

The Days
of the
Seventh
Angel

Book 7: The Restoration

Study Notes
on the

Book of Revelation

by

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Sunnyside Edition

Volume 7 (of seven volumes)

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The reason for the use of an older version is two-fold: The first reason for the author, at least, is lifetime familiarity. The second is that the *King James Version* is very “literal,” and therefore seems to honor more consistently than some, word uniqueness, something especially important in the study of the *Apocalypse*.

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Introduction

This is the final and seventh volume of a series of studies on the book of Revelation. If the reader is unacquainted with the first books a few recommendations are necessary from the author's perspective before one enters into this study. It is the hope of the author, of course, that any reader will start with the first volume, inasmuch as it contains the keys and interpretational tools that are used in the subsequent studies. Order in studying the Revelation is very important. But if this specified order cannot be observed I would like to offer a few comments.

First is that this is not a professional work, nor does it pretend to be. Human error will often find its way into this document. For these I indulge the reader's patience as the editing procedure continues.

Second, this study was never intended to be a commentary on every verse or topic in the book of Revelation. The purpose of this writing as stated at the outset is different than this. The focus of these pages is not to be a comprehensive commentary, in that many others have done a more exhaustive and better job of that already. *The aim is to concentrate on troublesome passages or concepts that in the author's opinion are overlooked by other commentators or that are missed by many students of the book.*

Third, this book is not written with the general public in mind. Anyone is more than welcome to examine the following pages, but this work is written primarily to Seventh-day Adventist Christians who I believe need to have a better self-understanding of the awesome messages to found in the last-day book of Revelation.

Reading the following pages presupposes also an understanding of the principles of proper prophetic interpretation (hermeneutics) covered in the original books. The reader is encouraged to refer to them. These, I believe are so important that Revelation as a prophetic book cannot be understood at all without them.

This volume addresses material found in chapters 20-22 of the book of Revelation. This final section of the book is familiar to most readers and is one of the most easily understood sections of the book. Therefore, there is little need for comment. A few subjects are expanded, but the meaning of the passages are clear enough to excite and comfort the inhabitants of this troubled earth.

The purpose of this grand finale is to assure the wandering pilgrim that the resolution of all things is at hand and that God will fulfill his promise to restore all things that were lost with the entrance of sin onto this earth. God will emerge victorious over all his foes, and sin and sinners will be no more.

The terms are often symbolic, but the truth behind the promise is real. God gives an open invitation to all to come and take of the water of life freely. What an offer! Maranatha! Even so, come, Lord Jesus!

Revelation 20 and the Judgment

The idea of judgment appears like a thread throughout the book of Revelation. The concept of judgment is not presented to terrify the Christian, but to assure him that God is doing something about the sin problem. He has a process and a solution. The cry of saints, prophets, and martyrs are heard and answered, not for the mere purpose of retaliation and retribution, but to indicate that God is fulfilling his promise to “fix” what is wrong with this world.

The Old Testament prophets have repeatedly asked God why the wicked seem to prosper. The Psalms over and over again cry out for justice. “How long?” says Habakkuk. Job cries for resolution. The suffering martyrs from all the centuries cry out for vindication. Now God will do what he has promised and waited to do. He will deliver his people. He will arise victorious in the great controversy between good and evil.

The cross was the judgment of Satan. At the cross the entire universe was clearly beholden to his true nature and his intentions. Banned from heaven he returned to earth to finish and press to the end his incurable rebellion.

The next order in the process is the judgment of the saints. Before God can come and claim his elect, the saints must be marked and sealed. This pre-advent determination is necessary. The book of Revelation defines this process, especially in the sealing of God’s saints. The “sealing” work is one of the clearest indications of an “investigative judgment” in all of the Scripture. In the process of noting which saints are to be saved, all heaven stands witness. Elders, cherubim, and angels participate (Rev. 4,5). When Jesus comes this work will be complete.

God's vindication, his judgment, is not complete, however, until all acknowledge and approve of his ways. In separating the righteous from the wicked at his coming God has made decisions that will require disclosure and understanding by those who are taken to heaven during the millennium.

This is the largely the purpose of the judgment given us in Revelation 20. In this millennial judgment the righteous are given opportunity to see why God has judged as he has. What an "eye-opener" this will be for the righteous, who trust in God, yet have been perplexed about many things. They will sit at God's right hand, not to acquire glory, but to watch how God judges and learn from him "how to judge." In time they will judge both men and angels.

At the final judgment, the wicked are given opportunity to see the works of God. Until that time they have never acknowledged the justice of God and fully confessed the guilt of their life and conscience. In this closing drama, every knee will bow and tongue confess the glory of God.

Thus the judgments are:

- The judgment of Satan (controversial)
- The judgment of the saints (investigative)
- The judgment by the saints (millennial)
- The judgment of the wicked (executive)

THE "BOOKS" In REVELATION

The lawbooks out of which judgments are made, are clearly presented in the book of Revelation. These can be understood best from the following comments:

The Book of Life . . .

The Great Controversy, p. 483

“As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses: "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33. And says the prophet Ezekiel: "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned." Ezekiel 18:24.

"The Signs of the Times," 08-06-85,
The Power of the Truth, #17

"When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative Judgment. Then the name of every individual will be called, and his record examined by Him who declares, "I know thy works." If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us. If the professed believer becomes self-confident, if

in word or spirit he breaks the least precept of God's holy law, he misrepresents Jesus, and in the Judgment the awful words will be spoken, "Blot out his name from the book of life; he is a worker of iniquity." But the Father pities the self-distrustful, God-fearing soul, harassed though he may be with doubts and temptations. Jesus pleads for him, and confesses his name before the Father and his holy angels."

"The books are opened, ---the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked."

EW 53 (4T 384)

Thus the book of life is the book containing the works of the *professed* followers of Christ. The book of death contains the deeds of those who have never professed Christ. Those in the book of life who do not in finality experience Christ's forgiveness are blotted out of the book. The "other book" (book of life) that is opened is thus specified to show that not only will it be seen in the judgment why the overtly wicked are lost, but also it is necessary for the saved to understand why their *fellow-believers*, who the righteous thought could be in the kingdom, are not. Not all who say, "Lord, Lord," will be in heaven.

The Bible

The casebook for the judgment is also "the books," or more properly, "the book," the Holy Scriptures:

The expression *tais biblois*, "the books," appears in Daniel 9:2 in the Septuagint; the Old Testament Scriptures translated into Greek, completed about 150 B.C. Daniel said, "I understood by the books the number of the years." Then he mentioned especially the book of Jeremiah, though he may have had others in mind as well. The use of the term "books" passed into the early Christian church, and by about the fifth century it had come to mean the whole of the Scriptures, or "The Books." In the thirteenth century the plural name came to be regarded as singular, and "The Books" became "The Book," and thus "Bible."

From T.H. Jemison: *Christian Beliefs*, Pacific Press Pub. Assoc.;
Mountain View, CA., 1959, p. 15

The Foundation Stones of the New Jerusalem

Commentators leave us a complete milieu when considering the foundation stones of the New Jerusalem. The problem is that the modern names of the stones differ with the ancient names leaving considerable confusion as to what is meant.

While it is not ultimately important to determine the colors of the stones, it is unacceptable to leave us with, as do probably 90% of the commentary writers, a reckless and random arrangement of the stones. Color may not be a spiritual matter. But order and beauty is a spiritual matter, and it is inconceivable to conclude that God would create an ungainly clash of color with no particular order or meaning. The Holy City is a masterpiece of God's creation, and we cannot believe that anything that God creates is characterized by carelessness or accident. Nothing in the Revelation is random and without purpose.

The Holy City is described as having twelve foundations. The number of foundations is superfluous for a reason. No normal building requires 12 foundations. One good one is usually considered adequate. But twelve is the number of eternal completeness, and the twelve foundations are a symbol of permanence. The city stands on solid rock and will never be thrown down or moved.

Abraham looked for a city "that hath foundations, whose builder and maker is God." Abraham, the tent dweller, sojourned in Canaan, moving about often, camping always, with no permanent home. Many writers believe that in taking God at his promise Abraham actually believed that he would find such a city in his lifetime. Such a resolution would have

been sweet to the wanderer who “went out not knowing whither he went.” The New Jerusalem is the fulfillment of this for Abraham and for us as well.

But the order of the stones also has purpose, I believe. They do more than represent the various colors of the rainbow. They are color-coordinated, as they should be. Below we will attempt to steer through the maze of confusion offered us to find a consistent ordering of these foundations garnished (covered) with these precious stones.

Identity of the Stones

The stones are listed here in reverse order since the “first” foundation would presumably be the bottom row of the foundation. The key to the puzzle is to first establish for certain the identity of least problematic stones:

1. Among the most certain of all the stones is the last stone listed (first in the following diagram) in Revelation 21; the amethyst. Data regarding this precious stone is consistently identified in the ancient writings. The etymology of this word is derived from the word μεθυσ, “to be drunk.” Thus it is associated with the color of wine, and the purple hue and color of the juice of grapes. The stone is still common today by the same name. It is a translucent quartz-like stone. It is reddish-purple.
2. Another stone with a quite consistent identity and consistent color is the chrysolite. The word literally combines the two words “gold” and “stone.” Moderns equate gold with “light yellow.” However, “gold stone” in ancient time probably approximated more closely the actual, more solid color of the metal and would be more “yellow-orange,” or “amber.” Therefore it would be more in the yellow-red range in its luster.
3. Another stone that is rare even today is the emerald. Though the ancient emerald may have actually been another stone type, its color has always been known as a deep green. The color of the emerald is quite certain.

Amethyst	Reddish-Purple
Jacinth	
Chrysoprasus	
Topaz	
Beryl	
Chrysolite	Yellow-Red
Sardius	
Sardonyx	
Emerald	Deep Green
Chalcedony	
Sapphire	
Jasper	

4. Jasper

Of significant difficulty is the task of identifying the jasper stone that figures prominently in the Apocalypse. However, understanding the nature of this stone is pivotal to the entire scheme.

- The One sitting on the throne has the appearance of a jasper and sardine stone. (4:3)
- The Holy City that comes down from heaven has a radiance like a jasper stone. (21:11)
- The first foundation is garnished with a jasper stone. (21:19)
- The building up of the wall is of jasper stone. (21:18)

Modern jasper is usually a solid-colored stone, and comes in a variety of colors. Red, reddish brown, green, or variegated colors typify this stone.

But the stone in Revelation is described as transparent, and is distinct from this.

Commentators leave us a plethora of ideas as to the color and consistency of this precious stone. In fact they offer us nearly a complete spectrum. It can't be all the colors of the rainbow. One is happy if he reads only one opinion, but unhappy indeed if he reads several.

Below is a partial list of the confusion¹:

R.H. Charles	Not sure: lists green, red, yellow, diamond	
Lenski	Probably blood red carnelian	
Ladd	Transparent crystal-like stone	
Mounce	Not sure: several suggestions	
Barclay	Not sure: probably red sardius	
Morris, L.	Prob. red sardius; lists and mentions jade or green quartz	
Seiss	purple/red	
Vine	various colors, like fire	
Vincent	different colors, the best was purple	
Wall	bright colors	
Beasley-Murray	Varies dull yellow to red to green, even like transparent; glass--prob. transparent	white
Morris, H.	purple	
Maxwell	colors of brilliance	

¹Charles, Vol. 1, p. 114

Lenski, p. 171

Ladd, p.72

Mounce, p. 134,135

Barclay, Vol. 1, p.151-152

Morris, Leon, p. 87

Seiss, p. 108

Vine, p. 613

Vincent, Vol. 4, p. 476

Wall, p. 92

Beasley-Murray, p. 113

Morris, H., p. 86

Maxwell, God Cares, Vol. 2, p. 152

As one can see from this incomplete summary there is no certainty as to what color the stone is. A score of other sources that could be cited only adds to the confusion. Yet again, the color descriptions are meant to be understood.

A lot of the ambiguity comes from the identification of modern stones. In many cases they are not the same as the ancient stones. Modern experts in lapidary are also confused because they are hopelessly indoctrinated into the modern identification of stones with their technical hardness, color, and specificity. And it is true that many of these very stones could vary in color. So how do we understand this stone of jasper?

Perhaps the best way is to examine the internal evidence in the Apocalypse itself and from the OT passages that refer to similar stones and similar settings. Following, several of these evidences are examined:

A. Ezekiel 1:26-27

Ezekiel provides a similar scene of God's throne to that which is found of God on his throne in Revelation 4. In Ezekiel, two colors are also given for the immediate figure of God himself.

KJV--sapphire and amber

RSV--sapphire and "gleaming bronze;" like "fire."

Quite consistently this is how God is described in the various translations of this description.

Sapphire (which will be examined a little more later) was most likely *lapis lazuli*, a primarily bluish/purple stone. It was well known to the ancients. It would not be confused with a stone of a red or green color; therefore this seems to give evidence that God in this source passage is pictured with a purple or deep blue color along with the golden, amber, or shining bronze color; something in the color range of deep yellow/orange or amber.

B. The Aura of Emerald

Another evidence is found in the very combination of light and color in the throne scene of Revelation 4. A rainbow of emerald results from the "jasper and sardine" colors that are seen emanating about God's person. The fact is that the only way to get a deep green rainbow on the color wheel is contribute at least equal portions of deep yellow (oranges, ambers) with purple. This argues that the jasper in Revelation is "reddish-purple."

C. Comparison between two cities: Jerusalem and Babylon

Particularly, two cities are contrasted in the book of Revelation. The Holy City, New Jerusalem; and the evil city, Babylon. On the surface one would expect these cities would be contrasted in every way; just as evil is the opposite of good. However, it appears that the way in which the cities themselves are compared is very similar. The difference is that the holy city in every aspect surpasses the earthly city. Note the similarities below:

Babylon

Shown by angel with the seven vials

(Babylon was laid out foursquare (imperfect))

Babylon was small in comparison

River ran through it

Typified by a woman

Was a royal city

Had a great wall

Known for its gold

Woman decked with precious stones

Bedecked with pearls

CLOTHED WITH PURPLE AND SCARLET

New Jerusalem

Shown by angel with the seven vials

Jerusalem lies foursquare

Jerusalem (many times the size)

River runs through it

Typified as a bride

Is the royal city (kings enter it)

Has a greater wall

Decked with gold

Adorned with precious stones

Bedecked with pearls (very large=gates)

???

It is obvious that the comparison idealizes rather than directly contrasts the much inferior and earthly Babylon to the New Jerusalem. Of course, there are significant differences. The New Jerusalem is eternal. Babylon is not.

The New Jerusalem is pure and only the pure reside there. Babylon is depicted as the very opposite.

However, in keeping with the flow of the above comparisons, it seems appropriate that the holy city, the bride of the King of Heaven, though dressed in white (linen), like the woman of Revelation 17 could also have an outer garment of purple. And this is exactly how it is described. It has the outward radiance of a jasper stone.

If it is meant that the glory or light of the city is "white" only, the narrative fails to make this clear. In other places, when white is featured it is definite that white is meant. Therefore it can be concluded that the radiance around the city has a purple glow to it, just as the figure on the throne in chapter 4:3. By itself, this argument may not be conclusive, but building with the foregoing evidence, and the evidence yet to be offered, there may be corroboration.

D. A Throne Scene Found in the Pseudepigrapha

A reference is here noted from the pseudepigraphal writings that offer some interesting parallels. It is taken from the *Apocalypse of Abraham*. Such writings are always dubious sources of proof, however, this one recommends itself by the virtue of it's date and for the description it gives. J.H. Charlesworth feels that it was probably written sometime between A.D. 70 and the middle of the 2nd century (Vol. 1, p. 683). It provides at least one person's idea of the typical color code surrounding such throne room scenes:

"The appearance of his body was like sapphire, and the aspect of his face was like chrysolite, and the hair of his head like snow. And a kidaris (headdress or turban--supplied from Charles' footnote) (was) on his head, its look like that of a rainbow, and the clothing of his garments (was) purple; and a golden staff (was) in his right hand." *Apocalypse of Adam* 11:2,3

Here again is found the purple and deep blue colors accorded with the ambers (chrysolite) or yellows.

E. Purple is noted as proper color by several commentators

Additional evidence is the simple fact that many expositors do see purple as the best interpretation (above, etc.).

F. The General Unsuitability of the Competitive Colors; Red & Green

Purple/Red may be suitable, but fiery red and scarlet are quite consistently presented in the sacred writings as a symbol of sin. The dragon is fiery red. Blood is red, representing war, the taking of life, adultery and uncleanness: "Though your sins be as scarlet" (Isa 1:18). An absolutely red color would have no place as a permanent attribute of God or of his city. Of interest is the fact, as this study suggests is that pure red is really not represented in the holy city. It is the symbol of sin and sacrifice, something that will never be found there again.

Green comes mainly with identifications with modern jasper, which is opaque and comes in several colors. With the presence of emerald in the throne room scene, another definite or deep *green* color is superfluous.

G. The Royal Color

Appropriateness exists in the fact that from ancient times purple is the royal color, worn by kings. God, on his throne seems to be pictured thus clothed to represent his universal royal authority. Judah, the first tribe listed in Revelation 7 was the tribe of the kings. Likewise, jasper is listed first as well.

The Holy City is a royal city, to which all the kings of the earth bring their tribute to the King of Kings and Lord of Lords. Therefore it should be clothed outwardly with the cloak of royalty.

Summary in Regard to “Jasper”

In conclusion, the best evidence we find is that the color jasper is associated with blue and especially purple. Taking this into consideration we find this purple stone positioned as a direct counterpart to purple amethyst on the other end of the foundation spectrum. In a translucent crystalline form as described in 21:11, it would look very similar to amethyst. In the following diagram it is placed at the base of the foundation.

Amethyst	Reddish-Purple
Jacinth	
Chrysoprasus	
Topaz	
Beryl	
Chrysolite	Yellow-Red
Sardius	
Sardonyx	
Emerald	Deep Green
Chalcedony	
Sapphire	
Jasper	Reddish-Purple

5. Sapphire

In modern times we know the sapphire as most commonly being a clear “blue” stone. Even though the best evidence is that the ancient sapphire was lapis lazuli, the ancient sapphire was still a stone of a deep blue or violet blue color. Sometimes it is compared with the blue of the azure sky.

- This stone has flecks of pyrite (a cousin of iron) scattered throughout, so it glitters with golden-looking specks. The ancients

greatly valued this stone as very precious. It has been found in the royal tombs of Egypt, and in the coffin of King Tutankhamen.

Therefore we can determine with reasonable certainty that it represents some kind of blue-violet stone.

The etymology of the word is much-discussed. Most trace it to the Hebrew word, “sappar;” “to write.” But in my opinion the Greek form of the word (*sap-feiros*) seems to indicate the compounding of two words: “Sap(ar);” for blue, and “Ferrous,” for the flecks of iron.

6. Jacinth

(υακινθος) Hyacinth. This stone has the same name as the flower; hyacinth. Hyacinths come in a range of colors, but naturally they occurred in the red-blue-violet range. Most commentators equate this color with blue or violet-blue.

Note that this stone, the *second* from last stone in the list, comes into the same color range as the *second* stone; sapphire, considered immediately above.

7. Topaz

The topaz stone is commonly known today as a distinctly yellow stone. But it is not accurate to identify these stones with the modern equivalents that in many cases are not the same. They need to be identified from the time *Revelation* was written.

The ancient topaz was known for the island from which it was mined; *topazion*, *topazion*. The stones modern equivalent is actually *peridot*; usually a dark green, or the color of the sea.

These colors can be added to the chart, then as follows:

Amethyst	Reddish-Purple
Jacinth	Violet-Blue
Chrysoprasus	
Topaz	Deep Green
Beryl	
Chrysolite	Yellow-Red
Sardius	
Sardonyx	
Emerald	Deep Green
Chalcedony	
Sapphire	Violet-Blue
Jasper	Reddish-Purple

8. Chalcedony

Though difficult to determine the exact color of this stone we know that it has the meaning of its name: *chalcedon*, χαλκηδων; copper. It was known as the copper emerald. Anyone who is familiar with copper ore is aware of the combinations of blues and greens found there. These precious stones were found in the crystalline form where copper is found and appropriately would represent a blue-green color.

9. Chrysoprasus

The words, “crusos,” gold; and “prasus,” leek; are combined in this stone’s color. Most commentators compare it with the modern chrysoprase, which is an opaque green.

On the basis of the reference to the word “leek” one should consider the color of the stalk of the plant, which gives one almost the impression of blue. But it is obviously a plant sometimes equated with green, such as grass. This blue-green quality seems to have survived in the modern term, “bluegrass.”

Therefore, it might be a blue-green color in this context. The modern chrysoprasus is very much like this, looking in some cases almost like turquoise, another solid stone of the blue-green variety.

10. Beryl

This stone also could vary in color, but the color of light green is most often associated with it---“the pure sea.” (Vincent, p. 568).

These colors can be consistently placed in the foundation diagram as well:

Amethyst	Reddish-Purple
Jacinth	Violet-Blue
Chrysoprasus	Blue-Green
Topaz	Deep Green
Beryl	Light Green
Chrysolite	Yellow-Red
Sardius	
Sardonyx	
Emerald	Deep Green
Chalcedony	Blue-Green
Sapphire	Violet-Blue
Jasper	Reddish-Purple

11. Sardius

From the discussion about the “jasper stone” we noticed that commentators feel this stone, the sardius, was red. Their reason for this is not always stated. It is often listed as “carnelian.” The fact is that even though the LXX (Septuagint) makes this stone comparable to the Hebrew word “odem,” (“adam,” “red”), we are not sure this stone was necessarily “red” as we think of it.

The root meaning of “sard” remains to this day, even in English dictionaries as having a more “yellowish” cast; not red. The stone is sometimes identified as carnelian, which derives from the word “carnal” (flesh). It is pale, sometimes yellow, more amber or even orange in color.

There is a sardine, or “sardinos” stone that is actually a stone with two colors, red with pale white, because one commentator compares it to the human finger-nail when pressed down.

I suspect that the color needed in this particular case is the amber-orange color that finds its corresponding counterpart in the chart developed thus far. In the color spectrum provided through a rainbow or prism gives us exactly this color, difficult to describe, but readily seen in the division of light.

12. Sardonyx

As it appears, a pattern develops in the foundation stones according to this analysis, something to the order of Hebrew chiasmus. The actual hue of this stone is difficult to re-create but we can be sure that the Creator of color would have order and symmetry to his master-piece; color coordinated, not a random scattering of color which most commentators leave us with.

Therefore we would find “sardonyx” to mean “yellow-orange,” or ranging into reddish-pink as seen in the color spectrum, and in keeping with the mirror like arrangement in our diagram.

Amethyst	Reddish-Purple
Jacinth	Violet-Blue
Chrysoprasus	Blue-Green
Topaz	Deep Green
Beryl	Light Green
Chrysolite	Yellow-Orange
Sardius	Yellow-Orange
Sardonyx	Light Green
Emerald	Deep Green
Chalcedony	Blue-Green
Sapphire	Violet-Blue
Jasper	Reddish-Purple

Conclusion

Therefore it seems the foundation stones are color-coordinated *according to the color spectrum* **and** are arranged in *mirror-like fashion*, each color fading into the other appropriately. What is found is a beautiful color chiasm, according to symmetrical Hebrew thought. It awaits the sincere adherent of Christianity to actually view with wonder the richness and grandeur of color God has designed in this beautiful city.

Endnotes: Stones

- "The breast-plate, the most sacred of the priestly vestments. . . . It was the form of a square. . . . The border was formed of a variety of precious stones, the same that form the twelve foundations of the city of God." Patriarchs and Prophets, p. 350.
- Jasper. The best was purple. Vincent, p. 476
- Chalcedony. Known as the "copper emerald." Like peacocks feathers--green to maybe blue. Vincent, p. 568.

- Sardius probably is derived from the Persian word, *sered*, yellowish red. Vincent's Word Studies, Vol. IV. , p. 476. Pliny names it after Sardis where it was discovered.
- Sardonyx was if identified with topaz according to Strabo (770), translucent and golden coloured, or yellow-green; according to Pliny (H.N. xxxvii. 8), yellow green.---from R.H. Charles, Vol. 2, p. 169 Pliny also is said it signifies a white mark in a sard, like the human nail (ονυx) placed upon flesh, and both of them transparent. Vincent, p. 20
- Topaz, is peridot. Vincent, p. 569
- Hyacinth was a violet color according to Pliny, resembling the amethyst but less bright. Ibid., Charles, p. 170 It is identified by some with the sapphire. Vincent, Vol. IV., p. 512.
- Amethyst; From *meýuw*, to be drunk with wine. Vincent, p. 569

The Healing of the Nations

"The leaves of the tree are for the healing of the nations." (Ezekiel 47:12)

It is the conviction of this author that he has read somewhere of the product from the leaves of a certain tree which was used to heal the wound of circumcision. Unfortunately all attempts to find such a reference has been unsuccessful. If verified this might in part solve the riddle of why the "Gentiles" (*ethnos*--translates either "nation" or "gentile") need healed. For those who walk in the very presence of the sanctuary God, would, according to Jewish tradition, be circumcised.

Revelation is a book that features "Israel" and "Jews" and ceremonial cleanness in regards to the faithful. One might object that the New Testament removes the issue of circumcision from Christendom. But it can be countered that several themes and issues in Revelation show a sympathy with Judaistic custom and worship ritual, such as the chastity of the 144,000 (those who had refrained from sexual relations on the day of atonement), the background themes of the feasts; Passover, Pentecost, Tabernacles, the altar and sacrificial sanctuary rites; the actual practices of which were all dismissed after the cross yet are manifest in Revelation in a "spiritual" and "symbolic" sense. Thus the whole world will be circumcised "in the foreskin of their hearts," and will keep the eternal law of the commandments, if they are to walk in the restored earth and live in God's presence.

Likewise, the ceremonially and ritually unclean are banned from God's city and sanctuary. This cannot really mean that God, according to the old Jewish concept, is against foreigners and outsiders. He is against such in a spiritual sense, because he wants all to be grafted (in heart) into the tree of Israel.

Therefore, anything ceremonially or ritually unclean cannot be part of the city. Outside are dogs, sorcerers, murderers, idolaters, and the immoral.

"Dogs" represented three meanings biblically. [1] male prostitutes; homosexuals; [2] foreigners; [3] the literal scavenger animals. All senses are reflected here because all were excluded from the congregation of Israel and were found outside the city or camp.

Commandments or Robes?

The Genuine Reading of Revelation 22:14

The two different readings of Revelation 22:14 has been the cause of much discussion. The dilemma is more textual than theological when the phrases are studied carefully. However, the genuine retention of at least one of the readings we feel can be convincingly and certainly proven.

Some readers are distressed to find their Bibles read differently in this passage. The dilemma is usually dismissed by proposing that the “traditional” reading must be jettisoned in light of the manuscript evidence. The two readings are as follows:

Rev. 22:14 *“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”* (KING JAMES VERSION)

Rev. 22:14 *“Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.”* (NEW INTERNATIONAL VERSION)

Unfortunately, going to the Greek text does not elucidate the incongruity but rather complicates it. In fact, this is why the difference is made in modern versions. Quoted and transliterated they read as follows:

Μακαριοι οι ποιουντες τας εντωλας αυτου

(or)

Μακαριοι οι πλυνοντες τας στωλας αυτων

HOI POIUNTES TAS ENTOLAS AUTOU (KJV; some late mss., Few Greek Texts)

(or)

HOI PLUNONTES TAS STOLAS AUTON (NIV, RSV, etc.; majority and earlier mss.; Most Gr. texts)

The latter is generally chosen as the correct reading textually because it has:

- 1) Better manuscript support; the earlier and generally considered more reliable mss. such as the Sinaiticus use "robes," while the "commandments" renderings seem to appear in later and inferior mss.
- 2) Often the more difficult or unusual reading is assumed to be the correct one. It can be easily seen how this could have been a copyist error, either by sight-reading or by listening.
- 3) The direct verbal parallel with Rev. 7:14; "wash their robes."

However, the evidence for the "robes" reading is not entirely conclusive, therefore it is fairest to look beyond textual criticism at other evidence as well.

What about the book of Revelation itself, the larger context?

The Context of the Book of Revelation

There is definitely outer contextual evidence for the "robes" reading. The following passages are particularly influential:

Rev. 1:5 "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and *washed us from our sins in his own blood*, " (KJV)(Albeit this reading carries a dilemma of its own, in some manuscripts "washed" is translated "loosed," from an almost identical Greek word).

Rev. 7:13, 14 "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have **washed their robes, and made them white in the blood of the Lamb.** "

Conversely, however, for the commandments reading we find

Rev. 12:17 "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, **which keep the commandments of God**, and have the testimony of Jesus Christ."

Rev. 14:12 "Here is the patience of the saints: **here are they that keep the commandments of God**, and the faith of Jesus." (Though in each case *threw* is used and not *ποιεω*).

NON-BIBLICAL EVIDENCE

Not finding a clear answer in the context of the book itself, scholars have looked outside the Bible for evidence as well. This is also divided though I feel might favor the "commandments" translation.

The Following is quoted from Problems in Bible Translation, p. 262:

Extracts From the Church Fathers:

Tertullian, A.D. 145-220:

"Blessed (are) they who act according to the precepts, that they may have power over the tree of life, and over the gates, for entering into the holy city."---Tertullian, *On Modesty*, chap. 19, in *Ante-Nicene Fathers*, vol. 4, p. 96.

Cyprian, A.D. 200-258:

"Blessed are they that do His commandments, that they may have power over the true life."---Cyprian, Treatise 12, "Three Books of Testimonies Against the Jews," bk. 2, sec. 22, in *Ante-Nicene Fathers*, vol. 5, p. 522.

Athanasius, A.D. 298-373:

"Blessed are they who make broad their robes, that they may have right to the tree of life."---"Discourses Against the Arians," IV, 28, *Nicene and Post-Nicene Fathers*, vol. IV, 2d series, p. 444.

Primasius, A.D. about 500:

Refers to "robes" in Rev. 22:14 in his book on Revelation, lib. V, ch. XXII; Migne, *Patrologia Latina*, vol. 68, col. 933 A.

In this case the oldest evidence actually supports the "commandments" translation though evidence appears for both readings quite early in history. But the quotes from Tertullian and Cyprian, being clear references also; are significant in that they for all practical purposes *pre-date the oldest manuscript evidence*.

Evidence not often cited is the Apocryphal and Pseudepigraphal writings. One reference that I have noted in reading is the following:

"Faithful is the Lord to them that love him in truth,
To them that endure his chastening
To them that walk in the righteousness of his commandments
In the law which he commanded us that we might live.
The pious of the Lord shall live by it forever;
The paradise of the Lord, the trees of life, are his pious ones."
---Psalms of Solomon 14:13.

(R. B. Wright dates this work to the first century A.D. The Old Testament Pseudepigrapha, vol. 2, Ed. by James H. Charlesworth, Doubleday & Company, Inc., Garden City, N.Y., 1985. p. 640.)

MODERN PROPHETIC TESTIMONY

Of interest to some is the commentary of Ellen G. White. The way this prophetic writer handles this passage is quite interesting. Please attempt to follow the background thought of this passage:

1. In support of "commandments"

Spiritual Gifts, Vol. 3, p. 88

"By transgressing God's commandments a curse fell upon Adam and Eve, and they were deprived of all right to the tree of life. Christ died to save man, and yet preserve the honor of God's law. He says *"Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the City."* **The Son of God here presents the doing of the commandments of God as the condition of a right to the tree of life. The transgression of God's commandments deprived man of all right to the tree of life.** Christ died, that by virtue of his blood, obedience to God's law might make man worthy of the heavenly benediction, and grant him a right again to the tree of life."

S.D.A. Bible Commentary, Vol. 1, p. 1086:

"Transgression of God's requirements excluded Adam from the Garden of Eden. A flaming sword was placed around the tree of life, lest man should put forth his hand and partake of it, immortalizing sin. **Obedience to all the commandments of God was the condition of eating of the tree of life.** Adam fell by disobedience, forfeiting by sin all right to use either the life-giving fruit of the tree in the midst of the Garden, or its leaves, which are for the healing of the nations.

Obedience through Jesus Christ gives to man perfection of character and a right to that tree of life. The conditions of again partaking of the fruit of the tree are plainly stated in the testimony of Jesus Christ to John: *"Blessed are they that do His commandments, that they may have right to the tree of life, and many enter in through the gates into the city"* (MS 72, 1901).

S.D.A. Bible Commentary, Vol. 7, p. 990:

"None who have had the light of truth will enter the city of God as commandment breakers. His law lies at the foundation of His government in earth and in heaven. If they have knowingly trampled upon and despised His law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"* (RH Aug. 25, 1885).

"Jesus threw open the gates of the golden city and led us in. Here we were made welcome, for we had kept the "commandments of God," and had a "right to the tree of life." Early Writings, p. 35.

"Those who have been obedient to God's commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life." TM, pp. 234,235

The evidence is generally tipped in the favor of the commandments translation, this very rendition of the verse sometimes quoted in vision. The issue at the tree of life was obedience, therefore the reference to the tree of life again would again speak of obedience.

But Ellen White also is not silent concerning the necessity of the white robe of righteous character for entrance into the city:

2. In support of "robes."

" And they were all clothed with **a glorious white mantle** from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My

truth, enter in." We all marched in and felt that we had a perfect right in the city." Early Writings, p. 17.

S.D.A. Bible Commentary, Vol. 7, p. 960

"Christ says of the overcomer, "I will not blot out his name out of the book of life." The names of all those who have once given themselves to God are written in the book of life, and their characters are now passing in review before Him. Angels of God are weighing moral worth. They are watching the development of character in those now living, to see if their names can be retained in the book of life. A probation is granted us in which to wash our robes of character and make them white in the blood of the Lamb. Who is doing this work? Who is separating from himself sin and selfishness (HS 138)?"

(The General Conference Bulletin)

04-06-03

#04

"This is our washing and ironing time,--the time when we are to cleanse our robes of character in the blood of the Lamb. John says, "Behold the Lamb of God, which taketh away the sin of the world." I thank Thee, my heavenly Father, I praise Thee, that Thou hast given us Jesus, to take away our sins. Shall we not let Him take them away? Shall we not let our sins go?").

Some Evidence of “Robes” Reading

Therefore it can also be noted that white robes are worn as a symbol of purified holiness and as badges of admission to the holy courts. The parable of the wedding garment (white= Righteousness) in Matthew 22:1-14 (cf. also COL 307 ff.) highlights this theme. In addition, when Adam and Eve sinned (broke the commandments) in Eden, they lost their "white robe" (garments of light). The restored white robes are a reward of truthful living and obedience. The robes represent character, a character of righteous obedience.

Testimonies to Ministers and Gospel Workers

pp. 91,92:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.[* SEE APPENDIX.] This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the **righteousness of Christ, which is made manifest in obedience to all the commandments of God**. Many had lost sight of Jesus. They needed to have their eyes. . . ."

The presence of both ideas in the passage and in related passages almost makes it impossible to extricate and separate them, one from the other. To wash our robes means to remove the spots of sin from our lives. When this is done, one is keeping or living the commandments. Jesus imparts his righteousness to the believer, and they are made to be "right-doers." Anyone who is truly cleansed by Christ's blood *will be* a commandment keeper.

The reverse is true also. If in love and faith one obeys all that God asks of him he will be clean before God. He will be covered with the robe of Christ's righteousness."

TWO FINAL CONSIDERATIONS

1. There are two more ideas in the **immediate context** of 22:14 that also must be considered. The first seems to support both the "robes" and the "commandments" translation:

It is taken from Revelation 22:11 (just the third verse back):

"He that is *unjust* (unrighteous; *that is*, does not do right; or obey the law) let him be unjust still: and he which is *filthy* (ρυπαρος, having spots, dirty; *that is*, has smudged and dirty robes), let him be filthy still"

And then correlate opposites:

"and he that is *righteous* (obeys law; does right), let him be righteous still:
and he that is *holy* (clean, pure; white-robed), let him be holy still."

-----Therefore the contextual evidence still finds support for both distinct ideas!

2. Secondly, however, the case is to be made that according to careful textual analysis, the "commandment" translation is certainly not to be discarded as some so readily do. For the internal evidence demands it. The key is in comparing vs. 14 and 15 diagrammatically:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

- The two verses are necessarily related owing to the connective "For," in vs. 15.
- The two verses are set in obvious contrast---one to another. This is cogent to the whole case.

Diagram of Revelation 22:14,15:

Blessed are they that DO His commandments. . .	“For”	Outside are dogs, and sorcerers, and whoremongers, and murderers, and idolaters and whosoever loveth or DOETH a lie.
Inside City		Outside City
Blessed		(Cursed)
Place of Life (Tree)		Place of Death (Outside garden; or city, criminals, foreigners)
Commandments		Broken Commandments: Lying, immorality, murder, etc.
Commandments= Truth		Sorcery, Lying=Falsehood
Greek word: Doing the truth; ποιεω		Greek word: Doing Falsehood; ποιεω

The intentional contrast between those "doing" (ποιεω), the commandments and those "doing" (ποιων, plural of ποιεω) falsehood, is an obvious and intentional counterpoint; and is a capstone upon a recurrent theme in Revelation between the true (i.e., faithfulness, the Amen, truthfulness, testimony, true witness, etc.) and the false (i.e., apostles which say they are Jews, Satan, his synagogue, false prophets, blasphemous names and powers, Balaam, Jezebel, and all liars).

CONCLUSION

Though not an exhaustive study, it is apparent that evidence is available to support both views, or readings, of Revelation 22:14.

Although the reading "wash their robes" has received the nod by modern translators, and boasts the greatest manuscript evidence, taking all things into consideration I would submit in my thinking, is instead the "inferior reading." The commandment reading must be retained, for both the earliest

known testimony favors it, the internal evidence we have just noted authenticates it, and prophetic testimony corroborates most powerfully the reading of commandments. The passage cannot *work* without it.

I therefore wish to legitimize the reading "do his commandments" as an authentic phrase, and not the product of transcriptional error. Therefore, the other variant, by contrast despite being favored by the general feeling of scholarship, has placed upon it the burden of proof for its existence. It has been preferred perhaps because of the anti-Judaistic and anti-legalistic bias of later translators.

But should we now dismiss the robes reading? Absolutely not. It has too much merit and evidence in its favor to readily discard it, for it is unlikely that such a reading could have survived so easily and have so much relationship theologically, inferentially, and textually with Revelation 22:14.

Naturally, it has been the assumption of scholars that the reading has to be one or the other, and that it is a transcriptional error. The errors of transcription leaves one more possibility that is not forwarded, however, the possibility of the autograph or original writing having or alluding both phrases. It is known that word plays were popular in New Testament times, especially in the Jewish writings. (Matthew 16 and the Peter and the Rock is an example of this) Rhyme and repeated verbal sounds were not unknown in Jewish and early Christian songs. Intentional, double entendre' word plays occur elsewhere in Revelation.

What happened might be this:

A document with both phrases would have been considered by even by the very first transcriptionists as suspicious. They no doubt recognized what scholars have noticed since and assumed that the previous translator was unsure and so left both readings. Each later transcriptionist then, had to become his own textual critic and made a choice according to his own judgment in light of the other similar statements in the book or according to his favorite theological leanings. This would account for the creations as well of two streams of variants on this text.

Whether or not this was the case cannot be certain, but the purpose of this writing is to restore validity to the traditional translation as being at least equally authentic, and to elucidate the glories of the this text for our greater understanding.

In the end, as we have seen, the theological difference between the two readings can actually be minor. But the repudiation of the "commandments" reading has been license for some to demean the importance of commandment keeping as relevant in the final days of history. This is simply not the case, for not only will the saved wear the white robe of Christ's righteousness, but they also will be found keeping his commandments because of their love for Him. (Rev.12:17; 14:12; John 14:15).

Understanding the Soon Coming Statements

“And behold, I come quickly.” Revelation 22:12.

Introductory Story

“When we went to visit an old friend in Orlando recently, she told us a thrilling story. She said that her neighbor’s friend, who is the wife of a pastor, was driving down interstate 4 in Orlando two weeks before Christmas when she saw a young man hitchhiking. Although she had never stopped to pick up a hitchhiker, this time she felt compelled to stop.

After the young man had settled himself in the front seat, the pastor’s wife resumed driving on down the highway. The young man turned to her and said, “You know that Jesus is coming soon, don’t you?” Startled at this type of conversation opener, the pastor’s wife turned and looked at him, then back to the road. As she opened her mouth to answer, she glanced over at him, but he was gone. He had vanished!

Very shaken up, she hurried to the next exit and, seeing a policeman stopped to tell him what happened. After she had told him the story, he remarked, “That’s the seventh time such an incident has been reported this week. It’s always a young man, and he always says the same thing.”*

Such stories proliferate as a result of the teaching derived from such Scriptures as Revelation 22:20, that seem to promise that the coming of

* *Finish the Work Ministry News*, Vol. 2, #1, 1st quarter, 1994, by Jean Anderson.

Jesus is soon to take place. The truth of these stories cannot always be verified. In the case of the above story that circulated through the country, I am told, upon further investigation proved to be false.

While the conviction that Jesus' coming is soon is commendable, and is certainly the present conviction of many of us, it may carry with it some hazards as well. Prominent preachers and evangelists herald these words with enthusiasm, but may not be as responsible as they should be in how these texts are to be used and understood. "Crying wolf" too much may harden the hearts and dull the ears of sincere Christians and would-be Christians. Hope deferred makes the heart sick, and damage has been done as well to the integrity of God's words by even the well-meaning misuse of these second coming texts.

A recent survey of Adventist college youth brought the following responses to the question about the "soonness" of Christ's coming:

"We have mixed thoughts and feelings from hearing predictions that the second coming might happen in the next 10 years or that it might not happen in our lifetime at all."

"We are a generation of non-conviction when it comes to Jesus' second coming."

"I can't imagine it happening in my lifetime."

A Union College student recently admitted in a Review article: "I really don't think we can have any idea of when He'll come."^{**}

For several reasons these sentiments trouble some of us. While it is important to believe in the nearness of Christ's coming serious difficulties arise as a result of certain predictions, whether they carry a specific date, or if they are "rounded off" to "soon." The issue is one of credibility, and this credibility is connected to a subject of supreme importance.

^{**} (Quoted from *1888 Glad Tidings*, "The Soon Coming of Christ: Has 'Soon' Lost Its Meaning?" Robert J. Wieland, Vol. 16, no. 3, June-Aug 2000).

The most compelling Bible statements use the words, “quickly,” “at hand,” and “near.” Some examples are included in the text of this article.

Rev. 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Rev. 2:16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Rev. 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Rev. 11:14 The second woe is past; and, behold, the third woe cometh quickly.

Rev. 22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Rev. 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Rev. 22:20 He which **testifieth** these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

TWO EXAMPLES IN GREEK:

Rev. 22:12

Ιδου, ερχομαι ταχυ

Rev. 22:20

Ναι, ερχομαι ταχυ

Coming Soon?

IS JESUS A LIAR? It's been nearly 2000 years since these words were spoken through prophecy. What is most troubling is that the promise is given in the context of another promise: "My words shall not pass away."(Matthew 24:35).

In the mail are received circulars that feature explanations of the Trumpets of Revelation, or that quote the newspapers, or expose ecclesiastical movements that heightens the predictive climate. Emphasis shifts to imminence rather than preparedness and responsibility, which is where Jesus would rather have us put it.

Personal Interjection

While I do believe "the coming" is near, and it is my personal opinion that it is near, it is also my opinion that teachers and preachers are too careless in their use of these passages. Yes, the prophetic word is sure, and the coming is near---but how near is perhaps not for us to determine. As a pastor I have preached sermons on the nearness of Jesus' coming. In the preparation of one sermon I began listing what I considered solid reasons to believe that the coming is to happen soon. I thought I would be stretching it to find ten good reasons to believe thus. I was amazed when my list passed thirty-seven good reasons to believe it will be soon, and I was not done. But despite all of this the fact is that the coming will be a surprise to many and we are not given the day or the hour. We must be responsible with ALL of God's words.

Understanding The "Soon Coming" Statements

It is true that in several passages in the New Testament and especially in the *Revelation* are found statements that clearly seem to state the immanent return of Jesus. Most notable are those which say for example, "... Behold, I come quickly." (Rev. 22:7,12,20; 3:11)

The problem, to reiterate, is two-fold:

1. These statements have been applied by Christians for nearly 2,000 years and Jesus has not come.
2. These statements are made by Jesus particularly in contexts where Jesus is described as the true and faithful witness, the Amen (The Absolutely Truthful One), the one whose words never pass away. The seriousness is this, in that the God who claims to be “truth,” seems to be mistaken or is lying outright. If God knows the end from the beginning why is he wrong in his predictions, or if he has promised to come soon why has he not appeared?

Various explanations for this enigma are offered to date by preachers and expositors:

1. That “soon” means "soon" only in God's time, who is himself eternal.
2. That God deliberately represents his coming as soon whether it really is or not so all might be ready for his coming.
3. That the soon coming statements only apply to the last generation and are only to be understood as such.
4. That the statements like many of God's threatenings are conditional and would have come true had man correctly responded.

Though there might be elements of truth in all of these explanations they are not entirely satisfying and ring hollow to the skeptic, for certain, if not the faithful, waiting saint.

The view that the soon coming is to be seen as soon according to God's standard of eternal time wants for the fact that these messages are not for God's benefit but are expressed to humans for the very purpose of instruction. God would be expected to honor the meanings of words and expressions, as they are understood by man.

That God deliberately lies for effect or that he bends the truth even for good motives does not harmonize with the picture of God as absolutely truthful and open. Yet many preachers in effect take this position.

That the statements are made only to those living in the last days can hardly be supported in light of other statements made to indicate that these messages are for all ages and were to be applied in all ages until Christ should come. That these warnings are perhaps most important to last-day Christians who will see the return of Christ is certainly to be recognized. But these same passages have been understood and read by Christians down through the ages as applying and having relevance to them as well. Thus they are to be understood with this in mind.

The idea that the statements are conditional may have some merit, but some believe that God will at last come, whether man is ready or not. However, these statements are made by the Alpha and Omega, the one who knows the end from the beginning and knows the time of his coming. Therefore they cannot be entirely conditional.

Then what is to be made of this problem?

The fact that saints, apostles, and prophets have since the time of Jesus' first coming believed that they were on the verge of the age to come cannot be denied. Thus thought Peter, Paul, and even, no doubt, the seer of Patmos. They commented out of the limit of their hopes and their understanding of God's time. Yet if they were wrong perhaps in their anticipation, they were not wrong in their expectation, for Jesus did not reveal to them how long his coming would be delayed, but that they were to be in constant expectation. However some, like Paul, left warnings also that their hopes and expectations were not predictions and that caution should be exercised regarding the time of the *Parousia* (2 Thess. 2:1 ff.)[♦].

The nearness of the coming of Christ is expressed in many ways, but the most enigmatic are probably those types mentioned above where some

[♦] 2Ths. 2:2: *"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."*

form of the word "tachu" (ταχυ) is used. Other terms used are in words such as "near" or "at hand."

In Revelation expressions of immanence sometimes applied to the coming of Christ *are simply not speaking of the coming at all*, but rather concerning the parameters of the prophecy and its message. The statement in 1:3 and 22:10 that the "time is at hand" is that the prophecy itself is immediately active and applicable. By examining the verses one finds that it does not necessarily mean that the coming of the Lord is said to be near. The book was not to be sealed because it had immediate relevance, even in John's day.

However there are statements that irrefutably seem to report that the coming is to be expected immediately. Jesus says, "Certainly, I am coming quickly" (22:20).

Suddenness, Not Nearness

A study of the use of the word "tachu", (found in some form or another about 30X in the New Testament) shows that in some contexts it has the definite meaning of soon in time (These passages are listed below). However, in most instances another force of the word can also be emphasized, meaning not so much the passage of time as much as the manner or speed of the subject within time.

To further demonstrate, there are two ways in which the expression can be understood. Sometimes these meanings can hardly be separated one from another; but sometimes in certain contexts they must be separated.

1. The first meaning, then, is soon in time; that is, happening immediately after the first point in chronological time.
2. The second meaning relates not so much to the passage of chronological time but rather to the speed in which a certain action is accomplished.

Therefore one might say in modern English, "I am coming fast." Now what does the speaker wish to emphasize most? Is he meaning that he will

be there “right away” or does he mean that when he comes he will come with haste; or both? The context is crucial. If the discussion is about the near arrival of a guest then one might take it to mean that he will arrive “right away.” But the discussion may be about a man who has bought a new sports car and as soon as he is able; perhaps in a day or so he will be speeding to his destination. He may not arrive for hours, days, or even more elapsed time, but when he does come, he will be coming “fast.” The context in which the two ideas cannot be separated is when coming “fast” also creates the phenomenon of arriving quickly. Thus when Mary “rose up hastily” and came to where Jesus was (the resurrection of Lazarus) she both acted with speed and so arrived soon at Jesus place of waiting. (Jn 11:29,31).

All of these uses of the word are found in the New Testament but the *shade* of meaning or the emphasis given can vary according to the context and the tense. CONTEXT is the essential ingredient. TENSE is also crucial.

Paul often makes it clear that he is planning to come shortly to a certain destination (1 Tim.3:14). This clearly means “soon,” in time.

But in other contexts the immediacy is not so apparent as is the sudden and decisive manner in which it takes place. To illustrate one must look at Luke 18:8 where the unjust judge is described in parable. Then follows this verse:

“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily” (εν ταχει) . . .

Here it appears that even though the great judgment day is seen afar off (God bears long with the wicked, day and night continually hearing the appeals of the righteous), that the avenging will come “speedily.” How then can “speedily” or “quickly” be understood but in the sense of meaning “sudden?” This is comparable to the verse: “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye

brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:3,4).*

In several passages the idea of *suddenness and haste* rather than the particular "nearness in time" is emphasized though the two concepts are such close cousins that they often complement one another. Nevertheless the idea sometimes is clearly one of *speed and dispatch*. "Make haste, and get thee quickly out of Jerusalem," (Acts 22:18); "Go quickly, and tell his disciples.... and they departed quickly" (Matt 28:7,8). Even though they go "immediately" the fact that the action is done in haste also is prominently expressed.

Of a truth this is exactly the content of most of Jesus' warnings about his coming. The consistent warning is *not* its "soon-ness" but rather its sudden and unexpected nature.

Matthew 24 and 25 describe the watching attitude all must have. The emphasis even comes of being prepared for the delay (Parable of 10 virgins, faithfully using talents, etc.). One does not know the hour so he must always be ready. Signs may indicate nearness, but the only reliable attitude is watchful readiness.

The typical example Jesus used of his coming was the coming of a thief:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).*

*(The word "sudden" is used only once in the N.T. in 2 Thess. 5:4. However, it is here purported that the idea of "suddenness" has to be found more often than this and is found in many if not all of the "tacu" expressions.)

** **AS A THIEF:**

2Pet. 3:10 *But the day of the Lord will come as a **thief in the night**; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

Rev. 3:3 *Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a **thief**, and thou shalt not know what hour I will come upon thee.*

Now it cannot be said of a thief that he always comes "soon." If it is known that a thief always comes "soon," many would be prepared for him. But a thief comes early, middle, or late, depending on when he calculates he can best surprise the possessor of wealth. What makes the thief successful is that he comes suddenly, unexpectedly, quickly snatching his prize and leaving. To the weary and those not vigilant, so will it be at the Lord's coming. And, incidentally, the hour will be late in this world's history and not early.

It is this sense that is so prominent in the Revelation and in the New Testament and for this reason it seems expedient to understand according to the golden rule of context that this is how the "soon coming" statements made by Christ himself are to be understood. God does not lie and we need to be responsible with His words. In fact history itself may now prove that this is what Jesus meant, for hundreds, yes, thousands of years have passed since He was here. Yet the time is nearer than when the early Christians first believed, and all other indicators do show that the coming is near, at hand. This truth must be sensed and entertained without making Jesus honest only in the present and dishonest in the past.

Without the context of other statements that Jesus has made we could easily conclude that "soon," and only soon, is what Jesus meant. But by carefully comparing each metaphor and examining the nuance's present in the expressions regarding the time of his coming we must qualify the statements according to the context. *These tend to highlight the sudden and unexpected nature of his coming.*

Nowhere does Jesus say he is coming "immediately" or that his coming "is at the door." (Some may point to certain problem passages but these passages have other explanations). He could have used these other words

Rev. 16:15 *Behold, I come as a **thief**. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

Matt. 24:43 *But know this, that if the goodman of the house had known in what watch the **thief** would come, he would have watched, and would not have suffered his house to be broken up.*

if he wished. But he apparently used a common expression denoting suddenness.

Such circumstances played themselves out in the time of Noah. The day did not particularly come "soon." The ark was in building for years, decades. But suddenly one day the flood came, catching the unbeliever off guard. So shall the coming of the Son of Man be.

Tense of "Quickly."

One last observation is that the Greek tense of the word is very significant, especially in the passages under consideration. No student of Scripture can be responsible and ignore this evidence. Unfortunately, carelessness in this regard has led to the problem we are discussing.

In the text, "behold, I come quickly," the verb, "I come" is in the *present* tense. The present tense in Greek is always understood in a continuous sense. Therefore properly translated the phrase would read, "behold, I am continually coming, quickly." As one can immediately see, if "soon" is meant, this phrase makes absolutely no sense. Christ cannot always be coming "soon." But he can always be on the verge of coming, and when he does come, come suddenly, as a thief, and without warning. This is the meaning of these expressions.

Conclusion

Therefore, certain texts commonly used by Christians to teach the "nearness" of the second coming should never be used in this sense. They are placed in the Scripture to emphasize the *suddenness and unexpectedness* of Christ's coming and the need for constant readiness, not its nearness.

Other valid prophetic passages and signs are available to teach the nearness of Christ's coming. The attitude of expectation and nearness should indeed be taught through these means. But to quote repeatedly from certain passages that seem to promise nearness is unwarranted, even at times detrimental, to the integrity of the Christian message.

Properly understood, these passages do not make Jesus and the Apostles dishonest or mistaken. The integrity of God's word is preserved. The lessons intended by Christ and the apostles retain their instructional value, relevant to the faithful of all ages.

Many of the New Testament passages using “near in time” expressions are listed below:

Quickly; *ταχυ*: Matthew 3:25; 28:7,8; Mk 9:39; Luke 15:22; Jn 11:29; Rev 2:16; 3:11; 11:14; 22:7,12,20.

Quickly, with speed; *ταχεως*: Luke 14:21; 16:6; Jn 11:31; 1Cor. 4:19; Gal 1:6; Phil 2:24; 2:19; 1 Tim 5:22; 2 Tim 4:9.

Quickly, within a little time; *εν ταχει*: Luke 18:8; Acts 12:7; 22:18; 25:4; Rom 16:20; 1 Tim 3:14; Rev 1:1; 22:16.

αιφνιδιος—“sudden destruction.” 1 Thess 5:3.

or

εξαιφνης; Mark 13:36—“suddenly find you sleeping.”

(There are also several uses of “near;” *ενγυς*, and “at hand.”)

- An example of the sometimes inseparable meaning---Matt. 21:20: “And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!”

Synonymic Parallels in Revelation

WHAT ARE SYNONYMIC PARALLELS?

Synonymic Parallels are literary parallels found throughout the entire book of Revelation. They are similar words or ideas that thematically relate to each other.

Words with opposite meanings are called *antonyms*. Examples are “black and white,” “hot and cold,” “fast and slow.” Contrarily “synonyms” are words that have similar meanings such as “moist and wet,” “tired and exhausted,” “black and ebony.” As these words and ideas reoccur throughout the book they constitute such parallels.

Synonymic Parallels is an expression I have invented for the word-sisters, or word-cousins found in a document. The same word may not be repeated, but a similar related word or idea occurs at least once (sometimes many times) in each section of the book.

To give an example from the book of Revelation let us refer to the parallel, “Eastern Orientation.” This title is referring to several words or ideas in the book that relate to the *eastern compass direction* in biblical times. In the beginning section, the Seven Churches, the first material half mentions “Paradise,” the garden known by all as the garden planted “eastward in Eden.” The complimenting other half of the churches provides us with “the morning star,” or the “star of the east.” The pattern continues through the book. In the next section, the Seven Seals, we find the “Lion of the Tribe of Judah,” the flag or standard that stood on the eastern side of the Israelite encampment. The next section does not give us the exact same things but a similar idea, an angel with the Seal of God “ascending from the east,” or the “sun-rising.” In later sections follow the altar of sacrifice and the court of the Gentiles, things known to be situated on the eastern

side of the temple complex. The parallels continue through the book. When these parallels are classified or tallied they often result with the number seven or some multiple of seven. For instance, the forms water is found in is probably intended to result in this way: sea, lake, river, fountain (well or spring), rain, snow, hail; that is, seven water sources.

The choice of words is often so efficient as to utilize the same word or expression for a separate parallel idea. For example, the ideas given for the eastern direction above also often seem thematically related with the idea of something that “lies foursquare,” or is “four-dimensional.” Paradise is taken from the Persian word for a “four-walled garden.” Therefore a foursquare figure is inferred. The standard for the eastern tribe of Judah also is associated with the foursquare arrangement of the tribal encampment. The seal seen from the angel of the east comes in the context of the angels standing at the four-corners of the earth, another four-dimensional symbol. The court of the Gentiles on the east side of the temple was arranged in a square. Foursquare objects appear right up to the New Jerusalem that lies foursquare, with an eastern side. While not all foursquare objects are related to the eastern direction, a foursquare object nevertheless appears in each section if the observer is careful enough to search for it.

The study of these parallels helps in interpretation in many ways. It helps one find meaning from the symbol, or it helps by processing comparisons with other sections of the book and thus elucidating the text. Examples have been given of this in the previous volumes, and continue through the series. The use of these parallel ideas tightens the range of interpretation and proves the literary unity of the book. The study of these parallels has provided excitement and fascination to this author in meditation on Revelation’s themes. They are an indication of the divine inspiration of the book.

Introduction to Synonymic Parallels

How to Read the Tables

A title is given to each parallel idea that repeats itself in various ways throughout the *Revelation* document.

The first column lists the section or subsection that is represented. These sections each consist of a first part and a second part that roughly mirror each other (a, b). The second column numbers and classifies each of the 13 subsections.

The third column provides a listing of the most obvious parallels in abbreviated form as they occur in the text of each section.

The fourth column lists short explanatory notes and textual references. These also direct the reader to further notes of clarification in the footnotes immediately following many of the parallels.

While the reading of these might seem ponderous and is not generally expected, the reader is encouraged to labor through a few of these to appreciate the beautiful harmony that exists throughout the book of Revelation. The presentations of these are by no means final or infallible and the reader is welcome to improve or disagree with this writer's assessment. However, these parallels have been traced as a result of thousands of hours of meditation and study and can in many cases be confidently justified. These parallels have been an invaluable source of information needed for interpretation. Studying these greatly increases one's understanding of the *Book of Revelation*.

In book four, the parallels catalogued from A-M have been presented. Following is the balance of these parallels. There is no claim that these are all of the possible ones. New ones seem to emerge with further

investigation. An example of a further development not traced in this study is that every section seems to present us with something made of bone, or ivory (horns, trumpets, teeth, vessels, great white throne (?), etc.

In volume four close to 89 parallels are listed. In this volume 62 are listed. This makes a total of 151. However, there may be some overlap of ideas, which would disallow some of these. The number of “one thousand” may belong with number “ten”. The things “not found” may be doubled with things that are “hidden, or mysterious.” Therefore, if a few of these were eliminated or merged, we would have very close to **144** parallels that were intended. It seems, though, at this writing since more show up from time to time, that there must be at least 175, maybe more, *distinctive* parallel ideas that thread their way through the book.

One parallel that has come to my attention before this publication but isn’t catalogued in this volume concerns things that are “winged, or alar,” that is, “having wings.” This is an example of further and continual development and discovery of the parallels. One may wish to catalog this particular one for himself or herself. It is entertaining and inspiring to do so. I believe there are probably 7 or more particular winged objects meant. Probably they include: Angels, 4 living creatures or cherubim, locusts, woman in wilderness, scavenger birds (Rev 18, 19), eagles, and dragons (?).

At any rate, while one can argue over which things are ultimately meant, there can be no doubt that the parallels actually exist. There are too many thematic lines that are readily observable to charge that these are my (this author) invention, or even strictly the author of Revelation’s invention. They are golden threads interwoven into the document to indicate divine inspiration and genius, planted there by the Holy Spirit of God to elicit wonder and applause from the reader. Most of all their presence indicates that the level of inspiration of the marvelous *Apocalypse* is of the highest order, making it a book of intense and profound interest.

Synonymic Parallels

N-Z

Name; Designated Title

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	For my name's sake; holdest fast my name; new name	(2:3)(2:13)(2:17)
The Churches 2:18 - 3:22	1b	Name; Persons (Names); write on him my new name	(3:4,5,8,12)(3:5)(3:12)
The Seals 4:1 - 6:6	2a	Name given: Lion of the Tribe of Judah; the Root of David	(5:5)
The Seals 6:6 - 8:5	2b	His name that sat on him was Death. . .	(6:8) Plus names of all the sons of Israel
The Trumpets 8:6 - 10:3	3a	Name of the star; name in Hebrew; and Greek	(8:11)(9:11)
The Trumpets 10:4 - 11:19	3b	Slain of men (lit. "names of men"); fear Thy name	(11:13,18) Also "Sodom," "Egypt."
The Great Controversy 12:1 -17	4	Called (named) the Devil and Satan	(12:9)
The Plagues 13:1 - 14:16	5a	Names on heads; name blasphemed; names not written; name of beast, etc.	(13:1,6,8,17; 14:1,11)
The Plagues 14:17 - 16:21	5b	Number of name; name glorified; name blasphemed	(15:2,4)(16:9)

The Laments 17:1 - 18:12	6a	Full of names; upon forehead; written in book	(17:3,5,8)
The Laments 18:13 - 19:21	6b	Name written; name is called; on thigh	(19:12,16)
The Restoration 20:1 - 21:15	7a	Names written thereon	(21:12,14)
The Restoration 21:16 - 22:21	7b	Name shall be on their foreheads	(22:4)

Not Found; Missing; Hidden

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	The Hidden Manna	(2:17)
The Churches 2:18 - 3:22	1b	Works not found perfect	(3:2)
The Seals 4:1 - 6:6	2a	No one found anywhere to open book	(5:3)
The Seals 6:6 - 8:5	2b	Heavens departed	(6:14) Tribe of Dan is missing from list (7:4-8)
The Trumpets 8:6 - 10:3	3a	Seek death and can't find it	(9:6)
The Trumpets 10:4 - 11:19	3b	<i>Two witnesses vanish in a cloud</i>	(11:12) Of Enoch it was said, "And he was not, for God took him." (Gen 5:24)
The Great Controversy 12:1 -17	4	No place found in heaven	(12:8)
The Plagues 13:1 - 14:16	5a	No guile found in mouths	(14:5)
The Plagues 14:17 - 16:21	5b	Mountains not found	(16:20)

The Laments 17:1 - 18:12	6a	Buyers not found; Beast is, then is not, then is	(18:11) no buyers found for merchandise; (17:8)
The Laments 18:13 - 19:21	6b	Babylon not found any more at all	(18:21) vs. 14, and 22ff seven things: fruits, goodly things, music, craftsmen, milling, candles, brides and grooms.
The Restoration 20:1 - 21:15	7a	No place found for them	heaven and earth (20:11) plus no sorrow, death and crying (21:4)
The Restoration 21:16 - 22:21	7b	No more curse	(22:3) plus nothing unclean or defiled, etc.

Not Found; Missing

- Included also is the idea of "disappearing" and "vanishing."

7a We find SEVEN " no mores:"

1. No more sea
2. No more death, sorrow, pain (21:4)
3. No (more) temple (21:22)
4. No need of the sun and moon in the city (21:22; 22:5)
5. No closed gates; night (21:25; 22:5)
6. No more evil and deception
7. No more curse

Object in the Hand

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Seven stars	(1:16)
The Churches 2:18 - 3:22	1b	Rod; stars	(2:27)(3:1)
The Seals 4:1 - 6:6	2a	A book	(5:1) Also balance (6:5) Perhaps also the bow and the sword.
The Seals 6:6 - 8:5	2b	Seal of God; palms	(7:2)(7:9)
The Trumpets 8:6 - 10:3	3a	Trumpets; open book	(chapter 8,9)(10:2) Perhaps also the rod (11:1)
The Trumpets 10:4 - 11:19	3b	Rod of iron	(12:5)
The Great Controversy 12:1 -17	4	Sharp sickle	(14:14)
The Plagues 13:1 - 14:16	5a	Sharp sickle	(14:17 ff.) harps?
The Plagues 14:17 - 16:21	5b	Cup in hand	(17:4)

The Laments 17:1 - 18:12	6a	Cup at her hand	(19:2)
The Laments 18:13 - 19:21	6b	Chain	(20:1) Measuring reed (21:15)
The Restoration 20:1 - 21:15	7a	Reed	(21:15) (Section division follows this verse)
The Restoration 21:16 - 22:21	7b	Reed	(21:16)

Offspring; Children

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Children (sons) of Israel; kindreds of the earth	(2:14)(1:7)
The Churches 2:18 - 3:22	1b	children (Jezebel's)	(2:23)
The Seals 4:1 - 6:6	2a	Root of David	(5:5) Isaiah 11:1; kindred (5:9)
The Seals 6:6 - 8:5	2b	Sons of Israel	(7:4)
The Trumpets 8:6 - 10:3	3a	Grass, trees, green things	(8:7; 9:4) Living things on the earth. "All flesh is grass." Trees---families and kindreds (family tree) ¹
The Trumpets 10:4 - 11:19	3b	Kindreds	(11:9) tribes
The Great Controversy 12:1 -17	4	Man child, child; offspring	(12:4,5) αρσιν; τεκνον; (12:17) seed; σπερμα
The Plagues 13:1 - 14:16	5a	Son of man; tribe	(14:14)(14:6)
The Plagues 14:17 - 16:21	5b	Vintage of the earth	(14:17)

The Laments 17:1 - 18:12	6a	Mother of harlots	(17:5) harlot offspring; daughters
The Laments 18:13 - 19:21	6b	Souls of men	(18:13) that is, persons from men, sons and daughters.
The Restoration 20:1 - 21:15	7a	Shall be My son; Sons of Israel	(21:7)(21:12)
The Restoration 21:16 - 22:21	7b	Root and offspring of David	(22:16)

Offspring; Children

3a Perhaps grass can represent= individuals, life; and trees can represent= incorporate groups, families, nations. Cf. chapter in *Trumpets* section, volume 3.

Offspring: Vegetation

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Tree of Life	(2:7) δένδρον; tree; alt. "branch"
The Churches 2:18 - 3:22	1b	Rod	(2:27) ραβδος
The Seals 4:1 - 6:6	2a	Root of David	(5:5)
The Seals 6:6 - 8:5	2b	Trees	fig (6:13); any tree (7:1,3); palms (7:9)
The Trumpets 8:6 - 10:3	3a	Tree, green thing, grass	(9:4)
The Trumpets 10:4 - 11:19	3b	Olive trees, (reed like a) rod	(11:4)(11:1)
The Great Controversy 12:1 -17	4	Seed	(12:17) offspring, fruit
The Plagues 13:1 - 14:16	5a	Firstfruits	(14:5)
The Plagues 14:17 - 16:21	5b	Vintage of the earth	(14:18)

The Laments 17:1 - 18:12	6a	Thyine Wood (tree)	(18:12) ξυλον
The Laments 18:13 - 19:21	6b	Fruit	(18:14) Also "rod" (19:15)
The Restoration 20:1 - 21:15	7a	Reed	(21:15,16)
The Restoration 21:16 - 22:21	7b	Tree of life; Root and offspring of David; fruit; leaves	(22:2,2,14)(22:16)(22:2) Note: several uses of "tribe" φυλων in Rev.; related to <i>fullon</i> , "leaf."

Outside of; Out of

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Girt around (outside) with a belt	(1:13) περιεζωσμενον
The Churches 2:18 - 3:22	1b	Go out no more	(3:12) , i.e. outside the city
The Seals 4:1 - 6:6	2a	Book written within and withOUT	(5:1) Also angels stand around or without. (5:11)
The Seals 6:6 - 8:5	2b	Out of great tribulation	(7:14) Also throng is clothed without with robes; stole'= outer garment; same verse
The Trumpets 8:6 - 10:3	3a	Smoke comes out of pit; fire and smoke from mouths, etc.	(9:2,3; 9:17,18) literally another double emphatic, "out of the smoke, came out". (Also perhaps 10:2;" wrapped in a cloud")
The Trumpets 10:4 - 11:19	3b	Court which is without the temple	(11:2) literally, "the court which is without, throw outside."
The Great Controversy 12:1 -17	4	Dragon cast outside of heaven	(12:9) "thrown to the earth" Also goes <u>out</u> to make war (12:17) , see note on 3:12
The Plagues 13:1 - 14:16	5a	Angels come out of the temple	(14:15,17) Angels re-position themselves outside of the temple.

The Plagues 14:17 - 16:21	5b	Winepress trodden without the city	(14:19,20)
The Laments 17:1 - 18:12	6a	Come out of her, my people	(18:4) Double emphatic; "come out of her, outside."
The Laments 18:13 - 19:21	6b	Stand afar off (?)	(18:15,17)
The Restoration 20:1 - 21:15	7a	Compassed the camp of the saints	(20:9) surround outside
The Restoration 21:16 - 22:21	7b	Outside are dogs and sorcerers	(22:15)

Outside of; Out of

1a Note vs. 2:5 "from whence thou art fallen" is according to Vincent, (p. 438), literally "thou hast fallen out."

2a Cf. Rev. 14:20, comments.

6b The merchants in a sense can be seen standing at a distance, that is, outside and around.

Overcome; Conquer

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	He that overcometh	(2:7,11,17)
The Churches 2:18 - 3:22	1b	He that overcometh	(3:5,12,21)
The Seals 4:1 - 6:6	2a	Lion overcame; conquering and to conquer	(5:5)(6:2) (overcoming and to overcome; νικᾶω)
The Seals 6:6 - 8:5	2b	Israel	(7:4) Meaning of name is "one who prevails with God"
The Trumpets 8:6 - 10:3	3a	<i>Third part of men killed; King is Abaddon</i>	(9:18)(9:11) Abaddon means "destroyer" thus one who overcomes.
The Trumpets 10:4 - 11:19	3b	Beast shall overcome them and kill them	(11:7)
The Great Controversy 12:1 -17	4	Overcame him by the blood of the Lamb	(12:11)
The Plagues 13:1 - 14:16	5a	War with the saints and to overcome them	(13:7)
The Plagues 14:17 - 16:21	5b	Victory over the beast	(15:2) "the ones overcoming the beast"

The Laments 17:1 - 18:12	6a	Lamb shall overcome them	(17:14)
The Laments 18:13 - 19:21	6b	Babylon is overcome; the beast is taken and the false prophet	(18:14-24)(19:11-21) espec. vs. 20. This describes the "overcoming" predicted in 17:14)
The Restoration 20:1 - 21:15	7a	He that overcometh shall inherit all things	(21:7)
The Restoration 21:16 - 22:21	7b	<i>Promises fulfilled to overcomers</i>	(whole section) Note: A conquerors procession is described in 21:24)

Pain, Torment, Suffering

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Companion in tribulation; Those things which thou shalt suffer	(1:9) (2:10) tribulation 10 days
The Churches 2:18 - 3:22	1b	I will cast her into bed; Laodicean condition	a bed of pain and sickness ; "tribulation" (2:22), wretched and miserable (3:17)
The Seals 4:1 - 6:6	2a	Lamb being slain	(5:6)
The Seals 6:6 - 8:5	2b	Pale, sickly horse; suffering martyrs; great tribulation	(6:8)(6:9-11)(7:14-17) No more hunger, heat, tears.
The Trumpets 8:6 - 10:3	3a	Locusts bringing the torment of scorpions	(9:5,6)
The Trumpets 10:4 - 11:19	3b	Stomach bitter; prophets bring torments and plagues	(10:10)(11:10, etc.)
The Great Controversy 12:1 -17	4	Pain of childbirth; persecution	(12:2,13)
The Plagues 13:1 - 14:16	5a	Tormented day and night	(14:9 ff.)
The Plagues 14:17 - 16:21	5b	Plagues; gnaw tongues for pain	(16:10,11)

The Laments 17:1 - 18:12	6a	Torment and sorrow	(18:7,8)
The Laments 18:13 - 19:21	6b	Torment on Babylon	(18:15)
The Restoration 20:1 - 21:15	7a	Tormented day and night; no more pain and sorrow	(20:10)(21:4)
The Restoration 21:16 - 22:21	7b	No more curse; plagues	(22:4, 22:18)

Pain; Torment; Suffering

2a Also weeping and hunger, and the sword are to be noted in this section.

Pale; Yellow-green Color

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	As one dead	(1:17) Also perhaps the color of myrrh.
The Churches 2:18 - 3:22	1b	Sardis	Sard= yellow ¹ ; (3:1-6)
The Seals 4:1 - 6:6	2a	Sardine stone	(4:3) root; rod or shoot (5:5)
The Seals 6:6 - 8:5	2b	Pale horse	(6:8) χλωρος
The Trumpets 8:6 - 10:3	3a	Green grass; brimstone	(8:7) χορτος, χλωρος (9:17) θειωδεις
The Trumpets 10:4 - 11:19	3b	Dead bodies	(11:9) Also reed and rod (11:1) Honey? (10:9)
The Great Controversy 12:1 -17	4	Horns	(12:3) Note: "greenhorn" Perhaps also "seed" or young plant. (12:17)
The Plagues 13:1 - 14:16	5a	Horns; brimstone; <i>firstfruits</i>	(13:1)(14:10)(14:4)
The Plagues 14:17 - 16:21	5b	A dead man	(16:3)

The Laments 17:1 - 18:12	6a	Ivory	(18:12)
The Laments 18:13 - 19:21	6b	Brimstone	(19:20)
The Restoration 20:1 - 21:15	7a	Brimstone	(21:8)
The Restoration 21:16 - 22:21	7b	Sardonyx, etc.	(21:20) See chapter on these stones.

Pale; Yellow-green

1 "Sard" has better evidence here to mean "pale" and "sickly" than the popular equation of commentators with "red." We believe "yellow" or "pale white" is the correct association of meaning. See article on the stones of the New Jerusalem, Restoration section.

2b Of *chloros*; Homer applies it to honey, Sophocles to sand. However Gladstone says that Homer indicates rather the absence than the presence of definite color. Vincent, p. 496.

4 Those acquainted with animals have noticed the pale color of horns, even the yellow-green color of new horns; from whence we speak of a "greenhorn," i.e. a "novice," one inexperienced, and untried.

5 Brimstone; sulfur, is of that no descript color from pale white to yellow to green.

Personal Instruction via a Heavenly Being

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Voice and encounter with Jesus	(1:10 ff.) Jesus through the angel Gabriel instructs John to write seven messages.
The Churches 2:18 - 3:22	1b	First voice heard again with invitation to Come up. . .	(4:1) Also John has relayed through writing the messages of the angels to the churches, etc.
The Seals 4:1 - 6:6	2a	One of the elders saith unto me. . .	(5:5)
The Seals 6:6 - 8:5	2b	One of the elders answered, saying unto me. . . .	(7:13,14)
The Trumpets 8:6 - 10:3	3a	Encounter with divine figure; instructed to seal seven thunders	(10:1 ff.)
The Trumpets 10:4 - 11:19	3b	The angel stood saying (to John)	(11:1 ff.)
The Great Controversy 12:1 -17	4	Voice in heaven	(12:10)
The Plagues 13:1 - 14:16	5a	Voice from heaven saying unto me... Yea, saith the Spirit	(14:13) Blessed are the dead, etc.

The Plagues 14:17 - 16:21	5b	Angel of the waters speaks, and another out of the altar	(16:5-7)
The Laments 17:1 - 18:12	6a	Angel talks with John about Great Whore	(17:1 ff.)
The Laments 18:13 - 19:21	6b	John worships angel; Angel remonstrates	(19:9,10)
The Restoration 20:1 - 21:15	7a	One of the angels with the seven bowls shows John the New Jerusalem, etc.	(21:9 ff.)
The Restoration 21:16 - 22:21	7b	John again worships angel; is instructed	(22:8,9 ff.)

Personal Instruction via a Heavenly Being

In every section John has a "personal" encounter with a living creature, and elder, an angel, or heavenly voice which instructs him personally. Of course, in a sense, the entire vision is such an encounter. But the text notes these direct conversations or revelations particularly.

Personal Name

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	John; Balaam; Antipas; Balak	(1:4,9)(2:13,14) Also Jesus Christ, etc.
The Churches 2:18 - 3:22	1b	Jezebel; My (Jesus) new name; etc.	(2:20)(3:12)
The Seals 4:1 - 6:6	2a	Judah; David	(5:5)
The Seals 6:6 - 8:5	2b	Sons of Israel	(7:4-8)
The Trumpets 8:6 - 10:3	3a	Apollyon/Abaddon	(9:11)
The Trumpets 10:4 - 11:19	3b	Sodom; Egypt	(11:8) Though these are also locales they are also O.T. names.
The Great Controversy 12:1 -17	4	Michael; Old Serpent called the Devil and Satan	(12:7,9)
The Plagues 13:1 - 14:16	5a	The name of (or the name---) "Blasphemy"	(13:1)
The Plagues 14:17 - 16:21	5b	Moses	(15:3)

The Laments 17:1 - 18:12	6a	Name on forehead: Mystery, Babylon the Great, etc.	(17:5)
The Laments 18:13 - 19:21	6b	Jesus' mystery name; Faithful and True; Word of God, King of Kings	(19:11-16)
The Restoration 20:1 - 21:15	7a	Gog and Magog	(20:8) Names of Israel and Apostles on foundations and gates (21:12,14)
The Restoration 21:16 - 22:21	7b	Alpha and Omega; John; Jesus;	(22:8,13, 16, 20,21)

Personal Name

5a *p* 47, a, etc. = ονομα βλασφημιας, name---singular, " a name of blasphemy."

Other evidence cites "names of blasphemy" (plural, one for each head). In either case the effect is the same; blasphemous names written on the heads.

Physical Strength, Power

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Strength (kratos)	(1:6)
The Churches 2:18 - 3:22	1b	Strength (dunamis)	(3:8) The Philadelphian church has little, but will become pillars (a symbol of)
The Seals 4:1 - 6:6	2a	Strength	(5:2) ισχυρος (5:12) <i>dunamis</i> , ισχυν
The Seals 6:6 - 8:5	2b	Strong men; Strength	(6:15) ισχυροι (7:12) ισχυρος; δυναμις
The Trumpets 8:6 - 10:3	3a	Strong angel	(10:1) ισχυρος
The Trumpets 10:4 - 11:19	3b	Power	(11:17) δυναμις
The Great Controversy 12:1 -17	4	Strength	(12:10) δυναμις
The Plagues 13:1 - 14:16	5a	Power	(13:2) δυναμις
The Plagues 14:17 - 16:21	5b	Power	(15:8) δυναμις

The Laments 17:1 - 18:12	6a	Strong	(18:8) ισχυρος "Strong is the Lord who judgeth her." Also 17:13; δυναμις
The Laments 18:13 - 19:21	6b	Power, The Almighty	(19:2) δυναμις; (19:6) παντακρατωρ; strong men (19:18) ισχυροι
The Restoration 20:1 - 21:15	7a	<i>To lay hold</i>	(20:2) verb κρατω is used. To lay hold of effectively and with strength.
The Restoration 21:16 - 22:21	7b	The Almighty	(21:22) i. e., all strength; παντακρατωρ

Proceeding From the Mouth

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Sharp two-edged sword	(1:16)
The Churches 2:18 - 3:22	1b	Spew thee out of my mouth	(3:16)
The Seals 4:1 - 6:6	2a	Out of the throne proceeded	(4:5) Cf. meaning of the storm scenes.
The Seals 6:6 - 8:5	2b	Voices	(6:7)(7:2,10; 8:5)
The Trumpets 8:6 - 10:3	3a	Teeth as the teeth of lions; fire and smoke and brimstone	(9:8,17,18)
The Trumpets 10:4 - 11:19	3b	Fire proceedeth out of their mouth	(11:5)
The Great Controversy 12:1 -17	4	Cast out of his mouth water	(12:15)
The Plagues 13:1 - 14:16	5a	Mouth of lion, speaking blasphemies	(13:2,5,6)

The Plagues 14:17 - 16:21	5b	Three unclean spirits like frogs	(16:13)
The Laments 17:1 - 18:12	6a	Words of God; voice	(17:17)(18:2)
The Laments 18:13 - 19:21	6b	Sword which proceeds from mouth	(19:15,21) Equivalent to the word of God.
The Restoration 20:1 - 21:15	7a	A voice from heaven	(21:3)
The Restoration 21:16 - 22:21	7b	Sayings	(22:6,7) Sword,water,fire, smoke, brimstone, frog-like spirits, words or voices= 7 (teeth?)(spirit of life from God?)

Proceeding From the Mouth

- A recurrent theme found in the book is to report various things emitting from the mouth:

- (1) a sword
- (2) water
- (3) fire
- (4) smoke
- (5) frog-like spirits
- (6) brimstone
- (7) voices, words, sound

Prohibition

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Don't fear	(1:17)
The Churches 2:18 - 3:22	1b	Let no man take your crown	(3:11) Also a door that no man can shut (3:8)
The Seals 4:1 - 6:6	2a	Don't weep; Don't destroy oil and wine	(5:4) (6:6)
The Seals 6:6 - 8:5	2b	Hurt not the earth, etc.	(7:3)
The Trumpets 8:6 - 10:3	3a	Commanded to not hurt grass, etc.	(9:4)
The Trumpets 10:4 - 11:19	3b	Don't write; Don't measure	(10:4)(11:2)
The Great Controversy 12:1 -17	4	Cast out, no place in heaven anymore	(12:8,9)
The Plagues 13:1 - 14:16	5a	No man might buy or sell	(13:17)

The Plagues 14:17 - 16:21	5b	No man able to enter temple	(15:8)
The Laments 17:1 - 18:12	6a	Don't be partakers of her sins; No buying of merchandise	(18:4)(18:11)
The Laments 18:13 - 19:21	6b	Do not worship	(19:10)
The Restoration 20:1 - 21:15	7a	Locked up so he can not deceive the nations anymore	(20:3)
The Restoration 21:16 - 22:21	7b	Nothing abominable can enter city	(21:27)

Prohibition

- These parallels represent a control or check placed in the narrative to limit the activity and freedom of the subject.

Public Proclamation

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Blessed is he that readeth	(1:3) Meaning also to read aloud to the congregation. Αναγινώσκω—lit. to “know with”
The Churches 2:18 - 3:22	1b	Confess name before the Father and the angels	(3:5)
The Seals 4:1 - 6:6	2a	Strong angel, proclaiming with a loud voice	(5:2)
The Seals 6:6 - 8:5	2b	Testimony, Large multitude shout out	(6:9)(7:9,10 ff)
The Trumpets 8:6 - 10:3	3a	Angel with foot on land and sea	(10:2) Land and sea, universal proclamation, loud voice, book in hand. (Trumpets also a symbol of public notification)
The Trumpets 10:4 - 11:19	3b	Two Witnesses who give testimony; Prophesying to many	(11:3),(10:11)
The Great Controversy 12:1 -17	4	Overcame by the word of their testimony	(12:11) legal, courtroom setting--accuser/prosecutor, etc.
The Plagues 13:1 - 14:16	5a	Everlasting gospel to preach to all the earth	(14:6)
The Plagues 14:17 - 16:21	5b	<i>Song of victory by victorious thron</i>	(15:3) Also three spirits who muster the kings of the world and their armies ?(16:13)

The Laments 17:1 - 18:12	6a	Bright angel, whole earth enlightened	(18:1)
The Laments 18:13 - 19:21	6b	Call to the feasts, Victorious throng	(19:17)(19:1-9)
The Restoration 20:1 - 21:15	7a	The Witness of Jesus	(20:4)
The Restoration 21:16 - 22:21	7b	To testify (to churches; to everyone)	(22:16, 18, 20)

Public Proclamation

- Public proclamation: Public testimony, preaching, singing, etc.

1a Vincent freely notes that the public reader in the church is primarily meant to be understood here, though naturally inclusive of all who read the script of the book. (p. 409)

Pure; Holy; Clean

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	White dress; hair; appearance; etc.	(1:13-15)
The Churches 2:18 - 3:22	1b	He that is holy; white robes	(3:7)(3:4,5)
The Seals 4:1 - 6:6	2a	Holy, Holy, Holy; prayers of the saints (holy ones)	(4:8)(5:8)+ white robed elders, etc.
The Seals 6:6 - 8:5	2b	Holy and true; white robes; saints	(6:10,11)(8:3,4 "holy ones")
The Trumpets 8:6 - 10:3	3a	White clad figure	(10:1,2)
The Trumpets 10:4 - 11:19	3b	Saints (holy ones)	(11:18)
The Great Controversy 12:1 -17	4	Pure Woman	(12:1,2) woman is clothed in sun, and repudiates evil.
The Plagues 13:1 - 14:16	5a	Saints; without fault or blemish (virgins)	(13:7,10) (14:5) + Holy angels (14:12)
The Plagues 14:17 - 16:21	5b	Angels clothed in white and pure linen;	(15:6)(16:6)

		saints	
The Laments 17:1 - 18:12	6a	Saints	(17:6)
The Laments 18:13 - 19:21	6b	Holy apostles; saints; bride in pure white apparel	(18:20, 24; 19:8, 14)
The Restoration 20:1 - 21:15	7a	Holy ones (saints)	(20:6, 9) holy city (21:2,10)
The Restoration 21:16 - 22:21	7b	Pure gold, pure stones, pure water, etc.	(several obvious refs.) Holy city (22:11,19) Washed robes (22:14)

Purple; Scarlet Color

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Blood; Brass in refining	(1:5)(1:15) For brass in refining see footnote. ¹
The Churches 2:18 - 3:22	1b	Feet are like fine brass	(2:18) Thyatira was known for it's purple production.
The Seals 4:1 - 6:6	2a	Jasper stone; blood; red horse; wine	(4:3)(5:9)(6:4)(6:6)
The Seals 6:6 - 8:5	2b	Blood (robes made white in)	(7:14) Moon becomes like (6:12)
The Trumpets 8:6 - 10:3	3a	Sea becomes blood	(8:8)
The Trumpets 10:4 - 11:19	3b	Waters turn to blood	(11:6)
The Great Controversy 12:1 -17	4	Red Dragon; blood	(12:3)(12:11)
The Plagues 13:1 - 14:16	5a	Wine	(14:8) Fire and brimstone? (14:10)
The Plagues 14:17 - 16:21	5b	Grapes; blood	(14:18-20)
The Laments 17:1 - 18:12	6a	Woman adorned in purple and scarlet color	(17:3)
The Laments 18:13 - 19:21	6b	Babylon, dressed in purple and scarlet	(18:16)
The Restoration 20:1 - 21:15	7a	Jasper stone	(21:11) Fire and brimstone?

The Restoration 21:16 - 22:21	7b	Jasper; Amethyst	(21:18,19)

Purple/Scarlet Color

- The colors of purple and scarlet, though close in shade were not exactly the same but are associated together because of the various shades resulting from the dye.

PURPLE; The Interpreter's Dictionary of the Bible, Abingdon; Nashville, 1962, Vol. 3, p. 969

"The most valued of ancient dyes, encompassing various shades within the red-purple range. It was obtained from Mediterranean mollusks of the *Gastropoda* class and used primarily for coloring woven materials and cloths. The purple industry developed early in the Mediterranean area and reached its greatest heights in the classical period. Legend has associated the discovery of purple with both Crete and Phoenicia, where the color was highly prized in antiquity. The name Canaan {"land of the purple"} was derived from the dye; and the name Phoenicia comes from the Greek φοινίς, meaning "red purple." Wool dyed "purple" was available in Ugarit *ca.* 1500 B.C. and later was used for the tribute of kings. For a considerable time the Phoenicians monopolized the industry, although the dye was obtainable elsewhere (Ezek. 27:7).

The primary source of the dye was the secretion produced by the hypobranchial gland of the mollusk, and the shade desired was achieved by using different species of mollusks, altering their ration, adding other ingredients such as Kermes, and varying air and light exposure time in the process. The famous Tyrian purple was produced by "double-dyeing." Descriptions of the mollusks and the dyeing process have been given by Pliny and Vitruvius; however, their information is not precise, and the hues they knew have not been satisfactorily identified. In general, a darker color was considered superior to a light shade; according to Pliny, a color like congealed blood was most sought after. Deposits of *Murex brandaris* and *Murex trunculus*, the most important of the mollusks used in the purple industry, have been found in dyeing beds on Mediterranean coasts. The dyeing agent in *Murex brandaris*, 6-6' dibromoindigo, isolated by Friedlander, was the chief constituent in Tyrian purple, and dyeings with it alone are of a dull red-violet shade. *Murex trunculus* contains the same compound plus a small amount of a blue-violet product. . . ."

1a White with a purple flame around. Cf. footnotes, *Churches* section.

1b Lydia, known by the Apostle Paul, was from Thyatira, and was a seller of purple. (Acts 16:14)

Quickly; In a Short Time

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Soon; will come unto thee quickly and remove candlestick	(1:1) εν ταχυ (2:5,16) fight with sword of mouth. Vs. 5 omits in the UBS Greek text.
The Churches 2:18 - 3:22	1b	Behold I come quickly	(3:11) εν ταχυ
The Seals 4:1 - 6:6	2a	Immediately	(4:2)
The Seals 6:6 - 8:5	2b	1/2 hour; rest yet a little season	(8:1)(6:11)
The Trumpets 8:6 - 10:3	3a	An hour	(9:15) About to sound? (8:13)
The Trumpets 10:4 - 11:19	3b	The third woe cometh quickly	(11:14)
The Great Controversy 12:1 -17	4	A short time	(12:12)
The Plagues 13:1 - 14:16	5a	hour	(14:6,15)

The Plagues 14:17 - 16:21	5b	I come as a thief	(16:15)
The Laments 17:1 - 18:12	6a	Continue a short space	(17:10) "in one hour" (18:10)
The Laments 18:13 - 19:21	6b	In one hour is thy judgment come	(18:17,19)
The Restoration 20:1 - 21:15	7a	Loosed a little season	(20:3)
The Restoration 21:16 - 22:21	7b	I come quickly	(22:12)

Quickly; In a Short Time

- In the principle cases the emphasis is on the quickness and suddenness of the action and not upon the "soonness," of the action.

Reflexive Reward or Judgment

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Overcomers and Unfaithful are both in essence judged according to works	(2:2,7,9,10,11,13,16,17) To all the churches Jesus says, "I know thy works."
The Churches 2:18 - 3:22	1b	I will give you according to your works	(2:23) See also (3:4)(3:10)(3:16,17) etc.
The Seals 4:1 - 6:6	2a	Thou art worthy	(4:11)(5:2 ff.)
The Seals 6:6 - 8:5	2b	Judge and avenge blood	(6:10)
The Trumpets 8:6 - 10:3	3a	Voice from horns of altar in essence calls for vengeance	(9:13 ff.) The horns are where the blood of the martyrs; especially that of the true and faithful martyr was sprinkled.
The Trumpets 10:4 - 11:19	3b	If any man should hurt them he must in this manner be killed	(11:5) Also destroy them that destroy the earth (11:18)
The Great Controversy 12:1 -17	4	Accuser is himself cast out	(12:10) The accuser, κατηγορ prob. lit. "the one who throws down," is thrown (down). Note:
The Plagues 13:1 - 14:16	5a	He that leadeth into captivity shall go into captivity; the sword, etc.	(13:10) Also; the same shall drink of the wine of the wrath of God (14:10)
The Plagues 14:17 - 16:21	5b	Thou hast given them blood to drink for they are worthy	i.e. "deserving." (16:5,6)

The Laments 17:1 - 18:12	6a	Reward her even as she has rewarded you	(18:6)
The Laments 18:13 - 19:21	6b	Avenged you on her; avenged the blood of his servants at her hand	(18:20)(19:2)
The Restoration 20:1 - 21:15	7a	Judged according to their works	(20:12,13)
The Restoration 21:16 - 22:21	7b	Reward is with me to give. . .according as his work shall be	(22:12)

Reflexive Reward or Judgment

1a Of Ephesus; "Because you have "moved away" your lampstand will be "moved away."

2a "Worthy"= "deserving" because of what he has accomplished.

4 κατηγορ -- *kata*= against; and *αγορευω*=to speak against. (condemn). S. Zodhiates, The Complete Word Study Dictionary, p. 851.

7b "Reward" αποδουναι---lit. "to give back, or in return for." Vincent, p. 573

(To) Reign or Rule

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Prince of the kings of the earth	(1:5)
The Churches 2:18 - 3:22	1b	Rule them with a rod of iron	(2:27)
The Seals 4:1 - 6:6	2a	They (we) shall reign on the earth	(5:10)
The Seals 6:6 - 8:5	2b	To judge; to shepherd;	(6:10) lit. holy despot, an absolute ruler. Also to "feed" (7:17) is to shepherd, the same word as in "rule them with a rod of iron" ; 2:27 , etc.
The Trumpets 8:6 - 10:3	3a	They have a king over them	(9:11)
The Trumpets 10:4 - 11:19	3b	He shall reign	(11:15,17)
The Great Controversy 12:1 -17	4	Who was to rule all nations with a rod of iron	(12:5)
The Plagues 13:1 - 14:16	5a	Exerciseth all the authority of the first beast, etc.	(13:14) The first beast has diadems on his horns; has power, a throne, and much authority.
The Plagues 14:17 - 16:21	5b	The king of the nations; who shall not fear thee	(15:4)

The Laments 17:1 - 18:12	6a	Woman who reigneth over the kings of the earth	(17:18)
The Laments 18:13 - 19:21	6b	The Omnipotent reigneth; rule with a rod of iron	(19:6)(19:15)
The Restoration 20:1 - 21:15	7a	They lived and reigned with Christ	(20:4,6)
The Restoration 21:16 - 22:21	7b	They shall reign forever and ever	(22:5)

Remnant; Last; Remaining

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	First and the Last	(1:17, 2:8)
The Churches 2:18 - 3:22	1b	The rest in Thyatira, Sardis: Strengthen the things that remain	(2:24)(3:2) Also in Thyatira, the last works are greater than the first (2:19)
The Seals 4:1 - 6:6	2a	Oil and the Wine	(6:6) Grapes were the last crop of the season. Note: Biblical source.
The Seals 6:6 - 8:5	2b	The remaining martyrs yet to be killed	(6:11)
The Trumpets 8:6 - 10:3	3a	The rest of men	(9:20) And the other voices yet to sound (8:13)
The Trumpets 10:4 - 11:19	3b	The remnant were affrighted	(11:13)
The Great Controversy 12:1 -17	4	Remnant of her seed	(12:17)
The Plagues 13:1 - 14:16	5a	Their works follow them	i.e. they remain (14:13)
The Plagues 14:17 - 16:21	5b	Seven last plagues	(15:1)

The Laments 17:1 - 18:12	6a	The other is not yet come	(17:10) Perhaps also noted in the "called, chosen, and faithful" which are with the victorious Lamb (17:14)
The Laments 18:13 - 19:21	6b	Remnant slain by sword	(19:21)
The Restoration 20:1 - 21:15	7a	Rest of the dead	(20:5) Also ref. to vials of the last plagues (21:9)
The Restoration 21:16 - 22:21	7b	First and the Last	(22:13)

Remnant; Last

2a Grapes are a "Fall" crop. Of olives it is said that they blossom in May and ripen five or more months later; thus mid to late October. International Dictionary of the Bible, Vol. 2, "Flora," p. 287. Grapes and Olives are then the two "remnant" crops, being last.

(To) Ride or Be Carried

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Thou hast borne	(2:2,3) to bear a burden. Also: comes upon the clouds (1:7)
The Churches 2:18 - 3:22	1b	None other burden	(2:25) Jezebel has been cast upon a stretcher.
The Seals 4:1 - 6:6	2a	Sat on a horse	(6:2,4,5)
The Seals 6:6 - 8:5	2b	Pale horse; and his name that sat on him was Death	(6:8)
The Trumpets 8:6 - 10:3	3a	Horses. . . and them that sat on them	(9:17)
The Trumpets 10:4 - 11:19	3b	Caught up to heaven on a cloud	(11:12)
The Great Controversy 12:1 -17	4	Two wings carry woman in flight	(12:14) Woman is to be carried away upon a flood (12:15)
The Plagues 13:1 - 14:16	5a	One like Son of Man sat on the cloud	(14:14) Rides upon the cloud.
The Plagues 14:17 - 16:21	5b	Horses, Woman riding Beast	(14:19)(17:3) (Note: Actual division may come after 17:3 so would include woman riding beast)

The Laments 17:1 - 18:12	6a	Woman riding on a scarlet - colored beast	(17:7) Also John is carried away in the spirit (17:3).
The Laments 18:13 - 19:21	6b	Riding a white horse	(19:11,14) Boats with passengers (18:17) that is the company in the ships.
The Restoration 20:1 - 21:15	7a	Carried away in the spirit to a high mountain	(21:9)
The Restoration 21:16 - 22:21	7b	Kings of earth carry the honor and glory of the nations into the city	(21:24,26)

(To) Ride or Be Carried

Seven "bearers": clouds, horses, ships, a flood or river, scarlet beast, the wind or spirit, and people.

(Also the kings of the earth enter the holy city in a *parousia*, or it could be seen in those carrying a burden or a "sickbed--Jezebel," etc. (Probably intended is a multiplicity of 7 things that are "borne").

The Sacred Writings

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	The word of God; words of this prophecy	(1:2,9)(1:3)
The Churches 2:18 - 3:22	1b	My word; the word of my patience	(3:8; 10) Word of patience; see footnote following ¹
The Seals 4:1 - 6:6	2a	Seven sealed book	(5:1)
The Seals 6:6 - 8:5	2b	Slain for the word of God	(6:9)
The Trumpets 8:6 - 10:3	3a	Little book in hand	(10:2) See footnote re: Book of Daniel ²
The Trumpets 10:4 - 11:19	3b	(word) as spoke through his servants the prophets	(10:7) Also the testimony; commandments (11:19)
The Great Controversy 12:1 -17	4	Commandments of God; testimony of Jesus	(12:17) see note and Col. 2:14.
The Plagues 13:1 - 14:16	5a	Everlasting gospel; commandments;	(14:6,12)
The Plagues 14:17 - 16:21	5b	The Testimony	(15:5)

The Laments 17:1 - 18:12	6a	Words of God	(17:17)
The Laments 18:13 - 19:21	6b	The true sayings (words) of God; spirit of prophecy; word of God	(19:9,10,13)
The Restoration 20:1 - 21:15	7a	Word of God	(20:4)
The Restoration 21:16 - 22:21	7b	Commandments; true sayings of God	(22:14)(22:6,7,9,10,18,19)

The Sacred Writings

1b The word of patience, "the enduring word," has connotation of relating to the ten commandments. Cf. note on Philadelphia; churches section.

3a For evidence that this little book is the book of Daniel, cf. William Shea, DARCOM, Vol. 1, pp. 279-325.

In the Sea

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Island of Patmos	(1:9)
The Churches 2:18 - 3:22	1b	Tyre (island)	(2:18 ff.) See chapter on Thyatira.
The Seals 4:1 - 6:6	2a	Creatures, such as are in the sea	(5:13)
The Seals 6:6 - 8:5	2b	Island	(6:14)
The Trumpets 8:6 - 10:3	3a	The creatures which are in the sea	(8:9)
The Trumpets 10:4 - 11:19	3b	The sea and the things which are therein	(10:6)
The Great Controversy 12:1 -17	4	Inhabitants of the sea	(12:12)
The Plagues 13:1 - 14:16	5a	Beast coming up out of the sea	(13:1)
The Plagues 14:17 - 16:21	5b	Every living soul died in the sea	(16:3)

The Laments 17:1 - 18:12	6a	Pearls; woman in the midst of much water	(17:4)(17:1)
The Laments 18:13 - 19:21	6b	Pearls; ships in the sea	(18:16,19, etc.)
The Restoration 20:1 - 21:15	7a	Sea gave up the dead which were in it	(20:13)
The Restoration 21:16 - 22:21	7b	Pearls	(21:21) gates.

In The Sea

Seven items total: Islands, creatures, boats, a beast, a woman, pearls, the dead.

Servanthood; Obedience

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Show unto his servants; servant John; fellowservant	(1:1)(1:9)
The Churches 2:18 - 3:22	1b	To seduce my servants	(2:20)
The Seals 4:1 - 6:6	2a	<i>Priests</i>	(5:10) Cf. 7:15 to equate servanthood with priesthood.
The Seals 6:6 - 8:5	2b	Every bondman; seal the servants of God on their foreheads	(6:15)(7:3)
The Trumpets 8:6 - 10:3	3a	Locusts receive a <u>command</u>	(9:4)
The Trumpets 10:4 - 11:19	3b	His servants the prophets; reward thy servants	(10:7)(11:18)
The Great Controversy 12:1 -17	4	<i>They which keep the commandments of God</i>	(12:17)
The Plagues 13:1 - 14:16	5a	Free and bond (slave)	(13:16) those which keep commandments (14:12)
The Plagues 14:17 - 16:21	5b	Moses the servant of God	(15:3)

The Laments 17:1 - 18:12	6a	Slaves	(18:13)
The Laments 18:13 - 19:21	6b	Blood of his servants; all ye his servants; free and bond	(19:2)(19:5)(19:18)
The Restoration 20:1 - 21:15	7a	<i>Priests of God and of Christ</i>	(20:6)
The Restoration 21:16 - 22:21	7b	His servants shall serve him; show unto his servants	(22:3)(22:6)

Sharp Objects

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Sharp Two-edged Sword	(1:16)(ρομφαία)
The Churches 2:18 - 3:22	1b	Rod of iron	(2:27) A rod of iron used by a shepherd had a sharp point on one end. ¹
The Seals 4:1 - 6:6	2a	Sword, horns	(6:4) (μαχαίρα); (5:6)
The Seals 6:6 - 8:5	2b	Sword	(6:8) (ρομφαία)
The Trumpets 8:6 - 10:3	3a	Tails	(9:10) tails like unto scorpions. . . stings in their tails
The Trumpets 10:4 - 11:19	3b	Reed	(11:1) reed like unto a rod ²
The Great Controversy 12:1 -17	4	Rod of iron, horns	(12:5)(12:3)
The Plagues 13:1 - 14:16	5a	Horns, Sword, sickle	(13:1; 13:10 (μαχαίρα); 14:14)
The Plagues 14:17 - 16:21	5b	Sickle	(14:17)
The Laments 17:1 - 18:12	6a	Horns	(17:3 ff)
The Laments 18:13 - 19:21	6b	Sword	(19:15) (ρομφαία)

The Restoration 20:1 - 21:15	7a	Ax	(20:4) beheaded with ax. (πελεκιζω) ³
The Restoration 21:16 - 22:21	7b	Reed	(21:15) καλαμον

Sharp Objects

1b This "rod of iron" is a shepherd's staff, which had an iron point on it, a weapon of defense, etc. Theological Dictionary of the New Testament, Bromiley, Geoffrey W., Gerhard Kittel and Gerhard Friedrich, Editors, William B. Eerdmans Publishing Co., 1985, p. 983. Cf. also Mounce, p. 106; Morris, p. 74, etc.

3b Isaiah 36:6: "Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharoah king of Egypt to all that trust in him."

Note: Reeds have sharp edges, and a sharp tip, sometimes looking very similar to the blade of a sword.

7a From πελεκυς, an axe. Vincent, p. 560. Also "reed" can fit here, for the proposed division between bi-sections for our analysis comes between vss. 15 and 16. (Chap. 21)

Seven:

1. sword (ρομφαία)
2. sword (μαχαίρα)
3. rod of iron
4. scorpions stingers; tails
5. reed
6. horns
7. sickle

Shut; Close; Seal

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Prison	(2:10)
The Churches 2:18 - 3:22	1b	Shut door	(3:7)
The Seals 4:1 - 6:6	2a	Seven seals; book closed and sealed	(5:1 ff.)
The Seals 6:6 - 8:5	2b	Sealed ones	(chapter 7)
The Trumpets 8:6 - 10:3	3a	Bottomless pit is shut; angel with key opens	(9:1) Also a seal (9:4)
The Trumpets 10:4 - 11:19	3b	Power to shut heaven	(11:6)
The Great Controversy 12:1 -17	4	Earth opens mouth; then closes and swallows flood	(12:16)
The Plagues 13:1 - 14:16	5a	Captivity	(13:10)
The Plagues 14:17 - 16:21	5b	Temple closed so no one can enter	(15:8)

The Laments 17:1 - 18:12	6a	Birds shut in a cage; prison	(18:2)
The Laments 18:13 - 19:21	6b	Beast and false prophet bound and captured	(19:20)
The Restoration 20:1 - 21:15	7a	Satan shut up in bottomless pit	(20:3)
The Restoration 21:16 - 22:21	7b	Gates not shut to righteous but shut to wicked	(21:25)(22:14,15)

Shut; Close; Seal

- This idea has commonality with the theme of "Detention and Imprisonment,) but also carries a antonymical relationship with "to open or loose, or release."

Several "places" and "things" can be both opened and shut:

- a door (θυρα)
- gates (πυλων)
- the bottomless pit
- the mouth of the earth
- heaven
- God's temple in heaven
- a prison
- a mouth
- a book

Sign; Mark; Seal

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Signified	(1:1) that is, put in sign language. From σημαινω
The Churches 2:18 - 3:22	1b	Morning Star; Name written upon him; i.e. on a pillar	(2:28) see note re. "morning star." (3:2)
The Seals 4:1 - 6:6	2a	Seals	5:1,2,5,9, 6:1,3,5) σφραγίς
The Seals 6:6 - 8:5	2b	Seal	(6:7,9,12; 7:2; 8:1)
The Trumpets 8:6 - 10:3	3a	Seal of God	(9:4)
The Trumpets 10:4 - 11:19	3b	Seal up seven thunders	(10:4)
The Great Controversy 12:1 -17	4	Sign in heaven	(12:1,3)
The Plagues 13:1 - 14:16	5a	Sign; mark of beast	(13:13,14) σημειον(13:16:17; 14:9,11) χαράγμα
The Plagues 14:17 - 16:21	5b	Sign in heaven; mark; miracles (signs)	(15:1)(15:2; 16:2)(16:14)

The Laments 17:1 - 18:12	6a	Name on forehead	(17:5)
The Laments 18:13 - 19:21	6b	Miracles (signs); mark	(19:20)(19:20)
The Restoration 20:1 - 21:15	7a	Seal; Mark	(20:3)(20:4)
The Restoration 21:16 - 22:21	7b	Seal not	(22:10)

Sitting Position

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Throne, Throne of Satan	(1:4)(2:13) Seat and throne are translations of the same word; θρονος
The Churches 2:18 - 3:22	1b	Will sit on throne as Jesus who now sits on His Father's throne	(3:21)
The Seals 4:1 - 6:6	2a	He that sat on the throne; riders sit on horses	(5:1) Numerous references in this section to the throne of God, the 24 elders on their thrones, etc.
The Seals 6:6 - 8:5	2b	Face of him that sitteth upon the throne	(6:16)(7:10) etc.
The Trumpets 8:6 - 10:3	3a	Horses and them that sat on them	(9:17)
The Trumpets 10:4 - 11:19	3b	(24 Elders) which sat on their seats	(11:16)
The Great Controversy 12:1 -17	4	To God and to his throne	(12:5) Jesus is set down on right hand (3:21; Hebrews 1:3; etc.)
The Plagues 13:1 - 14:16	5a	Thrones; sat upon a cloud	(13:2)(14:14)
The Plagues 14:17 - 16:21	5b	Seat (throne) of the beast; the throne	(16:10)(16:17)

The Laments 17:1 - 18:12	6a	Woman sitting on a scarlet-colored beast; sits on many waters; mountains	(17:3)(17:1,9) Waters also are peoples, multitudes, nations and tongues (17:15)
The Laments 18:13 - 19:21	6b	One sitting on a white horse	(19:11)
The Restoration 20:1 - 21:15	7a	Thrones placed; Great white throne; he that sat on the throne	Thrones and they sat upon them (20:4); white (20:11)(21:5)
The Restoration 21:16 - 22:21	7b	The throne of God and the Lamb shall be in it	(22:3)

Sitting Position:

Seven places of repose: thrones, horses, cloud, waters, mountains, scarlet beast, *peoples and nations*.

Snatch Up; Remove; Steal

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Quickly. . .remove candlestick out of its place	(2:5)
The Churches 2:18 - 3:22	1b	A thief; hold fast.... that no man take thy crown	(3:3)(3:11)
The Seals 4:1 - 6:6	2a	Immediately I was in the spirit. . .	In essence "snatched up" (4:2)
The Seals 6:6 - 8:5	2b	Every mountain and island were moved out of their places	(6:14)
The Trumpets 8:6 - 10:3	3a	Thefts	(9:21) Note the meaning of Greek root κλέπτω, "to steal." (Lit. to snatch away)
The Trumpets 10:4 - 11:19	3b	Witnesses snatched up to heaven	(11:12)
The Great Controversy 12:1 -17	4	Caught up to God and to his throne	(12:5)
The Plagues 13:1 - 14:16	5a	Reap	(lit. to snatch up) (14:15 ff.)
The Plagues 14:17 - 16:21	5b	Gather grapes	(14:18,19)

The Laments 17:1 - 18:12	6a	Carried away in the spirit	(17:3) lit. "upon the wind"
The Laments 18:13 - 19:21	6b	One strong angel "takes up" a great stone like a millstone	(18:21) αἶψα
The Restoration 20:1 - 21:15	7a	Carried away in the spirit	(21:10)
The Restoration 21:16 - 22:21	7b	God shall take away his part	(22:19)

Sound: Thunderous, Rumbling

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Many Waters	(1:15) Purposefully general to include ocean waves, rushing rivers, and waterfalls.
The Churches 2:18 - 3:22	1b	The Deep Places	(2:24) The Sea. Another possibility is door knocking; (3:20) ¹
The Seals 4:1 - 6:6	2a	Thunder	from the throne(4:5); also (6:1) voice
The Seals 6:6 - 8:5	2b	Thunder	(8:5)
The Trumpets 8:6 - 10:3	3a	Wings (flutter of many)	(9:9) sound of wings like the sound of many chariots and horses running to battle. Also thunders, lion (10:3)(Section division)
The Trumpets 10:4 - 11:19	3b	Thunder, Roar of Lion	(10:3,4) Esp. (11:19) Also an earthquake (11:13,19)
The Great Controversy 12:1 -17	4	Flood	River rushing from serpent's mouth, large enough to require the earth to swallow it(12:15,16). Perhaps also an earthquake ²
The Plagues 13:1 - 14:16	5a	Thunder, much water, many harps	(14:2) All three used synonymously.
The Plagues 14:17 - 16:21	5b	Thunder; Earthquake	(16:18)

The Laments 17:1 - 18:12	6a	Large Crowd	οχλοι, crowds (17:15), another poss. "many waters" (17:1)
The Laments 18:13 - 19:21	6b	Large Crowd	(19:6) <i>"voice of a great multitude, like the sound of many waters, and like the sound of mighty thunderpeals."</i> (RSV)
The Restoration 20:1 - 21:15	7a	Voice of God	(21:3) A voice from the throne. Also a great army marching to battle (20:8,9)
The Restoration 21:16 - 22:21	7b	(Much water)	Rushing river from the throne (22:1). "Living" water denotes an active stream vs. a slow and stagnant one. ³

Sound: Thunderous; Rumbling

- (1) Much water
- (2) Thunder
- (3) Sound of wings/ horses running
- (4) Roar of a lion
- (5) Large crowd
- (6) Earthquake
- (7) Harpers

1 Pounding upon a solid door can certainly produce a low, rumbling sound. But it may not particularly be the kind of knocking described.

2 Some commentators have noted that the earth opening her mouth is symptomatic of an earthquake. (Cf. also Numbers 16:30-33; re: Korah and company)

3 Raymond E. Brown, *The Gospel of John*, Cf. also Ezekiel 47:1-12.

Sorrow; Mourning

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Earth shall wail because of him	(1:7)
The Churches 2:18 - 3:22	1b	Wretched and miserable	(3:17)
The Seals 4:1 - 6:6	2a	Wept much	(5:4)
The Seals 6:6 - 8:5	2b	Shall wipe away all tears, <i>sackcloth</i>	(7:17)(6:12)
The Trumpets 8:6 - 10:3	3a	"Woe, Woe, Woe"	(9:13)
The Trumpets 10:4 - 11:19	3b	Clothed in sackcloth	(11:3)
The Great Controversy 12:1 -17	4	Cried in childbirth; Woe to inhabitants of earth	(12:2,12)
The Plagues 13:1 - 14:16	5a	<i>The dead which die in the Lord</i>	(14:13) Also angels, esp. the second angel cries, "Babylon is fallen." 14:8. In ch. 18, 19 this event is attended with much lamenting.
The Plagues 14:17 - 16:21	5b	Angel from altar cries with a great cry; Men blaspheme in pain	(14:18) (16:9,11,21)

The Laments 17:1 - 18:12	6a	Torment and sorrow, weeping and wailing	(18:7 ff)
The Laments 18:13 - 19:21	6b	Crying, weeping and wailing	(18:15ff)
The Restoration 20:1 - 21:15	7a	No more sorrow or crying	(21:4)
The Restoration 21:16 - 22:21	7b	No more curse.	(22:3) lit. "all of the curse" that is, all the results of the curse (Gen. 3:14ff)

Sorrow; Mourning

5a Especially consider the phrase, vs. 14:13, "that they may rest from their labours."

The word labor can also connote sorrow, being from κοπτω, "to strike," thus to beat the breast in grief. Says Vincent, "It is a labor which involves weariness and sorrow." p. 535.

Standing Position

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Walking in the midst of the seven candlesticks	(2:1)
The Churches 2:18 - 3:22	1b	Behold I stand at the door	(3:20)
The Seals 4:1 - 6:6	2a	Stood a lamb	(5:6)
The Seals 6:6 - 8:5	2b	Who shall be able to stand: Four angels stand at four corners	(6:17)(7:1) Also a great multitude stands before the throne (7:9) and angels (7:11); angel at altar (8:2,3)
The Trumpets 8:6 - 10:3	3a	Angel stands on earth and sea	(10:5)
The Trumpets 10:4 - 11:19	3b	Angel stands; Candlesticks; Two witnesses	(11:1)(11:4)(11:11)
The Great Controversy 12:1 -17	4	Dragon stood before the woman	(12:4)
The Plagues 13:1 - 14:16	5a	Stood on the sand of the sea; Stood on Mt. Zion	(13:1)(14:1)
The Plagues 14:17 - 16:21	5b	Stood on the sea of glass	(15:2)

The Laments 17:1 - 18:12	6a	Stood afar off	(18:10)
The Laments 18:13 - 19:21	6b	Stood afar off; angel stands in the sun	(18:15,17)(19:17)
The Restoration 20:1 - 21:15	7a	Judgment. . . stand before God	(20:12)
The Restoration 21:16 - 22:21	7b	Walk in the light of it	(21:24)

Stone; Manufactured Out of Stone

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	White stone	(2:17) ψηφον, and (stumbling stone, 2:14)
The Churches 2:18 - 3:22	1b	Pillar	(3:12) Also perhaps the morning star, or <i>Urim</i> .
The Seals 4:1 - 6:6	2a	Jasper and sardine stone; glass	(4:3)(4:6)
The Seals 6:6 - 8:5	2b	Rocks (of mountains)	(6:15,16)
The Trumpets 8:6 - 10:3	3a	Idols of stone, brimstone	(9:20)(9:18)
The Trumpets 10:4 - 11:19	3b	Tombs	(trans. graves)(11:9)
The Great Controversy 12:1 -17	4	(Ten) Commandments	(12:17)
The Plagues 13:1 - 14:16	5a	Sand of sea; brimstone	(13:1)(14:9)
The Plagues 14:17 - 16:21	5b	Glass; winepress	(15:2)(14:19,20)

The Laments 17:1 - 18:12	6a	Pearls; precious stones; vessels of marble	(17:4)(17:8)(18:12)
The Laments 18:13 - 19:21	6b	Precious stones; millstone	(18:16)(18:21)
The Restoration 20:1 - 21:15	7a	A stone most precious, jasper stone; foundations	(21:11)(21:14)
The Restoration 21:16 - 22:21	7b	Wall and foundation of jasper; precious stones, pearls	(21:18-21)

Stone; Manufactured of

- There are possibly two lines of thought here:

1) ordinary stone, and the objects that are made from stone:

Seals, pillars, idols and images, walls and foundations, wine presses, tombs, adornments, etc.

2) Precious stones in particular:

White stone, morning star, jasper and sardine stone, seals, jacinth (9:17), stars (jewels), glass (considered very precious in ancient times), pearls, and 12 precious stones in the foundation of the holy city.

Subterranean; Under the Earth

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Hades	(1:18) death and the <u>grave</u> . ¹
The Churches 2:18 - 3:22	1b	The Deep	βαθεα , (bathea) the deep places (2:24) (See on Thyatira)
The Seals 4:1 - 6:6	2a	Under the earth	(5:3) i. e. among the dead.
The Seals 6:6 - 8:5	2b	Hades	(6:8)
The Trumpets 8:6 - 10:3	3a	Fountains or wells of water	(8:10) πηγας (pl.) translated alternatively; wells or fountains; or water-springs; (also) bottomless pit; 9:1,2)
The Trumpets 10:4 - 11:19	3b	Tombs or graves	(11:9), μνημα; dead bodies not put in graves. (bottomless pit, 11:7)
The Great Controversy 12:1 -17	4	Mouth of the earth	(12:16) (This yawning subterranean chasm swallows up a river.)
The Plagues 13:1 - 14:16	5a	Fountains or wells of water	14:7
The Plagues 14:17 - 16:21	5b	Fountains or wells of water	(16:4)

The Laments 17:1 - 18:12	6a	Foundation	(17:8) Also the "bottomless pit" is mentioned in vs. 8.
The Laments 18:13 - 19:21	6b	<i>Millstone under the sea</i>	(18:21) Babylon is to be thrown down into the depths and to "know them" like Tyre. ²
The Restoration 20:1 - 21:15	7a	Bottomless Pit	(20:1ff) Also "Hades" (20:13,14), foundations (21:14), fountain (21:6)
The Restoration 21:16 - 22:21	7b	Foundations	(21:19)

Surrounding; Encircling

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Girdle (Belt)	(1:13) ζωνη. The belt of the priests garments.
The Churches 2:18 - 3:22	1b	Clothed (wrapped about)	(3:5,18) περιβαλλω. "to throw around"
The Seals 4:1 - 6:6	2a	Angels round about throne; 24 elders seated around throne	(5:11)(4:4)
The Seals 6:6 - 8:5	2b	Angels round about the throne	(7:11)
The Trumpets 8:6 - 10:3	3a	Clothed with a cloud	(10:1) περιβαλλω; Also breastplates of iron (thorax)(9:9); breastplates of fire (9:17)
The Trumpets 10:4 - 11:19	3b	Court which is without	i.e. "which surrounds" (11:2)
The Great Controversy 12:1 -17	4	Tail drew (surrounds)	(12:4) συρει; Greek root for English "surround"
The Plagues 13:1 - 14:16	5a	Reap	(14:15) reap or gather; sheaves were bound; θεριζω; Also note how 144,000 are described. ¹
The Plagues 14:17 - 16:21	5b	Girded with golden girdles	(15:6) belts; ζωνη

The Laments 17:1 - 18:12	6a	(Surrounded by water)	In the midst of much water (17:1) Note the force of <i>epi</i> .
The Laments 18:13 - 19:21	6b	Clothed (wrapped about)	(18:16) περιβαλλω ; Also 19:8
The Restoration 20:1 - 21:15	7a	Compassed the camp of the saints	(20:9)
The Restoration 21:16 - 22:21	7b	Wall (of city)	(21:17-19)

Surrounding; Encircling

5a "Here on the sea of glass the 144,000 stood in a perfect square." White, *Early Writings* , p. 16.

Sweet Odor; Aromatic

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Smyrna	The name is easily and traditionally associated with "myrrh."
The Churches 2:18 - 3:22	1b	Thyatira	The first part of the name means "Sweet-smelling" (See chapter on Thyatira)
The Seals 4:1 - 6:6	2a	Incense	(vials full of odours: θυμιαμα 5:8)
The Seals 6:6 - 8:5	2b	Incense	(8:3)
The Trumpets 8:6 - 10:3	3a	Hyacinth (flower)	(9:17) See note following regarding its position next to "brimstone." ¹
The Trumpets 10:4 - 11:19	3b	The Anointed One	(11:15) "his Christ." The oil of anointing was clearly aromatic. ²
The Great Controversy 12:1 -17	4	The Anointed One	(12:10) "his Christ."
The Plagues 13:1 - 14:16	5a	Firstfruits	(14:4) Sacrifice of a "sweet-smelling savor. (?)
The Plagues 14:17 - 16:21	5b	Fire of the altar	(14:18) (see on 8:3) Also the smoke that fills the temple in ch. 15:8 would have been aromatic. ³
The Laments 17:1 - 18:12	6a	Aromatic Wood	ζυλον θυινον (18:12)
The Laments 18:13 - 19:21	6b	Incense, myrrh, frankincense	(18:13) θυμιαμα, μυρον, λιβανον

The Restoration 20:1 - 21:15	7a	The Anointed One	(20:4)
The Restoration 21:16 - 22:21	7b	Hyacinth	(21:20)

Sweet Odor; Aromatic

3a Often as is the case with opposites in the book of Revelation, whenever possible, they are in propinquity. Therefore we find the aromatic sometimes associated in context with the malodorous. Here is a case where a foul-smelling substance; sulfur on fire; is in close proximity with jacinth, "hyacinth," a sweet-smelling flower (also the name of a precious stone).

3b "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." Psalm 133:2

The recipe is given in Exodus 30:22 ff; ingredients of myrrh, sweet cinnamon, sweet calamus, cassia.

5a The offering of firstfruits was done in aromatic fashion:

Lev. 2:14,15--- "And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

"And thou shalt put oil upon it, and lay frankincense thereon; it is a meat offering."

Also cf. Lev. 23: 10,13--- "an offering made by fire unto the Lord for a sweet savour." vs. 13.

Sweet Taste

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	manna, (tree of life)	(2:17; 2:7) Exodus 16:31--manna: tasted like wafers made with honey.
The Churches 2:18 - 3:22	1b	cold water	(3:15,16)
The Seals 4:1 - 6:6	2a	wine	(that is not destroyed or corrupted 6:6)
The Seals 6:6 - 8:5	2b	fountains of living water	(7:17)
The Trumpets 8:6 - 10:3	3a	fountains of water	(well or fresh spring water 8:10) Also the word "Euphrates" means "sweet fountain." (9:14) ¹
The Trumpets 10:4 - 11:19	3b	honey	(10:9,10)
The Great Controversy 12:1 -17	4	<i>Seed, remnant of (last fruit vs. first)</i>	(12:17) fruit. Seed can mean both the fruit and the seed it contains. ² (See Zodhiates, p. 1304)
The Plagues 13:1 - 14:16	5a	fountains of water	(14:7,8) also the wine mentioned can be sweet, however this wine is intoxicating so it is both sweet and bitter.
The Plagues 14:17 - 16:21	5b	Fully ripe grapes	(14:18) and water fountains (16:4) and Euphrates. (See above on 3a)

The Laments 17:1 - 18:12	6a	wine, spices	(17:2; 18:13)
The Laments 18:13 - 19:21	6b	fruits	(18:14)
The Restoration 20:1 - 21:15	7a	water of life	(21:6)
The Restoration 21:16 - 22:21	7b	water of life; fruit	(22:1,17)

Sweet Taste

1 Euphrates is simply "eu," good; and "phrates," fountain. Other meanings are often given the great river but this would be the one intended here.

2 S. Zodiates, p. 1304. "Seed; both what is sown as containing the germ of new fruit, and what is growing out of the seed sown, produce."

Thus: This interesting choice of term gives a word that can mean both "beginnings, creations, first" and "fruit, last, fruition and completion. (i.e. first and last). This is in addition, of course, to the principle meaning of children, offspring.

(To) Throw or Cast

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	About to throw into prison; throw a stumbling block	(2:10)(2:14)
The Churches 2:18 - 3:22	1b	Throw into a bed of sickness; throw upon another burden	(2:22)(2:24)
The Seals 4:1 - 6:6	2a	Cast (throw) crowns before the throne	(4:10)
The Seals 6:6 - 8:5	2b	Fig tree casts her untimely figs	(6:13) Also the censer is thrown down (8:5,7)
The Trumpets 8:6 - 10:3	3a	Mountain burning with fire is thrown into the sea	(8:8)
The Trumpets 10:4 - 11:19	3b	The court which is without, "throw" out	(11:2)
The Great Controversy 12:1 -17	4	Devil cast out into the earth; water cast out of his mouth	(12:4,9,9,10,13)(12:15,16)
The Plagues 13:1 - 14:16	5a	Sickle is 'thrown" to the earth	(14:15,16)
The Plagues 14:17 - 16:21	5b	Sickle thrown to the earth; cast into great winepress	(14:18,19)(14:19)

The Laments 17:1 - 18:12	6a	Foundation	(17:8) lit. "thrown down."
The Laments 18:13 - 19:21	6b	Throw dust on heads; Stone thrown into sea; thrown into lake of fire	(18:19)(18:21)(19:20)
The Restoration 20:1 - 21:15	7a	Thrown into bottomless pit; lake of fire	(20:3)(20:10,14,15)
The Restoration 21:16 - 22:21	7b	Foundations	(21:19)

To Throw or Cast

6a καταβολη= "foundation" from "kata," "down," and "βαλλω," "to throw." Vincent, p. 528.

To Trample Underfoot

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Stumbling stone; snow	(2:14)(2:17) ¹ σκανδαλον
The Churches 2:18 - 3:22	1b	vessels of a potter broken to pieces	(2:27) In ancient times this was a way of acting out a curse on the enemy. ² (execration texts)
The Seals 4:1 - 6:6	2a	barley, grain, oil, wine	(6:6) all of these things or their source were threshed or crushed at harvest by treading upon them.
The Seals 6:6 - 8:5	2b	palm branches	(7:9) In triumphal processions laid before the feet of the person honored and his mount. ³
The Trumpets 8:6 - 10:3	3a	scorpions, serpents	(9:3,5,19) See Luke 10:19.
The Trumpets 10:4 - 11:19	3b	holy city	(11:2)
The Great Controversy 12:1 -17	4	moon	moon underfoot (12:1). In Dan. 7:19 the remnant (residue) are thus trodden. In Dan. 8:10 some of the stars.
The Plagues 13:1 - 14:16	5a	grain harvest	(14:14)
The Plagues 14:17 - 16:21	5b	grape harvest	winepress (14:19,10)
The Laments 17:1 - 18:12	6a	Wheat, flour	(18:13)
The Laments 18:13 - 19:21	6b	Treadeth the winepress	(19:15)

The Restoration 20:1 - 21:15	7a	March upon breadth of the earth	(20:9)
The Restoration 21:16 - 22:21	7b	Street of city	(21:21)

To Trample Underfoot

- Below is an alternate list of at least seven things "stood upon." (that is, particularly so designated in the book):

- (1) streets
- (2) sand of the sea
- (3) seal of glass
- (4) the moon
- (5) Mt. Zion
- (6) The "breadth of the earth" (ch. 20)
- (7) The earth (10:1)

1 *skandalon*--- R. C. Trench notes that primarily a *skandalon* was (1) first, a trap (or more precisely that part of a trap) on which bait was laid, or any loop or noose set in the path to cause one to stumble or be entangled; (2) any stone or hindrance. R.C. Trench, Commentary on the Epistles to the Seven Churches in Asia, New York, Charles Scribner, 1862, p. 160.

1b "The names and designations of such enemies were inscribed on pottery bowls or written on papyrus and placed in glass bottles; the bowls and bottles were then smashed, either underfoot or with stones," International Dictionary of the Bible, Vol. 2, "execration," p. 185.

2b Matthew 21:8. "Others cut down branches from the trees and strawed them in the way." John 12:13: ". . . took branches of palm trees."

3a "Behold, I give unto you power to tread on serpents and scorpions. . . ." Luke 10:19.

Transportation; Locomotion

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Walking in the midst of the candlesticks	(2:1)
The Churches 2:18 - 3:22	1b	Walk with me in white	(3:4)
The Seals 4:1 - 6:6	2a	Flying (eagle); Riding horseback	(4:7)(6:2,4,5)
The Seals 6:6 - 8:5	2b	Riding horseback	(6:8)
The Trumpets 8:6 - 10:3	3a	Flying; horseback; walking	(8:13)(9:17)(9:20)
The Trumpets 10:4 - 11:19	3b	Upon a cloud	(11:12)
The Great Controversy 12:1 -17	4	Flying	Two wings like an eagle (12:14)
The Plagues 13:1 - 14:16	5a	Flying in the midst of heaven; upon a cloud	(14:6)(14:14)
The Plagues 14:17 - 16:21	5b	Horses; walk naked	(14:20)(16:15)

The Laments 17:1 - 18:12	6a	Riding the ten-horned beast	(17:3) Also carried away in the Spirit (17:3)
The Laments 18:13 - 19:21	6b	Boats; chariots	"all the company", (i.e.,passengers) in ships"(18:17) also chariots (18:13) ρεδων
The Restoration 20:1 - 21:15	7a	Carried away in the spirit	on the wind (21:10)
The Restoration 21:16 - 22:21	7b	Walk in the light of it	(21:24)

Transportation:

Seven forms: Walking, flying (in the spirit), riding horses, riding clouds, riding a beast, boats(& on water), a cart.

Truthful Words

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Testimony of Jesus; faithful witness; Amen	(1:2,9; vs. 6,18) testimony=sworn truth; faithful means trustworthy witness; amen means "in truth"
The Churches 2:18 - 3:22	1b	Amen, faithful and true witness	(3:14)
The Seals 4:1 - 6:6	2a	Amen	(5:14) "yes, truly"
The Seals 6:6 - 8:5	2b	Double Amen	(7:12)
The Trumpets 8:6 - 10:3	3a	Lifted hand to swear	(10:6) borrowed from previous section? Note: rainbow of promise: covenant sign (10:1)
The Trumpets 10:4 - 11:19	3b	testimony, testament	(11:7,19) two witnesses.
The Great Controversy 12:1 -17	4	commandments; testimony	(12:17)
The Plagues 13:1 - 14:16	5a	commandments; gospel; no guile in mouth, <i>nai</i> (yes)	(14:12, 6, 5, 13)
The Plagues 14:17 - 16:21	5b	testimony, <i>nai</i> (yes)	(5:5, 16:7)

The Laments 17:1 - 18:12	6a	faithful, words of God	(17:14,17)
The Laments 18:13 - 19:21	6b	Amen, true sayings, testimony	(19:4,9,10)
The Restoration 20:1 - 21:15	7a	"words are true and faithful"	(21:5)
The Restoration 21:16 - 22:21	7b	"these sayings are faithful and true; Amen"	(22:6, 20,21)

Truthful Words

3a (The division between half-sections is proposed for our purposes at 10:3-
---10:4.) The rainbow is a symbol of promise and covenant, and therefore truth.

Unit of Time

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	day (the Lord's)	(1:10)
The Churches 2:18 - 3:22	1b	hour	(3:10); also "space to repent," <i>chronos</i> ; time (2:21)
The Seals 4:1 - 6:6	2a	day & night	(4:8)
The Seals 6:6 - 8:5	2b	day & night; day (of wrath); 1/2 hour	(7:15; 6:17; 8:1)
The Trumpets 8:6 - 10:3	3a	Hour, day, month, year	(9:15; 9:5)
The Trumpets 10:4 - 11:19	3b	hour, days, months	(11:13; 11:11; 11:1,2)
The Great Controversy 12:1 -17	4	day & night, days, time	(12:10; 12:6; short time (καιρος) 12:12; time, times, and half a time (καιρος) 12:14
The Plagues 13:1 - 14:16	5a	hour, day & night, months	(14:6; 14:11, 15; 13:5)
The Plagues 14:17 - 16:21	5b	day	(16:14)

The Laments 17:1 - 18:12	6a	hour, day	(17:12; 18:8,10)
The Laments 18:13 - 19:21	6b	hour	(18:17)
The Restoration 20:1 - 21:15	7a	years	(20:2,3,7)
The Restoration 21:16 - 22:21	7b	day & night	(21:25)

Unit of Time

- 1- Half hour
- 2- Hour
- 3- Day/ Night
- 4- Month
- 5- Season, Time (καιρος)
- 6- Year
- 7- Time (χρονος); space

Valuable; Beloved; Precious

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Unto him that <u>loved</u> us. .	(1:5)
The Churches 2:18 - 3:22	1b	Philadelphia; brotherly love; "know that I have loved thee;" gold	(3:7,9)(3:18) On gold see Isaiah 13:12.
The Seals 4:1 - 6:6	2a	Riches	(5:12)
The Seals 6:6 - 8:5	2b	Levi; blood (1 Pet 1:19; Rev 7:14); incense (8:3)	(7:7) Meaning; "attached to." Leah hoped that her husband would now love her because she had born him another son. cf. Gen 29:34)
The Trumpets 8:6 - 10:3	3a	Gold, silver	(9:20) Jacinth; a precious stone (9:17)
The Trumpets 10:4 - 11:19	3b	Gifts	(11:10)
The Great Controversy 12:1 -17	4	Loved not their lives unto death; blood	(12:11); i.e. "life."
The Plagues 13:1 - 14:16	5a	Blessed are the dead which die in the Lord	(14:13) cf. Psalms, "Precious in the sight of the Lord is the death of his saints." (116:15)
The Plagues 14:17 - 16:21	5b	A talent	(16:21)

The Laments 17:1 - 18:12	6a	Gold, precious stone, pearls, etc.	(17:4)
The Laments 18:13 - 19:21	6b	Gold, precious stones, pearls	(18:16)
The Restoration 20:1 - 21:15	7a	Stone most precious; beloved city	(21:11)(20:9)
The Restoration 21:16 - 22:21	7b	City of gold, precious stones, pearls	(chapters 21 and 22)

Valuable; Beloved; Precious

1b "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa 13:12.

5a "But with the precious blood of Christ, as a Lamb without blemish and without spot." 1 Peter 1:19.

Vessels; Containers

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Lampstands	(1:12; 2:1)
The Churches 2:18 - 3:22	1b	Vessel of a potter	(2:27)
The Seals 4:1 - 6:6	2a	Golden vials	(5:8)
The Seals 6:6 - 8:5	2b	Golden censer	(8:3)
The Trumpets 8:6 - 10:3	3a	Lamp	(8:10)
The Trumpets 10:4 - 11:19	3b	Candlesticks (lampstands)	(11:4)
The Great Controversy 12:1 -17	4	Woman	(12:2) 1 Thess. 4:4 "his own vessel;" 1 Peter 3:7 "the weaker vessel." Rev. 1:20 "the candlesticks are the seven churches" i.e. vessel=church
The Plagues 13:1 - 14:16	5a	cup of his indignation	(14:10) ποτηριον
The Plagues 14:17 - 16:21	5b	Vials	bowls (15:7 ff) ; cup (16:19)

The Laments 17:1 - 18:12	6a	Cup, Vessels	cup (17:4; 18:6), various vessels (18:12)
The Laments 18:13 - 19:21	6b	Lamp	(18:23)
The Restoration 20:1 - 21:15	7a	Vials (Angel with 7)	(21:9)
The Restoration 21:16 - 22:21	7b	Lamp	(22:5)

Vessels

Vessels are here categorized as something that contains something else; a container. The most interesting example is the pregnant woman of Revelation 12. There are at least seven types:

- Lamp
- Lampstand
- Potter's vessel
- Censer
- Vial
- Pregnant Woman
- Cup

4 The lamps in chapter 1 are symbolic of the seven churches (1:20). Lamps were vessels, and likewise the woman is also a vessel, a symbolic representation of the church.

Victory (Symbols of)

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Crown (of life)	(2:10)
The Churches 2:18 - 3:22	1b	Crown; White robes and to walk in white	(3:11)(3:4,5) Also overcomers are given throne privileges (3:22)
The Seals 4:1 - 6:6	2a	Crowns: Harp and song	(4:4,10; 6:2)(5:8,9) Also a white horse (6:2)
The Seals 6:6 - 8:5	2b	Palms in hands; white robes	(7:9) White robes (6:11; 7:9)
The Trumpets 8:6 - 10:3	3a	Crowns like gold	(9:7)
The Trumpets 10:4 - 11:19	3b	Rejoicing and sending gifts	(11:10)
The Great Controversy 12:1 -17	4	Crown of stars	(12:1)
The Plagues 13:1 - 14:16	5a	Harp and song; golden crown	(14:2)(14:14)
The Plagues 14:17 - 16:21	5b	Harps and singing	(15:2)

The Laments 17:1 - 18:12	6a	<i>Woman with cup of celebration in hand, etc.</i>	(17:3 ff.)
The Laments 18:13 - 19:21	6b	Many diadems on his head, white horse	(19:11,12) Also blood-spattered garments.
The Restoration 20:1 - 21:15	7a	<i>Thrones and receiving judgement privileges</i>	(20:4)
The Restoration 21:16 - 22:21	7b	Victory procession	(21:24,26)

War; Battle

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	I will fight against them with the sword of my mouth	(2:16)
The Churches 2:18 - 3:22	1b	Power over the nations. . . broken to shivers	(2:27) Also; Shall go out no more (3:12) ¹
The Seals 4:1 - 6:6	2a	Take peace from the earth	(6:4)
The Seals 6:6 - 8:5	2b	Gad= "an army comes"	(7:5) Also strong men and chief captains are war lords and soldiers (6:15)
The Trumpets 8:6 - 10:3	3a	Battle (war)	(9:9)
The Trumpets 10:4 - 11:19	3b	Shall make war against them	(11:7)
The Great Controversy 12:1 -17	4	Went to make war	(12:17)
The Plagues 13:1 - 14:16	5a	Make war with the saints	(13:7)
The Plagues 14:17 - 16:21	5b	To gather them to the battle	(16:14)

The Laments 17:1 - 18:12	6a	War with the Lamb	(17:14)
The Laments 18:13 - 19:21	6b	To make war	(19:19)
The Restoration 20:1 - 21:15	7a	To battle (war)	(20:8)
The Restoration 21:16 - 22:21	7b	Kings of the earth do bring their glory and honor into it	(21:24) <i>parousia</i> , spoils of war. Actually no war, they bring the tribute themselves, willingly.

War

1 See on comments for the church of Philadelphia and corollary footnotes.

7b There can be no war in heaven.

A Warning

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Repent or else I will come unto thee and remove candlestick out of place, etc.	(2:5) Other warnings also appear in (1:7)(2:16) etc.
The Churches 2:18 - 3:22	1b	If thou shalt not watch I will come on thee as a thief. . .	(3:3) Plus several others (3:11, 16 etc.)
The Seals 4:1 - 6:6	2a	Warned not to hurt oil and wine	(6:6)
The Seals 6:6 - 8:5	2b	Four angels poised to destroy; told not to destroy	(7:1-4)
The Trumpets 8:6 - 10:3	3a	Woe, woe, woe to the earth's inhabitants	(8:13)
The Trumpets 10:4 - 11:19	3b	Behold the third woe cometh quickly	(11:14)
The Great Controversy 12:1 -17	4	Woe to the inhabters of the earth and sea	(12:12)
The Plagues 13:1 - 14:16	5a	He that leadeth into captivity If any man worship the beast . . .	(13:9,10)(14:9-11)
The Plagues 14:17 - 16:21	5b	Behold I come as a thief. . .	(16:15)

The Laments 17:1 - 18:12	6a	Come out, that ye be not partakers of plagues	(18:4) Also "Babylon is fallen," vs. 1.
The Laments 18:13 - 19:21	6b	Angel with great stone-- -"Thus shall Babylon be thrown down	(18:21)
The Restoration 20:1 - 21:15	7a	But the fearful and unbelieving, etc. will have part in lake of fire. . .	(21:8)
The Restoration 21:16 - 22:21	7b	If any man add. . . or take away	(22:18,19)

Water (Forms of)

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Much water; snow	(1:15)(1:14)
The Churches 2:18 - 3:22	1b	The Deep (sea); Water (cold, warm, hot--springs)	(2:24)(3:15,16)
The Seals 4:1 - 6:6	2a	Sea, crystal (Ice)	(4:7)(4:6)(5:13)
The Seals 6:6 - 8:5	2b	Sea; fountains	(7:1; 7:17)
The Trumpets 8:6 - 10:3	3a	Sea; rivers and fountains; hail	(8:8; 8:10, 8:7)
The Trumpets 10:4 - 11:19	3b	Sea, rain, hail	(10:6)(11:6)(11:19)
The Great Controversy 12:1 -17	4	Sea, river	(12:12)(12:15,16)
The Plagues 13:1 - 14:16	5a	Sea, rivers, fountains of water	(13:1)(14:7)
The Plagues 14:17 - 16:21	5b	Sea, rivers and fountains; hail	(16:3,4)(16:21)

The Laments 17:1 - 18:12	6a	Much water (rivers and sea)	(17:1)
The Laments 18:13 - 19:21	6b	Ships in the <u>sea</u>, lake	(18:17,19)(19:20)
The Restoration 20:1 - 21:15	7a	Lake; sea	(20:10,14,15)(21:1)
The Restoration 21:16 - 22:21	7b	River (of life)	(22:1,2)

Water (Forms of)

At least seven water sources or forms:

Seas, lakes, snow, rain, hail, rivers, fountains or wells

(Much) Water

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Many waters	(1:15)
The Churches 2:18 - 3:22	1b	The Deep	(2:24)
The Seals 4:1 - 6:6	2a	Sea	(5:13)
The Seals 6:6 - 8:5	2b	Sea	(7:1,2,3)
The Trumpets 8:6 - 10:3	3a	Sea; Great River Euphrates	(8:8,9; 10:2)(9:14)
The Trumpets 10:4 - 11:19	3b	Sea	(10:5,6,8)
The Great Controversy 12:1 -17	4	Sea; River	(12:12,15)
The Plagues 13:1 - 14:16	5a	Sea; Rivers	(13:1; 14:7)
The Plagues 14:17 - 16:21	5b	Sea; Rivers	(16:3)

The Laments 17:1 - 18:12	6a	Many waters	(17:1)
The Laments 18:13 - 19:21	6b	Ships in the sea; thrown into the sea, lake	(18:17,19)(18:21)(19:20)
The Restoration 20:1 - 21:15	7a	Sand of the sea; the sea gave up dead; no more sea; lake	(20:8)(20:13)(21:1)(20:10,14,15; 21:8)
The Restoration 21:16 - 22:21	7b	River of water of life	(22:1) cf. Ezekiel 47:1-5. ¹ So great a river it could not be passed over.

Much Water

1 The river starts ankle-deep but grows to a large stream, to large to pass over.

White

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	White like wool, as white as snow (hair); white stone	(1:14)(2:17)
The Churches 2:18 - 3:22	1b	Walk in white; white raiment	(3:4)(3:5,18)
The Seals 4:1 - 6:6	2a	Clothed in white raiment; White horse	(4:4)(6:2)
The Seals 6:6 - 8:5	2b	White robes	(6:11; 7:9,13)
The Trumpets 8:6 - 10:3	3a	Hail	(8:7)
The Trumpets 10:4 - 11:19	3b	Hail	(11:19)
The Great Controversy 12:1 -17	4	Woman clothed with sun; moon	(12:1)
The Plagues 13:1 - 14:16	5a	White cloud	(14:14)
The Plagues 14:17 - 16:21	5b	Linen; hail	(15:6)(16:21)

The Laments 17:1 - 18:12	6a	Pearls; ivory; fine flour	(17:4; 18:12,13)
The Laments 18:13 - 19:21	6b	White horse; White horses; fine linen	(19:11,14)(18:16; 19:8)
The Restoration 20:1 - 21:15	7a	White throne	(20:11)
The Restoration 21:16 - 22:21	7b	Pearls	(21:21)

White Garments

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Garment down to the foot	(1:13) ποδηρη; priests garment, under shorter blue coat
The Churches 2:18 - 3:22	1b	White raiment	(3:5)(3:18) ματια
The Seals 4:1 - 6:6	2a	White raiment	(4:4) ματιοις
The Seals 6:6 - 8:5	2b	White raiment	6:11; 7:13,14) στολη
The Trumpets 8:6 - 10:3	3a	Clothed with a cloud	(10:1)
The Trumpets 10:4 - 11:19	3b	Two witnesses are also wrapped in a cloud	(11:12) Ascend to heaven in a cloud
The Great Controversy 12:1 -17	4	Woman clothed with the sun	(12:1)
The Plagues 13:1 - 14:16	5a	Without fault (spot or blemish)	(14:5) In other contexts accorded to their robes (22:14; 7:14; Eph. 5:26,27)
The Plagues 14:17 - 16:21	5b	Angels clothed in pure and bright linen	(15:6)

The Laments 17:1 - 18:12	6a	Fine linen	(18:12)
The Laments 18:13 - 19:21	6b	Fine linen, clean and white	(19:8,14)
The Restoration 20:1 - 21:15	7a	Prepared as a bride	(21:2)
The Restoration 21:16 - 22:21	7b	Wash robes	(22:14)

Wisdom; Knowledge; Understanding

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	I am Alpha and Omega; I know thy works. . .	(1:18,11)(2:2,9,13)
The Churches 2:18 - 3:22	1b	I am he which searcheth the reins and hearts	(2:23)
The Seals 4:1 - 6:6	2a	Wisdom	(5:12)
The Seals 6:6 - 8:5	2b	Wisdom	(7:12)
The Trumpets 8:6 - 10:3	3a	(Angel with open book?)	(10:1,2)
The Trumpets 10:4 - 11:19	3b	(He that liveth forever and ever and created . . .)	(10:6)
The Great Controversy 12:1 -17	4	Overcame . . .by the word of their testimony	(12:11)
The Plagues 13:1 - 14:16	5a	Here is wisdom	(13:18)
The Plagues 14:17 - 16:21	5b	Thy judgments are made manifest; true and righteous are thy judgments	(15:4)(16:7)

The Laments 17:1 - 18:12	6a	The mind which hath wisdom	(17:9)
The Laments 18:13 - 19:21	6b	In righteousness doth he judge and make war	(19:11) i.e. judges with equity, makes the right judgment
The Restoration 20:1 - 21:15	7a	I am Alpha and Omega	(21:6)
The Restoration 21:16 - 22:21	7b	I am Alpha and Omega	(22:13)

Wisdom; Knowledge; Understanding

4 Seven heads would have to be making a particular statement regarding wisdom. The "anti-christ" power that rises up in the vision of Daniel 8 has a fierce countenance and understands dark sentences, i. e., is wise (cunning, sly, diabolic). Daniel 8:23 ff.

Work; Labor; Deeds

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Hast labored and hast not fainted; know works	(2:3)(2:2,5,9,13)
The Churches 2:18 - 3:22	1b	Works and patience; works	(2:19)(2:19,23,26; 3:1,2,8,15) ; deeds (2:6,22)
The Seals 4:1 - 6:6	2a	Rest not day and night	(4:8) Also creative works (4:11)
The Seals 6:6 - 8:5	2b	Serve day and night in the temple	(7:15)
The Trumpets 8:6 - 10:3	3a	Repented not of the works of their hands	(9:20)
The Trumpets 10:4 - 11:19	3b	<i>Reward or wages to prophets and saints</i>	(11:18) Reward for works.
The Great Controversy 12:1 -17	4	Woman in labor	(12:2)
The Plagues 13:1 - 14:16	5a	Patient endurance; rest from labors; works follow them	(14:12,13)
The Plagues 14:17 - 16:21	5b	God's works	(15:3)

The Laments 17:1 - 18:12	6a	According to her works	(17:6)
The Laments 18:13 - 19:21	6b	Righteousness (right deeds) of the saints	(19:8)
The Restoration 20:1 - 21:15	7a	Judged according to works	(20:12,13)
The Restoration 21:16 - 22:21	7b	Judged according to works	(22:12)

Work; Labor; Deeds

4 12:17. "The faithful keep the commandments.

(To) Wound; Pierce

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	They also which pierced him	(1:7)
The Churches 2:18 - 3:22	1b	To chasten	(3:19)
The Seals 4:1 - 6:6	2a	Lamb as it had been slain	(5:6)
The Seals 6:6 - 8:5	2b	To kill <u>with the sword</u>	(6:8)
The Trumpets 8:6 - 10:3	3a	As a scorpion strikes; Tails which wound	(9:5,19)
The Trumpets 10:4 - 11:19	3b	Where also our Lord was <u>crucified</u>	(11:8)
The Great Controversy 12:1 -17	4	Dragon; serpent	(12:3,4,9 etc.) Note: the piercing type of wound a snake inflicts, bruising of the heel (Gen. 3:15)
The Plagues 13:1 - 14:16	5a	Head wounded to death . . . healed	(13:3,12)
The Plagues 14:17 - 16:21	5b	Plagues; sores	(Chapter 15,16)(Particularly 16:2) Plague literally means "wound." (Note)

The Laments 17:1 - 18:12	6a	Plagues (receive not of her)	(18:4)
The Laments 18:13 - 19:21	6b	Smite nations with a sword;	(19:15,21)
The Restoration 20:1 - 21:15	7a	Murderers	(21:8)
The Restoration 21:16 - 22:21	7b	Murderers	(22:15) Plagues (22:18)

Wound; Pierce

2b Gad means literally "to penetrate." Also "fortunate." International Dictionary of the Bible, Vol. 2, p. 333.

5b "Plague" or "wound" are given as alternate translations of πληγη.

Three; A Third

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a		(1:4,5) Trinity; Father, Son, and Spirit ?
The Churches 2:18 - 3:22	1b		
The Seals 4:1 - 6:6	2a	Third beast; third seal; three parts of barley	(4:7)(6:5)(6:6)
The Seals 6:6 - 8:5	2b		
The Trumpets 8:6 - 10:3	3a	Third part; third angel with trumpet; three woes	(8:7,8,9,10,11, 12,13)
The Trumpets 10:4 - 11:19	3b	Third woe cometh	(11:14)
The Great Controversy 12:1 -17	4	Third part of the stars of God	(12:4)
The Plagues 13:1 - 14:16	5a	Three angels' messages	(14:6-11)
The Plagues 14:17 - 16:21	5b	Third vial poured out; city falls into three parts	(16:4,19)

The Laments 17:1 - 18:12	6a		Called, chosen, and faithful?
The Laments 18:13 - 19:21	6b		
The Restoration 20:1 - 21:15	7a	Three gates per side	(21:13)
The Restoration 21:16 - 22:21	7b	Third stone	(21:19)

Five; Fifth (Number)

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Hand (right)	[fingers-5](1:16; 2:1)
The Churches 2:18 - 3:22	1b	(Feet)	[five toes per foot?](3:9)
The Seals 4:1 - 6:6	2a	Hand (right)	(5:1)
The Seals 6:6 - 8:5	2b	Fifth Seal	(6:9)
The Trumpets 8:6 - 10:3	3a	Fifth Trumpet; five months	(9:1)(9:10) Feet (10:1)
The Trumpets 10:4 - 11:19	3b	Hand	(10:5)
The Great Controversy 12:1 -17	4	[feet]	(12:1)
The Plagues 13:1 - 14:16	5a	Feet as the feet of a bear; hand	(13:2) Bear feet have five claws (hand; 13:16; 14:9,14)
The Plagues 14:17 - 16:21	5b	Fifth Angel with vial	(16:10)

The Laments 17:1 - 18:12	6a	Five are fallen	(17:10)
The Laments 18:13 - 19:21	6b	(Hand)	(19:2)
The Restoration 20:1 - 21:15	7a	(Hand; hands)	(20:1,4)
The Restoration 21:16 - 22:21	7b	Fifth (stone)	(21:20)

Five; Fifth

5a It is known that the Syrian variety of brown bear is an animal having "five-toed plantigrade feet." Bears feet are large and powerful. Cf. *IDB*, Vol. 1, p. 368.

Six; The Number Six

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	(Some) "out of you"	(2:10) lit. ex, (of course, is εκ, "out," which preceding a vowel becomes "ex") Same as Gr. "ex," six.
The Churches 2:18 - 3:22	1b	<i>Philadelphia is the sixth church</i>	(3:7-13) Cf. vs. 12 which contains a similar expression to above.
The Seals 4:1 - 6:6	2a	Six wings	(4:8)
The Seals 6:6 - 8:5	2b	Sixth seal	(6:12)
The Trumpets 8:6 - 10:3	3a	Sixth angel (trumpet)	(9:14)
The Trumpets 10:4 - 11:19	3b	Sixty	(6 X 10) (11:3) trans. "threescore."
The Great Controversy 12:1 -17	4	Sixty days	(threescore)(12:6)
The Plagues 13:1 - 14:16	5a	Six hundred, sixty, six	(13:18)
The Plagues 14:17 - 16:21	5b	Six hundred, sixth angel	(14:20)(16:12)

The Laments 17:1 - 18:12	6a	<i>Out ?</i>	(18:4) εξ
The Laments 18:13 - 19:21	6b	Mark of the beast (666)	(19:20)
The Restoration 20:1 - 21:15	7a	Mark of the beast (666)	(20:4)
The Restoration 21:16 - 22:21	7b	Sixth (stone) Sardius	(21:20)

Seven; The Number Seven

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Seven churches; seven spirits; seven candlesticks	(1:4,12)
The Churches 2:18 - 3:22	1b	Seven spirits; seven stars	(3:1)
The Seals 4:1 - 6:6	2a	Seven lamps, seven spirits; seven horns; seven seals; seven eyes	(4:5)(4:5; 5:6)(5:5)(5:1)(5:6)
The Seals 6:6 - 8:5	2b	Seven angels which stood before God; seven trumpets	(8:2)(8:3)
The Trumpets 8:6 - 10:3	3a	Seven trumpets; seven thunders	(8:6)(10:3)
The Trumpets 10:4 - 11:19	3b	Seven thunders; seven thousand	(10:4)(11:13)
The Great Controversy 12:1 -17	4	Seven heads, seven crowns	(12:3)
The Plagues 13:1 - 14:16	5a	Seven heads	(13:1)
The Plagues 14:17 - 16:21	5b	Seven angels, plagues; vials.	(15:1,7)
The Laments 17:1 - 18:12	6a	Seven vials; seven plagues; seven heads; seven kings; seven mountains	(17:1,3,7,9,10)
The Laments 18:13 - 19:21	6b	(Many crowns)	(19:12) E.G.W. say seven. ¹

The Restoration 20:1 - 21:15	7a	One of the Seven angels with seven vials	(21:9)
The Restoration 21:16 - 22:21	7b	(churches, plagues)	(22:16,18)

Seven

• The word "seven" occurs 52X, and the word "seventh;" 5X. Possibly one reference is to be omitted, and two are to be considered as indicating the meaning of "seventh." This would give 49, 7X7 times for the word seven, and 7 for "seventh." Below are 21 (3X7) Symbols:

- Churches
- Spirits
- Lampstands
- Angels
- Stars
- Lamps
- Horns
- Seals
- Horns
- Eyes
- Trumpets
- Thunders
- Heads
- Crowns
- Vials
- Plagues
- Kings
- Mountains
- Diadems
- Thousand
- (Laments?)

1 "It was a crown within a crown, seven in number." *Early Writings*, p.
54.

Ten; Tenth

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Ten days	(2:10)
The Churches 2:18 - 3:22	1b	(Feet)?	(3:9)
The Seals 4:1 - 6:6	2a	Ten thousand times ten thousand	(5:11)
The Seals 6:6 - 8:5	2b	144,000	(7:4) One hundred= 10X10 Forty= 4X10 Thousand= 10X100
The Trumpets 8:6 - 10:3	3a	200,000,000	Two hundred thousand thousand (9:16) Two times multiples of ten.
The Trumpets 10:4 - 11:19	3b	42 months; 1260 days; tenth of city	(11:2)(11:3)(11:13) Also 7,000. [Ten and multiples of ten; 40, 60, 100, 1,000; fraction/ten or tenth]
The Great Controversy 12:1 -17	4	Ten horns, 1260 days	(12:3)(12:6) Ten commandments inferred in 12:17.
The Plagues 13:1 - 14:16	5a	Ten horns; 42 months; 144,000	(13:1) (13:5)(14:1 ff.)
The Plagues 14:17 - 16:21	5b	1,600 stadia	(14:20) multiples of ten

The Laments 17:1 - 18:12	6a	Ten horns; ten kings	(17;3,13)
The Laments 18:13 - 19:21	6b	(Feet)	(19:10)
The Restoration 20:1 - 21:15	7a	Thousand	(20:2 ff.) 10 X 100
The Restoration 21:16 - 22:21	7b	Tenth stone, 12,000 furlongs, etc.	(21:20)(21:16 ff.)

Twelve

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	Apostles (those which say they are)	(2:2)
The Churches 2:18 - 3:22	1b	Hour	(3:3) They shall not know what hour he shall come upon them.
The Seals 4:1 - 6:6	2a	Tribes	(5:5,9) As pertains to Israel. Note: Elders are 24: 2 X 12.
The Seals 6:6 - 8:5	2b	Twelve tribes of the sons of Israel	(7:4ff)
The Trumpets 8:6 - 10:3	3a	Hour . . . Month	(9:15)
The Trumpets 10:4 - 11:19	3b	Hour, Month	(11:13) the same hour; (11:2) 42 months. Also the prophets (10:7)
The Great Controversy 12:1 -17	4	Twelve stars	(12:1)
The Plagues 13:1 - 14:16	5a	Month; hour	(13:5)(14:6,7)
The Plagues 14:17 - 16:21	5b	Prophets	(16:6) Note: Hebrew Bible ¹
The Laments 17:1 - 18:12	6a	Hour	(18:10) in one hour.

The Laments 18:13 - 19:21	6b	Apostles	(18:21)
The Restoration 20:1 - 21:15	7a	Gates; Angels; names of apostles; sons of Israel; foundations	(21:12,14)
The Restoration 21:16 - 22:21	7b	Twelve stones	(21:19,20) Twelve pearls also. Twelve thousand.

Twelve

- Things associated with the number twelve:
 - (1) apostles, prophets
 - (2) hours ("Are there not twelve hours in a day?")
 - (3) tribes of Israel, sons of Jacob
 - (4) months
 - (5) crown (of twelve stars)
 - (6) twelve foundations of twelve stones
 - (7) twelve gates of twelve pearls

5b The Hebrew bible was divided: (1) Law, (2) Prophets, (3) and Writings.

Law 5 books of Moses

Prophets 6 books: Joshua-Judges; Kingdoms (Samuel and Kings); Isaiah; Jeremiah; Ezekiel, and the **Book of the Twelve** (Hosea-Malachi).

Writings 11 books: Psalms; Proverbs; Job; Song of Songs; Ruth; Lamentations; Ecclesiastes; Esther; Daniel; Ezra-Nehemiah; Chronicles

7b Maxwell gives for this last section twelve twelves: gates, pearls, angels, tribes, foundations, names, apostles, jewels, fruits, 12,000 stadia, and 144,000 (12X12). Maxwell, *God Cares*, p. 531. (Perhaps I would substitute 12 sons and 12 months for the last two).

Thousand; Thousands

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a		
The Churches 2:18 - 3:22	1b		
The Seals 4:1 - 6:6	2a	Ten thousand times ten thousand	(5:11) μυριαδες
The Seals 6:6 - 8:5	2b	144,000	(7:4)
The Trumpets 8:6 - 10:3	3a	Two hundred thousand thousand	(9:16)
The Trumpets 10:4 - 11:19	3b	One thousand two hundred sixty days; 7,000	(11:3)(11:13)
The Great Controversy 12:1 -17	4	One thousand two hundred sixty days	(12:6)
The Plagues 13:1 - 14:16	5a	One hundred forty-four thousand	(14:1)
The Plagues 14:17 - 16:21	5b	One Thousand six hundred	(14:20)

The Laments 17:1 - 18:12	6a		
The Laments 18:13 - 19:21	6b	Captains of a thousand	(19:18) χιλιαρχοι; lit. "first or ruler of a thousand."
The Restoration 20:1 - 21:15	7a	One thousand years	(20:2)
The Restoration 21:16 - 22:21	7b	Twelve thousand furlongs	(21:16)

Study Guide—Volume 7

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1. What is the purpose of Revelation 20, 21, and 22?

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2. Do only the righteous have their name in the book of life?

3. What did it mean to have one's name "blotted out?"

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4. Probably what color is meant by "jasper?"

5. What order do the stones present themselves in?

6. Why is the city "square?"

7. Why are there "12" foundations?

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8. Is God exclusive in leaving out murderers, idolaters, and liars?

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9. Which reading of Rev. 22:14 do you think is correct?

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10. Explain what is biblically meant by the “soon” coming of Christ?

Synonymic Parallels(49-177)

11. For interest trace the following parallels according to the sections demonstrated in this book:

- A bright, dazzling object
- Something made of iron
- A healing remedy
- Something with spots

Notes