7:1 Instead of the seventh seal (Rev. 8:1) being opened, two other episodes or preliminary visions occupy chapter 7 (the sealing of the servants of God Rev. 7:1-8 and the vision of the redeemed before the throne Rev. 7:9-17).

2 Here the signet ring, like that used by an Oriental monarch, to give validity to the official documents.

3 The number connotes perfection (Alford), 12x12x1000 = a hundred and forty-four thousands.

5 Symbolical, of course, and not meant to be a complete number of the sealed (or saved) even in that generation, let alone for all time.

4 Irenaeus suggested that Antichrist was expected to come from the tribe of Dan and hence the omission here.

9 A polyglott cosmopolitan crowd” (Swete).
10 καὶ κράζουσιν φωνῆ μεγάλη λέγοντες· ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

11 Καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

12 λέγοντες· ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμή καὶ ἡ δύναμις καὶ ἡ ἰσχύς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰῶνων· ἀμήν.

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι· οὗ τοί οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἶσιν καὶ πόθεν ἠλθόν;

14 καὶ εἰρήκα αὐτῷ· κύριε μου, σὺ οἶδας· καὶ ἐπένε μοι· οὗτοί εἰσίν οἱ ἔρχομενοι ἐκ τῆς θλίψεως τῆς μεγάλης καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἔλευκαναν αὐτὰς ἐν τῷ άματι τοῦ ἀρνίου.

hoi erchomenoi ek tēs thlipseōs tēs megalēs. Present middle participle with the idea of continued repetition. “The martyrs are still arriving from the scene of the great tribulation” (Charles).

15 διὰ τούτῳ εἰσίν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ οὗ καθήμενος ἐπὶ τοῦ θρόνου σκηνύσει ἐπὶ αὐτοὺς.

skēnōseis ep’ autous a picture of sacred fellowship, and “the further idea of God’s Presence as a protection from all fear of evil” (Swete) like the overshadowing of Israel by the Shekinah and a possible allusion also to the tents (skēnai) of the feast of tabernacles and to the tent of meeting where God met Moses.

16 οὗ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι οὐδὲ μὴ πέσῃ ἔπ’ αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,

17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς καὶ ὀδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς υδάτων, καὶ ἔξαλειψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.


8:1 Καὶ ὅταν ἦνοιξεν τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὑπ’ ἡμιώριον.

2 Καὶ εἶδον τοὺς ἐπτὰ ἅγγελους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἔδοθησαν αὐτοῖς ἐπτὰ σάλπιγγες.

In Enoch 20:7 the names of seven archangels are given -- Uriel, Raphael, Raguel, Michael, Sariel, Gabriel, Remiel.
3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἐξων λιβανωτῶν χρυσῶν, καὶ ἔδόθη αὐτῶ θυμίαμα πολλά, ἵνα δώσει ταῖς προσευχαῖς τῶν ἄγιων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσόν τὸ ἐνώπιον τοῦ θρόνου.

4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἄγιων ἐκ χειρὸς τοῦ ἄγγελου ἐνώπιον τοῦ θεοῦ.


5 καὶ εἶλθεν ὁ ἄγγελος τῶν λιβανωτῶν καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἤβαλεν εἰς τὴν γῆν, καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμοί.

6 Καὶ οἱ ἐπὶ ἄγγελοι οἱ ἔχοντες τὰς ἐπὶ σάλπιγγας ἠτοίμασαν αὐτοὺς ἵνα σαλπίσωσιν.

7 Καὶ ὁ πρῶτος ἑσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἷμα καὶ ἔβληθη εἰς τὴν γῆν, καὶ τὸ τρίτον τῆς γῆς κατεκάθη καὶ τὸ τρίτον τῶν δένδρων κατεκάθη καὶ πᾶς χόρτος χλωρὸς κατεκάθη.

Like the plague of hail and fire in Exo_9:24. The first four trumpets are very much like the plagues in Egypt.

8 Καὶ ὁ δεύτερος ἄγγελος ἑσάλπισεν· καὶ ὃς ὁρὸς μέγα πυρὶ καἰμένον ἔβληθη εἰς τὴν θάλασσαν, καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα

9 καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα ψυχὰς καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

diephtharēsan. Second aorist passive indicative of diaphtheirīν, old compound, to corrupt, to consume, to destroy.

10 Καὶ ὁ τρίτος ἄγγελος ἑσάλπισεν· καὶ ἤπεσεν ἐκ τοῦ οὐρανοῦ ἀστήρ μέγας καἰμένος ὥς λαμπάς καὶ ἤπεσεν ἐπὶ τὸ τρίτον τῶν ψυχῶν καὶ ἤπεσεν πᾶς πηγὰς τῶν ὕδατῶν,

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἀψίνθος, καὶ ἐγένετο τὸ τρίτον τῶν ὕδατων εἰς Ἀψίνθον καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων ὅτι ἐπικράνθησαν.

ho Apsinthos. Absinthe. Usually feminine (ἡ), but masculine here probably because aster is masculine. Only here in N.T. and not in lxx (pikria, bitterness, cholē, gall, etc.) There are several varieties of the plant in Palestine.

12 Καὶ ὁ τέταρτος ἄγγελος ἑσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ ἥλιου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἥμερα μὴ φάνη τὸ τρίτον αὐτῆς καὶ ἥμερας ὀμοίως.

13 Καὶ ἔδωκαν, καὶ ἦκος ἄνω ἄνω τοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῆς μεγάλης, οὐδεὶς οὐδεὶς οὐδεὶς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἄγγελῶν τῶν μελλόντων σαλπίζειν.
henos aetou. “One eagle,” -- the flying eagle, the strongest of birds, sometimes a symbol of vengeance (Deu_28:49; Hos_8:1; Hab_1:8).

9:1 Καὶ ὁ πέμπτος ἄγγελος ἔσαλπισεν καὶ ἐδόθη αὐτῷ ἡ κλείσις τοῦ φρέατος τῆς ἀβύσσου

*bussos* is an old adjective (alpha privative and *buthos*, depth, without depth), but *he* abussos (supply *chora* place), the bottomless place. It occurs in Rom_10:7 for the common receptacle of the dead for Hades (Sheol), but in Luk_8:31 a lower depth is sounded (Swete), for the abode of demons, and in this sense it occurs in Rev_9:1, Rev_9:2, Rev_9:11; Rev_11:7; Rev_17:8; Rev_20:1, Rev_20:3.

2 καὶ ἦνοιεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἑσκοτώθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

*a swarm of hellish locusts* (Swete).

3 καὶ ἐκ τοῦ καπνοῦ ἐξήλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

4 καὶ ἔφεσθε αὐταῖς ἵνα μὴ ἀδικήσουσιν τὸν χώρτον τῆς γῆς οὐδὲ πάν χλωρόν οὐδὲ πάν δένδρον, εἰ μὴ τοὺς ἄνθρωπος οἵτινες οὐκ ἔχουσιν τὴν σφαγήδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.

“As Israel in Egypt escaped the plagues which punished their neighbours, so the new Israel is exempted from the attack of the locusts of the Abyss” (Swete).

5 καὶ ἔδοθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ’ ἵνα βασανισθήσονται μὴνας πέντε, καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου ὅταν παίση αὐτόπτωπον.

The actual locust is born in the spring and dies at the end of summer (about five months). *basanismsos*. Late word for torture, from *basanizo*, in N.T. only in Rev_9:5; Rev_14:11; Rev_18:7, Rev_18:10, Rev_18:15. The wound of the scorpion was not usually fatal, though exceedingly painful.

6 καὶ ἐν ταῖς ἡμέραις ἔκειναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ό θάνατος ἀπ’ αὐτῶν.

“Such a death as they desire, a death which will end their sufferings, is impossible; physical death is no remedy for the *basanismos* of an evil conscience” (Swete).

7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὁμοία ἤπειρος ἦτοι ἤτοι ὁμοιασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὁμοίοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἄνθρωπων,
8 καὶ εἶχον τρίχας ως τρίχας γυναικοῦ, καὶ οἱ ὀδόντες αὐτῶν ως λεόντων ἦσαν,
9 καὶ εἶχον θωράκας ως θωράκας σιδηροῦσι, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ως φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον,
10 καὶ ἤχουσιν οὐράς οὐράς σκορπίων καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἢ ἤχουσια αὐτῶν ἀδικήσατο τοὺς ἀνθρώπους μὴνας πέντε,
11 ἤχουσιν ἐπὶ αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἄβυσσου, ὅνομα αὐτῷ Ἐβραίστι Ἀβαδδών, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλών.
12 Ἡ οὐσία ἢ μία ἀπῆθεν όνομα ἔρχεται ἐπὶ δύο οὐαὶ μετὰ ταῦτα.
13 Καὶ ὁ ἐκτὸς ἄγγελος ἔσαλπισεν καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν πεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,
14 λέγοντα τῷ ἐκτῷ ἄγγελῳ, ὃ ἤχων τὴν σάλπιγγα λύεσον τοὺς τέσσαρας ἄγγελους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

The Euphrates (Rev_16:12; Gen_15:18; Deu_1:7). It rises in Armenia and joins the Tigris in lower Babylonia, a total length of nearly 1800 miles, the eastern boundary of the Roman Empire next to Parthia.

15 καὶ ἔλυθησαν οἱ τέσσαρες ἄγγελοι οἱ ἠτοιμασμένοι εἰς τὴν ὥραν καὶ ἠμέραν καὶ μῆνα καὶ ἔννοιαν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.
16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ Ἰππικοῦ δισμυριάδες μυριάδων, η ἱκουσα τὸν ἀριθμὸν αὐτῶν.
17 Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὀράσει καὶ τοὺς καθημένους ἐπ’ αὐτῶν, ἤχουσα τὸν θωράκα πυρίνους καὶ υασινθίους καὶ θειώδεις, καὶ αἱ κεφαλαὶ τῶν ἵππων ως κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θέλω.
18 ὑπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευμένου ἐκ τῶν στομάτων αὐτῶν.
19 ἡ γὰρ ἤχουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν, αἱ γὰρ οὐραὶ αὐτῶν ὄμοιοι ὄφεισιν, ἤχουσα κεφαλὰς καὶ ἐν αὐταῖς ἀδικοῦσιν.
20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταῦταις, οὐδὲ μετενόησαν ἐκ τῶν ἐργῶν τῶν χειρῶν αὐτῶν, ἤνα μὴ προσκυνήσουσιν τὰ δαίμονα καὶ τὰ εἰδώλα τὰ χρυσά καὶ τὰ ἀργυρὰ καὶ τὰ χάλκια καὶ τὰ λίθινα καὶ τὰ ξύλινα, ὃ ὀφθαλμοὶ βλέπειν δύνανται ὄφθαλμοι ὃς ὑπὲρπατεῖν.
neither see nor hear nor walk” (ha oute blepein dunantai oute akouein oute peripatein), is often presented in the O.T. (Psa 115:4; Psa 135:15-18).

21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

Pharmakon was originally enchantment, as also in Rev 21:8, then drug. For pharmakia see Rev 18:23; Gal 5:20. The two other items are fornication (porneias) and thefts (klemmaton, old word from klepto, here alone in N.T.), all four characteristic of demonic worship and idolatry.

10:1 Καὶ ἔδωκεν ἄλλων ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ περιβεβλημένον νεφέλην, καὶ ἢ ἰρις ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἡλίος καὶ οἱ πόδες αὐτοῦ ὡς στόλοι πυρός,

2 καὶ ἔζων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἥνευγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιόν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς.

biblaridion. A diminutive of biblarion (papyri), itself a diminutive of biblion. The size of the angel is colossal, for he bestrides both land and sea. Apparently there is no special point in the right foot (ton poda ton dexion) being on the sea (epi tês thalassês) and the left (ton euōnumon) upon the land (epi tês gês). It makes a bold and graphic picture.

3 καὶ ἐκραξεν φωνῇ μεγάλῃ ὑπερ λέων μυκάται. καὶ ὡς ἐκραξεν, ἔλαλησαν αἱ ἐπὶ βρονταὶ τὰς ἑαυτῶν φωνάς.

4 καὶ ὡς ἔλαλησαν αἱ ἐπὶ βρονταὶ, ἡμελλον γράφειν, καὶ ἠκούσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· σφράγισον αἱ ἔλαλησαν αἱ ἐπὶ βρονταὶ, καὶ μὴ αὐτὰ γράψῃς.

sphragison. Aorist active imperative of sphragizo, tense of urgency, “seal up at once.”

And write them not (kai me auta grapseis). Prohibition with me and the ingressive aorist active subjunctive of grapho, “Do not begin to write.” It is idle to conjecture what was in the utterances.

5 Καὶ ὁ ἄγγελος, δὲν ἔδωκαν ἐστώτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρεν τὴν χειρὰ αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν

6 καὶ ὤμοσεν ἐν τῷ ζωντὶ εἰς τοὺς αἰώνας τῶν αἰώνων, δὲ ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὧς χρόνος οὐκέτι ἔσται,

7 ἀλλ` ἐν τοῖς ἡμεραῖς τῆς φωνῆς τοῦ ἐβδόμου ἄγγελου, ἡμᾶς μέλλη σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

8 Καὶ ἡ φωνὴ ἡ ἠκούσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ’ ἔμοι καὶ λέγουσαν· ὑπαγε λάβε τὸ βιβλίον τὸ ἥνευγμένον ἐν τῇ χειρὶ τοῦ ἄγγέλου τοῦ ἐστώτως ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

9 καὶ ἀπήλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναι μοι τὸ βιβλαρίδιον. καὶ λέγει μοι· λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖς σου τὴν κοιλίαν, ἀλλ` ἐν τῷ στόματί σου ἔσται γλυκύ ὡς μέλι.
*kata*, “eat down,” we say “eat up”. Every revelation of God’s purposes, even though a mere fragment, a *biblaridion*, is ‘bitter-sweet,’ disclosing judgment as well as mercy” (Swete).

10 Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτὸ, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου.

11 καὶ λέγουσιν μοι· δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς καὶ έθνεσιν καὶ γλώσσαις καὶ βασιλεύσιν πολλοῖς.