



Fierce Words for Frightened People

The Apocalypse of John: Background, Context, and Revelation

Additional Reading Material

The Book of Revelation is complex text. It is part of a long tradition of Jewish apocalyptic literature, but it is also a new Christian expression of that tradition. The materials included here are intended to help provide context. In addition to the translation of the Book of Revelation we will be using for the course, there are also examples of other apocalyptic writings as well as important contemporaneous writings. I've also included a few useful handouts and references that we will be using as we go along.

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*Cover Image: The Dragon, the Beast, and the False Prophet
From the 'Dyson Perrins Apocalypse', London ca. 1255-1260
LA, The J. Paul Getty Museum, Ms. Ludwig III I, fol. 34v*

The Book of Revelation

- 1:1 The revelation of Jesus Christ, which God gave him to show his servants what must shortly come to pass. He made it known by sending
2 his angel to his servant John, who in telling all that he saw, bore witness
3 to the word of God and to the testimony of Jesus Christ. Blessed is the one who reads aloud and blessed are they who hear the words of this prophecy and heed what is written there, for the time of crisis is near.
- 4 John, to the seven Churches in Asia: Grace to you and peace, from him NB:
who is, and who was, and who is to come, and from the seven spirits 'from'
5 before his throne, and from Jesus Christ, the faithful witness, the first- (απο)
born of the dead, and ruler of the kings of the earth. To him who loves takes the
6 us and has loosed us from our sins with his blood, and has made us a gen. case
royal house of priests to his God and Father – to him be glory and I Pet. 2:9
dominion for ever and ever. Amen.
- 7 Behold, he will come with the clouds, Ps 104:3;
and every eye will see him, Dan 3:7
even those who pierced him, Zech
and all the tribes of the earth 12:10
will wail because of him.
So be it. Amen.
- 8 “I am the Alpha and the Omega,” says the Lord God, who is, and who ‘εγω ειμι’
was, and who is to come, the Almighty. i.e., I AM;
the Name
of God
- 9 I, John, your brother and sharer in the tribulation and sovereignty and
endurance which are ours in Jesus, was on the island called Patmos on
10 account of the word of God and the testimony of Jesus. The Spirit came
upon me on the Lord’s day, and I heard behind me a great voice like a Did 14
11 trumpet, which said, “What you see write in a scroll and send it to the
seven Churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis,
12 Philadelphia, and Laodicea. I turned to see whose voice it was that
13 spoke to me, and having turned, I saw seven golden lamps, and among
the lamps one in human form dressed in a robe that come to his feet,
14 with a gold girdle around his breast. The hair of his head was white as Dan 7:13,
I En 71

- 15 snow-white wool, and his eyes flamed like fire; his feet were like *Dan 2,3*
brilliant metal refined in a furnace, and his voice was like the roar of
 16 many waters. In his right hand he had seven stars, and from his mouth
 came a sharp two-edged sword; and his face was like the sun shining in
 strength.
- 17 When I saw him I fell at his feet as though I were dead. But he laid his
 18 hand on me, and said, “Do not be afraid. I am the first and the last, the *Isa 44:6-8,*
 living one who was dead, and I hold the keys of Death and Hades. *Rev 1:8,*
 19 Write down therefore what now is, and what is to take place hereafter. *Matt 16:18*
 20 As for the secret of the seven stars you saw in my right hand: the seven
 stars are the angels of the seven Churches, and the seven lamps are the
 seven Churches.”
- 2:1 To the angel of the Church at Ephesus write:
- These are the words of the One who holds the seven stars in his right
 2 hand, who walks among the seven golden lamps: I know your works –
 your toil and endurance. I know you cannot bear evil people and have
put to the test those who call themselves apostles but are not, and you *Did 11*
 3 have found them to be false. Endurance you have; you have borne up
 4 for my name’s sake and have not grown weary. But I have this against
 5 you: you have lost the love you had at first. Be mindful, then, of how far
 you have fallen; repent, and do as you did before. If not, I will come to
 6 you and remove your lamp from its place, unless you repent. You have
 this to your credit: you hate the works of the Nicolaitans, as I do.
- 7 You have ears – so listen to what the Spirit is saying to the Churches!
 To the victor I will grant the right to eat from the tree of life that *Gen 2:9*
 stands in the paradise of God.
- 8 To the angel of the Church at Smyrna write:
- These are the words of the first and the last, who was dead and came
 9 to life again. I know your tribulation and your poverty – yet you are rich
 – and the slander of those who claim to be Jews but are not: they are

- 10 the synagogue of Satan. Do not fear what you are about to suffer. For the devil will throw some of you into prison, to be put to the test, and for ten days you will suffer tribulation. Be faithful until death, and I will give you the crown of life.
- 11 You have ears – so listen to what the Spirit is saying to the Churches! The victor will not be harmed by the second death.
- 12 To the angel of the Church at Pergamum write:
- 13 These are the words of the One who has the sharp two-edged sword. I know where you dwell, where Satan has his throne – yet you hold fast to my cause. You did not deny your faith in me even in the days of Antipas, my faithful witness, who was slain in your city, where Satan dwells. But I have a few things against you: you have there some who hold the teachings of Balaam, who taught Balak to set a pitfall for the Israelites; he tempted them to eat meat sacrificed to idols and to commit fornication. In like manner you also have some who hold the teachings of the Nicolaitans. So repent! Otherwise I will come to you quickly and make war on them with the sword of my mouth. *Heb 4:12*
“witness”:
μαρτυς
Num 22-24; 2 Pet 2:15. Jude 11
- 14
15
16
- 17 You have ears – so listen to what the Spirit is saying to the Churches! To the victor I will give some of the hidden manna; I will also give to such a one a white stone, with a new name written on the stone, known only to the one who receives it.
- 18 To the angel of the Church at Thyatira write:
- 19 These are the words of the Son of God whose eyes are like a flame of fire and whose feet are like brilliant metal: I know your works: your love and faithfulness and service and endurance – indeed, your latest works are better than your earlier works. But I have this against you: you tolerate that Jezebel, that woman who claims to be a prophetess, whose teaching lures my servants into fornication and eating meat sacrificed to idols. I have given her time to repent, but she refuses to repent of her fornication. So I will throw her on a bed of pain, and throw those who commit adultery with her into great tribulation, *Dan 2,3*
1,2 Kings
Rom 14, 1
Cor 8, cf.
Hosea
- 20
21
22

- 23 unless they repent of her works. And her children I will strike with
pestilence. So all the Churches will know that I am the searcher of
24 heart and mind, and that I will give to each of you what your conduct
deserves. But this I say to the rest of you in Thyatira, all who do not
25 accept this teaching and have no experience of the deep secrets of
Satan – as they call it – I do not lay upon you any further burden. Only
hold fast to what you have until I come.
- 26 To the victor, to the one who keeps my works until the end, I will give
authority over the nations – as I myself received from my Father. He
27 will smash them with a rod of iron, as earthenware he will smash them Ps 2:9
28 to pieces. And I will give him the morning star.
- 29 You have ears – so listen to what the Spirit is saying to the Churches!
- 3:1 To the angel of the Church at Sardis write:
- These are the words of the One who has the seven spirits of God and
the seven stars: I know you works – you have the name of being alive,
2 though you are dead! Wake up, and put some backbone into what still
survives – if only at the point of death. I gave found no work of yours
3 perfect in the sight of my God. Be mindful, therefore, of what you
received and heard: heed it, and repent. If you do not wake up, I will Matt
4 come as a thief, and you will not know the hour of my coming. Yet you 24:43, 1
have a few persons in Sardis who have not defiled their garments, and Thess 5:2,
they will walk with me in white, for they are worthy. 2 Pet 3:10
- 5 The victor will likewise be robed in white. I will never strike the victor's
name from the book of life, but will acknowledge that name before my
Father and his angels. Dan 7:9
Exod
32:32; Ps
69:28
- 6 You have ears – so listen to what the Spirit is saying to the Churches! Matt
10:32,
- 7 To the angel of the Church at Philadelphia write: Luke 12:8
These are the words of the holy One, the true One,
who has the key of David,
who opens and none may shut,

who shuts and none may open:

8 I know your works. Therefore, I have set before you an open door,
which no one can shut. Though you have little power, yet you have kept
9 my word, and have not disowned my name. Therefore I will make those
of the synagogue of Satan who claim to be Jews and are not, but lie;
therefore, I will make them come and fall at your feet – they will know
10 that I love you. Because you have kept my word of endurance, I will in
turn keep you safe through the hour of testing which is about to fall
11 upon the whole world, to test those who dwell upon earth. I am
coming soon; hold fast to what you gave, and let no one rob you of
your crown.

12 The victor I will make a pillar in the temple of my God, and the name of
the city of my God, the new Jerusalem which comes down out of
heaven from my God, and my own new name.

13 You have ears – so listen to what the Spirit is saying to the Churches!

14 To the angel of the Church at Laodicea write:

These are the words of the Amen, the faithful and true witness, the
15 beginning of God's creation: I know your works, you are neither cold
16 nor hot. How I wish you were either cold or hot! But because you are
17 lukewarm, neither hot nor cold, I will spit you out of my mouth. For
you say, "I am rich, I have made my fortune, I have no need of
anything," not realizing that you are a pitiful wretch, poor, blind and
18 naked. I advise you to buy from me gold refined in the fire to make you
rich, and white garments to put on to cover the shame of your
19 nakedness, and ointment for your eyes that you may see. All whom I
love I reprove and chasten; so, be zealous and repent.

*Col
1:15,18*

20 Here I stand knocking on the door; if anyone hears my voice and opens
the door, I will come in and will dine with such a one and that one with
21 me. To the victor I will grant a seat beside me on my throne, as I myself
was victorious and sat down with my Father on his throne.

*1 Cor
11:20, 25*

22 You have ears – so listen to what the Spirit is saying to the Churches!

- 4.1 After this I looked: a door stood open in heaven! And the voice that I had first heard speaking to me like a trumpet said: “Come up here, and I will show you what must take place hereafter.” At once, I fell into a trance. There in heaven stood a throne with One seated on it. He who sat there was in appearance like jasper or cornelian; and round about the throne was a rainbow, bright as an emerald. Round about the throne there were twenty-four other thrones, and on them sat twenty-four elders clothed in white garments, wearing gold crown. From the throne came flashes of lightning and peals of thunder, and burning before it were seven lamps, the seven spirits of God, and in front of the throne was what appeared to be a sea of glass, like crystal.
- In the center, round the throne itself, were four living creatures, with eyes all over, front and back. The first creature was like a lion, the second like an ox, the third had a human face, and the fourth was like an eagle in flight. Each of the four living creatures had six wings, and eyes all over and inside them.
- Day and night they unceasingly sing:
Holy, holy, holy is the Lord God Almighty,
who was, and who is and who is to come!
- 9 Whenever the four living creatures give glory and honor and thanks to the One who sits on the throne, who lives for ever and ever, the twenty-four elders fall down before the one who sits on the throne, and worship him who lives for ever and ever, and cast their crowns before the throne, saying:
- 11 Worthy are you, our Lord and God
to receive glory and honor and power,
for you created all things;
by your will they were created and came into being!
- 5.1 Then I saw on the right hand of the One seated on the throne a scroll with writing inside and on the back, sealed with seven seals. And I saw a mighty angel proclaim with a loud voice: “Who is worthy to open the
- Dan 7:6;
1 En
14:15; 2.
Cor. 12:2

Ezek 1:28,
Gen 9:12-17

1 En 71:7,
39:12 –
Ezek 1:6

Isa. 6:1, 1
En 39:12

Eucharista

Ezek 2:10
Dan 4:13-14*

- 3 scroll and break its seals?" But there was no one in heaven or on earth
 4 or under the earth to open the scroll or to look inside it. And I wept
 bitterly because no one was found worthy to open the scroll or to look
 5 inside it. But one of the elder said to me: "Do no weep; the Lion from
the tribe of Judah, the root of David, has won the right to open the
 scroll and its seven seals." *Gen 49:9-10*
- 6 Then I saw between the throne and the four living creatures and among
 the elders a Lamb standing as though it had been slain; he had seven
 horns and seven eyes which are the seven spirits of God sent out into
 7 all the world. Then he went and took the scroll from the right hand of
 8 the One seated on the throne. And as he took the scroll, the four living
 creatures and the twenty-four elders fell down before the Lamb; each
 had a harp, and they held golden bowls full of incense, the prayers of
 9 God's people. And they sang a new song:
 You are worthy to take the scroll and break its seals,
 for you were slain
 and by your blood you bought for God
 those of every tribe, tongue, people, and nation;
 10 you have made them a royal house of priests for our God,
 and they shall reign on earth. *1 Chr 25; Ps 141:2; Ps 40:3 et al 1 Cor 6:20, Gal 3:13*
- 11 As I looked, I heard the voice of many angels round about the throne
 and the living creatures and the elders, myriads of myriads and
 12 thousands of thousands, proclaiming with a loud voice:
 Worthy is the Lamb who was slain
 to receive power and wealth, wisdom and might,
 honor and glory and blessing! *Dan 7:10, 1 En 40:1*
- 13 Then I heard all creatures, in heaven under the earth and in the sea
 crying,
 Blessing and honor, glory and might,
 to the One seated on the throne and to the Lamb
 for ever and ever. *NB the close association of the One and the Lamb*
- 14 And the four living creatures said, "Amen"; and the elders fell down and
 worshiped.

6.1	I watched as the Lamb broke the first of the seven seals, and heard one	<i>First four</i>
2	of the four living creatures say in a voice like thunder, “Come!” and	<i>plagues:</i>
	there, as I watched, was a white horse, and its rider held a bow; he was	<i>Zech 1:8-</i>
	given a crown and he rode out, conquering and to conquer.	<i>11, 6:1-8</i>
3	When he broke the second seal, I heard the second creature say,	
4	“Come!” And out came another horse, blood red. Its rider was given	
	power to <u>take away peace from the earth that people might slaughter</u>	<i>Lk. 21:9-10</i>
	<u>one another</u> , and he was given a great sword.	
5	When he broke the third seal, I hear the third creature say, “Come!”	
	And there, as I watched, was a black horse, and its rider held in his	
6	hands a pair of scales. And I heard what sounded like a voice from	
	among the four living creatures say, “a quart of wheat for a <u>denarius</u> ,	<i>A day’s</i>
	and three quarts of barley for a denarius. But do not harm the oil and	<i>wage</i>
	wine!”	
7	When he broke the fourth seal, I heard the fourth creature say,	
8	“Come!” And there, as I watched, was a pale horse, and its rider’s name	
	was Death, and Hades followed with him. They were given power over	
	a quarter of the earth, to <u>kill by sword and famine, by pestilence and</u>	<i>Ezek</i>
	<u>wild beasts</u> .	<i>14:21-22</i>
9	When he had broken the fifth seal, I saw <u>underneath the altar</u> the souls	<i>Lev. 4:7</i>
	of those who had been slaughtered for the word of God and for the	
10	testimony they bore. They cried aloud, “How long, Master, holy and	
	true, must it be before you pronounce judgement and avenge out <u>blood</u>	<i>Lev. 17:11</i>
11	on the inhabitants of the earth?” Then each of them was given a white	
	robe, and they were told to rest for a little while longer <u>until the</u>	<i>4 Ezra</i>
	<u>number of their fellow-servants and brothers and sisters, who were to</u>	<i>4:35-36</i>
	<u>be killed as they themselves had been, was completed</u> .	
12	I watched as he broke the sixth seal. There was a great <u>earthquake</u> ; the	<i>Ezek</i>
13	<u>sun</u> turned black as hairy sackcloth, and the <u>moon</u> all red as blood; the	<i>38:19, Isa.</i>
	stars in the sky fell to earth as a fig tree shedding its unripe figs when	<i>2:19; Joel</i>
14	shaken by a gale; the sky was torn apart like a scroll being rolled up, and	<i>2:31</i>

15	and every mountain and island was dislodged from its place. Then the <u>kings of the earth, the nobles and commanders</u> , the rich and the powerful, and every slave and freedman, hid themselves in caves or	Ps 2:2
16	under mountain crags; and they cried to the mountains and to the crags, “Fall on us and hide us from the One who sits on the throne and	Lambs are not noted for their wrath.
17	from the <u>wrath of the Lamb</u> ; for the great day of their wrath has come, and who can stand?”	
1	After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind should blow	Seals: Esth. 3:10, 8:2;
2	on land or sea or on any tree. Then I saw another angel ascend from the rising of the sun, holding the <u>seal of the living God</u> , and he cried aloud to the four angels who had been given power to devastate land	Dan 6:17; 1 Macc. 6:15
3	and sea: “Do not devastate land or sea or trees until we have <u>set the</u>	Ezek 9:4-6
4	<u>seal of our God on the foreheads of his servants</u> .” And I <u>heard</u> how many had been marked with the seal – a hundred forty-four thousand from all the tribes of Israel: twelve thousand from the tribe of Judah,	NB: “heard”
5	twelve thousand from the tribe of Reuben, twelve thousand from the	
6	tribe of Gad, twelve thousand from the tribe of Asher, twelve thousand from the tribe of Naphtali, twelve thousand from the tribe of Manasseh,	
7	twelve thousand from the tribe of Simeon, twelve thousand from the	
8	tribe of Levi, twelve thousand from the tribe of Issachar, twelve thousand from the tribe of Zebulun, twelve thousand from the tribe of Joseph, twelve thousand from the tribe of Benjamin.	
9	After this I <u>looked</u> , and there was a vast throng, which no one could count, from all nations and tribes and peoples and tongues, standing before the throne and the Lamb, robed in white and with <u>palm</u>	NB: “looked” Lev. 23:33-36, Neh. 8:13-18
10	<u>branches</u> in their hands. They were shouting aloud, “Victory to our God who sits on the throne and to the Lamb!” All the angels who stood round the throne and the elders and the four living creatures fell on	
11	their faces before the throne and worshiped God, crying: “Amen! <u>Praise, glory and wisdom, thanksgiving and honor, power and might be to our God for ever and ever. Amen.</u> ”	cf. Rev. 5:12
12		
13	Then one of the elder spoke to me and asked, “These people robed in white – who are they and where have they come from?” I answered,	
14		

“My lord, it is you who know.” He said to me, “They are those who have passed through the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

- | | | |
|-----|---|---|
| 15 | That is why <u>they stand before the throne of God and worship</u> him day and night in his temple, and he who sits on the throne will be their tabernacle. | The
'assembly' |
| 16 | <u>They shall not hunger anymore, or thirst anymore;</u> never again shall the sun strike them, nor any scorching heat. | Isa. 49:10 |
| 17 | For the Lamb who is at the center of the throne will shepherd them, and will guide them to springs of the water of life; and God will wipe away every tear from their eyes. | |
| 8.1 | When the Lamb broke the seventh seal, there was <u>silence in heaven</u> for about half an hour. I saw the <u>seven angels who stand before God</u> , and they were given seven trumpets. | 4 Ezra
7:30-33
Archangels:
1 En 20:1-8, Lk. 1:19 |
| 3 | Then another angel came and stood at the altar, holder a golden censer. He was given much incense to offer with the prayers of all God's people on the golden altar before the throne, and the smoke of the incense went up before God with his people's prayers from the angel's hand. | |
| 4 | The angel took the censer, filled it with fire from the altar, and threw it down on the earth; and there came <u>peals of thunder</u> , flashes of lightning, and an earthquake. | Wis 19:13 |
| 5 | Then the seven angels who held the seven trumpets prepared to blown them. | |
| 6 | The first blew his trumpet; and there came <u>hail and fire mixed with blood</u> cast upon the earth. A third of the earth was burnt up, a third of the trees were burnt up, and all the green grass was burnt up. | Exod 9:23-26 |
| 7 | Then the second angel blew his trumpet; and what looked like a great <u>mountain flaming with fire</u> was cast into the sea. A third of the sea was <u>turned to blood</u> , a third of the living creatures in it died, and a third of the ships were destroyed. | 1 En 18:13
Exod 7:20 |
| 8 | | |
| 9 | | |

- 12 Then the fourth angel blew his trumpet; a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark, and a third of the day did not appear, and likewise the night. *Exod 10:21-23, Amos 8:9, Joel 3:15*
- 13 Then I looked, and I heard an eagle [vulture] crying aloud as it flew in the mid-heaven: Woe, woe to the inhabitants of the earth because of the remaining trumpet blasts which the three angels are about to blow. *Hos. 8:1*
- 9.1 Then the fifth angel blew his trumpet; and I saw a star fallen from
 2 heaven to earth, and he was given a key to the shaft of the abyss. He opened the shaft of the abyss, and smoke came up from the shaft like smoke from a great furnace, and the sun and the air were darkened by
 3 the smoke from the shaft. Out of the smoke came locusts over the
 4 earth, and they were given the power of earthly scorpions. They were told to do no harm to the grass of the earth or to any green plant or any tree, but only to those people who did not have God's seal on their
 5 forehead; they were not permitted to kill them, but only to torment them for five months; and their torment was like the torment of a
 6 scorpion when it stings. In those people will seek death but will not find it; they will long to die, but death will elude them. *1 En 6-13, Gen 6:1-4*
- 7 In appearance the locusts were like horses equipped for battle. On their heads were what looked like gold crown; their faces were like human
 8 faces, and they had hair like women's hair and teeth like lions' teeth.
 9 They had chests like iron breastplates; the sound of their wings was like
 10 the sound of many chariots with many horses charging into battle. They had tails like scorpions, with stings, and in their tails lay their power to
 11 harm people for five months. They had as their king the angel of the abyss, whose name in Hebrew is Abaddon and in Greek Apollyon. *Exod 10:12-15*
- 12 The first woe has past; but there are still two woes to come. *Job 3:20-21*
- 13 Then the sixth angel blew his trumpet; and I heard a voice coming from
 14 the horns of the golden altar before God. It said to the sixth angel who held the trumpet: "Release the four angels held bound at the great
 15 River Euphrates!" So the four angels were released; they had been held. *Joel 2:1-11*
- Hebrew and Greek for 'Destruction' Pun on Apollo?*

16	The number of the troops of cavalry was twice ten thousand times ten thousand; I heard their number. This is how I saw the horses and riders in my visions: they wore breastplates, fiery red, dark blue, and sulphur yellow; and the horses had heads like lions heads, and from their	<i>Job 41:19-21</i>
18	mouths came fire smoke, and sulphur. By these three plagues – the fire, the smoke, and the sulphur that came from their mouths – <u>a third</u> of	<i>NB Limits on the plague</i>
19	humankind was killed. The power of the horses lay in their mouths and in their tails; for their tails are like serpents – they have heads, and with them, they wound.	
20	The rest of humankind, who were not killed by these plagues. Still did not renounce the gods their hands had made, not give up <u>worshipping demons, and idols of gold and silver and bronze and stone and wood,</u>	<i>Wis. 14-22-27</i>
21	<u>which cannot see or hear or walk; nor did they repent of their murder, their sorceries, their fornication, or their robberies.</u>	
10.1	Then I saw another mighty angel <u>coming down from heaven</u> , wrapped in a cloud, with a rainbow over his head: his face was like the sun, and his	<i>NB back on earth</i>
2	legs like pillars of fire. He held in his hand a little scroll which was open. He set his right foot on the sea and his left on the land. Then he gave a	
3	great shout like the roar of a lion; and when he shouted the <u>seven</u>	<i>Ps 29:3,</i>
4	<u>thunders</u> spoke out. When the seven thunders had spoken, I was about to write, but I heard a voice from heaven saying, “ <u>Seal up the seven</u>	<i>Jer. 25:</i>
5	<u>thunders have said; do not write it down.</u> ” Then the angel I saw	<i>?Jonah 3:10</i>
6	standing on the sea and the land <u>raised his right hand towards heaven</u>	<i>Dan 12:7,</i>
7	and swore by him who lives for ever and ever, who created heaven and everything in it, earth and everything in it, and sea and everything in it,	<i>Deut. 13:20</i>
8	that there would be no more delay. When the time comes for the seventh angel to blow his trumpet, the hidden purpose of God will have been accomplished, as he <u>proclaimed to his servants the prophets.</u>	<i>Amos 3:7</i>
8	Then the voice which I had heard from heaven was speaking to me again and saying, “ <u>Go, take the scroll</u> which is open in the hand of the	<i>See Rev. 1:19</i>
9	angel who stands on the sea and land.” I went to the angel and asked him to give me the little scroll. He said to me: “ <u>Take it, and eat it.</u> It will turn your stomach sour, but in your mouth it will taste sweet as	<i>Ezek 3:13</i>
10	honey.” I took the little scroll from the angel’s hand and ate it, and it	

11	was sweet as honey in my mouth, but when I swallowed it <u>my stomach turned sour</u> . Then I was told: "Once again you must prophesy over many peoples and nations and tongues and kings."	Ezek 3:14
11.1	Then I was given a <u>cane to use as a measuring rod</u> , and was told: "Go and measure the temple of God and the altar and those who worship there. But leave out the outer court of the temple and do not measure it; for it has been given over to the Gentile, and they will trample over the holy city for <u>forty-two months</u> ."	Ezek 40:3, Zech 2:1-2
2		
3	And I will commission my <u>two witnesses</u> to prophesy for those <u>one thousand two hundred and sixty days</u> , dressed in sackcloth.	Dan 7:25 Deut. 19:15; 42 months;
4	These are the <u>two olive-trees and the two lamps</u> that stand before the	Zech 4
5	Lord of the earth. If anyone tries to harm them, <u>fire comes out of their mouths</u> and consumes their enemies, so shall be killed anyone who tries	Jer. 5:14, Sir 48:1
6	to harm them. They have power to <u>shut up the sky</u> so that no rain may fall during the time of their prophesying; and they have power to <u>turn water into blood</u> and to strike the earth with every kind of plague they wish.	1 Kgs 17:1 Exod 7:14-25
7	But when they have completed their testimony, the beast that comes up from the abyss will wage war on them and will overcome them and kill	
8	them. Their <u>corpses will lie in the street</u> of the great city which is figuratively called Sodom and Egypt, where also their Lord was crucified.	Jer 8:2, Tob 1:17, 2
9	And people from every nation and tribe and tongue and race will stare at their corpses for three and a half days and will not permit their	Macc 5:10
10	corpses to be placed in a tomb. The inhabitants of the earth gloat over them; they celebrate and send gifts to one another, for these <u>two</u>	
11	<u>prophets were a torment</u> to the inhabitants of the earth. But after the three and a half days, a breath of life from God came into them, and they stood up on their feet, and a great dread fell upon those who	Wis 2:12-20
12	beheld them. Then they heard a loud voice from heaven saying to them, "Come up here!" And <u>they ascended to heaven in a cloud</u> , in full view	
13	of their enemies. And in that hour, there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the	2 Kgs 2:11

earthquake; the rest were terrified and gave glory to the God of heaven.

14 The second woe has passed; but the third is coming soon.

15 Then the seventh angel blew his trumpet, and there were loud voices in
16 heaven saying, The sovereignty of the world has passed to our lord and
17 to his Christ, and he shall reign for ever and ever. The twenty-four
elders, who sit on their thrones before God, fell on their faces and
worshipped God, saying,

We give you thanks, Lord God Almighty,

who are and who was

because you have assumed your full power and entered on your
reign

*NB: no 'is
to come'*

18 The nations rose in wrath,
but your wrath has come.

Now is the time for the dead to be judged

and for rewarding your servants the prophets,
and your people, and those who fear your name,
both small and great,

and to destroy the destroyers of the earth.

*Abaddon/
Apollyon*

19 The God's sanctuary in heaven was opened, and the ark of the covenant
was seen in his sanctuary; and there came flashed of lightning and peals
of thunder and an earthquake and heavy hail.

12.1 A great sign appeared in heaven: a woman robed with the sun, with the
2 moon under her feet, and on her head a crown of twelve stars. She was
3 with child, and she cried out in her pangs of birth, in anguish to be
4 delivered. Then a second sign appeared in heaven: a great red dragon
with seven heads and ten horns and seven diadems on his heads, and his
tail swept down a third of the stars of heaven and hurled them to the
earth. The dragon stood before the woman who was about to give
5 birth, so that when her child was born he might devour it. And she gave
birth to a son, a male child, who is destined to rule all nations with a
rod of iron, but her child was snatched up to God and to his throne.
6 The woman fled into the desert, where she had a place prepared by

*New
Jerusalem
(i.e., the
Church)
Ps 74:13*

Gen 4

*Isa 66:7, Ps
2:9*

	God that there she might be sustained for <u>twelve hundred and sixty days</u> .	i.e., 42 months (Dan 7:25)
7	Then war broke out in heaven. <u>Michael</u> and his angels fought against the	Jude, 1 En,
8	dragon. The dragon and his angels fought back, and he did not prevail,	Dan 10:21,
9	nor had they any place any more in heaven. The great dragon was	12:1
	thrown down, that ancient serpent, who is called Devil and Satan, the	
	<u>deceiver of the whole world</u> ; he was thrown down to earth, and his	2 Thess
	angels with him.	2:9-12,
		John 8:44
10	And I heard a loud voice in heaven proclaim:	
	Now is the salvation and power and sovereignty of our God,	
	and the authority of his Christ;	
	for the <u>accuser</u> of our brothers and sisters is driven out,	Transition
	he who accused them day and night before our God.	from
11	They have conquered him by the blood of the Lamb	'accuser' to
	and by the testimony they bore,	Devil
	for love of life did not bring them to shrink from death.	
12	Rejoice, then, you heavens	
	and you that dwell in them!	
	But woe to you, earth and sea,	
	for the devil has come down to you in great fury,	
	knowing that his time is short!	
13	When the dragon saw that he had been thrown down to earth, he went	
14	in pursuit of the woman who had given birth to the male child. But the	
	woman was given <u>two great eagle's wings</u> so that she could fly to her	Exod 19:4,
	place in the desert where she was to be sustained for a <u>time, times, and</u>	Isa 40:31;
15	<u>half a time</u> , away from the serpent. Then the serpent spewed a flood of	i.e., 42
16	water after the woman, to sweep her away in its flood. But the earth	months
	came to the assistance of the woman, and opened its mouth and	
17	swallowed the river which the dragon spewed from his mouth. So the	
	dragon was furious with the woman and went off to wage war on the	
	rest of her offspring, those who keep God's commandments and have	NB The
18	the testimony of Jesus. And he took his stand on the <u>seashore</u> .	sea is the
		abyss

13.1	Then <u>out of the sea</u> I saw a beast rising, with ten horns and seven heads; on its horns were ten diadems, and on each head a blasphemous name. The beast I saw was like a <u>leopard, but its feet were like a bear's and its mouth was like a lion's mouth</u> . The dragon conferred on it his own power, his throne, and great authority. One of its heads was wounded, as it seemed, unto death, yet its mortal wound was healed. And the whole world gazed with wonder at the beast; they worshipped the dragon because he had conferred his authority on the beast, and they worshipped the beast, saying, " <u>Who is like the beast?</u> Who can fight against it?"	<i>Dan 7:2-8, 4 Ezra 11:1, 1 En 60:7-10, 2 Bar 29:4</i>
5	It was allowed to mouth boasts and blasphemy, and it was given permission to exercise authority for forty-two months. It opened its mouth in <u>blasphemies against God</u> , blaspheming his name and his dwelling, that is, those who dwell in heaven. It <u>was allowed</u> to wage war on God's people and conquer them, and it was given authority over every tribe, people, tongue, and nation. All the inhabitants of the earth will worship it, all whose names have not been written in the book of life of the Lamb, slain since the foundation of the world.	<i>Dan 7 NB passive voice</i>
9, 10	If you have ears, hear then! <u>Whoever is for captivity, to captivity he goes; whoever is to be slain by the sword, by the sword he must be slain</u> . This calls for the endurance and faith of God's people.	<i>Jer 15:2</i>
11	Then I saw <u>another beast rising out of the land</u> ; it had two horns like a lamb's, but it spoke like a dragon. It wielded all the authority of the first beast in its presence, and it made the earth and all its inhabitants worship the first beast, whose mortal wound had been healed. It worked great miracles, <u>even making fire come down from heaven</u> to earth in the sight of the people. By the miracles it was allowed to perform in the presence of the beast it deceived the inhabitants of the earth, telling the inhabitants of the earth <u>to set up an image of the beast</u> which has received the sword-wound and yet lived. It was allowed to give breath to the image of the beast, so that the image of the beat might even speak, and to cause those who would not worship the image of the beast to be killed. It caused everyone, small and great, rich and poor, free and slave to have a mark put on his right hand or on the	<i>1 En 60:7-10, 4 Ezra 6:51 1 Kgs 18:38, 2 Kgs 1:10 NB reference to imperial cult</i>

17	forehead, and <u>no one was allowed to buy or sell</u> unless one had the mark, the name of the beast or the number of its name.	NB Economic punishment
18	This calls for wisdom. Let anyone who has intelligence figure out the number of the beast, for it is the number of a human being; and its number is six hundred and sixty-six.	
14.1	Then I looked, and <u>there on Mount Zion stood the Lamb</u> , and with him 144,000 who had his name and the name of his Father written on their	Ps 2
2	foreheads. I heard a sound from heaven like the sound of many waters, like the sound of mighty thunder; the sound I heard was like harpists	
3	harping on their harps. They were signing a <u>new song</u> before the throne and the four living creatures and the elders, and no one could learn the song except for the 144,000 who were redeemed from the earth.	Exod 15:1-2
4	These are they who <u>have not defiled themselves with women</u> , for they are virgins; these follow the Lamb whoever he goes. These have been redeemed from humankind as the first fruits for God and for the Lamb.	Deut 20, 23:9-10, 1 Sam 21:5, 2 Sam
5	<u>No lie was found on their lips</u> ; they are without blemish.	11:11; Zeph 3:13
6	Then I saw another angel flying in mid-heaven, with an eternal gospel to proclaim to the inhabitants of the earth, to every nation, tribe, tongue,	
7	and people. He cried in a loud voice: Fear God and give him glory; for the hour of judgement has come. Worship him who made heaven and	
8	earth, the sea and the springs of water. Another angel, a second, followed, saying	
	<u>Fallen, fallen is Babyon the great,</u>	Isa 21:9, 1
	<u>who has made all nations drink</u>	Pet 5:13;
	the wine of the wrath of her fornication!	Jer 51:9
9	And another angel, a third, followed them saying in a loud voice,	
10	“Whoever worships the beast and its image and receives a mark on his forehead or hand, shall also drink the <u>wine of the wrath of God</u> , poured undiluted into the cup of his anger, and shall be tormented with fire and	Jer 25:15,
11	brimstone before the holy angels and before the Lamb.” The smoke of their torment will go up for ever and ever, there will be no respite day or night for those who worship the beast and its image and whoever	Isa 51:7, Ps 75:8

- 12 receives the mark of its name. Hence the endurance of God's people,
those who keep the commandments of God and the faith of Jesus.
- 13 Then I heard a voice from heaven, saying, Write this: Blessed are the
dead who die in the Lord henceforth. Yes – says the Spirit – that they
may rest from their labors; for their works go with them.
- 14 Then I looked, and there appeared a white cloud and sitting on the
cloud one like a son of man, with a gold crown on his head and sickle in *Dan 7:13*
15 his hand. Another angel came out of the temple and called in a loud
voice to him who sat on the cloud: put in your sickle, and reap, for the *Isa 17:5,*
16 hour to reap has come, for the harvest of the earth is fully ripe. So the *27:12, Jer*
one who sat on the cloud swung his sickle over the earth and the earth *51:33,*
was reaped. *Matt*
13:30,39
- 17 Then another angel came out of the heavenly temple, and he also had a
18 sharp sickle. And another angel, one who has authority over fire came *Matt*
out of the altar, and he called to the one who had the sharp sickle, *13:41-42*
saying, Put in your sharp sickle and gather clusters of the vine of the
19 earth, for its grapes are ripe. So the angel swung his sickle and gathered
the vintage of the earth and threw it into the great winepress of God's *Isa 63:1-6*
20 wrath. The winepress was trodden outside the city, and blood flowed
from the winepress up to the horses' bridles for a distance of sixteen *I En*
hundred stadia, *100:1,3*
- 15.1 Then I saw another portent in heaven great and astonishing: seven
angels with seven plagues, the last, for with them the wrath of God is *Lev 26:21*
spent.
- 2 And I saw, as it were, a sea of glass mingled with fire and, standing
beside the sea of glass, holding harps of God, were those who had been *144,000*
victorious against the beast and its image and the number of its name.
- 3 They were singing the song of Moses, the servant of God, and the song *Exod 15:1*
of the Lamb:

	<u>Great and marvelous are your work,</u> <u>Lord God Almighty;</u> <u>Just and true are your ways,</u> <u>O King of the nations</u> 4 <u>Who shall not fear you, Lord,</u> <u>and do homage to your name?</u> <u>For you alone are holy.</u> <u>All nations will come</u> <u>and worship before you,</u> <u>for your righteous deeds have been revealed.</u>	<i>Ps 111:2, 139:14, Amos 4:13, Ps. 145:17, Deut 32:4, Jer 10:7, Ps 86:9, Mal 1:11, Ps 98:2</i>
5	After this, as I looked, the sanctuary of the <u>heavenly Tent of Testimony</u>	<i>Heb 8:5</i>
6	was opened, and out of the sanctuary came the seven angels with the	
7	seven plagues. They were robed in fine linen, pure and shining, and had	
8	golden girdles round their breasts. Then one of the for living creatures	
	gave the seven angels seven golden bowls full of the wrath of God who	
	lives for ever and ever. And the sanctuary was <u>filled with smoke from</u>	<i>Isa 6:4,</i>
	<u>the glory of God and from his power,</u> so that no one could enter the	<i>Ezek 10:4</i>
	sanctuary until the seven plagues of the seven angels were completed.	
16.1	Then I heard a loud voice from the sanctuary say to the seven angels: “Go and pour out the seven bowls of God’s wrath on the earth.”	
2	So the first went and poured out his bowl on the earth, and foul and	<i>Exod 9:8-</i>
	grievous sores broke out on the people who had the mark of the beast	<i>12</i>
	and worshipped its image.	
3	The second poured out his bowl <u>on the sea</u> , and it turned to blood, like	<i>Exod 7:20-</i>
	the blood from a dead body, and every living thing in the sea died.	<i>21, also</i>
		<i>Rev 8:8-9</i>
4	The third poured out his bowl <u>on the rivers</u> and the springs of water,	<i>See above</i>
5	and they turned to blood. And I heard the angel of the waters say, Righteous are you,	
	who are and who was, O Holy One,	
	because you have thus passed judgement;	
6	for they shed the blood of your people and your prophets,	
	and they have given them blood to drink.	

	They have their desserts!	See Rev.
7	And I <u>heard the altar say</u> . Yes, Lord God Almighty, true and righteous are your judgements.	6:9-11
8	The fourth angel poured out his bowl on the sun, and it was allowed to	
9	scorch people with its flame. They were scorched with a scorching heat, and they blasphemed the name of God who had the power to inflict such plagues, but they did not repent and give him glory.	
10	The fifth poured out his bowl on the throne of the beast, and its	
11	kingdom was <u>plunged in darkness</u> . People gnawed their tongues in pain, and blasphemed the God of heaven for their pains and sores, and did not repent of their works.	Wis 17
12	The sixth poured out his bowl on the great river, the Euphrates, and its	Exod
13	water was dried up, to prepare a way for the kings of the sunrise. Then I saw from the mouth of the dragon, the mouth of the beast, and from the mouth of the false prophet, three foul spirits like frogs. For they are	14:21, Jos 3:17, also Rev. 9:14
14	demonic spirits, able to work miracles, who go out to the kings of the whole world, to muster them for battle on the <u>great day of God the</u>	Joel 2:11
15	<u>Almighty</u> . <u>Behold, I come like a thief! Blessed is he who stays awake and</u>	Matt
16	<u>keeps his garments by him</u> , so that he does not walk naked and his shame be seen. And they muster them at a place which is called in Hebrew <u>Armageddon</u> .	24:43, Luke 12:39 2 Kgs 23:29-30
17	The seventh poured out his bowl on the air, and out of the sanctuary	
18	there came from the throne a loud voice saying, "It is down!" <u>And</u> <u>there were flashes of lightning and peals of thunder, and a violent</u>	Dan 12:1, Exod 9:24, Mark
19	<u>earthquake</u> , so violent that its like has not been since humankind appeared on earth. The great city was split in three, and the cities of the nations fell. And Babylon the great was remembered before God and	13:19
20	made to drink the cup of the wine of the fury of his wrath. Every island	
21	vanished, and not a mountain was to be found. <u>Huge hailstones</u> , weighing over a hundredweight, fell from the sky on humankind; and they blasphemed God because the plague of hail, because that plague was exceedingly great.	Exod 9:23- 24

17.1	And one of the seven angels who held the seven bowls came and spoke to me: "Come," he said, "I will show you the verdict on the <u>great</u>	<i>Exod 16,</i>
2	<u>harlot</u> , enthroned on many waters, with whom the kings of the earth	<i>23, isa</i>
3	have made themselves drunk on the wine of her fornication." He	<i>23:15-17,</i>
	carried me away in spirit into a wilderness, and I saw a <u>woman</u> mounted	<i>Nah 3:4</i>
	on a scarlet beast which was covered in blasphemous names and had	<i>contra Rev.</i>
4	seven heads and ten horns. The woman was clothed in purple and	<i>12</i>
	scarlet and bedecked with gold and precious stones and pearls. In her	
5	hand she held a <u>gold cup full of obscenities</u> and the filth of her	<i>Jer 51:7;</i>
	fornication; and on her forehead was written a mysterious name:	<i>Dan 9:27,</i>
6	"Babylon the great, the mother of harlots and of all obscenities on	<i>11:31,</i>
	earth." I saw that the woman was drunk with the blood of God's people	<i>12:11,</i>
	and with the blood of the witness [martyrs] of Jesus. At the sight of her	<i>Mark</i>
	I wondered greatly.	<i>13:14</i>
7	Then the angel said to me: "Why do you wonder? <u>I will tell you</u> the	<i>Interpreter</i>
8	mystery of the woman and of the beast she rides, with the seven heads	
	and the ten horns. The beast you saw was and is not and is to rise from	
	the abyss; and it goes to perdition. The inhabitants of the earth, whose	
	name have not been written in the book of life since the foundation of	
9	the world, will be astonished to behold the beast <u>that was and is not</u>	<i>Parody of</i>
	<u>and is to come</u> . This calls for a mind with wisdom. The seven heads and	<i>Rev. 1:4</i>
10	the seven hills on which the woman sits enthroned. They are also seven	
11	kings: five have fallen, one now is, and the other has not yet come, and	<i>Nero redux</i>
	when he comes he must stay for a short while. And <u>the beast that was</u>	
	<u>and is not is also an eighth</u> , yet he is one of the seven and he goes to	
12	perdition. The ten horns you saw are <u>ten kings</u> , who have received no	<i>Dan 7:24</i>
	kingdom yet; but for one hour they are to receive royal authority with	
13	the beast. They have a single purpose and will yield their power and	
14	authority to the beast. They will wage war on the Lamb, and the Lamb	
	will conquer them, for he is <u>Lord of lords, and King of kings</u> , and those	<i>Deut</i>
	who are with him are called, and chosen, and faithful."	<i>10:17, Ps</i>
15	Then he said to me: "The waters you saw, where the harlot sat	<i>136:3, Dan</i>
16	enthroned, are peoples and multitudes and nations and tongues. And	<i>2:47, 1</i>
	the <u>ten horns which you saw</u> , and the beast, they will come to hate the	<i>Tim 6:15</i>
	harlot and will make her desolate and naked; they will devour flesh and	<i>Ezek</i>
		<i>23:25-29</i>

- 17 and burn her with fire. For God has put it into their minds to carry out *Isa 7:18,*
 his purpose by being of one mind, and by yielding their sovereignty to the *45:1*
- 18 beast until God's words are fulfilled. The woman you saw is the great city
 that holds sway over the kings of the earth."
- 18.1 After this I saw another angel coming down from heaven; he had great
 2 authority and the earth was lighted up by his splendor. With a mighty
 voice he proclaimed:
Fallen, fallen is Babylon the great! *Isa 13:15-*
She has become a dwelling place for demons, *22, 34:11-*
a haunt for every unclean spirit, *15, Zeph*
a haunt for every unclean and loathsome bird, *2:13*
- 3 For all the nations have drunk of the wine of the wrath of her
 fornication;
 and the kings of the earth have committed fornication with her,
 and the merchants of the earth have grown rich
 on the strength of her wanton luxury.
- 4 Then I heard another voice from heaven saying:
Come out of her, my people, *Jer 51, 6,*
 that you may have no part in her sins, *45*
 and that you do not suffer her plagues;
 5 for her sins are piled high as heaven
 and God has remembered her crimes.
- 6 Pay her back in her own coin, *Jer 50:15,*
 repay her twice over for her works! *29*
 In the cup she mixed, mix her a double draught!
 7 To match her pomp and wanton luxury,
 mete out to her torment and grief!
 She says to herself:
"I sit here as queen! *Isa 47:7,*
 No widow am I, no mourning I will see!" *Rev 3:17*
- 8 Therefore in a single day will her plagues come,
 pestilence, mourning, and famine,
 and she will be burnt to the ground;
 for mighty is the God who has condemned her

- 9 The kings of the earth who committed adultery with her, and lived
 10 wantonly with her, will weep and wail over her, as they watch the
 smoke of her burning. Standing far off in terror at her torment, they will
 say:
 Alas, alas the great city,
 Mighty city of Babylon!
 In one hour your doom has come!
- 11 And the merchants of the earth will weep and mourn for her, because
 12 no one buys their cargoes any more, cargoes of gold and silver,
 precious stone and pearls, fine linens and purples, silk and scarlet; all
 sorts of scented woods and every type of ivory work and all kinds of
 13 objects of costly wood, bronze, iron, and marble; cinnamon and spice,
 incense, myrrh, and frankincense; wine, oil, fine flour and wheat, cattle
 and sheep, horses, chariots, slaves, and human livestock.
 14 The fruit for which your soul longed is gone from you
 and all your luxuries and splendors are lost to you,
 never to be found again.
- 15 The merchants of these wares, who were made rich through her, will
 16 stand far off in terror at her torment, weeping and mourning, and
 saying,
 Alas, alas, for the great city!
 that was robed in fine linen and purple and scarlet,
 adorned with gold and precious stones and pearls.
 In one hour so much wealth was laid waste!
- 17 Then every sea-captain and seafarer, sailors and those who make a
 18 living from the sea, stood far off, and cried out as they watched the
 19 smoke of her burning: Was there ever a city like the great city? They
 threw dust on their heads, and cried out wailing and mourning, saying,
 Alas, alas, for the great city!
 where all who had ships at sea grew rich from her wealth
 In one hour so much wealth was laid waste!
- 20 Rejoice over her, heaven, and God's people, and apostles, and prophets,
 for God has given judgement for you against her.

*Ezek
26:16-17*

*Ezek 27:2-
3, Isa 23:1-
12*

- 21 Then a mighty angel lifted up a stone like a great millstone and hurled it into the sea, saying,
- Thus will be Babylon, the great city,
be hurled down with great violence,
never to be seen again! *Ezek 26:21*
- 22 The sound of harpers and minstrels,
flute players and trumpeters,
will be heard in you no more; *Jer 25:10,*
and any craftsman of any trade *Ezek 26:13*
will be found in you no more;
and the sound of the mill
will be heard in you no more;
- 23 the light of the lamp
will be seen in you no more;
and the voice of the bridegroom and bride
will be heard in you no more.
- For your merchants were the great ones of the earth
and through your sorcery were all nations led astray.
- 24 And in her was found the blood of the prophets and of God's people, *Jer 51:49,*
and all who have been slain on earth. *Luke 11:50*
- 19.1 After this I heard, as it were, the shout of a vast throng in heaven:
- Hallelujah! *NB Also*
Victory and glory and power belong to our God *the word*
2 for true and just are his judgements. *for*
For he has condemned the great harlot *'salvation'*
who has corrupted the earth with her fornication,
and has avenged on her the blood of his servants. *2 Kgs 9:7*
- 3 And again they shouted: Hallelujah! The smoke from her goes up for ever and ever! And the twenty-four elders and the four living creatures fell down and worshipped God who sits on the throne, saying "Amen! Hallelujah!"

5	Then came a voice from the throne, saying, <u>Praise our God, all you his servants</u> <u>you that fear him small and great.</u>	<i>Ps 113:1, 134:1, 135:2</i>
6	And I heard, as it were, the sound of a vast throng, like the sound of many waters and as the sound of mighty thunder peals, saying, <u>Hallelujah!</u> <u>For the Lord God Almighty has entered on his reign.</u>	<i>Hallelujah Chorus.</i>
7	<u>Let us rejoice and be glad and give glory to him,</u> for the <u>marriage feast of the Lamb</u> has come. His bride has made herself ready,	<i>Matt 5:12 Hos. 2:16, Isa 54:6,</i>
8	and it is granted to her to attire herself in fine linen, shining and clean— for the fine linen is the righteous deeds of the God's people.	<i>Ezek 16:7-8, 2 Cor 11:2 Eph 5:25</i>
9	And he said to me, "Write this: <u>blessed are those who are invited</u> to the marriage feast of the Lamb." And he said to me, "These are the very	<i>Matt 7:11, 22:1-14,</i>
10	words of God." And I <u>fell at his feet to worship him</u> . But he said to me: "No, not that! I am a fellow servant with you and your brothers and sisters who hold the testimony of Jesus: worship God. For the testimony of Jesus is the spirit of prophecy."	<i>25:1-13; Dan 8:17</i>
11	And I <u>saw heaven wide open</u> , and behold, a white horse; its rider's name was <u>Faithful and True</u> and <u>in righteousness he judges</u> and makes	<i>Ezek 1:1 Isa 11:3-5,</i>
12	war. His eyes flamed like fire, and on his head were many diadems;	<i>Ps 45:4;</i>
13	written on him was a <u>name known to none but himself</u> ; he was clothed	<i>Luke 10:22</i>
14	in a <u>cloak dipped in blood</u> , and he was called the <u>Word of God</u> . The armies of heaven followed him on white horses, clothed in fine linen,	<i>Isa 63:1-3; Wis 18:15</i>
15	white and clean. From his mouth came a <u>sharp sword</u> with which to smite the nations, for it is he who will rule them with a rod of iron, and it is he who treads the <u>winepress of the wine of the fury of the wrath of</u>	<i>Isa 49:2, Heb 4:12</i>
16	God the Almighty. On his cloak and on his thigh was written the title: <u>King of kings, and Lord of lords.</u>	<i>Rev 14:19, 14:10 Rev 17:14</i>
17	Then I saw an angel standing in the sun, and he cried aloud to all the birds that fly in mid-heaven: " <u>Come, gather together</u> for the great	<i>Ezek 39:17-20</i>

- 18 banquet of God, to eat the flesh of kings and the flesh of captains and
the flesh of warriors, the flesh of horses and their riders, and the flesh
19 of all, the free and the slave, the small and the great.” And I saw the
beast and the kings of the earth with their armies, mustered to do
20 battle with the rider and his army. The beast was captured, and along
with him, the false prophet who had worked miracles in its presence, by
which he deluded those who had received the mark of the beast and
worshipped its image. These two were thrown into the lake of fire with
21 its sulphurous flames. And the rest were slain by the sword of the rider
on the horse, the sword which came out of his mouth, and all the birds
of the air gorged on their flesh. *Rev. 1:5,
17:2, 18:3
2 Thess
2:8
Dan 7:11
Isa 49:2*
- 20.1 Then I saw an angel coming down from heaven with the key of the
2 abyss, and a great chain, in his hand. He seized the dragon, that ancient
serpent, who is the Devil and Satan, and bound him for a thousand
3 years; he threw him into the abyss, shutting and sealing it over him, so
that he should not deceive the nations again until the thousand years
were ended. After that he must be let loose of a little while. *Rev 12:9
Rev. 9:2*
- 4 I saw thrones, and seated on them were those to whom judgement was
committed. And I saw the souls of those who had been beheaded for
the testimony of Jesus and for the word of God, those who had not
worshipped the beast and its image and had not received the mark on
forehead or hand. They came to life and reigned with Christ for a
5 thousand years, while the rest of the dead did not come to life until the
6 thousand years were ended. This is the first resurrection. Blessed and
holy is the one who shares in the first resurrection. Over such the
second death has no power, but they will be priests of God and of
Christ, and they will reign with him for a thousand years. *Dan 7:22;
Rev. 2:26-
27, 3:21
1 Pet 2:9*
- 7 When the thousand years are ended, Satan will be let loose from his
8 prison, and he will come out to deceive the nations at the four corners
of the earth, Gog and Magog, to muster them for battle—their number
9 as the sands of the sea. They marched over the breadth of the land and
surrounded the camp of God’s people and the beloved city. But fire
10 came down from heaven and consumed them. And the Devil who
deceived them was flung into the lake of fire and brimstone, where the
*Jos 11:4,
Judg 7:12,
Jdt 2:20;
2 Kgs 1:10*

beast and the false prophet were, to be tormented day and night for ever and ever.

11 Then I saw a great white throne and the One who sat upon it; from his
12 presence earth and heaven fled away, and no place was found for them. I
saw the dead, great and small, standing before the throne; and books
were opened. Then another book was opened, a book of life, and the
13 dead were judged according to their works as written in the books. The
sea gave up the dead that were in it, and Death and Hades gave up the
14 dead in them; and all were judged according to their works. Then Death
and Hades were thrown into the lake of fire. This is the second death,
15 the lake of fire. And if anyone's name was not found in the book of life,
that one was thrown into the lake of fire.

Rev 4:2,
also 19:11
Dan 7:10,
4 Ezra
6:20, 1 En
90:20, 2
Bar 24:1;
1 Cor
15:26

21.1 Then I saw a new heaven and a new earth, for the first heaven and the
2 first earth had passed away, and the sea was no more. I saw the holy
city, new Jerusalem, coming down out of heaven from God, made ready
3 like a bride adorned for her husband. I heard a loud voice from the
throne say:

Isa 65:17, 2
Pet 3:13, 1
En 91:16
Heb 11:10,
Gal 4:26; See
Rev. 19.7
also 4 Ezra
9:38-10:54
Zech 8:8,
Ezek
37:27; Isa
25:8, Rev
7:17

4 Behold, God's dwelling is with humankind! He will dwell among them,
and they will be his peoples, and God himself will be with them, and he
will wipe away every tear from their eyes; and death will be no more;
mourning and crying and pain will be no more—for the old order has
5 passed away.

6 The One who sat on the throne said: Behold, I am making all things
new! And he said, "Write this down, for these things are trustworthy
7 and true." Then he said to me: It is done! I am the Alpha and the
8 Omega, the beginning and the end. To the thirsty I will give, as a gift,
water from the spring of the water of life. The victors will have this
heritage; and I will be their God and they will be my children. As for the
cowardly, the faithless, the polluted, the murderers, the fornicators,
sorcerers, idolators, and liars of every kind—their lot will be the lake
that burns with fire and brimstone, which is the second death.

Isa 43:19
Rev. 3:14
Rev. 1:8,
22:12; Isa
55:1
2 Sam
7:14, Rom
8:23

9	Then came <u>one of the seven angels who held the seven bowls</u> full of the	Rev. 17:1
10	seven last plagues and spoke to me, saying, “Come. I will show you the <u>bride, the wife of the Lamb.</u> ” So he carried me away in a trance to a	See Rev. 19:7
11	great and lofty mountain, and showed me the holy city Jerusalem	Isa 60:1-2,
12	coming down out of heaven from God, <u>possessing the glory of God.</u> It	Ezek 43:2
13	had the radiance of a precious jewel, like a jasper, clear as crystal. It had	
14	a great wall with twelve gates, and at the gates twelve angels; on the	Lk 13:29
15	gates were inscribed the names of the twelve tribes of Israel. There	
16	were three gates to the <u>east</u> , three to the <u>north</u> , three to the <u>south</u> ,	Matt 19:28
17	and three to the <u>west</u> . The city wall had twelve foundation stones, and	
18	one them there the names of the <u>twelve apostles of the Lamb.</u>	
19	And he who spoke with me had a <i>gold measuring rod</i> to measure the	Rev 11:1,
20	city, its gates, and its wall. The city stands foursquare, its length the	Ezek 40:3,5
21	same as its breadth; and he measured the city with his rod, twelve	1 Kgs 6:20
22	thousand stadia: its <u>length and breadth and height were equal.</u> And he	
23	measured its wall: 144 cubits, according to the human measure, that is,	
24	and angels. The fabric of the wall was jasper, while the city was pf pure	
25	gold, clear as glass. The foundations of the city wall were adorned with	
26	<u>every kind of precious stone:</u> the first foundation-stone was jasper, the	Isa 54:11-
27	second lapis lazuli, the third chalcedony, the fourth emerald, the fifth	12, Tob 13:16-17
28	sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the	
29	ninth topaz, the tens chrysoprase, the eleventh Jacinth, the twelfth	
30	amethyst. The twelve gates were twelve pearls, each gate made from a	
31	single pearl. The main street of the city was of pure gold, like	
32	translucent glass.	
33	I saw no temple in the city, for its temple was the Lord God Almighty	
34	and the Lamb. The city had <u>no need of sun or moon to shine on it;</u> for	John relies on Isa 60
35	the glory of God gave it light, and its lamp was the Lamb. The nations	
36	will walk by its light, and the kings of the earth will bring their glory into	
37	it. Its gate will never be shut by day—for there will be no night thee.	
38	They will bring into it the splendor and wealth of the nations. But	
39	nothing <u>unclean will enter it,</u> nor any who practice abomination or	Mark 7:20-23
40	falsehood, but only those who are written in the Lamb’s book of life.	
41	Then he showed me the river of the water of life, bright as crystal,	
42	flowing from the throne of God and of the Lamb, down the middle of	

3	the city's street. And on either side of the river stood <u>a tree</u> yielding twelve crops of fruit, one for each month of the year; and the leaves of the tree are <u>for the healing of the nations</u> . There will no more be anything accursed. The throne of God and of the Lamb will be there, and his servants will worship him; and <u>they will see his face</u> , and his name will be on their foreheads. There will be no more night; they will have no need of light or lamp or sun for the Lord God will shine upon them, and they will reign for ever and ever.	Gen 2:9, 3:22 Ezek 47:12
6	Then <u>he</u> said to me: "These words are trustworthy and true. The Lord God who inspires the prophets has sent his angel to show his servants what must take place."	Ps 17:15, 42:2, Exod 33:20,23, Matt 5:8, Heb 12:14, 1 Cor 13:12, 1 John 3:2 Rev 1:1
7	Behold, I am coming soon! Blessed is the one who keeps the words of the prophecy of this book.	Rev 1:3
8	It was I, John, who heard and saw these things. When I had heard and seen, I fell down to worship at the feet of the angel who had shown them to me. But he said to me: "No, not that! <u>I am a fellow servant with you and your brothers the prophets</u> and those who keep the words of the book. <u>Worship God!</u> "	Rev 1:9
9		Rev 1:9
10	And he said to me: "Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer still do evil, and the filthy still be filthy, and the righteous be righteous, and the holy still be holy."	NB Resist idolatry contra Dan 8:26
11		
12	Behold, I am coming soon, bringing my reward with me, to repay everyone according to what he has done. I am the <u>Alpha and the Omega, the first and the last</u> , the beginning and the end. Blessed are those who <u>wash their robes</u> , so as to have the <u>right to the tree of life</u> , and may enter the city by the gates. Outside are the dogs, sorcerers, and fornicators, the murderers and idolators, and all who love and practice deceit.	Isa 40:10 Now Jesus is α & ω in baptism, eucharist
13		
14		
15		

- | | | | |
|----|--|--|--|
| 16 | I, Jesus, have sent my angel to give you <u>this testimony</u> for the Churches.
I am the <u>root and offspring of David</u> , the <u>bright morning star</u> . | | All Rev
<i>Isa 11:1;</i>
Num
24:17 |
| 17 | The <u>Spirit</u> and the <u>bride</u> say,
Let the <u>hearer</u> say,
Let the <u>thirsty one</u>
<u>Whoever wishes:</u> | “Come!”
“Come!”
Come.
Take the water of life, freely. | Jesus/Church
Listener
Seeker
All Xtians |
| 18 | I warn everyone who hears the words of the prophecy of this book: <u>if</u> | | Deut 4:2, |
| 19 | written in this book; and if <u>anyone adds to them</u> , God will add to that one the plagues that are
written in this book; and if <u>anyone should take away</u> from the words of
the book of this prophecy, God will take away that one’s share in the
tree of life and in the holy city which are described in this book. | | 12:32, 1
En 104:10-
11 |
| 20 | <u>He who testifies to these things says: Yes, I am coming soon!</u>

<u>Amen!</u>

<u>Come, Lord Jesus!</u> | | Jesus final
promise
Human
Response
Gk for
marana
tha (1 Cor
12:3) |
| 21 | <u>The grace of the Lord Jesus be with you all.</u> | | Epistolary
closure |

*The translation here is primarily by Wilfrid Harrington with light adaptations.
It is taken from Revelation part of the Sacra Pagina series of Scriptural
commentaries.*

Interpretive Frameworks

Taken from Revelation by Wilfred Harrington, part of the Sacra Pagina series of Scriptural commentaries

V. Lines of Interpretation

Revelation is largely, if not exclusively, an apocalyptic work. While in the early Greek and Syriac Churches it was treated with some suspicion, and was largely ignored, it was readily accepted in the Latin Church. Commentators on the book, however, seem not to have understood it or, at least, not to have appreciated the literary form and imagery of apocalyptic. And there was a preoccupation with millennialism—an interpretation, often literal, of the thousand-year reign of Revelation 20:1-6. Down the ages, the book has been subjected to varied and contradictory expositions. Yet the picture is not as confusing as it seems; in practice, we may discern four principal lines of interpretation.

1. Non-historical or "idealist" interpretation

In this view, the book is concerned with ideas and principles—with timeless truths. Its purpose is to depict the perennial struggle of good and evil and the ultimate triumph of the kingdom of God. It is not really concerned with the early Church; not at all with the Church of later times. While this aloofness from historical reference may enable it to have relevance for all periods of the Church's history, it is cavalier in its ignoring of specific historical references to the first-century setting of Revelation. The work is made irrelevant to the situation perceived by John and its first readers. And the fact that Revelation is cast as a letter and thus meant to address, directly, its original recipients, is ignored.

2. World-historical (Church-historical) interpretation

In this approach, Revelation is regarded as a detailed prophecy of identifiable historical events—in short, as an inspired forecast of the whole reach of human history. A variant form discerns seven stages in the history of the Church. In either case, the upshot is that the interpreter sees John as predicting the course of history down to the interpreter's own time. Indeed, the alleged historical references have to be so contrived that the time of the interpreter may be regarded as the promised last age. There are obvious flaws. The view presupposes a misunderstanding of biblical prophecy, which is taken to be prediction of future events of world history. Also, there has to be constant, and contradictory, revision of alleged historical references, as the end stubbornly refuses to materialize. And, until recently, the "world-history" envisaged was, in practice, European history only. Most damaging of all, the book, in this perception, could have meant nothing to its first readers.

3. End-historical ("futurist") interpretation

In light of this interpretation, Revelation is taken to be exclusively concerned with happenings at the close of the age. Even the seven Churches of chapters 2–3 are not real Churches of first-century Asia but seven periods of Church history. The "dead" Church of Laodicea becomes the apostate Church of the interpreter's own time. The rest of the book looks to the end of the world and the events that will usher in the second coming of Christ. Since chapters 4–22 predict only those events that are to happen in the last years of world history, and since the interpreter stands at the threshold of the end, the whole book is meaningless not only for its first readers but for all subsequent generations up to the last. Boring (49) scathingly observes: "It is this interpretation that has become so pervasive among media 'evangelists' and the purveyors of pop-eschatological literature." Something needs to be said about this most recent version of the interpretation in question.

Premillennial dispensationalism is a brand of fundamentalist eschatology that is notably prevalent in the United States. An indication of its popularity is the best-seller success of a book by Hal Lindsay: *The Late Great Planet Earth* (Grand Rapids: Zondervan, 1970). This is also the position that underlies the teaching of the major contemporary television evangelists. The term "dispensationalism" refers to the theory that God "dispenses" or administers the divine purpose throughout history in seven distinct and successive stages, called "dispensations." The seventh dispensation is that of the millennium (Rev 20:1–6). "Premillennial" distin-

guishes this view from other beliefs about the return of Christ at the close of history. Premillennialists believe that Christ will return before the millennium. After a brief reign of Antichrist, he will come to destroy decisively the powers of evil in the great battle of Armageddon.

The concept of a millennium—understood literally as a thousand-year reign with Christ on earth—and the final battle of Armageddon shows the influence of Revelation on the dispensationalist stance. History is rapidly moving to a showdown: the final, decisive battle of good and evil will be fought in the valley of Megiddo (Rev 16:16). Even if some dispensationalists interpret Ezekiel 38–39 as envisaging a world-wide nuclear holocaust, the climactic moment will still occur in the valley of Megiddo. A further refinement is the "rapture"; this time the single text 1 Thessalonians 4:16–17 is pressed into service. Using vivid apocalyptic language, Paul had underlined the truth that all the faithful will live with the Lord forever. He spoke of all being "caught up" ("rapt up") to meet the Lord of the parousia—hence the "rapture" of the dispensationalists. True believers will, at the end, be "raptured" from the earth and thus will escape the gruesome destruction of the rest of humankind.

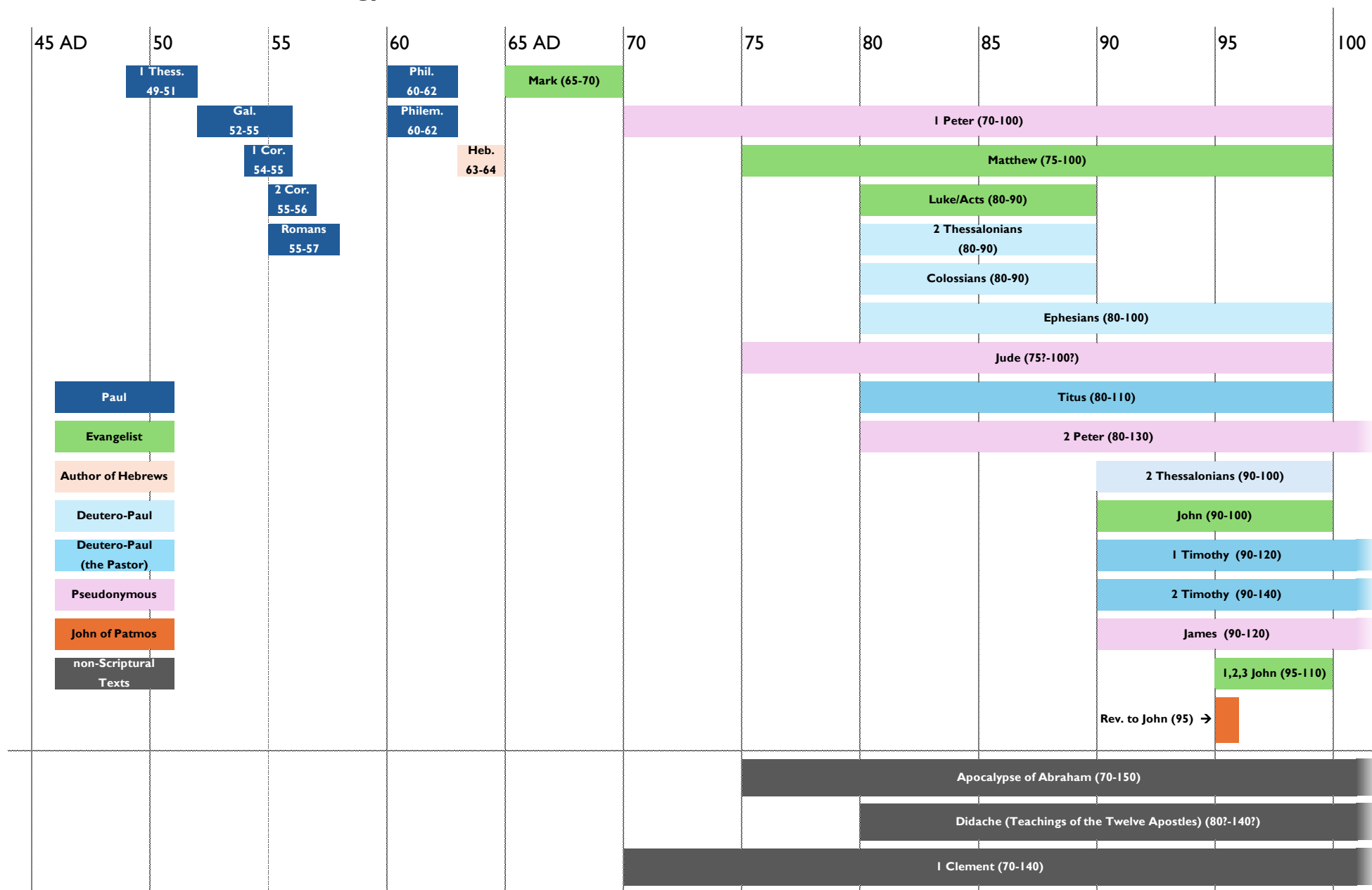
Here we have not only gross misinterpretation of Revelation (and other biblical texts), but something unsavory and even dangerous. The idea of an elect minority being shunted to the safe regions of the upper air while a vengeful Lamb destroys the inhabitants of the earth is scarcely Christian. Politically, it could be maintained that world-wide nuclear war is really part of God's plan for his world. All of this is far removed from the theology of John of Patmos.

4. *The contemporary-historical ("preterist") interpretation*

This method presupposes that Revelation is wholly concerned with the circumstances of John's day ("contemporary" meaning John's contemporaries). In its extreme form it maintains that the author was wholly preoccupied with his own time; his book has no reference whatever to later ages. While the view makes the work meaningful to its original readers, it renders it basically meaningless for all subsequent readers. Taken more flexibly, the view implies the application of historical method to the study of Revelation. It assumes that Revelation, no differently from any other New Testament writing, is set in a particular first-century situation. On this understanding, it is the method followed by all modern critical biblical scholars. One may add that present-day scholars do, in practice, adopt some elements of the "idealist" interpretation. Revelation is surely concerned with the struggle between good and evil and with the ultimate triumph of the reign of God. These were concerns of John

and of his Asian contemporaries. To understand Revelation properly, one must begin with the communities to which it was written. This approach I have outlined above, and keep constantly in view throughout the commentary.

New Testament Chronology



Didache

The Didache was probably written toward the end of the 1st century AD or the beginning of the 2nd century. It is the earliest example of a type of writing called a Church Order. Church Orders describe how the Church organized itself, a process that will eventually become what we now call canon law. There are references in antiquity to the Didache, but the full text was only rediscovered in 1883.

The Two Ways described in the first six chapters appear in other ancient literature including the Epistle of Barnabas and writings from the Qumran Scrolls.

The Didache also preserves the Lord's Prayer as well as the first descriptions of Christian baptism and the eucharist.

The Didache also describes both prophets as well as bishops and deacons. It appears to describe an institutional structure that is still emerging with a more charismatic strain represented by prophets and a more institutional strain represented by bishops and deacons.

Also note the use of Maranatha in the concluding prayers.

Translated by M.B. Riddle. From Ante-Nicene Fathers, Vol. 7. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1886.)

The Lord's Teaching Through the Twelve Apostles to the Nations.

Chapter I. The Two Ways and the First Commandment.

There are two ways, one of life and one of death, but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made you; second, love your neighbor as yourself, and do not do to another what you would not want done to you. And of these sayings the teaching is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there for loving those who love you? Do not the Gentiles do the same? But love those who hate you, and you shall not have an enemy. Abstain from fleshly and worldly lusts. If someone strikes your right cheek, turn to him the other also, and you shall be perfect. If someone impresses you for one mile, go with him two. If someone takes your cloak, give him also your coat. If someone takes from you what is yours, ask it not back, for indeed you are not able. Give to every one who asks you, and ask it not back; for the Father wills that to all should be given of our own blessings (free gifts). Happy is he who gives according to the commandment, for he is guiltless. Woe to him who receives; for if one receives who has need, he is guiltless; but he who receives not having need shall pay the penalty, why he received and for what. And coming into confinement, he shall be examined concerning the things which he has done, and he shall not escape from there until he pays back the last penny. And also concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give.

Chapter 2. The Second Commandment:

Grave Sin Forbidden. And the second commandment of the Teaching; You shall not commit murder, you shall not commit adultery, you shall not commit pederasty, you shall not commit fornication, you shall not steal, you shall not practice magic, you shall not practice witchcraft, you shall not murder a child by abortion nor kill that which is born. You shall not covet the things of your neighbor, you shall not swear, you shall not bear false witness, you shall not speak evil, you shall bear no grudge. You shall not be double-minded nor double-tongued, for to be double-tongued is a snare of death. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. You shall not take evil counsel against your neighbor. You shall not hate any man; but some you shall reprove, and concerning some you shall pray, and some you shall love more than your own life.

Chapter 3. Other Sins Forbidden.

My child, flee from every evil thing, and from every likeness of it. Be not prone to anger, for anger leads to murder. Be neither jealous, nor quarrelsome, nor of hot temper, for out of all these murders are engendered. My child, be not a lustful one. for lust leads to fornication. Be neither a filthy talker, nor of lofty eye, for out of all these adulteries are engendered. My child, be not an observer of omens, since it leads to idolatry. Be neither an enchanter, nor an astrologer, nor a purifier, nor be willing to took at these things, for out of all these idolatry is engendered. My child, be not a liar, since a lie leads to theft. Be neither money-loving, nor vainglorious, for out of all these thefts are engendered. My child, be not a murmurer, since it leads the way to blasphemy. Be neither self-willed nor evil-minded, for out of all these blasphemies are engendered.

Rather, be meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard. You shall not exalt yourself, nor give over-confidence to your soul. Your soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. Accept whatever happens to you as good, knowing that apart from God nothing comes to pass.

Chapter 4. Various Precepts.

My child, remember night and day him who speaks the word of God to you, and honor him as you do the Lord. For wherever the lordly rule is uttered, there is the Lord. And seek out day by day the faces of the saints, in order that you may rest upon their words. Do not long for division, but rather bring those who contend to peace. Judge righteously, and do not respect persons in reproofing for transgressions. You shall not be undecided whether or not it shall be. Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have anything, through your hands you shall give ransom for your sins. Do not hesitate to give, nor complain when you give; for you shall know who is the good repayer of the hire. Do not turn away from him who is in want; rather, share all things with your brother, and do not say that they are your own. For if you are partakers in that which is immortal, how much more in things

which are mortal? Do not remove your hand from your son or daughter; rather, teach them the fear of God from their youth. Do not enjoin anything in your bitterness upon your bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for he comes not to call according to the outward appearance, but to them whom the Spirit has prepared. And you bondmen shall be subject to your masters as to a type of God, in modesty and fear. You shall hate all hypocrisy and everything which is not pleasing to the Lord. Do not in any way forsake the commandments of the Lord; but keep what you have received, neither adding thereto nor taking away therefrom. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

Chapter 5. The Way of Death.

And the way of death is this: First of all it is evil and accursed: murders, adultery, lust, fornication, thefts, idolatries, magic arts, witchcrafts, rape, false witness, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing revenge, not pitying a poor man, not laboring for the afflicted, not knowing Him Who made them, murderers of children, destroyers of the handiwork of God, turning away from him who is in want, afflicting him who is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

Chapter 6. Against False Teachers, and Food Offered to Idols.

See that no one causes you to err from this way of the Teaching, since apart from God it teaches you. For if you are able to bear the entire yoke of the Lord, you will be perfect; but if you are not able to do this, do what you are able. And concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly careful; for it is the service of dead gods.

Chapter 7. Concerning Baptism.

And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before.

Chapter 8. Fasting and Prayer (the Lord's Prayer).

But let not your fasts be with the hypocrites, for they fast on the second and fifth day of the week. Rather, fast on the fourth day and the Preparation (Friday). Do not pray like the hypocrites, but rather as the Lord commanded in His Gospel, like this:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Thine is the power and the glory for ever..

Pray this three times each day.

Chapter 9. The Eucharist.

Now concerning the Eucharist, give thanks this way. First, concerning the cup:

We thank thee, our Father, for the holy vine of David Thy servant, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever..

And concerning the broken bread:

We thank Thee, our Father, for the life and knowledge which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever..

But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord; for concerning this also the Lord has said, "Give not that which is holy to the dogs."

Chapter 10. Prayer after Communion.

But after you are filled, give thanks this way:

We thank Thee, holy Father, for Thy holy name which You didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which You modest known to us through Jesus Thy Servant; to Thee be the glory for ever. Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that You are mighty; to Thee be the glory for ever. Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou have prepared for it; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen.

But permit the prophets to make Thanksgiving as much as they desire.

Chapter 11. Concerning Teachers, Apostles, and Prophets.

Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this, hear him not. But if he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. But concerning the apostles and prophets, act according to the

decree of the Gospel. Let every apostle who comes to you be received as the Lord. But he shall not remain more than one day; or two days, if there's a need. But if he remains three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges. If he asks for money, he is a false prophet. And every prophet who speaks in the Spirit you shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one who speaks in the Spirit is a prophet; but only if he holds the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. And every prophet who orders a meal in the Spirit does not eat it, unless he is indeed a false prophet. And every prophet who teaches the truth, but does not do what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets. But whoever says in the Spirit, Give me money, or something else, you shall not listen to him. But if he tells you to give for others' sake who are in need, let no one judge him.

Chapter 12. Reception of Christians.

But receive everyone who comes in the name of the Lord, and prove and know him afterward; for you shall have understanding right and left. If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you more than two or three days, if need be. But if he wants to stay with you, and is an artisan, let him work and eat. But if he has no trade, according to your understanding, see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep away from such.

Chapter 13. Support of Prophets.

But every true prophet who wants to live among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have no prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

Chapter 14. Christian Assembly on the Lord's Day.

But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one who is at odds with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: "In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations."

Chapter 15. Bishops and Deacons; Christian Reproof.

Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers. Therefore do not despise them, for they are your honored ones, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as you have it in the Gospel. But to anyone that acts amiss against another, let no one speak, nor let him hear anything from you until he repents. But your prayers and alms and all your deeds so do, as you have it in the Gospel of our Lord.

Chapter 16. Watchfulness; the Coming of the Lord.

Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord will come. But come together often, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you are not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet. And third, the resurrection of the dead -- yet not of all, but as it is said: "The Lord shall come and all His saints with Him." Then shall the world see the Lord coming upon the clouds of heaven.

Excerpts from First Letter of Clement

Although internally anonymous, the First Letter of Clement is widely attributed to Clement I, the fourth bishop of Rome. It was written to the Church in Corinth who requested advice and counsel from the Church in Rome. Most scholars date the composition to end of the reign of Emperor Domitian (around 96 AD) or contemporaneous with the writing of Revelation.

The First Letter of Clement addresses issues around disputed leadership. It was read periodically in Corinth and included in some early compilations of scripture. Ultimately, it appears that the lack of apostolic authority meant that it was not included in the canon of Scripture.

Note that First Clement refers to bishops, deacons, and also presbyters. It is a little unclear whether presbyter is being used as another word for bishop.

From Ante-Nicene Fathers, Vol. I. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1886.)

Chapter I

The church of God which sojourns at Rome, to the church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied.

Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of God, which a few rash and self-confident persons have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury.

Chapter 5

But not to dwell upon ancient examples, let us come to the most recent spiritual heroes. Let us take the noble examples furnished in our own generation. Through envy and jealousy the greatest and most righteous pillars [of the church] have been persecuted and put to death. Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.

Chapter 9

Wherefore, let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours and strife, and envy, which leads to death, let us turn and have recourse to His compassions. Let us steadfastly contemplate those who have perfectly ministered to his excellent glory. Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him. Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark.

Chapter 32

Whosoever will candidly consider each particular, will recognise the greatness of the gifts which were given by him. For from him have sprung the priests and all the Levites who minister at the altar of God. From him also [was descended] our Lord Jesus Christ according to the flesh (Romans 9:5). From him [arose] kings, princes, and rulers of the race of Judah. Nor are his other tribes in small glory, inasmuch as God had promised, Your seed shall be as the stars of heaven. All these, therefore, were highly honoured, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His will. And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever. Amen.

Chapter 33

What shall we do, then, brethren? Shall we become slothful in well-doing, and cease from the practice of love? God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Lord of all Himself rejoices in His works.

Chapter 38

Let our whole body, then, be preserved in Christ Jesus; and let every one be subject to his neighbour, according to the special gift bestowed upon him. Let the strong not despise the weak, and let the weak show respect unto the strong. Let the rich man provide for the wants of the poor; and let the poor man bless God, because He has given him one by whom his need may be supplied. Let the wise man display his wisdom, not by [mere] words, but through good deeds. Let the humble not bear testimony to himself, but leave witness to be borne to him by another (Proverbs 27:2). Let him that is pure in the flesh not grow proud of it, and boast, knowing that it was another who bestowed on him the gift of continence. Let us consider, then, brethren, of what matter we were made — who and what manner of beings we came into the world, as it were out of a sepulchre, and from utter darkness. He who made us and fashioned us, having prepared His bountiful gifts for us before we were born, introduced us into His world. Since, therefore, we receive all these things from Him, we ought for everything to give Him thanks; to whom be glory for ever and ever. Amen.

Chapter 42

The apostles have preached the gospel to us from the Lord Jesus Christ; Jesus Christ [has done so] from God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments, then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first fruits [of their labours], having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus says the Scripture in a certain place, I will appoint their bishops in righteousness, and their deacons in faith.

Chapter 44

Our apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, with the consent of the whole church, and who have blamelessly served the flock of Christ, in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the episcopate those who have blamelessly and holily fulfilled its duties. Blessed are those presbyters who, having finished their course before now, have obtained a fruitful and perfect departure [from this world]; for they have no fear lest any one deprive them of the place now appointed them. But we see that you have removed some men of excellent behaviour from the ministry, which they fulfilled blamelessly and with honour.

Chapter 47

Take up the epistle of the blessed Apostle Paul. What did he write to you at the time when the gospel first began to be preached? Truly, under the inspiration of the Spirit, he wrote to you concerning himself, and Cephas, and Apollos, because even then parties had been formed among you. But that inclination for one above another entailed less guilt upon you, inasmuch as your partialities were then shown towards apostles, already of high reputation, and towards a man whom they had approved. But now reflect who those are that have perverted you, and lessened the renown of your far-famed brotherly love. It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your Christian profession, that such a thing should be heard of as that the most steadfast and ancient church of the Corinthians should, on account of one or two persons, engage in sedition against its presbyters. And this rumour has reached not only us, but

those also who are unconnected with us; so that, through your infatuation, the name of the Lord is blasphemed, while danger is also brought upon yourselves.

Chapter 61 (Portion of a Prayer)

To our rulers and governors on the earth — to them You, Lord, gave the power of the kingdom by Your glorious and ineffable might, to the end that we may know the glory and honour given to them by You and be subject to them, in nought resisting Your will; to them, Lord, give health, peace, concord, stability, that they may exercise the authority given to them without offense. For You, O heavenly Lord and King eternal, givest to the sons of men glory and honour and power over the things that are on the earth; do Thou, Lord, direct their counsel according to that which is good and well-pleasing in Your sight, that, devoutly in peace and meekness exercising the power given them by You, they may find You propitious. O Thou, who only has power to do these things and more abundant good with us, we praise You through the High Priest and Guardian of our souls Jesus Christ, through whom be glory and majesty to You both now and from generation to generation and for evermore. Amen.

Chapter 64

May God, who sees all things, and who is the Ruler of all spirits and the Lord of all flesh — who chose our Lord Jesus Christ and us through Him to be a peculiar (Titus 2:14) people — grant to every soul that calls upon His glorious and holy name, faith, fear, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His name, through our High Priest and Protector, Jesus Christ, by whom be to Him glory, and majesty, and power, and honour, both now and for evermore. Amen.

Chapter 65

Send back speedily to us in peace and with joy these our messengers to you: Claudius Ephebus and Valerius Bito, with Fortunatus; that they may the sooner announce to us the peace and harmony we so earnestly desire and long for [among you], and that we may the more quickly rejoice over the good order re-established among you. The grace of our Lord Jesus Christ be with you, and with all everywhere that are the called of God through Him, by whom be to Him glory, honour, power, majesty, and eternal dominion, from everlasting to everlasting. Amen.

Excerpts from Daniel

7.1 In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his
2 head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by
3 night the four winds of heaven stirring up the great sea, and four great beasts came
4 up out of the sea, different from one another. The first was like a lion and had
eagles' wings. Then, as I watched, its wings were plucked off, and it was lifted up
5 from the ground and made to stand on two feet like a human being, and a human
mind was given to it. Another beast appeared, a second one, that looked like a
6 bear. It was raised up on one side, had three tusks in its mouth among its teeth, and
was told, "Arise, devour many bodies!" After this, as I watched, another appeared,
7 like a leopard. The beast had four wings of a bird on its back and four heads, and
dominion was given to it. After this I saw in the visions by night a fourth beast,
terrifying and dreadful and exceedingly strong. It had great iron teeth and was
devouring, breaking in pieces, and stamping what was left with its feet. It was
8 different from all the beasts that preceded it, and it had ten horns. I was considering
the horns when another horn appeared, a little one that came up among them.
Three of the original horns were plucked up from before it. There were eyes like
human eyes in this horn and a mouth speaking arrogantly.

9 As I watched,
thrones were set in place,
and an Ancient One took his throne;
his clothing was white as snow
and the hair of his head like pure wool;
his throne was fiery flames,
and its wheels were burning fire.
10 A stream of fire issued
and flowed out from his presence.
A thousand thousands served him,
and ten thousand times ten thousand stood attending him.
The court sat in judgment,
and the books were opened.

11 I watched then because of the noise of the arrogant words that the horn was
speaking. And as I watched, the beast was put to death and its body destroyed and
12 given over to be burned with fire. As for the rest of the beasts, their dominion was
13 taken away, but their lives were prolonged for a season and a time. As I watched in
the night visions,

I saw one like a human being
coming with the clouds of heaven.

- And he came to the Ancient One and was presented before him.
- 14 To him was given dominion
and glory and kingship,
that all peoples, nations, and languages
should serve him.
His dominion is an everlasting dominion
that shall not pass away,
and his kingship is one
that shall never be destroyed.
- 15 As for me, Daniel, my spirit was troubled within me, and the visions of my head
16 terrified me. I approached one of the attendants to ask him the truth concerning all
17 this. So he said that he would disclose to me the interpretation of the matter: “As
18 for these four great beasts, four kings shall arise out of the earth. But the holy ones
of the Most High shall receive the kingdom and possess the kingdom forever—
forever and ever.”
- 19 Then I desired to know the truth concerning the fourth beast, which was different
from all the rest, exceedingly terrifying, with its teeth of iron and claws of bronze,
and which devoured and broke in pieces and stamped what was left with its feet;
20 and concerning the ten horns that were on its head, and concerning the other horn
that came up and before which three others had fallen—the horn that had eyes and
a mouth that spoke arrogantly and that seemed greater than the others. As I
21 looked, that horn made war with the holy ones and was prevailing over them, until
22 the Ancient One came; then judgment was given for the holy ones of the Most
High, and the time arrived when the holy ones gained possession of the kingdom.
- 23 This is what he said: “As for the fourth beast,
there shall be a fourth kingdom on earth
that shall be different from all the other kingdoms;
it shall devour the whole earth
and trample it down and break it to pieces.
- 24 As for the ten horns,
out of this kingdom ten kings shall arise,
and another shall arise after them.
This one shall be different from the former ones
and shall put down three kings.
- 25 He shall speak words against the Most High,
shall wear out the holy ones of the Most High,
and shall attempt to change the ritual calendar and the law,

- and they shall be given into his power
for a time, two times, and half a time.
- 26 Then the court shall sit in judgment,
and his dominion shall be taken away,
to be consumed and totally destroyed.
- 27 The kingship and dominion
and the greatness of the kingdoms under the whole heaven
shall be given to the people of the holy ones of the Most High;
their kingdom shall be an everlasting kingdom,
and all dominions shall serve and obey them.”
- 28 Here the account ends. As for me, Daniel, my thoughts greatly terrified me, and my
face turned pale, but I kept the matter in my mind.
- 8.1 In the third year of the reign of King Belshazzar a vision appeared to me, Daniel,
2 after the one that had appeared to me at first. In the vision I saw myself in Susa the
3 capital, in the province of Elam, and I was by the Ulai Gate. I looked up and saw a
4 ram standing beside the gate. It had two horns. Both horns were long, but one was
longer than the other, and the longer one came up second. I saw the ram charging
westward and northward and southward. All beasts were powerless to withstand it,
and no one could rescue from its power; it did as it pleased and became strong.
- 5 As I was watching, a male goat appeared from the west, coming across the face of
the whole earth without touching the ground. The goat had a horn between its
6 eyes. It came toward the ram with the two horns that I had seen standing beside
7 the gate, and it ran at it with savage force. I saw it approaching the ram. It was
enraged against it and struck the ram, breaking its two horns. The ram did not have
power to withstand it; it threw the ram down to the ground and trampled upon it,
8 and there was no one who could rescue the ram from its power. Then the male
goat grew exceedingly great, but at the height of its power the great horn was
broken, and in its place there came up four prominent horns toward the four winds
of heaven.
- 9 Out of one of them came another horn, a little one, which grew exceedingly great
10 toward the south, toward the east, and toward the beautiful land. It grew as high as
the host of heaven. It threw down to earth some of the host and some of the stars
11 and trampled on them. Even against the prince of the host it acted arrogantly; it
took the regular burnt offering away from him and overthrew the place of his
12 sanctuary. Because of wickedness, the host was given over to it together with the
regular burnt offering; it cast truth to the ground and kept prospering in what it did.

- 13 Then I heard a holy one speaking, and another holy one said to the one who spoke,
14 “For how long is this vision concerning the regular burnt offering, the transgression
that makes desolate, and the giving over of the sanctuary and host to be trampled?”
And he answered him, “For two thousand three hundred evenings and mornings;
then the sanctuary shall be restored to its rightful state.”
- 15 When I, Daniel, had seen the vision, I tried to understand it. Then someone
16 appeared standing before me, having the appearance of a man, and I heard a human
17 voice by the Ulai, calling, “Gabriel, help this man understand the vision.” So he came
near where I stood, and when he came, I became frightened and fell prostrate. But
he said to me, “Understand, O mortal, that the vision is for the time of the end.”
- 18 As he was speaking to me, I fell into a trance, face to the ground; then he touched
19 me and set me on my feet. He said, “Listen, and I will tell you what will take place
later in the period of wrath, for it refers to the appointed time of the end. As for
20 the ram that you saw with the two horns, these are the kings of Media and Persia.
21 The male goat is the king of Greece, and the great horn between its eyes is the first
22 king. As for the horn that was broken, in place of which four others arose, four
kingdoms shall arise from his nation but not with his power.
- 23 At the end of their rule,
when the transgressions have reached their full measure,
a king of bold countenance shall arise,
skilled in intrigue.
- 24 He shall grow strong in power,
shall cause fearful destruction,
and shall succeed in what he does.
He shall destroy the powerful
and the people of the holy ones.
- 25 By his cunning
he shall make deceit prosper under his hand,
and in his own mind he shall be great.
Without warning he shall destroy many
and shall even rise up against the Prince of princes.
But he shall be broken, and not by human hands.
- 26 “The vision of the evenings and the mornings that has been told is true. As for you,
seal up the vision, for it refers to many days from now.”
- 27 So I, Daniel, was overcome and lay sick for some days; then I arose and went about
the king’s business. But I was dismayed by the vision and did not understand it.

12.1 “At that time Michael, the great prince, the protector of your people, shall arise.
There shall be a time of anguish such as has never occurred since nations first came
2 into existence. But at that time your people shall be delivered, everyone who is
found written in the book. Many of those who sleep in the dust of the earth shall
3 awake, some to everlasting life and some to shame and everlasting contempt.
Those who are wise shall shine like the brightness of the sky, and those who lead
4 the many to righteousness, like the stars forever and ever. But you, Daniel, keep
the words secret and the book sealed until the time of the end. Many shall be
running back and forth, and evil shall increase.”

5 Then I, Daniel, looked, and two others appeared, one standing on this bank of the
6 stream and one on the other. One of them said to the man clothed in linen, who
7 was upstream, “How long shall it be until the end of these wonders?” The man
clothed in linen, who was upstream, raised his right hand and his left hand toward
heaven. And I heard him swear by the one who lives forever that it would be for a
8 time, two times, and half a time and that when the shattering of the power of the
holy people comes to an end all these things would be accomplished. I heard but
9 could not understand, so I said, “My lord, what shall be the outcome of these
10 things?” He said, “Go your way, Daniel, for the words are to remain secret and
sealed until the time of the end. Many shall be purified, cleansed, and refined, but
11 the wicked shall continue to act wickedly. None of the wicked shall understand, but
those who are wise shall understand. From the time that the regular burnt offering
is taken away and the desolating sacrilege is set up, there shall be one thousand two
12 hundred ninety days. Happy are those who persevere and attain the thousand three
13 hundred thirty-five days. But you, go your way, and rest; you shall rise for your
reward at the end of the days.”

Excerpts from *1 Enoch*

The First Book of Enoch is one of the most significant books not typically included in the Bible (*1 Enoch* is part of the canon of the Ethiopian and Eritrean Orthodox Tewahedo Churches). It was well known to most if not all of the writers of the New Testament. Like the Book of Daniel, it appears that Enoch was written partially in Hebrew and partially in Aramaic. Although most translations are based on the version preserved by the Ethiopian and Eritrean Churches, fragments of the Book of Enoch were also found among the Qmran (Dead Sea) scrolls

The First Book of Enoch is a collection of different texts composed at different times. The earliest parts of Enoch appear to have been written as early as 300 BCE, and the latest around 40-50 BCE. The book is divided into five main sections:

1. The Book of Watchers (Ch. 1-36) relates the history of the fallen angels and God's judgement on them. Probably took its final form in the mid to late third century BCE.
2. The Book of Parables (Ch. 37-71) announces the coming of the great judgement. This section tells Enoch's ascension to the heavenly throne and his vision of the place of punishment. Also includes a vision of the Flood by Noah as a prefigure of the end times. Portions of this section may be as late as 40 BCE.
3. The Book of Luminaries (Ch. 72-82) describes the laws governing celestial bodies like the sun and moon. Maybe the earliest section dating to the third century BCE.
4. The Book of Dreams (Ch. 83-90) begins with a description of the Flood. It also contains a series of parables describing history from the beginning to the end with humans described as various types of animals, fallen angels as stars, and archangels as human beings. Probably composed around the time of Antiochus IV and Judas Maccabeus (c. 164 BCE).
5. The Epistle of Enoch (Ch. 91-105) is an example of testamentary literature with Enoch passing wisdom onto his son Methuselah. Contains the Apocalypse of Weeks (93:1-10+91:11-17) which describes the history of humanity in phases. This portion also probably dates to the middle of the second century BCE, especially the Apocalypse of Weeks.

I have included four excerpts from different sections.

1. *1 Enoch 20:1-22:14* is intended to give a flavor of the older style of imagery that would have inspired John.
2. *1 Enoch 70:1-71:17* is an example of the visionary being taking up to heaven and explanations from an angelic intermediary as well as a description of the heavenly throne room.
3. *1 Enoch 90:6-42* shows how the deep metaphorical language operates in a description of human history.
4. *1 Enoch 93:1-10+91:11-17* Apocalypse of Weeks marking phases of human history. Text is jumbled in the original.

- 18:12 Beyond this chasm I saw a place where there was neither firmament of heaven above, nor firmly founded earth beneath it. Neither was there water on it, nor bird; but the place was desolate and fearful. 13/ There I saw seven stars like great burning mountains.
- 14 To me, when I inquired about them, the angel said, "This place is the end of heaven and earth; this has become a prison for the stars and the hosts of heaven. 15/ The stars that are rolling over in the fire, these are they that transgressed the command of the Lord in the beginning of their rising, for they did not come out in their appointed times. 16/ And he was angry with them and bound them until the time of the consummation of their sins—ten thousand years."
- 19:3 I, Enoch, alone saw the visions, the extremities of all things. And no one among humans has seen as I saw.

Enoch's Journey Eastward (Chapters 20–36)

List of the Seven Archangels

- 20:1 These are the names of the holy angels who watch.
- 2 Uriel, one of the holy angels, who is in charge of the world and Tartarus.
- 3 Raphael, one of the holy angels, who is in charge of the spirits of men.
- 4 Reuel, one of the holy angels, who takes vengeance on the world of the luminaries.
- 5 Michael, one of the holy angels, who has been put in charge of the good ones of the people.^a
- 6 Sariel, one of the holy angels, who is in charge of the spirits^b who sin against the spirit.

^a Textual witnesses are confused here. The verse may originally have ascribed to Michael supervision over all of Israel or over the righteous of Israel. See *I Enoch* 1, 294–96.

^b Eth adds *of the sons of men*.

- 7 Gabriel, one of the holy angels, who is in charge of paradise and the serpents and the cherubim.
- 8 Remiel, one of the holy angels, whom God has put in charge of them that rise.
- The names of the seven archangels.^a

The Place of Punishment for the Disobedient Stars

- 21:1 I traveled to where it was chaotic. 2/ And there I saw a terrible thing; I saw neither heaven above, nor firmly founded earth, but a chaotic and terrible place. 3/ And there I saw seven of the stars of heaven, bound and thrown in it together, like great mountains, and burning in fire.
- 4 Then I said, "For what reason have they been bound, and for what reason have they been thrown here?"
- 5 Then Uriel said to me, one of the holy angels who was with me, and he was their leader, he said to me, "Enoch, why do you inquire, and why are you eager for the truth? 6/ These are the stars of heaven that transgressed the command of the Lord; they have been bound here until ten thousand years are fulfilled—the time of their sins."

The Prison of the Fallen Angels

- 7 From there I traveled to another place, more terrible than this one. And I saw terrible things—a great fire burning and flaming there. And the place had a narrow cleft (extending) to the abyss, full of great pillars of fire, borne downward. Neither the measure nor the size was I able to see or to estimate.
- 8 Then I said, "How terrible is this place and fearful to look at!"
- 9 Then Uriel^b answered me, one of the holy angels who was with me, and said to me, "Enoch, why are you so frightened and shaken?"

^a Eth omits this verse.

^b Gk omits the name. Perhaps it is a gloss. Cf. 19:1-2; 18:13, which have only one name.

- And I replied, "Because of this terrible place and because of the fearful sight."
 10 And he said, "This place is a prison for the angels. Here they will be confined forever."

The Mountain of the Dead

- 22:1 From there I traveled to another place. And he showed me to the west a great and high mountain of hard rock. 2/ And there were four hollow places in it, deep and very smooth. Three of them were dark and one, illuminated; and a fountain of water was in the middle of it.
 And I said, "How smooth are these hollows and altogether deep and dark to view."
 3 Then Raphael answered me, one of the holy angels who was with me, and said to me, "These hollow places (are intended) that the spirits of the souls of the dead might be gathered into them. For this very (purpose) they were created, (that) here the souls of all human beings should be gathered. 4/ And look, these are the pits for the place of their confinement. Thus they were made until the day (on) which they will be judged, and until the time of the day of the end of the great judgment that will be exacted from them."
 5 There I saw the spirit of a dead man making suit, and his lamentation went up to heaven and cried and made suit.
 6 Then I asked Raphael, the watcher and holy one^a who was with me, and said to him, "This spirit that makes suit—whose is it—that thus his lamentation goes up and makes suit unto heaven?"
 7 And he answered me and said, "This is the spirit that went forth from Abel, whom Cain his brother murdered. And Abel

^a Aram: Gk *Eth angel* suggesting that elsewhere in this section, where there are no Aram counterparts, *holy angel* may also have translated Aram *watcher(s)* and *holy one(s)*.

- makes accusation against him until his posterity^a perishes from the face of the earth, and his posterity is obliterated from the posterity of men."
 8 Then I asked about all the hollow places, why they were separated one from the other.
 9 And he answered me and said, "These three were made that the spirits of the dead might be separated.
 And this has been separated for the spirits of the righteous, where the bright fountain of water is.
 10 And this has been created for <the spirits of the> sinners, when they die and are buried in the earth, and judgment has not been executed on them in their life. 11/ Here their spirits are separated for this great torment, until the great day of judgment, of scourges and tortures of the cursed forever, that there might be a recompense for their spirits. There he will bind them forever.
 12 And this has been separated for the spirits of them that make suit, who make disclosure about the destruction, when they were murdered in the days of the sinners.
 13 And this was created for the spirits of the people who will not be pious, but sinners, who were godless, and they were companions with the lawless. And their spirits will not be punished on the day of judgment, nor will they be raised from there."
 14 Then I blessed the Lord of glory and said, "Blessed is the judgment of righteousness and blessed are you, O Lord of majesty and righteousness, who are Lord of eternity."^b

The Fire of the West

- 23:1 And from there I traveled to another place, to the west of the ends of the earth. 2/ And I saw a fire that ran and did not rest or quit its course day and night, but continued.

^a Lit. *seed*.

^b Textual witnesses to this verse differ. See *1 Enoch* 1, 301–2.

- 27 And he sat on the throne of his glory,
and the whole judgment was given to the Son of Man,
and he will make sinners vanish and perish^a from the face
of the earth.
- 28 And those who led the world astray will be bound in chains,
and in the assembly place of their destruction they will be
shut up;
and all their works will vanish from the face of the earth,
- 29 And from then on there will be nothing that is corruptible;
for that Son of Man has appeared.
And he has sat down on the throne of his glory,
and all evil will vanish from his presence.
And the word of that Son of Man will go forth
and will prevail in the presence of the Lord of Spirits.
This is the third parable of Enoch.

A Set of Concluding Appendices (Chapters 70–71)

Enoch Is Taken Away

- 70:1 And after this, while he was living, his name was lifted up
into the presence of that Son of Man
and into the presence of the Lord of Spirits
from among those who dwell on the earth.
- 2 He was lifted up on the chariots of the wind,^b
and his name departed <from> among them.^c

Enoch's Account of His Ascent

He Is Taken to the Garden of the Chosen and Righteous

- 3 And from that day, I was not reckoned among them; and
he set me between two winds, between the North and the

^a Among the various readings of the mss, this one alone makes sense.

^b Or *the spirit*.

^c Emending *among them* (a dittograph from the next line) to fit the verb *depart*.

West, where the angels took cords to measure for me the
place of the chosen and the righteous. 4/ And there I saw
the first fathers and the righteous, who were dwelling in that
place from of old.

Enoch Ascends to Heaven and Sees the Heavenly Secrets

- 71:1 And after that, my spirit was taken away,
and it ascended to heaven.
And I saw the sons of the holy angels,
and they were stepping on flames of fire;
and their garments were white, as were their tunics,
and the light of their faces was like snow.
- 2 And I saw two rivers of fire,
and the light of that fire shone like hyacinth,
and I fell on my face before the Lord of Spirits.
- 3 And the angel Michael, one of the archangels, took me by
my right hand and raised me up,
and he brought me out to all the secrets;
and he showed me all the secrets of mercy,
and he showed me all the secrets of righteousness.
- 4 And he showed me all the secrets of the ends of heaven and
all the treasures of the stars,
and all the luminaries go forth from there before the holy
ones.

Enoch Ascends to the Heavenly Palace

- 5 And he took my spirit—even me, Enoch—to the heaven of
heavens,
and I saw there,^a as it were, <a house>^b built of hailstones,
and between those stones were tongues of living fire.

^a Transposing *in that light* to v 6a, where it has a referent in the previous line.

^b Emending *botu* (*in it*) to *bēta*, which is presupposed in v 6a.

- 6 And my spirit saw <in that light>^a a circle that encircled that house of fire,
from the four sides of that <house> (came) rivers full of living fire,
and they encircled that house.
- 7 And around it (were) Seraphin and Cherubin, and Ophannin,
and those who sleep not,
but guard the throne of his glory.
- 8 And I saw angels that could not be counted,
thousands of thousands and ten thousand times ten thousand;
they were surrounding that house.
And Michael and Raphael and Gabriel and Phanuel,
and the holy angels who (are in) the heights of heaven,
were going in and out in that house.

Enoch Sees the Angels and the Head of Days

- 9 And there came out of that house
Michael and Raphael and Gabriel and Phanuel
and many holy angels without number.
- 10 And with them was the Head of Days,
and his head was white and pure as wool,
and his garments were indescribable.
- 11 And I fell on my face,
and all my flesh melted,
and my spirit was transformed.
And I cried out with a loud voice, with a spirit of power,
and I blessed and praised and exalted.
- 12 And those blessings that went forth from my mouth
were acceptable in the presence of that Head of Days.

^a See note a.

Enoch Is Identified as the Son of Man

- 13 And that Head of Days came with Michael and Raphael and Gabriel and Phanuel,
and thousands and tens of thousands of angels without number.
- 14 And he^a came to me and greeted me with his voice and said to me,
“You (are) that Son of Man who was born for righteousness,
and righteousness dwells on you,
and the righteousness of the Head of Days will not forsake you.”
- 15 And he said to me,
“He proclaims peace to you in the name of the age that is to be,
for from there peace has proceeded from the creation of the age,
and thus you will have it forever and forever and ever.
- 16 And all will walk on your path since righteousness will never forsake you;
with you will be their dwelling and with you, their lot,
and from you they will not be separated forever and forever and ever.
- 17 And thus there will be length of days with that Son of Man,
and there will be peace for the righteous, and the path of truth for the righteous,
in the name of the Lord of Spirits forever and ever.”

^a *wawe'etu ma'ak*: some mss read *and he* (*wawe'etu*). Does the Deity approach Enoch and speak of himself in the third person? If not, who is “that angel.” The text mentions four angels

*The Fourth Period: the Twelve Shepherds
Until the End Time*

6 And look, lambs were born of those white sheep, and they began to open their eyes and to see and to cry out to the sheep. 7/ But they did not listen to them^a nor attend to their words, but they were extremely deaf, and their eyes were extremely and excessively blinded. 8/ And I saw in the vision that the ravens flew upon those lambs and seized one of those lambs^b and dashed the sheep in pieces and devoured them. 9/ And I saw until horns came out on those lambs, and the ravens were casting down their horns. {*And I saw until a great horn sprouted on one of those sheep. 10/ And it looked on them, and their eyes were opened, and it cried out to the sheep, and the rams saw it, and they all ran to it.*} 11/ And besides this, all those eagles and vultures and ravens and kites were still tearing the sheep in pieces and flying upon them and devouring them. And the sheep were silent, but the rams lamented and cried out.^c {*12/ And those ravens were struggling and fighting with it and wished to do away with its horn, but they did not prevail against it. 13/ And I saw until the shepherds and the eagles and those vultures and the kites came, and they cried to the ravens to smash the horn of that ram, and they struggled and made war with it, and it was struggling with them and cried out that its help might come. 14/ And I looked until that man came who wrote the names of the shepherds and brought (them) before the Lord of the sheep and he helped it and showed it everything; his help came down to that ram. 15/ And I saw until the Lord of the sheep came upon them in wrath, and all that saw him fled and all fell into darkness^d before him. 16/ And all the eagles and vultures and ravens and kites gathered and brought with them*

^a Mss read a variety of verbs. See *I Enoch* I, 389.

^b On the textual problem, see Tiller, *Commentary*, 352–53.

^c Italicized verses (9b–10, 12–16), which describe the activity of Judas Maccabeus, appear to be a doubler of vv 6–9a, 11, 17–19. If so, they are an update of a slightly earlier apocalypse, interpolated around 163–161 B.C.E.

^d Oldest Eth ms: others read (*his*) shadow.

all the wild <beasts>,^a and they all came together and helped one another smash the horn of that ram.} 17/ And I looked at that man who wrote the book at the word of the Lord, until he opened the book of the destruction that those last twelve shepherds worked, and he showed before the Lord of the sheep that they had destroyed more than those before them. 18/ And I saw until the Lord of the sheep came to them and took in his hand the staff of his wrath and struck the earth, and the earth was split, and all the beasts and all the birds of heaven fell (away) from among those sheep and sank in the earth, and it covered over them. 19/ And I saw until a large sword was given to those sheep, and the sheep went out against all the wild beasts to kill them, and all the beasts and the birds of heaven fled before them.

The Judgment and the New Age

The Judgment

20 And I saw until a throne was constructed in the pleasant land and the Lord of the sheep sat upon it, and he took all the sealed books and opened those books before the Lord of the sheep. 21/ And the Lord summoned those first seven white men, and he commanded them to bring before him beginning with the first star that had preceded those stars whose organs were like the organs of horses,^b and they brought all of them before him. 22/ And he said to the man who had been writing before him—who was one of those seven white ones—he said to him, ‘Bring those seventy shepherds to whom I delivered the sheep and who took and killed more than I commanded them.’ 23/ And look, I saw all of them bound, and they all stood before him. 24/ And judgment was exacted first on the stars, and they were judged and found to be sinners. And they went to the place of judgment, and they threw them into an abyss; and it was full of fire, and it was burning and was full of

^a Emended from *wild sheep*, which have not been previously mentioned.

^b A few evidently superfluous words have been dropped here. See *I Enoch* I, 403.

pillars of fire. 25/ And those seventy shepherds were judged and found to be sinners, and they were thrown into that fiery abyss. 26/ And I saw at that time that an abyss like it was opened in the middle of the earth, which was full of fire. And they brought those blinded sheep, and they were all judged and found to be sinners. And they were thrown into that fiery abyss, and they burned. And that abyss was to the south of that house. 27/ And I saw those sheep burning and their bones burning.

A New Beginning

- 28 And I stood up to see, until that old house was folded up^a—and they removed all the pillars, and all the beams and ornaments of that house were folded up with it—and they removed it and put it in a place to the south of the land. 29/ And I saw until the Lord of the sheep brought a new house, larger and higher than that first one, and he erected it on the site of the first one that had been rolled up. And all its pillars were new, and its beams were new, and its ornaments were new and larger than (those of) the first one, the old one that he had removed. And all the sheep were within it.
- 30 And I saw all the sheep that remained. And all the animals on the earth and all the birds of heaven were falling down and worshiping those sheep and making petition to them and obeying them in every thing.^b
- 31 After that, those three who were clothed in white and who had taken hold of me by my hand, who had previously brought me up (with the hand of that ram also taking hold of me), set me down among those sheep before the judgment took place.
- 32 And all those sheep were white, and their wool was thick and pure. 33/ And all that had been destroyed and dispersed <by>^c all the wild beasts and all the birds of heaven were

^a Some witnesses read *submerged*, evidently an Eth corruption.

^b Lit. *Every word*, reflecting Aram *milla*², which can mean *word* or *thing*.

^c Emended from *and*.

gathered in that house. And the Lord of the sheep rejoiced greatly because they were all good and had returned to that house. 34/ And I saw until they laid down that sword that had been given to the sheep; they brought it back to his house and sealed it up in the presence of the Lord. And all the sheep were enclosed in that house, but it did not contain them. 35/ And the eyes of all were opened, and they saw good things; and there was none among them that did not see. 36/ And I saw how that house was large and broad and very full.

- 37 And I saw how a white bull was born, and its horns were large. And all the wild beasts and all the birds of heaven were afraid of it and made petition to it continually. 38/ And I saw until all their species were changed, and they all became white cattle. And the first one became <leader>^a among them (and that <leader> was a large animal), and there were large black horns on its head. And the Lord of the sheep rejoiced over it and over all the cattle.

The Conclusion to the Vision

- 39 And I slept among them and awoke. And I saw everything, 40/ and this is the vision that I saw while I slept. And I awoke and blessed the Lord of righteousness and gave him glory. 41/ And after that I wept bitterly, and my tears did not cease until I could no longer endure it, but they were running down because of what I had seen; for everything will come to pass and be fulfilled, and every deed of humanity was shown to me in its order. 42/ That night I remembered the first dream. I wept because of it, and I was disturbed because I had seen the vision.”

^a Text reads *word*. A major crux of interpretation. For the various suggested emendations, see *I Enoch* 1, 403.

The Epistle of Enoch

(Chapters 92–105)

Introduction (Chapter 92)

- 92:1 WRITTEN BY ENOCH THE SCRIBE (this complete sign of wisdom)^a (who is) praised by all people and a leader of the whole earth, to all my sons who will dwell on the earth, and to the last generations who will observe truth and peace.
- 2 Let not your spirit be troubled because of the times;
for the Great Holy One has appointed days for everything.
- 3 The righteous one will arise from sleep;
he will arise and walk in the paths of righteousness,
and all his path and his journey (will be) in piety and everlasting mercy.
- 4 And (God) will be merciful to the righteous one,
and to him he will give everlasting truth;
and (to him) he will give authority,
and he will judge^b in piety and in righteousness;
and he will walk in everlasting light.
- 5 Sin will be destroyed in darkness forever;
and it will not be seen from that day forever.

^a Somewhat different fragmentary Aram here and in v 2 cannot be reconstructed with certainty.

^b Eth: *wayekwennen*. Many mss read *wayekawwen* (and he will be).

I ENOCH 93:1-4

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The Apocalypse of Weeks (93:1-10; 91:11-17)

Introduction

- 93:1 After this Enoch took up his discourse^a, saying;
- 2 “Concerning the sons of righteousness,
and concerning the chosen of eternity,
and concerning the plant of truth,
these things I say to you
and I make known to you, my sons,
I myself, Enoch.
The vision of heaven was shown to me,
and from the words of the watchers and holy ones I have
learned everything,
and in the heavenly tablets I read everything and I
understood.”^b

The Apocalypse

- 3 And Enoch took up his discourse and said,
“I was born the seventh in the first week,
and until my time righteousness endured.
- 4 After me there will arise a second week,
in which deceit and violence will spring up,
and in it will be the first end,
and in it a man will be saved.
And after <that, at its conclusion>,^c iniquity will increase,
and a law will be made for sinners.

^a Lit. *parable*; cf. 1:2. Translation follows reconstructed Aram. Eth or its Gk corrupt. See *I Enoch* 1, 435.

^b Aram and Eth of these two lines differ. Original wording uncertain. See *I Enoch* 1, 435.

^c Eth *after it is completed*. Emended by analogy with Eth 93:5, 6, 7, 8, 10; 91:13.

- 5 After this <there will arise a third week,
and at its conclusion>^a a man will be chosen as the plant
of righteous judgment,
and after him will go forth the plant of righteousness
forever and ever.
- 6 After this <there will arise a fourth week,
and at its conclusion>, visions of the holy and righteous
will be seen,
and a covenant for all generations and a tabernacle will be
made in it.^b
- 7 After this <there will arise a fifth week
and at its conclusion>, <the temple of the glorious
kingdom>^c will be built forever.
- 8 After this <there will arise a sixth week,
and> all who live in it will become blind,
and the hearts of all will stray from wisdom;
and in it a man will ascend.
And at its conclusion,^d the temple of the kingdom will be
burned with fire,
and in it the whole race of the chosen root will be
dispersed.
- 9 After this, in the seventh week, there will arise a perverse
generation,
and many will be its deeds,
and all its deeds will be perverse.
- 10 And at its conclusion, the chosen will be chosen,
as witnesses of righteousness^e from the everlasting plant of
righteousness,
to whom will be given sevenfold wisdom and knowledge.^f

^a Verb *arise* supplied in 93:5, 6, 7, 8 by analogy with Aram Eth v 4 and Eth v 9. See 1 Enoch 1, 436.

^b Copt: Eth *for them*.

^c Eth *the house of glory and kingdom*. Translation imitates Aram 91:13.

^d Eth *at the close of the week*.

^e Phrase from Aram: Eth omits.

^f Phrase from Aram: Eth *sevenfold wisdom concerning all his creation*, reflecting verse's juxtaposition with 93:11 in all mss.

- 91:11 And they will uproot the foundations of violence,
and the structure of deceit in it,
to execute judgment.^a
- 12 After this there will arise an eighth week of righteousness,
in which a sword will be given to all the righteous,
to execute righteous judgment on all the wicked,
and they will be delivered into their hands.
- 13 And at its conclusion, they will acquire possessions^b in
righteousness,
and the temple of the kingdom of the Great One will be
built in the greatness of its glory
for all the generations of eternity.^c
- 14 After this there will arise a ninth week,
in which righteous law will be revealed to all the sons of
the whole earth,
and all the deeds^d of wickedness will vanish from the
whole earth and descend to the everlasting pit,^e
and all humankind will look to the path of everlasting
righteousness.
- 15 After this, in the tenth week, the seventh part, (will be) the
everlasting judgment,
and it will be executed on the watchers of the eternal
heaven,
<and a fixed time of the great judgment will be rendered
among the holy ones>.^f
- 16 And the first heaven will pass away in it,
and a new heaven will appear,
and all the powers of the heavens will shine forever with
sevenfold (brightness).^g

^a Translation follows Aram: Eth much longer, has been modified to fit its new place after 91:10. See 1 Enoch 1, 436.

^b Aram: Eth *houses*.

^c Aram: Eth *forever*.

^d Or perhaps *doers*.

^e Reconstructed Aram: Eth corrupt. See 1 Enoch 1, 437.

^f On the complex textual witnesses to this verse, see 1 Enoch 1, 437.

^g Exact wording of this line and v 17b uncertain. See 1 Enoch 1, 437.

- 17 After this there will be many weeks without number forever,
in which they will do piety and righteousness,
and from then on sin will never again be mentioned.”

**Enoch Recapitulates His Revelation:
A Fragment (93:11-14)**

- 93:11^a
For who is there of all the sons of men who is able to hear the
words^b of the Holy One and not be terrified;
and who is able to think his thoughts?
And who is there of all men^c who is able to look at all the
works of heaven,^d
- 12?
Or to see a soul or a spirit
and is able to tell?^e
Or to ascend and see all their ends,
and to consider them or make (something) like them?
- 13 Or who is there of all men who is able to know what is the
width and length of the earth;^f
and to whom has the size of all^g them been shown?
- 14 And who is there of all men who is able to know the length
of the heavens,
and what is their height and upon what they are founded?
And what is the number of the stars,
and where all the luminaries rest?^h

^a This section is attested in Aram in a somewhat fuller, albeit fragmentary form, which indicates at least one line before v 11a. See *1 Enoch* 1, 451.

^b Aram: Eth *word* or *voice*.

^c Eth omits *of all men*.

^d Text of this unit is uncertain. Eth has two lines that are evident doublets of the previous one. See *1 Enoch* 1, 451.

^e Aram *or return to [tell]*.

^f Aram *the length and width of the whole earth*.

^g Aram adds *and its shape*.

^h Aram appears not to have had this line.

Enoch's Instruction on the Two Ways (94:1-5)

- 94:1 And now I say to you, my children:
Love righteousness and walk in it;
for the paths of righteousness are worthy of acceptance,
but the paths of iniquity will quickly be destroyed and
vanish.
- 2 And to certain people of a generation the paths of violence
and death will be revealed;
and they will keep away from them,
and they will not follow them.
- 3 And now I say to you, O righteous:
Walk not in the paths of evil, nor in the paths of death;
approach them not, lest you be destroyed.
- 4 But seek and choose for yourselves righteousness and an elect
life;
and walk in the paths of peace,
that you may live and prosper.
- 5 Hold fast the thought of your heart,
and do not erase my word from your heart.
For I know that sinners will tempt people to do harm to
wisdom;
and no place will be found for her,
and none of the temptation will diminish.

**Enoch's First Discourse:
Social Oppression (94:6—96:3)**

Woes Against the Violent and Rich

- 6 Woe to those who build iniquity and violence,
and lay deceit as a foundation;
for quickly they will be overthrown,
and they will have no peace.
- 7 Woe to those who build their houses with sin;
for from all their foundations they will be overthrown,
and by the sword they will fall.

Excerpts from Apocalypse of Abraham

The Apocalypse of Abraham described Abrahams conversion from idolatry to the worship of the One God. An angel is sent to him to teach him. He is instructed to offer a sacrifice on Mount Horeb and then taken up into heaven on the wings of a bird where is given a vision. He shown the fall of humanity and a vision of and the emergence of idols. Finally, he shown the punishment of the wicked and the ingathering of the scattered people of Israel. Interestingly, there is also a reference to a 'man insulted and beaten' who is worshipped by many of the 'heathen'. Though this is clearly a reference to Jesus, there is much that is unclear.

The Apocalypse of Abraham is preserved only in Slavonic and it is difficult to reconstruct an original.

Apocalypse of Abraham, Box, G.H., trans. (London: SPCK, 1919).

Chapter 10

And it came to pass, when I heard the voice of Him who spake such words to me, (and) I looked hither and thither and lo! there was no breath of a man and my spirit was affrighted, and my soul fled from me, and I became like a stone, and fell down upon the earth, for I had no more strength to stand on the earth. And while I was still lying with my face upon the earth, I heard the voice of the Holy One speaking: "Go, Jaobel, and by means of my ineffable Name raise me yonder man, and strengthen him (so that he recover) from his trembling." And the angel came, whom He had sent to me, in the likeness of a man, and grasped me by my right hand, and set me up upon my feet, and said to me: "Stand up, [Abraham,] Friend of God who loveth thee; let not the trembling of man seize thee! For, lo! I have been sent to thee to strengthen thee and bless thee in the name of God—who loveth thee—the Creator of the celestial and terrestrial. Be fearless and hasten to Him. I am called Jaobel by Him who moveth that which existeth with me on the seventh expanse upon the firmament, a power in virtue of the ineffable Name that is dwelling in me. I am the one who hath been given to restrain, according to His commandment, the threatening attack of the living creatures of the Cherubim against one another, and teach those who carry Him the song of the seventh hour of the night of man. I am ordained to restrain the Leviathan, for unto me are subject the attack and menace of every single reptile. [I am he who hath been commissioned to loosen Hades, to destroy him who stareth at the dead.] I am the one who was commissioned to set on fire thy father's house together with him, because he displayed reverence for dead (idols). I have been sent to bless thee now, and the land which the Eternal One, whom thou hast invoked, hath prepared for thee, and for thy sake have I wended my way upon the earth. Stand up, Abraham! Go without fear; be right glad and rejoice; and I am with thee! For eternal honour hath been prepared for thee by the Eternal One. Go, fulfil the sacrifices commanded. For lo! I have been appointed to be with thee and with the generation prepared (to spring) from thee; and with me Michael blesseth thee for ever. Be of good cheer, go!"

Chapter 11

And I rose up and saw him who had grasped me by my right hand and set me up upon my feet: and the appearance of his body was like sapphire, and the look of his countenance like chrysolite, and the hair of his head like snow, and the turban upon his head like the appearance of the rainbow, and the clothing of his garments like purple; and a golden sceptre was in his right hand. And he said to me: "Abraham!" And I said: "Here am I, thy servant." And he said: "Let not my look affright thee, nor my speech, that thy soul be not perturbed). Come with me and I will go with thee, until the sacrifice, visible, but after the sacrifice, invisible for ever. Be of good cheer, and come!"

Chapter 12

And we went, the two of us together, forty days and nights, and I ate no bread, and drank no water, because my food was to see the angel who was with me, and his speech—that was my drink. And we came to the Mount of God, the glorious Horeb. And I said to the angel: "Singer of the Eternal One! Lo! I have no sacrifice with me, nor am I aware of a place of an altar on the mountain: how can I bring a sacrifice?" And he said to me: "Look round!" And I looked round, and lo! there were following us all the prescribed sacrificial (animals)—the young heifer, and the she-goat, and the ram, and the turtle-dove, and the pigeon. And the angel said to me: "Abraham!" I said: "Here am I." And he said to me: "All these slaughter, and divide the animals into halves, one against the other, but the birds do not sever; and ("but") give to the men, whom I will shew thee, standing by thee, for these are the altar upon the Mountain, to offer a sacrifice to the Eternal; but the turtledove and the pigeon give to me, for I will ascend upon the wings of the bird, in order to shew thee in heaven, and on the earth, and in the sea, and in the abyss, and in the under-world, and in the Garden of Eden, and in its rivers and in the fulness of the whole world and its circle—thou shalt gaze in (them) all."

Chapter 18

And while I still recited the song, the mouth of the fire which was on the surface rose up on high. And I heard a voice like the roaring of the sea; nor did it cease on account of the rich abundance of the fire. And as the fire raised itself up, ascending into the height, I saw under the fire a throne of fire, and, round about it all-seeing ones, reciting the song, and under the throne four fiery living creatures singing, and their appearance was one, each one of them with four faces.

And such was the appearance of their countenances, of a lion, of a man, of an ox, of an eagle: four heads [were upon their bodies] [so that the four creatures had sixteen faces]; and each had six wings; from their shoulders, [and their sides] and their loins. And with the (two) wings from their shoulders they covered their faces, and with the (two) wings which (sprang) from their loins they covered their feet, while the (two) middle wings they spread out for flying straightforward. And when they had ended the singing, they looked at one another and threatened one another.¹⁰ And it came to pass when the angel who was with me saw that they were threatening each other, he left me and went running to them and turned the countenance of each living creature from the countenance immediately confronting him, in order that they

might not see their countenances threatening each other. And he taught them the song of peace which hath its origin [in the Eternal One]. And as I stood alone and looked, I saw behind the living creatures a chariot with fiery wheels, each wheel full of eyes round about; and over the wheels was a throne; I which I saw, and this was covered with fire, and fire encircled it round about, and lo! an indescribable fire environed a fiery host. And I heard its holy voice like the voice of a man.

Michael's Secret Decoder Ring

In antiquity, people understood the whole of the universe as a unitary thing. The physical world and the spiritual world were all the same thing. From this perspective, it was perfectly normal that physical objects would reflect spiritual realities. Numbers, shapes, colors, and even physical objects like gemstones would all be part of both the spiritual and physical worlds. This understanding of the world opens up a whole language for expressing spiritual metaphor and imagery. It is important to note that the use of this kind of imagery was not intended as a secret code or to create specific messages or meanings. Instead, their use evokes a sense of meaning or message. We are pointed toward meaning without ever coming to finality.

Below are a few examples to show the richness and depth of the library of images available to John. This is on top of his use of Scriptural allusion, para-Scriptural allusion as well as using or satirically interpreting Roman, Greek, and Near Eastern religious stories.

Numbers

- ◆ 3 – Represents unity and perfection. The shape of unity and perfection is a circle, and a triangle can always be circumscribed by a circle. Heaven is often a place of this kind of perfection.
- ◆ 4 – Represents creation. Four corners of the earth. The earth is the location of imperfection. Four is less perfect (even imperfect) than three.
- ◆ 6 – Represents a perversion of perfection. Six is one less than seven. The number six mocks seven by its incompleteness.
- ◆ 7 – Represents fullness and expansiveness. Seven is four plus three, the union of all things perfect and all things imperfect, or, all things.
- ◆ 8 – Superabundance. One more than seven.
- ◆ 10 – Another number representing completeness.
- ◆ 12 – Almost always a reference to the Twelve Tribes of Israel, but it may be understood as Israel or as the Church as a spiritual Israel. Hence the Twelve Apostles.
- ◆ 1,000 and 10,000 (myriad) – Represent numbers without count.
- ◆ E.g., The number of sealed: 144,000 = 12 x 12 x 1,000 or A whole Israel's worth (twelve) of people within each tribe (twelve), and it's a number so big (1,000) it's almost not worth counting at all.

Colors

- ◆ White = Victory
- ◆ Red = Blood, Violence
- ◆ Pale = Death

- ◆ Gold = Pretty, valuable
- ◆ Glass = Often used as a color in antiquity as well as a material. Not usually clear. Often iridescent and mottled multicolored. Pretty, valuable.

Gemstones

Gemstones in antiquity were prized not only for their rarity and beauty. Because of their rarity and beauty, many gemstones were thought to have beneficial properties that we might describe today as medicinal or possibly magical. Often these gemstones were inscribed or carved and used as amulets. Others might even be ground up, made into tinctures, and ingested. In antiquity, Galen was the authority on the medicinal use of minerals. Pliny the Elder dedicates chapter 37 of his Natural History to gemstones, although he takes a dimmer view of their medicinal properties. The following are a few of the uses described by Pliny.

- ◆ Haematite = Reveals treacherous design; curative of diseases of the eyes and liver
- ◆ Amber = Protective of infants (in amulet), good for delirium, ear disorders, dimness of sight, and diseases of the stomach
- ◆ Adamas (diamond) = neutralizes poisons, dispels delirium, and calms the mind
- ◆ Citrine = remedy for jaundice
- ◆ Amethyst = against inebriety
- ◆ Crystal = as a ball, use sunlight to put heat on the body

Miscellaneous Imagery

In addition to colors, numbers, and shapes, there are also images that function as tropes and shorthand for concepts. Many of these images appear in other apocalyptic literature. Again, their use is representative and evocative rather than specific and coded.

- ◆ Crown or diadem = 'Authority', with a sense of political authority or the right to rule
- ◆ Horn = 'Power', strength, might, with a sense of military power
- ◆ Sea = 'Primordial Chaos', the Abyss, the antithesis of the order of God (also sometimes the sea is just the sea. Context is important.)
- ◆ Throne = 'Governance'
- ◆ Names = knowing someone's name gives you power over them. Names are 'Important'
- ◆ Head(s) = typically denotes a number of representatives in a class (i.e., ten heads means ten kings)
- ◆ Beast/animal = 'Wildness', disorder, violence, and destruction
- ◆ Hybrid beast = 'Unnatural'
- ◆ Days/Weeks = Often stand in for years or cycles of years. Time is not precise.

Example - Putting it all together: Rev: 13:1

Then out of the sea I saw a beast rising, with ten horns and seven heads; on its horns were ten diadems, and on each head a blasphemous name.

Metaphoric Interpretation

And I saw violence and destruction made present in the world (a beast), rising out of the place most opposed to God and God's will (the sea), and it had unfathomable (ten) power (horns) and all (seven) the rulers of the world (heads) were part of it, and through them, it ruled (diadems) the whole world (ten), and its nature (names) was to take what rightfully belonged to God (blasphemy).

Hymns

The following is a representative list of hymns in the Hymnal (1984) that utilize themes or imagery from the Book of Revelation. This list is highly incomplete. Just about any hymn that uses imagery of angels or the Lamb is evoking Revelation.

- ◆ For all the saints (287)
- ◆ Holy, holy, holy (362)
- ◆ Ye Servants of God (535)
- ◆ All hail the power of Jesus name (450)
- ◆ The Church's one foundation (525)
- ◆ Stand up, stand up for Jesus (561)
- ◆ O worship the King (388)
- ◆ The God of Abraham Praise (401)
- ◆ Immortal, invisible, God only wise (423)
- ◆ Crown him with many crowns (494)
- ◆ Blessed city, heavenly Salem (520)
- ◆ Glorious things of thee are spoken (522)
- ◆ Lo! What a cloud of witnesses (545)
- ◆ Lead on, O King eternal (555)
- ◆ Rejoice, ye pure in heart (556)
- ◆ Jerusalem, my happy home (620)
- ◆ Jerusalem the golden (624)
- ◆ Ye holy angels bright (625)

◆ Battle Hymn of the Republic

*Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on.*

*Glory, glory, hallelujah! (repeated three times)
His truth is marching on.*

*I have seen Him in the watch-fires of a hundred circling camps,
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps:
His day is marching on.*

*Glory, glory, hallelujah! (repeated three times)
His truth is marching on.*

*I have read a fiery gospel writ in burnished rows of steel:
"As ye deal with My contemners, so with you My grace shall deal";
Let the Hero, born of woman, crush the serpent with His heel,
Since God is marching on.*

*Glory, glory, hallelujah! (repeated three times)
His truth is marching on.*

*He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat;
Oh, be swift, my soul, to answer Him! Be jubilant, my feet!
Our God is marching on.*

*Glory, glory, hallelujah! (repeated three times)
Our God is marching on.*

*In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me.
As He died to make men holy, let us die to make men free,
While God is marching on.*

*Glory, glory, hallelujah! (repeated three times)
Our God is marching on.*

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