

Revelation of Jesus Christ

Ἀποκάλυψις Ἰησοῦ Χριστοῦ

The Book of Revelation was likely written by the Apostle John during his exile on Patmos near the end of Emperor Domitian's reign, around A.D. 90 (commonly dated between A.D. 85–95), as affirmed by early church testimony (Irenaeus, Victorinus of Pettau, Eusebius, Jerome). While the exact year is uncertain, historical and textual evidence place its composition near the close of the 1st century. All existing manuscripts of the Book of Revelation are preserved in Greek, including early witnesses such as the Codices Sinaiticus and Alexandrinus. However, the text's linguistic character is highly Semitic, displaying grammatical constructions, idioms, and patterns of parallelism that reflect a Hebrew or Aramaic texts. These features indicate that John was composing within that context. The book's vocabulary and imagery draw heavily from the Hebrew Scriptures, giving Revelation a distinctly Jewish prophetic style.

King James Revelation Modernized (KJRM) and KJRM Interlinear, produced by Kevin Dees, updated last 15 July 2026.



The Revelation of Jesus Christ to the Churches: Overcome

Linear Scene 1.1: Jesus sent His messenger to John to share the end-times signs, timeline, and church corrections and encouragements. This messenger appears to be a prophet based on Revelation 22:9, where he identifies himself as a fellow servant with John and with John's brethren the prophets. Jesus will speak to the seven churches, telling them all to overcome, and we will see that call for the church to overcome again at the end in Revelation 21:7. Chapters 1–3 are present and future in nature: they are addressed to real churches in John's day, while also aiming forward toward the things that “must shortly come to pass” and the “things which shall be after this.” This is a core understanding that must frame our interpretation of the text. When the vision reaches Revelation 4, Jesus explicitly says, “I will show thee things which must be hereafter,” and this study reads the main prophetic details that follow under that forward-looking claim. The woman with 12 stars who gives birth, the fall of Mystery Babylon, and the arrival of the New Jerusalem out of heaven are future events within that framework.

Important Note: When Revelation speaks about overcoming, it connects back to John's earlier writings. In 1 John 5:4-5, John explicitly links overcoming to one central truth: believing that Jesus is the Son of God. Revelation continues this same line of thought, describing those who overcome as those who are "washed in the blood of the Lamb." This does not exhaust every way Revelation speaks of overcoming, since endurance, testimony, and faithfulness are also part of the book's call. But from a salvation standpoint, no act is given greater weight than being found in Christ and washed in His blood.

Bookends: In the main story, we have the bookends of the blessings of "the words of this prophecy." Yet greater, the "Alpha and Omega" speaks, opening and closing the book.

1 The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must **come to pass shortly** [\[r.0\]](#); and he reported it, **by sending his messenger** [\[r.1\]](#) [\[r.2\]](#) unto his servant John:

[tr] The Greek verb σημαίνω carries the sense of "to give a sign," "to signal," "to point out," "to indicate," "to make clear," "to make known," "to communicate information," "to report," "to disclose," or "to signify." Thus, in Revelation 1:1, ἐσήμανεν may be understood as "He made it known," "He communicated it," or "He signified it." The word can involve communication through signs, but it does not, by itself, require the meaning "to make symbolic."

Thus, when Revelation 1:1 is translated as "he reported it," the Greek could also carry the sense that He "made it known," "communicated it," or "indicated it," with the possible nuance of communicating by means of a sign. This does not mean that every detail in Revelation is symbolic, but it does show that the book itself allows for symbolic communication. This is not only suggested in the opening verse; it is explicitly demonstrated when Jesus interprets the seven stars and the seven lampstands for John: "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." (Revelation 1:20, KJV). Therefore, Revelation should not be forced into a purely literal reading at every point. The lampstands are real features within John's vision, but they are not merely literal lampstands; they signify the churches, portrayed through the heavenly image of light-bearing stands before Christ.

[r.0] **Re 1:1**, Re 1:3, Re 1:19, Re 4:1, Re 22:6, Re 22:10

[r.1] **Re 1:1**, Re 22:6, Re 22:9

[r.2] **Re 1:1**, Re 22:16 — Bookend — "sent my messenger"

[art] John the Apostle Wrote Revelation

[art] Revelation: Is It Literal or Symbolic?

[time] Jesus Send His Messenger — Report

2 Who testified of the word of God, and of **the testimony of Jesus Christ** [\[r.3\]](#), even of all things that he saw.

[r.3] **Re 1:2**, Re 1:9, Re 6:9, Re 11:7, Re 12:11, Re 12:17, Re 19:10, Re 20:4

[art] John the Apostle Wrote Revelation

³ **Blessed** [\[r.4\]](#) is he who reads, and they who hear **the words of this prophecy** [\[r.5\]](#), and keep those things which are written in it for **the time is near.** [\[r.6\]](#) [\[r.7\]](#)

[fn] Reading would be out loud

[r.4] **Re 1:3**, Re 14:13, Re 16:15, Re 19:9, Re 20:6, Re 22:7, Re 22:14

[r.5] **Re 1:3**, Re 22:7, Re 22:19 — Bookending — "prophecy of this book."

[r.6] **Re 1:3**, Re 22:10 — Bookending — "time is at hand."

[r.7] Re 1:1, **Re 1:3**, Re 1:19, Re 4:1, Re 22:6, Re 22:10

[time] Jesus Send His Messenger — Time is Near

MESSAGE TO THE SEVEN CHURCHES: PEACE FROM THE FATHER, SEVEN SPIRITS, AND JESUS

⁴ John to the seven churches that are in Asia: Grace be unto you, and peace, from **him who is, and who was, and who is to come;** [\[r.8\]](#) and from the **seven Spirits** [\[r.9\]](#) who are before his throne;

[fn] The throne is the Father's in the immediate logic of Revelation 1:4-5. Grace and peace come from Him who is, and who was, and who is to come; from the seven Spirits before His throne; and from Jesus Christ. The greeting distinguishes the Father, the seven Spirits, and Jesus, even though Revelation will later speak of the throne of God and of the Lamb together.

[r.8] **Re 1:4**, Re 1:8, Re 4:8, Re 11:17, Re 16:5 — The Father Almighty - "who is, and who was, and who is to come"

[r.9] **Re 1:4**, Re 3:1, Re 4:5, Re 5:6

[art] John the Apostle Wrote Revelation

⁵ And from Jesus Christ, who is the **faithful witness** [\[r.10\]](#), the **firstborn of the dead** [\[r.11\]](#) [\[r.12\]](#), and the ruler of the kings of the earth. Unto him who **loved us** [\[r.13\]](#) [\[r.14\]](#), and **released us from our sins by his blood** [\[r.15\]](#),

[lex] He is not just King of Kings but also prince or ruler, ἄρχων, of the kings.

[lex] "Released" (λύω) appears in the Critical Text, while "washed" (λούω) is found in the Majority Text; in Greek, these two verbs differ by only a single letter. Within Revelation's broader context, Christ is portrayed as the one who ransoms and redeems, while the saints are primarily described as those whose robes are washed in the blood of the Lamb (7:14; 12:11; 22:14). Revelation also describes the saints by endurance, testimony, commandments, and faithfulness (12:17; 14:12; 20:4), but those works are not presented as the ground of their worthiness. This pattern suggests that, in this instance, the sense of Christ freeing rather than washing is the more contextually fitting reading.

[r.10] **Re 1:5**, Re 3:14

[r.11] **Re 1:5**, Re 1:18, Re 2:8, Re 5:6, Re 5:9, Re 5:12, Re 13:8

[r.12] **Re 1:5**, Re 3:14, Colossians 1:18, Colossians 1:15

[r.13] **Re 1:5**, Re 2:4, Re 3:9, Re 3:19

[r.14] **Re 1:5**, Re 20:9

[r.15] Re 1:5, Re 5:9, Re 7:14, Re 12:11

KINGDOM OF PRIESTS UNTO GOD

Important Note: Textual variants cause Revelation 1:6 in some translations, such as the ESV, to read, "He made us into a kingdom, priests to His God and Father." Likewise, Revelation 5:10 reads, "You have made them into a kingdom and priests to our God, and they will reign upon the earth." The evidence strongly suggests that the intended theme is "a kingdom of priests," not KJV's "kings and priests" echoing Exodus 19:6: "And ye shall be unto me a kingdom of priests, and an holy nation."

⁶ And has made us **a kingdom, priests unto God** [r.16] [r.17] and his Father; to him be **glory and dominion unto the ages of the ages.** [r.18] Amen.

[lex] ἀμήν — "truly" for Amen

[r.16] Re 1:6, Re 2:10, Re 3:11, Re 4:4, Re 4:10, Re 5:10

[r.17] Re 1:6, Re 5:10, Re 20:6

[r.18] Re 1:6, Re 5:13

⁷ Behold, **he is coming with clouds** [r.19]; and every eye shall see him, and they also who **pierced him** [r.20]: and all kindreds of the earth shall wail because of him. Even so, Amen.

[r.19] Re 1:7, Re 10:1, Re 14:14-16, Daniel 7:13 — Jesus coming in the clouds.

[r.20] Re 1:7, John 19:37, Zechariah 12:10 — This is making it very clear the type of death Jesus died and connecting him to the person who is coming in the clouds.

⁸ I am **Alpha and Omega**, *the beginning and the ending*, **says the Lord God, who is, and who was, and who is to come** [r.21], the **Almighty** [r.22].

[r.21] Re 1:8, Re 1:11, Re 1:17, Re 2:8, Re 21:6, Re 22:13 — The Father and Jesus share this title.

[r.22] Re 1:4, Re 1:8, Re 4:8, Re 11:17, Re 16:5 — The Father Almighty - "who is, and who was, and who is to come"

COMPANION IN TRIBULATION

Important Note: John points out that, regarding the church, he is in tribulation, and the saints who will be in tribulation can be patient in Jesus as he is. The letters to the churches were present and future when delivered to the seven churches, and they are past to us only in that original historical setting. Revelation 1:19 frames the writing as "the things which you have seen," "the things which are," and "the things which shall be after this," so the letters can be read as applying to the original churches, to the present church, and to a future church in tribulation.

⁹ I, John, your **brother** [r.23], and fellow partaker in tribulation, and in the kingdom and patience of Jesus *Christ*, was in the island that is called Patmos, for the word of God, and for **the testimony of Jesus** *Christ* [r.24].

[fn] Tribulation for the church is not unique to what has been labeled as "the great tribulation" of 7 years. All Christians will face tribulation. When we read Revelation and John speaks of being a "companion in tribulation," he is referring to that shared trouble we have in this world. But there is also a tribulation that is great, taking place over 7 years, and many will enter into it. So when we see reference to the "patience of the saints," we should not confuse the tribulation we face every day as the church with what is meant to be a very particular tribulation at a very particular time. This is why many use the special label "the great tribulation" to make that distinction clear. Here John is making a soft relation in the shared theme of waiting on Jesus. 13:10, 14:12, 6:9, 12:17, 14:12

[fn] John says he is a "fellow partaker," which appears to echo the language found in Paul's writings, which were primarily addressed to the churches among the nations. Further, John is not just speaking about partaking in general tribulation; he is also including the kingdom and the patience of Jesus.

[r.23] Re 1:19, Re 6:11, Re 12:10, Re 19:10, Re 22:9

[r.24] Re 1:2, **Re 1:9**, Re 6:9, Re 11:7, Re 12:11, Re 12:17, Re 19:10, Re 20:4

[art] John the Apostle Wrote Revelation

JESUS SPEAKS WITH TRUMPET VOICE

Important Note: In verse 10, we learn that a voice is described as a trumpet. So, when we see messengers with trumpets, we can see them as voices of announcement and as literal trumpets. This does not exclude the idea that the 7 trumpet judgments could be literal trumpets, but this text here is leaning towards great and powerful voices rather than objects.

¹⁰ I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a **trumpet** [r.25],

[r.25] **Re 1:10**, Re 4:1

[time] Great Trumpet Voice — Jesus Appears

¹¹ Saying, *I am Alpha and Omega, the first and the last* [r.26]: and, What you see, **write in a book** [r.27] [r.28], and send it unto the seven churches *that are in Asia*; unto **Ephesus** 2:1, and unto **Smyrna**2:8, and unto **Pergamum**2:12, and unto **Thyatira**2:18, and unto **Sardis**3:1, and unto **Philadelphia**3:7, and unto **Laodicea**3:14.

[fn] It is worth noting that the possible delivery route of the letter may correspond to the chiastic structure of the messages to the churches.



7 churches locations

Image from <https://biblemapper.com/>

[r.26] Re 1:8, **Re 1:11**, Re 1:17, Re 2:8, Re 21:6, Re 22:13 — Majority Text – Here and in Revelation 22:13, the context favors Jesus as speaking, so "Alpha and Omega" in these places is best taken as his title. Elsewhere in Revelation, Jesus and the Father share divine titles, as in Revelation 1:8 (Father) and 1:17-18 (Jesus).

[r.27] **Re 1:11**, Re 1:19, Re 10:4, Re 14:13, Re 19:9, Re 21:5

[r.28] Re 2:1, Re 2:8, Re 2:11, Re 2:18, Re 3:1, Re 3:7, Re 3:14 — Message to specific churches.

[r.29] Re 2:1 — Ephesus

[r.30] Re 2:8 — Smyrna

[r.31] Re 2:12 — Pergamum

[r.32] Re 2:18 — Thyatira

[r.33] Re 3:1 — Sardis

[r.34] Re 3:7 — Philadelphia

[r.35] Re 3:14 — Laodicea

[art] John the Apostle Wrote Revelation

¹² And I turned to see the voice that spake with me. And being turned, I saw seven golden **lampstands** [r.36];

[r.36] **Re 1:12**, Re 1:13, Re 1:20, Re 2:1 — From λύχνος, meaning a lamp.

JOHN SEES GLORIFIED JESUS

¹³ And in the midst of the seven **lampstands** [r.37] one like the **Son of man** [r.38], clothed with a garment down to the foot, and girded about the chest with a **belt of gold** [r.39];

[r.37] Re 1:12, **Re 1:13**, Re 1:20, Re 2:1

[r.38] **Re 1:13**, Re 14:14

[r.39] **Re 1:13**, Re 15:6 — Soft link to priestly garments. Jesus is girded about the μαστοῖς "mastos," the upper chest, not the loins here. In 15:6, seven messengers have the same type of dress.

¹⁴ His head and his hairs were white like wool, white like snow; and his **eyes were as a flame of fire** [r.40];

[fn] This is the only time wool is used and that is strictly related to the Lamb.

[lex] Does "white" apply to both head and hair? Yes, λευκαί applies to κεφαλή (head) + τρίχες (hairs)

[r.40] **Re 1:14**, Re 2:18, Re 19:12

¹⁵ And **his feet like unto fine brass, as if they burned in a furnace** [r.41]; and **his voice as the sound of many waters** [r.42].

[r.41] **Re 1:15**, Re 2:18, Re 10:1

[r.42] **Re 1:15**, Re 14:2, Re 19:6

¹⁶ And he had in his **right hand** [r.43] **seven stars** [r.44] [r.45]: and out of his mouth went a sharp **two-edged sword** [r.46]: and **his countenance was as the sun shines in his might** [r.47].

[r.43] **Re 1:16**, Re 1:17, Re 1:20, Re 2:1, Re 5:1, Re 5:7, Re 13:16 — Right-hand references.

[r.44] **Re 1:16**, Re 1:20, Re 2:1, Re 3:1

[r.45] **Re 1:16**, Re 12:1 — This is like the woman with the 12 stars, but they are not the same. The 7 stars seem to represent Gentile church messengers or leaders, while the 12 stars in Revelation 12 appear to represent the heads of the tribes of Israel.

[r.46] **Re 1:16**, Re 2:12, Re 2:16, Re 19:15, Re 19:21

[r.47] **Re 1:16**, Re 10:1, Re 21:23

[art] Who Are the Stars of the Churches?

¹⁷ And when I saw him, **I fell at his feet as dead** [r.48]. And he laid his **right hand** [r.49] upon me, saying unto me, **Fear not** [r.50]; I am the **first and the last** [r.51]:

[r.48] **Re 1:17**, Daniel 8:17-18, Daniel 10:7-9, Matthew 17:5-7, Ezekiel 1:28, Acts 9:3-4, Judges 13:20-22

[r.49] Re 1:16, **Re 1:17**, Re 1:20, Re 2:1, Re 5:1, Re 5:7, Re 13:16 — Right-hand references.

[r.50] **Re 1:17**, Re 2:10

[r.51] Re 1:8, Re 1:11, **Re 1:17**, Re 2:8, Re 21:6, Re 22:13

¹⁸ **I am he that lives, and was dead; and, behold, I am alive unto the ages of the ages** [r.52], *Amen*; and have the **keys** [r.53] of **death and of hell** [r.54].

[r.52] Re 1:5, **Re 1:18**, Re 2:8, Re 5:6, Re 5:9, Re 5:12, Re 13:8 — Dead or slain

[r.53] **Re 1:18**, Re 3:7, Re 9:1, Re 20:1 — Keys

[r.54] **Re 1:18**, Re 6:8, Re 20:13-14

¹⁹ **Write the things which you have seen** [r.55], and the things which are, and the **things which shall be after this** [r.56];

[fn] In light of Revelation 1:19, chapters 1-3 focus on what is present and what will follow. When the vision reaches Revelation 4, the emphasis shifts exclusively to "what must take place after these things."

[r.55] Re 1:11, **Re 1:19**, Re 10:4, Re 14:13, Re 19:9, Re 21:5

[r.56] Re 1:1, Re 1:3, **Re 1:19**, Re 4:1, Re 22:6, Re 22:10 — The primary direction of the word of Revelation is toward the future. However, it is set in the context of the current time. Notably, the past is not the concern of the book of Revelation, so we will not see anything here from John's time into the past.

SEVEN CHURCHES

Important Note: It is not a highly important theological detail in the study of Revelation, but it is worth noting that there is debate over whether the seven stars in Revelation 1 represent angels or the human leaders of the churches. Also, all the churches are told to "hear." We will see this again in Revelation 13:9, when the saints are given the choice to worship the beast or likely be killed. This kind of connection might lead one to think the church is destined for the tribulation. Yet the call to "hear" is not a link to identity but to obedience — a call directed to a particular people, the saints, whether outside or inside the tribulation.

Bookends: There are bookends within the messages to the seven churches. The bookends are the opening and closing churches that need to return to God: Ephesus and Laodicea.

²⁰ The **mystery** [r.57] of the **seven stars** [r.58] *which you saw* in my **right hand** [r.59], and the seven golden **lampstands** [r.60]. The **seven stars** [r.61] are the **messengers of the seven churches** [r.62]: and the seven **lampstands** [r.63] which you saw are the seven churches.

- [fn] See the 12 stars in Chapter 12; these appear to point to the tribe heads of Israel in Chapter 12, while these 7 stars are connected to the messengers of the churches. If the church messengers are understood as human representatives, both star images would then involve human leaders within their respective groups.
- [fn] The seven-and-twelve pattern also has support from the two feeding miracles. In the feeding of the five thousand, the setting is Jewish/Galilean and twelve baskets remain (Matthew 14:20; Mark 6:43; Luke 9:17; John 6:13), naturally fitting Israel's twelve tribes. In the feeding of the four thousand, the narrative follows Jesus' movement through Tyre, Sidon, and the Decapolis region, a Gentile or half-Gentile setting, and seven baskets remain (Matthew 15:29-39; Mark 7:31; 8:1-10). Jesus Himself keeps the twelve and seven basket counts distinct when He recalls both miracles (Matthew 16:9-10; Mark 8:19-20). This does not prove the Revelation imagery by itself, but it gives textual, historical, and geographical support for reading the seven stars as Gentile church messengers and the twelve stars as Israelite tribal heads.
- [lex] "mystery" (μυστήριον) appears four times in Revelation and is applied specifically to the identity of two symbolic elements: the "seven stars" in Jesus' right hand and "Mystery Babylon." When we examine Mystery Babylon in its extended treatment (Revelation 17-19), she is set in deliberate contrast to the bride of Christ, the New Jerusalem. If the bride stands as the counterpart to this "mystery" city, and the seven stars are likewise called a "mystery," the text may be suggesting a parallel in kind. In that case, the seven stars need not be understood strictly as heavenly angels, but could instead represent specific members within the body of the bride.
- [r.57] **Re 1:20**, Re 10:7, Re 17:5, Re 17:7 — μυστήριον — Mystery is used four times. In Rev 1, the mystery concerns the seven stars and the seven lampstands, with the lampstands explicitly identified as the churches. In Rev 10, the "mystery of God" that is "finished" is unclear: whether the "mystery" refers broadly or specifically. When we look at the uses of mystery in Rev 17, both instances refer to Mystery Babylon. In 3/4 uses of "mystery," it is either tied to the churches or to Babylon. What is striking is that Mystery Babylon is directly contrasted with the image of New Jerusalem (17:3, 21:10). If there is meant to be a connection using the word μυστήριον, then it may be to reinforce the contrast of these two women. This may shed light on what Rev 10 describes as the mystery. The Mystery of God (that is, the one who is his) is the church (Ephesians 3:4-6). If this relation is true for Rev 10, then μυστήριον refers twice to the church and twice to Babylon.
- [r.58] Re 1:16, **Re 1:20**, Re 2:1, Re 3:1
- [r.59] Re 1:16, Re 1:17, **Re 1:20**, Re 2:1, Re 5:1, Re 5:7, Re 13:16 — Right-hand references.
- [r.60] Re 1:12, Re 1:13, **Re 1:20**, Re 2:1
- [r.61] Re 1:16, **Re 1:20**, Re 2:1, Re 3:1, Re 4:5
- [r.62] **Re 1:20**, Re 8:2, Re 15:1 — All instances of 7 messengers in number.
- [r.63] Re 1:12, Re 1:13, **Re 1:20**, Re 2:1

#1 LEFT JESUS - MESSAGE TO EPHESUS: LEFT FIRST LOVE

Important Note: This church is also shown to need to repent, and there is a promise of the tree of life.

2 Unto the messenger of the church of Ephesus **write** [r.64]; These things says he who holds the **seven stars** [r.65] in his **right hand** [r.66], who walks in the midst of the seven golden **lampstands** [r.67];

[r.64] **Re 2:1**, Re 2:8, Re 2:11, Re 2:18, Re 3:1, Re 3:7, Re 3:14

[r.65] Re 1:16, Re 1:20, **Re 2:1**, Re 3:1

[r.66] Re 1:16, Re 1:17, Re 1:20, **Re 2:1**, Re 5:1, Re 5:7, Re 13:16 — Right-hand references.

[r.67] Re 1:12, Re 1:13, Re 1:20, **Re 2:1**

[time] Ephesus — Left Jesus

2 **I know thy works** [r.68] [r.69], and thy **labor** [r.70], and thy patience, and how you can not bear those who are evil: and you have tested those who say they are apostles, and are not, and have found them **liars** [r.71]:

[r.68] **Re 2:2**, Re 2:9, Re 2:13, Re 2:19, Re 3:1, Re 3:8, Re 3:15

[r.69] Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mentions in 9:20, 14:13, 18:6, 20:12-13, and 22:12 seem related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, and 3:15.

[r.70] Re 2:2-3, Re 14:13

[r.71] **Re 2:2**, Re 14:5, Re 21:8, Re 21:27, Re 22:15 — The Greek in 14:5, 21:27, 22:15 for "lie" or "guile" is ψεῦδος, which denotes the lie itself—the false statement or deception. It is related to ψευδής which describes that which is characterized by falsehood [2:2, 21:8].

3 And have endurance, and have patience, *and* for my name's sake *have labored* [r.72], and have not become weary.

[r.72] Re 2:2-3, Re 14:13

4 Nevertheless, I have this *somewhat* against you, because **because the love that you had at first, you left.** [r.73].

[r.73] Re 1:5, **Re 2:4**, Re 3:9, Re 3:19

5 Remember therefore from where you have fallen, and **repent** [r.74], and do the first works; or else **I will come unto you quickly** [r.75], and will remove thy lampstand out of his place, except you repent.

[r.74] **Re 2:5**, Re 2:16, Re 2:22, Re 3:3, Re 3:19

[r.75] **Re 2:5**, Re 2:16

6 But this you have, that you hate the works of the **Nicolaitans** [r.76], which I also hate.

[r.76] **Re 2:6**, Re 2:15 — Ephesus hates evil teachers

⁷ He who has an ear, let him **hear** [r.77] what **the Spirit says** [r.78] unto the churches; To him who **overcomes** [r.79] will I give to eat of the **tree of life** [r.80], which is in the midst of the paradise of God.

[r.77] **Re 2:7**, Re 2:11, Re 2:17, Re 2:29, Re 3:6, Re 3:13, Re 3:22, Re 13:9

[r.78] **Re 2:7**, Re 2:11, Re 2:17, Re 2:29, Re 3:6, Re 3:13, Re 3:22, Re 14:13

[r.79] **Re 2:7**, Re 2:11, Re 2:17, Re 2:26, Re 3:5, Re 3:12, Re 3:21, Re 12:11, Re 15:2, Re 21:7

[r.80] Re 1:7, Re 22:1, Re 22:14

#2 CROWN - MESSAGE TO SMYRNA: TEN DAYS OF TRIBULATION

Important Note: Smyrna mirrors Philadelphia, yet Philadelphia is promised to escape "the hour of temptation, which shall come upon all the world." This is not the ordinary expected temptation of the church; this is the one that comes on the whole world. Yet here, Smyrna is told to be faithful unto death.

⁸ And unto the messenger of the church in Smyrna **write** [r.81]; These things says the **first and the last** [r.82], who was dead, and **is alive** [r.83] [r.84];

[r.81] Re 2:1, **Re 2:8**, Re 2:11, Re 2:18, Re 3:1, Re 3:7, Re 3:14

[r.82] Re 1:8, Re 1:11, Re 1:17, **Re 2:8**, Re 21:6, Re 22:13

[r.83] Re 1:5, Re 1:18, **Re 2:8**, Re 5:6, Re 5:9, Re 5:12, Re 13:8

[r.84] **Re 2:8**, Re 13:14 — ἐζησεν — is alive or did live

[time] Smyrna — Crown

⁹ I know thy **works** [r.85] [r.86], and tribulation, and **poverty, (but you are rich)** [r.87] and I know the blasphemy of those who say they are Jews, and are not, but are the **synagogue of Satan** [r.88].

[r.85] Re 2:2, **Re 2:9**, Re 2:13, Re 2:19, Re 3:1, Re 3:8, Re 3:15

[r.86] Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mentions in 9:20, 14:13, 18:6, 20:12-13, and 22:12 seem related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, and 3:15.

[r.87] **Re 2:9**, 2 Corinthians 8:9

[r.88] Re 2:8, Re 3:9

¹⁰ **Fear not** [r.89] those things which you will suffer: behold, the devil shall cast some of you into prison, that you all may be tested; and you all shall have tribulation ten days. Be **faithful unto death** [r.90], and I will give you a crown of life. [r.91] [r.92]

[r.89] Re 1:17, **Re 2:10**

[r.90] **Re 2:10**, Re 2:13, Re 2:25, Re 3:3, Re 3:11 — Encouraging

[r.91] Re 1:6, **Re 2:10**, Re 3:11, Re 4:4, Re 4:10, Re 5:10

[r.92] **Re 2:10**, Re 3:11

¹¹ He who has an ear, let him **hear** [r.93] what **the Spirit says** [r.94] unto the churches; He who **overcomes** [r.95] shall **not be hurt** [r.96] of the second death.

[r.93] Re 2:7, **Re 2:11**, Re 2:17, Re 2:29, Re 3:6, Re 3:13, Re 3:22, Re 13:9

[r.94] Re 2:7, **Re 2:11**, Re 2:17, Re 2:29, Re 3:6, Re 3:13, Re 3:22, Re 14:13

[r.95] Re 2:7, **Re 2:11**, Re 2:17, Re 2:26, Re 3:5, Re 3:12, Re 3:21, Re 12:11, Re 15:2, Re 21:7

[r.96] **Re 2:11**, Re 6:6, Re 7:3, Re 9:4 — Mentions of "not harming" or "not hurting" appear in Revelation 2:11, 6:6, 7:3, and 9:4. These references should not be treated as the same event or action simply because similar language is used. Revelation 7:3 and 9:4 may seem closely related because both involve the sealed servants of God, but they differ in the actors and purposes. In Revelation 7:3, the four angels are told not to harm the earth, sea, or trees "until" the servants of God are sealed. In Revelation 9:4, however, the locusts are commanded not to harm the grass, any green thing, or any tree "at all," but only the people who do not have the seal of God on their foreheads.

#3 FORNICATION - MESSAGE TO PERGAMUM: DOCTRINE OF BALAAM

Important Note: Jesus will come to this church with the sword of his mouth. A mirror of Thyatira, false teachers, idols, and fornication.

¹² And to the messenger of the church in Pergamum **write** [r.97]; These things says he who has the sharp **sword with two edges** [r.98];

[r.97] Re 2:1, Re 2:8, Re 2:11, Re 2:18, Re 3:1, Re 3:7, Re 3:14

[r.98] Re 1:16, **Re 2:12**, Re 2:16, Re 19:15, Re 19:21

[time] Pergamum — Fornication

¹³ I know thy works [r.99] [r.100], and where you dwell, even where Satan's throne is: and you hold fast my name, and have **not denied my faith** [r.101] [r.102], even those days in which Antipas was my faithful witness, who was slain among you, where Satan dwells.

[r.99] Re 2:2, Re 2:9, **Re 2:13**, Re 2:19, Re 3:1, Re 3:8, Re 3:15

[r.100] Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mentions in 9:20, 14:13, 18:6, 20:12-13, and 22:12 seem related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, and 3:15.

[r.101] **Re 2:13**, Re 3:8, 1 John 5:4-5 — Faith in Jesus and his name are deeply linked. This is the one who has faith in the name of the Son of God and believes in his name.

[r.102] Re 2:10, **Re 2:13**, Re 2:25, Re 3:3, Re 3:11 — Encouraging

¹⁴ But I have a little against you, because you have some there who hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the sons of Israel, to eat things sacrificed unto **idols** [r.103], and to commit **fornication** [r.104].

[r.103] **Re 2:14**, Re 2:20

[r.104] **Re 2:14**, Re 2:20

¹⁵ So also you have some who hold the doctrine of the **Nicolaitans, likewise** [r.105].

[r.105] Re 2:6, **Re 2:15** — Pergamum has some evil teachers.

¹⁶ **Repent** [r.106]; or else I will come unto you **quickly** [r.107] and will war with them with the **sword of my mouth** [r.108].

[r.106] Re 2:5, **Re 2:16**, Re 2:22, Re 3:3, Re 3:19

[r.107] Re 2:5, **Re 2:16**

[r.108] Re 1:16, Re 2:12, **Re 2:16**, Re 19:15, Re 19:21

¹⁷ He who has an ear, let him **hear** [r.109] what **the Spirit says** [r.110] unto the churches; To him who **overcomes** [r.111] will I give *to eat* of the hidden manna, and will give him a white stone, and in the stone a **new name written** [r.112], which none knows saving he who receives it.

[r.109] Re 2:7, Re 2:11, **Re 2:17**, Re 2:29, Re 3:6, Re 3:13, Re 3:22, Re 13:9

[r.110] Re 2:7, Re 2:11, **Re 2:17**, Re 2:29, Re 3:6, Re 3:13, Re 3:22, Re 14:13

[r.111] Re 2:7, Re 2:11, **Re 2:17**, Re 2:26, Re 3:5, Re 3:12, Re 3:21, Re 12:11, Re 15:2, Re 21:7

[r.112] **Re 2:17**, Re 3:12, Re 19:12 — The Greek points to a white stone with a new name written on it; by itself, it does not indicate whether the name is the person's own or another's.

#4 FORNICATION - MESSAGE TO THYATIRA: JEZEBEL

Important Note: A mirror of Pergamum, false teachers, idols, and fornication.

¹⁸ And unto the messenger of the church in Thyatira **write** [r.113]; These things says the Son of God, who has his eyes like unto a **flame of fire** [r.114], and whose feet are like **fine brass** [r.115];

[r.113] Re 2:1, Re 2:8, Re 2:11, **Re 2:18**, Re 3:1, Re 3:7, Re 3:14

[r.114] Re 1:14, **Re 2:18**, Re 19:12

[r.115] Re 1:15, **Re 2:18**, Re 10:1

[time] Thyatira — Fornication

¹⁹ I know thy **works** [r.116] [r.117], and love, and faith, and service, and thy patience, and **thy last works** [r.118] are more than the first.

[fn] If 7 is the number of completion, Jesus' listing of only 6 qualities here helps emphasize that something is lacking.

[r.116] Re 2:2, Re 2:9, Re 2:13, **Re 2:19**, Re 3:1, Re 3:8, Re 3:15

[r.117] Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mentions in 9:20, 14:13, 18:6, 20:12-13, and 22:12 seem related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, and 3:15.

[r.118] Re 2:2, Re 2:9, Re 2:13, **Re 2:19**, Re 3:1, Re 3:8, Re 3:15

²⁰ Notwithstanding, I have this against you, that you suffer that woman Jezebel, who calls herself a prophetess, to teach and to seduce my servants to commit **fornication** [r.119], and to eat things sacrificed unto **idols** [r.120].

[r.119] Re 2:14, **Re 2:20**

[r.120] Re 2:14, **Re 2:20**

²¹ And I gave her time to repent, but she would not repent of her fornication.

²² Behold, I will cast her into a bed, and those who commit adultery with her into great tribulation, except they **repent of their works** [r.121].

[r.121] Re 2:5, Re 2:16, **Re 2:22**, Re 3:3, Re 3:19

²³ And I will kill her children with death; and all the churches shall know that I am he who searches the innermost parts and hearts: and I will give unto every one of you according to your works.

[lex] Both νεφρούς (kidneys) and καρδίας (hearts) are plural in Greek, reflecting an idiom for the totality of the inner life ("inner parts and hearts"), which English translations often render in the singular for smoothness.

²⁴ But unto the rest of you in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, to you I say, I will cast upon you no other burden.

²⁵ But that which you all have **hold fast** [r.122] till I come.

[r.122] Re 2:10, Re 2:13, **Re 2:25**, Re 3:3, Re 3:11 — Encouraging

²⁶ And he who **overcomes** [r.123], and keeps my works unto the end, to him will I give power over the nations:

[r.123] Re 2:7, Re 2:11, Re 2:17, **Re 2:26**, Re 3:5, Re 3:12, Re 3:21, Re 12:11, Re 15:2, Re 21:7

²⁷ And he shall rule them with a **rod of iron** [r.124]; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

[r.124] **Re 2:27**, Re 12:5, Re 19:15 — This links the saints to the later armies that follow Jesus when he appears on a white horse.

²⁸ And I will give him the **morning star** [r.125].

[r.125] **Re 2:28**, Re 22:16

²⁹ He who has an ear, let him **hear** [r.126] what **the Spirit says** [r.127] unto the churches.

[r.126] Re 2:7, Re 2:11, Re 2:17, **Re 2:29**, Re 3:6, Re 3:13, Re 3:22, Re 13:9

[r.127] Re 2:7, Re 2:11, Re 2:17, **Re 2:29**, Re 3:6, Re 3:13, Re 3:22, Re 14:13

#5 DEAD - MESSAGE TO SARDIS: I COME AS A THIEF

Important Note: This church is given a chance to change and walk in white so that Jesus will not come to them as a thief.

3 And unto the messenger of the church in Sardis **write** [\[r.128\]](#); These things says he who has the **seven Spirits of God** [\[r.129\]](#), and the **seven stars** [\[r.130\]](#); I know thy **works** [\[r.131\]](#) [\[r.132\]](#), that you have a name that you live, and are dead.

[r.128] Re 2:1, Re 2:8, Re 2:11, Re 2:18, **Re 3:1**, Re 3:7, Re 3:14

[r.129] Re 1:4, **Re 3:1**, Re 4:5, Re 5:6

[r.130] Re 1:16, Re 1:20, Re 2:1, **Re 3:1**

[r.131] Re 2:2, Re 2:9, Re 2:13, Re 2:19, **Re 3:1**, Re 3:8, Re 3:15

[r.132] Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mention in 9:20, 14:13, 18:6, 20:12-13, 22:12 seems related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, 3:15.

[time] Sardis — Dead

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works complete before God.

3 Remember therefore how you have received and heard, and **hold fast** [\[r.133\]](#), and **repent** [\[r.134\]](#). If, therefore, you will not watch, I will come like a **thief** [\[r.135\]](#), and you will not know what hour I will come upon you.

[r.133] Re 2:10, Re 2:13, Re 2:25, **Re 3:3**, Re 3:11 — Encouraging

[r.134] Re 2:5, Re 2:16, Re 2:22, **Re 3:3**, Re 3:19

[r.135] **Re 3:3**, Re 16:15

[art] The Day of the Lord and the Coming Like a Thief

4 You have little names even in Sardis who have not defiled their garments; and they shall walk with me in **white** [\[r.136\]](#): for they are worthy.

[lex] "little" here is used instead of "few" to more closely reflect the Greek consistency for the word "ολιγος".

[r.136] **Re 3:4**, Re 3:5, Re 3:17, Re 4:4, Re 5:11, Re 6:11, Re 7:9, Re 7:13, Re 19:8, Re 19:14

5 He who **overcomes** [\[r.137\]](#), the same shall be clothed in **white raiment** [\[r.138\]](#); and I will not blot out his name out of the **book of life** [\[r.139\]](#), but I will confess his name before my Father, and before his **messengers** [\[r.140\]](#).

[r.137] Re 2:7, Re 2:11, Re 2:17, Re 2:26, **Re 3:5**, Re 3:12, Re 3:21, Re 12:11, Re 15:2, Re 21:7

[r.138] Re 3:4, **Re 3:5**, Re 3:17, Re 4:4, Re 5:11, Re 6:11, Re 7:9, Re 7:13, Re 19:8, Re 19:14

[r.139] **Re 3:5**, Re 13:8, Re 16:8, Re 20:12, Re 20:15, Re 21:27, Re 22:19

[r.140] **Re 3:5**, Re 5:11, Re 7:11, Re 12:7, Re 14:10

6 He who has an ear, let him **hear** [\[r.141\]](#) what **the Spirit says** [\[r.142\]](#) unto the churches.

[r.141] Re 2:7, Re 2:11, Re 2:17, Re 2:29, **Re 3:6**, Re 3:13, Re 3:22, Re 13:9

[r.142] Re 2:7, Re 2:11, Re 2:17, Re 2:29, **Re 3:6**, Re 3:13, Re 3:22, Re 14:13

#6 CROWN - MESSAGE TO PHILADELPHIA: OPEN DOOR

Important Note: This church is going to be given an "open door" and "I also will keep thee from the hour of temptation."

Important Note: Revelation 3:10 clearly identifies a distinct, global period—"the hour of trial" (τῆς ὥρας τοῦ πειρασμοῦ)—which is said to come upon "all the world." The promise, therefore, is not merely about a general hardship, but about preservation in relation to a defined eschatological time.

The Greek reads, τηρήσω σε ἐκ τῆς ὥρας—"I will keep you from the hour." The preposition ἐκ naturally carries the sense of "from" or "out of," indicating separation from that hour. While this does not explicitly define the mechanism of preservation, it does point away from simple endurance within the period. If the intent were clearly to express preservation within the hour, more direct constructions such as ἐν ("in") or διὰ ("through") were available.

Thus, the grammar most plainly emphasizes separation in relation to a coming global hour, while leaving the precise manner of that deliverance unstated.

In Revelation's own symbolic framework, the promise to Philadelphia—"I have set before thee an open door"—seems to signify a heavenly opening. The only other "open door" (θύρα) occurs in Revelation 4:1, where John hears the heavenly summons Ἀνάβα ὧδε ("Come up here") and is immediately taken into the throne room before the judgments begin. This upward-calling formula appears again with the two witnesses in Revelation 11:12 (Ἀνάβατε ὧδε), and both times it results in an instantaneous ascent into heaven. When this pattern is combined with the precise grammar of Revelation 3:10—Christ's promise to keep them ἐκ τῆς ὥρας, "out of the hour" itself, not merely safe within it—a theme appears: the open door may be the means by which Philadelphia is removed prior to the coming global hour of trial. Revelation's internal symbolism is consistent, and its language is deliberate: the open door is a heavenly upward summons, not an earthly opportunity.

⁷ And to the messenger of the church in Philadelphia **write** [\[r.143\]](#); These things says he who is holy, who is true, who has the **key** [\[r.144\]](#) of **David** [\[r.145\]](#), who opens and none shuts; and shuts and none opens;

[\[r.143\]](#) Re 2:1, Re 2:8, Re 2:11, Re 2:18, Re 3:1, **Re 3:7**, Re 3:14

[\[r.144\]](#) Re 1:18, **Re 3:7**, Re 9:1, Re 20:1 — He has the key

[\[r.145\]](#) **Re 3:7**, Re 5:5, Re 22:16

[\[time\]](#) Philadelphia — Crown

⁸ I know thy **works** [\[r.146\]](#) [\[r.147\]](#): behold, I have set before you an **open door** [\[r.148\]](#), and none can shut it: for you have small might, and have kept my word, and have not denied my **name** [\[r.149\]](#).

[\[r.146\]](#) Re 2:2, Re 2:9, Re 2:13, Re 2:19, Re 3:1, **Re 3:8**, Re 3:15

[\[r.147\]](#) Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mention in 9:20, 14:13, 18:6, 20:12-13, 22:12 seems related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, 3:15.

[\[r.148\]](#) **Re 3:8**, Re 3:20, Re 4:1

[r.149] Re 2:13, **Re 3:8**, 1 John 5:4-5 — Faith in Jesus and his name are deeply linked. This is the one who has faith in the name of the Son of God and believes in his name.

⁹ Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but do **lie** [r.150]; behold, I will make them to come and worship before thy feet, and to know that I have **loved** you [r.151].

[r.150] Re 2:8, **Re 3:9**

[r.151] Re 1:5, Re 2:4, **Re 3:9**, Re 3:19

¹⁰ Because you have kept the word of my patience, I also will keep you from the **hour of testing** [r.152], which shall come upon all the world, to test those who dwell upon the earth.

[fn] Here we see a direct link between "hour of temptation" and what "shall come upon all the world". It is not referring to the general temptation or trial of saints; it is one the whole world will face.

[lex] πειρασμός - Temptation or trial

[r.152] **Re 3:10**, Re 14:7

[art] Escape from God's Judgment Is Biblical

¹¹ Behold, I come **quickly** [r.153]: **hold that fast which you have** [r.154], that no one take thy **crown** [r.155] [r.156].

[r.153] **Re 3:11**, Re 22:7, Re 22:12, Re 22:20

[r.154] Re 2:10, Re 2:13, Re 2:25, Re 3:3, **Re 3:11** — Encouraging

[r.155] Re 1:6, Re 2:10, **Re 3:11**, Re 4:4, Re 4:10, Re 5:10

[r.156] Re 2:10, **Re 3:11**

¹² Him who **overcomes** [r.157] will I make a pillar in the **temple of my God** [r.158], and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which comes down out of heaven from my God: and *I will write upon him my new name* [r.159].

[fn] The seal of the Father.

[r.157] Re 2:7, Re 2:11, Re 2:17, Re 2:26, Re 3:5, **Re 3:12**, Re 3:21, Re 12:11, Re 15:2, Re 21:7

[r.158] **Re 3:12**, Re 7:15, Re 11:19, Re 14:15, Re 14:17, Re 15:5, Re 15:6, Re 15:8, Re 16:1, Re 16:17

[r.159] Re 2:17, **Re 3:12**, Re 19:12 — Not the same as the stone, but might be the same name on the stone.

¹³ He who has an ear, let him **hear** [r.160] what **the Spirit says** [r.161] unto the churches.

[r.160] Re 2:7, Re 2:11, Re 2:17, Re 2:29, Re 3:6, **Re 3:13**, Re 3:22, Re 13:9

[r.161] Re 2:7, Re 2:11, Re 2:17, Re 2:29, Re 3:6, **Re 3:13**, Re 3:22, Re 14:13

#7 LEFT JESUS - MESSAGE TO LAODICEA: JESUS OUTSIDE

Important Note: Again, this church might need to be refined by fire, but he is telling them to repent and open the door; joining the wedding supper might be hinted at in the text, but we cannot know.

¹⁴ And unto the messenger of the church of the Laodiceans **write** [\[r.162\]](#); This says the Amen, the **faithful and true witness** [\[r.163\]](#), **the beginning of the creation of God** [\[r.164\]](#);

[\[r.162\]](#) Re 2:1, Re 2:8, Re 2:11, Re 2:18, Re 3:1, Re 3:7, **Re 3:14**

[\[r.163\]](#) Re 1:5, **Re 3:14**

[\[r.164\]](#) Re 1:5, **Re 3:14**, Colossians 1:18, Colossians 1:15

[\[time\]](#) Laodiceans — Left Jesus

¹⁵ I know thy **works** [\[r.165\]](#) [\[r.166\]](#), that you are neither cold nor hot: I would you were cold or hot.

[\[r.165\]](#) Re 2:2, Re 2:9, Re 2:13, Re 2:19, Re 3:1, Re 3:8, **Re 3:15**

[\[r.166\]](#) Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mention in 9:20, 14:13, 18:6, 20:12-13, 22:12 seems related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, 3:15.

¹⁶ So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth.

¹⁷ Because you say, I am rich, and prospered, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and **naked** [\[r.167\]](#):

[\[r.167\]](#) **Re 3:17**, Re 3:18, Re 16:15

¹⁸ I counsel you to buy of me gold burned in the fire, that you may be rich; and white raiment, that you may be **clothed** [\[r.168\]](#), and that the shame of thy **nakedness** do not appear [\[r.169\]](#); and eyesalve to anoint your eyes, that you may see.

[\[r.168\]](#) Re 3:4, Re 3:5, **Re 3:18**, Re 5:11, Re 6:11, Re 7:9, Re 19:8, Re 19:14

[\[r.169\]](#) Re 3:17, **Re 3:18**, Re 16:15

¹⁹ As many as I **love** [\[r.170\]](#), I rebuke and chasten: be zealous therefore, and **repent** [\[r.171\]](#).

[\[r.170\]](#) Re 1:5, Re 2:4, Re 3:9, **Re 3:19**

[\[r.171\]](#) Re 2:5, Re 2:16, Re 2:22, Re 3:3, **Re 3:19**

²⁰ Behold, I stand at the door, and knock: if any man hear my voice, and opens the **door** [\[r.172\]](#), I will come in to him, and will eat with him, and he with me.

[\[r.172\]](#) Re 3:8, **Re 3:20**, Re 4:1 — This is very soft on the door being the one into heaven, yet because of the supper, it might be connected.

²¹ To him who **overcomes** [\[r.173\]](#) will I grant to sit with me in my throne, even as I also **overcame** [\[r.174\]](#) [\[r.175\]](#), and **am set down with my Father in his throne** [\[r.176\]](#).

[\[fn\]](#) Jesus is on the throne too, not just the Father, so in the white throne judgment, we can see how the Father and the Son being one demonstrates that Jesus could execute the white throne judgment once he has put all things under his feet after the 1000 years at the time of the final judgment.

[\[r.173\]](#) Re 2:7, Re 2:11, Re 2:17, Re 2:26, Re 3:5, Re 3:12, **Re 3:21**, Re 12:11, Re 15:2, Re 21:7

[r.174] Re 2:7, Re 2:11, Re 2:17, Re 2:26, Re 3:5, Re 3:12, **Re 3:21**, Re 12:11, Re 15:2, Re 21:7 — Jesus has overcome and the church can too

[r.175] **Re 3:21**, Re 5:5, Re 17:14 — Overcoming is a type of action Jesus demonstrates.

[r.176] **Re 3:21**, Re 6:16, Re 20:11, Re 22:1, Re 22:3

²² He who has an ear, let him **hear** [r.177] what **the Spirit says** [r.178] unto the churches.

[r.177] Re 2:7, Re 2:11, Re 2:17, Re 2:29, Re 3:6, Re 3:13, **Re 3:22**, Re 13:9

[r.178] Re 2:7, Re 2:11, Re 2:17, Re 2:29, Re 3:6, Re 3:13, **Re 3:22**, Re 14:13



The Open Door: Jesus Shares The Future With The Church

Linear Scene 1.2: Here is what an open door will look like into heaven. Jesus is showing things **exclusive to the future**. Further, we cannot miss something significant that just happened: Jesus was speaking to John on Earth about the 7 churches, and now that voice is suddenly in heaven. This lets us know that Jesus' movement from earth to heaven can be communicated through the location of His voice [1:10, 4:1].

4 After this I looked, and, behold, a **door was opened** [r.179] in heaven: and the first voice which I heard was as it were of a **trumpet** [r.180] talking with me; which said, **Ascend here** [r.181], and I will show you **things which must be hereafter** [r.182].

[fn] Jesus is showing things exclusive to the future. This is crucial for Chapter 12, where the birth of Jesus might be seen as a flashback to Mary's birth; this is not the case. This birth is like those of Isaiah 26 and Isaiah 66:7.

[r.179] Re 3:8, **Re 4:1**

[r.180] Re 1:10, **Re 4:1**

[r.181] **Re 4:1**, Re 11:12

[r.182] Re 1:1, Re 1:3, Re 1:19, **Re 4:1**, Re 22:6, Re 22:10

[time] John Ascends — Shift to Heaven

² And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

³ And he who sat was to look upon like a jasper and a sardius stone: and there was a **rainbow round about the throne** [r.183], in sight like unto an emerald.

[r.183] **Re 4:3**, Re 10:1

[art] The Mighty Angel and the Scroll

THE 24 ELDERS IN WHITE WITH CROWNS

Important Note: When we see the saints, they are shown receiving crowns, wearing them, holding harps, and wearing white raiment. The 24 elders seem deeply connected to the image of saints: crowns, thrones, and white raiment. All very particular to saints. It would be safe to postulate that these 24 elders are linked to the church but distinct from the full body of saints, even if they are part of it.

At most, from an interpretive standpoint, these are leaders of saints, but cannot be, by the text itself, a "raptured church".

We should not read into the text what is not there or inferred by reference. For example, one might postulate that these are the twelve apostles (Matthew 19:28 and Luke 22:29-30) and the twelve leaders of Israel, making a total of 24 elders. But if John is observing them, how can he be one of them, as he is an apostle – basically, the text does not tell us their identity beyond their number and general characteristics.

⁴ And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty **elders** [r.184] sitting, clothed in **white raiment** [r.185]; and they had on their heads **crowns of gold** [r.186].

[lex] In Greek it is θρόνος, which is better translated as throne. This makes the 24 elders, again, a closer match to saints like in Revelation 3:21.

[r.184] **Re 4:4**, Re 4:10, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 7:11, Re 11:16, Re 14:3, Re 19:4

[r.185] Re 3:4, Re 3:5, Re 3:17, **Re 4:4**, Re 5:11, Re 6:11, Re 7:9, Re 7:13, Re 19:8, Re 19:14

[r.186] Re 1:6, Re 2:10, Re 3:11, **Re 4:4**, Re 4:10, Re 5:10

THE THRONE AND THUNDERS AND SPIRITS

Important Note: From a textual-critical standpoint, prophetic literature demands maximal restraint in translation because its symbolic vocabulary functions through repetition. Revelation 4:5 employs a tightly patterned lexical triad — ἀστραπαί / φωναί / βρονταί ("lightnings/voices/thunders"), that appear at key structural moments (4:5; 8:5; 11:19; 16:18).

WITNESS / TEXT	REV 4:5	REV 8:5	REV 11:19	REV 16:18
NA28 / modern critical pattern	L-V-T	T-V-L	L-V-T	L-V-T
Codex Alexandrinus A / 02	L-V-T	T-L-V	L-V-T	L-V-T
Codex Sinaiticus 01 / ⲥ	L-V-T	T-V-L	L-V-T	T-L-V-T*
Stephanus 1550 / KJV order	L-T-V	V-T-L	L-V-T	V-T-L

In Codex Sinaiticus, Revelation 16:18 reads: βρονταὶ καὶ ἀστραπαὶ καὶ φωναὶ καὶ βρονταί — “thunders and lightnings and voices and thunders.” The asterisk indicates that Sinaiticus has a duplicate thunder term, so this reading is not a simple three-item rearrangement such as L–V–T, T–V–L, or V–T–L. It effectively “frames” the sequence with thunder at both ends.

⁵ And out of the throne proceeded **lightnings and voices and thunders** [r.187]: and there were **seven lamps of fire burning before the throne, which are the seven Spirits of God** [r.188]. [r.189]

[lex] From λάμπω "to shine", λαμπάς = a torch, a blazing fire-lamp, a carried flame, not a stand; used for bright, fiery illumination.

[r.187] **Re 4:5**, Re 8:5, Re 11:19, Re 16:18 — This triad might be telling us that the seals, trumpets, and vials come from the throne, which implies they can all be classified as judgment from the one who sits on the throne. Psalm 77:17-19 feels like an echo of this.

[r.188] Re 1:4, Re 3:1, **Re 4:5**, Re 5:6

[r.189] **Re 4:5**, Re 10:3 — This is a massive leap in interpretation, but proximity suggests that the seven Spirits of God might be the thundering voices in 10:3.

SEA OF GLASS

Important Note: When we hear the word sea, we usually imagine a vast ocean, turbulent waters, chaos, and depth. But that is not what appears here. Instead, the "sea of glass" with its proximity to the heavenly temple seems closer in concept to the earthly temple's Molten Sea described in 2 Chronicles 4:2-6. But passages like Exodus 24:10, "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness," may push some readers toward understanding the sea of glass as a kind of pavement or platform. Yet Exodus never speaks of a sea at all; it speaks of a paved work. That makes it difficult to identify Revelation's imagery by symbols alone at this stage. It is not until Revelation 15 that we are given clearer detail about how the sea of glass actually functions, allowing the picture to come into sharper focus. And, of course, it remains possible that the sea of glass, or "glassy sea", is not meant to be fully resolved. Some aspects may intentionally remain mysterious.

⁶ And before the throne there was a **sea of glass like unto crystal** [r.190]: and in the midst of the throne, and round about the throne, were four **beasts full of eyes before and behind** [r.191].

[r.190] **Re 4:6**, Re 15:2

[r.191] **Re 4:6**, Re 4:8-9, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 6:1, Re 6:6, Re 7:11, Re 14:3, Re 15:7, Re 19:4

⁷ And the first beast was like a lion, and the second beast like an ox, and the third beast had a face as a man, and the fourth beast was like a **flying** [r.192] eagle.

[r.192] **Re 4:7**, Re 8:13, Re 12:14, Re 14:6, Re 19:17

⁸ And the four **beasts** [\[r.193\]](#) had each of them **six wings** [\[r.194\]](#); around and within they were full of eyes: and they rest not day and night, saying, **Holy, holy, holy** [Isaiah 6:3](#), Lord God **Almighty, who was and is and is to come** [\[r.196\]](#).

[fn] Wings are mentioned in Revelation only a few times. First, the four living creatures have wings around the throne (Rev. 4:8). If these creatures are connected with the cherubim of the Old Testament, then their wings may be associated with the movement of God's heavenly throne. This connection is not merely later symbolism; it has biblical grounding. Ezekiel sees the living creatures, later identified as cherubim, moving with the wheels and the glory of YHWH (Ezek. 1:19–24; 10:15–20). Daniel also sees the Ancient of Days seated on a throne with wheels of burning fire (Dan. 7:9). Most directly, 1 Chronicles 28:18 speaks of "the chariot, even the cherubim" connected with the ark of the covenant. Thus, cherubim, wings, throne, movement, and chariot imagery are biblically connected.

[r.193] Re 4:6, Re 4:8–9, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 6:1, Re 6:6, Re 7:11, Re 14:3, Re 15:7, Re 19:4

[r.194] **Re 4:8**, Re 9:9, Re 12:14 — Wings are mentioned only three times in Revelation: with the living creatures around the throne (Rev. 4:8), with the locusts whose wings sound like chariots rushing to battle (Rev. 9:9), and with the woman who is given wings to flee into the wilderness (Rev. 12:14). In each case, the imagery is connected with movement, throne/chariot imagery, or flight. Thus, the wings of Revelation 9:9 likely emphasize the locusts' warlike movement rather than merely describing literal insect anatomy.

[r.195] Isaiah 6:3

[r.196] Re 1:4, Re 1:8, **Re 4:8**, Re 11:17, Re 16:5 — The Father Almighty - "who is, and who was, and who is to come"

⁹ And when those **beasts** [\[r.197\]](#) give glory and honor and thanks to him who sat on the throne, who **lives unto the ages of the ages** [\[r.198\]](#),

[r.197] Re 4:6, Re 4:8–9, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 6:1, Re 6:6, Re 7:11, Re 14:3, Re 15:7, Re 19:4

[r.198] Re 4:9–10, Re 5:14, Re 10:6, Re 15:7 — Speaking of the Father

¹⁰ The four and twenty **elders** [\[r.199\]](#) fall down before him who sat on the throne, and worship him who **lives unto the ages of the ages** [\[r.200\]](#), and cast their **crowns** [\[r.201\]](#) before the throne, saying,

[r.199] Re 4:4, **Re 4:10**, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 7:11, Re 11:16, Re 14:3, Re 19:4

[r.200] Re 4:9–10, Re 5:14, Re 10:6, Re 15:7 — Speaking of the Father

[r.201] Re 1:6, Re 2:10, Re 3:11, Re 4:4, **Re 4:10**, Re 5:10

¹¹ You are worthy, O Lord, to receive glory and honor and might: for you have **created all things, and by thy will they are and were created** [\[r.202\]](#).

[r.202] **Re 4:11**, Re 5:13



The Book with Seven Seals

Important Note: The sealed book here is given to the Lion of the tribe of Judah, and he then opens it. Then, in Revelation 10, we see Jesus again with the voice of a Lion with an open book. That book in Revelation 10 is not the same book as this sealed one.

5 And I saw in the **right hand** [r.203] of him that sat on the throne a **book** 5:1-9 written within and on the backside, sealed with seven **seals** Daniel 12:4.

[r.203] Re 1:16, Re 1:17, Re 1:20, Re 2:1, **Re 5:1**, Re 5:7, Re 13:16 — Right-hand references.

[r.204] Re 5:1-9

[r.205] Daniel 12:4

2 And I saw a mighty messenger proclaiming with a great voice, Who is worthy to open the **book** 5:1-9, and to loose the seals thereof?

[r.206] Re 5:1-9

[time] Looking for Lamb — Who Can Open Scroll

3 And none in heaven, nor in earth, neither under the earth, was able to open the **book** 5:1-9, neither to look into it.

[r.207] Re 5:1-9

4 And I wept much, because none was found worthy to open and to read the **book** 5:1-9, neither to look into it.

[r.208] Re 5:1-9

5 And one of the **elders** said unto me [r.209], Weep not: behold, the **Lion** [r.210] of the tribe of Judah, the **Root of David** [r.211], has **overcome** [r.212] so as to open the **book** 5:1-9, and to open the seven seals thereof.

[r.209] **Re 5:5**, Re 7:13

[r.210] **Re 5:5**, Re 10:3

[r.211] Re 3:7, **Re 5:5**, Re 22:16

[r.212] Re 3:21, **Re 5:5**, Re 17:14 — Overcoming is a type of action Jesus demonstrates.

[r.213] Re 5:1-9

[art] The Mighty Angel and the Scroll

SLAIN LAMB: SEVEN HORNS AND EYES ARE THE SEVEN SPIRITS OF GOD

Important Note: Keep an eye on "midst of the throne" or "around." We will see the key figures that appear there. The four beasts, 24 elders, the Lamb, and the saints as the great multitude with harps.

⁶ And I beheld, *and, lo*, in the midst of the throne and of the four **beasts** [r.214], and in the midst of the **elders** [r.215], **stood a Lamb** [r.216] **as if slain** [r.217] [r.218], having seven horns and seven eyes, which are the **seven Spirits of God** sent forth into all the earth [r.219].

[r.214] Re 4:6, Re 4:8-9, **Re 5:6**, Re 5:8, Re 5:11, Re 5:14, Re 6:1, Re 6:6, Re 7:11, Re 14:3, Re 15:7, Re 19:4

[r.215] Re 4:4, Re 4:10, **Re 5:6**, Re 5:8, Re 5:11, Re 5:14, Re 7:11, Re 11:16, Re 14:3, Re 19:4

[r.216] **Re 5:6**, Re 7:17

[r.217] Re 1:5, Re 1:18, Re 2:8, **Re 5:6**, Re 5:9, Re 5:12, Re 13:8

[r.218] **Re 5:6**, Re 13:3 — ὡς ἐσφαγμένην, "as if slain"

[r.219] Re 1:4, Re 3:1, Re 4:5, **Re 5:6**

⁷ And he came and took the book out of the **right hand** [r.220] of him that sat upon the throne.

[r.220] Re 1:16, Re 1:17, Re 1:20, Re 2:1, Re 5:1, **Re 5:7**, Re 13:16 — Right-hand references.

HARPERS' NEW SONG: 24 ELDERS AND 4 BEASTS

⁸ And when he had taken the **book** 5:1-9, the four **beasts** [r.222] and four and twenty **elders** [r.223] fell down before the Lamb, having every one of them **harps** [r.224], and golden vials full of odours, which are the **prayers of saints** [r.225].

[fn] Harps are not an identity marker beyond being used exclusively by those who sing. Thus, harps let us know who is singing a given song, and not much more.

[r.221] Re 5:1-9

[r.222] Re 4:6, Re 4:8-9, Re 5:6, **Re 5:8**, Re 5:11, Re 5:14, Re 6:1, Re 6:6, Re 7:11, Re 14:3, Re 15:7, Re 19:4

[r.223] Re 4:4, Re 4:10, Re 5:6, **Re 5:8**, Re 5:11, Re 5:14, Re 7:11, Re 11:16, Re 14:3, Re 19:4

[r.224] **Re 5:8**, Re 14:2, Re 15:2

[r.225] **Re 5:8**, Re 8:4

[time] Lamb takes scroll — Lamb takes scroll

⁹ And they sung a **new song** (s), saying, You are worthy to take the **book** 5:1-9, and to open the seals thereof: for you were **slain** [r.227], and have **redeemed** (v) [us/people] to God by **thy blood** [r.228] out of every **kindred, and tongue, and people, and nation** [r.229] (im);

[lex] The ESV uses "ransomed" instead of "redeemed"; in Greek, these are the same in the TR and CT: ἡγορασας.

[fn] In verse 9, a new song is sung about a "redeemed" (KJV) group of people, and because the 144,000 are called "redeemed" multiple times in Revelation 14, we can understand how the TR/KJV might link us back to this moment in time, where we also see "a new song." The ESV, however, breaks this link slightly in English by saying "ransomed" instead of "redeemed." This is important because it suggests a shared redemptive theme between this new song and the one in Revelation 14. The two songs are not identical, as the song in Revelation 14 remains hidden and its learning is restricted, but they belong to the same redemptive category: both are Lamb-centered, both involve harps, and both are connected to the redeemed. The thematic resonance suggests that these two distant texts share a common thread.

[lex] ὠδὴν καινὴν - "new song"

[lex] The bracketed rendering [people] reflects a textual variation in Revelation 5:9, where, in some manuscripts, it reads "us," with "people" omitted entirely. Some Greek witnesses include the first-person pronoun ἡμεῖς ("us"), yielding the sense "you purchased us for God," while other witnesses omit the pronoun. When the pronoun is omitted, "people" is not a separate Greek word replacing "us"; it is supplied (added) in English from the following phrase, "from every tribe and language and people and nation." The variations with "us" may reflect that ἡμεῖς was original and preserved, even though the pronoun creates a difficult reading in the mouths of the singers. It is also possible that ἡμεῖς was originally a marginal note, or that it was added because the absence of an explicit object seemed incomplete.

In terms of the oddity it creates for the singers, songs, and heavenly choruses in Revelation should be handled carefully, since their wording may not identify every singer in the same direct way as ordinary narrative dialogue. In other words, a song may be sung by individuals who are not themselves the subject of the song. In this case, the four living creatures do not appear to be the likely referent of the possible "us," though the twenty-four elders may be.

[r.226] Re 5:1-9

[r.227] Re 1:5, Re 1:18, Re 2:8, Re 5:6, **Re 5:9**, Re 5:12, Re 13:8

[r.228] Re 1:5, **Re 5:9**, Re 7:14, Re 12:11

[r.229] **Re 5:9**, Re 7:9, Re 10:11 — The diverse church

(s) **Re 5:9**, Re 14:3 — "A new song" is sung about a **redeemed group of people** in both Chapter 5:9 and Revelation 14:3-5. In both cases, the song is set in the throne room of heaven with the 24 elders and 4 beasts. Both songs are Lamb-centered and connected to **the redeemed**. Both are "new". The thematic resonance suggests that these two distant texts share a common thread. This is important because it may suggest a parallel timing of events. The two songs are not identical, though; the words of the new song in Revelation 14:3 remain hidden, and we know the words to the new song in Revelation 5:9. The new song in Revelation 14:3 appears to be about the redeemed 144,000, and in Revelation 5:9 the new song is about "every kindred, and tongue, and people, and nation". That division of the songs by their subject groups deeply mirrors Revelation 7, where the 144,000 are initially sealed and the "immense multitude, which none could number, of all nations, and kindreds, and people, and tongues" is seen coming out of that great tribulation.

(v) **Re 5:9**, Re 14:3, Re 14:4 — The object of each new song appears to be a redeemed group of people. Revelation 14, the 144,000. Revelation 5, "every kindred, and tongue, and people, and nation".

(im) **Re 5:9**, Re 7:9, Re 19:1, Re 19:6 — In both Revelation 5:9 and 7:9, the redeemed from every nation are mentioned before the sevenfold praise is heard around the throne. The multitude in Revelation 7:9 is explicitly innumerable, which distinguishes it from the numbered 144,000. In Revelation 19:1–6, it is not immediately clear whether the “great multitude” is itself the wife of the Lamb, since the group speaks of her in the third person. However, the group may still be connected to the wife because Revelation 19 echoes the multitude scene of Revelation 7. The wording of a song or heavenly chorus should also be handled carefully; Revelation 5:9 provides a useful example, since some manuscripts, including Sinaiticus, include “us” in the new song, while other important witnesses omit it. This shows that the pronouns within a song do not always settle the identity of every singer as directly as ordinary narrative dialogue might.

However, that same group in 19:1 also says in 19:2 “... and has avenged the blood of his servants,” which would make the group refer to itself in the third person, making the dialogue coming from the servants unusual. But John does the same in 1:1 when he says of himself, “to His bond-servant John”. Meaning, a person (or persons) can refer to themselves by an identity such as being a servant. In that sense, the phrase “... and has avenged the blood of his servants,” confirms who the multitude is in 19:1; they are the servants.

[time] 🎵 New Song — New song

¹⁰ And have made them **a kingdom and priests unto our God** [r.230] [r.231]: and they shall reign on the earth.

[fn] In verse 10, the KJV says, “made us unto our God kings and priests,” whereas the ESV says, “you have made them a kingdom and priests,” which further links us to Exodus 19:6 in particular and also Daniel 7:18, Daniel 7:27, and Romans 8:17 — other textual criticism points aside. Because Revelation is deeply linked to the Old Testament, the ESV and CT seem to have the right words here. The ESV, in the case of this study, is more accurate in terms of the manuscripts here, and we should see this as not being the saints who sing it based on the manuscripts we have. It appears the 4 beasts and 24 elders are the ones who sing, as they have the harps, and they are not saints of “kindred, and tongue, and people, and nation”.

[lex] In the KJV/TR/Codex Sinaiticus/NA28 (βασιλεύουσιν), “They ‘shall reign’”. Yet, in the reading of Codex Alexandrinus, it places the saints on the earth at present (βασιλεύουσιν). For the astute, the two Greek words here differ by only one letter. Based on the story of Revelation, it seems the reigning on earth would be a future prospect and not a current one before the seals of the scroll are opened.

[r.230] Re 1:6, Re 4:4, **Re 5:10**

[r.231] Re 1:6, **Re 5:10**, Re 20:6

MESSENGERS EXALT THE LAMB

¹¹ And I beheld, and I heard **the voice of many messengers round about the throne** **(x)** [r.232] and the beasts and the **elders** [r.233]: and the number of them was **ten thousand times ten thousand, and thousands of thousands;** Daniel 7:9-10

[r.232] Re 3:5, **Re 5:11**, Re 7:11, Re 12:7, Re 14:10

[r.233] Re 4:4, Re 4:10, Re 5:6, Re 5:8, **Re 5:11**, Re 5:14, Re 7:11, Re 11:16, Re 14:3, Re 19:4

[r.234] Daniel 7:9-10

(x) **Re 5:11**, Re 5:12, Re 7:11, Re 7:12 — There are 7 praises to the Father and Jesus in their respective chapters. Angels/messengers around the throne. The proclamation of both cases is sevenfold, and here one is to the Father, and the first is to the Lamb in 5:12.

¹² Saying with a great voice, Worthy is **the Lamb who was slain** [r.235] to receive **might, and riches, and wisdom, and strength, and honor, and glory, and blessing** (x) [r.236].

[r.235] Re 1:5, Re 1:18, Re 2:8, Re 5:6, Re 5:9, **Re 5:12**, Re 13:8

[r.236] **Re 5:12**, Re 7:12 — ἰσχύς (strength) is only used twice in Revelation.

(x) **Re 5:12**, Re 5:11, Re 7:11, Re 7:12 — There are 7 praises to the Father and Jesus in their respective chapters. Angels/messengers around the throne. The proclamation of both cases is sevenfold, and here one is to the Father, and the first is to the Lamb in 5:12.

[time] 🕒 7 Praises — 7 Praises to Lamb

¹³ And **every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them** [r.237] [r.238] [r.239], heard I saying, Unto him who sits upon the throne, and unto the Lamb be blessing, and honor, and **glory, and dominion unto the ages of the ages** [r.240].

[lex] κτίσμα — creature, a created thing.

[r.237] Re 4:11, **Re 5:13**

[r.238] **Re 5:13**, Psalm 146

[r.239] **Re 5:13**, Re 14:7

[r.240] Re 1:6, **Re 5:13**

¹⁴ And the four **beasts** [r.241] said, Amen. And the four and twenty **elders** [r.242] fell down and worshipped *him that **lives forever and ever*** [r.243].

[r.241] Re 4:6, Re 4:8-9, Re 5:6, Re 5:8, Re 5:11, **Re 5:14**, Re 6:1, Re 6:6, Re 7:11, Re 14:3, Re 15:7, Re 19:4

[r.242] Re 4:4, Re 4:10, Re 5:6, Re 5:8, Re 5:11, **Re 5:14**, Re 7:11, Re 11:16, Re 14:3, Re 19:4

[r.243] Re 4:9-10, **Re 5:14**, Re 10:6, Re 15:7 — Speaking of the Father



The Seal Plagues

Linear Scene 1.2a: All the plagues, seals, trumpets, and vials do not overlap or nest; they go in a linear order forward: seals 1-7, then trumpets 1-7, then vials 1-7. Each of the plague sets ends with "voices, and thunders, and lightnings, and an earthquake" (VTL), showing the same kind of bookending structures as other parts of the book of Revelation. In fact, we also see in heaven these same "voices, and thunders, and lightnings" without an earthquake in Chapter 4 before these plagues, which further adds symmetry to the writing. So the pattern is: Opening VTL, Seals, VTL, Trumpets, VTL, Vials, final VTL in Revelation 4:5, 8:5, 11:19, 16:18.

Bookends: Forming the story about the 7 years, we see the white horse of conquering, and then in chapter 19, we see the end of the first white horse and its following horsemen with the white horse rider Jesus and his army of horses.

LAMB OPENS SEALS

Important Note: There is an important phrase in the first four seals that seems to bind them together, as though those seals are broken in sequence, but also as a whole. That phrase is "Come and see" in KJV or "Come" in ESV by the four beasts in Revelation 6:1, 6:3, 6:5, 6:7. We will see the same kind of binding in the first four trumpets, but with the 1/3 of the earth, sea, waters, and heavenly lights.

6 And I saw when the Lamb opened one of the seals, and I heard one of the **four beasts** [\[r.244\]](#) [\(4m4w\)](#) saying, as it were the voice of **thunder** [\[r.245\]](#), **Come and see** [\[r.246\]](#) [\[r.247\]](#) [\(4m4w\)](#).

[fn] While the original Greek manuscripts lack verses and chapters, we see the same cadence in each horseman, which comes through in Greek and is reflected in the verse counts of our current editions. That cadence is: two verses per horseman. This is another example of Revelation's high level of structure overall.

[fn] Zechariah 6:1-8 may provide an important Old Testament background for the horsemen in Revelation 6. In Zechariah, the prophet sees four chariots drawn by colored horses, and the angel identifies them as "the four spirits of the heavens" going out from before "the Lord of all the earth" (Zechariah 6:5, KJV). The Hebrew word is רוּחַ, which can be translated as spirit, wind, or breath. So Zechariah's horse/chariot vision already carries both horse imagery and wind/spirit language.

This matters when reading Revelation 6 and 7 together. Revelation 6 presents four horsemen in an opening judgment sequence. Then Revelation 7 shows four angels at the four corners of the earth holding back the four winds of the earth, so that the wind does not blow on the earth, the sea, or any tree. These may be literal winds, but they are also restrained by heavenly agents in a judgment setting.

Zechariah also connects the horse/chariot movement to the settling of God's displeasure. After the horses go out, the Lord says those going toward the north country "have quieted my spirit" (Zechariah 6:8, KJV). The Hebrew phrase is הִנִּיחוּ אֶת־רוּחִי, meaning "they have caused my spirit to rest," which the NASB renders as "have appeased My wrath." That rendering is interpretive, but it shows the contextual force of the passage: the horse/chariot agents are connected with divine judgment and the settling of God's wrath.

So we should not ignore the shared pattern. Zechariah 6 brings together four horse-related agents, wind/spirit language, directional movement, worldwide scope, and God's wrath/displeasure. Revelation 6-7 brings together four horsemen, four angels, four corners of the earth, four winds, worldwide harm, and divine restraint before judgment is released. This does not require the horsemen of Revelation 6 to be identical to the four winds of Revelation 7, but it does make the connection meaningful. The horsemen may be understood as part of the opening movement of God's judgment, with Revelation 7 showing that even the winds connected to that judgment remain under God's authority until His servants are sealed.

[r.244] Re 4:6, Re 4:8-9, Re 5:6, Re 5:8, Re 5:11, Re 5:14, **Re 6:1**, Re 6:6, Re 7:11, Re 14:3, Re 15:7, Re 19:4

[r.245] **Re 6:1**, Re 14:2, Re 19:6 — This "thunder" βροντή and βροντης is a description of loudness.

[r.246] **Re 6:1**, Re 6:3, Re 6:5, Re 6:7

[r.247] **Re 6:1**, Re 7:1 — Likely, the 4 messengers of 7:1 are the four beasts, and the four winds are connected to the four horsemen. The four winds are possibly an unseen force that sweeps over the whole earth. The four horsemen and the four winds are not equivalent but are connected through cause and effect.

(4m4w) **Re 6:1**, Re 6:3, Re 6:5, Re 6:7, Re 7:1 — The 4 beasts (subject) calling up the 4 horsemen (object) is the only time we see the pattern of Revelation 7:1's 4 messengers (subject) and 4 winds (objects). Likely, the 4 messengers of 7:1 are the four beasts, and the four winds connected to the four horsemen. In no other place do we see these numbers match up like 6:1-8 and 7:1.

[art] The Day of the LORD as a Prophetic Category

[time] Lamb Opens Seals — Lamb Unseals

[time] 📖 Seals 1-4 — 4 Beasts, 4 Horsemen

[time] 📖 Seals 1-4 — White Horse

THE FIRST SEAL: WHITE HORSE

Important Note: The identity of this white horse rider is disputed. To claim this as Jesus or even the Antichrist is an interpretive decision. And, it is unnecessary to reach for such a claim, as these horses mirror those in Zechariah 1:8 "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white." and also Zechariah 6:1-8. Thus, they appear to serve as a symbolic link to the prophet's visions rather than to a specific individual.

² And I saw, and behold a white **horse** [r.248]: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

[r.248] Re 6:1, Re 9:7, Re 9:16, Re 19:11 — Horse imagery in Revelation is repeatedly connected with judgment and war: the first four seals bring conquest, sword, famine, and death through horsemen (Rev. 6:1–8); the fifth trumpet describes the locusts as "like horses prepared for battle" (Rev. 9:7); the sixth trumpet involves a vast mounted army (Rev. 9:16–19); and Christ returns on a white horse as the One who "judges and wages war" in righteousness (Rev. 19:11). This pattern shows that, within Revelation itself, horses function as a recurring image of war-like judgment and large-scale conflict.

THE SECOND SEAL: FIERY-RED HORSE

³ And when he had opened the second seal, I heard the second beast say, **Come and see** [r.249] (4m4w).

[r.249] Re 6:1, **Re 6:3**, Re 6:5, Re 6:7

(4m4w) **Re 6:3**, Re 6:1, Re 6:5, Re 6:7, Re 7:1 — The 4 beasts (subject) calling up the 4 horsemen (object) is the only time we see the pattern of Revelation 7:1's 4 messengers (subject) and 4 winds (objects). Likely, the 4 messengers of 7:1 are the four beasts, and the four winds connected to the four horsemen. In no other place do we see these numbers match up like 6:1-8 and 7:1.

[time] 📖 Seals 1-4 — Fiery-Red Horse

⁴ And there went out another horse that was **fiery-red** [r.250]: and it was given to him that sat upon it to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

[r.250] Re 6:4, Re 12:3

THE THIRD SEAL: BLACK HORSE

⁵ And when he had opened the third seal, I heard the third beast say, **Come and see** [r.251] (4m4w). And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

[r.251] Re 6:1, Re 6:3, Re 6:5, Re 6:7

(4m4w) Re 6:5, Re 6:1, Re 6:3, Re 6:7, Re 7:1 — The 4 beasts (subject) calling up the 4 horsemen (object) is the only time we see the pattern of Revelation 7:1's 4 messengers (subject) and 4 winds (objects). Likely, the 4 messengers of 7:1 are the four beasts, and the four winds connected to the four horsemen. In no other place do we see these numbers match up like 6:1-8 and 7:1.

[time] ■ Seals 1-4 — Black Horse

⁶ And I heard a voice in the midst of the four **beasts** [r.252] say, A measure of wheat for a denarius, and three measures of barley for a denarius; and see you **hurt not** [r.253] the oil and the wine.

[r.252] Re 4:6, Re 4:8-9, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 6:1, Re 6:6, Re 7:11, Re 14:3, Re 15:7, Re 19:4

[r.253] Re 2:11, Re 6:6, Re 7:3, Re 9:4 — Mentions of "not harming" or "not hurting" appear in Revelation 2:11, 6:6, 7:3, and 9:4. These references should not be treated as the same event or action simply because similar language is used. Revelation 7:3 and 9:4 may seem closely related because both involve the sealed servants of God, but they differ in the actors and purposes. In Revelation 7:3, the four angels are told not to harm the earth, sea, or trees "until" the servants of God are sealed. In Revelation 9:4, however, the locusts are commanded not to harm the grass, any green thing, or any tree "at all", but only the people who do not have the seal of God on their foreheads.

THE FOURTH SEAL: PALE HORSE

Important Note: Death and Hell will later go into the lake of fire. Hell should not be confused with the lake of fire itself; Revelation treats Death and Hell as being cast into the lake at the final judgment.

⁷ And when he had opened the fourth seal, I heard the voice of the fourth beast say, **Come and see** [r.254] (4m4w).

[r.254] Re 6:1, Re 6:3, Re 6:5, Re 6:7

(4m4w) **Re 6:7**, Re 6:1, Re 6:3, Re 6:5, Re 7:1 — The 4 beasts (subject) calling up the 4 horsemen (object) is the only time we see the pattern of Revelation 7:1's 4 messengers (subject) and 4 winds (objects). Likely, the 4 messengers of 7:1 are the four beasts, and the four winds connected to the four horsemen. In no other place do we see these numbers match up like 6:1-8 and 7:1.

[time] 📖 Seals 1-4 — Pale Horse

⁸ And I looked, and behold a pale horse: and his name, that sat on him, was Death, and **Hell followed with him** **[r.255]**. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

[r.255] Re 1:18, **Re 6:8**, Re 20:13-14

[art] Hell, the Abyss, and the Lake of Fire in Revelation

THE FIFTH SEAL: MID-TRIBULATION MARTYRS REST

⁹ And when he had opened the fifth seal, I saw **under the altar the souls of them** **[r.256]** **[r.257]** who were slain for the word of God, and for the **testimony which they held** **[r.258]**:

[r.256] **Re 6:9**, Re 20:4 — These are not those on the sea of glass; they are under the altar and should not be confused with the saints of 15:1-2. This group appears to be the group raised at the first resurrection, which comes after all the vials are poured out and the sea beast goes into the lake of fire.

[r.257] Re 9:13, Re 16:7

[r.258] Re 1:2, Re 1:9, **Re 6:9**, Re 11:7, Re 12:11, Re 12:17, Re 19:10, Re 20:4

[art] The Nuance of Events in Revelation

[art] When Does Time End?

[time] 📖 Seal 5 & Patients of the Saints — Patients & Rest / Seal 5

¹⁰ And they cried with a great voice, saying, O Lord, holy and true, how long will you not **judge and avenge our blood on those who dwell on the earth?** **(jt)** **[r.259]**

[fn] This cry for "judgment" for God to execute seems to be reflected in the 7th seal with the prayer of the saints in 8:3 and the trumpets that follow the 7th seal. Then this call for judgment appears to be finished after the 7th trumpet when the 7th vial messengers pour their vials out. In this way the text seems to communicate the judgment of God spanning from the first trumpet to the last vial. This is also affirmed in the text in 6:17 when it is declared "for the great day of their wrath is come" after the 6th seal is opened.

[r.259] **Re 6:10**, Re 11:18

(jt) **Re 6:10**, Re 10:6, Re 11:15, Re 11:18 — Season of waiting for judgment to start at the 7th trumpet. At the end of the time, time, and half a time.

[art] The Nuance of Events in Revelation

¹¹ And unto **every one of them were given white robes** **[r.260]**; and it was **said unto them** **[r.261]**, that they should **rest** **(f)** yet for **a small season** **(ls)**, until their fellowservants also and their **brethren** **[r.262]**, who should be **killed as they were, should be fulfilled** **(y)**.

[lex] χρόνος - time, period of time, an epoch, era, marked duration. Here translated as "season".

[r.260] Re 3:4, Re 3:5, Re 3:17, Re 4:4, Re 5:11, **Re 6:11**, Re 7:9, Re 7:13, Re 19:8, Re 19:14

[r.261] **Re 6:11**, Re 13:9, Re 14:13

[r.262] Re 1:9, **Re 6:11**, Re 12:10, Re 19:10, Re 22:9

(f) **Re 6:11**, Re 14:13 — The only time rest (ἀναπαύω) is used in Revelation matches exactly to the time of (p) "Here is THE patience".

(ls) **Re 6:11**, Re 10:6, Re 12:14, Re 14:15 — χρόνον - seems to link the coming about of judgment to the time when the season ends in Revelation 10.

(y) **Re 6:11**, Re 13:10 — The theme of the killing of the saints is linked in these two events: the 5th seal and the time of the sea beasts' authority.

[art] The Nuance of Events in Revelation

THE SIXTH SEAL: TERROR BEFORE THAT DAY OF THE LORD, WRATH OF GOD AND LAMB

Important Note: Here, the wrath is acknowledged. Meaning that the world knows the great day of wrath has come at this point. We see these events together as the Earth is hurt: an earthquake, the sun turning black, the moon turning to blood, and stars falling from heaven.

Finally, the length of time for this plague is not indefinite nor eternal; we know this because when the trumpet plagues come, the 4th smites the sun and moon and stars, darkening a third of them — thus the sun is no longer black at the 4th trumpet. Therefore, the 6th seal plague is a moment in time: minutes or days, we do not know.

Also, the stars falling seem to communicate a large event, but not a total one. It never says "all the stars of heaven," only "the stars," so the number of fallen stars is unknown. And we see some stars still in place in the trumpet plagues. They are a marker of a pivotal turning point in the outpouring of wrath as marked by "hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb".

¹² And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; [r.263]

[fn] As we enter Revelation 7, remember that this earthquake is already harming the earth. So when Revelation 7 says that the earth should not be hurt until the 144,000 are sealed, the passage likely hints that the sealing of the 144,000 happened before the earthquake of the sixth seal, at the latest.

[r.263] Joel 2:31, Matthew 24:29 — We do not need to expect Matthew 24:29 to take place, and then, seconds, minutes, or hours later, for people to "see the Son of Man coming on the clouds of heaven." When Jesus speaks in Matthew 24, he describes a series of events to come, but he does not specify the timeframe between them. The time between them can be short, or it could be long. We are not told timeline details in Matthew 24 like we are in Revelation. The book of Revelation appears to place at least 5 months (Rev 9:4-5) between the 6th seal (when the sun became black) and the 7th trumpet, when Jesus appears to come to reap in the clouds (Rev 11:12, 14:16, 15:1-4). This means the timespan of the events in Matthew 24:29-31 is very likely 5 months or as long as 3.5 years. But we cannot know the exact duration of time within that frame because Revelation implies that the time of the reaping is a "time, time, and a half a time" — that is to say, an unknown time.

[time] ■ Seal 6 — Seal 6

¹³ And the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a great wind.

¹⁴ And the heaven departed as a scroll when it is rolled together; and every mountain and island was moved out of their places.

[fn] In Revelation 16:20, the mountains are removed entirely, whereas here the mountains are still present and used as places to hide. This shows that the events of Revelation 6:14 and 16:20 are distinct from one another.

¹⁵ And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every bondman, and every free man, hid themselves in the caves and in the rocks of the mountains;

[fn] We will later learn about the fall of Mystery Babylon, which falls early in Revelation. Revelation 6:15 is not the time of the destruction of Mystery Babylon. Everyone here is focused on themselves, not on Mystery Babylon's fall.

[lex] δοῦλος — servants or bond-servant — is not used exclusively for saints in Revelation, so when we see this word used later in Revelation 6:15, it does not imply that the bond-servants of Jesus are present at that moment; to make such a claim, other support needs to be supplied, of which this study has not found enough through exegesis to make that claim. Meaning, in Revelation 6:15, we cannot interpret the bond-servant in that verse as being saints going through the tribulation.

¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the **wrath of the Lamb** [\[r.264\]](#) [\[r.265\]](#):

[fn] In 6:16 and 12:14, the theme of hiding from a face is mirrored between the Lamb and the red dragon. In Revelation 6, people ask creation to hide them from the face of the Lamb. In Revelation 12:14, the 144,000 are hidden from the face of the dragon by the Creator. This reflects a form of idolatry, appealing to creation for deliverance rather than turning to the Creator.

[r.264] **Re 6:16**, Re 6:17, Re 11:18, Re 14:10, Re 16:19, Re 19:15 — The wrath (ὀργή) is the kind Paul speaks about the church not being destined for.

[r.265] Re 3:21, **Re 6:16**, Re 20:11, Re 22:1, Re 22:3

¹⁷ For **the great day** [\[r.266\]](#) of their **wrath is come** [\[r.267\]](#); and who shall be able to stand?

[fn] In the KJV, the singular "his" suggests the wrath belongs only to the Lamb, but the ESV—following earlier manuscript evidence—reads "their wrath," indicating both the Father and the Lamb. This reading fits the context more naturally, given the reference to the face of the Father, and it also harmonizes with Revelation 6:16, where the wrath is already explicitly attributed to the Lamb. In *Essays on Revelation*, 2011, Chapter 8, Stevens argues that Revelation 6:17 originally read "their wrath," noting that both external and internal evidence favor the plural, and suggesting that later scribes likely shifted it to the singular for theological reasons. Finally, if this is "their" wrath, then the reading in 15:1, when we see the 7 plagues were "with them the wrath of God is finished" ones, makes more sense, vs. the KJV saying the angel's plagues were "in them is filled up the wrath of God." The wrath of God has been a looming event at the very least from seal 6 to the first vial being poured out, when it will be finishing.

[fn] This is not the end of the tribulation. Rather, it marks a moment of recognition by those on the earth; they understand who is judging them, and they realize that further wrath is still to come.

[r.266] **Re 6:17**, Re 16:14 — The phrase "the great day" appears explicitly in Revelation 6:17 and 16:14. In 6:17, it is spoken by the nations in fear as they perceive the onset of divine wrath, "the great day of their wrath is come," whereas in 16:14 John uses it narratively to describe the gathering for its climactic outworking, "to gather them (the kings of the earth) to the war of the great day." This suggests not a mere looming concept in the minds of the nations throughout the book, but a thematic thread that begins with human recognition of impending judgment (6:17) and culminates in the final confrontation orchestrated by God (16:14 onward).

[r.267] Re 6:16, **Re 6:17**, Re 11:18, Re 14:10, Re 16:19, Re 19:15 — The wrath (ὀργή) is the kind Paul speaks about the church not being destined for.



Before Seal Plagues: 144,000 Sealed @ Immense Multitude Come Out of Great Tribulation

Parenthetical Scene 1.1: This happens before a new song is sung in Revelation 14. This is made known because Revelation 14 provides the timeline for many events, and a new song is sung after the seal of the Father is seen on the 144,000 in Revelation 14:1; here in chapter 7, the seal of the Father is not yet given. Also, note that the 6th seal has already affected the earth through an earthquake, so we know this must be before that earthquake at the very least.

Bookends: In this parenthetical scene, the bookends are the 12 tribes about to enter tribulation under protection, and the other is the church that comes out of great tribulation. Two groups are being protected by a seal or escape. Further, the first group is countable (144,000 exactly), and the other is an "immense multitude" that is not countable.

7 After these things, I saw **four messengers** [r.268] (4m4w) standing on the four corners of the earth, **holding the four winds of the earth** (4m4w), that the wind should not blow on the earth, nor on the sea, **nor on any tree** [r.269].

[r.268] **Re 7:1**, Re 7:2

[r.269] **Re 7:1**, Re 8:7, Re 9:4 — Revelation often refers to all creation by using the terms earth, sea, and heaven together (5:13, 10:6, 12:12, etc.). All creation is these three together, and when divided, heaven is distinct from the earth and sea. When the text here says, "earth, nor on the sea, nor on any tree," it is excluding heaven. The inclusion of the tree in the text appears to specify that this is not just withholding harm from man on earth but also from creation itself. Then, in 7:2, we see the scope reduced to "earth and the sea" once the point is made, and then back again in 7:3. The use of this kind of language for "tree" is used a few times in Revelation 8:7 and 9:4. In these instances, tree again provides scope of effect vs being used to describe a particular moment. So, when the 144,000 are sealed before any "tree" is hurt, it is not by necessity referring to the first few trumpet plagues or the first woe. The word "tree" in these cases is used only to help define the scope of effect. This is also how the terms earth, sea, and heaven are used.

(4m4w) **Re 7:1**, Re 6:1, Re 6:3, Re 6:5, Re 6:7 — The 4 beasts (subject) calling up the 4 horsemen (object) is the only time we see the pattern of Revelation 7:1's 4 messengers (subject) and 4 winds (objects). Likely, the 4 messengers of 7:1 are the four beasts, and the four winds connected to the four horsemen. In no other place do we see these numbers match up like 6:1-8 and 7:1.

[art] Parenthetical Sections in Revelation

[time] Hurt Not the Earth — 4 Messengers, 4 Winds

ANGEL ASCENDS FROM THE EAST

² And I saw another messenger ascending from the rising of the sun, having the **seal of the living God** (fn) [r.270] **Ezekiel 9**: and he cried with a great voice to the **four messengers** [r.272] [r.273], to whom it was given to hurt the earth and the sea,

[lex] "The rising" (Greek ἀνατολή) is the ordinary term for "east," derived from the direction of the sun's rising. Thus "from the rising of the sun" (ἀπὸ ἀνατολῆς ἡλίου) is a more explicit expression meaning "from the east," preserving a vivid and literal manner of speech.

[fn] They are told not to hurt "the earth and the sea." It does not include the heavens. This points to effects on the lower earth.

[r.270] **Re 7:2**, Re 7:4, Re 9:4, Re 11:14, Re 14:1, Re 22:4

[r.271] Ezekiel 9

[r.272] Re 7:1, **Re 7:2** — These four messengers in 7:2 may initially feel similar to the first four of the seven trumpet messengers in Revelation 8. In 8:6-12, using wind instruments, the first four angels hurt the earth's grass and trees, the sea, the fresh waters, and the heavens. However, the four messengers in 7:2 are not four out of seven messengers (a subset); they are the foremost four out of four messengers, according to the text. Thus, these two groups, the seven messengers of 8:6-12 and the four of 7:2, should not be conflated without first exploring other, more fitting examples like the four beasts that summon the 4 horsemen.

[r.273] Re 6:1, Re 7:1 — Likely, the 4 messengers of 7:1 are the four beasts, and the four winds are connected to the four horsemen. The four winds are possibly an unseen force that sweeps over the whole earth. The four horsemen and the four winds are not equivalent but are connected through cause and effect.

(fn) **Re 7:2**, Re 14:1 — The name of the Father and the Son on the forehead of the 144,000 exclusively from the twelve tribes of Israel (Dan replaced by Manasseh).

[time] 144,00 Sealed — God's Seal

³ Saying, **Hurt not** [\[r.274\]](#) the earth, neither the sea, nor the trees, till **we have sealed the servants of our God in their foreheads** [\[r.275\]](#) [\[r.276\]](#).

[fn] "We" seems to indicate a leader angel among equals.

[r.274] Re 2:11, Re 6:6, **Re 7:3**, Re 9:4 — Mentions of "not harming" or "not hurting" appear in Revelation 2:11, 6:6, 7:3, and 9:4. These references should not be treated as the same event or action simply because similar language is used. Revelation 7:3 and 9:4 may seem closely related because both involve the sealed servants of God, but they differ in the actors and purposes. In Revelation 7:3, the four angels are told not to harm the earth, sea, or trees "until" the servants of God are sealed. In Revelation 9:4, however, the locusts are commanded not to harm the grass, any green thing, or any tree "at all", but only the people who do not have the seal of God on their foreheads.

[r.275] Re 7:2-3, Re 14:1, Ezekiel 9:1-4, Deuteronomy 6:4-9

[r.276] **Re 7:3**, Re 9:4, Re 13:16, Re 14:1, Re 14:9, Re 17:5, Re 20:4, Re 22:4

[time] Unsealed 144,000 — 12 Tribes Appear

THE 144,000: DAN MISSING

Important Note: Juda is listed first. The tribe of Dan is missing, like Judas in John 17.

⁴ And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the **tribes of the sons of Israel** **(e)** [\[r.277\]](#).

[r.277] **Re 7:4**, Re 11:14, Re 12:1, Re 14:1, Re 14:3

(e) **Re 7:4**, Re 12:1, Re 14:1 — The appearance of the 144,000 by name or symbolically.

⁵ Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

⁶ Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand.

⁷ Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

⁸ Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.



IMMENSE MULTITUDE COME OUT OF GREAT TRIBULATION

Parenthetical Scene 1.2: This mirrors Revelation 19:1-5. A great multitude of many saying, "Salvation, glory, honor, power, unto our God." As we read Revelation 7:9-12, it is very possible that the angels in 7:11 are the same group described in Revelation 5:11. It is also important to

understand that Revelation 7:9-17 may not be telescoping into the far future; rather, it may show that the two groups—the 144,000 and the great multitude—are being shown together near the same time right after the sealing of the 144,000. This next group comes after the 144,000 are sealed. In biblical studies, telescoping refers to the compression of events that occur at different times into a single scene, making them appear simultaneous even though they unfold separately in history. Again, telescoping is an interpretive decision in Revelation 7, and telescoping is not required by the text on its own.

⁹ After this I beheld, and, lo, **a multitude of many, which none could number, of all nations, and kindreds, and people, and tongues** [\[r.278\]](#) **(im)**, stood before the **throne** [\(h\)](#), and before the Lamb, clothed with **white robes** [\[r.279\]](#), and **palms in their hands;** [\[r.280\]](#)

[fn] These are not the angels in Revelation 5:11 because they have a number and this multitude has no number. The text is making the distinction clear.

[r.278] Re 5:9, **Re 7:9**, Re 10:11 — The diverse church — this is not a future moment of the 144,000. This is a distinct group from them.

[r.279] Re 3:4, Re 3:5, Re 3:17, Re 4:4, Re 5:11, Re 6:11, **Re 7:9**, Re 7:13, Re 19:8, Re 19:14

[r.280] Psalm 92:12, John 12:13 — Palms — The symbol of victory and salvation. Note these do not have harps; this does not mean they never could. Song singers in Revelation hold harps exclusively. It seems the object of salvation is this great multitude with palms. In all instances of the salvation proclamation, only these have palms. This seems like a signal to the object of all of those salvation proclamations. Thus each of the salvation proclamations in 12 and 19 could point us back to this group.

(im) **Re 7:9**, Re 5:9, Re 19:1, Re 19:6 — In both Revelation 5:9 and 7:9, the redeemed from every nation are mentioned before the sevenfold praise is heard around the throne. The multitude in Revelation 7:9 is explicitly innumerable, which distinguishes it from the numbered 144,000. In Revelation 19:1–6, it is not immediately clear whether the “great multitude” is itself the wife of the Lamb, since the group speaks of her in the third person. However, the group may still be connected to the wife because Revelation 19 echoes the multitude scene of Revelation 7. The wording of a song or heavenly chorus should also be handled carefully; Revelation 5:9 provides a useful example, since some manuscripts, including Sinaiticus, include “us” in the new song, while other important witnesses omit it. This shows that the pronouns within a song do not always settle the identity of every singer as directly as ordinary narrative dialogue might.

However, that same group in 19:1 also says in 19:2 “... and has avenged the blood of his servants,” which would make the group refer to itself in the third person, making the dialogue coming from the servants unusual. But John does the same in 1:1 when he says of himself, “to His bond-servant John”. Meaning, a person (or persons) can refer to themselves by an identity such as being a servant. In that sense, the phrase “... and has avenged the blood of his servants,” confirms who the multitude is in 19:1; they are the servants.

[art] The Nuance of Events in Revelation

[time] ☁ Salvation — Salvation From Tribulation

¹⁰ And cried with a great voice, saying, **Salvation to our God who sits upon the throne, and unto the Lamb** [\(g\)](#).

- (g) **Re 7:10**, Re 12:10, Re 19:1 — The proclamation of “salvation” (σωτηρία, sōtēria) forms a distinct thematic link across Revelation 7:10, 12:10, and 19:1—the only occurrences of this term in the book. In each case, it is declared in a heavenly context: the immense multitude before the throne (7:10), the heavenly voice following the accuser’s casting down (12:10), and the great multitude in heaven (19:1). This shared language and setting suggest a deliberate literary and theological unity, and may indicate that these passages present the same heavenly reality from complementary perspectives, though the text does not explicitly require them to be the same chronological moment.

¹¹ And **all the messengers stood round about the throne** (x) [r.281] and *about* the **elders** [r.282] and the four **beasts** [r.283], and **fell before the throne on their faces, and worshipped God**, [r.284]

[r.281] Re 3:5, Re 5:11, **Re 7:11**, Re 12:7, Re 14:10

[r.282] Re 4:4, Re 4:10, Re 5:6, Re 5:8, Re 5:11, Re 5:14, **Re 7:11**, Re 11:16, Re 14:3, Re 19:4

[r.283] Re 4:6, Re 4:8-9, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 6:1, Re 6:6, **Re 7:11**, Re 14:3, Re 15:7, Re 19:4

[r.284] **Re 7:11**, Re 11:16 — In Revelation 7:11, the ones who fall on their faces are grammatically “all the messengers”: πάντες οἱ ἄγγελοι ... καὶ ἔπεσαν ... καὶ προσεκύνησαν (“all the messengers ... and they fell ... and worshiped”). The elders and the four living creatures are in the genitive case, τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, because they belong to the phrase κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων — “around the throne and around the elders and the four living creatures.” They are not the grammatical subject of ἔπεσαν in this verse. This differs from Revelation 11:16, where οἱ εἴκοσι τέσσαρες πρεσβύτεροι — “the twenty-four elders” — are the nominative subject, and the text explicitly says ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, “they fell on their faces and worshiped God.” Thus, a similar action appears in both passages, but the grammatical subject differs: in 7:11, it is the messengers; in 11:16, it is the elders.

- (x) **Re 7:11**, Re 5:11, Re 5:12, Re 7:12 — There are 7 praises to the Father and Jesus in their respective chapters. Angels/messengers around the throne. The proclamation of both cases is sevenfold, and here one is to the Father, and the first is to the Lamb in 5:12.

¹² Saying, Amen: **Blessing, and glory, and wisdom, and thanksgiving, and honor, and might, and strength, be unto our God unto the ages of the ages** (x) [r.285]. Amen.

[r.285] Re 5:12, **Re 7:12** — ἰσχύς (strength) is only used twice in Revelation.

- (x) **Re 7:12**, Re 5:11, Re 5:12, Re 7:11 — There are 7 praises to the Father and Jesus in their respective chapters. Angels/messengers around the throne. The proclamation of both cases is sevenfold, and here one is to the Father, and the first is to the Lamb in 5:12.

[time] 🕒 7 Praises — 7 Praises to God

¹³ And **one of the elders answered** [r.286], saying unto me, Who are **these which are arrayed in white robes** [r.287]? And from where have they come?

[r.286] Re 5:5, **Re 7:13** — This clearly distinguishes the 24 elders from the saints. The 24 elders do not represent the saints in Revelation 5, though they might be saints.

[r.287] Re 3:4, Re 3:5, Re 3:17, Re 4:4, Re 5:11, Re 6:11, Re 7:9, **Re 7:13**, Re 19:8, Re 19:14

[art] The Nuance of Events in Revelation

¹⁴ And I said unto him, Sir, you know. And he said to me, These are **they who are coming out of great tribulation (r)**, and **have washed their robes [r.288]**, and made them **white in the blood of the Lamb (lb) [r.289]**.

[tr] ESV says "coming out" instead of "came out". The ESV is better here than the KJV. The Greek identifies the multitude as οἱ ἐρχόμενοι ("the ones coming out") using a present participle, not a completed aorist. The ESV preserves this ("coming out"), while the KJV smooths it to "came out," likely because the group is already seen in heaven. The Greek, however, intentionally holds both together: the multitude is already present in heaven and yet defined by their act of emergence. This overlap signals a transitional moment, not a prolonged process. Read in context with the immediate counting of the 144,000 (Rev 7:1-8), the grammar points to a single coordinated event, with the sealing/counting on earth and the appearance of the great multitude in heaven occurring at the same time. This same "coming out" motif reappears in Rev 18:4 ("Come out of her, my people"), reinforcing the idea of a divinely commanded, quick exit rather than a drawn-out migration. Also, note how these are **not** described as "souls" or coming from under the altar; they are not dead but living. Revelation is very particular about who is a soul, dead, or living.

[r.288] **Re 7:14**, Re 22:14

[r.289] Re 1:5, Re 5:9, **Re 7:14**, Re 12:11

(r) **Re 7:14**, Re 18:4 — ἐρχομαι - to come. Used in many places and not distinct for 7:14 and 18:4, but a connection in the language nonetheless. And we do see that group, which is commanded to come out in heaven directly after the fall of Mystery Babylon, which strengthens this connection.

(lb) **Re 7:14**, Re 12:11 — The only time we see the exact phrase "the blood of the Lamb" is in 7:14 and 12:11, it links the established identity of saints with salvation, specifically to the moments we would expect a resurrection or a catching up of living believers.

[art] Escape from God's Judgment Is Biblical

[art] The Nuance of Events in Revelation

[art] The Rapture, the Catching Up, and the Gathering

[art] Wondering About "The Rapture"?

[art] Would God Send Christ's Bride Into the Tribulation?

[time] Coming out of great tribulation — Saints Finish Exit

[time] White cloths — White Cloths & Blood of the Lamb

¹⁵ Therefore, are **they before the throne of God (h) [r.290]**, and serve him day and night in his **temple [r.291]**: and he who sits on the throne shall **dwell among them [r.292]**.

[fn] This is not the same moment as 21:22. In the New Jerusalem there is no temple (Revelation 21:22), yet in Revelation 7:15 the redeemed are described as serving God "in his temple." That distinction matters. Revelation 7 is therefore not describing the eternal state after the thousand years, but a scene in heaven prior to the final descent of the New Jerusalem. The presence of a temple in 7:15 indicates a heavenly setting before the consummation of Revelation 21-22. For that reason, and many others, we should not telescope these passages into one identical event. Instead, the text itself encourages us to see the sealing of the 144,000 (Revelation 7:1-8) and the great multitude before the throne (7:9-17) as occurring within the same redemptive moment — two perspectives on a coordinated heavenly and earthly scene — rather than forcing them into a later, post-millennial framework where no temple exists.

[r.290] Re 7:9, Re 7:11, **Re 7:15**

[r.291] Re 3:12, **Re 7:15**, Re 11:19, Re 14:15, Re 14:17, Re 15:5, Re 15:6, Re 15:8, Re 16:1, Re 16:17

[r.292] Re 7:16, Re 21:22

¹⁶ They shall **hunger no more, neither thirst any more** [r.293]; neither shall the sun fall on them, nor any heat.

[fn] Note that "shall hunger no more" is a future proposition, not a present one, for this group.

[r.293] **Re 7:16**, Re 21:6, Re 22:17 — Connects to the water of life

¹⁷ For **the Lamb which is in the midst of the throne** [r.294] shall shepherd them, and shall lead them unto living fountains of waters: and God shall wipe away all **tears from their eyes** [r.295].

[tr] ESV again is more accurate: "will be their shepherd" vs. "shall feed them"; in Greek, ποιμαίνει means "to shepherd, take care of sheep" rather than "shall feed them" in the KJV.

[r.294] Re 5:6, **Re 7:17** — The Lamb is described in Revelation 7:17 as being "in the center of the throne." This recalls Revelation 5:6, the only earlier place where the Lamb is specifically located in the midst of the throne, where John sees "a Lamb standing, as if slain," "in the midst of the throne." The Greek wording is not identical—Revelation 5:6 uses ἐν μέσῳ τοῦ θρόνου, while Revelation 7:17 uses ἀνά μέσον τοῦ θρόνου—but both expressions use forms built on μέσος, meaning "middle" or "midst," and both place the Lamb in the same central throne-region. This is significant because these are the only two places in Revelation where the Lamb is described as being in the midst or center of the throne. The connection is also strengthened by the immediate context, since Revelation 7:14 has just spoken of those who "washed their robes and made them white in the blood of the Lamb." Thus, Revelation 7:17 may be drawing the reader back to the heavenly throne scene in Revelation 5:6, where the Lamb is seen not merely as enthroned, but as the slain Lamb.

[r.295] **Re 7:17**, Re 21:4



The Seventh Seal: Voices, Thunders, Lightnings, & Earthquake

Linear Scene 1.3: Picking up the linear story from seal 6, we come to seal 7, which is the last of the seals. At the 7th of each plague group (seals, trumpets, and vials), there are always "voices, and thunders, and lightnings, and an earthquake" with growing intensity. There is also hail that follows the earthquake. For the 7th seal, there is no hail following the earthquake until the first trumpet blows in 8:7. There is not just symmetry between the 7th seal, 7th trumpet, and 7th vial. There is symmetry throughout, but we should not mistake that symmetry for the simultaneous occurrence of the different plagues all at once.

Important Note: We can see that the text prevents us from reading a simultaneous occurrence, because the seven angels who blow the 7 trumpets appear at the time of the 7th seal plague. This eliminates the possibility of those angels sounding at the time of the 1st seal, as they do not appear until the 7th. So, trumpets cannot appear before seal judgments (as some interpreters suggest). The plagues simply transition smoothly into the next symbolic set, and their symmetry exists to communicate God's order in what appears to be chaos. The symmetry also poetically conveys His authority over all creation: the earth and trees and grass that give life, sea life, the waters of life, and the heavenly lights (Revelation 14:7).

Note: These trumpet plagues might mirror Ezekiel 5:2, 5:12's thirds: one third by fire (falling fiery stars), one third by sword (200,000,000 army also with fire), and then in the 7th trumpet, the final third "thou shalt scatter in the wind; and I will draw out a sword after them..."

8 And when he had opened the seventh seal, there was silence in heaven **about the space of half an hour.** [\[r.296\]](#)

[\[r.296\]](#) Rev 8:1, Zephaniah 1:7 — ημῶριον — half an hour — Interestingly, this is the only place in the New Testament where ημῶριον is used. The theme here seems to fit Zephaniah 1:7 "Hold thy peace at the presence of the Lord GOD: For the day of the LORD is at hand: For the LORD hath prepared a sacrifice, He hath bid his guests." While this is almost certainly made out to be 30 minutes, it is suspiciously placed near the middle of "the hour of judgments" in the 7-year tribulation. Could this be a poetic double entendre?

Was there "silence in heaven before the wrath begins for half an hour at the half point of the hour of judgment in the 7-year tribulation?" We are not told, nor is it critical to us, that we try to interpret what is being said too deeply. But it does attest to the book of Revelation's high level of structure.

Now, not every word (like ημῶριον) is meant to be astonishing, and not every connection is meant to be bound together. Drawing out of the text what it does not clearly say must be done with extra care, even if it aligns with a particular interpretive framework. Thus, using this as evidence for the contention that this is the middle of the great tribulation is a leap, and an unnecessary one, since a mountain of other evidence already points to this moment of the 7 trumpets being near the middle of the tribulation.

[\[art\]](#) Parenthetical Sections in Revelation

² And I saw **the seven messengers who stand before God; and to them were given seven trumpets** [\(q\)](#) [\[r.297\]](#).

[\[fn\]](#) In 8:2, it says, "seven messengers who stand before God." This phrase may not seem significant, but it is if it is assumed that the first four messengers of these seven are the same as those in Revelation 7:1 who are holding back the four winds of the earth. Note the messengers' position: In 8:2 "before God" and in 7:1 "standing on the four corners of the earth". While the messengers need not be seen in a fixed position at all times, 8:2 places them before God within the context of the blowing of the trumpets, not on the earth. This does not mean the messengers are unable to relocate to earth for their blowing of trumpets (Revelation elsewhere gives opportunity for this type of movement from heaven to earth), but the direction of the text does not appear to be giving opportunities for that movement for all of chapter 8.

[\[r.297\]](#) Re 1:20, **Re 8:2**, Re 15:1 — All instances of 7 messengers in number.

(q) **Re 8:2**, Re 8:6 — The "silence" like half an hour, and the censer with fire appears to be the judgments of the 7th seal. We do see the seven messengers who have the seven trumpets appear at the 7th seal, but they do not act until after the "thunders, and voices, and lightnings". Thus, their blows are not encapsulated in the 7th seal; the blows come after. The text further pushes this understanding by saying that they "prepared them to blow" after those things. The text does not say they "had blown" or even that they "did blow". Thus, the text is very clear: the 7 seals and 7 trumpets are not nested and do not overlap; one set transitions into the next in sequence.

[time] 🕒 Seal 7 — Seal 7

³ And another messenger came and stood at the **altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne** [\[r.298\]](#).

[r.298] Re 8:3-5, Re 9:13, Re 14:18, Re 16:7

[time] 🔥 Alter angel with fire — Fire Angel

⁴ And the smoke of the incense, which came with the **prayers of the saints** [\[r.299\]](#), ascended up before God out of the messenger's hand.

[r.299] Re 5:8, **Re 8:4** — These are not exactly the same but are similar, "are" in 5:8 vs "with" in 8:4.

⁵ And **the messenger took the censer, and filled it with fire of the altar** [\[r.300\]](#), and cast it into the earth: and there were **thunders, and voices, and lightnings, and an earthquake** [\[r.301\]](#).

[r.300] Re 8:3-5, Re 9:13, Re 14:18, Re 16:7

[r.301] **Re 8:5**, Re 11:19, Re 16:18 — Each set of plagues ends with the voices, the thunders, the lightnings, and an earthquake. We can see how the plagues are closing, and the next set begins. Psalm 77:17-19 feels like an echo of this.

[time] ⚡ Thunders, voices, lightnings, earthquake — Seals End



Seven Trumpet Plagues

Linear Scene 1.3a: Each time Revelation transitions into a new set of plagues, the text makes it clear that the judgments do not nest inside one another but instead unfold sequentially. Each series leads directly into the next at its final member. At the end of the seventh seal, we see seven angels introduced, and those same seven angels appear at the beginning of the trumpet judgments. Likewise, in the seventh trumpet, we see "the wrath of God is come, and the tabernacle of the testimony opened", and that identical scene appears again in Revelation 15 just before the seven vials are poured out.

⁶ And **the seven messengers who had the seven trumpets** [\(q\)](#) prepared them to blow.

- (q) **Re 8:6**, Re 8:2 — The "silence" like half an hour, and the censer with fire appears to be the judgments of the 7th seal. We do see the seven messengers who have the seven trumpets appear at the 7th seal, but they do not act until after the "thunders, and voices, and lightnings". Thus, their blows are not encapsulated in the 7th seal; the blows come after. The text further pushes this understanding by saying that they "prepared them to blow" after those things. The text does not say they "had blown" or even that they "did blow". Thus, the text is very clear: the 7 seals and 7 trumpets are not nested and do not overlap; one set transitions into the next in sequence.

THE FIRST TRUMPET: ONE THIRD TREES AND GRASS

Important Note: Like many things in Revelation, it's easy to push interpretations too far if we aren't careful with the details. The blood mixed with fire in the first trumpet is no exception. Still, for due diligence, it's worth asking what this blood represents. Whose blood is it?

Most likely, it is simply part of the judgment imagery itself, fulfilling Joel 2:30: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." In that sense, it is not anyone's specific blood. To assume this is "the blood of the saints," the moon, or the Lamb goes beyond what the text actually allows. The safest conclusion is that this blood functions as an element of divine judgment, not as an identification of a particular group. And it likely points to Joel 2.

⁷ The first messenger blew, and there followed **hail** [\[r.302\]](#) and **fire mingled with blood, and they were cast upon the earth** [\[r.303\]](#): **and the third part of trees was burnt up, and all green grass was burnt up.** [\[r.304\]](#) [\[r.305\]](#)

[\[r.302\]](#) **Re 8:7**, Re 11:19, Re 16:21

[\[r.303\]](#) **Re 8:7**, Re 16:2 — The larger point is that the trumpet and vial plagues both affect the whole earth. That is why they often feel similar. It is not necessarily because they are retelling the same story from a different angle or perspective.

[\[r.304\]](#) **Re 8:7**, Joel 2:30

[\[r.305\]](#) Re 7:1, **Re 8:7**, Re 9:4 — Revelation often refers to all creation by using the terms earth, sea, and heaven together (5:13, 10:6, 12:12, etc.). All creation is these three together, and when divided, heaven is distinct from the earth and sea. When the text here says, "earth, nor on the sea, nor on any tree," it is excluding heaven. The inclusion of the tree in the text appears to specify that this is not just withholding harm from man on earth but also from creation itself. Then, in 7:2, we see the scope reduced to "earth and the sea" once the point is made, and then back again in 7:3. This kind of use for "tree" occurs a few times in Revelation 8:7 and 9:4. In these instances, tree is again providing scope of effect vs being used to describe a particular moment. So, when the 144,000 are sealed before any "tree" is hurt, it is not by necessity referring to the first few trumpet plagues or the first woe. The word "tree" in these cases is used only to help define the scope of effect. This is also how the terms earth, sea, and heaven are used.

[\[art\]](#) The Day of the LORD as a Prophetic Category

[\[time\]](#) 🦉 Trumpets 1-4 — 4 Trumpet Sound

THE SECOND TRUMPET: ONE THIRD SEA

⁸ And the second messenger blew, and as it were a great mountain burning with fire was cast into **the sea** [\[r.306\]](#): and the third part of the sea became blood;

[r.306] **Re 8:8**, Re 16:3 — The larger point is that the trumpet and vial plagues both affect the whole earth. That is why they often feel similar. It is not necessarily because they are retelling the same story from a different angle or perspective.

⁹ And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

THE THIRD TRUMPET: ONE THIRD FRESH WATERS

¹⁰ And the third messenger blew, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of **the rivers, and upon the fountains of waters** [\[r.307\]](#);

[lex] λαμπάς — a lamp — "Burning like a torch" or "burning like a flaming torch" as a "light source".

[r.307] **Re 8:10**, Re 16:4 — The larger point is that the trumpet and vial plagues both affect the whole earth. That is why they often feel similar. It is not necessarily because they are retelling the same story from a different angle or perspective.

¹¹ And the name of the star is called **Wormwood** [\[r.308\]](#): and the third part of the waters became **wormwood** [8:11](#); and many men died of the waters, because they were made bitter.

[r.308] **Re 8:11**, Deuteronomy 29:18, Proverbs 5:4, Jeremiah 9:15, Jeremiah 23:15, Lamentations 3:15, Lamentations 3:19, Amos 5:7 — Wormwood is strongly linked to Israel's exile from Jerusalem. There are key moments in Revelation when we see similar exile-type events that could relate to Wormwood: the flight of the tribes of Israel into exile as the dragon pursues them as the woman and they are given eagle wings to fly into the wilderness (Revelation 12:14), the killing of the two witnesses (Revelation 11:8), and the patience of the saints (Revelation 13:9-10). This further places the trumpet plagues near or just after the middle of the tribulation.

[r.309] **Re 8:11**

THE FOURTH TRUMPET: ONE THIRD HEAVEN'S LIGHTS

Important Note: With this, the fourth trumpet has finished the plagues that are directed toward creation: the earth, the sea, the waters, and the heavens.

¹² And the fourth messenger blew, and **the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened** [\[r.310\]](#), and the day shone not for a third part of it, and the night likewise.

[r.310] **Re 8:12**, Re 16:8, Re 16:10 — The larger point is that the trumpet and vial plagues both affect the whole earth. That is why they often feel similar. It is not necessarily because they are retelling the same story from a different angle or perspective.

WOE, WOE, WOE

Important Note: The three woes seem to indicate that the trumpets 5, 6, and 7 are distinct from one another and that their timing is also separated, unlike trumpets 1-4, which seem to be grouped together like seals 1-4.

¹³ And I beheld, and heard an *eagle flying* [r.311] through **midheaven** [r.312], saying with a great voice, **Woe** 9:1-12, **woe** 9:13-21, **woe** 11:14-19, to the inhabitants of the earth by reason of the other voices of the trumpet of the three messengers, which are yet to blow!

[lex] The Critical Text calls this flying messenger an "eagle" (αετου). The Majority Text uses a more general term, "angel/messenger" (ἄγγελος). The Critical Text is not out of place with its priority for eagle. This is because "flying" (πετομένου) in the book of Revelation is used almost exclusively when describing birds or eagles. Thus, because we see "πετομένου", it is safe to expect the Greek with it to also be "αετου" (eagle). Also, because of this pattern of flying being related to birds, even if the original Greek was ἄγγελος (messenger) and not αετου (eagle), we could infer the messenger is an eagle using that pattern, even if the word for "eagle" is not present.

[r.311] Re 4:7, **Re 8:13**, Re 12:14, Re 14:6, Re 19:17

[r.312] **Re 8:13**, Re 14:6, Re 19:17 — μεσουράνημα ("midheaven" or "midst of heaven" or "in the sky" or "directly overhead"). This Greek word is used primarily for birds.

[r.313] Re 9:1-12

[r.314] Re 9:13-21

[r.315] Re 11:14-19

THE FIFTH TRUMPET: BOTTOMLESS PIT OPENED

Important Note: The critical text seems to have preserved the text better here. The star is already "fallen"; this positions it as likely an angel that fell prior to this moment, or as the Wormwood star. Let's explore those two options, but note that stars in Revelation can be literal stars, humans (women, 12 stars in Revelation 12), and heavenly bodies such as Satan and his angels.

Option 1: Wormwood — Literal stars are very unlikely to be given keys to the bottomless pit — the bottomless pit is connected to spiritual beings. Unless the Wormwood star is an angel, then it seems unlikely that the star here is that star.

Option 2: Fallen Angel — This seems more likely, given the bottomless pit's spiritual nature.

Is this fallen star Wormwood, or a fallen angel? Or maybe it is both? I'll let you consider it. But who the angel is will not be the point. The main focus of the 5th trumpet is the locusts.

When the locusts come out of the bottomless pit, it is also fitting that they be demonic, as they seem to come from a supernatural place. Yet it should not be ignored that the locusts are linked to the material world by their ability to sting men. So, the spiritual and material worlds meet at the 5th trumpet and the first woe.

These locusts plague the earth for five months and only touch "those men who have not the seal of God in their foreheads." This implies the 144,000 are present at this time.

Revelation 9 distinguishes the locusts with two types of identifiers: direct statements and comparative descriptions. Some details are stated directly: the locusts come out of the smoke, receive power, are restricted from harming vegetation, target men without the seal of God, are not permitted to kill, torment for five months, have a king, and are ruled by the angel of the abyss named Abaddon/Apollyon. Other details are given through comparison: their appearance is like horses prepared for battle, their crowns are like gold, their faces are like men's faces, their hair is like women's hair, their teeth are like lions' teeth, their breastplates are like iron, their wings sound like chariots and many horses rushing to battle, and their tails are like scorpions. This matters because the comparisons describe what the creatures resemble, while the direct statements define their origin, limits, target, duration, and ruler.

RANK	DISTINCT ATTRIBUTE / IDEA	OCCURRENCE	CATEGORY	TEXTUAL BASIS
1	Scorpion-like power, torment, sting, and tail-hurt	4	Mixed: like + sure	Rev. 9:3, 5, 10
2	Men/human beings are the target	3-4	Sure/direct	Rev. 9:4, 5, 6, 10
3	Five-month limit	2	Sure/direct	Rev. 9:5, 10
4	Battle-horse / cavalry imagery	2	Like/as comparison	Rev. 9:7, 9
5	They come out of the smoke	1	Sure/direct	Rev. 9:3
6	They are forbidden to hurt vegetation	1	Sure/direct	Rev. 9:4
7	They target men without God's seal	1	Sure/direct	Rev. 9:4
8	They are forbidden to kill	1	Sure/direct	Rev. 9:5
9	They have crown-like objects	1	Like/as comparison	Rev. 9:7
10	They have human-like faces	1	Like/as comparison	Rev. 9:7
11	They have women-like hair	1	Like/as comparison	Rev. 9:8

RANK	DISTINCT ATTRIBUTE / IDEA	OCCURRENCE	CATEGORY	TEXTUAL BASIS
12	They have lion-like teeth	1	Like/as comparison	Rev. 9:8
13	They have iron-like breastplates	1	Like/as comparison	Rev. 9:9
14	Their wings sound like chariots / battle movement	1	Like/as comparison	Rev. 9:9
15	They have a king	1	Sure/direct	Rev. 9:11
16	Their king is the angel of the abyss	1	Sure/direct	Rev. 9:11
17	Their king is Abaddon/Apollyon	1 identity, 2 names	Sure/direct	Rev. 9:11

9 And the fifth messenger blew, and I saw a star **fallen from heaven unto the earth** [\[r.316\]](#): and to him was given the **key** [\[r.317\]](#) of the **shaft of the bottomless pit** [\[r.318\]](#) [\[r.319\]](#).

[lex] "Shaft of the abyss" (τὸ φρέαρ τῆς ἀβύσσου) — φρέαρ (phrear) denotes a "well," "pit," or more precisely a vertical shaft or opening, not the abyss itself. The phrase describes an access point leading to the abyss (ἄβυσσος). The term ἄβυσσος (abyssos) means "deep," "unfathomable," or "bottomless," referring to a depth without measure rather than a "pit" as such. The traditional English rendering "bottomless pit" (e.g., KJV) reflects this idea interpretively and has been retained due to longstanding usage, though "abyss" more directly represents the Greek term.

[lex] The Greek does not decisively distinguish between Wormwood, "it," in Revelation 8:10-11 and the star in Revelation 9:1 as "him." In both passages, the noun is ἀστήρ, "star," which is grammatically masculine. Therefore, masculine agreement by itself does not prove personhood. In Revelation 9:1, αὐτῷ is dative singular and agrees naturally with ἀστήρ, but it can be rendered "to him" or "to it" depending on context. Likewise, Revelation 9:2 does not contain an explicit pronoun "he"; ἤνοιξεν is simply third-person singular, "he/she/it opened." The reason English often uses "him/he" is not the pronoun or verb form alone, but the agency in the context: the star is given a key and opens the abyss. Thus, the grammar permits "it," but the action favors a personal heavenly being. So, the star can be a "he" or an "it" depending on the interpretive position one takes.

[r.316] **Re 9:1**, Re 12:9, Re 12:12 — This reference is not here to imply that the star of 9:1 is Satan. It is only suggesting the possibility. Revelation 9 should be treated with great care as it makes heavy use of symbols. Thus, we cannot know for sure whether the star in 9:1 is a literal star or something else, or both something else and a literal star.

[r.317] Re 1:18, Re 3:7, **Re 9:1**, Re 20:1 — This key is given to the star not owned by it.

[r.318] **Re 9:1**, Re 9:2, Re 9:11, Re 11:7, Re 17:8, Re 20:1, Re 20:3

[r.319] **Re 9:1**, Re 20:1 — Key of the bottomless pit.

[art] Hell, the Abyss, and the Lake of Fire in Revelation

[art] The Locust Army in Revelation 9 and Joel 2

[time] 🦁 Trumpet 5 — #1 Woe

² And he opened **the shaft of the bottomless pit** [r.320]; and there ascended a smoke out of the pit, as the smoke of a great furnace; and **the sun and the air were darkened** [r.321] from the smoke of the pit.

[r.320] Re 9:1, **Re 9:2**, Re 9:11, Re 11:7, Re 17:8, Re 20:1, Re 20:3

[r.321] **Re 9:2**, Re 16:10 — Darkness is a theme of Revelation. This theme is connected to the "day of the Lord" and does not imply that these events are the same. They mainly display the characteristics of the day of the Lord.

³ And there came out of the smoke locusts upon the earth: and unto them was given power, as **the scorpions** [r.322] of the earth have power.

[r.322] **Re 9:3**, Re 12:14, Deuteronomy 8:15 — Scorpions in Deuteronomy 8:15 are linked to Israel's time in the wilderness: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;" This may provide background for Revelation 9:3, where the locusts are given power like scorpions. If the scorpion imagery is meant to recall the wilderness, then this plague may relate to the same broad period as Revelation 12:14, when the woman is given "two wings of a great eagle" to "fly into the wilderness" after Satan is cast down from heaven. Deuteronomy 8 also frames the wilderness as a warning about allegiance: if Israel forgets the LORD and goes after other gods, they will "surely perish," even "as the nations which the LORD destroyeth before your face" (Deut. 8:19–20).

⁴ And it was commanded them that they should **not hurt** [r.323] the grass of the earth, neither any green thing, **nor any tree** [r.324]; but only those men who have not the **seal of God in their foreheads** [r.325] [r.326] [r.327].

[r.323] Re 2:11, Re 6:6, Re 7:3, **Re 9:4** — Mentions of "not harming" or "not hurting" appear in Revelation 2:11, 6:6, 7:3, and 9:4. These references should not be treated as the same event or action simply because similar language is used. Revelation 7:3 and 9:4 may seem closely related because both involve the sealed servants of God, but they differ in the actors and purposes. In Revelation 7:3, the four angels are told not to harm the earth, sea, or trees "until" the servants of God are sealed. In Revelation 9:4, however, the locusts are commanded not to harm the grass, any green thing, or any tree "at all", but only the people who do not have the seal of God on their foreheads.

[r.324] Re 7:1, Re 8:7, **Re 9:4** — Revelation often refers to all creation by using the terms earth, sea, and heaven together (5:13, 10:6, 12:12, etc.). All creation is represented by these three together, and when divided, heaven is distinct from the earth and sea. When the text here says, "earth, nor on the sea, nor on any tree," it is excluding heaven. The inclusion of the tree in the text appears to specify that this is not just withholding harm from man on earth but also from creation itself. Then, in 7:2, we see the scope reduced to "earth and the sea" once the point is made, and then back again in 7:3. This kind of use for "tree" appears a few times in Revelation 8:7 and 9:4. In these instances, tree is again providing scope of effect rather than being used to describe a particular moment. So, when the 144,000 are sealed before any "tree" is hurt, it is not by necessity referring to the first few trumpet plagues or the first woe. The word "tree" in these cases is used only to help define the scope of effect. This is also how the terms earth, sea, and heaven are used.

[r.325] **Re 9:4**, Re 16:2 — Seal of God to mark of beast pivot. In Rev 9:4, the 144,000 appear to be present, and in Rev 16:2, they are not because the mark of the beast is the identifiable mark.

[r.326] Re 7:4, **Re 9:4**, Re 11:14, Re 14:1, Re 22:4

[r.327] Re 7:3, **Re 9:4**, Re 13:16, Re 14:1, Re 14:9, Re 17:5, Re 20:4, Re 22:4

⁵ And to them it was given that **they should not kill them, but that they should be tormented** [r.328] **five months** [r.329]: and their torment was as the torment of a scorpion, when he strikes a man.

[r.328] **Re 9:5**, Re 16:2 — Revelation 9:5 and 16:2 may suggest a connection between the mark of the beast and the locusts in Revelation 9, as both relate to pain rather than explicit death. This does not mean the first woe occurs at the same time as the first bowl. Both passages involve a marked or sealed distinction. In Revelation 9, the mark of the beast is not yet mentioned; instead, the locusts are permitted to harm only those who do not have the seal of God on their foreheads. This absence should be noticed, though it should be handled carefully. The text does not explicitly say the mark is not present yet; it simply has not introduced it here.

By Revelation 16:2, however, after what appears to be the reaping of the saints, the text speaks directly of those who have "the mark of the beast" and who worship his image. Both passages also involve painful harm rather than immediate death: Revelation 9 describes torment like the sting of a scorpion, while Revelation 16 describes a loathsome and malignant sore on those who have the mark of the beast. This may suggest that Revelation 9 prepares for, or is connected to, the later mark-of-the-beast judgment, without requiring the first woe and first bowl to be the same event.

[r.329] **Re 9:5**, Re 9:10

⁶ And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

⁷ And the appearance of the locusts was like unto **horses** [r.330] prepared unto war; and on their heads were as **it were crowns like gold** [r.331], and their faces were as the **faces of men** [r.332].

[r.330] Re 6:1, **Re 9:7**, Re 9:16, Re 19:11 — Horse imagery in Revelation is repeatedly connected with judgment and war: the first four seals bring conquest, sword, famine, and death through horsemen (Rev. 6:1–8); the fifth trumpet describes the locusts as “like horses prepared for battle” (Rev. 9:7); the sixth trumpet involves a vast mounted army (Rev. 9:16–19); and Christ returns on a white horse as the One who “judges and wages war” in righteousness (Rev. 19:11). This pattern shows that, within Revelation itself, horses function as a recurring image of war-like judgment and large-scale conflict.

[r.331] Re 2:10, Re 3:11, Re 4:4, Re 4:10, Re 6:2, **Re 9:7**, Re 12:1, Re 14:14 — The locusts are said to have “crowns like gold” on their heads (Rev. 9:7). Revelation is often specific when speaking of crowns, so the wording should be noticed. John does not simply say they had golden crowns, but crowns “like” gold. This may suggest that they appear to have a measure of authority, but they are not identified as kings themselves. Their authority is real enough to act, but it is limited and derived. This also distinguishes them from the ten kings later in Revelation, who are explicitly called kings and receive authority as kings (Rev. 17:12).

[r.332] **Re 9:7**, Daniel 7:8 — The phrase “faces like the faces of men” may be important for understanding the identity or form of the locusts. Like Daniel 7:8, where the little horn has “eyes like the eyes of a man” and a mouth speaking great things, the human-like feature may point to more than appearance; it may indicate personal, intelligent, human-like identity within the symbol. Thus, while the locusts are described with many symbolic features, their faces may suggest that they are not ordinary insects, nor should they be reduced to modern machines such as the popular “attack helicopter” interpretation. The vision appears to present a symbolically rich force, possibly involving men or human agents, who are given authority to move quickly and administer a painful sting against those who do not have the seal of God. This should be held carefully, since Revelation 9 does not explicitly identify the locusts as men; nevertheless, the “faces like men” language gives textual reason to look for intelligent, personal agents behind the imagery rather than literal locusts or technological speculation.

⁸ And they had hair as **the hair of women** [r.333], and their teeth were as **the teeth of lions** [r.334] .

[r.333] **Re 9:8**, Re 9:7 — Rev 9:7–8, "hair like women's hair" — The description of the locusts is a sustained series of ὡς/ὅμοιος comparisons — like horses prepared for battle, as it were crowns like gold, like men's faces, like women's hair, like lions' teeth, like iron breastplates, wings sounding like chariots — each contributing a single visual stroke to one composite portrait of dread. No clause in the series is developed allegorically, and the hair should not be made to bear more interpretive weight than its neighbors. Its plain sense is long, loose, unbound hair on beings with the faces of men — a detail whose function within the portrait is wildness and dishonorable form. In its register of degradation, unshorn male hair canonically marks the man reduced to a feral, beast-like state — the precedent case being Nebuchadnezzar, whose "hair grew like eagles' [feathers]" in his bestial humbling (Dan 4:33 [MT 4:30]). Daniel supplies the category — dehumanized wildness — not a quotation. The surrounding details cooperate: the crowns are doubly hedged, "as it were crowns, like gold" (ὡς στέφανοι ὅμοιοι χρυσῷ, 9:7), a qualification John notably drops for the elders' genuine golden crowns (4:4) — the horde is quasi-crowned above and feral below, not kings but a wild, dishonorable mass. Taken together, the portrait depicts administrators of anguish in terrible form: a locust-invasion in the prophetic idiom of a human wave (Joel 1:6, "a nation... its teeth are the teeth of a lion"; cf. Jer 51:14; Nah 3:15–17), yet pointedly not natural locusts — they spare the vegetation locusts devour (9:4) and have a king, which locusts do not (Prov 30:27; theirs is the angel of the abyss, 9:11). Their mandate is torment without death (9:5, "not to kill them, but to torment"), distinguishing this first woe from the second, in which a third of mankind is killed (9:15, 18). The sequence is therefore anguish before slaughter: a wild, long-haired, quasi-royal horde that breaks men without killing them, followed by the army that kills.

[r.334] **Re 9:8**, Joel 1:6 — Again, more links to Israel being cast out of the land, "For a nation has invaded my land... its teeth are the teeth of a lion."

⁹ And they had breastplates, as it were breastplates of iron; and the sound of **their wings was as the sound of chariots** [r.335] of many **horses** [r.336] running to **war** [r.337].

[fn] The wings in Revelation 9:9 should probably be understood symbolically, not merely as literal insect wings. In Revelation, wings are connected with movement. The four living creatures have wings around the throne (Rev. 4:8), and if they are connected with the cherubim of the Old Testament, their wings recall the movement of God's heavenly throne and glory. Ezekiel sees the living creatures moving with the wheels and the glory of YHWH, and he later identifies those living creatures as cherubim (Ezek. 1:19–24; 10:15–20). Daniel also sees the Ancient of Days seated on a throne with wheels of burning fire (Dan. 7:9), and 1 Chronicles 28:18 connects the cherubim with "the chariot" of the ark.

This helps frame the wings in Revelation 9:9. The locusts' wings are not described for decoration, but for motion and force: "the sound of their wings was like the sound of chariots, of many horses rushing to battle." These are symbols of a hostile power taking flight, moving forward, and acting in war-like judgment. The comparison to chariots shows that the wings communicate movement, speed, and military force.

This same movement idea appears again in Revelation 12:14, where the woman is given "the two wings of the great eagle" so that she may fly into the wilderness to be nourished away from the serpent. In Revelation 9:9 the wings move the locusts into judgment; in Revelation 12:14 the wings move the woman into preservation. Thus, the wing imagery is not random. Revelation uses wings to communicate motion in the form of flight as its symbol. In Revelation 4:8 the throne itself is not shown taking flight, but the winged living creatures belong to the throne setting. In Revelation 9:9 and 12:14, however, wings are directly connected with movement: one force moves to harm those not sealed by God, while the woman moves to safety under God's protection.

[r.335] Re 4:8, **Re 9:9**, Re 12:14 — Wings are mentioned only three times in Revelation: with the living creatures around the throne (Rev. 4:8), with the locusts whose wings sound like chariots rushing to battle (Rev. 9:9), and with the woman who is given wings to flee into the wilderness (Rev. 12:14). In each case, the imagery is connected with movement, throne/chariot imagery, or flight. Thus, the wings of Revelation 9:9 likely emphasize the locusts' warlike movement rather than merely describing literal insect anatomy.

[r.336] Re 6:1, Re 9:7, Re 9:16, Re 19:11 — Horse imagery in Revelation is repeatedly connected with judgment and war: the first four seals bring conquest, sword, famine, and death through horsemen (Rev. 6:1–8); the fifth trumpet describes the locusts as "like horses prepared for battle" (Rev. 9:7); the sixth trumpet involves a vast mounted army (Rev. 9:16–19); and Christ returns on a white horse as the One who "judges and wages war" in righteousness (Rev. 19:11). This pattern shows that, within Revelation itself, horses function as a recurring image of war-like judgment and large-scale conflict.

[r.337] **Re 9:9**, Re 11:7, Re 12:17, Re 13:7 — "War" here is possibly linked to the war found in the middle of the tribulation time with the death of the two witnesses (11:7), the war against the woman (12:17), and the war against the saints (13:7).

¹⁰ And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men **five months** [\[r.338\]](#).

[r.338] Re 9:5, **Re 9:10**

¹¹ And they had a king over them, who is the messenger of the **bottomless pit** [\[r.339\]](#), whose name in the Hebrew tongue is **Abaddon** [Job 26:6](#), but in the Greek tongue his name is Apollyon.

[fn] Abaddon/Apollyon is best understood here by function: an abyssal, demonic angelic ruler, the king over the locusts from the bottomless pit. The names mean destruction/destroyer, but Revelation 9 does not identify him as Satan, the sea beast, or the false prophet.

[fn] Revelation 9:11 calls Abaddon/Apollyon “the angel of the bottomless pit” and presents him as king over the locusts. His Hebrew name, Abaddon, is connected with destruction, and his Greek name, Apollyon, means “Destroyer.” This title fits the nature of the judgment in Revelation 9, where the locusts are not random creatures but an organized host under a destroying king.

This should not be collapsed into an identification with Satan. Revelation names Satan elsewhere as the dragon, the old serpent, the Devil, and Satan (Rev. 12:9; 20:2), but Revelation 9:11 gives this figure a different title and role: the angel of the abyss who rules the locusts. Abaddon/Apollyon should therefore be treated as a distinct abyssal ruler unless the text itself gives stronger reason to identify him otherwise.

A related possibility is that Abaddon/Apollyon is also the fallen star at the beginning of Revelation 9. John sees “a star from heaven which had fallen to the earth,” and the key of the bottomless pit is given to him (Rev. 9:1). If this fallen star is the same figure later named Abaddon/Apollyon, then the picture may be that the angel of the abyss is given limited authority to open the bottomless pit and release the locusts for this specific judgment. However, Revelation 9 does not explicitly identify the fallen star with Abaddon/Apollyon, so this should be held as a possible inference rather than a stated fact.

The clearer theme is that this destroying king is still restrained by God. The locusts are allowed to torment those who do not have the seal of God, but they are forbidden to harm those who are sealed (Rev. 9:4). Thus, the king of destruction may harm those who belong to the realm of rebellion, but he cannot harm those who belong to God. Abaddon/Apollyon is not acting independently; his authority is limited by God’s command.

[r.339] Re 9:1, Re 9:2, **Re 9:11**, Re 11:7, Re 17:8, Re 20:1, Re 20:3

[r.340] Job 26:6 — God is greater than Abaddon.

¹² One woe is past; and, behold, there come two woes more hereafter.

THE SIXTH TRUMPET: 200,000,000 ARMY

Important Note: Again, we seem to be in the theme of supernatural plagues and yet still literal ones too. The spiritual and material worlds meet here again. These are judgments on the whole earth, as it says “the third part of men.” If this is not the whole world, the scope points to those men previously “which have not the seal of God in their foreheads.”

¹³ And the sixth messenger sounded, and I heard **a voice from the four horns of the golden altar which is before God** **[r.341]** **[r.342]**,

[r.341] Re 8:3-5, **Re 9:13**, Re 14:18, Re 16:7

[r.342] **Re 9:13**, Re 16:7

[time] 📄 Trumpet 6 — #2 Woe

¹⁴ Saying to the sixth messenger, who had the trumpet, Loose the four messengers who are bound in the great river **Euphrates** **[r.343]**.

[fn] The voice commanding the release may be the altar messenger of 8:3, since Revelation often presents angels or living creatures as having delegated authority to announce and bring about judgment, as when the living creatures say "Come" in Revelation 6. This would fit the role of messengers in Revelation as servants who deliver God's messages and administer His judgments. The four bound messengers themselves should not be identified with the saints; in context they are released as agents of judgment connected with the killing of a third part of mankind.

[r.343] **Re 9:14**, Re 16:12, Isaiah 8:7-8 — The Old Testament background of the Euphrates strengthens the connection between Revelation 9:14 and 16:12, but it does not require the two passages to describe the same event. In the Old Testament, the Euphrates is the great boundary river of the promised land, the edge of Israel's dominion, and the direction from which hostile imperial powers such as Assyria and Babylon are associated. Isaiah 8:7-8 even uses the waters of the Euphrates as an image of Assyria's invading power overflowing the land.

Therefore, when Revelation returns to "the great river Euphrates," the imagery is not random. The river evokes boundary, empire, invasion, and judgment. In Revelation 9:14, the Euphrates is the place where bound destructive powers are released. In Revelation 16:12, the Euphrates is dried up so the way is prepared for the kings from the east. These passages share an Old Testament judgment setting, but their actions are distinct. The shared Euphrates imagery points to a common theme of whole-earth judgment and war, not necessarily to a one-to-one retelling of the same plague.

¹⁵ And the four messengers were loosed, who were prepared for an hour, and a day, and a month, and a year, to slay the **third part of men** [r.344].

[fn] The phrase "for an hour, and a day, and a month, and a year" shows precise appointed timing. Revelation repeatedly marks time carefully, so its time markers should not be flattened into vague symbolism where the text presents them with this level of specificity.

[r.344] **Re 9:15**, Re 9:18

[art] Why the Thousand Years Should Be Read as a Thousand Years

¹⁶ And the number of **the army of the horsemen was two hundred thousand thousand: and I heard the number of them.** [r.345] [r.346]

[tr] ESV, "The number of mounted troops was twice ten thousand times ten thousand; I heard their number." The ESV renders the phrase idiomatically ("twice ten thousand times ten thousand"), preserving the apocalyptic numeric form of δις μυριαδες μυριαδων. However, the added clause "I heard their number" (ηκουσα τον αριθμον αυτων) indicates an explicitly enumerated total, not a vague expression of magnitude. This supports the KJV's inference of a precise count, even while the Greek presents that count in a stylized, idiomatic form.

[r.345] **Re 9:16**, Joel 2:11 — Not the army of Joel 2:11; it is the army of the LORD, not the four angels: "The LORD utters his voice before his army." Joel 2:11 better fits 19:14.

[r.346] Re 6:1, Re 9:7, **Re 9:16**, Re 19:11 — Horse imagery in Revelation is repeatedly connected with judgment and war: the first four seals bring conquest, sword, famine, and death through horsemen (Rev. 6:1–8); the fifth trumpet describes the locusts as "like horses prepared for battle" (Rev. 9:7); the sixth trumpet involves a vast mounted army (Rev. 9:16–19); and Christ returns on a white horse as the One who "judges and wages war" in righteousness (Rev. 19:11). This pattern shows that, within Revelation itself, horses function as a recurring image of war-like judgment and large-scale conflict.

¹⁷ And this I saw the horses in the vision, and those who sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

¹⁸ By these three [plagues] was the **third part of men killed** [\[r.347\]](#), by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

[fn] In the TR/KJV the word "plagues" (πληγῇ) does not appear here, but it is present in the TR at 9:20.

[r.347] Re 9:15, **Re 9:18**

¹⁹ For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

²⁰ And the rest of the men who were not killed by these plagues yet repented not of the **works of their hands** [\[r.348\]](#), that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

[r.348] **Re 9:20**, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mentioned in 9:20, 14:13, 18:6, 20:12-13, and 22:12 seem related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, and 3:15.

²¹ Neither repented **they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts** [\[r.349\]](#).

[r.349] **Re 9:21**, Re 21:8, Re 22:15 — Places that list people by shared qualities: dogs, liars, idolaters, sorcerers, murderers, whoremongers, abominable, unbelieving, thieves, and cowardly.



John Eats the Diminutive Book & The 7th Voice

Parenthetical Scene 2: This is parenthetical because it clearly breaks the theme and changes the focus to other prophetic details, even though it will cover the coming seventh trumpet. This is a foreshadowing declaration of Jesus coming in the cloud in Revelation 14:16. Jesus gives John a little book before the 7th trumpet sounds. So, the end of this time (season of waiting for judgment) comes during the days following the 7th trumpet. Finally, this also tells us that trumpets can be voices.

10 And I saw another **mighty messenger** [\[r.350\]](#) come down from heaven, **clothed with a cloud** [\[r.351\]](#): and **a rainbow was upon his head** [\[r.352\]](#), and **his face was as it were the sun** [\[r.353\]](#) **Daniel 10:6**, and **his feet as pillars of fire** [\[r.355\]](#) **Daniel 10:6**:

[lex] ἄγγελος, ἀγγέλου = "messenger"; this is Jesus as a messenger. He is a strong messenger but not the same as the first "strong" angel in 5:2.

- [fn] Matches Jesus in 14:14: "behold a white cloud, and upon the cloud one sat like unto the Son of man".
- [fn] Matches Jesus in 1:15: "And his feet like unto fine brass, as if they burned in a furnace"; "legs" in the ESV.
- [r.350] **Re 10:1**, Re 11:1 — This "strong messenger" is "another" one, meaning, not the same as the strong messenger in Revelation 5:2.
- [r.351] Re 1:7, **Re 10:1**, Re 14:14-16
- [r.352] Re 4:3, **Re 10:1**
- [r.353] Re 1:16, **Re 10:1**, Re 21:23
- [r.354] Daniel 10:6
- [r.355] Re 1:15, Re 2:18, **Re 10:1**
- [r.356] Daniel 10:6
- [art] Parenthetical Sections in Revelation
- [art] The Mighty Angel and the Scroll

² And he had in his hand **a diminutive book open** [r.357] **Ezekiel 1:28-2:10**: and he set his **right foot upon the sea** (i) [r.359], and **his left foot on the earth** (i) [r.360] [r.361],

- [fn] His position to the sea and earth is also linked to the position of His hands raised to heaven. His position is setting up for His "swear" that it will be upon all creation, that is, heaven, earth, and sea. So, the meaning of the earth and sea here is their connection in his posture to the power of the "swear". The point is that this "swear" is to be very powerful and sure.
- [lex] The term rendered "diminutive book" translates the Greek βιβλαρίδιον (biblaridion), a diminutive form of βιβλίον ("book"). The suffix -ρίδιον marks a reduced or derived form of the base noun. While such diminutives can indicate smaller size, in Koine Greek they often function to distinguish a related but separate object rather than to imply insignificance. The rendering "diminutive book" is used here to preserve a consistent one-to-one correspondence between Greek and English terms, avoiding the reuse of common size descriptors (e.g., "little," "small") while retaining the grammatical force of the diminutive form.
- [r.357] **Re 10:2**, Re 10:8, Re 10:9
- [r.358] Ezekiel 1:28-2:10
- [r.359] **Re 10:2**, Re 10:6
- [r.360] **Re 10:2**, Re 10:6
- [r.361] **Re 10:2**, Re 10:6, Re 14:7 — The God of all creation.
- (i) **Re 10:2**, Re 10:5, Re 10:6 — This link is for the connection of all creation.

³ And **cried with a great voice, as when a lion roars** [r.362]: and when he had cried, **seven thunders uttered their voices**.

- [fn] In the Old Testament, the lion's roar is consistently used as a metaphor for the voice of God Himself, not angels or human messengers (e.g., Hos 11:10; Joel 3:16; Amos 1:2; Jer 25:30). In the book of Revelation, Jesus is connected to that same image of God.
- [lex] ἐλάλησαν — they spoke — third-person plural. The subject is not the mighty angel. These thundering voices are not of Jesus.
- [r.362] Re 5:5, **Re 10:3**

⁴ And when the seven thunders had spoken their voices, I was about to write: and I heard a **voice from heaven** [\[r.363\]](#) saying unto me, Seal up those things which the seven thunders spoke, and **write them not** [\[r.364\]](#).

[fn] The seven thunders are plural and distinct from Jesus the mighty angel.

[r.363] **Re 10:4**, Re 11:12, Re 14:2, Re 14:13, Re 18:4

[r.364] Re 1:11, Re 1:19, **Re 10:4**, Re 14:13, Re 19:9, Re 21:5

[art] John the Apostle Wrote Revelation

⁵ And the messenger whom I saw stand upon the sea and upon the earth lifted up **his hand to heaven** **(i)** [\[r.365\]](#),

[fn] Messenger, Jesus.

[r.365] **Re 10:5**, Re 10:6

(i) **Re 10:5**, Re 10:2, Re 10:6 — This link is for the connection of all creation.

[art] When Does Time End?

⁶ And swore by **him that lives unto the ages of the ages** [\[r.366\]](#) **Daniel 12:7**, **who created** [\[r.368\]](#) **heaven** **(i)** [\[r.369\]](#), and the things that therein are, and **the earth** **(i)** [\[r.370\]](#), and the things that therein are, and **the sea** **(i)** [\[r.371\]](#), and the things which are therein, that there should be **season no longer** **(ls)** **(jt)** [\[r.372\]](#):

[fn] οτι χρονος ουκ εσται επι. The Greek reads the way the KJV shows it as "time no longer", but to form it to match the Greek, the same word used in 6:11 should have been used, making it say "season no longer". I see this as the end of the season of waiting from Revelation 6:11, "a little season", when God's servants cry, "dost thou not judge and avenge our blood". That time is over at the blow of the seventh angel.

[r.366] Re 4:9-10, Re 5:14, **Re 10:6**, Re 15:7 — Speaking of the Father

[r.367] Daniel 12:7

[r.368] Re 10:2, **Re 10:6**, Re 14:7 — The God of all creation.

[r.369] Re 10:5, **Re 10:6**

[r.370] Re 10:2, **Re 10:6**

[r.371] Re 10:2, **Re 10:6**

[r.372] Re 6:11, **Re 10:6**, Re 11:15 — Season of waiting for judgment will end.

(i) **Re 10:6**, Re 10:2, Re 10:5 — This link is for the connection of all creation.

(ls) **Re 10:6**, Re 6:11, Re 12:14, Re 14:15 — χρονος - seems to link the coming about of judgment to the time when the season ends in Revelation 10.

(jt) **Re 10:6**, Re 6:10, Re 11:15, Re 11:18 — Season of waiting for judgment to start at the 7th trumpet. At the end of the time, time, and half a time.

[art] When Does Time End?

⁷ But in the days of the **voice of the seventh messenger** (n), when he shall begin to sound, the **mystery of God** [r.373] **should be finished** [r.374], as he has declared to **his servants the prophets** [r.375].

[r.373] Re 1:20, **Re 10:7**, Re 17:5, Re 17:7 — μυστήριον — Mystery is used four times. In Rev 1, the mystery is clearly the church. In Rev 10, the "mystery of God" that is "finished" is unclear: whether the "mystery" refers broadly or specifically. When we look at the uses of mystery in Rev 17, both instances refer to Mystery Babylon. In three of the four uses of "mystery," it is either the church or Babylon. What is striking is that Mystery Babylon is directly contrasted with the image of New Jerusalem (17:3, 21:10). If there is meant to be a connection using the word μυστήριον, then it may be to reinforce the contrast of these two women. This may shed light on what Rev 10 describes as the mystery. The Mystery of God (that is, the one who is his) is the church (Ephesians 3:4-6). If this relation is true for Rev 10, then μυστήριον refers twice to the church and twice to Babylon.

[r.374] **Re 10:7**, Re 12:14, Daniel 7:25, Daniel 12:7

[r.375] **Re 10:7**, Re 11:18 — τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας — His servants the prophets.

(n) **Re 10:7**, Re 11:15, Re 14:16, Re 15:2 — When the 7th trumpet blows as the messenger begins to sound (Revelation 11:15), the mystery of God will be finished (Revelation 10:7). At that exact moment, Revelation takes us to chapter 15:2, and we see saints standing on the sea of glass. This also corresponds to the reaping in Revelation 14:16.

[time] 🛎 TrumpeT 7 — 7th TrumpeT

⁸ And the voice which I heard from heaven spake unto me again, and said, Go and take the *diminutive* **book** [r.376] which is open in the hand of the messenger who stands upon the sea and upon the earth.

[fn] Messenger, Jesus.

[r.376] Re 10:2, **Re 10:8**, Re 10:9

⁹ And I went unto the messenger, and said unto him, Give me the **diminutive book** [r.377]. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

[fn] Messenger, Jesus.

[r.377] Re 10:2, Re 10:8, **Re 10:9**

¹⁰ And I took the diminutive book out of the messenger's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Ezekiel 3:1

[r.378] Ezekiel 3:1

¹¹ And he said unto me, You must prophesy again before **many peoples, and nations, and tongues, and kings** [r.379].

[fn] The kings here might be from 5:9, as he might be directed to continue speaking to the church and not other people. Thus, it might include kings to make the point. However, a more inclusive understanding is welcome here; we need not limit this to just the saints.



First 42 Gentile Months: Transformation from Holy City to Sodom and Desecration

Parenthetical Scene 3: In Revelation 10:11, John is told that, even though the 7th angel will mark the final days, there are still more details before time ends. He is then taken and hears about the 42 months and 1260 days. The temple and two witnesses appear at the start of the 1260 days. Each time we see 1260 days, it marks the start of the 7-year period. And when we see 42 months, it is designated to the Gentiles. Here, we see that the temple is likely already built before the 7 years of great tribulation begin, because the temple is being measured.

The main point of this parenthetical scene appears to be an indication that when the two witnesses are slain, the city—once called “the holy city” (Rev. 11:2)—is described spiritually as “Sodom and Egypt” (11:8). That moral transformation corresponds naturally with the period in Revelation 13 in which the beast is worshiped and exercises authority for forty-two months (13:5, 8). The shift from holiness to open blasphemy aligns thematically with the rise of beastly dominion. Moreover, this pattern harmonizes with the prophecy of the Book of Daniel, where the sanctuary is profaned during the climactic period of oppression (Daniel 7:25; 9:27; 12:7). Daniel speaks of a “time and times and the dividing of time” (12:7), linked with the shattering of the holy people and the desecration of what is sacred. This places the two witnesses at the start of the 7-year period and makes Revelation 12-13 the broader, full 7-year timeframe for those events.

Important Note: The time counts should be understood as overlapping, not as 7 years total — you can read more about this in the articles on this site.

11 And there was given me a measuring rod like unto a staff: and I was told, Rise, and measure the temple of God, and the altar, and those who worship therein.

[fn] The temple here is the one on Earth because of the language used to describe it; the temple in heaven has a totally different setting.

[r.380] **Re 11:1**, Re 11:3

[r.381] Re 10:1, **Re 11:1** — ESV “I was told, Rise” versus the KJV, where the angel stands. In both of the root Greek manuscripts, it appears that the Angel of Revelation 10 is still speaking. This transitions the two segments in Revelation 10 and 11.

[art] Parenthetical Sections in Revelation

[time] Temple Measured — Earth Temple

² But the court which is without the temple leave out, and measure it not; for it is given unto the nations: and **the holy city** [r.382] [r.383] [r.384] shall they tread under foot **forty and two months (42)**.

[r.382] **Re 11:2**, Re 21:2, Re 21:10, Re 22:19 — Both old and new Jerusalem are "holy" cities — πόλεως τῆς ἁγίας (the holy city).

[r.383] Re 11:1, Re 11:8 — The city is called "holy" here, but when the two witnesses die, it is called "Sodom." That shift from holy to unholy supports placing the 1260 days and 42 months at the beginning of the 7 years, not at the end. If this were the end, the change would be the opposite—from unholy to holy—as Jesus takes the city at the end of the tribulation. There are many other supporting proofs for this timing, but this is sufficient for this context.

[r.384] **Re 11:2**, Re 20:9

(42) **Re 11:2**, Re 13:5 — 42 months is always related to the "nations". When we see the sea beast having a time of 42 months, it indicates he is Gentile, that is, of the nations.

[time] Woman will flee for first time — 1260 Days

1260 DAYS START: THE TWO WITNESSES

Important Note: The two witnesses are saints whose overpowering words of prophecy burn up anyone who tries to harm them (Jeremiah 5:14).

³ And **I will give to my** [r.385] **two witnesses** [r.386], and they shall prophesy **a thousand two hundred and sixty days (1260)**, clothed in sackcloth.

[lex] When we read "I will give unto my two witnesses," the expression can feel incomplete in English, since no direct object is stated. While English translations often supply "power" or "authority," no such word appears in the Greek. Rather, the construction leaves the gift undefined and immediately connects it to the result, "and they will prophesy." This suggests that what is given pertains to their prophetic commission, without specifying its exact nature. The idea that the witnesses themselves are the gift is not really grammatically possible and contextually unlikely, since they are presented as the recipients of the giving, not its content.

[r.385] Re 11:1, **Re 11:3** — These are Jesus' witnesses. We know this because the messenger in verse 1 is Jesus (who we saw in Revelation 10).

[r.386] **Re 11:3**, Re 11:9

[r.387] Zechariah 4, **Re 11:3**, Re 11:9

(1260) **Re 11:3**, Re 12:6 — The 1260 days refer to the first half of the 7 years.

[art] Why the Thousand Years Should Be Read as a Thousand Years

⁴ These are the two olive trees, and **the two lampstands standing before the Lord of the earth.**
Zechariah 4:2-3

[r.388] Zechariah 4:2-3

[art] Revelation: Is It Literal or Symbolic?

⁵ And if any man will hurt them, **fire proceeds out of their mouth, and devours their enemies: and if any man will hurt them, he must in this manner be killed.** Jeremiah 5:14

[r.389] Jeremiah 5:14

⁶ These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

THE BEAST WAGES WAR AGAINST THE TWO WITNESSES

⁷ And when they shall have finished **their testimony** [r.390], **the beast** [r.391] that **ascends out of the bottomless pit** [r.392] [r.393] shall **make war** [r.394] against them, and shall **overcome them** [r.395], and kill them.

[r.390] Re 1:2, Re 1:9, Re 6:9, **Re 11:7**, Re 12:11, Re 12:17, Re 19:10, Re 20:4

[r.391] **Re 11:7**, Re 16:13 — 16:13 is the place where the sea beast is referred to simply as "**the beast**," since the other figures are identified by name: **the dragon**, **the beast**, and **the false prophet**. This makes it most likely that "the beast" in 11:7 refers to the sea beast. If so, it also connects the sea beast with the ascent from the bottomless pit, even though the text does not explicitly describe him as emerging from the pit by means of the key, as it does in the other passages.

[r.392] **Re 11:7**, Re 17:8

[r.393] Re 9:1, Re 9:2, Re 9:11, **Re 11:7**, Re 17:8, Re 20:1, Re 20:3

[r.394] Re 12:17, Re 13:7 — Soft connection, these might be killed at the same time as the events in Revelation 13, but it is not clear. This link of "make war" is not strong enough to assert that their death happened at the time of the events in 13:7.

[r.395] **Re 11:7**, Re 13:7

[r.396] **Re 11:7**, Re 17:8, Re 20:3, Re 20:7

[art] Hell, the Abyss, and the Lake of Fire in Revelation

⁸ And their dead bodies shall lie in the street of the **great city** [r.397] [r.398], which spiritually is called **Sodom and Egypt** [r.399] Ezekiel 16:46, where also our Lord was crucified Matthew 27:31.

[fn] In Isaiah 13:19-20, God compares the destruction of Babylon to the destruction of Sodom and Gomorrah; this may create a link between Jerusalem, Babylon, and Sodom, as both Jerusalem and Babylon are compared to Sodom in scripture.

[r.397] **Re 11:8**, Re 14:20, Re 16:19 — Named as Jerusalem in location, but there are many locations of Babylon, like Mesopotamia, Sodom, Egypt, and in Revelation 17, a mystery location. All Babylons are the center of power of man. Do not confuse this Jerusalem Babylon, where the Sea Beast rules, with Mystery Babylon. We know Jerusalem is where Jesus was crucified, so this Babylon is NOT a mystery.

[r.398] **Re 11:8**, Re 16:19, Re 17:18, Re 18:10, Re 18:16, Re 18:18, Re 18:19 — The phrase “the great city” (ἡ πόλις ἡ μεγάλη) appears to function as a theologically loaded designation in Revelation, used predominantly for Babylon (Rev 17:18, 18:10, 18:16, 18:18, 18:19), yet applied to Jerusalem in Revelation 11:8—“where also our Lord was crucified.” In that context, Jerusalem is “spiritually” called Sodom and Egypt, indicating a transformation from its identity as the “holy city” (Rev 11:2) into one aligned with paradigmatic centers of rebellion and judgment. This suggests that Revelation is not using the term merely geographically, but associating it with a city’s spiritual condition and opposition to God.

Because Revelation 17:18 defines “the great city” as the one that “reigneth over the kings of the earth,” it may be inferred that the designation corresponds to a center of dominant, God-opposing power. When read alongside Revelation 11:8, this raises the possibility that Jerusalem, in its corrupted state and in connection with the rise of the beast, temporarily participates in that same category (it is possible to infer from Daniel 11:45 and 2 Thessalonians 2:4 that Jerusalem becomes a focal point of the final ruler’s activity). However, while this pattern allows for a typological relationship—because Babylon is “the great city”—the text does not explicitly state that the title transfers sequentially or that Jerusalem becomes identical with “Mystery Babylon.” Thus, “the great city” may function as a theological marker for a ruling, rebellious center.

As for Revelation 16:19, also marked as “the great city,” it does not automatically become Jerusalem or Mystery Babylon; such a claim must remain a reasoned inference drawn from the book’s patterned language rather than an explicit textual claim. And as it is not likely Mystery Babylon for numerous reasons, it very well could be Jerusalem as the ruling city of the sea beast.

[r.399] Re 11:1, **Re 11:8**

[r.400] Ezekiel 16:46

[r.401] Matthew 27:31

[art] Mystery Babylon and Jerusalem — Two Cities, Two Judgments

[art] Why We Say “Mystery Babylon”

[time] Two Witnesses Die & Woman Flees Again — Two Witnesses Die

⁹ And they of the **people and kindreds and tongues and nations** **[r.402]** shall see their dead bodies **three days and a half** **[r.403]**, and shall not suffer their dead bodies to be put in a tomb.

[r.402] **Re 11:9**, Re 13:7, Re 14:6, Re 17:15 — The world

[r.403] Re 11:3, **Re 11:9** — Same ratio of days in years to their time of witness.

¹⁰ And they who dwell upon the earth shall **rejoice** **[r.404]** over them, and make merry, and shall send gifts one to another; because these two prophets tormented those who dwelt on the earth.

[r.404] **Re 11:10**, Re 12:12, Re 18:20, Re 19:7 — 11:10 is the anti-type rejoicing to those in 12:12, 18:20, 19:7.

THE TWO WITNESSES ASCEND

¹¹ And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw them.

[art] The Nuance of Events in Revelation

¹² And they heard a great **voice from heaven** [r.405] saying unto them, **Ascend here** [r.406]. And they ascended up to heaven in a cloud; and their enemies beheld them.

[fn] The ascension of the two witnesses is not connected to a rapture of the church on its own; this ascension is a rapture of the two witnesses alone based on the text.

[fn] Note that the ascension of the two witnesses occurs after their resurrected physical bodies stand on their feet. This means heaven is able to receive resurrected bodies, not only the spirits of the dead. That detail is important because it may indicate that other resurrected bodies can also be present in heaven, possibly even before the first resurrection in Revelation 20.

[r.405] Re 10:4, **Re 11:12**, Re 14:2, Re 14:13, Re 18:4

[r.406] Re 4:1, **Re 11:12** — Jesus used the same words before.

[art] The Nuance of Events in Revelation

SURPRISING GLORY GIVEN TO GOD

Important Note: No other group in Revelation gives glory to God except those who honor God, such as the saints, the 24 elders, the 4 beasts, the angels, and the 144,000. So this "remnant" or "rest" is very interesting and elicits the question: who are they? Why? Because they give God glory. Those who reject Jesus seem to always be unrepentant when plagues strike; they give gifts when the two witnesses die. If this is a general group and not the 144,000, it is striking and likely points to that group repenting. Again, a shocking moment in Revelation, and likely pointing out the magnitude of the impact of this moment.

¹³ And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the rest were affrighted, and gave glory to the God of heaven.

[time] Two Witnesses Live — Witnesses Live & City Earthquake



The Seventh Trumpet: Voices, Thunders, Lightnings, & Earthquake

Linear Scene 1.4: Picking back up at Trumpet 7 from Trumpet 6. This is also the 7th angel's voice in Revelation 10. We are now in the final days, at the end of "time" (KJV) or "season" (ESV). Also, when a woe ends, it is not saying that the immediately prior section of text was the woe plague; it is just making sure it is clear that we know the next plague is starting. Thus, "Temple Built and First 42

Gentile Months" are not part of the second woe; only the 200,000,000 army. This moment will pick back up again in Revelation 15, when "the temple of the tabernacle of the testimony in heaven was opened".

Revelation 11 cannot flow directly into chapters 12–13, because in 11:15 the kingdoms of this world are declared to have become Christ's, yet in chapter 13 the sea beast is still permitted to conquer the saints. These two realities cannot occupy the same narrative moment. Moreover, "the kingdoms of the world" in chapter 11 does not correspond to "the kingdom of our God" in chapter 12, which refers to heavenly authority during the war in heaven, not earthly rule. While themes overlap, the details mark a clear transition in both time and perspective. Chapter 11 resolves forward into chapter 15, not into chapters 12–14, which function parenthetically and shift the reader backward in scope and context.

Finally, each time a plague is introduced in Revelation, its description remains brief, direct, and thematically contained. This pattern holds true for the seals, the trumpets, and the vials alike. When the narrative expands beyond those defined parameters, it signals that the plague itself has concluded and the text has transitioned to new material. For this reason, the material in chapter 10 and the account of the two witnesses cannot properly be considered part of the second woe. The second woe is confined to the judgment of the two hundred million horsemen described in Revelation 9; the extended narrative that follows serves a different structural purpose within the book.

¹⁴ The second woe is past 10:13-21; and, behold, the third woe comes **quickly** 11:14-19.

[r.407] Re 10:13-21

[r.408] Re 11:14-19

[art] Parenthetical Sections in Revelation

¹⁵ And the **seventh messenger sounded** (n) [r.409]; and there were **great voices in heaven** (jt) [r.410], saying, **The kingdom of this world has become the kingdom of our Lord, and of his Christ** [r.411]; and he shall reign unto the ages of the ages.

[fn] Not speaking of heaven, the kingdom of God; this is not a link to 12:10. This is about the earth.

[fn] Season of waiting for judgment ends.

[r.409] Re 10:7, **Re 11:15**

[r.410] Re 10:7, **Re 11:15**, Re 14:16, Re 15:2 — The plural uses of voices here seem to be placing the saints of Revelation 15:2 at this point.

[r.411] **Re 11:15**, Re 14:15, Daniel 7:13-14

(n) **Re 11:15**, Re 10:7, Re 14:16, Re 15:2 — When the 7th trumpet blows as the messenger begins to sound (Revelation 11:15), the mystery of God will be finished (Revelation 10:7). At that exact moment, Revelation takes us to chapter 15:2, and we see saints standing on the sea of glass. This also corresponds to the reaping in Revelation 14:16.

(jt) **Re 11:15**, Re 6:10, Re 10:6, Re 11:18 — Season of waiting for judgment to start at the 7th trumpet. At the end of the time, time, and half a time.

[art] When Does Time End?

[art] Wondering About "The Rapture"?

[time] 🦄 Trumpet 7 — #3 Woe

[time] ☁ Reaping & Overcomers of the Sea Beats Sing Songs in Heaven — World's Kingdom is Christ's

¹⁶ And the four and twenty **elders** [r.412], who sat before God on their thrones, **fell upon their faces, and worshipped God**, [r.413]

[r.412] Re 4:4, Re 4:10, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 7:11, **Re 11:16**, Re 14:3, Re 19:4

[r.413] Re 7:11, **Re 11:16** — In Revelation 7:11, the ones who fall on their faces are grammatically "all the messengers": πάντες οἱ ἄγγελοι ... καὶ ἔπεσαν ... καὶ προσεκύνησαν ("all the messengers ... and they fell ... and worshiped"). The elders and the four living creatures are in the genitive case, τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, because they belong to the phrase κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων — "around the throne and around the elders and the four living creatures." They are not the grammatical subject of ἔπεσαν in this verse. This differs from Revelation 11:16, where οἱ εἴκοσι τέσσαρες πρεσβύτεροι — "the twenty-four elders" — are the nominative subject, and the text explicitly says ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, "they fell on their faces and worshiped God." Thus, a similar action appears in both passages, but the grammatical subject differs: in 7:11, it is the messengers; in 11:16, it is the elders.

¹⁷ Saying, We give you thanks, O Lord God **Almighty, who is and who was, and are to come** [r.414]; because you have taken your great might, and have begun to reign.

[r.414] Re 1:4, Re 1:8, Re 4:8, **Re 11:17**, Re 16:5 — The Father Almighty - "who is, and who was, and who is to come"

¹⁸ And **the nations were enraged** [r.415], and **thy wrath has come** [r.416], and **the time of the dead, to be judged** (jt) [r.417] [r.418], and that **you give reward** [r.419] unto **thy servants the prophets** [r.420], and to the saints, and those who **fear thy name** [r.421], **small and great** [r.422]; and should destroy them which destroy the earth.

[fn] The phrase "destroy them which destroy" gives the feeling of bringing upon those who do evil the evil they deliver. That is, a balanced justice coming from God.

[lex] The word used for "time" here is καιρός. In Revelation, καιρός is used in a general and somewhat flexible sense ("the time is near" 1:3 and 22:10, "a short time" 12:12, and "for a time and times and half a time" 12:14); it does not necessarily mean something is happening immediately or at that exact moment. Rather, it refers to a season or appointed span of time that is near, though its precise timing remains somewhat open or undefined. It conveys nearness without strict immediacy. For example, we might say "Christmas is here" on December 1st—not because the day itself has arrived, but because the season has begun and its fulfillment is approaching on the 25th.

[lex] ἦλθεν should not be pressed to mean that the wrath and judgment are already completed in full (which the NASB might project). In this context, the force is better understood as "arrival": "Your wrath has come," that is, the appointed time has now come. This is confirmed by the following phrase, καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι, "and the time for the dead to be judged." The verse, therefore, announces the arrival of the divinely appointed season for judgment, reward, and destruction, not necessarily the completion of every act of judgment at the moment of the announcement.

[r.415] **Re 11:18**, Re 12:17 — Only the nations here and the Dragon are described as being enraged (ὀργίζω).

- [r.416] Re 6:16, Re 6:17, **Re 11:18**, Re 14:10, Re 16:19, Re 19:15 — The wrath (ὀργή) of the kind Paul says the church is not destined for.
- [r.417] Re 6:10, **Re 11:18** — The phrase ὁ καιρὸς τῶν νεκρῶν κριθῆναι means “the time for the dead to be judged.” Yet in biblical judicial language, “to be judged” does not necessarily mean “to be condemned.” Judgment may include a verdict rendered in favor of the righteous. In Revelation 11:18, this is shown by the following clauses: God gives reward to His servants, prophets, saints, and those who fear His name, while destroying those who destroy the earth. Thus, the righteous dead may be said to “be judged” in the sense that God renders judgment on their behalf, vindicating them and answering the cry for justice in Revelation 6:10.
- [r.418] **Re 11:18**, Re 20:12-13
- [r.419] **Re 11:18**, Re 22:12 — μισθός — Reward — these are the only two places this word is used.
- [r.420] Re 10:7, **Re 11:18** — τοῖς δούλοις σου τοῖς προφήταις — Thy servants the prophets.
- [r.421] **Re 11:18**, Re 14:7, Re 15:4, Re 19:5
- [r.422] **Re 11:18**, Re 19:5 — Referring to the same group.
- (jt) **Re 11:18**, Re 6:10, Re 10:6, Re 11:15 — Season of waiting for judgment to start at the 7th trumpet. At the end of the time, time, and half a time.

¹⁹ And **the temple of God was opened in heaven, and there was seen in his temple the ark of his testament** (t) [r.423]: and there were **lightnings, and voices, and thunders, and an earthquake, [r.424] and great hail [r.425]**.

- [r.423] Re 3:12, Re 7:15, **Re 11:19**, Re 14:15, Re 14:17, Re 15:5, Re 15:6, Re 15:8, Re 16:1, Re 16:17
- [r.424] Re 3:12, Re 7:15, **Re 11:19**, Re 14:15, Re 14:17, Re 15:5, Re 15:6, Re 15:8, Re 16:1, Re 16:17
- [r.425] Re 8:7, **Re 11:19**, Re 16:21
- [r.426] Re 8:5, **Re 11:19**, Re 16:18 — Each set of plagues ends this way. This one mentions hail and the others do as well in their deeper descriptions. Psalm 77:17-19 feels like an echo of this.
- (t) **Re 11:19**, Re 15:5 — The time the temple opens in heaven and the ark is seen marks when chapters 11 and 15 synchronize. This strongly indicates the reaping of saints in the tribulation.
- [time] Temple Opened — Temple Opened & Ark Seen
- [time] ⚡ Thunders, voices, lightnings, earthquake — Trumpets End



The 7 Years of the Woman and the Three Adversaries

Parenthetical Scene 4.1: This parenthetical scene has 3 parts symbolized by 3 beasts: The Red Dragon, the Sea Beast, and the Earth Beast. There are slight theme changes when each appears, making them feel more like a continuous story, with each one expanding on the one before, like a Russian nesting doll. These distinct sub-themes will be shown as parenthetical scenes 4.2 and 4.3.

But before these 3, we see a woman who is made out to be like the tribes of Israel. Because she appears and gives birth before the 1260 days start, we can place her appearance and her Son's birth before the start of the 7 years. Again, 1260 marks the day count starting from the beginning, with precedence given for this claim in Revelation 11:1-13.

The order of events in this Parenthetical Scene 4.1-3:

1. The woman with twelve stars (twelve tribes of Israel) is in distress, like a chastening from God (Isaiah 26:16-18).
2. The dragon takes 1/3 of the stars and casts them to earth and sets his face toward the woman.
3. She gives birth to Jesus (descends from heaven) before the start of the 1260 days. (Like in Revelation 14:1 when the Lamb is seen on Mount Zion.)
4. Once Jesus is born, He ascends to the throne of the Father in heaven.
5. The woman is **to be** kept safe for 1260 days.
6. There is war in heaven: Michael fights the dragon, and the dragon is cast out with those 1/3 angels.
7. Salvation is declared in heaven for those who died and overcame the dragon by the blood of the Lamb.
8. The dragon pursues the woman.
9. The woman is **to be** kept safe **again** for "time, and times, and half a time."
10. The dragon sets his face against "those who have the testimony of Jesus" and goes to make war.
11. That war is manifested in the sea beast and the earth beast by their authority and actions given from the Dragon — they are of the Dragon.
12. The whole earth worships the sea beast, and after he ascends from the sea he **is to** rule for 42 months. This does not require that he was absent earlier; it marks the public rise of his beastly authority and the main persecution of the saints.
13. It is declared, "Here is the patience and the faith of the saints," as many are killed and taken captive.
14. The whole earth is made to worship the sea beast and take his mark 666.

The Dragon:

11:7, 12:3, 12:4, 12:7, 12:9, 12:10, 12:11, 12:12, 12:13, 12:14, 12:15, 12:16, 12:17, 20:10

In Revelation 12, we learn about the dragon in great detail, who he is, and how he fails. He tries to devour the child and fails, seeks to take heaven by war with his 1/3 of the angels, and then seeks to overtake the woman but fails. So he sets his face to war against the saints that are not the 144,000, and gives his power to the sea beast for this phase of war. The dragon is mentioned twice in verses 2 and 4 and then in every verse from 12:7-17. The dragon has these titles: great red dragon, old serpent, Devil, Satan, and the accuser. The scarlet beast in Revelation 17 may resemble or be connected to the dragon, but that identification should remain cautious rather than absolute.

The Woman:

Like the stars in Revelation 1:16 likely point to human leaders, the twelve stars of the woman likely point to the twelve tribes of Israel from Revelation 7:4, specifically the 144,000. She is kept safe from the Dragon twice. She is not a celestial sign in the stars that we should be looking for.

Bookends: We learn about the beast's untaken 66.6% of stars still in heaven (66.6% is the remainder of 1/3, based on a simple calculation), and then at the end of this parenthetical scene, we learn of the mark of 666. So the bookends appear to be the same numbers by calculation: 666.

12 And there appeared a great **sign in heaven** [\(c\)](#); a **woman** [\(e\)](#) [\[r.427\]](#) [\[r.428\]](#) clothed with the sun, and the moon under her feet, and upon her head a crown of **twelve stars** [7:1-8](#) [\[r.430\]](#):

[lex] σημεῖον meaning "sign", ESV gets this right and the KJV misses the depth of the word.

[r.427] Re 7:4, Re 11:14, **Re 12:1**, Re 14:1, Re 14:3

[r.428] **Re 12:1**, Re 14:1

[r.429] Re 7:1-8

[r.430] Re 1:16, **Re 12:1**

(c) **Re 12:1**, Re 12:3, Re 15:1 — When a "sign in heaven" is used in Revelation, it appears to be a literary device that connects the end of Revelation 12-13:18 to Revelation 15:1, thereby aligning the end of the "time, and times, and half a time" in Revelation 12:14 with the time of Revelation 15:1. A "sign in heaven" is only used three times in Revelation, and it appears to be for that literary device.

(e) **Re 12:1**, Re 7:4, Re 14:1 — The appearance of the 144,000 by name or symbolically.

[art] Parenthetical Sections in Revelation

[time] Unsealed 144,000 — Woman, 12 Stars Appears

2 And she, being with child, cried, travailing in birth, and pained to be delivered. [Isaiah 26:15-16](#)

[r.431] Isaiah 26:15-16

BEAST 1: THE RED DRAGON, SATAN

3 And there appeared another **sign in heaven** [\(c\)](#); and behold, a great **fiery-red** [\[r.432\]](#) dragon, **having seven heads and ten horns** [\[r.433\]](#) [\[r.434\]](#), and upon his heads **seven diadems** [\[r.435\]](#) [\(dd\)](#).

[lex] σημεῖον, a "sign," is used only 3 times. It is used to connect 12-13 to 15.

[fn] These seven crowns seem to communicate the authority over the 7 heads.

[r.432] Re 6:4, **Re 12:3**

[r.433] **Re 12:3**, Re 17:3, Re 17:7 — Seven heads are mentioned before the ten horns.

[r.434] **Re 12:3**, Re 17:3, Re 17:7, Re 17:9, Re 17:10

[r.435] **Re 12:3**, Re 17:10 — Seven heads are mountains and are seven kings (17:10); those kings seem to be the "seven diadems" (12:3).

(c) **Re 12:3**, Re 12:1, Re 15:1 — When a "sign in heaven" is used in Revelation, it appears to be a literary device that connects the end of Revelation 12-13:18 to Revelation 15:1, thereby aligning the end of the "time, and times, and half a time" in Revelation 12:14 with the time of Revelation 15:1. A "sign in heaven" is only used three times in Revelation, and it appears to be for that literary device.

(dd) **Re 12:3**, Re 13:1, Re 19:12 — The term *διάδημα* (*diadēma*, "royal crown") appears to signify the possession of ruling authority. Notably, the diadems are first seen upon the fiery red dragon, then upon the sea beast, and finally upon Christ as "King of kings and Lord of lords," suggesting a progressive transfer or consolidation of authority within the narrative.

[time] Fiery-red & Scarlet — Fiery-red Dragon Appears

⁴ And his tail drew the **third part** [\[r.436\]](#) of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman who was ready to be delivered, so that when she bore her child **he might devour it** [1:1](#).

[fn] Satan now has angels with him; soon he will use them to wage war in heaven.

[r.436] **Re 12:4**, Re 13:18 — The reason we do not see a reference to this fall of 1/3 angels in the Old Testament is that it is a future event; it has not taken place yet. Everything in Revelation after chapter 4 is yet to come.

[r.437] Re 1:1

THE MALE CHILD, CHRIST ASCENDS TO THRONE

Important Note: Revelation 4:1 tells us this birth is a future event: "...I will show you what must take place after this"; the birth of Revelation 12:5 is **not** the virgin birth of Jesus by Mary. Nor can it be the ascension of Jesus after his death based on that same premise.

⁵ And she brought forth a **man child** [\(a\)](#), who was to rule all nations with a **rod of iron** [\[r.438\]](#): and **her child was caught up unto God** [\[r.439\]](#) [\(ja\)](#), and to **his throne**. [\[r.440\]](#) [Isaiah 26:13-21](#)

[r.438] Re 2:27, **Re 12:5**, Re 19:15

[r.439] **Re 12:5**, Re 14:2

[r.440] **Re 12:5**, Re 14:1-8

[r.441] Isaiah 26:13-21

(a) **Re 12:5**, Re 14:1 — The time when Jesus appears on earth, at the start of the 1260 days. Not the end of the 7 years.

(ja) **Re 12:5**, Re 14:2 — The connection between 12:5 and 14:1-2 may be communicating the ascension of Jesus to the throne before the start of the first 1260 days of the tribulation.

[time] Lamb on Earth — Jesus on Earth

[time] Lamb in Heaven — Jesus to Throne

1260 DAYS START: THE WOMAN, FED

⁶ And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there **a thousand two hundred and sixty days** [\(1260\)](#).

[lex] τρέφω to "feed" or "take care of". In the KJV, we see "feed" in Revelation 7:17, but there the word is ποιμαίνω, which means to shepherd, tend, pasture, so we should not link 12:6 and 7:17.

(1260) Re 12:6, Re 11:3 — The 1260 days refer to the first half of the 7 years.

[time] Woman will flee for first time — 1260 Days



WAR IN HEAVEN

Parenthetical Scene 4.1a: A battle takes place very likely at the very start, or less likely, the middle of the 7 years. The keyword “salvation” in verse 10 appears to place the battle at the start of the tribulation, at the beginning of the 1260 days. Furthermore, this battle seems to link back to the 1/3 of the stars cast to earth by Satan — this appears to be how Satan got angels to fight with him.

⁷ And there was war in heaven: Michael and **his messengers** [r.442] waging war against the dragon; and the **dragon waged war and his messengers** [r.443],

[r.442] Re 3:5, Re 5:11, Re 7:11, **Re 12:7**, Re 14:10

[r.443] Re 12:3, **Re 12:7** — It appears these angels/messengers that war with the dragon joined him earlier in 12:3.

[time] War on Babylon & Heaven — War in Heaven

⁸ And he was not mighty enough; neither was their place found for them any more in heaven.

⁹ And the great dragon was **cast out** [r.444], that old serpent, called the Devil, and Satan, who deceives the whole world: he was **cast out into the earth** [r.445], and his **messengers were cast out with him** [r.446].

[r.444] **Re 12:9**, Re 12:13

[r.445] Re 9:1, **Re 12:9**, Re 12:12

[r.446] Re 12:3, Re 12:7-9 — Here, Satan and his angels are cast out, whereas in Revelation 12:3 Satan is shown casting the stars to the earth. These are opposite actions performed by different agents, which means they cannot be describing the same moment in time. Thus we cannot use the casting out here and in 12:3 as a timing link, these are not the same.

[time] Come out My People & Satan Cast Down — Satan Cast From Heaven

SALVATION PROCLAIMED

Important Note: Fair warning: what follows is going to be hard to grasp; this is something hard to understand. Revelation 12:10-11 speaks of a group who "loved not their lives unto the death" and have "overcome" at a time of "salvation".

At first glance, these saints might appear to be linked to the patience of the saints in the middle of the time of the tribulation, but they are not. From 13:10 and 14:12, and for the rest of the saints in 6:11 and 14:13, those saints are described as under the altar or as souls. This group is not.

These saints have prevailed against “the dragon” (the accuser), making them distinct from those who overcame the sea beast in 20:4 and did not take the mark of the beast. They are also distinct from the resurrected group in 20:4, where death is not established as an attribute of overcoming. The phrase “overcome” is established in Revelation 15:2 as language for saints who are already in heaven and not dead. Thus, this “salvation” and this “overcomer” group is not linked to the end of the tribulation resurrection in Revelation 20:4.

So, when is this group seen in Revelation 12:10-11 (if not at the end of the tribulation, as in Revelation 20:4)? At the beginning, middle, or end of the 7 years?

The declaration of “salvation,” in Greek σωτηρία, better fits the time when the other occurrences of “salvation” appear, which is **at the start of the tribulation**, right after the fall of Mystery Babylon, and immediately after the 144,000 are sealed. So this proclamation seems to initiate that time, right after or as Jesus ascends into heaven, and not too far before the fall of Mystery Babylon.

Because the text seems to suggest two resurrections, with one possible here in Revelation 12:11 **near the beginning** of the tribulation, and another resurrection at the end **after** the catching up of believers in the reaping at the 7th trumpet, we should pause and look to the other books of the Bible to confirm this is possible. What does Paul say? He lays this out plainly.

In 1 Corinthians 15:52, Paul places the time when Jesus comes for his Bride at the time when the **resurrection of the dead occurs first**, before a reaping of living believers. This is the opposite order of the events at the 7th trumpet and its reaping. In Paul's account, the living church goes into heaven immediately after a resurrection of the dead, not before. Further, in 1 Corinthians 15:52 and 1 Thessalonians 4:16-17, we should not expect any meaningful gap between this resurrection and reaping of the living. So, Paul's account sounds a lot like what Revelation 12:10-11 signals when we connect its “salvation” to the “salvations” of 7:10 and 19:1 — a place where Hebrews 9:28 puts the descent of Jesus and our salvation.

Again, Paul places his resurrection, the one we look for, before and with a catching-up to heaven of the living; they occur together, “in a moment, in the twinkling of an eye.” This alone argues against inserting extended prophetic intervals between the two, which would be required for a view of the 7th trumpet and the resurrection of 20:4, and which is not what Paul speaks about in 1 Corinthians 15:52.

Overall, this verse appears to describe a distinct group of saints already in heaven—likely the resurrected dead. There is a war in heaven that results in Satan and his angels being cast out, yet the possible arrival of a new group may mark the decisive moment that seals that removal. Revelation 12:10–11 then reflects the outcome of that war. The pattern elsewhere in Scripture indicates that the dead are raised first, followed by the catching up of the living church. Satan is forced down to the earth, and subsequently, the living church ascends into heaven. The result is a striking reversal: Satan comes to earth just as the church is taken out of it. In this sense, their places are exchanged.

¹⁰ And I heard a great voice saying in heaven, Now is come **salvation** (g), and might, and the kingdom of our God, and the power of his Christ: for the accuser of **our brethren** [r.447] is cast down, who accused them before our God day and night.

[r.447] Re 1:9, Re 6:11, **Re 12:10**, Re 19:10, Re 22:9

(g) **Re 12:10**, Re 7:10, Re 19:1 — The proclamation of “salvation” (σωτηρία, sōtēria) forms a distinct thematic link across Revelation 7:10, 12:10, and 19:1—the only occurrences of this term in the book. In each case, it is declared in a heavenly context: the immense multitude before the throne (7:10), the heavenly voice following the accuser’s casting down (12:10), and the great multitude in heaven (19:1). This shared language and setting suggest a deliberate literary and theological unity, and may indicate that these passages present the same heavenly reality from complementary perspectives, though the text does not explicitly require them to be the same chronological moment.

[time] ☁ Salvation — Salvation From Satan, Dead Overcome

¹¹ And they **overcame** [r.448] him by the **blood of the Lamb** [r.449] (lb), and by the word of their **testimony** [r.450] [r.451]; and they loved not their lives unto the death.

[fn] The statement “they loved not their lives unto the death” (Rev 12:11) clearly points to martyrdom. The call to “rejoice, ye heavens, and ye that dwell in them” (12:12) includes the heavenly host and may also include these faithful ones now present in heaven. While Revelation 12:10–12 does not explicitly state resurrection, the connection with Revelation 7:10 and 19:1 strengthens the possibility. All three passages share the word σωτηρία (sōtēria, salvation/deliverance), and these are the only occurrences of the term in Revelation. In 7:10 the great multitude before the throne cries, “Salvation to our God,” in 12:10 heaven proclaims, “Now is come salvation,” and in 19:1 the great multitude in heaven again cries, “Alleluia; Salvation...” This repeated language suggests a deliberate thematic unity. Therefore, resurrection should not be derived from Revelation 12:10–12 alone, but the shared language and imagery across these three passages make it a reasonable inference that the overcomers who died are now seen in heavenly victory.

[fn] These are said to have “overcome” (νικάω). Throughout Revelation, those who overcome are consistently linked to the promises Jesus gave to the seven churches. This places this group of saints—who have died—as those now able to realize those promises, having indeed “overcome.” For example, Revelation 3:12 states, “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out” (KJV). Accordingly, this suggests that this group is no longer going out—that is, they are presently in heaven.

In Revelation 15:2, we see another group explicitly identified as overcomers, and they are clearly depicted in heaven. The saints in Revelation 12:11 and those in 15:2 are the only groups described as having directly “overcome” at a distinct moment. Moreover, their overcoming is closely related: the saints in 12:11 overcome the dragon, while those in 15:2 overcome the beast. Given this parallel, it is reasonable to suggest that the saints in 12:11 are likewise present in heaven for this reason as well.

[fn] Some theologians suggest that what is often called “the rapture” occurs near the sixth seal. However, this raises a difficulty in the sequence of events Revelation presents because a resurrection must accompany a “rapture” of the kind that Paul presents (1 Thessalonians 4:16). Revelation only gives two options for resurrections: Revelation 12:11 or 20:4. So, can either of these be a required resurrection for a 6th-seal “rapture”?

Revelation 12:11: The timing of this resurrection appears to imply it occurs **before** “the abomination of desolation” (Matt 24:15). Jesus places the desolation before the coming of the Son of Man “in the clouds” (Matthew 24:30). If a resurrection is in view in Revelation 12:11, and if the abomination of desolation does not appear until the public rise of the sea beast (Rev 13), how could this group of “overcomers” (12:11) represent such a resurrection if that “rapture” is understood to occur after that desolation? It does not.

Revelation 20:4: If Revelation 12:11 is not describing a resurrection, then the next clear point at which a resurrection occurs is in Revelation 20:4, which happens after the sea beast is cast into the lake of fire. This resurrection is after the desolation Jesus describes, which fits so far. Yet the sea beast is cast into the lake of fire well after the scene of the Son of Man coming on the clouds in Revelation 14:14–16, which corresponds to Matthew 24:30. A resurrection then for “the rapture” in Revelation 20:4 breaks the sequence of events much worse than one in Revelation 12:11 because Revelation 14:14–16 places the living being reaped before the resurrection in Revelation 20:4.

Consequently, Revelation does not present an obvious resurrection event that aligns with placing “the rapture” at the sixth seal, as Jesus and Paul describe. To maintain that view, a sixth-seal “rapture,” one must assume either that a resurrection occurs at that point without being explicitly described, or that the “rapture” is being understood apart from a resurrection clearly outlined in the text.

So, the text of Revelation presents no option for a 6th-seal “rapture” as described by both Jesus and Paul. Either Revelation does not mention the required resurrection (Revelation 7:9–17 does not suggest a resurrection in the same explicit terms as Revelation 12:11 and Revelation 20:4) for a 6th-seal “rapture,” or there is a fundamental issue in assuming Paul and Jesus are talking about the same event.

[fn] If this verse is placed near the middle of the tribulation and is taken to describe a resurrection of the dead, it creates an awkward sequence. It would place a resurrection prior to the period in which the sea beast wages war against the saints and kills many of them. This presents a difficulty, since it would imply a resurrection of the dead followed immediately by a widespread martyrdom of the saints, an order that seems out of step with the broader flow of the narrative.

[r.448] Re 2:7, Re 2:11, Re 2:17, Re 2:26, Re 3:5, Re 3:12, Re 3:21, **Re 12:11**, Re 15:2, Re 21:7

[r.449] Re 1:5, Re 5:9, Re 7:14, **Re 12:11**

[r.450] Re 1:1–2, **Re 12:11**

[r.451] Re 1:2, Re 1:9, Re 6:9, Re 11:7, **Re 12:11**, Re 12:17, Re 19:10, Re 20:4

(lb) **Re 12:11**, Re 7:14 — The only time we see the exact phrase “the blood of the Lamb” is in 7:14 and 12:11, it links the established identity of saints with salvation, specifically to the moments we would expect a resurrection or a catching up of living believers.

[art] Escape from God's Judgment Is Biblical

[art] The Nuance of Events in Revelation

[time] White cloths — Blood of the Lamb

SATAN'S WRATH STARTS WITHIN 1260 DAYS

Important Note: The timing of this war appears to be near the start of the 1260 days, and because Satan is cast down at the time "salvation" is declared (given the pattern of placing salvation near the start of the 7 years), it seems the war in heaven does not last long, likely ending within the day it takes place.

¹² Therefore **rejoice** [\[r.452\]](#) [Isaiah 26:19](#), O heavens, and all you who dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great fury, because he knows that **he has but a little time.** [\(dl\)](#)

[\[r.452\]](#) **Re 12:12**, Re 18:20, Re 19:7

[\[r.453\]](#) **Isaiah 26:19**

[\(dl\)](#) **Re 12:12**, Re 17:10 — Here, the fiery-red dragon of Revelation 12 and the 7th king of Revelation 17 are each said, using the same Greek term (ὀλίγον), to have but a "little" time to remain, mirroring each other.

¹³ And when the dragon saw that he was **cast unto the earth** [\[r.454\]](#), he persecuted the woman who brought forth the man child.

[\[r.454\]](#) **Re 12:9**, **Re 12:13**

[\[time\]](#)  **Seals 1-4** — Satan Persecutes 144,000

EAGLE WINGS, AND "A TIME, AND TIMES, AND HALF A TIME"

Important Note: The "a time, and times, and half a time" should not be conflated with 3.5 years, 1260 days, or any day or month count. Scripture is making it very clear that this "a time, and times, and half a time" is not specific in its timing. So, it cannot be converted to a specific time frame, like 1260 days. Remember, the exact time of the 7th trumpet is at an hour no one can know (Matthew 24:42); thus, the end of the "a time, and times, and half a time" will mark that time, but we are not giving the day count, so it will indeed be like a thief.

Also, the text makes it clear that the woman goes into the wilderness twice. Not just once. It might appear that 12:6 and 12:14 are the same event, but their details are very distinct, and 1260 would not be conflated with "a time, and times, and half a time". Yes, these two events seem extremely similar, but Revelation is extremely particular and requires great attention to detail. She flees twice and is fed twice in the wilderness.

¹⁴ And to the woman were given two **wings of a great eagle** [\[r.455\]](#), that she might **fly** [\[r.456\]](#) into the wilderness, into her place, where she is nourished for a **time, and times, and half a time** [\(ls\)](#) [\[r.457\]](#), from the **face of the serpent** [\[r.458\]](#).

[\[lex\]](#) καιρὸν καὶ καιροῦς καὶ ἥμισυ καιροῦ - time, and times, and half a time

[fn] This “time and times and half a time” is unlikely to be the same as the 1,260 days, given the sequence of events. Nor is this the same moment as the woman fleeing the first time, for the same reason. In the sequence of events, the dragon casts the stars to the earth, likely representing his power over angels rather than the twelve stars of the woman. Then we see him in heaven with one-third of the angels to make war. Next, he and his angels are cast out together, which is not the same as him casting angels to the earth. This marks the entities as cast differently: in the first account, the angels are cast down by Satan; in the second, Satan and his angels are cast down together.

For the woman, she hides in the first account for 1,260 days, which is distinct in its precise description from the “time and times and half a time,” which is less precise. These distinctions suggest that the woman is more likely to flee from Satan twice, and that the text, by those distinctions, is not simply repeating itself in these events.

[r.455] Exodus 19:4, Deuteronomy 32:9-12, Isaiah 40:31

[r.456] Re 4:7, Re 8:13, **Re 12:14**, Re 14:6, Re 19:17

[r.457] Re 10:7, **Re 12:14**, Daniel 7:25, Daniel 12:7

[r.458] Re 6:16, **Re 12:14**

(ls) **Re 12:14**, Re 6:11, Re 10:6, Re 14:15 — χρόνον - seems to link the coming about of judgment to the time when the season ends in Revelation 10.

[art] A Prophetic Pattern: Revelation Written After the Fall

[art] When Does Time End?

[art] Why the Thousand Years Should Be Read as a Thousand Years

[time] Two Witnesses Die & Woman Flees Again — Woman Flees Again

¹⁵ And the serpent cast out of his mouth water as a river behind the woman, that he might cause her to be carried away by the flood.

[fn] The target of attack appears to be the 144,000 of Israel, yet when he cannot get to them, the serpent turns to the other saints, those who will rule for 1000 years, yet not protected in the same way as the 144,000 appear to be.

[lex] The word rendered “behind” is ὀπίσω, not μετά. In this construction, ὀπίσω τῆς γυναικός means “behind the woman” or “at the back of the woman.” The term describes position or direction relative to the woman, not chronological sequence. This is distinct from μετά, whose sense is determined first by its grammatical construction: μετά with the genitive normally expresses association, “with,” while μετά with the accusative normally expresses sequence or following, “after.” The exact English gloss is then refined by context.

[time] Dragon Flood — Dragon Flood

[time] Two Witnesses Live — Earth Helps Woman

¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.



WAR ON EARTH: DRAGON TURNS TOWARD THE SAINTS

Parentetical Scene 4.1b: As the 144,000 escape his flood, he turns to make war against the other saints.

¹⁷ And **the dragon was enraged** [\[r.459\]](#) **with the woman, and went to make war with the remnant of her seed, who keep the commandments of God** [\[r.460\]](#) [\(m\)](#), and have the **testimony of Jesus** *Christ* [\[r.461\]](#).

[fn] Not likely the 144,000, but maybe those like them that remain, the tribulation saints.

[r.459] Re 11:18, **Re 12:17** — Only the nations here and the Dragon are described as being enraged (ὀργιζω).

[r.460] **Re 12:17**, Re 14:12

[r.461] Re 1:2, Re 1:9, Re 6:9, Re 11:7, Re 12:11, **Re 12:17**, Re 19:10, Re 20:4

(m) **Re 12:17**, Re 13:7, Re 13:10, Re 14:12 — The dragon uses the sea beast to make war with the saints and overcomes them. These saints are not the 144,000.

[time] Dragon to make war — Dragon to War



BEAST 2: THE SEA BEAST

Parentetical Scene 4.2: This scene could be seen as a sub-parentetical of parentetical 4.1b. Furthermore, this parentetical marks a small shift in theme, making it a new parentetical within the previous one. This scene follows the appearance of the "time, times, and half time," indicating that the sea beast's public ascent, 42-month authority, and main persecution of the saints come after the first 1260 days. This does not require that the beast was entirely absent before this moment; it means Revelation 13 is where his beastly authority comes into open view. This section is connected back to Revelation 12:17, because we see that the Red Dragon is now going to war against "the remnant of her seed," and he will give his power to the Sea Beast, which will make that war.

The Sea Beast:

13:1-7, 13:12, 13:14-15, 13:16, 14:13, 16:10, 16:13, 17:3, 17:7, 17:8, 17:11, 17:12, 17:13, 17:16, 17:17, 19:19-20, 20:10

The sea beast takes the form of the dragon and is in his likeness, a mirror image. Also, Daniel 7:21 makes it clear that this sea beast is the little horn, not the ten kings, even though it has ten diadems. This beast appears to have the diadems of power. Also, keep in mind that in Daniel, the little horn uproots three of the ten horns and takes power; thus, all 11 of these kings appear at the same time — that is, the 7th king of the seven heads of the dragon and the 10 kings, the horns.

13 And he stood upon the sand of the sea. And I saw a beast ascend out of the sea, having ten horns and seven heads, and **ten diadems** [\(dd\)](#) **upon his horns** [\[r.462\]](#), and upon his heads the **names of blasphemy** [\[r.463\]](#).

[tr] ESV omits the stance clause "I stood upon the sand of the sea" and attaches the standing to the dragon in 12:18: "he stood on the sand of the sea". This translation difference from the KJV is due to differences among early manuscripts and to the ESV's use of the critical text based on those manuscripts. Based on the unbroken message about the three beasts, it seems very unlikely that it is John who stands on the sea.

[fn] Compare Revelation 13:1 with Revelation 17. In chapter 17, the ten kings act together, yet remain ten distinct individuals. They are identified with the ten horns of the dragon, not themselves being a beast as a whole.

In Revelation 13, however, the sea beast is presented as a single authority bearing ten crowns. This points not to ten rulers in unity, but to one ruler holding their authority.

At most, this suggests the sea beast has taken the crowns of the ten kings and now rules over the kings of the earth—including those ten—consistent with Daniel 7, where the little horn rises and subdues three. Thus, the beast possesses the combined authority of those before him.

This does not mean the ten kings cease to function; they may still operate under his authority. However, the emphasis in Revelation 13 is on a single individual exercising dominion and speaking with authority.

[r.462] **Re 13:1**, Re 17:12 — With the beast are 10 kings (17:10); those kings seem to be the "ten diadems" (13:1).

[r.463] **Re 13:1**, Re 17:3

(dd) **Re 13:1**, Re 12:3, Re 19:12 — The term διάδημα (diadēma, "royal crown") appears to signify the possession of ruling authority. Notably, the diadems are first seen upon the fiery red dragon, then upon the sea beast, and finally upon Christ as "King of kings and Lord of lords," suggesting a progressive transfer or consolidation of authority within the narrative.

[art] Hell, the Abyss, and the Lake of Fire in Revelation

[art] Parenthetical Sections in Revelation

[time] Sea beast ascends — Sea Beast Ascends

² And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his might, and his **throne** [r.464], and great power.

[lex] Greek is θρονος which is also "throne".

[r.464] **Re 13:2**, Re 13:4

³ And I saw one of his heads **as if slain** [r.465] to death and his **deadly wound was healed** [r.466]: and **all the world wondered after the beast** [r.467].

[fn] He does not die; it was only deadly, but did not kill. In the ESV, "seemed to have a mortal wound".

[fn] The phrase "I saw one of his heads" is referring to the sea beast and not the dragon.

[r.465] Re 5:6, **Re 13:3**

[r.466] Re 13:2, Re 13:12, Re 13:14

[r.467] **Re 13:3**, Re 17:8

DRAGON AND BEAST WORSHIPED

Important Note: The placement of the statement is important; it comes before the saints are told to be patient. As we will see in Revelation 14, the worship of the beast comes before the patience of the saints. And we see that same order here, even though we see how that works with the Earth Beast in a moment.

⁴ And they worshipped the dragon which gave **power unto the beast** [\[r.468\]](#): and they **worshipped the beast** [\(wb\)](#), saying, Who is like unto the beast? Who is able to make war with him?

[\[r.468\]](#) Re 13:2, **Re 13:4**

[\[time\]](#) Beast Worship — Worship of Beasts

SECOND 42 GENTILE MONTHS

Important Note: A personal assertion: the Sea Beast is Gentile, as marked by his "42 months" (42 months being the time count for any Gentile activity). This 42-month authority comes after we see the "time, times, and half time" from Revelation 12:14, giving another connection to the last half of the tribulation. This should be understood as the public rise and empowered rule of the sea beast, not necessarily as proof that the beast had no presence or activity before then.

⁵ And there was given unto him a mouth speaking great things and blasphemies [Daniel 7:7-8](#); and power was given unto him to act **forty and two months** [\(42\)](#) [\[r.470\]](#).

[\[fn\]](#) The phrase "power was given unto him to **act**" in this text differs from the KJV, which renders "power was given unto him to **continue**". The word "continue" in the KJV does not need to be understood as continuing from a prior period, because the Greek verb ποιᾶσαι (to do, make, practice, produce, a generic term of action or performance) does not carry that meaning intrinsically. While the text does not grammatically assert an extension from an earlier point in time, neither does it contradict such a reading when considered within the broader narrative context. The verb itself simply expresses permitted activity across a defined duration; any sense of continuation from an earlier phase must come from contextual synthesis, not from this clause directly. We find possible grounds for this in Revelation 11:2. So it is not impossible to think of this as the gentile power continuing for another 42 months to complete 84 months of rule, which is 7 years and matches the prophetic 70th week in Daniel 9:24-27, found in verse 27.

[\[r.469\]](#) Daniel 7:7-8

[\[r.470\]](#) Re 11:2, **Re 13:5**

(42) **Re 13:5**, Re 11:2 — 42 months is always related to the "nations". When we see the sea beast having a time of 42 months, it indicates he is Gentile, that is, of the nations.

⁶ And he opened his mouth in blasphemy against God, to blaspheme his name, and **his tabernacle** [\[r.471\]](#), *[and]* those who dwell in heaven. [Daniel 7:25](#)

[fn] The [and] (καί) is not present in the critical text of Revelation, so it is not clear whether "those who dwell in heaven" are to be identified as distinct from the tabernacle. The NASB renders this in English as "to blaspheme His name and His tabernacle, that is, those who dwell in heaven." Such an identification is doubtful, since Revelation describes the church as a lampstand, while Hebrews 9:2 places the lampstand within the tabernacle ("For there was a tabernacle prepared... in which were the lampstand..."), indicating distinction rather than identity. Likewise, Revelation 21:3 ("the tabernacle of God is with men") maintains a distinction between the dwelling and its inhabitants, not a metaphorical equivalence. So, while the Greek may or may not include the καί, it should likely be understood the way it is rendered in English with the [and].

[r.471] Re 13:6, Re 21:3

[r.472] Daniel 7:25

TIME OF GREAT TRIBULATION

⁷ And it was given unto him to **make war with the saints (m)**, and to **overcome them [r.473]:** and power was given him over all **kindreds, and tongues, and nations [r.474].**

[fn] The dragon makes war through the sea beast.

[r.473] Re 11:7, Re 13:7, Daniel 7:21, Daniel 7:25

[r.474] Re 11:9, Re 13:7, Re 14:6, Re 17:15 — The world

(m) Re 13:7, Re 12:17, Re 13:10, Re 14:12 — The dragon uses the sea beast to make war with the saints and overcomes them. These saints are not the 144,000.

[art] Escape from God's Judgment Is Biblical

[art] Would God Send Christ's Bride Into the Tribulation?

[time] War on saints — War on Saints

⁸ And all who dwell upon the earth shall worship him, whose names are not written in the **book of life [r.475]** of the **Lamb slain [r.476]** from the foundation of the world.

[r.475] Re 3:5, Re 13:8, Re 16:8, Re 20:12, Re 20:15, Re 21:27, Re 22:19

[r.476] Re 1:5, Re 1:18, Re 2:8, Re 5:6, Re 5:9, Re 5:12, Re 13:8

⁹ If any man has an ear, **let him hear [r.477] [r.478].**

[r.477] Re 6:11, Re 13:9, Re 14:13

[r.478] Re 2:7, Re 2:11, Re 2:17, Re 2:29, Re 3:6, Re 3:13, Re 3:22, Re 13:9 — "Ear, let him hear" (ἐχέει/ἔχων οὖς ἀκουσάτω) is specific to the 7 churches. When we see it again here, we see the same idea, "My people hear me! Do not worship the beast. Even if you must rest." This does not mean that the 7 churches are specifically present at this time; all the other links in Revelation must be considered alongside this phrase. The phrase "let him hear" appears to be for those who hear God, that is, the saints in general.

¹⁰ He that is led into captivity shall go into captivity: **he that is killed with the sword must be killed with the sword (y)**. **Here is the patience (p)** and **the faith of the saints (fs) (m)**.

[fn] After the "a time, and times, and half a time" comes to its end, the saints will no longer be worn out (Daniel 7:25). Their patience will come to completion.

- (y) **Re 13:10**, Re 6:11 — The theme of the killing of the saints is linked in these two events: the 5th seal and the time of the sea beasts' authority.
- (p) **Re 13:10**, Re 14:12 — "**Here is THE patience**" (Ὡδὲ ἐστὶν ἡ ὑπομονή) of the saints. It is written only twice — Revelation 13:10 and 14:12. This is the theme of the middle of the 7-year tribulation and connects deeply with the rest (f) of the saints (rest is also written only twice).
- (fs) **Re 13:10**, Re 14:12 — The rest, the faith, the patience of those who keep the commandments of God, and the dragon wars by the sea beast to overcome them.
- (m) **Re 13:10**, Re 12:17, Re 13:7, Re 14:12 — The dragon uses the sea beast to make war with the saints and overcomes them. These saints are not the 144,000.

[time] 📅 Seal 5 & Patients of the Saints — Patients & Rest



BEAST 3: EARTH BEAST

Parentetical Scene 4.3: This sub-parentetical (4.3) demonstrates what the worship of the beast looks like from Revelation 13:3-4.

False Prophet:

13:11-16, 16:13, 19:20, 20:10

¹¹ And I beheld another beast ascend out of the earth; and he had two horns like a lamb, and he spake as a dragon.

[time] 📅 Sea beast ascends — False Prophet

¹² And he exercises all the power of the first beast before him, and causes the earth and them which dwell therein to **worship the first beast** (wb), whose **deadly wound was healed** [r.479].

[fn] Here, the "first beast" is the one "like slain". This is a helpful identification because Revelation 11 has already introduced a beast figure who ascends out of the bottomless pit.

[r.479] Re 13:2, **Re 13:12**, Re 13:14

¹³ And he does great **signs** [r.480], so that he makes fire come down from heaven on the earth in the sight of men,

[r.480] **Re 13:13**, Re 13:14, Re 16:14, Re 19:20 — Any time a sign (σημεῖον) is performed outside of the context of heaven, it is demonic or from the false prophet.

¹⁴ And deceives those who dwell on the earth by the means of those **signs** [r.481] which it was given him to do in the sight of the beast; saying to those who dwell on the earth, that they should make an **image to the beast** [r.482], who had the wound by a sword, and did **live** [r.483] [r.484].

[tr] The NASB reads, "the beast who had the wound of the sword and has come to life," which may suggest a full resurrection. However, the KJV's rendering, "did live," more closely reflects the ambiguity of the Greek. While the same verb (ἐζήσεν, ezēsen, "he lived") is used of both Christ (Rev 2:8) and the beast (Rev 13:14), the surrounding language distinguishes the two events. Christ is explicitly said to have "become dead" (ἐγένετο νεκρός), whereas the beast is described as having a "wound of the sword" and, notably, as "as it were slain" (ὥς ἐσφαγμένην, Rev 13:3). The phrase ὥς ("as, as if") introduces the idea of appearance rather than confirmed reality. Thus, the text appears to present an imitation of death and life, evoking resurrection imagery without explicitly affirming that the beast truly died and rose again.

[r.481] Re 13:13, **Re 13:14**, Re 16:14, Re 19:20 — Any time a sign (σημεῖον) is performed outside of the context of heaven, it is demonic or from the false prophet.

[r.482] **Re 13:14**, Re 13:15, Re 14:9, Re 14:11, Re 15:2, Re 16:2, Re 19:20, Re 20:4

[r.483] Re 13:2, Re 13:12, **Re 13:14**

[r.484] Re 2:8, **Re 13:14** — ἐζήσεν — is alive or did live

¹⁵ And it was given him to give spirit unto the **image of the beast** [r.485] [r.486], that the **image of the beast** [r.487] should both speak, and cause that as many as would not worship the **image of the beast** [r.488] should be killed.

[tr] ESV "breath" not "life". In Greek πνεῦμα "spirit, wind, breath".

[r.485] Re 13:14, **Re 13:15**, Re 14:9, Re 14:11, Re 15:2, Re 16:2, Re 19:20, Re 20:4

[r.486] Re 12:3, Re 13:1, **Re 13:15** — More mirroring. The dragon's image becomes the image of the sea beast, and an image of the sea beast is also made.

[r.487] Re 13:14, **Re 13:15**, Re 14:9, Re 14:11, Re 15:2, Re 16:2, Re 19:20, Re 20:4

[r.488] Re 13:14, **Re 13:15**, Re 14:9, Re 14:11, Re 15:2, Re 16:2, Re 19:20, Re 20:4

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a **mark** [r.489] in their **right hand** [r.490], or in their **foreheads** [r.491]:

[r.489] **Re 13:16**, Re 13:17, Re 14:9, Re 14:11, Re 15:2, Re 16:2, Re 19:20, Re 20:4

[r.490] Re 1:16, Re 1:17, Re 1:20, Re 2:1, Re 5:1, Re 5:7, **Re 13:16** — Right-hand references.

[r.491] Re 7:3, Re 9:4, **Re 13:16**, Re 14:1, Re 14:9, Re 17:5, Re 20:4, Re 22:4

¹⁷ And that none might buy or sell, save he that had the **mark** [r.492]: the name of the beast or the number of his name.

[tr] Based on Revelation 14:11, "whosoever receives the mark of his name," the mark is not distinct from the name. The mark is the number of the name.

[r.492] Re 13:16, **Re 13:17**, Re 14:9, Re 14:11, Re 15:2, Re 16:2, Re 19:20, Re 20:4

[time] Beast Worship — 666

MARK OF THE BEAST

Important Note: Both the beginning of the parenthetical story starting in Chapter 12 and now into Chapter 13 start and end with the reference to this 1/3, or calculated as 2/3 (66.6%), and seen here as a whole number of 666 symbolically. These numbers might serve as "bookends" to this

parenthetical story.

¹⁸ **Here is wisdom** [r.493]. Let him who has understanding calculate the number of the beast: for it is the **number of a man** Ezekiel 28:2; and his number is **six hundred sixty and six** [r.495].

[lex] Greek for calculate is ψηφισατω: "compute, reckon, count, calculate, estimate". It might be that calculate is not a riddle per se but a mock. The only mathematical reference in Revelation that fits this is the 1/3 stars in 12:4; the remainder of 1/3 is 66.666%. This might be telling us that the number of the beast is Satan's numbered failure for claiming all of heaven's angels and also trying to set himself up as God. Thus, the number 666 is a mockery of him, "Your number is your failure: 66.6%. You are not a god, you are a man."

[r.493] **Re 13:18**, Re 17:9

[r.494] Ezekiel 28:2

[r.495] Re 12:4, **Re 13:18**



The Main Storyline Stem: The Full 7 Year Overview

Parenthetical Scene 5.1: Chapter 14 appears to have 3 sections that span a full 7 years of great tribulation.

1. A beginning: Revelation 14:1-8
2. A middle: Revelation 14:9-13
3. An end: Revelation 14:15-20

The beginning verses 1-8: Beginning of 7 years of great tribulation

Verses 1-8 describe 4 events: the 144,000 with Jesus, the new song, the gospel message with worship, and the fall of Mystery Babylon.

The middle verses 9-13: Transitioning into the first 1260 days of that tribulation.

Verses 9-13 describe 2 events: the warning against worshipping the beast, and the patience of the saints.

The end verses 15-20: Transitioning into the closing of 7 years of great tribulation

Verses 15-20 describe 3 events: Jesus reaping the earth upon exiting the temple, the reaping from the altar messenger with power over fire, and the treading of the winepress.

Bookends: Jesus appears twice at the start on earth and at the end in the clouds.

THE 144,000 AND JESUS APPEARS

Important Note: In Revelation 7, the 144,000 are not yet sealed, and when they are sealed, a group of saints begins coming out of tribulation. If that group of saints comes out of tribulation near the moment the 144,000 are sealed, and we see that same 144,000 now sealed here with the Lamb, then it is possible the saints' coming out of tribulation happens near this very moment in Revelation 14:1, but no later than 14:8 at the fall of Mystery Babylon (before all this is also an option but I do not think that is the case, as this study I hope demonstrates).

14 And I looked, and, lo, **a Lamb stood on the mount Zion (a)**, and with him an **hundred forty and four thousand (e) [r.496]**, having **his name and the name of the Father (fn)** written in their **foreheads [r.497] [r.498] [r.499]**.

[fn] In early manuscripts like Sinaiticus, it says that the 144,000 have the Lamb's and the Father's names. So the ESV includes the Lamb's name. The KJV does not include the name of the Lamb.

[fn] It might first appear that Revelation 14:1-5 serves as a conclusion to chapters 12-13. Yet chapters 12-13 describe Israel symbolically as the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Revelation 14:1 shifts away from that imagery and instead identifies the group directly by the numbered company first introduced in Revelation 7. This change in description seems to mark a boundary line between the narrative concerning the woman and the three beasts, and the narrative concerning the Lamb and the 144,000—even though the woman and the 144,000 appear to represent the same group from different perspectives.

[r.496] Re 7:4, Re 11:14, Re 12:1, **Re 14:1**, Re 14:3

[r.497] Re 7:2, Re 7:4, Re 9:4, Re 11:14, **Re 14:1**, Re 22:4 — References to the 144,000

[r.498] Re 7:2-3, **Re 14:1**, Ezekiel 9:1-4, Deuteronomy 6:4-9 — References to the placement of a mark on foreheads.

[r.499] Re 7:3, Re 9:4, Re 13:16, **Re 14:1**, Re 14:9, Re 17:5, Re 20:4, Re 22:4

[r.500] Re 12:5, Re 14:1-8

(a) **Re 14:1**, Re 12:5 — The time when Jesus appears on earth, at the start of the 1260 days. Not the end of the 7 years.

(e) **Re 14:1**, Re 7:4, Re 12:1 — The appearance of the 144,000 by name or symbolically.

(fn) **Re 14:1**, Re 7:2 — The name of the Father and the Son on the forehead of the 144,000 exclusively from the twelve tribes of Israel (Dan replaced by Manasseh).

[art] Parenthetical Sections in Revelation

[time] Lamb on Earth — Jesus on Earth

[time] 144,00 Sealed — God's Seal

VOICE OF THUNDER, VOICE OF HARPERS

Important Note: Revelation 14:2 may be understood in one of two ways: either as a single unified heavenly sound associated with the harpers, or as two distinct auditory sources—a heavenly voice described as "many waters" and "great thunder," alongside the separate sound of harpers

proceeding from the same heavenly realm. While the grammar permits either reading, the broader textual evidence leans slightly toward the latter interpretation: a unified heavenly scene composed of two distinguishable sounds.

Notably, Revelation 14:2 uses the singular expression “a great thunder” to describe the sound at first, which is odd if it is meant to represent a collective or multitudinous sound — we would expect the plural, like “many great thunders” if the group is a collective. In fact, Revelation 19:6 does just that. It employs the plural “thunders” in connection with a great multitude. This makes Revelation 14:2 a uniquely compressed construction, in which a singular sound can appear to encompass what could otherwise be expressed in plural form.

Further, Revelation 14:2 is distinctive in that John twice states that he “heard” the voice from heaven. This repetition is unusual. In Revelation 19:6, John describes a similar composite heavenly sound, yet he does not divide the description by repeating the verb “heard” as he does in 14:2. These features together suggest that John may intentionally be distinguishing two heavenly sounds: first, by alternating between singular and plural forms, and second, by separating the auditory descriptions through repeated statements of “hearing” as both proceed from the same heavenly source.

² And I heard a **voice from heaven** [r.501], as the **voice of many waters** [r.502], and as the voice of a great **thunder** [r.503] [r.504] (ja): and the voice I heard was [like] **harpers** harping with their harps [r.505]:

[fn] I have not been able to locate anywhere in Revelation, much less the New Testament, where a collective group is described by a comparison using a singular noun with a singular adjective, yet in Revelation 14:2 we see just that—“the sound of a great thunder” in relation to the harpers—whereas in 19:6 a group is described with plural “thunders,” suggesting something more may be occurring here, though it is safest not to press the distinction too far; it may indicate either a unified voice from the harpers or two distinct heavenly sounds, one from the harpers and another like thunder, also described as the voice of many waters. The only voice at this point with a singular voice of many waters is Jesus; thus, the text of this verse may be communicating the ascension of Jesus as the Lamb from Mount Zion into heaven, much like the ascension into heaven of the man child in Revelation 12:5 to the same place, at the throne.

[r.501] Re 10:4, Re 11:12, **Re 14:2**, Re 14:13, Re 18:4

[r.502] Re 1:15, **Re 14:2**, Re 19:6 — The phrase “the voice of many waters” in Revelation 14:2 appears primarily to describe the volume and overwhelming power of the sound. While this imagery is elsewhere used of Christ (Revelation 1:15), its presence here does not by itself identify the speaker as Jesus with certainty. The expression can function descriptively rather than personally, emphasizing magnitude rather than identity. Therefore, the phrase alone is not sufficient to determine whether the voice belongs specifically to Christ or simply characterizes the sound being heard.

[r.503] Re 6:1, **Re 14:2**, Re 19:6 — The thunder sound is used in the singular form βροντῆς in 6:1 and 14:2. In 6:1, βροντῆς is established as coming from one entity when used this way. In 19:6, we see the plural form for thunder used as βροντῶν. Thus, in 14:2, it should very likely be understood that the first voice “of many waters” is coming from a singular entity, not the plural group of harpers that are divided from the voice of many waters.

[r.504] Re 12:5, **Re 14:2**

- [r.505] Re 5:8, **Re 14:2**, Re 15:2 — Harps in Revelation function as an identifying marker of those who are singing. They consistently accompany songs in the book and serve to signal who sings, but no particular identity beyond the singers.
- (ja) **Re 14:2**, Re 12:5 — The connection between 12:5 and 14:1-2 may be communicating the ascension of Jesus to the throne before the start of the first 1260 days of the tribulation.
- [time] Lamb in Heaven — Jesus to Throne*

HARPERS' NEW SONG

Important Note: This “new song” is likely similar to the one in Revelation 5, where the four living creatures and the twenty-four elders are present, and redeemed persons are also included in the scene. The wording here suggests continuity in theme and setting.

³ And they sung *[as it were]* a **new song** (s) before the **throne** , and before the four **beasts** [r.506], and the **elders** [r.507]: and none could learn that song but the **hundred and forty and four thousand** [r.508], who were **redeemed** (v) from the earth.

[lex] In the TR and CT, the Greek word translated "redeemed" is ἡγορασμένοι. In Revelation 5 the KJV renders this word the same, "redeemed"; the ESV does not.

[lex] ᾠδὴν καινὴν – a new song.

[r.506] Re 4:6, Re 4:8-9, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 6:1, Re 6:6, Re 7:11, **Re 14:3**, Re 15:7, Re 19:4

[r.507] Re 4:4, Re 4:10, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 7:11, Re 11:16, **Re 14:3**, Re 19:4

[r.508] Re 7:4, Re 11:14, Re 12:1, Re 14:1, **Re 14:3**

(s) **Re 14:3**, Re 5:9 — "A new song" is sung about a **redeemed group of people** in both Chapter 5:9 and Revelation 14:3-5. In both cases, the song is set in the throne room of heaven with the 24 elders and 4 beasts. Both songs are Lamb-centered and connected to **the redeemed**. Both are "new". The thematic resonance suggests that these two distant texts share a common thread. This is important because it may suggest a parallel timing of events. The two songs are not identical, though; the words of the new song in Revelation 14:3 remain hidden, and we know the words to the new song in Revelation 5:9. The new song in Revelation 14:3 appears to be about the redeemed 144,000, and in Revelation 5:9 the new song is about "every kindred, and tongue, and people, and nation". That division of the songs by their subject groups deeply mirrors Revelation 7, where the 144,000 are initially sealed and the "immense multitude, which none could number, of all nations, and kindreds, and people, and tongues" is seen coming out of that great tribulation.

(v) **Re 14:3**, Re 5:9, Re 14:4 — The object of each new song appears to be a redeemed group of people. Revelation 14, the 144,000. Revelation 5, "every kindred, and tongue, and people, and nation".

[time] 🎵 New Song — New song

REDEEMED VIRGIN FIRSTFRUITS

⁴ These are those who were not defiled with women; for **they are virgins** [r.509]. These are they who **follow the Lamb wherever he goes** [r.510]. These were **redeemed** (v) from among men, being the **firstfruits** Leviticus 23:10 unto God and to the Lamb.

[r.509] **Re 14:4**, Matthew 25:1-13 — If Matthew 25:1-13 is about the 144,000, then they best fit the wise virgins.

[r.510] **Re 14:4**, Re 19:14 — Only places where follow (ἀκολουθέω) is used of the Lamb. Note, if these (144,000 in 14:4) are those that follow on white horses (19:14) as this exegesis seems to imply, then the 144,000 are seen with him before the first resurrection. This then seems to place the reaping in the clouds by the Son of Man (14:16) before that first resurrection.

[r.511] Leviticus 23:10

(v) **Re 14:4**, Re 5:9, Re 14:3 — The object of each new song appears to be a redeemed group of people. Revelation 14, the 144,000. Revelation 5, "every kindred, and tongue, and people, and nation".

⁵ And in their mouth was found **no guile** [r.512]: for they are **without fault** Philippians 2:15 before the throne of God.

[fn] Zephaniah 3:12-13 is an interesting verse.

[r.512] Re 2:2, **Re 14:5**, Re 21:8, Re 21:27, Re 22:15 — The Greek in 14:5, 21:27, 22:15 for "lie" or "guile" is ψεύδος, which denotes the lie itself—the false statement or deception. It is related to ψευδής which describes that which is characterized by falsehood [2:2, 21:8].

[r.513] Philippians 2:15

MESSAGE ONE - EVERLASTING GOSPEL

⁶ And I saw another messenger **fly** [r.514] in **midheaven** [r.515], having the **everlasting gospel** [r.516] to proclaim unto those who dwell on the earth, and to every **nation, and kindred, and tongue, and people** [r.517],

[lex] Any time Revelation uses the verb πέτομαι ("to fly"), it consistently relates to birds or explicitly an eagle (4:7; 8:13; 12:14; 14:6; 19:17). In Revelation 14:6–9, the identities of the three angels are intentionally understated so that the reader's focus remains on their message. Yet because the first of them in 14:6 is described as flying, the action of flying may suggest an eagle-like messenger, similar to the one in 8:13. Thus, it may be that an eagle-like messenger serves as the means by which the gospel is proclaimed to the whole world before the end comes.

[fn] The book of Revelation is notably precise in its use of numbers — 666, 1260 days, 4 winds, 24 elders, and so on. When it speaks of "a messenger," it presents a singular figure, which is significant for understanding how the gospel is proclaimed to the whole world at that time. The emphasis falls not on many agents acting independently, but on a single messenger with a unified identity—one that may even be portrayed with eagle-like imagery.

At the same time, this does not necessarily require that the messenger be a single human, angelic being, or created entity in a strictly literal sense. Given the symbolic nature of Revelation, it could represent a singular, identifiable means or agency through which the message goes forth—something depicted as a flying messenger, perhaps in the likeness of an eagle.

[r.514] Re 4:7, Re 8:13, Re 12:14, **Re 14:6**, Re 19:17

[r.515] Re 8:13, **Re 14:6**, Re 19:17 — μεσουράνημα ("midheaven" or "midst of heaven" or "in the sky" or "directly overhead"). This Greek word is used primarily for birds.

[r.516] **Re 14:6**, Matthew 24:14, Isaiah 52:7, Isaiah 61:1-2 — Based on this text, it is a single messenger of God that preaches the gospel to all the earth at the time of the end. The agent is not the church. What the church did not finish at God's appointed time, God completes.

[r.517] Re 11:9, Re 13:7, **Re 14:6**, Re 17:15 — The world.

[time] Gospel preached — Gospel preached

⁷ Saying with a great voice, **Fear God** [r.518], and give glory to him; for the **hour of his judgment** [r.519] is come: and **worship him** [r.520] **who made heaven, and earth, and the sea, and the fountains of waters** [r.521].

[fn] Here we see the command to worship God in contrast to the worship of the beast. This seems to bookend the three messages from the three messengers.

[r.518] Re 11:18, **Re 14:7**, Re 15:4, Re 19:5

[r.519] Re 3:10, **Re 14:7**

[r.520] Re 5:13, **Re 14:7**

[r.521] Re 10:2, Re 10:6, **Re 14:7** — The God of all creation.

MESSAGE TWO - MYSTERY BABYLON: IS FALLEN, IS FALLEN

Important Note: In Revelation 7, we see the 144,000 getting the seal and the "immense multitude, which none could number" who "came out of great tribulation" just after their sealing. We also see in Chapter 18, when Mystery Babylon falls with the phrase "is fallen, is fallen", a voice then says, "Come out of her, my people". This "come and came out" might refer to the same people.

Therefore, when we see the same phrase "is fallen, is fallen" here (linked to Revelation 18:2), we can posit that all the intervening events (the immense multitude coming out and the fall of Mystery Babylon) are happening near the same time, right after the gospel is preached to the whole world by the messenger.

VERY Important Note: If Mystery Babylon falls after the 7th vial, the next message is significantly out of place. The next message warns against taking the mark of the beast. Given that the mark is present at the first vial plague and the warning against taking it follows the fall of Mystery Babylon, we should place the fall of Mystery Babylon well before any of the vial plagues. In fact, we should place the fall before the 5th seal at least, as the likeness of the 5th seal's "rest" of the saints is mentioned in Revelation 14:12, and that "rest" comes after the warning against the mark of the beast.

⁸ And another **messenger** (j), a second followed, saying, **is fallen, is fallen Babylon the great** (b) [r.522], she who made all nations **drink of the wine of the fury of her fornication** [r.523].

[fn] In some manuscripts δευτερος or "a second" is included, which appears to be correct — the TR does not have that text in the Greek. Also, the TR includes οτι, which is translated "because", but that text is not present in the Nestle-Aland, thus the ESV and NASB exclude it.

- [fn]** The text deliberately minimizes the individual identity of this messenger, assigning it numbers rather than a name, emphasizing what it proclaims rather than who it is. Therefore, we should not attempt to determine who these angels are from the context of Revelation 14; the passage directs our attention entirely to the message of numbered angels.
- [fn]** All the messengers that speak in Revelation 14 speak in a great voice except this messenger. This makes this messenger stand out from the others, calling attention to it and causing the reader to ask, "why does this messenger not speak greatly as all the others have?" The answer may be found in Revelation 18:2. The angel there calls out with a "strong voice" and says the same thing as this messenger: "is fallen, is fallen Babylon the great". If the messenger in 18:2 is the same as the one in 14:8, then it is implied that this standout messenger also calls out greatly. Meaning, all the messengers in Revelation do call out with a great or strong speech.
- [fn]** Some commentators see Revelation 14:8 as an anticipatory or summary announcement of Babylon's fall, with the fuller description developed later in Revelation 16:19 and especially Revelation 17-18. Such a claim is an interpretive decision, and it is not projected by the text on its own. It seems more likely that it is the same moment as in Revelation 17-18, rather than an anticipatory announcement. This is supported by the text, which states that Babylon has fallen. It does not say "will fall, will fall Babylon the great." The context does not allow for this kind of reading on its own, so it is an interpretive decision. This study takes the past tense of "is fallen" as being accurate.
- [r.522]** **Re 14:8**, Re 17:1, Re 17:5, Re 17:18, Re 18:2, Re 18:10, Re 18:16, Re 18:18, Re 18:19, Re 18:21
- [r.523]** **Re 14:8**, Re 17:2, Re 18:3
- (b)** **Re 14:8**, Re 18:2 — 'ἔπεσεν ἔπεσεν Βαβυλῶν ἡ μεγάλη' is 'Fallen, fallen Babylon the great'
- [art]** Mystery Babylon and Jerusalem — Two Cities, Two Judgments
- [art]** Why the Thousand Years Should Be Read as a Thousand Years
- [time]** War on Babylon & Heaven — Fallen, fallen Babylon

MESSAGE THREE - DON'T WORSHIP THE BEAST

⁹ And another messenger, a third, followed them, saying with a great voice, If any man **worship the beast** **(wb)** and his **image** **[r.524]**, and receive his **mark** **[r.525]** in his **forehead** **[r.526]**, or in his hand,

- [fn]** This seems to bookend the two types of worship: to God (told by messenger one) or the beast (told by messenger three).
- [fn]** The third messenger "followed them", meaning it comes after them, not with the first two. Thus this third messenger appears to be distinct from the first two and possibly positions the first two together. Possibility: messenger 1 and 2 come out together, messenger 3 follows them later.
- [fn]** This verse warns against the worship of the beast and the receiving of his mark. If chapter 14 were meant to continue chapters 12-13, this warning would seem awkward, for the worship of the beast would already have been underway for some time. Thus, the warning would appear late and ill-timed. But if chapter 14 is a parenthetical section of its own, and not a continuation of chapters 12-13, as this study suggests (this study suggests chapter 14:9 is a second perspective of 13:4), then the timing of the warning is most fitting, aligning precisely with the initial introduction of the mark.
- [r.524]** Re 13:14, Re 13:15, **Re 14:9**, Re 14:11, Re 15:2, Re 16:2, Re 19:20, Re 20:4

[r.525] Re 13:16, Re 13:17, **Re 14:9**, Re 14:11, Re 15:2, Re 16:2, Re 19:20, Re 20:4

[r.526] Re 7:3, Re 9:4, Re 13:16, Re 14:1, **Re 14:9**, Re 17:5, Re 20:4, Re 22:4

[time] Beast Worship — Sea Beast Worship Warning

¹⁰ The same **shall drink of the wine of the fury of God** [r.527], which is poured out without mixture into the cup of **his wrath** [r.528]; and he shall be tormented with **fire and brimstone** [r.529] in the presence of the **holy messengers** [r.530], and in the presence of the Lamb:

[fn] VERY IMPORTANT: After the fall of Mystery Babylon, we see that the wine of God's fury in a cup of wrath is not yet given, **it shall be**, so we know Mystery Babylon is not Jerusalem because it is given the cup in Revelation 16.

[fn] The word "holy" is applied to many different things in Revelation, so it cannot serve as a distinguishing marker for interpreting these angels as saints—even though saints are frequently called "holy." In Revelation, "holy" is used of Jesus, the Lord God Almighty, earthly Jerusalem, angels (here), apostles, prophets, those who have part in the first resurrection, the New Jerusalem, and even the one who is holy and remains holy. Because the term is so broadly applied, its presence alone carries little interpretive weight in identifying these figures. They are messengers in a broad sense but likely saints.

[lex] Here in Revelation 14:10, we see an important distinction in the use of ὀργή and θυμός. Paul uses ὀργή to describe the coming wrath of God—one from which the followers of Jesus are not destined, but from which they receive salvation (1 Thessalonians 5:9; 1 Thessalonians 1:10). This wrath is directed toward the "children of disobedience" (Ephesians 5:6). By contrast, the term θυμός is never used by Paul to describe this particular aspect of divine wrath but is paired at times with ὀργή. Here in 14:10, we see this type of pairing.

θυμός is used here in relation to the winepress of God's fury (θυμός), while ὀργή first appears in Revelation 6:16 (the time of the 6th seal plague, which is before the 1st trumpet plague). This distinction suggests that the kind of wrath Paul describes is associated with events that occur prior to the seven trumpet plagues at the latest. This level of distinction is not without precedent; for example, in Col 3:8 and Eph 4:31, ὀργή and θυμός are distinguished from one another, and Revelation 14:10, 16:19, and 19:15 distinguish them as well.

[r.527] **Re 14:10**, Re 14:19, Re 15:1, Re 16:1, Re 16:19, Re 19:15, Psalms 75:8 — The fury of God, sometimes paired with wrath.

[r.528] Re 6:16, Re 6:17, Re 11:18, **Re 14:10**, Re 16:19, Re 19:15 — The wrath (ὀργή) of the kind Paul speaks about the church not being destined for.

[r.529] **Re 14:10**, Re 20:15

[r.530] Re 3:5, Re 5:11, Re 7:11, Re 12:7, **Re 14:10**

¹¹ And the smoke of their torment ascends up forever and ever: and they have no rest day nor night, who worship the beast and his **image** [r.531], and whosoever receives the **mark of his name** [r.532].

[r.531] Re 13:14, Re 13:15, Re 14:9, **Re 14:11**, Re 15:2, Re 16:2, Re 19:20, Re 20:4

[r.532] Re 13:16, Re 13:17, Re 14:9, **Re 14:11**, Re 15:2, Re 16:2, Re 19:20, Re 20:4



MID-TRIBULATION MARTYRS REST

Parentetical Scene 5.2: This appears to start at the 5th seal plague in Revelation 6:9 and at the time of the patience of the saints in Revelation 13:10.

¹² **Here is the patience of the saints (p):** here are **they who keep the commandments of God** [r.533] (m), and the **faith of Jesus (fs)** [r.534].

[r.533] Re 12:17, **Re 14:12**

[r.534] Re 1:2, Re 1:9, Re 6:9, Re 11:7, Re 12:11, Re 12:17, Re 19:10, Re 20:4

(p) **Re 14:12**, Re 13:10 — "**Here is THE patience**" (Ἰδὲ ἐστὶν ἡ ὑπομονή) of the saints. It is written only twice — Revelation 13:10 and 14:12. This is the theme of the middle of the 7-year tribulation and connects deeply with the rest (f) of the saints (rest is also written only twice).

(m) **Re 14:12**, Re 12:17, Re 13:7, Re 13:10 — The dragon uses the sea beast to make war with the saints and overcomes them. These saints are not the 144,000.

(fs) **Re 14:12**, Re 13:10 — The rest, the faith, the patience of those who keep the commandments of God, and the dragon wars by the sea beast to overcome them.

[art] Escape from God's Judgment Is Biblical

[art] Would God Send Christ's Bride Into the Tribulation?

[time] ■ Seal 5 & Patients of the Saints — Patients & Rest

¹³ And I heard a **voice from heaven** [r.535] saying unto me, **Write** [r.536], **Blessed** [r.537] are the dead who die in the Lord from henceforth: **Yea, says the Spirit**, [r.538] [r.539] that they may **rest (f)** from their **toil** [r.540]; and their **works** do follow with them [r.541].

[fn] Present tense in KJV and ESV original manuscripts, Greek αναπαύσονται, αναπαύονται, αναπαύωνται

[r.535] Re 10:4, Re 11:12, Re 14:2, **Re 14:13**, Re 18:4

[r.536] Re 1:11, Re 1:19, Re 10:4, **Re 14:13**, Re 19:9, Re 21:5

[r.537] Re 1:3, **Re 14:13**, Re 16:15, Re 19:9, Re 20:6, Re 22:7, Re 22:14

[r.538] Re 6:11, Re 13:9, **Re 14:13**

[r.539] Re 2:7, Re 2:11, Re 2:17, Re 2:29, Re 3:6, Re 3:13, Re 3:22, **Re 14:13**

[r.540] Re 2:2-3, **Re 14:13**

[r.541] Re 9:20, **Re 14:13**, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mention in 9:20, 14:13, 18:6, 20:12-13, 22:12 seems related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, 3:15.

(f) **Re 14:13**, Re 6:11 — The only time rest (ἀναπαύω) is used in Revelation matches exactly to the time of (p) "**Here is THE patience**".

[art] The Nuance of Events in Revelation



THE HARVEST — ANGELS EXIT TEMPLE, WHITE CLOUD

Parenthetical Scene 5.3: Here we see the harvest and then the winepress.

Important Note: This moment best aligns with the 7th trumpet sounding. Revelation 11:15 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever". The fury of God can come, but not until the temple is empty, which does not happen until Revelation 15:6.

¹⁴ And I looked, and behold a **white cloud, and upon the cloud one sat** [r.542] like unto the **Son of man** [r.543], having on his head a **golden crown** [r.544], and in his hand a sharp sickle.

[r.542] Re 1:7, Re 10:1, Re 14:14-16

[r.543] Re 1:13, **Re 14:14**, Daniel 7:13, Matt 24:30, Matt 24:44, Mark 13:26, Luke 12:40, Luke 17:30, Luke 21:27

[r.544] **Re 14:14**, Re 19:12 — στέφανος (crown) is used in Revelation 14:14, not διάδημα (diadem), as in 19:12. These two crowns do not symbolize one another at the level of the Greek text.

[art] Wondering About "The Rapture"?

¹⁵ And another **messenger came out** [r.545] of the **temple** [r.546], crying with a great voice to **him who sat on the cloud** [r.547], Send thy sickle, and reap: for the **hour is come for you to reap** (ls); for the **harvest of the earth is ripe** [r.548].

[fn] Here it is ὥρα for time, this is expressed as an "hour" more commonly. The different uses of words for "time" in Greek can be confusing, but it is interesting that we get this "appointment" type language here as in other places that seem to relate to this hour.

[r.545] **Re 14:15**, Re 14:17, Re 15:6, Re 15:8

[r.546] Re 3:12, Re 7:15, Re 11:19, **Re 14:15**, Re 14:17, Re 15:5, Re 15:6, Re 15:8, Re 16:1, Re 16:17

[r.547] Re 1:7, Re 10:1, Re 14:14-16

[r.548] Re 11:15, **Re 14:15**, Daniel 7:13-14

(ls) **Re 14:15**, Re 6:11, Re 10:6, Re 12:14 — χρόνος - seems to link the coming about of judgment to the time when the season ends in Revelation 10.

[art] When Does Time End?

[time] Angels exit temple — Temple Open

PRE-VIAL REAPING

Important Note: This is the time when Jesus reaps his people from the earth to bring them to the ongoing wedding and just before the fury of God. Note that the dead tribulation saints are not raised until Revelation 20:4, after the winepress is fully trodden. So it appears that only the living are taken, and the dead are raised later after this reaping. In 1 Corinthians 15:50-54 and 1 Thessalonians 4:16-17, we see that the dead are raised first, so this reaping is not what Paul is speaking about unless Revelation omits the detail of the dead being raised.

¹⁶ And **he who sat on the cloud** [r.549] cast in his sickle on the earth; and **the earth was reaped** (n) [r.550].

[fn] What Paul describes concerning the catching up of believers in 1 Thessalonians 4-5 is what the modern church has labeled "the rapture." There is no such term in all of Scripture as "the rapture," nor does Scripture explicitly state that every catching-up or gathering passage refers to one singular event that should be identified as the one and only "rapture." Scripture describes events by their characteristics, not by later theological labels. Thus, if the characteristics of one event are distinct enough from another seemingly similar event, and even conflict with it in meaningful ways, this does not necessarily indicate an error or contradiction. More likely, it points to two different events that share similarities but are not the same event. Therefore, this study does not refer to the event in Revelation 14:16 as a "rapture," but as a "reaping," because that is the language Scripture itself uses to describe it.

[fn] In Rev. 14:16, it appears Jesus reaps the earth of the saints and the 144,000. The most mysterious question, though, is when this reaping happens, again positing that this reaping is for the saints during the tribulation of seven years. Does it occur at the 7th trumpet, after the vial plagues, or perhaps at the 6th seal? Now, this study has already made it clear that the seals, trumpets, and vial plagues cannot overlap in sequence based on exegesis. This means seals 1–7 are followed in time by trumpets 1–7, and the trumpets by vials 1–7. But can we apply the same exegesis to understand the timing of this reaping? Using exegesis, can we determine the leading and preceding events? Yes.

During the Vials: No

The Son of Man on the clouds appears as angels are exiting the temple. Therefore, this moment cannot occur during any of the seven vial plagues because Rev. 15:8 makes it clear that “none can enter” the temple during the vial plagues. Thus, none can exit the temple either, because none can be in it.

After the Vials? No.

In Rev. 15:1–5, we see those who have overcome the beast in heaven (who are not identified as having died) before any of the vials. Seeing them described as having victory over the beast implies they were on earth during his rule. Thus, if these have come to heaven from earth before the vials, it causes us to inquire how they arrived there. However, this does not immediately mean they have just arrived at that time. It only means they are there by that point. They could have appeared there at any time after the mark of the beast was given.

Before the Mark of the Beast? No.

The reaping cannot happen before the mark of the beast. Not because those in Rev. 15:1–5 have victory over the mark — they do not necessarily need to arrive there through a particular means, though the evidence is mounting in favor of these events being connected. It is actually Revelation 14:12 that makes this clear. In that verse, “the patience of the saints” (Rev. 13:10 and 14:12) is specifically connected to enduring through the rule of the beast and his mark. Since 14:12 comes before 14:16, we can understand such a timing. And it agrees with the saints in Rev. 15:1–5. But when do they actually get there? Right after the mark is given? Long after it is given?

Before the 5th Seal? No.

In Rev. 6:11, we are told that the saints “rest.” This rest is directly connected to “the patience of the saints” and the “rest” of the saints in Rev. 14:13. If we know by now that the reaping happens after “the patience of the saints,” and the “rest” in 6:11 is connected to that same moment, then the reaping cannot occur before the 5th seal.

During Trumpet Plagues 1–5? No.

Rev. 9:4 says that during the 5th trumpet plague the 144,000 are still present, because it implies they are there: “only those men who have not the seal of God in their foreheads” are harmed by the plague of the 5th trumpet. Thus, this leaves the reaping only within the time of the 6th and 7th trumpets.

During the 6th Trumpet? No.

The text of the 6th trumpet does not indicate anything related to the reaping, nor does it make a connection to those in Rev. 15:1–5.

During the Transition from the 7th Trumpet, Right as the 7 Vial Angels Appear? Yes.

Rev. 11:19 says, "the temple of God was opened in heaven," and Rev. 15:5 says, "the temple of the tabernacle of the testimony in heaven was opened." These verses appear to describe the same moment in time. Further, this fits exactly with the transition pattern from the seal plagues into the trumpets. That is, before any new plagues begin, the seven angels of the next series are made ready and appear. Yet the next set of angels do not act until after the close of the previous plagues. Thus, the only remaining option for the reaping is at the sounding of the 7th trumpet.

[lex] In 2 Thessalonians 2:1, Paul uses the word ἐπισυναγωγή for "our gathering together," which is not used at any other time in relation to the catching up of believers by Paul. This makes 2 Thessalonians 2:1 distinct in its description from 1 Thessalonians 4:17 (ἄρπάζω to snatch) and 1 Corinthians 15:52 (where a gathering or snatching is not described, only a "changing"). Further, in 2 Thessalonians 2:1, Paul excludes any mention of the resurrection. In 1 Thessalonians and 1 Corinthians 15, Paul is explicit about the resurrection in relation to the change experienced by the living.

So, 2 Thessalonians 2:1 could be describing either a gathering without a resurrection (as this study suggests) or simply bundling the resurrection and the catching up into one phase, ἐπισυναγωγή. The safest course is to assume that both are possible; however, Revelation makes it hard to read 2 Thessalonians 2:1 as an event that includes a resurrection, as the text of Revelation does not seem to include a resurrection of the dead at this moment in Revelation 14:16. Revelation 14:16 makes it clear that Jesus reaps before the winepress is trodden, and the first resurrection is not until after the winepress is trodden. And this reaping seems linked to the group in Revelation 15:2, not to those in 20:4.

[lex] The moment of this reaping seems deeply connected to Matthew 24:30–31. Yet Matthew 24:30–31 does not describe a resurrection. It describes the Son of man coming, the angels being sent, the trumpet sounding, and the elect being gathered together. The verb is ἐπισυνάγω (episynagō), meaning "to gather together" or "assemble." Paul uses the related noun ἐπισυναγωγή (episynagōgē) in 2 Thessalonians 2:1 when he speaks of "our gathering together unto him." In both passages, the focus is on gathering, not resurrection. Neither Matthew 24:30–31 nor 2 Thessalonians 2:1 directly mentions a resurrection, either in the verse itself or in the immediate surrounding context.

[r.549] Re 1:7, Re 10:1, Re 14:14–16

[r.550] **Re 14:16**, Matthew 24:31

(n) **Re 14:16**, Re 10:7, Re 11:15, Re 15:2 — When the 7th trumpet blows as the messenger begins to sound (Revelation 11:15), the mystery of God will be finished (Revelation 10:7). At that exact moment, Revelation takes us to chapter 15:2, and we see saints standing on the sea of glass. This also corresponds to the reaping in Revelation 14:16.

[art] The Rapture, the Catching Up, and the Gathering

[time] ☁ Reaping & Overcomers of the Sea Beats Sing Songs in Heaven — Son in Clouds Reaps

ALTAR ANGEL REAPS GRAPES

Important Note: Here we see two reapings. The first harvest is taken into heaven by "he who sat on the cloud". The second is gathered and cast into the winepress of wrath. This event should not be confused with Matthew 13:30, which occurs at the end of the 1000 years with the lake of fire in

Revelation 20:15. We know this because in Matthew 13:30, the harvest of the bad is put before the harvest of the good, and that is the order of events at the end of the 1000 years. This harvest is distinct from Matthew 13:30 in that here the good go up before the bad are put into the winepress.

¹⁷ And another **messenger came out** [\[r.551\]](#) of the **temple** [\[r.552\]](#) which is in heaven, he also having a sharp sickle.

[\[r.551\]](#) Re 14:15, **Re 14:17**, Re 15:6, Re 15:8

[\[r.552\]](#) Re 3:12, Re 7:15, Re 11:19, Re 14:15, **Re 14:17**, Re 15:5, Re 15:6, Re 15:8, Re 16:1, Re 16:17

[\[time\]](#) Angels exit temple — Temple Open

[\[time\]](#) Peoples Reaped — Alter Reaper

¹⁸ And another messenger came out from the altar, who has **power over fire** [\[r.553\]](#) [\[r.554\]](#); and called with a great voice to him who had the sharp sickle, saying, Send thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [Joel 3:13-17](#)

[\[fn\]](#) The altar is not in the temple.

[\[r.553\]](#) **Re 14:18**, Re 15:2 — This might be the same fire as the fire under the sea of glass. If the angel is the same, then the trumpet plagues have likely passed by this point, because we are looking back at the angel as if we have already seen him.

[\[r.554\]](#) Re 8:3-5, Re 9:13, **Re 14:18**, Re 16:7 — This is likely the angel who has the golden censer with fire at the altar.

[\[r.555\]](#) Joel 3:13-17 — In Joel's account, the sun, moon, and stars are darkened. We see this not only in the sixth seal, but also across numerous other plagues. Darkness is a recurring theme in Revelation—it is not confined to a single moment.

¹⁹ And the messenger cast in his sickle into the earth, and gathered the vine of the earth, and cast it into the great **winepress of the fury of God** [\(w\)](#) [\[r.556\]](#).

[\[r.556\]](#) Re 14:10, **Re 14:19**, Re 15:1, Re 16:1, Re 16:19, Re 19:15, Psalms 75:8 — The fury of God, sometimes paired with wrath.

[\(w\)](#) **Re 14:19**, Re 14:20, Re 16:19, Re 19:15 — The timing of the "winepress" event is a convergence of the 7th vial plague, the end of Revelation 14, and the start of 19, all at the same point in time, seen from different perspectives.

[\[art\]](#) The Day of the LORD as a Prophetic Category

[\[art\]](#) The Nuance of Events in Revelation

[\[art\]](#) Why the Thousand Years Should Be Read as a Thousand Years

FINAL BABYLON FALLS

²⁰ And the **winepress was trodden** [\[r.557\]](#) outside the **city** [\[r.558\]](#), and blood came out of **the winepress, even unto the horse bridles** [\(w\)](#) [\(hb\)](#) [\[r.559\]](#), by the space of a thousand and six hundred furlongs [\[r.560\]](#).

[\[r.557\]](#) **Re 14:20**, Re 19:15

[r.558] Re 11:8, **Re 14:20**, Re 16:19

[r.559] Re 14:10, Re 19:11

[r.560] Re 14:10, Re 14:19, **Re 14:20**, Re 16:19, Re 19:15

(w) **Re 14:20**, Re 14:19, Re 16:19, Re 19:15 — The timing of the "winepress" event is a convergence of the 7th vial plague, the end of Revelation 14, and the start of 19, all at the same point in time, seen from different perspectives.

(hb) **Re 14:20**, Re 19:11, Re 19:14 — The horses in Revelation 19:11-14 seem connected to those in Revelation 14:10.

[art] The Nuance of Events in Revelation

[time] Winepress — Winepress Trodden



Angels Exit Temple: Vials

Linear Scene 1.5: Picking back up at "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" from Trumpet 7. The word "sign" (σημεῖον) here seems to act as a continuum from Revelation 12-13. It is as if we are given the clue, "remember the story that started with 'signs' in Revelation 12-13. Now we continue that story here by the word 'sign!'" And this perfectly aligns with what we would expect, the timing of the pre-vial reaping.

The phrase "sign in heaven" seems to signal the resumption of Revelation 12, with "sign in heaven" serving as a shared theme that opens in 12 and 15. Also, Revelation 13 concludes with the mark of the beast, and here in Revelation 15, we see those who have overcome that mark.

15 And I saw another **sign in heaven** (c), **great and marvelous** [r.561], **seven messengers** [r.562] having the seven last plagues; for in them is finished the **fury of God** [r.563] [r.564].

[fn] Here, the text says these are "the seven last plagues"; they are not the only plagues, that is, these plagues are the last in an ongoing line of plagues. This implies that both sets of seven seals and trumpets brought forth "plagues" as well because they belong to the same thematic category as the seven vial messengers. These seven messengers "finish" the sets of plagues (the seals, trumpets, and vials). The text also states, in the same manner, that these messengers "finish" the fury of God.

[r.561] **Re 15:1**, Re 15:3

[r.562] Re 1:20, Re 8:2, **Re 15:1** — All instances of 7 messengers in number.

[r.563] Re 14:10, Re 14:19, **Re 15:1**, Re 16:1, Re 16:19, Re 19:15, Psalms 75:8 — The fury of God, sometimes paired with wrath.

[r.564] **Re 15:1**, Re 16:1 — Seven messengers with the last seven plagues.

(c) **Re 15:1**, Re 12:1, Re 12:3 — When a "sign in heaven" is used in Revelation, it appears to be a literary device that connects the end of Revelation 12-13:18 to Revelation 15:1, thereby aligning the end of the "time, and times, and half a time" in Revelation 12:14 with the time of Revelation 15:1. A "sign in heaven" is only used three times in Revelation, and it appears to be for that literary device.

[art] Parenthetical Sections in Revelation

[time] Final Sign in Heaven, Final Fury Appears — Sign in Heaven

[time] Final Sign in Heaven, Final Fury Appears — God's Fury Appears

SEA OF GLASS WITH FIRE

Important Note: Here in Revelation 15:2, we encounter the sea of glass again, first introduced in Revelation 4. But now a new element appears: the glassy sea is mixed with fire. That addition should catch our attention. Something has changed, or something is happening. Fire appears many times throughout Revelation (roughly two dozen, depending on translation) and often functions either as an instrument of judgment or as an added descriptor to existing figures or objects—such as Christ's eyes being like a flame of fire (1:14), the seven lamps before the throne burning with fire (4:5), and the mighty angel whose legs are described as pillars of fire (10:1). Fire alone, however, is not enough to determine what is happening with the sea. We still need more context.

Now we are given more details. In Revelation 15, the victors are not merely observing the sea of glass — they are standing on it. This is a significant development. Whatever parallels could be drawn earlier to the Temple's Molten Sea in Revelation 4, the imagery here has clearly moved beyond priestly washing or architectural placement. The scene now feels closer to an exodus pattern: a conquered sea beneath the feet of a redeemed people. This echoes the logic of Exodus, in which Israel emerges from the sea after judgment falls on their oppressors. The sea is no longer something approached for cleansing; it appears to be something they pass through.

Following this, the Song of Moses now builds directly into the glassy sea context, giving a connection to Exodus 15:1. It begins to look like, just as Israel passed from Egypt into promise, the sea of glass functions as a Red Sea-type crossing, and the Song of Moses becomes a victory song that looks back to Moses while also pointing to the Lamb who reaped them. This final context gives us just enough to begin seeing what the sea of glass represents, still not precisely, but enough to form a shadowy, typological understanding.

The saints appear to pass through the sea of glass when Jesus reaps them in Revelation 14:16, while those beneath it are wrapped in fire judgment, maybe from the angel who has power over fire in Revelation 14:17-19. Whether the saints are passing through the sea or have already crossed it, the picture now resembles Exodus: deliverance on one side of the sea, judgment on the other. This would also explain why the fire was not in the sea of glass in Revelation 4. Judgment has not yet begun.

So, we are now using as much context as is given to understand what is happening here to the best of our ability.

Important Note: These victorious saints do not appear to be the same as those in the first resurrection of Revelation 20:4-6. These saints appear before Jesus comes as a thief in the night, near Revelation 16:15. The first resurrection does not appear to come until after the thief in the night. The thief in the night is most likely linked to Revelation 19:11. While both here and in Revelation 20 the saints are described as having victory over the beast, the mark, and the number of his name, the saints in Revelation 15:2 are not souls, nor are they shown to be dead. In

Revelation 20, that group is explicitly said to have died and is not raised until after all seven vials are poured out. Because we can place this living group before the vials and the first-resurrection group after the vials, we can see that this is likely not what Paul was referring to in 1 Thessalonians 4:16, when he said the dead rise first. Here, the living are gathered first, and then the dead follow in Revelation 20. So, this moment in Revelation 15:2-4 is likely not the one in Revelation 20:4-6.

Further, in 1 Thessalonians 5:4, Paul says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." This means that it is possible the saints should not expect to encounter Jesus coming as a thief in the night, as we see in Revelation 16:15. So, it appears there is much more going on in 1 Thessalonians 4-5 than a simple connection to the 7th trumpet of Revelation 11:15, the Son of man reaping from the clouds in Revelation 14:16, and this moment in Revelation 15:2.

² And I saw as it were a **sea of glass mingled with fire** [\[r.565\]](#) [\[r.566\]](#): and **those** [\(n\)](#) who had **overcome the beast** [\[r.567\]](#) [\[r.568\]](#), and his **image** [\[r.569\]](#), *and over his **mark*** [\[r.570\]](#), and over the number of his name, stand on the sea of glass, having the **harps of God** [\[r.571\]](#).

[tr] ESV says "beside," not "on"; the Greek is ἐπὶ and should be translated as "on" because τὴν θάλασσαν is accusative. If you see τὴν, τόν, or τό, you're in accusative. The Greek phrase as a whole is "ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην".

[r.565] Re 14:18, **Re 15:2** — Might be the same fire.

[r.566] Re 4:6, **Re 15:2** — Another way to translate would be "glassy sea mixed with fire" or, as I understand it, something like a crystal clear sea, like glass, that is mixed with fire.

[r.567] **Re 15:2**, Re 20:4 — This group is not described as having died like those in Revelation 20; they were reaped at the 7th trumpet and the end of the season of waiting.

[r.568] Re 2:7, Re 2:11, Re 2:17, Re 2:26, Re 3:5, Re 3:12, Re 3:21, Re 12:11, **Re 15:2**, Re 21:7

[r.569] Re 13:14, Re 13:15, Re 14:9, Re 14:11, **Re 15:2**, Re 16:2, Re 19:20, Re 20:4

[r.570] Re 13:16, Re 13:17, Re 14:9, Re 14:11, **Re 15:2**, Re 16:2, Re 19:20, Re 20:4

[r.571] Re 5:8, Re 14:2, **Re 15:2**

(n) **Re 15:2**, Re 10:7, Re 11:15, Re 14:16 — When the 7th trumpet blows as the messenger begins to sound (Revelation 11:15), the mystery of God will be finished (Revelation 10:7). At that exact moment, Revelation takes us to chapter 15:2, and we see saints standing on the sea of glass. This also corresponds to the reaping in Revelation 14:16.

[art] The Nuance of Events in Revelation

[art] Would God Send Christ's Bride Into the Tribulation?

[time] ☁ Reaping & Overcomers of the Sea Beats Sing Songs in Heaven — Overcomers In Heaven

VICTORS SING THE SONG OF MOSES & SONG OF THE LAMB

Important Note: A new pattern emerges. When the coming out of Mystery Babylon occurs, we see a deeply linked, layered series of events that is chained together and takes us to the "new song," a song about the Lamb being worthy to open the seals and bring judgment. And now the pre-vial

reaped group sings a song like it for Moses and the Lamb, in that they too are singing for "judgment". Both the new song and this one include themes of judgment.

³ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, **Great and marvelous** [\[r.572\]](#) are thy works, Lord God Almighty; just and true are thy ways, O King of saints.

[fn] Any time there are singers of songs in Revelation, they have harps. The harps help you identify who is singing.

[r.572] Re 15:1, **Re 15:3**

[time] ☁ Reaping & Overcomers of the Sea Beats Sing Songs in Heaven — Heaven Sings

⁴ Who shall not **fear you, O Lord**, [\[r.573\]](#) and glorify thy name? for you only are holy: for all nations shall come and worship before you; for thy judgments are made manifest.

[r.573] Re 11:18, Re 14:7, **Re 15:4**, Re 19:5

PLAGUES CONTINUE FROM TRUMPETS

Important Note: This is the same timing as the 7th trumpet in Revelation 11, based on what happens with the temple of the tabernacle.

⁵ And after that I looked, and, behold, the **temple of the tabernacle of the testimony in heaven was opened** [\(t\)](#) [\[r.574\]](#):

[r.574] Re 3:12, Re 7:15, Re 11:19, Re 14:15, Re 14:17, **Re 15:5**, Re 15:6, Re 15:8, Re 16:1, Re 16:17

(t) **Re 15:5**, Re 11:19 — The time the temple opens in heaven and the ark is seen marks when chapters 11 and 15 synchronize. This strongly indicates the reaping of saints in the tribulation.

[time] Temple Opened — Temple Opened

⁶ And the seven **messengers having the seven plagues came out** [\[r.575\]](#) of the **temple** [\[r.576\]](#), clothed in **clean and bright linen** [\[r.577\]](#), and having their breasts **girded with golden girdles** [\[r.578\]](#).

[r.575] Re 14:15, Re 14:17, **Re 15:6**, Re 15:8

[r.576] Re 3:12, Re 7:15, Re 11:19, Re 14:15, Re 14:17, Re 15:5, **Re 15:6**, Re 15:8, Re 16:1, Re 16:17

[r.577] **Re 15:6**, Re 19:8

[r.578] Re 1:13, **Re 15:6** — Soft link to priestly garments. The seven messengers are girded about the "mastot", the upper chest, not the loins here. So we should see these as priests and not winged angels. Further, they have the "pure and white linen" of the saints.

VIALS APPEAR

⁷ And one of the four **beasts** [\[r.579\]](#) gave unto the seven messengers seven golden vials full of the fury of God, who **lives unto the ages of the ages** [\[r.580\]](#).

[lex] "Vials" or "bowls".

[fn] We can see that KJV likely gets the translation wrong in verse 15:1 when it marks the seven angels as "full" of wrath, because here we see they receive the vials for the first time, and the vials are what are full, not the angels.

[r.579] Re 4:6, Re 4:8-9, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 6:1, Re 6:6, Re 7:11, Re 14:3, **Re 15:7**, Re 19:4

[r.580] Re 4:9-10, Re 5:14, Re 10:6, **Re 15:7** — Speaking of the Father

TEMPLE CLOSED TO PERSONS

Important Note: At this point, no one can enter the temple. This also means no one is in the temple now. So, in Revelation 14:15, when we see the altar angel exiting the temple, it is before this point. Thus, when Jesus is reaping, it is before the Vial plagues. And these plagues are before the account of the first resurrection. So, the pre-vial reaping happens before the dead are raised in the tribulation in Revelation 20.

⁸ And the **temple** [r.581] was filled with smoke from the glory of God, and from his might; and **none was able to enter into the temple** [r.582], till the seven plagues of the seven messengers were fulfilled.

[fn] TILL IS VERY IMPORTANT: "none was able to enter into the temple TILL the seven plagues of the seven messengers were fulfilled".

[r.581] Re 3:12, Re 7:15, Re 11:19, Re 14:15, Re 14:17, Re 15:5, Re 15:6, **Re 15:8**, Re 16:1, Re 16:17

[r.582] Re 14:15, Re 14:17, Re 15:6, **Re 15:8**

[art] Mystery Babylon and Jerusalem — Two Cities, Two Judgments

[time] Angels exit temple — Temple Open

[time] Temple Closed — Temple Closed



Seven Vial Plagues

Linear Scene 1.5a: Only the Father is in the temple now. These vial or bowl plagues occur after the tribulation's pre-vial reaping and before the resurrection of those who died in the tribulation, which will happen in 20:4.

16 And I heard a **great voice out of the temple** [r.583] saying to the seven messengers, Go your ways, and pour out the [seven] **vials of the fury of God** [r.584] [r.585] upon the earth.

[fn] The Father; no one else can be in the temple.

[fn] The "vials of the wrath of God" is a description of what the vials are, not the Father referring to himself in the third person. This titling acts much like "the supper of the great God" in 19:17.

[r.583] Re 3:12, Re 7:15, Re 11:19, Re 14:15, Re 14:17, Re 15:5, Re 15:6, Re 15:8, **Re 16:1**, Re 16:17 — This voice is clearly the Father.

[r.584] Re 15:1, **Re 16:1** — Seven messengers with the last seven plagues.

[r.585] Re 14:10, Re 14:19, Re 15:1, **Re 16:1**, Re 16:19, Re 19:15, Psalms 75:8 — The fury of God, sometimes paired with wrath.

[art] Escape from God's Judgment Is Biblical

[art] Parenthetical Sections in Revelation

[art] The Day of the LORD as a Prophetic Category

THE FIRST VIAL: EARTH SORES

Important Note: The text here takes an immediate turn from the application of the plagues in the Trumpets, where we saw those who "have not the seal of God in their foreheads," and this time, those "which had the mark of the beast" are noted. This seems to signal a pivot in who is on earth: "the 144,000 are no longer on Earth as they were at the 5th trumpet, so we must identify people by the mark of the beast; the seal of God is not applicable any longer. The 144,000 have been reaped." And the fact that its identification is specifically at the time of the first vial should also tell us something; the text really feels to be driving that point and knows it needs to do so at the first vial.

² And the first went, and poured out his vial upon **the earth** [r.586]; and **noisome and grievous sores fell upon the men** [r.587] who had the **mark of the beast** [r.588] [r.589], and upon them which **worshipped his image** [r.590].

[r.586] Re 8:7, **Re 16:2** — The larger point is that the trumpet and vial plagues both affect the whole earth. That is why they often feel similar. It is not necessarily because they are retelling the same story from a different angle or perspective.

[r.587] Re 9:5, **Re 16:2** — Revelation 9:5 and 16:2 may suggest a connection between the mark of the beast and the locusts in Revelation 9, as both relate to pain rather than explicit death. This does not mean the first woe occurs at the same time as the first bowl. Both passages involve a marked or sealed distinction. In Revelation 9, the mark of the beast is not yet mentioned; instead, the locusts are permitted to harm only those who do not have the seal of God on their foreheads. This absence should be noticed, though it should be handled carefully. The text does not explicitly say the mark is not present yet; it simply has not introduced it here.

By Revelation 16:2, however, after what appears to be the reaping of the saints, the text speaks directly of those who have "the mark of the beast" and who worship his image. Both passages also involve painful harm rather than immediate death: Revelation 9 describes torment like the sting of a scorpion, while Revelation 16 describes a loathsome and malignant sore on those who have the mark of the beast. This may suggest that Revelation 9 prepares for, or is connected to, the later mark-of-the-beast judgment, without requiring the first woe and first bowl to be the same event.

[r.588] Re 9:4, **Re 16:2** — Seal of God to mark of beast pivot. In Rev 9:4, the 144,000 appear to be present, and in Rev 16:2, they are not because the mark of the beast is the identifiable mark.

[r.589] Re 13:16, Re 13:17, Re 14:9, Re 14:11, Re 15:2, **Re 16:2**, Re 19:20, Re 20:4

[r.590] Re 13:14, Re 13:15, Re 14:9, Re 14:11, Re 15:2, **Re 16:2**, Re 19:20, Re 20:4

[time]  Vials 1 — Earth

THE SECOND VIAL: SEA TO BLOOD

³ And the second messenger poured out his vial upon **the sea** [r.591]; and it became as the blood of a corpse: and every living soul died in the sea.

[r.591] Re 8:8, **Re 16:3** — The larger point is that the trumpet and vial plagues both affect the whole earth. That is why they often feel similar. It is not necessarily because they are retelling the same story from a different angle or perspective.

[time]  Vial 2 — Sea

THE THIRD VIAL: FRESH WATER TO BLOOD

⁴ And the third messenger poured out his vial upon **the rivers and fountains of waters** [r.592]; and they became blood.

[r.592] Re 8:10, **Re 16:4** — The larger point is that the trumpet and vial plagues both affect the whole earth. That is why they often feel similar. It is not necessarily because they are retelling the same story from a different angle or perspective.

[time]  Vial 3 — Fresh Waters

⁵ And I heard the messenger of the waters say, You are righteous, O Holy One, who is and who was, and will be, because you have judged so.

⁶ For they have shed the blood of saints and prophets, and you have given them blood to drink; for they are worthy.

⁷ And I heard another out of the altar [r.593] [r.594] [r.595] say, Even so, Lord God Almighty, true and righteous are thy judgments.

[fn] It's not clear which voice is the one from the altar: the altar itself, or one by it, over it, or under it.

[r.593] Re 8:3-5, Re 9:13, Re 14:18, **Re 16:7** — The altar (חֶבֶט / θυσιαστήριου) is not part of the sanctuary proper. It stands in the courtyard. Again, the temple is empty, and none can enter.

[r.594] Re 6:9, **Re 16:7** — If sounds are coming from the altar, or it is speaking, then it is likely that those under it are still, not yet resurrected.

[r.595] Re 9:13, **Re 16:7**

[art] The Nuance of Events in Revelation

THE FOURTH VIAL: SCORCHING SUN OF HEAVEN

⁸ And the fourth messenger poured out his vial upon the **sun** [r.596]; **and it was given unto him to scorch men with fire** [r.597].

[r.596] **Re 16:8**, Re 19:17 — Soft connection.

[r.597] Re 8:12, **Re 16:8**, Re 16:10 — The larger point is that the trumpet and vial plagues both affect the whole earth. That is why they often feel similar. It is not necessarily because they are retelling the same story from a different angle or perspective.

[time] ☞ Vial 4 — Heat

⁹ And **men were scorched with great heat** [r.598], and blasphemed the name of God, who has power over these plagues: and they repented not to give him glory.

[r.598] Re 7:16, **Re 16:9** — This seems to agree that the church is not touched by this heat.

THE FIFTH VIAL: PAIN OF DARKNESS

¹⁰ And the fifth messenger poured out his vial upon the **thorn of the beast** [r.599]; and **his kingdom was full of darkness** [r.600]; and they gnawed their tongues for pain,

[r.599] Re 13:1-7, Re 13:12, Re 13:14-15, Re 13:16, **Re 16:10**, Re 16:13, Re 19:19-20, Re 20:10 — The sea beast, not the red dragon. In Revelation 16:13 the beast is distinct from the dragon.

[r.600] Re 9:2, **Re 16:10** — Darkness is a theme of Revelation. This theme is connected to the "day of the Lord" and does not imply that these events are the same. They mainly display the characteristics of the day of the Lord.

[time] ☞ Vial 5 — Darkness

¹¹ And blasphemed the God of heaven because of their pains and their sores, and repented not of their works.

THE SIXTH VIAL: GATHERING OF KINGS BY UNCLEAN SPIRITS

Important Note: Genesis 15:18 says, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," so it seems God is removing the boundary line of the covenant land to judge the kings in His people's land. Further, there is an image here of those in Genesis 10:10, "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." And then, speaking of Shinar/Babylon, Genesis 11:2 says, "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." So, it might be the intent of the text that the eastern (rising sun) kings of Babylon cross the boundary line into the promised land, and God will judge them there.

¹² And the sixth messenger poured out his vial upon the great river **Euphrates** [r.601]; and the water thereof was dried up, to prepare the way of the kings of the rising of the sun.

[lex] "The rising" (ἀνατολή) is the common Greek expression for "east," taken from the place of the sun's rising. Hence "from the rising of the sun" (ἀπὸ ἀνατολῆς ἡλίου) is but a fuller and more literal form of saying "from the east."

[r.601] Re 9:14, **Re 16:12**, Isaiah 8:7-8 — The Old Testament background of the Euphrates strengthens the connection between Revelation 9:14 and 16:12, but it does not require the two passages to describe the same event. In the Old Testament, the Euphrates is the great boundary river of the promised land, the edge of Israel's dominion, and the direction from which hostile imperial powers such as Assyria and Babylon are associated. Isaiah 8:7-8 even uses the waters of the Euphrates as an image of Assyria's invading power overflowing the land.

Therefore, when Revelation returns to "the great river Euphrates," the imagery is not random. The river evokes boundary, empire, invasion, and judgment. In Revelation 9:14, the Euphrates is the place where bound destructive powers are released. In Revelation 16:12, the Euphrates is dried up so the way is prepared for the kings from the east. These passages share an Old Testament judgment setting, but their actions are distinct. The shared Euphrates imagery points to a common theme of whole-earth judgment and war, not necessarily to a one-to-one retelling of the same plague.

[time]  Vial 6 — Kings

¹³ And I saw three **unclean spirits like frogs** **[r.602]** come out of the mouth of the dragon, and out of the mouth of **the beast** **[r.603]**, and out of the mouth of the false prophet.

[r.602] **Re 16:13**, Re 16:14

[r.603] Re 11:7, **Re 16:13** — 16:13 is the place where the sea beast is referred to simply as "**the beast**," since the other figures are identified by name: **the dragon**, **the beast**, and **the false prophet**. This makes it most likely that "the beast" in 11:7 refers to the sea beast. If so, it also connects the sea beast with the ascent from the bottomless pit, even though the text does not explicitly describe him as emerging from the pit by means of the key, as it does in the other passages.

¹⁴ For they are the **spirits of devils** **[r.604]**, working **signs** **[r.605]**, who go forth unto the kings of the earth and of the whole world, to **gather** **[r.606]** them to the war of **the great day** **[r.607]** of God Almighty.

[fn] For the "great day" in Revelation 6, we might be tempted to link this verse to that time. It would be a mistake to think of "the great day" as a 24-hour day. This "great day" is titled, not "a day." Revelation 6 shows that the kings of the earth know about the wrath of the Lamb and are stricken with fear for what is coming but not yet. In Revelation 6, it is like they are saying, "The great day is at the door! Hide!"

[r.604] Re 16:13, **Re 16:14**

[r.605] Re 13:13, Re 13:14, **Re 16:14**, Re 19:20 — Any time a sign (σημεῖον) is performed outside of the context of heaven, it is demonic or from the false prophet.

[r.606] **Re 16:14**, Re 16:16, Re 19:17, Re 19:19, Re 20:8 — While “gathering” is set in the context of war in Revelation, this does not mean that all gatherings are the same event. The war gatherings in Revelation 16 and 19 are both connected with the winepress imagery, but the war in Revelation 20 is not.

Further, the war in Revelation 20 is waged by Satan himself, while the wars in Revelation 16 and 19 are associated with the beast and the false prophet. Revelation 20 takes place only after Satan is released from the bottomless pit. Revelation 20:10 also makes clear that the beast and the false prophet are already in the lake of fire before this final war is completed.

This order matters. Revelation 19 shows the beast and the false prophet being cast into the lake of fire, and only afterward is Satan bound and cast into the bottomless pit. Therefore, the war of Revelation 20 should not be collapsed into the war gatherings of Revelation 16 and 19 simply because the word or theme of “gathering” appears in each context.

[r.607] Re 6:17, **Re 16:14** — The phrase “the great day” appears explicitly in Revelation 6:17 and 16:14. In 6:17, it is spoken by the nations in fear as they perceive the onset of divine wrath, “the great day of their wrath is come,” whereas in 16:14 John uses it narratively to describe the gathering for its climactic outworking, “to gather them (the kings of the earth) to the war of the great day”. This suggests not a mere looming concept in the minds of the nations throughout the book, but a thematic thread that begins with human recognition of impending judgment (6:17) and culminates in the final confrontation orchestrated by God (16:14 onward).

I COME AS A THIEF

Important Note: In 1 Thessalonians 5:4, Paul writes, “But you, brethren, are not in darkness, that the day would overtake you like a thief” (NASB95). In that passage, the subject is “that day,” referring back to “the day of the Lord” in 1 Thessalonians 5:2. However, in Revelation 16:15, Jesus says, “Behold, I am coming like a thief” (NASB95). Here, the thief imagery is applied directly to Jesus’ own coming, not to “the day.” This suggests that Revelation 16:15 shares the same typological warning of suddenness and watchfulness found in 1 Thessalonians 5, but the two passages should not be treated as strictly synonymous. In 1 Thessalonians 5, the day comes like a thief; in Revelation 16:15, Jesus Himself comes like a thief.

¹⁵ Behold, **I come as a thief** [\[r.608\]](#) [\[r.609\]](#). **Blessed** [\[r.610\]](#) is he who watches, and keeps his garments, lest he walk **naked** [\[r.611\]](#), and they see his shame.

[r.608] Re 3:3, **Re 16:15** — Keep in mind this is an idiom for a time that is not expected.

[r.609] **Re 16:15**, Re 19:11

[r.610] Re 1:3, Re 14:13, **Re 16:15**, Re 19:9, Re 20:6, Re 22:7, Re 22:14

[r.611] Re 3:17, Re 3:18, **Re 16:15**

[art] The Day of the Lord and the Coming Like a Thief

¹⁶ And he **gathered** [\[r.612\]](#) them together into a place called in the Hebrew tongue Har-Magedon.

[fn] Har-Magedon is a debated location: Megiddo or Mount Zion.

If Har-Magedon is understood as “Megiddo,” a difficulty arises, since Megiddo itself is not a mountain but a tell (an elevated mound) situated in the Jezreel Valley. There is no place in Scripture where הַר (har) is clearly and explicitly used for an archaeological mound such as this.

While har most often denotes a mountain, it can also refer more broadly to hill country or a regional highland rather than a single peak (Joshua 17:15; Judges 2:9; 1 Kings 20:23). However, it is not naturally applied to a site like Megiddo in the biblical record.

For this reason, the expression “mountain of Megiddo” is not a straightforward geographical designation. It could be argued that Megiddo might become a literal mountain in the future, but this would be a stretch, as the text appears to present the name as something intelligible to its original audience rather than a wholly future geographical transformation.

Megiddo is consistently associated with decisive conflict and national tragedy—most notably the death of Josiah (2 Kings 23:28–30; 2 Chronicles 35:20–25), later echoed in the imagery of great mourning (Zechariah 12:11). Thus, the term may carry symbolic or theological weight rather than strict topographical precision. At the same time, any attempt to define it as a specific “spiritual name” (e.g., a direct identification with Jerusalem or Mount Zion) moves beyond what the text itself explicitly supports and should be held with interpretive caution.

Some scholars read Har-Magedon here as “Mount Zion,” which is possible, as we see in 16:19, “the great city” (11:8, 16:19) is divided into three parts. Under the Critical Text, “great city” language in Revelation is tied to spiritually rebellious city imagery: Jerusalem is called the great city in 11:8, spiritually Sodom and Egypt, while Babylon is called the great city in 17:18 and throughout chapter 18. This does not require flattening Jerusalem and Mystery Babylon into the same object, but it does show that Revelation can use city language theologically and typologically.

[fn] If Mystery Babylon in Revelation 17 is this Jerusalem where the kings gather here to burn her with fire and she is completely removed and seen no more at all by the 10 kings, as 17 makes clear, then how does Jesus come to the mountain to fight them in a place completely removed? The simple answer is that Mystery Babylon is not the same place we are reading about the kings gathering to.

This study suggests that the beast and kings are gathered together in this place (Jerusalem), well after the fall of Mystery Babylon. They gather in 16:14 to fight against the Lord of Lords, and he will overcome them. If Jerusalem is the symbol of Jesus' rightful land, these kings seem to gather to war with Jesus over it.

[r.612] Re 16:14, **Re 16:16**, Re 19:17, Re 19:19, Re 20:8 — While “gathering” is set in the context of war in Revelation, this does not mean that all gatherings are the same event. The war gatherings in Revelation 16 and 19 are both connected with the winepress imagery, but the war in Revelation 20 is not.

Further, the war in Revelation 20 is waged by Satan himself, while the wars in Revelation 16 and 19 are associated with the beast and the false prophet. Revelation 20 takes place only after Satan is released from the bottomless pit. Revelation 20:10 also makes clear that the beast and the false prophet are already in the lake of fire before this final war is completed.

This order matters. Revelation 19 shows the beast and the false prophet being cast into the lake of fire, and only afterward is Satan bound and cast into the bottomless pit. Therefore, the war of Revelation 20 should not be collapsed into the war gatherings of Revelation 16 and 19 simply because the word or theme of “gathering” appears in each context.

THE SEVENTH VIAL: VOICES, THUNDERS, LIGHTNINGS, & EARTHQUAKE

Important Note: We know this version of "the great city" (16:19) is very likely Jerusalem. The first time we encounter "great city" is in Jerusalem in 11:8. Jerusalem held the title of "great city" until 16:19. When we see "great city" applied again, it is to Mystery Babylon in Revelation 17. However, when Mystery Babylon falls, the cities of the nations are still standing and lament her fall. Here in 16:19, all the cities have fallen, which suggests none are left to mourn for the "great city" in 16:19.

Also, speaking of Mystery Babylon, Revelation 18 uses the same phrase as Revelation 14:8: "is fallen, is fallen." Revelation 14 places that fall before the warning about the mark of the Beast and before the patience of the saints in 14:9-12, which points to the Beast-period crisis rather than the final vial. Revelation 14 also warns that wrath is still coming, while Revelation 16:19 presents the final vial where that wrath has reached its close. This places Mystery Babylon of Revelation 17-18 earlier in the timeline. And by Revelation 18, Mystery Babylon is gone forever and shall be found no more at all. Here in 16:19, the "great city" falls after the temple in heaven is closed, and none can enter.

At the same time, Revelation 16:19 also says that "great Babylon came in remembrance before God." That phrase should not be ignored. It shows that this judgment belongs to the larger Babylonian pattern of rebellion, city-power, and divine wrath. So this study reads 16:19 as Jerusalem in location, Babylonian in category, and still distinct from Mystery Babylon as the woman riding the beast.

Further, Jesus judges this "great city" directly in the winepress of wrath. Mystery Babylon, however, is judged by the ten kings through God's authority. Mystery Babylon "shall be found no more at all" in a physical sense, not allegorical, but the "great city" in 16:19 is only divided into three parts. Numerous other differences make it very hard to justify Jerusalem as Mystery Babylon without many paradoxes or contradictions.

¹⁷ And the seventh messenger poured out his vial into the air; and there came **a great voice out of the temple of heaven** [r.613], from the throne, saying, **It is done** [r.614].

[fn] The Father is the only one in the temple still; none can enter until all the vials are poured out, and its events are not finished until 16:21.

[r.613] Re 3:12, Re 7:15, Re 11:19, Re 14:15, Re 14:17, Re 15:5, Re 15:6, Re 15:8, Re 16:1, **Re 16:17**

[r.614] **Re 16:17**, Re 21:5

[time] ↩ Vial 7 — It Is Done

¹⁸ And there were **lightnings, and voices, and thunders; and there was a great earthquake** [r.615], such as was not since men were upon the earth, of such magnitude an earthquake, so great.

[lex] The phrase "of such magnitude an earthquake, so great" declares twice that the earthquake is great by "magnitude/mighty" and "so great." In Greek, this is "τηλικοῦτος σεισμὸς οὕτως μέγας" (NA28), intensifying the description beyond the simple adjective μέγας ("great"). The term τηλικοῦτος (tēlikoutos) denotes "of such magnitude" or "so great in extent," functioning as a demonstrative of degree rather than a synonym for greatness itself. Thus, the construction is deliberately emphatic, yielding a hyper-literal sense: "an earthquake of such magnitude, so great." The repetition is rhetorical, underscoring the event's unparalleled nature rather than introducing a new descriptive category. This is important because we see a great earthquake (σεισμὸς μέγας) in many places, such as the 6th seal, but none of them is as distinguished as the earthquake in 16:18.

[r.615] Re 8:5, Re 11:19, **Re 16:18** — Each set of plagues ends this way. Psalm 77:17-19 feels like an echo of this.

[time] ⚡ Thunders, voices, lightnings, earthquake — Vials End

¹⁹ And **the great city** [r.616] [r.617] was *[divided]* into three parts, and the cities of the nations fell: and **great Babylon** [r.618] came in remembrance before God, to give unto her **the cup of the wine of the fury of his wrath** (w) Zechariah 2:7 [r.620] [r.621].

[fn] This story about the winepress will pick back up in 19:15. The parenthetical about Mystery Babylon and the wedding supper of the Lamb will interrupt the story about "the wine of the fierceness of his wrath".

[fn] When the text says "great Babylon came in **remembrance before God**", it should not be ignored or treated as a throwaway phrase. It marks the judgment of this "great city" as belonging to the larger Babylonian pattern of rebellion. That does not require the divided city of 16:19 to be identical in every respect to the woman-city of Revelation 17-18. Revelation 18 echoes Revelation 14:8 with the phrase "is fallen, is fallen," and Revelation 14 places that fall before the mark warning and before the promised wrath is poured out. By Revelation 16:19, the final vial has arrived and that wrath has come to its close.

[r.616] Re 11:8, Re 14:20, **Re 16:19** — This "great city" (Revelation 16:19) is very likely Jerusalem in location. The Old Testament Babylon texts concern the same city and region of Babel/Babylon in Shinar across more than one historical phase: Babel in Shinar (Genesis 10:10; 11:2), the Chaldean Babylon of Nebuchadnezzar (Daniel 4:30), and Babylon's overthrow involving the Medes (Isaiah 13:17-20). Isaiah's comparison, "as when God overthrew Sodom and Gomorrah" (Isaiah 13:19), is about Babylon; it does not make Sodom, Egypt, Jerusalem, or other judged cities into places directly called Babylon.

Revelation 11:8 separately shows that Jerusalem can receive spiritual names, since it is called Sodom and Egypt where the Lord was crucified. This also gives Jerusalem a known location: we know where Jesus was crucified, so Jerusalem is not a mystery in location. Revelation 17 then introduces Mystery Babylon as a woman-city whose location is not named. Do not confuse Jerusalem, where the sea beast appears to rule, with Mystery Babylon as the woman-city. At the same time, Revelation 16:19 says "great Babylon" came in remembrance before God, so Jerusalem under beastly rule may still be judged in relation to the Babylonian pattern without being identical to Mystery Babylon.

[r.617] Re 11:8, **Re 16:19**, Re 17:18, Re 18:10, Re 18:16, Re 18:18, Re 18:19 — The phrase "the great city" (ἡ πόλις ἡ μεγάλη) appears to function as a theologically loaded designation in Revelation, used predominantly for Babylon (Rev 17:18, 18:10, 18:16, 18:18, 18:19), yet applied to Jerusalem in Revelation 11:8—"where also our Lord was crucified." In that context, Jerusalem is "spiritually" called Sodom and Egypt, indicating a transformation from its identity as the "holy city" (Rev 11:2) into one aligned with paradigmatic centers of rebellion and judgment. This suggests that Revelation is not using the term merely geographically, but associating it with a city's spiritual condition and opposition to God.

Because Revelation 17:18 defines "the great city" as the one that "reigneth over the kings of the earth," it may be inferred that the designation corresponds to a center of dominant, God-opposing power. When read alongside Revelation 11:8, this raises the possibility that Jerusalem, in its corrupted state and in connection with the rise of the beast, temporarily participates in that same category (It is possible to infer from Daniel 11:45 and 2 Thessalonians 2:4 that Jerusalem becomes a focal point of the final ruler's activity). However, while this pattern allows for a typological relationship—because Babylon is "the great city"—the text does not explicitly state that the title transfers sequentially or that Jerusalem becomes identical with "Mystery Babylon." Thus, "the great city" may function as a theological marker for a ruling, rebellious center.

As for Revelation 16:19, also marked as "the great city," it does not automatically become Jerusalem or Mystery Babylon; such a claim must remain a reasoned inference drawn from the book's patterned language rather than an explicit textual claim. But because we know Mystery Babylon is the only other "great city" in Revelation, and it falls well before the events of Revelation 16, the only "great city" left is that of Jerusalem from 11:8. Meaning, 16:19 is pointing to the only remaining great city we have seen and the only one we have read about prior to this moment without explicitly naming this "great city" in 16:19 as Jerusalem.

[r.618] Re 11:8, Re 14:20, **Re 16:19**

[r.619] Zechariah 2:7

[r.620] Re 6:16, Re 6:17, Re 11:18, Re 14:10, **Re 16:19**, Re 19:15 — The wrath (ὀργή) of the kind Paul speaks about the church not being destined for.

[r.621] Re 14:10, Re 14:19, Re 15:1, Re 16:1, **Re 16:19**, Re 19:15, Psalms 75:8 — The fury of God, sometimes paired with wrath.

(w) **Re 16:19**, Re 14:19, Re 14:20, Re 19:15 — The timing of the "winepress" event is a convergence of the 7th vial plague, the end of Revelation 14, and the start of 19, all at the same point in time, seen from different perspectives.

[art] Mystery Babylon and Jerusalem — Two Cities, Two Judgments

[art] The Nuance of Events in Revelation

[art] Why We Say "Mystery Babylon"

[art] Why the Thousand Years Should Be Read as a Thousand Years

[time] Winepress — Winepress Trodden / Bowl 7

²⁰ And every island fled away, and the mountains were not found.

[fn] Again, this is very distinct from the earthquake and judgment from the 6th seal. In the 6th seal, the mountains are moved, but not utterly removed. And if the mountains are removed in the 6th seal, how do the kings hide in the rocks? It seems simple; the 6th seal and this plague are not linked. The intensity of judgment grows from the 6th seal to now at the vials.

²¹ And **great hail, every stone about the weight of a talent, fell out of heaven upon men** [r.622]: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

[r.622] Re 8:7, Re 11:19, **Re 16:21**



Vision of Mystery Babylon and The 10 Kings

Parenthetical Scene 6.1: When Mystery Babylon falls, it is burned by the 10 kings and removed from existence forever — like when God overthrew the previous one in Isaiah 13:19-20. Once burned by the ten kings, the kings of the world lament her fall because they cannot buy from her, as their cities still stand.

Very Important: Mystery Babylon might feel like the city we just read about in Revelation 16, especially because 16:19 says "great Babylon came in remembrance before God." That connection should be taken seriously, but it does not require the divided city of 16:19 and the woman-city of Revelation 17-18 to be identical in every respect.

Yet, how can the merchants of the earth mourn for Mystery Babylon, as we are about to read, after all the cities of the earth have fallen, if it is the same as Jerusalem? Do they not mourn their own cities? And why is the woman riding the scarlet beast if the beast and the kings are aligned with one another? If Mystery Babylon is Jerusalem, are they not already overpowering her at the time of Revelation 13 and the abomination of desolation? All the mountains are removed already in Revelation 16, and Jerusalem is split into three parts; is she not already destroyed? The answer seems simple: they are not the same, and Revelation 16 is not a lead into Revelation 17 as a linear sequence of events.

Important Note: The woman has the power and is riding the scarlet beast. The ten kings will give their power to the beast so that she can be removed, Revelation 17:13.

Bookends: Woman "the whore" at the start (17:1), and the bride (woman) of Christ at the end (19:7).

MYSTERY BABYLON: THE GREAT WHORE

Important Note: Isaiah 13:19-20, Jeremiah 50:39 say of the Babylon of the Old Testament that it "shall be no more inhabited for ever". This shows that Mystery Babylon is likely a spiritual, typological successor to the Babylon of the Old Testament, rather than to the Babylon in Mesopotamia (Shinar) that would be reestablished. Thus, the Old Testament seems to disqualify the building of a new Babylon in Mesopotamia or Shinar.

17 And there came one of the seven messengers who had the seven vials, and talked with me, saying unto me, **Come on** [\[r.623\]](#), I will show unto you the judgment of the **great whore** [\[r.624\]](#) that sits upon many waters:

[r.623] **Re 17:1**, Re 21:9 — δεῦπο is a Greek particle used as a direct summons, meaning “come!” or “come now!” It is not a standard verb of motion, nor does it primarily indicate direction to a specific place. Rather, it expresses an immediate, personal call, often urgent or insistent. For this reason, it is here rendered as “come on,” which captures the force of a direct and engaging summons rather than a simple instruction to a location such as “come here.”

[r.624] Re 14:8, **Re 17:1**, Re 17:5, Re 17:18, Re 18:2, Re 18:10, Re 18:16, Re 18:18, Re 18:19, Re 18:21

[art] Parenthetical Sections in Revelation

[time] Unsealed 144,000 — Woman in Purple Appears

[time] Fiery-red & Scarlet — Scarlet Beast Appears

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made **drunk with the wine of her fornication** [\[r.625\]](#).

[r.625] Re 14:8, **Re 17:2**, Re 18:3

3 And he carried me away in the spirit into the **wilderness** [\[r.626\]](#) [\[r.627\]](#): and I saw a woman sit upon a scarlet **beast, full of names of blasphemy** [\[r.628\]](#), having **seven heads and ten horns** [\[r.629\]](#) [\[r.630\]](#).

[fn] The names of blasphemy are on the scarlet beast, not on the woman. The phrase “the name of blasphemy” or “names of blasphemy” on the head of the sea beast (Rev 13) is not sufficient to confidently identify this red beast of Revelation 17:3 as the sea beast. The scarlet beast in 17:3 may also resemble the fiery-red dragon. Also, because the beast is said to ascend from the bottomless pit, we need to be careful. Revelation explicitly shows Satan being confined in the bottomless pit and later released from it, so Satan clearly qualifies in part for the bottomless-pit comparison. At the same time, if the beast in Revelation 11 is the sea beast, then Revelation 11 itself also connects the sea beast with the ascent from the bottomless pit. By contrast, Revelation 13 introduces the sea beast as ascending from the sea, and Revelation 19 shows the sea beast cast directly into the lake of fire without mention of the bottomless pit. Other reasons include: the scarlet beast is noted as having first “seven heads” and then “ten horns,” whereas the sea beast leads with “ten horns” instead; the dragon is red, whereas we do not know the color of the sea beast. And, up to this point, we were not told that the dragon bears names of blasphemy. So, right now, the case is not conclusive about who the scarlet beast is.

[fn] No diadems are shown, which seems to indicate the ten kings and the seven heads do not have power at this time; the whore does.

[r.626] **Re 17:3**, Re 21:10 — When John is taken to see the whore, she is seen in the wilderness; when he is taken to see the bride, New Jerusalem, he is taken to a mountain. These locations mirror the city he is viewing.

[r.627] **Re 17:3**, Re 18:2, Isaiah 21:1

[r.628] Re 13:1, **Re 17:3**

[r.629] Re 12:3, **Re 17:3**, Re 17:7 — Seven heads are mentioned before the ten horns.

[r.630] Re 12:3, **Re 17:3**, Re 17:7, Re 17:9, Re 17:10

FALSE WEALTH

⁴ And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, **having a golden cup in her hand** [\[r.631\]](#) full of abominations and filthiness of her fornication:

[r.631] **Re 17:4**, Jeremiah 51:7 — When connected to Jeremiah 51, it seems that God's sovereignty is being displayed in the whore and later with the 10 kings.

[time] 144,00 Sealed — Woman's Forehead

⁵ And upon her **forehead** [\[r.632\]](#) was a name written, a **mystery** [\[r.633\]](#), **Babylon The Great, The Mother Of Harlots And Abominations Of The Earth** [\[r.634\]](#).

[fn] On Mystery Babylon, a name is written on her forehead; the name she has is distinct from the mark or the beast, and the beast itself. She is distinct from the beast by her name.

[r.632] Re 7:3, Re 9:4, Re 13:16, Re 14:1, Re 14:9, **Re 17:5**, Re 20:4, Re 22:4

[r.633] Re 1:20, Re 10:7, **Re 17:5**, Re 17:7 — μυστήριον — Mystery is used four times. In Rev 1, the mystery is clearly the church. In Rev 10, the "mystery of God" that is "finished" is unclear: whether the "mystery" refers broadly or specifically. When we look at the uses of mystery in Rev 17, both instances refer to Mystery Babylon. In 3/4 uses of "mystery," it is either the church or Babylon. What is striking is that Mystery Babylon is directly contrasted with the image of New Jerusalem (17:3, 21:10). If there is meant to be a connection using the word μυστήριον, then it may be to reinforce the contrast of these two women. This may shed light on what Rev 10 describes as the mystery. The Mystery of God (that is, the one who is his) is the church (Ephesians 3:4-6). If this relation is true for Rev 10, then μυστήριον refers twice to the church and twice to Babylon.

[r.634] Re 14:8, Re 17:1, **Re 17:5**, Re 17:18, Re 18:2, Re 18:10, Re 18:16, Re 18:18, Re 18:19, Re 18:21

[art] Mystery Babylon and Jerusalem — Two Cities, Two Judgments

[art] Why We Say "Mystery Babylon"

⁶ And I saw the woman **drunken with the blood of the saints, and with the blood of the witnesses of Jesus** [\[r.635\]](#): and when I saw her, I wondered with great admiration.

[r.635] **Re 17:6**, Re 18:24

⁷ And the messenger said unto me, Why did you marvel? I will tell you the **mystery** [\[r.636\]](#) of the woman, and of the beast that carries her, which has the **seven heads and ten horns** [\[r.637\]](#) [\[r.638\]](#).

[r.636] Re 1:20, Re 10:7, Re 17:5, **Re 17:7** — μυστήριον — Mystery is used four times. In Rev 1, the mystery is clearly the church. In Rev 10, the "mystery of God" that is "finished" is unclear: whether the "mystery" refers broadly or specifically. When we look at the uses of mystery in Rev 17, both instances refer to Mystery Babylon. In 3/4 uses of "mystery," it is either the church or Babylon. What is striking is that Mystery Babylon is directly contrasted with the image of New Jerusalem (17:3, 21:10). If there is meant to be a connection using the word μυστήριον, then it may be to reinforce the contrast of these two women. This may shed light on what Rev 10 describes as the mystery. The Mystery of God (that is, the one who is his) is the church (Ephesians 3:4-6). If this relation is true for Rev 10, then μυστήριον refers twice to the church and twice to Babylon.

[r.637] Re 12:3, Re 17:3, **Re 17:7** — Seven heads are mentioned before the ten horns.

[r.638] Re 12:3, Re 17:3, **Re 17:7**, Re 17:9, Re 17:10

EARTH WONDERS AFTER BEAST

⁸ The beast that you saw **was, and is not** [r.639]; and shall **ascend out of the bottomless pit** [r.640], and go into **perdition** [r.641]: and **they who dwell on the earth shall wonder** [r.642] [r.643], whose names were not written in the **book of life** [r.644] from the foundation of the world, when they behold the beast that **was, and is not, and is to come** [r.645].

[fn] Perdition here is best identified with the lake of fire. The beast ascends from the bottomless pit and goes into perdition, and Revelation later shows the beast cast into the lake of fire, never into Hell. So perdition should be distinguished from the abyss and from Hell, while being understood as the lake of fire in this context.

[r.639] **Re 17:8**, Re 17:11

[r.640] Re 9:1, Re 9:2, Re 9:11, Re 11:7, **Re 17:8**, Re 20:1, Re 20:3

[r.641] **Re 17:8**, Re 19:20, Re 20:10, Daniel 7:11 — Perdition here is best identified with the lake of fire. The beast ascends from the bottomless pit and goes into perdition, and Revelation later shows the beast cast into the lake of fire, never into Hell. So perdition should be distinguished from the abyss and from Hell, while being understood as the lake of fire in this context.

[r.642] Re 13:3, **Re 17:8**

[r.643] Re 3:5, Re 13:8, Re 16:8, Re 20:12, Re 20:15, Re 21:27, Re 22:19

[r.644] **Re 17:8**, Re 17:11

[r.645] **Re 17:8**, Re 17:11

[r.646] Re 11:7, **Re 17:8**

[art] Hell, the Abyss, and the Lake of Fire in Revelation

SEVEN HEADS

Important Note: The seven heads are mountains, and there are seven kings on them. The woman appears to sit on the seven mountains. Note that the beast has a 7th head, which will be a king. If that king is the sea beast, then the scarlet beast might be the sea beast as well, since the beast is "of the seven."

There is speculation about who these kings are. If we do not inject the historical before the prophetic, it is safer to assume the seven kingdoms and seven kings follow prior biblical accounts, mapping to: Egypt, Assyria, Babylon, Persia, and Greece as fallen. Rome is at the time of Revelation's writing (~90 A.D.).

We know these seven heads are not all Rome, but the ten kings might be in a future sense, because Scripture already gives us the interpretive pattern in Daniel, Zechariah, and Ezekiel. Revelation is building on that prophetic framework. We must prioritize the Old Testament context first, allowing its symbols and trajectories to guide our understanding before importing later historical explanations. In other words, we should exhaust what Revelation itself has already drawn from the OT prophets before reaching for external context. Only after that should Rome even enter the discussion, not as a starting point, and never as something that overrides the prophetic foundation already laid in the text.

⁹ And **here is the mind which has wisdom** [\[r.647\]](#). **The seven heads are seven mountains** [\[r.648\]](#), on which the woman sits,

[\[r.647\]](#) Re 13:18, **Re 17:9**

[\[r.648\]](#) Re 12:3, Re 17:3, Re 17:7, **Re 17:9**, Re 17:10

¹⁰ and are **seven kings** [\[r.649\]](#) [\[r.650\]](#): five are fallen, and one is, and the other is not yet come; and when he comes, he must **continue a little**. [\(dl\)](#)

[\[r.649\]](#) Re 12:3, Re 17:3, Re 17:7, Re 17:9, **Re 17:10**

[\[r.650\]](#) Re 12:3, **Re 17:10** — Seven heads are mountains and are seven kings (17:10); those kings seem to be the "seven diadems" (12:3).

[\(dl\)](#) **Re 17:10**, Re 12:12 — Here, the fiery-red dragon of Revelation 12 and the 7th king of Revelation 17 are each said, using the same Greek term (ὀλίγον), to have but a "little" time to remain, mirroring each other.

[\[art\]](#) Why the Thousand Years Should Be Read as a Thousand Years

THE EIGHTH HEAD

If the sea beast were to be the eighth as well as the 7th, it would require a form of resurrection or a careful account of how Revelation 11 connects the beast with the bottomless pit. The dragon clearly returns from the bottomless pit after the 1000 years, so he is eligible for the bottomless-pit comparison in part. However, if the beast in Revelation 11 is the sea beast, then the sea beast also qualifies for the bottomless-pit language at that point. The identification should therefore remain cautious rather than absolute.

¹¹ And the beast that **was, and is not** [\[r.651\]](#), even he is the eighth, and is of the seven, and goes into **perdition** [\[r.652\]](#).

[\[r.651\]](#) Re 17:8, **Re 17:11**

[\[r.652\]](#) **Re 17:11**, Re 19:20, Re 20:10 — "Perdition" is best identified with the lake of fire in this context. The beast goes into perdition, and Revelation later shows the beast cast into the lake of fire, never into Hell.

ONE HOUR OF TEN KINGS

Important Note: This "one hour" is not coming across as an idiom, but it is not totally clear. Revelation is already full of language that allows it to present abstract time frames, such as "continue a little" (17:10); here we see "one hour," as we do with many others: 5 months, 1260 days, and so on. So the pattern of Revelation is to make it fairly clear when specific time frames are described, we are to take them literally. It is vague when it means to be like the "time, time, and a half time."

However, with the whore, the time of "one hour" seems to toggle between one day and one hour. So it is not totally clear what "one hour" might mean when it comes to the whore, or if that vagueness spreads over to the other "one hour." It would be safest to call one hour, one hour, and that one hour fits in one day, which is what the toggle of the phrase "one hour" and "one day" is pointing to.

¹² And the **ten horns which you saw are ten kings** [\[r.653\]](#), who have received no kingdom as yet; but receive power as kings **one hour** [\[r.654\]](#) with the beast.

[\[r.653\]](#) Re 13:1, **Re 17:12** — With the beast are 10 kings (17:10); those kings seem to be the "ten diadems" (13:1).

[\[r.654\]](#) **Re 17:12**, Re 18:10, Re 18:17, Re 18:19 — Together at the same time, a literal hour.

[\[art\]](#) Revelation: Is It Literal or Symbolic?

¹³ These have **one mind, and shall give their might and power unto the beast** [\[r.655\]](#).

[\[fn\]](#) In unity, they act together at the same moment, not separately over a long period. They have one hour and one mind. The text makes this extremely clear: they function as a single, unified entity.

[\[r.655\]](#) **Re 17:13**, Re 17:14, Re 17:16, Re 17:17 — Based on the text, this appears to rule out the view that the ten kings are successive rulers of Rome, since they are depicted as reigning together in unity at the same time. Those who interpret these kings as a sequence of Roman emperors face difficulty reconciling this collective action in a literal sense, as the passage explicitly presents them working in concert. Such an interpretation requires imposing a framework onto the text that it does not naturally support.

MESSAGE OF TEN KINGS FALL

¹⁴ **These shall make war** [\[r.656\]](#) with the Lamb, and **the Lamb shall overcome** [\[r.657\]](#) them: for he is **Lord of lords, and King of kings** [\[r.658\]](#): and they that are with him are **called, and chosen, and faithful** [\[r.659\]](#).

[\[fn\]](#) Likely at Har-Magedon with the sea beast and false prophet because of the following "Lord of lords, and King of kings" titles, which are shown at the time of the battle.

[\[r.656\]](#) Re 17:13, **Re 17:14**, Re 17:16, Re 17:17

[\[r.657\]](#) Re 3:21, Re 5:5, **Re 17:14** — Overcoming is a type of action Jesus demonstrates.

[\[r.658\]](#) **Re 17:14**, Re 19:16

[\[r.659\]](#) **Re 17:14**, Re 19:14

THE SEA OF PEOPLES

¹⁵ And he said unto me, The waters which you saw, where the whore sits, are **peoples, and multitudes, and nations, and tongues** [\[r.660\]](#).

[\[r.660\]](#) Re 11:9, Re 13:7, Re 14:6, **Re 17:15** — The world

[\[art\]](#) Mystery Babylon and Jerusalem — Two Cities, Two Judgments

TEN KINGS WILL BURN THE WOMAN: MYSTERY BABYLON

Important Note: This Babylon is destroyed by the ten kings; what is likely Jerusalem under beastly rule is judged by God with the 7th vial. Revelation 16:19 may mark that city as Babylonian in category, but the destruction and total removal of Mystery Babylon is not described in the same way as the winepress scene connected to Revelation 16:19.

¹⁶ And the ten horns which you saw, they and the beast shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and **burn her with fire** [\[r.661\]](#) [\[r.662\]](#).

[\[r.661\]](#) **Re 17:16**, Re 18:8, Re 18:9, Re 18:18, Re 19:3

[\[r.662\]](#) Re 17:13, Re 17:14, **Re 17:16**, Re 17:17

[\[time\]](#) War on Babylon & Heaven — 10 Horns & Beast

¹⁷ For God has put in their hearts to fulfill **his will** [\[r.663\]](#), and **to agree, and give their kingdom unto the beast** [\[r.664\]](#), until the words of God shall be fulfilled.

[\[r.663\]](#) **Re 17:17**, Jeremiah 51:53

[\[r.664\]](#) Re 17:13, Re 17:14, Re 17:16, **Re 17:17**

¹⁸ And the woman whom you saw is that **great city** [\[r.665\]](#) [\[r.666\]](#), which has kingship over the kings of the earth.

[\[lex\]](#) The phrase "βασιλείαν ἐπὶ τῶν βασιλέων" for the woman can be rendered in English as "kingship over the kings." Such a position for her stands in contrast to Jesus in 17:14, who is "βασιλεὺς βασιλέων," that is, in English, "King of Kings."

[\[r.665\]](#) Re 14:8, Re 17:1, Re 17:5, **Re 17:18**, Re 18:2, Re 18:10, Re 18:16, Re 18:18, Re 18:19, Re 18:21

[r.666] Re 11:8, Re 16:19, **Re 17:18**, Re 18:10, Re 18:16, Re 18:18, Re 18:19 — The phrase “the great city” (ἡ πόλις ἡ μεγάλη) appears to function as a theologically loaded designation in Revelation, used predominantly for Babylon (Rev 17:18, 18:10, 18:16, 18:18, 18:19), yet applied to Jerusalem in Revelation 11:8—“where also our Lord was crucified.” In that context, Jerusalem is “spiritually” called Sodom and Egypt, indicating a transformation from its identity as the “holy city” (Rev 11:2) into one aligned with paradigmatic centers of rebellion and judgment. This suggests that Revelation is not using the term merely geographically, but associating it with a city’s spiritual condition and opposition to God.

Because Revelation 17:18 defines “the great city” as the one that “reigneth over the kings of the earth,” it may be inferred that the designation corresponds to a center of dominant, God-opposing power. When read alongside Revelation 11:8, this raises the possibility that Jerusalem, in its corrupted state and in connection with the rise of the beast, temporarily participates in that same category (it is possible to infer from Daniel 11:45 and 2 Thessalonians 2:4 that Jerusalem becomes a focal point of the final ruler’s activity). However, while this pattern allows for a typological relationship—because Babylon is “the great city”—the text does not explicitly state that the title transfers sequentially or that Jerusalem becomes identical with “Mystery Babylon.” Thus, “the great city” may function as a theological marker for a ruling, rebellious center.

As for Revelation 16:19, also marked as “the great city,” it does not automatically become Jerusalem or Mystery Babylon; such a claim must remain a reasoned inference drawn from the book’s patterned language rather than an explicit textual claim. The mention of “great Babylon” in 16:19 shows the Babylonian category is present, but this does not require the divided city of 16:19 to be identical to Mystery Babylon as the woman-city of Revelation 17-18. It may point to Jerusalem as the ruling city of the sea beast.



MYSTERY BABYLON: IS FALLEN, IS FALLEN

Parenthetical Scene 6.2: The image of this messenger descending in Revelation 18:1 may connect thematically with the events surrounding Revelation 14:1–8. The repeated phrase “is fallen, is fallen Babylon the great” strengthens that connection, since Revelation 14:8 gives the announcement before the mark warning and before the promised wrath is poured out. If this messenger is understood to be Jesus, as can be argued from “the earth was lightened with his glory” (Ezekiel 43:2), then the scene would represent the period when Jesus is depicted as active on earth in the early part of the tribulation. After this moment, He is again seen in heaven by 19:5 for his own wedding supper.

Furthermore, the expression “another messenger” does not automatically exclude a Christophanic identification. Revelation 10 demonstrates that Christ can be described in messenger terms within the visionary framework. And in Revelation, glory is associated with God and the Lamb (Rev 5:12–13; 21:23). To attribute such radiant, earth-illuminating glory to an unnamed messenger feels out of place, especially given Revelation’s deep connection to Ezekiel and, thereby, possibly Ezekiel

43:2's messenger of the Lord. Therefore, while the identification of this messenger as Jesus cannot be asserted dogmatically, the possibility that this descending figure could represent Christ is not impossible.

Yet, this might not be the case. Here is why this messenger might not be Jesus.

Glory is not attributed exclusively to the Lamb and God in Revelation. Making that claim of glory being only used for God, on its own, is a weak argument. In Revelation 21:10, holy Jerusalem has the glory of God, and the kings bring their "glory" into New Jerusalem. Further, while Ezekiel 43:2 is a strong case of Jesus being the messenger's parallel for lighting the earth, there is also a messenger in Luke 2:9 who shines with the glory of God on earth: "an angel of the Lord suddenly stood near them, and the glory of the Lord shone around them" (NASB). Thus, having light and glory is not a rare attribute for a messenger. Further, this messenger in 18:1 does not light the "whole" earth; the messenger only lights the earth in general. Yet, this messenger in 18:1 does not qualify his glory with God as the one in Luke 2:9 does.

Also, the mirror speaker in Isaiah 21:6-9 is identified contextually as the watchman appointed by the LORD, a figure who observes and proclaims what is revealed. This establishes a broader biblical pattern in which a commissioned messenger declares divine judgment. A similar function appears here in Revelation 18:2 (cf. Rev 14:8), where the messenger announces, "is fallen, is fallen Babylon the great." While the texts do not explicitly equate the figures, the shared role — receiving and proclaiming God's verdict — suggests a functional parallel, in which the messenger may be understood as fulfilling a watchman-like office, acting as a herald under divine authority, not as the Lord himself.

If the figure in Revelation 18:1 were identified as Jesus, then the voice in 18:4 becomes difficult to account for, since that voice also carries features that strongly suggest Christ—particularly in the covenantal language, "my people." The text presents the messenger of 18:1 as having descended to the earth, while the voice of 18:4 speaks from heaven, creating a clear spatial and functional distinction between the two. Taken together, these differences indicate that the speakers are being presented as separate figures within the passage.

Finally, in Revelation 14:8, we appear to see the same messenger with no descriptive terms, saying "is fallen, is fallen." And Revelation 14 is a chapter in which Jesus is clearly present and described multiple times (14:1 and 14:15). Thus, if the messenger in 18:1 is the messenger in 14:8, it does not make sense for the text to portray Jesus as a nondescript messenger a few verses later in 14:8 (even if the messenger in 14:8 is nondescript intentionally to bring focus to the message and the speaker).

18 *And* After these things, I saw another **messenger** (j) come down from heaven, having great power; and **the earth was lightened with his glory**. [r.667]

[lex] αλλοι — another (of the same kind).

[fn] If this messenger is Jesus—which is not implausible—then Revelation 14:1-5 may function as an overlay to Revelation 14:6-8. This pattern of overlaying is not exclusive to Revelation 14, nor does it introduce a unique narrative structure. We already see possible examples of overlapping scenes elsewhere in Revelation, such as in chapter 6, where the four horsemen appear to emerge in rapid succession or at the same time, and in chapter 7, with the sealing of the 144,000 alongside the vision of the multitude in heaven. In other words, Revelation appears to contain tightly grouped events that may be presented either linearly or as compressed overlays.

[r.667] **Re 18:1**, Ezekiel 43:2, Luke 2:9 — Connection does not mean these two are the same in identity on its own; the connection is too loose.

² And he cried with a mighty voice, saying, **is fallen, is fallen Babylon the great** (b) [r.668] [r.669], and is become the habitation of devils, and the hold of every unclean spirit, and a cage of every unclean and hateful bird.

[lex] "ἰσχυρῶ φωνῇ" — "with a mighty voice" — This phrase occurs only once in the New Testament, here in Revelation 18:2. In contrast, the more common expression, used roughly sixty times, is φωνῇ μεγάλῃ ("with a loud/great voice"). The distinction is significant. This messenger is not merely portrayed as speaking with great volume—though he may be—but as speaking with strength, force, and authority. His words carry weight; they are deliberate, powerful, and commanding. The closest parallel is found in Hebrews 5:7, where Christ offers prayers with "strong crying" (κραυγῆς ἰσχυρᾶς), yet there the expression conveys anguish and supplication, not the authoritative proclamation seen here.

This phrase also reinforces what is already revealed about the messenger: he comes with "great power" (Rev 18:1). His mighty voice is not an isolated detail but an extension of his character and commission. Moreover, his glory and power stand in sharp contrast to the supposed might and glory of Babylon herself (Rev 18:7, 10). The city boasts in her might, yet this messenger, bearing God's glory and might, proclaims her fall with decisive force. The contrast is intentional: the one who announces judgment possesses far greater might than the object of that judgment.

[r.668] Re 14:8, Re 17:1, Re 17:5, Re 17:18, **Re 18:2**, Re 18:10, Re 18:16, Re 18:18, Re 18:19, Re 18:21

[r.669] Re 17:3, **Re 18:2**, Isaiah 21:9

(b) **Re 18:2**, Re 14:8 — 'ἔπεσεν ἔπεσεν Βαβυλῶν ἡ μεγάλη' is 'Fallen, fallen Babylon the great'

[art] Mystery Babylon and Jerusalem — Two Cities, Two Judgments

[time] War on Babylon & Heaven — Fallen, fallen Babylon

³ For all nations have **drunk of the wine of the fury of her fornication** [r.670], and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

[r.670] Re 14:8, Re 17:2, **Re 18:3**

COME OUT OF HER, MY PEOPLE

Important Note: Greek grammar suggests this voice should belong to someone other than the angel we just saw who lightens the earth. Now, we might be tempted to say this is the Father. But in verse 5, the voice says "...God hath remembered her iniquities." The Father is not likely to refer to Himself in the third person. That alone makes a direct speech from the Father unlikely. Also, keep in mind

that prophecy can break ordinary storytelling rules. It can intentionally leave out details and expect you to use prior knowledge to simply "know" who is speaking. The expectation is that we know the details well enough to identify the speaker from context.

⁴ And I heard another **voice from heaven** [\[r.671\]](#), saying, **Come out of her, my people** [\(r\)](#) [\[r.672\]](#), that you all be not partakers of her sins, and that you all receive not of her plagues.

[fn] This heavenly voice that calls "my people" to "come out" does not use the same Greek word as we first see when John is told to "Come up" or "Ascend" in Revelation 4:1.

[r.671] Re 10:4, Re 11:12, Re 14:2, Re 14:13, **Re 18:4**

[r.672] **Re 18:4**, Jeremiah 51:45

(r) **Re 18:4**, Re 7:14 — ἐρχομαι - to come. Used in many places and not distinct for 7:14 and 18:4, but a connection in the language nonetheless. And we do see that group, which is commanded to come out in heaven directly after the fall of Mystery Babylon, which strengthens this connection.

[art] Escape from God's Judgment Is Biblical

[art] The Hidden Speaker in Revelation 18:4

[art] Wondering About "The Rapture"?

[time] Come out My People & Satan Cast Down — Saints Leave Mystery Babylon

⁵ For her sins have reached unto heaven, and God has remembered her iniquities.

[fn] The Father does not speak of himself in third person in the way this speaker is talking. Thus, the grammar suggests that the speaker is not the Father Himself, but one who speaks on His behalf with covenantal authority, most coherently understood as the risen Christ, who both claims the people and announces the Father's judicial action.

⁶ Reward her even as she rewarded you, and double unto her double according to her **works** [\[r.673\]](#): in the cup which she has filled fill to her double. [Jeremiah 17:18](#)

[lex] In the Critical Text, "Reward her" does not state that "you" (σύ), the saints, are to be the ones rewarding her as the TR/KJV does.

[fn] The motif of "double" recompense reflects the principle of full and just repayment rooted in the Law (Exod 22:4, 7) and developed in the Prophets (Jer 16:18; 17:18), culminating in the judgment of Babylon where she receives "double" according to her works (Rev 18:6), a pattern that can also reverse into restoration for God's people (Isa 40:2; 61:7).

[r.673] Re 9:20, Re 14:13, **Re 18:6**, Re 20:12-13, Re 22:12 — The "works" mention in 9:20, 14:13, 18:6, 20:12-13, 22:12 seems related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, 3:15.

[r.674] Jeremiah 17:18

⁷ How much **she has glorified herself** [8:1](#), and lived deliciously, so much torment and sorrow give her: for she says in her heart, **I sit a queen** [\[r.676\]](#), and am no widow, and shall see no sorrow.

[r.675] Re 8:1 — Contrast of her self-glory vs. the real glory the messenger has.

[r.676] **Re 18:7**, Isaiah 47:7

⁸ Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly **burned with fire** [\[r.677\]](#): for mighty is the **Lord God who judges her** [\[r.678\]](#).

[fn] God judges her through the ten kings.

[r.677] Re 17:16, **Re 18:8**, Re 18:9, Re 18:18, Re 19:3

[r.678] **Re 18:8**, Re 18:20, Re 19:2

KINGS LAMENT HER DESTRUCTION: DESTROYED IN ONE HOUR

⁹ And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the **smoke of her burning** [\[r.679\]](#),

[r.679] Re 17:16, Re 18:8, **Re 18:9**, Re 18:18, Re 19:3

[time] Come out My People & Satan Cast Down — Many Bewail Babylon

¹⁰ Standing afar off for the fear of her torment, saying, Alas, alas that **great city Babylon** [\[r.680\]](#) [\[r.681\]](#), that **mighty city** [8:2!](#) for in **one hour** [\[r.683\]](#) is thy judgment come.

[r.680] Re 14:8, Re 17:1, Re 17:5, Re 17:18, Re 18:2, **Re 18:10**, Re 18:16, Re 18:18, Re 18:19, Re 18:21

[r.681] Re 11:8, Re 16:19, Re 17:18, **Re 18:10**, Re 18:16, Re 18:18, Re 18:19 — The phrase “the great city” (ἡ πόλις ἡ μεγάλη) appears to function as a theologically loaded designation in Revelation, used predominantly for Babylon (Rev 17:18, 18:10, 18:16, 18:18, 18:19), yet applied to Jerusalem in Revelation 11:8—“where also our Lord was crucified.” In that context, Jerusalem is “spiritually” called Sodom and Egypt, indicating a transformation from its identity as the “holy city” (Rev 11:2) into one aligned with paradigmatic centers of rebellion and judgment. This suggests that Revelation is not using the term merely geographically, but associating it with a city’s spiritual condition and opposition to God.

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[r.682] Re 8:2 — Contrast of her might vs. the real might that the messenger has.

[r.683] Re 17:12, **Re 18:10**, Re 18:17, Re 18:19

MERCHANTS LAMENT HER DESTRUCTION

Important Note: In Revelation 16, when Jerusalem is split into three parts, it also says "the cities of the nations fell." So this Babylon cannot be the same immediate scene because the kings bewail and merchants weep for her fall, which implies their cities are still standing. Who will lament her if all have fallen? This does not erase the Babylon language in Revelation 16:19; it simply keeps the judgment scene in 16:19 distinct from the lament scene in Revelation 18.

¹¹ And the merchants of the earth shall weep and mourn over her; for none buys their merchandise any more:

¹² The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

¹³ And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

¹⁴ And the fruits that thy soul lusted after are departed from you, and all things which were dainty and goodly are departed from you, and you will **find them no more at all** [\[r.684\]](#). [Ezekiel](#)

[27](#)

[\[r.684\]](#) **Re 18:14**, Re 18:21, Re 18:22, Re 18:23

[\[r.685\]](#) Ezekiel 27

¹⁵ The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

¹⁶ And saying, Alas, alas that **great city** [\[r.686\]](#) [\[r.687\]](#), that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

[\[r.686\]](#) Re 14:8, Re 17:1, Re 17:5, Re 17:18, Re 18:2, Re 18:10, **Re 18:16**, Re 18:18, Re 18:19, Re 18:21

[r.687] Re 11:8, Re 16:19, Re 17:18, Re 18:10, **Re 18:16**, Re 18:18, Re 18:19 — The phrase “the great city” (ἡ πόλις ἡ μεγάλη) appears to function as a theologically loaded designation in Revelation, used predominantly for Babylon (Rev 17:18, 18:10, 18:16, 18:18, 18:19), yet applied to Jerusalem in Revelation 11:8—“where also our Lord was crucified.” In that context, Jerusalem is “spiritually” called Sodom and Egypt, indicating a transformation from its identity as the “holy city” (Rev 11:2) into one aligned with paradigmatic centers of rebellion and judgment. This suggests that Revelation is not using the term merely geographically, but associating it with a city’s spiritual condition and opposition to God.

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¹⁷ For in **one hour** [r.688] such vast riches have come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

[lex] The expression “such vast riches” renders the Greek ὁ τοσοῦτος πλοῦτος (NA28). The adjective τοσοῦτος (tosoutos) denotes quantity or extent—“so much,” “of such magnitude”—rather than merely describing quality. Thus, the phrase emphasizes the immense scope of the riches rather than simply calling them “great.” A more strictly literal sense would be “so much riches” or “riches of such extent,” highlighting the overwhelming abundance that is suddenly brought to ruin “in one hour.”

[r.688] Re 17:12, Re 18:10, **Re 18:17**, Re 18:19

¹⁸ And cried when they saw the **smoke of her burning** [r.689], saying, What city is like unto this **great city** [r.690] [r.691] [r.692]!

[r.689] Re 17:16, Re 18:8, Re 18:9, **Re 18:18**, Re 19:3

[r.690] Re 14:8, Re 17:1, Re 17:5, Re 17:18, Re 18:2, Re 18:10, Re 18:16, **Re 18:18**, Re 18:19, Re 18:21

[r.691] **Re 18:18**, Re 21:10 — New Jerusalem is called a “great city” only in TR/KJV in Revelation 21:10. So, “great city” is not enough to identify a particular city as distinct in the TR tradition, but in the CT/NA/ESV it is. Given the broader context in which Revelation uses “great city” for Babylon and its counterparts like Sodom, it would be strange to call the New Jerusalem by the same phrase “great city”.

[r.692] Re 11:8, Re 16:19, Re 17:18, Re 18:10, Re 18:16, **Re 18:18**, Re 18:19 — The phrase “the great city” (ἡ πόλις ἡ μεγάλη) appears to function as a theologically loaded designation in Revelation, used predominantly for Babylon (Rev 17:18, 18:10, 18:16, 18:18, 18:19), yet applied to Jerusalem in Revelation 11:8—“where also our Lord was crucified.” In that context, Jerusalem is “spiritually” called Sodom and Egypt, indicating a transformation from its identity as the “holy city” (Rev 11:2) into one aligned with paradigmatic centers of rebellion and judgment. This suggests that Revelation is not using the term merely geographically, but associating it with a city’s spiritual condition and opposition to God.

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¹⁹ And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas **that great city** [r.693] [r.694], in which were made rich all who had ships in the sea by reason of her costliness! for in **one hour** [r.695] is she made desolate.

[r.693] Re 14:8, Re 17:1, Re 17:5, Re 17:18, Re 18:2, Re 18:10, Re 18:16, Re 18:18, **Re 18:19**, Re 18:21

[r.694] Re 11:8, Re 16:19, Re 17:18, Re 18:10, Re 18:16, Re 18:18, **Re 18:19** — The phrase “the great city” (ἡ πόλις ἡ μεγάλη) appears to function as a theologically loaded designation in Revelation, used predominantly for Babylon (Rev 17:18, 18:10, 18:16, 18:18, 18:19), yet applied to Jerusalem in Revelation 11:8—“where also our Lord was crucified.” In that context, Jerusalem is “spiritually” called Sodom and Egypt, indicating a transformation from its identity as the “holy city” (Rev 11:2) into one aligned with paradigmatic centers of rebellion and judgment. This suggests that Revelation is not using the term merely geographically, but associating it with a city’s spiritual condition and opposition to God.

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[r.695] Re 17:12, Re 18:10, Re 18:17, **Re 18:19**

REJOICE, HEAVEN, APOSTLES, AND PROPHETS

²⁰ **Rejoice** [r.696] over her, O heaven, and all you holy apostles and prophets; for **God has avenged you on her.** [r.697]

[fn] This text seems to be hinting at the idea that the saints are in heaven now.

[r.696] Re 12:12, **Re 18:20**, Re 19:7

[r.697] Re 18:8, **Re 18:20**, Re 19:2

PROPHETIC ECHO: MYSTERY BABYLON CAST INTO THE SEA

Important Note: This is an echo, using prophetic imagery, of the fall of Mystery Babylon. We have already seen Mystery Babylon fall, and now the text foretells that same event again for emphasis. The event is sure and will happen.

²¹ And a **mighty messenger** [r.698] took up **a stone like a great millstone, and cast it into the sea** [r.699], saying, So with violence shall that **great city Babylon** [r.700] be cast down, and shall be **found no more at all** [r.701].

[fn] The phrase "no more" is always used in Revelation as an absolute—"no more" curse, Satan will deceive "no more," and so forth. Each instance describes a complete and irreversible end. Therefore, when Mystery Babylon is said to be "found no more at all," it must be understood literally. This cannot refer directly to the "great city" in Revelation 16 as the same immediate city-event, because in Revelation 16:19, "the great city was divided into three parts, and the cities of the nations fell." That city is shaken but not destroyed—it remains the city to which Christ returns. Mystery Babylon, by contrast, is utterly annihilated and remembered no more.

[r.698] Re 5:2, Re 10:1, **Re 18:21** — "strong messenger" does not appear to identify a specific identity; "strong" appears to be a characteristic of at least two messengers. If this messenger is one of the previous strong ones, it would be what appears to be Jesus in 10:1 or the messenger of 5:2. It is likely the messenger of 5:2 because Revelation tends to make Jesus' identity very clear when present.

[r.699] **Re 18:21**, Jeremiah 51:62-64

[r.700] Re 14:8, Re 17:1, Re 17:5, Re 17:18, Re 18:2, Re 18:10, Re 18:16, Re 18:18, Re 18:19, **Re 18:21**

[r.701] Re 18:14, **Re 18:21**, Re 18:22, Re 18:23

[time] Come out My People & Satan Cast Down — Babylon no more at all

²² And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard **no more at all** [r.702] in you; and no craftsman, of whatsoever craft he be, shall be found any more in you; and the sound of a millstone shall be heard **no more at all** [r.703] in you;

[r.702] Re 18:14, Re 18:21, **Re 18:22**, Re 18:23

[r.703] Re 18:14, Re 18:21, **Re 18:22**, Re 18:23

²³ And the light of a lamp shall shine **no more at all** [r.704] in you; and the voice of the bridegroom and of the bride shall be heard **no more at all** [r.705] in you: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

[r.704] Re 18:14, Re 18:21, Re 18:22, **Re 18:23**

[r.705] Re 18:14, Re 18:21, Re 18:22, **Re 18:23**

²⁴ And **in her was found the blood of prophets, and of saints, and of all who were slain upon the earth** [r.706].

[r.706] Re 17:6, **Re 18:24**

MARRIAGE OF THE LAMB

Parenthetical Scene 6.3: We meet the people who have come out of Mystery Babylon and get their new garments for the wedding supper of the Lamb. They are the bride of the Lamb.

19 *And* After these things I heard a great voice of a multitude of many in heaven (im) [r.707], saying, Alleluia [r.708]; Salvation (g), and glory, and honor, and might, unto the Lord our God [r.709] [r.710]:

[r.707] **Re 19:1**, Re 19:6

[r.708] Re 19:1, Re 19:3, Re 19:4, Re 19:6

[r.709] Re 19:1, Hebrews 9:28 — This "salvation" in 19:1 may be a possible prophetic fulfillment of the "salvation" in Hebrews. In Hebrews 9:28, it says, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin **unto salvation**." The verse specifies the purpose of that second appearing: it is "unto salvation." It does not, by that wording alone, define every visible manifestation that may follow or say that no later coming/appearing can occur for another purpose. If this moment of "salvation" in 19:1 is connected to the salvation of the "second coming," then the second coming would correspond to events at the start of the tribulation of 7 years. In that reading, the white-horse appearance in 19:11, after the 7-year tribulation, could be understood as a later coming in judgment and war without contradicting Hebrews 9:28. Only the second appearing is specified there as being "unto salvation."

[r.710] Re 7:12, Re 18:1-2, Re 18:7, Re 18:10 — Glory and might are God's, not Mystery Babylon's.

(im) Re 19:1, Re 5:9, Re 7:9, Re 19:6 — In both Revelation 5:9 and 7:9, the redeemed from every nation are mentioned before the sevenfold praise is heard around the throne. The multitude in Revelation 7:9 is explicitly innumerable, which distinguishes it from the numbered 144,000. In Revelation 19:1-6, it is not immediately clear whether the "great multitude" is itself the wife of the Lamb, since the group speaks of her in the third person. However, the group may still be connected to the wife because Revelation 19 echoes the multitude scene of Revelation 7. The wording of a song or heavenly chorus should also be handled carefully; Revelation 5:9 provides a useful example, since some manuscripts, including Sinaiticus, include "us" in the new song, while other important witnesses omit it. This shows that the pronouns within a song do not always settle the identity of every singer as directly as ordinary narrative dialogue might.

However, that same group in 19:1 also says in 19:2 "... and has avenged the blood of his servants," which would make the group refer to itself in the third person, making the dialogue coming from the servants unusual. But John does the same in 1:1 when he says of himself, "to His bond-servant John". Meaning, a person (or persons) can refer to themselves by an identity such as being a servant. In that sense, the phrase "... and has avenged the blood of his servants," confirms who the multitude is in 19:1; they are the servants.

(g) Re 19:1, Re 7:10, Re 12:10 — The proclamation of "salvation" (σωτηρία, sōtēria) forms a distinct thematic link across Revelation 7:10, 12:10, and 19:1—the only occurrences of this term in the book. In each case, it is declared in a heavenly context: the immense multitude before the throne (7:10), the heavenly voice following the accuser's casting down (12:10), and the great multitude in heaven (19:1). This shared language and setting suggest a deliberate literary and theological unity, and may indicate that these passages present the same heavenly reality from complementary perspectives, though the text does not explicitly require them to be the same chronological moment.

[art] Parenthetical Sections in Revelation

[time] ☁ Salvation — Salvation From Mystery Babylon

² For true and righteous are his judgments: for **he has judged the great whore** [r.711], who did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand.

[r.711] Re 18:8, Re 18:20, Re 19:2

³ And again they said, **Alleluia** [r.712]. And **her smoke ascends unto the ages of the ages** [r.713].

[r.712] Re 19:1, Re 19:3, Re 19:4, Re 19:6

[r.713] Re 17:16, Re 18:8, Re 18:9, Re 18:18, **Re 19:3** — Mystery Babylon is gone forever; her smoke is not the same as that of the lake of fire.

⁴ And the four and twenty **elders** [r.714] and the four **beasts** [r.715] fell down and worshipped God who sat on the throne, saying, Amen; **Alleluia** [r.716].

[r.714] Re 4:4, Re 4:10, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 7:11, Re 11:16, Re 14:3, **Re 19:4**

[r.715] Re 4:6, Re 4:8-9, Re 5:6, Re 5:8, Re 5:11, Re 5:14, Re 6:1, Re 6:6, Re 7:11, Re 14:3, Re 15:7, **Re 19:4**

[r.716] Re 19:1, Re 19:3, **Re 19:4**, Re 19:6

⁵ And a **voice came out of the throne** [r.717], saying, Praise our God, all you his servants, and all you who **fear him** [r.718], both **small and great** [r.719].

[fn] "A voice came out of the throne": this can only be Jesus or the Father; here, it appears to be Jesus. As we see the command to praise sung in the next verse with "the voice of many waters", it appears that Jesus might be singing in the midst of a multitude of many. As in Hebrews 2:12: "I will tell of your name to my brothers; In the midst of the congregation, I will sing your praise."

[r.717] **Re 19:5**, Re 21:3, Re 22:1, Re 22:3 — Shared throne of the God and the Lamb.

[r.718] Re 11:18, Re 14:7, Re 15:4, **Re 19:5**

[r.719] Re 11:18, **Re 19:5** — Referring to the same group.

SMALL AND GREAT WORSHIP

⁶ And I heard as it were the voice of a **multitude of many** (im) [r.720], and as the **voice of many waters** [r.721], and as the voice of **mighty thunders** [r.722], saying, **Alleluia** [r.723]: for the Lord God Almighty reigns.

[r.720] Re 19:1, **Re 19:6**

[r.721] Re 1:15, Re 14:2, **Re 19:6**

[r.722] Re 6:1, Re 14:2, **Re 19:6** — Thunder sound. But here in 19:6 it is plural, not singular, like in 6:1, 14:2.

[r.723] Re 19:1, Re 19:3, Re 19:4, **Re 19:6**

(im) **Re 19:6**, Re 5:9, Re 7:9, Re 19:1 — In both Revelation 5:9 and 7:9, the redeemed from every nation are mentioned before the sevenfold praise is heard around the throne. The multitude in Revelation 7:9 is explicitly innumerable, which distinguishes it from the numbered 144,000. In Revelation 19:1–6, it is not immediately clear whether the “great multitude” is itself the wife of the Lamb, since the group speaks of her in the third person. However, the group may still be connected to the wife because Revelation 19 echoes the multitude scene of Revelation 7. The wording of a song or heavenly chorus should also be handled carefully; Revelation 5:9 provides a useful example, since some manuscripts, including Sinaiticus, include “us” in the new song, while other important witnesses omit it. This shows that the pronouns within a song do not always settle the identity of every singer as directly as ordinary narrative dialogue might.

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⁷ Let us *be glad and rejoice* [\[r.724\]](#), and give glory to him: for the marriage of the Lamb is come, and his wife has made herself ready.

[fn] Even if the great multitude is not the church, the church is clearly present here, since she is the wife of the Lamb and would necessarily be in attendance at the wedding.

[r.724] Re 12:12, Re 18:20, **Re 19:7**

[art] Mystery Babylon and Jerusalem — Two Cities, Two Judgments

[art] Wondering About “The Rapture”?

⁸ And to her was granted that she should be arrayed in fine linen, **bright and clean** [\[r.725\]](#): **for the fine linen is the righteousness of saints** [\[r.726\]](#).

[r.725] Re 15:6, **Re 19:8**

[r.726] Re 3:4, Re 3:5, Re 3:17, Re 4:4, Re 5:11, Re 6:11, Re 7:9, Re 7:13, **Re 19:8**, Re 19:14

[time] White cloths — Bride is Clothed

THE VIAL ANGEL SPEAKS

Important Note: After John sees the Bride and her appearance at the wedding of the Lamb, he starts to worship the angel.

⁹ And he said unto me, **Write** [\[r.727\]](#), **Blessed** [\[r.728\]](#) are they who are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God.

[fn] This “her” appears to be the same messenger in 7:1.

[r.727] Re 1:11, Re 1:19, Re 10:4, Re 14:13, **Re 19:9**, Re 21:5

[r.728] Re 1:3, Re 14:13, Re 16:15, **Re 19:9**, Re 20:6, Re 22:7, Re 22:14

[time] Bride & Wedding supper of the Lamb — Marriage Supper

¹⁰ And I fell at his feet to **worship him** [r.729]. And he said unto me, See you do it not: I am thy fellowservant, and of thy **brethren** [r.730] who have the **testimony of Jesus** [r.731]: worship God: for **the testimony of Jesus** [r.732] is the spirit of prophecy.

[r.729] Re 19:10, Re 22:8-9

[r.730] Re 1:9, Re 6:11, Re 12:10, Re 19:10, Re 22:9

[r.731] Re 1:2, Re 1:9, Re 6:9, Re 11:7, Re 12:11, Re 12:17, Re 19:10, Re 20:4

[r.732] Re 1:2, Re 1:9, Re 6:9, Re 11:7, Re 12:11, Re 12:17, Re 19:10, Re 20:4

[time] 🕒 John falls to worship angel — John Sees Bride



Married Churches First Coming: Final White Horse Makes War

Linear Scene 1.6: Picking back up and smoothly merging the end of the 7-year wedding supper of the Lamb into the supper of the great God. Picking back up at the end of the vials. Thus, we transition from one supper at its completion to the next in very smooth and excellent poetic literature. It is perfect in every way. Further, this bookends the full 7-year tribulation with the final white horse Jesus rides. And, to make it even tighter and more climactic, the two other mentions of "winepress of wrath" all merge here from the end of 14 and 16. This is dense and coherent storytelling.

¹¹ And I saw heaven opened, and behold a **white horse** [r.733] [r.734] (**hb**); and he that sat upon him was called Faithful and True, and **in righteousness he does judge and make war.** [r.735]

[fn] If "I come as a thief" from 16:15 is meant to signal the imminent coming of Jesus as the King of Kings at the winepress, then the moment in 19:11 should not be seen as coming before the 7th vial plague. This also implies that the reaping from 14:15-16 must happen before any vial plagues or after the 7th, as none can be in the temple during the 7 vial plagues based on 15:8. If the reaping in 14:15-16 happens after the 7th vial plague, it would be very odd because it would be implied that several messengers enter the temple again for no specific reason other than to immediately come out; such an entering only to exit does not fit well with the otherwise fluid and precise movements of persons throughout the book of Revelation. It makes more sense to place the reaping of 14:15-16 before any vials are poured out, when many other messengers are exiting at that time too. It also makes more sense to understand that Jesus' reaping from the clouds is for the saints, not for unbelievers. The other sharp sickle messenger in 14:17 would then be considered the one who reaps those in unbelief at that time.

[fn] Psalm 76 feels like an echo.

[r.733] Re 14:10, Re 19:11

[r.734] Re 6:1, Re 9:7, Re 9:16, **Re 19:11** — Horse imagery in Revelation is repeatedly connected with judgment and war: the first four seals bring conquest, sword, famine, and death through horsemen (Rev. 6:1–8); the fifth trumpet describes the locusts as “like horses prepared for battle” (Rev. 9:7); the sixth trumpet involves a vast mounted army (Rev. 9:16–19); and Christ returns on a white horse as the One who “judges and wages war” in righteousness (Rev. 19:11). This pattern shows that, within Revelation itself, horses function as a recurring image of war-like judgment and large-scale conflict.

[r.735] Re 16:15, **Re 19:11**

(hb) **Re 19:11**, Re 14:20, Re 19:14 — The horses in Revelation 19:11–14 seem connected to those in Revelation 14:10.

[art] Parenthetical Sections in Revelation

[art] The Day of the LORD as a Prophetic Category

¹² His **eyes were as a flame of fire** [r.736], and on his head were many **diadems** (dd); and he had a **name written, that none knew, but he himself** [r.737].

[r.736] Re 1:14, Re 2:18, **Re 19:12**

[r.737] Re 2:17, Re 3:12, **Re 19:12**

(dd) **Re 19:12**, Re 12:3, Re 13:1 — The term διάδημα (diadēma, “royal crown”) appears to signify the possession of ruling authority. Notably, the diadems are first seen upon the fiery red dragon, then upon the sea beast, and finally upon Christ as “King of kings and Lord of lords,” suggesting a progressive transfer or consolidation of authority within the narrative.

¹³ And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

¹⁴ And the armies which were in heaven **followed him upon white horses, clothed in fine linen, white and clean** (hb) [r.738] [r.739] [r.740].

[r.738] Re 17:14, **Re 19:14**

[r.739] Re 3:4, Re 3:5, Re 3:17, Re 4:4, Re 5:11, Re 6:11, Re 7:9, Re 7:13, Re 19:8, **Re 19:14**

[r.740] Re 14:4, **Re 19:14** — Only places where follow (ἁκολουθεῖω) the Lamb are used. Note, if these (144,000 in 14:4) are those that follow on white horses (19:14) as this exegesis seems to imply, then the 144,000 are seen with him before the first resurrection. This then seems to place the reaping in the clouds by the Son of Man (14:16) before that first resurrection.

(hb) **Re 19:14**, Re 14:20, Re 19:11 — The horses in Revelation 19:11–14 seem connected to those in Revelation 14:10.

[time] White Horse — Armies Follow Jesus

¹⁵ And out of his mouth goes a sharp **sword** [r.741], that with it he should smite the nations: and he shall rule them with a **rod of iron** [r.742]: and he **treads** [r.743] the **winepress of the fury and wrath of Almighty God** (w) [r.744] [r.745].

[r.741] Re 1:16, Re 2:12, Re 2:16, **Re 19:15**, Re 19:21

[r.742] Re 2:27, Re 12:5, **Re 19:15**

[r.743] Re 14:20, **Re 19:15**

[r.744] Re 6:16, Re 6:17, Re 11:18, Re 14:10, Re 16:19, **Re 19:15** — The wrath (ὀργή) of the kind Paul speaks about the church not being destined for.

[r.745] Re 14:10, Re 14:19, Re 15:1, Re 16:1, Re 16:19, **Re 19:15**, Psalms 75:8 — The fury of God, sometimes paired with wrath.

(w) **Re 19:15**, Re 14:19, Re 14:20, Re 16:19 — The timing of the "winepress" event is a convergence of the 7th vial plague, the end of Revelation 14, and the start of 19, all at the same point in time, seen from different perspectives.

[art] The Nuance of Events in Revelation

[art] Why the Thousand Years Should Be Read as a Thousand Years

[time] Winepress — Winepress Trodden

¹⁶ And he has on his vesture and on his thigh a name written, **King Of Kings, And Lord Of Lords** [r.746].

[r.746] Re 17:14, **Re 19:16**

SUPPER OF THE GREAT GOD

Important Note: This is not the wedding supper of the Lamb.

¹⁷ And I saw a messenger standing in the **sun** [r.747]; and he cried with a great voice, saying to all the fowls that **fly** [r.748] [r.749] in **midheaven** [r.750], Come and **gather** [r.751] yourselves together unto the supper of the great God;

[r.747] Re 16:8, **Re 19:17** — Soft connection to angels and the sun. This is only a note of the connection, but I do not think there is a real one here.

[r.748] Re 4:7, Re 8:13, Re 12:14, Re 14:6, **Re 19:17**

[r.749] Re 4:7, Re 8:13, Re 12:14, Re 14:6, **Re 19:17**

[r.750] Re 8:13, Re 14:6, **Re 19:17** — μεσουράνημα ("midheaven" or "midst of heaven" or "in the sky" or "directly overhead"). This Greek word is used primarily for birds.

[r.751] Re 16:14, Re 16:16, **Re 19:17**, Re 19:19, Re 20:8 — While "gathering" is set in the context of war in Revelation, this does not mean that all gatherings are the same event. The war gatherings in Revelation 16 and 19 are both connected with the winepress imagery, but the war in Revelation 20 is not.

Further, the war in Revelation 20 is waged by Satan himself, while the wars in Revelation 16 and 19 are associated with the beast and the false prophet. Revelation 20 takes place only after Satan is released from the bottomless pit. Revelation 20:10 also makes clear that the beast and the false prophet are already in the lake of fire before this final war is completed.

This order matters. Revelation 19 shows the beast and the false prophet being cast into the lake of fire, and only afterward is Satan bound and cast into the bottomless pit. Therefore, the war of Revelation 20 should not be collapsed into the war gatherings of Revelation 16 and 19 simply because the word or theme of "gathering" appears in each context.

[art] Mystery Babylon and Jerusalem — Two Cities, Two Judgments

¹⁸ That you all may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

¹⁹ And I saw the beast, and the kings of the earth, and their armies, **gathered** [\[r.752\]](#) together to make war against him who sat on the horse, and against his army.

[r.752] Re 16:14, Re 16:16, Re 19:17, **Re 19:19**, Re 20:8 — While “gathering” is set in the context of war in Revelation, this does not mean that all gatherings are the same event. The war gatherings in Revelation 16 and 19 are both connected with the winepress imagery, but the war in Revelation 20 is not.

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THE SEA BEAST AND FALSE PROPHET CAST INTO LAKE OF FIRE

²⁰ And the beast was taken, and with him the false prophet who wrought **signs** [\[r.753\]](#) before him, with which he deceived those who had received the **mark** [\[r.754\]](#) of the beast, and those who worshipped his **image** [\[r.755\]](#). **These two were cast alive** [\[r.756\]](#) into a **lake of fire** [\[r.757\]](#) [\[r.758\]](#) burning with brimstone.

[r.753] Re 13:13, Re 13:14, Re 16:14, **Re 19:20** — Any time a sign (σημεῖον) is performed outside of the context of heaven, it is demonic or from the false prophet.

[r.754] Re 13:16, Re 13:17, Re 14:9, Re 14:11, Re 15:2, Re 16:2, **Re 19:20**, Re 20:4

[r.755] Re 13:14, Re 13:15, Re 14:9, Re 14:11, Re 15:2, Re 16:2, **Re 19:20**, Re 20:4

[r.756] **Re 19:20**, Re 20:10 — It is important to understand that Revelation tells us the beast and false prophet are already in the lake of fire at the end of the 1000 years, meaning they have been there for 1000 years when Satan is cast into it. This places the beast and false prophet's entrance into the lake of fire before the first resurrection in Revelation 20:4.

[r.757] **Re 19:20**, Re 20:10, Re 20:14, Re 20:15, Re 21:8

[r.758] Re 17:8, **Re 19:20**, Re 20:10, Daniel 7:11 — Perdition is best identified with the lake of fire in this context. Revelation says the beast goes into perdition, and then shows the beast cast into the lake of fire, never into Hell.

[art] Hell, the Abyss, and the Lake of Fire in Revelation

[art] Why the Thousand Years Should Be Read as a Thousand Years

[time] King of Kings — Sea Beast Doom

²¹ And the rest were slain with the **sword** of him who sat upon the horse, which sword proceeded out of his mouth [r.759]: and all the fowls were filled with their flesh.

[r.759] Re 1:16, Re 2:12, Re 2:16, Re 19:15, **Re 19:21**

SATAN CHAINED FOR 1000 YEARS IN BOTTOMLESS PIT

Important Note: This study reads the thousand years as a real thousand-year period because Revelation itself treats numbers, ordered series, and time markers with great precision. The book gives numbered churches, seals, trumpets, vials, kings, heads, horns, months, days, and hours. It can speak with hyper-specific timing, as with the hour, day, month, and year in Revelation 9:15, and it can give direct numbered periods such as five months, 42 months, and 1,260 days.

Revelation can also use more veiled time language when it wants to. The phrase “time, times, and half a time” is less arithmetically plain than “1,260 days” or “42 months,” even though it still marks a defined period in the book's prophetic structure. That matters because Revelation knows how to speak in a more veiled way when it intends to. It does not do that with the thousand years. When Revelation 20 repeats “a thousand years” six times, the book itself gives no signal that this number should be dissolved into an undefined symbolic age.

This does not mean an amillennial or postmillennial reading is impossible as an interpretive decision. But that decision is made by moving outside the normal pressure of Revelation's own numeric style. Revelation is precise when it means to be precise, and when it is using a symbol it often tells the reader directly or gives enough symbolic context to make that clear. It does not do that with the thousand years. The number is stated, repeated, and tied to a sequence of events: Satan is bound, the saints reign, the rest of the dead do not live until the thousand years are finished, Satan is released after the thousand years, and then final judgment follows.

This literal reading also has early Christian precedent. Irenaeus, in *Against Heresies* 5.28.3, connects the last-days hope with the thousand-years pattern, and the *Epistle of Barnabas* 15.4-5 shows an early expectation of six thousand years followed by a seventh-day rest connected with the Lord's return and judgment. The author of *Barnabas* is not certainly the biblical Barnabas, but the passage is still useful as early evidence that some Christians read the thousand-year pattern as a real future rest rather than a merely symbolic present age.

For that reason, this study takes the thousand years seriously as stated. Before we make the number meaningful to our own system, we should let Revelation mean what it says. If the book works this hard with numbers and timing, the safer reading is that “a thousand years” means a thousand years.

20 And I saw a messenger come down from heaven, having the **key** [r.760] of the **bottomless pit** [r.761] [r.762] and a great chain in his hand.

[r.760] Re 1:18, Re 3:7, Re 9:1, **Re 20:1** — He has the keys; the only angel that is shown to have a key is Jesus. So this is likely Jesus.

[r.761] Re 9:1, Re 9:2, Re 9:11, Re 11:7, Re 17:8, **Re 20:1**, Re 20:3

[r.762] Re 9:1, **Re 20:1** — Key of the bottomless pit.

[art] Hell, the Abyss, and the Lake of Fire in Revelation

[time] Satan Cast into Bottomless Pit — Satan in Bottomless Pit

² And he laid hold on the dragon, that old serpent, who is the Devil, and Satan, and bound him a **thousand years** [r.763].

[fn] Verses 20:1-2 are important when determining whether Revelation 20 continues the sequence from Revelation 19. Revelation 19 concludes with the beast and the false prophet being cast into the lake of fire, while Revelation 20 begins with Satan being bound for 1,000 years in the bottomless pit. These two acts share the same thematic movement: the coming of Christ's kingdom and the removal of the principal adversaries. This continuation also places the first resurrection (20:4) within the 1,000 years following Satan's binding, meaning it is woven tightly into the period after these adversarial removals.

This is important because it appears to distinguish the group in Revelation 15:2 from the first-resurrection group in Revelation 20:4. The group in 15:2 is portrayed as already standing in heaven before Jesus comes "as a thief" (16:15), and that thief-like coming is then marked by His visible appearance on the white horse before the principal adversaries are removed (19:11-21). This suggests a gap in time between those seen in heaven in 15:2 and the first resurrection described in 20:4, meaning that when 15:2 occurs, the dead are not yet raised first.

If Revelation 15:2 is connected to the events described in 2 Thessalonians 2:1 and Matthew 24:30-31, this sequence becomes more coherent, because neither of those external texts places the resurrection as the central point of emphasis when the saints are gathered after the beast's rule during the tribulation. Also, those in Revelation 15:2 and 20:4 are described distinctly as people connected to the tribulation; the language is largely specific to those who endured the beast's persecution. This is important because it excludes those who died before the final seven years and before the beast's public Revelation 13 rule, leaving room for an unexpected resurrection of those prior saints who had died in the Lord — that is, a resurrection that occurs before the "first resurrection".

Now, it is important to understand that just because Revelation labels the resurrection in 20:4 as the "first resurrection," this does not necessarily limit the number of resurrections that may occur before that point. The term "first" is best understood within the immediate context of the two resurrections that bookend the 1,000 years. If "first" were taken absolutely, meaning the first resurrection of any kind in all of biblical history, then it would create an unnecessary contradiction, since the two witnesses have already been raised before the first resurrection of Revelation 20:4. Therefore, the "first resurrection" appears to refer to the first resurrection of its kind within the given context: a mass resurrection after judgment, not a prior resurrection before judgment.

[r.763] **Re 20:2**, Re 20:3, Re 20:4, Re 20:5, Re 20:6, Re 20:7

[art] Why the Thousand Years Should Be Read as a Thousand Years

³ And cast him into the **bottomless pit** [r.764], and shut him up, and set a seal upon him, that he should deceive the nations no more, till the **thousand years** [r.765] should be **fulfilled** [r.766]: and after this he must be loosed a small season.

[r.764] Re 9:1, Re 9:2, Re 9:11, Re 11:7, Re 17:8, Re 20:1, **Re 20:3**

[r.765] Re 20:2, **Re 20:3**, Re 20:4, Re 20:5, Re 20:6, Re 20:7

LIVING SAINTS RULE AND FIRST RESURRECTION

Important Note: If this resurrection is the same resurrection Paul speaks of in 1 Corinthians 15:52 and 1 Thessalonians 4:15-18, then the catching up would happen here, after the beast and false prophet have already been cast into the lake of fire and after Satan has been bound in the bottomless pit. That possibility should be faced plainly.

However, the details in Revelation 20 also create interpretive tension that should not be overlooked. John first sees thrones, and those seated on them are given judgment. Then he sees the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and they live and reign with Christ. This means the text presents a throne group before the dead souls are described as living. Revelation 15:2 also shows victors over the beast in a heavenly vision before this scene, standing on the sea of glass and singing. These details do not by themselves explain how those saints came to be there, or whether they are being described as embodied saints, souls, or another visionary category. But they do make it difficult to force Revelation 20:4-5 into a simple one-to-one equation with Paul's resurrection and catching-up passages without further interpretation.

There is also a reading question inside Revelation 20:4 itself. The dead who live and reign may be read narrowly as beast-conflict or tribulation martyrs, since they are described as beheaded and as refusing the beast, his image, and his mark. Or they may be read more broadly as representative of the saints as a whole. That variation in possible reading also warns us not to generalize the content too quickly. If the group is only the beast-conflict martyrs, the passage is not directly describing every saint in the same way. If the group represents the saints more broadly, then the passage is doing more than naming one martyr subset. The text requires interpretation either way.

The word "first" should also be read in its immediate context. Revelation 20 contrasts two resurrections: the resurrection of those who reign with Christ before the thousand years, and the resurrection of the rest of the dead after the thousand years. In that local series, this is the first resurrection. That does not necessarily require "first" to mean the first resurrection of any kind in all of Scripture. Revelation has already shown the two witnesses raised in 11:11, and Revelation often uses numbered or ordered series for things grouped in context, such as the numbered messengers in chapter 14 and the ordered plague sequences. Therefore, "first resurrection" may mean the first resurrection in the two-resurrection sequence being contrasted here, or the first mass resurrection of its kind after the seven years, rather than automatically settling every resurrection question in all of biblical theology.

For that reason, this study leans toward the series-numbering approach. It follows Revelation's established habit of grouping events in ordered sequences without unnecessarily narrowing every interpretive possibility. If those who live in 20:4 are meant to be read as those who died in the tribulation, this approach does not create a conflict with other resurrection details. It can also account for the obvious nuances in Revelation's resurrection scenes and related events, which can

otherwise seem to contradict or confuse the timing. The best placement of the interpretation, then, is that this is the first resurrection of the two being contrasted in this particular sequence, not necessarily the only mass resurrection that could happen before the first of those two.

Also, in Revelation 20:4, the dead are not described in explicit terms as overcoming or having victory over the beast. In context, the beast has already been dealt with, so there is no need for the passage to frame their vindication as a present-tense "victory over him." We may naturally think in those terms—and that may be a sound inference—but the text itself does not emphasize it the way earlier passages do.

By contrast, Revelation 12 and Revelation 15 speak in defined, overt language of salvation, victory, and overcoming. Those scenes feel like triumph. They read like the testimony of people who are on top of the conflict, not merely crushed beneath it.

Important Note: The first resurrection here is one made known by this book to take place before the resurrection that brings back the good who die during the thousand years and all the bad from the beginning of creation in Genesis onward. The good of the ages before have already been raised at least once by then, at the first resurrection, and possibly even earlier in what 1 Thessalonians 4:16, 1 Corinthians 15:23, and Isaiah 26:19 describe, which does not clearly align with the first resurrection either. Prophecy is textured, and we need not flatten it. At the white throne, the book of life is opened (Revelation 20:12), the dead are judged every man according to their works (Revelation 20:13), and only those not found written in the book of life are cast into the lake of fire (Revelation 20:15). That wording allows names to be found written there, so the resurrection at the end of the thousand years is not for the wicked only. This means the general resurrection of both the just and the unjust (Acts 24:15; John 5:28-29) does not need to be divided across the thousand years. It can stand whole at the white throne, while Revelation 20:4 reveals a distinct, earlier resurrection scoped to those who faced the beast, not detailed before the writing of this book. New prophecy does not remove or contradict older prophecy. It complements it and adds detail, as with the seals, trumpets, and vials. If we are comfortable with Revelation adding detail about judgment, we should be comfortable with Revelation adding detail about salvation and reward.

⁴ And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the **souls** [r.767] of those who were beheaded for **the testimony of Jesus** [r.768], and for the word of God, and who had not worshipped the **beast** [r.769], neither his **image** [r.770], nor had received his **mark** [r.771] upon their **foreheads** [r.772], or in their hands; and they lived and reigned with Christ a **thousand years** [r.773] [r.774].

[fn] The living saints are already ruling on thrones, the dead are mentioned next.

[fn] The word translated "beheaded," πεπελεκισμένων, comes from πελεκίζω, to execute with an axe; it occurs only here in the New Testament.

[fn] This verse binds the end of Revelation 19 with the start of Revelation 20. Here, the forty-two months of the beast's limited rule come to a close, and those associated with him by their death are seen raised. Thus, the passage bridges the beast's fall with the raising of these saints.

[r.767] Re 6:9, **Re 20:4**

[r.768] Re 1:2, Re 1:9, Re 6:9, Re 11:7, Re 12:11, Re 12:17, Re 19:10, **Re 20:4**

[r.769] Re 15:2, **Re 20:4**

[r.770] Re 13:14, Re 13:15, Re 14:9, Re 14:11, Re 15:2, Re 16:2, Re 19:20, **Re 20:4**

[r.771] Re 13:16, Re 13:17, Re 14:9, Re 14:11, Re 15:2, Re 16:2, Re 19:20, **Re 20:4**

[r.772] Re 7:3, Re 9:4, Re 13:16, Re 14:1, Re 14:9, Re 17:5, **Re 20:4**, Re 22:4

[r.773] Re 20:2, Re 20:3, **Re 20:4**, Re 20:5, Re 20:6, Re 20:7

[r.774] Re 1:6, **Re 20:4**, Re 21:24

[art] The Nuance of Events in Revelation

[art] Why the Thousand Years Should Be Read as a Thousand Years

[art] Would God Send Christ's Bride Into the Tribulation?

[time] Thrones & Millennial Reign of Jesus — Already Enthroned Rule

[time] First Resurrection — First Resurrection

⁵ But the rest of the dead lived not again until the **thousand years** [r.775] [r.776] were finished. This is the first resurrection.

[fn] This "first" resurrection is clearly positioned within this portion of Revelation, not the whole book, as we have already seen the resurrection of the two witnesses in 11:11. So, this first resurrection does not need to include the resurrection of 1 Corinthians 15:52. Also, "the rest of the dead" is not a wicked-only group. It includes the good who die during the thousand years together with all the bad from the beginning of creation. At the white throne the book of life is opened (Revelation 20:12), and only those not found written in it are cast into the lake of fire (Revelation 20:15).

[r.775] Re 20:2, Re 20:3, Re 20:4, **Re 20:5**, Re 20:6, Re 20:7

[r.776] Re 1:6, Re 20:4, Re 21:24

[art] The Nuance of Events in Revelation

⁶ **Blessed** [r.777] and holy is he who has part in the first resurrection: on such the second death has no power, but **they shall be priests** [r.778] of God and of Christ, and shall reign with him a **thousand years** [r.779].

[r.777] Re 1:3, Re 14:13, Re 16:15, Re 19:9, **Re 20:6**, Re 22:7, Re 22:14

[r.778] Re 1:6, Re 5:10, **Re 20:6**

[r.779] Re 20:2, Re 20:3, Re 20:4, Re 20:5, **Re 20:6**, Re 20:7

[art] The Nuance of Events in Revelation

1000 YEARS END AND SATAN LOOSED FROM BOTTOMLESS PIT

Important Note: Here we see that Jerusalem, the beloved city, is still in existence, so it is not simply identical with Mystery Babylon, as that city is never seen again.

⁷ And when the **thousand years** [r.780] are expired, Satan shall be loosed out of his **prison** [r.781].

[fn] "Expired" points to a clear countdown of time, not an allegorical or idiomatic time.

[r.780] Re 20:2, Re 20:3, Re 20:4, Re 20:5, Re 20:6, **Re 20:7**

[r.781] Re 11:7, Re 17:8, Re 20:3, **Re 20:7** — Bottomless pit.

[art] Why the Thousand Years Should Be Read as a Thousand Years

[time] Satan loosed out of Bottomless Pit — Satan Returns

⁸ And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to **gather** [\[r.782\]](#) them together for the war: the number of whom is as the sand of the sea.

[r.782] Re 16:14, Re 16:16, Re 19:17, Re 19:19, **Re 20:8** — While "gathering" is set in the context of war in Revelation, this does not mean that all gatherings are the same event. The war gatherings in Revelation 16 and 19 are both connected with the winepress imagery, but the war in Revelation 20 is not.

Further, the war in Revelation 20 is waged by Satan himself, while the wars in Revelation 16 and 19 are associated with the beast and the false prophet. Revelation 20 takes place only after Satan is released from the bottomless pit. Revelation 20:10 also makes clear that the beast and the false prophet are already in the lake of fire before this final war is completed.

This order matters. Revelation 19 shows the beast and the false prophet being cast into the lake of fire, and only afterward is Satan bound and cast into the bottomless pit. Therefore, the war of Revelation 20 should not be collapsed into the war gatherings of Revelation 16 and 19 simply because the word or theme of "gathering" appears in each context.

⁹ And they ascended on the breadth of the earth, and compassed the camp of the saints about, and **the beloved city** [\[r.783\]](#) [\[r.784\]](#): and fire came down from God out of heaven, and devoured them.

[fn] If Mystery Babylon is simply identical with Jerusalem in every sense, then how do we see this city, Jerusalem, still standing?

[fn] The expression "the beloved city" occurs explicitly only in Revelation 20:9 (τὴν πόλιν τὴν ἠγαπημένην), yet the concept is rooted in the Old Testament portrayal of Zion/Jerusalem as the object of God's מְיוֹחֶדֶת love and delight (Ps 78:68; 87:2; Isa 62:4), providing the canonical background for its identification.

[r.783] Re 11:2, **Re 20:9**

[r.784] Re 1:5, **Re 20:9**

[art] The Day of the LORD as a Prophetic Category

[time] Fire from heaven — Fire From Heaven

¹⁰ And the devil who deceived them was cast into the **lake of fire** [\[r.785\]](#) and brimstone, **where the beast and the false prophet are** [\[r.786\]](#), and shall be tormented day and night unto the ages of the ages.

[fn] Perdition.

[fn] Note that the lake of fire is described as the place where “the beast and the false prophet are.” This means they have not been annihilated or removed from existence, but continue to exist within the lake of fire. The wording communicates the severity of the lake of fire: it is not merely destruction in the sense of nonexistence, but a place of ongoing judgment.

[r.785] Re 19:20, **Re 20:10**, Re 20:14, Re 20:15, Re 21:8

[r.786] Re 19:20, **Re 20:10** — It is important to understand that Revelation tells us the beast and the false prophet are already in the lake of fire at the end of the 1000 years, meaning they have been there for 1000 years when Satan is cast into it. This places the beast and the false prophet's entrance into the lake of fire before the first resurrection in Revelation 20:4.

[art] Hell, the Abyss, and the Lake of Fire in Revelation

[art] Why the Thousand Years Should Be Read as a Thousand Years

WHITE THRONE

Important Note: The white throne resurrection is not for the wicked only. The book of life is opened here (Revelation 20:12), and only those not found written in it are cast into the lake of fire (Revelation 20:15). That wording allows names to be found written at this judgment, such as the good who die during the thousand years. So the general resurrection of both the just and the unjust (Acts 24:15; John 5:28-29) can stand whole here, without being divided across the thousand years. See the note on the first resurrection at 20:4.

¹¹ And I saw **a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them** [\[r.787\]](#).

[r.787] Re 3:21, Re 6:16, **Re 20:11**, Re 22:1, Re 22:3 — Keep in mind the Father and the Son are one, and they share the throne.

[time] White Throne Judgment — White Throne

¹² And I saw **the dead** [\[r.788\]](#), small and great, stand before the throne; and the books were opened: and another book was opened, which is the **book of life** [\[r.789\]](#): and the **dead were judged out of those things which were written in the books, according to their works** [\[r.790\]](#).

[fn] Here it says "the dead stand". This is a way of saying, the dead are resurrected. That is, this is the next resurrection after the first in the context of this portion of the book of Revelation. Also, this demonstrates that Revelation is not always explicit about how it describes a resurrection. This leaves room for an interpretation of 12:11 as a possible resurrection, given its phrasing of the dead in the passage as those who "overcome".

[r.788] Re 11:18, Re 20:12-13

[r.789] Re 3:5, Re 13:8, Re 16:8, **Re 20:12**, Re 20:15, Re 21:27, Re 22:19

[r.790] Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mention in 9:20, 14:13, 18:6, 20:12-13, 22:12 seems related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, 3:15.

¹³ And the sea gave up the dead who were in it; and **death and hell** [\[r.791\]](#) delivered up the dead who were in them: and they were judged every man according to their **works** [\[r.792\]](#).

- [r.791] Re 1:18, Re 6:8, Re 20:13-14 — The Greek term here is ὄδης, rendered "hell" in the KJV tradition. Revelation distinguishes Hell from the lake of fire: Death and Hell give up the dead, and then Death and Hell are cast into the lake of fire.
- [r.792] Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, Re 22:12 — The "works" mention in 9:20, 14:13, 18:6, 20:12-13, 22:12 seems related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, 3:15.

SECOND DEATH

¹⁴ And **death and hell** [r.793] were cast into the **lake of fire** [r.794]. This is the second death, the lake of fire.

- [r.793] Re 1:18, Re 6:8, Re 20:13-14 — The Greek term here is ὄδης, rendered "hell" in the KJV tradition. Revelation distinguishes Hell from the lake of fire: Death and Hell are not the lake itself, but are cast into it.
- [r.794] Re 19:20, Re 20:10, **Re 20:14**, Re 20:15, Re 21:8
- [art] Hell, the Abyss, and the Lake of Fire in Revelation

¹⁵ And whosoever was not found written in the **book of life** [r.795] was cast into [r.796] the **lake of fire** [r.797].

- [r.795] Re 3:5, Re 13:8, Re 16:8, Re 20:12, **Re 20:15**, Re 21:27, Re 22:19
- [r.796] Re 14:10, **Re 20:15**
- [r.797] Re 19:20, Re 20:10, Re 20:14, **Re 20:15**, Re 21:8
- [art] Why the Thousand Years Should Be Read as a Thousand Years
- [time] Lake of fire — Second Death

THE NEW HEAVEN AND EARTH

21 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and the sea was no more.

- [fn] Heaven, earth, and sea of the old creation are gone now. As in Revelation 10, here we see heaven, earth, and sea as a statement of all creation. So here, a new creation is on the way as this text points to all creation being removed.

² And I, *John*, saw **the holy city** [r.798], new Jerusalem, coming down from God out of heaven, made ready as a **bride adorned for her husband** [r.799].

- [r.798] Re 11:2, **Re 21:2**, Re 21:10, Re 22:19 — Both old and new Jerusalem are "holy" cities — πόλεως τῆς ἁγίας (the holy city).
- [r.799] **Re 21:2**, Re 21:9 — Now, the bride is a symbol of the city.
- [time] New Jerusalem — New Jerusalem

ALL THINGS MADE NEW

³ And I heard a great **voice from the throne** [r.800] saying, Behold, **the tabernacle of God** [r.801] is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

[r.800] Re 19:5, **Re 21:3**, Re 22:1, Re 22:3 — Shared throne of the God and the Lamb.

[r.801] Re 13:6, **Re 21:3**

⁴ And God shall wipe away all **tears from their eyes** [r.802]; and there shall be death no more, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

[r.802] Re 7:17, **Re 21:4**

⁵ And he who sat upon the throne said, Behold, I make all things new. And he said unto me, **Write** [r.803]: for these words are true and faithful.

[fn] When Revelation 21:1 declares, "a new heaven and a new earth," and 21:5 records Christ saying, "Behold, I make all things new", the language can function both literally and idiomatically. The phrase does not require us to flatten every occurrence of "new heavens and new earth" in Scripture into the same moment of fulfillment. In Isaiah 65:17, the Lord says, "For, behold, I create new heavens and a new earth," yet within that same context we read, "for the child shall die an hundred years old" (Isaiah 65:20). If Isaiah 65 were identical in scope to Revelation 21:1–5, a tension would arise, since Revelation explicitly states, "there shall be no more death" (Revelation 21:4). This suggests that in Isaiah the expression may function as covenantal renewal language — a decreation–recreation idiom describing radical restoration — while still ultimately pointing forward to its fullest and final realization. The idiom can point to a literal consummation without every immediate context requiring that consummation to be present in full. Just as "a thief in the night" is an idiom describing unexpected arrival while still referring to a real event, so "new heavens and new earth" may describe profound renewal in Isaiah's prophetic horizon while Revelation 21 reveals the ultimate, deathless fulfillment of that promise. In this way, Scripture maintains theological consistency without forcing two distinct prophetic contexts into one identical timeframe.

[r.803] Re 1:11, Re 1:19, Re 10:4, Re 14:13, Re 19:9, **Re 21:5**

⁶ And he said unto me, **It is done** [r.804]. I am **Alpha and Omega, the beginning and the end** [r.805]. I will give unto him that is **athirst** [r.806] of the fountain of the **water of life** [r.807] freely.

[r.804] Re 16:17, Re 21:5

[r.805] Re 1:8, Re 1:11, Re 1:17, Re 2:8, **Re 21:6**, Re 22:13 — In 21:7, we see that this is God because it says "he shall be my son," which Jesus would not say.

[r.806] Re 7:16, **Re 21:6**, Re 22:17

[r.807] **Re 21:6**, Re 22:1, Re 22:2, Re 22:17

⁷ He who **overcomes** [r.808] this shall be his heritage; and I will be his God, and he shall be my son.

[r.808] Re 2:7, Re 2:11, Re 2:17, Re 2:26, Re 3:5, Re 3:12, Re 3:21, Re 12:11, Re 15:2, **Re 21:7**

⁸ But **the cowardly, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars** [r.809], shall have their part in the lake which burns with **fire and brimstone** [r.810] **Isaiah 60:18**: which is the second death.

[r.809] Re 9:21, **Re 21:8**, Re 22:15 — Places that list those by shared qualities: dogs, liars, idolaters, sorcerers, murderers, whoremongers, abominable, unbelieving, thieves, and cowardly.

[r.810] Re 19:20, Re 20:10, Re 20:14, Re 20:15, **Re 21:8**

[r.811] Isaiah 60:18

[r.812] Re 2:2, Re 14:5, **Re 21:8**, Re 21:27, Re 22:15 — The Greek in 14:5, 21:27, 22:15 for "lie" or "guile" is ψεύδος, which denotes the lie itself—the false statement or deception. It is related to ψευδής, which describes that which is characterized by falsehood [2:2, 21:8].



The Bride

Parenthetical Scenes 7: We know that the Bride of the Lamb represents the people of the Church. Because Revelation is rich in symbolism, the phrase "I will shew thee the bride, the Lamb's wife" reveals that the city itself is a symbol of the Bride. Just as the seven-headed beast is identified as symbolic, so too is this city. Yet the image can be both literal and symbolic at once. Just as Jonah's three days in the great fish were a literal event that also carried prophetic meaning (Matthew 12:40), so too the New Jerusalem may be both a real city and a living picture of the Bride. Revelation 21:2 and 21:9 show this parallel clearly: first, the city is described "as a bride adorned for her husband," then the Bride is revealed, "as a city." The two mirror one another—one and the same. Christ is not betrothed to walls and streets, but to a people who themselves form the very structure of that holy city, living stones joined together for His dwelling. Thus, to speak of the city is to speak of the Bride herself. A city is no city without people.

⁹ And there came unto me one of the seven messengers who had the seven vials full of the seven last plagues, and talked with me, saying, **Come on** [r.813], I will show you the **bride, the wife of the Lamb** [r.814].

[r.813] Re 17:1, **Re 21:9** — δεῦπο is a Greek summons meaning "come!" or "come now!" It functions as a direct, personal call rather than a simple directional command. It is therefore rendered here as "come on" to reflect its immediacy and force.

[r.814] Re 21:2, **Re 21:9** — Now, the city is a symbol of the bride.

[time] New Jerusalem — New Jerusalem

THE NEW JERUSALEM

¹⁰ And he carried me away in the spirit to a great and high **mountain** [r.815], and showed me that *great* [r.816] **the holy city** [r.817], Jerusalem, descending out of heaven from God,

[r.815] Re 17:3, **Re 21:10**

[r.816] **Re 21:10**, Re 18:18

[r.817] Re 11:2, Re 21:2, **Re 21:10**, Re 22:19 — Both old and new Jerusalem are "holy" cities — πόλεως τῆς ἁγίας (the holy city).

¹¹ Having the **glory of God** [r.818]: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

[r.818] **Re 21:11**, Re 21:24, Re 21:26 — Glory is God's, and it is given to her.

¹² And had a wall great and high, and had twelve gates, and at the gates twelve messengers, and names written on them, [*which are the names of*] the twelve tribes of the sons of Israel: Isaiah 54:11-12

[r.819] Isaiah 54:11-12

¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

¹⁴ And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb.

¹⁵ And he who talked with me had a measuring rod of gold to measure the city, and the gates thereof, and the wall thereof.

MOST HOLY, HOLY OF HOLIES CITY

Important Note: While we are keeping this study anchored strictly in Revelation's own testimony, it is important to recognize that when Revelation 21:16 describes the New Jerusalem as having its "length and the breadth and the height... equal," it presents the city as a perfect cube. In the Old Testament, that exact geometry is uniquely associated with the Most Holy Place. In the tabernacle, the inner sanctuary where God met with man (Exodus 25:22; 26:33–34, KJV) formed a perfect cube (10 cubits by 10 cubits by 10 cubits). Likewise, in Solomon's temple, the "oracle" or Most Holy Place was explicitly twenty cubits in length, breadth, and height (1 Kings 6:20, KJV), again forming a cube. That chamber was the localized dwelling of God's glory, where only the high priest could enter once a year (Leviticus 16). When Revelation presents the New Jerusalem as cubic, and then immediately declares, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Revelation 21:22, KJV), the implication is clear: what was once confined to a restricted inner sanctuary has now expanded to encompass the entire city. The whole New

Jerusalem is presented as the Holy of Holies. This signals not architectural symbolism alone, but covenant fulfillment — unrestricted, permanent access to the presence of God, for "the tabernacle of God is with men, and he will dwell with them" (Revelation 21:3, KJV).

¹⁶ And the city lies foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

¹⁷ And he measured the wall thereof, an hundred and forty and four cubits, to the measure of a man, that is, of the messenger.

THE PURE WIFE'S ETERNAL WORTH AND WORTHINESS

¹⁸ And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

¹⁹ And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; [Isaiah 54:11-12](#)

[r.820] Isaiah 54:11-12

²⁰ The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

²¹ And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. [Isaiah 54:11-12](#)

[r.821] Isaiah 54:11-12

NO TEMPLE

²² And I saw **no temple therein** [\[r.822\]](#): for the Lord God Almighty and the Lamb are the temple of it.

[r.822] Re 7:15, **Re 21:22** — In 7:15, the saints serve in the temple, which places 21:22, when there is no temple, and 7:15 as distant realities, making them two distinct times: 7:15 before, and 21:22 after, the 1000 years.

GOD IS THEIR FATHER, JESUS IS THEIR HUSBAND

²³ And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and its **lamp is the Lamb** [\[r.823\]](#) [Isaiah 60:19](#).

[r.823] Re 1:16, Re 10:1, **Re 21:23** — Again, the Lamb is like the sun, and in this case he is the light replacing the sun.

[r.824] Isaiah 60:19

²⁴ And the nations of them which are saved shall walk in **the light of it** Isaiah 60:20: and the **kings of the earth do bring their glory** [r.826] [r.827] and honor into it.

[tr] "Which are saved" appears in the KJV/TR tradition. Many critical texts omit the phrase; ESV follows the omission. This only affects whether the nations' salvation status is explicit or inferred from context.

[r.825] Isaiah 60:20

[r.826] Re 1:6, Re 20:4, **Re 21:24**

[r.827] Re 21:11, **Re 21:24**, Re 21:26

²⁵ And the gates of it shall not be shut at all by day: for there shall be no night there.

²⁶ And **they shall bring the glory and honor** [r.828] of the nations into it. Isaiah 60:11

[r.828] Re 21:11, Re 21:24, **Re 21:26**

[r.829] Isaiah 60:11

NO EVIL PERSONS

²⁷ And there shall in no wise enter into it any that defiles, neither whatsoever works abomination, or makes a **lie** [r.830]: but they who are written in the **book of life of the Lamb** [r.831].

[r.830] Re 2:2, Re 14:5, Re 21:8, **Re 21:27**, Re 22:15 — The Greek in 14:5, 21:27, 22:15 for "lie" or "guile" is ψεύδος, which denotes the lie itself—the false statement or deception. It is related to ψευδής, which describes that which is characterized by falsehood [2:2, 21:8].

[r.831] Re 3:5, Re 13:8, Re 16:8, Re 20:12, Re 20:15, **Re 21:27**, Re 22:19

THE RIVER AND THE TREE OF LIFE

Important Note: After Revelation 3:21, we do not see the throne specifically defined as shared with the Lamb until here at the end. The shared throne is most emphasized at this point.

22 And he showed me a pure river of **water of life** [r.832], bright as crystal, proceeding out of the **throne of God and of the Lamb** [r.833].

[r.832] Re 21:6, **Re 22:1**, Re 22:2, Re 22:17

[r.833] Re 3:21, Re 6:16, Re 20:11, **Re 22:1**, Re 22:3 — Jesus and the Father share the throne.

² In the midst of the street of it, and on either side of the **river** [r.834], was there the **tree of life** [r.835], with its twelve manner of fruits, and yielded its fruit every month: and the leaves of the tree were for the healing of the nations. Ezekiel 47:12

[r.834] Re 21:6, Re 22:1, **Re 22:2**, Re 22:17

[r.835] Re 1:7, Re 22:1, Re 22:14

[r.836] Ezekiel 47:12 — The trees described in Ezekiel 47 are not identical in setting or scope to the tree of life in Revelation 22:2. However, we clearly see a prophetic escalation from Ezekiel's temple vision to John's final vision. In Ezekiel 47, life flows from a temple structure within a restored land, and trees bear continual fruit with leaves for healing. In Revelation 22, that imagery reaches its fullest expression: the river flows not from a temple building, but from the throne of God and of the Lamb, and the tree of life stands in the midst of the city where the curse is no more. What Ezekiel presents in shadowed, restoration language, Revelation unveils in consummated clarity.

³ And there shall be **no more curse** Genesis 3:14-19: but the **throne of God and of the Lamb** shall be in it [r.838]; and his servants shall serve him:

[r.837] Genesis 3:14-19 — In Genesis 3:14-19, the curse enters through Adam's fall — the serpent is cursed, the ground is cursed, and death begins its reign. In Revelation 22:3, that same curse is explicitly removed, showing that the final state reverses what began in Eden, restoring and surpassing the original creation.

[r.838] Re 3:21, Re 6:16, Re 20:11, Re 22:1, **Re 22:3**

ALL SAINTS SEE GOD'S FACE AND HAVE HIS SEAL

Important Note: Throughout Revelation, faces are associated with fear and concealment. In Revelation 6:16, men call on the mountains to hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb." Likewise, in Revelation 12:14, the woman is given wings to flee into the wilderness, hidden from the face of the serpent. Earlier in the book, faces drive men into hiding; but in Revelation 22:4 the pattern is gloriously reversed: "And they shall see his face." What once was a face of flight or concealment is now the eternal privilege of the redeemed — no more hiding, only unhindered sight of God.

⁴ And they shall see his face; and his **name** shall be in their **foreheads** [r.839] [r.840].

[r.839] Re 7:4, Re 9:4, Re 11:14, Re 14:1, **Re 22:4**

[r.840] Re 7:3, Re 9:4, Re 13:16, Re 14:1, Re 14:9, Re 17:5, Re 20:4, **Re 22:4**

⁵ And there shall be no night there; and they need no lamp, neither light of the sun; for the Lord God gives them light: and they shall reign unto the ages of the ages.

THE BRETHREN PROPHET MESSENGER: HOLDER OF A VIAL JUDGEMENT

Important Note: After John sees the new Jerusalem, he starts to worship the angel. John seems to have a pattern of this after seeing the bride and wife of the Lamb. This pattern seems to serve as bookends to the Bride's vision and understanding. What is also interesting is that, under this study's understanding of Revelation, the first time John falls to worship would mark the start of the tribulation, and the second time would mark the very end of all old things and the beginning of the new. Thus, it could be seen to encapsulate the entire book's story. From the bride's first arrival to her final appearance as New Jerusalem.

⁶ And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his **messenger** [\[r.841\]](#) to show unto his servants the **things which must shortly be done** [\[r.842\]](#).

[r.841] Re 1:1, **Re 22:6**, Re 22:9

[r.842] Re 1:1, Re 1:3, Re 1:19, Re 4:1, **Re 22:6**, Re 22:10

[art] John the Apostle Wrote Revelation

⁷ Behold, I come **quickly** [\[r.843\]](#): **blessed** [\[r.844\]](#) is he who keeps the sayings of the **prophecy of this book** [\[r.845\]](#).

[r.843] Re 3:11, **Re 22:7**, Re 22:12, Re 22:20

[r.844] Re 1:3, Re 14:13, Re 16:15, Re 19:9, Re 20:6, **Re 22:7**, Re 22:14

[r.845] Re 1:3, **Re 22:7**, Re 22:19

⁸ And I, John, heard these things, and saw them. And when I had heard and seen, **I fell down to worship before the feet of the messenger** [\[r.846\]](#) who showed me these things.

[r.846] Re 19:10, Re 22:8-9

[art] John the Apostle Wrote Revelation

[time] 🙇 John falls to worship angel — John Sees Bride

⁹ Then he said unto me, See you do it not! for I am thy fellowservant, and of thy **brethren** [\[r.847\]](#) the prophets, and of those who keep the **sayings of this book** [\[r.848\]](#): worship God.

[r.847] Re 1:9, Re 6:11, Re 12:10, Re 19:10, **Re 22:9**

[r.848] Re 1:1, **Re 22:9**



The Final Message

Linear Scene 1.7: The words of this prophecy are open. The time is near. Closing remarks.

¹⁰ And he said unto me, Seal not the sayings of the prophecy of this book: for the **time is at hand** [\[r.849\]](#) [\[r.850\]](#).

[fn] In Daniel 12 the words are sealed, here they are not.

[r.849] Re 1:3, **Re 22:10** — Another bookend.

[r.850] Re 1:1, Re 1:3, Re 1:19, Re 4:1, Re 22:6, **Re 22:10**

[art] Parenthetical Sections in Revelation

¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

[lex] The verb in Revelation 22:11 is ἀδικέω, the same lemma used in Revelation 2:11, where the overcomer “will not be hurt by the second death.” The word can carry the sense of doing wrong, acting unjustly, wronging, harming, or injuring, depending on context. In Revelation 2:11, the passive verb is tied to “the second death,” so “hurt” is a natural English rendering. In Revelation 22:11, however, the verb describes ongoing moral conduct: “the one doing wrong, let him do wrong still.” This is why many English translations render it as “do wrong” or “be unjust” rather than “harm.” The same lemma is present, but the sense is governed by the immediate contrast between the wrongdoer, the filthy, the righteous, and the holy.

¹² And, behold, **I come quickly** [r.851]; and **my reward** [r.852] is with me, to give every man according as **his work shall be** [r.853].

[r.851] Re 3:11, Re 22:7, **Re 22:12**, Re 22:20

[r.852] Re 11:18, **Re 22:12** — μισθός — Reward — these are the only two places this word is used.

[r.853] Re 9:20, Re 14:13, Re 18:6, Re 20:12-13, **Re 22:12** — The “works” mentioned in 9:20, 14:13, 18:6, 20:12-13, 22:12 seem related to those of the seven churches in 2:2, 2:9, 2:13, 2:19, 3:1, 3:8, 3:15.

¹³ I am **Alpha and Omega, the first and the last, the beginning and the end** [r.854].

[r.854] Re 1:8, Re 1:11, Re 1:17, Re 2:8, Re 21:6, **Re 22:13** — If you look closely at 22:13, you will see a joining of the “I am Alpha and Omega, the beginning and the end” and “the first and the last”; we normally see this “the first and the last” coming from Jesus.

WASH YOUR ROBES IN THE BLOOD OF THE LAMB

¹⁴ **Blessed** [r.855] are **they who wash their robes** [r.856], that they may have right to the **tree of life** [r.857], and may enter in through the gates into the city.

[lex] “may have ‘right’” for “right” here is the Greek word οὐσια, which is in English commonly translated as “power” or “authority”. However, in English it would seem odd to say “may have ‘authority’ to the tree of life”, so we use “right” instead.

[r.855] Re 1:3, Re 14:13, Re 16:15, Re 19:9, Re 20:6, Re 22:7, **Re 22:14**

[r.856] Re 7:14, **Re 22:14**

[r.857] Re 1:7, Re 22:1, **Re 22:14**

¹⁵ For without are **the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters, and whosoever loves and makes a lie** [r.858] [r.859].

[r.858] Re 9:21, Re 21:8, **Re 22:15** — Places that list these shared qualities: dogs, liars, idolaters, sorcerers, murderers, whoremongers, abominable, unbelieving, thieves, and cowardly.

[r.859] Re 2:2, Re 14:5, Re 21:8, Re 21:27, **Re 22:15** — The Greek in 14:5, 21:27, 22:15 for “lie” or “guile” is ψεῦδος, which denotes the lie itself—the false statement or deception. It is related to ψευδής which describes that which is characterized by falsehood [2:2, 21:8].

¹⁶ I, Jesus, have sent mine **messenger** [r.860] to testify unto you these things in the churches. I am the **root and the offspring of David** [r.861], and the bright and **morning star** [r.862].

[r.860] Re 1:1, **Re 22:16** — Bookend.

[r.861] Re 3:7, Re 5:5, **Re 22:16**

[r.862] Re 2:28, **Re 22:16**

[art] John the Apostle Wrote Revelation

¹⁷ And the Spirit and the bride say, Come. And let him who hears say, Come. And let him who is **athirst** [r.863] come. And whosoever will, let him take the **water of life** [r.864] freely.

[r.863] Re 7:16, Re 21:6, **Re 22:17**

[r.864] Re 21:6, Re 22:1, Re 22:2, **Re 22:17**

THE INTEGRITY OF THE PROPHETIC WORD

Important Note: While easy to miss, when Revelation 22:18–19 warns, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book," the wording itself raises a serious interpretive question. Why speak of plagues being "added" to someone unless those plagues are not automatically their default portion? This is an issue for anyone who interprets the "coming out of great tribulation" (7:14) occurring after any of the plagues (the first mention of a plague is the 200,000,000 army). The warning assumes a reader who is not, by nature of reading the prophecy faithfully, already destined to receive the judgments described within it. The plagues are presented as judicially imposed upon the one who corrupts the book, not indiscriminately poured upon every hearer. That implication presses us to ask: by what means are the faithful kept from "the plagues that are written in this book"?

Revelation presents two categories of divine protection that must be considered. First, there is the sealing of the servants of God (Revelation 7:3; 9:4), where those marked by the Father are explicitly distinguished from those upon whom the first woe falls. Second, there is the possibility of prior removal from the hour of trial (Revelation 3:10), which likely refers to the pre-tribulational deliverance through a "coming out of great tribulation" event. Whether one sees protection as preservation within the judgments, removal before them, or a combination, depending on God's sovereign purposes, the text clearly implies a distinction: the faithful are not assumed to be recipients of plagues (not just wrath). Participation in the plagues is tied here to rebellion against the prophetic word; it is not a default mode. The default posture of the obedient reader appears to be protection — either by divine sealing, by gathering, or by both — in accordance with God's redemptive design.

This text, then, supports the framework for this study that has been expositied: there are distinct moments of coming out, before and during the tribulation, in Revelation — an early "coming out" and a pre-vial reaping. Revelation consistently shows divine distinction — mercy extended, protection granted, and judgment poured out in stages. Within that pattern, these two gatherings cohere with the book's internal logic of separation and preservation before escalating wrath. Revelation is not merely a book of judgment, but of warning, profound mercy, and perfect justice.

¹⁸ For I testify unto every man who hears the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

[fn] When he speaks about "plagues" or "great suffering," he is not, by definition, scoping them to anything in particular. He is expecting us to know what plagues or distresses have been described. At times, Revelation is general in its application of terms, such as "holy city" of old and new Jerusalem (11:2, 21:2), and at other times very specific, as in "1260 days," which is always the first half of the 7 years (11:3, 12:6).

[lex] πληγῶν — plague, great suffering, or distress — The first time we see this word, it is with the army of 200,000,000 in 9:18. Thus, the text of Revelation does not explicitly assert that the first five trumpets or the seals are a part of the plagues (πληγῶν). Naming the seals and all the trumpets as plagues would be an interpretive decision based on pattern-driven inference, which the text does not resist, as we see inference in many places. As an example, during the 5th trumpet, "only those men who have not the seal of God in their foreheads" (9:4) are hurt by the locust, inferring the presence of the 144,000 at the time of the 5th trumpet without explicitly testifying to their presence at that time.

We also see this same type of inference in the 6th seal, when the nations say "the great day of their wrath is come" (6:16-17), yet the text never says that any seals or trumpets are the wrath of God; it is only that the nations are first to attribute that classification to the events they experience at the moment of the 6th seal. Further, in the 6th seal, the nations only say that this is "the great day" of wrath, not that the 6th seal is the only wrath to that point in time. Revelation only describes "God's wrath" explicitly in the vial plagues, in that those vials "finish" or "complete" the wrath of God, but it does not say it starts them. Thus, for the phrase "wrath of God," the text seems to ask us to infer that the wrath of God has another starting point, which need not correlate with the first vial or the time the nations notice "wrath". It would be fair to see all seals, trumpets, and vials as the wrath of God based on that inference. In the same way, as a form of interpretive inference, we could attribute "plague" to all the seals, trumpets, and vials, which indeed bring distress upon the whole world (stated explicitly or not).

¹⁹ And if any man shall take away from the words of the **book of this prophecy** [r.865], God shall take away his part out of the **tree of life** [r.866], and out of **the holy city** [r.867], and from the things which are written in this book.

[tr] Other manuscripts, including the MT and CT, read this as the "tree of life" and not the "book of life". KJV's "book of life" in Revelation 22:19 is essentially unique to the TR and Latin Vulgate tradition. Almost no Greek manuscripts read "book of life" here. The TR inherited a Latin-based reconstruction, not a Greek majority reading.

[r.865] Re 1:3, Re 22:7, **Re 22:19** — Bookending.

[r.866] Re 3:5, Re 13:8, Re 16:8, Re 20:12, Re 20:15, Re 21:27, **Re 22:19**

[r.867] Re 11:2, Re 21:2, Re 21:10, **Re 22:19** — Both old and new Jerusalem are "holy" cities — πόλεως τῆς ἁγίας (the holy city).

I COME QUICKLY

²⁰ He who testifies these things says, Surely I come **quickly** [r.868]. Amen. Even so, come, Lord Jesus.

[r.868] Re 3:11, Re 22:7, Re 22:12, **Re 22:20**

[time] I come quickly — Final words

JOHN'S CLOSING REMARK

²¹ The grace of our Lord Jesus Christ be with you all. Amen.

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