

THE REVELATION (from the Greek “apocalypse,” meaning “disclosure”)

All exegesis by Christopher Rowland unless otherwise specified

INTRO

The only entirely apocalyptic book in the Bible. Others: Ezekiel 38-39, latter half of Daniel, the "little apocalypse" of Isaiah (chaps 24-27), and the apocryphal book 2 Esdras. The Gospel of John and The Revelation could not have been written by the same author -- enormous differences in style, vocabulary, and thought. Internal evidence that it was a Palestinian Jewish Christian who fled Rome during the First Jewish Revolt (66-73 CE): 1) acquaintance with the Jerusalem temple and its rituals, 2) depth of knowledge of the Hebrew Bible (275 of 404 verses include one or more allusions to it), 3) his adoption of a literary genre familiar in Palestinian Judaism, 4) does not include himself in the original 12 disciples (I've followed the trail from v 21:14 – to Ephesians 2:20, and don't see why this is proof that John, the disciple, didn't write this book). 5) written to the seven churches of Asia founded by Paul and not yet grown into “churches” until the time of Domitian (81-96 CE), but intimately known to this author. Probably written in 95 AD, at the end of Domitian's persecution (80-96), to give hope to the Christians. Probably not a response to Nero's persecution because that was short-lived, confined to Rome, and did not extend to Asia Minor. /// Jerome: “as many mysteries as it has words.” Origen: “ineffable mysteries, a depth apparent even” to those who don't understand it. (JBD: that's **everyone!**)

- 1) 1:4b – Perhaps the seven spirits listed in Isaiah 11:1-4: “A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the LORD shall rest upon him, the spirit of *wisdom* and *understanding*, the spirit of *counsel* and *might*, the spirit of *knowledge* and the *fear of the Lord*...but with (the spirit of) *righteousness* he shall judge the poor...”
- 2) 1:5 – “Witness” is only one meaning of the Greek word. The other is “martyr,” which would be far more apropos in this context of “the first-born of the dead.”
- 3) 1:9 – To escape Domitian's persecution (may have been exiled by him). An island 70 miles SW of Ephesus in the Aegean Sea.
Tradition: Jesus's mother and Mary Magdalene accompanied John there.
- 4) 1:11 -- All in the western third of present-day Turkey.
- 5) 1:13-16 -- Thus the heavenly Christ is a composite, highly syncretistic. Images taken from 1 Enoch 82:7-8, 1 Enoch 62:2, 2 Enoch 1:5, 3 Enoch 17:4-7, Mithraism (sun worship), Apocalypse of Daniel 10:6, Isaiah 11:4, 2 Thessalonians 2:8, 2 Esdras 13:9-13.
- 6) 1:20 -- The Seven Churches were located in what was called Lydia -- the kingdom ruling the western half of Asia Minor (present-day Turkey) while the Jews were in Babylon. Sardis was the capital. It was ruled by Croesus (560-546 BCE) till he was defeated by Cyrus and it became part of Persia. The “seven” may have been a symbolic choice, reflecting the magic of the number.
 - a--Ephesus -- capital and largest city in the province. On the west coast, on the Aegean (at that time). Major change and growth began when Lysimachus came into power when Alexander the Great died (see 1 Macabees note at vv 5-9). Site of the Temple of Diana, significant for Paul and early Christians. Site of the silversmiths' riot against Paul (Acts 19:23-41). Surrounding region called Ionia because Ionian-speaking Greeks settled there in 1087 BC.

- b--Smyrna -- on the coast 40 miles north of Ephesus. Rebuilt in 301 by Alexander the Great's generals Antigonus and Lysimachus. Continued to flourish as all the other ancient cities of Asia Minor decayed. Built the first temple to the goddess Diana and became a "free" Roman city. Now called Izmir. After WW I, the Greeks tried to capture it and were driven out, but the town was destroyed and its Greek history ended. Rebuilt as a Turkish town and now has 400,000 people.
- c--Pergamum ("fortress") -- sixty miles north of Smyrna. Also received by Lysimachus when he took over one-fourth of Alexander's kingdom. One of the greatest libraries of the ancient world. Important center for education, medicine, and religion, but not commerce. Temple to Augusta and Roma. Great temple to Asclepius (of Kos and Knidus), Greek god of "modern" Greek medicine. Now Bergamo. Mark Antony raided its magnificent library to replace Cleopatra's library in Alexandria which had been destroyed in the war with Julius Caesar.
- d--Thyatira – noted for dye manufactures. Lydia, a purple dye-seller from Thyatira met Paul in Philippi (Acts 16:14). Wool and linen trade, supported by dyers. Also known for guilds of coppersmiths, leather workers, and tanners. Worship of Apollos related to emperor worship, claiming that the emperor was the earthly form of Apollos, son of Zeus. Vs. 18 probably written to specifically refute that claim: "These are the words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze." Effectively a suburb of Sardis. Founded by Seleucus I. Now Akhisar.
- e--Sardis -- capital of Lydia till taken by Cyrus and remained an important city till destroyed by Tamerlane in 1402 AD. City of King Croesus until captured by Persia, and later Seleucids, and later still by Rome. City of power, wealth, and influence. One of the two churches in Revelation to receive only blame.
- f--Philadelphia -- 25 miles southeast of Sardis. Farming area, especially grapes, making it a center of business and communication. Founded by king of Pergamum (Philadelphus) and later renamed Neocaesarea, prompting Revelation 3:12 ("If you conquer, I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God, and the name of the city of my God, the new Jerusalem that comes down from my God, out of heaven, and my own new name.") Now Alesehir.
- g--Laodicea -- ten miles west of Colossae. Named for Laodice, wife of Antiochus II. Became Roman in 133 BC with the rest of Asia. Magnificent black wool for garments and carpets. Medical center, specializing in eye and ear medicine (*kollyrion*). Origin of the now-archaic term, laodicean, meaning "luke-warm." The second church to receive only blame.

7) 2:6, 13-15. Nicolaitans advocated unrestricted sexual intercourse, begun by the teachings of Nicolas (Acts 6:5), a proselyte of Antioch. This was in parallelism with vss 14, 15, a reference to Numbers 25:1 and 31:16, where Balaam's oracles --intended to be against Israel -- were turned in favor of Israel by God. Balak, king of Moab, was advised by Balaam to seduce the Israelites. (He started out to obey, but was stopped by his talking ass.) This association with sexual license ties in with Nicolaitanism, and also with Rev 2:20. V. 13 – "Satan's throne" – worship of the emperor as a god. On a hillside above the city, animals were sacrificed by burning, 24/7. Antipas – nothing known about him, only martyr in the book – not Herod.

- 8) 3:5 -- A reference to Ex 32:32, where Moses pleads with God to forgive the Israelites for worshipping the golden calf, or blot out his name from the Book of Remembrance, the latter a reference to Malachi 3:16.
- 9) 3:10 -- Some scholars think this is a prophesy about Philadelphia holding out against Islam until 1390 AD (810 years after Mohammed's birth), the last city in Asia Minor to fall. Wm. Penn named his colony Philadelphia after the one in Turkey because it means "love of brother."
- 10) 3:14 -- Named by Antiochus II in honor of his wife Laodice. The city's water supply came from a spring six miles south and when compared to the cold spring water of Colossae and the therapeutic hot water of Hieropolis, it was considered inferior -- lukewarm, like the people of their city.
- 11) 4:4 -- Suggested explanations, none wholly acceptable:
 a--John followed the suggestion in Isaiah 24:23, "the Lord shall reign in Zion and Jerusalem and shall be glorified before the elders."
 b--12 tribes represented by twelve patriarchs, plus the 12 apostles (see 21:12-14).
 c--Heavenly archetype of the 24 courses of Levitical priests in the Temple of Jerusalem.
 d--The heavenly company of martyrs.
 e--Beyond the circle of the zodiac are 24 other stars, 12 in the south, 12 in the north.
- 12) 4:11 and 5:9-14. Liturgical features which have not received the attention they deserve. Probably reflect worship services of the Christian churches of Asia Minor toward the end of the First Century, "echoes of the worship services of the writer's time and place."
- 13) 5:6 -- Drawn from Peter's metaphor in 1 Peter 1:18-19, which may have come from Isaiah 53:7.
- 14) 6:2-8 -- The four horsemen of the apocalypse. On the white horse, War (or Conqueror). Red horse, Revolution. Black horse, Famine (see note #15, 6:6). Sickly pale green horse, Pestilence (or Death). In the first reference (Zechariah 1:1-17), the horses are red, red, sorrel (tan), and white, and had been used only for patrolling the earth. In the second reference (Zech 6:1-8) they are two to a chariot and are red, black, white, and dappled grey (see the reference for their functions).
- 15) 6:6 -- A reference to Domitian's ordered destruction of the vineyards.
- 16) 7:1 -- Restraining the plagues, horsemen, cosmic disturbances, etc., but corresponding to the four horsemen.
- 17) 7:3 -- The seal was probably a mark on the body, perhaps a sacred name. (In 14:1, the 144,000 are sealed with the name of Jesus and his Father on their foreheads. These are certainly the same people.) In Isaiah 44:5, it is the name of Yahweh on the hands of the converts to Judaism. In Ezekiel 9:1-8 the foreheads of the righteous are marked with ink. In 2 Esdras 2:38 a predetermined number of "confessors" are sealed. Baptism is also called sealing, marking the recipient as belonging to God, protecting him from Satan, assuring immortality.
- 18) 7:4-8 -- As the #7 derived its sacred character from the seven planets (actually, the sun, moon, and the five visible planets), the #12 derives from the 12 months and the 12 signs of the zodiac and the notion that with 12 one comes full circle. 144, which is 12 x 12, is completeness accentuated: **all** the righteous of **all** the tribes -- **no one is left out**. The number 1,000 was the largest number that had a specific name until numbers like "million" were invented in Italy in late medieval times. /// The list of tribes includes Manasseh, who was a **grandson** of Jacob, and leaves out Dan. This was probably a mistake by John, or a copyist's error (someone wrote Man for Dan, and someone else thought Man was short for Manasseh). However, some mystics believe that the omission of Dan was deliberate, because the Antichrist was to spring from his tribe, quoting Gen 49:17, "Dan shall be a

serpent by the way.” Furthermore, there never was a *tribe* of Joseph. His place in the twelve was taken by Manasseh and Ephraim, his sons. Ephraim is left out here: no one tries to explain this. It is probably an oversight by John or a later copyist. Also, Levi had received no tribal land. They became the priests and were supported the temples.

- 19) 7: 9-12 -- Almost identical to 2 Esdras 2:42-48.
- 20) 7:14 -- The reign of the Antichrist.
- 21) 8:1 -- In the Talmud, the angels sing praises at night, but are silent during the day so that Israel's praises may be heard. Perhaps this half hour allows God to hear the praises of the saints. Or perhaps all it is a dramatic pause before the new calamities ensue. In 2 Esdras 7:30, there is a “primeval silence prior to God’s judgement.”
- 22) 8:2 -- In Jewish writings, archangels were intercessors between God and Man -- Raphael, Gabriel, Michael, Uriel, Chamuel, Jophiel, and Raguel. The results of the seven trumpets being blown by these seven angels unleash the seven catastrophes, patterned after the seven plagues inflicted by Moses’ God on the Egyptians.
- 23) 9:1 -- In 1 Enoch the archangel Uriel is given the key to the abyss, which can be likened to a volcano with the shaft leading down. In Latin, “abyssus” means “Hell.” Here it seems to be the eagle who gets it. The fallen star is a fallen angel named in v. 11: Abaddon (Hebrew “Destruction”), or Appollyon (Greek – “Destroyer”).
- 24) 9:3-16 – This plague of locusts continues the terror of evil spirits and the invading cavalry, probably the Parthians, a tribe in present-day northwest Iran, known then for its barbarous, blood-thirsty horsemen. They were a constant threat to that part of the world, threatening the nations across the Euphrates, the boundary between the David-Solomon empire and the Roman empire.
- 25) 10:1-4 – v. 1a is from Ezek 1:4. V. 3a is from 2 Esdras 11:37 and Amos 3:8. V. 3b is from Ps 39:3-9 (different from the seven Spirits of Isa 11:1-4).
- 26) 11:1 – In Ezek chapters 40-42, Ezekiel is guided to “measure” the Temple in great detail.
- 27) 11:2-4 -- Forty-two months: the three and a half years of persecution by Antiochus IV. 1,260 days: also approximately 3½ years (to be exact, would be 1,277 days). In Zechariah 4:14, the two olive trees are Joshua and Zerubbabel. Joshua is the anointed high priest (not the Joshua of the exodus), and Zerubbabel is the anointed prince. Here they may represent Peter and Paul. /// The NRSV note says that the 3½ years refers to the “period of eschatological tribulation” described in Daniel 7:25; 9:27; 12:7, 11-12. As half of seven, it symbolizes “radical incompleteness.” The two witnesses may be Enoch (Gen 5:24) and Elijah (2 Kings 2:1-11), or Moses (Deut 8:15,18) and Elijah. (JBD: pretty flimsy evidence!)
- 28) 11:7-11 – “the beast” – the Roman empire
“the bottomless pit” – Hell.
“make war on them” – Daniel 7:21
“great city” – Jerusalem or Rome
“Sodom” – refers to its legendary wickedness
“Egypt” – refers to its idolatry
- 29) – In 1 Kings 8:1-12, the ark was installed in Solomon’s temple and presumably destroyed in 586 BCE by the Babylonians. But see 2 Maccabees 2:4-8, where Jeremiah takes the ark and its tent up to the mountain “where Moses had seen the promised land” (Mt Nebo on the Pisgah ridge of the Abarim Mountain Range) and hid it there in a cave and sealed the cave. /// Ethiopian Christians have long claimed that the ark rests in a chapel in the town of Askim, on an island in Lake Tana (see article under “Ark, keepers of the lost...” in my collection).

- 30) 12:1-17 – The battle of good and evil is cast in terms of Babylonian mythology: the woman is the sun-goddess, the 12 stars that of the zodiac. But to John she would be Eve, or Mary, or the idealized Israel who gave birth to the Messiah, the stars being the 12 tribes. The "opponent" also appears in Babylonian terms: the dragon Tiamat or Hebrew Leviathan. The ten horns are from Daniel's 4th beast, the ten Seleucid kings down to Antiochus IV (Dan 7:8). The dragon also represents the Antichrist or Satan. This reflects the legends that grew up in post-Exilic times under Perisan influence, but only in The Revelation does this dualism receive canonical authority. The "pursued woman" is now the earthly church. The "rest of her children" are the persecuted Christians.
- 31) 13:1-3 -- The beast was the Roman Empire and the "blasphemous names" was the demand that the emperors be worshiped as a god. One of the heads was probably Nero, because his death would have been the most significant to Christians up to this time, Domitian not yet the ruler.
- 32) 13:14 -- A derisive parody of the description of the slain Lamb who died and yet lives evermore.
- 33) 13:18 -- Each Hebrew and Greek letter was assigned a number, just as some Roman letters, i.e., V=5, C=100, etc. If Nero's full name in Greek -- Neron Caesar -- is written in Hebrew letters, NRON QSR, the total is indeed 666. If it is written in Greek, NERO CAESAR, the total is 1332, which is 2 X 666. Jewish mystics in Greek and Roman times assumed that the inspired words of the Bible had significance, a numericated, pseudo-science called "gematria," a corruption of the Greek "geometria" and our "geometry." It would be more logical to name Domitian with the #666, and perhaps he did have a nickname known to the Christians of the time that added up to 666. Also, 666 is the "perfect mystic imperfection" because it falls short of the perfect number 777 three times, a suitable number with which to represent the Antichrist. If the Greek spelling of Jesus is used, his number is 888, superior three times to the "perfect number". /// At the time of the Maccabees Ptolemy IV (Philopater) decreed that all Egyptian Jews should worship him or be branded "on their bodies by fire with the ivy-shaped symbol of Dionysius," but added that if they would be initiated into the mysteries, they would have "equal citizenship with the Alexandrians."
- 34) 14:8-12 – 8a – Isa 21:9 ("Fallen, fallen"). 10b – Jer 25:15-16 ("God's wrath"). 10c – Gen 19:24 ("Fire and sulfur"). 11 – Isa 34:10 ("Smoke of their torment").
- 35) 14:13 -- Used in the Catholic Mass for the Dead. /// The 2nd beatitude.
- 36) 14:14-20
- Vss 14-15 – In harmony with Matth 24:36 -- no one, not even the angels nor the Son, knows the day or hour of the end. Also recalls Matth 13:37-43 in which the field is the world: the Son sowed and reaped wheat (the sons of the kingdom), whereas the devil sowed weeds (darnel) which the Son reaped and threw into the fiery furnace. In 2 Esdras 4:28-32 there are also two harvests.
- Vs 17. Despite these resemblances, John was probably inspired by Joel 4:13, the harvest by sickle, and the winepress.
- Vs 18. In the angelology of the time, angels presided over the forces of nature: angels of the four winds in 7:1, spirit of fire in Jubilees 2:2, angel of fire in Ezek 10:7, angel of fire in Rev 8:5.
- Vs 20. The city is probably Jerusalem because there was a belief that God's judgment would take place there (Zech 14:1-15, Dan 11:45, Ezek 39:1-10). (JBD: The references in Daniel and Ezekiel are pretty flimsy!) The symbolism of treading grapes is derived from Isa 63:1-6. The significance (if any) of the 200 miles is obscure. /// The height of the blood is from 1 Enoch 100:1-3:

(Very gruesome) 1:1.- And in those days in one place the fathers together with their sons shall be smitten and brothers one with another shall fall in death. Till the streams flow with their blood. 1:2 – For a man shall not withhold his hand from slaying his sons and his sons' sons and the sinner shall not withhold his hand from his honored brother: From dawn till sunset they shall slay one another. 1:3 – **And the horse shall walk up to the breast in the blood of sinners, and the chariot shall be submerged to its height.**

This precedes 2 Esdras 15:35-36: "...and there shall be blood as high as a horse's belly and a man's thigh and a camel's hock."

37)15:3-4 -- A composite of Ps11:2 and139:14, Amos 4:13, Deut 32:4, Ps 86:9, Mal 1:11, Ps 144:17, Ps 98:2. (JB: Almost all **very** loosely derived!)

38)16:1-21– First angel – causes “sores”– Exodus 9:9.

2nd angel: water like blood in the sea – 1 Enoch 60:10-12, Exodus 7:20 .

3rd angel: blood in rivers to drink – cf.17:6.

4th angel: blots out the sun – Exodus 10:21-23.

5th angel: threat of the throne of the beast – Exodus 13:2 – threat to kill the first-born.

6th angel: dries up the Euphrates -- no corollary in OT.

7th angel: lightning and earthquakes -- no corollary.

v.16 – "Har-mageddon" -- the Mount of Megiddo, 55 miles north of Jerusalem, where the great reforming King Josiah was killed by Pharaoh Necho's army in 608 BC. And where Ahaziah died of wounds by Jehu (Judges 5:19-20, 2 Kings 9:27, 2 Chron 35:20-24). Also where Deborah defeated Sisera.

39)17:1-9a – The "great whore" is Roma, the deified personification of Rome. She enticed the nations into idolatrous practices. This was a common symbolism: Nahum called Nineveh a harlot for seducing the nations (Nah 3:1-4); Isaiah used the same language re: Tyre (Isa 23:15); Jerusalem is named a seductive harlot in Isa 1:21, Ezek 16:15, Hos 2:5. /// The "many waters" (vs 1) is taken from Jeremiah's description of the real Babylon, a city of canals, "the Lord carried out his threat against the inhabitants of Babylon. "You opulent city, standing beside great waters, your end has come..." (Jer 51:12,13). /// The beast is Nero. /// Babylon represents Rome in all its luxury and power. /// In vs 15 the great waters become symbols of all the people of earth and in vs 9 the identity of Rome as Babylon is unmistakable (the seven heads are the seven mountains on which Rome was built [by the legendary Romulus and Remus]).

40)17:9b-11 – Nero (the beast) was the sixth emperor if Julius was the first. Five therefore have fallen, and "one" is Nero. The seventh "for a little while" would be Galba, who reigned briefly before being killed by the praetorian guard, ushering in a short period of anarchy before Vespasian took over. During this period the people thought Nero was not really dead and would return, explaining vs 11.

41)17:16 -- This is Nero, returned from the dead to recover his empire with an army of Parthians.

42)18:4-5 -- Jer 51:45, Isa 48:20, Mark 13:14.

43)18:21-24 – This scene shows John's literary skill in adapting a non-eschatological source (Jer 50-51, Ezek 26:13, Jer 25:10) to an apocalyptic scene. Reinforces the idea that The Revelation is a carefully crafted literary work. (JBD: these chapters (Jeremiah 51, 52) seem pretty “end times” to me, although Ezekiel 26:13 and Jeremiah 25:10 do not!)

- 44) 19:11 to 21:4 (**Summary**) -- An angel binds Satan for a thousand years. At this time, the souls come to life (**first resurrection**) who for Jesus' sake had been martyred (**first death**) and/or who had never worshiped the beast. They reign with Christ for a thousand years. At the end of a thousand years, Satan is let loose and musters the nations in the four quarters of the earth, the hosts of Gog and Magog (see Ezek 38). This is the battle at Armageddon (Har-Megeddon). The evil forces are consumed by fire from heaven and the Devil thrown into the lake of fire. Then **all** the dead stand before the throne and are judged (**second resurrection**). All whose names are not found in the book of life are thrown into the lake of fire (**second death**). Then comes down from heaven a new Jerusalem, the bride of the Lamb. One explanation of the two battles and the millennium in between: the earth existed for six "days" in the eyes of God, ruled by the forces of evil. The seventh "day" of one thousand years is when Christ rules with the already saved. Only after this can the world truly end. A mystical metaphor based on "a day for God being a thousand years." (JB: The mystery to me is why the unnamed angel -- not Christ or Michael -- binds Satan [20:1-3]).
- 45) 20:4-6 – (JB: An even greater puzzle is why Satan was not immediately thrown into the lake of fire.) **Messianism**. These are the only three verses that talk of "the millennium." Yet it grew out of the prophetic view of the "day of the Lord," when the theocracy of Israel would be reestablished on earth. As the importance of a Messiah increased, this period -- and the kingdom of God -- came to be related to him. These were to be on **this** earth, in the present age. **Apocalypticism**, however, is a belief in two ages: the evil temporal one ruled by Satan, and the righteous eternal one ruled by God. The ideas are combined in 2 Esdras 7:26-30, and in 1 Cor 15:23-28. It is very clear that **only** the martyrs will share the millennium with Christ. The rest of the dead will wait to be judged. John does not tell us what happens to the Christians who are **alive** during the second advent of Christ. Nor does he say anything about the nature of life for the resurrected martyrs, nor whether they return to earth in their heavenly bodies or their former earthly bodies. A clue in Vs. 46: "I saw the **soul** of those..."
- 46) 20:10 -- In this one verse is the culmination of all the woes, plagues, celestial and terrestrial phenomena, and conflicts between supernatural foes that had begun with the breaking of the first seal by the Lamb in 6:1. Except for the millennium, Satan had been in control. Now all the foes of God, Christ, and faithful Christians have been eliminated. Now John gives us one colorless verse to describe the final downfall of Satan, the source and symbol of all the evil in the world!!! We are not even told who threw the beasts and Satan into the lake of fire (Christ? God? Angels?)
- 47) 20:12--13 – This is the **second resurrection**, of all humans except the martyrs, and is apparently physical, which is the belief in other apocalypses (Zoroaster, Baruch, Enoch). Paul in 1 Cor 15:50 compromises with a "spiritual body." The judgment scene probably derives from Daniel 7:9-10. In John 5:22 it is Christ who judges. In Rom 14:10 it is probably both God and Christ.
- 48) 20:14 -- The two beasts, the final two supernatural enemies of mankind.
- 49) 21:22 -- In 3:12 John says there **will** be a temple. But absence of the temple is wholly in keeping with the Christian view expressed in Heb 9:23-28 that the sacrifice of Christ has done away with all other sacrifices so there is no longer any need for a temple.50) 21:24-26 – Jewish messianism and apocalypticism believed that all Gentiles would in time convert to Judaism (Zech 2:11 [which says, "many nations will join themselves to the Lord"]) and many non-biblical sources) and be saved. But other apocalyptic literature, such as The Revelation up to this point, believed that the wicked would be punished forever. Now, John seems to turn this

around by saying that the nations and their kings will walk in the light of heaven. Apparently this inconsistency is a (very) loose adaptation of Isaiah 60:3 (which says, "Nations shall come to your [the Lord's] light) and 60:11 (which says, "...nations shall bring you their wealth"). John has not quoted them word for word, and fails to modify them to match his own unrelenting view of the fate of the nations.

51) 22:6-21– Verses mixed up, probably. Moffatt's arrangement: 8-9,7,10-11,14-16,13,12, 17-21.

See side sheet.

52) 22:17 -- The Holy Spirit, that divine manifestation different from but intimately related to Christ, mentioned at the close of each of the seven letters to the churches.

53) 22:18 -- Despite this curse, The Revelation has been altered, distorted, and misinterpreted more than any other book in the NT.

54) 22:20 -- The only two places in The Revelation where John used the term "Lord Jesus," probably his attempt to have Revelation be considered a letter to all the churches, and following Paul's closing sentences, especially in 1 Corinthians.