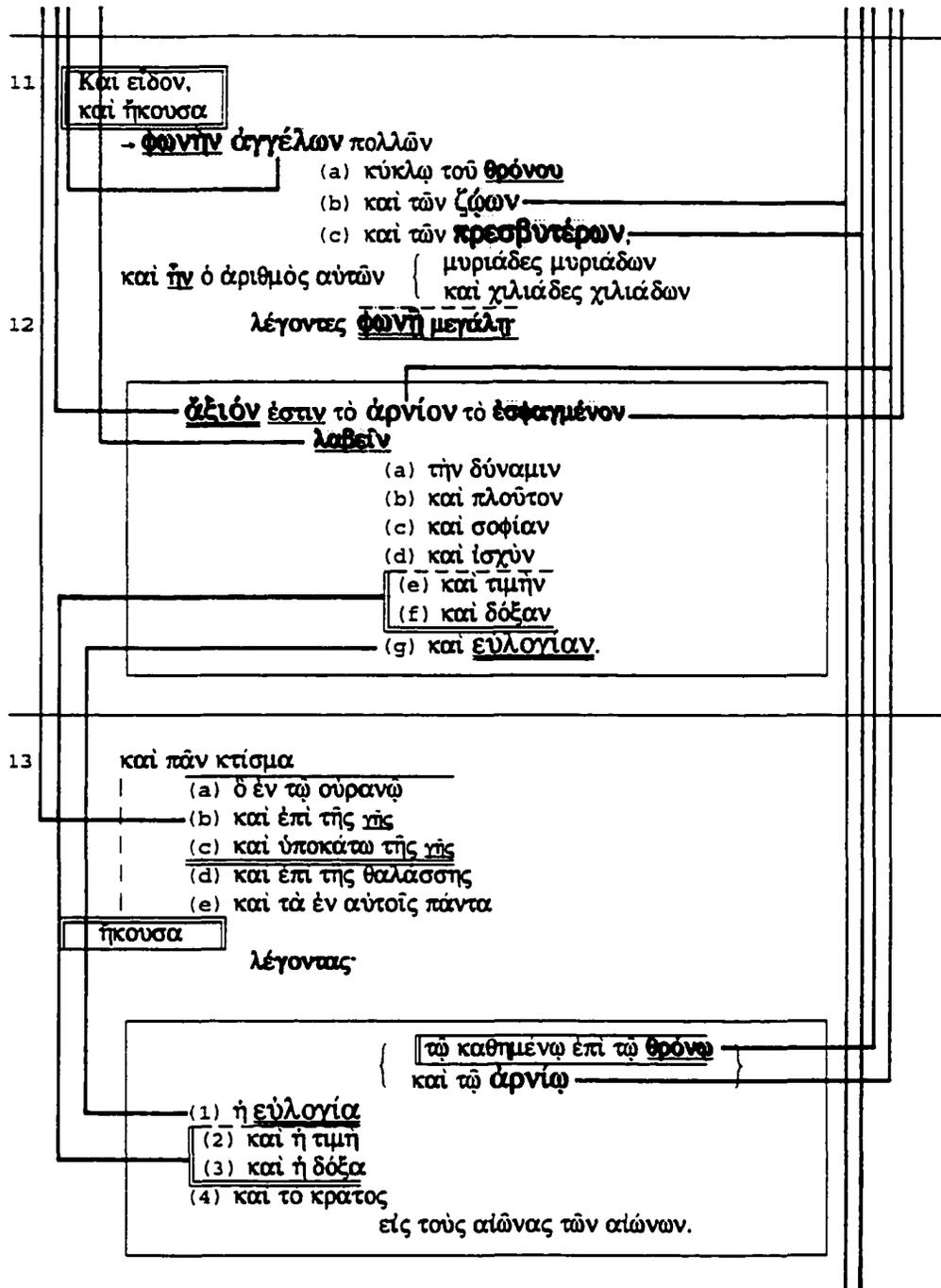
(i) ὅτι σὺ ἐκπῆσας τὰ πάντα

(ii) καὶ διὰ τὸ θέλημά σου { ἦσαν
καὶ ἐπίσθησαν.

Rev 5



6	Και ειδον	{ εν μέσω { του θρόνου και των τεσσάρων ζώων και εν μέσω των πρεσβυτέρων }
	άρνιον	(a) έστικός ως έσφαγμένον (b) έχον (i) κέρατα έπιτά (ii) και οφθαλμούς έπιτά οι είναι τα [έπιτά] πνεύματα του θεού άπεσταλμένοι εις πάσαν την γην.
7	και ήλθεν και ελάληεν εκ της δεξιώς	του καθημένου επί του θρόνου.
8	Και οτε έλαβεν το βιβλίον,	τά τεσσαρα ζώα
	και οι είκοσι τεσσαρες πρεσβύτεροι	(1) έπεσαν ενώπιον του άρνιου έχοντες έκαστος (a) κιθάραν (b) και φιάλας χρυσᾶς γεμούσας θυμιαμάτων, οι είναι οι προσευχαι των άγιων. (2) και άδουσιν ωδην καινήν λέγοντες
9	άξιός ει	(i) λαβείν το βιβλίον (ii) και ανοίξει τας σφραγιδας αυτού.
10		(a) οτι έσφαγής (b) και ήγόρασας τῷ θεῷ εν τῷ αίματί σου (i) έκ πάσης φυλής (ii) και γλώσσης (iii) και λαού (iv) και έθνους, (c) και έποίησας αυτούς τῷ θεῷ ήμῶν (i) βασιλείαν (ii) και ιερείς, και βασιλεύσουσιν επί της γης.



14

καὶ τὰ τέσσαρα ζῶα ἔλεγον·

|| ἀμήν. ||

καὶ οἱ πρεσβύτεροι { ἔπεσαν
καὶ προσεκύνησαν.

Rev 6

1

Και είδον

ὅτε ἤνοιξεν τὸ ἀρνίον μίαν
ἐκ τῶν ἑπτὰ σφραγίδων.

και ἤκουσα

-> ἑνὸς ἐκ τῶν τεσσάρων ζώων
λέγοντος
ὡς φωνὴ βροντῆς·

||

ἔρχου.

||

2

και ειδον,
και ιδου

-> ἵππος λευκός.

και ὁ καθημενος ἐπ' αὐτον

(1) ἔχων τόξον

(2) και ἐδόθη αὐτῷ στέφανος

(3) και ἐξήλαθεν

(a) νικῶν

(b) καὶ ἵνα νικήσῃ.

3

Και ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν.

ἤκουσα

-> τοῦ δευτέρου ζώου
λέγοντος·

||

ἔρχου.

||

4

και ἐξήλαθεν ἄλλος ἵππος πυρρός.

και ὁ καθημενος ἐπ' αὐτον

(1) ἐδόθη αὐτῷ

(a) λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς

(b) και ἵνα ἀλλήλους σφάζουσιν

(2) και ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5

Και ὅτε ἤνοιξεν τὴν σφραγιδα τὴν τρίτην.

ἤκουσα

→ τοῦ τρίτου ζῶου
λέγοντος·

ἔρχου.

καὶ εἶδον,
καὶ ἰδοὺ

→ ἵππος μέλας,

καὶ ὁ καθήμενος ἐπ' αὐτὸν
ἔχων ζυγόν

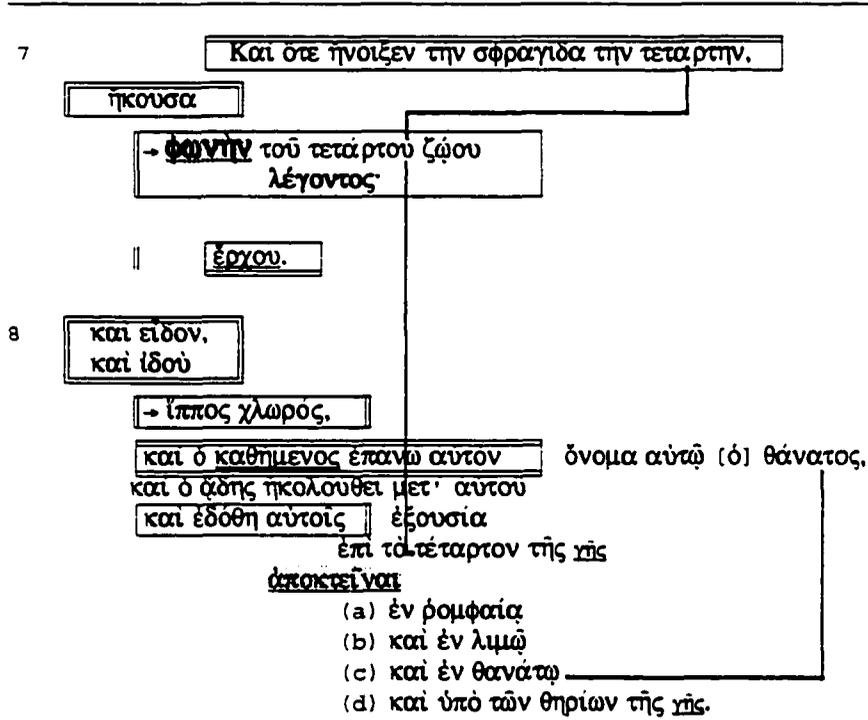
ἐν τῇ χειρὶ αὐτοῦ.

6

καὶ ἤκουσα

→ ὡς φωνήν ἐν μέσῳ τῶν τεσσάρων ζῶων
λέγουσαν·

χοῖνιξ σίτου δηναρίου
καὶ τρεῖς χοϊνίκες κριθῶν δηναρίου.
καὶ τὸ ἔλαιον } μὴ ἀδικήσης.
καὶ τὸν οἶνον }



9

Και οτε ηνοιξεν την πεμπτην σφραγιδα

ειδον

- υποκατω του θυσιαστηριου τας ψυχας

των ~~εοφορημενων~~

(a) δια τον λογον του θεου

(b) και δια την μαρτυριαν

ην ειχον.

10

και εκραξαν

~~φωνη~~ μεγαλη

λεγοντες

εως ποτε, ο δεσποτης

{ ο αγιος

και αληθινος, }

(1) ου κρινεις

(2) και εκδικεις το αιμα ημων

εκ των κατοικουντων επι της γης:

11

και εδοθη αυτοις

εκαστη στολη λευκη

και ερηθη αυτοις

να αναπαυσονται ετι χρονον μικρον,

εως πληρωθωσιν

{ και οι συνδουλοι αυτων }

και οι αδελφοι αυτων }

οι μελλοντες ~~αποκτενεσθαι~~

ως και αυτοι.

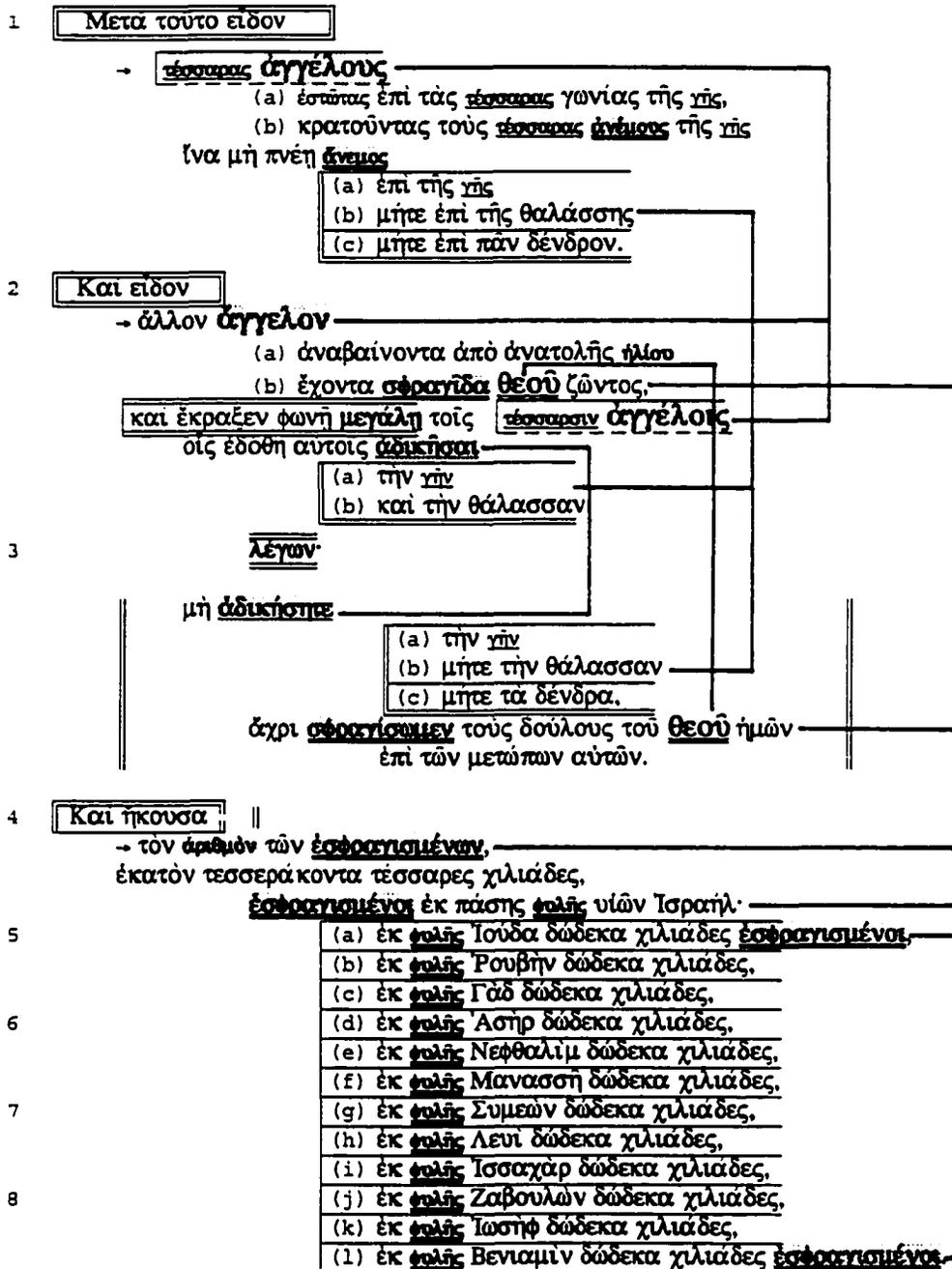
12

Και ειδον

ὅτε ἤνοιξεν τὴν σφραγιδα τὴν ἐκτὴν.

- (1) καὶ σεισμός μέγας ἐγένετο
 (2) καὶ ὁ ἥλιος ἐγένετο μέλας
 ὡς σάκκος τριχίνος
 (3) καὶ ἡ σελήνη ὅλη ἐγένετο
 ὡς αἷμα
- 13 (4) καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν,
 ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς
 ὑπὸ ἀνέμου μεγάλου σειομένη,
- 14 (5) καὶ ὁ οὐρανὸς ἀπεχωρίσθη
 ὡς βιβλίον ἐλισσόμενον
- (6) καὶ πᾶν ὄρος καὶ νῆσος } ἐκ τῶν τοπῶν αὐτῶν ἐκινήθησαν.
- 15/16a (1) Καὶ οἱ βασιλεῖς τῆς γῆς }
 (2) καὶ οἱ μεγιστᾶνες }
 (3) καὶ οἱ χιλιάρχοι }
 (4) καὶ οἱ πλούσιοι }
 (5) καὶ οἱ ἰσχυροὶ }
 (6) καὶ πᾶς δούλος }
 (7) καὶ ἐλεύθερος }
- (a) ἐκρυσαν ἑαυτοὺς
 εἰς τὰ σπήλαια
 καὶ εἰς τὰς πέτρας τῶν ὄρεων
- (b) καὶ λέγουσιν
 τοῖς ὄρεσιν
 καὶ ταῖς πέτραις·
- 16b (1) πέσετε ἐφ' ἡμᾶς
 (2) καὶ κρύψατε ἡμᾶς
 (a) ἀπὸ προσώπου
 τοῦ καθημένου ἐπὶ τοῦ θρόνου
 (b) καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου.
- 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν.
 καὶ τίς δύναται σταθῆναι;

Rev 7



9 Μετα ταῦτα εἶδον,
καὶ ἰδοὺ

→ ὄχλος πολὺς,

ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο.

- (i) ἐκ παντὸς ἔθνους
- (ii) καὶ φοιῶν
- (iii) καὶ λαῶν
- (iv) καὶ γλωσσῶν

(a) ἑσώτες } ἐνώπιον τοῦ θρόνου
καὶ ἐνώπιον τοῦ ἁρνίου

(b) περιβεβημένους στολῆς λευκῆς

(c) καὶ φοῖνικες ἐν ταῖς χερσὶν αὐτῶν.

10 καὶ κραιζοῦσιν φωνὴ μεγάλη
λέγοντες

ἡ σωτηρία

(a) τῷ θεῷ ἡμῶν } τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ

(b) καὶ τῷ ἁρνίῳ.

11 (1) Καὶ πάντες οἱ ἄγγελοι εἰσπήκισαν

- (a) κύκλῳ τοῦ θρόνου
- (b) καὶ τῶν πρεσβυτέρων
- (c) καὶ τῶν παισίων ζῶν

(2) καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν

(3) καὶ προσεκύνησαν τῷ θεῷ

12 λέγοντες

ὁμνῶν.

- (1) ἡ εὐλογία
- (2) καὶ ἡ δόξα
- (3) καὶ ἡ σοφία
- (4) καὶ ἡ εὐχαριστία
- (5) καὶ ἡ τιμὴ
- (6) καὶ ἡ δύναμις
- (7) καὶ ἡ ἰσχὺς

ὁμνῶν.

} τῷ θεῷ ἡμῶν
εἰς τοὺς αἰῶνας τῶν αἰώνων.

- 13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων
λέγων μοι·
- (1) οὗτοι οἱ περιβεβλημενοὶ
τὰς στολὰς τὰς λευκαῖς
τίνες εἰσὶν
- (2) καὶ πόθεν ἤλθον;
- 14 καὶ εἶρηκα αὐτῶ·
- || κύριέ μου, σὺ οἶδας.
- καὶ εἶπέν μοι·
- (1) οὗτοί εἰσιν οἱ ἐρχόμενοι
ἐκ τῆς θλίψεως τῆς μεγάλης
- (2) καὶ ἔπλυναν τὰς στολὰς αὐτῶν } ἐν τῷ αἵματι
(3) καὶ ἔλευσαν αὐτάς } τοῦ ἀρνίου.
- 15 (1) διὰ τοῦτό εἰσιν
ἐνάκιον τοῦ θρόνου τοῦ θεοῦ
- (2) καὶ λατρεύουσιν αὐτῶ { ἡμερας
καὶ νυκτός
ἐν τῷ ναῶ αὐτοῦ.
- (3) καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
ἐπ' αὐτούς.
- 16 (1) οὐ πεινάσουσιν ἔπι
(2) ~~οὐδὲ~~ διψήσουσιν ἔπι
(3) ~~οὐδὲ~~ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος }
(4) ~~οὐδὲ~~ πᾶν καῦμα. }
- 17 (1) ὅτι τὸ ἀρνίον
| τὸ ἀνά μέσον τοῦ θρόνου
ποιμανεῖ αὐτούς
(2) καὶ ὁδηγήσει αὐτούς
ἐπὶ ζωῆς πηγᾶς ὑδάτων.
(3) καὶ ἐξαλείψει ὁ θεός πᾶν δάκρυον
ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Rev 8

1

Και όταν ἤνοιξεν τὴν σφραγίδα τὴν ἐβδομὴν

ἐγένετο σιγή ἐν τῷ οὐρανῷ
ὡς ἡμέριον.

Common Elements in Rev 4-5, in Rev 6+8:1,
and in Rev 7

Common elements among the seven seals have already been pointed out in the previous section, that is, the syntactical display of Rev 4:1-8:1. The focus now turns to common elements in all the units of this septenary. For this purpose, tables are supplied rather than a syntactical display. These tables indicate similarities among the seals and also similarities between Rev 4 and Rev 5 and between the two units in Rev 7.

Rev 4 and Rev 5 are rather similar, the latter one enlarging the previous chapter while keeping most of the relevant features. Rev 7a and Rev 7b do not have a great many strong verbal ties. Actually, there are many important concepts appearing only in one part of chapt. 7. Even the personages are quite different. In Rev 7a, there are God, four angels, and another angel, and furthermore the 144,000. In Rev 7b, one can find God and the Lamb, the four living beings, the elders, the multitude of angels, and people from all nations and tongues. In Rev 7b, two hymns and an extensive dialogue between an elder and John are found. Nothing of that sort appears in Rev 7a. Since a syntactical display would not add many insights in the case of Rev 4-5 and Rev 7, the study is limited to tables 88-90. Although Rev 7 forms an expansion of the sixth seal, in the following tables, the sixth seal refers only to Rev 6:12-17 in order to allow for an easier comparison of the different sections.

TABLE 88
SIMILARITIES BETWEEN
REV 4 AND REV 5

Words and Phrases	Rev 4	Rev 5
<u>Structuring formulas</u>		
μετὰ ταῦτα εἶδον/καὶ εἶδον/καὶ εἶδον, καὶ ἤκουσα	1	4
<u>Phrases</u>		
ἤκουσα ... λέγων	1	2
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ	4	3
εἴκοσι τέσσαρας πρεσβυτέρους	2	1
ἑπτὰ πνεύματα	1	1
ἐν μέσῳ τοῦ θρόνου	1	1
κύκλῳ τοῦ θρόνου/κυκλόθεν τοῦ θρόνου	3	1
ἐν μέσῳ τοῦ θρόνου	1	1
τέσσαρα ζῶα	2	3
δόξαν καὶ τιμὴν	2	2
δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν	1	1
πεσοῦνται ... ἐνώπιον/ἔπεσαν ἐνώπιον	1	1
πεσοῦνται ... καὶ προσκυνήσουσιν/ἔπεσαν καὶ προσεκύνησαν	1	1
εἰς τοὺς αἰῶνας τῶν αἰώνων	2	1
ἄξιός ἐστι λαβεῖν/ἄξιός ἐστιν λαβεῖν	1	2

Table 88--Continued.

Words and Phrases	Rev 4	Rev 5
<u>Words</u>		
ἄγιος	3	1
ἀκούω	1	2
ἀνοίγω	1	5
ἄξιος	1	4
γέμω	2	1
εἰμί	5	5
εἰς	2	1
ἐνώπιον	4	1
ἐπτά	2	5
ἐρχομαι	1	1
ἔσωθεν	1	1
ἔχω	3	2
ζῶον	7	4
θάλασσα	1	1
θεός	3	3
θρόνος	14	5
ἰδοῦ	2	1
κάθημαι	5	3
κτίζω/κτίσμα	2	1
κυκλόθεν/κύκλω	4	1
λαμβάνω	1	4
λέγω	3	5
λέων	1	1
μέσος	1	2
οὐρανός	2	2
ὀφθαλμός	2	1
πίπτω	1	2
πνεῦμα	2	1
φωνή	2	3
χρυσούς	1	1
ὡς/ὅμοιος	9	1

TABLE 89
SIMILARITIES BETWEEN
THE SEALS

Words and Phrases	Seals						
	1	2	3	4	5	6	7
<u>Structuring formulas</u>							
(καί) εἶδον	1				1	1	
καί εἶδον, καί ἰδοῦ	1		1	1			
(καί) ἤκουσα	1	1	2	1			
ὄτε/ὄταν ἤνοιξεν τὴν σφραγίδα ... ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος/τοῦ ... ζώου	1	1	1	1	1	1	1
λέγοντος	1	1	1	1			
ἔρχου	1	1	1	1			
ἵππος ...	1	1	1	1			
καί ὁ καθήμενος ἐπ' αὐτόν	1	1	1	1			
καί ἐδόθη αὐτῷ/αὐτοῖς	1	2		1	1		
<u>Phrases</u>							
τῶν τεσσάρων ζώων λέγοντος ὡς φωνή .../φωνή ...	1		1				
λέγοντες etc.	1		1	1	1		

Table 89--Continued.

Words and Phrases	Seals						
	1	2	3	4	5	6	7
<u>Words</u>							
αίμα					1	1	
ἀποκτείνω				1	1		
ἀρνίον	1						1
γῆ		1		2	1	2	
ἐξέρχομαι	1	1					
έρχομαι	1	1	1	1			1
έχω	1		1		1		
ίνα	1	1			1		
κάθημα	1	1	1	1			1
λέγω/έρω	1	1	2	1	2	1	
λευκός	1				1		
μέγας		1			1	3	
μέλας			1				1
σφάζω		1			1		
ώς	1		1		1	4	1

TABLE 90
SIMILARITIES BETWEEN
REV 7a AND REV 7b

Words and Phrases	Rev 7:1-8	Rev 7:11-17
<u>Structuring formulas</u>		
μετὰ τοῦτο εἶδον/μετὰ ταῦτα εἶδον, καὶ ἰδοῦ	1	1
<u>Phrases</u>		
καὶ ἔκραξεν φωνῇ μεγάλῃ ... λέγων	1	1
<u>Words</u>		
ἄγγελος	3	1
ἀριθμέω/ἀριθμός	1	1
ζῶ/ζωή	1	1
ἥλιος	1	1
θεός	2	5
ἴσπμι	1	2
λέγω/ἐρῶ	1	5
μέγας	1	2
ὄραω/ἰδοῦ	2	2
τέσσαρες	4	1
φυλή	13	1

Common Elements in the Introductory Vision,
the Seals, and the Enlargement
of the Sixth Seal

The final part of the display of Rev 4:1-8:1 is concerned with (1) the relationship between Rev 4-5 and the seals, (2) the relationship between Rev 7 and the seals, and (3) with the relationship between Rev 4-5 and Rev 7. For the first two cases, tables 91-93 point to the interdependence of the respective units. For the study of the relationship between Rev 4-5 and Rev 7, however, not only tables are provided, but also a syntactical display is given which marks formulas, common phrases, and common words. Again, it points to the strong correlations of these different units.

TABLE 91
SIMILARITIES BETWEEN REV 4-5
AND THE SEALS

Words and Phrases	Rev 4-5	Rev 6 / Rev 8a
<u>Structuring formulas</u>		
(καί) εἶδον	4	3
(μετὰ ταῦτα/καί) εἶδον, καί ἰδοῦ	1	3
(καί) ἤκουσα	2	4
καί εἶδον, καί ἤκουσα	1	
καί ἰδοῦ	1	
<u>Phrases</u>		
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ	7	1
τέσσαρα ζῶα	5	2
ἤκουσα (φωνήν) ... τῶν ζῶων ... λέγοντες etc.	1	5
ἤκουσα ... λέγοντες	3	5
<u>Words</u>		
ἅγιος	4	1
αἷμα	1	2
ἀκούω	3	5
ἀνοίγω	6	7
ἄρνιον	4	2
βιβλίον	7	1
γῆ	6	6
γίνομαι	2	3
δεύτερος	1	2
δίδαμι	1	5
δύναμαι	1	1
εἰς	3	1
ἐπτά	7	1
ἔρχομαι	2	5
ἔχω	5	3
ζῶον	11	5

Table 91--Continued.

Words and Phrases	Rev 4-5	Rev 6 / Rev 8a
<u>Words</u> (continued)		
ἡμέρα	1	1
θεός	6	1
θρόνος	19	1
ἰσθμῖ	1	1
ἰσχυρός/ἰσχυς	2	1
κάθηναι	8	5
λέγω/ἐρῶ	8	8
λευκός	1	2
μέγας/μεγιστᾶνες	2	6
μετά	3	1
νικάω	1	2
ὄραω/ἰδού	8	9
ὅταν/ὅτε	2	7
οὐρανός	4	3
ὀφθαλμός	2	1
πίπτω	3	2
πλούσιος/πλούτος	1	1
πρόσωπον	1	1
στέφανος	2	1
σφάζω	3	2
σφραγίς	4	7
τέσσαρες/τέταρτος	6	5
τρεις/ τρίτος	1	3
ὑποκάτω	2	1
φωνή	5	4
ὡς/ὅμοιος	10	8

TABLE 92
SIMILARITIES BETWEEN REV 7
AND THE SEALS

Words and Phrases	Rev		Seals						
	7a	7b	1	2	3	4	5	6	7
<u>Structuring formulas</u>									
(και/μετά τούτο) είδον	2		1				1	1	
(μετά ταύτα/και) είδον, και ιδού		1	1		1	1			
και ηκουσα		1	1	2	1	1			
<u>Phrases</u>									
έδόθη αντω/αυτοις	1		1	2		1	1		
ο καθήμενος επί του θρόνου		2							1
και εκραζον φωνη μεγάλη									
λέγοντες	1	1					1		
των τεσσάρων ζώνων		1	1		1				
<u>Words</u>									
άδικέω	2				1				
αίμα		1					1	1	
άλλος	1			1					
άνεμος	2								1
άρνιον		4	1						1
γη	5			1		2	1	2	
δούλος	1								1
δύναμαι		1							1
είς		1	1						
έρχομαι		2	1	1	1	1			1
επι		2						1	
εχω	1		1		1		1		
ζώνων		1	1	1	2	1			
ήλιος	1	1							1
ήμέρα		1							1

Table 92--Continued.

Words and Phrases	Rev		Seals						
	7a	7b	1	2	3	4	5	6	7
<u>Words</u> (continued)									
θεός	2	5					1		
θρόνος		7							1
ἴσθημι	1	2							1
κάθηναι		2	1	1	1	1			1
κράζω	1	1					1		
λέγω/ἐράω	1	5	1	1	2	1	2	1	
λευκός/λευκαίνω		3	1				1		
μέγας/μεγιστᾶνες	1	2		1			1	4	
μετά	1	1				1			
ὄραω/ἰδοῦ	2	2	3		2	2	1	1	
πίπτω		2							2
στολή		3					1		
σφραγίζω/σφραγίς	6		1	1	1	1	1	1	1
τέσσαρες	4	1	1		1				
φωνή	1	1	1		1	1	1		
χείρ		1			1				

TABLE 93
SIMILARITIES BETWEEN
REV 4-5 AND REV 7

Words and Phrases	Rev 4	Rev 5	Rev 7a	Rev 7b
<u>Structuring formulas</u>				
καὶ εἶδον		3	1	
μετὰ ταῦτα εἶδον καὶ ἰδοῦ	1			1
μετὰ τοῦτο εἶδον			1	
καὶ ἰδοῦ	1			
καὶ εἶδον, καὶ ἤκουσα		1		
(καὶ) ἤκουσα		1	1	
<u>Phrases</u>				
τῶ καθήμενῳ ἐπὶ τῷ θρόνῳ	4	3		2
περιβεβλημένους ἐν ἱματίοις λευκοῖς/ στολαῖς λευκάς	1			2
ἐν μέσῳ τοῦ θρόνου	1	1		1
ἐνώπιον τοῦ θρόνου	3			3
ἐνώπιον τοῦ ἀρνίου		1		1
κύκλῳ/κυκλόθεν τοῦ θρόνου	3	1		1
κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων		1		1
κύκλῳ/ἐν μέσῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων		2		1
τέσσαρα ζῶα	2	3		1
ἡμέρας καὶ νυκτός	1			1
ἡ δόξα (...) καὶ ἡ τιμὴ	2	2		1
ἡ δόξα (...) καὶ ἡ τιμὴ καὶ ἡ δύναμις	1	1		1
ἡ δόξα, ἡ τιμὴ, ἡ εὐχαριστία	1			1
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα		2		1
ἡ εὐλογία, ἡ δόξα, ἡ σοφία, ἡ τιμὴ, ἡ δύναμις, ἡ ἰσχύς		1		1
φωνὴ μεγάλη		2	1	1
εἰς τοὺς αἰῶνας τῶν αἰώνων	2	1		1

Table 93--Continued.

Words and Phrases	Rev 4	Rev 5	Rev 7a	Rev 7b
<u>Phrases</u> (continued)				
ἔπεσαν ἐνώπιον	1	1		1
ἔπεσαν ... καὶ προσεκύνησαν	1	1		1
ἔπεσαν ἐνώπιον (...) τοῦ θρόνου (...) καὶ προσεκύνησαν	1			1
τὴν γῆν καὶ τὴν θάλασσαν		1	3	
εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι		1		1
ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν		1		1
<u>Words</u>				
ἄγγελος		2	3	1
ἀκούω	1	2	1	
ἀμῆν		1		2
ἀναβαίνω	1		1	
ἀριθμέω/ἀριθμός		1	1	1
ἀρνίον		4		4
γῆ		6	5	
δίδωμι	1		1	
εἰμί	5	5		3
ἔρχομαι	1	1		2
ἔχω	3	2	1	
ζῶ/ζωή	2		1	1
ζῶν	7	4		1
θάλασσα	1	1	3	
θεός	3	3	2	5
θρόνος	14	5		7
Τούδα		1	1	
ἵστημι		1	1	2
κάθημαι	5	3		2
κυκλόθεν/κύκλω	4	1		1
κύριος	2			1

Table 93--Continued.

Words and Phrases	Rev 4	Rev 5	Rev 7a	Rev 7b
<u>Words</u> (continued)				
λέγω/ἐρῶ	3	5	1	5
λευκαίνω/λευκός	1			3
μέγας		2	1	2
μετά	3		1	1
σὺδέ		2		3
σὺδεῖς		2		1
ὀφθαλμός	2	1		1
πίπτω	1	2		2
πολύς		2		1
πρεσβύτερος	2	5		2
πρόσωπον	1			1
σφραγίζω/σφραγίς/κατασφραγίζω		5	6	
τέσσαρες	2	3	4	1
φυλή		2	13	1
φωνή	2	3	1	1

Rev 4

1 Μετά ταῦτα εἶδον,
καὶ ἰδοὺ

(1) θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ.

(2) καὶ ἡ ~~φωνή~~ ἡ πρώτη
| ἦν ἤκουσα
| ὡς σάλπιγγος
| λαλούσης μετ' ἐμοῦ
λέγων

ἀνάβα ὡδε,
καὶ δεῖξω σοι
ὃ δεῖ γενέσθαι μετὰ ταῦτα.

2 Εὐθέως ἐγενόμην ἐν πνεύματι,
καὶ ἰδοὺ

(1) θρόνος ἔκειτο ἐν τῷ οὐρανῷ.

(2) καὶ ἐπὶ τὸν θρόνον καθήμενος.

3 (3) καὶ ὁ καθήμενος

ὁμοιος ὁράσει λίθῳ { ἰάσπιδι
καὶ σαρδίῳ.

(4) καὶ ἶρις κυκλοῦν τοῦ θρόνου
ὁμοιος ὁράσει σμαραγδίνῳ.

4 (1) καὶ κυκλοῦν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες,

(2) καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους
καθημένους

περιβεβλημένους ἐν ἱματίοις λευκοῖς

(3) καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

5 (1) Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται { (a) ἀστραπαὶ
(b) καὶ ~~φωναί~~
(c) καὶ βρονταί,

(2) καὶ ἑπτὰ λαμπάδες πυρὸς καίμεναι ἐνώπιον τοῦ θρόνου.
ἅ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ.

6 (3) καὶ ἐνώπιον τοῦ θρόνου
ὡς θάλασσα ὑαλίνη
ὁμοία κρυστάλλῳ.

- 6b (1) Καὶ ἐν μέσῳ τοῦ θρόνου
καὶ κυρίας τοῦ θρόνου } τέσσαρες ζῶα
 γέμοντα ὀφθαλμῶν } ἔμπροσθεν
 7 (2) καὶ τὸ ζῷον τὸ πρῶτον } καὶ ὀπίσθεν.
 ὅμοιον λέοντι
 (3) καὶ τὸ δεύτερον ζῷον
 ὅμοιον μόσχῳ
 (4) καὶ τὸ τρίτον ζῷον ἦν τὸ πρόβατον
 ὡς ἀνθρώπου
 (5) καὶ τὸ τέταρτον ζῷον
 ὅμοιον ἀετῷ πετομένῳ.
 8 (6) καὶ τὰ τέσσαρα ζῶα, }
 ἐν καθ' ἑνὲν αὐτῶν }
 ἔχον ἀνά πτέρυγας ἑξ,
κυκλόθεν }
 καὶ ἔσωθεν }
 γέμουσιν ὀφθαλμῶν.
 (7) καὶ ἀνάπαυσιν οὐκ ἔχουσιν
 ἡμέρας
 καὶ νυκτὸς
 λέγοντες,

ἅγιος } ἅγιος } ἅγιος }	(1) <u>κύριος ὁ θεὸς</u>
	(2) ὁ παντοκράτωρ, ὁ ἦν
	(3) καὶ ὁ <u>ὄν</u> καὶ ὁ <u>ἐρχόμενος.</u>

- 9 Καὶ ὅταν δώσουσιν τὰ ζῶα
 (a) δόξαν
 (b) καὶ τιμὴν
 (c) καὶ εὐχαριστίαν
 (i) τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ
 (ii) τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.
- 10 (1) περὶ ἑξήκοντα οἱ εἴκοσι τέσσαρες πρεσβύτεροι
ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου
 (2) καὶ προσκυνήσουσιν
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων
 (3) καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν
ἐνώπιον τοῦ θρόνου
 λέγοντες

11

ἀξιος εἶ, { ὁ κύριος
καὶ ὁ θεός ἡμῶν, }
λαβεῖν

(a) τὴν δόξαν
(b) καὶ τὴν τιμὴν
(c) καὶ τὴν δύναμιν.

(i) ὅτι σὺ ἐκπύσας τὰ πάντα

(ii) καὶ διὰ τὸ θέλημά σου { ἦσαν
καὶ ἐκτίσθησαν.

Rev 5

- 1 **Και ειδον**
βιβλίον
- ἐπὶ τὴν δεξιάν **τοῦ καθημένου ἐπὶ τοῦ θρόνου**
- (a) γεγραμμένον { ἔσωθεν
καὶ ὀπισθεν
- (b) ~~κατεφορητισμένον σφραγίσαι~~ ἑπτὰ.

- 2 **καὶ ειδον**
→ **ἄγγελον** ἰσχυρὸν
κρῦσσοντα ἐν **βιβλίῳ** μεγάλῃ
- τίς ἄξιος
- (a) ἀνοίξει τὸ βιβλίον
- (b) καὶ λῦσαι τὰς ~~σφραγίδας~~ αὐτοῦ;

- 3 καὶ ~~οὐδεὶς~~ ἐδύνατο
- (i) ἐν τῷ οὐρανῷ
- (ii) ~~οὐδὲ~~ ἐπὶ τῆς γῆς
- (iii) ~~οὐδὲ~~ ὑποκάτω τῆς γῆς
- (a) ἀνοίξει τὸ βιβλίον
- (b) οὔτε βλέπειν αὐτό.

- 4 καὶ ἔκλαπον ~~πολλοὶ~~,
ὅτι ~~οὐδεὶς~~ ἄξιος εὐρέθη
- (a) ἀνοίξει τὸ βιβλίον
- (b) οὔτε βλέπειν αὐτό.

- 5 **καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι·**

μὴ κλαίε,
ἰδοὺ

ἐνίκησεν { ὁ λέων ὁ ἐκ τῆς ~~φυλῆς~~ **Ἰούδα**,
ἡ ρίζα Δαβὶδ,

ἀνοίξει (a) τὸ βιβλίον

(b) καὶ τὰς ἑπτὰ ~~σφραγίδας~~ αὐτοῦ.

6 **Και ειδον**

ἀρνίον

- (a) ἐν μέσω του θρόνου
 (b) καὶ τῶν τεσσάρων ζώων
 (c) καὶ ἐν μέσω τῶν πρεσβυτέρων

- (a) ἑστηκός
ὡς ἐσφαγμένον
 (b) ἔχον
 (i) κέρατα ἑπτὰ
 (ii) καὶ ὀφθαλμούς ἑπτὰ
 οἱ εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ
ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

7 καὶ ἦλθεν
καὶ εἴληφεν ἐκ τῆς δεξιᾶςτοῦ καθημένου ἐπὶ τοῦ θρόνου.

8 Καὶ ὅτε ἔλαβεν τὸ βιβλίον,

τὰ τέσσαρα ζῶα
 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι

(1) ἔπεσαν ἐνώπιον τοῦ ἀρνίου

- ἔχοντες ἕκαστος
 (a) κιθάραν
 (b) καὶ φιάλας χρυσᾶς
γεμούσας θυμιαμάτων,
οἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.

9 (2) καὶ ᾄδουσιν ᾠδὴν καινὴν
λέγοντες

ἄξιός εἰ

- (i) λαβεῖν τὸ βιβλίον
 (ii) καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ.
 (a) ὅτι ἐσφάγης
 (b) καὶ ἠγόρασας τῷ θεῷ ἐν τῷ αἵματι σου
 (i) ἐκ πάσης φυλῆς
 (ii) καὶ γλώσσης
 (iii) καὶ λαοῦ
 (iv) καὶ ἔθνους.
 (c) καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν
 (i) βασιλείαν
 (ii) καὶ ἱερεῖς,
 καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

10

11

Και είδον,
καὶ ἤκουσα

→ φωνὴν ἀγγέλων πολλῶν

- (a) ~~κυρία~~ του θρόνου
(b) καὶ τῶν ζῶν
(c) καὶ τῶν κροσσυτέρων.

καὶ ἦν ὁ ἀριθμὸς αὐτῶν { μυριάδες μυριάδων
καὶ χιλιάδες χιλιάδων

12

λέγοντες φωνὴ μεγάλη

ὄξιόν ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον
λαβεῖν

- (a) τὴν δύναμιν
(b) καὶ πλοῦτον
(c) καὶ σοφίαν
(d) καὶ ἰσχὺν
(e) καὶ τιμὴν
(f) καὶ δόξαν
(g) καὶ εὐλογίαν.

13

καὶ πᾶν κτίσμα

- (a) ὃ ἐν τῷ οὐρανῷ
(b) καὶ ἐπὶ τῆς γῆς
(c) καὶ ὑποκάτω τῆς γῆς
(d) καὶ ἐπὶ τῆς θαλάσσης
(e) καὶ τὰ ἐν αὐτοῖς πάντα

ἤκουσα

λέγονται

{ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ
καὶ τῷ ἀρνίῳ }

- (1) ἡ εὐλογία
(2) καὶ ἡ τιμὴ
(3) καὶ ἡ δόξα
(4) καὶ τὸ κράτος

εἰς τοὺς αἰῶνας τῶν αἰῶνων.

14

καὶ τὰ ἄλλα ἅρα εἶπον·

|| αὐτῶν. ||

καὶ οἱ πρεσβύτεροι { ἔπεισαν
καὶ προσεκύνησαν.

Rev 7

1 **Μετά τουτο ειδον**

→ ~~τέσσαρες~~ **ἀγγέλους**

(a) ~~στάσας~~ ἐπὶ τὰς ~~τέσσαρας~~ γωνίας τῆς γῆς.

(b) κρατοῦντας τοὺς ~~τέσσαρας~~ ἀνέμους τῆς γῆς

ἵνα μὴ πνέῃ ἄνεμος

(a) ἐπὶ τῆς γῆς

(b) μήτε ἐπὶ τῆς θαλάσσης

(c) μήτε ἐπὶ πᾶν δένδρον.

2 **Και ειδον**

→ ~~ἄλλον~~ **ἄγγελον**

(a) ~~ἀναβαίνοντα~~ ἀπὸ ἀνατολῆς ἡλίου

(b) ~~ἔχοντα~~ ~~σφραγίδα~~ **Θεοῦ ζῶντος.**

καὶ ἔκραξεν **φωνῇ** μεγάλη τῶν ~~τέσσαρων~~ **ἀγγέλοις**

οἷς ~~ἔδωκεν~~ αὐτοῖς ἀδικῆσαι

(a) τὴν γῆν

(b) καὶ τὴν θάλασσαν

3

λέγων·

μὴ ἀδικήσητε

(a) τὴν γῆν

(b) μήτε τὴν θάλασσαν

(c) μήτε τὰ δένδρα,

ἀχρι ~~σφραγισθῶμεν~~ τοὺς δούλους τοῦ **Θεοῦ** ἡμῶν
ἐπὶ τῶν μετώπων αὐτῶν.

4 **Και ἤκουσα**

→ τὸν ἀριθμὸν τῶν ~~ἐσφραγισμένων.~~

ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες,

~~ἐσφραγισμένοι~~ ἐκ πάσης ~~φυλῆς~~ υἱῶν Ἰσραὴλ·

5

(a) ἐκ ~~φυλῆς~~ **Ἰούδα** δώδεκα χιλιάδες ~~ἐσφραγισμένοι.~~

(b) ἐκ ~~φυλῆς~~ Ρουβὴν δώδεκα χιλιάδες,

(c) ἐκ ~~φυλῆς~~ Γὰδ δώδεκα χιλιάδες,

6

(d) ἐκ ~~φυλῆς~~ Ἀσὴρ δώδεκα χιλιάδες,

(e) ἐκ ~~φυλῆς~~ Νεφθαλίμ δώδεκα χιλιάδες,

(f) ἐκ ~~φυλῆς~~ Μανασσῆ δώδεκα χιλιάδες,

7

(g) ἐκ ~~φυλῆς~~ Συμεὼν δώδεκα χιλιάδες,

(h) ἐκ ~~φυλῆς~~ Λευὶ δώδεκα χιλιάδες,

(i) ἐκ ~~φυλῆς~~ Ἰσσαχάρ δώδεκα χιλιάδες,

8

(j) ἐκ ~~φυλῆς~~ Ζαβουλὼν δώδεκα χιλιάδες,

(k) ἐκ ~~φυλῆς~~ Ἰωσήφ δώδεκα χιλιάδες,

(l) ἐκ ~~φυλῆς~~ Βενιαμὴν δώδεκα χιλιάδες ~~ἐσφραγισμένοι.~~

9

Μετά τούτο εἶδον,
καὶ ἰδοὺ

→ ὄχλος πολὺς,

ὃν ἀριθμῆσαυ αὐτὸν οὐδέ τις ἐδύνατο.

- (i) ἐκ παντός ἔθνους
- (ii) καὶ φυλῶν
- (iii) καὶ λαῶν
- (iv) καὶ γλωσσῶν

(a) ἑσώτες

ἐνώπιον τοῦ θρόνου

καὶ ἐνώπιον τοῦ ἀρνίου

(b) περιβεβλημένους στολὰς λευκῆς

(c) καὶ φοῖνικες ἐν ταῖς χερσὶν αὐτῶν.

10

καὶ κρίζουσιν φωνῇ μεγάλῃ
λέγοντες

ἡ σωτηρία

(a) τῷ θεῷ ἡμῶν

τῷ καθημένῳ ἐπὶ τῷ θρόνῳ

(b) καὶ τῷ ἀρνίῳ.

11

(1) Καὶ πάντες οἱ ἄγγελοι εἰσπήκασαν

(a) κύβητα τοῦ θρόνου

(b) καὶ τῶν πρεσβυτέρων

(c) καὶ τῶν τεσσαρῶν ζώων

(2) καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν

(3) καὶ προσεκύνησαν τῷ θεῷ

12

λέγοντες

αὐτῶν.

- (1) ἡ εὐλογία
- (2) καὶ ἡ δόξα
- (3) καὶ ἡ σοφία
- (4) καὶ ἡ εὐχαριστία
- (5) καὶ ἡ τιμὴ
- (6) καὶ ἡ δύναμις
- (7) καὶ ἡ ἰσχύς

αὐτῶν.

τῷ θεῷ ἡμῶν

εἰς τοὺς αἰῶνας
τῶν αἰῶνων.

13

Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων
λέγων μοι·

- (1) οὗτοι οἱ περιβεβλημένοι
| τὰς στολὰς τὰς λευκὰς
τίνες εἰσιν
(2) καὶ πόθεν ἦλθον;

14

καὶ εἶρηκα αὐτῶ·

|| κύριέ μου, σὺ οἶδας.

καὶ εἶπέν μοι·

- (1) οὗτοί εἰσιν οἱ ἐρχόμενοι
ἐκ τῆς θλίψεως τῆς μεγάλης
(2) καὶ ἐπλυναν τὰς στολὰς αὐτῶν } { ἐν τῷ αἵματι
(3) καὶ λευκῶσαν αὐτάς } { τοῦ ἀρνίου.

15

- (1) διὰ τοῦτό εἰσιν
ἐνώπιον τοῦ θρόνου τοῦ θεοῦ
(2) καὶ λατρεύουσιν αὐτῶ { ἡμέρας
| καὶ νυκτός
ἐν τῷ ναῶ αὐτοῦ,
(3) καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
ἐπ' αὐτούς.

16

- (1) οὐ πεινάσουσιν ἔτι
(2) οὐδέ διψήσουσιν ἔτι
(3) οὐδέ μὴ πέσῃ ἐπ' αὐτούς ὁ ἥλιος }
(4) οὐδέ πάν καύμα. }

17

- (1) ὅτι τὸ ἀρνίον
| τὸ ἀνά μέσον τοῦ θρόνου
ποιμανεῖ αὐτούς
(2) καὶ ὁδηγήσει αὐτούς
ἐπὶ ζωῆς πηγῆς ὑδάτων.
(3) καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον
ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Rev 8:2-11:18

Rev 8:2-11:18 forms the third major part of the Book of Revelation. It consists of a short introductory vision (8:2-6) and the seven trumpets (8:3-11:18), including a twofold expansion of the sixth trumpet, namely Rev 10-11. The last three trumpets are introduced by insertions called woes. These insertions can be found in 8:13, 9:12, and in 11:14. For the sake of simplification, they are counted with the respective preceding trumpets. In this way, one gets ten units in Rev 8:2-11:18.

Display of the Units of Rev 8:2-11:18

The following pages present the syntactical display of Rev 8:2-11:18. The display of this section is repeated twice. In the first instance, recurrent words and phrases within each unit are marked. The marking of words is strictly limited to the respective units. Each unit stands for itself without any connection to the other one (i.e., each unit is regarded as a whole, complete in itself). The lines within the display of each unit connect recurrent formulas and words and already point to some kind of structure.

The repetition of the syntactical display of Rev 8:2-11:18 is included to allow for a comparison of the ten units with each other. Only those words, formulas, and phrases are marked that have parallels within at least two units.

Rev 8

- 2 **Και ειδον**
 -> **τοὺς ἑπτὰ ἀγγέλους**
 οἱ **ἐνώπιον τοῦ θεοῦ** ἐστήκασιν,
καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.
- 3 (1) **Και ἄλλος ἀγγελος ἦλθεν**
 (2) καὶ ἐστάθη **ἐπὶ τοῦ θυσιαστηρίου**
ἔχων λιβανωτὸν χρυσοῦν,
 (3) **καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ,**
ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων
ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν
τὸ ἐνώπιον τοῦ θρόνου.
- 4 **καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων** **ταῖς προσευχαῖς τῶν ἁγίων**
ἐκ χειρὸς τοῦ ἀγγέλου
ἐνώπιον τοῦ θεοῦ.
- 5 (1) **καὶ εἴληφεν ὁ ἀγγελος τὸν λιβανωτὸν**
 (2) **καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου**
 (3) **καὶ ἔβαλεν εἰς τὴν γῆν,**
καὶ ἐγένοντο
 (a) βρονταὶ
 (b) καὶ φωναὶ
 (c) καὶ ἀστραπαὶ
 (d) καὶ σεισμός.
- 6 **Και οἱ ἑπτὰ ἄγγελοι**
 οἱ ἔχοντες τὰς **ἑπτὰ σάλπιγγας**
 ἠτοίμασαν αὐτοὺς
ἵνα σαλπύξωσιν.

7 Και ὁ πρῶτος ἐσάλπισεν·
καὶ ἐγένετο { (1) χάλαζα }
{ (2) καὶ πῦρ }
μεμιγμένα ἐν αἵματι,
καὶ ἐβλήθη εἰς τὴν γῆν.

- (1) καὶ τὸ πῦρ τῆς γῆς κατεκαίτη
(2) καὶ τὸ πῦρ τῶν δένδρων κατεκαίτη
(3) καὶ πᾶς χόρτος χλωρὸς κατεκαίτη.

8 Και ὁ δεῦτερος ἄγγελος ἐσάλπισεν·
καὶ
| ὡς ὄρος μέγα
| πυρὶ καίομενον
ἐβλήθη εἰς τὴν θάλασσαν.

- (1) καὶ ἐγένετο τὸ πῦρ τῆς θαλάσσης αἷμα
9 (2) καὶ ἀπέθανεν τὸ πῦρ τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ
τὰ ἔχοντα ψυχάς
(3) καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

10 Και ὁ ἄρκτος ἄγγελος ἐσάλπισεν·
καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ὄστρακα μέγας
καίομενος
ὡς λαμπάς,
καὶ ἔπεσεν

- (a) ἐπὶ τὸ πῦρ τῶν ποταμῶν
(b) καὶ ἐπὶ τὰς πηγὰς τῶν ὕδατων.
11 καὶ τὸ ὄνομα τοῦ ὄστρακος λέγεται ὁ Ἄλγισκος,

- (1) καὶ ἐγένετο τὸ πῦρ τῶν ὕδατων εἰς ἀπνιθόν
(2) καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὕδατων
ὅτι ἐπικράνησαν.

-
- 12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν·
καὶ ἐπλήγη
- (i) τὸ πᾶν τοῦ ἡλίου
 - (ii) καὶ τὸ πᾶν τῆς σελήνης
 - (iii) καὶ τὸ πᾶν τῶν ἀστέρων.
- (a) ἵνα σκοπισθῇ τὸ πᾶν αὐτῶν
 - (b) καὶ ἡ ἡμέρα μὴ φάνη τὸ πᾶν αὐτῆς
 - (c) καὶ ἡ νύξ ὁμοίως.
-

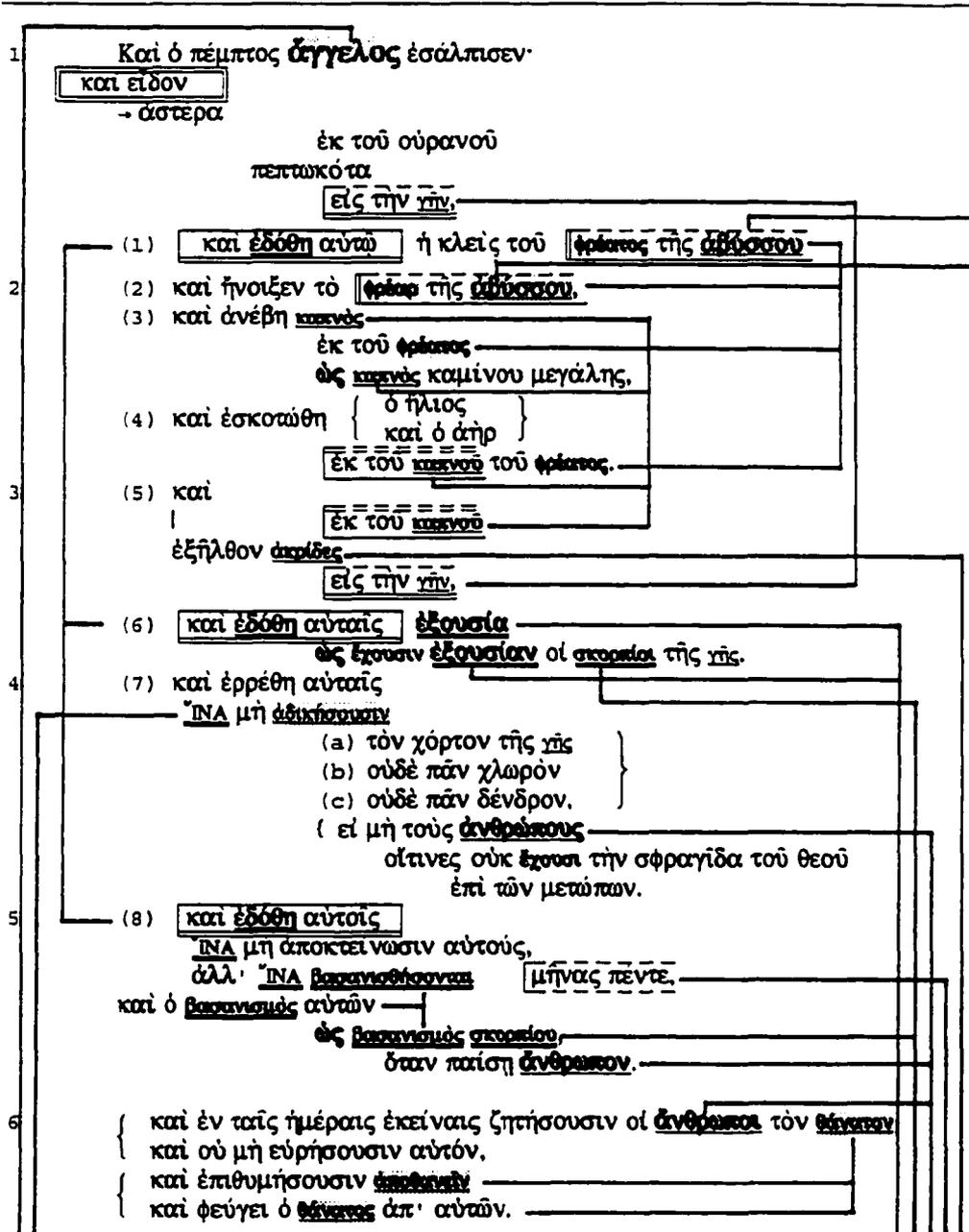
13 Καὶ εἶδον,
καὶ ἤκουσα

→ ἐνὸς ἀετοῦ

- (a) πετομένου ἐν μεσουρανήματι
- (b) λέγοντος φωνῇ μεγάλης·

οὐαὶ }
οὐαὶ }
οὐαὶ }

{ τὸς κατοικοῦντας ἐπὶ τῆς γῆς
ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος
τῶν τριῶν ἀγγέλων
τῶν μελλόντων σάλπιζειν. }



- 7 (1) Καὶ τὰ ὁμοιώματα τῶν ἀπρίδων
 ὅμοια ἵπποις
 ἠτοιμασμένοις εἰς πολέμον.
- (2) καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν
 ὡς στέφανοι
 ὅμοιοι χρυσῶ.
- (3) καὶ τὰ πρόσωπα αὐτῶν
 ὡς πρόσωπα ἀνθρώπων.
- 8 (4) καὶ εἶχον τρίγας
 ὡς τρίγας γυναικῶν.
- (5) καὶ οἱ ὀδόντες αὐτῶν
 ὡς λεόντων
 ἦσαν.
- 9 (6) καὶ εἶχον θέρασκις
 ὡς θέρασκις σιδηροῦς.
- (7) καὶ ἡ φωνὴ τῶν πτερυγῶν αὐτῶν
 ὡς φωνὴ ἀρμάτων ἵππων πολλῶν
 τρεχόντων εἰς πολέμον.
- 10 (8) καὶ ἔχουσιν
 (a) οὐράς
 ὁμοίας σκοπίοις
 (b) καὶ κέντρα.
- (9) καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν
 ἀδικῆσαι τοὺς ἀνθρώπους μήνας πέντε.
- 11 (10) ἔχουσιν ἐπ' αὐτῶν
 (a) βασιλέα
 (b) τὸν ἀγγελὸν τῆς ἀβύσσου.

ὄνομα αὐτῶ Ἑβραϊστί Ἀβαδδῶν.
 καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

- 12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν·
 ἴδου
 ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

13 **Και ὁ ἕκτος ἄγγελος ἐσάλπισεν**
και ἤκουσα
 → φωνὴν μίαν ἐκ τῶν [τεσσάρων] κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ
 τοῦ ἐνώπιον τοῦ θεοῦ.

14 λέγοντα τῷ ἕκτῳ ἄγγέλῳ,
 ὃ ἔχων τὴν **σάλπιγγα**:

λύσον τοὺς τέσσαρας ἄγγελους
 τοὺς δεδεμένους
 ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

15 **και ἐλύθησαν οἱ τέσσαρες ἄγγελοι**
 οἱ ἠτοιμασμένοι
 (a) εἰς τὴν ὥραν
 (b) καὶ ἡμέραν
 (c) καὶ μῆνα
 (d) καὶ ἑνιαυτόν.

16 **καὶ ὁ ἄριθμὸς**
 τῶν στρατευμάτων τοῦ ἵππικοῦ
 δισμυριάδες μυριάδων.
ἤκουσα
 → τὸν ἄριθμόν αὐτῶν.

17 **Και οὕτως εἶδον,**
 (1) τοὺς ἵππους ἐν τῇ ὄρασει
 (2) καὶ τοὺς καθημένους ἐπ' αὐτῶν,
 (1) ἔχοντας θώρακας { (a) πυρίνους
 (b) καὶ ὑακινθίνους
 (c) καὶ θειώδεις,
 (2) καὶ αἱ κεφαλαὶ τῶν ἵππων
 ὡς κεφαλαὶ λεόντων.

18 (3) **καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται**
 (a) πυρ
 (b) καὶ καπνὸς
 (c) καὶ θεῖον.
ἀπὸ τῶν τριῶν πληγῶν τούτων
ἀπεκτανήσαν τοὺς τρίτους τῶν ἀνθρώπων,
 (a) ἐκ τοῦ πυρός
 (b) καὶ τοῦ καπνοῦ
 (c) καὶ τοῦ θειοῦ } **τοῦ ἐκπορευομένου**
ἐκ τῶν στομάτων αὐτῶν.

19

ἡ γὰρ ἐξουσία τῶν ἵππων

(a) ἐν τῷ στόματι αὐτῶν

ἐστίν

(b) καὶ ἐν ταῖς οὐραῖς αὐτῶν.

αὶ γὰρ οὐραὶ αὐτῶν

ὁμοίαι ὄφουσιν.

ἔχουσαι κεφαλὰς

καὶ ἐν αὐταῖς ἀδικοῦσιν.

20

Καὶ οἱ λοιποὶ τῶν ἀνθρώπων,

οἱ οὐκ ἀπεκράνησαν ἐν ταῖς πληγαῖς ταύταις,

(1) οὐδὲ μετενόησαν

ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν.

ἵνα μὴ προσκυνήσουσιν

(a) τὰ δαιμόνια

(b) καὶ τὰ εἶδωλα

{ τὰ χρυσᾶ
καὶ τὰ ἀργυρᾶ
καὶ τὰ χαλκᾶ
καὶ τὰ λίθινα
καὶ τὰ ξύλινα.

(i) ἃ οὔτε βλέπειν δύνανται

(ii) οὔτε ἀκούειν

(iii) οὔτε περιπατεῖν.

21

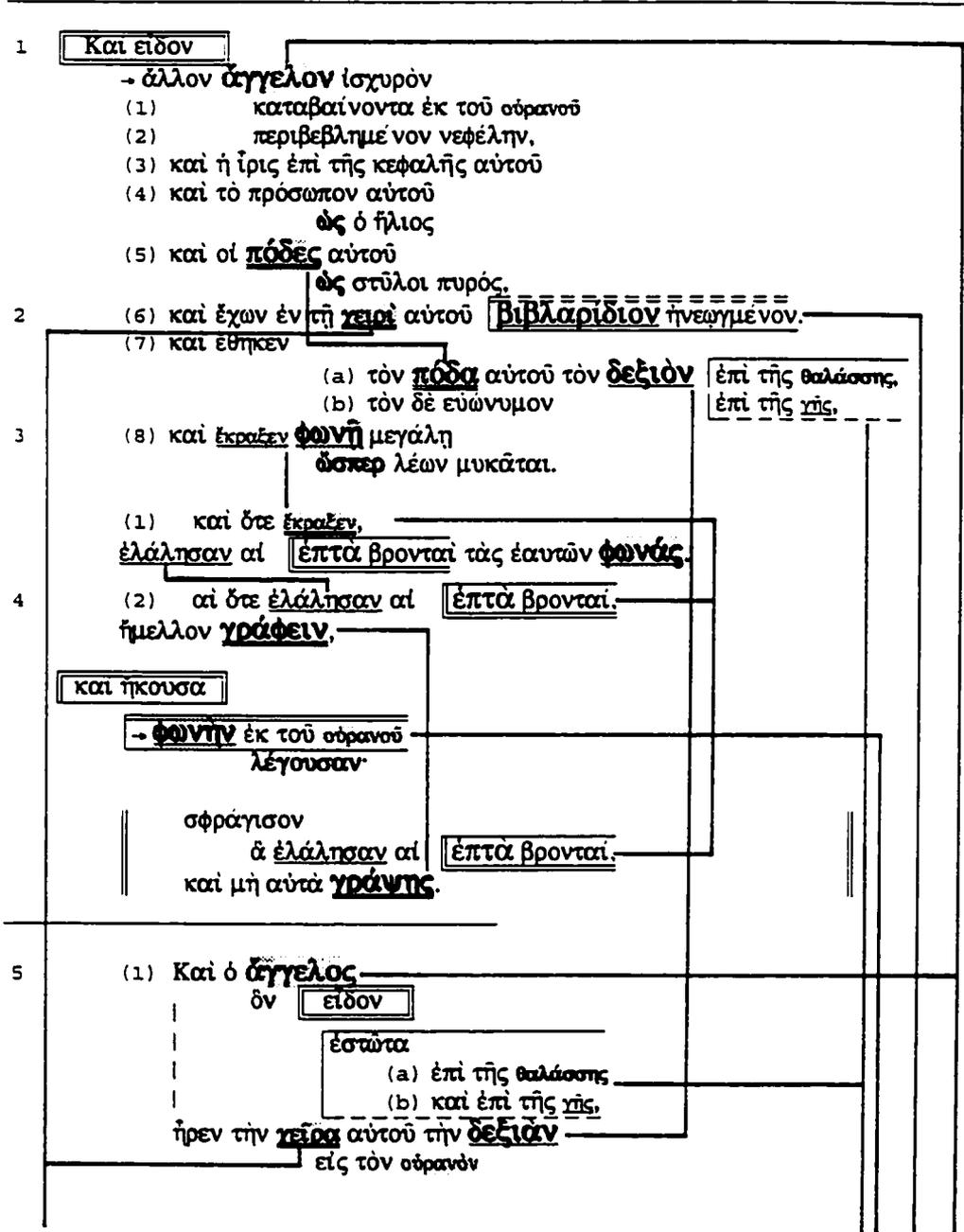
(2) καὶ οὐ μετενόησαν

(a) ἐκ τῶν φόνων αὐτῶν

(b) οὔτε ἐκ τῶν φαρμάκων αὐτῶν

(c) οὔτε ἐκ τῆς πορνείας αὐτῶν

(d) οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.



6 (2) καὶ ὤμοσεν

ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.
ὅς ἔκτισεν

- | | |
|----------------------|---|
| (a) τὸν οὐρανὸν | } |
| (b) καὶ τὰ ἐν αὐτῷ | |
| (c) καὶ τὴν γῆν | } |
| (d) καὶ τὰ ἐν αὐτῇ | |
| (e) καὶ τὴν θάλασσαν | } |
| (f) καὶ τὰ ἐν αὐτῇ. | |

ὅτι

χρόνος οὐκέτι ἔσται.

7 ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου.

ὅταν μέλλη σαλπίζειν.

καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ.

ὡς εὐηγγέλισεν { τοὺς ἑαυτοῦ δούλους
τοὺς προφήτας.

8 Καὶ ἡ φωνὴ

ἦν ἠκουσα ἐκ τοῦ οὐρανοῦ

(1) πάλιν λαλοῦσαν μετ' ἐμοῦ

(2) καὶ λέγουσαν·

ὑπάγε

λάβε τὸ βιβλίον τὸ ἠνεωγμένον
ἐν τῇ χειρὶ τοῦ ἀγγέλου

τοῦ ἐσωτος

(a) ἐπὶ τῆς θαλάσσης

(b) καὶ ἐπὶ τῆς γῆς.

9 καὶ ἀπῆλθα πρὸς τὸν ἀγγελον

λέγων αὐτῷ

δοῦναί μοι τὸ βιβλαρίδιον.

καὶ λέγει μοι·

(1) λάβε

(2) καὶ κατάφαγε αὐτό.

(3) καὶ πικρανεῖ σου τὴν κοιλίαν.

(4) ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ
ὡς μέλι.

10

(1) Καὶ ἔλαβον τὸ βιβλαρίδιον
ἐκ τῆς χειρὸς τοῦ ἀγγέλου

(2) καὶ κατέφαγον αὐτό.

(3) καὶ ἦν ἐν τῷ στόματί μου
ὡς μέλι γλυκύ·

καὶ ὅτε ἔφαγον αὐτό,

(4) ἐπικράνθη ἡ κοιλία μου.

11

καὶ λέγουσίν μοι·

δεῖ σε πάλιν προφητεῦσαι

(a) ἐπὶ λαοῖς

(b) καὶ ἔθνεσιν

(c) καὶ γλώσσαις

(d) καὶ βασιλεῦσιν πολλοῖς.

Rev 11

1 Και έδότη μοι κάλαμος
 ὅμοιος ράβδῳ.
 λέγων·

(1) ἔγειρε
 (2) καὶ μέτρησον
 (a) τὸν ναὸν τοῦ θεοῦ
 (b) καὶ τὸ θυσιαστήριον
 (c) καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

2 (3) καὶ τὴν αὐλὴν τὴν ἔΞΘΘΕΝ τοῦ ναοῦ ἐκβαλε
 ἔΞΘΘΕΝ
 (4) καὶ μὴ αὐτήν μετρήσεις,
 (a) ὅτι έδότη τοῖς έθνεσιν,
 (b) καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν
 μῆνας τεσσεράκοντα (καὶ) δύο.

3 Καὶ δώσω τοῖς δυσὶν μάρτυσίν μου
 καὶ προφητεύσουσιν
ἡμέρας χιλίας διακοσίας ἐξήκοντα
 περιβεβλημέ νοι σάκκους.

4 οὗτοι εἰσιν { αἱ δύο ἐλαῖαι
 καὶ αἱ δύο λυχνίαι
 αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐσῶτες.

5 (1) καὶ εἰ τις αὐτούς θάλα ἀδικήσαι
πῦρ ἐκπορευέται ἐκ τοῦ στόματος αὐτῶν
 καὶ κατεσθίει τοὺς ἐχθρούς αὐτῶν·
 (2) καὶ εἰ τις θέλησῃ αὐτούς ἀδικήσαι
 οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

6 (1) οὗτοι ἔχουσιν τὴν ἐξουσίαν
 (a) κλείσαι τὸν οὐρανόν,
 ἵνα μὴ ὑετὸς βρέχη τὰς ἡμέρας τῆς προφητείας αὐτῶν.
 (2) καὶ ἐξουσίαν ἔχουσιν
 (b) ἐπὶ τῶν ὑδάτων
 στρέφειν αὐτὰ εἰς αἷμα
 (c) καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ
 ὅσακις ἐὰν θέλωσιν.

7

Και όταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν,
τὸ θηρίον

τὸ ἀναβαίνειν ἐκ τῆς ἀβύσσου

- (1) ποιήσει μετ' αὐτῶν πόλεμον
- (2) καὶ νικήσει αὐτούς
- (3) καὶ ἀποκτενεῖ αὐτούς.

8

καὶ τὸ πῶμα αὐτῶν

ἐπὶ τῆς πλατείας τῆς ΠΟΛΕΩΣ τῆς μεγάλης,

ἧς καλεῖται πνευματικῶς { Σόδομα
καὶ Αἴγυπτος,
ὅπου καὶ ὁ ΚΥΡΙΟΣ αὐτῶν ἐσταυρώθη.

9

καὶ βλέπουσιν

- (a) ἐκ τῶν λαῶν
- (b) καὶ φυλῶν
- (c) καὶ γλωσσῶν
- (d) καὶ ἔθνῶν

τὸ πῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ.
καὶ τὰ πῶματα αὐτῶν οὐκ ἀφίουσιν
τεθῆναι εἰς μνήμα.

10

- (1) καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς
- (2) καὶ εὐφραίνονται
- (3) καὶ δῶρα πέμπουσιν ἀλλήλοις,

ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν
τούς κατοικοῦντας ἐπὶ τῆς γῆς.

11

- Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ
- (1) πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν
ἐν αὐτοῖς,
 - (2) καὶ ἔστησαν

ἐπὶ τοὺς πόδας αὐτῶν,

- (3) καὶ φόβος μέγας ἐπέπεσεν
ἐπὶ τοὺς θεοδούλους αὐτούς.
- (4) καὶ ἤκουσαν φωνῆς μεγάλης
ἐκ τοῦ οὐρανοῦ
λεγοῦσης αὐτοῖς·

12

ἀνάβατε ὧδε·

- (5) καὶ ἀνέβησαν
εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ.
- (6) καὶ ἰδοὺσαν αὐτοὺς οἱ ἄγγελοι αὐτῶν.

13

Και ἐν ἐκείνῃ τῇ ᾠρᾷ

- (1) ἐγένετο ΣΕΙΣΜΟΣ μέγας
 (2) καὶ τὸ δέκατον τῆς ΠΟΛΕΩΣ ἔπεσεν
 (3) καὶ ἀπεκράνθησαν ἐν τῷ ΣΕΙΣΜῳ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ
 (4) καὶ οἱ λοιποὶ { ἐμφοβοὶ ἐγένοντο
 καὶ ἔδωκαν δόξαν τῷ ΘΕῳ τοῦ οὐρανοῦ.

14

Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν·

ἴδου

ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν·
καὶ ἐγένοντο φωναὶ μεγάλα
ἐν τῷ οὐρανῷ
λέγοντες·

ἐγένετο ἡ βασιλεία τοῦ κόσμου
(a) τοῦ κυρίου ἡμῶν
(b) καὶ τοῦ Χριστοῦ αὐτοῦ.
καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰῶνων.

16 Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
| [οἱ] ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν
ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν
καὶ προσεκύνησαν τῷ θεῷ
17 λέγοντες·

εὐχαριστοῦμέν σοι, { (1) κύριε ὁ θεός
(2) ὁ παντοκράτωρ,
(3) ὁ ὢν
καὶ ὁ ἦν.
(a) ὅτι εἴλπας τὴν δυνάμιν σου τὴν μεγάλην
(b) καὶ ἐβασίλευσας.

18 καὶ τὰ ἔθνη ὠργίσθησαν,
καὶ ἦλθεν { ἡ ὄργη σου
καὶ ὁ καιρὸς
(a) τῶν νεκρῶν κριθῆναι
(b) καὶ δοῦναι τὸν μισθὸν
(i) { τοῖς δούλοις σου }
τοῖς προφήταις }
(ii) καὶ τοῖς ἁγίοις }
καὶ τοῖς φοβουμένοις }
τὸ ὄνομά σου,
{ τοὺς μικροὺς }
{ καὶ τοὺς μεγάλους,
(c) καὶ διαθεῖσθαι
τοὺς διαθεῖροντας τὴν γῆν.

Common Elements in Rev 8:2-6, in the Seven
Trumpets, and in Rev 10:1-11:14

The focus of this section is on common elements of all the units of Rev 8:1-11:18. First, table 94 points to similarities between the opening vision of the trumpets, the seven trumpets, and the twofold expansion of the sixth trumpet in Rev 10 and Rev 11. Rev 7a and Rev 7b--the expansion of the sixth seal--did not disclose many strong verbal ties. The same seems to be true for Rev 10 and Rev 11a--the expansion of the sixth trumpets. However, an important common element of Rev 10 and Rev 11a is the idea of prophecy. Between Rev 7 and the introductory vision in Rev 4-5 strong connections have been found. This is not the case with this section of Revelation. Important ties between Rev 8:2-6 and Rev 10-11 are more or less missing. This fact can be deduced from the following table.

Following the table, the syntactical display of Rev 8:2-11:18 is repeated--this time containing only the peculiar marking of common elements.

TABLE 94
SIMILARITIES BETWEEN REV 8a, THE
TRUMPETS, AND REV 10-11a

Words and Phrases	Rev		Trumpets					Rev Rev		
	8a	1	2	3	4	5	6	7	10	11a
<u>Structuring formulas</u>										
καὶ (...) εἶδον	1					1	1		1	
ἰδοῦ						1				1
καὶ εἶδον, καὶ ἤκουσα					1					
(καὶ) ἤκουσα							2		1	
καὶ ὁ ... ἄγγελος										
ἐσάλπισεν		1	1	1	1	1	1	1		
καὶ ἐδόθη αὐτοῖς/ αὐτῶν/μοι	2						3			1
καὶ ἐγένετο/ ἐγένοντο	1	1	1	1				1		(1)
οὐαὶ					3	2				2
ἢ οὐαὶ ... ἀπῆλθεν·										
ἰδοῦ ἔρχεται ...										
οὐαὶ ...						1				1
<u>Phrases</u>										
καὶ ἤκουσα φωνὴν ...										
λέγουσαν						(1)	1		2	1
καὶ ἤκουσα φωνὴν (...)										
ἐκ τοῦ οὐρανοῦ ...										
λέγουσαν									2	1
φωνὴ μεγάλη/φωναὶ										
μεγάλοι						1		1	1	1
ἄλλος ἄγγελος	1								1	
γῆ ... δένδρον ...										
χόρτος ... χλωρός		1					1			
εἰς τὴν γῆν	1	1					2			
εἰς τοὺς αἰῶνας										
τῶν αἰώνων								1	1	

Table 94--Continued.

Words and Phrases	Rev	Trumpets							Rev	Rev
	8a	1	2	3	4	5	6	7	10	11a
<u>Phrases (continued)</u>										
ἐκ τῆς χειρὸς/ἐν τῇ χειρὶ τοῦ ἀγγέλου	1									2
ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ							2			1
ἐνώπιον τοῦ θεοῦ	2						1	1		
ἔπεσεν/πεπτακότα ἐκ τοῦ οὐρανοῦ ἀστήρ /ἀστέρα				1		1				
ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις									1	1
ἐπὶ τῆς γῆς					1				3	2
ἔχουσιν ἐξουσίαν						1				2
θυσιαστήριον τὸ χρυσοῦν	1							1		
ἵνα μὴ ἀποκτείνωσιν (τοὺς ἀνθρώπους) / ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων							1	1		
καὶ ἀνέβη καπνὸς	1					1				
καὶ ἔβαλεν/ἐβλήθη εἰς τὴν γῆν/ (θάλασσαν)	1	1	(1)							
κεφαλὴ ... πρόσωπον						1				1
ὁ ἑβδομος ἀγγελοῦς								1		1
οἱ κατοικοῦντες ἐπὶ τῆς γῆς					1					2
τοὺς ἑαυτοῦ δούλους τοὺς προφήτας								1		1

Table 94--Continued.

Words and Phrases	Rev		Trumpets							Rev	Rev
	8a	1	2	3	4	5	6	7	10	11a	
<u>Words</u>											
άβυσσος						3				1	
άγγελος	5		1	1	2	2	4	1	6		
άγιος	2							1		1	
άδικέω						2	1			2	
αίμα		1	1							1	
άκούω					1		3		2	1	
άναβαίνω	1					1				3	
άνθρωπος				1		5	3			1	
άνοιγω						1			2		
άποθνήσκω			1	1		1					
άποκτείνω						1	3			3	
άστήρ				2	1	1					
βασανίζω/ βασανισμός						3				1	
βασίλεια/βασιλεύς/ βασιλεύω						1		3	1		
βλέπω							1			1	
βροντή	1								3		
γή	1	2			1	4		1	4	4	
γίνομαι	1	1	1	1				2		2	
δει									1	1	
διαφθείρω			1					2			
δίδωμι	3					3		1	1	4	
έθνος								1	1	2	
ένώπιον	3						1	1		1	
έξουσία						3	1			2	
έπα	4								3		
έρχομαι	1			1				1		1	
έτοιμάζω	1					1	1				
έχω	2		1			7	3		1	2	
ήλιος					1	1			1		
ήμέρα					1	1	1		1	4	

Table 94--Continued.

Words and Phrases	Rev		Trumpets							Rev	
	8a	1	2	3	4	5	6	7	10	11a	
<u>Words</u> (continued)											
θάλασσα			3						4		
θεός	2					1	1	3	1	3	
θρόνος	1							1			
θυσιαστήριον	3						1			1	
θώραξ						2	1				
ἵππος/ἵππικός						2	4				
ἵστημι	2								2	2	
κάθημαι							1	1			
καίω/κατοκαίω		3	1	1							
καπνός	1					4	2				
κατεσθίω/έσθίω									3	1	
κεφαλή						1	3		1		
κύριος								2		2	
λαμβάνω	1							1	3		
λαός									1	1	
λέγω/έρῶ				1	1	1	1	2	5	2	
λέων						1	1		1		
λοιπός					1	1	1			1	
μέγας		1	1	1	1	1	3		1	4	
μέλλω					1				2		
μετά						1			1	2	
μήν						2	1			1	
νεφέλη									1	1	
ὄνομα				1		2		1		1	
ὄραω/ἰδοῦ	1				1	2	1		2	1	
οὐρά						2	2				
οὐρανός				1		1		1	5	4	
περιβάλλω									1	1	
πικραίνω				1					2		
πίπτω/έπιπίτω				2		1		1		2	
πληγή								2		1	
πόλεμος						2				1	

Table 94--Continued.

Words and Phrases	Rev					Trumpets					Rev	
	8a	1	2	3	4	5	6	7	10	11a		
<u>Words (continued)</u>												
ποταμός				1			1					
πούς									2	1		
προσκυνέω							1	1		1		
πρόσωπον						2		1	1			
προφητεία/προφητεύω/ προφήτης								1	2	3		
πῦρ/πύρινος	1	1	1					3	1	1		
σάλπιγξ/σαλπίζω	3	1	1	1	3	1	2	1	1			
σεισμός	1									2		
στόμα							3		2	1		
τελέω									1	1		
τίθημι									1	1		
τρεις				1		1			2			
τρίτος		2	3	3	5		2			1		
ὕδωρ				3						1		
φωνή	1				2	2	1	1	5	1		
χείρ	1						1		4			
χρυσούς/χρυσός	2					1	2					
ὡς/ὡσπερ/ὅμοιος			1	1		12	2		6	1		

Rev 8

2 **Καὶ εἶδον**

→ τοὺς ἑπτὰ ἄγγελους

οἱ **ἐπέκειντο τοῦ θεοῦ** ἐστήκεισαν,

καὶ ἔδωκαν αὐτοῖς ἑπτὰ σάλπιγγας.

3 (1) **Καὶ ἄλλος ἄγγελος ἦκεν**

(2) καὶ ἐστάθη ἐπὶ τοῦ **βυσσιστοῦ**

ἔχων λιβανωτὸν χρυσοῦν,

(3) **καὶ ἔδωκε αὐτῷ θυμιάματα** πολλά.

ἵνα **δώσει** ταῖς προσευχαῖς τῶν ἁγίων πάντων

ἐπὶ τὸ **βυσσιστοῖον** τὸ χρυσοῦν

τὸ ἐπέκειντο τοῦ θρόνου.

4 **καὶ ἀνέβη ὁ κενὸς τῶν θυμιαμάτων** ταῖς προσευχαῖς τῶν ἁγίων

ἐκ χειρὸς τοῦ ἀγγέλου

ἐπέκειντο τοῦ θεοῦ.

5 (1) καὶ **εἶλεν** ὁ ἄγγελος τὸν λιβανωτὸν

(2) καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ ΠΥΡΟΣ τοῦ **βυσσιστοῦ**

(3) **καὶ ἔβαλεν εἰς τὴν γῆν.**

καὶ ἐγένοντο

(a) **ἕρονται**

(b) καὶ **φθοναὶ**

(c) καὶ ἀστραπαὶ

(d) καὶ **σεισμός.**

6 **Καὶ οἱ ἑπτὰ ἄγγελοι**

οἱ ἔκριναν τὰς ἑπτὰ **σάλπιγγας**

ἠτοίμασαν αὐτοὺς

ἵνα **σάλπισσιν.**

7 **Και ὁ πρῶτος ἐσάλπισεν·**
καὶ ἐγένετο { (1) χαλαζα
 (2) καὶ ΠΥΡ }
 μεμιγμένα ἐν ἅΙΜΑΤΙ.
καὶ ἐβλήθη εἰς τὴν γῆν.

- (1) καὶ τὸ ~~πᾶν~~ τῆς γῆς ~~κατεσκόπη~~
 (2) καὶ τὸ ~~πᾶν~~ τῶν δένδρων ~~κατεσκόπη~~
 (3) καὶ πᾶς χόρτος χλωρὸς ~~κατεσκόπη~~.

8 **Και ὁ δεύτερος ἄγγελος ἐσάλπισεν·**
 καὶ
 ὡς ὄρος μέγας
 ΠΥΡΙ καυόμενον
ἐβλήθη εἰς τὴν θάλασσαν.

- (1) **καὶ ἐγένετο** τὸ ~~πᾶν~~ τῆς θαλάσσης ἅΙΜΑ
 9 (2) καὶ ~~ἀπέθανον~~ τὸ ~~πᾶν~~ τῶν κτισμάτων τῶν ἐν τῇ θαλάσσει
 τὰ ἔχοντα ψυχάς
 (3) καὶ τὸ τρίτον τῶν πλοίων ~~διεθάρσεν~~.

10 **καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν·**
καὶ ἔπρεσεν ἐκ τοῦ οὐρανοῦ ὄστις μέγας
καυόμενος
 ὡς λαμπάς,
 καὶ ἔπρεσεν

- (a) ἐπὶ τὸ ~~πᾶν~~ τῶν ΠΟΤΑΜΩΝ
 (b) καὶ ἐπὶ τὰς πηγὰς τῶν ~~ὕδατων~~.
 11 καὶ τὸ ὄνομα τοῦ ~~ὄστου~~ λέγεται ὁ Ἄφινθος,

- (1) **καὶ ἐγένετο** τὸ ~~πᾶν~~ τῶν ~~ὕδατων~~ εἰς ἀφινθον
 (2) καὶ πολλοὶ τῶν ἀνθρώπων ~~ἀπέθανον~~ ἐκ τῶν ~~ὕδατων~~
 ὅτι ~~ἔπιβρανθησαν~~.

12

Και ὁ τέταρτος ἄγγελος ἐσάλπισεν
καὶ ἐπλήγη

- (i) τὸ πᾶν τοῦ ἡαίου
- (ii) καὶ τὸ πᾶν τῆς σελήνης
- (iii) καὶ τὸ πᾶν τῶν ὀφείλων.

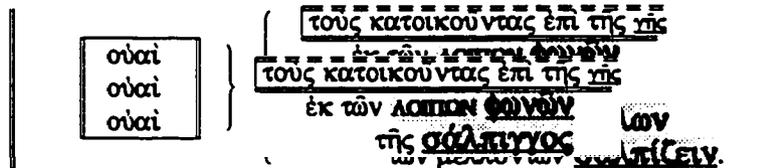
- (a) ἵνα σκοπισθῇ τὸ πᾶν αὐτῶν
- (b) καὶ ἡ ἡμέρα μὴ φάνη τὸ πᾶν αὐτῆς
- (c) καὶ ἡ νύξ ὁμοίως.

13

**καὶ εἶδον,
καὶ ἤκουσα**

→ ἑνὸς ἀετοῦ

- (a) πετομένου ἐν μεσουρανήματι
- (b) λέγοντος φωνῇ μεγάλῃ



Rev 9

- 1 **Και ὁ πέμπτος ἄγγελος ἐσάλπισεν**
καὶ εἶδον
 → **ἀσπύροι** ἐκ τοῦ οὐρανοῦ **πετασκότα**
 εἰς τὴν γῆν,
 (1) **καὶ ἐδόθη** αὐτῶ **ἡ** κλεῖς τοῦ φρέατος τῆς **ἀβύσσου**.
- 2 (2) **καὶ ἤνοιξεν** τὸ φρέαρ τῆς **ἀβύσσου**.
 (3) **καὶ ἀνέβη** **καπνός**
 ἐκ τοῦ φρέατος
 ὡς **καπνός** καμίνου **μεγάλου**.
 (4) καὶ ἐσκοιάθη { ὁ **ἥλιος**
 καὶ ὁ ἄστρος }
 ἐκ τοῦ **καπνοῦ** τοῦ φρέατος.
- 3 (5) καὶ
 | ἐκ τοῦ **καπνοῦ**
 ἐξῆλθον ἀκρίδες
 εἰς τὴν γῆν,
 (6) **καὶ ἐδόθη** αὐταῖς **ἐξουσία**
 ὡς **ἔχουσιν ἐξουσίαν** οἱ σκορπίοι τῆς γῆς.
- 4 (7) καὶ ἐρρέθη αὐταῖς
ἵνα μὴ ἀδικήσουσιν
 (a) τὸν χόρτον τῆς γῆς
 (b) οὐδὲ πᾶν χλωρὸν
 (c) οὐδὲ πᾶν δένδρον,
 (εἰ μὴ τοὺς **ἀνθρώπους**
 οἵτινες οὐκ **ἔχουσι** τὴν σφραγίδα τοῦ **θεοῦ**
 ἐπὶ τῶν μετώπων.
- 5 (8) **καὶ ἐδόθη** αὐτοῖς
ἵνα μὴ βασανίσωσιν αὐτούς,
ἀλλ' ἵνα βασανίσωσιν **ΜΗΝΑΣ** πέντε,
 καὶ ὁ **βασιανισμός** αὐτῶν
 ὡς **βασιανισμός** σκορπίου,
 ὅταν παύσῃ **ἄνθρωπον**.
- 6 { καὶ ἐν ταῖς **ἡμέραις** ἐκείναις ζητήσουσιν οἱ **ἄνθρωποι** τὸν **θάνατον**
 καὶ οὐ μὴ εὐρήσουσιν αὐτόν,
 { καὶ ἐπιθυμήσουσιν **θάνατον**
 καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

- 7 (1) Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων
 ὅμοια ἵπποις
 ἠΠΟΙΜΑΣΜΕΝΟΙΣ εἰς ΠΡΑΓΜΑΤΑ.
- (2) καὶ ἐπὶ τὰς ΚΕΦΑΛΑΙΑΣ αὐτῶν
 ὡς στέφανοι
 ὅμοιοι προσῶ.
- (3) καὶ τὰ ΠΡΟΣΩΠΑ αὐτῶν
 ὡς πρόσωπα ἀνθρώπων.
- 8 (4) καὶ ἔχον τρίχας
 ὡς τρίχας γυναικῶν,
- (5) καὶ οἱ ὀδόντες αὐτῶν
 ὡς ΛΕΟΝΤΩΝ
 ἦσαν.
- 9 (6) καὶ ἔχον ὀφθαλμοὺς
 ὡς ὀφθαλμοὺς σιδηροῦς,
- (7) καὶ ἡ ΦΩΝΗ τῶν περὺγων αὐτῶν
 ὡς ΦΩΝΗ ἀρμάτων ἵππων πολλῶν
 τρεχόντων εἰς ΠΡΑΓΜΑΤΑ.
- 10 (8) καὶ ἔχουσιν (a) οὐράς
 ὁμοίας σκορπίοις
 (b) καὶ κέντρα,
- (9) καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν
 ἀδικεῖν τοὺς ἀνθρώπους ΜΗΝΑΣ πέντε.
- 11 (10) ἔχουσιν ἐπ' αὐτῶν
 (a) βασιλέα
 (b) τὸν ἄγγελον τῆς ἀπόστασης.
 ὄνομα αὐτοῦ Ἑβραϊστὶ Ἀβαδδὼν,
 καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

- 12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν·
 ἴδου
 ἔΡΧΕΤΑΙ ἔτι δύο οὐαὶ μετὰ ταῦτα.
 Ἡ οὐαὶ ἡ μία ἀπῆλθεν·
 ἴδου
 ἔΡΧΕΤΑΙ ἔτι δύο οὐαὶ μετὰ ταῦτα.

13 **Και ὁ ἕκτος ἀγγελος ἐπέλιπεν·**

καὶ ἤκουσα

- **ΦΩΝΗΝ** μίαν ἐκ τῶν (τεσσάρων) κεράτων
 τοῦ **θυσιαστηρίου** τοῦ χρυσοῦ
 τοῦ **ἐνώπιον τοῦ θεοῦ**.

14 **λέγοντα τῷ ἕκτῳ ἀγγέλῳ,**
ὅτι ἔσθην τὴν σάλπιγγα

λύσον τοὺς τέσσαρας ἀγγέλους
 τοὺς δεδεμένους
 ἐπὶ τῷ **ποταμῷ τῷ μεγάλῳ** Εὐφράτι.

15 καὶ ἐλύθησαν οἱ τέσσαρες ἀγγελοὶ
 οἱ **ἠτοιμασμένοι**

- (a) εἰς τὴν ὥραν
- (b) καὶ **ἡμέραν**
- (c) καὶ **μῆνα**
- (d) καὶ ἑνιαυτόν,

ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.

16 καὶ ὁ ἀριθμὸς
 τῶν στρατευμάτων τοῦ **ἵππικου**
 δισμυριάδες μυριάδων,

ἤκουσα

→ τὸν ἀριθμὸν αὐτῶν.

17 **Καὶ οὕτως εἶδον,**

- (1) τοὺς **ἵππους** ἐν τῇ ὁράσει
- (2) καὶ τοὺς **κλημένους** ἐπ' αὐτῶν,

- (1) **ἔχοντας θώρακας**
 - (a) **ΠΥΡΙΝΟΥΣ**
 - (b) καὶ ὑακινθίνους
 - (c) καὶ θειώδεις,

- (2) καὶ αἱ **κεφαλαὶ τῶν ἵππων**
ὡς κεφαλαὶ λεόντων.

- (3) **καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται**

- (a) **ΠΥΡ**
- (b) καὶ **καπνός**
- (c) καὶ **θεῖον.**

18 ἀπὸ τῶν τριῶν **κλήρων** τούτων
ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων,

- (a) ἐκ τοῦ **ΠΥΡΟΣ**
- (b) καὶ τοῦ **καπνοῦ**
- (c) καὶ τοῦ **θεῖου**

τοῦ ἐκπορευομένου
 ἐκ τῶν **στομάτων αὐτῶν.**

- 19 ἡ γὰρ ἐξουσία τῶν ἰππῶν
 | (a) ἐν τῷ στόματι αὐτῶν
 ἐστίν
 (b) καὶ ἐν ταῖς οὐραῖς αὐτῶν.
 αἱ γὰρ οὐραὶ αὐτῶν
ὅμοια ὄφασιν,
ἔχουσαι κεφαλὰς
 καὶ ἐν αὐταῖς ὄφικοσιν.
- 20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
 | οἱ οὐκ ἀμειψόμενοι ἐν ταῖς κλιμακῶν ταύταις,
 (1) οὐδὲ μετενόησαν
 ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν,
 ἵνα μὴ προσκτηθῶσιν
 (a) τὰ δαιμόνια
 (b) καὶ τὰ εἶδωλα { τὰ χρυσᾶ
 καὶ τὰ ἀργυρᾶ
 καὶ τὰ χαλκᾶ
 καὶ τὰ λίθινα
 καὶ τὰ ξύλινα,
 (i) ἃ οὐτε βλέπει δύνανται
 (ii) οὐτε ἀκούειν
 (iii) οὐτε περιπατεῖν,
- 21 (2) καὶ οὐ μετενόησαν
 (a) ἐκ τῶν φόνων αὐτῶν
 (b) οὐτε ἐκ τῶν φαρμάκων αὐτῶν
 (c) οὐτε ἐκ τῆς πορνείας αὐτῶν
 (d) οὐτε ἐκ τῶν κλεμμάτων αὐτῶν.
-

Rev 10

1 **Και ειδον**

→ άλλον **ἄγγελον** ἰσχυρόν

(1) καταβαίνοντα ἐκ τοῦ οὐρανοῦ

(2) **ΠΕΡΙΒΕΒΗΜΕΝΟΝ ΝΕΦΕΛΗΝ,**

(3) και ἡ ἴρις

(4) ἐπὶ τῆς **ΚΕΦΑΛΗΣ** αὐτοῦ

και τὸ **ΠΡΟΣΩΠΟΝ** αὐτοῦ

ὡς ὁ **ἭΛΙΟΣ**

(5) και οἱ **ΠΟΔΕΣ** αὐτοῦ

ὡς στύλοι **ΠΥΡΟΣ,**

2 (6) και ἔχον ἐν τῇ **χείρῃ** αὐτοῦ **βιβλαρίδιον ἠνεωρισμένον.**

(7) και **ἔΘΗΚΕΝ**

(a) τὸν **πόδα** αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης,

(b) τὸν δεξιὸν ἐπὶ τῆς **γῆς.**

3 (8) και ἔκραξεν **φωνῇ μεγάλῃ**

ὡς περ **λέων** μυκάται.

(1) και ὅτε ἔκραξεν,

ἐλάλησαν αἱ **ἑπτὰ βρονταὶ** τὰς ἑαυτῶν **φωνάς.**

4 (2) και ὅτε ἐλάλησαν αἱ **ἑπτὰ βρονταὶ,**

ἤμελλον γράφειν,

και ἤκουσα

→ **φωνὴν** ἐκ τοῦ οὐρανοῦ

λέγουσαν

σφράγισον

ὃ ἐλάλησαν αἱ **ἑπτὰ βρονταὶ,**

και μὴ αὐτὰ γράψῃς.

5 (1) Και ὁ **ἄγγελος**

ὃν **εἶδον**

ἑστῶτα

(a) ἐπὶ τῆς θαλάσσης

(b) και ἐπὶ τῆς **γῆς.**

ἔκραξεν τὴν **χείρῃ** αὐτοῦ τὴν δεξιάν

εἰς τὸν οὐρανόν

- 6 (2) καὶ ὤμοσεν
 ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰῶνων,
 ὡς ἔκτισεν
- | | |
|----------------------|---|
| (a) τὸν οὐρανὸν | } |
| (b) καὶ τὰ ἐν αὐτῷ | |
| (c) καὶ τὴν γῆν | } |
| (d) καὶ τὰ ἐν αὐτῇ | |
| (e) καὶ τὴν θάλασσαν | } |
| (f) καὶ τὰ ἐν αὐτῇ | |

ὅτι

- 7 χρόνος οὐκέτι ἔσται.
 ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς
 | τοῦ ἑβδόμου ἀγγέλου.
 | ὅταν μέλλῃ σαλπίζειν,
 καὶ ἘΤΕΛΕΣΘΗ τὸ μυστήριον τοῦ θεοῦ,
 ὡς εὐηγγέλισεν { τοὺς ἑαυτοῦ δούλους
τοὺς προφήτας.

- 8 Καὶ ἡ φωνὴ
 | ἦν ἤκουσα ἐκ τοῦ οὐρανοῦ
 (1) πάλιν λαλοῦσαν μετ' ἐμοῦ
 (2) καὶ λέγουσαν

ὕπαγε

- λάβε τὸ βιβλίον τὸ ἡνερημένον
ἐν τῇ χειρὶ τοῦ ἀγγέλου
 τοῦ ἐστῶτος
 (a) ἐπὶ τῆς θαλάσσης
 (b) καὶ ἐπὶ τῆς γῆς.

- 9 καὶ ἀπῆλθα πρὸς τὸν ἀγγελον
 λέγων αὐτῷ
δοῦνά μοι τὸ βιβλαρίδιον.
 καὶ λέγει μοι·

- (1) λάβε
 (2) καὶ κατάσχε αὐτό,
 (3) καὶ πίεψαν σου τὴν κοιλίαν,
 (4) ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ
 ὡς μέλι.

- 10 (1) Καὶ ἔλαβον τὸ βιβλαρίδιον
 ἐκ τῆς χειρὸς τοῦ ἀγγέλου
 (2) καὶ κατέβησαν αὐτό,
 (3) καὶ ἦν ἐν τῷ στόματί μου
 ὡς μέλι γλυκύ·
 καὶ οὐκ ἔβησαν αὐτό,
 (4) Ἐπικράνη ἡ κοιλία μου.
 11 καὶ λέγουσίν μοι·

ΔΕΙ σε πάλιν προφτεῦσαι

- (a) ἐπὶ λαοὺς
 (b) καὶ ἔθνεσιν
 (c) καὶ γλώσσαις
 (d) καὶ βασιλεῦσιν πολλοῖς.

Rev 11

- 1 **Και ἔδωθη μοι** κάλαμος
ὅμοιος ῥάβδῳ.
λέγων
- (1) ἔγειρε
(2) καὶ μέτρησον
(a) τὸν ναὸν τοῦ **Θεοῦ**
(b) καὶ τὸ **ἑλισσιστήριον**
(c) καὶ τοὺς **ΠΡΟΚΤΗΝΟΥΣ** ἐν αὐτῷ.
- 2 (3) καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξωθεν
(4) καὶ μὴ αὐτὴν μετρήσης,
(a) ὅτι **ἔδωθη** τοῖς **ἑθνεσιν**,
(b) καὶ τὴν πόλιν τὴν **ἁγίαν** πατήσουσιν
ΜΗΝΑΣ τεσσαράκοντα [καὶ] δύο.
- 3 Καὶ **δώσω** τοῖς δυσὶν μάρτυσιν μου
καὶ **ΠΡΟΦΗΤΕΥΣΟΥΣΙΝ**
ἡμέρας χιλίας διακοσίας ἐξήκοντα
ΠΕΡΙΒΕΒΛΗΜΕΝΟΙ σάκκου.
- 4 οὗτοι εἰσὶν **ΚΑΙ** **ΠΡΟΦΗΤΑΙ**
καὶ αἱ δύο λυχνίαι
αἱ ἐνώπιον τοῦ **ΚΥΔΙΟΥ** τῆς **ἡγίας** ἐσώτες.
- 5 (1) καὶ εἰ τις αὐτοὺς θέλει **ἀδικῆσαι**
ΠΝΠ ἐκπορεύεται ἐκ τοῦ **ΣΤΟΜΑΤΟΣ** αὐτῶν
καὶ **καταθῆται** τοὺς ἐχθρούς αὐτῶν.
(2) καὶ εἰ τις θελήσῃ αὐτοὺς **ἀδικῆσαι**
οὕτως **ΔΕΙ** αὐτὸν **ἀποκτανθῆναι**.
- 6 (1) οὗτοι ἔχουσιν τὴν **ἐξουσίαν**
(a) κλεῖσαι τὸν οὐρανόν,
ἵνα μὴ ὑετός βρέχῃ τὰς **ἡμέρας** τῆς **προφητείας** αὐτῶν.
(2) καὶ **ἐξουσίαν** ἔχουσιν
(b) ἐπὶ τῶν **ὕδατων**
στρέφειν αὐτὰ εἰς **ἌΙΜΑ**
(c) καὶ πατάξαι τὴν **ἡγίαν** ἐν πάσῃ **κλιτῇ**
ὁσάκις ἐὰν θελήσωσιν.

- 7 Καὶ ὅταν **ΤΕΛΕΣΘΩΣΙΝ** τὴν μαρτυρίαν αὐτῶν,
 τὸ θηρίον
 | τὸ ἀναβαίνειν ἐκ τῆς πόλεως
 (1) ποιήσει μετ' αὐτῶν **ΠΟΛΕΜΟΝ**
 (2) καὶ νικήσει αὐτούς
 (3) καὶ ~~ἔσκαψεν~~ αὐτούς.
- 8 καὶ τὸ πᾶμα αὐτῶν
 ἐπὶ τῆς πλατείας τῆς πόλεως τῆς **ΜΕΓΑΛΗΣ**,
 ἧτις καλεῖται πνευματικῶς { Σόδομα
 καὶ Αἴγυπτος,
 ὅπου καὶ ὁ **ΚΥΡΙΟΣ** αὐτῶν ἐσταυρώθη.
- 9 καὶ **βλέουσιν** {
 (a) ἐκ τῶν λαῶν
 (b) καὶ φυλῶν
 (c) καὶ γλωσσῶν
 (d) καὶ **ἔθνων**
 τὸ πᾶμα αὐτῶν **ἡμέρας** τρεῖς καὶ ἡμισυ,
 καὶ τὰ πᾶματα αὐτῶν οὐκ ἀφίουσιν
ΤΕΘΗΝΑΙ εἰς μνήμα.
- 10 (1) καὶ **οἱ κατοικοῦντες ἐπὶ τῆς γῆς** χαίρουσιν ἐπ' αὐτοῖς
 (2) καὶ εὐφραίνονται
 (3) καὶ δῶρα πέμπουσιν ἀλλήλοις,
 ὅτι οὗτοι οἱ δύο **προφῆται ἔβροχίσαν**
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
- 11 Καὶ μετὰ τὰς τρεῖς **ἡμέρας** καὶ ἡμισυ
 (1) πνεῦμα ζωῆς ἐκ τοῦ **θεοῦ** εἰσῆλθεν
 ἐν αὐτοῖς,
 (2) καὶ ἔστησαν
 ἐπὶ τοὺς **πόδας** αὐτῶν,
 (3) καὶ φόβος **μέγας ἐπέβη**
 ἐπὶ τοὺς θεωροῦντας αὐτούς.
- 12 (4) καὶ **ἤκουσαν** **φωνῆς μεγάλης** ἐκ τοῦ οὐρανοῦ
λεγουσῆς αὐτοῖς·
 || ἀνάβατε ὧδε· ||
 (5) καὶ **ἀνέβησαν**
 εἰς τὸν οὐρανὸν ἐν τῇ **νεφέλῃ**.
 (6) καὶ ἐθεώρησαν αὐτούς οἱ ἐχθροὶ αὐτῶν.

13

Και ἐν ἐκείνῃ τῇ ὥρᾳ

- (1) ἐγένετο σεισμός **μέγας**
 (2) καὶ τὸ δέκατον τῆς πόλεως **ἐπέσεν**
 (3) καὶ **ἀπεκρίθησαν** ἐν τῷ σεισμῷ **ὀνόματα ἀνθρώπων** χιλιάδες ἑπτὰ
 (4) καὶ οἱ **λοιποὶ** { ἐμφοβοὶ **ἐγένοντο**
 καὶ **ἐδοκίμων** δόξαν τῷ **θεῷ** τοῦ οὐρανοῦ.

14

Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν·

ἰδοὺ

ἡ οὐαὶ ἡ **τρίτη** ἔρχεται ταχύ.

15

Και ὁ ἕβδομος ἄγγελος ἐσάλπισεν·

καὶ ἐγένοντο φωναὶ μεγάλα
ἐν τῷ οὐρανῷ
 λέγοντες·

ἐγένετο ἡ βασιλεία τοῦ κόσμου
 (a) τοῦ κυρίου ἡμῶν
 (b) καὶ τοῦ Χριστοῦ αὐτοῦ,
 καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

16

Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι

| [οἱ] ἵκισαν τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν
ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν

17

καὶ προσηκύνθησαν τῷ θεῷ
 λέγοντες·

εὐχαριστοῦμέν σοι, { (1) κύριε ὁ θεός
 (2) ὁ παντοκράτωρ,
 (3) { ὁ ὢν
 καὶ ὁ ἦν,
 (a) ὅτι εἴλαπας τὴν δυνάμιν σου τὴν μεγάλην
 (b) καὶ ἐβασίλευσας.

18

καὶ τὰ ἔθνη ὠργίσθησαν,

καὶ ἤλαθεν { ἡ ὀργή σου
 καὶ ὁ καιρὸς

(a) τῶν νεκρῶν κριθῆναι

(b) καὶ δοῦναι τὸν μισθὸν

(i) { τοῖς δούλοις σου
τοῖς προφῆταις }

(ii) καὶ τοῖς ἁγίοις
 καὶ τοῖς φοβουμένοις
 τὸ ὄνομά σου,

{ τοὺς μικροὺς
 καὶ τοὺς μεγάλους.

(c) καὶ διαθέσει
 τοὺς διαθέτοντας τὴν γῆν.

Revelation 11:19-14:20

Another major part of the Book of Revelation starts with 11:19. Rev 11:19 is clearly linked to chaps. 12-14 by the formula *καὶ ὄφθη* which occurs in Rev 11:19; 12:1; and 12:3. This part of Revelation consists of a short introductory vision (11:19), the description of three evil powers (i.e., the dragon in Rev 12:1-17, the beast in Rev 12:18-13:10, and the lamb-like beast in Rev 11-18), the depiction of the 144,000 and their message (Rev 14:1-12), and a report on the harvest of the earth (Rev 14:14-20).

Rev 14:13 is added to the section Rev 14:1-12.

Several reasons for this decision are listed below:

1. The formula *καὶ εἶδον, καὶ ἰδοὺ* appears in 14:1 and in 14:14 and seems to mark a new section.
2. The formula *καὶ ἤκουσα* normally seems to follow *καὶ εἶδον* within a given section rather than introducing a new section. Thus *καὶ ἤκουσα* in 14:2 follows *καὶ εἶδον, καὶ ἰδοὺ* in 14:1, as *καὶ ἤκουσα* in 14:13 follows *καὶ εἶδον* in 14:6.
3. The words *ἀκολουθέω*, *ἀναπαύω*, and *γράφω* as well as the complete formula *καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ* connect 14:13 with 14:1-12.

Since the introductory vision in Rev 11:19 is very brief and, therefore, does not lend itself to a separate treatment it is added to the section Rev 12:1-17. Because

of the occurrence of the formula $\kappa\alpha\iota\ \acute{\omega}\phi\theta\eta$ it is in any case closely linked to the succeeding passage.

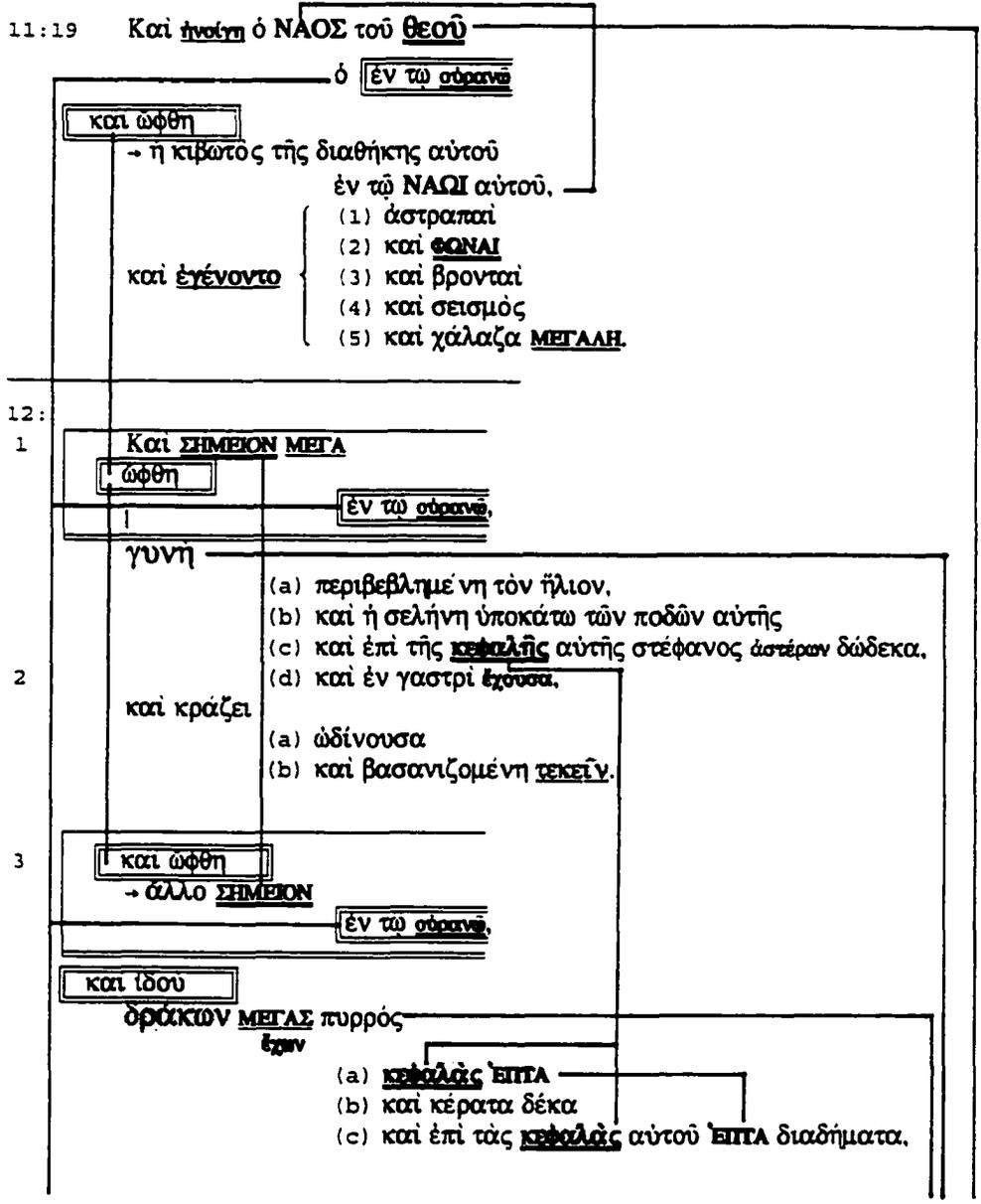
Rev 11:19-14:20 is displayed in five units (i.e., the dragon, the beast from the sea, the lamb-like beast, the 144,000 and their message, and the harvest of the earth).

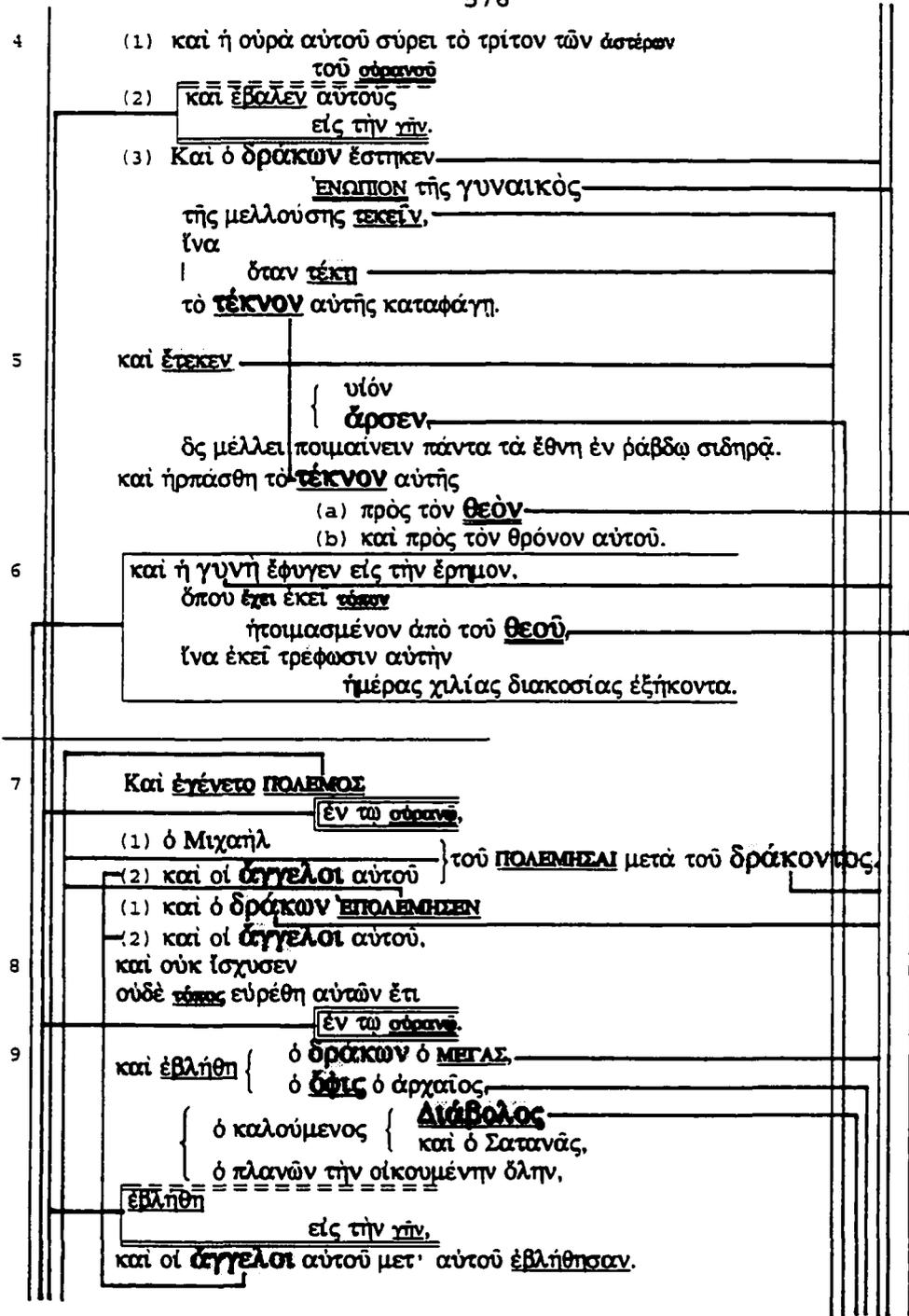
Display of the Units of Rev 11:18-14:20

The following section presents the syntactical display of Rev 11:19-14:20. The display of this section is repeated twice. In the first instance, recurrent words and phrases within each unit are marked. The marking of words is strictly limited to the respective units. Each unit stands for itself without any connection to the other one (i.e., each unit is regarded as a whole, complete in itself). The lines within the display of each unit connect recurrent formulas and words and already point to some kind of structure.

The repetition of the syntactical display of Rev 11:19-14:20 is included to allow for a comparison of the five units with each other. Only those words, formulas, and phrases are marked that have parallels within at least two units.

Rev 12





10	και ἤκουσα → ΦΩΝΗΝ ΜΕΓΑΛΗΝ ἐν τῷ οὐρανῷ															
	λέγουσαν·															
	<table border="1"> <tr> <td data-bbox="355 427 824 566"> ἄρτι ἐγένετο </td> <td data-bbox="597 427 824 566"> { ἡ σωτηρία και ἡ δύναμις και ἡ βασιλεία και ἡ ἐξουσία } </td> <td data-bbox="824 427 1111 566"> τοῦ θεοῦ ἡμῶν τοῦ Χριστοῦ αὐτοῦ. </td> </tr> <tr> <td colspan="3" data-bbox="355 566 1111 626"> ὅτι ἐβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, </td> </tr> <tr> <td colspan="3" data-bbox="355 626 1111 685"> ὁ κατήγορῶν αὐτούς </td> </tr> <tr> <td colspan="3" data-bbox="355 685 1111 745"> ἐνώπιον τοῦ θεοῦ ἡμῶν </td> </tr> <tr> <td colspan="3" data-bbox="355 745 1111 805"> { ἡμέρας και νυκτός. </td> </tr> </table>	ἄρτι ἐγένετο	{ ἡ σωτηρία και ἡ δύναμις και ἡ βασιλεία και ἡ ἐξουσία }	τοῦ θεοῦ ἡμῶν τοῦ Χριστοῦ αὐτοῦ.	ὅτι ἐβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν,			ὁ κατήγορῶν αὐτούς			ἐνώπιον τοῦ θεοῦ ἡμῶν			{ ἡμέρας και νυκτός.		
ἄρτι ἐγένετο	{ ἡ σωτηρία και ἡ δύναμις και ἡ βασιλεία και ἡ ἐξουσία }	τοῦ θεοῦ ἡμῶν τοῦ Χριστοῦ αὐτοῦ.														
ὅτι ἐβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν,																
ὁ κατήγορῶν αὐτούς																
ἐνώπιον τοῦ θεοῦ ἡμῶν																
{ ἡμέρας και νυκτός.																
11	και αὐτοὶ ἐνίκησαν αὐτόν (a) διὰ τὸ αἷμα τοῦ ἀρνίου (b) και διὰ τὸν λόγον															
	τῆς μαρτυρίας αὐτῶν															
12	και οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.															
	διὰ τοῦτο εὐφραίνεσθε. { οἱ οὐρανοὶ και οἱ ἐν αὐτοῖς σκηνοῦντες,															
	οὐαὶ { τὴν γῆν και τὴν θάλασσαν,															
	ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς															
	(a) ἔχων θυμὸν ΜΕΓΑΝ , (b) εἰδὼς															
	ὅτι ὀλίγον καρπὸν ἔχει.															
13	Και ὅτε εἶδεν ὁ δράκων·															
	ὅτι ἐβλήθη															
	εἰς τὴν γῆν ,															
	ἐδίωξεν τὴν γυναῖκα ἧς ἔτεκε τὸν ἄρσενά·															

14	<p>καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες του αἵτου του ΜΕΓΑΛΟΥ, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν <u>τόπον</u> αὐτῆς, ὅπου τρέφεται ἐκεῖ</p> <p>{ καῖρὸν καὶ καῖρους καὶ ἥμισυ καῖρου ἀπὸ προσώπου τοῦ ὄφεις.</p>		
15	<p>καὶ <u>ἔβαλεν</u> ὁ ὄφεις ἐκ τοῦ <u>ΣΤΟΜΑΤΟΣ</u> αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς <u>ποταμὸν</u>, ἵνα αὐτὴν ποταμοφόρητον <u>ποιήσῃ</u>.</p>		
16	<p>(1) καὶ ἐβοήθησεν ἡ <u>γῆ</u> τῇ γυναικί (2) καὶ <u>ἤνοιξεν</u> ἡ <u>γῆ</u> τὸ <u>ΣΤΟΜΑ</u> αὐτῆς (3) καὶ κατέπιεν τὸν <u>ποταμὸν</u> ὃν <u>ἔβαλεν</u> ὁ <u>δράκων</u> ἐκ τοῦ <u>ΣΤΟΜΑΤΟΣ</u> αὐτοῦ.</p>		
17	<p>καὶ ὠργίσθη ὁ <u>δράκων</u> ἐπὶ τῇ γυναικί καὶ ἀπῆλθεν</p> <p><u>ποιήσας ΠΟΛΕΜΟΝ</u> μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς (a) τῶν τηρούντων τὰς ἐντολάς τοῦ θεοῦ (b) καὶ <u>ἔχόντων</u> τὴν <u>μαρτυρίαν</u> Ἰησοῦ.</p>		

Rev 13

12:18 Καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

13:

1

Καὶ εἶδον

ἐκ τῆς θαλάσσης

θηρίον

(a) ἀναβαῖνον,

(b) ἔχον

(i) κεράτια ΔΕΚΑ

(ii) καὶ κεφαλὰς ἑπτὰ,

(iii) καὶ

ἐπὶ τῶν κεράτων αὐτοῦ
ΔΕΚΑ διαδήματα

(iv) καὶ

ἐπὶ τὰς κεφαλὰς αὐτοῦ
ὄνομα (καὶ) βλασφημίας.

2

(1) καὶ τὸ **θηρίον**

| ὃ **εἶδον**
τὴν

ὄμοιον παρδάλει

(2) καὶ οἱ πόδες αὐτοῦ

ὡς ἄρκου

(3) καὶ τὸ ΣΤΟΜΑ αὐτοῦ

ὡς ΣΤΟΜΑ λέοντος.

(4) καὶ ἔδωκεν αὐτῷ ὁ δράκων

(a) τὴν δύναμιν αὐτοῦ

(b) καὶ τὸν θρόνον αὐτοῦ

(c) καὶ ἐξουσίαν ΜΕΓΑΛΗΝ.

3

(5) καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ

ὡς ἐσφημένην εἰς ΘΑΝΑΤΟΝ.

(6) καὶ ἡ πληγὴ τοῦ ΘΑΝΑΤΟΥ αὐτοῦ ἐθεραπεύθη.

(7) Καὶ ἐθαυμάσθη ὅλη ἡ γῆ

ὀπίσω τοῦ **θηρίου**

4

(8) καὶ προσεκύνησαν τῷ δράκοντι.

ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ **θηρίῳ.**

(9) καὶ προσεκύνησαν τῷ **θηρίῳ**

λεγόντες·

|| **Τίς ὄμοιος** τῷ **θηρίῳ**

καὶ τίς δύναται ΠΟΛΕΜΗΣΑΙ μετ' αὐτοῦ; ||

5 (10) Και ἐδόθη αὐτῷ ΣΤΟΜΑ
λαλοῦν
(a) ΜΕΓΑΛΑ
(b) καὶ βλασφημίας

6 (11) καὶ ἐδόθη αὐτῷ ἐξουσία
ποιῆσαι μῆνας τεσσαράκοντα [καὶ] δύο.
(12) καὶ ἤνοιξεν τὸ ΣΤΟΜΑ αὐτοῦ
εἰς βλασφημίας πρὸς τὸν θεὸν
βλασφημίας
(a) τὸ ὄνομα αὐτοῦ
(b) καὶ τὴν σκιπτήν αὐτοῦ,
(c) τοὺς ἐν τῷ οὐρανῷ σκιπτοῦνας.

7 (13) καὶ ἐδόθη αὐτῷ
(a) ποιῆσαι ΠΟΛΕΜΟΝ μετὰ τῶν ἁγίων
(b) καὶ νικῆσαι αὐτούς.
(14) καὶ ἐδόθη αὐτῷ ἐξουσία
ἐπὶ πάντων { (a) φυλὴν
(b) καὶ λαὸν
(c) καὶ γλώσσαν
(d) καὶ ἔθνος.

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

9 (1) Εἰ τις ἔχει οὖς
ἀκουσάτω.

10 (2) εἰ τις εἰς ἀπειθείαν,
εἰς ἀπειθείαν ὑπάγει.
(3) εἰ τις ἐν ἡγορίᾳ ἀποικισθήναι
αὐτὸν ἐν ἡγορίᾳ ἀποικισθήναι.

Ἔτι ἐστὶν { (1) ἡ ὑπομονὴ } τῶν ἁγίων.
(2) καὶ ἡ πίστις }

11	<p>Και είδον</p> <p>- άλλο θηρίον αναβαίνον έκ τῆς γῆς, (1) καὶ ἔχεν κέρατα δύο ὅμοια ἀρνίῳ, (2) καὶ <u>ἐλάλει</u> ὡς δρόκων</p>
12	<p>(3) καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν <u>ποιεῖ</u> ἘΝΩΠΙΟΝ αὐτοῦ, (4) καὶ <u>ποιεῖ</u> (a) τὴν γῆν (b) καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα <u>προσκυνήσουσιν</u> τὸ θηρίον τὸ πρῶτον, οὐ ἔθεραπευθη ἡ ΠΛΗΓΗ τοῦ θανάτου αὐτοῦ.</p>
13	<p>(5) καὶ <u>ποιεῖ</u> ΣΗΜΕΙΑ ΜΕΓΑΛΑ, ἵνα καὶ πῦρ <u>κοιῇ</u> ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἘΝΩΠΙΟΝ τῶν ἀνθρώπων.</p>
14	<p>(6) καὶ <u>πλανᾷ</u> τούς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ ΣΗΜΕΙΑ ἃ ἔδωθη αὐτῷ <u>κοιῆσαι</u> ἘΝΩΠΙΟΝ τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς <u>κοιῆσαι</u> εἰκόνα τῷ θηρίῳ, (a) ὅς <u>ἔχει</u> τὴν ΠΛΗΓΗΝ τῆς μαχαίρης (b) καὶ ἔζησεν.</p>
15	<p>(7) Και ἔδωθη αὐτῷ <u>δοῦναι</u> πνεῦμα τῇ εἰκόνι τοῦ θηρίου, (a) ἵνα καὶ <u>λαλήσῃ</u> ἢ εἰκὼν τοῦ θηρίου (b) καὶ <u>κοιῆσῃ</u> [ἵνα] οἱ ὅσοι ἐάν μὴ <u>προσκυνήσωσιν</u> τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.</p>

16 (8) καὶ ποιεῖ

πάντας, {
 τὸς μικροὺς
 καὶ τοὺς ΜΕΓΑΛΟΥΣ,
 καὶ τοὺς πλουσίους,
 καὶ τοὺς πτωχοὺς,
 καὶ τοὺς ἐλευθέρους,
 καὶ τοὺς δούλους,

(a) ἵνα δώσιν αὐτοῖς χάρισμα
 (i) ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς
 (ii) ἢ ἐπὶ τὸ μέτωπον αὐτῶν

17 (b) καὶ ἵνα μὴ τις δύνηται
 (i) ἀγοράσαι
 (ii) ἢ πωλῆσαι

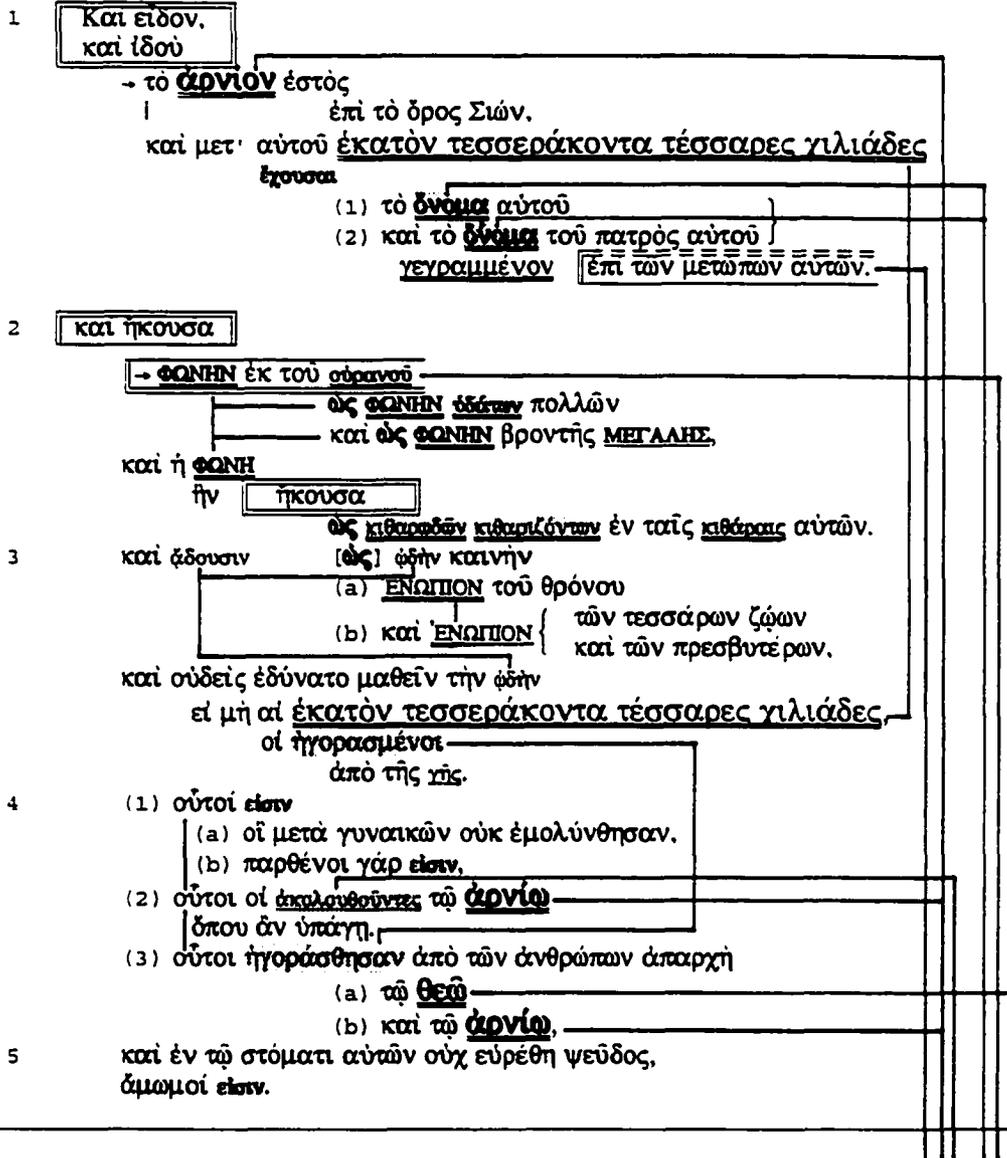
εἰ μὴ ὁ ἔχων

τὸ χάρισμα { τὸ ὄνομα τοῦ θηρίου
 ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

18

Ἦδε ἡ σοφία ἐστίν.
 ὁ ἔχων νοῦν
 ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου.
ἀριθμὸς γὰρ ἀνθρώπου ἐστίν.
 καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἐξήκοντα ἕξ.

Rev 14



6

Και είδον

- άλλον άγγελον

(a) πετόμενον

έν μεσουρανήματι.

(b) έχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσασι

(i) ἐπὶ τοὺς καθήμενους ἐπὶ τῆς γῆς

(ii) καὶ ἐπὶ πάν

- ἔθνος
- καὶ φυλὴν
- καὶ γλῶσσαν
- καὶ λαόν,

7

λέγων ἐν ΦΩΝΗ ΜΕΓΑΛῆ(1) φοβήθητε τὸν θεόν

(2) καὶ δότε αὐτῷ δόξαν.

ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ.

(3) καὶ προσκυνήσατε τῷ ποιησαντι(a) τὸν οὐρανόν(b) καὶ τὴν γῆν

(c) καὶ θάλασσαν

(d) καὶ πηγὰς ὕδατων.

8

Και άλλος άγγελος δευτερος ἠκολούθησεν

λέγων

ἔπεσεν,

ἔπεσεν

Βαβυλῶν ἡ ΜΕΓΑΛῆἦ ἐκ τοῦ οἴνου τοῦ θυμοῦ
τῆς πορνείας αὐτῆς

πεπότικεν

πάντα τὰ ἔθνη

9

Και ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς
λέγων ἐν ΦΩΝΗ ΜΕΓΑΛΗ

- (a) εἰ τις προσκυνεῖ
(i) τὸ θηρίον
(ii) καὶ τὴν εἰκόνα αὐτοῦ
(b) καὶ λαμβάνει χάραγμα
(i) ἐπὶ τοῦ μετώπου αὐτοῦ
(ii) ἢ ἐπὶ τὴν χεῖρα αὐτοῦ.

10

- (1) καὶ αὐτὸς πίεται
ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ
τοῦ κεκερασμένου ἀκράτου
ἐν τῷ ποτηρίῳ
τῆς ὀργῆς αὐτοῦ

- (2) καὶ βασανισθήσεται
(a) ἐν πυρὶ
(b) καὶ θείῳ
(a) ἘΝΩΠΙΟΝ ἁγγέλων ἁγίων
(b) καὶ ἘΝΩΠΙΟΝ τοῦ ἁγίου.

11

- (3) καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν
εἰς αἰῶνας αἰώνων
ἀναβαίνει.

- καὶ οὐκ ἔχουσιν ἀνάσασθαι
ἡμέρας
καὶ νυκτός
οἱ προσκυνούντες
(a) τὸ θηρίον
(b) καὶ τὴν εἰκόνα αὐτοῦ
καὶ εἰ τις λαμβάνει τὸ χάραγμα
τοῦ θανάτου αὐτοῦ.

12

Ἦδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν.
οἱ τηροῦντες

- (a) τὰς ἐντολάς τοῦ θεοῦ
(b) καὶ τὴν πίστιν Ἰησοῦ.

13

Και ἤκουσα

→ ΦΩΝΗΣ ἐκ τοῦ οὐρανοῦ
λεγουσῆς·

γράφον·

Μακάριοι οἱ νεκροὶ

οἱ ἐν κυρίῳ ἀποθνήσκοντες

ἀπ' ἄρτι.

ναί, λέγει τὸ πνεῦμα,

ἵνα ἀνασκηθῶσιν

ἐκ τῶν κόπων αὐτῶν,

τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ

μετ' αὐτῶν.

14

Και ειδόν,
και ιδού

- (1) ΝΕΦΕΛΗ λευκή,
(2) και επί την ΝΕΦΕΛΗΝ καθήμενον
ὄμοιον υἱὸν ἀνθρώπου.

ἔχον

- (a) ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν
(b) καὶ ἐν τῇ χειρὶ αὐτοῦ ΔΡΕΪΑΝΟΝ ὄξυ.

15

και ἄλλος ἄγγελος ἐξῆλθεν
ἐκ τοῦ ΝΑΟΥ

κράζων ἐν ΦΩΝῃ ΜΕΓΑΛῃ

τῷ καθήμενῷ ἐπὶ τῆς ΝΕΦΕΛΗΣ·

- (1) πεμψον τὸ ΔΡΕΪΑΝΟΝ σου
(2) και θερίσον.
(a) ὅτι ἦλθεν ἡ ὥρα θερίσαι.
(b) ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

16

- (1) και ἐβαλεν ὁ καθήμενος ἐπὶ τῆς ΝΕΦΕΛΗΣ τὸ ΔΡΕΪΑΝΟΝ αὐτοῦ
ἐπὶ τὴν γῆν
(2) και ἐθερίσθη ἡ γῆ.

17

Και ἄλλος ἄγγελος ἐξῆλθεν
ἐκ τοῦ ΝΑΟΥ τοῦ ἐν τῷ οὐρανῷ

ἔχον και αὐτὸς ΔΡΕΪΑΝΟΝ ὄξυ·

18

και ἄλλος ἄγγελος ἐξῆλθεν
ἐκ τοῦ θυσιαστηρίου
[ὁ] ἔχον ἐξουσίαν ἐπὶ τοῦ πυρός,
και ἔβουησεν ΦΩΝῃ ΜΕΓΑΛῃ τῷ ἔχοντι τὸ ΔΡΕΪΑΝΟΝ τὸ ὄξυ
λέγων·

- (1) πεμψον σου τὸ ΔΡΕΪΑΝΟΝ τὸ ὄξυ
(2) και τρύγησον τοὺς βότρυας τῆς ἀμπελοῦ τῆς γῆς,
ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

- 19 (1) καὶ ἔβαλεν ὁ ἄγγελος τὸ ἀρετιανὸν αὐτοῦ
 εἰς τὴν γῆν
 (2) καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς
 (3) καὶ ἔβαλεν
 εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν ΜΕΓΑΝ.
- 20 (4) καὶ ἐπατήθη ἡ ΛΗΝΟΣ ἐξωθεν τῆς πόλεως
 (5) καὶ ἔηλθεν αἷμα ἐκ τῆς ΛΗΝΟΥ ἄχρι τῶν χαλινῶν τῶν ἵππων
 ἀπὸ σταδίων χιλίων ἑξακοσίων.
-

Common Elements in Rev 11:19-14:20

The focus of this section is on common elements of all the units of Rev 11:19-14:20. First, table 95 points to similarities between the five units. Quite a number of verbal clusters as well as important words connect the different units with each other (e.g., ἄλλος ἄγγελος occurs six times in the two units of Rev 14). It is also interesting to note that three of the five units end with the phrase ὡς (...) ἐστίν... (Rev 13:10,18; Rev 14:12).

Following the table, the syntactical display of Rev 8:2-11:18 is repeated--this time containing only the peculiar marking of common elements.

TABLE 95
SIMILARITIES BETWEEN
REV 12-14

Words and Phrases	Rev 12	Rev 13a	Rev 13b	Rev 14a	Rev 14b
<u>Structuring formulas</u>					
(καί) ὄφθη	3				
καί εἶδον		1	1	1	
καί ἰδού	1				
καί εἶδον, καί ἰδού				1	1
καί ἤκουσα	1			2	
ὡδέ (...) ἐστίν		1	1	1	
(καί) ἄλλος ἄγγελος				3	3
<u>Phrases</u>					
καί ἤκουσα φωνήν ἐκ τοῦ οὐρανοῦ/ ἐν τῷ οὐρανῷ	1			2	
καί ἤκουσα φωνήν ... λέγουσαν φωνῆ μεγάλη	1			1	2
γέγραπται τὸ ὄνομα/τὸ ὄνομα ... γεγραμμένον		1		1	
εἰκόνα τῷ θηρίῳ/θηρίον καί τὴν εἰκόνα ἐν τῷ οὐρανῷ	6	1	4	2	1
ἐπὶ πάντων ἔθνος καί φυλὴν καί γλώσσαν καί λαόν		1		1	
ἐπὶ τῆς κεφαλῆς αὐτοῦ/αὐτῆς στέφανος δῶσιν αὐτοῖς χάραγμα/λαμβάνει χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν (...) ἢ ἐπὶ τὸ μέτωπον αὐτῶν	1				1
ἐπὶ τὸ μέτωπον αὐτῶν			1	1	
ἔχων/εἶχεν κέρατα	1	1	1		
ἔχων κεφαλὰς ἑπτα καί κέρατα δέκα	1	1			
ἔχων (...) ἐπὶ τὰς κεφαλὰς/τῆς κεφαλῆς αὐτοῦ	1	1			1
ἡ ὑπομονὴ καί ἡ πίστις ἡμέρας καί νυκτός	1	1		1	

Table 95--Continued.

Words and Phrases	Rev 12	Rev 13a	Rev 13b	Rev 14a	Rev 14b
Phrases (continued)					
θηρίον ἀναβαΐνον/ἄλλο θηρίον ἀναβαΐνον τοῦ θυμοῦ τοῦ θεοῦ		1	1		
καὶ ἔβαλεν/ἐβλήθη εἰς τὴν γῆν	3			1	1
(καὶ) ἐδόθη αὐτῷ		4	2		
καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη		1	1		
καὶ ἤνοιξεν (...) τὸ στόμα	1	1			
οἱ κατοικοῦντες ἐπὶ τῆς γῆς		1	3		
οἱ τηροῦντες τὰς ἐντολάς τοῦ θεοῦ	1			1	
ὅτι ἦλθεν ἡ ὥρα				1	1
πάντα τὰ ἔθνη	1			1	
ποιῆσαι πόλεμον	1	1			
προσκυνήσουσιν/προσκυνοῦντες τὸ θηρίον/ τῇ εἰκόνι τοῦ θηρίου/τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ		1	2	2	
τὴν γῆν καὶ τὴν θάλασσαν	1			1	
τὸν οὐρανὸν (...) καὶ τὴν γῆν καὶ τὴν θάλασσαν	1			1	
τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας	1	1			
Words					
ἄγγελος	3			4	4
ἅγιος		2		2	
ἀγοράζω			1	2	
αἷμα	1				1
ἀκούω	1	1		3	
ἄλλος	1		1	3	3
ἀναβαΐνω		1	1	1	
ἄνθρωπος			2	1	1
ἀνοίγω	2	1			
ἀποκτείνω		2	1		
ἄρνιον	1	1	1	4	

Table 95--Continued.

Words and Phrases	Rev 12	Rev 13a	Rev 13b	Rev 14a	Rev 14b
<u>Words</u> (continued)					
άρτα	1			1	
βάλλω	8				3
βασανίζω/βασανισμός	1			2	
βροντή	1			1	
γῆ	6	2	5	3	6
γράφω		1		2	
γυνή	8			1	
δέκα	1	2			
διάδημα	1	1			
δίδωμι	1	6	4	1	
δράκων	8	2	1		
δύναμαι		1	1	1	
δύναμις	1	1			
δύο	1		1		
ἔθνος	1	1		2	
εἰκόν			4	2	
ἐνώπιον	2		3	4	
ἐξουσία	1	4	1		1
ἐπτά	2	1			
εὐρίσκω	1			1	
ἔχω	6	2	4	3	4
θάλασσα	1	2		1	
θάνατος	1	2	1		
θεός	6	1		4	1
θηρίον		6	10	2	
θρόνος	1	1		1	
θυμός	1			2	1
Ἰησοῦς	1			1	
ἵστημι	1	1		1	
κάθημαι				1	3
καταβαίνω	1		1		
κέρας	1	2	1		

Table 95--Continued.

Words and Phrases	Rev 12	Rev 13a	Rev 13b	Rev 14a	Rev 14b
<u>Words</u> (continued)					
κεφαλή	3	3			1
κράζω	1				1
λαλέω		1	2		
λέγω	1	1	1	5	1
μάχηρα		2	1		
μέγας	7	2	2	4	3
ναός	2				2
νικάω	1	1			
δλος	1	1			
δνομα		3	2	3	
όραω/ιδού	5	2	1	3	2
σύρανος	8	1	1	3	1
πᾶς	1	2	2	2	
πέτομαι	1			1	
πληγή		1	2		
πνεῦμα			1	1	
ποιέω	2	2	8	1	
πολεμέω/πόλεμος	4	2			
πούς	1	1			
προσκυνέω		3	2	3	
πῦρ			1	1	1
σημεῖον	2		2		
σκηνή/σκηνόω	1	2			
στόμα	3	4		1	
τηρέω	1			1	
ὕδωρ	1			2	
ὑίός	1				1
ὑπάγω		1		1	
φωνέω/φωνή	2			7	3
χάραγμα			2	2	
χείρ			1	1	1
ὡς/ὅμοιος	1	5	2	4	1

Rev 12

11:19 Καὶ ἤνοιθη ὁ ΝΑΟΣ τοῦ θεοῦ

ὁ ἐν τῷ οὐρανῷ

καὶ ὠφθη

→ ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ

ἐν τῷ ΝΑΩΙ αὐτοῦ,

καὶ ἐγένοντο {

- (1) ἀστραπαὶ
- (2) καὶ ΦΩΝΑΙ
- (3) καὶ Βρονταὶ
- (4) καὶ σεισμός
- (5) καὶ χάλαζα ΜΕΓΑΛΗ.

12:1 Καὶ σημεῖον μεγα

ὠφθη

|
γυνή

ἐν τῷ οὐρανῷ,

- (a) περιβεβλημένη τὸν ἥλιον,
- (b) καὶ ἡ σελήνη ὑποκάτω τῶν ΠΟΔῶΝ αὐτῆς
- (c) καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στεφανὸς ἀστέρων δώδεκα,
- (d) καὶ ἐν γαστρὶ ἔχουσα,

2

καὶ κράζει

- (a) ὠδίνουσα
- (b) καὶ βασανίζομένη τεκεῖν.

3

καὶ ὠφθη

→ ἄλλο σημεῖον

ἐν τῷ οὐρανῷ,

καὶ ἰδοὺ

δράκιδόν μεγάλαν πυρρός

ἔχον

- (a) κεφαλῆς ἑπτὰ
- (b) καὶ κέρατα δέκα
- (c) καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα.

- 4 (1) καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων
 τοῦ οὐρανοῦ
 (2) καὶ ἔβαλεν αὐτοὺς
 εἰς τὴν γῆν.
 (3) Καὶ ὁ δράκων ἔθηκε
 ἔνοπιον τῆς γυναικὸς
 τῆς μελλούσης τεκεῖν,
 ἵνα
 ἴδωσιν τέκνη
 τὸ τέκνον αὐτῆς καταφάγη.
- 5 καὶ ἔτεκεν
 { υἱόν
 ἄρσεν,
 ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη
 ἐν ράβδῳ σιδηρᾷ.
 καὶ ἠρπάσθη τὸ τέκνον αὐτῆς
 (α) πρὸς τὸν θεόν
 (β) καὶ πρὸς τὸν θρόνον αὐτοῦ.
- 6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον,
 ὅπου ἔχει ἐκεῖ τόπον
 ἠτομασμένον ἀπὸ τοῦ θεοῦ,
 ἵνα ἐκεῖ τρέφωσιν αὐτὴν
 ἡμέρας χιλίας διακοσίας ἐξήκοντα.
-
- 7 Καὶ ἐγένετο ΠΟΛΕΜΟΣ
 ἐν τῷ οὐρανῷ,
 (1) ὁ Μιχαήλ
 (2) καὶ οἱ ἄγγελοι αὐτοῦ } τοῦ ΠΟΛΕΜΗΣΑΙ μετὰ τοῦ δράκοντος.
 (1) καὶ ὁ δράκων ἠΠΟΛΕΜΗΣΕΝ
 (2) καὶ οἱ ἄγγελοι αὐτοῦ,
 8 καὶ οὐκ ἴσχυσεν
 οὐδὲ τόπος εὗρεται αὐτῶν ἐπὶ
 ἐν τῷ οὐρανῷ.
 9 καὶ ἐβλήθη { ὁ δράκων ὁ μέγας,
 ὁ ὄφις ὁ ἀρχαῖος,
 ὁ καλούμενος { Διάβολος
 καὶ ὁ Σατανᾶς,
 ὁ πλανῶν τὴν οἰκουμένην ὈΛΗΝ.
 ἐβλήθη
 εἰς τὴν γῆν,
 καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

10 και ἤκουσα

→ ΦΩΝΗΝ ΜΕΓΑΛΗΝ

ἐν τῷ οὐρανῷ

λέγουσαν

ἄρα ἐγένετο { ἡ σωτηρία
 και ἡ ΔΥΝΑΜΙΣ } του ΘΕΟΥ ἡμῶν
 και ἡ βασιλεία
 και ἡ ΞΟΥΣΙΑ του Χριστοῦ αὐτοῦ,
 ὅτι ἐβλήθη ὁ κατήγων τῶν ἀδελφῶν ἡμῶν,
 ὁ κατηγορῶν αὐτούς
ἔΝΟΠΙΟΝ του ΘΕΟΥ ἡμῶν
 { ἡμέρας
 και νυκτός.
 11 και αὐτοὶ ἔΝΙΚΗΣΑΝ αὐτόν
 (a) διὰ τὸ αἷμα του ἁγίου
 (b) και διὰ τὸν λόγον
 τῆς μαρτυρίας αὐτῶν
 και οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι ΘΑΝΑΤΟΥ.
 12 διὰ τοῦτο εὐφραίνεσθε. { [οἱ] οὐρανοὶ
 και οἱ ἐν αὐτοῖς σκινοῦντες.
 οὐαι { τὴν γῆν
 και τὴν θάλασσαν.
 ὅτι ΚΑΤΕΒΗ ὁ διάβολος πρὸς ὑμᾶς
 (a) ἔχων θυμὸν ΜΕΓΑΝ,
 (b) εἰδώς
 ὅτι ὀλίγον καιρὸν ἔχει.

13 Καὶ ὅτε εἶδεν ὁ δράκων

ὅτι ἐβλήθη
εἰς τὴν γῆν.

ἔδωξεν τὴν γυναῖκα
 ἥτις ἔτεκεν τὸν ἄρσενά.

- 14 και ἐδόθησαν τῇ γυναικί αἱ δύο πτέρυγες
του ἀετοῦ τοῦ ΜΕΓΑΛΟΥ,
ἵνα πετήσῃ εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς,
οὗτου τρέφεται ἐκεῖ
{ καιρὸν
καὶ καιροὺς
καὶ ἡμισυ καιροῦ
ἀπὸ προσώπου τοῦ ὄφως.
- 15 και ἔβαλεν ὁ ὄφις ἐκ τοῦ ΣΤΟΜΑΤΟΣ αὐτοῦ ὀπίσω τῆς γυναικὸς ὡς
ὡς ποταμὸν,
ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.
- 16 (1) και ἐβοήθησεν ἡ γῆ τῇ γυναικί
(2) καὶ ἤνοιξεν ἡ γῆ τὸ ΣΤΟΜΑ αὐτῆς
(3) και κατέπιεν τὸν ποταμὸν
ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ ΣΤΟΜΑΤΟΣ αὐτοῦ.
- 17 και ἀργίσθη ὁ δράκων ἐπὶ τῇ γυναικί
και ἀπῆλθεν
ποιῶσα ΠΟΛΕΜΟΝ μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς
(a) τῶν τηρούντων τὰς ἐντολάς τοῦ ΘΕΟΥ
(b) και ἔχόντων τὴν μαρτυρίαν Ἰησοῦ.
-

Rev 13

12:18 Καὶ ἐπὶ τὴν ἄμμον τῆς θαλάσσης,

13:

1

Καὶ εἶδον

ἐκ τῆς θαλάσσης

θηρίον

(a) ἀναβαῖνον,

(b) ἔχον

(i) κέρατα ΔΕΚΑ

(ii) καὶ κεφάλους ἑΠΤΑ,

(iii) καὶ ἐπὶ τῶν κεράτων αὐτοῦ ΔΕΚΑ διαδήματα

(iv) καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

2

(1) καὶ τὸ θηρίον

ὡς εἶδον

τὴν

ὁμοίαν παρδάλει

(2) καὶ οἱ πόδες αὐτοῦ

ὡς ἄρκου

(3) καὶ τὸ στόμα αὐτοῦ

ὡς στόμα λέοντος.

(4) καὶ ἔδωκεν αὐτῷ ὁ δράκων

(a) τὴν δύναμιν αὐτοῦ

(b) καὶ τὸν θρόνον αὐτοῦ

(c) καὶ ἑβόησεν μεγάλην.

3

(5) καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ

ὡς ἐσφαγμένην εἰς θάνατον.

(6) καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπευθη.

(7) Καὶ ἐθαυμάσθη ὅλη ἡ γῆ

ὀπίσω τοῦ θηρίου

4

(8) καὶ προσεκύνησαν τῷ δράκοντι,

ὅτι ἔδωκεν τὴν ἑβόησιν τῷ θηρίῳ,

(9) καὶ προσεκύνησαν τῷ θηρίῳ

λέγοντες

Τίς ὅμοιος τῷ θηρίῳ

καὶ τίς ὀνόματι ΠΟΛΕΜΗΣΑΙ μετ' αὐτοῦ;

- 5 (10) Καὶ ἐδόθη αὐτῷ ΣΤΟΜΑ
λαλοῦν
 (a) ΜΕΓΑΛΑ
 (b) καὶ βλασφημίας
- (11) καὶ ἐδόθη αὐτῷ ΨΟΥΣΙΑ
ποιῆσαι μήνας τεσσεράκοντα (καὶ) δύο.
- 6 (12) καὶ ἤνοιξεν τὸ ΣΤΟΜΑ αὐτοῦ
 εἰς βλασφημίας πρὸς τὸν ΘΕΟΝ
 βλασφημῆσαι
 (a) τὸ ὄνομα αὐτοῦ
 (b) καὶ τὴν σκιρτὴν αὐτοῦ.
 (c) τούς ἐν τῷ οὐρανῷ σκιρτούντας
- 7 (13) καὶ ἐδόθη αὐτῷ
 (a) ποιῆσαι ΠΟΛΕΜΟΝ μετὰ τῶν ἀγγίων
 (b) καὶ ΝΙΚΗΣΑΙ αὐτούς,
- (14) καὶ ἐδόθη αὐτῷ ΨΟΥΣΙΑ
ἐπὶ πάντων { (a) φυλὴν
 (b) καὶ λαὸν
 (c) καὶ γλώσσαν
 (d) καὶ ἔθνος
- 8 (15) καὶ προσκυνήσουσιν αὐτὸν πάντες
οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
 οὐ οὐ γεγραπταὶ τὸ ὄνομα αὐτοῦ
 ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου
 τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.
- 9 (1) Εἰ τις ἔχει οὖς
ἀκουσάτω.
- 10 (2) εἰ τις εἰς αἰχμαλωσίαν,
 εἰς αἰχμαλωσίαν ΥΠΑΓΕΙ.
- (3) εἰ τις ἐν μαρτίᾳ ἀποκτανθῆναι
 αὐτὸν ἐν μαρτίᾳ ἀποκτανθῆναι.
- Ὅδε ἐστίν { (1) ἡ ὑπομονή
 (2) καὶ ἡ πίστις } τῶν ἀγγίων.

- 11 **Και ειδον**
 → **ἄλλο θηρίον** ἀναβαίνον
 ἐκ τῆς γῆς.
 (1) **καὶ ἔσεν κέρατα** ὡς
 ὄμοια **ἄνθρωπων**,
 (2) καὶ **ἐλάλει**
 ὡς **δράκων**.
- 12 (3) καὶ τὴν **ἔβουλιαν** τοῦ πρώτου **θηρίου** **ποιῶν ποιῆ**
ἔνσημα αὐτοῦ,
 (4) καὶ **ποιῆ**
 (a) τὴν γῆν
 (b) καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
 ἵνα **προσκυνήσουσιν τὸ θηρίον** τὸ πρῶτον,
οὗ ἔθεραπευθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.
- 13 (5) καὶ **ποιῆ σημεῖα μεγάλα**,
 ἵνα καὶ **πῦρ ποιῆ**
 ἐκ τοῦ οὐρανοῦ **καταβαίνειν**
 εἰς τὴν γῆν
ἔνσημα τῶν ἀνθρώπων,
- 14 (6) καὶ **πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς** διὰ τὰ **σημεῖα**
ἃ ἔδωκε αὐτῷ
ποιῶσα ἔνσημα τοῦ θηρίου,
λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς
ποιῶσα εἰκόνα τῷ θηρίῳ,
 (a) ὅς ἔχει τὴν **πληγὴν** τῆς **μαρτυρίας**
 (b) καὶ ἐξησεν.
- 15 (7) **Καὶ ἔδωκε αὐτῷ**
δοῦναι πνεῦμα τῇ **εἰκόνι** τοῦ **θηρίου**,
 (a) ἵνα καὶ **λαλήσῃ** ἢ **εἰκὼν** τοῦ **θηρίου**
 (b) καὶ **ποιῆσῃ**
 (ἵνα)
 ἢ **δοσὶ** ἐὰν μὴ **προσκυνήσουσιν τῇ εἰκόνι** τοῦ **θηρίου**
ἀποκτανθήσιν.

16 (8) καὶ ποιῆ

πάντας,

{
 τοὺς μικροὺς
 καὶ τοὺς ΜΕΓΑΛΟΥΣ
 καὶ τοὺς πλουσίους
 καὶ τοὺς πτωχοὺς,
 καὶ τοὺς ἐλευθέρους
 καὶ τοὺς δούλους.

(a) ἵνα δώσιν αὐτοῖς χάροσημα
 (i) ἐπὶ τῆς ΧΕΙΡΟΣ αὐτῶν τῆς δεξιᾶς
 (ii) ἢ ἐπὶ τὸ μετώπον αὐτῶν

17

(b) καὶ ἵνα μὴ τις δόνῃται
 (i) ἀγοράσῃ
 (ii) ἢ πωλήσῃ
 εἰ μὴ ὁ ἔχων

τὸ χάροσημα

{ τὸ δύναμι τοῦ θηρίου
 ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

18

Ὡδε ἡ σοφία ἐστίν.
 ὁ ἔχων νοῦν

ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου,
 ἀριθμὸς γὰρ ἀνθρώπου ἐστίν,
 καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἑξ.

Rev 14

- 1 **Και ειδον,
και ιδου**
→ τὸ ὄΝΟΙΟΝ ἐπιπέ
| ἐπὶ τὸ ὄρος Σιών,
καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες
ἔχουσαι
(1) τὸ ὄΝΟΜΑ αὐτοῦ
(2) καὶ τὸ ὄΝΟΜΑ τοῦ πατρὸς αὐτοῦ }
γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.
- 2 **και ηκουσα**
→ ΦΩΝΗΝ ἐκ τοῦ οὐρανοῦ
ὡς ΦΩΝΗΝ ὄντων πολλῶν
καὶ ὡς ΦΩΝΗΝ βροντῆς ΜΕΓΑΛΗΣ.
καὶ ἡ ΦΩΝΗ
ἦν **ἠκουσα**
ὡς κιθαρῶδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.
- 3 καὶ ἄδουσιν **[ὡς] φῆν καινήν**
(a) ἘΝΩΠΙΟΝ τοῦ Θρόνου
(b) καὶ ἘΝΩΠΙΟΝ { τῶν τεσσάρων ζώων
καὶ τῶν πρεσβυτέρων,
καὶ οὐδεὶς ~~ἐτόλμα~~ μαθεῖν τὴν φῆν
εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες,
οἱ ἠγορασμένοι
ἀπὸ τῆς κ̅ς.
- 4 (1) οὗτοί εἰσιν
(a) οἱ μετὰ γυναικῶν οὐκ ἐμολύθησαν,
(b) παρθένοι γὰρ εἰσιν,
(2) οὗτοι οἱ ἀκολουθοῦντες τῷ ὄντιῳ
ὅπου ἐν ΥΠΙΑΓΗ.
(3) οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχῆ
(a) τῷ θεῷ
(b) καὶ τῷ ὄντιῳ,
- 5 καὶ ἐν τῷ ΣΤΟΜΑΤΙ αὐτῶν οὐχ ἔστι ψεῦδος,
ἄμαμοί εἰσιν.

6 **Και εἶδον**→ **ἄλλον ἄγγελον**(a) **ΠΕΤΟΥΜΕΝΟΝ**

ἐν μεσουρανήματι,

(b) ἔχοντα **εἰς ἄγγελοι** αἰώνιον **εἰς ἄγγελοι**(i) ἐπὶ τοὺς **καθήμενους ἐπὶ τῆς πύ**

(ii)

καὶ ἐπὶ **πάν**

- **ἔθνος**
- καὶ φυλὴν
- καὶ γλώσσαν
- καὶ λαόν.

7

λέγων ἐν **ΦΩΝῃ ΜΕΓΑΛῃ**(1) φοβήθητε τὸν **θεόν**(2) καὶ **δότε** αὐτῷ **δόξαν**,**ὅτι ἦλθεν ἡ ὥρα** τῆς κρίσεως αὐτοῦ.(3) καὶ **προσκυνήσατε** τῷ **καίσαρι**(a) τὸν **οὐρανόν**(b) **καὶ τὴν γῆν**(c) **καὶ θάλασσαν**(d) καὶ πηγὰς **ὕδατων**.

8

Καὶ ἄλλος ἄγγελος δευτέρος ἠκολούθησεν
λέγωνἔπεσεν, } Βαβυλῶν ἡ **ΜΕΓΑΛῃ**

ἔπεσεν

ἦ ἐκ τοῦ οἴνου τοῦ θαμοῦ

| τῆς πορνείας αὐτῆς

πεπότικεν

πάντα τὰ ἔθνη

9 **Και ἄλλος ἄγγελος** τρίτος ἠκολούθησεν αὐτοῖς
λέγων ἐν **ΦΩΝΗ ΜΕΓΑΛῆ**

- (a) εἰ τις **προσκυνεῖ**
(i) τὸ **θηρίον**
(ii) καὶ τὴν **εἰκόνα** αὐτοῦ
- (b) **καὶ λαμβάνει χάραγμα**
(i) ἐπὶ τοῦ **μετώπου** αὐτοῦ
(ii) ἢ ἐπὶ τὴν **ΧΕΙΡΑ** αὐτοῦ.

10 (1) καὶ αὐτὸς πίεται
ἐκ τοῦ οἴνου τοῦ **οἴμοιο τοῦ θεοῦ**
τοῦ κεκρασιμένου ἀκράτου
ἐν τῷ ποτηρίῳ
τῆς ὀργῆς αὐτοῦ

- (2) καὶ **βαρυνθήσεται**
(a) ἐν **πυρὶ**
(b) καὶ θείῳ
(a) **ἔνθα** ἄγγέλων ἁγίων
(b) καὶ **ἔνθα** τοῦ **ἀρνίου**.

11 (3) καὶ ὁ καπνὸς τοῦ **βαρυντισμοῦ** αὐτῶν
εἰς αἰῶνας αἰῶνων
ἀναβαίνει,
καὶ οὐκ ἔχουσιν ἀνάπαυσιν

{ **ἡμέρας**
καὶ νυκτός

- οἱ **προσκυνούντες**
(a) τὸ **θηρίον**
(b) καὶ τὴν **εἰκόνα** αὐτοῦ
καὶ εἰ τις λαμβάνει τὸ **χάραγμα**
τοῦ **ὀνόματος** αὐτοῦ.

12 **Ἦδε** ἡ **ὑπομονὴ** τῶν ἁγίων **ἐστίν**.

- οἱ **τηρούντες**
(a) τὰς ἐντολάς τοῦ **θεοῦ**
(b) καὶ τὴν **πίστιν** Ἰησοῦ.

13

Καὶ ἤκουσα→ **ΦΩΝΗΣ** ἐκ τοῦ οὐρανοῦ
λεγουσῆςγράνον·

Μακάριοι οἱ νεκροὶ

οἱ ἐν κυρίῳ ἀποθνήσκοντες

ἀπ' ~~ἑστί.~~ναί, λέγει τὸ ΠΝΕΥΜΑ,

ἵνα ἀναπαύσονται

ἐκ τῶν κόπων αὐτῶν,

τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ

μετ' αὐτῶν.

14

Και ειδον,
και ιδου

- (1) νεφέλη λευκή,
(2) και επί την νεφέλην καθήμενον
ομοιον υιόν ανθρώπου.

εχον

- (a) επί της κεφαλής αυτού στεφανον χρυσουν
(b) και εν τη ΧΕΙΡΙ αυτού δρέπανον οξύ.

15

και άλλος άγγελος εξήλθεν
εκ του ΝΑΟΥ
ΚΡΑΖΟΝ εν ΦΩΝΗ ΜΕΓΑΛΗ
τῷ καθήμενῳ επί της νεφέλης·

- (1) πέμψον τὸ δρέπανόν σου
(2) και θέρισον,
(a) ὅτι ἦλθεν ἡ ὥρα θερίσαι,
(b) ὅτι ἐξηράνθη ὁ θερισμός τῆς γῆς.

16

- (1) και ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ
ἐπὶ τὴν γῆν
(2) και ἐθερίσθη ἡ γῆ.

17

Και άλλος άγγελος εξήλθεν
εκ του ΝΑΟΥ του εν τῷ οὐρανῷ
εχον και αὐτὸς δρέπανον οξύ.

18

και άλλος άγγελος [εξήλθεν]
εκ του θυσιαστηρίου
[ὁ] εχον ἔσθυσίαν ἐπὶ τοῦ πεύρου,
και ἔβρονθισεν ΦΩΝΗ ΜΕΓΑΛΗ τῷ ἔχονα τὸ δρέπανον τὸ οξύ
λέγων·

- (1) πέμψον σου τὸ δρέπανον τὸ οξύ
(2) και τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς,
ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

- 19 (1) καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ
εἰς τὴν γῆν
 (2) καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς
 (3) καὶ ἔβαλεν
 εἰς τὴν ληνὸν τοῦ βομῶ τοῦ Θεοῦ τὸν ΜΕΓΑΝ.
- 20 (4) καὶ ἐπατήθη ἡ ληνὸς ἐξώθεν τῆς πόλεως
 (5) καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι πᾶν χαλινῶν πᾶν ἵππων
 ἀπὸ σταδίων χιλίων ἑξακοσίων.
-

Revelation 15-18

Rev 15-18 contains a fourth septenary and thus forms another major section of the Book of Revelation. However, there are questions regarding the beginning and the end of this part. In this study, Rev 15-18 is treated as one part, though the decision to do so must not be regarded as a final one.

The question arises, if Rev 15:2-4 or Rev 15:1-4 still belong to the previous section, forming its climax. Undoubtedly, Rev 15:2-4 has strong literary connections to the preceding material--as can be seen from the table 96. Major concepts which have emerged in Rev 12-14 are mentioned again in this section. There is especially a strong connection to the message of the first angel in Rev 14:6-7. On the other hand, one must not overlook the fact that at least the same close connections exist between Rev 15:2-4 and the following chapters. There are also some connections to the encompassing material, namely, Rev 15:1 and Rev 15:5-16:1.

The formula *μετὰ ταῦτα εἶδον* which occurs in Rev 15:5 is used as the starting point of a previous part of the Apocalypse (Rev 4:1). In Rev 7:9 and Rev 18:1, however, this formula is utilized to mark subdivisions of certain parts of Revelation and does not introduce an entirely new section. In the same way, the related formula *μετὰ τοῦτο εἶδον* is employed. In other words, the formula *μετὰ ταῦτα εἶδον* does

not really help with the decision where to find the beginning of the next part of Revelation.

Rev 15:5 forms a close parallel to Rev 11:19 (καὶ ἠνοίγη ὁ ναὸς ... ἐν τῷ οὐρανῷ). Since Rev 11:19 seems to be the introductory vision to Rev 12-14, one could argue that starting with 15:5 an introductory vision of the plagues begins. In this case, however, Rev 15:1 would be left isolated from Rev 15:5-16:1 to which it clearly belongs.

The fact that Rev 15-18 has many connections to Rev 12-14 (e.g., φωνὴ κιθαρῶδων in 14:3 and 18:22, ποιούντα σημεῖα in 13:14 and 16:14, ὑδάτων πολλῶν in 14:2 and 17:1, βιβλίον τῆς ζωῆς in 13:3 and 17:8, ἀπὸ καταβολῆς κόσμος in 13:8 and 17:8, ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη in 14:8 and 18:3, εὐφραίνου... οὐρανέ in 12:12; 18:20, τὰς πηγὰς τῶν ὑδάτων in 14:7 and 16:4, ἐνώπιον τοῦ θεοῦ in 12:10 and 16:19, ἐπὶ τὸ μέτωπον αὐτῆς in 13:16, 14:1,9, and 17:5) may even complicate the decision to which section Rev 15:2-4 might belong. Certainly, Rev 15:2-4 looks both ways--forward and backward. In this study, however, it was included with Rev 15-18 since 15:1 and 15:5-16:1 seem to form an elaborate inclusion similar to that in Rev 8:2-6. Furthermore, the literary connections to the succeeding material seem to be stronger than the relations to the preceding passage:

1. The words δίκαιος and δικαίωμα in the Apocalypse are used for the first time in Rev 15:3,4. They occur again in Rev 16 (only δίκαιος), 19, and 22.
2. The adjective ὄσιος is employed by the author of the Apocalypse only in Rev 15:4 and 16:5.
3. The adjective ἀληθινός is used in Rev 3 and 6, not at all in Rev 7-14, but again in Rev 15, 16, 19, 21, 22.
4. The verb δοξάζω is found only in Rev 15:4 and 18:7.
5. The verb ἤκω appears in Rev 2-3 and then only in Rev 15:4 and 18:8 again.
6. The noun παντοκράτωρ is not used in Rev 12-14, but it occurs in Rev 15:3 and twice in Rev 16. The same is true for the title κύριος ὁ θεός which appears once in Rev 15:3 and once in Rev 16.
7. The close literary connections between Rev 15:2-4 and the rest of Rev 15-18 are especially due to the fact that Rev 15:2-4 contains a hymn which has striking similarities to the two hymns appearing in Rev 16.

Tables 96 and 97 point to literary connections between Rev 15:2-4 and the material preceding this passage as well as to connections between Rev 15:2-4 and the material following these verses.

TABLE 96
SIMILARITIES BETWEEN REV 15a
AND REV 12-14

Words and Phrases	Rev 15: 2-4	Rev 12	Rev 13a	Rev 13b	Rev 14a	Rev 14b
<u>Phrases</u>						
καὶ ἄδουσιν ᾠδὴν ... ᾠδὴν	1				1	
πάντα τὰ ἔθνη	1	1			1	
τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ	1				2	
τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ	1			1		
φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν/ τίς οὐ μὴ φοβηθῆ, κύριε, καὶ δοξάσει τὸ ὄνομά σου;	1				1	
<u>Words</u>						
αρνίον	1	1	1	1	4	
βασιλεία/βασιλεύς	1	1				
δίδομι	1	1	6	4	1	
ἔθνος	2	1	1		2	
ἐνώπιον	1	2		3	4	
ἔχω	1	6	2	4	3	4
θάλασσα	2	1	2		1	
θαυμάζω/θαυμαστός	1		1			
θεός	3	6	1		4	1
ἵστημι	1	1	1		1	
κιθάρα/κιθαρίζω/κιθαριφδός	1				3	
κύριος	2				1	
λέγω	1	1	1	1	5	1
μέγας	1	7	2	2	4	3
νικάω	1	1	1			
ὄνομα	2	3	2	3		
προσκυνέω	1		3	2	3	
πῦρ	1			1	1	1

TABLE 97
SIMILARITIES BETWEEN REV 15a
AND REV 15b-18

Words and Phrases	Rev 15:2-4	Rev 15:1,5-16:1	Rev 16	Rev 17	Rev 18
<u>Phrases</u>					
δίκαιοι καὶ ἀληθινὰί	1		1		
κύριε ὁ θεός	1		1		1
ὁ θεός ὁ παντοκράτωρ	1		2		
κύριε ὁ θεός ὁ παντοκράτωρ	1		1		
μεγάλα καὶ θαυμαστά/θαῦμα					
μέγα	1	1		1	
πάντα τὰ ἔθνη	1				2
τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ	1		1		
<u>Words</u>					
ἀρνίον	1			2	
βασιλεία/βασιλεύς/ βασιλεύω/βασιλισσα	1		3	10	3
δίκαιος/δικαίωμα	2		2		
δόξα/δοξάζω	1	1	1		
ἔθνος	2		1	1	2
ἐνώπιον	1		1		
ἔργον	1		1		1
ἔχω	1	2	2	7	2
ἦκω	1				1
θάλασσα	2		2		3
θεός	3	4	6	2	3
ἴστημι	1				3

Table 97--Continued.

Words and Phrases	Rev 15:2-4	Rev 15:1,5-16:1	Rev 16	Rev 17	Rev 18
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Words (continued)

κιθάρα/κιθαροδός	1				1
κύριος	2		1	2	1
λέγω	1	1	3	3	8
νικάω	1			1	
όδός	1		1		
ὄνομα	2		1	3	
ὄσιος	1		1		
προσκυνέω	1		1		
πῦρ	1		1	1	1

Rev 15-18 consists of an introductory vision (15:1-16:1), the description of the seven plagues (16:2-21), and the elaboration of the seventh plague in Rev 17-18. Rev 17 is closely linked to Rev 15-16 by the occurrence of the same seven angels with the same seven bowls (17:1), by the term Babylon, and by other parallels. Rev 18 has strong links to Rev 17 and also to Rev 15-16. Table 98 points out details. Whereas Rev 17 describes the γυνή who in reality is a πόρνη, Rev 18 depicts the judgment of Babylon.

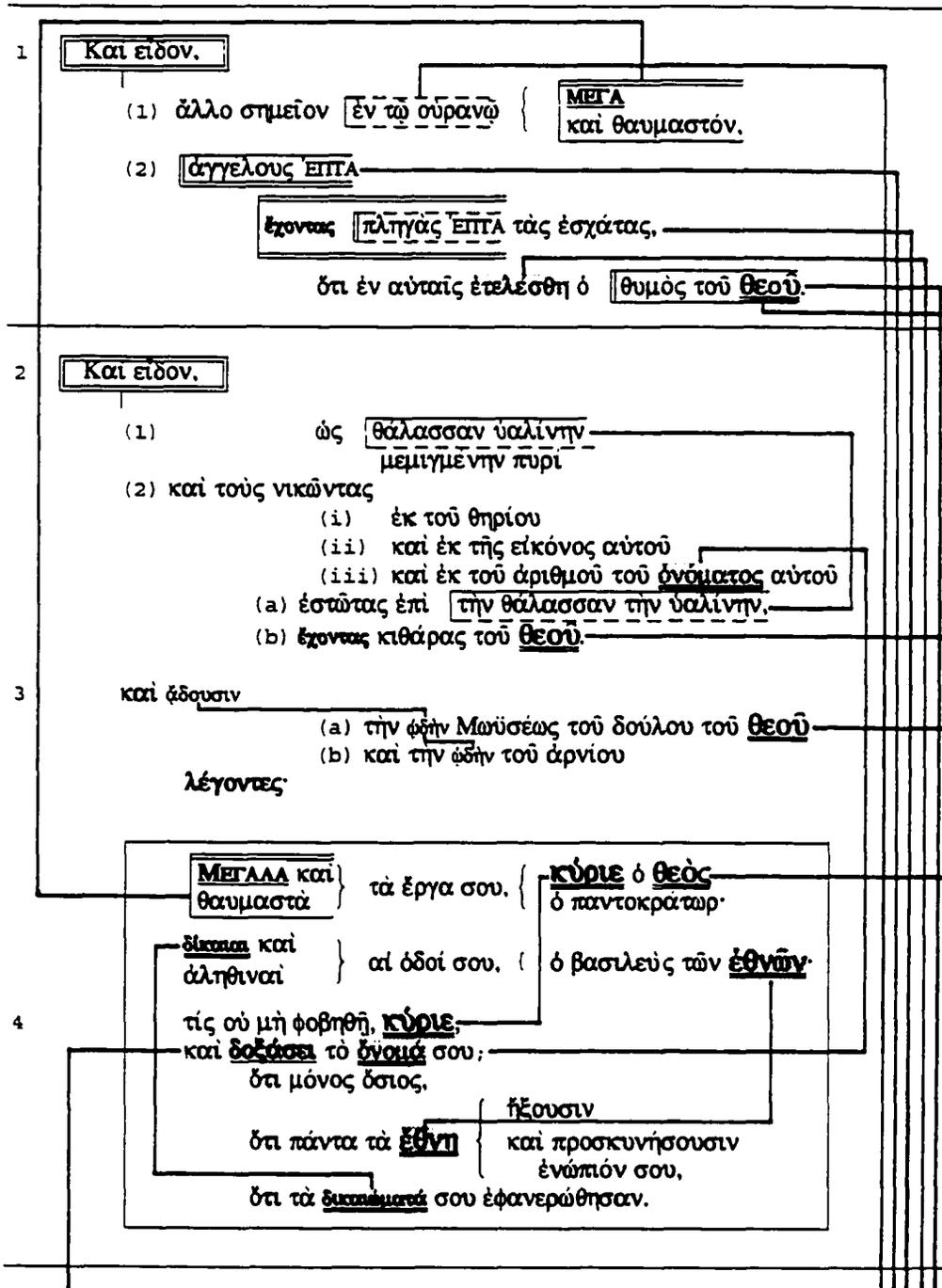
Rev 15-18 is displayed in ten units: introductory scene, seven plagues, the woman on the beast, and Babylon.

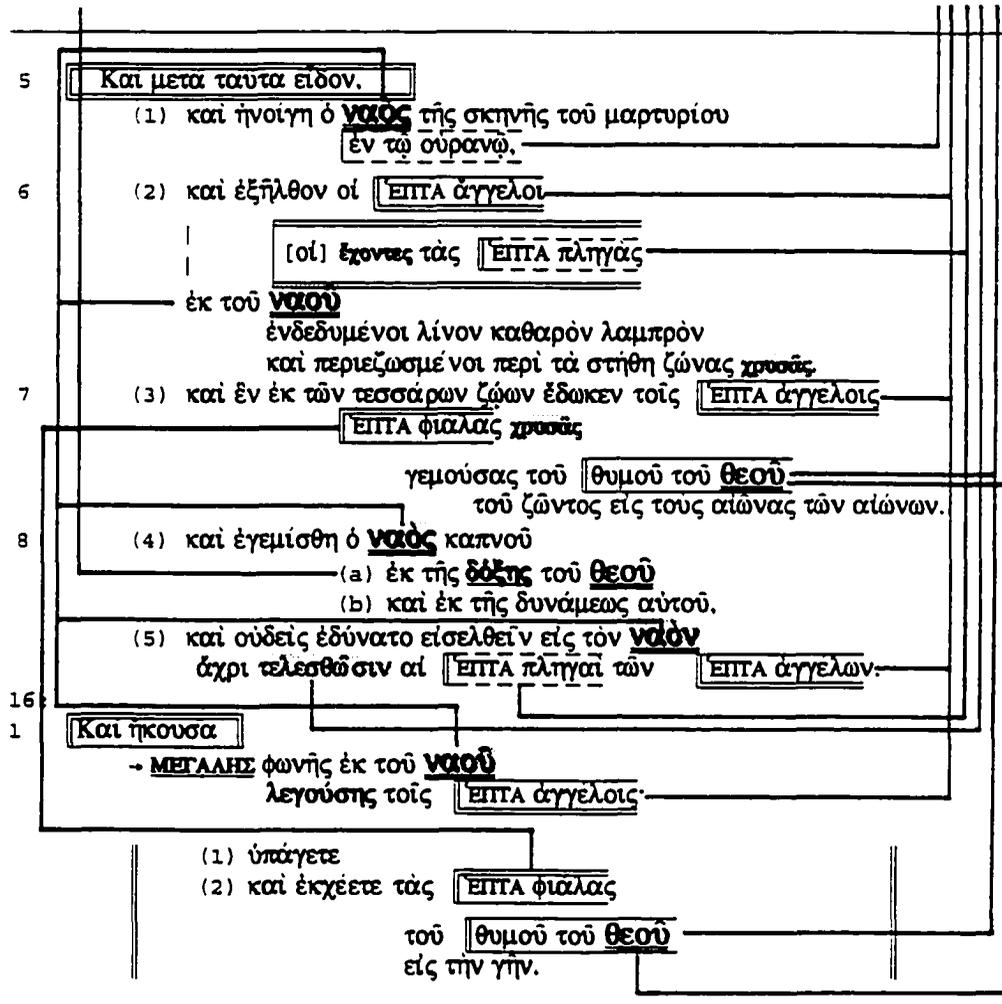
Display of the Units of Rev 15-18

The following section presents the syntactical display of Rev 15-18. The display of this section is repeated twice. In the first instance, recurrent words and phrases within each unit are marked. The marking of words is strictly limited to the respective units. Each unit stands for itself without any connection to the other one (i.e., each unit is regarded as a whole, complete in itself). The lines within the display of each unit connect recurrent formulas and words and already point to some kind of structure.

The repetition of the syntactical display of Rev 15-18 is included to allow for a comparison of the ten units with each other. Only those words, formulas, and phrases are marked that have parallels within at least two units.

Rev 15





Rev 16

2 Καὶ ἀπῆλθεν ὁ πρῶτος
καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ
εἰς τὴν γῆν.
καὶ ἐγένετο ἔλκος { κακόν
καὶ πονηρὸν
ἐπὶ τοὺς ἀνθρώπους
(a) τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου
(b) καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

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

4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ
(a) εἰς τοὺς ποταμοὺς
(b) καὶ τὰς πηγὰς τῶν ὑδάτων,
καὶ ἐγένετο ἸΑΙΜΑ.

5 **Καὶ ἤκουσα**
→ τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος:

6 **Ἰδοὺ εἶ.** { ὁ ὢν
καὶ ὁ ἦν,
ὁ ὄσιος,
ὅτι ταῦτα ἔκρινας,
ὅτι ἸΑΙΜΑ { ἁγίων
καὶ προφητῶν } ἐξέχεαν
καὶ ἸΑΙΜΑ αὐτοῖς (δ) ἔδωκας
πειν.
ἄξιοί εἰσιν.

7 **Καὶ ἤκουσα**
→ τοῦ θυσιαστηρίου λέγοντος:

7b

ναί.

{ κύριε ὁ θεὸς
ὁ παντοκράτωρ. }

{ ἀληθινὰ
καὶ δικαίαι }

αἱ κρίσεις σου.

8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ
ἐπὶ τὸν ἥλιον.

καὶ ἔδωθη αὐτῷκατακρίσει τοὺς ἀνθρώπους

ἐν πυρὶ.

9

(1) καὶ ἐκατακρίθησαν οἱ ἀνθρώποι κατὰ μέγα.(2) καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ
τοῦ ἔχοντος τὴν ἐξουσίαν
ἐπὶ τὰς πληγὰς ταύτας(3) καὶ οὐ μετενόησαν
δοῦναι αὐτῷ δόξαν.

10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ
ἐπὶ τὸν θρόνον τοῦ θηρίου.

καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοπωμένη,

(1) καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν
ἐκ τοῦ ΠΟΝΟΥ,

11

(2) καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ

(a) ἐκ τῶν ΠΟΝΩΝ αὐτῶν

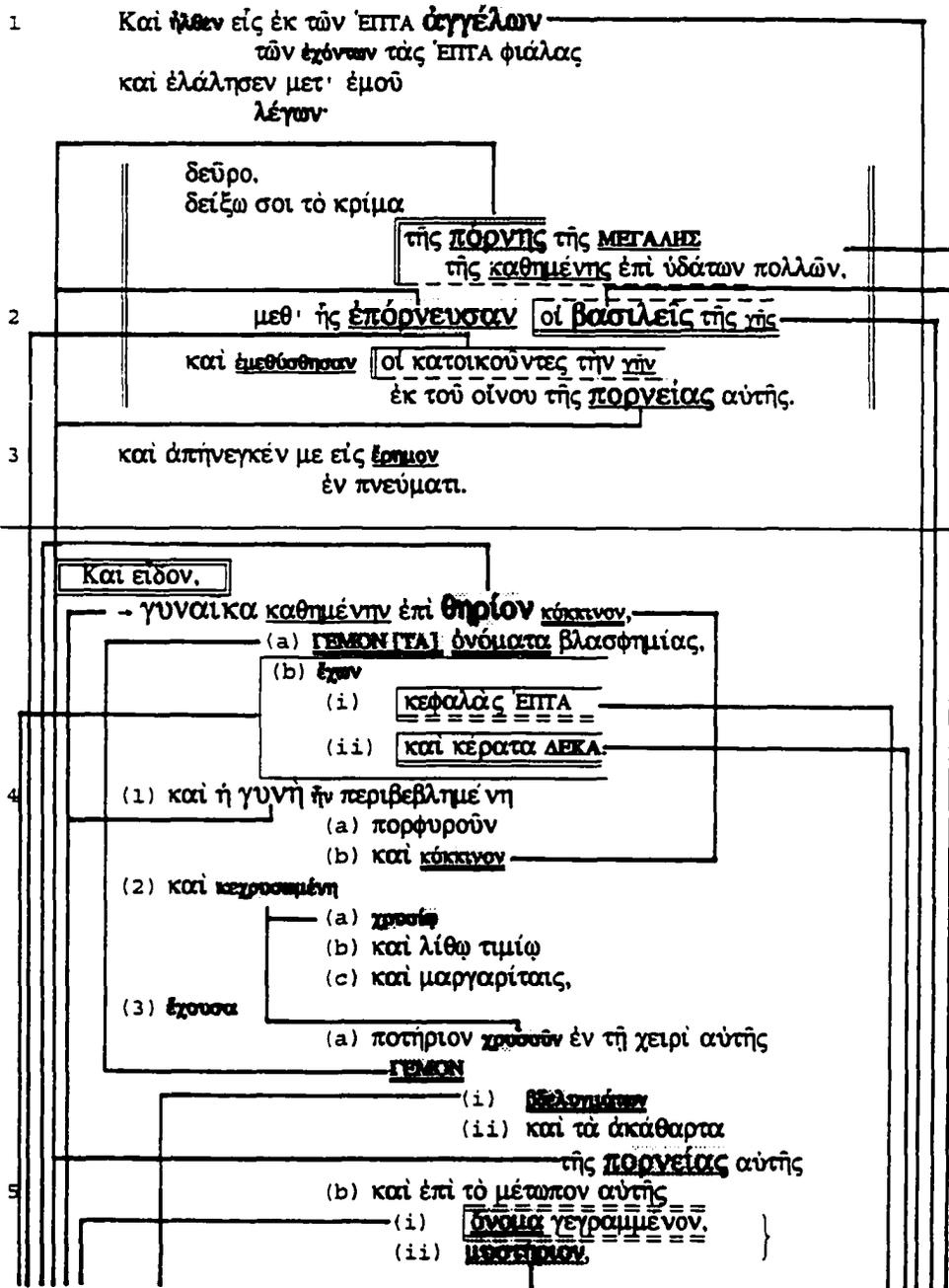
(b) καὶ ἐκ τῶν ἐλκῶν αὐτῶν

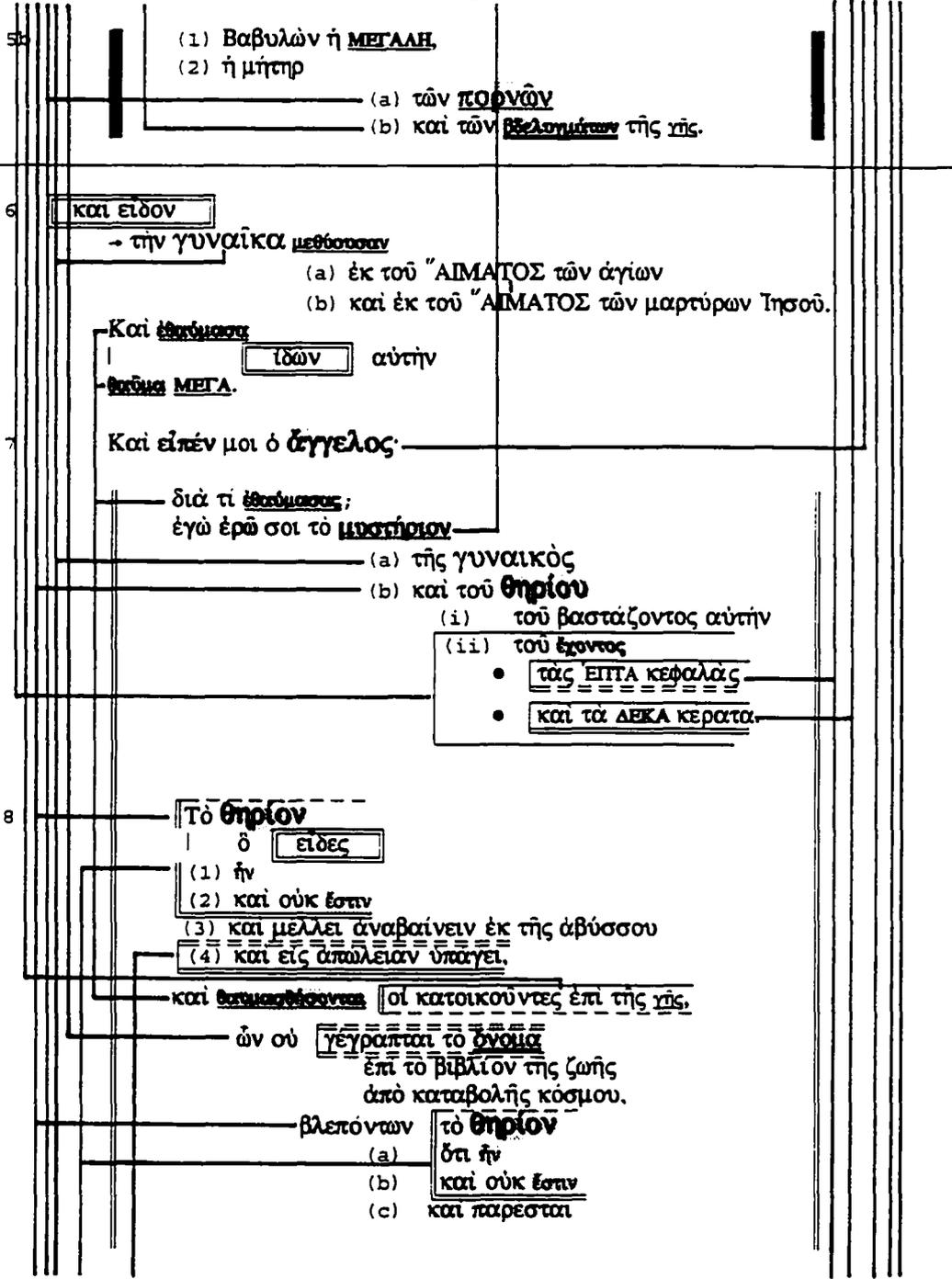
(3) καὶ οὐ μετενόησαν
ἐκ τῶν ἔργων αὐτῶν.

- 12 Καὶ ὁ ἔκτος ἐξέχεεν τὴν φιάλην αὐτοῦ
ἐπὶ τὸν ποταμὸν τὸν ΜΕΓΑΝ τὸν Εὐφράτην,
καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ.
ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν ΒΑΣΙΛΕΩΝ τῶν ἀπὸ ἀνατολῆς ἡλίου.
- 13 **Καὶ εἶδον**
|
| (a) ἐκ τοῦ ΣΤΟΜΑΤΟΣ τοῦ δράκοντος
| (b) καὶ ἐκ τοῦ ΣΤΟΜΑΤΟΣ τοῦ θηρίου
| (c) καὶ ἐκ τοῦ ΣΤΟΜΑΤΟΣ τοῦ ψευδοπροφήτου
ΠΝΕΥΜΑΤΑ τρία ἀκάθαρτα
ὡς βάρραχοι·
- 14 εἰσὶν γὰρ ΠΝΕΥΜΑΤΑ δαιμονίων
ποιῶντα σημεῖα.
ὃ ἐκπορεύεται ἐπὶ τοὺς ΒΑΣΙΛΕΙΣ τῆς οἰκουμένης ὅλης
συναγαγεῖν αὐτούς
εἰς τὸν πόλεμον τῆς ἡμέρας τῆς ΜΕΓΑΛΗΣ
(a) τοῦ θεοῦ
(b) τοῦ παντοκράτορος.
- 15 **Ἴδου**
ἐρχομαι
ὡς κλέπτῃς.
μακάριος { (a) ὁ γρηγορῶν
(b) καὶ τηρῶν τὰ ἱμάτια αὐτοῦ. }
(i) ἵνα μὴ γυμνὸς περιπατῇ
(ii) καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.
- 16 Καὶ συναγαγεν αὐτούς
εἰς τὸν τόπον
τὸν καλούμενον Ἑβραῖστί Ἀρμαγεδών.

- 17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ
ἐπὶ τὸν ἀέρα.
καὶ ἐξῆλθεν ΦΩΝὴ ΜΕΓΑΛΗ
ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου
λέγουσα·
- || ΥΓΕΓΟΝΕΝ. ||
- 18 (1) καὶ ἐγένοντο { (a) ἀστραπαὶ
(b) καὶ ΦΩΝΑΙ
(c) καὶ βρονταὶ
- (2) καὶ σεισμός ἐγένετο ΜΕΓΑΣ
οἶος οὐκ ἐγένετο
| ἀφ' οὗ ἀνθρώπος ἐγένετο ἐπὶ τῆς γῆς
τηλικούτος σεισμός οὕτω ΜΕΓΑΣ.
- 19 (1) καὶ ἐγένετο ἡ ΠΟΛΙΣ ἡ ΜΕΓΑΛΗ εἰς τρία μέρη
(2) καὶ αἱ ΠΟΛΕΙΣ τῶν ἐθνῶν ἔπεσαν.
(3) καὶ Βαβυλῶν ἡ ΜΕΓΑΛΗ ἐμνήσθη
ἐνώπιον τοῦ ΘΕΟΥ
δοῦναι αὐτῇ τὸ ποτήριον
τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.
- 20 (1) καὶ πᾶσα νῆσος ἔφυγεν
(2) καὶ ὄρη σὺν εὐρέθησαν.
- 21 (3) καὶ χάλαξα ΜΕΓΑΛΗ
| ὡς ταλαντιαία
καταβαίνει ἐκ τοῦ οὐρανοῦ
ἐπὶ τοὺς ἀνθρώπους.
καὶ ἐβλασφήμησαν οἱ ἀνθρώποι τὸν θεόν
ἐκ τῆς κατῆς τῆς κατῆς.
ὅτι ΜΕΓΑΛΗ ἐστὶν ἡ κατῆ αὐτῆς σφόδρα.

Rev 17





9	<p>ὡδε ὁ νοῦς ὁ ἔχων σοφίαν.</p>
	<p>(1) Αἱ <u>ἑπτα κεφαλαὶ</u> ἑπτα ὄρη εἰσίν, ὅπου ἡ γυγὴ καθίεται ἐπ' αὐτῶν.</p>
	<p>(2) καὶ <u>βασιλεῖς</u> ἑπτα εἰσίν·</p>
10	<p>(1) οἱ πέντε ἔπεσαν, (2) ὁ εἷς ἔσπιν, (3) ὁ ἄλλος ὅσπια ἔλαβεν, καὶ ὅταν <u>εὖρη</u> ὀλίγον αὐτὸν δεῖ μείναι.</p>
11	<p>(4) καὶ τὸ <u>θηρίον</u> (a) ὃ ἦν (b) καὶ οὐκ ἔστιν (c) καὶ αὐτὸς ὄγδοός ἐστιν (d) καὶ ἐκ τῶν ἑπτα ἔστιν, (e) καὶ εἰς ἀπώλειαν ὑπάγει.</p>
12	<p><u>Καὶ τὰ δεκά κερατὰ</u> ἃ <u>εἶδες</u> (1) <u>δεκά βασιλεῖς</u> εἰσίν, (a) οἷτινες <u>βασιλείαν</u> ὅσπια <u>ἔλαβον</u>, (b) ἀλλὰ <u>ἐξουσίαν</u> ὡς <u>βασιλεῖς</u> μίαν ὥραν <u>λαμβάνουσι</u> μετὰ τοῦ <u>θηρίου</u>.</p>
13	<p>(2) οὗτοι <u>μὴν γνώμην</u> ἔχουσιν.</p>
	<p>(3) καὶ τὴν <u>δύναμιν</u> <u>τῷ θηρίῳ</u> <u>διδόασιν</u>.</p>
14	<p>(4) οὗτοι μετὰ τοῦ <u>ἀρνίου</u> πολεμήσουσιν (5) καὶ τὸ <u>ἀρνίον</u> νικήσει αὐτούς, ὅτι { <u>κύριος κυρίων</u> ἐστίν καὶ <u>βασιλεὺς βασιλέων</u> (6) καὶ οἱ μετ' αὐτοῦ { κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.</p>

15

Και λέγει μοι·

τα ὕδατα

| ἅ ειδες|| οὐ ἢ ΠΟΡΝΗ κάθεται,

- (1) λαοὶ
- (2) καὶ ὄχλοι εἰσὶν
- (3) καὶ ἔθνη
- (4) καὶ γλῶσσαι.

16

καὶ τὰ ΔΕΚΑ κέρατα| ἅ ειδεςκαὶ τὸ θηρίον

- (1) οὗτοι μισήσουσιν τὴν ΠΟΡΝΗΝ
- (2) καὶ { ποικιμένην ποιήσουσιν αὐτήν
καὶ γυμνήν
- (3) καὶ τὰς σάρκας αὐτῆς φάγονται
- (4) καὶ αὐτήν κατακαύσουσιν ἐν πυρὶ.

17

ὁ γὰρ ΘΕΟΣ ἔδωκεν

εἰς τὰς καρδίας αὐτῶν

- (1) ποιήσαι τὴν ΓΝΟΜΗΝ αὐτοῦ
- (2) καὶ ποιήσαι μὴν ΓΝΟΜΗΝ

- (3) καὶ δούναί τὴν ΒΑΣΙΛΕΙΑΝ αὐτῶν
τῷ θηρίῳ

ἄχρι τελεσθῆσονται οἱ λόγοι τοῦ ΘΕΟΥ.

18

καὶ ἡ γυνὴ

| ἦν ειδεςἐστὶν ἢ πόλις ἢ ΜΕΓΑΛΗἢ ἔχουσα ΒΑΣΙΛΕΙΑΝἐπὶ τῶν ΒΑΣΙΛΕΩΝ τῆς γῆς.

1 Μετὰ ταῦτα εἶδον

- ἄλλον ἄγγελον

(a) καταβαίνοντα

ἐκ τοῦ οὐρανοῦ

(b) ἔχοντα ἐξουσίαν ΜΕΓΑΛΗΝ,

καὶ ἡ γῆ ἐφωτίσθη

ἐκ τῆς δόξης αὐτοῦ.

2 καὶ ἤκρασεν ἐν ἰσραὴλ φωνῇ

λέγων·

ἤρασεν

ἤρασεν

ΒΑΒΥΛΩΝ ἢ ΜΕΓΑΛΗ

καὶ ἐγένετο

(a) κατοικητήριον
δαμονίων

(b) καὶ ΦΥΛΑΚΗ

ΠΑΝΤΟΣ πνεύματος ἀκαθάρτου

(c) καὶ ΦΥΛΑΚΗ

ΠΑΝΤΟΣ ὀρνέου ἀκαθάρτου

(d) [καὶ ΦΥΛΑΚΗ

ΠΑΝΤΟΣ θηρίου { ἀκαθάρτου }
καὶ μεμιστημένου.

3 (a) ὅτι ἐκ τοῦ ὈΙΝΟΥ

του θυμοῦ τῆς πορνείας αὐτῆς

πέπωκαν ΠΑΝΤΑ τὰ ἔθνη

(b) καὶ οἱ ΒΑΣΙΛΕΙΣ τῆς γῆς

μετ' αὐτῆς

ἐπόρνευσαν

(c) καὶ οἱ ἘΜΠΟΡΟΙ τῆς γῆς

ἐκ τῆς δυνάμεως τοῦ σεφίνου αὐτῆς

ἐζωσάντων.

4 **Καὶ ἤκουσα**→ ἄλλην **φωνήν****ἐκ τοῦ οὐρανοῦ**

λέγουσαν·

- (1) ἐξέλθατε ὁ λαός μου
ἐξ αὐτῆς
(a) ἵνα μὴ συγκοινωνήσῃτε ταῖς **ἀμαρτίαις** αὐτῆς,
(b) καὶ ἐκ τῶν **πληγῶν** αὐτῆς ἵνα μὴ λάβῃτε.
5 (a) ὅτι ἐκολλήθησαν αὐτῆς αἱ **ἀμαρτίαι**
ἄχρι τοῦ **οὐρανοῦ**
(b) καὶ ἐμνημόνευσεν ὁ **θεός**
τὰ ἀδικήματα αὐτῆς.

6 (2) **ἀπόδοτε** αὐτῇ
ὡς καὶ αὐτὴ **ἀπέδωκεν**

(3) καὶ **διπλώσατε τὰ διπλά**
κατὰ τὰ ἔργα αὐτῆς,

(4) ἐν τῷ ποτηρίῳ

ὣς **ἐπέκραυξεν**
κράσσατε αὐτῇ **διπλοῦν**,

7 ὅσα **ἐδόξασεν** αὐτήν }
καὶ **ἐστρωπίασεν**,

(5) τοσοῦτον δότε αὐτῇ { **ΒΑΣΑΝΙΣΜΟΝ**
καὶ **ΠΕΝΘΟΣ**.
ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι

(1) κάθημαι **βασίλισσα**

(2) καὶ χήρα οὐκ εἰμί

(3) καὶ **ΠΕΝΘΟΣ** οὐ μὴ **ἰδῶ**.

8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ **ἔκρουσαν** αἱ **πληγαὶ** αὐτῆς,

(1) θάνατος

(2) καὶ **ΠΕΝΘΟΣ**

(3) καὶ λιμός,

(4) καὶ ἐν **ΠΙΠΙ** κατακαυθήσεται.

ὅτι **ἰσχυρὸς** κύριος **ὁ θεός**

ὁ κρίνας αὐτήν.

9 I. Καὶ κλαύουσιν } ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς
καὶ κόπονται }

οἱ μετ' αὐτῆς } ΠΟΡΝΕΥΣΑΝΤΕΣ
καὶ ΣΤΟΠΝΙΑΣΑΝΤΕΣ,

ὅταν βλέπωσιν τὸν καπνὸν
τῆς ΠΡΩΣΕΩΣ αὐτῆς.

10 (a) ἀπὸ μακροθῆν ἐσθηκότες
διὰ τὸν φόβον

τοῦ ΒΑΣΑΝΕΜΟΥ αὐτῆς

(b) λέγοντες

Οὐαὶ } { ἡ πόλις ἡ ΜΕΓΑΛΗ,
οὐαὶ. } { ΒΑΒΥΛΩΝ ἡ πόλις ἡ Ιερουσαλὴμ.

ὅτι μια ὥρα ἦλθεν ἡ κρίσις σου.

11 II. Καὶ οἱ ἔμποροι τῆς γῆς } κλαύουσιν
καὶ πένθουσιν }
ἐπ' αὐτήν.

ὅτι τὸν ΓΟΜΟΝ αὐτῶν οὐδεὶς ἀγοράζει οὐδέτι

12 (a) ΓΟΜΟΝ

- (i) χρυσῶ
- (ii) καὶ ἀργύρου
- (iii) καὶ λίθου ΤΙΜΙΟΥ
- (iv) καὶ μαργαριτῶν
- (v) καὶ βύσσινου
- (vi) καὶ πορφύρας
- (vii) καὶ σιρικοῦ
- (viii) καὶ κοκκίνου.

(b) καὶ ΠΑΝ ἔλαιον θύρινον

(c) καὶ ΠΑΝ ΣΚΙΤΟΣ ἐλεφάντινον

(d) καὶ ΠΑΝ ΣΚΙΤΟΣ

- (i) ἐκ ἔλαιου ΤΙΜΙΩΤΑΤΟΥ
- (ii) καὶ χαλκοῦ
- (iii) καὶ σιδήρου
- (iv) καὶ μαρμάρου.

13

- (e) καὶ κιννάμωμον
- (f) καὶ ἄμωμον
- (g) καὶ θυμιάματα
- (h) καὶ μύρον
- (i) καὶ λίβανον
- (j) καὶ ῾ΟΙΝΟΝ
- (k) καὶ ἔλαιον
- (l) καὶ σμιδαλιν
- (m) καὶ σίτον
- (n) καὶ κτήνη
- (o) καὶ πρόβατα,
- (p) καὶ ἵππων
- (q) καὶ βεδῶν
- (r) καὶ σαμάτων,
- (s) καὶ ψυχῶς ἀνθρώπων.

14

καὶ ἡ ὄψα σου
 | τῆς ἐπιθυμίας τῆς ψυχῆς
 ἀπῆλθεν ἀπὸ σοῦ,
 καὶ ΠΑΝΤΑ τὰ λιπαρὰ } ἀπώλετο ἀπὸ σοῦ
 καὶ τὰ λαμπρὰ }
 καὶ οὐκέτι οὐ μὴ αὐτὰ εὐρήσουσιν.

15

οἱ ἔμποροι τούτων
 | οἱ πλοῦτοι ἀπ' αὐτῆς
 ἀπὸ μακροθῆν στήσονται
 | διὰ τὸν φόβον
 | τοῦ ΒΑΣΑΝΙΣΜΟΥ αὐτῆς

16

- (a) κλαίοντες
- (b) καὶ πενθοῦντες
- (c) λέγοντες

Οὐαὶ } ἡ πόλις ἡ Μεγάλη,

- (a) ἡ περιβεβλημένη
 - (i) βύσσινον
 - (ii) καὶ πορφυροῦν
 - (iii) καὶ κόκκινον
- (b) καὶ κεχροσμένη
 - (i) [ἐν] χρυσῷ
 - (ii) καὶ ἀσημένιῳ
 - (iii) καὶ μαργαρίτῃ.

17

ὅτι μια ὥρα ἠρτημώθη ὁ τοσοῦτος πλοῦτος.

17b

III. Καὶ ΠΑΣ κυβερνήτης
καὶ ΠΑΣ
ὁ ἐπὶ τόπον πλέων
καὶ ναῦται
καὶ ὅσοι τὴν θάλασσαν ἐργάζονται.

18

(1) ἀπο μακροθεν ἔστησαν

(2) καὶ ἔΚΡΑΖΟΝ

(a) βλέποντες τὸν καινὸν
τῆς ΠΥΡΩΣΕΩΣ αὐτῆς

(b) λέγοντες·

τίς ὁμοία τῆ πόλει τῆ ΜΕΓΑΛῆ·

19

(3) καὶ ἔβαλον χουῖν

ἐπὶ τὰς κεφαλὰς αὐτῶν

(4) καὶ ἔΚΡΑΖΟΝ

(a) κλαίοντες

(b) καὶ πενθοῦντες

(c) λέγοντες·

Οὐαὶ
οὐαὶ· ἡ πόλις ἡ ΜΕΓΑΛῆ,

ἐν τῇ ἐκλείουσαν ΠΑΝΤΕΣ

οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ

ἐκ τῆς ΤΙΜΙΟΤΗΤΟΣ αὐτῆς,

ὅτι μὴ ὥρα ἠρημώθη.

20

Εὐφραίνου ἐπ' αὐτῆ,

οὐρανέ,

καὶ οἱ ἅγιοι

καὶ οἱ ἀπόστολοι

καὶ οἱ προφῆται,

ὅτι ἔκρινεν ὁ ΘΕΟΣ τὸ κρίμα ὑμῶν
ἐξ αὐτῆς.

21

Και ἦεν εἰς ἄγγελος ἰσχυρὸς λίθον
ὡς μύλινον ΜΕΓΑΝ
καὶ ἔβαλεν εἰς τὴν θάλασσαν
λέγων·

(1) οὕτως

βληθήσεται ^{ὄρμηται} Βαβυλὼν ἡ ΜΕΓΑΛΗ ΠΟΛΙΣ

(2) καὶ οὐ μὴ εὐρεθῆ ἔτι.

22

(1) καὶ φῶνῃ

- (a) κιθαρῶδων
- (b) καὶ μουσικῶν
- (c) καὶ αὐλητῶν
- (d) καὶ σαλπιστῶν

οὐ μὴἀκουσθῆἐν σοὶ ἔτι.(2) καὶ ΠΑΣ τεχνίτης ΠΑΣΗΣ τέχνης οὐ μὴ εὐρεθῆἐν σοὶ ἔτι.(3) καὶ φῶνῃ μύλου οὐ μὴ ἀκουσθῆἐν σοὶ ἔτι.

23

(4) καὶ φῶς λύχνου οὐ μὴ φάνῃἐν σοὶ ἔτι.(5) καὶ φῶνῃ

- (a) νυμφίου
- (b) καὶ νύμφης

οὐ μὴἀκουσθῆἐν σοὶ ἔτι.

ὅτι οἱ ἐμπόροι σου ἦσαν οἱ ΜΕΓΙΣΤΑΝΕΣ τῆς γῆς.

ὅτι

ἐπλανήθησαν ΠΑΝΤΑ τὰ ἔθνη,
ἐν τῇ φαρμακείᾳ σου

24

καὶ ἐν αὐτῇ αἷμα

|

(a)

πρῶφῆτῶν

|

(b)

καὶ ἁγίων

εὐρέθη

(c)

καὶ ΠΑΝΤΩΝ τῶν ἐσφαγμένων
ἐπὶ τῆς γῆς.

Common Elements in Rev 15-18

The focus of this section is on common elements of all the units of Rev 15-18. First, table 98 points to similarities between the ten units. Quite a number of verbal clusters as well as important words connect the different units with each other. Strong relationships are especially found between Rev 17 and Rev 18, but also between the sixth and the seventh plagues and Rev 17-18. Numerous phrases and particular words occur only in these units, as can be derived from the table 98.

Following the table, the syntactical display of Rev 15-18 is repeated--this time containing only the peculiar marking of common elements.

TABLE 98
SIMILARITIES BETWEEN REV 15, THE SEVEN
PLAGUES, AND REV 17-18

Words and Phrases	Rev		Plagues					Rev Rev		
	15	1	2	3	4	5	6	7	17	18
<u>Structuring formulas</u>										
καὶ εἶδον	2						1		2	
μετὰ ταῦτα εἶδον	1									1
ἰδοῦ								1		
καὶ ἤκουσα	1			2						1
καὶ ὁ ... ἐξέχεεν τὴν φιάλην αὐτοῦ/καὶ ἐκχέετε τὰς ἑπτὰ φιάλας	1	1	1	1	1	1	1	1	1	
<u>Phrases</u>										
καὶ ἤκουσα ... λέγοντος	1			2						1
καὶ ἤκουσα φωνὴν ... λέγουσαν	1									1
φωνῆ μεγάλης	1							1		
ἄγιοι ... καὶ προφῆται				1						2
ἅμα τῶν ἁγίων				1				1	1	
ἅμα ἁγίων καὶ προφητῶν				1						1
ἄχρι τελεσθῶσιν/τελεσθῆσονται	1							1		
Βαβυλῶν ἡ μεγάλη								1	1	2
δίκαιαι καὶ ἀληθιναί	1			1						
εἰς τὴν γῆν	1	1								
ἐκ τοῦ οὐρανοῦ								1		2
ἐν τῇ θαλάσῃ		1								1
ἑπτὰ ἀγγέλοις	5								1	
ἑπτὰ φιάλας	2								1	
ἔχοντα ἐξουσίαν					1					1
ἡ πόλις ἡ μεγάλη								1	1	5
καὶ ἐβλασφήμησαν τὸν θεόν/ τὸ ὄνομα τοῦ θεοῦ						1	1	1		

Table 98--Continued.

Words and Phrases	Rev		Plagues					Rev Rev		
	15	1	2	3	4	5	6	7	17	18
Phrases (continued)										
καὶ ἐβλασφήμησαν τὸ ὄνομα/ ὀνόματα βλασφημίας					1				1	
καὶ ἐγένετο αἷμα			1	1						
καὶ οὐ μετενόησαν καταβαίνει ἐκ τοῦ οὐρανοῦ καυματίσαι ... ἐν πυρί/ κατακαύσουσιν ἐν πυρί/ ἐν πυρί κατακαυθήσεται					1			1		1
(κεχρυσωμένη) χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις								1		2
κύριος ὁ θεός	1			1						1
ὁ θεός ὁ παντοκράτωρ	1			1			1			
κύριε ὁ θεός ὁ παντοκράτωρ	1			1						
μέγα καὶ θαυμαστόν/θαῦμα μέγα	2								1	
μιᾷ ὥρᾳ									1	3
οἴνου τοῦ θυμοῦ								1		1
ἐκ τοῦ οἴνου (...) τῆς πορνείας									1	1
οἱ βασιλεῖς τῆς γῆς									2	2
πάντα τὰ ἔθνη	1									2
περιβεβλημέ νη πορφυροῦν καὶ κόκκινον									1	2
πνεύματα ... ἀκάθαρτα							1			1
τοῦ θηρίου καὶ ... τῆς εἰκόνας αὐτοῦ	1	1								
Words										
ἄγγελος	5			1					2	2
ἅγιος				1					1	2
αἷμα			1	3					2	1
ἀκάθαρτος							1	1	3	
ἀκούω	1			2						4
ἄνθρωπος		1		2				3		1

Table 98--Continued.

Words and Phrases	Rev		Plagues					Rev Rev		
	15	1	2	3	4	5	6	7	17	18
<u>Words</u> (continued)										
ἀπόλλυμι/ἀπώλεια									2	1
ἀρνίον	1								2	
Βαβυλών								1	1	3
βασιλεία/βασιλεύς/βασιλεύω/ βασιλίςσα	1					1	2		10	3
βλασφημέω/βλασφημία				1	1			1	1	
βλέπω						1			1	2
γέμω	1								2	
γῆ	1	1						1	5	7
γίνομαι			1	1	1		1		6	1
γυμνός								1	1	
δαμόνιον								1		1
δίδομι	1			1	2			1	3	1
δίκαιος/δικαίωμα	2			2						
δόξα/δοξάζω	2				1					2
δύναμις	1								1	1
ἔθνος	2							1	1	2
ἐκχέω	1	1	1	2	1	1	1	1		
ἔλκος		1				1				
ἐξέρχομαι	1							1		1
ἐξουσία				1					2	1
ἑπτά	10								8	
ἐργάζομαι/ἔργον	1					1				2
ἐρημόομαι/ἔρημος									2	2
έρχομαι/ἦκω	1							1	3	2
εὕρισκω								1		4
ἔχω	3	1		1					7	2
ζωή			1						1	
ἥλιος					1		1			
ἡμέρα								1		1
θάλασσα	2		2							3
θαῦμα/θαυμάζω/θαυμαστός	2								4	

Table 98--Continued.

Words and Phrases	Rev		Plagues					Rev Rev	
	15	1 2	3 4	5 6	7	17	18		
<u>Words</u> (continued)									
θεός	7		1 1	1 1	2 2		3		
θηρίον	1	1			1 1	9	1		
θρόνος					1	1			
θυμός	3					1	1		
ἴστημι	1						3		
κάθηναι						4	1		
καπνός	1						2		
καρδία						1	1		
κιθάρα/κιθαρωδός	1						1		
κόκκινος						2	2		
κρίμα/κρίνω/κρίσις			2			1	4		
κύριος	2		1			2	1		
λαμβάνω						2	1		
λαμπρός	1						1		
λαός						1	1		
λέγω/ἐρῶ	2		2			1 4	8		
λίθος						1	3		
μαρτύριον/μάρτυς	1					1			
μέγας/μεγιστῆνες	3			1	2 7	4	9		
μισέω						1	1		
ναός	5					1			
νικάω	1					1			
ὁδός	1				1				
οἶνος						1 1	2		
ὄνομα	2			1		3			
ὄραω/ἰδού	3					2 8	2		
ὄρος						1 1			
ὄσιος	1		1						
οὐρανός	2				1	1	4		
παῖς	1	1				1	15		
πίνω			1				1		
πίπτω						1 1	2		

Table 98--Continued.

Words and Phrases	Rev		Plagues					Rev		
	15	1	2	3	4	5	6	7	17	18
<u>Words</u> (continued)										
πληγή	3			1			2		2	
πνεῦμα							2	1	1	
ποιέω							1	3		
πολεμέω/πόλεμος							1	1		
πόλις								2	1	6
πορνεία/πορνεύω/πόρνη									7	3
ποταμός				1			1			
ποτήριον/ προσκυνέω	1	1						1	1	1
πῦρ/πύρωσις	1			1					1	3
σημεῖον	1						1			
τελέω	2								1	
τίμιος/τιμότης									1	4
τόπος							1			1
τρεις								1	1	
ὔδωρ				2			1		2	
ὑπάγω	1								2	
φιάλη	2	1	1	1	1	1	1	1	1	
φανή	1							2		5
χρυσίον/χρυσός/χρυσούς/ χρυσόω	2								3	3
ψυχή			1							2

Rev 15

1 **Και είδον**(1) άλλο **ΣΗΜΕΙΟΝ** ἐν τῷ **οὐρανῷ** { **ΜΕΓΑΛΑ**
καὶ **θεωματού.**(2) **ἑπτὰ ἄγγελοι** ἔχοντες **ἑπτὰ** τὰς ἐσχάτας,
ὅτι ἐν αὐταῖς ἐτελέσθη ὁ **ἔργον** τοῦ **θεοῦ**.2 **Και είδον**(1) ὡς θάλασσαν ὑαλίνην
μεμιγμένην **ΠΥΡΙ**(2) καὶ τοὺς **ΝΙΚΗΤΑΣ**(i) ἐκ τοῦ **θρόνου**

(ii) καὶ ἐκ τῆς εἰκόνας αὐτοῦ

(iii) καὶ ἐκ τοῦ ἀριθμοῦ τοῦ **ὀνόματος** αὐτοῦ(a) **ἔστασαν** ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην,(b) ἔχοντες **ΚΙΒΑΡΑΣ** τοῦ **θεοῦ**.

3 καὶ ἔδουσιν

(a) τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ **θεοῦ**(b) καὶ τὴν ᾠδὴν τοῦ **ἀρνίου**

λέγοντες

4

τίς οὐ μὴ φοβηθῆ, **κύριε**,
καὶ **δοξάσει** τὸ **ὄνομά** σου;
ὅτι μόνος **ὄσιος**,ὅτι **παντὰ** τὰ **ἔθνη**ὅτι τὰ **δικαιώματά** σου ἐφανερώθησαν.**ΜΕΓΑΛΑ** καὶ
θεωματού

τὰ ἔργα σου, {

κύριε ὁ θεός
ὁ παντοκράτωρ·**δίκαιος** καὶ
ἀληθινός

αἱ ὁδοὶ σου, {

ὁ βασιλεὺς
τῶν **ἔθνων**.**ἔξουσι** καὶ
προσκινησούσιν
ἐνώπιόν σου,

- 5 **Και μετα ταυτα ειδον.**
 (1) και ηνοιγη ο **ΥΙΟΣ** της σκηνης του ΜΑΡΤΥΡΙΟΥ
 εν τῷ οὐρανοῦ,
- 6 (2) και **ΕΞΗΛΘΟΝ** οι **ΕΠΤΑ ΑΓΓΕΛΟΙ**
 | [οι] εχοντας τας **ΕΠΤΑ ΠΛΗΡΑΣ**
 εκ του **ΥΙΟΥ**
 ενδεδυμενοι λινον καθαρον **ΛΑΜΠΡΟΝ**
 και περιεζωσμενοι περι τα στήθη ζωνας χρυσεας.
- 7 (3) και εν εκ των τεσσαρων ζωνων **εδωκεν** τοις **ΕΠΤΑ ΑΓΓΕΛΟΙΣ**
ΕΠΤΑ ΦΙΑΛΑΣ χρυσεας
 γεμουσας του **ΘΥΜΟΥ** του **Θεου**
 του ζωντος εις τους αιωνας των αιωνων.
- 8 (4) και εγεμισθη ο **ΥΙΟΣ ΚΑΙΝΟΥ**
 (a) εκ της **δοξης** του **Θεου**
 (b) και εκ της **δυναμειως** αυτου,
 (5) και ουδεις εδυνατο εισελθειν εις τον **ΥΙΟΝ**
αχρι τελεσθωσιν αι **ΕΠΤΑ ΠΛΗΡΑ** των **ΕΠΤΑ ΑΓΓΕΛΩΝ**.
- 16:
 1 **Και ηκουσα**
 → **ΜΕΓΑΛΗΣ Φωνης** εκ του **ΥΙΟΥ**
 λεγουσης τοις **ΕΠΤΑ ΑΓΓΕΛΟΙΣ**:
- (1) **ΠΑΙΤΕ**
- (2) και **εκχεσε** τας **ΕΠΤΑ ΦΙΑΛΑΣ**
 του **ΘΥΜΟΥ** του **Θεου**
εις την γην.

Rev 16

2

Και ἀπῆλθεν ὁ πρῶτος
καὶ ἐξέγευ την ΦΙΑΛΗΝ αὐτοῦ

καὶ ἐγένετο θίκος εἰς τὴν γῆν,
κακὸν
καὶ πονηρὸν
ἐπὶ τοὺς ἀνθρώπους
(a) τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου
(b) καὶ τοὺς ΠΡΟΣΚΙΝΟΥΝΤΑΣ τῆ εἰκόνι αὐτοῦ.

3

Και ὁ δεύτερος ἐξέγευ την ΦΙΑΛΗΝ αὐτοῦ
εἰς τὴν θάλασσαν.

καὶ ἐγένετο ΑΙΜΑ

ὡς νεκροῦ.

καὶ ΠΑΣΑ ΨΥΧΗ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

4

Και ὁ τρίτος ἐξέγευ την ΦΙΑΛΗΝ αὐτοῦ

(a) εἰς τοὺς ΠΟΤΑΜΟΥΣ

(b) καὶ τὰς πηγὰς τῶν ὕδατων.

καὶ ἐγένετο ΑΙΜΑ.

5

Καὶ ἤκουσα

→ τοῦ ἀγγέλου τῶν ὕδατων λέγοντος:

6

εἰπας εἰ, ὁ ὢν
καὶ ὁ ἦν,
ὁ ῥῶσις,
ὅτι ταῦτα ἔκρινας,
ὅτι ῥΑΙΜΑ { ἁγίων
καὶ προφητῶν } ἐξέγευ
καὶ ῥΑΙΜΑ αὐτοῖς ἰδιόδικας
ΠΙΝΕΙΝ,
ἀξιοὶ εἰσιν.

7

Καὶ ἤκουσα

→ τοῦ θυσιαστηρίου λέγοντος:

7b

ναί,
 { ΚΥΡΙΕ Ο ΘΕΟΣ
 Ο ΠΑΝΤΟΚΡΑΤΩΡ, } { ἀληθινοὶ
καὶ δίκαιοι } αἱ κρίσεις σου.

8

Καὶ ὁ τέταρτος ἐξέγενεν τὴν ΦΙΛΛΗΝ αὐτοῦ
 ἐπὶ τὸν ἩΛΙΟΝ,

καὶ ἔδωκεν αὐτῷ

καυματίσαι τοὺς ἀνθρώπους
 ἐν ΠΙΠΛ

9

(1) καὶ ἐκαυματίσθησαν οἱ ἀνθρώποι καύμα ΜΕΓΑ

(2) καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ

τοῦ ἔχοντος τὴν ἐξουσίαν
 ἐπὶ τὰς κλίμας ταύτας

(3) καὶ οὐ μετενόησαν
δοῦναι αὐτῷ δόξαν.

10

Καὶ ὁ πέμπτος ἐξέγενεν τὴν ΦΙΛΛΗΝ αὐτοῦ
 ἐπὶ τὸν ΘΡΟΝΟΝ τοῦ θηρίου,

καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη,

(1) καὶ ἐμασῶντο τὰς ΓΛΩΣΣΑΣ αὐτῶν
 ἐκ τοῦ πόνου,

11

(2) καὶ ἐβλασφήμησαν τὸν θεόν τοῦ οὐρανοῦ

(a) ἐκ τῶν πόνων αὐτῶν

(b) καὶ ἐκ τῶν ἐλπίων αὐτῶν

(3) καὶ οὐ μετενόησαν
 ἐκ τῶν ἔρτων αὐτῶν.

- 12 **Και** ὁ ἕκτος ἐξέχευ τὴν **ΦΙΑΛΗΝ** αὐτοῦ
ἐπὶ τὸν **ΠΟΤΑΜΟΝ** τὸν **ΜΕΓΑΛΟΝ** τὸν Εὐφράτην,
καὶ ἐξηράνθη τὸ **ὕδωρ** αὐτοῦ,
ἵνα ἐτοιμασθῇ ἡ **ὈΛΟΣ** τῶν **ΒΑΣΙΛΕΩΝ** τῶν ἀπὸ ἀνατολῆς **ἩΛΙΟΥ**.
- 13 **Και εἶδον**
(a) ἐκ τοῦ στόματος τοῦ δράκοντος
(b) καὶ ἐκ τοῦ στόματος τοῦ **θηρίου**
(c) καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου
πνεύματα τρία **ἀκάθαρτα**
ὡς βάτραχοι·
- 14 εἰσὶν γὰρ **πνεύματα** δαιμονίων
κοινοῦναι **σημεῖα**,
ἃ ἐκπορεύεται ἐπὶ τοὺς **βασίλεις** τῆς οἰκουμένης ὅλης
συναγαγεῖν αὐτοὺς
εἰς τὸν **ΠΟΛΕΜΟΝ** τῆς **ἡμέρας** τῆς **ΜΕΓΑΛΗΣ**
(a) τοῦ **θεοῦ**
(b) τοῦ παντοκράτορος.
- 15 **Ἴδου**
ἔρχομαι
ὡς κλέπτῃς,
μακάριος { (a) ὁ γρηγορῶν
(b) καὶ τηρῶν τὰ ἱμάτια αὐτοῦ. }
(i) ἵνα μὴ **παύσῃ** περιπατῇ
(i.i) καὶ **βλέψῃ** τὴν ἀσχημοσύνην αὐτοῦ.
- 16 Καὶ συνήγαγεν αὐτοὺς
εἰς τὸν **ΤΟΠΟΝ**
τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

- 17 Και ὁ ἕβδομος ἐξέχευ τὴν ΦΙΛΑΘΗΝ αὐτοῦ
ἐπὶ τὸν ἀέρα,
καὶ ἔΞΗΛΘΕΝ ΦΩΝὴ ΜΕΓΑΛΗ
ἐκ τοῦ ΥΠΟΥ ἀπὸ τοῦ ΘΡΟΝΟΥ
λέγουσα·
- || ΓΕΓΟΝΕΝ. ||
- 18 (1) καὶ ἐγένοντο { (a) ἀστραπαὶ
(b) καὶ ΦΩΝΑΙ
(c) καὶ βρονταὶ
(2) καὶ σεισμός ἐγένετο ΜΕΓΑΣ.
οἶος οὐκ ἐγένετο
| ἀφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς
τηλικούτος σεισμός οὕτω ΜΕΓΑΣ.
- 19 (1) καὶ ἐγένετο ἡ ΠΟΛΙΣ ἡ ΜΕΓΑΛΗ εἰς τρία μέρη
(2) καὶ αἱ ΠΟΛΕΙΣ τῶν ἔθνων ἔβριζαν.
(3) καὶ Βαβυλῶν ἡ ΜΕΓΑΛΗ ἐμνήσθη
ἐνώπιον τοῦ Θεοῦ
δοῦναι αὐτῇ τὸ ΠΟΤΗΡΙΟΝ
τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.
- 20 (1) καὶ ΠΑΣΑ νῆσος ἐφύγεν
(2) καὶ ὈΡΗ οὐχ εὐρέθησαν.
- 21 (3) καὶ χάλαζα ΜΕΓΑΛΗ
ὡς ταλαντιαία
καταβαίνει ἐκ τοῦ οὐρανοῦ
ἐπὶ τοὺς ἄνθρώπους.
καὶ ἐβλαστήσαν οἱ ἄνθρωποι τὸν θεόν
ἐκ τῆς κλιθῆς τῆς χαλαζῆς,
ὅτι ΜΕΓΑΛΗ ἐστὶν ἡ κλιθὴ αὐτῆς σφόδρα.

Rev 17

- 1 Και ἦσαν εἰς ἓκ τῶν **ἑπτα ἄγγέλων**
 τῶν ἔχόντων τὰς **ἑπτα φιάλας**
 καὶ ἐλάλησεν μετ' ἐμοῦ
 λέγων
- 2 δεῦρο,
 δείξω σοι τὸ **κρῖμα** τῆς **πορνῆς** τῆς **μεγαλῆς**
 τῆς καθήμενης ἐπὶ **ὕδατων πολλῶν**,
 μεθ' ἧς **ἐπόρευσαν** **οἱ βασιλεῖς** τῆς γῆς
 καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν
ἐκ τοῦ οἴνου τῆς **πορνείας** αὐτῆς.
- 3 καὶ ἀπήνεγκέν με εἰς **ἑρῆμον**
 ἐν **πνεύματι**.
-
- Και εἶδον**
 → γυναῖκα καθήμενη ἐπὶ **θηρίον** κίρκινον.
 (a) **γέμοντα ὀνόματα βασιλείας**,
 (b) **ἔχον**
 (i) **κεφαλας ἑπτα**
 (ii) καὶ κέρατα δέκα.
- 4 (1) καὶ ἡ γυνὴ ἦν περιβεβλημένη
 (a) πορφυροῦν
 (b) καὶ κόκκινον
- (2) καὶ **περσομένη**
 (i) **χρῶσιν**
 (ii) καὶ **λίθου τιμῆς**
 (iii) καὶ **μαργαρίτας**,
 (a) **ἔχουσα ποτήριον** χρῶσιν ἐν τῇ χειρὶ αὐτῆς
γέμον
 (i) βδελυγμάτων
 (ii) καὶ τὰ **ὀνόματα** τῆς **πορνείας** αὐτῆς
- 5 (b) καὶ ἐπὶ τὸ μέτωπον αὐτῆς
 (i) **ὄνομα** γεγραμμένον,
 (ii) μυστήριον, }

5b

- (1) ΒΟΨΥΛΩΝ ἢ ΜΕΓΑΛΗ
 (2) ἡ μήτηρ

- (a) τῶν ΠΟΡΝΩΝ
 (b) καὶ τῶν βδελυγμάτων τῆς γῆς.

6

καὶ εἶδον

→ τὴν γυναῖκα μεθύουσαν

- (a) ἐκ τοῦ Αἵματος τῶν ἁγίων
 (b) καὶ ἐκ τοῦ Αἵματος τῶν Μαρτύρων Ἰησοῦ.

Καὶ ~~ἰδούσα~~| ἰδὼν αὐτήνἑώρακε ΜΕΓΑ-

7

Καὶ εἶπέν μοι ὁ ἄγγελος:

διὰ τί ~~ἰδούσασ;~~

ἐγὼ ἐρῶ σοὶ τὸ μυστήριον

- (a) τῆς γυναίκος
 (b) καὶ τοῦ θηρίου
 (i) τοῦ βασιτάζοντος αὐτήν
 (ii) τοῦ ἔχοντος
 • τὰς ἑπτὰ κεφαλὰς
 • καὶ τὰ δέκα κέρατα.

8

Τὸ θηρίον| ὃ εἶδες

- (1) ἦν
 (2) καὶ οὐκ ἔστιν
 (3) καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου
 (4) καὶ εἰς ἀπώλειαν Ἰερουσαλὴμ,
 καὶ ~~ἰσχυροποιήσονται~~ οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
 ὧν οὐ γέγραπται τὸ ὄνομα

ἐπὶ τὸ βιβλίον τῆς ζωῆς
ἀπὸ καταβολῆς κόσμου.~~ἰσχυροποιήσονται~~ τὸ θηρίον

- (a) ὅτι ἦν
 (b) καὶ οὐκ ἔστιν
 (c) καὶ παρέσται

9

ὡδε ὁ νοῦς
ὁ ἔχων σοφίαν.

- (1) Αἱ ἑπτα κεφαλαί ἑπτα ὄρη εἰσίν,
ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.
(2) καὶ βασιλεῖς ἑπτα εἰσίν·

10

- (1) οἱ πέντε ἔθνη,
(2) ὁ εἷς ἔστιν,
(3) ὁ ἄλλος οὕτω ἔστιν,
καὶ ὅταν ἔσθω
ὀλίγον αὐτὸν δεῖ μείναι.

11

- (4) καὶ τὸ θηρίον
(a) ὃ ἦν
(b) καὶ οὐκ ἔστιν
(c) καὶ αὐτὸς ὄγδοός ἐστιν
(d) καὶ ἐκ τῶν ἑπτα ἔστιν,
(e) καὶ εἷς ἀσπίδιον ὑπάρχει.

12

Καὶ τὰ δέκα κέρατα

ἃ εἶδες

- (1) δέκα βασιλεῖς εἰσίν,
(a) οἵτινες βασιλείαν οὕτω ἔλαβον,
(b) ἀλλὰ ἐξουσίαν
ὡς βασιλεῖς
μὴ μίαν ὥραν λαμβάνουσιν
μετὰ τοῦ θηρίου.

13

- (2) οὗτοι μίαν γνώμην ἔχουσιν,
(3) καὶ τὴν δύναμιν
καὶ ἐξουσίαν αὐτῶν } τῷ θηρίῳ διδόσιν.

14

- (4) οὗτοι μετὰ τοῦ ἀρνίου ΠΟΛΕΜΗΣΟΥΣΙΝ
(5) καὶ τὸ ἀρνίον ΝΙΚΗΣΗ αὐτούς,
ὅτι { κύριος κυρίων ἔστιν
καὶ βασιλεὺς βασιλέων
(6) καὶ οἱ μετ' αὐτοῦ { κλητοὶ
καὶ ἐκλεκτοὶ
καὶ πιστοί.

15 Καὶ λέγει μοι·

τὰ ὕδατα
 | ἃ εἶδες
 | οὐ ἢ πόρνη κάθεται,
 (1) λαοὶ
 (2) καὶ ὄχλοι εἰσιν
 (3) καὶ ἔθνη
 (4) καὶ ΓΛΩΣΣΑΙ.

16 καὶ τὰ δέκα κέρατα
 | ἃ εἶδες
 καὶ τὸ θηρίον

(1) οὗτοι μισήσουσιν τὴν πόρνην
 (2) καὶ { ἠπομιμένην κοιήσουσιν αὐτήν
 καὶ γυνῆν
 (3) καὶ τὰς σάρκας αὐτῆς φάγονται
 (4) καὶ αὐτήν κατακαύσουσιν ἐν ΠΥΡΙ
 17 ὁ γὰρ θεὸς ἔδωκεν

εἰς τὰς ΚΑΡΔΙΑΣ αὐτῶν
 (1) κοιῆσαι τὴν γνώμην αὐτοῦ
 (2) καὶ κοιῆσαι μίαν γνώμην
 (3) καὶ δοῦναι τὴν βασιλείαν αὐτῶν
τῷ θηρίῳ
ἄχρι τελεσθῆσονται οἱ λόγοι
 τοῦ θεοῦ.

18 καὶ ἡ γυνή
 | ἣν εἶδες
 ἐστὶν ἡ ΠΟΛΙΣ ἡ ΜΕΓΑΛΗ
 ἡ ἔχουσα βασιλείαν

ἐπὶ τῶν ΒΑΣΙΛΕΩΝ τῆς γῆς.

Rev 18

- 1 **Μετα ταύτα ειδον**
→ άλλον άγγελον
- (a) καταβαινοντα
έκ του ούρανού
- (b) **έχοντα βιβλίον μέγαλην,**
καί η γη έφωτίσθη
έκ της δόξης αυτού.
- 2 καί έκραξεν έν ισχυρά φωνή
λέγων·

ΕΠΕΣΗΝ } **Βαβυλων ή ΜΕΓΑΛΗ,**
ΕΠΕΣΗΝ }

καί **έγένετο** {

(a) κατοικητήριον
δαιμονίων

(b) καί φυλακή
ΠΑΝΤΟΣ Πνεύματος άκαθάρου

(c) καί φυλακή
ΠΑΝΤΟΣ ορνέου **άκαθάρου**

(d) { καί φυλακή
ΠΑΝΤΟΣ θηρίου { **άκαθάρου**
καί μεμισμένου.

- 3 (a) οτι έκ του **ΟΙΝΟΥ** του **ΘΥΜΟΥ**
| της **ΠΟΡΝΕΙΑΣ** αυτής
- ΠΕΠΟΚΑΝ** **ΠΑΝΤΑ** τά έθνη
- (b) **καί οί βασιλεις** της γης
| μετ' αυτής
έπόρνευσαν
- (c) καί οί έμποροι της γης
| έκ της **δυνάμεως** του στρήνουσ αυτής
έπλούτησαν.

4 **Και ἤκουσα**

→ ἄλλην φωνήν

ἐκ τοῦ οὐρανοῦ

λέγουσαν·

- 5 (1) **ἜΞΕΛΘΑΤΕ** ὁ **ΛΟΓΟΣ** μου
ἐξ αὐτῆς
(a) ἵνα μὴ συγκοινωνήσῃτε ταῖς ἀμαρτίαις αὐτῆς,
(b) καὶ ἐκ τῶν **πληγῶν** αὐτῆς ἵνα μὴ **λάβητε**.
(a) ὅτι ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι
ἄχρι τοῦ **οὐρανοῦ**
(b) καὶ ἐμνημόνευσεν ὁ **ΘΕΟΣ**
τὰ ἀδικήματα αὐτῆς.
- 6 (2) ἀπόδοτε αὐτῇ
ὡς καὶ αὐτὴ ἀπέδωκεν
(3) καὶ διπλώσατε τὰ διπλᾶ
κατὰ τὰ **ἜΡΓΑ** αὐτῆς.
- 7 (4) ἐν τῷ **ΠΙΟΤΗΡΙΩ**
| ᾧ ἐκέρασεν
κεράσατε αὐτῇ διπλοῦν,
ὅσα **ἐδόξασεν** αὐτήν }
καὶ ἐστρηνίασεν. }
(5) τοσοῦτον **δότε** αὐτῇ { βασανισμόν
καὶ πένθος.
ὅτι ἐν τῇ **ΚΑΡΑΙᾳ** αὐτῆς λέγει ὅτι
- 8 (1) **κάθμαι βασιλίτσα**
(2) καὶ χήρα οὐκ εἰμί
(3) καὶ πένθος οὐ μὴ **ἴδω**.
- διὰ τοῦτο ἐν μιᾷ **ἡμέρᾳ** ἔξουσιν αἱ **πληγαὶ** αὐτῆς,
|
(1) θάνατος
(2) καὶ πένθος
(3) καὶ λιμός,
(4) **καὶ ἐν ΠΥΡΙ κατακαυθήσεται**,
ὅτι ἰσχυρὸς **ΚΥΡΙΟΣ ὁ ΘΕΟΣ**
ὁ κρινῶν αὐτήν.

- 9 I. Καὶ κλαύσουσιν } ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς
καὶ κόπονται }
- οἱ μετ' αὐτῆς { πορνεύσαντες
καὶ στρηνιάσαντες,
ὅταν ἀλλήλων τὸν κατῆνον
τῆς ΠΥΡΟΣΣΕΩΣ αὐτῆς,
10 (a) ἀπὸ μακρόθεν ἐσπικάντες
διὰ τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς
(b) λέγοντες
- Οὐαὶ } { ἢ ΠΟΛΙΣ ἢ ΜΕΓΑΛΗ
οὐαὶ. } { Βαβυλῶν ἢ ΠΟΛΙΣ ἢ ἰσχυρά,
ὅτι μια ὥρα ἔγενεν ἡ κρίσις σου.
- 11 II. Καὶ οἱ ἔμποροι τῆς γῆς { κλαίουσιν } ἐπ' αὐτήν,
καὶ πενθοῦσιν }
ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι
12 (a) γόμον
(i) χρυσοῦ
(ii) καὶ ἀργύρου
(iii) καὶ λίθοις τιμίου
(iv) καὶ μαργαριτῶν
(v) καὶ βυσσίνου
(vi) καὶ πορφύρας
(vii) καὶ σιρικοῦ
(viii) καὶ κακίνου.
(b) καὶ παν ξύλον θύινον
(c) καὶ παν σκεῦος ἐλεφάντινον
(d) καὶ παν σκεῦος
(i) ἐκ ξύλου τιμιωτάτου
(ii) καὶ χαλκοῦ
(iii) καὶ σιδήρου
(iv) καὶ μαρμάρου.

13

- (e) και κιννάμωμον
- (f) και άμωμον
- (g) και θυμιάματα
- (h) και μύρον
- (i) και λίβανον
- (j) και ΟΙΝΟΝ
- (k) και Έλαιον
- (l) και σεμίδαλιν
- (m) και σίτον
- (n) και κτήνη
- (o) και πρόβατα,
- (p) και ίππων
- (q) και βεδών
- (r) και σαμάτων,
- (s) και ψυχάς ανθρώπων.

14

και ή όπώρα σου
 | τής επιθυμίας τής ψυχής
 άπήλθεν από σου.
 και ΠΑΝΤΑ τὰ λιπαρά } όπόλετο από σου
 και τὰ ΛΑΜΠΡΑ }
 και ούκέτι ού μή αυτά εύρήσουσιν.

15

οί έμποροι τούτων
 | οί πλουτήσαντες άπ' αυτής
 από μακρόθεν σπύρονται
 διά τον φόβον του βασανισμού αυτής
 (a) κλαίοντες
 (b) και πενθούντες
 (c) λέγοντες

16

Ουαί }
 ουαί, } ή ΠΟΛΙΣ ή ΜΕΓΑΛΗ,
 (a) ή περιβεβλημε νη
 (i) βύσσινον
 (ii) και πορφυρούν
 (iii) και κόκκινον
 (b) και κεχρυσωμένη
 (i) [έν] χρυσίω
 (ii) και ΑΙΘΟΙ ΤΙΜΙΩΙ
 (iii) και μαργαρίτη.

17

δτι μια ώρα ηραμίσθη ό τοσούτος πλούτος.

17b

III. Καὶ ΠΑΣ κυβερνήτης
καὶ ΠΑΣ
ὁ ἐπὶ ΤΟΥΤΩΝ πλέων
καὶ ναύται
καὶ ὅσοι τὴν θάλασσαν ἘΡΤΑΖΟΝΤΑΙ

18

- (1) ἀπὸ μακρόθεν ἔστυγον
(2) καὶ ἔκραζον
(a) λέγοντες τὸν ΚΑΙΝΟΝ
τῆς ΠΥΡΩΣΕΩΣ αὐτῆς
(b) λέγοντες

τίς ὁμοία τῇ ΠΟΛΕΙ τῇ ΜΕΓΑΛῃ;

19

- (3) καὶ ἔβαλον χοῦν
ἐπὶ τὰς ΚΕΦΑΛΑΣ αὐτῶν
(4) καὶ ἔκραζον
(a) κλαίοντες
(b) καὶ πενθοῦντες
(c) λέγοντες

Οὐαὶ
οὐαὶ,

ἡ ΠΟΛΙΣ ἡ ΜΕΓΑΛῃ,

ἐν ἣ ἐπλούτησαν ΠΑΝΤΕΣ
οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ
ἐκ τῆς ΤΙΜΙΟΤΗΤΟΣ αὐτῆς,
ὅτι μια ὥρα ἠρμήθη.

20

Εὐφραίνου ἐπ' αὐτῇ,

οὐρανέ,

καὶ οἱ ἍΓΙΟΙ
καὶ οἱ ἀπόστολοι
καὶ οἱ προφῆται,

ὅτι ἔκρινεν ὁ ΘΕΟΣ τὸ κρῖμα ὑμῶν
ἐξ αὐτῆς.

21 Καὶ ἦεν εἰς ἄγγελος ἰσχυρὸς ΔΙΒΩΝ
 ὡς μύλινον ΜΕΓΑΝ
 καὶ ἔβαλεν εἰς τὴν θάλασσαν
 λέγων·

- (1) οὕτως
 |
 | ὁρμήματα
 | βληθήσεται Βαβυλὼν ἢ ΜΕΓΑΛΗ ΠΟΛΙΣ
- 22 (2) καὶ οὐ μὴ εὗρεθῆ ἔτι.
 (1) καὶ ΦΩΝῆ
 | (a) ΚΙΘΑΡΟΠΑΔΩΝ
 | (b) καὶ μουσικῶν
 | (c) καὶ αὐλητῶν
 | (d) καὶ σαλπιστῶν
 οὐ μὴ ἀκουσθῆ
 ἐν σοὶ ἔπι.
- (2) καὶ ΠΑΣ τεχνίτης ΠΑΣΗΣ τέχνης οὐ μὴ εὗρεθῆ
 ἐν σοὶ ἔπι.
- (3) καὶ ΦΩΝῆ μύλου οὐ μὴ ἀκουσθῆ
 ἐν σοὶ ἔπι.
- 23 (4) καὶ φῶς λύχνου οὐ μὴ φάνη
 ἐν σοὶ ἔπι.
- (5) καὶ ΦΩΝῆ
 | (a) νυμφίου
 | (b) καὶ νύμφης
 οὐ μὴ ἀκουσθῆ
 ἐν σοὶ ἔπι·
 ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ ΜΕΓΙΣΤΑΝΕΣ τῆς γῆς,
 ὅτι
 | ἐν τῇ φαρμακείᾳ σου
 ἐπλανήθησαν ΠΑΝΤΑ τὰ ἔθνη.
- 24 καὶ ἐν αὐτῇ ΑἶΜΑ
 | (a) προφητῶν
 | (b) καὶ ἁγίων
 εὗρεθῆ
 (c) καὶ ΠΑΝΤΩΝ τῶν ἐσφαγμένων
 ἐπὶ τῆς γῆς.

Revelation 19-20

The next part of the Book of Revelation this study is dealing with starts with Rev 19:1 and encompasses Rev 19-20. Rev 19:1-10 seems to form a triumphant introductory scene. It describes the celestial celebration after Babylon's fall. In Rev 19:11-21 the final battle is depicted. The king of kings and lord of lords sitting on a white horse defeats the beast and the false prophet. Rev 19 portrays a twofold supper, τὸ δείπνον τοῦ γάμου τοῦ ἀρνίου and τὸ δείπνον τὸ μέγα τοῦ θεοῦ. The first one is positive, the second one negative. Rev 20:1-15 forms a third unit. It describes the fate of Satan, the millennium, and the last judgment. Rev 19-20 is thus displayed in three units.

Display of the Units of Rev 19-20

The following section presents the syntactical display of Rev 19:1-20:15. The display of this section is repeated twice. In the first instance, recurrent words and phrases within each unit are marked. The marking of words is strictly limited to the respective units. Each unit stands for itself without any connection to the other one (i.e., each unit is regarded as a whole, complete in itself). The lines within the display of each unit connect recurrent formulas and words and already point to some kind of structure.

Rev 19

1 Μετα ταυτα ηκουσα

ως φωνην μεγαλην ὄχλου πολλοῦ
 εν τῷ ουρανῷ
 λεγόντων

ἀλληλουία·
 ἡ σωτηρια
 και ἡ δόξα
 και ἡ δύναμις } τοῦ θεοῦ ἡμῶν.

2

ὅτι { ἀληθινοὶ
 και δίκαιοι } αἱ κρίσεις αὐτοῦ·

- (a) ὅτι ἐκρίνεν τὴν ΠΟΡΝΗΝ τὴν ΜΕΓΑΛΗΝ
 ἣτις ἐφθειρεν τὴν γῆν ἐν τῇ ΠΟΡΝΕΙΑΙ αὐτῆς.
 (b) και ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ
 ἐκ χειρὸς αὐτῆς.

3

Και δευτερον ειρησαν.

ἀλληλουία·
 και ὁ καπνὸς αὐτῆς ἀναβαίνει
 εἰς τοὺς αἰῶνας τῶν αἰώνων.

4

και εἶπον οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες
 και τὰ τέσσαρα ζῶα
 και προσεκύνησαν τῷ θεῷ τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ
 λέγοντες

ἀμήν
 ἀλληλουία

5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν
λέγουσα·

αἰνεῖτε τῷ θεῷ ἡμῶν { πάντες οἱ δούλοι αὐτοῦ
[καὶ] οἱ φοβούμενοι αὐτόν,
οἱ μικροὶ καὶ οἱ ΜΕΓΑΛΟΙ.

6 Καὶ ἤκουσα

- (1) ὡς φωνήν ὄγλου πολλοῦ
(2) καὶ ὡς φωνήν ὑδάτων πολλῶν
(3) καὶ ὡς φωνήν βροντῶν ἰσχυρῶν
λεγόντων·

ἀλληλουΐά
θα ἐβασίλευσεν { κύριος ὁ θεός [ἡμῶν]
ὁ παντοκράτωρ.

- (1) χαίρομεν
(2) καὶ ἀγαλλιώμεν
(3) καὶ δόξαμεν τὴν δόξαν αὐτῷ.
(a) ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου
(b) καὶ ἡ γυνὴ αὐτοῦ ἠτοιμασεν ἑαυτήν
(c) καὶ ἔδωκεν αὐτῇ
ἵνα περιβάληται
βύσσινον λαμπρὸν καθαρόν·

τὸ γὰρ βύσσινον τὰ δικαιοῦματα τῶν ἁγίων ἐστίν.

9 Καὶ λέγει μοι·

γράψον·
μακάριοι οἱ εἰς τὸ δεῖπνον
τοῦ γάμου τοῦ ἀρνίου
κεκλημένοι.

καὶ λέγει μοι·

οὗτοι οἱ λόγοι ἁληθῆ τοῦ θεοῦ εἰσιν.

10

καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ
 προσκυνῆσαι αὐτῷ.
 καὶ λέγει μοι·

Ὅρα μὴ
 σύνδουλός σου εἶμι
 καὶ τῶν ἀδελφῶν σου
 τῶν ἔχόντων τὴν μαρτυρίαν Ἰησοῦ·

τῷ θεῷ προσκύνουσαν.

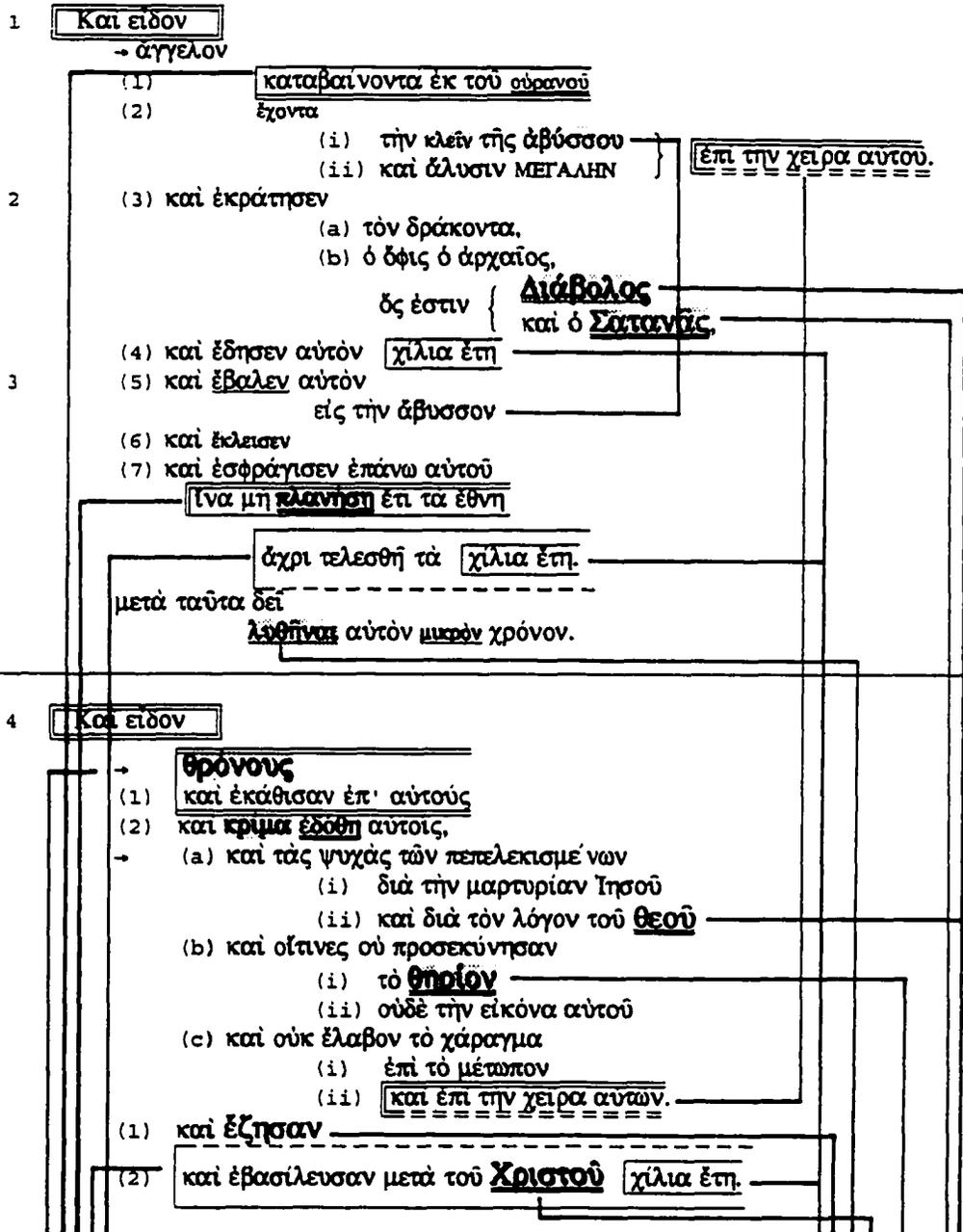
ἢ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

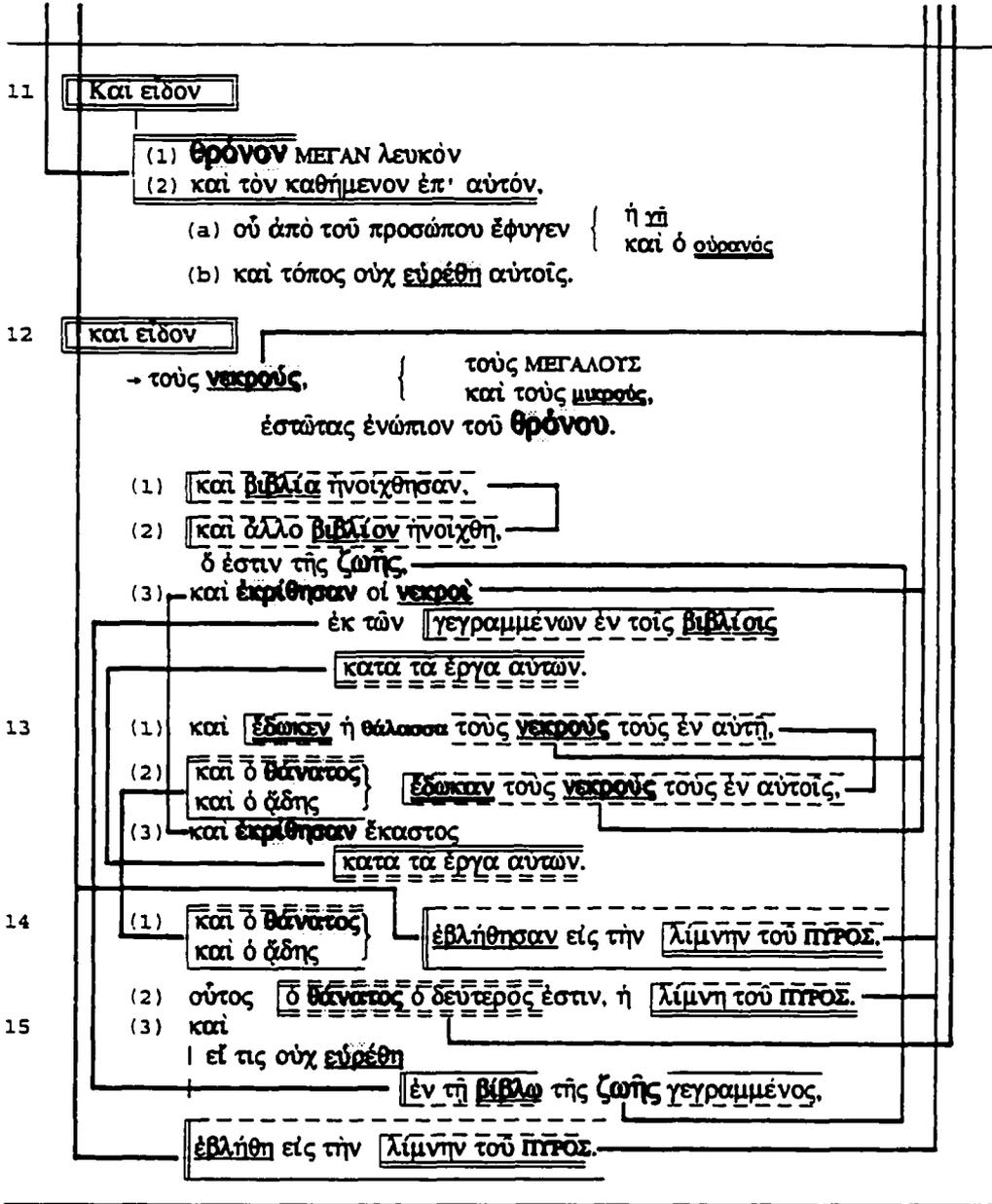
- 11 **Και είδον.**
 - ΤΟΝ οὐρανὸν ἠνεωγμένον.
και ἰδου
- Ἰππος λευκός**
- (1) **και ὁ καθήμενος ἐπ' αὐτόν** (καλούμενος) { πιστός
 και ἀληθινός,
 (2) και ἐν δικαιοσύνῃ { κρίνει
 και πολεμῇ.
 12 (3) οἱ δὲ ὀφθαλμοὶ αὐτοῦ
 [ὡς] φλόξ ἵππου.
 (4) και ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά.
 (5) **ἔχων ὄΝΟΜΑ γεγραμμένον**
 ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.
 13 (6) και περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι.
 (7) και κάλυπται τὸ ὄΝΟΜΑ αὐτοῦ ὁ λόγος τοῦ **θεοῦ**.
 14 (8) Και τὰ ΣΤΡΑΤΕΥΜΑΤΑ [τὰ] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ
 ἐφ' **Ἰπποὺς λευκοὺς**
 ἐνδεδυμένοι βυσσινὸν λευκὸν καθαρὸν.
 15 (9) **και ἐκ τοῦ στόματος αὐτοῦ ἐκπορευεται ῥομφαία ὀξεῖα.**
 ἵνα ἐν αὐτῇ παταξῇ τὰ ἔθνη,
 (10) και αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾶ.
 (11) και αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς
 (a) τοῦ **θεοῦ**
 (b) τοῦ παντοκράτορος,
 16 (12) **και ἔχει**
 (a) ἐπὶ τὸ ἱμάτιον
 (b) και ἐπὶ τὸν μηρὸν αὐτοῦ
ὄΝΟΜΑ γεγραμμένον
 (1) **Βασιλεὺς βασιλέων**
 (2) και **κύριος κυρίων.**

17	<p>Και ειδον → ένα αγγελον ἑστῶτα ἐν τῷ ἡλίῳ καὶ ἔκραξεν (ἐν) φωνῇ ΜΕΓΑΛῃ λέγων πάντων τοῖς ὄντοις τοῖς πετομένοις ἐν μεσουρανήματι·</p>
18	<p>Δεῦτε συνάθης εἰς τὸ δεῖπνον τὸ ΜΕΓΑ τοῦ θεοῦ ἵνα φάγητε</p> <p>(a) σάρκας βασιλέων (b) καὶ σάρκας χιλιάρχων (c) καὶ σάρκας ἰσχυρῶν (d) καὶ σάρκας (i) ἵππων (ii) καὶ τῶν καθήμενων ἐπ' αὐτῶν</p> <p>(e) καὶ σάρκας (i) πάντων ἐλευθέρων (ii) τε καὶ δούλων (iii) καὶ μικρῶν (iv) καὶ ΜΕΓΑΛΩΝ.</p>
19	<p>Και ειδον</p> <p>(1) τὸ θηρίον (2) καὶ τοὺς βασιλεῖς τῆς γῆς (3) καὶ τὰ ΣΤΡΑΤΕΥΜΑΤΑ αὐτῶν συνημέναι καίρας τὸν πόλεμον</p> <p>(a) μετὰ του καθήμενου ἐπὶ τοῦ ἵππου (b) καὶ μετὰ τοῦ ΣΤΡΑΤΕΥΜΑΤΟΣ αὐτοῦ.</p>
20	<p>(1) καὶ ἐπίασθη { τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ καίρας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν (a) τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου (b) καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ·</p> <p>(2) ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ ΠΡΟΣ τῆς καιομένης ἐν θείῳ.</p>

- 21 | (3) και οἱ λοιποὶ ἀπεκτάνθησαν
| ἐν τῇ ρομφαίᾳ
| τοῦ καθήμενου ἐπὶ τοῦ ἵππου
| τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ.
- (4) καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν
| ἐκ τῶν σπυρίων αὐτῶν.
-

Rev 20





Common Elements in Rev 19-20

The focus of this section is on common elements of the three units in Rev 19-20. First, table 99 points to similarities between the units. Quite a number of verbal clusters as well as important words connect the different units with each other, although there are also numerous relationships to previous parts of the Apocalypse, which, however, cannot be investigated here. Strong connections are especially found between Rev 19b and Rev 20.

Following the table, the syntactical display of Rev 19-20 is repeated to allow for a comparison of the three units with one another. Only those words, formulas, and phrases are marked that have parallels within at least two units.

TABLE 99
SIMILARITIES BETWEEN
REV 19-20

Words and Phrases	Rev 19a	Rev 19b	Rev 20
<u>Structuring formulas</u>			
καὶ εἶδον		3	4
καὶ ἰδοῦ		1	
μετὰ ταῦτα ἤκουσα	1		
καὶ ἤκουσα	1		
<u>Phrases</u>			
βύσσινον ... καθαρὸν	1	1	
εἰς τοὺς αἰῶνας τῶν αἰώνων	1		1
ἐν τῷ οὐρανῷ	1	1	
λίμνην τοῦ πυρός		1	4
λίμνην τοῦ πυρός καὶ θείου		1	1
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός		1	3
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ θείου		1	1
μαρτυρία Ἰησοῦ	2		1
ὁ θεὸς ὁ παντοκράτωρ	1	1	
ὁ λόγος τοῦ θεοῦ	1	1	1
οἱ μικροὶ καὶ οἱ μεγάλοι	1	1	1
πάντες οἱ δούλοι	1	1	
συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον/συντηγμένα ποιῆσαι τὸν πόλεμον		1	1
τὸ θηρίον καὶ ὁ ψευδοπροφήτης		1	1
τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ		1	1
τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ	1		1
φωνῇ μεγάλη (...) λέγων	1	1	

Table 99--Continued.

Words and Phrases	Rev 19a	Rev 19b	Rev 20
<u>Words</u>			
ἄγγελος		1	1
ἅγιος	1		2
αἷμα	1	1	
ἀληθινός	2	1	
ἀναβαίνω	1		1
βάλλω		1	4
βασιλεὺς/βασιλεύω	1	4	2
βύσσινος	2	1	
γῆ	1	1	3
γράφω	1	2	2
δείπνον	1	1	
δίδωμι	2		3
δίκαιος/δικαιοσύνη	1	1	
δούλος	2	1	
ἔθνος		1	2
ἐξέρχομαι	1	1	1
ἔχω	1	2	3
ζῶ/ζωή		1	4
θεός	6	3	2
θηρίον		3	2
θρόνος	2		3
ἴστημι		1	1
ἰσχυρός	1	1	
κάθημαι/καθίζω	1	4	2
καλέω	1	2	
κρίμα/κρίνω/κρίσις	2	1	3
κύριος	1	2	
λέγω/ἔρω	8	1	
λευκός	3	1	
λοιπός		1	1

Table 99--Continued.

Words and Phrases	Rev 19a	Rev 19b	Rev 20
<u>Words</u> (continued)			
μακάριος	1		1
μέγας	3	3	3
μικρός	1	1	2
ώραω/ίδου	1	4	4
σύρανος	1	2	3
πάς	1	3	
περιβάλλω	1	1	
πλανάω		1	3
πολεμέω/πόλεμος	2	1	
πολύς	3	1	
προσκυνέω	3	1	1
πῦρ		2	5
συνάγω		2	1
φωνή	5	1	
χείρ	1		2

Rev 19

1 Μετα ταυτα ηκουσα

→ ος ΦΩΝΤΩΝ ΜΕΓΑΛΗΝ οχλου πολλου
εν τω ουρανω
 λεγοντων·

2 αλληλουια·
η σωτηρια
και η δοξα
και η δυναμις } του θεου ημων.
 οτι { αληθινοι
και δικαιοι } αι κρισεις αυτου·
 (a) οτι εικρανεν την πορνην την ΜΕΓΑΛΗΝ
 ητις εφθειρεν την γην εν τη πορνεια αυτης,
 (b) και εξεδίκησεν το ΑΙΜΑ των δουλων αυτου
 εκ χειρος αυτης.

3 Και δευτερον ειρηκαν.

αλληλουια·
και ο καπνος αυτης αναβαινει
εις τους αιωνας των αιωνων.

4 και επεσαν οι πρεσβυτεροι οι εικοσι τεσσαρες
και τα τεσσαρα ζωα
και προσεκυνησαν τω θεω τω καθημενω επι τω θρονω
λεγοντες·

αμην
αλληλουια.

5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐβλήθη
λέγουσα·

αἰνεῖτε τῷ θεῷ ἡμῶν	{	<u>πάντες οἱ δοῦλοι</u> αὐτοῦ
		[καὶ] οἱ φοβούμενοι αὐτόν,
		<u>οἱ μικροὶ</u> καὶ οἱ <u>ΜΕΓΑΛΟΙ</u> .

6 **Καὶ ἤκουσα**

→ (1) εἰς φωνὴν ὄχλου πολλοῦ
(2) καὶ εἰς φωνὴν ὑδάτων πολλῶν
(3) καὶ εἰς φωνὴν βροντῶν ἰσχυρῶν
λεγόντων·

7	{	ἀλληλουϊά, ὅτι <u>ἐβασίλευσεν</u> <u>κύριος ὁ θεός</u> (ἡμῶν) <u>ὁ παντοκράτωρ</u> .
		(1) χαίρομεν (2) καὶ ἀγαλλιῶμεν (3) καὶ <u>δόξαμεν</u> τὴν δόξαν αὐτῷ, (a) ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου (b) καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν 8 (c) καὶ <u>ἔδωθη</u> αὐτῇ ἵνα <u>περιβάλλῃ</u> <u>ῥάβδον</u> λαμπρὸν <u>καθαρόν</u> .

τὸ γὰρ ῥάβδον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

9 Καὶ λέγει μοι·

<u>γράφον</u> <u>μακάριοι</u> οἱ εἰς τὸ <u>δεῖνον</u> τοῦ γάμου τοῦ ἀρνίου καλημένοι.
--

καὶ λέγει μοι·

οὗτοι οἱ <u>λόγοι</u> <u>ἀληθεῖς</u> τοῦ θεοῦ εἰσιν.
--

10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ
 καὶ λέγει μοι·

Ὅρα	μή	
σύνδουλός	{	σοῦ εἰμι
		καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων τὴν μαρτυρίαν Ἰησοῦ
τῷ θεῷ		κοσκύνουσιν.

ἢ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

- 11 **Και ειδον**
→ τον ουρανόν ηνεφωγμένον.
και ιδου
ἵππος λευκός
- (1) και ὁ **κροθήμενος** ἐπ' αὐτόν {καλοόμενος} { πιστός
και ἀληθινός.
- (2) και ἐν **θωρακότη** { κρένει
και πολεμεί.
- 12 (3) οἱ δὲ ὀφθαλμοὶ αὐτοῦ
{ὡς} φλόξ **πυρός**.
- (4) και ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα **πολλά**.
- (5) ἔχων ὄνομα **γεγραμμένον**
ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.
- 13 (6) και **περιβεβλημένος** ἱμάτιον **βεβαιμμένον** ἄΙΜΑΤΙ.
- (7) και **τέλειται** τὸ ὄνομα αὐτοῦ **ὁ λόγος τοῦ θεοῦ**.
- 14 (8) Και τὰ στρατεύματα {τὰ} **ἐν τῷ ουρανῷ** ἠκολούθει αὐτῷ
ἐφ' ἵπποις **λευκοῖς**,
ἐνδεδυμένοι **ὄσπερ λευκὸν καθαρόν**.
- 15 (9) και ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται **ρομφαία ὀξεῖα**.
ἵνα ἐν αὐτῇ **πατάξῃ τὰ ἔθνη**.
- (10) και αὐτὸς ποιμανεῖ αὐτούς ἐν **ράβδῳ σιδηρᾶ**.
- (11) και αὐτὸς **πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς**
(a) τοῦ **θεοῦ**
(b) τοῦ **παντοκράτορος**.
- 16 (12) και ἔχει
| (a) ἐπὶ τὸ ἱμάτιον
| (b) και ἐπὶ τὸν μηρὸν αὐτοῦ
ὄνομα γεγραμμένον
(1) **Βασιλεὺς βασιλέων**
(2) και **κύριος κυρίων**.

- 17 **Καὶ εἶδον**
 → ἓνα ἀγγελον
ἰσθῆσαι ἐν τῷ ἡλίῳ
 καὶ ἔκραξεν [ἐν] ΦΩΝῆ ΜΕΓΑΛῆ
 λέγων ἵππῳ τοῖς ὄρνεοῖς
 τοῖς πετομένοις ἐν μεσουρανήματι·

- 18 Δεῦτε
συνάβητε εἰς τὸ δειπνον τὸ ΜΕΓΑ τοῦ θεοῦ
 ἵνα φάγητε
- (a) σάρκας βασιλέων
 - (b) καὶ σάρκας χιλιάρχων
 - (c) καὶ σάρκας ἰσχυρῶν
 - (d) καὶ σάρκας
 - (i) ἵππων
 - (ii) καὶ τῶν καθήμενων
ἐπ' αὐτῶν
 - (e) καὶ σάρκας
 - (i) πάντων ἐλευθέρων }
 - (ii) τε καὶ δοῦλῶν }
 - (iii) καὶ μικρῶν }
 - (iv) καὶ μεγάλων. }

- 19 **Καὶ εἶδον**
- (1) τὸ θηρίον
 - (2) καὶ τοὺς βασιλεῖς τῆς γῆς }
 - (3) καὶ τὰ στρατεύματα αὐτῶν }
- συντημένῃ
ποιήσαι τὸν πόλεμον
- (a) μετὰ τοῦ καθήμενου ἐπὶ τοῦ ἵππου
 - (b) καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

20

- (1) καὶ ἐπιάσθη { τὸ θησίον
 καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης
 ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ,
 ἐν οἷς ἐβλήθησαν
 (a) τοὺς λαβόντας τὸ χάραγμα
 τοῦ θησίου
 (b) καὶ τοὺς προσκυνούντας τῇ εἰκόνι
 αὐτοῦ.

- (2) ζῶντες ἐβλήθησαν οἱ δύο
 εἰς τὴν λίμνην τοῦ ἵππου
 τῆς καιομένης ἐν θείῳ.

21

- (3) καὶ οἱ λοιποὶ ἀπεκράνθησαν
 ἐν τῇ ῥομφαίᾳ
 | τοῦ καθμένου ἐπὶ τοῦ ἵππου
 τῆ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ.
 (4) καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν
 ἐκ τῶν σαρκῶν αὐτῶν.
-

Rev 20

- 1 **Και ειδον**
 → **αγγελον**
 (1) καταβαινοντα εκ του ουρανου
 (2) έχοντα
 (i) την κλειν της άβυσσου } επί την χειρα αυτού.
 (ii) και άλυσιν ΜΕΓΑΛΗΝ }
- 2 (3) και έκράτησεν
 (a) τον δράκοντα,
 (b) ο όφις ο αρχαίος,
 ος έστιν { Διάβολος
 και ο Σατανάς,
- 3 (4) και έδησεν αυτόν χίλια έτη
 (5) και **έβαλεν** αυτόν
 εις την άβυσσον
 (6) και έκλεισεν
 (7) και έσφράγισεν επάνω αυτού
 ίνα μη **πλανήσῃ** έτι τα **έθνη**
 άχρι τελεσθῆ τα χίλια έτη.
 μετά ταύτα δεῖ
 λυθῆναι αυτόν **μικρόν** χρόνον.

- 4 **Και ειδον**
 → **θρόνους**
 (1) και **έκάθισαν** επ' αυτούς
 (2) και **κριμα έδόθη** αυτοις,
 → (a) και τας ψυχάς των πεπελεκισμένων
 (i) δια την **μαρτυριαν** Ιησου
 (ii) και δια **τον λόγον του θεού**
 (b) και οτινες ου **προσεκύπησαν**
 (i) το **θρόνον**
 (ii) ουδέ την εικόνα αυτού
 (c) και ουκ έλαβον το χάρογμα
 (i) επί το μέτωπον
 (ii) και επί την χειρα αυτών.
 (1) και **έζησαν**
 (2) και **έβασίλευσαν** μετά του Χριστου χίλια έτη.
- 5 οι **λοιποι** των νεκρών ουκ **έζησαν**
 άχρι τελεσθῆ τα χίλια έτη.

- 5b Αυτή ἡ ἀνάστασις ἡ πρώτη.
- 6 Μακάριος } ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ
 καὶ ἅγιος } ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ ἡσυχίαν.
 (α) καὶ οὐκ εὐνοῦμαι κρείττον
 (a) τοῦ θεοῦ
 (b) καὶ τοῦ Χριστοῦ
 (3) καὶ βασιλεύσουσιν μετ' αὐτοῦ (τὰ) χίλια ἔτη.
-
- 7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη,
 (1) λυθήσεται ὁ σατανᾶς
 ἐκ τῆς φυλακῆς αὐτοῦ
- 8 (2) καὶ ἐξελεύσεται
πλανῆσαι
 (a) τὰ ἔθνη τὰ ἐν ταῖς ἑσπέραις γωνίαις τῆς γῆς,
 (b) τὸν Γῶγ καὶ Μαγῶγ,
συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον,
 ὃν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.
- 9 (3) καὶ ἀνέβησαν
 ἐπὶ τὸ πλάτος τῆς γῆς
 (4) καὶ ἐκύκλευσαν
 (a) τὴν παρεμβολὴν τῶν ἁγίων
 (b) καὶ τὴν πόλιν τὴν ἡγαπημένην.
- (1) καὶ κατέβη ΠΠΡ
 ἐκ τοῦ οὐρανοῦ
- 10 (2) καὶ κατέφαγεν αὐτούς.
 (3) καὶ ὁ διάβολος
 ἢ ὁ πλανῶν αὐτούς
 ἐβλήθη εἰς τὴν λίμνην { τοῦ ΠΠΡΟΣ
καὶ θείου
 ὅπου καὶ { τὸ ἔθνος
καὶ ὁ ψευδοπροφήτης.
- (4) καὶ βασανισθήσονται { ἡμέρας
 καὶ νυκτὸς }
εἰς τοὺς αἰῶνας τῶν αἰώνων.
-

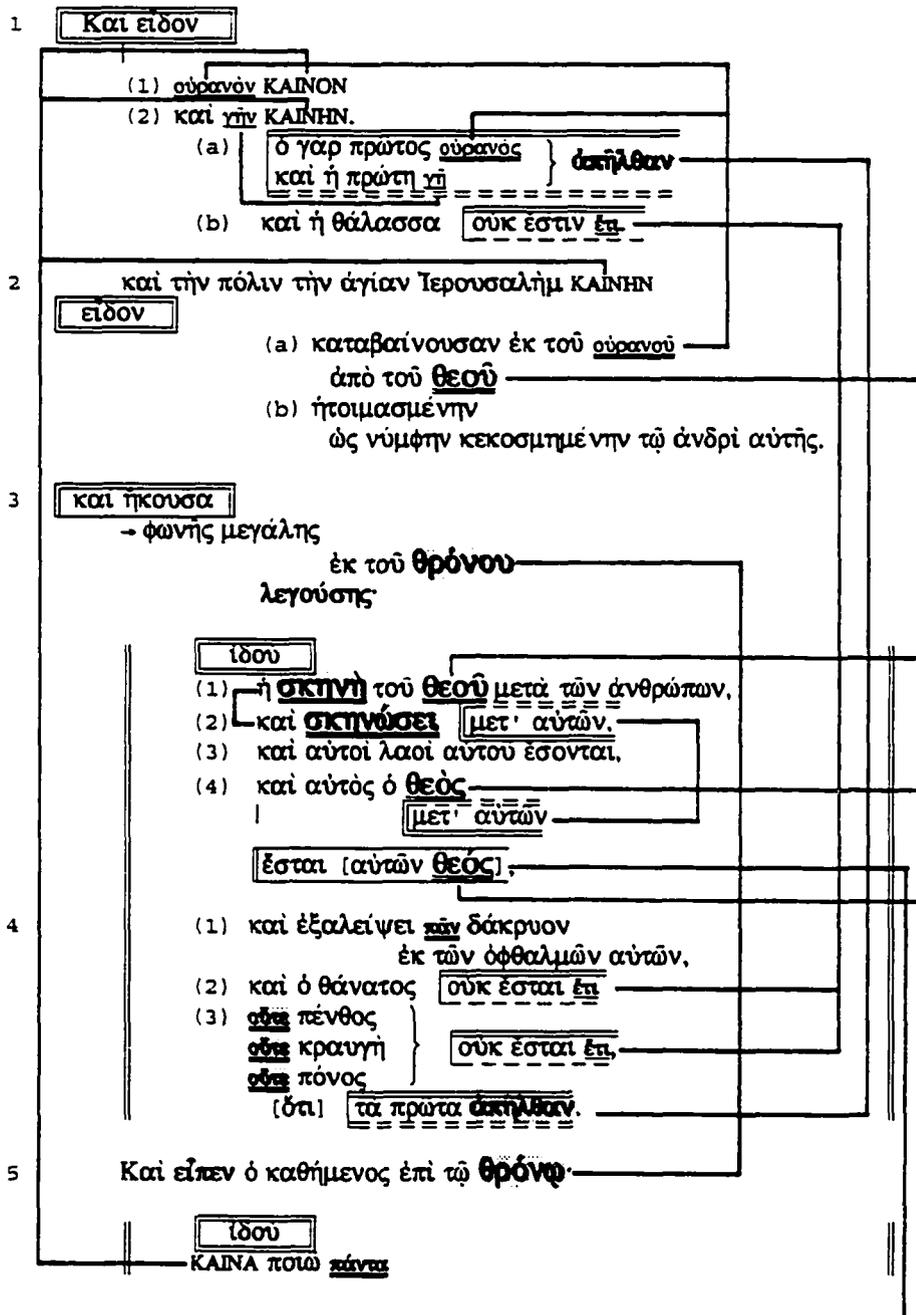
- 11 **Και εἶδον**
- (1) **Θρόνον** ΜΕΓΑΝ λευκῶν
 (2) καὶ τὸν καθήμενον ἐπ' αὐτόν,
 (a) οὐ ἀπὸ τοῦ προσώπου ἔφυγεν { ἡ π̄
 καὶ ὁ οὐρανός
 (b) καὶ τόπος οὐχ εὐρέθη αὐτοῖς.
- 12 **καὶ εἶδον**
- τοὺς νεκρούς, { τοὺς ΜΕΓΑΛΟΥΣ
καὶ τοὺς μικροὺς,
ἐνώπιον ἐνώπιον τοῦ θρόνου.
- (1) καὶ βιβλία ἠνοιχθησαν,
 (2) καὶ ἄλλο βιβλίον ἠνοιχθη,
 ὃ ἐστὶν τῆς ζωῆς,
 (3) καὶ ἐκρίθησαν οἱ νεκροὶ
 ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις
 κατὰ τὰ ἔργα αὐτῶν.
- 13 (1) καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ,
 (2) καὶ ὁ θάνατος καὶ ὁ ἄδης } ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς,
 (3) καὶ ἐκρίθησαν ἕκαστος
 κατὰ τὰ ἔργα αὐτῶν.
- 14 (1) καὶ ὁ θάνατος καὶ ὁ ἄδης } ἐβλήθησαν εἰς τὴν λίμνην τοῦ π̄πρω̄ς.
- 15 (2) ὅτος ὁ θάνατος ὁ δευτερός ἐστίν, ἡ λίμνη τοῦ π̄πρω̄ς.
 (3) καὶ
 | εἰ τις οὐχ εὐρέθη
 | ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος,
 | ἐβλήθη εἰς τὴν λίμνην τοῦ π̄πρω̄ς.

Revelation 21-22

Rev 21:1-8 seems to be an introductory vision dealing with the new heaven and the new earth. It is followed by the last major part of the Apocalypse describing the New Jerusalem (Rev 21:9-22:5). An epilogue concludes the book (Rev 22:6-21). The epilogue has many common elements with the prologue. Both prologue and epilogue form a kind of framework for the entire Book of Revelation. Nevertheless, the epilogue has also strong connections to the preceding part (i.e., Rev 21:1-22:5). This is comparable to the function of the prologue which is related to the subsequent chapters (i.e., Rev 1:9-3:22). Rev 21-22 is displayed in three units.

Display of the Units of Rev 21-22

The following pages present the syntactical display of Rev 21:1-22:21. The display of this section is repeated twice. In the first instance, recurrent words and phrases within each unit are marked. The marking of words is strictly limited to the respective units. Each unit stands for itself without any connection to the other one (i.e. each unit is regarded as a whole, complete in itself). The lines within the display of each unit connect recurrent formulas and words and already point to some kind of structure.



5b και λέγει·

γράψον.

ὅτι οὗτοι οἱ λόγοι { πιστοὶ
καὶ ἀληθινοὶ } εἰσιν.

6 και εἶπέν μοι·

γέγοναν.

ἐγώ [εἰμι] { (1) τὸ ἄλφα
(2) καὶ τὸ ὦ. }
| { (1) ἡ ἀρχὴ
(2) καὶ τὸ τέλος. }

ἐγὼ τῷ διψῶντι δώσω
ἐκ τῆς πηγῆς
τοῦ ὕδατος τῆς ζωῆς δωρεάν.

7 (1) ὁ νικῶν κληρονομήσει ταῦτα

(2) καὶ ἔσομαι αὐτῷ θεός

(3) καὶ αὐτός ἐσται μοι υἱός.

8

- (a) τοῖς δὲ δειλοῖς
(b) καὶ ἀπίστοις
(c) καὶ ἐβδελυγμένοις
(d) καὶ φονεῦσιν
(e) καὶ πόρνοις
(f) καὶ φαρμάκοις
(g) καὶ εἰδωλολάτραις
(h) καὶ πάντι τοῖς ψευδέσιν

τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ
τῇ κατομένῃ

- (i) πυρὶ
(ii) καὶ θεῖῳ,
ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

- 9 (1) Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτά ἀγγέλων
τῶν ἔχόντων τὰς ἐπτά φιάλας
τῶν γεμόνων τῶν ἐπτά πληγῶν τῶν ἐσχάτων
- (2) καὶ ἐλάλησεν μετ' ἐμοῦ
λέγων·
- δεῦρο,
δείξω σοι
- (a) τὴν νόμφην
(b) τὴν γυναῖκα τοῦ ἄρνιου.
- 10 (3) καὶ ἀπήνεγκέν με ἐν πνεύματι
ἐπὶ ὄρος { μέγα
καὶ ὑψηλόν.
- (4) καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ
(a) καταβαίνουσαν ἐκ τοῦ οὐρανοῦ
ἀπὸ τοῦ θεοῦ
- 11 (b) ἔχουσαν τὴν δόξαν τοῦ θεοῦ,
- (a) ὁ φαστῆρ αὐτῆς
ὅμοιος λίθου τιμωτάτου
ὡς λίθου ἰάσπιδι κρυσταλλίζοντι.
- 12 (b) ἔχουσα τείχος { μέγα
καὶ ὑψηλόν.
- (c) ἔχουσα
- (i) κολώνας δώδεκα
(ii) καὶ ἐπὶ τοῖς κολόσιν ἀγγέλους δώδεκα
(iii) καὶ ὀνόματα ἐπιγεγραμμένα,
ἃ ἔστιν [τὰ ὀνόματα]
τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ·
- 13 (iv) ἀπὸ ἀνατολῆς κολώνες τρεῖς
(v) καὶ ἀπὸ βορρᾶ κολώνες τρεῖς
(vi) καὶ ἀπὸ νότου κολώνες τρεῖς
(vii) καὶ ἀπὸ δυσμῶν κολώνες τρεῖς.
- 14 (d) καὶ τὸ τείχος τῆς πόλεως ἔχων
(i) θεμελίους δώδεκα
(ii) καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα
τῶν δώδεκα ἀποστόλων τοῦ ἄρνιου

- 15 (1) Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶπεν μέτρον κάλιμον χρυσοῦν.
ἵνα μετροῖσι
 (a) τὴν ΠΟΛΙΝ
 (b) καὶ τοὺς κολῶνας αὐτῆς
 (c) καὶ τὸ ΤΕΙΧΟΣ αὐτῆς.
- 16 καὶ ἡ ΠΟΛΙΣ τετράγωνος κείται
 καὶ τὸ μήκος αὐτῆς ὅσον (καὶ) τὸ ΠΛΑΤΟΣ.
- (2) καὶ ἐμέτροσεν τὴν ΠΟΛΙΝ τῷ καλίμῳ
 ἐπὶ σταδίων δάδεκα χιλιάδων,
 τὸ μήκος
 καὶ τὸ ΠΛΑΤΟΣ
 καὶ τὸ ὕψος αὐτῆς } ἴσα ἐστίν.
- 17 (3) καὶ ἐμέτροσεν τὸ ΤΕΙΧΟΣ αὐτῆς
 ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου.
 ὃ ἐστὶν ἀγγέλου.
- 18 (1) καὶ ἡ ἐνδῶμησις τοῦ ΤΕΙΧΟΥΣ αὐτῆς ἰασπις
 (2) καὶ ἡ ΠΟΛΙΣ χρυσοῦν καθαρόν
ὅμοιον ὕλης καθαρῆς.
- 19 (3) οἱ θεμέλιοι τοῦ ΤΕΙΧΟΥΣ τῆς ΠΟΛΕΩΣ
παντὶ ἄλλῃ τιμῷ κεκοσμημένοι:
 (a) ὁ θεμέλιος ὁ πρῶτος ἰασπις,
 (b) ὁ δεῦτερος σάπφειρος,
 (c) ὁ τρίτος χαλκιδῶν,
 (d) ὁ τέταρτος σμάραγδος,
 (e) ὁ πέμπτος σαρδόνυξ,
 (f) ὁ ἕκτος σάρδιον,
 (g) ὁ ἕβδομος χρυσόλιθος,
 (h) ὁ ὄγδοος βήρυλλος,
 (i) ὁ ἕνατος τοπάξιον,
 (j) ὁ δέκατος χρυσόπρασος,
 (k) ὁ ἐνδέκατος ὑάκινθος,
 (l) ὁ δωδέκατος ἀμέθυστος,
- 20
- 21 (4) καὶ οἱ δάδεκα κολῶνες δάδεκα μορταρίταις,
 ἀνά εἰς ἕκαστος τῶν κολῶνων τὴν ἕξ ἐνὸς μορταρίταις.
 (5) καὶ ἡ ΠΛΑΤΕΙΑ τῆς ΠΟΛΕΩΣ χρυσῶν καθαρόν
ὡς ὕλης διαυγῆς.

22 (6) Καὶ ἰδὼν οὐκ εἶδον ἐν αὐτῇ,

(a) ὁ γὰρ κύριος ὁ θεὸς
ὁ παντοκράτωρ } υἱὸς αὐτῆς ἐστίν

(b) καὶ τὸ ἀρνίον.

23 (7) καὶ ἡ πόλις οὐ χρεῖαν ἔχει
(a) τοῦ ἡλίου
(b) οὐδὲ τῆς σελήνης
ἵνα φαίνωσιν αὐτῇ,

(i) ἢ γὰρ δόξα τοῦ θεοῦ ἐφάντισεν αὐτήν,
(ii) καὶ ὁ ἀγκυρῶν αὐτῆς τὸ ἀρνίον.

24 (8) καὶ περιπατήσουσιν τὰ ἔθνη
διὰ τοῦ φωτός αὐτῆς.

(9) καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν
εἰς αὐτήν.

25 (10) καὶ οἱ κυλῖνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμερας.
νῦν γὰρ οὐκ ἔσται ἐκεῖ,

26 (11) καὶ οἰσοῦσιν
(a) τὴν δόξαν
(b) καὶ τὴν τιμὴν τῶν ἔθνων
εἰς αὐτήν.

27 (12) καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν { πάν κοινόν
καὶ [ὁ] κοινὸν βδέλυγμα
καὶ ψεῦδος
εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

22:1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς
λαμπρὸν ὡς κρύσταλλον,
ἐκπορευόμενον
ἐκ τοῦ θρόνου
(a) τοῦ θεοῦ
(b) καὶ τοῦ ἀρνίου.

2 ἐν μέσῳ τῆς πλατείας αὐτῆς }
καὶ τοῦ ποταμοῦ } σταθόν ζωῆς
ἐντεύθεν }
καὶ ἐκεῖθεν }

(a) κοινὸν καρπὸν δώδεκα,
κατὰ μῆνα ἑκάστον ἀποδίδουν τὸν καρπὸν αὐτοῦ.
(b) καὶ τὰ φύλλα τοῦ σταθού
εἰς θεραπείαν τῶν ἔθνων.

- 3 (1) καὶ πάν κατὰ θεμα οὐκ ἔσται ἐπὶ
- (2) καὶ ὁ θρόνος
 | (a) τοῦ θεοῦ
 | (b) καὶ τοῦ ἀρνίου
 ἐν αὐτῇ ἔσται.
- 4 (3) καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ
 (4) καὶ ὄψονται τὸ πρόσωπον αὐτοῦ.
 (5) καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.
- 5 (6) καὶ νύξ οὐκ ἔσται ἐπὶ
- (7) καὶ οὐκ ἔχουσιν χρεῖαν
 (a) φαιτός λιγνοῦ
 (b) καὶ φαιτός ἡλίου.
- ὅτι κύριος ὁ θεὸς φωτίζει ἐπ' αὐτούς.
 (8) καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

Rev 22

6 Και εἶπέν μοι·

οὗτοι οἱ λόγοι { πιστοὶ
καὶ ἀληθινοί.

καὶ ὁ κύριος
ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν

ἀπέστειλεν τὸν ἄγγελον αὐτοῦ
δεῖξαι τοῖς δούλοις αὐτοῦ
ἅ δεῖ γενέσθαι ἐν ταχεί.

7

καὶ ἴδου

ἔρχομαι ταχέ.

μακάριος ὁ τηρῶν τούς λόγους τῆς προφητείας
τοῦ βιβλίου τούτου.

8

Καὶ ὁ Ἰωάννης

(a) ὁ ἀκούων
(b) καὶ βλέπων ταῦτα.

καὶ ὅτε { ἤκουσα
καὶ ἔβλενα. }

ἔπεσα

προσκύνησα ἔμπροσθεν τῶν ποδῶν τοῦ ἄγγελου
τοῦ δεικνύοντός μοι ταῦτα.

9

καὶ λέγει μοι·

ὄρα μὴ
συνδουλος

(a) σοῦ
εἶμι

(b) καὶ τῶν ἀδελφῶν σου τῶν προφητῶν

(c) καὶ τῶν τηρούντων τούς λόγους
τοῦ βιβλίου τούτου·

τῷ θεῷ προσκύνησον.

10 Καὶ λέγει μοι·

μη σφραγίσῃς τοὺς λόγους τῆς προφητείας
τοῦ βιβλίου τούτου.

ὁ καιρὸς γὰρ ἔγγυς ἐστίν.

- 11 (1) ὁ ἀδικῶν ἀδικησάτω ἔτι
(2) καὶ ὁ βλαβερὸς βλαβηθήτω ἔτι
(3) καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι
(4) καὶ ὁ ἅγιος ἀγιασθήτω ἔτι

12 Ἴδου
ἔρχομαι ταχὺ.

καὶ ὁ μισθὸς μου μετ' ἐμοῦ
ἀποδοῦναι ἑκάστῳ
ὡς τὸ ἔργον ἐστίν αὐτοῦ.

- 13 Ἐγὼ { (1) τὸ ἄλφα
(2) καὶ τὸ ὦ,
(1) ὁ πρῶτος
(2) καὶ ὁ ἔσχατος,
(1) ἡ ἀρχὴ
(2) καὶ τὸ τέλος.

14 Μακάριοι οἱ πλύνοντες
τὰς στολὰς αὐτῶν,
(a) ἵνα ἔσται ἡ ἐξουσία αὐτῶν

ἐπὶ τὸ ξύλον τῆς ζωῆς
(b) καὶ τοῖς πυλῶσιν εἰσελεύσιν
εἰς τὴν πόλιν.

- 15 Ἐξω { (1) οἱ κύνες
(2) καὶ οἱ φάρμακοι
(3) καὶ οἱ πόρνοι
(4) καὶ οἱ φονεῖς
(5) καὶ οἱ εἰδωλόλατροι
(6) καὶ πᾶς { φίλων
καὶ ποιῶν ψεῦδος.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἀγγελόν μου
μαρτυρῆσαι ὑμῖν ταῦτα
ἐπὶ ταῖς ἐκκλησίαις.

- Ἐγὼ εἰμι { (1) ἡ ρίζα
(2) καὶ τὸ γένος Δαβὶδ,
(3) ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωΐνός.

17	(1) Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη } λέγουσιν·
	ἔρχου.
	(2) καὶ ὁ ἀκούων εἰπάτω·
	ἔρχου.
	(3) καὶ ὁ διψῶν ἐρχέσθω·
	(4) ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.
18	Μαρτυροῦ Ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου·
	(1) ἔαν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ.
19	(2) καὶ ἔαν τις ἀφῆλθῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφῆλθῃ ὁ θεὸς τὸ μέρος αὐτοῦ (a) ἀπὸ τοῦ ξύλου τῆς ζωῆς (b) καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
20	Λέγει ὁ μαρτυροῦν ταῦτα· ναί, ἔρχομαι ταχὺ.
	Ἀμήν, ἔρχου, κύριε Ἰησοῦ.
21	Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

Common Elements in Rev 21-22

The focus of this section is on common elements of the three units in Rev 21-22. Although it is acknowledged that the third unit--the epilogue of the book--is primarily related to the prologue in Rev 1:1-8, it might nevertheless be helpful to discern also the connections to the last major section of the Apocalypse. First, table 100 points to similarities between the units. Quite a number of verbal clusters as well as important words connect the different units with each other.

Following the table, the syntactical display of Rev 19-20 is repeated to allow for a comparison of the three units with each other. Only those words, formulas, and phrases are marked that have parallels within at least two units.

TABLE 100
SIMILARITIES BETWEEN
REV 21 AND REV 22

Words and Phrases	Rev 21a	Rev 21b-22a	Rev 22b
<u>Structuring formulas</u>			
(καί) εἶδον	2		
καί ἤκουσα	1		
<u>Phrases</u>			
ἐγώ εἰμι	1		1
ἐγώ (εἰμι) τὸ ἄλφα καὶ τὸ ὦ, ἡ ἀρχὴ καὶ τὸ τέλος	1		1
ἐκ τοῦ θρόνου	1	1	
καὶ ποιῶν βδέλυγμα καὶ ψεῦδος/καὶ ἐβδελυγμένοις ... καὶ πᾶσιν τοῖς ψευδέσιν	1	1	
κύριος ὁ θεός		2	1
ξύλον ζωῆς		1	2
οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς/τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ		1	2
οἱ φάρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος	1		1
οὐκ ἔστιν/ἔσται ἔτι	3	3	
οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί	1		1
(...) τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ (...) καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ	1	1	
ὔδωρ ζωῆς	1	1	1
ὁ διψῶν ... ὔδωρ ζωῆς δωρεάν	1		1

Table 100--Continued.

Words and Phrases	Rev 21a	Rev 21b- 22a	Rev 22b
<u>Words</u>			
ἄγγελος		3	3
ἀγιαζῶ/ἅγιος	1	1	3
ἄνθρωπος	1	1	
γῆ	2	1	
γίνομαι	1		1
γράφω	1	1	2
δείκνυμι		3	2
δούλος		1	1
ἐγώ	2		5
εἰσέρχομαι		1	1
θεός	5	7	4
θρόνος	2	2	
κοσμέω	1	1	
κύριος		2	3
λαμπρός		1	
λέγω	4	1	6
λόγος	1		6
μέγας	1	2	
μέρος	1		1
μετ' ἐμοῦ		2	1
νύμφη	1	1	1
ξύλον		2	2
ὄραω/ἰδοῦ	4	4	1
οὐρανός	3	1	
πᾶς	3	3	3
πληγή		1	1
πνεῦμα		1	2
ποιέω	1	2	2
πόλις	1	9	2
πρῶτος	3	1	1
πυλών		10	1

Rev 21

1 **Και ειδον**(1) οὐρανόν ΚΑΙΝΟΝ(2) και γῆν ΚΑΙΝΗΝ.(a) ὁ γὰρ πρῶτος οὐρανόσ } ἀπέθαν
και ἡ πρώτη γῆ(b) και ἡ θάλασσα οὐκ ἔστιν ἔτι.

2

και τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ ΚΑΙΝΗΝ**ειδον**(a) καταβαίνουσιν ἐκ τοῦ οὐρανοῦ
ἀπὸ τοῦ θεοῦ

(b) ἠτοιμασμένην

ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

3

και ἤκουσα→ φωνῆς ΜΕΓΑΛΗΣἐκ τοῦ θρόνου
λεγουσῆς**ἴδου**(1) ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων.

(2) και σκηνώσει μετ' αὐτῶν.

(3) και αὐτοὶ λαοὶ αὐτοῦ ἔσονται.

(4) και αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται (αὐτῶν θεός).

4

(1) και ἐξαλείψει πάν δάκρυον
ἐκ τῶν ὀφθαλμῶν αὐτῶν.(2) και ὁ θάνατος οὐκ ἔστιν ἔτι(3) οὔτε πένθος } οὐκ ἔστιν ἔτι
οὔτε κραυγὴ }
οὔτε πόνος }(ὅτι) τὰ πρῶτα ἀπέθαν.

5

Και εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ.**ἴδου**ΚΑΙΝΑ καὶ πέντα

5b και λέγει·

γράφον.

ὅτι οὗτοι οἱ <u>λόγοι</u> { πιστοὶ καὶ ἀληθινοὶ }	εἰσιν.
--	--------

6 και εἶπέν μοι·

γένοναν.

<u>Ἐγώ</u> (εἰμι)	{ (1) τὸ ἄλφα (2) καὶ τὸ ᾠ, (1) ἡ ἀρχὴ (2) καὶ τὸ τέλος.
-------------------	---

ἐγὼ

δώσω

τῷ διψῶντι

ἐκ τῆς πηγῆς

τοῦ ὕδατος τῆς ζωῆς δωρεάν.

7

- (1) ὁ νικῶν κληρονομήσει ταῦτα
- (2) καὶ ἔσομαι ἀντὶ θεός
- (3) καὶ αὐτός ἐσται μοι υἱός.

8

(a) τοῖς δὲ δειλοῖς

(b) καὶ ἀπίστοις

(c) καὶ ἐβδελυγμένοις

(d) καὶ φονευσιν

(e) καὶ πόρνοις

(f) καὶ φαρμάκοις

(g) καὶ εἰδωλολάτραις

(h) καὶ πάντων τοῖς ψευδέσιντὸ μέρος ἀνωῶν ἐν τῇ λίμνῃ
τῇ καιομένῃ

(i) πυρὶ

(ii) καὶ θείῳ,

ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

- 9 (1) Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων
τῶν ἔχόντων τὰς ἑπτὰ φιάλας
τῶν γεμόνων τῶν ἑπτὰ κλιτῶν τῶν ἐσάτων
- (2) καὶ ἐλάλησεν μετ' ἐμοῦ
λέγων
- δεῦρο,
δείξω σοι
- (a) τὴν νύμφην
(b) τὴν γυναῖκα τοῦ ἀρνίου.
- 10 (3) καὶ ἀπήνεγκέν με ἐν πνεύματι
ἐπὶ ὄρος { ΜΕΓΑ
καὶ ὑψηλόν.
- (4) καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ
- (a) καταβαίνουσαν ἐκ τοῦ οὐρανοῦ
ἀπὸ τοῦ θεοῦ
- 11 (b) ἔχουσαν τὴν δόξαν τοῦ θεοῦ.
- (a) ὁ φωστὴρ αὐτῆς
ὅμοιος λίθῳ τιμωτάτῳ
ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι.
- 12 (b) ἔχουσα τείχος { ΜΕΓΑ
καὶ ὑψηλόν.
- (c) ἔχουσα
- (i) κυλῖνας δώδεκα
(ii) καὶ ἐπὶ τοῖς κυλῖσιν ἀγγέλους δώδεκα
(iii) καὶ ὀνόματα ἐπιγεγραμμένα,
ἃ ἔστιν [τὰ ὀνόματα]
τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ·
- 13 (iv) ἀπὸ ἀνατολῆς κυλῖνας τρεῖς
(v) καὶ ἀπὸ βορρᾶ κυλῖνας τρεῖς
(vi) καὶ ἀπὸ νότου κυλῖνας τρεῖς
(vii) καὶ ἀπὸ δυσμῶν κυλῖνας τρεῖς.
- 14 (d) καὶ τὸ τείχος τῆς πόλεως ἔχων
(i) θεμελίους δώδεκα
(ii) καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα
τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

-
- 15 (1) Καὶ ὁ λαλῶν μετ' ἑμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν,
ἵνα μετρήσῃ
- (a) τὴν πόλιν
(b) καὶ τοὺς κυλῶνας αὐτῆς
(c) καὶ τὸ τείχος αὐτῆς.
- 16 καὶ ἡ πόλις τετράγωνος κείται
καὶ τὸ μήκος αὐτῆς ὅσον [καὶ] τὸ πλάτος.
- (2) καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ
ἐπὶ σταδίων δώδεκα χιλιάδων.
- τὸ μήκος
καὶ τὸ πλάτος
καὶ τὸ ὕψος αὐτῆς } ἴσα ἐστίν.
- 17 (3) καὶ ἐμέτρησεν τὸ τείχος αὐτῆς
ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου,
ὃ ἐστὶν ἀγγέλου.
-
- 18 (1) καὶ ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἰασις
(2) καὶ ἡ πόλις χρυσίον καθαρὸν
ὅμοιον ὑάλῳ καθαρῷ.
- 19 (3) οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως
πάντα λίθῳ τιμῷ κεκοσμημένοι.
- (a) ὁ θεμέλιος ὁ πρῶτος ἰασις,
(b) ὁ δεῦτερος σάπφειρος,
(c) ὁ τρίτος χαλκηδών,
(d) ὁ τέταρτος σμάρραγδος,
20 (e) ὁ πέμπτος σαρδόνυξ,
(f) ὁ ἕκτος σάρδιον,
(g) ὁ ἑβδόμος χρυσόλιθος,
(h) ὁ ὄγδοος βήρυλλος,
(i) ὁ ἔνατος τοπάζιον,
(j) ὁ δέκατος χρυσόπρασος,
(k) ὁ ἐνδέκατος ὑάκινθος,
(l) ὁ δωδέκατος ἀμέθυστος,
- 21 (4) καὶ οἱ δώδεκα κυλῶνας δώδεκα μαργαρίται,
ἀνὰ εἷς ἕκαστος τῶν κυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου.
(5) καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν
ὡς ὕαλος διαυγῆς.

- 22 (6) Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ,
 (a) ὁ γὰρ κύριος ὁ θεὸς } ναὸς αὐτῆς ἐστὶν
 ὁ παντοκράτωρ
 (b) καὶ τὸ ἄρνιον.
- 23 (7) καὶ ἡ πόλις οὐ χρειαν ἔχει
 (a) τοῦ ἡλίου
 (b) οὐδὲ τῆς σελήνης
 ἵνα φαίνωσιν αὐτῇ,
 (i) ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν,
 (i.i) καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.
- 24 (8) καὶ περιπατήσουσιν τὰ ἔθνη
 διὰ τοῦ φωτός αὐτῆς,
 (9) καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν
 εἰς αὐτήν,
- 25 (10) καὶ οἱ κυλῆνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας,
 νῦξ γὰρ οὐκ ἔσται ἐκεῖ.
- 26 (11) καὶ οἴσουσιν
 (a) τὴν δόξαν
 (b) καὶ τὴν τιμὴν τῶν ἐθνῶν
 εἰς αὐτήν.
- 27 (12) καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν { πάν κοινόν
 καὶ [ὁ] ποιῶν βδέλυγμα
 καὶ ψεῦδος
- εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἄρνιου.

22:1 Καὶ εἰδείν μοι ποταμὸν ὕδατος ζωῆς
 λευκὸν ὡς κρύσταλλον,
 ἐκπορευόμενον
ἐκ τοῦ θρόνου
 (a) τοῦ θεοῦ
 (b) καὶ τοῦ ἄρνιου.

- 2 ἐν μέσῳ τῆς πλατείας αὐτῆς }
 καὶ τοῦ ποταμοῦ }
 ἐντεῦθεν }
 καὶ ἐκεῖθεν } } στρατὸν ζωῆς
- (a) ποιῶν καρπούς δώδεκα,
 κατὰ μῆνα ἑκάστον ἀποδιδούγ τὸν καρπὸν αὐτοῦ,
 (b) καὶ τὰ φύλλα τοῦ στρατοῦ
 εἰς θεραπείαν τῶν ἐθνῶν.

- 3 (1) καὶ πᾶν κατάθεμα οὐκ ἔσται ἐπὶ
 (2) καὶ ὁ θρόνος
 | (a) τοῦ θεοῦ
 | (b) καὶ τοῦ ἀρνίου
 ἐν αὐτῇ ἔσται.
- 4 (3) καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ
 (4) καὶ ὄψονται τὸ πρόσωπον αὐτοῦ,
 (5) καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.
- 5 (6) καὶ νῦν οὐκ ἔσται ἐπὶ
 (7) καὶ οὐκ ἔχουσιν χρεῖαν
 (a) φωτὸς λύχνου
 (b) καὶ φωτὸς ἡλίου,
 ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς,
 (8) καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.
-

Rev 22

6 Και εἶπέν μοι·

οὗτοι οἱ **λόγοι** { πιστοὶ
καὶ ἀληθινοί.
καὶ ὁ κύριος
ὁ θεὸς } τῶν **πνευμάτων** τῶν προφητῶν
ἀπέστειλεν τὸν **ἄγγελον** αὐτοῦ
δεῖξαι τοῖς **δοῦλοῖς** αὐτοῦ
ἃ δεῖ **γενέσθαι** ἐν τάχει.

7

καὶ ἴδου
ἔρχομαι ταχὺ.
μακάριος ὁ τηρῶν τοὺς **λόγους** τῆς προφητείας
τοῦ **βιβλίου** τούτου.

8

Καθὼς Ἰωάννης

- (a) ὁ ἀκούων
(b) καὶ βλέπων ταῦτα.

καὶ ὅτε { ἤκουσα
καὶ ἔβλεψα, }

ἔπεσα

προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ **ἄγγελου**
τοῦ **δεικνύοντός** μοι ταῦτα.

9

καὶ λέγει μοι·

ὄρα μή
συνδουλός
| (a) σοῦ
εἶμι
(b) καὶ τῶν ἀδελφῶν σου τῶν προφητῶν
(c) καὶ τῶν τηρούντων τοὺς **λόγους**
τοῦ **βιβλίου** τούτου·
τῷ **θεῷ** προσκύνησον.

10 Καὶ λέγει μοι·

μη σφραγίσῃς τοὺς λόγους τῆς προφητείας
τοῦ βιβλίου τούτου,

ὁ καιρὸς γὰρ ἐγγύς ἐστιν.

- 11
- (1) ὁ ἀδικῶν ἀδικησάτω ἔτι
 - (2) καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι,
 - (3) καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι
 - (4) καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

12 Ἴδου
ἔρχομαι ταχύ,

καὶ ὁ μισθός μου μετ' ἐμοῦ
ἀποδοῦναι ἑκάστῳ
ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

- 13
- | | |
|------------|----------------------------|
| <u>Ἐγὼ</u> | (1) τὸ <u>ἄλφα</u> |
| | (2) καὶ τὸ <u>ὦ</u> , |
| | (1) ὁ <u>πρῶτος</u> |
| | (2) καὶ ὁ <u>ἔσχατος</u> , |
| | (1) ἡ ἀρχὴ |
| | (2) καὶ τὸ τέλος. |

14 Μακάριοι οἱ πλύνοντες
τὰς στολὰς αὐτῶν,
(a) ἵνα ἔσται ἡ ἐξουσία αὐτῶν

ἐπὶ τὸ σταθμὸν τῆς ζωῆς
(b) καὶ τοῖς κλισίαις εἰσελεύσιν
εἰς τὴν πόλιν.

- 15
- | | |
|-----|--|
| ἔξω | (1) οἱ κύνες |
| | (2) καὶ οἱ φάρμακοι |
| | (3) καὶ οἱ πόρνοι |
| | (4) καὶ οἱ φονεῖς |
| | (5) καὶ οἱ εἰδωλολάτραι |
| | (6) καὶ <u>πάντες</u> { <u>φιλῶν</u>
καὶ <u>ποιῶν</u> ψεῦδος. |

16 Ἐγὼ Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου
μαρτυρῆσαι ὑμῖν ταῦτα
ἐπὶ ταῖς ἐκκλησίαις.

- | | |
|-----------------|---|
| <u>Ἐγὼ</u> εἰμι | (1) ἡ <u>ρίζα</u> |
| | (2) καὶ τὸ γένος Δαυὶδ, |
| | (3) ὁ ἀστὴρ ὁ <u>λαμπρὸς</u> ὁ πρωϊνός. |

- 17 (1) Καὶ τὸ πνεῦμα
καὶ ἡ νύμφη } λέγουσιν
- | ἔρχου. |
- (2) καὶ ὁ ἀκούων εἰπάτω
- | ἔρχου. |
- (3) καὶ ὁ διψῶν ἐρχέσθω.
- (4) ὁ θέλων λαβέτω
ὕδωρ ζωῆς δωρεάν.
-

- 18 Μαρτυρῶ ἐγὼ παντὶ
τῷ ἀκούοντι
τούς λόγους τῆς προφητείας
τοῦ βιβλίου τούτου·
- (1) ἐάν τις ἐπιθῇ
ἐπ' αὐτά,
ἐπιθήσει ὁ θεὸς
ἐπ' αὐτὸν τὰς κλιπὰς
τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ.
- 19 (2) καὶ ἐάν τις ἀφέλῃ
ἀπὸ τῶν λογίων τοῦ βιβλίου
τῆς προφητείας ταύτης,
ἀφείλει ὁ θεὸς τὸ μέρος αὐτοῦ
- (a) ἀπὸ τοῦ βλαστῆς τῆς ζωῆς
- (b) καὶ ἐκ τῆς πόλεως τῆς ἁγίας.
τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
-

- 20 Λέγει ὁ μαρτυρῶν ταῦτα·
- | ναί,
ἔρχομαι ταχύ. |
- | Ἄμην, ἔρχου κύριε Ἰησοῦ. |
- 21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.
-

APPENDIX B

THE VOCABULARY OF THE BOOK OF REVELATION

The following list containing most of the vocabulary of Revelation is added for convenience. Within this study, different kinds of tables have been given. However, these tables display only the number of occurrences of certain formulas, clusters of words, and single words. Therefore, the following list is appended so that one easily can find the respective texts.

The references provided for a given word do come in the same order as the text of the Book of Revelation has been investigated in order to facilitate fast access. That means that--after the listing of a specific word--references to the following passages are starting with a new line: 1:1-8; 1:10-3:22; 4:1-8:1; 8:2-11:18; 11:19-14:20; 15:1-18:24; 19:1-20:15; 21:1-22:5; 22:6-22.

Some symbols are used. A slash--following a particular word--indicates that another word is closely related to this one and might be worthy to be considered in connection with the original word. A dagger indicates that the respective texts listed with a particular word are the only ones in the NT. In the case that just one reference

is given the dagger indicates not only a hapax legomenon in the Book of Revelation but also in the NT. Sometimes references to a word continue not just in the next column but on the next page. In this case the word is repeated, followed by "c." which stands for "continued." "S." is used to point to a word from which the respective form is derived and means "see."

The vocabulary given in this appendix does not contain the material given in the appendix of the Concordance to the Novum Testamentum Graece¹ (i.e., personal pronouns with the exception of ἐγώ, possessive pronouns, conjunctions, several prepositions, articles, and different particles with the exception of καί are left out). However, they were not disregarded in the syntactical display in the case that they were of importance for the display and the microstructure of Revelation.

¹Concordance to the Novum Testamentum Graece of Nestle-Aland, 26th Edition, and to the Greek New Testament, 3rd Edition, ed. by the Institute for New Testament Textual Research and the Computer Center of Münster University with the collaboration of H. Bachmann und W. A. Slaby (Berlin: Walter de Gruyter, 1987).

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τρέχω	9:9	υπό
τρίτος	4:7; 6:5,5	υποκάτω
		6:8,13 5:3,13; 6:9 12:1
		υπομονή
		1:9; 2:2,3,19; 3:10 13:10; 14:12
		υψηλός
		υψος
		21:10,12 21:16

Φ			13:7; 14:6
φαίνω	1:16 8:12 18:23 21:23	φύλλον	21:12 22:2
φανερώνω	3:18 15:4	φωνέω / φωνή	14:18 1:10,12,15,15; 3:20 4:1,5; 5:2,11,12; 6:1,6,7,10; 7:2,10 8:5,13,13; 9:9,9,13; 10:3,3,4,7,8; 11:12,15 11:19; 12:10; 14:2,2,2,2,7,9,13,15, 18 16:1,17,18; 18:2,4,22, 22,23 19:1,5,6,6,6,17 21:3
φαρμακεία / φάρμακον / φάρμακος	18:23 9:21 † 21:8 22:15 †	φῶς /	18:23 21:24; 22:5,5 21:11
φέρω	21:24,26	φωστήρ / φωτίζω	18:1 21:23; 22:5
φεύγω	9:6 12:6 16:20 20:11		
φθείρω	19:2		
φιάλη	5:8 15:7; 16:1,2,3,4,8,10, 12,17; 17:1 21:9 †		
Φιλαδέλφεια			
φιλέω	1:11; 3:7 † 3:19 22:15	Χ	
φλόξ	1:14; 2:18 19:12	χαίρω	11:10 19:7
φοβέομαι /	1:17; 2:10 11:18 14:7 15:4 19:5	χάλαζα	8:7 11:19 16:21,21 †
φόβος	11:11 18:10,15	χαλινός χαλκηδών χαλκολίβανον /	14:20 21:19 † 1:15; 2:18 †
φοῖνιξ	7:9	χαλκός / χαλκοῦς	18:12 9:20 †
φονεύς /	21:8 22:15	χάραγμα	13:16,17; 14:9,11 16:2 19:20; 20:4
φόνος	9:21		
φρέαρ	9:1,2,2,2	χάρις	1:4 22:21
φυλακή	2:10 18:2,2,2 20:7	χείρ	1:16 6:5; 7:9 8:4; 9:20; 10:2,5,8,10 13:16; 14:9,14 17:4
φυλή	1:7 5:5,9; 7:4,5,5,5,6,6,6, 7,7,7,8,8,8,9 11:9		

χείρ c.	19:2; 20:1,4	χρυσόω	17:4; 18:16 †
χήρα	18:7		
χιλίαρχος	6:15		
	19:18	Ψ	
χιλιάς	5:11,11; 7:4,5,5,5,6,6, 6,7,7,7,8,8,8	ψευδής /	2:2 21:8
	11:13	ψεύδομαι /	3:9
	14:1,3	ψευδοπροφήτης	16:13 19:20; 20:10
	21:16	ψεῦδος	14:5 21:27 22:15
χίλιοι	20:2,3,4,5,6,7	ψηφίζω	13:18
χίλιοι διακοσίας		ψηφός	2:17,17
έξηκοντα	11:3; 12:6 †	ψυχή	6:9 8:9 12:11
χιλίοι έξακοσίοι	14:20 †		16:3; 18:13,14 20:4
χιών	1:14	ψυχρός	3:15,15,16
χλιαρός	3:16 †		
		Ω	
χλωρός	6:8	ώ	1:8 21:6 22:13 †
	8:7; 9:4	ώδε	4:1 11:12 13:10,18; 14:12 17:9
χοϊνίξ	6:6,6 †	φδθή	5:9 14:3,3 15:3,3
χορτάζω	19:21	ώδίνω	12:2
χόρτος	8:7; 9:4	ώρα	3:3,10 9:15; 11:13 14:7,15
χοῦς	18:19		17:12; 18:10,17,19
χρεία	3:17	ώς	1:10,14,14,14,15,15, 16,17; 2:18,24,27, 28; 3:3,21 4:1,6,7; 5:6; 6:1,6, 11,12,12,13,14; 8:1
	21:23; 22:5		
Χριστός	1:1,2,5 11:15 12:10 20:4,6		
χρόνος	2:21 6:11 10:6 20:3		
χρυσίον /	3:18 17:4; 18:16 21:18,21		
χρυσόλιθος	21:20 †		
χρυσόπρασος	21:20 †		
χρυσός /	9:7 18:12		
χρυσούς /	1:12,13,20; 2:1 4:4; 5:8 8:3,3; 9:13,20 14:14 15:6,7; 17:4 21:15		

ὡς ε. 8: 8,10; 9: 2,3,5,7,7,8,
 8,9,9,17;
 10: 1,1,7,9,10
 12: 15; 13: 2,2,3,11;
 14: 2,2,2,3
 15: 2; 16: 3,13,15,21;
 17: 12; 18: 6,21
 19: 1,6,6,6,12; 20: 8
 21: 2,11,21; 22: 1
 22: 12
 ὡς περ 10: 3

APPENDIX C

THE CONNECTIONS OF THE VARIOUS PARTS OF REVELATION

This appendix provides tables 101 and 102 in order to point out the connections that exist between the various parts of Revelation. The first lengthy table compares formulas, phrases, and words of Rev 4-11 with the rest of the book. This table reminds of those printed within the fourth chapter of this study. The difference is that table 101 of Appendix C contains all the parts of Revelation.

Table 102 adds what is missing. Since there are phrases which are not found in Rev 4-11, but contained and repeated in other parts of Revelation, it is necessary to furnish these data.

For easy reference, the extent of the different parts of Revelation is repeated: Rev 1a comprises 1:1-8. Rev 1b-3 covers 1:9-3:22. Rev 4-7 include also 8:1. Rev 8-11 consists of 8:2-11:18. Rev 12-14 incorporates 11:19 and reaches up to 14:20. Rev 15-18 and Rev 19-20 contain exactly the chapters stated here, not more and not less. Rev 21-22a range from 21:1 to 22:5. The conclusion of Revelation, namely Rev 22b, consists of 22:6-22.

TABLE 101
SIMILARITIES BETWEEN REV 4-11
AND THE REST OF REVELATION

Words and Phrases	Rev 1a	Rev 1b-3	Rev 4-7	Rev 8-11	Rev 12-14	Rev 15-18	Rev 19-20	Rev 21	Rev 22a	Rev 22b
<u>Structuring formulas</u>										
καὶ εἶδον			10	3	5	5	7	1		
μετὰ ταῦτα/τοῦτο										
εἶδον			3			2				
(καὶ) ἰδοῦ	1	7	7	2	3	1	1	2	2	
(καὶ) εἶδον, καὶ ἰδοῦ			5		2					
μετὰ ταῦτα εἶδον, καὶ ἰδοῦ			2							
(καὶ) ἤκουσα		1	9	5	3	4	2	1	1	
καὶ εἶδον καὶ ἤκουσα			2							
<u>Phrases</u>										
ὁ ἅγιος καὶ ἀληθινός		1	1							
οἱ ἅγιοι καὶ οἱ										
προφήται				1		3				
καὶ ἔδουσαν ὄψιν										
καινὴν			1		1	1				
τὸ αἷμα τοῦ ἀρνίου			1		1					
ἤκουσα (ὡς) φωνὴν		2	5	5	4	2	2	1		
ἢ φωνὴ (...) ἐκ τοῦ οὐρανοῦ				3	2	1				
ἤκουσα φωνὴν ... ἐκ τοῦ οὐρανοῦ				2	2	1				
ἤκουσα φωνὴν ... λέγουσαν		1	1	3	2	2		1		
ἄλλος ἄγγελος ἀναβαίνειν ἐκ τῆς ἀβύσσου			1	2	6	1				
ἀνάβατε ὧδε·			1	1		1				

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b- 3	Rev 4- 7	Rev 8- 11	Rev 12- 14	Rev 15- 18	Rev 19- 20	Rev 21 22a	Rev 22b
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Phrases (continued)

άνοιξει τὸ βιβλίον/ βιβλίον ἠνοιχθή			5				2		
ἀπὸ ἀνατολῆς ἡλίου			1			1			
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ			1	1	1	1			
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός				1	1	1			
βαλεῖν/βληθῆναι εἰς τὴν γῆν				2	5				
οἱ βασιλεῖς τῆς γῆς	1		1			4	1	1	
βασίλειαν καὶ ἱερεῖς ἱερεῖς ... καὶ	1		1						
βασιλεύσουσιν			1				1		
καὶ βασιλεύσειν εἰς τοὺς αἰῶνας τῶν αἰῶνων				1				1	
βλέπειν ... ἀκούειν				1					2
ἡ γῆ (καὶ) ἡ θάλασσα			3	3	2			1	
ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα			1	1	1			1	
ἐγένετο αἷμα			1	2		2			
ἐδόθη ἀντῶ/ἀντοῖς			6	5	6	1	2		
διδόναι δόξαν			1	1			1		
καὶ ἐδόθη ἀντῶ/ ἀντοῖς ἐξουσία			1	1	2				
δόξα τῷ θεῷ			1	1					
ἡ δόξα καὶ ἡ δύναμις			3			1	1		
ἡ δόξα καὶ τὸ κράτος	1		1						
ἡ δόξα καὶ ἡ τιμὴ			5					1	

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b-	Rev 4-	Rev 8-	Rev 12-	Rev 15-	Rev 19-	Rev 21	Rev 22b
		3	7	11	14	18	20	22a	

Phrases (continued)

οἱ δούλοι σου καὶ οἱ φοβούμενοι τὸ ὄνομά σου				1			1		
δύναμις καὶ πλοῦτος/ ἐκ τῆς δυνάμεως ... πλουτεῖσθαι			1			1			
οἱ εἴκοσι τέσσαρες πρεσβύτεροι			3	1			1		
εἰς τοὺς αἰῶνας τῶν αἰῶνων	1	1	4	2	1	1	2	1	
ζῶν εἰς τοὺς αἰῶνας τῶν αἰῶνων		1	2	1		1			
εἰς τὴν γῆν			1	4	5	2			
ἐκ τοῦ θρόνου			1						2
ἐκ τοῦ οὐρανοῦ	1			6	3	3	2		2
ἐκ τοῦ στόματος ἐκ τοῦ στόματος/τῶν στομάτων	2			3	2	3	2		
ἐκπορευομένη		1		3				1	
ἐκδικεῖν τὸ αἷμα (ἐν μέσῳ) τοῦ θρόνου καὶ τῶν (τεσσάρων) ζῶων καὶ ... τῶν πρεσβυτέρων			1					1	
ἐν τῇ θαλάσῃ				1			2		
ἐν τῷ οὐρανῷ			5	1	8	2	2		
ἐν πνεύματι	1	1				1			1
ἐνώπιον τοῦ ἀρνίου			2		1				
ἐνώπιον τοῦ θεοῦ	1			4	1	1			

Table 101--Continued.

Words and Phrases	Rev								
	1a	1b-	4-	8-	12-	15-	19-	21	22b
		3	7	11	14	18	20	22a	

Phrases (continued)

ένώπιον τοῦ θρόνου καὶ ἐξαλείψει ὁ θεὸς πάν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν	1		6	1	1		1		
ἐπὶ τῶν μετώπων οἱ ἑπτὰ ἄγγελοι ἔρχομαι/ἔρχεται ταχύ			1		3	1	1	1	
ἰδοὺ ... ἔρχομαι/ ἔρχεται ταχύ		2		1					3
ἐσῶτες ἐνώπιον τοῦ θρόνου			1					1	
ἔχειν ἐξουσίαν ὁ ἥλιος ... καὶ ἡ σελήνη ... καὶ οἱ ἀστέρες				3	1	2	1		
ἡμέρας καὶ νυκτός ἡ ἡμέρα ἡ μεγάλη ἡ θάλασσα ἐγένετο αἷμα			1	1	1		1		
ὡς θάλασσα ὑαλίνη			1			2			
ὁ θάνατος καὶ ὁ ᾄδης			1				2		
ὁ θεὸς καὶ τὸ ἀρνίον ὁ θεὸς τοῦ οὐρανοῦ			1		1			2	
θαῖψις μεγάλη	1	1		1		1			
ὁ θρόνος τοῦ θεοῦ			1						2
θύρα ἀνοίγειν/ ἠνεωγμένη		2	1						

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b- 3	Rev 4- 7	Rev 8- 11	Rev 12- 14	Rev 15- 18	Rev 19- 20	Rev 21	Rev 22a	Rev 22b
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Phrases (continued)

θύρα ήνεπημένη έν τω σφρανω/ σφρανός ήνεπημένος			1				1			
ήπος λευκός			1				2			
ό καθήμενος έπί του θρόνου/οί καθήμενοι έπί τους θρόνους			10	1			2		1	
καιομένη πυρί			1							1
καλάμω ... μετρείν/ μέτρον κάλαμος				1						2
καταβαίνειν έκ του σφρανού		1		1	1	2	2		2	
οί κατοικούντες έπί της γής		1	1	3	4	2				
ή κεφαλή ... οί πόδες ή κλεις ... της άβύσσου		1		1	1			1		
κριθηναι οί νεκροί				1			1			
κύριος ό θεός ό θεός ό	1		2	1		3	1	2		1
παντοκράτωρ	1		1	1		3	2		1	
κύριος ό θεός ό παντοκράτωρ	1		1	1		2	1		1	
λαβείν την δύναμιν			2	1						
λαλείν μετ' έμου	1		1	1		1			2	
ό λίθος ίσσις			1							3
λμός και θάνατος			1			1				

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b-3	Rev 4-7	Rev 8-11	Rev 12-14	Rev 15-18	Rev 19-20	Rev 21-22a	Rev 22b
Phrases (continued)									
ὁ λόγος/οἱ λόγοι τοῦ θεοῦ	1	1	1			1	3		
ὁ λόγος τοῦ θεοῦ καὶ ἡ μαρτυρία	1	1	1				1		
μετ' αὐτῶν		1		1	1			2	
μετ' ἐμοῦ		4	1	1		1		2	1
μετανοεῖν ἐκ τῶν ἔργων (αὐτῶν)		1		1		1			
οἱ μικροὶ καὶ οἱ μεγάλοι				1	1		3		
ὁ ναὸς τοῦ θεοῦ ὄρος μέγα		1		1	1				1
οὐ μὴ εὐρήσουσιν/εὐρεθῆ				1		2			
ὄχλος πολὺς			1				2		
πάντα τὰ ἔθνη			2		4	3			
ἔθνος καὶ γλῶσσα καὶ λαός			2	2	2	1			
(πάν) ἔθνος κ. φυλὴ καὶ γλῶσσα καὶ λαός			2	1	2				
καὶ πᾶν ὄρος κ. νῆσος			1			1			
πᾶς δοῦλος/πάντες οἱ δοῦλοι			1					2	
(πᾶς) δοῦλος καὶ ἐλεύθερος			1		1		1		
περιβάλλεσθαι ἐν ἱματίοις		2	1				1		
περιβάλλεσθαι ἐν ἱματίοις λευκοῖς	2	1							

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b-	Rev 4-	Rev 8-	Rev 12-	Rev 15-	Rev 19-	Rev 21	Rev 22b
		3	7	11	14	18	20	22a	

Phrases (continued)

πετόμενος ἐν μεσουρανῆματι				1	1		1		
αἱ πηγαὶ ὑδάτων			1	1	1	1		1	
πίπτειν προσκυνῆσαι			3	1			2		1
προσκυνεῖν τῷ θεῷ			1	1			2		1
ἔπεσαν (...) (ἐπὶ τὰ πρόσωπα αὐτῶν) κ. προσεκύνησαν τῷ θεῷ			1	1			1		
οἱ (εἴκοσι τέσσαρες) πρεσβύτεροι ἔπεσαν (καὶ προσεκύνησαν) (τῷ θεῷ)	3	1			1				
καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστήρ			1	2					
πλύνειν τὰς στολὰς αὐτῶν			1						1
οἱ πόδες ... ἡ χεὶρ ποιῆσαι πόλεμον	1			1	2		1		
ἡ πόλις ἡ ἀγία				1				2	1
ἡ πόλις ἡ μεγάλη				1		7			
αἱ προσευχαὶ τῶν ἀγίων			1	2					
πῦρ καὶ θεῖον				2	1		2	1	
ἡ ρίζα Δαυίδ			1						1
σεισμός μέγας ἐγένετο			1	1		2			
ὁ σίτος... καὶ τὸ ἔλαιον καὶ τὸν οἶνον			1			1			

Table 101--Continued.

Words and Phrases	Rev								
	1a	1b-	4-	8-	12-	15-	19-	21	22b
	3	7	11	14	18	20	22a		
Phrases (continued)									
ἡ σφραγὶς τοῦ θεοῦ			1	1					
αἱ τέσσαρα γωνίαι									
τῆς γῆς			1				1		
τὰ τέσσαρα ζῶα			8		1	1	1		
τὰ τέσσαρα ζῶα καὶ									
οἱ πρεσβύτεροι	3			1		1			
οἱ τέσσαρες ἄγγελοι			1	2					
ὕδωρ ζωῆς/ζωῆς									
πηγᾶς ὑδάτων			1					2	1
υἱῶν Ἰσραὴλ	1	1						1	
φιάλαι χρυσαῖ		1				1			
οἱ φάρμακοὶ καὶ οἱ									
πόρνοι καὶ οἱ									
φονεῖς				1				1	1
φωνὴ μεγάλη	1	5	3	3	5	2	2	1	
κράζειν φωνὴ μεγάλη				3	1	1		1	
ἡ χεὶρ ἡ δεξιὰ	1		1	1					
τὰ χρυσᾶ κ. τὰ ἀργυρᾶ									
καὶ τὰ χαλκᾶ									
καὶ τὰ λίθινα									
καὶ τὰ ξύλινα				1		1			
ὁ ὢν καὶ ὁ ἦν	2		1	1		1			
ὁ ὢν καὶ ὁ ἦν καὶ ὁ									
ἐρχόμενος	2		1						
κύριος ὁ θεὸς ὁ									
παντοκράτωρ,									
ὁ ὢν καὶ ὁ ἦν	1		1	1					

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b- 3	Rev 4- 7	Rev 8- 11	Rev 12- 14	Rev 15- 18	Rev 19- 20	Rev 21 22a	Rev 22b
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Phrases (continued)

κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος	1		1						
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Words

ἄγγελος	1	9	6	22	11	10	2	3	3
ἀδελφός		1	1		1		1		1
ἄνθρωπος		1	1	10	4	7		2	
Ἀπολλύων				1		1			
ἄρνιον			10		7	3	2	7	
γλῶσσα			2	2	2	2			
γυνή		1		1	9	6	1	1	
δοκίμιον				1		2			
δοῦλος/σύνδουλος	2	1	3	2	1	1	4	1	2
ἔθνος		1	2	4	4	6	3	3	
ἐλεύθερος			1		1		1		
ζῶν			16		1	1	1		
θεός	4	10	14	11	12	18	11	12	4
θηρίον			1	1	18	14	5		
Ἰσραήλ		1	1					1	
κύριος	1		3	4	1	6	3	2	3
λαός			2	2	2	2		1	
ὄχλος			1			1	2		
πνεῦμα	1	9	3	1	2	4	1	1	2
πρεσβύτερος			9	1	1		1		
στράτευμα				1			3		
υἱός		3	1		2			2	
φυλή			16	1	2			1	

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b-3	Rev 4-7	Rev 8-11	Rev 12-14	Rev 15-18	Rev 19-20	Rev 21-22a	Rev 22b
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Words (continued)

χιλίαρχος			1					1	
Χριστός	3			1	1			2	
ψυχή			1	1	1	3		1	
δώδεκα			12		1				10
ἑκατὸν τεσσαράκοντα									
τέσσαρες			1		2				1
ἑπτὰ	2	13	8	8	3	18			3
μυριάς			2	1					
πρῶτος		5	2	1	2	1	2	4	1
τέσσαρες			12	3	1	1	2		
τεσσαράκοντα (καί)									
δύο				1	1				
τέταρτος			4	1		1			1
τρεις			1	4		2			4
τρίτος			3	16	2	1			1
χιλιάς/χίλιοι			15	1	2		6		1
χιλιάς διακοσίας									
ἑξήκοντα				1	1				
ἄβυσσος				4		1	2		
ἄγιος		1	5	4	4	4	3	2	2
ἀγοράζω		1	1		3	1			
ἄδης		1	1				2		
ἀδικέω/ἀδίκημα		1	3	4		1			2
ἄδω/ἄδη			2		3	3			
ἀετός			1	1	1				
αἷμα	1		4	3	2	7	2		
αἶρω				1		1			
ἀκολουθέω			1		4		1		

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b-3	Rev 4-7	Rev 8-11	Rev 12-14	Rev 15-18	Rev 19-20	Rev 21-22a	Rev 22b
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Words (continued)

ἀκούω	1	10	9	7	5	7	2	1	4
ἀληθινός		1	1			2	3	1	1
ἀναβαίνω			2	5	3	1	2		
ἀνάπαυσις/ ἀναπαύω			2		2				
ἀνατολή			2			1			
ἀνοίγω		4	13	3	3	1	2		
ἀξιός		1	5			1			
ἀπέρχομαι			2	2		2		2	
ἀποθνήσκω		1		3	1	1			
ἀποκτείνω		2	2	7	3		1		
ἀποστέλλω	1		1						1
ἀργυρός/ἀργυρούς				1		1			
ἀριθμέω/ἀριθμός			3	2	4	1	1		
ἀστήρ		6	1	4	2				1
αὐλή/αὐλητής				1		1			
ἀφίημι		2		1					
βάλλω		4	2	3	11	3	5		
βασανίζω/ βασανισμός				4	3	3	1		
βασιλεία/βασιλεύς/ βασιλεύω/ βασίλισσα	2	1	3	5	1	17	7	2	
βιβλαρίδιον/βιβλίον/ βίβλος		2	8	4	1	1	3	2	7
βλέπω		3	2	2		4			2
βροντή			2	4	2	1	1		
γεμίζω				1		1			
γέμω			3			3		1	
γῆ	2	1	17	17	22	15	5	3	

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b-3	Rev 4-7	Rev 8-11	Rev 12-14	Rev 15-18	Rev 19-20	Rev 21-22a	Rev 22b
<u>Words (continued)</u>									
γίνομαι	1	7	5	9	3	11		1	1
γράφω	1	11	1	2	3	2	5	2	2
γωνία			1				1		
δείκνυμι	1		1			1		3	2
δένδρον			2	2					
δεξιός		4	2	2	1				
δέω				1			1		
δίδομαι	1	11	7	12	12	9	5	1	
διψάω			1					1	1
δόξα/δοξάζω	1		5	1	1	5	2	4	
δύναμις		2	3	1	2	3	1		
εἰρήνη	1		1						
εἰσέρχομαι		1		1		1		1	1
ἐκπορεύομαι		1	1	3		1	1	1	
ἐλαία/ἐλαιον			1	1		1			
ἐξέρχομαι		1	2	1	4	3	3		
ἐξουσία		1	1	6	7	4	1		1
ἔργον		12		1	1	3	2		1
ἔρχομαι/ῆκω	3	8	9	4	2	7	1	1	7
ἐσθίω/κατεσθίω		1		4	1	1	2		
ἐτοιμάζω				3	1	1	1	1	
εὐαγγελίζω/ εὐαγγέλιον				1	2				
εὐρίσκω		2	1	1	2	5	2		
εὐφραίνω				1	1	1			
Εὐφράτης				1		1			
ἔχω	28	9	16	19	14	6	8		
ζῶ/ζωή	7	4	2	2	3	4	4	4	3
ἥλιος	1	3	3	1	2	1	2		
ἡμέρα	3	3	8	3	2	1	1		

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b- 3	Rev 4- 7	Rev 8- 11	Rev 12- 14	Rev 15- 18	Rev 19- 20	Rev 21 22a	Rev 22b
<u>Words (continued)</u>									
θάλασσα			5	7	4	7	2	1	
θάνατος		4	2	2	4	1	4	2	
θειον/θειώδης				3	1		2	1	
θλίψις		4	1						
θρίξ/τρίχινος		1	1	2					
θρόνος	1	3	27	2	3	2	5	4	
θυμίαμα			1	2		2			
θύρα		3	1						
θυσιαστήριον			1	5	1	1			
ΐασις			1					3	
ΐμάτιον		3	1			1	2		
ΐπιος			4	5	1	1	5		
ΐρις			1	1					
ΐσημι		1	5	6	3	4	2		
ΐσχυρός/ΐσχύς/ ΐσχύω			4	1	1	4	2		
κάθημαι			14	2	4	5	6	1	
καινός		3	1		1			4	
καιρός	1			1	4				1
καίω/κατακαίω/ καύμα/ καυματίζω			2	5		5	1	1	
καλέω	1			1	1	1	3		
κάμινος	1			1					
καπνός				7	1	3	1		
καταβαίνω	1			1	2	2	2	2	
κειμαι			1						1
κέρας			1	1	4	4			
κεφαλή	1	1	1	5	7	4	1		

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b-	Rev 4-	Rev 8-	Rev 12-	Rev 15-	Rev 19-	Rev 21	Rev 22b
		3	7	11	14	18	20	22a	
Words (continued)									
κιθάρα/κιθαρίζω/ κιθαρωδός			1		3	2			
κινέω	1	1							
κλαίω			2			4			
κλείς/κλείω	5			2			2	1	
κόσμος				1	1	1			
κράζω			3	2	2	3	1		
κρατέω/κράτος	1	6	2				1		
κρίμα/κρίνω/ κρίσις			1	1	1	7	6		
κρύπτω	1	2							
κτίζω/κτίσις/ κτίσμα		1	3	2					
κρυσταλλίζω/ κρύσταλλος			1					1	
λαλέω	1	1	4	3	1			2	
λαμβάνω	4	6	5	2	3	2			1
λαμπάς		1	1						
λέγω/έρω	1	23	22	13	9	17	9	5	6
λευκαίνω/λευκός λέων		6	6	2	3	1			
λίβανος/λιβανωτός				2		1			
λίθινος/λίθος			1	1		4		3	
λόγος	2	3	1		1	1	3	1	6
λοιπός			2	3	1		2		
λύω	1		1	2			2		
μαρτυρέω/μαρτυρία/ μαρτύριον/ μάρτυς	3	3	1	2	2	2	3		3
μάχηρα			1		3				

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b-3	Rev 4-7	Rev 8-11	Rev 12-14	Rev 15-18	Rev 19-20	Rev 21-22a	Rev 22b
<u>Words</u> (continued)									
μέγας/μεγιστάνες		2	11	13	18	26	9	3	
μεσουράνημα				1	1		1		
μίγνυμι				1		1			
μικρός		1	1	1	1		4		
μυστήριον		1		1		2			
ναός		1	1	2	4	6	2		
νεκρός	1	4		1	1	1	5		
νεφέλη	1			2	4				
νήσος		1	1			1			
νικάω		8	3	1	2	2		1	
νύξ			2	1	2		1	2	
ξύλινος/ξύλον		1		1		2		2	2
οίδα		9	1		1		1		
οίνος			1		2	4	1		
ὁμοιος/ὡς/ὡσπερ		17	18	23	13	9	6	6	1
ὄνομα		11	1	5	8	6	3	4	
ὄρασις			2	1					
ὄραω/ἰδοῦ	3	11	21	8	13	15	9	6	3
ὄργη/ὀργίζομαι			2	2	2	1	1		
ὄρος			2	3	1	2	1		
οὔαι				7	1	6			
οὔρα				4	1				
οὔρανος		1	7	12	14	8	6	4	
ὄφθαλμός	1	3	4				1	1	
ὄφις				1	3				
παῖς	1	1	13	5	7	18	4	6	3
πατάσσω				1			1		
πατέω				1	1		1		
πέμπω		1		1	2				1
περιβάλλω		2	3	2	1	2	2		

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b-3	Rev 4-7	Rev 8-11	Rev 12-14	Rev 15-18	Rev 19-20	Rev 21-22a	Rev 22b
<u>Words (continued)</u>									
περιπατέω		2		1		1			
πέτομαι			1	1	2		1		
πίπω		2	7	5	2	3	2		1
πλατεῖα				1				2	
πληρώω		1	1						
πλοῖον				1		1			
πλούσιος/πλουτέω/ πλούτος		4	2		1	4			
ποιέω	1	3	1	1	13	4	2	3	2
ποιμαίνω		1	1		1		1		
πολεμέω/πόλεμος		1		3	6	2	3		
πόλις		1		3	1	9	1	10	2
πολύς		2	3	4	2	1	4		
πορνεία/πορνεύω/ πόρνη/πόρνος		3		1	1	10	2	1	1
ποταμός				2	2	2		2	
πούς		4		3	2		1		1
προσευχή			1	2					
προσκυνέω		1	3	3	8	2	5		2
πρόσωπον			3	4	1		1	1	
προφητεία/προφητεύω/ προφήτης/ προφήτις		1		6		3			2
πέρυξ			1	1	1				
πῦρ/πύρινος/ πυρόω		3	1	8	3	4	7	1	
πυρρός			1		1				
ράβδος		1		1	1		1		
ρομφαία		3	1				2		
σάκκος			1	1					

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b- 3	Rev 4- 7	Rev 8- 11	Rev 12- 14	Rev 15- 18	Rev 19- 20	Rev 21 22a	Rev 22b
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Words (continued)

σάλπιγξ/σαλπίζω/ σαλπιστής		1	1	14		1			
σάρδιον			1					1	
σεισμός/σειώ			2	3	1	2			
σελήνη			1	1	1				
σίδηρος/σιδηρούς	1			1	1	1	1		
σίτος			1			1			
σκηνή/σκηνώ			1		3	1		2	
σκοτίζομαι/ σκοτόομαι				2		1			
σμαράγδινος/ σμάραγδος			1					1	
σοφία			2		1	1			
στέφανος	2	3	1	1	2				
στολή			4						1
στόμα	3			6	8	3	2		
στύλος	1			1					
σφάζω			5		2	1			
σφραγίζω/σφραγίς/ κατασφραγίζω			18	2			1		1
σωτηρία			1		1		1		
τάχος/ταχύς	1	2		1					4
τελέω				2		3	3		
τίθημι		1		2					
τιμή			5					1	
τόπος	1	1			3	2	1		
ύακίνθινος/ ύάκινθος				1					1
ύάλινος/ύαλος			1			2		2	
ύδωρ	1	1	4	3	5	1	2	1	

Table 101--Continued.

Words and Phrases	Rev 1a	Rev 1b- 3	Rev 4- 7	Rev 8- 11	Rev 12- 14	Rev 15- 18	Rev 19- 20	Rev 21 22a	Rev 22b
<u>Words</u> (continued)									
υπάγω				1	2	3			
φαίνω		1	1			1		1	
φαρμακεία/ φάρμακον/ φάρμακος			1		1		1	1	
φεύγω				1	1	1	1		
φιάλη			1			10		1	
φοβέομαι/φόβος	2			2	1	3			
φονεύς/φόνος				1				1	1
φωνέω/φωνή	5	11	13	11	8	6	1		
χαίρω				1			1		
χάλαζα				1	1	2			
χαλκός/χαλκοῦς				1		1			
χείρ	1	2	6	3	1	3			
χλωρός			1	2					
χρόνος	1	1	1				1		
χρυσίον/χρυσός/ χρυσοῦς/ χρυσόω									3
ώρα		5	2	5	1	8			
		2		2	2	4			

TABLE 102
SIMILARITIES BETWEEN REV 1-3
AND REV 12-22

Words and Phrases	Rev 1a	Rev 1b-3	Rev 12-14	Rev 15-18	Rev 19-20	Rev 21-22a	Rev 22b
<u>Phrases</u>							
ἡ αἰσχὺνη γυμνότητός σου/ γυμνός και ... ἀσχημοσύνην αὐτοῦ		1		1			
ἄλλο σημεῖον			1	1			
ἀληθινὰ και δίκαια				2	1		
τὸ ἄλφα και τὸ ὦ	1					1	1
ἄμμον τῆς θαλάσσης			1		1		
ἀπὸ καταβολῆς κόσμου			1	1			
ἄρνιον and γυνή					1	1	
ἡ ἀρχὴ και τὸ τέλος						1	1
ὁ ἀστήρ ... ὁ πρωϊνός		1					1
ἔχων ὄνομα γεγραμμένον/ ὀνόματα ἐπιγεγραμμένα				1	1	2	1
Βαβυλῶν ἡ μεγάλη				1	4		
βασανισμός/βασανίζω and ἡμέρας και νυκτός				1		1	
Βασιλεὺς βασιλέων και κύριος κυρίων					1	1	
βιβλίον/βίβλος (...) τῆς ζωῆς					1	2	1
γεγραμμένων ἐν τῷ βιβλίῳ/ ἐν τοῖς βιβλίοις						2	1
γενέσθαι ἐν τάχει	1						1
ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἄρνιον				1			1
δεῖξαι τοῖς δούλοις	1						1
Δεῦρο, δεῖξω σοι				1			1
Διάβολος και ὁ Σατανᾶς		1	1		1		
ἐγὼ εἰμι	1	2					2
ἐγὼ (εἰμι) τὸ ἄλφα και τὸ ὦ	1					1	1
ἐκ τοῦ οἴνου τοῦ θυμοῦ				1	1		

Table 102--Continued.

Words and Phrases	Rev	Rev	Rev	Rev	Rev	Rev	Rev
	1a	1b- 3	12- 14	15- 18	19- 20	21 22a	22b
<u>Phrases</u> (continued)							
Ἔπεσον, ἔπεσον Βαβυλῶν ἡ μεγάλη			1	1			
ἐπὶ τοῦ μετώπου		3			1		
ἐπὶ τῆς χειρὸς αὐτῶν ... ἢ ἐπὶ τὸ μέτωπον αὐτῶν/ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα			2		1		
οἱ ἑπτὰ ἄγγελοι (οἱ) ἔχοντες τάς ἑπτὰ πληγὰς/τάς ἑπτὰ φιάλας				3		1	
ἑπτὰ πληγὰς				3		1	
ἑπτὰ φιάλας				3		1	
ἔρχομαι ταχύ		2					3
εὐφραίνεσθε οὐρανοὶ ἔχόντων τὴν μαρτυρίαν			1	1			
ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα			1		1		
ζῶνας χρυσᾶς		1		1			
ἤξω/ἔρχομαι ὡς κλέπτης		1		1			
ἠνοιγῆ ὁ ναὸς			1	1			
θάνατος καὶ πένθος				1		1	
θάνατος ὁ δεύτερος		1			2	1	
θεὸς ἔδωκεν	1			1			
θηρίον and εἰκῶν			6	2	2		
τὸ θηρίον καὶ ὁ ψευδοπροφήτης				1	2		
τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ ... τοῦ ὀνόματος αὐτοῦ			1	1			
θυμοῦ τοῦ θεοῦ/θυμοῦ τῆς ὀργῆς τοῦ θεοῦ			2	3	1		

Table 102--Continued.

Words and Phrases	Rev	Rev	Rev	Rev	Rev	Rev	Rev
	1a	1b- 3	12- 14	15- 18	19- 20	21 22a	22b
Phrases (continued)							
καὶ λέγει μοι, Ὅρα μὴ σύνδουλός σου εἶμι καὶ τῶν ἀδελφῶν σου					1		1
καπνὸς ἀναβαίνει			1		1		
κατὰ τὰ ἔργα	1			1	2		
κέρατα δέκα			2	4			
κεφαλὰς ἑπτὰ			2	3			
λαμβάνει χάραγμα/ἔλαβον τὸ χάραγμα			2		2		
λίθῳ τιμῷ				3		2	
λίμνη and πῦρ					5	1	
οἱ λόγοι ἀληθινοί					1	1	1
τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ	1	1			1		
λόγους τῆς προφητείας	1						3
μαρτυρίαν Ἰησοῦ	1	1	1	1	3		
νεκρὸς and ζῶν			2		1		
ὁ μάρτυς ὁ πιστός	1	2					
οἴνου τοῦ θυμοῦ			2	2	1		
οἴνου τοῦ θυμοῦ τῆς ὀργῆς			1	1	1		
ὄνομα βλασφημίας			1	2			
ὄνομα γεγραμμένον		1	1	1	2	1	
ὁ ὄφις ὁ ἀρχαῖος			1		1		
πίστιν and ὑπομονήν		1	2				
πιστοὶ καὶ ἀληθινοί		2			1	1	1
πλανῆσαι τὰ ἔθνη				1	2		
πληγὰς ἑπτὰ τὰς ἐσχάτας				1		1	

Table 102--Continued.

Words and Phrases	Rev 1a	Rev 1b- 3	Rev 12- 14	Rev 15- 18	Rev 19- 20	Rev 21 22a	Rev 22b
<u>Phrases</u> (continued)							
πνεῦμα τῆς προφητείας/ πνευμάτων τῶν προφητῶν					1		1
ποιεῖ σημεῖα			2	1	1		
ποιμαίνει αὐτούς ἐν ράβδῳ σιδηρᾷ	1	1			1		
πολεῖ σημεῖα			2	1	1		
πόρνην τὴν μεγάλην				1	1		
προσκυνοῦντες (...) τὴν εἰκόνα			3	1	1		
προσκυνήσουσιν τὸ θηρίον			4		1		
προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα			2		1		
ὁ πρῶτος καὶ ὁ ἔσχατος	2						1
ἡ σωτηρία καὶ ἡ δύναμις ῥομφαία ... ὄξεια	2		1		1		
σημεῖον ἐν τῷ οὐρανῷ			2	1			
συναγαγεῖν αὐτούς εἰς τὸν πόλεμον				1	1		
ὕδατων πολλῶν	1	1	1	1			
υἱὸν ἀνθρώπου	1	1					
οἱ φάρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φομεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος						1	1
γλῶσς πυρός	1				1		
φανή ... ὡς κιθαροδῶν			1		1		
ὠδε ἡ σοφία ἐστίν. ὁ ἔχων νοῦν .../ὠδε ὁ νοῦς ὁ ἔχων σοφίαν.			1	1			
ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς			1		1		

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