

THE INTERNATIONAL CRITICAL COMMENTARY  
A CRITICAL AND EXEGETICAL  
COMMENTARY  
ON  
THE REVELATION OF  
ST. JOHN  
WITH INTRODUCTION, NOTES, AND INDICES  
ALSO  
THE GREEK TEXT AND ENGLISH TRANSLATION

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(IN TWO VOLUMES)  
VOL. II

NEW YORK  
CHARLES SCRIBNER'S SONS

1920

## ADDENDA ET CORRIGENDA.

### VOLUME II.

Page 10, line 1. See Abbott, *Notes on N.T. Criticism*, p. 104, for passages in Origen and Clement of Alex. in which παρθένοι are applied to men, and in Ignatius (*Smyrn.* 13) to widows. But nothing that he says can explain the application of οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν to women.

Page 27, line 9. For "Only the faithful . . . fifth seal" read "The faithful suffer physical martyrdom, but their prayers become an instrument of wrath in the hands of God." See vol. ii. 403, note 2.

Page 49, line 7 *ab imo*. Transpose the subject-matter of the fifth and sixth beatitudes. See vol. ii. 445, note 1.

Page 72, line 3 *ab imo*. Delete "Again we should expect καθίζει . . . iii. 21." Our author only uses the participle of καθῆσθαι, but his sources (xvii. 9, 15, xviii. 7) use the pres. ind. In the LXX the pres. and imperf. forms of καθίζω have disappeared, their place being taken by κάθημαι, ἐκαθήμην. See Thackeray, *Gram.* 271 sq.

Page 75, line 8. After "first" add "either in Dan. iv. 34 (LXX), θεὸς τ. θεῶν καὶ κύριος τ. κυρίων καὶ βασιλεὺς τ. βασιλέων, or (rather in the pre-Maccabean section of 1 Enoch—see my second edition, p. lii sq.)."

Page 90, lines 25–27. Delete "κάθημαι . . . iii. 21; and." See note above on p. 72, l. 3.

Page 168. On the twelve precious stones see British Museum *Guide to . . . Minerals mentioned in the Bible*, 1911.

Page 203, line 4 *ab imo*. The line "[καὶ λέγει . . . εἰσιν]" should *not* be bracketed, but read immediately before xxi. 6<sup>b</sup>–8. See vol. ii. 379, 444, where it is restored to its right place.

Page 219, line 3 *ab imo*. After "world" add "of the living." Christ judges the living: God Himself judges the dead according to our author's view.

Page 234, line 18. Add "Where no reading of Tyc is quoted, Tyc agrees with vg."

Page 234, line 20. Add "From 20<sup>1</sup> to 21<sup>5</sup> (nova facio omnia) Pr in his comm. has copied verbatim the work of Augustine (*de Civ. Dei*, xx. 7-17), retaining Augustine's Italian text. In the *App. Crit.* these verses are quoted without any mark of distinction.

Page 240, ver. 11, line 2. After 2020: add ηχουσησ 181:

" " " 11, " 11. For post Θυατειρ. pon read tr after Θυατειρ. Similarly elsewhere.

Page 256, ver. 7, line 30. Delete (+ και ουδεις ανοιξει Or<sup>s</sup>), and Or<sup>s</sup> in next line. Or<sup>s</sup> conflates A 025 and 046 here. See vol. i. p. clxxvi.

Page 279, ver. 2, lines 5, 8, 9. Delete et κ<sup>c</sup>. Similarly elsewhere.

Page 288, ver. 12, line 11. Delete Or<sup>s</sup>. Or<sup>s</sup> conflates 046 al and A<sup>s</sup> 025: and reads και το τριτον αυτησ μη φανη ημερα (sc 046 al) και η ημερα μη φανη το τριτον (τεταρτον A) αυτησ (sc A<sup>s</sup> 025).

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# THE REVELATION OF ST. JOHN.

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## CHAPTER XIV.

### INTRODUCTION.

#### § 1. *Character and Object of this Chapter.*

The entire chapter is *proleptic* in character. That is, the orderly development of future events as set forth in the successive visions is here, as in two sections heretofore, abandoned, and all the coming judgments from xvi. 17 to xx. 7-10, are summarized in xiv. 6-11, 14, 18-20. To this summary is prefixed a short description of the blessed (who are identical with the 144,000 in vii. 4-8) in the Millennial Kingdom established on the earth with Mount Zion as its centre, xiv. 1-5. Thus we have in this chapter a general introduction to xvi. 17-xx. 1-10. It is therefore of the nature of an *intermezzo*.

The object of xiv. is to encourage the faithful to endurance in the face of impending universal martyrdom. Hence in xiv. 1-5 the veil is lifted for a moment from the future and to the Seer is disclosed a vision of the martyrs enjoying the blessedness of the Millennial Kingdom on Mount Zion in attendance on their Lord. We have here a later stage of their blessedness than that depicted in vii. 9-17, where the martyrs are represented as having arrived or arriving in heaven straight from the scene of martyrdom. See Chapter vii., Introduction, § 10.

But the faithful are further encouraged to endurance and loyalty by the proclamation of the doom of the proud anti-christian power, xiv. 8-11, and of all the heathen powers whether confederate with it or not, xiv. 14, 18-20.

This chapter<sup>1</sup> thus contains three visions, which are all *proleptic*.

<sup>1</sup> xiv. 12-13 belong to xiii., and are read immediately after xiii. 18 in this edition. They are from the hand of our author,

1. xiv. 1-5. Vision of the glorified martyrs with the Lamb on Mount Zion during the Millennial reign. Cf. xx. 4. The greater part of xiv. 4-5 is interpolated.

2. xiv. 6-11. Vision of the judgment on the antichristian Roman Empire and its adherents and their everlasting torment. Cf. xvi. 17-xviii.

3. xiv. 14, 18-20. Vision of the judgment executed by the Son of Man on the heathen nations. Cf. xix. 11-21 and xx. 7-10(?). The paragraph xiv. 15-17 is an interpolation. See pp. 19-21.

§ 2. *This chapter, with the exception of certain interpolations* (cf. xiv. 4-5, 15-17), *is from the hand of our author*; for (1) the order of the words is Hebraic: (2) the diction and style are decidedly his.

The first question needs no discussion: the fact is so obvious. Hence we shall limit our consideration to (2).

(2) The diction is that of our author except in xiv. 15-17, which in the first place is a doublet of xiv. 14, 18-20 and in the next exhibits three constructions, which are against the usage of our author (see notes on τῷ καθημένῳ ἐπὶ τῆς νεφέλης in xiv. 15, ὁ καθημένος ἐπὶ τῆς νεφέλης and ἔβαλεν . . . ἐπὶ τὴν γῆν in xiv. 16). Of xiv. 3<sup>c</sup>-5 only οἱ ἠγορασμένοι ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ ἁμωμοὶ εἰσιν seems to be original. The interpolations in those verses are, however, in the style of our author, except, perhaps, ὅπου ἂν ὑπάγει in xiv. 4, but the thought conveyed is wholly against the context.

I will now enumerate some of the phrases characteristic of our author, though not, except in a few cases, peculiar to him.

1. καὶ εἶδον καὶ ἰδοῦ. See iv. 1, note. γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. See vii. 3, note. 2. φωνὴν ἐκ τοῦ οὐρανοῦ, x. 4, 8, xi. 12, xiv. 13. ὡς φωνὴν ὑδάτων πολλῶν; cf. i. 15, xix. 6. φωνὴν κιθαρωδῶν. Cf. xviii. 22. 2-3. In καθαρίζοντων . . . καὶ ἄδουσιν we have the familiar Hebrew idiom reproduced already in i. 5-6, ii. 2, 9, etc. (see note *in loc.*). ἄδουσιν ὡς ᾠδὴν καινὴν; cf. v. 9. ἐνώπιον τοῦ θρόνου; cf. iv. 5, 6, etc. 4. The use of ἀπαρχή = "sacrifice," though not found elsewhere in our author, is in keeping with his frequent use of Greek words in the same sense as in the LXX. 5. The asyndetic addition of the clause ἁμωμοὶ εἰσιν (cf. xvi. 6). 6. πετόμενον ἐν μεσουρανήματι. Already in viii. 13. With εὐαγγελίσαι ἐπὶ τοὺς κατοικοῦντας (A., καθημένους, NCPQ); cf. x. 7. The enumeration πάν ἔθνος καὶ φυλὴν κτλ. (see note on v. 9) and the grammatical irregularity λέγων in 7 instead of λέγοντα are both characteristic of his style. 7. λέγων ἐν φωνῇ μεγάλῃ. Cf. xiv. 9. ἐν is used also before φωνῇ μεγ. after κηρύσσειν (v. 2), but after κράζειν only in passages from another hand (xiv. 15, xviii. 2). On the other hand it is absent after λέγειν in this phrase (v. 12, viii. 13), after κράζειν (vi. 10, vii. 2, 10, x. 3),

after *φωνεῖν* (xiv. 18). Hence our author varies in his use of this phrase in connection with *λέγειν*. See note on x. 2. *φοβήθητε τὸν θεόν*. So xv. 4, xix. 5 (cf. xi. 18, *φοβουμένους τὸ ὄνομά σου*). *δότε αὐτῷ δόξαν*. Cf. xvi. 9, xix. 7—also in the incorporated source, xi. 13. *ἦλθεν ἡ ὥρα τῆς κρίσεως*. Cf. similar phrases: vi. 17, *ἦλθεν ἡ ἡμέρα . . . τῆς ὀργῆς αὐτῶν*; xi. 18, *ἦλθεν . . . ὁ καιρὸς τῶν νεκρῶν κριθῆναι*; xviii. 10, *ἦλθεν ἡ κρίσις σου*: also in interpolated section, xiv. 15. *προσκυνήσατε*, c. dat. of God: cf. iv. 10, vii. 11, note, xi. 16, xix. 10, xxii. 9, whereas it takes the acc. of τὸ θηρίον in 9—in both respects exhibiting our author's usage. *πηγὰς ὑδάτων*: cf. viii. 10, xvi. 4.

8. *οἶνου τοῦ θυμοῦ τῆς πορνείας*. So xviii. 3. See note *in loc*. 9. *προσκυνεῖ τὸ θηρίον*. See note on 7. *λαμβάνει χάραγμα*. Cf. xiv. 11, xix. 20, xx. 4. But we should probably read τὸ χάραγμα. See note *in loc*. *ἐπὶ τοῦ μετώπου*. We should most probably read *ἐπὶ τὸ μέτωπον*, since the context clearly comes from our author's hand. See note on vii. 3. *κ* reads the dative. *ἐπὶ τὴν χεῖρα*. Cf. xx. 1, 4. See note on xiii. 16. 10. *καὶ αὐτὸς πίεται*. For the use of *καί* see note on xiv. 10. *βασανισθήσεται ἐν πυρὶ καὶ θείῳ*. *βασανίζω* is found four times elsewhere in our author, while *βασανισμός* (see next verse), which occurs four times, is not attested elsewhere in the N.T. With *πυρὶ καὶ θείῳ* cf. xx. 10, xxi. 8, xix. 20. 11. *ὁ καπνὸς . . . ἀναβαίνει*. Cf. viii. 4, ix. 2, xix. 3. *οὐχ ἔχουσιν ἀνάπαυσιν κτλ*. Already in iv. 8. *οἱ προσκυνούντες τὸ θηρίον*. Characteristic of our author both as to grammar and diction. 12. *ὡδε ἡ ὑπομονὴ κτλ*. Cf. xiii. 10. *τῶν ἁγίων . . . οἱ τηροῦντες τὰς ἐντολάς*. For the phrase cf. xii. 17. The irregularity is characteristic of our author. 13. *λέγει τὸ πνεῦμα*. Cf. ii. 7, etc., xxii. 17. 14. *καὶ εἶδον καὶ ἰδοῦ*. See iv. 1, note. *ἐπὶ τὴν νεφέλην καθήμενον*. Characteristic of our author: see note on iv. 2, and contrast the non-Johannine constructions of this phrase in 15, 16. *ὅμοιον υἱὸν ἀνθρώπου*. This unique construction is found only in our author. It has already occurred in i. 13, and, as we have seen in the Additional Note on i. 13, vol. i. p. 36, might be regarded as a further development of other linguistic constructions, to which attention is called in that note.

Interpolation—15-17. In this short section there are four constructions which are foreign to our author's use. These are given in the note on 15-17, p. 21. Other grounds for regarding 15-17 as interpolated are given in the note on 14-20, p. 18 sq.

18-20. These verses are in keeping with the diction and style of our author. They contain, it is true, several words not found elsewhere in our author *φωνεῖν*, *τρυγᾶν*, *βότρυς*, *ἄμπελος*, *ἀκμάζειν*, *σταφυλή*, *χαλινός*, but these help to delineate his subject.

18. ἐφώνησεν φωνῇ μεγάλῃ. Though φωνεῖν is not found elsewhere in our author the construction is always that which he uses with κράζειν, and in two cases out of four with λέγειν. πέμψον σου τὸ δρέπανον. The vernacular use of the pronoun here is elsewhere in our author not infrequent. 19. ἔβαλεν . . . εἰς τὴν γῆν. See note *in loc.* ληνὸν τοῦ θυμοῦ τοῦ θεοῦ. Cf. xix. 15. ἐπατήθη ὁ ληνός. Cf. xix. 15. ἄχρι τῶν χαλινῶν. ἄχρι occurs six times in our author as a preposition and five times as a conjunction, but not once in the other Johannine writings in the N.T.

§ 3. *Interpolated passages*, 3<sup>c</sup>-4<sup>c</sup> (ἀπὸ τῆς γῆς . . . ἡγοράσθησαν), 4<sup>c</sup>, καὶ τῷ ἄρνίῳ, and probably 5, καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὗρέθη ψεῦδος. See the grounds for this conclusion *in loc.* 15-17. That these verses are an intrusion is manifest on many grounds. See the general grounds in the note on 14-20, p. 18 sq., and the grammatical grounds in the note on 15-17, p. 21.

**XIV. 1-5.** A proleptic vision of the 144,000 with the Lamb on Mount Zion—*i.e.* of the risen martyrs with Christ during the Millennial reign. That these are the same as the 144,000 in vii. 4-8, *i.e.* the spiritual Israel, the entire Christian community, alike Jewish and Gentile, which were sealed to protect them from the demonic woes, that are to follow speedily, we hope to prove in the course of our criticism of verses 1-5 (see also vol. i. p. 199 sqq.). In vii. 9-17 this same body of the faithful is represented as arriving in heaven during the great final tribulation, or as already assembled there at its close. Here they are represented as having at a later stage come down to earth for the Millennial reign (cf. xx. 4). The vision is therefore proleptic. There is a progressive note in each vision.

1. καὶ εἶδον καὶ ἰδοῦ. See note in iv. 1.

τὸ ἄρνιον. The Lamb is here set over against the Beast in xiii., and the followers of the Lamb with His name and that of His Father over against the followers of the Beast with his mark on their forehead.

From O.T. times Mount Zion was associated in the minds of the faithful with divine deliverance. Thus Joel ii. 32 (iii. 5) writes: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and Jerusalem shall be those that escape, as the Lord hath said." In the 8th cent. B.C. there existed for a time the belief that Jerusalem could not be destroyed. In later times it was held that a special blessing attached to residence in Palestine. It alone was to escape the woes that would befall the rest of the earth: cf. 2 Bar. xxix. 2 (where see my note), xl. 2, lxxi. 1; 4 Ezra xiii. 48, 49, vi. 25. This idea was revived in Talmudic literature.

This appearance of the Messiah with a mighty multitude on



Mount Zion was a Jewish expectation, as we see in 4 Ezra xiii. 35, 39, 40, "But he shall stand upon the summit of Mount Zion. . . . And whereas thou didst see that he summoned and gathered to himself another multitude which was peaceable, these are the ten tribes." In 4 Ezra ii. 42 (Christian or Christian recast of Jewish material) we have a close parallel to our text: "I Esdras saw upon *Mount Zion a great multitude which I could not (dst. c, 'no man could') number, and they all praised the Lord with songs.* 43. *And in the midst of them there was a young man of high stature, taller than all the rest, and upon every one of their heads he set crowns . . .* 44. So I asked the angel and said: Who are these, my Lord? 45. He answered and said unto me: *These be they that have put off the mortal clothing and put on the immortal, and have confessed the name of God.*"

This last work was probably written about 200-250 A.D., and therefore forms an early testimony to the right interpretation of the 144,000 on Mount Zion in our text; for it appears to identify the multitude described in vii. 9-17 and that in our text. In accordance with vii. 9-17 the writer of 4 Ezra ii. 42-47 represents them as having confessed and stood out stoutly for the name of God, and so as now clad in the garments of immortality, and in accordance with xiv. 1-5 of our text they stand on Mount Zion with the Messiah.

ἑκατον τεσσαράκοντα κτλ. The answer to the question as to the identity of the 144,000 that accompany the Lamb has in part been given in the Introduction to Chap. vii. where we have found them to be the same as the 144,000 in vii. 4-8 and the great multitude in vii. 9-17. But, though the constituents of the multitude are the same, the circumstances are different. In the vision before us the scene is upon earth (cf. ver. 2). The blessed faithful follow the Lamb on Mount Zion. And yet they have already passed through the gates of death, and have been presented as an offering (ἀπαρχή) to God (xiv. 4). Hence we have here a momentary vision of the saints, who have returned to earth to share in the Millennial reign. (Cf. xx. 4-6.)

But the above identification of the 144,000 in vii. 4-8 and xiv. 1-5 is apparently rejected by every modern scholar, save Alford, who has clung fast to it, although unable to surmount the chief difficulty that stands in its way. A minor difficulty, i.e. the absence of the defining article to identify these 144,000 with those spoken of in vii. 4, he treats as negligible on the ground that the reader was meant to identify the two hosts, seeing that they consist of the same number and are both marked on the forehead as God's own possession.

Alford may be right in ignoring the absence of the article (cf. xv. 2, where the expected article is missing, ὡς θάλασσαν

instead of τὴν θάλασσαν, and xiv. 9, where τό is wanting before χάραγμα), but the present writer is of opinion that the real explanation is that it was excised by the interpolator of the introductory sentences in xiv. 4-5, who sought by his manipulation of the text to destroy the identity of the 144,000 in vii. 4-8 and the 144,000 in the present passage, and to transform them into a body of monkish celibates. Having thus explained the absence of the article, there is another and greater difficulty, which stands in the way of this identification, and this is that the 144,000 are described as "first-fruits" to God and to the Lamb. If these 144,000, as the present writer holds, are identical with the entire body of Christians living in the last days, who have been sealed with a view to their protection against the demonic woes, how is it that they are designated as "first fruits"? It is the interpretation set on this word ἀπαρχή by all scholars in the past that has misled them into differentiating the 144,000 in vii. 4-8 and in xiv. 1-5. This word has hitherto been taken universally to mean "first fruits" in this passage. That in the Pauline Epistles and in St. James it bears this meaning is indubitable. But this is by no means the case in the LXX, although Grimm's Lexicon and Thayer's enlarged edition of Grimm state that ἀπαρχή is generally the equivalent of ראשית. So far is this from being the case that it is generally *not* the equivalent of this word. Thus whereas ἀπαρχή occurs about 66 times in the LXX, it is a rendering of ראשית only 19 times. In the remaining 47 times, it is once a rendering for the Hebrew word for "tithe," 4 times of חלב (= "fat," in which case it means "the best of"), and 40 times a rendering of תרומה (= "offering" or "oblation"), and once of תנופה (= "offering"). Thus we see that in the LXX oftener than twice out of three times it means "an offering." In Sirach it occurs four times, but only once with the meaning of "first fruits," while in the other three passages it signifies either an "offering" or "gift." Hesychius also notes that one of its Greek meanings is προσφορά. It is clear, then, that in the Greek Bible of Judaism ἀπαρχή meant "offering," "sacrifice," or "gift" nearly 3 times out of 4.<sup>1</sup> Now

<sup>1</sup> The above note was written before the publication of Moulton and Milligan's *Vocabulary of the Greek Testament*. Though these editors have not corrected the misstatements in Grimm's and Thayer's lexicons, to which they give their imprimatur in their preface, they have shown from the Magnesian inscriptions (ed. Kern. 1900), that ἀπαρχή is very commonly used as=a "gift" to a deity, and that this use occurred as early as the 6th cent. B.C. in Athens (*Syll. Inscr. Graec.*<sup>2</sup>, Dittenberger, 1888-1901). They conclude that in the N.T. "we are perhaps at liberty to render 'sacrifice' or 'gift' where it improves the sense," though they do not specify any individual passage save Rom. viii. 23. The Magnesia above referred to was in the neighbourhood of Ephesus. Hence the local and κοινή use of ἀπαρχή confirms the conclusions arrived at above.

it is just this meaning that our text requires. The faithful, whether as martyrs or confessors, are sacrifices to God. As such they are offered on the heavenly altar, vi. 9. A further sacrificial reference is discoverable in the epithet in xiv. 5, where they are said to be ἄμωμοι, that is, "unblemished," sacrificially perfect.

ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ κτλ. With this clause we might compare iii. 12, where a threefold inscription on the foreheads of the faithful is mentioned. But, if we compare xxii. 4, where the name is simply said to be that of God, and 4 of the present chapter, where καὶ τῷ ἁγνίῳ appears to be an interpolation, it is possible that αὐτοῦ καὶ τὸ ὄνομα is also an interpolation. The seal consists in the name of God inscribed on the brow. This inscription declares that the person so inscribed is God's own possession: it is at the same time evidence that his character is such as befits a servant of God.

2. φωνὴν ἐκ τοῦ οὐρανοῦ κτλ. The singers are the angel choirs in heaven and not the 144,000 in Mt. Zion, but the new song is intelligible to the 144,000 and to them alone owing to their fellowship with Christ.

Most of the phrases of this verse occur elsewhere in our author, see p. 2.

κιθαρωδῶν κιθαρίζοντων . . . 3. καὶ ᾄδουσιν. These words should be rendered: "harpers harping . . . and singing." It is another instance of the literal reproduction in Greek of a familiar Hebrew idiom, which we have found already in i. 5-6, ii. 2, 9, 20, vii. 14, xv. 3. Thus the style is very characteristic of our author. Here the new song is at first sung not by the redeemed (as in xv. 3; 4 Ezra ii. 42), but by angelic choirs before the throne.

3. καὶ ᾄδουσιν = καὶ ᾄδόντων. See preceding note.

ὡς ᾠδὴν καινὴν. See note on v. 9.

ἐνώπιον τοῦ θρόνου. See Intro. to Chap. xiv. § 2.

οὐδεὶς ἐδύνατο κτλ. Only those who are redeemed from the earth can learn the song; for the soul apprehends only that for which it has an affinity. Their spiritual experience won through travail and tears is the mother of understanding. The song is the expression of the inner life, and so in the measure of their spiritual growth is likewise the measure of their spiritual apprehension.

οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. The diction and thought here have already occurred in v. 9, 10. That passage is of supreme importance in dealing with the text immediately before us. Now the leading thought in v. 9, 10 is that the faithful are bought by Christ for God, and consecrated to His service as kings and priests. Here also, whether we retain or omit the disturbing clauses ἀπὸ τῆς γῆς οὗτοί εἰσιν οἱ . . . ἡγοράσθησαν, the

idea is of a like nature. The 144,000 have been bought to be an offering or sacrifice (ἀπαρχή, xiv. 4: see note on 1) unto God: cf. vi. 9.

This verse, with the exception of the words ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ or ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ, seems to be a later addition due to the incorporation of a marginal explanatory gloss. In support of the aorist we might adduce our author's usage elsewhere: see v. 9, ἡγόρασας τῷ θεῷ . . . ἐκ πάσης φυλῆς κτλ. If, on the other hand, we adopt the former view, then in οἱ ἡγορασμένοι . . . καὶ . . . οὐχ εὐρέθη we have, if the latter clause is original, another instance of our author's reproduction in Greek of a Hebrew idiom: see ii. 2, 9, 20, vii. 14, xiv. 2-3. This combination of the perfect and aorist is found often in our author: cf. ii. 3, 5, iii. 2, 3, 17, xvi. 6. That καὶ τῷ ἀρνίῳ is an addition appears to be clear from the fact that the 144,000 have been bought by the Son for the Father; and not by the Son for the Father and for Himself: cf. v. 9. The Church is the *bride* of the Lamb: cf. xix. 7, 8; Eph. v. 27, not an *offering* presented to Him. If the above clauses are interpolated, the original of 3<sup>c</sup>-4 may have run as follows: οἱ ἡγορασμένοι ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ. We shall now deal with the clauses, which for the time being we have assumed to be interpolations.

But let us waive for the moment the question of the authenticity of these clauses and study them in themselves and with regard to their immediate context. Now, first of all, it is admitted, so far as I am aware, on all hands that *the 144,000*, whether identical with the 144,000 in vii. 4-8, or representing the élite of the saints composed of Christian ascetics (Bousset, Moffatt), *must embrace both men and women*. That παρθένοι can be used of men is of course acknowledged. So far all is clear. But when we start from these premises and try to explain οὗτοί ἐσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν we are plunged into hopeless difficulties. For, if we take these words literally, it is obvious that *they cannot be used of women*. Nor indeed can they be applied to women in any intelligible sense, whatever the metaphorical meaning may be that we attach to the words. Had the writer wished, he could easily have found a phrase applicable literally and metaphorically alike to men and women, such as οἱ ἐν τῇ πορνείᾳ οὐκ ἐμολύνθησαν. πορνεία is used metaphorically in xiv. 8, xvii. 2, 4, xviii. 3, xix. 2, and πορνεύω in xvii. 2, xviii. 3, 9 in the sense of idolatrous worship. Such a clause could be used both of men and women, in a literal or metaphorical sense, and the same idea could have been expressed in other ways. Hence we conclude either that men alone are referred to in the text, or that this passage is interpolated. Since we cannot accept the



former alternative, we are forced to adopt the latter, and the task devolves upon us to settle, so far as we may, the ground of the interpolation, its extent and meaning.

Now the chief *ground* for this interpolation is most naturally to be discovered in the misunderstanding of the word ἀπαρχή as "first fruits." The monkish interpolator, convinced that the highest type of the Christian life was the celibate, naturally identified the 144,000, who form the "first fruits" (or best portion of the Christian Church), with the celibates. The superiority of the celibate life, though un-Jewish and un-Christian, was early adopted from the Gnostics and other Christian heretics. Thus Saturninus and Basilides declared that "marriage and generation are from Satan" (Iren. *Adv. Haer.* i. 24), while Tatian (Eus. *H.E.* iv. xxix. 3) pronounced marriage to be "corruption and fornication." Marcion (Hipp. *Phil.* vii. 17-19) established churches of celibates, while the Encratites claimed a self-restraint in advance of that of the Christians. Similarly the religions of Isis and Mithra had their celibates throughout the Roman Empire, as Buddhism in the far East, certain orders of the Aztec priesthood in Mexico, the Vestal Virgins in Rome, and the "Virgins of the Sun" in Peru. The pressure of such ideas from without early made itself felt, not in the N.T. but in early Christianity, as we see from Polycarp, *Ad Phil.* ii. iv. v.; Hermas, *Vis.* ii. 2, 3, *Sim.* ix. 11 (see Hastings, *Encyc. of Ethics and Religion*, iii. 271-273, from which the above facts are drawn). The interpolation was probably made by John's editor.

It is, of course, possible that the interpolated passage appeared first as a marginal gloss on the passage, and that it was subsequently incorporated into the text with a necessary change or two.

As regards the *extent*, it appears to begin with ἀπὸ τῆς γῆς and end with ἡγοράσθησαν. The repetition of the ἀγοράζω with two different adverbial phrases is remarkable. That ἀπὸ τῶν ἀνθρώπων is to be preferred to ἀπὸ τῆς γῆς seems clear from v. 9, where we have ἡγοράσας . . . ἐκ πάσης φυλῆς.

The *meaning* of the interpolation we have already gathered from the foregoing criticism of the passage. The glosser or interpolator, as the case may be, took the passage to refer to celibates, and, as the peculiar clause (οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν) proves, made it refer to male celibates. They were the "first fruits" of the entire Christian Church (for such, of course, he conceived the meaning of ἀπαρχή).

This word as used by the interpolator carries with it the degradation of marriage—an idea inadmissible in the N.T. The use of the aorist here shows that their life on earth regarded as a discipline belongs to the past.

4. παρθένοι. The word παρθένος was applied to men also: cf. *Life of Azenath*, 3. ἐστὶν δὲ οὗτος ὁ Ἰωσήφ ἀνὴρ θεοσεβῆς . . . καὶ παρθένος. 6. διότι καὶ αὐτὸς παρθένος. In Suidas it is applied to Abel: Ἀβὲλ οὗτος παρθένος καὶ δίκαιος ἐπῆρχε. Cf. also Epiph. i. 385 C. παρθενέω is used of males in Just. *Frag.* 1577 A.

οὗτοι οἱ ἀκολουθοῦντες κτλ. These words can hardly fail to be an echo of our Lord's: cf. Mk. ii. 14, x. 21; Luke ix. 59; John i. 43, xxi. 19. For another echo cf. 1 Pet. ii. 21, ἵνα ἐπακολουθήσῃτε τοῖς ἔχουσιν αὐτοῦ. In vii. 17 it is said that the Lamb will be the shepherd of the blessed described in vii. 14-15. This means according to oriental conceptions that the blessed follow Him. Thus to follow Christ is characteristic of the faithful, whether on earth, on which they were called to follow Him even unto death (Matt. x. 38, xvi. 24, 25), or in the Millennial kingdom, or in heaven. But it would be possible to take ἀκολουθοῦντες as referring to the past, and the subsequent words as implying that in such following of the Lamb they underwent martyrdom. Cf. vii. 14, xii. 11. But the context does not favour this interpretation. ὅπου ἂν ὑπάγει. ὅπου elsewhere in the Apocalypse means "where," but with verbs of motion it was used as the equivalent of ὅπου. Cf. John viii. 21, 22, xiii. 33, 36. The ἂν in this connection is impossible in classical Greek. In viii. 1 we have ὅταν ἤνοιξεν, and in Mk. vi. 56 ἂν occurs after ὅπου with the past imperfect indicative. The construction seems to imply an action of indefinite frequency: cf. Robertson, *Gram.* 958.

ἀπὸ τῶν ἀνθρώπων. This phrase summarizes the full enumeration given in v. 9. ἀπαρχή = "sacrifice" or "offering." See note on 1. [καὶ τῷ ἀρνίῳ.] An addition. See note on 4.

5. καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος. This clause recalls most nearly Zeph. iii. 13, καὶ οὐ μὴ εὐρεθῇ ἐν τῷ στόματι αὐτῶν γλῶσσα δολία, and Isa. liii. 9. In 1 Pet. ii. 22 we have the latter reproduced: οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ. Cf. John i. 47. It must, however, be confessed that this clause follows weakly after οἱ ἡγορασμένοι . . . ἀπαρχὴ τῷ θεῷ.

ἄμωμοί εἰσιν. This sentence introduced asyndetically is in the style of our author: cf. xvi. 6. ἄμωμος [= תמים ] describes best the character of the ἀπαρχή; in the LXX it has three times out of four a sacrificial reference, and affirms the flawlessness of the victim. It is that which is unblemished, sacrificially perfect. In 1 Pet. i. 19 Christ Himself is described as ἀμνοῦ ἀμόμου, and in Heb. ix. 14 as offering Himself as an unblemished sacrifice unto God (ἐαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ). In the present context the 144,000 who had been offered in sacrifice to God (ἀπαρχὴ τῷ θεῷ) are likewise described as ἄμωμοι. In the five other passages, where it occurs in the Pauline Epistles and Jude,

the clause has an ethical meaning and connotes "blamelessness."

*Note on xiv. 1-5.*—This section has been an occasion of great difficulty to scholars. I have sought to show that much of this difficulty arose from misconception of the word ἀπαρχή. But, as we have seen, there are other difficulties, which cannot be got rid of save by the excision of certain clauses. Völter (iv. 38 sq., 139 sq.) excises xiv. 4-5 and a phrase in xiv. 1, and then identifies the 144,000 here with the 144,000 in vii. 4-8. Weyland excises xiv. 1, 4-5, Erbes xiv. 4<sup>ab</sup>, and a phrase in 4<sup>d</sup>. Spitta is the most drastic of all. He changes τὸ ὄνομα . . . πατρὸς αὐτοῦ into τὸ ὄνομα τοῦ θεοῦ ζῶντος: excises 2<sup>c</sup>-3 and reduces 4-5 to the following form: οἱ τοὶ ἡγορασθέντες ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ. (See pp. 144 sq., 147 sq., 536.) Wellhausen recognizes the fact that the text shows undoubted signs of interpolation. Bousset admits the possibility of a source underlying xiv. 1-5, but he thinks it impossible to recover it. He therefore takes the text as it stands and interprets the 144,000 to be a body of Christian ascetics and, therefore, different from the 144,000 in vii. 4-8. He thinks, however, that there are signs in the Apocalypse that these two bodies were originally identical.

In the above study of xiv. 1-5 I have attempted to show that xiv. 1-3 comes from the hand of our author (see also *Introd.* p. 2) save probably one phrase (τὸ ὄνομα αὐτοῦ καὶ) in xiv. 1. As regards xiv. 4-5 the case is different. Here the diction is not much of a guide to us, but the ideas and the irregularity of the order of the sentences are. Thus of the various descriptions of the 144,000 in 4-5 it is clear from the earlier chapters that the essential one is, without doubt, that which describes them as a sacrifice to God.

At the close of 5 this idea recurs in the words, ἄμωμοί εἰσιν, but a purely ethical description intervenes—καὶ ἐν τῷ στόματι . . . ψεῦδος. This appears irregular, but greater difficulties have already emerged in connection with 4<sup>a</sup>, where the un-Jewish and un-Christian idea is presented, that the very élite of the blessed consists of ascetics, and that, too, male ascetics. On these and other grounds we have excised certain clauses and concluded that, before the monkish glosser went to work, our author's text read as follows in xiv. 3<sup>c</sup>-5, οἱ ἡγορασμένοι ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ ἄμωμοί εἰσιν. But καὶ ἐν τῷ στόματι . . . ψεῦδος may be original. To the interpolator of the above clauses we may owe also the removal of the article before the 144,000, which identified this 144,000 with the 144,000 in vii. 4-8.

6-11. Vision of the judgment to be executed on the Roman Empire and its worshippers, in which three angels make proclamation. The first proclaimed to all men an eternal Gospel, the

burden of which was that all men should worship the one God who had created heaven and earth, for that the hour of judgment had come (6-7). The second announced, as though already accomplished, the fall of Rome, which had made all the nations to drink of the wine of her fornication (8). The third proclaimed that those who submitted to the mandates of Rome would share in the everlasting torment that awaited her (9-11).

6. ἄλλον ἄγγελον. The presence of the ἄλλον occasions some difficulty. It is supported by the best textual authorities. If it is original, we might, perhaps, with Düsterdieck explain the word as used in contradistinction to the angels that had appeared in earlier scenes. He compares x. 1 where ἄλλον ἄγγελον has already been mentioned, who, as in the present instance, proclaims the impending end of the world. Erbes and J. Weiss suppose we have here a reference to viii. 13, where the phraseology is certainly similar: ἐνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ. Bousset suggests that in ἄλλον ἄγγελον we have a dittography, and J. Weiss that it is a corruption of ἄλλον αἶτον. Cf. viii. 13. It seems best to explain ἄλλ. ἄγγ. as = "another, an angel." See note on 15 below. The difficulty recurs in 8, 9.

πετόμενον ἐν μεσουρανήματι. Cf. viii. 13, xix. 17. In the O.T. the angels are not represented with wings save in its latest books: cf. Dan. ix. 21.

εὐαγγέλιον αἰώνιον. This phrase is found here only in the Johannine writings, whereas the cognate verb occurs here and in x. 7. εὐαγγέλιον here is not to be translated as if it were τὸ εὐαγγέλιον. Its character is defined by its present context and x. 7. It is a proclamation of the impending end of the world and of the final judgment, which, while it is a message of good tidings to the faithful, constitutes for all nations a last summons to repentance.

In x. 7 it was made known to His servants the prophets, here it is proclaimed to all the world. This gospel is termed αἰώνιον because possibly our author wishes to emphasize its unchangeable validity for all eternity.

τοὺς κατοικοῦντας ἐπὶ τῆς γῆς (A and some cursives). NCPQ read τ. καθημένους ἐπὶ τ. γῆς. The textual evidence is here indecisive. Difficulties beset both readings. The second reading is against the normal usage of our author. We should expect ἐπὶ τ. γῆν = after the καθημένους. But ἐπὶ τ. γῆς is the universal construction in our author after κατοικεῖν. Hence if we could discover any good ground for the change of κατοικοῦντας into καθημένους, we shall have little hesitation in recognizing A as right. Now, though the scribes of NCPQ were occasionally doubtful as to our author's constructions after ὁ καθημένος, τοῦ καθημένου, τῷ



καθημένῳ, they could have had no doubt as to the meaning of the phrase οἱ κατοικοῦντες ἐπὶ τῆς γῆς (always so except in xiii. 12, xvii. 1, 2, where these constructions are found in sources) elsewhere in our author, *i.e.* iii. 10, vi. 10, viii. 13, etc. And since this meaning was always bad in all other passages, and since it could not bear such a meaning here, some early scribe may have been led to substitute καθήμενους for κατοικοῦντας and thus give the phrase the neutral colour it required here. But, if this hypothesis of the origin of καθήμενους is right, its presence here can only call for condemnation. It is against our author's usage wholly in this construction: indeed, according to his usage it could only mean "those who sat on the earth."<sup>1</sup>

If, then, we accept the reading of A, we must in this one passage attach a purely neutral or geographical sense to the phrase, such as it bears not infrequently in 1 Enoch (see xxxviii. 5, note). See note on xi. 10.

πᾶν ἔθνος καὶ φυλὴν κτλ. See note on v. 9.

λέγων. The grammatical irregularity is characteristic of our author. See iv. 1, xi. 1.

7. λέγων ἐν φωνῇ μεγάλῃ. See Introduction to this Chapter, § 2: also note on x. 2.

φοβήθητε τὸν θεὸν κτλ. This gospel is based on a purely theistic foundation. But, when the last hour has come, a man's chief concern is not dogmatic fullness or correctness of creed, but only self-humiliation before and self-surrender to the Lord of all. With this announcement we might compare the gospel as preached by our Lord in Mark i. 15, μετανοεῖτε καὶ πιστεῦετε ἐν εὐαγγελίῳ.

But a really excellent parallel is to be found in St. Paul's speech at Lystra, Acts xiv. 15: εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν κτλ. On the creation idea, cf. x. 6 of our text.

The clause φοβ. τ. θεόν is found in Eccles. xii. 13, and δότε αὐτῷ δόξαν in Josh. vii. 19; 1 Sam. vi. 5; Isa. xlii. 12; Jer. xiii. 16, but they both belong to our author's phraseology: see Introd. to Chap. xiv., p. 3.

ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ. The diction and form of this sentence are characteristic of our author, but are of still more frequent occurrence in the Fourth Gospel. Cf. ii. 4, iv. 21, 23,

<sup>1</sup> οἱ κατοικοῦντες ἐπὶ τ. γῆς is a rendering of יְשׁוּבִים עַל הָאָרֶץ, and this is the normal rendering of it in the LXX. In a few cases in the LXX of Jeremiah only do we find οἱ καθήμενοι ἐπὶ τ. γῆς or τ. γῆν: cf. xxxii. (xxv.) 29, 30. With definite localities it occurs more frequently: cf. Dan. ix. 7, where we have καθήμενοι ἐν Ἱερουσαλὴμ (LXX κατοικοῦσιν ἐν Ἱερο., Theod. (A)). See note on this phrase in xiii., Introd. § 4.