

A CRITICAL AND EXEGETICAL
COMMENTARY

ON

THE REVELATION OF ST. JOHN

BY

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VOLUME I

TO
MY WIFE

TO WHOM

I AM IMMEASURABLY BEHOLDEN
IN THIS AS IN MY OTHER STUDIES

BUT IN THIS
BEYOND ALL THE REST

PREFACE.

IN 1894 Messrs. T. & T. Clark asked me to undertake a Commentary on the Apocalypse. The present Commentary, therefore, is the result of a study extending over twenty-five years. During the first fifteen years of the twenty-five—not to speak of the preceding eight years, which were in large measure devoted to kindred subjects—my time was mainly spent in the study of Jewish and Christian Apocalyptic as a whole, and of the contributions of individual scholars of all the Christian centuries, but especially of the last fifty years, to the interpretation of the Apocalypse. The main results of these studies are embodied in my article on “Revelation,” in the last edition of the *Encyclopaedia Britannica*.

But this work had hardly passed through Press before I became convinced that many of the conclusions therein set forth were in a high degree unsatisfactory, and that, if satisfactory results were to be reached, they could only be reached by working first hand from the foundation. From that period onwards I began to break with the traditions of the elders—alike ancient and modern—and to rewrite—and that not once or twice—the sections of my Commentary already written. Thus I soon came to learn that the Book of Revelation, which in earlier years I feared could offer no room for fresh light or discovery, presented in reality a

field of research infinitely richer than any of those to which my earlier studies had been devoted. The first ground for such a revolution in my attitude to the Book was due to an exhaustive study of Jewish Apocalyptic. The knowledge thereby acquired helped to solve many problems, which could only prove to be hopeless enigmas to scholars unacquainted with this literature. But the second ground was of greater moment still. For the more I studied the Greek of the Apocalypse the more conscious I became that no scholar could appreciate the essential unity of the style of the greater part of the book, or even translate it, who had not made a special study of the Greek versions of the Old Testament, and combined therewith an adequate knowledge of the Greek used by Palestinian Jewish writers and of the ordinary Greek of our author's time. From the lack of such a study arose the multitude of disintegrating theories with which I have dealt in my *Studies in the Apocalypse*. The bulk of these were due to their authors' ignorance of John's style. They failed to recognize the presence in the text of certain phrases and passages which conflicted with John's style, while with the utmost light-heartedness they excised from his text chapters and groups of chapters which are indisputably Johannine.

John's Grammar.—In fact, John the Seer used a unique style, the true character of which no Grammar of the New Testament has as yet recognized. He thought in Hebrew,¹ and he frequently reproduces Hebrew idioms literally in Greek. But his solecistic style cannot be wholly explained from its Hebraistic colouring. The language

¹ I have already in part dealt with this subject in my *Studies in the Apocalypse*², pp. 79–102. I am glad to learn from the editor of Moulton's *Grammar of N. T. Greek* that Dr. Moulton abandoned his earlier attitude on this question after reading these lectures.

which he adopted in his old age formed for him no rigid medium of expression. Hence he remodelled its syntax freely, and created a Greek that is absolutely his own. This Greek I slowly mastered as I wrote and rewrote my Commentary chapter by chapter. The results of this study are embodied in the "Short Grammar" which is included in the Introduction that follows.

The Text.—The necessity of mastering John's style and grammar necessitated, further, a first-hand study of the chief MSS and Versions, and in reality the publication of a new text and a new translation. When once convinced of this necessity, I approached Sir John Clark and laid before him the need of such a text and such a translation. After consultation with Dr. Plummer, the General Editor of the Series, Sir John acceded to my request with a courtesy and an enthusiasm I have never yet met with in any publisher. Sir John's action in this matter recalls the best traditions of the great publishers of the past.

For the order of the text and the readings adopted, and for any critical discussion of the text in the *Apparatus Criticus*, I am myself wholly responsible. The readings followed in the Commentary do not always agree with those in the Greek Text and in the Translation. Where they disagree, the Text, Translation, and Introduction represent my final conclusions. But these disagreements only affect matters of detail as a rule, and not essential questions of method. The Text represents only a fuller development of the methods applied in the Commentary.

Apparatus Criticus.—In the formation of the *Appar. Crit.* I had to call in the help of other scholars, since owing to over twenty years spent largely in the collation of MSS and the formation of texts in several languages, I felt my eyes were wholly unequal to this fresh strain.

When seeking such help, I had the good fortune to meet the Rev. F. S. Marsh, now Dean of Selwyn College, Cambridge. To his splendid services I am deeply indebted for the preparation of the *Appar. Crit.* At his disposal I placed the photographs of the Uncials A and 8, of twenty-two Cursives, and of all the Versions save the Ethiopic. One-half of the twenty-two Cursives I examined personally in the Vatican Library, in the Laurentian Library in Florence, and in St. Mark's in Venice, and had them photographed. The rest of the photographs I procured through the kind offices of the Librarians of the Bodley, the National Library in Paris, and of the Escorial. Three or even four of these Cursives are equal in many respects to the later Uncials, and in certain readings superior.

Mr. Marsh collated in full the readings of these MSS and practically all the readings of the Versions,¹ and prepared the *Appar. Crit.* of chapters i.-v. Readings from other Cursives have been adopted from Tischendorf, Swete, and Hoskier. Unfortunately, when the work was far advanced, Mr. Marsh was called off to the War for three years. During his absence, Professor R. M. Gwynn² and Miss Gertrude Bevan most kindly came to my help, and verified the *Appar. Crit.* of i.-v., with the exception of the Syriac and Ethiopic Versions. There are three other scholars to whom my warm thanks are due. The first is the Rev. Cecil Cryer, who verified Mr. Marsh's collations of vi.-xiv. and embodied them in the *Appar. Crit.*, and

¹ I am myself responsible throughout for the collation of the Ethiopic Version. For my own satisfaction also, I have collated and verified hundreds—in some cases thousands—of readings in each of the other Versions, and in each of the twenty-two MSS.

² Professor Gwynn also read through the proofs of the Commentary, and Miss Bevan gave me most ungrudging help in part of the Introduction.

subsequently carried i.-xiv. through the Press.¹ During this process I verified here and there in the proofs thousands of readings from the MSS and Versions, but this revision was of necessity only partial. Mr. Marsh then made a complete revision of the *Apparatus Criticus* and corrected a large number of *errata*. The other two scholars are the Rev. D. Bruce-Walker and the Rev. J. H. Roberts. These in conjunction verified Mr. Marsh's collations of xv.-xxii., the former taking the larger share of the work. At this juncture Mr. Marsh returned, and prepared and carried through Press xv.-xxii. Once again I must record my grateful thanks to Mr. Marsh, and express the hope that he may find time and opportunity for research, and so make the contributions to scholarship for which he is so well qualified. Also I would express my gratitude to the Rev. George Horner for the large body of readings which he put at my service from the Sahidic Version, and the frequent help he gave in connection with readings from the Bohairic Version; and to Professor Grenfell for calling my attention to the Papyrus Fragments of the Apocalypse (see vol. ii. 447-451). Finally, I wish to express my gratitude to Dr. Plummer for his patience and kindness throughout the long years in which I was engaged on this Commentary, as well as for the many corrections he made in the revision of the proofs.

The Indexes.—For the first and fourth Indexes I am indebted to the competent services of the Rev. A. Ll. Davies, Warden of Ruthin, North Wales.

The Translation.—The Translation is based on the text. While the text diverges in many passages from

¹ Mr. Cryer further helped me by verifying the references in the Introduction.

that accepted in the Commentary, the Translation diverges from the text practically only in one (ii. 27).

In the Translation I have sought to recover the poetical form in which the Seer wrote so large a part of the Apocalypse. Nearly always, when dealing with his greatest themes, the Seer's words assume—perhaps unconsciously at times—the forms of parallelism familiar in Hebrew poetry. Even the strophe and antistrophe are found (see vol. ii. 122, 434–435). To print such passages as prose is to rob them of half their force. It is not only the form that is thereby lost, but also much of the thought that in a variety of ways is reinforced by this parallelism.

The Apocalypse—a Book of Songs.—Though our author has for his theme the inevitable conflicts and antagonisms of good and evil, of God and the powers of darkness, yet his book is emphatically a Book of Songs. Dirges there are, indeed, and threnodies; but these are not over the martyrs, the faithful that had fallen, but spring from the lips of the kings of the earth, its merchant princes, its seafolk, overwhelmed by the fall of the empire of this world and the destruction of its mighty ones in whom they had trusted, or from the lips of sinners in the face of actual or impending doom. But over the martyred Church, over those that had fallen faithful in the strife, the Seer has no song of lesser note to sing than the beatitude pronounced by Heaven itself: "Blessed—blessed are the dead that die in the Lord." A faith immeasurable, an optimism inexpugnable, a joy inextinguishable press for utterance and take form in anthems of praise and gladness and thanksgiving, as the Seer follows in vision the varying fortunes of the world struggle, till at last he sees evil fully and finally destroyed, righteousness established for evermore, and all the faithful—even the weakest of God's servants

amongst them—enjoying everlasting blessedness in the eternal City of God, bearing His name on their foreheads, and growing more and more into His likeness.

The Apocalypse—a book for the present day.—The publication of this Commentary has been delayed in manifold ways by the War. But these delays have only served to adjourn its publication to the fittest year in which it could see the light—that is, the year that has witnessed the overthrow of the greatest conspiracy of might against right that has occurred in the history of the world, and at the same time the greatest fulfilment of the prophecy of the Apocalypse. But even though the powers of darkness have been vanquished in the open field, there remains a still more grievous strife to wage, a warfare from which there can be no discharge either for individuals or States. This, in contradistinction to the rest of the New Testament, is emphatically the teaching of our author. John the Seer insists not only that the individual follower of Christ should fashion his principles and conduct by the teaching of Christ, but that all governments should model their policies by the same Christian norm. He proclaims that there can be no divergence between the moral laws binding on the individual and those incumbent on the State, or any voluntary society or corporation within the State. None can be exempt from these obligations, and such as exempt themselves, however well-seeming their professions, cannot fail to go over with all their gifts, whether great or mean, to the kingdom of outer darkness. In any case, no matter how many individuals, societies, kingdoms, or races may rebel against such obligations, the warfare against sin and darkness must go on, and go on inexorably, till the kingdom of this world has become the kingdom of God and of His Christ.

It is at once with feelings of thankfulness and of regret that I part with a work that has engaged my thoughts in a greater or lesser measure for twenty-five years. On the one hand, I am thankful that I have been permitted to bring this study of the Apocalypse to a close, though this thankfulness is tempered by a keen sense of its many shortcomings, of which none can be so conscious as I am myself. On the other hand, I cannot help a feeling of regret that I am breaking with a study which has been at once the toil and the delight of so many years; and in parting with it I would repeat, as Professor Swete does in his work on the Apocalypse, St. Augustine's prayer: *Domine Deus . . . quaecumque dixi in hoc libro de tuo, agnoscant et tui; si qua de meo, et Tu ignosce et tui*.¹

R. H. C.

4 LITTLE CLOISTERS, WESTMINSTER ABBEY,
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¹ *Advice to the reader.*—Since the present work on the Apocalypse is a large one, and in many respects difficult, *it would be advisable for the serious as well as for the ordinary student to read through the English translation first.* This will introduce him to the main problems of the book, and help him to recognize that the thought of our author is orderly and progressive, and easier to follow than that of the Epistle to the Hebrews or of St. Paul's Epistle to the Romans. After the Translation he should read the Introduction, §§ 1, 4, and such others as these may suggest to him. The serious student should master the chief sections of the Short Grammar (pp. cxvii–clix). So prepared, he can then face the problems discussed in the Commentary, and recognize the grounds for the adoption of certain readings and interpretations and the rejection of those opposed to them.

Each chapter (or, in two cases, groups of chapters) is preceded by an introduction. Such introductions are divided into sections. The first section (§ 1) always gives the general thought of the chapter that follows, while the remaining sections discuss the diction and idiom of the chapter, its indebtedness to the Old Testament and other sources, and many other questions, exegetical, critical, and archaeological.

INTRODUCTION.

I.

§ 1. *Short Account of the Seer and his Work.*

JOHN the Seer, to whom we owe the Apocalypse, was a Jewish Christian who had in all probability spent the greater part of his life in Galilee before he emigrated to Asia Minor and settled in Ephesus, the chief centre of Greek civilization in that province. This conclusion is in part to be drawn not only from his defective knowledge of Greek and the unparalleled liberties he takes with its syntax, but also from the fact that to a certain extent he creates a Greek grammar of his own.¹ He had never mastered the Greek of his own day. The language of his adoption was not for him a normalized and rigid medium of utterance: nay rather, it was still for him in a fluid condition, and so he used it freely, remodelling its syntactical usages and launching forth into unheard of expressions. Hence his style is absolutely unique. That he has set at defiance the grammarian and the usual rules of syntax is unquestionable, but he did not do so deliberately. He had no such intention. His object was to drive home his message with all the powers at his command, and this he does in some of the sublimest passages in all literature. With such an object in view he had no thought of consistently committing breaches of Greek syntax. How then is the unbridled licence of his Greek constructions to be explained? The reason, as the present writer hopes to prove,² is that while he wrote in Greek he thought in Hebrew and frequently translated Hebrew idioms literally into Greek. In Galilee he had no doubt used Aramaic as the ordinary vehicle of intercourse with his fellows, but all his serious studies were rooted in Hebrew. He had so profound a knowledge of the O.T. that he constantly uses its phraseology not only consciously, but even unconsciously. When using it consciously he uses the Hebrew text, and translates it generally first hand; but not infrequently his renderings are influenced not only by the LXX, but also by a later version,

¹ See pp. cxvii-clix.

² See pp. cxlii-clii.

which is now lost in its original form, but which was re-edited by Theodotion 100 years later.¹

John the Seer was quite distinct from the author of the Gospel and Epistles.² That the Gospel and Epistles were from one and the same author, who was probably John the Elder, I have shown below.³ That these two Johns belonged to the same religious circle, or that the author of the Gospel was a pupil of John the Seer, is not improbable.⁴

We gather from the Apocalypse that John the Seer exercised an unquestioned authority over the Churches of the Province of Asia. To seven of these, chosen by him to be representatives of Christendom as a whole,⁵ he wrote his great Apocalypse in the form of a letter, about the year 95 A.D.⁶ The object⁷ of the Apocalypse was to encourage the faithful to resist even to death the blasphemous claims of the State, and to proclaim the coming victory of the cause of God and of His Christ not only in the individual Christian, and the corporate body of such individuals, but also in the nations as such in their national and international life and relations. It lays down the only true basis for national ethics and international law. Hence the Seer claims not only the after-world for God and for His people, but also this world. God's work will be carried on without haste, without rest, till "the kingdom of this world has become the kingdom of God and of His Christ."

The Seer has used freely not only his own visions of various dates,⁸ but also Jewish and Christian sources of Neronian and Vespasianic dates in the presentation of his great theme.⁹

The fact of his having freely used sources might seem to militate against the unity of his work.¹⁰ But this is not so. A glance at the Plan¹¹ of the book will show how thought and action steadily advance step by step from its very beginning till they reach their consummation and culminate at its close.

But unhappily the prophet did not live to revise his work, or even to put the materials of 20⁴-22 into their legitimate order.¹² This task fell, to the misfortune of all students of the Apocalypse, into the hands of a very unintelligent disciple. This disciple was a better Greek scholar than his master, for he corrects his Greek occasionally, and was probably a Greek-speaking Jewish Christian of Asia Minor. He had not his master's knowledge of Hebrew, if he had any knowledge of it, and he was profoundly ignorant of his master's thought. If he had left

¹ See pp. lxvi sqq., lxxx sq.

² See pp. xli-xliii.

³ See p. lxxxix sq. note.

⁴ See p. ciii sq.

⁵ See p. xc sq.

⁶ See pp. xxiii-xxviii.

⁷ See pp. xxix-xl.

⁸ See pp. xxxii-xxxiv.

⁹ See p. xxiv.

¹⁰ See pp. xc, xciv.

¹¹ See pp. lxxxvii-xci.

¹² See pp. l-lv.

his master's work as he found it, its teaching would not have been the unintelligible mystery it has been to subsequent ages; but unhappily he intervened repeatedly, rearranging the text in some cases, adding to it in others, and every such intervention has made the task of interpretation impossible for all students who accepted such rearrangements and additions as genuine features of the text. Since, however, his handiwork and character are fully dealt with later, we need not waste more time here over his misdemeanours.¹

When once the interpolations of John's editor, which amount to little more than twenty-two verses, are removed, and the dislocations of the text are set right,² most of the difficulties of the text disappear and it becomes a comparatively easy task to follow the thought of our author as it develops from stage to stage, from its opening chapters darkened with the shadow of the great tribulation about to fall on entire Christendom, till it reaches its triumphant close in the eternal blessedness of all the faithful in the new heaven and the new earth.

The Apocalypse consists of a Prologue, 1¹⁻³, the Apocalypse proper, consisting of seven parts—a significant number—and an Epilogue. The events in these seven parts are described in visions *in strict chronological order*, save in the case of certain prophetic visions which are inserted for purposes of encouragement and lie outside the orderly development of the theme of the Seer: *i.e.* 7⁹⁻¹⁷ 10–11¹⁸ 14, and 12, which relates to the past, but forms a necessary introduction to 13.³

Thus there is no need to resort to the theory of Recapitulation which from the time of Victorinus of Pettau (*circa* 270 A.D.) has dominated practically every school of interpretation from that date to the present. So far is it from being true that the Apocalypse represents more or less fully, under each successive series of the seven seals, the seven trumpets and the seven bowls, the same series of events, that the interpretation which is compelled to fall back on this device must be pronounced a failure. This principle of interpretation, like many other forlorn efforts in this field, arose mainly from the non-recognition by scholars in the past of the interpolations made in the text by the disciple and editor of the Seer.

§ 2. *Plan of the Book.*

The Apocalypse consists of a Prologue, 1¹⁻³, a letter consisting of seven distinct parts: (1) 1⁴⁻²⁰, (2) 2–3, (3) 4–5, (4) 6–20³, (5) 21⁹⁻²² 22¹⁻¹⁵ 20⁴⁻¹⁰, (6) 20¹¹⁻¹⁵, (7) 21^{5a, 4d, 5b, 1-4abc} 22³⁻⁵, and an Epilogue, 21^{5c, 6b-8} 22^{6-7, 18a, 16, 13, 12, 10, 8-9, 20-21}.

¹ See pp. l–lv.

² See pp. lvi–lx.

³ See p. xxv.

The Apocalypse consists of a Prologue, the Apocalypse proper—consisting of seven distinct parts, and an Epilogue. In the Prologue, 1¹⁻³, the Apocalypse is affirmed to have been given by God to Christ and by Christ to John. In the Epilogue the truth of the claims made in the Prologue is attested by God, 21^{5a, 6b-8}; by Christ, 22^{6-7, 18a, 16, 18, 10}; and by John himself, 22^{8-9, 20-21}.

The seven parts and the Epilogue constitute a letter, 1^{4-22²¹}, which, like the Pauline letters, opens with "John to the Seven Churches. . . . Grace unto you, and peace, from Him which is, and which was, and which is to come; and from Jesus Christ" (1^{4-5a}), and ends with the words, "The grace of the Lord Jesus be with all the saints. Amen."

The Prologue and Epilogue are not mere subsequent additions to the book. They are organic parts of it. Not to mention other grounds, this is at once obvious from the fact that the Prologue contains the first of the *seven beatitudes* of the Apocalypse (*i.e.* 1³), and the Epilogue the seventh (*i.e.* 22⁷). That there should be exactly seven beatitudes in our book and not more and not less, is at once intelligible to all students of the Apocalypse.¹

The Book, apart from the Prologue and Epilogue, falls naturally into seven parts—again a significant division. In Jewish writers the favourite division of a work was a fivefold one. Thus the five books of the Pentateuch, of the Psalms, of the Megilloth, of the Maccabean history by Jason of Cyrene, of 1 Enoch, of the Pirke Aboth. This fivefold division is clearly traceable in Matthew (see *Horae Synopticae*², 164; Hawkins). But the number five does not occur in our author save with evil associations (*cf.* 9^{5, 10} 17¹⁰), whereas seven is a most sacred number in his regard.

The seven parts are as follows: (1) 1⁴⁻²⁰. John's letter to the Seven Churches, in which he tells how Christ had appeared to and bidden him to send to the Churches the visions written in this book. (2) 2-3. The problem of the book—as reflected in the letters to the Churches—how to reconcile God's righteousness and Christ's redemption with the condition of His servants on earth. (3) 4-5. A vision of God and a vision of Christ, who takes upon Himself the guidance of the world's destinies and its judgments. (4) 6-7⁸, 8^{1, 3-5}, 2. 6. 18-9, 11¹⁴⁻¹³, 15-20⁸. Judgments of the world. (5) 21^{9-22²}, 14-15, 17 20⁴⁻¹⁰. The Millennial Kingdom: attack of evil powers on the Beloved City at its close: their destruction and the casting of Satan into the lake of fire. (6) 20¹¹⁻¹⁵. Heaven and earth vanish: final judgment by God Himself. (7) 21^{5a, 4d, 5b, 1-4abc} 22⁸⁻⁵. The

¹ See note on i. 3; also footnote¹ in vol. ii. 445.

everlasting Kingdom in the new heaven and earth and the New Jerusalem.

In these seven parts the events described in the visions are in strict chronological order, save that the Seer is obliged in chap. 12 to consider past events in order to prepare for those in 13. But there are certain sections of the book lying outside the orderly development of the Seer's theme, *sc.* 7⁹⁻¹⁷ 10-11¹³ and 14. These three additions, which do not carry on the action of the divine drama and are likewise breaches of unity in respect of time, are all proleptic. After 7¹⁻⁸ the visionary gaze of the Seer leaves for the moment the steady progressive unveiling of the events of his future and beholds in 7⁹⁻¹⁷ the more distant destinies of the martyred faithful triumphant and secure before the throne of God in heaven (although these sealed members of the Church are not martyred till 13), and of the same host of martyrs on Mount Zion (during the period of the Millennial Kingdom) in 14¹⁻⁵. These visions are recounted out of their due order to encourage and inspire the Church in the face of an impending universal martyrdom. In the case of 10-11¹³ the explanation is different. Our Seer sees Rome to be the impersonation of sheer might, of wickedness and lawlessness, *i.e.* the Antichrist. But before our Seer's time in Christian circles Jerusalem was expected to be the scene of the appearance of the Antichrist (2 Thess. 2⁴) and Rome was regarded as the representative of order. This former view of the Antichrist is preserved in this proleptic section, but no reference is made again to it throughout the remaining chapters.

In the analysis which follows the three proleptic sections are inserted on the right hand of the page:

Prologue, 1¹⁻⁵.

1¹⁻⁵. The Revelation given by God to Christ and by Christ entrusted to John. John's testimony to it as from God and Christ. The first beatitude on those who keep the things written therein.

I. John writes to the Seven Churches to tell them that he has seen Christ and been bidden by Him to send them the visions written in this book—1⁴⁻²⁰.

1⁴⁻⁷. John begins his letter to the Seven Churches with the blessing of grace and peace from the Everlasting God and Jesus Christ, Lord of the dead and Ruler of the living, the Redeemer.

1⁹⁻²⁰. John recounts his vision of the Son of Man in Patmos, who bids him to write down what he saw in a book and to send it to the Seven Churches.

II. Problem of the book set forth in the Letters to the Seven Churches, which reflect the seeming failure of the cause of both God and Christ on earth—2-3.

III. Vision of God, to whom the world owes its origin, and of Christ, to whom it owes its redemption—4-5.

IV. *Judgments. First Series*—the first Six Seals.

Judgments. Second Series, 7-13—The seventh Seal and the Three Woes, bringing into manifestation the servants of God and the servants of Satan and Satan himself. Before the seventh Seal there is a pause on earth, during which God marks out His servants by a seal on their foreheads; after the seventh Seal there is a pause in heaven during which His servants' prayers are presented before God—both the sealing of the faithful and their prayers being designed to secure them against the Three Woes.

First and Second Woes bring Satan's servants into manifestation and affect only those who had not been sealed.

2-3. Letters to the Seven Churches. These implicitly set the problem. How are God's righteousness and Christ's redemption of the world to be reconciled with the condition of His servants on earth and the dominating power of evil thereon? Hence John's visions, embracing heaven and earth, begin in 4-5 with God and Christ as the Supreme Powers in the world.

4. Scene of John's visions is no longer earth with its failures, troubles, and outlook darkened with the apprehension of universal martyrdom, but heaven with its atmosphere of perfect assurance and peace and thanksgiving and joy. John's vision of God—of a throne and of Him that sat thereon, to whom the Cherubim and Elders offered continual praise, and to whose will the whole creation owes its being.

5. Vision of Christ, who, having wrought redemption for God's people, takes upon Himself the guidance of the destinies of the world in a series of judgments.

6. First series of judgments affecting all men alike, good and bad—the first six Seals.

7¹⁻⁸. Further judgments stayed till the spiritual Israel are made manifest through the seal of God affixed on their foreheads and are thus secured against the Three Woes, against the first two absolutely, and against the *spiritual* effects of the third.

7⁹⁻¹⁷. Proleptic vision of a vast multitude of the faithful in heaven, *i.e.* of those who had just been sealed and had died as martyrs—a vision subsequent in point of time to the visions in 13.

8¹. 3-5. 2. 6. 13. The seventh Seal, introducing the Three Woes, is followed by silence in heaven, during which the prayers of the faithful are offered before God in heaven for protection against the Three Woes.

9-11^{14a}. First and second demonic woes (heralded by trumpet blasts) affecting only those who had not been sealed, with torment and death respectively.

Third Woe, followed by two songs of triumph in heaven, brings into full manifestation Satan, his chief agents the two Beasts, and all his servants. Evil is now at its climax. All Satan's servants are visited with spiritual blindness and marked with the mark of the Beast. All the faithful are martyred.

Vision of the entire martyr host in heaven who had proved themselves victorious over the Beast and his image.

Judgments. Third Series, 15^b-20³.

(a) Preliminary judgments—the Seven Bowls affecting the heathen who alone survive.

(b) Successive judgments affecting the powers of evil in succession.

(a) Destruction of Rome and the Seer's appeal to Heaven to rejoice over its doom.

The response of all the angel and martyr hosts in songs of thanksgiving.

10-11¹⁸. Proleptic digression on the Antichrist in Jerusalem—a vision contemporaneous in point of time with 13.

11^{14b-19}. Third and Satanic Woe heralded by a trumpet blast. Thereupon two songs of triumph burst forth in heaven declaring that God is King, and faithful and faithless alike will receive their due recompense.

12-13. Third or Satanic Woe. Satan at last fully manifest. Climax of his power and his apparent triumph on earth. In 12 the vision is *retrospective*; it recounts the birth and ascension of Christ and the casting down of Satan to earth—facts closely connected; also Satan's persecution of the Church. In 13 Satan summons to his help the first and second Beasts. The faithless are spiritually blinded and marked by the mark of the Beast. All the faithful are martyred.

14¹⁻⁷. Proleptic vision (a) of the Church triumphant *on earth* in the Millennial Kingdom and the conversion of the heathen—a vision contemporaneous with 20⁴⁻⁶, and (b) in 14⁸⁻¹¹. 14. 18-20 of judgment of Rome and of the heathen nations—a vision contemporaneous with and summarizing 18. 19¹¹⁻²¹ 20⁷⁻¹⁰.

15²⁻⁴. Vision of the martyred host (martyred in 13) standing on the sea of glass before God, singing praises and proclaiming the coming conversion of the nations.

15⁵⁻⁸. The Seven Bowls of God's wrath entrusted to the Seven Angels. 16. The Seven Bowls.

17¹⁻⁶. Vision of the Great Harlot seated on the Beast.

17⁸⁻¹⁸. Interpretation of this vision.

18¹⁻¹⁹. 21-23d. Vision of her destruction.

18²⁰. 23f-24. The Seer's appeal to Heaven to rejoice.

19¹⁻³. Thanksgiving song of the angels.

19⁴ 16^{5b-6}. Thanksgiving song of the Elders and Cherubim.

16⁷. Thanksgiving song of the altar beneath the throne.

19⁵⁻⁸. Thanksgiving song of the martyr host in heaven.