

REVELATION 17

JERUSALEM, THE WHORE OF BABYLON

by Willie Rodriguez

The title of this study says it all. If you are in a church, hence a futurist, then you will not understand nor agree with this investigative study and that is ok.

Rev 17:1 – And there came one of the seven angels which had the seven vials (from the previous chapters – 15:7, 16:1), and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore (v5, 15-16, 19:2) that sitteth upon many waters (v15, Isa 8:7, Jer 47:2, 51:13):

And there came one of the seven angels. *Angels* is the word ἀγγέλων/*aggelos* – one of the same seven from Rev 1:20. I am not going to define *aggelos* here, for more info on it, please read the Revelation 1 study [He came in clouds](#).

Which had the seven vials. *Vials* is the word φιάλας/*phialē*. *Complete Biblical Library (CBL – Strong, Bauer, Moulton-Milligan, Liddell-Scott) (1986)* says, A *phialē* is a broad, flat, and shallow bowl rather than a small bottle as might be suggested by the rendering *vial* (KJV). Its features make it an appropriate vessel for boiling liquids or for pouring out libations in worship. *Vine (Expository Dictionary, Bowl)* finds the word *suggestive of rapidity in the emptying of the contents*. The Septuagint employs this word for basins used in the tabernacle or temple worship (Num 7:13). The NT uses *phialē* only in the Book of Revelation.

Why do I use the *Complete Biblical Library* so much? Well, it is one of my favorite informational resources to use, because it gets its resources from various reliable sources. Below is a couple of pics for example, one from the NT and one from the OT.

Resource Tools:

Strong <G165>

Bauer 27-28

Moulton-Milligan 16

Kittel 1:197-208

Liddell-Scott 45

Colin Brown 2:158; 3:826-33

BDB 275-76, KB 1:275, STRONG <H2181>, TDOT 4:99-104, TWOT 1:246.

And this is why I use it so much. I have other resources as well, but this one combines a lot of info from different reliable sources into one and I like that. It's either that or I have to search these source individually, which I do from time to time and you can see it in my writings. It just cuts my investigative study time in half or more.

Vial or φιάλας is the same exact spelling in the following verses in the *LXX*,

Ex 27:3 – And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

Ex 38:3 – And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

Num 4:14 – And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

I K 7:40 – And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

I K 7:45 – And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright brass.

II K 25:15 – And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

II Ch 4:8 – He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

Neh 7:70 – And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

Jer 52:18 – The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

Zec 9:15 – The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

CBL (BDB, KB, NIDOT, Strong, TDOT, TWOT) says, Occurring thirty-two times in the Hebrew Bible, **mizrāq** is attested in Middle Hebrew, Targumic and Egyptian Aramaic. It is derived from **zāraq**, to *sprinkle*. The verb occurs exclusively in contexts of ritual sprinkling which took place in the Tabernacle or Temple. The noun refers to the *basins* in the Tabernacle and the Temple which were used in ritual sprinklings, presented by each tribe (Num. 7:13). The noun occurs fourteen times in the account of the tabernacle presentation by the tribes, and seven times in the account of the furnishings that Hiram, the king of Tyre, made for Solomon's temple (I K 7:40). The bowls are explicitly stated to have been made of silver when presented, although the context of II K 25:15 and Jer 52:18 suggest that they were made of bronze at the time of Nebuchadnezzar's looting and destruction of the Temple. This replacement is likely due to the need for Judah to supply precious metals for tribute or specific gifts of indemnity which they were required to pay to Assyria and Babylon in the eighth-sixth centuries b.c. There are two contexts in which the noun appears in non-narrative accounts of tabernacle or temple furnishings. The noun appears in a simile in Zec 14:20. Apparently, the passage is expressing that all of the righteous remnant will have access to sacrifices, being ritually pure, as the priests are. *Theological Wordbook of the OT (TWOT) (1980)* says, The verb **zaraq**, meaning to toss, throw, scatter in abundance (*BDB*) appears thirty-five times; its synonym **nazā** appears twenty-four times. Both are translated *sprinkle* with but few exceptions; e.g. *scatter* seed (Isa 28:25); *strew* idol-dust on graves (II Ch 34:4); streaks of gray in a man's hair (Hos 7:9). The LXX translates **zaraq** as *pour*, when it refers to the blood of the sacrifices upon the altar. **Zaraq** is used in religious ceremonies for two specific purposes. (1) By sprinkling blood at the solemnizing of an inviolable bond between God and man (*ISBE* – no, not God and Man, it is God and his chosen people, the elect from Israel). The sprinkling of the blood on the people (over here he says "people", which people did he sprinkle blood upon throughout the bible, Israel or man?) and the altar (Ex 24:6-8) confirmed the altar as the open way for the sprinkled, i.e. confirmed covenant people, to a holy, righteous yet loving God (II K 16:15). (2) Sprinkling was an integral aspect of the purification rite. Blood was sprinkled to indicate or confirm sanctification (Ex 29:20, Lev 1:5), as well as for hygienic purposes which had a definite religious meaning. Finally (Lev 17:6), **zaraq** is used in other deeply religious ways. It speaks of judgment: Moses threw dust in the air to bring the plague of boils upon Egypt (Ex 9:8). Ezekiel uses **zaraq**, of sprinkling clean water (Ezk 36:25) in connection with the Lord's regenerating work in the hearts of his exiled covenant people. **Mizraq**. Basin, bowl. Twice this noun is used to refer to drinking-bowls (Am 6:6, Zec 9:15) and thirty times to basins used in various religious settings and ceremonial rituals. They were considered of great significance because sacrificial blood was sprinkled, spattered, or splashed from them.

If you are going to be a true investigator, or a true berean, then you must put everything into context, scriptural and historical context.

The plural form **φιάλας/phialas** and the singular form **φιάλην/phialēn** is only mentioned in the book of Revelation. The plural form is mentioned 5 times.

Rev 5:8 – And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

The other 4 are in reference to “the wrath of God”.

Rev 15:7 – And one of the four beasts gave unto the seven angels **seven golden vials** full of the wrath of God, who liveth for ever and ever.

Rev 16:1 – And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out **the vials** of the wrath of God upon the earth.

Rev 17:1 – And there came one of the seven angels which had **the seven vials**, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Rev 21:9 – And there came unto me one of the seven angels which had **the seven vials** full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife.

And speaking of God, let’s look at the English word “god” shall we? Then we will return to the “vials”. Personally, I do not understand why the aristocratic Jewish translators chose to translate the NT Greek word **θεός/theos** into the English word “god”. And they are aristocratic Jews, if you have been following my investigative trail on my website, then you would know what I am talking about, so no need to get bent out of shape because I mentioned they are aristocratic Jews, or Jews. Maybe you should research as I have, be a good steward and be studious, then maybe you won’t be as shocked when I make mention of such things that sounds ridiculous to your ears. I am not here to tickle your ear, but to tell you the unbiased truth is my motive. If you know anything about history, especially after 70 a.d., after their prophesied destruction of the Temple and the great city and their captivity into all nations, then you would know what I am talking about here.

Lk 21:24 – And they shall fall by the edge of the sword, and **shall be led away captive into all nations**: and Jerusalem shall be trodden down of the Gentiles (Rev 11:2, Isa 5:3-6), until the times of the Gentiles be fulfilled (**70 a.d.**).

Dt 28:25 – The LORD shall cause thee to be **smitten before thine enemies**: thou shalt go out one way against them, and flee seven ways before them: and **shalt be removed into all the kingdoms of the earth**.

Dt 28:64 – And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 – And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 – And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 – In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 – **And the LORD shall bring thee into Egypt again with ships**, by the way whereof I spake unto thee, Thou shalt see it no more again: **and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you**.

You will not find this fulfillment in scripture, because this was fulfilled in history, after the writings of the NT. *Wars of the Jews by Josephus (75 A.D.)* says (*Book 6, Chapter 9, Section 2-4*), 2. And now, since his soldiers were already quite tired with killing men, and yet there appeared to be a vast multitude still remaining alive, Caesar gave orders that they should kill none but those that were in arms, and opposed them, but should take the rest alive. But, together with those whom they had orders to slay, they slew the aged and the infirm; but for those that were in their flourishing age, and who might be useful to them, they drove them together into the temple, and shut them up within the walls of the court of the women; over which Caesar set one of his freedmen, as also *Fronto*, one of his own friends; which last was to determine everyone’s fate, according to his merits. So this *Fronto* **slew all those that had been seditious and robbers (Dt 28:25)**, who were impeached one by another; but of **the young men he chose out the tallest and most beautiful, and reserved them for the**

triumph; and as for the rest of the multitude that were above seventeen years old, he put them into bonds, and sent them to the Egyptian mines. Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon their theatres, by the sword and by the wild beasts; but those that were under seventeen years of age were sold for slaves (*Dt 28:41*). Now during the days wherein *Fronto* was distinguishing these men, there perished, for want of food, eleven thousand; some of whom did not taste any food, through the hatred their guards bore to them; and others would not take in any when it was given them. The multitude also was so very great, that they were in want even of corn for their sustenance. 3. Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege eleven hundred thousand, the greater part of whom were indeed of the same nation [with the citizens of Jerusalem], but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them (*Lk 21:25, 26*), that there came a pestilential destruction upon them (*Dt 28:21, 22, 27, 35, 59-61*), and soon afterward such a famine, as destroyed them more suddenly. And that this city could contain so many people in it, is manifest by that number of them which was taken under Cestius, who being desirous of informing Nero of the power of the city, who otherwise was disposed to contemn that nation, entreated the high priests, if the thing were possible, to take the number of their whole multitude. So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice, [for it is not lawful for them to feast singly by themselves,] and many of us are twenty in a company, found the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy; for as to those that have the leprosy, or the gonorrhoea, or women that have their monthly courses, or such as are otherwise polluted, it is not lawful for them to be partakers of this sacrifice; nor indeed for any foreigners neither, who come hither to worship. 4. Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in prison (*Dt 28:52*), and the Roman army encompassed the city when it was crowded with inhabitants (*Lk 21:20, Mt 24:15, Mk 13:14*). Accordingly, the multitude of those that therein perished exceeded all the destructions that either men or God ever brought upon the world (*Mt 24:21, Mk 13:19*); for, to speak only of what was publicly known, the Romans slew some of them, some they carried captives, and others they made a search for underground, and when they found where they were, they broke up the ground and slew all they met with. There were also found slain there above two thousand persons, partly by their own hands, and partly by one another, but chiefly destroyed by the famine (*Ezk 14:21, Dt 28:17, 18, 23, 24, 38, 39, 42*); but then the ill savor of the dead bodies was most offensive to those that lighted upon them, insomuch that some were obliged to get away immediately, while others were so greedy of gain, that they would go in among the dead bodies that lay on heaps, and tread upon them; for a great deal of treasure was found in these caverns, and the hope of gain made every way of getting it to be esteemed lawful. Many also of those that had been put in prison by the tyrants (there were "giants" in the land of Jerusalem – as it was in the days of Noe, *Mt 24:36-39, Lk 17:26-28, Gen 6:1-4*) were now brought out; for they did not leave off their barbarous cruelty at the very last: yet did God avenge himself upon them both, in a manner agreeable to justice. As for John, he wanted food, together with his brethren, in these caverns, and begged that the Romans would now give him their right hand for his security, which he had often proudly rejected before; but for Simon, he struggled hard with the distress he was in, till he was forced to surrender himself, as we shall relate hereafter; so he was reserved for the triumph, and to be then slain; as was John condemned to perpetual imprisonment. And now the Romans set fire to the extreme parts of the city, and burnt them down (*Rev 17:*), and entirely demolished its walls. *Jamieson-Fausset-Brown Bible Commentary* (1871) says, The accomplishment of this prediction took place under Titus, when, according to *Josephus*, multitudes of Jews were transported in ships to the land of the Nile, and sold as slaves.

After their captivity, they have been very busy infiltrating every gentile throne and gaining total control of every throne, in a clandestine (crypto) way, and hence this is where we are today in the 21st century. Our condition today is a direct result of their disobedience to their Yahweh, and especially what happened in 70 a.d..

So going back to “god”. In the NT Greek text it is **theos**. In Latin it was translated as *Deus*. Phonetically it sounds similar to **theos**, right? In Spanish it was translated as *Dios*. Sounds similar as well, right? *Deus* and *Dios* are very close translations of **theos**.

So why did they not translate it as something near to that in English? I mean, we use the word *theology* (instead of *godology*), and *theology* does come directly from **theos** and **logos**. We also use the word *theist* (instead of *godist*), *atheist* (instead of *agodist*), *theism*, etc...so why choose the word “god”. You see, my late wife and I questioned everything and christianity does not. We questioned but not to assumingly aggravate others, but to genuinely question things. I mean, how else will you find out? And this has nothing to do with lifting ourselves up above others. It is our observation that christians do not question anything, we should know we were ones that didn't question anything by trustingly followed the “church” leaders. Now that I got that off my chest, I'm going to continue. The dictionaries are of no help either as far as finding the etymology of the word “god”. Was this done by design and on purpose to confuse the gentiles? I do not know, but one has to wonder. *Online Etymology Dictionary* says, *god*; Old English *god*, *supreme being, deity; the Christian god; image of a god; godlike person*, from Proto-Germanic *guthan* (source also of Old Saxon, Old Frisian, Dutch *god*, Old High German *got*, German *gott*, Old Norse *guð*, Gothic *gubþ*), **which is of uncertain origin (so they do not know its origin, how convenient)**; **perhaps (so they are not 100% sure)** from PIE *ghut-* *that which is invoked* (source also of **Old Church Slavonic zovo to call, Sanskrit huta- invoked, an epithet of Indra**), from root *gheu(e)- to call, invoke*. The notion **could be (they are not sure) divine entity summoned to a sacrifice**. But some trace it to PIE *ghu-to-* *poured*, from root *gheu-* *to pour, pour a libation* (source of Greek **khein to pour**, also in the phrase *khute gaia poured earth*, referring to **a burial mound (worship of the dead/demons)**). Given the Greek facts, the Germanic form may have referred in the first instance to **the spirit immanent in a burial mound [Watkins]**. In either case, **not related to good. Popular etymology has long derived God from good (how about gut gawd)**; but a comparison of the forms ... shows this to be an error. Moreover, the notion of goodness is not conspicuous in **the heathen conception of deity**, and in good itself the ethical sense is comparatively late [*Century Dictionary, 1897*]. **Originally a neuter noun** in Germanic, **the gender shifted to masculine after the coming of Christianity**. Old English *god* probably was closer in sense to Latin *numen*. A better word to translate *deus* might have been Proto-Germanic *ansuz*, but this was **used only of the highest deities** in the Germanic religion, and not of foreign gods, and it was never used of **the Christian God**. *Waverly Pictorial Dictionary by Harold Wheeler (1900's-1930's)* says, *god*, **Common Teutonic word**; Dutch *god*, German *gott*, Old Norse *gudh*, Gothic *guth (I wonder if good god comes from gut gott)*.

So, “god” is **Teutonic**. What is Teutonic? *Waverly Pictorial Dictionary* says, *Teuton*. A member of any of the Germanic peoples **of Europe**; originally, a member of an ancient nation first heard of in northern Europe in the fourth century B.C., loosely, a German. The Teutons, in the narrower sense, lived on the western coast of the Baltic. Their name has acquired a wider meaning, and **is now applied to the Germanic peoples** that spread over northern and central Europe and were **the ancestors of the Goths**, Scandinavians, Germans, Dutch, and the Anglo-Saxon branch of the English-speaking peoples. The primitive language of the Teutons is known as Teutonic or Germanic. It gave rise to the Teutonic languages which form a great branch of the Indo-European family. To give a race Teutonic, especially German, characteristics is to Teutonize it. A good deal of Teutonization has been done in the past. Teutonism means the culture, ideas, and beliefs of the Teutons or Germans. Latin *Teutones*, plural, the nation encountered by the Romans in 113 B.C., later regarded as = Old Saxon *thiudisc*, literally national, from *thiud* nation; cp. G. deutsch German. *Chambers Encyclopedia (1901)* says, Teutons, a group of peoples speaking Teutonic tongues, an important division of the Aryan family of languages. The name is derived from the ancient Teutones (and is a form of the modern German *Deutsch*, Gothic. The Teutonic stock of nations, as they exist at the present day, is divided into two principal branches: (1) The Scandinavian, embracing Danes, Swedes, Norwegians, Icelanders; and (2) the Germanic, which includes, besides the German-speaking inhabitants of Germany proper and Switzerland, also the population of the Netherlands (the Dutch), the Flemings of Belgium, and the descendants of the Angles, Saxons, and Jutes in Great Britain, together with their offspring in North America, Australia, and other British colonies—the English speaking peoples of the world. It is necessary in this case, as in all similar cases, to guard against making

language the sole test of race. In many parts of Germany where German now prevails Slavic dialects were spoken down to recent times, and in some places are not yet quite extinct. And in Great Britain it is unreasonable to suppose that **the Anglo-Saxon invaders exterminated the native Celtic population**, or even drove more than a tithe of them into Wales and the Highlands. The mass undoubtedly remained as subject serfs, learned the language and customs of their masters, and gradually amalgamated with them; so that, in point of blood, the English are perhaps **as much Celtic as Teutonic**. The same remark applies more strongly to Scotland and Ireland than to England; and the mingling of races in the United States has been very great, although the non-Teutonic elements have been dominated and assimilated. *Noah Webster's 1828 American Dictionary of the English Language* says, *Teutonic*. Pertaining to the Teutons, **a people of Germany**, or to their language; as a noun, the language of the Teutons, the parent of the German Dutch, and Anglo Saxon or native English. Teutonic order, a **military religious order of knights**, established toward the close of the twelfth century, in imitation of **the Templars and Hospitallers**. It was composed chiefly of Teutons or Germans, who marched to the Holy Land **in the crusades**, and was established in that country for charitable purposes. It increased in numbers and strength till it became master of all Prussia, Livonia and Pomerania.

Now allow me to introduce to you what I have found in recent searches from a different approach. One day I was chatting with a good friend of mine (Jeremiah Mills) and we were going back and forth on the words “church”, “trinity”, “god”, etc..., and he brought up the word “Gad”. I have never considered going this route, but due to the nature of things going on today, infiltrations, all governments being aristocratic Jews, and finding out new evidence of Christ coming in 70 a.d. and the cover ups, and evidences of who is running this world today, etc..., we investigated the word “Gad”.

Isa 65:11 – But ye *are* they that forsake the LORD (Israel forsook the Lord), that forget my holy mountain, **that prepare a table for that troop**, and **that furnish the drink offering unto that number**.

But ye are they that forsake the Lord. *Lord* is the word יהוה/*yēhāwāh*/**Yahweh**. *CBL (BDB, KB, Strong, TDOT, TWOT)* says, **Yhwh Yahweh**. **The personal name** of the living God found 6,823 times in the OT. To Moses, God revealed the meaning of his personal name **Yahweh** by connecting it with the Hebrew phrase **ehyeh**, usually translated *I am*, though it is better translated *I will be*. In Ex 3:12 God said, *I will be (ehyeh) with you*. Then in v14 God went on to say, **Ehyeh asher ehyeh**, which can be translated *I am who I am*, or, *I will be what I will be*. However, **ehyeh** is a Hebrew imperfect which indicates action going on. Thus, it has the meaning: *I will show you who and what I am by who and what I will be to you, for I will be with you*. Comparing Ex 3:14 and 15 we see that *I am has sent me to you* is parallel to *Yahweh, the God of your fathers... has sent me to you*. **Yahweh** thus appears to be a form of *He is*, or *He will be*. The name **Yahweh** is very old. Archaeologists have found evidence of its use in the Middle East at least 200 years before the time of Abraham. **The ancient Hebrews wrote only consonants, not vowels**, the pronunciation of words and names was passed down by the parents to the children. **When the rabbis began to add their traditions about 300 B.C.**, they noted that the Third Commandment forbids misusing the name of **Yahweh** (Ex 20:7). Therefore, they decided it was too holy to pronounce, so **they quit pronouncing the name**. Whenever they came to the name (**Yhwh**, sometimes called the Tetragrammaton) in Scripture, they read **Adhonai**, *Lord*. In time, everyone forgot how to pronounce the name. In the Septuagint (200 B.C.) the Greek **kurios** (Lord) **is used** (in excess of 6,700 times) **for Yahweh**. The NT also translates it **kurios**. In the sixth to seventh centuries after Christ, **Jewish scholars of tradition** (Masoretes) **added vowel marks to the Hebrew Bibles to help them remember the traditional pronunciation**. Later, some European scholars wrote JHVH instead of **Yhwh**. Then (about 1220 A.D.) some of them took the vowels for Lord (modified by Hebrew grammatical rules), and put them with **JHVH to come up with Jehovah**—which is not a real name, for it has the consonants of a proper name and the vowels of a title. Some modern **English versions do use Jehovah**. **Others**, because the NT **uses Lord**, read **Lord or God** (using small capitals) to represent the Hebrew **Yhwh**. *Theological Dictionary of the OT (TDOT) (1974)* says, **The Tetragrammaton Yhwh is the personal name of the God of Moses**. The correct pronunciation of the name was **lost from Jewish tradition** some time during the Middle Ages; late in the period of the Second Temple **the name had come to be regarded as unspeakably holy and therefore unsuitable for use in public**

reading, although it continued to be used privately. Early in the modern period, scholars began to try to recover the pronunciation. The form **yahweh** is now accepted almost universally. The structure and etymology of the name have been much discussed. While no consensus exists, **the name is generally thought to be a verbal form derived from the root hwy**, later **hyh**, *be at hand, exist* (phenomenally), *come to pass*. Whether the verb was originally a qal or a hiphil formation is not entirely clear. The weight of the evidence is on the side of the latter. In the Masoretic Text, **Yhwh** is an example of a *qere perpetuum*: the consonants are supplied with the vowels of the spoken form **ʾāḏōnāy**, or, if **ʾāḏōnāy** preceded, with the vowels of **ʾēlōhîm**, without indication of the appropriate consonants in the margin. **The impossible form yʿhōwāh** (English *Jehovah*) **came into being when Renaissance Christians either failed to recognize or chose to ignore the Masoretic convention**. The Masoretes did not, however, supply the precise vowel points required for their pronunciation, which would have yielded the form **yʿhōwāh**; **this form would have violated the very taboo they sought to observe if the first syllable had contained an a vowel**. They therefore wrote **yʿhōwāh** with the most colorless vowel in their system. The writing **yʿhōwih** for **ʾēlōhîm** similarly does not violate the taboo. These writings thus contain indirect evidence that the first syllable of **the Tetragrammaton did not contain e or a similar vowel**.

That prepare a table for that troop. **Troop** is the OT Hebrew word **גָּד**/**gadh**. **TWOT** says, **גָּד**/**gad** (phonetically pronounced *gawd* – **this is the first red flag**). This verb is used eleven times in the OT. Seven of these are in the Hithpoel stem, and with two exceptions, they all refer to an act of **self-laceration in an act of worship or to a custom of mourning** (*this goes back to the belief of demons or animism*, for more info on this please read the investigative study on [Revelation 12 – Satan’s Little Season](#)). The most familiar passage will be the dramatic episode on Mount Carmel between **Elijah and the prophets of Baal**. In an attempt **to invoke the power of Baal** the prophets cried aloud and **cut themselves** after their custom with swords and lances (I K 18:28). What exactly was the praxis behind these self-inflicted wounds is not sure (**lies, 2nd red flag – they know it is about the worship of their dead ancestors. I documented all this in the Revelation 12 study**). Everything has been suggested from the idea that this act was a substitute for human sacrifice to the idea that the effusion of blood established a covenant bond between the deity and the worshiper. More likely, since blood was so vital, the self-laceration was an act of imitative magic, and as the worshipers have relinquished a part of their essential self, so the deity will be prompted to unleash his power in whatever fashion it is called for at the moment (in this case, fire). Since the Bible rejects **the pagan idea that God can be coerced (or invoked, just like they invoke their dead ancestors)**, it will also forbid such practices as are described in I K 18:28. Thus, cf. Dt 14:1, **ye shall not cut yourselves**. Three times there is a reference to this behavior in Jer 16:6, 41:5, 47:5, in the latter case with reference to the Philistines. Two times in the Hithpoel stem the verb has nothing to do with the idea of cutting oneself. These are: (1) Jer 5:7, *And they ‘trooped’ to the houses of harlots*, and (2) Mic 5:1, *Now gather yourself in troops, O daughter of troops (gedûd)*. This reference from Micah is the usual nuance of **gadad** when it is used in the Qal: cf. Mic 6, Ps 94:21. Both times it is the invader who speaks of the invader in a situation of uncertainty. Finally, we may note the use of the verb **gadad** in Gen 49:19 in connection with the *blessing of Jacob* upon Gad. The text reads: *As for Gad, a troop (gedûd), shall raid him (yegûdennû), but he shall raid (yagud) at the rear*. Obviously, **this verse is full of puns** as is illustrated by the deliberate alliteration. **Medûd**, **A marauding band, troop**. This noun appears thirty-two times in the OT excluding Ps 65:10 where **gedûd** is to be translated as *ridge*, and is parallel to **telameyha**, *its furrows* and Jer 48:37 **gedudot cuttings**. The word usually refers to those who take part in a military raid, but occasionally it may refer to the raid itself: II Sam 3:22. More often than not, the noun refers not to Israel’s own troops but to those of her enemies: I Sam 30:8, 15, 23, I K 11:24, II K 5:2, 6:23, 24:2. In certain situations God may allow these unbelievers to inflict damage on his own people for chastisement (Jer 18:22). A **gedûd** could operate officially under royal sponsorship: II Sam 3:22 (David); II Sam 4:2 (Ishbosheth); II Ch 22:1 (Ahaziah); II Ch 25:9-10 (Amaziah); II Ch 26:11 (Uzziah). The function of such troops, perhaps mercenaries, was not to acquire land, but rather to put pressure for conformity on peoples already reduced to vassalage. In some cases these bands became primarily looters. This is the case of the *band* of the Amalekites mentioned in I Sam 30:8, 15, 23. There are a few references in the Bible to **gedûd** who operate independently; thus, *troop of robbers* in Hos 6:9, 7:1. Two times the book of Job refers to God’s **gedûd**: Job 19:12, 25:3, analogous to Yahweh, *Lord of hosts/armies*. Job says that he himself was once like a king among his *troops* (Job 29:25). **Gad**, Fortune. This word appears

only twice in the OT. In Gen 30:11 it is a word play on the name of Gad. And Leah said, *Good fortune!*, or as the KJV has it, *a troop comes* dividing the MT *bagad* into something like *ba’/gad*. *Speiser’s* translation in the *Anchor Bible* is *how propitious!* It seems preferable to translate it as an appellative and to connect it with such proper names as Gaddiel (Num 13:10), *El is my fortune*; *Gaddi* (Num 13:11), *my fortune*, *Gadi* (II K 15:14-17); and the prophet Gad (I Sam 22:5). The only other place where this word is used is Isa 65:11, *You who forsake the Lord ... who set up a table for Gad (Fortune), and fill cups of mixed wine for Meni (Destiny)*. *Gad* here seems to be a reference to a deity of fortune equivalent in meaning to the Greek *Tyche*. The rite described here is lectisterium, i.e. one in which food was spread before an image of the deity. *Gad*, The name of the first child born to Jacob by Zilpah, the maidservant of Leah and subsequently, one of the tribes to settle in the Transjordan area. His name is to be connected with *gadam/gedûd*. We have already discussed Gen 49:19 which points to Gad’s capabilities in the area of military exploits. Dt 33:20 compares Gad to a crouching lion, ready to tear his victim to pieces. According to I Ch 5:18, Gad is *expert in war*. Gad’s leonine appearance is also stressed in I Ch 12:8. They were also as beautiful and swift as a gazelle. *TDOT* says, The noun *gadh* is a West Semitic word, which is probably to be derived from the root *gdd* = *to cut off* (Old South Arabic *to distribute, to decide*), but it may also be a substantive not derived from a verb. In addition to Hebrew, it appears (partly as an element in compound names) also in the Mari texts, in Ugaritic, and in *Phoenician*, Punic, Aramaic, Nabatean, Palmyrenian, Syriac, Mandaean, Old South Arabic, Arabic, and Ethiopic texts and inscriptions. All the examples indicate that *fortune is to be assumed as the original meaning*. The LXX and Vulgate, which translate the appellative by *týchē* and *felix* respectively (Gen 30:11), confirm this. But beyond this *gadh* also serves as a proper name for a Semitic deity or as an epithet of local deities. In the OT a secular use of the word *gadh* is clearly attested once in Gen 30:11. As *Baudissin* and *Eissfeldt* have demonstrated, against *Noth*, *gadh* here is used as an appellative meaning *Good luck!* Furthermore, against *Gunkel*, there is no reason to doubt that the popular etymological interpretation of the narrator correctly renders what was originally intended. Thus it can be assumed that very early (perhaps even in the common Semitic period) *fortune* was spoken of as a power or a fate, without thus identifying it with God. As the Name of Persons and of a Tribe. This use and interpretation of the word is confirmed by its use as a component in proper names. Thus the names *gaddi’el*, *Gaddiel* (Num 13:10), and *gdyv* should probably be translated (my) *fortune is God (Yahweh)*, while *gaddi* (Num 13:11) and *gadhi* (II K 15:14, 17) excludes an interpretation of *gadh* as a divine name. In light of this, it is also possible to understand the proper name *gadh*, *Gad* (I Sam 22:5), and the tribal name *gadh*, *Gad* (Gen 49:19), as representatives of the appellative meaning, and to explain them as hypocoristical terms that assume supplementation by a divine name (*the god So-and-so gives good fortune – or good gawd*). Thus, seen from a historical point of view, the tribal name *gadh*, *Gad*, probably contains the name of a tribal leader (analogous to Simeon and Manasseh). A deity with the name *Gad* is attested for the first time in the postexilic period by the OT (Isa 65:11), Nabatean, Palmyrenian, Safaitic, and other later proper names. It follows from the parallelism with a deity called Meni in Isa 65:11, who is identified as *a god of destiny (a daimon – 3rd red flag)* by examples from the ancient Near East, that the deity *Gad* is to be understood as *a god of fortune*. Thus it appears that a deity *Gad* evolved relatively late in the first millennium b.c., *when the ancient faith in the gods understood as persons began to give way to powers of fate conceived abstractly*. Therefore, the intention to investigate and influence fortune as human fate was connected with the worship of this deity. In distinction from this use of *gadh* for a specific deity, the word *gadh* in the place name *ba’al gadh*, *Baal-gad* (Jos 11:17; 12:7; 13:5), is to be interpreted simply as an epithet of the divine name Baal, which is the way a local *Syro-Palestinian deity (or Syro-Phoenician)* was designated more precisely. Here, and in the place name *mighdal gadh*, *Migdal-gad* (Jos 15:37), *gadh* is used in the appellative sense in a manner analogous to *ba’al pe’or*, *Baal-peor*, *ba’al chatsor*, *Baal-hazor*, or *ba’al tsephon*, *Baal-zephon*. Apart from the word *gadh*, the concept of *fortune* is obviously found everywhere in the OT, where prosperity and success are understood as consequences of Yahweh’s intervention. In the postexilic period (when the word *chayyim*, *life*, comes more and more to mean *fortune*), the substance of fortune is considered to be more than mere physical existence and its possessions, and to include especially the inner satisfaction of heart through a life governed by communion with God.

In the *LXX* it is translated as **δαίμονι/daimōn**. **Gad is a daemon, a demon, hence a gawd**. Why do christians keep using the word “god/gawd”? And why do they get defensive when one tries to reason with them and be logical with them concerning this? Especially the ones that claim to study and use lexicons and such. Some will use *Jehovah*, but that is just another English translation of **Yhwh** or *Yahweh*. And I am not trying to form an argument for the pronunciation of **Yhwh**, or for the name of **Yhwh**. I am just questioning “why”. If the OT Hebrew scriptures is saying that it is **Yhwh**, and if the NT Greek scriptures is saying it is **Theos**, then who gave the green light to change it to *god/gawd/demon*? Come on folks, something is not adding up here. And yet christians have no problem with it. How long will you christians continue to be willingly ignorant? You christians don’t question anything. You just follow christianity and not the scriptures. You contradict what you claim to believe. If christianity claims to use scripture then why use other words and theories besides scripture? It takes away from scripture and adds confusion to your ignorance. And the word “ignorance” is not a defamatory word, it just means “not to know”. Now, if one does not want to know and prefers to follow the narrative, then one is no longer ignorant, but stupid and we all know that you can’t fix stupid. The problem is not the scriptures, it’s christianity. *Gudh gawd*, pun intended. I believe the aristocratic Jews translated this into the scriptures as mockery against the gentiles. You can call yourself christian all you want, but the Jews will always identify you as dumb gentiles.

Now let’s return to the word *vial* or **φιάλας/phialē**. The singular form is mentioned 7 times.

Rev 16:2 – And **the first went, and poured out his vial** upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 – And **the second angel poured out his vial** upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

4 – And **the third angel poured out his vial** upon the rivers and fountains of waters; and they became blood.

Rev 16:8 – And **the fourth angel poured out his vial** upon the sun; and power was given unto him to scorch men with fire.

Rev 16:10 – And **the fifth angel poured out his vial** upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

Rev 16:12 – And **the sixth angel poured out his vial** upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Rev 16:17 – And **the seventh angel poured out his vial** into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

The numbers 4 and 7 together, throughout scripture, are always about judgment.

Lev 26:18 – And if ye will not yet for all this hearken unto me, then **I will punish you seven times** more for your sins.

Lev 26:21 – And if ye walk contrary unto me, and will not hearken unto me; **I will bring seven times** more plagues upon you according to your sins.

Lev 26:24 – Then will I also walk contrary unto you, and **will punish you yet seven times** for your sins.

Lev 26:28 – Then I will walk contrary unto you also in fury; and I, even I, **will chastise you seven times** for your sins.

4 times is 7 mentioned in this chapter. The Lord/messiah/*Yahweh* was murdered in the year 30a.d., 40 years later (a “generation” is 40 years) the destruction of the temple and spiritual Babylon in 70a.d.,...4 and 7 again even after the writting of the NT. Let’s continue with Rev 17:1,

I will shew unto thee the judgment. *Judgment* is the word **κρίμα/krima**. We get the English word *crime*.

Kittel’s Theological Dictionary of the NT (TDNT) (1933) says, Originally **κρεῖμα**, Hellenistically **κρίμα**, this word means **the decision of the judge**, **a.** as an action, Jn 9:39; Acts 24:25; Rom 11:33; I Co 11:29, 34; Heb 6:2; I Pet 4:17; II Pet 2:3; Rev 20:4, **b.** **as the result of the action, the sentence**, as in most of the other NT passages

apart from I Co 6:7; Rev 18:20. Usually the decision is un favourable, and it thus bears the sense of condemnation. It may be used of human as well as divine judgment. Distinctive expressions are κρίμα λαμβάνειν, Mk 12:40 and parallel (Mt 23:14); Lk 20:47; Jam 3:1; Rom 13:2; κρίμα βασιτάζειν, Gal 5:10; κρίμα ἔχειν, I Tim 5:12; ἐμπίπτειν εἰς κρίμα, I Tim 3:6; ἐν τῷ κρίματι εἶναι, Lk 23:40; in all these κρίμα is penal judgment. a. In I Co 6:7 κρίμα bears the sense of a legal action or process; though there are no other known instances of this usage, it arises naturally from b. Rev 18:20 rests on LXX usage: *he has fulfilled your legal claim on her by his judgment*. It can thus have the sense of judicial decision. But it can also mean the right which someone has, namely, the oppressed. Hence it is linked with δικαιοσύνη. In dependence on κρίνειν it occurs in κρίμα δίκαιον, Zec 7:9; 8:16; cf. Jer 21:12; Ezk 44:24; Ex 18:22; Isa16:5; Num 35:24. CBL (Strong, Bauer, Moulton-Milligan, Kittel, Liddell-Scott, Colin Brown) says, *Krima* is a noun related to the verb *krinō* which means *to separate*. The noun came to be applied exclusively to the process of mental separation thus meaning *a judgment of decision*. The Greeks used it in several ways: in the sense of the decision by a political authority, thus *a decree*; *a decision in a legal situation, thus a judgment*; or even as *the verdict* on the merits of a literary work, thus *a critique* (Liddell-Scott). *Krima* often occurs in the Septuagint, especially in Deuteronomy, Job, Jeremiah, Ezekiel, and Psalms. Of the 42 times it appears in the Book of Psalms, 21 are found in Ps 119 where it is often couples with the noun *dikaiousunē* to describe the law of God as *righteous judgments* (Ps 119:106, 164). Often it is used to describe the justice that is due the poor and oppressed of society (Ex 18:22; Job 19:7). In the NT *krima* refers to the decision of a judge, usually with a sense of condemnation. This can be human judgment (Mt 7:2; Lk 24:20) but most frequently refers to the judgment of God upon men. These judgments of God can occur throughout human history (Rom 11:33; II Pet 2:3), or *krima* can refer to a final, absolute judgment of God which will determine a man's fate for all eternity (Acts 24:25; Heb 6:2). The judgment of God will fall upon the devil himself (I Tim 3:6) and will be a vindication of the righteous upon the devil's forces (Rev 18:20).

The great whore. Whore is the word πόρνης/*pornē*. We get the word *pornography*. CBL (Strong, Bauer, Moulton-Milligan, Kittel, Liddell-Scott, Colin Brown) says, This word, related to the verb *pernēmi*, *to sell*, was used from the time of Aristotle onward. It denotes a woman for sale, especially in reference to slaves bought for the purpose of harlotry. In the NT the word is used both literally of people involved in prostitution (Mt 21:31; Lk 15:30; I Co 6:15; Heb 11:31; Jam 2:25) and figuratively of any hostile opponent of God and His people (Rev 17:1, 5, 15, 16; 19:2). In NT Jewish society the prostitutes, together with the tax collectors, ranked as the lowest class of people with regard to morals. McClintock and Strong's *Cyclopedia of Biblical, Theological and Ecclesiastical Literature* (1882) says, *Harlot, Whore*, etc. are terms used somewhat promiscuously in the AV for several Hebrew words of widely different import. 1. Properly *zonah*, participle from *zānāh*, to play the harlot, Septuagint πόρνη, Vulgate *meretrix*, both these latter terms referring to prostitution for mercenary motives, which occurs frequently, and is often rendered in our version by the first of the above English words, as in Gen 34:31, etc., and sometimes, without apparent reason for the change, by the second, as in Pro 23:27, and elsewhere. In Gen 38:15, the word is *zānāh*, *harlot*, which, however, becomes changed to *q'deshah*, *harlot*, in v21, 22, which means, literally, a consecrated woman, a female (perhaps priestess) devoted to prostitution in honor of some heathen idol. The distinction shows that Judah supposed Tamar to be a heathen: the facts, therefore, do not prove that prostitution was then practiced between Hebrews. Since the Hebrews regarded Jehovah as the husband of his people, by virtue of the covenant he had made with them (Jer 3:1), therefore to commit fornication is a very common metaphor in the Scriptures to denote defection on their part from that covenant, and especially by the practice of idolatry. Hence the degeneracy of Jerusalem is illustrated by the symbol of a harlot (Isa 1:21), and even that of heathen cities, as of Nineveh (Nah 3:4). Under this figure the prophet Ezekiel delivers the tremendous invectives contained in Ezk 16:23. In the NT πόρνη occurs in Mt 21:31, 32; Lk 15:30; I Co 6:15, 16; Heb 11:31; Jam 2:25. In none of these passages does it necessarily imply prostitution for gain. The likeliest is Lk 15:30. It is used symbolically for a city in Rev 17:1, 5, 15, 16; 19:2. where the term and all the attendant imagery are derived from the OT. It may be observed in regard to Tyre (*Phoenicia*), which (Isa 23:15, 17) is represented as committing fornication with all the kingdoms of the world upon the face of the earth, that these words, as indeed seems likely from those which follow, may relate to the various arts which she had employed to induce merchants to trade with her. So the Septuagint understood that

the same words in Rev 18:3 *may* also relate to *commercial dealings*. In Scripture this word **πορνεία** occurs more frequently in its symbolical than in its ordinary sense. In the Prophets woman is often made **the symbol of the church** (*the **ekklesia** was never a whore*) or nation of the Jews, which is regarded as **affianced to Jehovah** by the covenant on Mount Sinai. In Ezk 16 there is a long description of that people under the symbol of a female child, growing up to the stature of a woman, and then **wedded to Jehovah by entering into covenant with him**. Therefore, **when the Israelites acted contrary to that covenant** by forsaking God and following idols, **they were very properly represented by the symbol of a harlot** or adulteress offering herself to all comers (Isa 1:2; Jer 2:20; Ezk 16; Hos 1:2; 3:11). Thus **fornication, or adultery (which is fornication in a married state)**, became, and is used as the symbol of idolatry itself (Jer 3:8, 9; Ezk 16:26, 29; 23:37). TDNT says, **πόρνη**, from **πέρνῃμι**, *to sell*, especially of slaves, means literally *harlot for hire, prostitute*; Greek harlots were usually bought slaves. In cultic prostitution a further distinction must be made between the single act and the permanent state. **The former was a national custom in Persia** which even daughters of prominent families followed and to which no shame attached. The latter was practised by the class of hierodules whose payment accrued to the goddess. **This type of prostitution was widespread in Asia Minor** in cults of mother deities; it is also found, however, **in Syria and Egypt**. Through the Canaanite cults (Baal, Astarte) it **penetrated into the religion of Israel**. On Greek soil sacril prostitution was generally rejected. It found an entry only in Corinth and Athens, probably **through the trading connections of these cities with the Orient**. Prostitution arises with increasing prosperity and commerce. In antiquity a constant source of prostitution was slavery, which made people mere chattels. According to the original text of the OT prostitution deriving from various Canaanite cults spread into Israel. Gen 38:21 gives evidence of the *devoted to God* in Israel. According to I K 14:24 worship at the high places flourished under Rehoboam and the kedeshim are specifically mentioned. Asa ended the former and chased the latter out of the land, I K 15:12. Jehoshaphat drove out those who still remained, I K 22:47. A hundred years later Hosea is angered that they are still shamelessly abroad in Israel, 4:14. The Deuteronomic Law unconditionally forbids cultic prostitution. No girl is to be a temple devotee, no man a **שִׂדֵּן**, 23:17. Profits derived here from are not to be used on behalf of the temple. Josiah's sharp attack, under which the houses of the **kedeshim** in the temple were destroyed, shows that the evil had made its way even into the temple cultus in Jerusalem, II K 23:7. It is true that the Chronicler, who has a strong religious interest, makes no reference to it in the parallel passages, but his work is fairly obviously a later priestly revision which suppresses or reinterprets the testimonies to a syncretistic defilement of the worship of Yahweh, Lev 19:29. The prophet Hosea (1-3) develops the metaphor of the marriage between God and His people. **The conduct of his wife is a portrayal of the infidelity of Israel to its God**, who chose it and declared it to be His own people. **The unfaithfulness of Israel** is thus set forth in an unequivocal image of great emotional force which **brings it under the sternest condemnation** and renders impossible any attempt to put it in a better light or to trivialise it. This forceful metaphor is found again and again in the prophetic writings which follow. It is open to question whether Mic 1:7 is to be understood in the sense of Hos 2:7, 14, but this is obviously true in Isa 1:21, where **the city of Jerusalem, once faithful and the refuge of the righteous, has now become a harlot**. In 3:1-4:4 Jeremiah accuses Israel and Judah of **playing the harlot with many lovers (3:2), of committing adultery with wood and stone** (**πορνεία** alongside **μοιχεύειν** in 3:9), and of **defiling the land by their πορνείαι (μυαίνω, 3:2)**. In Jeremiah as in Hosea **the charge of infidelity** goes hand in hand with an uncompromising rejection of the practice of sacril prostitution as this was found in the Canaanite cult, Jer 2:20; 3:6; cf. Hos 4:12-14. Shortly after the fall of Jerusalem the possibly pre-exilic author of Isa 57:7-13 adopts the metaphor of Hosea and **accuses the city of being an unfaithful wife**. In extended allegories Ezekiel develops the image (16 and 23), **which also occurs once in Ps 73:27**. In the legal books the metaphor occurs only at Ex 34:16; Lev 17:7; 20:5; Num 14:33; Dt 31:16, and in the historical books only at Jdg 2:17; 8:27; II K 9:22; I Ch 5:25; II Ch 21:11, 13. Later Judaism shows us how the use of **πορνεία** etc. gradually broadened as compared with the original usage. In the first instance **πορνεία** is mostly *harlotry, extra-marital intercourse*. *Exposition of the Book of Revelation by William L Roy (1848)* says, *The great whore*. That is of Babylon, who has **broken her marriage covenant, abandoned her devoted husband, and is now playing the harlot with many lovers**. **She was married to Jehovah, broke her marriage vows, backslid in heart and life, and then joined affinity with the riches, honors, pleasures, amusements, and vanities of the world**. **She sought wealth and obtained it, and finally lost her soul by it**. **Her husband is now legally divorced from her**, and she therefore could claim no mercy from him; **the law**

pointed out her punishment, viz. that she should be burned with fire. This text explains the whole mystery of who this abandoned woman is, for Ezekiel calls Jerusalem the mother of harlots, and abominations of the earth. Chapter 16:3, 15, 16, 17, 18, 28, 29, 45. זָנָה/*zānāh* in Isa 1:21, means an apostate, backslider in heart and life. The harlot, therefore, was Jerusalem, a fallen church and people of the world. See Lam 1:17. The spiritual whore is that great city, namely, Jerusalem. See v18. She is called great because she had corrupted the whole world by her fornications. See Jer 3:1, 2, and Isa 1:21; 24:5.

All throughout scripture Northern Israel and Southern Judah have always been called idolatrous whores. Let's start with Ex 34.

Ex 34:10 – And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.

I will do marvels. *Marvels* is the word נִפְלְאוֹת/*pālā'*. *TDOT* says, To determine the basic meaning of the root *pālā'*, we must rely on its occurrences in the OT. *Köhler* proposed *be different, striking, remarkable*, but this definition is too general. The texts all deal with extraordinary phenomena, transcending the power of human knowledge and imagination. Seen from this perspective, the usual translation of the niph'al as *be marvelous* comes close to the basic meaning. *Stoebe* has objected that *the statement this translation makes refers to an attribute statically inherent in an object or action that is in itself different, remarkable, and therefore marvelous*, and that *this interpretation does not comport with the essence of what the OT means when it speaks of marvels*. He concludes instead that *pl'* incorporates the element of an efficacy proceeding from or associated with the agent. In fact, the texts do not deal with circumstances presented simply as being extraordinary, but rather with certain goals impossible for humans to attain by their own devices or with actions and events directed toward them or affecting them that they are nevertheless unable to influence. In other words, they deal with acts and effects transcending human knowledge and imagination and hence above all transcending the powers of human agency. To this extent *Stoebe* is absolutely correct. The primary thrust is that there are no limits on God's ability to help people in distress or in difficult circumstances where they do not know which way to turn. As a word from God in the form of a rhetorical question, it gives the human party assurance for the future. It may be addressed to an individual (Gen 18:14) or to a group such as the city of Jerusalem (Jer 32:27) or postexilic Israel (Zec 8:6). This assurance, however, presupposes that those addressed are ready to embrace an event that runs counter to their own expectations and abilities (Zec 8:6), in other words, to rely totally on God's actions. When help does come, it can only be praised and celebrated as an extraordinary marvel (Ps 118:23). *nīplā'ôt* (in Ex 34:10). **a.** General. With two exceptions, the nominalized participle *nīplā'ôt* refers to mighty acts of God that are humanly inexplicable and indescribable, but are experienced as extremely efficacious events that shape human lives. The term is an expression covering the range of God's mighty acts. Its primarily formulaic nature is particularly clear in those texts where it is followed by a stereotyped relative clause with a perfect form of 'āsâ (Ps 78:4; 105:5 [I Ch 16:12]; Neh 9:17) or where it appears as the object of 'āsâ in an equally stereotyped participial construction (Ps 72:18; 86:10; 106:21f; 136:4; Job 5:9; 9:10). That we are dealing with an inclusive abstract term for God's mighty acts is underlined by the observation that it occurs only in the plural. Since the majority of the word's occurrences are in the Psalms, we may assume that its usage was shaped by the cult; its particular locus is in hymns and songs of thanksgiving (and who wrote most of the Psalms? King David). All the occurrences of the term outside the Psalter are in exilic or postexilic texts. This is probably true as well for the psalms in question. The nominalization of the participle is therefore probably a relatively late phenomenon. **b.** Specifics. The *nīplā'ôt* are generally God's mighty acts on behalf of all Israel, through which it was delivered from afflictions in the past and preserved as a people. The word refers above all to the great events of the early period of Israel's sacred history (Ex 34:10; Ps 78:4, 11, 32; 136:4; Neh 9:17; with reference to Egypt: Ex 3:20; Jgs 6:13; Ps 106:7, 21-22; Mic 7:15; with reference to the occupation: Jos 3:5; including the patriarchs: Ps 105:2, 5 [I Ch 16:9, 12]). These events were foundational to Israel's existence and are therefore of outstanding and enduring significance. But these mighty acts are not limited to the early period. Ps 111 shows clearly that the *nīplā'ôt* of v4 are to be found throughout Israel's entire history; they are signs that God steadfastly maintains the covenant (v5, 9) and constantly sees to the protection of Israel. In Ps 96:3 (I Ch 16:24) and 98:1, which echo the message of Deutero-Isaiah, the reference is to the new exodus and the ingathering of the diaspora (Acts 2). The word can also express the hope

or plea that God will alleviate affliction and intervene to save in the present as before or in Israel's early history (Jer 21:2; Mic 7:15). The **nīplā'ôṭ** as signs of God's constant intervention to save and to preserve appear also in laments and thanksgivings of the individual, where they bespeak the fundamental conviction that help and salvation will put an end to the psalmist's own affliction (Ps 9:2; 26:7; 40:6; 71:17; 86:10). When the psalmist speaks with emphasis of all God's wondrous deeds or God's innumerable deeds, or claims to have proclaimed them since childhood (71:17), the reference is naturally to **God's deeds on behalf of Israel**. At the same time, however, God intervenes directly—and equally indescribably and efficaciously—in the personal lives of individuals. Ps 107 calls on various groups to bear witness to their deliverance from specific afflictions as demonstrations of God's extraordinary saving work (v8, 15, 21, 31). According to Ps 119, it is the תורה/**tôrâ** that **bestows perfect salvation on those who obey it**. Therefore its effects (v18) and its precepts themselves (v27, parallel to **piqqûdîm**) can be called **nīplā'ôṭ**. But God's mighty acts are not of significance solely for Israel. According to Ex 34:10, they are marvelous throughout the world. **They should therefore be proclaimed to all peoples** (Ps 96:3 [I Ch 16:24]; 105:1-2; Ps 98:1 should also be interpreted in this sense). As a result, according to Ps 96:6-9 and 98:3-5, **the peoples in turn worship and praise the God of Israel as king of all the world** (Ps 86:9-10). In addition, the **nīplā'ôṭ** mentioned in Ps 145:5 are God's universal work of salvation to protect all the oppressed and devout (v14, 18-19), so that *all flesh* will sing God's praises (v21). This praise is sung not just by human beings but by all God's works (v10): the whole creation is included (Ps 96:11-12; 98:7-8). Thus the works of creation themselves may be called **nīplā'ôṭ** (Ps 107:24; Job 37:5, 14, 16; Sir 42:17; 43:29) and be listed before the mighty acts **on behalf of Israel** (Ps 136:4-9). Quite generally, then, one can say that **God alone does wondrous things** (Ps 72:18), demonstrating thereby that he alone is God (86:10; 96:3-5). Thus the fundamental notion conveyed by **nīplā'ôṭ** is that of **a beneficent act on the part of God, beyond human understanding and therefore unfathomable**, but experienced as liberating and saving (according to Ps 107:10-16, 17-22, even in cases of affliction the victims have brought on themselves). This notion is challenged, however, in the book of Job. While Eliphaz is convinced that God's **nīplā'ôṭ** are just and salutary (5:8-9; cf. v1-7, 10-27), Job, citing Eliphaz's own words (9:10), stresses that he must consider God's actions totally preposterous: for no reason at all, God is determined to destroy him (v11-35). For Job, God's **nīplā'ôṭ** are **incomprehensible and unfathomable only in a horrendous sense**. A mediating position is stated at the end of the Elihu discourses. Observing the world of natural phenomena, Job should see that God, although not accessible to human beings, is nevertheless righteous; all Job can do is submit (37:5, 14, 16; cf. v23). **CBL (BDB, KB, NIDOTTE, Strong, TWOT)** says, The verb **pālā'**, and its related Hebrew cognates, express the ideas of **to be difficult, to be extraordinary, to be hard**. In most of its OT occurrences, **pālā'** refers to acts that are **performed by the Lord**. This is seen especially when the participial form is used. In these instances, translations have variously rendered the verb *wonders, marvels, wondrous things, things too marvelous* and even *miracle*. Ex 3:20 is an example of a participial use. One of the statements God made to Moses during his encounter at the burning bush was, *I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them*. These miracles are described throughout all succeeding generations (Jud 6:13; Neh 9:17). When Joshua led Israel across the Jordan, he prepared them in advance by telling the priests, *Sanctify yourselves: for tomorrow the Lord will do wonders among you* (Jos 3:5). When God permitted Satan to test his servant Job, both Job and one of his counselors, Eliphaz, agreed that *God performs wonders that cannot be fathomed, miracles that cannot be counted* (Job 5:9; 9:10). The participial form of **pālā'** is also used frequently in the Psalms. God is continually praised for the *wonderful works* He does upon the earth and in the lives of men and women (Ps 26:7; cf. 71:17; 119:18, 27; 145:5). When the verb is used with reference to men, the idea conveyed is of something being too hard to accomplish or comprehend. For example, when God confronted Job about his ability to comprehend the workings and ways of the Almighty, Job humbled himself and admitted, *Surely I spoke of things I did not understand, things too wonderful for me to know* (Job 42:3). An additional example of things which are too marvelous or too difficult for man to understand is conveyed in Pro 30:18. Mentioned there are *things that are too amazing for me, that is, the way of an eagle in the sky... a snake on a rock, a ship on the high seas and the way of a man with a maiden*. When Israel was given the Law, God made provision for settling disputes in a court of law. He told the people that they were to take cases that were too difficult to solve among themselves *into the place which the Lord your God will choose* (Dt 17:8). There the appointed judge or priest would render a decision before God and men. Anyone who showed contempt for the judge was to be put to death (v12). As seen above, **pālā'** is used most often with respect to acts of God, including occasions when an angel performs God's will (Jud 13:19). Perhaps this helps explain why the verb describes the action of *performing* a vow. In some translations, individuals were said to *make a hard vow* (Num 6:2, the Nazirite vow). Some vows were considered *special* or *singular* (Lev 27:2).

To say that he still does and performs these same marvels, especially 2000 years later, is insane. He is not performing marvels today like he was back then. It was only performed during the covenant years and on behalf of those that were believers in Israel.

- 11 – Observe thou that which I command thee this day: behold, **I drive out** before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.
12 – **Take heed** to thyself, **lest thou make a covenant with the inhabitants of the land** whither thou goest, lest it be for a snare in the midst of thee:
13 – But **ye shall destroy their altars, break their images, and cut down their groves**:
14 – For **thou shalt worship no other god**: for the LORD, whose name is Jealous, is a jealous God:
15 – **Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods**, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;
16 – And thou take of their daughters unto thy sons, and their daughters **go a whoring after their gods**, and make thy sons **go a whoring after their gods**.

Go a whoring after their gods. Whoring is the word זָנָה/*zānāh*. *TDOT* says, Most of the occurrences of *zānāh* and its derivatives, **have figurative meaning, referring to Israel's faithlessness toward Yahweh and worship of other gods** (Lev 17:7; 20:5; Num 14:33; 15:39; 25:1; Dt 31:16; Jgs 2:17; 8:27, 33; I Ch 5:25; II Ch 21:11, 13; Ps 73:27; 106:39). This usage appears most frequently in the prophetic literature, especially Hosea, Jeremiah, and Ezekiel. The noun *taznūth* appears only in Ezk 16 and 23 (22 times), while *z'nūnim* appears most frequently in Hosea (5 times). The noun *z'nūth* appears 3 times in Jeremiah, 3 times in Ezekiel, twice in Hosea, and once in Num 14:33. The verb *zānāh* designates primarily a sexual relationship outside of a formal union. Because the woman is subordinate to the man, she is always the subject of *zānāh*. The participle *zōnāh* or *'ishshāh zōnāh* designates a woman who has sexual intercourse with someone with whom she does not have a formal covenant relationship (*like God and Israel*). Any sexual relationship of a woman outside the marriage bond or without a formal union is termed fornication. When there is already a formal union and the sexual association is formed outside this union, *zānāh* becomes synonymous with *ni'ēph*, *commit adultery* (*ni'ēph* being thus a narrower term than *zānāh*). The term *zānāh* is used figuratively of Israel's apostasy from Yahweh and its intercourse with other gods (*'ēlōhīm 'āchērīm*). Here Israel is compared to a woman who forsakes her husband (Yahweh) and has intercourse with other men (idols, *ba'al*). Israel acts faithlessly toward its Lord (*bāghadh*). In Ezk 16 and 23, the allegorical description of a harlot represents the apostasy of the people. The verb *zānāh* can also be used for commercial contacts with pagan peoples, for any association that is not right in the eyes of Yahweh can be called harlotry. In Ps 73:27, apostasy from Yahweh is termed *playing the harlot from (zānāh min)* him. This sets the apostate far from Yahweh and the intimate covenant relationship with him. In Ps 106:34-39, Israel's intercourse with the pagans is called an act of *zānāh*: they have learned their ways (v35) and worshipped their gods (v36). Hosea compares Israel to a woman of harlotry and the children of Israel to children of harlotry (Hos. 1:2; 2:6[4]). By its faithlessness toward Yahweh, the land has *committed great harlotry by forsaking Yahweh* (1:2). Because Yahweh chose Israel and entered into a covenant with Israel, **its apostasy can be called adultery** (2:4). Israel has forgotten its true husband (2:15) and instead goes after its lovers (2:7), i.e., worships other gods (3:1). **Isaiah calls the city of Jerusalem a harlot (zōnāh, Isa 1:21 – this is the first red flag regarding who the whore is)**. The people have rebelled (1:2, 28) against Yahweh and forsaken (1:4, 28) him. In Ezk 16 and 23 in particular use sexual terminology to depict the apostasy of the people. But 6:9 also speaks of a wanton heart in connection with the worship of idols; and in 20:30 the verb *zānāh* is used to describe the worship of *shiqqūtsim*. In 43:7, 9, we find **the promise that the z'nūth will one day be removed by the establishment of the new temple (Heavenly Jerusalem?)**. Ezk 16 describes Jerusalem as a foundling that owes its life to Yahweh (v6), with whom Yahweh entered into a covenant (v8) and whom **Yahweh adorned with gorgeous finery** (v13). But Israel repaid this kindness with terrible harlotry (v5). It gave itself over to the worship of Canaanite gods (v16), worshipped images (v17), sacrificed its sons and daughters (v20), and **entered into relationships with Egypt, Assyria, and Chaldea** (v26, 28). **Its apostasy is compared to harlotry worse than that of the most brazen harlot.** Anyone at all could have sexual intercourse with it (v25), even without paying the usual price (v31)—in fact, Israel even paid its lovers in order to have opportunity for harlotry (v33). Therefore **Jerusalem must suffer the penalty of women who commit adultery, namely, stoning** (v40). She has had intercourse with strangers (v32) and **deserted her husband and children** (v45); **she has despised her covenant oath and broken the covenant** (v59). Ezk 23 is an allegory describing the fate of the two

sisters **Oholah and Oholibah, i.e., Samaria and Jerusalem**. Once again it is emphasized how **the Israelites were already playing the harlot in Egypt (*zānāh*, v3), i.e., even before the marriage/covenant**. Later Samaria bestowed her harlotries (***taznūth***) on Assyria and her idols, as well as Egypt (v7). This became her downfall (v10). Jerusalem went even further in her harlotry (***taznūth***) and wantonness (v11). She doted upon **the Assyrians (v12) as well as on the Chaldeans** and their pictures (v15), all without shame (v18). She continued the lewdness of her youth (v21) and her harlotry (***taznūth***) with Egypt (v19-21). And so this lewdness and harlotry (***z'nūth***) must be punished (v27, 35). In v29, three strong expressions are used for the apostasy and idolatry of Jerusalem: *the nakedness of your harlotry, your lewdness, and your harlotry*. **Association with the nations is termed harlotry (*z'nōth 'ach'rê gōyim*)** and pollution with their idols (v30). The word *abomination*, is also used (v36). In a few passages, **commercial trade of a city is called harlotry**. This is probably because **Israel's commercial contacts also brought it into contact with the worship of foreign gods**. Through contacts with other nations, foreign cultic practices were imported into Israel. Therefore **commercial profit derived from these contacts is called the hire of a harlot** (Mic 1:7). In Isa 23:17, **commercial contacts with various lands are termed harlotry**, and the profits of trade are called the hire of a harlot. When judgment is proclaimed against Tyre (*Phoenicia/Canaan*), the city, laid waste by enemy armies, is compared to a forgotten harlot (***zōnāh*** v16). In Nah 3, an oracle of judgment against Nineveh, the *countless harlotries of the harlot* are mentioned (v4). This probably refers not only to the trade of Nineveh, but also to her idol cult and magic arts. The word ***k'shāphīm*** is associated in II K 9:22 with the *harlotries of Jezebel (*z'nūnê 'izebhel*), i.e., **Phoenician idolatry**. **CBL (BDB, KB, Strong, TDOT, TWOT)** says, This word means *to commit prostitution, to be a prostitute or to commit fornication*. The verb is used in both a literal and figurative sense. The literal use of this word means *to be a prostitute or to act as a prostitute*. The sons of Jacob, the brothers of Dinah, asked Jacob if they should have allowed the Hivites Shechem and Hamor to treat their sister Dinah as a prostitute (Gen 34:31). Because she disguised herself, Judah thought Tamar, his daughter-in-law, was a prostitute (Gen 38:15). Later, when Tamar was found to be pregnant, Judah was told his daughter-in-law was a prostitute (Gen 38:24). However, she refuted the charge by revealing Judah's own sin to him (Gen 38:25). God's people are commanded not to cause their daughters to be prostitutes lest the land fall to prostitution (Lev 19:29). The high priest was commanded not to take a widow, a divorced woman, a profane woman or a prostitute as a wife (Lev 21:14). God's people in Shittim began to commit prostitution with the daughters of Moab. This is literal adultery, which, according to the context, led to spiritual adultery (Num 25:1). **The law commanded the men of a city to stone a daughter who played the prostitute in her father's house** (Dt 22:21). Also, God's people are commanded not to bring the wage of a prostitute into the house of the Lord for any vow (Dt 23:18). Although Rahab was called the prostitute, she and her father's house were spared because she hid the spies (Jos 2:1; 6:17; 6:22; 6:25). Two prostitutes arguing over a child came and stood before Solomon (I K 3:16). The Bible warns that a man is brought to a piece of bread by a prostitute (Pro 6:26), that the young man is met by a woman with the attire of a prostitute (Pro 7:10), that a prostitute is a deep ditch (Pro 23:27), and that the one who keeps company with prostitutes wastes his wealth (Pro 29:3). **Israel became like an adulterous wife, not taking money for her immorality as the prostitute would** (Ezk 16:31). While men give gifts to prostitutes, **Israel gave money to her lovers** (Ezk 16:33). Furthermore, when Hosea bought back his wife, he said to her that she should not play the prostitute anymore (Hos 3:3), and Amos prophesied that **part of God's judgment when the nation fell would be for the wife to become a prostitute** (Am 7:17). God's people are forbidden to take part in the act of spiritual prostitution with false gods. ***Zānāh*** is used in warning God's people against playing the prostitute with the gods of the people of the land (Ex 34:15). It is also used in a warning not to follow a man to prostitution to commit prostitution with Molech (Lev 20:5). Moses was told that after his death, **God's people would play the prostitute** (Dt 31:16). **After they entered the land, God's people played the prostitute with other gods** (Jud 2:17), and later the people played the prostitute with the Baals, making Baal-Berith their god when Gideon was dead (Jud 8:33). Foolishly, **the people went whoring after the gods of the people of the land** (I Ch 5:25), and King Jehoram made high places and **caused the people to play the prostitute** (II Ch 21:11). Doubtless a driving force in this emphasis on sexual purity was the contrasting ritual lifestyle of the Canaanites. Ritual prostitution was an integral part of religious life in the arc from Syria-Palestine to Mesopotamia. The Israelite religion was a stark contrast to pagan religions in a number of ways, including sexual mores and ritual practice. Two uses of the word, both in the Hiphil stem, are found in a message from Elijah to Jehoram, noting that **Jehoram had made the people play the prostitute like those of the house of Ahab** (II Ch 21:13). The psalmist mentioned the fact that God had destroyed all who played the prostitute (Ps 73:27). **The people even played the prostitute with their own inventions** (Ps 106:39). In Isaiah's time, **the city of Jerusalem had become a prostitute** (Isa 1:21), and Isa 57:3 says that **the leaders of God's people were the seed of the adulterer and the prostitute**. Jeremiah also*

condemned the spiritual prostitution of God's people. He said they had wandered, playing the prostitute upon every high hill and under every green tree (Jer 2:20), they had played the prostitute with many lovers (Jer 3:1), they had a prostitute's forehead (Jer 3:3), and they had assembled themselves by troops in the prostitutes' houses (Jer 5:7). Ezekiel also blasted God's people. He said they had a prostitute's heart, and they played the prostitute with idols (Ezk 6:9). The people, trusting their beauty, had played the prostitute because of their fame (Ezk 16:15). Therefore, God's people were addressed as a prostitute and admonished to hear the word of the Lord (Ezk 16:41). God's people will not have their needs met by God when they play the prostitute (Hos 4:10). Israel is told not to rejoice, for they have played the prostitute from their God (Hos 9:1). Another figurative use of *zānāh* involves the act of spiritual prostitution with another nation or nations (all are in the Qal stem except Ezk 16:34 which is Pual). Tyre, following her time of devastation, will sing the song of a prostitute (v15), for she will be as the prostitute who has been forgotten (v16). Thus she will continue to commit fornication with the kings of the earth (Isa 23:15). God's people also played the prostitute with other nations (Ezk 16:26, 28; 23:5, 44). God's people also committed the act of spiritual prostitution with other parties or persons, including demons (Lev 17:7), and familiar spirits and wizards (Lev 20:6). The people even played the prostitute by seeking after the things of this world with their own hearts and eyes (Num 15:39). They played the prostitute with an ephod made and put up by Gideon (Jud 8:27).

Lev 17:7 – And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring (זִנִּים/*zōnîm/zānāh*). This shall be a statute for ever unto them throughout their generations.

Just for clarity, in parenthesis, the first word is the OT Hebrew verb זִנִּים. The second word *zōnîm* is the exact spelling of the Hebrew word זִנִּים into English. The 3rd word *zānāh* is how it appears in a Strong's Concordance numbering system. And that is how it is going to appear throughout this investigative study and all studies.

Lev 20:5 – Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring (כָּל־הַזִּנִּים/*kāl-hazzōnîm/zānāh*) after him, to commit whoredom (לִזְנוּת/*liznôt/zānāh*) with Molech, from among their people.

6 – And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring (לִזְנוּת/*liznôt/zānāh*) after them, I will even set my face against that soul, and will cut him off from among his people.

Dt 31:16 – And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring (וַיִּזְנוּ/*wēzāānh/zānāh*) after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

Jud 2:17 – And yet they would not hearken unto their judges, but they went a whoring (זִנּוּ/*zānû/zānāh*) after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

Jud 8:33 – And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring (וַיִּזְנוּ/*wayyiznû/zānāh*) after Baalim, and made Baalberith their god.

I Ch 5:25 – And they transgressed against the God of their fathers, and went a whoring (וַיִּזְנוּ/*wayyiznû/zānāh*) after the gods of the people of the land, whom God destroyed before them.

II Ch 21:11 – Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication (וַיִּזְנוּ/*wayyizen/zānāh*), and compelled Judah thereto.

In the mountains of Judah. Out of curiosity, I did a search on how many mountains there were in Judah. Guess how many mountains are in Judah/Jerusalem?

Google says, There is no specific number for the *mountains of Judah* as it refers to a range with many peaks. However, there are 331 named mountains in the broader region of Judea and Samaria, which includes the Judaeen Mountains. The region is also associated with the seven hills of Jerusalem, which are peaks within the range. The Judaeen Mountains are a single, large mountain range that stretches across the borders of Israel and the West Bank. Within this range, there are 331 named mountains. The specific area around the ancient city of Jerusalem is often associated with seven prominent hills, which are peaks within the larger range. Jerusalem is traditionally said to be built on seven hills or mountains: Mount Scopus, the Mount of Olives, the Mount of Corruption, Mount Ophel, the original Mount Zion, the New Mount Zion, and the hill where the Antonia Fortress was built. These hills are part of a larger range of low mountains that surround the city.

Mount Scopus (Isa 10:32, *Nob*): Located east of the Old City and home to a university campus.

Mount of Olives (Zec 14:4, Mt 21:1, Mk 11:1, Lk 19:29): A mountain ridge east of Jerusalem's Old City, known for its religious importance and views.

Mount of Corruption (II K 23:13, Jer 51:25): Also known as the Mount of Offense, it is part of a mountain ridge east of the Old City.

Mount Ophel (II Ch 27:3, 33:14, Neh 3:26, 27, 11:21): An ancient part of Jerusalem.

Original Mount Zion/Moriah (II Ch 3:1): The biblical site of the First Temple and King David's City.

New Mount Zion (Joel 2:32): Refers to the area of the Upper City in Jerusalem's Second Temple period.

Antonia Fortress Hill (Acts 21:34-37): The hill where the Roman fortress was built.

If you are thinking what I am thinking, then yes, I believe these are the same 7 mountains in v17. Let's continue with the word *whore/zānāh*.

II Ch 21:13 – But hast walked in the way of the kings of Israel, and hast made **Judah and the inhabitants of Jerusalem to go a whoring** (וַתְּזַנְּהוּ/ *wattazneh/zānāh*), like **to the whoredoms** (כְּהַזְנוֹת/ *kěhaznôt/zānāh*) **of the house of Ahab**, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

Ps 73:27 – For, lo, they that are far from thee **shall perish: thou hast destroyed all them that go a whoring** (כָּל־זִזוֹנָה/ *kāl-zōneh/zānāh*) **from thee**.

Ps 106:39 – Thus were they defiled with **their own works**, and **went a whoring** (וַיִּזְנוּ/ *wayyiznû/zānāh*) **with their own inventions**.

Isa 1:21 – How is **the faithful city become an harlot** (לְזוֹנָה/ *lězônâ/zānāh*)! it was full of judgment; righteousness lodged in it; **but now murderers**.

Jerusalem is the only city in scripture that is called *a harlot*. Babylon, Persia, Greece nor Rome were never called a *whore*. A beast, yes, but not a whore.

Jer 2:20 – For of old time I have broken thy yoke, *and burst thy bands*; **and thou saidst, I will not transgress**; when upon every high hill and under every green tree thou wanderest, **playing the harlot** (זִנְיָה/ *zōānh/zānāh*).

Jer 3:1 – They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but **thou hast played the harlot** (זִנְיָה/ *zānîh/zānāh*) **with many lovers**; yet return again to me, saith the LORD.

If a man put away his wife. Put away is the word יָשַׁלַח/ *yěšallah/shālach*. *CBL (BDB, KB, NIDOTTE, Strong, TWOT)* says, The primary meaning of the verb is *to send*. The verb can also convey the sense of being *cast out*. Yahweh sent Adam and Eve out of the Garden of Eden (Gen 3:23). He threatened to send the Judahites out of his sight, symbolic of casting aside the Covenant, and thus sending them into exile (Jer 15:1). The verb also conveys the sense of being abandoned (Isa 27:10). **The act of dismissing** appears in a pair of legal contexts. First, the act of **sending someone away** is a legal, technical term for the emancipation of slaves (Dt 15:12; Jer 34:9). It was also used as **a legal technical term for divorce** (Dt 21:14; 24:1; Isa 50:1; Jer 3:1). The context in these passages is limited to the legal environment surrounding the **obligations of the male as he divorced the female**. *TDOT* says, In all usages of the verb *šlh* **an object is set in motion away from the actor**. If the object remains linked to the actor, the meaning can be rendered in English **(a) to extend** (one's hand/staff); chief meaning *to send, dispatch*, which **implies a complete separation**, can differentiate between the dispatch **(b)** of an object perceived as passive and **(c)** of a (usually person) object that actively executes a mission. Usually appears in the context of a friendly dismissal or leave-taking (the only exception being Jer 3:1). A large proportion of the occurrences with their differing meanings do remain within the simple bivalent construction, without further facultative additions. Only for the domain of interpersonal communication does the meaning range from the amicable *bid someone farewell* (Gen 32:27; I Sam 9:26), *release slaves* (Ex 21:26-27; Isa 45:13; 58:6; Jer 34:9, 10, 11, 14, 16) through the indifferent **divorce one's wife** (Dt 21:14; 22:19, 29; 24:4; Isa 50:1; Jer 3:8) **to the unfriendly send away** (Gen 31:42) or the hostile *drive away* (II Sam 10:4; cf. Ex 6:1; 11:10).

2 – Lift up thine eyes unto **the high places**, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and **thou hast polluted the land with thy whoredoms** and with thy wickedness.

High places is the word עַל־שָׁפִימִים / *al-špāyim/shephî*. *CBL (BDB, KB, NIDOTTE, Strong, TWOT)* says, A noun derived from the root verb *shāphāh*, to sweep bare, to be bare, **shephî** appears ten times in the OT. It refers to **desolate places where a person might go to mourn** (Jer 3:21; 7:29). The lack of water and thus vegetation (4:11; 14:6) marks such a place. Isaiah used **shephî** as a symbol for Judah's devastated condition that God was going to change and bring restoration to the land (Isa 41:18; 49:9). Jeremiah used this image of a barren place as a hyperbole of **Judah's flagrant idolatry—even on the high, barren places of the land, the people had set up their idols** (Jer 3:2). *Matthew Poole's Commentary on the Holy Bible (1683-1685)* says, **Unto the high places**: he directs her to **the places of her whoredoms** and idolatries, called **high places**, being principally upon hills, II K 21:3, and divers other places, though sometimes in valleys, Jer 2:23; which notes also her impudence, that whereas other whores affected privacy, she should be filthy in the open view.

Thy whoredoms is the word בִּזְנוּתִיךָ / *biznûtayik/zenûth*. *CBL (BDB, KB, Strong, TDOT, TWOT)* says, This noun is an alternate spelling of **zenûnîm** (derived from the verb *zānāh*) and reflects the same semantic range. It is used primarily in a figurative sense of **spiritual adultery**, although it has one literal use in Hos 4:11, which says that *fornication, wine and new wine take away the heart*. Used figuratively, this noun always refers to adultery with false gods. The children of God's people wandered in the wilderness and **bore the guilt of their parents' spiritual fornication** (Num 14:33). **God's people polluted the land with their fornication**, referring to the **prostitution in the high places** (Jer 3:2), **prostitution with stones and stocks** (Jer 3:9), and **the abominations** on the hills in the fields (Jer 13:27). Some see the occurrence of this word in Ezk 23:27 used figuratively, speaking of **adulterous relations with other nations**. In reality, rather than speaking of prostitution with Egypt, the text speaks of Israel's **whoredoms in their own land**. Through the prophet, God tells his people that **if they put away their whoredom, He will dwell in their midst forever** (Ezk 43:9). In Hosea, the Lord says **He has seen a horrible thing in the house of Israel, that is, the whoredom of Ephraim, and Israel is defiled** (Hos 6:10). In the allegory of Ezk 23, **both Israel and Judah are charged with fornication** in regard to their relationships with other nations. This accusation conveys a double entendre. In the course of constructing alliances, one is forced to swear by the power of the deities of all parties involved. Further, **a more serious violation of the relationship of the leaders with Yahweh is that the leaders were to trust in the power of Yahweh alone, rather than rely upon their own strength or that of alliances**. *TDOT* says, In Jeremiah 3, **apostasy is compared to adultery**. **Israel has not held to Yahweh as its only husband, but has played the harlot (zānāh) with many lovers; this harlotry (z'nûth) has polluted the land (3:2). Israel is like a woman who has turned her back to her husband and plays the harlot under every green tree, i.e., participates in the syncretistic cult. Her sister Judah is also faithless; her idolatry is termed adultery with stone and tree (3:9). Not to obey the voice of Yahweh (shāma) is to break the covenant with him; this conduct is also described by means of verbs like pāsha' (3:13) and bāghadh (3:20). The people have forgotten (3:21) their God.**

3 – Therefore the showers have been withholden (*as per the law Dt 28:23, 24, Lev 26:19*), and there hath been no latter rain; and **thou hadst a whore's** (זוֹאֲנָה / *zōānh/zānāh*) **forehead** (Rev 17:5, Ezk 3:8), thou refusedst to be ashamed (Jer 6:15, 8:12).

Thou hadst a whore's forehead. Forehead is the word זֹמַמָּה / *ûmēsah/metsach*. *CBL (BDB, KB, NIDOT, Strong, TWOT)* says, Derived from *tsāchach*, to shine, the Hebrew noun, **metsach**, means **brow, forehead**. The semantic extension to this noun **focuses on the forehead being comparatively shiny**, contrasted to the rest of the head. **Metsach** appears in the story of David and Goliath. First Samuel says that the stone from David's sling struck the Philistine in the forehead (17:49). In another location, the priestly garments of Aaron are described in much detail (Ex 28). As part of the attire, a plate of pure gold was to be forged with the following inscription, *Holy to the Lord* (v36). The plate was to be fastened to the priest's headpiece with a blue cord. V38 says that *It will be on Aaron's forehead, and he will bear the guilt involved in the sacred gifts the Israelites consecrate.... It will be on Aaron's forehead continually so that they will be acceptable to the Lord*. The priests would continually be reminded by the gold plate that God is holy, and they too must be holy. In other texts, **metsach** is used in a figurative or idiomatic fashion. Ezekiel said that the house of Israel was *stiff of forehead* (Ezk 3:7). A similar usage is found in Isa 48. There the Lord recounts how hypocritical Israel has become, in spite of how He has blessed them. Not only had the prophets foretold the events that would come upon the nation (v3), but Yahweh continued to reveal *new things* by the prophets of their own day (v6), because he knew their obstinance. **Jer 3:3 is more direct**. It reads, *You have a whore's forehead, you refused to be ashamed*.

Israel continuously committed spiritual adultery without so much as a blush. *TWOT* says, **mesah**. Brow, forehead. The substantive appears thirteen times in the OT, five of which are in Ezekiel (Ezk 3:7, 8, 9:4). The etymology of the word is uncertain. One suggestion is to relate it to the verb **sahah** *to be bright, dazzling*, on the analogy of Arabic *sabaha to shine, sabah morning, and sabah forehead (Blau)*. The most interesting uses of **mesah** are in the Ezekiel passages, plus one from Jeremiah. God says to Ezekiel (Ezk 3:7) **that all Israel is stiff of forehead** and hardhearted. The phrase *stiff/strong of forehead* suggests, perhaps, the picture of an animal, an ox or ram, **butting its head**. But in the next verse (Ezk 3:8) God says that he has made the prophet's forehead stronger than the foreheads of his foes. That is to say, God will not only give him hardness equal to that of his foes, but that he promises Ezekiel to make him harder for the truth than the people are against it. There may be here an intentional play on the prophet's name which means *may God harden/strengthen* from the verb **hazaq**. Cf. Also Ezk 3:9. In Ezk 9:4 God orders a divine agent **to go through Jerusalem** and put a mark on the forehead of the men who deplored and **disapproved of the filth practiced in the city**. The word for *mark* is **taw**, the last letter of the Hebrew alphabet, which in the old Canaanite script *wa* written X Cf. also Gen 4:15 (**'ôt**); I Sam 21:14, Job 31:35, Rev 7:3, 4, 13:16, 14:1, 22:4. **This might shed some light on Jer 3:3** when Jeremiah says of his audience, **You have a whore's forehead**, rendered by *JB* as *you have maintained a prostitute's bold front*.

4 – Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 – Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken **and done evil things** as thou couldst.

6 – The LORD said also unto me **in the days of Josiah the king**. Hast thou seen *that* which **backsliding Israel hath done?** she is gone up upon **every high mountain** and under every green tree, and there **hath played the harlot** (וְחַזְנִי־שָׁמַיִם/*wattiznî-šām/zānāh*).

Backsliding is the word מְשֻׁבָּה/*měšubâ/meshuvāh*. *The Complete Word Study Dictionary of the OT* (2003) says, **měšubâ**: a feminine noun referring to a turning away, an apostasy, a backsliding. It indicates figuratively a way of life that is fluctuating, vacillating, insecure (Pro 1:32). In a religious sense, it indicates apostasy, turning from truth (Jer 2:19); a lack of constancy, a defection (Jer 3:6, 5:6, 8:5, 14:7, Hos 14:4); or an act of turning away, a transgression (Ezk 37:23, Hos 11:7). *CBL (BDB, KB, NIDOT, Strong, TWOT)* says, **meshuvāh** means *apostasy*, derived from **shûv**, *to turn*. A primary concept of the noun, just as its verb, is that of change of status. **Meshuvāh** is usually used in the context of **Israel's abandoning its covenant responsibility** and turning from Yahweh. Indeed, it was the duty of certain prophets to bring forth Yahweh's **legal case (rîv) against the people**. Jer 2 is a classic example of a legal argument of Yahweh being presented. Yahweh's legal claim had the implication that **the Covenant could be revoked at any juncture, and the curses of the Covenant could fall upon the offending party**. Indeed, Yahweh enforced the sanctions of the legal document. Apostasy occurs in several contexts. The primary context is that of forsaking the worship of Yahweh for the worship of **other gods**, e.g., **Their apostasies are great....How can I pardon you? Your children have forsaken me, and have sworn by those who are no gods"** (Jer 5:6). Further, **the abuse of the economically weak by the powerful** constitutes apostasy, e.g., **in apostasy... but my people do not know the ordinances of Yahweh... because from the least to the greatest everyone is greedy for unjust gain...** (Jer 8:5, 7, 10). Another context is **trusting in political alliances** for protection rather than trusting in Yahweh, evidenced in Hos 11. Repentance of these acts makes it possible for the Covenant to remain in place (Ezk 36). It is an incredible testimony to the love of Yahweh that He allows this abuse, yet is willing to forgive grotesque sins in exchange for a proper relationship of lordship which we should have with Him.

7 – And I said after she had done all these *things*, Turn thou unto me. **But she returned not**. And **her treacherous sister Judah saw it**.

But she returned not. **Returned** is the word וּלְאִי־שָׁבָה/*wəlō'-šābā/shûv*. *TDOT* says, **shûv**, **to move in an opposite direction** from that toward which one previously moved. The normal case assumes that the goal of the movement is the original point of **departure**. *CBL (BDB, KB, NIDOTTE, Strong, TWOT)* says, **shûv** essentially means *to turn*. Depending on context, the verb can also have **the connotation of to repent, to return, to turn back or to be restored**. The meanings of the word include literal significance Qal (used over 680 times), *to turn back* (Gen 8:3; 14:7; I Sam 24:1), and a metaphorical significance, for example, turning back to God (I K 8:33, 48; Jer 3:7). In the Qal, it means *to turn from*, literally or metaphorically (I K 2:33; Jer 4:28); for example, God

will not turn from his promises (Ps 132:11). It also means *to do something again* (Gen 30:31; 43:2). The subject in the Pilpel of the verb takes a more causative meaning. It means *to bring back, to lead back* (Isa 49:5; Ezk 39:27). In Ps 23:3, it means *to refresh* or *to restore* the soul. The Lord *turns around* even Gog (Ezk 38:4; 39:2). The meanings of **shûv** also include *to lead astray* (Isa 47:10) and *to repay* (Mic 1:7). The Polel includes the idea of becoming *ready and prepared again* (Ezk 38:8). The Hiphil is used over 350 times and includes all of the uses noted above. It may also indicate *to drive back* or *to repulse* (II K 18:24; Isa 36:9), *to turn away, to bring back, to turn back* (Jos 8:26; Ezk 14:6). *To return a word* means *to answer* (Pro 18:13; Isa 41:28; Ezk 9:11). The idea of *to hold back* is also expressed by **shûv** (Mal 2:6) or *to hold back from sin* (Ezk 18:8). *To put forth a hand against someone* is expressed by the verb (Isa 1:25; Ezk 38:12; Am 1:8). The Hophal, passive of Hiphil, is found a few times meaning *to be brought back, to be led back* (Gen 42:28; 43:12; Ex 10:8).

8 – And I saw, when for all the causes whereby **backsliding** (משבה/**měšubâ/meshuvāh**) Israel committed adultery I had **put her away** (שלהתיה/**šillah'tîhâ/shālach**), and given her a bill of divorce; yet her treacherous sister Judah feared not, but **went and played the harlot** (ויהי/**wattizen/zānāh**) also.

Israel committed adultery. **Committed adultery** is the word **ni'āpâ/nā'aph**. **CBL (BDB, KB, NIDOTTE, Strong, TWOT)** says, **Nā'aph**, which means *to commit adultery*, has cognates meaning *to mate* in Arabic and Egyptian. Targumic and Middle Hebrew preserve the nuance of *to commit adultery*. **Adultery was seen as a serious sin in Israelite society, one worthy of death** (Lev 20:10; Dt 22:22). It was defined as **having intercourse with a woman who was either married to a man or betrothed**, that is, who had already begun the legal exchanges which preceded marriage (Lev 20:10; Dt 20:7). The rest of the ancient Near Eastern cultures surrounding the Israelites likewise had laws prohibiting adultery. Ancient Near Eastern law codes prescribed execution as the penalty for adultery, although **the adulteress' husband could cancel the punishment**. The prime reason elsewhere in regulating the sexual activity of women had to do with patrilineal (along the father's line) inheritance, where genetic lines and birth order dictate who receives what upon the devolving of property after the death of a father. Thus, protecting the lineage against non-family members was of paramount importance. As in many other societies, **a woman belonged to the house of her father until marriage**, and then became part of her husband's estate. On one level, **having sexual relations with a married or betrothed woman was seen as a form of stealing**. The rape of a betrothed woman, for example, lowered the value of her bride price. Accordingly, the ravager of an unbetrothed virgin was liable for her bride price, regardless of whether her father allowed her to enter the former fiance's household (Ex 22:15; this account is found at the end of a section of various laws regarding damaging another's property). However, the sin was viewed on other levels in the Hebrew Bible as well. Adultery was understood beyond its economic ramifications. It was understood as a moral sin, an act which caused defilement and an offense against God (Num 5:13). Indeed, the sin of adultery was among the reasons that the inhabitants of Canaan were judged by Yahweh (Lev 18:20-25). The consequence of adultery demanded that the offender be excluded from the presence of Yahweh. Fidelity was so central to Israelite Covenantal theology that one of the Ten Commandments banned adultery (Ex 20:14; Dt 5:18). **Adultery is the ultimate metaphor of infidelity to Yahweh** (Ezk 16:38; 23:37, 45; Hos 7:4). **Idolatry was a continual problem for Israel and Judah** before the exile. Yahweh commanded the prophet Hosea to marry an adulterous woman as an object lesson to the people of Israel, who were committing adultery against Yahweh by worshiping other gods (Hos 3:1). **TDOT** says, Since the Decalog itself does not go into further detail to explain its sixth (seventh) commandment, **lō' tin'āp**, the meaning must be determined from other texts. In Lev 20:10-21, a list of casuistic laws dealing with sexual transgressions, v10 states: *If a man commits adultery (yīn'ap) with the wife of his neighbor, both the adulterer (nō'ēp) and the adulteress (nō'epet) shall be put to death*. Since nothing is said about whether the adulterer is married, this question clearly does not matter in the situation. The woman's status, however, is defined, and therefore represents a critical factor. The man commits adultery against the woman's husband, not against the woman herself or against his own wife, should he be married. **The woman offends against her husband and their mutual relationship**. The practice of polygamy by the patriarchs, rare instances of bigamy in later times, royal harems, regulations governing plural marriages, and the terminology of marital status in cases of adultery show that we are never dealing with an offense against the wife of the adulterer (if he is married). (Although most Israelite marriages were monogamous, monogamy was the product of social status and property considerations, not morality.) The offense, however, is more than just a violation of property rights. If a man (married or unmarried) had sexual intercourse with an unmarried woman, he did not have to fear the death penalty; he had instead to pay the bride-price (Ex 22:16). The woman's father could give her to the man to be his wife or refuse to do so; in either case, the bride-price

had to be paid, since the financial value of the woman to her father or guardian had been reduced through loss of her virginity. But both Decalogs and Lev 20:10 treat adultery as a capital offense. The adulteress is not a piece of property whose decreased value must be compensated for but the wife of a man whose relationship with her has been profaned. Finally, adultery must be distinguished from fornication and prostitution. Ezk 16:1-43 describes Israel's idolatry as prostitution (*zānâ*) and adultery. We read in v31-34: You were not like a whore (*zōnâ*), because you scorned pay. Adulterous wife (*hā 'iššâ hamm-nā 'āpet*), you receive strangers instead of your husband. Gifts are given to all whores; but you gave your gifts to all your lovers, bribing them to come to you from all around for your whorings (*taznūt*). So you were different from other women in your whorings (*b'taznūtayik*): no one solicited you to play the whore (*zūnnâ*); and you gave payment, while no payment was given you; you were different. An adulteress is therefore a woman who has sexual intercourse with others instead of her own husband. A prostitute is paid for her sexual favors (v31-32). This terminological difference between *nā'ap* and *zānâ* is also evident in the father's warning to his son in Pro 6:20-35. The father points out to his son that a prostitute (*'iššâ zōnâ*) sells her favors for a loaf of bread. The man pays, and the consequences, if any, are minimal. By contrast, the adulteress in her passion seeks to devour the man, with fatal consequences. The enraged neighbor seeks revenge and will be content only with the death of the adulterer (v34); compensation or bribes are fruitless (v35). Prostitution (*z'nūnim, z'nūt, taznūt*) is thus the offer of sexual intercourse for sale; adultery (*ni'up, na'pup*) is sexual intercourse with another's spouse, the violation of a marital relationship. The result of the latter is dishonor, disgrace, and death (David and Bathsheba, II Sam 11:1-12:23); the effect of the former is loss of the price of a loaf of bread (Pro 2:16-19; 5:1-14; 7:5-27; 9:13-18). The terms, however, are not mutually exclusive: a prostitute can be married and thus be an adulteress, and an adulteress can accept payment for sexual favors (Jer 5:7; Hos 4:13). Hosea's wife Gomer is an example of terminological interaction, for she is both an adulteress and a prostitute (Hos 2:4; 3:1-3). Hos 4:2 and Jer 7:9 are examples of flexible adaptation of the Decalog on the part of the prophets, who charge Israel with violating the covenant. Comparison of the two lists with the Decalog shows that the prophets combined and rearranged the material in different ways. 1. Both prophets eliminate the four commandments least concerned with the direct relationship between offender and victim (prohibition of images, Sabbath, parents, coveting); the accusations actually cited concern transgressions of the covenant that directly affect the human rights of the victim. 2. Both prophets list Israel's transgressions in affirmative style, not the traditional apodictic style (*You shall not...*). What Israel should not do, it has done. 3. Both lists comprise five elements, four of which are the same. The last element differs. Hosea and Jeremiah charge Israel with perjury, murder, adultery, and stealing (kidnaping). Hosea's fifth charge has to do with lying, i.e., false witness; Jeremiah's fifth charge has to do with worship of other gods, the only transgression not infringing on human rights. (Since *nā'ap* includes idolatry as well as violation of marital bonds, and since the rites of the Ba'al cult included sexual intercourse and thus necessarily resulted in violation of the marital relationship, Jeremiah's fifth charge is understandable.) 4. The prophets do not cite the Decalog of Ex 20 verbatim. They use the same verbs for *kill, commit adultery, and steal*, but otherwise the terminology is different. Finally, they vary the sequence of the commandments in the two lists: Hos 4:2 lists perjury, lying, murder, stealing (kidnaping), and adultery; Jer 7:9 lists stealing (kidnaping), murder, adultery, perjury, and offering incense to Ba'al and going after other gods. These passages show that the prophets used the Decalog as a barometer to determine the social and religious climate of the community, but its text could be interpreted, shortened, and adapted to suit the purpose of the author in question. In addition, *nā'ap* and its derivatives are used in other contexts to denote sexual infidelity by a married woman and her partner; in this context *nā'ap* generally appears in conjunction with the terminology of covenant violation: Jer 9:1; 29:23; Hos 7:1, 4; Mal 3:5; Ps 50:18; Job 24:14. All these passages use *nā'ap* in conjunction with *šqr* (5 times) and *gānab* (5 times). This might suggest that the two concepts are related, i.e., when adultery is committed, other violations of the covenant follow. The adulterer has wronged his neighbor by taking what rightfully belonged to his neighbor; in the final analysis, he has stolen and exploited a human being bound to another. The adulteress has wronged her husband in respect to their relationship and has lied to him by breaking the marriage oath. In any case, the breakdown of the social integrity of the nation is a well-known charge against the covenant community; and adultery is one of the most frequent signs of social chaos and violation of the covenant, along with stealing (kidnaping), perjury, and murder. Since the prophetic movement found it appropriate to describe the relationship between Yahweh and Israel in terms of the relationship between husband and wife, it likewise characterizes religious transgression as adultery. This is especially clear in Jer 3:8-9 (*nā'ap* parallel *zānâ*). Addressing the Judahites of the seventh/sixth century, he speaks of their sister nation Israel as an adulteress who has received her decree of divorce. This divorce, manifest in the destruction of the nation, was the direct result of Israel's infidelity on

every high hill and under every green tree (v6). The prophet charges Judah with having learned nothing from the fate of her sister nation; she must therefore expect the same terrible reaction on the part of Yahweh. The prophet beseeches Judah to turn from her adultery with stone and tree (v9) and from scattering her favors among strangers under every green tree (v13). The prophetic condemnation of the adultery of Israel and Judah by no means refers only to the spiritual adultery of idolatry; it includes the actual adultery of the worshipers who surrender themselves to cultic prostitution in the Canaanite fertility cult. Although the situation remains obscure, Gomer's violation of her marriage with Hosea may have resulted from participation in cultic prostitution (Hos 2:6-13). In this case, we may be dealing with actual adultery, and we would have here an example of how the Israelites committed adultery when they took part in the worship of Ba'al. This close relationship between sexual intercourse on the part of the devotees and the worship of Canaanite gods to the exclusion of Yahweh explains why the prophetic movement used *nā'ap* and its derivatives to describe Israel's infidelity. The use of this term was based on the fact that adultery against Yahweh represented adultery against one's own marital partner (Jer 5:7; 13:27; 23:9-14). We can draw a further conclusion from the prophetic use of *nā'ap*: the term seems to have coalesced with *zānâ*, and both words became synonymous with Israel's immorality and infidelity toward Yahweh. The distinction between violation of a marriage contract and sexual intercourse for pay was lost, and both terms developed into an expression of flagrant disobedience toward the covenant between Israel and God.

And given her a bill of divorce. *Bill of* is the word אה־סֵפֶר / *et-sēper/sepher*. *TDOT* says, Two semantic focal points can be discerned for the root *spr* in the Semitic languages: first, the meaning *count*, etc.; second, *piece of writing*, *writer*, etc. *CBL (BDB, KB, NIDOTTE, Strong, TWOT)* says, A loanword from Akkadian, *sepher*, which means *scroll*, *document* or *letter*, is probably the word from which *sāphar*, *to count*, *to relate*, is derived. In ancient times, such writings were found in a variety of forms. Such things as clay tablets, clay cylinders, flat stones, cylindrical stones, papyrus, leather and vellum were used for *books*. Finally, *leather or paper scrolls were used to make records*, and in Bible times *the common means of making books was on a scroll* (Isa 34:4). The word *sepher* appears to refer to a *roll* primarily. A *sepher* was usually a larger *scroll*, as opposed to the smaller *meghillāh*. The idea of *book learning* is also seen in the use of *sepher* (Dan 1:4), and the word sometimes refers to an inscription, which is a short written work (Ex 17:14; Job 19:23; Isa 30:8). *Sepher* most frequently refers to *something written*, a *letter* or a *scroll*. It can denote a *letter*, usually from a king, containing a written message (II Sam 11:14; II K 20:12; II Ch 32:17; Isa 37:14; 39:1), and sometimes these messages were to be published throughout the kingdom (Est 1:22; 3:13; 8:5; 9:20, 25, 30). Sometimes *letters* were sent out by a prophet or some other influential person (Est 9:20, 25, 30; Jer 29:1, 25, 29). Sometimes *sepher* denotes a legal document. It refers to a *certificate of divorce* (Dt 24:1, 3), *a symbol used figuratively by God against Israel because of her unfaithfulness to Him* (Isa 50:1; Jer 3:8). It is used of an indictment written against one by his adversary (Job 31:35), and it is used by Jeremiah for a bill of purchase or mortgage deed of redemption (Jer 32:10, 12, 44). A *sepher* was also something written on a scroll to preserve it for future use (Ex 17:14; Jos 18:9; Job 19:23; Isa 30:8). In fact, there is a time yet in the future when the heavens will be rolled up like a scroll (Isa 34:4). Prophecies written in a scroll are also designated by *sepher* (Jer 25:13; Dan 12:4), as are prophecies that are unable to be understood until a future time (Isa 29:11). *Sepher* also refers to genealogical registers (Gen 5:1; Neh 7:5), law books (Ex 24:7; II K 23:2; Isa 34:16; Jer 36:11), a book of poems (Num 21:14; Jos 10:13) and books that record the events of kings' reigns (I K 11:41; 14:19; I Ch 9:1; II Ch 16:11; Est 10:2). In Dan 9:2, *sepher* indicates that it was *by means of the Scriptures* that Daniel understood the length of the captivity of Israel. God has a record book (Ps 139:16), which may be the same thing as the book of remembrance (Mal 3:16) or the book of life (Ex 32:32; Ps 69:28; Dan 12:1).

Divorce is the word כְּרִיתוּתָהּ / *kērîtuteyhā/kerîthûth*. *CBL (BDB, KB, NIDOT, Strong, TWOT)* says, Occurring four times in the OT, the *kerîthûth*, *bill of divorce* or *dismissal*, was a legal document to be served when a husband chose to divorce his wife. It is derived from the Hebrew verb *kārath* *to cut*, *to separate*. The verb is used of establishing legal contracts. Moses' requirement put a limit on what was already occurring. It limited divorce in that it brought into the equation a third party, the state functionary. Compiling and serving the legal document, along with a consideration of its ultimate effect (there could be no remarriage to the woman, even if her next husband had died, Dt 24:4), provided a deterrent to divorce. In the *Mishnah* (Jewish oral law), the section entitled *Gittin* sets forth the step-by-step legal procedure for divorce. Put into writing, its final codification includes provision for women. Women could divorce, if their husbands had leprosy or were involved in a repulsive trade. In OT theology, the *cutting* or *separating* was, in essence, a dividing of the whole.

In the first Book of Moses, the two are called *one flesh* (Gen 2:24). Although Israel had committed spiritual adultery and had been served a bill of divorce, Yahweh was still willing to work with the nation (Isa 50:2). Judah showed itself less righteous than its northern neighbor, Israel, which had been served the bill of divorce. Yet Yahweh desired that they return to him, *their husband* (Jer 3:8, 14). Here, God's grace is strongly contrasted with the legal requirement. *The Complete Wordstudy Dictionary of the OT* says, **Kerîûtû**, a feminine noun meaning divorce. If a man was to find his wife unfaithful or an uncleanness in her, he was able to write a certificate of divorce that resulted in her expulsion from his house (Dt 24:1). Metaphorically, the Lord asked where Israel's certificate of divorce was. She should have had one to act so loosely (i.e., following other gods (Isa 50:1, Jer 3:8).

Divorce (כריתתיה/*kêrîtuteyhā/kerîthûth*) in the LXX is the word ἀποστασίον/*apostasion*. It is in the following verses,

- Dt 24:1 – When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, **because he hath found some uncleanness in her**: then let him write her a bill of **divorcement** (ἀποστασίον/*apostasion*), and give it in her hand, and send her out of his house.
2 – And **when she is departed** out of his house, she may go and be another man's wife.
3 – And **if the latter husband hate her, and write her a bill of divorcement** (ἀποστασίον/*apostasion*), and giveth it in her hand, **and sendeth her out of his house**; or if the latter husband die, which took her to be his wife;
4 – **Her former husband, which sent her away, may not take her again to be his wife**, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

This is the law concerning divorcement, in the OT and NT, it has always been this way. Let's continue with the verses for **apostasion**,

Isa 50:1 – Thus saith the LORD, **Where is the bill of your mother's divorcement** (ἀποστασίον/*apostasion*), **whom I have put away?** or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and **for your transgressions is your mother put away.**

Now the NT verses for ἀποστασίον/*apostasion* with its context.

Mt 5:31 – It hath been said (**by the Rabbi's that came out of Babylon**), Whosoever shall put away his wife, let him give her a writing of **divorcement** (ἀποστασίον/*apostasion*):

It hath been said. Notice if you will that Jesus did not say Moses saith or that the law saith. If one is to understand anything about this chapter, understand who and what Jesus is referring to. All throughout this chapter He is referring to the scribes and Pharisees and their Babylonian Talmud, etc...Look at what he says starting in v17.

Mt 5:17 – Think not that I am come to destroy **the law**, or the prophets: **I am not come to destroy, but to fulfil.**

So, we know He did not come to destroy the law nor the prophets, but to fulfill it. But he never said, he will “not” destroy their precious man-made Babylonian Talmud. And that is all He was doing. He was constantly correcting their verbal laws and their man-made religious doctrines that was leading all the dispora of all nations into the lake of fire. They changed the Torah, which is the law of God. Talmud is not the Torah.

18 – For verily I say unto you, Till heaven and earth pass (*the old heaven and earth*), one jot or one tittle shall in no wise pass from the law, **till all be fulfilled.**

19 – Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 – For I say unto you, **That except your righteousness shall exceed the righteousness of the scribes and Pharisees**, ye shall in no case enter into the kingdom of heaven.

You will not enter into the kingdom of heaven (heavenly Jerusalem) if your righteousness does not exceed *the righteousness* of the scribes and Pharisees. All throughout this chapter He is referring to the righteousness of these talmudic religious aristocratic rulers.

Mt 5:21 – **Ye have heard that it was said by them of old time (ye have heard the religious talmudic rulers say – these are the ones that came out of the 586 b.c. Babylonian captivity and changed the law and replaced it with their Judaic Babylonian Talmud, they were not teaching the people Torah, but the Babylonian Talmud – Dan 7:25)**, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 – **But I say unto you (I am the Yahweh of the OT, and I know what I said to Moses and I am correcting your verbal law and talmudic doctrines)**, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the **council (συνεδρίον/sunedrion** – the high court, the Sanhedrin): but whosoever shall say, Thou fool, shall be in danger of hell fire.

Mt 5:27 – **Ye have heard that it was said by them of old time**, Thou shalt not commit adultery:

28 – **But I say unto you**, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Mt 5:31 – **It hath been said**, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 – **But I say unto you**, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 – Again, **ye have heard that it hath been said by them of old time**, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 – **But I say unto you**, Swear not at all; neither by heaven; for it is God's throne:

Mt 5:38 – **Ye have heard that it hath been said**, An eye for an eye, and a tooth for a tooth:

39 – **But I say unto you**, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Mt 5:43 – **Ye have heard that it hath been said**, Thou shalt love thy neighbour, and hate thine enemy.

44 – **But I say unto you**, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

This is what the Lord was up against. He did not come to preach peace on earth as they expected. He was constantly correcting them and the aristocratic Jewish/Babylonian ruling system didn't like it and killed him. And the Jews can mock all they want about how ridiculous it sounds that man can kill a "god". I heard this comment from a rabbi, "If you can kill a god then he isn't a god". I have seen and heard them mock about the death of the messiah. But those that believe the scriptures didn't make this up, Dan 9:26 says the messiah will be "cut off" (killed in 30 A.D. at the age of 33½) around the time frame near their destruction of 70 A.D., which was the last half of a week (3½ years) in Dan 9:24-27. Now let us move forward to Mt 5:31.

Mt 5:31 – **It hath been said**, Whosoever shall **put away his wife**, let him **give her a writing of divorcement**:

The law says, you cannot put away your wife without giving her a bill of divorcement (Dt 24:1-4).

Shall put away is the word **ἀπολύσις/apoluō**. **CBL** says, Classical writers employed **apoluō** (from **apo** + **luō**) in a variety of ways. **It denotes the action of freeing or redeeming a prisoner or slave**. One could be **released from legal obligations or acquitted of a crime**. **Exemption from military service was also depicted with apoluō, as was the divorce of a spouse**. Many of these meanings are duplicated in the NT. The translators of the Septuagint relied upon **apoluō** to translate four Hebrew terms, but the correspondence is less than precise, since there are only four clear-cut examples of **apoluō** as an equivalent to the Hebrew (Gen 15:2; Ex 33:11; Num 20:29; Ps 34 title). The remainder of the instances are either unclear or are in apocryphal material (I Mac 3:32). NT usage is for the most part patterned after classical use. The occurrences are restricted to the Gospels and Acts except for one instance in Heb 13:23. The word **apoluō** dominates as a figure for **divorce** (Mt 19:3, 7-9; Mk 10:2, 4, 11, 12) and for the **release** of prisoners or slaves (Mk 15:6, 9, 11, 15; [parallels] Jn 18:39; 19:10; Acts 3:13; 4:21; 5:40). **It carries the sense of to dismiss** in a number of cases (Mt 14:15, 22; cf. 15:23, 32). The sense of **apoluō** in Mt 18:27 in the Parable of the Unmerciful Servant is nothing more than **the release** of a servant and should not be pressed into theological significance, although the **forgiving of the debt** could be

applied spiritually. A sense of *freeing* is contained in the account of the woman with a sickness caused by a spirit (Lk 13:11) who was healed by Jesus. The imagery behind this freeing act may be that the woman signified a captive released by Jesus. Although the verbal correspondence is not present, the thought is certainly paralleled by Lk 4:18 (Isa 61:1): *to proclaim release to the captives*. This is a vital description of Jesus' ministry according to Luke. Euphemistically *apoluō* occurs in Simeon's request in Lk 2:29: *Now Lord, Thou dost let Thy bond-servant depart (apoluō) in peace*. Behind this image is a reference to Simeon's contentment to die since he had seen the Lord's salvation (2:30). *A Commentary on the NT from the Talmud and Hebraica by John Lightfoot (1658-1674)* says, *Whosoever putteth away his wife, let him give her a bill of divorcement* – Notice is to be taken how our Saviour passeth into these words, namely, by using the particle *but*. *But it hath been said*. This particle hath this emphasis in this place, that it whispers a silent objection, which is answered in the following verse. Christ had said, *Whosoever looks upon a woman to lust after her hath committed adultery already*: but the Jewish lawyers said, *If any one sees a woman which he is delighted withal above his wife, let him dismiss his wife and marry her*. Among the chapters of Talmudical doctrine, we meet with none concerning which it is treated more largely, and more to a punctilio, than of divorces: and yet there the chief care is not so much of a just cause of it as of the manner and form of doing it. To him that turns over the book *Gittin* (as also, indeed, the whole *Seder Nashim*, that part of the *Talmud* that treats of women), the diligence of the Masters about this matter will appear such that they seem to have dwelt, not without some complacency, upon this article above all others. God, indeed, granted to that nation a law concerning divorces, Dt 24:1, permitted only *for the hardness of their hearts*, Mt 19:8: in which permission, nevertheless, they boast, as though it were indulged them by mere privilege. When God had established that fatal law of punishing adultery by death (Dt 22) for the terror of the people, and for their avoiding of that sin; the same merciful God foreseeing also how hard (occasion being taken from this law) the issue of this might be to the women, by reason of the roughness of the men; *lusting, perhaps, after other women, and loathing their own wives*; he more graciously provided against such kind of wife-killing by a law, mitigating the former, and allowed the putting away a wife in the same case, concerning which that fatal law was given; namely, in the case of adultery. So that that law of divorce, in the exhibition of it, implied their hearts to be hard; and, in the use of it, they shewed them to be carnal. And yet hear them thus boasting of that law: *The Lord of Israel saith, That he hateth putting away*, Mal 2:16. *Through the whole chapter, saith Rabbi Chananiah in the name of Rabbi Phineas, he is called the Lord of Hosts: but here, of Israel, that it might appear that God subscribed not his name to divorces, but only among the Israelites. As if he should say, 'To the Israelites I have granted the putting way of wives; to the Gentiles I have not granted it.'* *Rabbi Chaijah Rabbah* saith, *Divorces are not granted to the nations of the world*. Some of them interpreted this law of Moses (as by right they ought to interpret it), of the case of adultery only. *The school of Shamaai* said, *A wife is not to be divorced, unless for filthiness [that is, adultery] only, because it is said, Because he hath found filthy nakedness in her, that is, adultery.* *Rabbi Papa* said, *If he find not adultery in her, what then? Rabba* answered, *When the merciful God revealed concerning him that corrupted a maid, that it was not lawful for him to put her away in his whole life (Dt 22:29), you are thence taught concerning the matter propounded, that it is not lawful to put her away, if he shall not find filthiness in his wife*. With the like honesty have some commented upon those words cited out of the prophet, *For he hateth putting away*. *Rabbi Jochanan* saith, *The putting away of a wife is odious*. Which others also have granted, indeed, of the first wife, but not of those that a man took to himself over and above. For this is approved among them for a canon, *Let no man put away his first wife unless for adultery*. And *Rabbi Eliezer* saith, *For the divorcing of the first wife, even the altar itself sheds tears*. Which Gloss they fetch from thence, where it is said, *Let no man deal treacherously towards the wife of his youth*; Mal 2:15. *The Jews used polygamy, and the divorcing of their wives, with one and the same license*: and this, that they might have change, and all for the sake of lust. *It is lawful (say they) to have many wives together, even as many as you will: but our wise men have decreed, That no man have above four wives*. But they restrained this, not so much out of some principles of chastity, as that lest a man, being burdened with many wives, might not be able to afford them food and clothing, and due benevolence: for thus they comment concerning this bridle of polygamy. For what causes they put away their wives there is no need to inquire; for this they did for any cause of their own free will. **I.** *It is commanded to divorce a wife that is not of good behavior, and who is not modest as becomes a daughter of Israel*. So they speak in *Maimonides* and *Gittin* in the place above specified: where this also is added in the Gemarists: *Rabbi Meir* saith, *As men have their pleasures concerning their meat and their drink, so also concerning their wives. This man takes out a fly found in his cup, and yet will not drink: after such a manner did Papus Ben Judah carry himself: who, as often as he went forth, bolted the doors and shut in his wife. Another takes out a fly found in his cup, and drinks up his cup; that he doth, who sees his wife*

talking freely with her neighbours and kinsfolk, and yet allows of it. And there is another, who, if he find a fly in his basket, eats it: and this is the part of an evil man, who sees his wife going out, without a veil upon her head, and with a bare neck, and sees her washing in the baths, where men are wont to wash, and yet cares not for it; whereas by the law he is bound to put her away. **II.** If any man hate his wife, let him put her away: excepting only that wife that he first married. In like manner, [Rabbi Judah](#) thus interprets that of the prophet, *If he hate her, let him put her away*. Which sense some versions, dangerously enough, have followed. [Rabbi Solomon](#) expresses the sense of that place thus: *It is commanded to put away one's wife, if she obtain not favour in the eyes of her husband*. **III.** The school of Hillel saith, *If the wife cook her husband's food illy, by over-salting or over-roasting it, she is to be put away*. **IV.** Yea, *If, by any stroke from the hand of God, she become dumb or sottish*. **V.** But not to relate all the things for which they pronounce a wife to be divorced (among which they produce some things that modesty allows not to be repeated), let it be enough to mention that of [Rabbi Akibah](#) instead of all: [Rabbi Akibah](#) said, *If any man sees a woman handsomer than his own wife, he may put her away; because it is said, 'If she find not favour in his eyes*.

[The Evangelists and the Mishna by Thomas Robinson \(1859\)](#) says, The extent to which divorcement was practised among the Jews at the time when the Saviour uttered these words, appears from the numerous and minute regulations on the subject contained in the [Mishna](#). The writing itself was called a **Get**, though in the OT, **sepher cherithuth** or book of cutting off. The essential substance of a **Get**, says the [Mishna](#), are the following words: *Thou art herewith permitted to be married to any man*. [Rabbi Jehudah](#) saith the following is the essential part: *Thou hast herewith of me a writing of separation, a letter of divorce, and a document of dismissal, that thou mayest go and be married to any man thou mayest like*. The document required to be duly written, attested by competent witnesses, and delivered to the wife. *When a person dates a **Get** by a foreign reign, or according to the chronology of the Median or Greek monarchies (or such as no longer exist), or so many years since the building of the Temple, or since the destruction of the Temple; or when West is written when it should be East, or the contrary; she who, upon the strength of such a **Get**, had been remarried, must be separated from both husbands*. The document always required to conclude with the formula— *According to the law of Moses and of Israel*. It was to be written expressly for the woman who was to be divorced, and to be delivered to herself. *Every **Get** which is not expressly written for the woman about to be divorced is void*. *When a husband throws a **Get** to his wife, when she is in her own house or in the court she lives in, she is thereby divorced*. *If he threw it within her house or court, even if it lies near her on her bed, she is not divorced thereby; but if he threw it within her lap or her work-basket, she is divorced*. *If he says, Take this bond; or if finding a document fastened to his person, she reads it, and finds it to be a **Get** addressed to her; such a **Get** is void, while he does not expressly say, Here is thy **Get** of divorce*. *If he put it into her hands while she is asleep, and on waking she reads it and finds it to be a **Get** addressed to her, it is void until the husband says to her, Here is thy **Get***. The following will show how the permission given in the law of Moses was abused. *If a husband says to his wife, Here is your **Get** on condition that you give me two hundred pence (zooz = denarii), she is divorced from the moment she accepts the **Get**, and is bound to pay the amount*. *If he said, On condition that you give me (the same) within thirty days, and she consented and paid it within the stipulated period, she is divorced, but not otherwise*. [Rabbi Simeon ben Gamaliel](#) relates that at Sidon a husband once said to his wife. *Here is your **Get**, on condition that you give me my robe, and she lost it; and the sages decided that the **Get** was still valid if she paid him a sum equal to its value*. Many of the laws and regulations relating to divorce were doubtless intended to restrain the practice by placing delays and obstructions in the way of the parties. This is especially apparent in the case of what was called a bald **Get**, which shows at the same time the readiness with which even the priests took advantage of the permission. *What is a bald **Get**?* asks the [Mishna](#). *One which has more folds than subscribing witnesses*. Of this the following explanation is given. It is mentioned, in [Treatise Baba Kama](#), that the priests were often in the habit of divorcing their wives in sudden fits of passion, and repented soon after, when, as priests, it was unlawful for them to take them back. The sages, therefore, instituted this kind of **Get**, for the purpose of delaying the divorce, and to facilitate a reconciliation between the parties. For much time was spent in the preparation of the said **Get**, as, after the writing of one or two lines, it was ordered to be folded and sewn, so that there were many folds, to each of which the signature of at least one witness was to be affixed at the back. When any fold appeared without such a signature, it was called a bald **Get**, and was void in consequence; because it is supposed that the folds were originally made to correspond with the number of subscribing witnesses, and that the husband told every one of them to sign it, with which apparently one or more of them did not comply. [A Commentary on the NT from the Talmud and Hebraica by John Lightfoot](#) says, **Bill of divorce**. And, *A bill of*

divorce, Mt 19:7; and in the Septuagint, Dt 24:1. Of which *Beza* thus; *This bill may seem to be called a bill of divorce [as much as, departing away], not in respect of the wife put away, as of the husband departing away from his wife.* Something hard, and diametrically contrary to the canonical doctrine of the Jews: for thus they write, *It is written in the bill, Behold, thou art put away; Behold, thou art thrust away. But if he writes, I am not thy husband, or, I am not thy spouse; it is not a just bill: for it is said, He shall put her away, not, He shall put himself away.* This bill is called by the Jews a *bill of cutting off*, and a *bill of expulsion*, and an *instrument*, and an *instrument of dismissal*, and *letters of forsaking*. **I.** *A wife might not be put away, unless a bill of divorce were given.* Therefore it is called (saith *Baal Turim*) *A bill of cutting off*, because there is nothing else that cuts her off from the husband. For although a wife were obtained three ways [of which see the *Talmud*], yet there was no other way of dismissing her, besides a bill of divorce. **II.** *A wife was not put away, unless the husband were freely willing; for if he were unwilling, it was not a divorce: but whether the wife were willing or unwilling, she was to be divorced, if her husband would.* **III.** *A bill of divorce was written in twelve lines, neither more nor less.* *Rabbi Mordecai* gives the reason of this number, in these words; *Let him that writes a bill of divorce comprise it in twelve lines, according to the value of the number of the letters in the word **Get**.* But *Rabh Saadiah* interprets, that the bill of divorce should be written with the same number of lines wherein the books of the law are separated. For four lines come between the Book of Genesis and the Book of Exodus; four between the Book of Exodus and the Book of Leviticus; four between the Book of Leviticus and the Book of Numbers. But the four between the Book of Numbers and Deuteronomy are not reckoned, because that book is only a repetition of the law. **IV.** You have the copy of a bill of divorce in Alpheus upon *Gittin*, in this form: *A Bill of Divorce On the day of the week N., of the month of N., of the year of the world's creation N., according to the computation by which we are wont to reckon in the province N.; I, N., the son of N., and by what name soever I am called, of the city N., with the greatest consent of my mind, and without any compulsion urging me, have put away, dismissed, and expelled thee; thee, I say, N., the daughter of N., by what name soever thou art called, of the city N., who heretofore wert my wife. But now I have dismissed thee, — thee, I say, N., the daughter of N., by what name soever thou art called, of the city N. So that thou art free, and in thine own power to marry whosoever shall please thee; and let no man hinder thee, from this day forward even for ever. Thou art free, therefore, for any man. And let this be to thee a bill of rejection from me, letters of divorce, and a schedule of expulsion, according to the law of Moses and Israel. REUBEN the son of Jacob witness. ELIEZER the son of Gilead witness.* See also this form varied in some few words in *Maimonides* (*Gerushin*). **V.** This bill, being confirmed with the husband's seal, and the subscription of witnesses, was to be delivered into the hand of the wife, either by the husband himself, or by some other deputed by him for this office: or the wife might depute somebody to receive it in her stead. **VI.** It was not to be delivered to the wife, but in the presence of two, who might read the bill both before it was given into the hand of the wife and after: and when it was given, the husband, if present, said thus, *Behold, this is a bill of divorce to you.* **VII.** The wife, thus dismissed, might, if she pleased, bring this bill to the Sanhedrim, where it was enrolled among the records, if she desired it, in memory of the thing. The dismissed person likewise might marry whom she would: if the husband had not put some stop in the bill, by some clause forbidding it.

Mt 5:32 – But I say unto you (*still correcting their Talmudic verbal law*), *That whosoever shall put away (ἀπολύση/apoluō) his wife*, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Fornication (*harlotry or whoredom*) is the word **πορνείας/porneia**. *CBL* (*Strong, Bauer, Moulton-Milligan, Kittel, Liddell-Scott, Colin Brown*) says, **Porneia**, which is relatively rare in classical Greek (*Moulton-Milligan*), originally stood for *prostitution (pornē, prostitute)*. In other, later contexts it denotes *unchastity, illicit sexual relations* of any kind (*fornication* is a somewhat archaic but common translation). Metaphorically, especially in Biblical writings, **porneia** means *idolatry*. Various forms of the stem **zānâh** (*illicit intercourse*) are rendered by **porneia** in the Septuagint where two uses predominate. Literally, **porneia** means *prostitution, illicit intercourse, habitual sexual immorality*. Metaphorically, **porneia** stands for religious idolatry. Tamar was guilty of **porneia**—prostitution (Gen 38:24). Metaphorically, **porneia** describes Israel's *unfaithfulness to her husband, the Lord God* (Num 14:33; cf. II K 9:22). *This refers to the covenant relationship between God and His people.* The prophets, especially Hosea and Ezekiel, use that image. Hosea took as his wife a woman who later became a prostitute; *this symbolized Israel's unfaithfulness and idolatry* (Hos 1:2; 2:4; cf. 4:11; 5:4; 6:10; cf. Ezk 16:15, 22). The appropriateness of such an image is found in the realization that pagan religions were *often characterized by sexual debauchery* (*Bauer*). The NT continues the

metaphoric understanding in some texts. Revelation, in particular, uses the imagery of licentious sexual behavior (*porneia*) as a figure of religious idolatry. Here too the nature of pagan cultic practices makes it both a symbol and a reality (Rev 2:21; 14:8). Such idolatry involves economic and social *adultery* at the expense of the earth (Rev 17:2, 4; 18:3). But God condemns such idolatry, and He will vindicate the victims of such corruption (Rev 19:2). Acts 15:20, 29 may be another example of the close relationship between *porneia* and pagan religious practice. Therefore, it was imperative that the Gentile believers avoid any hint of pagan religious association. Literal uses of *porneia* include a reference in Jesus' teaching on divorce. *Porneia* (habitual sexual immorality; illicit sex; *moicheia*, adultery) is the sole justifiable cause for divorce (Mt 19:9; 5:32). *Porneia* is closely related to *moicheia* (Mt 15:19; Mk 7:21); both come from the heart. The problem in Corinth was *porneia*, sexual immorality (I Co 7:2; cf. 5:1; 6:13, 18); it was not to be continued by the Christian. Again, there was probably a close connection with idolatrous practices in Corinth, a city known for its pagan cults. Eating meat offered to idols was a problem there (I Co 9–11). Apparently *porneia* was not limited to Corinth as a problem in the Early Church (Eph 5:3; Col 3:5; I Th 4:3). Colin Brown (1975) says, *porneuo* from *pernemi* (to sell) (*Herodotus* onwards), means transitively to prostitute. It is usually in the passive of the woman: to prostitute oneself, become a prostitute. But it is also used of the man, to whore, to fornicate. Derivations include (a) *porne* (*Aristotle* onwards), a woman who is for sale, a prostitute, courtesan; (b) *pornos* (likewise *Aristotle* onwards), the fornicator who has sexual intercourse with prostitutes, but then also an immoral man, i.e. one who allows himself to be misused for immoral purposes for money, a male prostitute; and (c) *porneia* (*Demosthenes* onwards, rare in classical Greek) harlotry, unchastity (also of a homosexual nature). (1) The word-group can describe various extra-marital sexual modes of behaviour insofar as they deviate from accepted social and religious norms (homosexuality, promiscuity, paedophilia, and especially prostitution). (a) According to *G. van der Leeuw*, the instincts of sex and hunger are the two great impelling factors whereby the will climbs to power and even rises to heaven; in the face of these the consciousness of impotence collapses. Food and drink on the one hand, and on the other sexual intercourse, are therefore not merely the two outstanding symbols of community with the god, but are also the means wherewith human potency sets to work (*Religion in its Essence and Manifestation*). For this the most varied religious actions and rites are required. These include cultic prostitution as part of the ancient fertility rites. It was believed that performance of sexual intercourse in the sanctuary would ensure the fertility of everything living in the land and prevent the loss of the procreative and generative faculties. Evidence of cultic prostitution is first found in Babylon. *Herodotus* recounts that once in her life every Babylonian woman had to sacrifice herself to the goddess Mylitta by giving her body to a stranger in the temple precincts. Similar customs are attested in other areas, including Cyprus. In the Greek world cultic prostitution gained acceptance primarily in the great sanctuaries of Corinth, Eryx and Athens. According to the historian *Strabo*, over a thousand courtesans consecrated to Venus lived in Corinth alone (*H. Conzelmann*). Religious prostitution played a particular role for Israel in the Baal cult. (b) In order to be able to understand secular prostitution in Greece, note must be taken of the following facts especially concerning the Ionians: (i) According to a citizenship law of 451 B.C. inhabitants of Athens did not have any citizenship rights if their parents were not both Athenians. For many this meant material disadvantages, so that now non-Athenian women worked more and more as prostitutes. Thus began the professional class of *hetaerae*. (ii) The married women were mostly uneducated and were thus regarded as *oikourema*, a chattel used for looking after the house and for bearing children. (iii) Slavery allowed the men to take slave-girls as mistresses (*Homer*). The following judgment of *Demosthenes* is interesting and significant: *The heterae we have for our pleasure, the concubines for the daily care of our bodies, and our wives so that we can have legitimate children and a true guardian of the house*. These circumstances led, on the one hand, to an extended and widely ramified system of prostitution. On the other hand, they encouraged the married Athenian women to have sexual relations with the slaves and to indulge in lesbian love. The situation was very different among the Dorians in Sparta. Ancient marriage conditions, which exhibited traits of earlier group marriage, gave less cause for the growth of prostitution. But paedophilia developed there especially, spreading then over the whole of Greece. 2. The Stoics strove for a new sexual ethic. They did not reject sexual pleasure, but they unanimously condemned all adultery and extra-marital sexual intercourse. The Stoic *Musonius Rufus* also rejected that of the man with slave-girls and *hetaerae*. 1. The word group *porne* in the LXX generally stands for Hebrew *zānâh*, to commit fornication, whereas *moicheuo*, to commit adultery, regularly represents *na'ap*. Both word groups are therefore to be clearly separated. 2. Prostitution was likewise not unknown in Israel. But at the beginning it was evidently not felt to be a serious moral problem (Gen 38:15; Jdg 15:1; I K 3:16). In certain circumstances, therefore, both prostitution (only female prostitution, not male, was ever tolerated) and extra-marital intercourse on the part of the man (e.g.

with his maid – Gen 16:1; 30:1) were sanctioned. This may have been because of the high infant mortality in the East, where there was often great concern for the preservation of the tribe. (For extra-marital intercourse of the women, – Marriage, article **moicheuo**). Prostitution first became a serious problem through confrontation with the fertility cults, in particular the Baal cult. Baal's *relationship to the earth was that of a hieros gamos [a sacred marriage]; he is the mythical generative power that fructifies the earth by means of the sperm of the rain. Human beings share in his fertilising power by entering this mystery and imitating it* (G. von Rad, *OT Theology*). This took place through intercourse with a prostitute in the sanctuary, which was supposed to bring man into cosmic harmony. Since this religion was not simply - as has often been falsely assumed – concerned with gross sensuality but with sensuality in a particular *spiritual* form, it had a strong attraction for the educated Israelites. The prostitutes in the sanctuary were respected women. The bitter struggle (e.g. of Hosea) was primarily directed against Israel's belief that they owed the blessings of the land to the rites of the Baal-cult, the spirit of harlotry, which had gained acceptance in the Yahweh-cult. Israel *does not know that it is I who gave her corn, new wine and oil, who lavished upon her silver and gold* (Hos 2:10). Israel, however, *misunderstood both the giver and the gifts; she failed to see that she had been brought into a status conjessionis before Yahweh because of these gifts; rather, she fell victim to a mythic divinisation of husbandry and of its numinous, chthonic origins* (G. von Rad). It is thus not primarily the sexual intercourse that shocks the prophets, but the absolute lack of personal faithfulness. The priests have disregarded the tradition of the word of Yahweh and lost their orientation (Hos 4:4-19). Cultic prostitution, according to the accounts of Jeremiah (3:1-9; 5:7) and Ezekiel (especially chapters 16 and 23), had taken on disgusting forms. It became - as harlotry - a picture of Israel's apostasy from Yahweh, depicting the whole forlorn situation in which Israel found itself before Yahweh. It was out of this struggle against the Baalization of the Yahweh cult that the sharp rejection of any kind of prostitution in Israel arose. *Passages which originally prohibited cultic prostitution through the sacred Law of God became in the later tradition general prohibitions of fornication in Israel. According to Lev 19:29 the toleration or even the promoting of fornication, e.g. on the part of a daughter of Israel, defiles the whole land and brings it under the threat of God's judgment* (F. Hauck and S. Schulz). Quite distinct from immorality was the so-called Levirate marriage, i.e. the obligatory marriage between a childless widow and her brother-in-law to prevent the extinction of the name of the dead man in Israel (Gen 38:6-30; Dt 25:5-10; Ruth 1-4; R. H. Rowley). 3. In later Jewish Rabbinic language, **zenût** (**porneia**) is to be understood as including not only prostitution and any kind of extra-marital sexual intercourse but also all marriages between relatives forbidden by Rabbinic law. Incest and all kinds of unnatural sexual intercourse were viewed as fornication (**porneia**). One who surrenders to it shows ultimately that he has broken with God. Thus Jub. can even call **porneia** an unforgivable mortal sin. In order to avoid fornication, early marriage was recommended. In the so-called *lists of vices* of Hellenized Diaspora Judaism, adultery and prostitution are found alongside idolatry, sorcery and murder. Although intercourse with a slavegirl or a concubine is condemned as a grievous sin (Dt 23:17), and Israel *boasted repeatedly of the purity of its marriages ... in contrast to the pagan environment*, this boast requires to be strictly limited. Not without reason could R. Hillel have judged: *Many slave-girls - much fornication*. Correspondingly the Dead Sea Scrolls give frequent warnings against such fornication. In the NT the main weight of the word group (used in all 55 times, of which **porneia** alone accounts for 25) falls clearly in Paul (21 times, of which I Co and II Co account for 15) and in Revelation (19 times). From this one realizes that the question of **porneia** comes up for discussion particularly in the confrontation with the Greek world and in the context of the final judgment (there again linked with a person's relationship with God). I. There was also prostitution in Israel at the time of Jesus. Whereas, however, according to Jewish law, prostitutes and tax collectors were excluded from the people of God and thus from salvation, Jesus proclaimed to them God's forgiveness on the basis of their faith, and thus the way to salvation (Mt 21:31; Heb 11:31; cf. Jam 2:25). Their faith is held up as an example for the self-confident priests and elders of the people. This in no way softens Jesus' rejection of prostitution (Mk 7:21 parallel). But it does mean that, along with other sins, it is no longer excluded from forgiveness. It is not absolutely clear whether **porneia** in the *exceptive clause* (Mt 5:32; 19:9) is to be understood simply as extra-marital sexual intercourse in the sense of **moicheia** or as prostitution. Some exegetes argue that the reason for divorce could only be that during the marriage the woman's earlier activity as a prostitute became known. Most exegetes, however, suppose that **porneia** is to be understood synonymously with **moicheia** as adultery. Whether in Matthew, by contrast with Mk 3:4; 10:2-12 and Lk 16:18, we have a secondary, mitigating qualification of the prohibition of adultery, and whether the Matthew version goes back to Jesus himself are disputed. G. Bornkamm holds that in the conflict between the various Rabbinical schools about what constituted sufficient grounds for divorce, Matthew with the secondary *exceptive clause* represents the strict

standpoint of the school of Shammai. *The radical prohibition by Jesus, to which the whole line of argument, even in Matthew, in v4. (Mk 10:6), is aimed, is thereby robbed of its stringency (G. Bornkamm, G. Barth).* (John Murray, on the other hand, holds that the clause goes back to Jesus himself, and that Matthew is dealing with a further question which Mark and Luke do not enter upon. Mt 19:9 is just as absolute as Mk 10:11 and Lk 16:18 in abrogating the permission implied in Dt 24:1-4. The Mosaic Law was not concerned with *divorce for adultery* [for death was the prescribed penalty for those found guilty of adultery, Dt 22:22] and thus it did not enter upon the question of the *right of remarriage* in the event of such a divorce. Murray holds that this is the question that Matthew is treating here) **2.** In the Pauline writings the word group **porne** denotes any kind of **illegitimate sexual intercourse**. Paul's usage of the word group predominantly in I Co (14 times) shows that the problem was posed for him in an acute way in this church. Corinth was a town with traditional temple prostitution. As an important port it was especially open to the syncretism of the ancient world and stamped with sexual licentiousness in the slums around the harbour and in the sanctuaries. But it was from the circles of this harbour proletariat that many members of the Corinthian Church came (II Co 12:21). In addition a kind of Gnosticism invaded the Corinthian community. The pneumatic who boasted of his freedom (*all things are lawful*) believed that in mystic exaltation he has left the limitations of temporality behind him, and was able to live out a life of unlimited freedom within the context of this world. It is against this background that the problem of incest is to be seen (intercourse of the son with his step-mother). Paul deals with this in I Co 5:1. If the congregation does not separate from such unchaste persons, the whole church is endangered (5:9), and stands under God's judgment. Since gnostic dualism saw in corporeality something that decayed and perished, sexual needs relating to one's body could be freely and spontaneously expressed. Paul passionately resisted this outlook (I Co 6:9-20). The stomach is meant for food, but the human body is not intended for unchastity (6:13). Human existence cannot be dissected into two realities, a sarkic and pneumatic (v15). From **porneia** as from **eidololatria** (*to serve latreuo what you see eido*), idolatry, one must flee (6:18; 10:14), because **porneia** cannot be secularized in the way the Corinthians hold. It is rather as if a religious and demonic power is let loose in **porneia**. *It is manifestly a different spirit, a pneuma akatharton* (Mt 10:1), *a spirit that is incompatible and irreconcilable with Christ, which takes control of man in porneia* (Iwand). Because man does not have a **soma** (body) but is **soma** (i.e. is conceived as an indivisible totality), he is either a member of the body of Christ with his total reality or equally totally linked to a **porne** (I Co 6:15-19; cf. Heb 12:16). Thus Paul has to keep on warning not only this congregation (I Co 7:2; 10: 8), but also others (Gal 5:19; Eph 5:3; I Th 4:3) specifically against **porneia**, and with the greatest urgency, because it affects the whole person. **3.** In Revelation unbridled sexual excess is mentioned among the chief sins of the pagans (9:21), just as fornicators are mentioned among the obvious sinners who are threatened by the second death. In the figurative sense Babylon (chapters 17-19), **the great whore, the mother of harlotry and of every obscenity on earth is named as the embodiment and personification of enmity to God**. It is here a designation of Rome (*I am in disagreement with Colin, I believe it is Jerusalem, not Rome*) and its public affairs which stand opposed and hostile to God and his people. Harlotry is therefore meant both literally and also with reference to Rome's (*Jerusalem's*) wooing for political and economic favours.

It is quite amazing to me that everytime this word **porneia** is used in the NT, it is always translated as "fornication", while in the OT it is translated as "harlotry" or "whoredom". I believe the translators did this on purpose and it was by design to confuse the willingly uneducated poor gentiles.

Gen 38:24 – And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot (**εκπεπορνευκεν/εκπορνευο**); and also, behold, she is with child by whoredom (**πορνειας/porneia**). And Judah said, Bring her forth, and **let her be burnt**.

Num 14:33 – And your children shall wander in the wilderness forty years, and bear your whoredoms (**πορνειαν/porneia**), until your carcasses be wasted in the wilderness.

II K 9:22 – And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms (**πορνεια/porneia**) of thy mother Jezebel and her witchcrafts are so many?

Jer 2:20 – For of old time I have broken thy yoke, *and burst thy bands;* and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot (**πορνεια/porneia**).

Jer 3:2 – Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms (πορνείας/porneia) and with thy wickedness.

Jer 3:9 – And it came to pass through the lightness of her whoredom (πορνεία/porneia), that she defiled the land, and committed adultery with stones and with stocks.

Jer 13:27 – I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom (πορνείας/porneia), and thine abominations on the hills in the fields. **Woe unto thee, O Jerusalem!** wilt thou not be made clean? when *shall it* once be?

Ezk 16:15 – But thou didst trust in thine own beauty, and playedst the harlot (πορνείαν/porneia) because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.\

Ezk 16:22 – And in all thine abominations and thy whoredoms (πορνείαν/porneia) thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

Ezk 16:25 – **Thou hast built thy high place** at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms (πορνείαν/porneia).

Ezk 16:33 – They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom (πορνεία/porneia).

34 – And the contrary is in thee from *other* women in thy whoredoms (πορνεία/porneia), whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

Ezk 16:36 – Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms (πορνεία/porneia) with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

Ezk 16:41 – And **they shall burn thine houses with fire**, and execute judgments upon thee in the sight of many women: and **I will cause thee to cease from playing the harlot** (πορνείας/porneia), and thou also shalt give no hire any more.

Ezk 23:7 – Thus **she committed her whoredoms** (πορνείαν/porneia) with them, with all them *that were* the **chosen men of Assyria**, and with all on whom she doted: with all their idols she defiled herself.

8 – **Neither left she her whoredoms** (πορνείαν/porneia) **brought from Egypt**: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom (πορνείαν/porneia) upon her.

Ezk 23:11 – And when her sister Aholibah saw *this*, **she was more corrupt** in her inordinate love than she, and in **her whoredoms** (πορνείαν/porneia) **more than her sister in her whoredoms** (πορνείαν/porneia).

Ezk 23:14 – And **that she increased her whoredoms** (πορνείαν/porneia): for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

Ezk 23:17 – And the Babylonians came to her into the bed of love, and they defiled her with their whoredom (πορνεία/porneia), and she was polluted with them, and her mind was alienated from them.

18 – So she discovered her whoredoms (πορνείαν/porneia), and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 – Yet **she multiplied her whoredoms** (πορνείαν/porneia), in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

Ezk 23:27 – Thus will I make thy lewdness to cease from thee, and **thy whoredom** (πορνείαν/porneia) **brought from the land of Egypt**: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

Ezk 23:29 – And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and **the nakedness of thy whoredoms** (πορνείας/porneia) **shall be discovered**, both thy lewdness and thy whoredoms (πορνεία/porneia).

Ezk 23:35 – Therefore thus saith the Lord GOD; Because **thou hast forgotten me, and cast me behind thy back**, therefore bear thou also thy lewdness and thy whoredoms (πορνείαν/porneia).

Ezk 43:7 – And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, **shall the house of Israel no more defile**, neither they, nor their kings, by their whoredom (πορνεία/porneia), nor by the carcasses of their kings in their high places.

Ezk 43:9 – Now let them **put away their whoredom** (πορνείαν/porneia), and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

Hos 1:2 – The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms (**πορνείας/porneia**) and children of whoredoms (**πορνείας/porneia**): for **the land hath committed great whoredom** (**εκπορνευσει/ekporneuō**), *departing* from the LORD.

Hos 2:2 – Plead with your mother, plead: **for she is not my wife, neither am I her husband**: let her therefore put away her whoredoms (**πορνείαν/porneia**) out of her sight, and her adulteries from between her breasts;

Hos 2:4 – And I will not have mercy upon her children; **for they be the children of whoredoms** (**πορνείας/porneia**).

Hos 4:12 – My people **ask counsel at their stocks**, and their staff declareth unto them: for **the spirit of whoredoms** (**πορνείας/porneia**) **hath caused them to err**, and they have gone a *whoring* (**εξεπορνευσαν/ekporneuō**) from under their God.

Hos 5:4 – They will not frame their doings to turn unto their God: for **the spirit of whoredoms** (**πορνείας/porneia**) **is in the midst of them, and they have not known the LORD**.

Hos 6:10 – I have seen an horrible thing in the house of Israel: there is the **whoredom** (**πορνείαν/porneia**) of Ephraim, Israel is defiled.

Mic 1:7 – And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an **harlot** (**πορνείας/porneia**), and they shall return to the hire of an **harlot** (**πορνείας/porneia**).

Nah 3:4 – Because of the multitude of the **whoredoms** (**πορνείας/porneia**) of the wellfavoured **harlot** (**πορνη/porne**), the mistress of witchcrafts, that selleth nations through her **whoredoms** (**πορνεία/porneia**), and families through her witchcrafts.

There is a big difference between “fornication” and “harlotry/whoredom”. *A Comprehensive Etymological Dictionary of the English Language by Ernest Klein (1966)* says, *fornication*, noun, **sexual intercourse by an unmarried person**. Old French, from Late Latin *fornicātiōnem*, acc. of *fornicātiō*, from *fornicātus*, pp. of *fornicāri*.

And this is how I always understood “fornication” as, it is sexual intercourse by those **unmarried**. As per our society today *fornication* always means sexual intercourse by an unmarried person. And when I read “fornication” in the English versions of the scriptures in my process of thinking it means sexual intercourse by an unmarried person. So we see that there is a confusion with the translator’s play of words here as far as to try to understand and figure out who this whore in Revelation is.

McClintock and Strong’s Cyclopedia says, Fornication **taznuth** (OT), **porneia** (NT), **illicit sexual intercourse, especially of a married woman** (*but the problem here is that the word “fornication” is not used in the OT in a KJV and if you look at McClintock and Strong’s references they always use the KJV, so which one is it, fornication or whoredom/harlotry?*). From the Scriptures we learn that long before the time of Moses, morals had become very much corrupted, and not **only the prostitution of females, but of boys, was very common among many nations**, and even made a part of the divine worship, as may be inferred from the Hebrew words **kadesh**, a prostitute boy, and **kedeshah**, the feminine of it, which words properly, and originally mean a person religiously set apart and consecrated to the flagitious vice in question (Dt 23:18; I K 14:24; Job 36:14; Gen 38:21, 22; Num 21:1; Dt 23:18). How great the corruption of manners with reference to the marriage relation was among the Egyptians appears from *Herodotus* as well as the Bible. The wife of one of the oldest kings was untrue to him. It was a long time before a woman could be found who was faithful to her husband and when one was at last found, the king took her without hesitation for himself. With impudent shamelessness Potiphar’s wife seeks to seduce Joseph (Gen 39:7). The evidence of the monuments is also not very favorable to the Egyptian women. Thus they are represented as addicted to excess in drinking wine, as even becoming so much intoxicated as to be unable to stand or walk alone, or *to carry their liquor discreetly* (*Wilkinson’s Egypt*). To prevent those evils to which the Greeks and Roman philosophers refused to oppose any decided resistance. Moses made the following regulations: **1.** That among the Hebrews no prostitute, either male nor female, should be tolerated; and that if the daughter of a priest especially were guilty of fornication, she should **be stoned and her body burnt** (Lev 21:9 – **and this is exactly what happened to them in 70ad, they were stoned by the scorpions/tormentum against the walls of the city and the city was burnt**); because these things, as Moses observes in Lev 19:29; Dt 23:17, 18, were a great abomination in the sight of God. Further, in order that priests of avaricious minds should not, in imitation of other nations, make crimes of this kind a part

of the divine worship, he enacted, **2**. That the price of prostitution, though presented in return for a vow, should not be received at the sanctuary (Dt 23:18). This law, it seems, was sometimes violated in the times of the kings (II K 23:7). He also enacted, **3**. That the man who had seduced a female should marry her, and in case the father would not consent, should pay the customary dowry, viz; thirty shekels: — in case violence had been offered, fifty shekels (Ex 22:16; Dt 22:23-29), This law appears to have originated in an ancient custom alluded to in Gen 34:1-12. Finally, to secure the great object, he enacted, **4**. That anyone who, when married was not found to be a virgin, as she professed before marriage, should be stoned before her father's house (Dt 22:20, 21). These laws, it must be admitted, were severe; but prostitutes of both sexes, notwithstanding their severity, were set apart in the time of the kings for the service of idols (Pro 2:16-19: 3-6; 7:5-27; Amos 2:7; 7:17; Jer 3:2; 5:7; Jn 8:3-11). Among the Greeks and Romans of the apostles' day licentiousness was fearfully prevalent. **SEE HARLOT**. In Scripture this word occurs more frequently in its symbolical than in its ordinary sense. In the Prophets woman is often made the symbol of the church or nation of the Jews, which is regarded as affianced to Jehovah by the covenant on Mount Sinai. In Ezk 16 there is a long description of that people under the symbol of a female child, growing up to the stature of a woman, and then wedded to Jehovah by entering into covenant with him. Therefore, when the Israelites acted contrary to that covenant by forsaking God and following idols, they were very properly represented by the symbol of a harlot or adulteress offering herself to all comers (Isa 1:2; Jer 2:20; Ezk 16; Hos 1:2; 3:11). Thus fornication, or **adultery (which is fornication in a married state)**, became, and is used as the symbol of idolatry itself (Jer 3:8, 9; Ezk 16:26, 29; 23:37). (*Under Harlot*) Harlot, Whore, etc. are terms used somewhat promiscuously in the AV for several Hebrew words of widely different import. **1**. Properly **zonah**, participle from **zanah**, to *play the harlot*, Septuagint **πόρνη**, Vulgate *meretrix*, both these latter terms referring to **prostitution for mercenary motives**), which occurs frequently, and is often rendered in our version by the first of the above English words, as in Gen 34:31, etc., and sometimes, without apparent reason for the change, by the second, as in Pro 23:27, and elsewhere. In Gen 38:15, the word is **zanah**, *harlot*, which, however, becomes changed to **qādhesh**, *harlot*, in v21, 22, which means, literally, **a consecrated woman**, a female (**perhaps priestess**) **devoted to prostitution in honor of some heathen idol**. The distinction shows that Judah supposed Tamar to be a *heathen*: the facts, therefore, do not prove that prostitution was then practiced between *Hebrews*. That this condition of persons existed in the earliest states of society is clear from Gen 38:15. From that account it would appear that the *veil* was at that time peculiar to harlots. Judah thought Tamar to be such *because she had covered her face*. *Mr. Buckingham* remarks, in reference to this passage, that the Turcoman women go unveiled to this day. It is contended by *Jahn* and others that in ancient times all females wore the veil. Possibly some peculiarity in the size of the veil, or the mode of wearing it, may have been (Pro 7:10) the distinctive dress of the harlot at that period. The priests and the high priest were forbidden to take a wife that was (*had been*, Lev 21:14) a harlot. *Josephus* extends the law to all the Hebrews, and seems to ground it on the prohibition against oblations arising from prostitution, Dt 23:18. The celebrated case of Rahab has been much debated. She is, indeed, called by the word usually signifying harlot (Jos 2:1: 6:17; Septuagint **πόρνη**; Vulgate *meretrix*; and in Heb 11:31; Jam 2:25); but it has been attempted to show that the word may mean an innkeeper. If, however, there were such persons, considering what we know of Canaanitish morals (Lev 18:27), we may conclude that they would, if women, have been of this class. The next instance introduces the epithet of *strange woman*. It is the case of Jephthah's mother (Jud 11:2), who is *also* called a harlot (**πόρνη**; *meretrix*); but the epithet (**achereth**), *strange woman*, merely denotes *foreign extraction*. *Josephus* says *a stranger by the mother's side*. The masterly description in Pro 7:6, etc. may possibly be that of an abandoned *married* woman (v19, 20), or of the solicitations of a courtesan, *fair speech*, under such a pretension. The mixture of religious observances (v14) seems illustrated by the fact that *the gods are actually worshipped in many Oriental brothels, and fragments of the offerings distributed among the frequenters* (*Dr. A. Clarke's Commentary*). The representation given by Solomon is no *doubt* bounded upon facts, and therefore shows that in his time prostitutes plied their trade in the *streets* (Pro 7:12; 9:14, etc.; Jer 3:2; Ezk 16:24, 25, 31). As regards the fashions involved in the practice, similar outward marks seem to have attended its earliest forms to those which we trace in the classical writers, e.g. a distinctive dress and a seat by the wayside (Gen 38:14; compare Ezk 16:16, 25; Bar 6:43; *Petronius*; *Juvenal*; *Dougtaei*). Public singing in the streets occurs also (Isa 23:16; Ecclus 9:4). Those who thus published their infamy were of the worst repute; others had houses of resort, and both classes seem to have been known among the Jews (Pro 7:8-12; 23:28; Ecclus 9:7, 8); the two women, I K 3:16, lived as Greek **hetaerae** sometimes did, in a house together (*Smith*). The baneful fascination ascribed to them in Pro 7:21-23, may be compared with what *Chardin* says of similar effects among the young nobility of Persia, as also may Lk 15:30, for the sums lavished on them. In earlier times the price of a kid is mentioned (Gen 38), and great wealth doubtless sometimes

accrued to them (Ezk 16:33, 39; 23:26). But lust, as distinct from gain, appears as the inducement in Pro 7:14, 15, where the victim is further allured by a promised sacrificial banquet. The *harlots* are classed with *publicans*, as those who lay under the ban of society in the NT (Mt 21:32). No doubt they multiplied with the increase of polygamy, and consequently lowered the estimate of marriage. The corrupt practices imported by Gentile converts into the Church occasion most of the other passages in which allusions to the subject there occur, I Co 1, 9, 11; II Co 12:21; I Th 4:3; I Tim 1:10. The decree, Acts 15:29, has occasioned doubts as to the meaning of **πορνεία** there, chiefly from its context, which may be seen discussed at length in *Deyling*; *Spencer* and *Hammond*. The simplest sense, however, seems the most probable. The children of such persons were held in contempt, and could not exercise privileges nor inherit (Jn 8:41; Dt 23:2; Jud 11:1, 2). The term *bastard* is not, however, applied to any illegitimate offspring born out of wedlock, but is restricted by the Rabbins to the issue of any connection within the degrees prohibited by the law. A *manner*, according to the *Mishna*, is one, says *Rabbi Akiba*, who is born of relations between whom marriage is forbidden. *Simeon the Temanite* says it is everyone whose parents are liable to the punishment of *cutting off* by the hands of Heaven; *Rabbi Joshua*, everyone whose parents are liable to death by the house of judgment, as, for instance, the offspring of adultery. On the general subject, *Michaelis* together with *Schottgen*, and the authorities there quoted, may be consulted. The words *and they washed his armor* (I K 22:38), should be, *and the harlots washed*, which is not only the natural rendering, but in accordance with the Septuagint and *Josephus*. Since the Hebrews regarded Jehovah as the husband of his people, by virtue of the covenant he had made with them (Jer 3:1), therefore to *commit fornication* is a very common metaphor in the Scriptures to denote defection on their part from that covenant, and especially by the practice of idolatry. Hence the degeneracy of **Jerusalem is illustrated by the symbol of a harlot** (Isa 1:21 – *why not fornicator?*), and even that of heathen cities, as of Nineveh (Nah 3:4). Under this figure the prophet Ezekiel delivers the tremendous invectives contained in Ezk 16:23. In the prophecy of Hosea the illustration is carried to a start-ling extent. The prophet seems commanded by the Lord to take *a wife of whoredoms and children of whoredoms* (Hos 1:2), and *to love an adulteress* (Hos 3:1). It has, indeed, been much disputed whether these transactions were real, or passed in vision only; but the idea itself, and the diversified applications of it throughout the prophecy, render it one of the most effective portions of Scripture. **2. kedeshah, to consecrate**, occurs Gen 38:15, 21, 22; Dt 23:17; Hos 4:14). It has already been observed that the proper meaning of the word is *consecrated prostitute*. The very early allusion to such persons, in the *first* of these passages, agrees with the accounts of them in ancient heathen writers. *Herodotus* refers to the *abominable custom of the Babylonians, who compelled every native female to attend the temple of Venus once in her life, and to prostitute herself in honor of the goddess* (Bar 6:43). *Strabo* calls prostitutes, who, it is well known, were at Athens dedicated to Venus, *consecrated servants, votaries*. The transaction related in Num 15:1-15 (compare Ps 106:28) seems connected with idolatry. The prohibition in Dt 23:17, *there shall be no whore, of the daughters of Israel*, is intended to exclude such *devotees* from the worship of Jehovah (see other allusions, Job 36:14; I K 14:24; 15:12). The law forbids (Lev 19:29) the father's compelling his daughter to sin, but does not mention it as a voluntary mode of life on her part without his complicity. It could, indeed, hardly be so. The provision of Lev 21:9, regarding the priest's daughter, may have arisen from the fact of his home being less guarded, owing to his absence when ministering, as well as from the scandal to sanctity so involved. Perhaps such abominations might, if not thus severely marked, lead the way to the excesses of Gentile ritualistic fornication, to which, indeed, when so near the sanctuary, they might be viewed as approximating (*Michaelis*). Yet it seems to be assumed that the harlot class would exist, and the prohibition of Dt 23:18, forbidding offerings from the wages of such sin, is perhaps due to the contagion of heathen example, in whose worship practices abounded which the Israelites were taught to abhor. The term there especially refers to the impure worship of the Syrian Astarte (Num 25:1; compare *Herodotus*; *Justin*; *Strabo*; *Augustine*), whose votaries, as idolatry progressed, would be recruited from the daughters of Israel; hence the common mention of both these sins in the Prophets, the one, indeed, being a metaphor of the other (Isa 1:21; 57:8; Jer 2:20; compare Ex 34:15, 16; Jer 3:1, 2, 6; Ezk 16, 23; Hos 1:2; 2:4, 5; 4:11, 13, 14, 15; 5:3). The latter class would grow up with the growth of great cities and of foreign intercourse, and hardly could enter into the view of the Mosaic institutes. **3. nokriyah, to ignore**, the *strange woman* (I K 11:1; Pro 5:20; 6:24; 7:5; 23:33; Septuagint **αλλοτριαν**; Vulgate *aliena, extranea*). It seems probable that some of the Hebrews in later times interpreted the prohibition against fornication (Dt 22:41) as limited to females of their own nation, and that the **strange women in question were Canaanites and other Gentiles** (Jos 23:13). In the case of Solomon they are specified as Moabites, Ammonites, Edomites, Zidonians, and Hittites. The passages referred to discover the character of these females. To the same class belongs *zarah*, to *turn in as a visitor*), *the strange woman* (Pro 5:3, 20; 22:14; 23:33): it is sometimes found in full (Pro 2:16; 7:5). To the same class of females likewise

belongs *kesiluth, folly*, *the foolish woman*, i.e. by a common association of ideas in the Shemitic dialects, *sinful* (Ps 14:1). The description in Pro 9:14, etc. illustrates the character of the female so designated. To this may be added *ra, wrong, the evil woman* (Pro 5, 24). In the NT *πόρνη* occurs in Mt 21:31, 32; Lk 15:30; I Co 6:15, 16; Heb 11:31; Jam 2:25. In none of these passages does it necessarily imply prostitution for gain. The likeliest is Lk 15:30. It is used symbolically for a city in Rev 17:1, 5, 15, 16: 19:2 **where the term and all the attendant imagery are derived from the OT**. It may be observed in regard to Tyre, which (Isa 23:15, 17) is represented as *committing fornication with all the kingdoms of the world upon the face of the earth*, that these words, as indeed seems likely from those which follow, may relate to the various arts which she had employed to induce *merchants* to trade with her (*Patrick*). So the Septuagint understood it. *Schleusner* observes that the same words in Rev 18:3 may also relate to *commercial dealings*. See Prostitute. (Under Prostitute) Prostitute (a) female, in Hebrew *zanah, zarah, nokriyah, qedeshah*; (b) male, in Hebrew *qadesh*. While all sexual intercourse between others than married persons was forbidden by the Mosaic law, especial prohibition was laid upon Israelitish women from hiring themselves as prostitutes (Lev 19:29; compare 21:9); **and, with special reference to the Phoenicians**, they were forbidden to abandon themselves to the use of men (Dt 23:17). The *hire of a whore* (compare also Ezk 16:33, and *Rosenmuller*) must not be accepted by the priests as the subject of a vow, or a gift of devotion in the Temple (Dt 23:18); this hire, consisting in a piece of money or a kid (Gen 38:17), if presented at the Temple for a sacrifice, and received as among other ancient nations, would have seemed to allow prostitution (compare *Mishna, Terumoth, 6:2; Movers*). In Paphos, a kid was offered to the goddess of love (*Tacitus*). The *Hetaerae* used to bring to Aphrodite Pandemos the sacrifice of a goat (*Lucian*). **The trade of prostitution was sometimes very profitable among the ancients** (*Herodotus*). **In spite of all prohibitions, there were always public prostitutes among the Hebrews** who, probably, as among the Arabs and Persians, practiced dancing and music (Baruch 6:8, 43; Wisd. 9:4; I K 3:16; Pro 6:26; 7:10, 23, 27; Amos 2:7; 7:17; Hos 1, 2), and may have been in part foreigners (*Movers*), as **Phoenicians and Syrians** (Jud 16:1). **Syrian harlots travelled in the time of the Roman empire** and were called *Ambubajoe* (*Seutonius; Horace*), because they were sometimes skilled in playing on the harp. But the Hebrew name *nokriyah*; perhaps means, not a stranger, but *the strange women*, like *zarah*; hence, *adulteress*. **The harlots walked in public, adorned and veiled** (Gen 38:14; *Petronius; Poccocke*), or seated themselves by the wayside, and, with seductive gestures, strove to lead aside travellers (Gen 38:14; Baruch 6:43; *Doughtnei*). We may well suppose that the harlots could be in some way recognised in dress, gait, etc.. even when they put on a show of modest behavior (*Hartmann*). It is not probable that the *veiling* ever distinguished the harlots from chaste women (*Buckingham*). In the brothels the girls bore peculiar names which had become by some chance attached to them (*Seneca*). **Some would interpret in allusion to this the words in Rev 17:5**, but see *Ewald*. At the time of the division of the Hebrew kingdom, whoredom was practiced, **especially among the ten tribes, under the Syrian influences** then pouring in (Num 25:1), often even in service of the gods, especially of Astarte (Hos 4:14; I K 14:24; 15:12; 22:47; II K 23:7; Bar 6:43; *Herodotus; Justin; Strabo; Augustine; Heyne*). The law did not establish municipal and police penalties against notorious harlots, and the toleration of those from abroad (which certainly was not the design of the law-giver, though it is easily explicable among an Oriental people when **polygamy was allowed**) seems to have been unconditional (*Porter; Wachsmuth*). The existence of companies of **prostitutes in the sacred groves and high-places of the ancient Jews** may serve to account for the rendering which the Septuagint gives to the expression *high-places* in Ezk 16:39, by a term which in Greek denotes a place of indecent resort. The *Sukkoth benoth*, literally *tabernacles of daughters*, which the men of Babylon are mentioned in II K 17:30 as having made, are probably places of the same kind, being haunts of wickedness. According to *Josephus*, **all intercourse with a prostitute was illegal**, which is natural, since even the sons of public harlots could never attain citizen's rights among the Jews (Dt 23:2), and had no claim to share in their father's inheritance (Jud 11:1). Among the Greeks and Romans, at the time of the appearance of Christianity, **prostitution had become a great public evil**. The cause of this lay by no means alone in the excessive worship of certain divinities (Wisdom of Solomon 14:26), but in the frivolity of the times and the general decay of morals. **In Rome harlots were legally tolerated** (*Zimmerman*). The laxer the principles of men in general were on this subject in its various forms, and the more boldly they avowed it (*Terence*), the more vigorously were the apostles compelled to oppose unchastity where it had entered the Christian Church (I Co 5:1; II Co 12:21; I Th 4:3; I Tim 1:10). The apostolic decree in Acts 15:20, 29 (compare 21:25), which has often been denounced as not genuine (*Deyling; Kuinol*), was sufficiently called for by the character of the times (*Tholuck*). **The practice of prostitution was then prevalent, too among the Jews, especially the higher classes** (Rom 2:22; Jn 8:7; see in general *Michaelis*). Among the Romans, the abominable

practice of combining immorality with the worship of the gods appears to have continued down to the days of Constantine, as is evident from a passage in his life, written by *Eusebius*, where he mentions it in connection with the temple of Venus at Apheca on Mount Libanus. Sacred prostitution forms a part in the religious rites of heathen nations both in ancient and modern times. **Among the Phoenician Babylonians, and other Eastern nations, it was the custom to erect adjoining the temples of their gods residences for courtesans.** who were supposed to be pleasing to the deities. *Strabo* says that no fewer than 1000 of these abandoned females were attached to the temple of Aphrodite **in Corinth**, and were considered as an indispensable part of the retinue of the goddess.

Back to Mt 5:32.

To commit adultery is the word **μοιχεύω/μοιχαομαι**. *Commiteth adultery* is the word **μοιχεύεται/μοιχαομαι**. *CBL* (*Strong, Bauer, Moulton-Milligan, Kittel, Liddell-Scott, Colin Brown*) says, This verb and **μοιχευο** are used interchangeably (*Liddell-Scott*). **Μοιχαομαι** occurs only six times in the NT (Mt 5:32; 19:9; Mk 10:11, 12). Sexual intercourse outside of marriage is sin for both the married and the unmarried. Not only is lust the moral equivalent of adultery (Mt 5:27-30), but divorce can be the cause of adultery as well (**Mt 5:31, 32 – I disagree, and you will soon see why I disagree when we get to the phrase “shall marry her that is divorced”**). A man who divorces his wife (or a wife who divorces her husband, Mk 10:12) commits **μοιχαομαι** (*I disagree*), that is, **causes her to commit adultery**. Thus sexual fidelity in marriage is required by God (Gen2:23; Ex 20:14) and vindicated by Christ (Mt 19:9). *Colin Brown* says, **μοιχευο** and its Doric counterpart **μοιχαιο** mean **to commit adultery**. Sometimes they are used more generally, seduce a woman, violate; hence in middle let oneself be seduced, in passive be seduced to adultery. The derivatives include **μοιχεια**, adultery, harlotry (**πορνεια**); **μοιχος**, adulterer; **μοιχαλις**, first an adjective meaning adulterous, and, secondly, a noun meaning adulteress, harlot. Adultery was punishable already in the old law codes going back to the second millennium B.C., e.g. the Lipit-Ishtar Code, the Code of Hammurabi, the old Assyrian laws. Every form of sexual relationship outside marriage was forbidden to the wife, for she was the real guarantor of the integrity of the family and clan, and by adultery she broke her own marriage and she destroyed the integrity of the whole clan. A man on the contrary committed adultery only by sexual relationships with a married woman, i.e. when breaking into another's arrangement. At the same time traces of older concepts behind these legal views from different cultures may be detected: **(a) adultery with a married woman involves an offence against property**, i.e. the invasion of the area of another's possessions, and **(b) the woman committing adultery opens the clan to the influence of evil powers**. The punishment of adultery by death, ill treatment or the payment of an expiatory fine was normally left to the private initiative of the wronged husband or of his clan. The LXX uses the Greek word group for Hebrew **נָאָפֶת** and its derivatives. There adultery, as in other societies, covered **(1) every extra-marital sexual relationship by a married woman;** **(2) the extra-marital sexual relationship of a man with a married or engaged woman** (Gen 16:1-4; 30:1-4; 38:15; Lev 19:20; Dt 22:28 are examples of extra-marital sexual relationships by a man). Adultery was punishable by death, normally by stoning (but cf. Gen 38:24), of both parties (Lev 20:10; Dt 22:22; Ezk 16:40; cf. Jn 8:5). In contrast to usage outside Israel adultery was a matter of public concern, since it offended not only against the foundations and personal rights of marriage and family but also against the law of God (Ex 20:14) and so threatened the basis of the people's existence (Dt 22:22). Hence, the punishment had to be inflicted by the community. If a woman was suspected of adultery a test of guilt or innocence was prescribed (Num 5:11-31) to be carried out by the priests who required her to take an oath of innocence and drink the water containing the ashes of a cereal offering. **2.** In Hosea's life and message marriage and adultery are used allegorically for the relationship between Yahweh and his people. The actual reason for the use of this picture may well have been the introduction of Canaanite wedding and fertility rites into Israel's life (4:12; 9:1). When Israel separated from Yahweh and sacrificed to strange gods, the nation acted as an adulteress who leaves her husband and plays the harlot with other men (2:2). God would severely punish this adultery (5:7), but this would not have as its purpose the complete destruction of the adulteress but her repentance (3:5). This picture was later taken up by Jeremiah (Jer 2:2; 3:1-10; 5:7; 13:22, 26) and by Ezekiel during the exile (Ezk 16:1-63; 23:37-45). **3.** The very serious warnings against adultery in the wisdom literature (Pro 6:20-35; cf. Sir 25:2) show a weakening of strict marriage morality in the course of Israel's history (especially Pro 6:35, which suggests compensation by money payment, and Mal 2:14). It is the mark of the fool to be led astray by the harlot. His action will bring not only disgrace but also ruin and judgment (Pro 2:16; 7:5-27; 30:20). The serious social consequences of adultery were also a cause for concern. The word group is used in the NT with the same meaning, both direct and

metaphorical, as in secular Greek sometimes quoting Ex 20:14 (Dt 5:18), e.g. Mt 19:18; Mk 10:19; Lk 18:20; Jam 2:11; Rom 13:9. **1.** At the same time the NT's understanding of marriage and hence of adultery is carried forward to a position known neither to secular Greek nor the OT. **(a)** Adultery in the man is unreservedly measured by the same standards as in the woman (Mt 5:32; Mk 10:11; Lk 16:18). **(b)** The desire, i.e. the willingness to commit the act, is equivalent to adultery itself (Mt 5:27). **(c)** Since the NT considers marriage by its nature to be indissoluble (Mk 10:8), remarriage following divorce permitted by the OT on the grounds of the hardness of men's hearts enters the realm of adultery (Mt 5:31; 19:9). Admittedly, marriage in Mt 5 is considered from the standpoint of the wife and its breach is judged accordingly (Rom 7:3). In Mt 19:9, however, Jesus applies the statement also to the man who divorces his wife, marries again, and so commits adultery. In both passages, in contrast to Mk 10:11, Lk 16:18, Matthew recognizes an exception on the grounds of *porneia* that permits divorce. **(d)** Adultery is incompatible with the hope of life in the kingdom of God (I Co 6:9), and is under God's judgment (Heb 13:4). It is therefore characteristic that a destructive libertinism (II Pet 2:14) goes hand in hand with doubts about the return of Christ and the judgment to follow (II Pet 3:3-7). **2.** Jesus' severe condemnation of adultery does not exclude God's mercy to the repentant sinner, whose conversion he desires (Mt 21:13; Lk 18:9-14; cf. I Co 6:9). The adulteress, who had earned the death-penalty, had her guilt forgiven while the apparently guiltless multitude had a mirror held up to their hypocritical self-righteousness (Jn 8:3-11). At the same time the impenitent perverts are excluded from the kingdom (I Tim 1:10; Heb 13:4; Rev 21:8; 22:15). **3.** The theme of adultery is used in the NT in a metaphorical sense as in OT prophecy (Jam 4:4), where adulterers (*moichalides*; *unfaithful creatures*) are lovers of the world. Similarly Israel is called *an evil and adulterous generation genea ponera kai moichalis* as it is typified by its religious representatives; Pharisees and scribes (Mt 12:39), Sadducees (Mt 16:4). Although some expositors see in the phrase a judgment on the factual, moral situation, a metaphorical explanation is probable. This contemporary generation, a people shown to be disloyal to God by its rejection of Jesus (Mk 8:38), is characterized by its desire for a sign when there is already proof enough of God's love present in Jesus.

And whosoever shall marry. Shall marry is the word *γαμήση/gameō*. *CBL (Strong, Bauer, Moulton-Milligan, Kittel, Liddell-Scott, Colin Brown)* says, *Gameō* means *to marry* or *to be married*. When the active occurs, the man is the subject; with a woman as subject, the verb is passive or middle in form (*to be married, to be given in marriage*). Perhaps this verb is related to *gennaō*, *to give birth, to bear*. It is certain that they derive from the same stem, *gam* or *gem*, which means *to fit together, to join in a pair (Colin Brown)*. *Gameō* thus means *to get married, to celebrate a wedding*; *gamiskō* means *to give away*, such as a daughter in marriage. In the Septuagint the verb *gameō* occurs only in the apocryphal writings and only three times (Est 10:3; II Mac 14:25; IV Mac 16:9). The noun *gamos* appears only in limited number (Gen 29:22; Est 2:18; 9:22). *Gameō* occurs in the NT only in the Synoptic Gospels, I Corinthians, and I Timothy. The language of marriage in the Synoptic Gospels focuses on two primary issues: **(1)** incidental comments about the custom of marriage (Mt 22:25, 30; 24:38; Lk 20:34); **(2)** the words of Jesus about divorce (Mt 5:32; 19:9, 10; Mk 10:11, 12). Every instance of *gameō* in I Corinthians occurs in chapter 7, where Paul was discussing a particular problem in Corinth. Paul did not advise, *It is good for a man not to marry* (7:1), as the NIV so grievously mistranslates (the Greek word here is *haptō*, a euphemism for *sexual relations* [literally *to touch*]). In I Timothy Paul opposed those who would forbid or hinder marriage (4:3). In fact, in one instance Paul advised younger widows (5:11, 14) to marry. However, Paul in no way opposed marriage or viewed being unmarried as somehow better in God's eyes. While Paul may have spoken of being unmarried as practically better—because of the present or imminent persecution (I Co 7:8,26)—he did not anywhere assert that being unmarried is theologically preferred by God. Marriage as presented in the NT is founded upon God's Word and purpose, not upon the customs of people. Both Jesus and Paul (Mt 19:3-6; Eph 5:31) saw marriage in relation to God in His role as Creator. God intends that men and women who join in marriage do so for life, and He has always intended this since creation itself (Gen 2:24). Although the Law permitted divorce, this was not because God intended it to be; rather, it was because of the *hardness of their hearts*. Originally, God did not want it (Mt 19:8). The only grounds Jesus allowed for divorce was adultery (Mt 19:9). Because God ordained marriage, it means that God holds it in the highest esteem, and He guards its sacredness. The sacredness of matrimony is stated in the seventh commandment as well as in many other commandments which reflect home life. The chief goal of marriage is to continue the family, but the main reason for marriage is the need a man and a woman have for each other. Equally created, they work in a complementary relationship. Marriage should also guard virtue and self-control (I Co 7:1-6). The Bible holds a very open and frank view of matrimony. Sexual intercourse is regarded as a gift from God. Any notion that sexual relations impaired one's spiritual life, such as

ascetics espoused, is simply untrue as far as the Bible is concerned (I Th 4:1-5). From the Biblical perspective sexual relations are the expression of love and devotion. They lead to mutual happiness, and they strengthen the relationship and marriage covenant. Therefore, a Biblical marriage is not merely designed to bring children into the world. The Bible also depicts marriage as a model of the divine redemptive plan (Eph 5:25-33). The Bible's exalted view of marriage is reflected in the images it uses to explain the relationship between a husband and wife. Just as Christ loved the Church and gave himself up for her, so too, husbands ought to love their wives (Eph 5:25, 29, 33). Wives are asked to respect their husbands (5:33). In mutual love to one another the husband and wife mirror the relationship between Christ and His bride, the Church. The law of Moses strictly forbade marrying close relatives (Lev 18:6; Dt 27:20). Polygamy, which was customary during OT times, was largely unpracticed during the First Century A.D. Even in the OT, however, monogamy was the ideal. Christian marriages should always be *in the Lord* (I Co 7:39). Concerning obligations in a marriage, the Bible teaches that partners are mutually obligated to one another. Each should strive toward unity, not by making selfish demands, but by taking into account one's responsibility toward his/her mate. Marriages do not become more spiritual if the physical aspect receives less attention. Thus partners should not deprive one another or refrain from having sex for *spiritual* reasons unless there is agreement on this. The exception for temporary abstinence is that the time might be given to prayer. Satan must not be allowed to tempt them in this exercise (I Co 7:5). Moreover, their prayers must not degenerate into a personal exercise of piety which overlooks one's responsibility to one's spouse. Peter suggested that there are religious obligations inherent in a marriage (I Pet 3:1). If a man fails to treat his wife considerately and with respect, he may risk hindering his prayers (I Pet 3:7). *Colin Brown* says, **gameo** is derived from the root **gam** or **gem**, **to fit together, pair**. The root is possibly related to **gennao**, beget, bring forth. The noun **gamos** means **wedding, marriage, consummation of marriage**, whether regarded as temporary or permanent, the wedding feast. The verb **gameo** means to marry, celebrate a wedding, have sexual relations. **Gamizo** and **gamisko** are later forms meaning give in marriage, i.e. a daughter. Even though we may find numerous traces of polygamy and polyandry in the Greek myths, monogamy predominated in the Greek world in the historical period. **Morality within marriage was strict**. The Homeric hero had one wife, who was faithful and inviolable, a good manager of the home and mother. **Greek marriage was monogamous**. On the other hand, the man had great freedom. He could have concubines or have relations with harlots (**porneuo**). **Adultery in the Greek states and under Roman law was severely punished, especially in the case of the woman**. In the Hellenistic period marriage morals had become generally looser. **There was much prostitution in the towns, especially in the ports, above all in Corinth**. The oriental cults had introduced sacred prostitution. **Sexual relationships with the priestesses became part of the cultus and granted a sharing in the divine**, and were referred to by the term **hieros gamos**, sacred marriage. **1**. The terms **gameo** and **gamos** are only seldom found in the LXX. **Gamos** (Hebrew **misteh**) occurs in the canonical books only at Gen 29:22; Est 2:18; 9:22. The OT law contains no prescribed form of marriage ceremony. In spite of this, marriage is in fact of great importance. Both in primeval history and in that of the patriarchs the history of tribes and people is narrated as family histories. In the genealogies (Gen 5) marriage and the begetting of children (especially males) are the most important features of the lives mentioned. Even though from Abraham down to the kings there is evidence for polygamy (Gen 16:1; 25:6; 29:21-30; I Sam 18:27; 25:42; II Sam 3:2-5), monogamy occupies the central position, especially in those passages that are important for our understanding of marriage. It is presupposed in Gen 1:26 and 2:18-24. The royal law in Deuteronomy also demands of the king that **he shall not multiply wives for himself, lest his heart turn away** (Dt 17:17; cf. I K 11:1-11). In the OT marriage is clearly regarded from the husband's standpoint and serves above all **for the begetting of offspring** (Gen 1:28). In order to achieve this end a man might take another wife (Gen 16:1, Abraham; levirate marriage, Dt 25:5-10, but note Lev 20:21). **At the same time the wife is loved and taken seriously as a partner** (Gen 2:23). **She is a partner in a sexual and personal sense** (Gen 1:27) and in the second creation (*I disagree, there is no second creation – Colin Brown probably believes in the gap theory, a.k.a. the Ruin-Reconstruction theory, which we investigated in the Rev 12 study*) narrative she is described as a **helper** (Hebrew **'ezer**; LXX **boethos**) (Gen 2:18). The partnership continues in the fall and in the problems of sexuality created by it (Gen 3). **2**. **Adultery was severely punished in the OT** (Dt 22:22-27; Ex 20:14; Lev 18:20; 20:10; Dt 5:18). Even adultery committed unwittingly is hateful to God (Gen 20:3-7). Adultery was also understood as a feature of paganism; God's people were to be fundamentally different in sexual practices and marriage (I Co 6:12-20; 5:9-12). This prepares us for the prophetic picture of marriage for man's relationship to God. Originally divorce depended solely on the man (Dt 24:1-4; Jer 3:8), but later it became possible also for the woman. The many laws about the various sexual offences show how the elemental power of sexuality, which threatens the family and society, should be restrained and directed into the channels willed by God. Especially

in the later period concern was felt with **the problem of mixed marriages with foreigners which were forbidden** (Dt 7:3; 20:16; 21:10; Ezra 9), though earlier cases of such marriages are exemplified (Gen 41:45, Joseph; Ex 2:21; Num 12:1, Moses; Jdg 14:1; II Sam 11:3). **Heathen marriages undermined allegiance to Yahweh** especially in the case of Solomon (I K 11:1-11). **3. If adultery was a violation of the divine law and so also an offence against the covenant**, participation in the **Canaanite fertility rites** was an offence against both marriage and God. **Hosea was the first to express the people's apostasy as harlotry and a breach of the marriage bond between God and Israel**, and he did it more clearly than any other (Hos 1; cf. Jer 2:2, 10, 25; 3:1-25; Ezk 16, 23; Isa 50:1). **His own act in marrying a harlot at the divine behest (Hos 1:2) was symbolic of Yahweh's relationship with Israel**. It is mercy, stretching far beyond all law, which causes God not to annihilate or cast off his people, as the law of marriage demanded, but to turn to them again in spite of all their disloyalty and even to promise them a new covenant. **4. The law contained certain forbidden degrees of marriage and sexual intercourse** (Lev 18:6-18). **The Israelite was forbidden to uncover the nakedness** of his mother, stepmother, sister or half-sister, grand-daughter, daughter of a stepmother, aunt, daughter-in-law, brother's wife (unless she died childless), a woman and her daughter, a woman and her granddaughter, two sisters at the same time, or mother-in-law. **Intercourse during menstruation was forbidden, as was adultery generally, homosexual practices and defilement with animals** (Lev 18:19-33). Certain of these offences were **punishable by death** (Dt 27:20-23), whereas in other instances there is the warning that the offending parties shall bear their iniquity and die childless (Lev 12:12-18; 20:19; but cf. also the story of Tamar, the daughter-in-law of Judah, who bore twins to him, Gen 38). In addition, certain prohibitions were attached to the priesthood. The high-priest was permitted to marry only a virgin selected from his own people (Lev 21:13), and priests were forbidden to marry prostitutes and divorced women (21:7). Num 36:5-9 contains a prohibition against an heiress marrying outside her own tribe (Tob 7:10). A man who falsely accused his bride of not being a virgin could be fined a hundred shekels, whipped, and compelled to take her as his wife (Dt 22:13-19). But if his accusation proved true, **the woman was to be stoned to death** (Dt 22:20). A man who raped a virgin who was already betrothed (in open country where she could not summon help) **was liable to the death penalty** (Dt 22:25). But in the case of a woman who was not betrothed, the man was to take her as his wife and pay the girl's father the sum of fifty shekels (Dt 22:28). **5. The so-called levirate marriage** (from the Latin *levir*, brother-in-law) refers to the marriage of a man with his deceased brother's widow in the event of his dying childless. The widow was not to remarry outside the family and the unmarried brother was to **perform the duties of a husband to her to raise up children to the deceased**, in order to perpetuate his name in Israel. If the man refused, the woman was entitled to subject him to public disgrace before the elders (Dt 25:5-10). The practice was not peculiar to the Jews in their early history. It has been found among numerous Eastern peoples, particularly in Arabia and the Caucasus. The OT contains two instances of the practice. In the patriarchal period Onan deliberately spilled his semen on the ground, lest the offspring should be counted as his brother's. His own subsequent death was pronounced a divine judgment on him (Gen 38:8). The book of Ruth tells the story of Ruth offering herself to Boaz, **believing him to be the nearest kinsman to her deceased husband**. However, Boaz at first declined on the grounds that there was a nearer kinsman. Only when the latter refused did Boaz take Ruth to wife (Ruth 4:1-13). The practice of levirate marriage seems to be presupposed in the question of the Sadducees concerning the marital status **in the resurrection of a woman who had married seven brothers each dying childless** (Mt 22:22-33; Mk 12:18-27; Lk 20:27-38). Jesus' reply rebuked the Sadducees for not knowing the scriptures or the power of God. For in the resurrection the present marital relationships with their physical ties are transcended and the dead raised are like the angels (*hos angeloï*, Mt 22:30, Mk 12:25; *isangeloit*, Lk 20:36). Nevertheless, they live because God is the God of the living (Mt 22:32; Mk 12:27; Lk 20:38; cf. Ex 3:6). **6. No restrictions on the age of marriage** are given in the OT, though early marriage is sometimes spoken of with approval (Pro 2:17; 5:18; Isa 62:5). In the patriarchal age it was considered **the duty of the bridegroom's father to secure a bride for his son** (Gen 24:3; 38:6; Ex 2:21; but Gen 21: 21 when this fell to the mother). **The selection of the bride was followed by formal betrothal, confirmed by oaths and a dowry** (Hebrew *mohar*, Gen 34:12; Ex 22:16; I Sam 18:25). The OT law contained no formal marriage ceremony. Gen 29:22, 27 suggests that the custom at the time of Jacob was for a feast to be given by the bride's father at which the bride was given to the groom. The union was then consummated. The feast could last as long as seven and even fourteen days (Jdg 14:12; Tob 8:19). The fact that Jacob was permitted after seven days to take Laban's other daughter, Rachel, in addition to Leah, suggests that polygamy was openly countenanced. Certain passages suggest a ratification by oath (Pro 2:17; Ez 16:8; Mal 2:14) and that a blessing was pronounced (Gen 24:60; Ruth 4:11). The OT expression *to take a wife* seems to express the literal truth of what happened (Num 12:1; I Ch 2:21; cf. the action of Ruth in approaching Boaz, Ruth 3:6). The action was normally expressed in the ceremonial **taking of the bride from her father's house to**

that of the bridegroom or his father. The practice of companions attending the groom (Jdg 14:11) seems to have continued in the NT period (Mt 19:15). He was preceded by singers or musicians (Gen 31:27; Jer 7:34; 16:9; I Mac 9:39) and accompanied by torch-bearers or lampbearers (II Esd 10:2; Jer 25:10; Mt 25:7; Rev 18:23). The bride awaited the groom with her maidens who conducted the whole party back to his own home (Mt 25:6; Cant 3:11). In NT times and no doubt earlier friends and neighbours participated in the feast that then took place (Mt 22:1-10; Lk 14:8; Jn 2:2). A newly betrothed man was exempt from military service for a year lest he be killed in battle (Dt 20:7). Similarly, the newly married man was exempt from military service and any public business that might take him away from his wife for a whole year (Dt 24:5). 7. There is evidence of the practice of polygamy in Palestinian Judaism in NT times. Herod the Great (37-4 B.C.) had ten wives (*Josephus*) and a considerable harem. Polygamy and concubinage among the aristocracy is attested by *Josephus*. The continued practice of levirate marriage evidently led to polygamy, which was countenanced by the school of Shammai but not by that of Hillel. The practice of taking a second wife, if there was dissension with the first, was evidently often due to the high price fixed in the marriage contract which made divorce prohibitive. According to the investigations of *H. Grandqvist*, in the village of Aretas near Bethlehem twelve out of 112 married men had more than one wife. 8. According to *Philo*, the Essenes condemned marriage. *Josephus* reported that they disdained marriage, although one order of Essenes allowed it so as to propagate the race. 1. The use of this word group in the NT can hardly be distinguished from that in secular Greek. On principle the words are not used in the NT for extra-marital relationships. In Mt 22:11 the genitive *gamou* is used for the adjective in the expression *endyma gamou*, wedding garment. For the OT, Palestinian rabbinism and for Greek Hellenistic civilization marriage and married life are self-evident institutions, and so they are taken for granted in the NT. Hence, the verb (Mk 6:17; Lk 14:20), and the noun (Jn 2:1) are used without any theological connotation. The NT deals with questions concerning the relationship of men and woman far more frequently than the use of this word group might suggest. Sexual offences are fundamental offences against marriage. The fact that they are repeatedly mentioned in lists of sins shows that they are especially signs that sin is dependence on the *sarx* (Flesh). 2. Marriage as an institution is clearly presupposed in the NT. It is not based on human regulations but on God's commandment. This is shown by the frequent references to the creation story (Gen 1:27; 2:24; cf. Mk 10:6; Mt 19:4; I Co 6:16; Eph 5:31). It always refers to the shared life of a man with a woman. Though the NT also essentially looks on marriage from the man's standpoint (as the *kephale*, head, I Co 11:3; Eph 5:23), the Greek and the OT traditions are so transcended that the man's special rights fall away, and throughout the NT the shared life of husband and wife stands in the foreground (I Co 7:3; Eph 5:21-33; Col 3:18). The NT attacks both divorce and sexual impurity. In one place there is also an attack on false teachers who in fanatical exaggeration forbade marriage (I Tim 4:3). An unbroken marriage is assumed as something self-evident for the Christian (Mt 5:27-31; 19:9; Mk 10:11; Lk 16:18; I Co 7:10-16; I Th 4:4; I Tim 3:2, 12; Heb 13:4). 3. In the Sermon on the Mount Jesus speaks about the seventh commandment (Mt 5:27; cf. Ex 20:14; Dt 5:18). In the dawning kingdom of God adultery is a sin which shows that one's heart is attached to man, not to God. In God's sight the lustful eye and the desiring thought are reckoned as the completed act. The pericope concerning the woman taken in adultery is not in the oldest manuscripts of John (Jn 7:53-8:11), but nevertheless belongs to an early tradition. It shows Jesus, the Judge, as the Saviour who is prepared to forgive this sin also. Thereby he showed himself to be the sovereign Lord of Creation, of its order and of the Law. In the same context (Mt 5:31) Jesus speaks also of divorce. In the law Dt 24:1 in principle permits divorce, but there was controversy among the rabbis as to the grounds which justified it (Mt 19:3). Jesus, however, met this permission in principle with a radical prohibition (Mk 10:2-2). Only in Mt 5:32 and 19:9 is divorce permitted on the grounds of *porneia*, unchastity. The question of divorce occupies a relatively important place in the NT (Mk 10:2-12; Mt 19:3-9; Lk 16:18; I Co 7:10). The fundamental rejection of divorce is based on God's command and order (Mt 19:5). 4. Facing the question of the Sadducees concerning the status in the resurrection of a wife who had had more than one husband (Mt 22:23-33; Mk 12:18-27, Lk 20:27-38) Jesus pointed to God and the dawning kingdom, where the problem raised by the scribes would lose all relevance, for marriage as an institution would then no longer exist. Jesus' statements are always to be understood in the light of the fact that the new age was dawning in his person (Mt 24:38; Lk 17:26). In other words, passages like Mt 19:9-12 do not simply proclaim the end of the OT marriage law. It is rather a question of the correct interpretation of this law and grasping God's will for this eschatological age. Jesus was in the perspective of Matthew, as it were, the second Moses, the law-giver of the eschatological era. The question concerning eunuchs (Mt 19:12) is also to be understood eschatologically. The exigencies of the times call for celibacy from those who have the gift. Those who had received it could voluntarily renounce marriage, for such a step was seen as necessary for the service of God (*dia ten basileian*, for the sake of the kingdom of heaven). John the Baptist, and later Paul, remained unmarried (I

disagree, Paul was married. He was part of the Sanhedrin, and one must be married to be part of the Sanhedrin, Gemara, Mishnah). They show symbolically that marriage is only something provisional in the light of the coming kingdom (I Co 7:1-9, 26-29). 5. Both in the OT and among Jesus' contemporaries a wedding was the occasion for a festive meal. Hence **gamos** can also mean the wedding feast; such a feast is described in Jn 2:1-11. In Mt 22:1-14 Jesus uses a royal wedding feast as a parable. As background for it we have the parallelism of God and the king, the concept of the eschatological feast (Isa 25:6), the Rabbinic picture of the marriage feast of the messiah with his people, the exposition of Cant. as expressing the love between Yahweh and his people, and the prophetic picture of marriage to represent the relationship between Yahweh and Israel given from Hosea on. Earthly marriage is to be superseded by the eschatological union of God with his people. **As the messiah Jesus is the true bridegroom.** The decisive factor is sharing his feast (Mt 25:1-13; cf. Lk 12:36-40). The record of the institution of the Lord's Supper (especially Mt 26:29; Lk 22:30) links the messianic meal with the explanation of the death of Jesus. The marriage feast of the Lamb (Rev 19:7) means **the final union of the triumphant Christ with his own.** 6. (a) Arising out of certain happenings in the Corinthian church Paul deals in I Co 5. with **various questions concerning marriage.** He starts with a warning against all kinds of unchastity, and then deals with marriage itself. He appeals to the word of Jesus and rejects divorce (I Co 7:10; cf. Mk 10:9 parallel Mt 19:6-9; Lk 16:18). Paul looks on marriage as secondary when compared to faith. He goes so far as to recommend celibacy as a special gift in the light of the near end (7:1, 7; cf. Mt 19:12). Marriage, like all worldly activity, stands under the **hos me**, as if not (7:29); those who have should live as if they had not. This is the standpoint from which the question of **mixed marriages with unbelievers is handled (7:12-16).** **The unbelieving partner is to decide whether it is to continue.** The Christian partner, on the other hand, should be prepared to let it continue, i.e. **only the heathen partner has freedom of choice.** The consecration of such a mixed marriage by the believing partner is to be understood as a very real power, for here grace is stronger than the unbelief of the heathen partner. It is the means of bringing the children within the covenant relationship, for otherwise they would be unclean. It may also result in the salvation of the unbelieving partner. The meaning of I Co 7:36 is not absolutely clear. We do not know whether it refers to a couple living together ascetically in so-called spiritual marriage, to whom Paul is giving permission later to enter into full physical union, or to a father (or a guardian or master) who did not wish to offend against custom or Rabbinic command by not marrying off his daughter (ward, slave-girl) at the usual age. The use of the verb **gamiza**, give in marriage, in v38 makes the second interpretation more probable. **Gamiza**, a synonym of **gamiska**, is found in the NT only in Mt 22:30; 24:38; Mk 12:25; Lk 17:27; 20:20:34; I Co 7:38. Except in the last passage it clearly means to give in marriage. It is a term that is normally applied only to the father, guardian or owner who gives a girl under his control in marriage to another man. The interpretation that we are here dealing with a spiritual marriage can be held only if one assumes that **gamiza** here is equivalent to **gamea** (Arndt). (b) Paul also saw marriage as a picture of man's relationship to God. In Rom 9:25 he quotes Hos 2:23 alluding to the names of Hosea's children **lo' ruhamah** (Not Pitied) and **la' ammi** (Not my People) (Hos 1:6). For despite these names Yahweh will nevertheless have pity on his people and restore them. Paul sees in this promise grounds for the inclusion of Gentiles in the people of God. He uses the picture of marriage in II Co 11:2 to warn against apostasy. It is reversed in Eph 5:22. Because Christ is the bridegroom of the church, **marriage should be held holy.** In Eph 5:32 the marriage relationship is described as a **musterion**, which is symbolic of the relationship of Christ to the church. It is all the more reason why **husbands and wives should love one another.** The picture of marriage lies also behind the expression **adulterous generation** (Mt 12:39; 16:4; Mk 8:38). It is possible that these passages are referring to the factual moral conditions among the people, but the context and OT linguistic usage suggest that Jesus was alluding to the people's attitude to God. **The woman Jezebel** (Rev 2:26) and **the great harlot** (Rev 17:1) are pictures of **the great apostasy from God**, the great Husband and Lord. The former alludes to the wife of King Ahab who served Baal and sought the life of Elijah (I K 16:31; 18:4, 13; 19:1; 21:5-25; II K 9:7-37). The church at Thyatira is warned against tolerating the woman Jezebel (those who practice and teach things characterized by her name). The great harlot is identified as Babylon (17:5) who typifies the world (*I disagree, it is about Jerusalem, not a global thing*).

Whosoever shall marry her that is divorced committeth adultery. Her that is divorced is not the word **ἀποστάσιον/apostasion** (**divorcement**), which many have believed, but is the word **ἀπολελυμένην/apoliuō** (**put away**). But when you leave it to the English translators, whom many trust, they will confuse the readers. If you do not, I repeat, if you do not go with the Greek scriptures of the NT, or the Hebrew of the OT for that matter, you will most likely be "lost in translation" (a confusion of languages if you will), pun intended. **Apoluo** is the same word that was used earlier in this same exact verse but translated as "**put away**"

(*whosoever shall “put away” his wife*). So this should be translated as *whosoever shall marry her that is “put away” committeth adultery*, which adds up and makes more sense than *whosoever shall marry her that is “divorced” committeth adultery*. Many churches forbid divorce due to this stupid mistranslation, which they care not to investigate. Shame on them for not studying the Greek NT text and protecting their flock from toxic unequally yoked marriages. Many marriage unions are destroyed due to the interpretation of the churches. And this is just to show you that if they are not studying, then all their doctorates’ degrees mean nothing but a piece of paper framed up hanging on their stupid wall. How can Jesus forbid divorce when He himself gave Israel a bill of divorce and put her away (Jer 3:1-8, Isa 50:1)? Answer me that you wicked pastors. It makes no sense at all what you teach. That would make the Lord a hypocrite. You churches are making Jesus out to be a hypocrite. I have a question for the churches, Why did he divorce Israel and put her away? And why did he allow Jeremiah and Isaiah (two witnesses among other witnesses) to write it down so that many generations to come may read it? Is it not for the same reason He mentions in this same exact verse? *Saving for the cause of fornication or whoredom*. What did Jeremiah say? *Backsliding Israel committed adultery I had put her away, and given her a bill of divorce*. If one reads the other verses where **apostasion** is mentioned one will see that whoever mistranslated Mt 5:32 did it on purpose. The translators were not men of God, nor were they inspired by Him. The Lord would never contradict himself. Let’s read the other two verses (with their context) where **apostasion** is mentioned.

Mt 19:3 – The Pharisees also came unto him, **tempting him**, and saying unto him, Is it lawful for a man **to put away** (**ἀπολῦσαι/apoluō**) **his wife for every cause?**

The key words here are “*for every cause*”. *John Gill’s Expositor* (1746–1748) says, *and saying to him, is it lawful for a man to put away his wife for every cause?* be it ever so trivial, as said the school of Hillel: for **there was a difference between the school of Shammai and the school of Hillel about this matter**; the former insisted that a man might not put away his wife but in case of uncleanness; but **the latter allowed putting away for very trifling things**; as if she spoiled her husband’s food by over roasting, or over salting it; and, as one of the doctors say, if he found another woman that was more beautiful than her. This question being now agitated in the schools, they artfully put to Christ; **not for information, but with a view to reproach him** in some way or other; and **that he might incur the resentment of one party or another, as he should answer**. They might argue thus with themselves, and hope to succeed in this manner; should he be on the side of the school of Shammai, which was the weakest side, and less popular, as they had reason to believe he would, he would then expose himself to the resentment of the school of Hillel, and all on that side the question; should he take the part of Hillel, he would make the school of Shammai his enemies; should he forbid putting away of wives, which Moses allowed, they would then traduce him as contrary to Moses, and his law, which could not fail of setting the people against him; and should he consent to it, they would charge him with contradicting himself, or with inconstancy in his doctrine, since he had before asserted the unlawfulness of it, but in case of adultery; and should he abide by this, they might hope to irritate the men against him, who would think their liberty granted by Moses was entrenched on; as, on the other hand, should he, according to the question, admit of putting away for every cause, the women would be provoked at him, who would be left to the uncertain humour and caprice of their husbands; so that either way **they hoped to get an advantage of him**. *Word Pictures in the NT by Archibald Thomas Robertson (AT Robertson)* (1930-1933) says, *For every cause* (**κατα πᾶσαν αἰτίαν**). This clause is an allusion to the dispute between the two theological schools over the meaning of Dt 24:1. The school of Shammai took the strict and unpopular view of **divorce for unchastity alone** while the school of Hillel took the liberal and popular view of easy **divorce for any passing whim** if the husband saw a prettier woman (modern enough surely) or burnt his biscuits for breakfast. It was a pretty dilemma and meant to do Jesus harm with the people.

4 – And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 – And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 – Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 – They say unto him, Why did Moses then command to give a writing of **divorcement** (**ἀποστασίου/apostasion**), and to **put her away**(**ἀπολῦσαι/apoluō**)?

8 – He saith unto them, Moses because of the hardness of your hearts suffered you to put away (ἀπολύσαι/apoluō) your wives: but from the beginning it was not so.

9 – And I say unto you, Whosoever shall put away (ἀπολύσει/apoluō) his wife, except *it be* for fornication (πορνεία/porneia), and shall marry another, committeth adultery (μοιχᾶται/moichaomai): and whoso marrieth her which is put away (ἀπολελυμένην/apoluō) doth commit adultery (μοιχᾶται/moichaomai). Mk 10:2 – And the Pharisees came to him, and asked him, Is it lawful for a man to put away (ἀπολύσαι/apoluō) his wife? tempting him.

3 – And he answered and said unto them, What did Moses command you?

4 – And they said, Moses suffered to write a bill of divorcement (ἀποστασίου/apostasion), and to put her away (ἀπολύσαι/apoluō).

5 – And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 – But from the beginning of the creation God made them male and female.

7 – For this cause shall a man leave his father and mother, and cleave to his wife;

8 – And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 – What therefore God hath joined together, let not man put asunder.

10 – And in the house his disciples asked him again of the same *matter*.

11 – And he saith unto them, Whosoever shall put away (ἀπολύσει/apoluō) his wife, and marry another, committeth adultery (μοιχᾶται/moichaomai) against her.

12 – And if a woman shall put away (ἀπολύσει/apoluō) her husband, and be married to another, she committeth adultery (μοιχᾶται/moichaomai).

Lk 16:18 – Whosoever putteth away (ἀπολύων/apoluō) his wife, and marrieth another, committeth adultery (μοιχεύει/moicheuō): and whosoever marrieth her that is put away (ἀπολελυμένην/apoluō) from her husband committeth adultery (μοιχεύει/moicheuō).

CBL (Strong, Bauer, Moulton-Milligan, Liddell-Scott, Colin Brown) says, In classical Greek, **apostasion** occurs as early as *Lysias* and *Demosthenes* and is frequently found in the papyri in the sense of **relinquishing property after sale, abandonment**, etc. (*Bauer*). The specialized use of this term to mean *divorce* does not occur in classical Greek, but is nonetheless the closest equivalent to the Hebrew phrase used in the OT (*Moulton-Milligan*). In the Septuagint, **apostasion** occurs only four times and refers to **a deed of divorce** (Dt 24:1, 3; Isa 50:1; Jer 3:8). In Deuteronomy, Moses noted in his sermon the practice of giving a wife a *bill of divorcement*. **The requirement allowing divorce was that the man found some indecency in her** (Dt 24:1). That **Moses commanded the wife to have a bill of divorcement** meant legal authorities exerted a certain influence on the matter. In all likelihood, the divorce was made official through a simple public declaration from the man: *She is not my wife, neither am I her husband* (Hos 2:2). **The bill of divorce proved that the divorced wife had been released**. Legal provisions for divorce were allowed in neighboring countries as well. Unfortunately, it had to be allowed in Israel because of the hardness of the people's hearts (Mt 19:8). Isaiah prophesied concerning Israel (50:1) saying that **the Lord had given Israel a bill of divorcement because of her transgressions**. Jer 3:8 repeated this fact and added that **Judah played the harlot by transgressing against the Lord**. They were not wise enough to fear the Lord even after Israel had been judged. According to the *Mishnah*, a letter of divorce was not valid if it contained restrictions concerning remarriage of the wife after the divorce. In fact, *Mishnah* states, *Lo, thou art free to marry any man* (*Gittin 9.3*). In addition, for the divorce to be valid the document needed to be dated and witnessed by two people. This is the bill of divorce designated by the Greek term **apostasion** in the NT. It occurs only three times: Mt 5:31 (Dt 24:1); Mt 19:7; and Mk 10:4. The phrase **apostasion sungraphē** is probably the NT equivalent of the Hebrew **sēpher k'riṯhūth**, i.e., **bill of divorcement**. Conservative rabbis who followed Shammai interpreted the *indecency* restriction in Dt 24:1 only as some moral charge. Liberal thought which followed Hillel **allowed divorce for marital incompatibility** (*Colin Brown*). **In Mt 5:31** Jesus referred to Dt 24:1. **Whosoever shall put away his wife, let him give her a writing of divorcement**. In the following verse Jesus strengthened the teaching by saying it was **only allowed in the case of unchastity**. It is entirely possible that the *adultery in question is misconduct on the part of a betrothed woman before the consummation of her marriage*. Engagements also required a divorce to annul them. This explains Joseph's thinking about Mary before the birth of Jesus (Mt 1:18-25). In the other two instances of **apostasion** (Mt 19:7 and Mk 10:4), the Pharisees noted that Moses allowed divorce. However, Jesus explained that God's design is one man for one woman for a lifetime. The Mosaic provision came only because of the hardness of their hearts (Mt 10:5 and Mk 19:8). The exception of unchastity occurs in Matthew, but not in Mark. The very questioning of the Pharisees in Mt 19:3 and the parallel passages in Mk 10:2 seem to lend credibility to the view

that divorce was forbidden by Jesus once the marriage had been consummated (*Nope, that is not what Jesus said*). Most impressive in a comparison of the parallel accounts is that the Mt 19:3 passage (which is often viewed as the more lenient of the two) includes the phrase *for any cause* which Mk 10:2 omits. Hence an exegesis of both passages seems to result in the same conclusion. TDNT says, **ἀποστασία**. A later construction for **ἀπόστασις**. The word presupposes the concept **ἀποστάτης** *to be an apostate, and thus signifies the state of apostasy*, whereas **ἀπόστασις** denotes the act. Politically an **ἀποστάτης** is a *rebel* (*Polybius; Diodoras*), and this sense is retained in **ἀποστασία** (*Plutarch; Josephus*). In the LXX it also occurs in the political sense in I Esr 2:23. It is particularly employed, however, in the religious sense, Jos 22:22; Jer 2:19; II Ch 29:19 (*the apostasy of Ahaz*); 33:19 (*of Manasseh*). Cf. I Mac 2:15; Isa. 2:4. **ἀποστάτης** has also retained this religious sense, cf. Isa 30:1; II Mac 5:8; Num 14:9, Jos 22:16, 19. In the NT Acts 20:21 may be compared with II Mac 5:8. Here the reproach is brought against Paul. *Materially this implies the rejection of the Torah. In II Th 2:3 ἀποστασία is used in the absolute sense as an event of the last days alongside or prior to the appearance of the ἄνθρωπος τῆ ἀνομίας. Here a Jewish tradition is adopted which speaks of complete apostasy from God and His Torah shortly before the appearance of the Messiah.* This is applied to the apostasy of Christians from their faith to error and unrighteousness (v11) in the last days (Mt 24:11). Again we have the situation of Lk 8:13.

Apostasion is a derivative of **apostasia** means divorce/departing from the Lord.

II Th 2:3 – Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Falling away is the word **ἀποστασία/apostasia**. CBL (*Strong, Bauer, Moulton-Milligan, Kittel, Liddell-Scott, Colin Brown*) says, Since the NT consistently warns against apostasy, *backsliding, falling away*, it is rather puzzling that it is relatively silent in terms of a precise vocabulary connoting such action. **Apostasy (apostasia)** itself is used only once (of only two occurrences) in the NT in connection with backsliding from the Christian faith (*no, it does not say that*). *The verb **aphistēmi** serves frequently to describe such falling away*, but it is used only three times for backsliding from faith in God (Lk 8:13; I Tim 4:1; Heb 3:12). In these passages it actually means *to draw away* from something or someone. Its meanings of *cause to revolt, go away, and depart* can also be applied to **apostasia** to give a secondary meaning of *removal or departure*. In classical Greek there are some related words which form the background of **apostasia**. The noun **apostasis**, *revolt*, should be noted especially, since it is an older synonym for **apostasia**. The noun **apostatēs** denotes a political *rebel or deserter*, or it could denote a runaway slave. As noted, the word **apostasia** had no religious background in secular Greek. It acquired religious connotations initially in the Septuagint where it translated Hebrew words which occurred in religious contexts. Terms from this word group appear more than 250 times in the Septuagint corresponding to about 40 Hebrew words. **Apostasis** (Jos 22:22; I K 21:13; II Ch 29:19; 33:19; Isa 30:1 [**apostatēs**]; Jer 2:19), for example, is used for *departure from God* or *apostasy*. Even on the occasions when the Greek words followed their normal secular function, they, nevertheless, were colored by their context, and they acquired some new connotations. In Israel revolting against God was not the same as revolting against the Romans or Greeks. Here, a new, religious dimension developed. The **apostasia** word group could not describe the backsliding history of Israel without being affected by this. In addition, the words often translated Hebrew terms whose specific meaning was related to *transgression or violation of the law of God*. When **apostasia** was appropriated by the writers of the NT, its definition was primarily understood as religious *backsliding*. It is true that **apostasia** is used only twice in the NT, but the use could not be more illustrative and representative of the phenomenon. The first appearance of **apostasia** refers to *the abandonment of the religion of Moses*; the second time it *probably* refers to forsaking the Christian faith. The Christian leaders (*but who were the “christian leaders”?* *Gentiles or Jews?*) in Jerusalem told Paul a rumor had spread which said he taught other Jews *to forsake Moses* (Acts 21:21). **Apostasia** occurs here *and carries with it all of the OT understanding of the concept of rebellion*. When Paul himself used **apostasia** in II Th 2:3 to describe the *falling away (apostasy)* which would come and which would climax *in the last days (but the last days was in 70ad, not 2000 yrs later)*, he understood **apostasia** to have religious connotations. He evidently called upon a word with a recognized meaning, because he did not feel compelled to elaborate or attempt to describe this event. *The NT’s understanding of **apostasia** is rooted in the OT (why? Because it is about the same people, nothing has changed)*. When Paul used it in reference to a *final falling away*, he was probably reflecting a thought commonly found in Jewish apocalypses. Judaism thought that immediately prior to the Messianic Age *there would be a period of apostasy*. *They even spoke of an anti-Messiah* who would

present himself as a great deceiver and destroyer. These concepts were accepted, albeit modified, by Paul. He placed this final apostasy during the period **prior to the final return of Christ**. Since Paul spoke of *the rebellion* (**hē apostasia**), this implies that the subject was well known to his readers. The NT offers consistent instruction about this matter. It should be mentioned, however, that the earliest English Bible translations used a secondary meaning of the word in II Th 2:3. *William Tyndale* (about A.D. 1526) rendered it a *departynge*. *Coverdale* (1535), *Cranmer* (1539), and the *Geneva* version render it the same way. *E. Schuyler* English points to this in his exegesis of II Th 2:3 and holds that the departure which must occur before the man of sin can be revealed is the departure of the Church (the *Rapture*). This would be a strong argument for a pre-Tribulation Rapture. He admits, however, that the primary Biblical meaning of the Greek word is removal from God and His truth through apostasy and rebellion. It seems clear that apostasia is used in a negative sense, thus few would accept the possibility of a reference to the Rapture here. It is evident from the NT that *rebellion* is not the same as a simple *transgression* (**paraptōma**). **Apostasy comes as a result of a willful fall, a conscious withdrawal from God which results in a total rejection of Him** and His revealed Word. Peter fell (Mt 26:30-35, 69-75), but we know he did not totally reject God, and he was restored (Jn 21:15-17). It can be observed that transgression more properly expresses a weakness or an unwanted action, which consequently creates sorrow and repentance (Mt 26:75). In contrast, Judas provides a tragic example of apostasy (Mt 26:14-16), where there was remorse but no genuine repentance. Apostasy implies a decision to forsake godly service, and it despises and rejects the Word of God. Therefore, it is a conscious, willful revolt against God's person and authority. That believers can be seduced into apostasy through false prophets is a frequent concern of the NT (Mt 24:11; Gal 2:4; cf. Gal 1:6-8; II Tim 4:3,4; II Pet 2). **ἀφίστημι/aphistēmi** is the root word for **apostasia** and **apostasion**. *CBL (Strong, Bauer, Moulton-Milligan, Kittel, Liddell-Scott, Colin Brown)* says, A compound of the prefix **apo**, from, and **histēmi**, to place, or to stand, **aphistēmi** has the basic idea of **removal from a place, thing, or especially, persons**. As a transitive verb, **aphistemi** carries the idea of *causing to revolt*, or of *leading astray*. *Herodotus* and *Josephus* used the word in this fashion. The Septuagint, which uses this word group to represent over 40 different Hebrew words, translates Dt 7:4, *They will turn away your sons from following me*. The only NT usage of the transitive verb is Acts 5:37 in which Judas the Galilean is described as one who *led a band of people in revolt*. More frequent are the intransitive uses of **aphistēmi**. Lk 2:37 and 13:27 employ this verb to express *to go away*, or *to depart*. Acts 5:38; 22:29; and II Co 12:8 carry this concept further, connoting *to desert*, or *to desist*. One particular NT use parallels that of the Septuagint and carries considerable theological significance is **to fall away, become apostate**. In the Septuagint, this usage refers to political apostasy (Gen 14:4; II Ch 21:8; Tobit 1:4) as well as religious apostasy (Dt 32:15; Dan 9:9). **This apostasy is pictured as falling away from God or God's covenant** (I Mac 1:15; Jer 3:14). In the NT this is the clear intent in Lk 8:13; I Tim 4:1; and Heb 3:12. Another nuance of **aphistēmi** is *to keep away*, or *withdraw from*, in the sense of severing communication or contact. Hence, in II Tim 2:19, **aphistēmi** is rendered *abstain* in the sense of keeping away from moral evil. **Apostasia, apostasy, is a noun derived from ahistēmi**. Acts 21:21 and II Th 2:3 employ this noun to describe *falling away* from faith in Christ. Another noun, **apostasion**, means *a bill of divorce* (Mt 5:31; 19:7; Mk 10:4).

Let's continue with the OT verses with Jer 3:8 and the word *whore*.

Yet her treacherous sister Judah feared not. **Treacherous** is the word **בגדה/bōgēdâ/bāghadh**. *TDOT* says, The verb **baghadh** occurs 43 times in the OT, and the noun **beghedh** occurs twice. The verb appears only 3 times in the historical books (Ex 21:8; Jgs 9:23; I Sam 14:33). We encounter this word most frequently in the prophetic literature. It occurs 7 times in Jeremiah 5 times in Malachi, and twice each in Hosea and Habakkuk (Zep 3:4 has the form **boghedhoth** with the abstract meaning *faithlessness*). The verb **expresses the unstable relationship of man to an existing established regulation**, and can be translated *to act faithlessly* (treacherously). It is used when the OT writer wants to say that **a man does not honor an agreement, or commits adultery, or breaks a covenant** or some other ordinance given by God. The treacherous acts of man stand in contrast to Yahweh's faithfulness **to his covenant and trustworthiness**. **Baghadh** can be used in connection with **faithlessness in marriage, violating a promise, and deserting one's legal partner and establishing a relationship with someone else**. The object of faithlessness can be the wife (Ex 21:8) or the husband (Jer 3:20). But usually the marriage symbolism in the prophetic texts **describes the relationship of the people of Israel or Judah to Yahweh**. Here God is the object of the faithless act. In Jer 9:1 the people of Judah are called **boghedhim**, *treacherous*, which is used in parallelism with **mena'aphim**, *adulterers*. In v2 additional accusations are added to this indictment which indicate more precisely the nature of their

faithlessness and adultery: the people are characterized by *sheqer*, *lying*, and *mirmah*, *falsehood*; they lack stability (trustworthiness – *'mūnāh*) and do not speak the truth (*'meth*). Frequently an accusation of faithlessness to God is combined with an accusation of faithlessness and adultery toward men, in Jer 3 and Mal 2:10. **Jer 3 contains a detailed description of the two sisters, Israel and Judah, and their adulteries.** v20 clearly explains the meaning of the symbolism: *Surely as a wife is faithless to (**baghadh min**) her husband, so have you been faithless to (**baghadh be**) me, O house of Israel, says the Lord.* It is significant that the expression **baghadh min** is used here in parallelism with the usual construction **baghadh be**. The expression **baghadh min** evidently depends on the expression **zānāh min**, literally *to have illicit intercourse away from (someone)*, which is common in such contexts. The term **baghadhah**, *false*, which is used of Judah in v7 and 10, is synonymous with the expression *'ishshah zonah*, *harlot*, in v3; the verb **baghadh** runs through this chapter like a thread. Other words used in connection with the verb **baghadh** in this chapter are: **na'aph**, *to commit adultery* (v9); **sheqer**, *in pretense* (v10); **pasha**, *to rebel, transgress* (v13); and **chata**, *to sin* (v25). But here we come to the realm of covenant ideology, which is often combined with marriage symbolism. **CBL** says, The word **bāghadh** is a verb meaning *to act deceitfully, treacherously, or faithlessly*. The verb can indicate continual action or emphatic action. As a verb, the word occurs 47 times in the OT. Its derived noun appears twice. It is most frequently seen in the prophetic literature, appearing only three times in the Pentateuch and historical Books (Ex 21:8; Jdg 9:23; I Sam 14:33). It is used in the poetic Books 16 times. **Again, it means to act deceitfully or to act treacherously, and therefore conveys the concept of a person's acting in an unstable or unfaithful manner with reference to an existing established regulation (for example, a contractual, covenantal or marital commitment).** It is used to give the reader a sense that a person has **dishonored or intends to dishonor an agreement** (e.g., adultery). The contrast between such acts of faithlessness and Yahweh's utter trustworthiness is made vivid in this verb use. As **Erlandsson** points out, the word has a basically religious or spiritual function. A review of the occurrences of this word discloses that, generally, its object is Yahweh (I Sam 14:33; Jer 3:20; 5:11; 12:6; Hos 5:7; 6:7; Mal 2:11, 14). Often when Yahweh is not explicitly named the structure of the passage points indirectly to himself, or that which He cherishes or relates to, as the object of deceit or treachery (Isa 24:16; 33:1; Ps 73:15). All legal contracts employed Yahweh as witness, and all binding oaths were made before him as well. Inferential instances of **the idea of deceit or offense** are presented in passages containing direct or indirect reference to God-ordained institutions. For example, **bāghadh** is used in reference to treacherous acts in covenantal and marital relationships. Other areas of its use are humanity's relationship to creation and human legal arrangements or agreements. The people of God realized certain responsibilities by virtue of their covenantal relationship with Yahweh. For example, I Sam 14:33 makes clear that **a violation of Yahweh's law is tantamount to a direct act of treason or deceit or offense against Yahweh himself.** Ps 78:56-57 shows that by not keeping the testimonies of their God, Israel *dealt unfaithfully, like their fathers*. The use of **bāghadh** here is one of historical survey, reflecting a covenantal theme. There is a parallel use of this word in Ps 119:158 (note the contrast with v157). Likewise, in Mal 2:10, there is a metaphor utilizing both covenantal conceptualization and the institution of marriage to focus on the seriousness of **abandoning Yahweh**. This entire passage **demonstrates the intimacy between God and his people, and the seriousness of violating that intimacy.** The focus continues in Hos 6:7, where the verb is used to indicate **a violation of the covenant: They have acted treasonously (treacherously, faithlessly) with me.** V4 compares the people's covenant love to a morning cloud which evaporates. **Marital infidelity** may apply to either husband or wife. Similarly, it is used in other human covenantal relationships where **the sanctity of that relationship has been violated** (e.g., **the breaking of a promise, the violation of legal arrangements**, see Jdg 9:23). In prophetic literature, the covenant of marriage symbolizes the intimate relationship between Yahweh and his people. This is perhaps most dramatically presented in Jer 3:20: *Surely, as a wife treacherously departs from her companion, so you have dealt treacherously with me, O house of Israel, declares Yahweh.* Pro 2:22 contrasts sharply those who violate God's laws with the righteous. Those who deal faithlessly, as it were, will be *rooted out* of the land, while the upright will *dwell in the land*. We see this contrast between persons of integrity and those who deal treacherously in Pro 11:3. **Erlandsson** points out that those who demonstrate fidelity and trustworthiness in their general life demeanor are those who have a faithful, God-fearing relationship with Yahweh (who provides for the general order and harmony of life in the world).

Jer 5:7 – How shall I pardon thee for this? **thy children have forsaken me**, and sworn by *them that are no gods*: when I had fed them to the full, **they then committed adultery**, and assembled themselves by troops **in the harlots** (זוניה/*zōānh/zōnāh*) **houses**.

Thy children have forsaken me. *Forsaken* is the word עֲזַבְנִי / *‘āzābûnî* / *‘āzav*. *CBL (BDB, KB, NIDOTTE, Strong, TWOT)* says, Although this word clearly means *to leave, to abandon or to loose*, it is virtually identical to an Arabic root that means *to be distant, to be single or to be unmarried*. In the Qal stem, *‘āzav* refers to a wife abandoned by her husband (Isa 54:6; 60:15), to one abandoned by his parents (Ps 27:10), to a den abandoned by a lion (Jer 25:38), to an abandoned town (Zep 2:4) and to strength that departs from the sick (Ps 38:10). The verb is used in the instruction to the student of wisdom not to let mercy and truth depart (Pro 3:3). This word also means *to leave in need* (Dt 12:19; Jer 14:5), *to abandon or to ignore* the advice of elders (I K 12:8, 13) and to refuse *to abandon* the idols of Egypt (Ezk 20:8). *It speaks of people who abandon God* (Dt 28:20; II Ch 24:20), the Torah (Pro 4:2), wisdom (v6), *the covenant with God* (Dt 29:25; I K 19:10) and the ordinances (Isa 58:2), precepts (Ps 119:87) or commandments (I K 18:18) of God. The wicked are encouraged to abandon their sinful lifestyle (Isa 55:7). Likewise, *‘āzav* is used for someone who perceived he had been abandoned by God (Ps 22:1), by God's people who said that He had abandoned the land (Ezk 8:12) and by the psalmist who pleaded with God not to abandon him (Ps 119:8). God said that He had abandoned his people (II Ch 24:20; Jer 12:7); Zion said that the Lord had abandoned her (Isa 49:14), but God promised never to completely abandon his city or his people (Isa 42:16; 54:7). This was a promise God first made to Abraham (Gen 28:15). This word also means *to leave behind* a garment (Gen 39:12) or anger (Ps 37:8). It means *to leave* something with someone (Gen 39:6; Jer 49:11), *to let go* (Job 20:13) and *to leave* someone to do something (I Ch 16:37). It means *to leave over* the gleanings of a field for the poor (Lev 19:10; 23:22); it also refers to the people of the land left over by Joshua (Jdg 2:21); and God promises a future time when nothing will remain after his judgment (Mal 4:1). Furthermore, *‘āzav* means *to freely express* grief (Job 10:1), *to leave* someone lying naked (Ezk 23:29), *to drop* grain on the ground (Ruth 2:16), *to release* prisoners and booty (II Ch 28:14) and *to leave* someone alone (II Ch 32:31). It means *to give up* something (Ezk 23:8), *to leave* something to someone (Job 39:11), *to deny* something to someone (Gen 24:27), *to dismiss* a debt (Neh 5:10) and *to abandon* sadness (Job 9:27). In the Niphal stem, *‘āzav* means *to be abandoned* (Lev 26:43; Isa 7:16), *to be neglected* (Neh 13:11), *to be left in need* (Ps 37:25) and *to be abandoned* to the birds of prey (Isa 18:6). Finally, in the only OT use of *‘āzav* in the Pual stem, it means *to be abandoned or to be desolate* (Isa 32:14; Jer 49:25). *TWOT* says, The basic meaning of *‘azab* is clearly seen in its literal use where it has three distinct emphases: *to depart, to abandon, and to loose*. Persons (Gen 44:22, Num 10:30, Ruth 1:16, II K 4:30), places (II K 8:6, Jer 18:14, 25:38) and objects (Gen 39:12-13, 50:8, Ex 9:21) can be left behind. To leave can mean to entrust (Gen 39:6, Job 39:11), to expose (Job 39:14), to permit (Ruth 2:16), to allow to continue as is (Jos 8:17, II Ch 24:25, Ezk 23:29), to neglect (Dt 12:9, 14:27, Job 20:19), to put aside (Job 9:27), and to release (Job 10:1). This word is also used figuratively with man as the subject. He can *forsake, i.e. apostatize*. Israel is indicted for this on numerous occasions (Dt 28:20, 31:16, Jdg 10:10, Jer 1:16). *In forsaking the Lord and following after idols she was guilty of breaking the covenant* (Jon 2:8; Dt 29:24, I K 19:10, 14) and of adultery (Hos 4:10). Further this backsliding was evidenced by her forsaking the temple (II Ch 24:18; cf. Neh 10:39).

Ezk 6:9 – And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish (הַזֹּנִיָּה/*hazzôneh/zônāh*) heart, which hath departed from me, and with their eyes, which go a whoring (הַזֹּנִיָּה/*hazzônôt/zônāh*) after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

Their abominations is what made them desolate in 70 a.d.

Ezk 16:1 – Again the word of the LORD came unto me, saying,

2 – Son of man, cause Jerusalem to know her abominations,

3 – And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan (of the Phoenicians); thy father was an Amorite, and thy mother an Hittite.

If you have been following my trail on my website, you will notice that I make mention of the phoenicians in my Revelation studies. The Hebrew Free Masons make mention of King Solomon having a good relationship with King Hiram of Tyre, well, Tyre is part of Phoenicia. That whole strip of the Canaanites is Phoenicia and Phoenicia is part of Egypt. Scripture calls Jerusalem spiritual Sodom and Egypt and of course Babylon. She is called by many names. *CBL (BDB, KB, NIDOT, Strong, TDOT, TWOT)* says, Canaan was the son of Ham and grandson of Noah (Gen 9:18). Canaan was also the name of the land west of the Jordan River before the

conquest by Joshua (Gen 13:12; Num 33:51). Canaan, the grandson of Noah, was cursed in a prophecy by his grandfather. The prophecy revealed the tribal and national development in the ancient Near East, specifically Palestine. Canaan's descendants were the Phoenicians, Philistines, Egyptians and lesser Canaanite tribes familiar to readers of the OT (Gen 10:6-20; I Ch 1:8-16). The name appears on Phoenician coins and was familiar to the Carthaginians of northern Africa. The word comes from the root *kāna* ' , probably referring to low, depressed as the coastlands or lowlands of the Palestinian area. Canaanites became famous as merchants, especially the Phoenicians. Hence, the word for Canaanite came to be thought of as merchant, just as the word for Chaldean became applied to astrologers. The reputation of Canaanites as merchants was primarily predicated upon the domination of sea trade routes by the Phoenicians, a group of city states in the northern reaches of Canaan. Phoenician sailors manned most seafaring ships owned by other political entities as well (including Israelite ships under Solomon). Further, the position of the land of Canaan as the route that the two major highways between Egypt and the Western coast of the Arabian Peninsula to Mesopotamia and Asia Minor (with connections to India and Europe, respectively) made control of this region pivotal to economic control of the known world (and still is by the same people). The noun appears with a definite article in an inscription of Rameses II which denotes a class of citizens taken captive from the land of Canaan. The natural boundaries of Canaan as expressed in the Hebrew Bible extend from the Negeb in the South to the northern reaches of the Lebanon Range in Syria, and the land west of the range and of the Jordan to the Mediterranean Sea. The name of the region is attested in extra-biblical sources as early as the eighteenth century b.c. It usually occurs in the construct *land of Canaan*. The cultural influence of the Canaanites (*Phoenicians*) was strongly felt among the Israelites, as they considered Hebrew to be the language of Canaan (Isa 19:18). The constant battle with religious syncretism in what became the home of the Israelites, influenced by the survivors of the land, set the backdrop for much of the narrative of the Hebrew Bible. The claiming of the Promised Land was an act which was never completed in the Bible. The noun can also refer to merchants (Isa 23:11). *TDOT* says, The proper noun *kena* 'an occurs 94 times in the Hebrew OT. Among Phoenician and Greek texts, the outstanding instance is a passage in which *Philo Byblius* says that *Chná*, the eponymous ancestor of the Canaanites, was also the first to bear the name *Phoinix*. A coin from the Hellenistic period calls the city of Laodicea (=Berytos) the mother in Canaan. *Josephus* uses *Chananaía* as an indeclinable noun denoting Canaan. The NT uses *Chanáan* (Acts 7:11; 13:19) and the adjective *Chananaía* (Mt 15:22). Finally, *Augustine* of Hippo uses *Canaan* as the term by which the Punic peasants refer to themselves. The *LXX* regularly renders the noun with *Chanaan* (90 times) and the adjective with *chananaíos* and its derivatives (64 times). We also find the forms *Chananís* (Num 21:1, 3; 33:40; Ezra 9:1), *Chananítis* (Gen 46:10; Isa 19:18), and *Chanaanítis* (I Ch 2:3). It is noteworthy that in Ex 6:15 the *LXX* describes the mother of one of Simeon's sons as *Phoiníssa*, a Phoenician woman, while translating the same expression in Gen 46:10 as *tés Chanánitidos*. The statement in Ex 16:35 that the Israelites ate the manna till they came to the border of the land of Canaan is translated by the *LXX* as *eis méros tés Phoinikēs*. Jos 5:1 mentions besides the kings of the Amorites that were beyond the Jordan, all the kings of the Canaanites that were by the sea, which the *LXX* renders as *hoi basileís tés Phoinikēs hoi pará tén thálassan*. Alluding to Ex 16:35, Jos 5:12 says that from the day after celebrating the Passover the Israelites no longer ate manna but instead ate of the fruit of the land of Canaan, which the *LXX* renders as *hē chóra tón Phoinikōn*. Finally, Job 40:30 (English 41:6) speaks of the *Phoinikōn génē*. A new element entered the discussion when it was discovered that in the Nuzi texts *kinahhu* means purple. Since this dye comes from Phoenicia, the land where it comes from was called the land of purple, i.e., Canaan. Many scholars have accepted this etymology. *William F. Albright* believed that the name *Canaan* is Hurrian and means belonging to [the land of] Purple, with the following etymology: Akkadian *uknú* became *Can*. 'iqna 'u, which in Hurrian became **ikna*, *iknaggi* or *knaggi*, which the Akkadian of Nuzi turned into *kinahhi*; with the determinative suffix -ni, this became **knággini*, Akkadian *kinahni*, Hebrew *Kena* 'an. *Mazar* emphasizes the difficulty of explaining the origin of *kna* ' and *kinah(h)i*. *Moscatti* points out that *kinahnu* (*kinahhu*) is derived from *kn* 'n, not the reverse. Because of the 'ayin and also because the word occurs in the Idrimi inscription and the Alalakh texts, *Roland de Vaux* maintains that *kena* 'an is clearly West Semitic. He also points out that in western Palestine and in Canaan itself other words were used for purple. These observations opened the way for a new interpretation of *Canaan*. *Mazar* had already pointed out that *Canaan* was originally an appellative: in both Egyptian and the Greek of *Philo Byblius*, it is used with the definite article. According to *Mazar*, the further observation that an inscription of Rameses II speaks of 640 captured *kyn* 'nw (=kin 'anu) between maryana and sons of princes suggests that the word denotes here some kind of noble caste, merchants, specifically Phoenician merchants. He concludes that the land was called *Canaan* because of the merchants that came from it. Taking the same basic meaning as their point of departure

but with differences in detail, *Moscatti* and *de Vaux* have proposed the opposite development, namely that merchants were called *Canaanites* because they came from the land of Canaan, so that the term *merchant* was derived from the name of the land. In the present state of our knowledge, these theories appear to be the most likely, especially because the OT uses *kena'an* 8 times in the sense of *merchant*. Furthermore, this etymology does not rule out the possibility of a secondary association between *purple*, a major commercial product around the middle of the second millennium, and the name *Canaan*, the land of the purple-merchants. The identification of *Chna*, the eponymous ancestor of the Canaanites, with *Phoinix*, the ancestor of the Phoenicians, points in the same direction, since *phoinix* also means *purple*. In extrabiblical texts, *Canaan* is clearly a geographical term. It appears as the name of a region in the cuneiform and Egyptian texts discussed above, and again in the legends of *Phoenician coins*. This usage is also consonant with the observation that the Idrimi inscription appears to use *Canaan* for a large, politically fragmented region, probably centering on the city of Ammia. In the Amarna letters, by contrast, where *Canaan* is the name of an Egyptian province, it appears to be more a political term. The *LXX* renders the proper name as *Phoenicia*, a translation also based on the conception that greater Canaan is simply Phoenicia extended to the south. Ex 34:12-16 elaborates on this basic prohibition: the Israelites must not make a covenant with the inhabitants of the land, because such a covenant obviously means participation in the alien Canaanite religion and adoption of Canaanite cultic practices as well as intermarriage, implying recognition of the Canaanites as equal partners. Instead, their cultic sites (altars, pillars, Asherim) are to be destroyed. Jerusalem is chastised for her origin from the land of the Canaanites (Ezk 16:3), on which *Walther Zimmerli* comments: *For the religious consciousness of Israel, what was 'Canaanite' bore a strongly negative emphasis, indicating that which was rejected by Yahweh and indeed was even cursed.* In Hos 12:8, the Canaanites are proverbial for their false balances and love of oppression. Later texts continue the derogatory usage: *land of Canaan* can mean *land of mercenaries* (Ezq 16:29; 17:4), and *Canaanite* can mean *merchant* (Job 40:30; Pro 31:24; Isa 23:8; Zec 14:21). The very late text Isa 19:18, however, describes five cities in Egypt as *swearing allegiance to Yahweh and speaking the language of Canaan*.

- 4 – And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.
- 5 – None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.
- 6 – And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.
- 7 – I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.
- 8 – Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.
- 9 – Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil.
- 10 – I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.
- 11 – I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.
- 12 – And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.
- 13 – Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.
- 14 – And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.
- 15 – But thou didst trust in thine own beauty, and playedst the harlot (וַתִּזְנֶה/*wattiznî/zānāh*) because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

And pouredst out thy fornications. *Fornications* is the word אַת־תִּזְנֶה/ *et-taznûtayik/taznûth*. *CBL* () says, Derived from *zānāh*, to commit fornication, to be a harlot, *taznûth* functions as a synonym for *zanûnîm* or *zenûth*, meaning *illicit heterosexual intercourse*. The prophet Ezekiel preferred this term to the others. He

used it twenty times, exclusively in his two lengthy allegories depicting Judah and Israel as young women who had proved unfaithful to their divine Husband (Ezk 16 and 23). *TDOT* says, Ezk 16 describes Jerusalem as a foundling that owes its life to Yahweh (v6), with whom Yahweh entered into a covenant (v8) and whom Yahweh adorned with gorgeous finery (v13). But Israel repaid this kindness with terrible harlotry (*taznûth*, v15). It gave itself over to the worship of Canaanite gods (v16), worshipped images (v17), sacrificed its sons and daughters (v20), and entered into relationships with Egypt, Assyria, and Chaldea (v26, 28). Its apostasy is compared to harlotry worse than that of the most brazen harlot. Anyone at all could have sexual intercourse with it (v25), even without paying the usual price (v31)—in fact, Israel even paid its lovers in order to have opportunity for harlotry (v33). Therefore Jerusalem must suffer the penalty of women who commit adultery, namely, stoning (v40). She has had intercourse with strangers (v32) and deserted her husband and children (v45); she has despised her covenant oath and broken the covenant (v59).

16 – And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot (וַתִּזְנֶה/*wattiznî/zānāh*) thereupon: *the like things* shall not come, neither shall it be so.

17 – Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom (וַתִּזְנֶה בָּם/*wattiznî-bām/zānāh*) with them,

18 – And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 – My meat also which I gave thee, fine flour, and oil, and honey, *wherewith I fed thee*, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord GOD.

20 – Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this of thy whoredoms* (מִתְזַנְוֹתֶיךָ/*mittazntēk/taznûth*) a small matter,

21 – That thou hast slain my children, and delivered them to cause them to pass through the fire for them?

22 – And in all thine abominations and thy whoredoms (וַתִּזְנֶה וְתִזְנֶה/*wētazntayik/taznûth*) thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 – And it came to pass after all thy wickedness, (*woe, woe unto thee!* saith the Lord GOD;)

24 – *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 – Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms (וַתִּזְנֶה וְתִזְנֶה/*et-tazntēk/taznûth*).

26 – Thou hast also committed fornication (וַתִּזְנֶה וְתִזְנֶה/*wattiznî/zānāh*) with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms (וַתִּזְנֶה וְתִזְנֶה/*et-tazntēk/taznûth*), to provoke me to anger.

27 – Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 – Thou hast played the whore (וַתִּזְנֶה וְתִזְנֶה/*wattiznî/zānāh*) also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot (וַתִּזְנֶה וְתִזְנֶה/*wattiznî/zānāh*) with them, and yet couldest not be satisfied.

29 – Thou hast moreover multiplied thy fornication (וַתִּזְנֶה וְתִזְנֶה/*et-taznûtek/taznûth*) in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 – How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish (וְזוֹנָה/*zōānh/zōnāh*) woman;

31 – In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot (וְזוֹנָה/*kazzōānh/zōnāh*), in that thou scornest hire;

32 – *But as a wife that committeth adultery* (וְזוֹנָה/*hammēān āpet/nā`aph*), which taketh strangers instead of her husband!

33 – They give gifts to all whores (וְזוֹנָה לְכָל זוֹנָה/*lēkāl-zōnôt/zōnāh*): but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom (וְזוֹנָה בְּתִזְנֶה/*bētaznûtayik/taznûth*).

34 – And the contrary is in thee from other women in thy whoredoms (וְזוֹנָה בְּתִזְנֶה/*bētaznûtayik/taznûth*), whereas none followeth thee to commit whoredoms (וְזוֹנָה/*zūānnh/zānāh*): and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 – Wherefore, O harlot (וְזוֹנָה/*zōānh/zōnāh*), hear the word of the LORD:

36 – Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms (בְּהִזְנוּתֶיךָ/*bĕtaznûṭāyik/taznûth*) with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

Because thy filthiness was poured out. Filthiness is the word נְהוּשְׁתֶּךָ/*nĕhušṭĕk/nehōsheth*. *CBL* says, *Nehōsheth* is found in the allegory of Jerusalem, a discarded infant saved by the grace of Yahweh (Ezk 16). In the course of the imagery, this infant grows into adulthood, only to spurn the pure love of Yahweh in favor of others, an allegorical allusion to the mistrust of the people in the saving power of Yahweh in favor of trusting in military alliances. The response of Yahweh to this spurning must result in the revocation of the Covenant, and thus, the forfeiture of the Promised Land. The noun appears in the section in which Yahweh is bringing a formal charge against Jerusalem, *Because your filthiness was poured out, and your nakedness discovered through your whoredoms with your lovers* (v36). It was these very lovers, or foreign nations, who would wreak havoc upon Jerusalem (v39). *The Complete Word Study Dictionary of the OT* says, נְהוּשָׁה/*nehōšet*, a common noun meaning lust. It is used of female genitals or nakedness, shame (Ezk 16:36) or some such obscene sense of the word.

37 – Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 – And I will judge thee, as women that break wedlock (נְאֻפֹת/*nō ʾăpôt/nā ʾaph*) and shed blood are judged; and I will give thee blood in fury and jealousy.

39 – And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 – They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 – And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot (מְזוֹנִיָּה/*mizzōānh/zōnāh*), and thou also shalt give no hire any more.

42 – So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 – Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 – Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

45 – Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite.

46 – And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom (Rev 11:8) and her daughters.

47 – Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.

48 – As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 – Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 – And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

51 – Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 – Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 – When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 – That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 – **When thy sisters, Sodom** and her daughters, shall return to their former estate, **and Samaria** and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 – For **thy sister Sodom** was not mentioned by thy mouth in the day of thy pride,

57 – Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

58 – Thou hast borne thy lewdness and thine abominations, saith the LORD.

59 – For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast **despised the oath in breaking the covenant**.

60 – Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 – Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 – And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 – That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

Ezk 23:1 – The word of the LORD came again unto me, saying,

2 – Son of man, **there were two women, the daughters of one mother**:

3 – And **they committed whoredoms** (**והזנייה/wattizneyānh/zānāh**) in Egypt (Rev 11:8); **they committed whoredoms** (**זני/zānû/zānāh**) in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 – And the names of them *were* **Aholah the elder, and Aholibah her sister**: and **they were mine**, and they bare sons and daughters. Thus *were* their names; **Samaria is Aholah, and Jerusalem Aholibah**.

Aholah is the word **אהלה/’ohēlâ/’oh-lāh**. *McClintock and Strong’s Cyclopedia* says, *Aho’lah* (Hebrew **Oholah**’, she has *her* own tent, i.e. **tabernacle, for lascivious rites**; Septuagint **οολα, ολλα, οολα**; Vulgate *Oolla*), the name of an imaginary harlot, **used by Ezekiel (23:4, 5, 36, 44) as a symbol of the idolatry of the northern kingdom**, the apostate branch of Judah being designated, by a *paronomasia*, Aholibah. These terms indicate respectively that, while the worship at Samaria had been self-invented, and never sanctioned by Jehovah, that at Jerusalem was divinely instituted and approved, so long as pure, but now degraded and abandoned for foreign alliances (*Henderson*). **They are both graphically described as sisters who became lewd women, adulteresses, prostituting themselves to the Egyptians and the Assyrians, in imitating their abominations and idolatries; wherefore Jehovah abandoned them to those very people for whom they showed such inordinate and impure affection. They were, carried into captivity, and reduced to the severest servitude. But the crime of Aholibah was greater than that of Aholah, for she possessed more distinguished privileges, and refused to be instructed by the awful example of her sister’s ruin. The allegory is an epitome of the history of the Jewish Church. CBL says, This word is a proper name used in one chapter of the Bible. The name Oholah is found in Ezk 23:4, 6, 36, 44, meaning she who has a tent, (i.e. worshiper at a tent-shrine). She appears as an adulteress in a parable with her sister Oholiba (meaning tent is in her). These two wicked sisters are used in the parable to depict Samaria and Jerusalem. Both countries had become involved with Assyria politically and religiously adulterating their relationship with the One True God.**

Aholibah is the word **והאליבה/wē’ohēlîbâ/’oh-lîvāh**. *McClintock and Strong’s Cyclopedia* says, *Ahol’ibah* (Hebrew **Oholibah**, *my tent is in her*; Septuagint **οολιβα, or ολιβα**; Vulgate *Ooliba*), **a symbolical name given to Jerusalem** (Ezk 23:4, 11, 22, 36, 44) **under the figure of an adulterous harlot, as having once contained the true worship of Jehovah, but having prostituted herself to foreign idolatries** (*Havernik*). *CBL* says, **This is an allegorical name for Jerusalem** which appears in Ezk 23. The name literally means *my tent is in her*, a reference to the tabernacle having been erected in Jerusalem. The chapter asserts that **Jerusalem is imitating her sister, Oholah** (representing Samaria), whose lust caused her to be **carried away to Assyria**. A similar fate awaited this younger sister as a result of following Samaria’s example.

5 – And **Aholah** (אהלה/’ohēlâ/’oh-lāh) **played the harlot** (וַתִּזְנֶה/wattizen/zānāh) **when she was mine**; and she doted on her lovers, on **the Assyrians** her neighbours,

The Assyrians is the word אֱלִישׁוּר/’el’āššûr/’ashshûr. *McClintock and Strong’s Cyclopedia* says, *Assyr’ia* (אַסְסוּרִיָּא). We must here distinguish between the *country* of Assyria and the *Assyrian empire*. They are both designated in Hebrew **Asshur**, the people being also described by the same term, only that in the latter sense it is masculine, in the former feminine. In the Septuagint it is commonly rendered by **אַσσυρ** or **אַσσυριοι**, and in the Vulgate by *Assur* and *Assyrii*, and seldom or never by **אַσσυρια**, or *Assyria*. The Asshurim of Gen 25:3, were an Arab tribe; and at Ezk 27:6, the word **ashurim** (in our version *Ashurites*) is only an abbreviated form of **tedshur**, box-wood. Assyria derived its name from the progenitor of the aboriginal inhabitants-Asshur, the second son of Shem (Gen 10:22; I Ch 1:17). *This* was a great and powerful country, lying on the east of the Tigris (Gen 2:14), the capital of which was Nineveh (Gen 10:11). Its exact limits in early times are unknown; but when its monarchs enlarged their dominions by conquest, the name of this metropolitan province was extended to the whole empire. Hence, while *Homer* calls the inhabitants of the country north of Palestine *Arimoi* (evidently the Aramim or Aramesans of the Hebrews), the Greeks of a later period, finding them subject to the Assyrians, called the country Assyria, or (by contraction) *Syria*, a name which it has ever since borne. It is on this account that, in classical writers, the names Assyria and Syria are so often found interchanged (*Henderson*; *Hitzig*); but it may be questioned whether in Hebrew *Asshur* and *Aram* are ever confounded. The same, however, cannot be affirmed of those parts of the Assyrian empire which lay *east* of the Euphrates, but west of the Tigris. The Hebrews, as well as the Greeks and Romans, appear to have spoken of them in a loose sense as being in Assyria, because in the Assyrian empire. Thus Isa 8:20 describes the Assyrians as those *beyond the river*, i.e. east of the Euphrates, which river, and not the Tigris, is introduced at 8:7, as an image of their power. In Gen 25:18, the locality of the Ishmaelites is described as being east of Egypt, *as thou goest to Assyria*, which, however, could only be reached through Mesopotamia or Babylonia, and this idea best reconciles the apparent incongruity of the statement in the same book (2:14), that the Hiddekel, or Tigris, runs *on the east of Assyria*, i.e. of the Assyrian provinces of Mesopotamia and Babylonia; for there can be no doubt that, not only during the existence of the Assyrian monarchy, but long after its overthrow, the name of Assyria was given to those provinces, as having once formed so important a part of it. For example, in II K 23:29, **Nebuchadnezzar is termed the king of Assyria**, though resident at Babylon (compare Jer 2:18; Lam 5:6; Judith 17; 2:1); even **Darius, king of Persia, is called**, in Ezra 6:22, **king of Assyria** (*Pliny*); and, on a similar principle, in II Mac 1:19, the Jews are said to have been carried captive to Persia, i.e. Babylonia, because, as it had formerly been subject to the Assyrians, so it was afterward under the dominion of Persia (*Herodotus*; *Strabo*; *Arrian*; *Ammianus Marcellinus*; *Justin*). *Archaeologia Biblica-A Manual of Biblical Antiquities by John Jahn* (1836) says, The country, which in the Bible is called Aram, is a vast tract running southward from mount Taurus to Damascus and Babylonia, and eastward from the Mediterranean sea, across the Tigris, into Assyria. It comprised the three following countries: I. Aram beth Rechob, otherwise called Assyria, which, in its narrowest signification, was a small province or peninsula surrounded by the Tigris, and the less and greater Zab. But, after being gradually enlarged by the addition of seven other provinces, it grew, in the age of Isaiah and Ahaz, by the acquisition of still more extensive dominions, including Syria and Palestine, into **the powerful empire of Assyria**. Its metropolis, Nineveh, was situated on the eastern bank of the Tigris, nearly opposite the present Mosul.

6 – *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 – Thus **she committed her whoredoms** (תַּזְנוּתֶיהָ/taznûteyhā/taznûth) **with them**, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

With all on whom she doted. *Doted* is the word אֲשֶׁר-עִגְבָּה/’āšer-’ogēbâ/’āghav. *CBL* says, Meaning *to have desire for, to lust*, the Qal participle of ‘āghav occurs in Jer 4:30 as a substantive, *lovers*, where Judah is figuratively portrayed as a harlot with *lovers* pursuing her. The remaining occurrences of ‘āghav are found in the parable of **Oholah and Oholibah** (Ezk 23). Here the verb occurs with the preposition ‘*al* to mean *to lust after*. This phrase figuratively **describes the relations of Samaria and Jerusalem with foreigners** (v5, 7, 9, 12, 16, 20). *The Complete Word Study Dictionary of the OT* says, ‘āgab a verb meaning **to lust after**. The word occurs in Ezk 23 six times where it refers to the desire of Jerusalem and Samaria for foreign ways under the figure of two sisters who lust after foreigners. Ezekiel warned that, just as Assyria, the object of Samaria’s lust, had

destroyed them, so sensual Babylon would destroy Jerusalem. The word also occurs as a participle in Jer 4:30 and means lovers. Again, the word is used figuratively in a warning that Jerusalem's foreign lovers would despise and destroy them.

8 – Neither left she her whoredoms (ואת־תזנותיה/*wě'et-taznûteyhā/taznûth*) brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom (תזנותם/*taznûtām/taznûth*) upon her.

9 – Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted (עגבה/*ogēbâ/āghav*).

10 – These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

11 – And when her sister Aholibah (אהליבה/*ohēlibâ/oh-livāh*) saw this, she was more corrupt in her inordinate love (עגבתה/*āgbātā/āghāvāh*) than she, and in her whoredoms (ואת־תזנותיה/*wě'et-taznûteyhā/taznûth*) more than her sister in her whoredoms (מזוניי/*mizzēnûnê/zenûnîm*).

Inordinate love is the word עגבתה/*āgbātā/āghāvāh*. *CBL* says, A feminine noun, *āghāvāh* means *sensuous desire, lustfulness*. It occurs in a figurative description of Jerusalem, whose lustfulness after foreigners was greater than Samaria's (Ezk 23:11). The root verb *āghav* also occurs six times in Ezekiel's portrayal of the sins of Jerusalem and Samaria. *The Complete Word Study Dictionary of the OT* says *āgbāh*: a feminine noun meaning lust. It refers to inordinate love, sensual desire, lust. Figuratively, it indicates apostate desires and the unfaithfulness of the people of Judah (Ezk 23:11).

12 – She doted (עגבה/*āgābâ/āghav*) upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 – Then I saw that she was defiled, that they took both one way,

14 – And that she increased her whoredoms (אל־תזנותיה/*el-taznûteyhā/taznûth*): for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion,

15 – Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity (*Jerusalem was born Babylonian*):

16 – And as soon as she saw them with her eyes, she doted (ותעגב/*watta āggab/āghav*) upon them, and sent messengers unto them into Chaldea.

17 – And the Babylonians came to her into the bed of love, and they defiled her with their whoredom (בתזנותם/*bētaznûtām/taznûth*), and she was polluted with them, and her mind was alienated from them.

18 – So she discovered her whoredoms (תזנותיה/*taznûteyhā/taznûth*), and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 – Yet she multiplied her whoredoms (אל־תזנותיה/*el-taznûteyhā/taznûth*), in calling to remembrance the days of her youth, wherein she had played the harlot (זנתה/*zonētā/zānāh*) in the land of Egypt.

20 – For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 – Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 – Therefore, O Aholibah (אהליבה/*ohēlibâ/oh-livāh*), thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 – The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 – And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 – And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 – They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 – Thus will I make thy lewdness to cease from thee, and **thy whoredom** (וְאֶת־זִנוּתְךָ/*wě'et-zēnûṭēk/taznûth*) **brought from the land of Egypt**: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 – For thus saith the Lord GOD; Behold, **I will deliver thee into the hand of them whom thou hatest**, into the hand of *them* from whom thy mind is alienated:

29 – And **they shall deal with thee hatefully**, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of **thy whoredoms** (זִנוּיֶיךָ/*zēnûnayik/zenûnîm*) **shall be discovered**, both thy lewdness and **thy whoredoms** (וְתִזְנוּתֶיךָ/*wětaznûṭāyik/taznûth*).

30 – **I will do these things unto thee**, because **thou hast gone a whoring** (בְּזִנוּתְךָ/*biznôtēk/zānāh*) **after the heathen**, and because thou art polluted with their idols.

31 – Thou hast walked in the way of thy sister; therefore **will I give her cup into thine hand**.

32 – Thus saith the Lord GOD; **Thou shalt drink of thy sister's cup deep and large**: thou shalt be laughed to scorn and had in derision; it containeth much.

33 – **Thou shalt be filled with drunkenness and sorrow**, with the cup of astonishment and desolation, with **the cup of thy sister Samaria**.

34 – Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 – Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and **thy whoredoms** (וְתִזְנוּתֶיךָ/*wětaznûṭāyik/taznûth*).

36 – The LORD said moreover unto me; Son of man, wilt thou judge **Aholah** (אֶת־אֵהֳלָה/*'et-'ohēlā/'oh-lāh*) and **Aholibah** (וְאֶת־אֵהֳלִיבָה/*wě'et-'ohēlībā/'oh-līvāh*)? yea, **declare unto them their abominations**;

37 – That **they have committed adultery** (בְּאִפּוֹ/*ni'ēpû/nā'aph*), and blood is in their hands, and with their idols have **they committed adultery** (בְּאִפּוֹ/*ni'ēpû/nā'aph*), and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 – Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 – For when they had slain their children to their idols, then **they came the same day into my sanctuary to profane it**; and, lo, thus have they done in the midst of mine house.

40 – And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 – And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 – And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabean from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 – Then said I unto *her that was* old in adulteries, Will they now **commit** (יִזְנוּ/*yiznh/zānāh*) **whoredoms** (תִּזְנוּתָהּ/*taznûtehā/taznûth*) with her, and she *with them*?

Old in adulteries. **Adulteries** is the word נְאֻפִים/*ni'ûpîm/ni'ûphîm*. **CBL** says, Appearing twice in the Hebrew Bible, the noun **ni'ûphîm** is derived from the verb **nā'aph**, *to commit adultery*. It is unattested elsewhere in Semitic. Both appearances occur in the course of extended metaphors (Jer 13:27; Ezk 23:43). Adultery here belongs to the spiritual realm—in each case **the leaders of the nations of Israel and Judah are compared to adulterous women**. Further, often the object of infidelity was Baal, whose epithet can literally mean *husband*. The fertility religions of neighboring societies often incorporated orgiastic rituals, making the comparison of spiritual idolatry with adultery quite appropriate. **TWOT** says, This (Hso 2:4) root represents *sexual intercourse with the wife or betrothed of another man (KB)*. Our word should be compared with **zanâ**, illicit heterosexual relations but not necessarily in violation of the marriage vow, and the noun **nokrîyâ**, a foreign woman who was generally in a lowered social position and in Pro 5:20, 6:24, e.g., obviously a practitioner of harlotry. The importance of this root exceeds appearances since its use in the seventh commandment constitutes a basic constituent of social law and its religious theological use unveils a major element in Israel's religion. The seventh commandment (**R. J. Rushdoony**), *The Institutes of Biblical Law*, (**Nutley**) requires sexual purity. This contrasts with the infidelity and promiscuity sanctioned and practiced by the official cultus of the rest of the ancient near east. The religion of Jehovah represents adultery as a heinous crime against God, (Job 31:11 where adultery is in view, though the word **na'ap** is not used) man, and society: a breach of the marriage contract before God, a dishonor done to God by placing man's will above God's (Gen 2:24), a

rebellious act done with deliberation, needless (I Co 7:2), the highest sort of theft, **i.e. stealing a neighbor's flesh**, a debasing of the adulterer, making him a senseless wild ass (Jer 5:8), a means of destroying one's reputation (Pro 6:32-33), or impairing one's mind (Hos 4:11-14), etc. Consequently, under Moses, **adultery** (even with an engaged girl, Dt 22:23) **merited death** (Lev 19:20, 20:10) whereas fornication (*zanâ*) did not. **Even desire for another man's wife was wrong** (the tenth commandment). **The method of death was in some cases, burning** (Gen 38:24), **and more generally stoning** (Dt 22:23, Ezk 16:38-40; cf. Jn 8:5). **Divorce except for unfaithfulness** (Hos 2:5, 11-12, Ezk 16:37-38, 23:29) **was hateful to God** (Mal 2:16) and in some circumstances expressly forbidden (Dt 22:19, 29). However, out of concern for Israel's hardness of heart this was mitigated (Dt 24:1, Mt 19:18). A woman suspected of adultery had to face a trial by ordeal (Num 5:11-31 – perhaps not technically an ordeal like the Assyrian practice of throwing an accused person into the river to see if he would survive. There was no current physical danger in the OT ritual. There was a solemn oath in the holy place which would be a severe psychological test for a guilty woman, and there was also threatened a visitation of God's providence. *R.L.H.*) This is both an act of mercy (she could be vindicated of a false accusation) and an institutionalization of woman's commanded submission to man. Immodesty, seen as a needless inducement to adultery (II Sam 11:2), was forbidden (Ex 20:26, II Sam 10:4-5). Godly men sought to discipline their eyes (Job 31:1; cf. II Pet 2:14), and hence, their minds (Mt 5:28). Prostitution was forbidden (Lev 19:29). Priests were commanded not to marry a prostitute (Lev 21:7). If their daughters turned prostitutes (temple?) they were to be executed (v9). Sacred prostitution, homosexuality (Lev 18:22, Dt 23:18), bestiality (Ex 32:19), and transvestiture (Dt 22:5) were all forbidden as violations of the sanctity of marriage. Positively, marriage was to be observed both as an act (I Co 7:2) and as a structural institution (Eph 5:23). It was honorable (Heb 13:4). Mates were to be chosen from the covenant community (Ex 34:16; cf. II Co 6:14, Heb 11:31, Mt 1:5). Captive women became members of the covenant community by virtue of marriage (Dt 21:13). Polygamy, implicitly forbidden in the creation covenant, was probably forbidden in Lev 18:18. Marriage was covenantally constituted before God (Pro 2:17) required the husband's evidenced ability to support a family (Pro 24:27), and love for his wife (Pro 5:15-19; cf. Eph 5:25). The theological uses add an instructive dimension to covenantal theology. Contemporary studies in the covenant demonstrate that biblical covenants parallel ancient law treaties. Our word reminds us of the fact that God relates to his people not only as sovereign king but as husband. This religious symbolical use of *na'ap* is attested in Lev 20:10 (Lev 18:20, Jer 23:14), where it is aligned with Molech worship and profaning God's name (Ezk 23:37). The prophets apply this figure in describing Israel's sin. Hosea depicts a connection between Israel's faithlessness to Jehovah and the dissolution of all social and religious ties: *where religious union with Jehovah is not kept sacred, there no human marriage can be secure. Sensuality produces religious whoredom and religious whoredom again issues into physical whoredom* (Hos 4:11, 14). Sin is the want of conformity to the ideal of marriage affection and loyalty. **Israel is condemned for disavowing God's claims as the marriage lord**. They have served other gods by practicing cultic and spiritual prostitution (Hos 4:11-12), Jeremiah, Ezekiel, and Isaiah (limitedly) also use this figure to depict the sin of God's people (Eze 16:32, Jer 3:8, Isa 57:3).

44 – Yet **they went in unto her**, as they go in unto **a woman that playeth the harlot** (זוֹנָה/*zôānh/zônāh*): so **went they in unto Aholah** (אֱלִיָּהוּ/*'el-'ohēlā*) **and unto Aholibah** (וְאֵלִיבָה/*wē'el-'ohēlibā*), the lewd women.

45 – And the righteous men, they shall judge them after the manner **of adulteresses** (נֹאֲפֹת/*nō'āpôt/nā'aph*), and after the manner of women that shed blood; because **they are adulteresses** (נֹאֲפֹת/*nō'āpôt/nā'aph*), and blood is in their hands.

46 – For thus saith the Lord GOD; **I will bring up a company upon them, and will give them to be removed and spoiled**.

47 – And **the company shall stone them with stones**, and dispatch them with their swords; they shall slay their sons and their daughters, **and burn up their houses with fire**.

48 – Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 – And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD.

Still think and believe that the whore of Revelation is Rome? Why would the Lord change the whore of scripture, the city of Jerusalem, to pagan Roman Catholicism? It is very difficult for me to believe or to even consider that the whore could be anyone else other than the great city of Jerusalem. By mathematical

deduction and by definition of the word “whore” (πορνεία), it can’t possibly be the Roman Catholic church, because, first of all, she was never married to the Lord. And second is that the Lord didn’t make a covenant with her, he only made a covenant with Israel. The Roman Catholic church had to be married to the lord to be considered a “harlot” as per scripture.

Let’s continue with Rev 17:1.

That sitteth upon many waters. *Sitteth* is the word καθήμενης/*kathēmai*. *CBL* says, The primary meaning of *kathēmai* in classical Greek, the Septuagint, and the NT is *to sit*, though the imperative always means *to sit down*. In the Septuagint it usually translates the Hebrew *yāshav* or the Aramaic *y’thiv*. In the KJV it is translated *sit* 82 times, *sit by* twice, *sit down* 3 times, *be set down* once, and *dwell once*. However, the meaning *sit down* is clear in the references to Ps 110:1 found in Mt 22:44; Mk 12:36; Lk 20:42; Acts 2:34; Heb 1:13; as well as in Jam 2:3 and probably in Mt 13:1,2; 15:29; 26:58; 28:2; Mk 4:1; and Jn 6:3. *The figurative meaning live or dwell* (Lk 21:35) is also found in Rev 14:6 in most ancient manuscripts and has the same meaning in Lk 1:79 (quoting from Ps 107:10). In the Septuagint the word is sometimes used of sitting at meals, *but by NT times the Greek custom of reclining at a table had become common*. The custom that the teacher should sit was retained, however, and Jesus usually sat as He taught whether He was in the temple, in a synagogue, or in the open. Though the heathen usually stood during their temple worship, Jews sat in their synagogues and the early Christians sat during the worship in their assemblies. *To sit* or *to sit down* can also mean *to be enthroned*. The references to Ps 110:1 have this meaning. God is usually pictured as seated on His throne in heaven or seated (manifesting His glory) upon the mercy seat of the ark of the covenant between the cherubim (I Sam 4:4; II Sam 6:2; II K 19:15; Ps 80:1; Isa 6:1). Christ seated at the right hand of the Father and coming enthroned on the clouds of heaven can also signify His deity (Mt 26:64). Sitting can also be used to signify an attitude of dejection or grief. The women at the tomb were sitting (Mt 27:61), and Lk 10:13 speaks of sitting in sackcloth and ashes. *Word Pictures in the NT by Archibald Thomas Robertson (AT Roberston)* says, *That sitteth upon many waters*. In Jer 51:13 we have εφ υδασι πολλοις (locative in place of genitive as here). Babylon got its wealth by means of the Euphrates and the numerous canals for irrigation. *Rome does not have such a system of canals*, but this item is taken and applied to the New Babylon in Rev 17:15. Nah 3:4 calls Nineveh a harlot, as Isa 23:16 does Tyre. *Exposition of the Book of Revelation by William L Roy* says, *That sitteth upon many waters*. That hath spiritual dominion over many nations; they were all tributary to her. *Waters*, in a symbolic sense, means nations. The waters signify multitudes of people, and nations, and tongues (v15). And *sitting means dominion*. Chapter 13:7. Before she broke her marriage covenant, and played the harlot with many lovers, her husband, the Lord of glory, had made her mistress of the world. Jerusalem, formerly, was honored above every other city on a religious account; but *she broke the everlasting covenant*, transgressed the law, and *defiled the whole world by her whoredoms*. The Lord, therefore, had her *burnt alive with fire*, for her backslidings (v16). *Josephus* observes, that neither its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, had been sufficient to preserve it from being destroyed. See *Josephus, War, book 6, 10*.

The great whore that sitteth upon many waters. *Many waters* is defined in v15 *And he saith unto me, The waters which thou sawest, where the whore (πόρνη/pornē) sitteth, are peoples, and multitudes, and nations, and tongues*. This reminds me of Rev 7:9, *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And Rev 5:9, And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

The Waters are Peoples. *Peoples* is the word λαοί/*laos*. *CBL* says, The origin of *laos* is uncertain. At its outset *laos* meant *a crowd of people, a group, an army*. The definition of *laos* as a *military troop*, however, slowly disappeared. Gradually the term came to indicate *any group of people*, a *population*, the *public*. In this respect *laos* acquired formal and reverent tones. Such formal or reverent association may have influenced the

Septuagint translators to afford **laos** with a unique status. The Greek **ho laos** (singular) came to denote the **chosen people of God**—i.e., Israel. The expression occurs about 2,000 times in the Septuagint, most often with this unique sense. **Laos** is the equivalent of the Hebrew **‘am**, *people*, whereas **ethnē**, *nations, peoples*, ordinarily indicates a Hebrew counterpart of **gōy/gōyim**, *the peoples*, especially the Gentiles. **Laos** appears to have been reserved for denoting the *people of God*, but not other peoples, and **ethnē** is utilized for the *nations*, but not Israel. At times Israel is called **‘am y’hwāh**, *the people of Yahweh*. But far more consistently (about 300 times) the Lord himself calls Israel **‘ammî**, *my people*. **Whenever Israel violated the covenant, the most severe punishment exacted by God was to disown His people. They were no longer called ‘ammî, my people, but lō’ ‘ammî, not my people** (Hos 1:9). The prophet envisioned a time when God would once again call the people **‘ammî** (Hos 2:1, 23). The NT writers, prompted by the Spirit, pick up on and modify the Septuagint’s uses of **laos**. However, this is not the only use of **laos** in the NT. In about 140 occurrences it departs from the Septuagintal distinctive and uses **laos** to indicate human beings in general (*Kittel*). The plural **laoi** is even more rare (eight times; Lk 2:31; Acts 4:25; Rev 7:9). The most ordinary construction is with the article; thus *the people* is a wooden, albeit better, translation (the articular construction is often found in Luke 2:10, 31; 6:17). **The people are peculiarly God’s people, the nation of Israel** (Mt 1:21; 2:6; Jn 11:50; 18:14; Acts 13:17, 24). God has not rejected His people (Rom 11:2), however disobedient they have been (Rom 10:21). The nations (**ta ethnā**) are now, however, coheirs with the nation Israel (Acts 15:14; Rom 15:10, 11)—the Church is the new people of God (II Co 6:16; Tit 2:14; *Kittel*). The author of Hebrews mirrors such thinking. Just as everything in the old covenant was a temporary representative of the new covenant (priesthood, sacrifice, offering system, law), so too, national, biological Israel as God’s people is replaced or superseded by the Christian community, the new people of God. This takes place not on the biological level but on the level of faith (Jn 8:12-59). Heb 4:9; 5:3; 10:30; 13:12 assume such a relationship. Christ as High Priest has offered himself for the sins of the people (7:5; 11; 9:7); He has offered himself on behalf of the people, once for all (Heb 9:28; 10:10). First Peter, likewise, recognizes that Christ has transformed **ta ethnā** (2:12) (the nations/Gentiles) into a chosen race (**genos**), a royal priesthood, a holy nation (**ethnē**), a people (**laos**) belonging to God (2:9). Those who were *not a people* are now **laos theou**, *God’s people* (2:10; Hos 1:9). Revelation indicates that God’s people(s) (**laoi**, 21:3; cf. 18:4) are comprised of *every kindred, and tongue, and people, and nation* (5:9; cf. 7:9; 14:6). Again, any national or physical interpretation of **laos** is dubious. Christ has died for all peoples to make a people for God (Lk 2:31, 32).

The waters is also **multitudes**. **Multitudes** is the word **ὄχλοι/ochlo**. *CBL* says, In classical Greek **ochlos** is a **crowd or multitude of people viewed collectively rather than as individuals**. In many instances the **ochlos** is the mass of the common people in contrast to the nobility or the ruling elite, although it may be a company or troop of men or even an army. On the whole, however, the **ochlos** is characterized by lack of organization and the absence of a leader. In the Septuagint **ochlos** is used to translate a number of Hebrew terms, including **‘am**, *people* (Num 20:20), **hāmôn**, *crowd* (II Ch 20:15; Dan 11:11), and **qāhāl**, *assembly* (Ezk 16:40; 17:17). It is the **ochlos** that stones the blasphemer in Lev 24:16, and in Dan 10:6 the voice of God is like the sound of an **ochlos**. In the NT the use of the term is restricted almost entirely to the Gospels and the Book of Acts. The great multitude that followed Jesus for healing and to see miracles and signs was the **ochlos** (Mt 4:25; 5:1; Mk 3:32; Lk 4:42). This multitude was very clearly set apart from the ruling elite, the scribes and the Pharisees, who held the **ochlos** in contempt (Jn 7:31, 32, 48). Yet it was the **ochlos** that was roused against Jesus by those same religious leaders (Mt 27:20). Outside the Gospels and Acts, the term occurs only in the Apocalypse. In Rev 7:9 a great **ochlos** stands before the throne of God and before the Lamb, arrayed in robes of white. In 17:15 **the many waters upon which the harlot sits are symbolic of peoples and ochloi and nations**, the multitudes caught up in spiritual fornication. In 19:6 John wrote that he heard **as it were the voice of a great multitude (ochlou)....saying, Alleluia: for the Lord God omnipotent reigneth**. *TDNT* says, is found in Greek literature from the time of *Pindar* in the following senses. **1. Crowd. a.** In the first instance **ὄχλος** denotes a **crowd of men** milling around or closely pressed together, *Pindar: Sophocles; Aristophanes. Philo* uses it allegorically for **throng, tumult**. On the colourful composition of the **ὄχλος** cf. *Aeschelius: Athenaeus. Xenophon* refers to the mob streaming together: also *Plato. Polybius* calls the gathering of many men a **ὄχλων**; **b.** The **ὄχλος** is also **the public** as distinct from the private person or the small closed circle, *Aristotle*. Speaking

in a small circle is differentiated from public appearance, *Hippolytus*; in *Xenophon* private talks are contrasted with the public assembly. It is not decorous for girls to show themselves in public, *ὄχλος*, *Euripides*. There is reference to a successful appearance before the *ὄχλος*, **the great public**, in *Plato*, **wide public**, *Xenophon*, *before all the people*. **c.** With the broad public is contrasted the single aristocrat or the leading political or intellectual group. The *ὄχλος* **denotes the anonymous mass** as distinct from men of rank or officials, e.g., in a Ptolemaic war communiqué. **2. Host, troop, army.** Military *ὄχλος* is used **a.** for the lightly armed host, *Thucydides*: **alongside the cavalry**. The *ὄχλος* is also **b.** the baggage-train, *Thucydides*; *Xenophon*. It also means **c.** **the host of common soldiers**, *Xenophon*. With *μισθόροσ* it means **d.** **mercenaries**, *Thucydides*. For *ὄχλος* in the sense of **troops**. **3. People, population.** For *people* we find the plural *ὄχλοι*, *Dittinberger*: *since he preferred that the people should remain at work*. **4. A measure;** *ὄχλος* means **a great number**, e.g., *Euripides*. *Philo* often uses *ὄχλος* for **the swarm** of lower sense stimulations. Reference is made to the vain **multitude** of contradictory opinions. *ὄχλος* in the canonical Books. **a.** *Crowd of people*. Dan 3:4: *host* rather than *strength*. *Noisy crowd*, Dan 10:6 (*Popular assembly, great public*). According to Lev 24:16 the duty of stoning adulteresses, thus becomes a tumultuous **mob**.

The waters is also *nations* is the word *ἔθνη/ethnos*. *CBL* says, *Ethnos* is a rather broad term **for any group of people**, a nation, a tribe or caste, or a group of animals (as in a swarm of insects) in classical writings (*Liddell-Scott*). Papyri and inscriptions indicate the term continued to be very diverse in later periods. *Ethnos* could describe a limited association (of priests or gravediggers) as well as a broader group (a province of people). Generally *ethnos* could include any of those people who lived outside of the city (*polis*) (*Moulton-Milligan*). The diversity of *ethnos* carries over to the Septuagint where it translates 15 Hebrew terms. Nevertheless, *ethnos* assumes a particular role as a term for **non-Jewish peoples**. Two Hebrew terms, *goy*, *people, nation* (Gen 12:2; II K 18:33), and *'am*, *people* (Gen 28:3; I Ch 16:26), dominate as equivalents to *ethnos*. Often these contrast Israel (Ex 34:24), but *ethnos* can also refer to a swarm of insects (Joel 1:6). **Originally, there was no racial or ethnic distinction in the Hebrew or Greek**. But, over time, the Hebrew and the Greek acquired specific meanings. For example, *goyim* became a technical term for Gentiles while *'am* was reserved for Israel (*Kittel*). **Later in Hellenistic Judaism *ta ethnē* became a technical term for Gentiles**, and *ho laos*, *the people*, denoted the (chosen) people of God (*Bauer*). The flexibility of *ethnos* in the NT is also attested. *Ethnos* can denote nations in general (Mt 25:32; Lk 12:30; Rom 4:18), or the nation of Israel (Lk 7:5; Jn 11:48; 18:35; Acts 10:22). God's people are even called a *holy nation ethnos hagion* (I Pet 2:9). Yet, it can also refer to *all, panta*, nations (Mt 24:9,14; 28:19; Mk 11:17; Rom 1:5; 15:11; 16:26). But the technical sense of *Gentiles* is not overlooked by the NT writers. Christ was handed over to the Gentiles in fulfillment of prophecy (Mk 10:33, parallel Lk 18:32; cf. Lk 21:24; Acts 4:27; 11:1, 18; 14:2, 5). **Gentiles are contrasted with Israel frequently in Romans** (2:14, 24; 3:29; 9:24, 30), Gal (2:8, 12, 14, 15), Eph (2:11; 3:6, 8), and I Th (2:16). **Being a Gentile was often considered a sinful condition** that was totally alienated from God and marked by sinful behavior (Eph 2:11; 4:17; I Pet 2:12; 4:3). **Gentiles specifically do not know God** (I Th 4:5). Here the Septuagint rather than classical Greek has done more to shape the understanding of *ethnos* in the NT. This is in contrast to *Philo* and *Josephus*—Jewish contemporaries of the NT authors—who do not make such distinction (*Kittel*). In a religious sense, **the *ethnos* were not only non-Jews, but were also without hope and without God** (Eph 2:12), **separated from God because the Law and the covenant was given only to the Jew**. Nevertheless, the NT clearly testifies that Jesus is the Saviour of all men, Paul himself being called the apostle of the Gentiles (*ethnos*). Through His death, Jesus tore down the middle wall of partition **between Jews and Gentiles, making the two into one** (Eph 2:11-16). While many Jews rejected the Gospel and therefore judged themselves *unworthy of everlasting life* (Acts 13:46), **God extended His call to the Gentile**. This great grace toward the Gentiles was a secret which had been hidden before, but which Paul said *now is made manifest to his saints* (Col 1:26). *TDNT* says, *ἔθνος, ἔθνικός (Ἕλλην)*. **1.** In the Hebrew OT the main terms for *people* are *עַם ('am)* and *גּוֹי (goy)*. **Both denote a group of men** or animals associated visibly and according to experience. There is no emphasis on the particular marks or bases of fellowship or relationship, on political or cultural connexions, as in such words as *עֲרֵץ ('erets)*, *לַשׁוֹן (lāshōn)*, *מִשְׁפָּחָה (mishpāchāh)* *ἔθνος* (Gen 10:31), which can be used for *people* in a more racial, linguistic or geographical sense. Only in the course of the history of Jewish religion did the words *גּוֹי (goy)* and *עַם ('am)* come to be more precisely distinguished. The secular sense retreated into the background.

The plural גוֹיִם (*gôyîm*) came to be used as a technical term for the Gentiles, and the singular אֶם ('*am*) for the holy people. When the term ἔθνη (גוֹיִם) is used in the sense of Gentiles, it is often with no sense of a plurality of nations. The word is used non-sociologically to describe all the individuals who do not belong to the chosen people. But God is the King of the peoples (Jer 10:7; Rev 15:3). The divine order of the table of nations (Gen 10) is in accord with this fact. From the first patriarchs there does not descend a single humanity, but a group of nations divided according to clans and differing in language, custom and situation. The attempt to resist this in Gen 11 has its origin in human pride. God intervenes to re-establish the order imposed by Him. Similarly, in Dt 32:8 the division of the world into nations is a divine order and not a punishment for human sin. To clarify and establish the sense of Gentiles as distinct from Jews it is enough to mention a few outstanding passages. In Mt 6:32, for example, Jesus directs His hearers not to pray as the ἔθνη—an ethico-religious contrast between Jews and Gentiles which is based on the special position of Israel in salvation history. The parallel in Lk 12:30 deliberately emphasises the distinction by the phrase πάντα τα ἔθνη τοῦ κόσμου (the κόσμος to which no true Jew belongs as a member of the people of God). In Mt 10:5 these ἔθνη are set alongside the despised Samaritans. In Mt 20:19 (Mk 10:33 = Lk 18:32), in the foretelling of the passion, the Messiah Jesus is to be delivered up to the ἔθνη—the very last people to whom the Messiah of the people of God should be handed over. TWOT says, *gôy*, gentile, heathen, nation, people. The synonym '*am*' is used largely for a group of people or for people in general. However sometimes, especially in poetic parallel with *gôyîm*, it may refer to a nation, whether a foreign nation or Israel. *Gôyîm* on the other hand more usually refers to nations, especially the surrounding pagan nations. *Le'om* is mainly used as a poetic synonym of either of the above words in either of their usages. The term *gôy* is used especially to refer to specifically defined political, ethnic or territorial groups of people without intending to ascribe a specific religious or moral connotation. Thus, in Gen 10:5 the writer speaks of defined groups of people according to their territories. When God speaks to Abraham about Egypt as a strong nation the term *gôy* is used. Elisha prayed that invading Syria, this *gôy*, might be blinded (II K 6:18). In this general ethnic sense the term may even be used of Abraham's seed. Thus God said to Abraham, *I will make of you a great nation*, i.e. a political, territorial, identified people (Gen 12:2, 17:20, 21:18). In Ex 33:13 Moses, referring to Israel, a distinct body of people, says, *This gôy (nation) is thy people ('am)*. In Dt 4:6-7, Moses speaks of the Israelite nation as a political, ethnic body (*gôy*) which is a wise and understanding people ('*am*), existing as, and recognized by other nations as, a specific national identity (Ps 83:4). It is necessary to stress that the Scriptures speak of Israel's existing as a distinct nation in Moses' time because of the widespread misapprehension that Israel became a nation only after entering Canaan. Israel was a nation in Moses' time, just as it was in Joshua's time (Jos 3:17, 4:1, 5:6). So also in Jeremiah's time and thereafter, in spite of the exile (Jer 31:36). The term *gôyîm* is used in a number of specific ways. When a number of specific nations are referred to, it is this plural from that is used and the translators have rendered it as *nations* (Gen 10:31, Jud 2:23, Isa 61:11) or as *people* (Zec 12:3). The plural from is employed also to refer to the people dwelling in and around Canaan; these were definite ethnic, political, territorial groups, whom Israel as a nation was to dispossess (Dt 4:38, Jos 23:13) or among whom, for testing and judgment, Israel was to live (Jud 2:21, 23). But the plural form is also used occasionally to refer to the various national entities that were to proceed from Abraham (Gen 17:4-6). Sarah also was to be a mother of nations (Gen 17:16). Once the descendants of Abraham had become a distinct, recognized, political, and ethnic group of people who were in a specific covenant relationship with Yahweh, the term *gôy* and *gôyîm* increasingly takes the meaning of *gentiles or heathen*, in reference to the non-covenant, non-believing peoples considered as national groups. However, Israel is still repeatedly spoken of as *goy* also, e.g. when Israel is spoken of as taking possession of territory (Jos 3:17) or when foreigners speak of her (Dt 4:6) Israel is spoken of as an holy nation (*gôy*) because of her covenant status, her redemption and circumcision (Jos 5:8). However, the rule is that the uncircumcised are the *gôyîm* (Jer 9:25). The surrounding nations exhibit their heathen character by their wickedness (Dt 9:4-5), their abominations (Dt 18:9, II Ch 33:2) and the making of their own gods (II K 17:29). These nations are said to rise up against God and oppress his covenant people, yet the Lord holds them in derision (Ps 59:8) and causes them to perish (Ps 10:16). Moses, and the prophets particularly, warned Israel that if they lived and worshipped as the *gôyîm*, they would share in the judgment due the heathen (Dt 32:28, Isa 1:4, Mal 3:9). It must not be concluded from the fact that the surrounding nations, the *gôyîm*, although referred to as gentiles and heathen, are to be considered (per se) as helplessly lost, without God and hope. Rather, they are eventually

to participate in all the blessings God promises to give to Abraham and his progeny upon condition of faith. The covenant people of Israel are God's people, but through them the *gôyim* are destined to be blessed of God in future days (Gen 12:1-3). In the meantime God will use the nations to punish his unfaithful covenant people (Jer 4:7, Hab 1:5); on the other hand they will some day contribute to the glory of Israel (Isa 60:10; Hag 2:6). They too are invited to seek the Messiah that he may be a light to them (Isa 11:10, 42:6). Indeed, the *gôyim* are to join in the great procession to Mount Zion (Isa 2:2) and of their children it is said that this one and that one were born in her (Ps 87:4). Thus there will be basically just one people of God, made up of believers from every tribe, tongue, people and nation; however, in OT times, it was through the covenant people, the *'am*, that the blessings of God were revealed to and bestowed upon the *gôyim*. *Girdlestone's Synonyms of the OT* (1871) says, **The only word rendered either Gentile or heathen in the OT is *goi*; it is generally used in the plural number, and signifies a nation viewed *ab extra*. It was constantly applied by the Jews to the surrounding nations.** In ten passages it is rendered people. In nineteen out of twenty places in which the word is found, the LXX has adopted ἔθνος as a rendering, and hence is derived the English word heathen. The first passage in which *goi* appears is Gen 10:5, where the historian, **writing of the children of Japheth**, says, *By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations.* The word for *isles* may perhaps be used here in the more extended sense of *territories*. It is at any rate implied that **the family of Japheth spread very largely and rapidly throughout the world, and occupied the distant islands.** Abraham had three promises made to him by God, in each of which the word *goim* occurs. First, his seed was to inherit Canaan, which was at that time possessed by *goim*; secondly, he was to be the father of many *goim*; and thirdly, in him and his seed were all the *goim* of the earth to be blessed. Where the word has been rendered *people* it will always be found to be in the singular number, and in these cases **it usually refers to Israel**; there is, however, one exception, namely, Zec 12:3, where we read of all the people (i.e. *nations*) of the earth being *gathered against Jerusalem*. The word ἔθνος first occurs in the NT in the phrase *Galilee of the Gentiles* (Mt 4:15). Here the title is brought into close juxtaposition with λαός, which is used in the words which immediately follow, *The people that sitteth in darkness hath seen a great light*. In Mt 6:32, the Gentiles are referred to by our Lord as caring mainly for the necessities of the present life. In chapter 10:5, the disciples are specially exhorted not to go into *the way of the Gentiles*; whilst in chapter 28:19, they are told to make disciples of all the Gentile nations. The use of ἔθνος in Lk 7:5, *He loveth our nation*, seems curious at first sight, but is quite in accordance with general usage. Compare Jn 11:48, 50, 51, 52; Acts 10:22, 24:17, 26:4. In the following passages the words ἔθνος and λαός are contrasted: Lk 2:32, Acts 4:25, 27, 15:14, 26:17, 23, Rom 15:10, 11, I Pet 2:9. The exact interpretation of the phrase *all nations* or *all the Gentiles* is sometimes attended with difficulty. We meet with it in the following passages: Mt 24:9, 14, 25:23, 28:19, Mk 11:17, Lk 21:24, 24:47, Acts 14:16, 15:17, Rom 1:5, 15:11, 16:26, Gal 3:8, Rev 12:5, 15:4, 18:3, 23.

The waters is also *tongues*. *Tongues* is the word γλῶσσαι/*glōssa*. We get the word *glossary*. *A Comprehensive Etymological Dictionary of the English Language by Ernest Klein* says, **a partial dictionary.** Latin *glōssārium*, **vocabulary of antiquated or foreign words**, *glossary*, from *glossa*. *Noah Webster's 1828 American Dictionary of the English Language* says, *Glossary*, noun (Latin *glossarium*), a dictionary or vocabulary, explaining obscure or antiquated words found in old authors. *CBL* says, *Glōssa* in classical Greek had basically three meanings: (1) the *tongue*, that bodily organ of taste and speech (or an animal's tongue); (2) a **language, dialect, speech**; (3) anything tongue-shaped, such as land or the *tongue (reed)* of a pipe (*Liddell-Scott*). *Moulton-Milligan* note that *tongue* figured prominently in magical documents, being an ingredient in spells. *Glōssa*, *tongue*, in the Septuagint is predominantly a translation of the Hebrew word *lashon* (*tongue*). However, a variety of definitions is inherent in *lāshôn*. *Glōssa* is read most frequently in Psalms, Proverbs, and in the apocryphal Sirach. Nonetheless, it figures strongly in the prophetic writings of Isaiah and Jeremiah. The tongue is a physiological organ of the body, **but it is more closely connected with speech** (Jdg 7:5, 6; Ps 22:15; II Sam 23:2; Judith 3:8; Job 33:2). In fact, following the classical understanding it refers to the language of peoples (Gen 10:5, 20; Neh 13:24) more often than it does the literal *tongue* of something. The third classical usage outlined above, something *tongue-shaped*, can be detected in Jos 7:21, the account of Achan's sin. When he saw the *wedge (glōssa)* of gold, Achan could not control his covetousness. The Psalmist shows the relationship between the tongue and the inner nature of mankind. This is of major importance for

the OT understanding of the tongue as a reflection of the inner self. It is an organ of speech, but it also mirrors the inner condition. The wicked, normally enemies of the Psalmist, have **deceitful tongues** (Ps 5:9; cf. Ps 12:3). *Under his tongue* the wicked man has *mischievous and vanity* (Ps 10:7), a detestable thing in God's sight (Pro 6:17). The tongue is the seat of sinning; its propensity for doing evil must be closely guarded against, particularly when the temptation is greatest to lash out at evil (Ps 34:13; 39:1). The *tongue* is a lethal weapon (literally a *sword*) in the mouth of the wicked. God turns it upon them as an instrument of judgment (Ps 57:4; 64:3; cf. 64:8; 140:3; Pro 12:18; 17:20). Conversely the tongue of the righteous expresses praise, thanksgiving, and joy to God (Ps 51:14; 66:17; 71:24; cf. Pro 10:20, 31). It is free from the kind of sins the wicked perpetrate (Ps 34:13; 39:1). The Book of Proverbs continually contrasts the righteous/wise with the unrighteous/foolish. The comparison often involves how the one handles matters of the tongue (Pro 15:1-4). This critical OT background (including later Hellenistic Judaism, Sirach 4:24, 29; 5:13, 14) forms a major basis for the NT's understanding of the tongue as that member of the body whose control signifies control of the whole person (Jam 3:2, 5-12; Sirach 19:16: *Who has never sinned with his tongue?*). The Book of James unquestionably relies upon this assumption. The tongue—not just the physical organ but the way in which the tongue transmits an inner attitude into an external action—is virtually uncontrollable. Like the serpent (Ps 140:3), it is full of poison (Jam 3:8). Paradoxically some curse men with it and profess to bless God with it (Jam 3:7-9). What James might also consider *pure religion* is *keeping a tight rein on one's tongue* (Jam 1:26; 3:2). James' community was riddled with slander (4:11), boasting (4:13-17), unfair judgments (1:26; 2:6), envy and selfish ambition (3:14), and fights and quarrels (4:1). Most of these involve some measure of a lack of control over one's tongue (Rom 3:13; I Pet 3:10). Elsewhere in the NT **glōssa denotes a language or dialect** (Acts 2:4, 11; Rev 5:9; 7:9). The *tongues as of fire* on the Day of Pentecost refers to the *tonguelike* shape of the fire-like manifestations that were distributed to the 120 (Acts 2:3). Nonetheless, there is almost certainly some wordplay occurring for the disciples proceeded to speak in other tongues (**heterais glōssais**, Acts 2:4).

When you think of “*tongues*” you automatically think of the christian denomination of *Pentecostalism* and their circus show. Pentecostalism is just another “*ism*”, which was created to divide more christians, but so is every other denomination for that matter. This denomination did not come up with “*tongues*” and it is definitely not their gift of the holy spirit. Tongues happened at Pentecost in Acts 2 and no where else, but Pentecostalism has nothing to do with it. Pentecost is scripture, Pentecostalism is not. There was a specific reason for the tongues in Acts 2. So let's go there where it all happened.

Acts 2:1 – And when the day of Pentecost was fully come, they were all with one accord in one place.

Pentecost is the word **πεντηκοστής/pentēkostē**. **CBL** says, The noun **pentēkostē** literally means *fiftieth*. It can be found in classical Greek since the time of **Plato**, but in the Septuagint **it always refers to the feast celebrated 50 days after the Passover, hence Pentecost**. Although the precise form **pentēkostē** does not occur in the Septuagint, the form **pentēkostos** occurs 11 times. In the Septuagint **pentēkostos** does not always have the technical sense of Pentecost (Lev 25:10, 11; II K 15:23,27; but cf. Tobit 2:1; II Mac 12:32). **The OT does not use this term but calls this festival the Feast of Weeks (Ex 34:22). Three times each year all Jewish males had to present themselves before the Lord (Dt 16:16); the Feast of Weeks (Pentecost) was the second such national festival (Dt 16:9). The Feast of Weeks also included the presentation of the first harvest sheaves, a cessation from work, and a renewal of the covenant. This festival was marked by special thanksgiving to God for His faithfulness in providing another harvest. Sometime after A.D. 70 Judaism celebrated Pentecost as the day on which Moses received the Law on Mt. Sinai. For the Christian and the NT, Pentecost is first and foremost the date on which the Holy Spirit was poured out upon those waiting in Jerusalem for the Promise of the Father (Acts 2:1). This ancient promise, foretold long ago by Joel (2:28) and reiterated by John the Baptist (Mt 3:11) and Jesus (Acts 1:4, 5), was fulfilled on the Day of Pentecost. The Spirit was poured out as a result of Jesus' humiliation on the cross and His subsequent exaltation and glorification (Jn 7:39; 14:15, 16; 15:26, 27; 16:12-15). Peter explained the circumstances of Pentecost by declaring that it was the risen Jesus seated at the right hand of the Father who had poured out that which they both saw and heard (Acts 2:33). The immediate, supernatural sign of the Spirit's outpouring was that the waiting disciples were filled with the Spirit and began**

to speak with other languages as the Spirit gave them utterance (Acts 2:4, 6, 11). As a result of the Pentecost outpouring a great revival broke out, and over 3,000 men were added to those who believed in Jesus. The Christian church became a reality. We cannot determine from the NT evidence whether or not early Christians celebrated Pentecost as a uniquely Christian festival (I Co 16:8; Acts 20:16). Acts 20 indicates that Paul and his companions sailed to be present in Jerusalem for the Jewish celebration of the Feast. *McClintock and Strong's Cyclopedia* says, Pentecost (πεντηκοστής), the second of the three great annual festivals on which all the males were required to appear before the Lord in the national sanctuary, the other two being the feasts of Passover and Tabernacles. It fell in due course on the sixth day of Sivan, and its rites, according to the Law, were restricted to a single day. The most important passages relating to it are Ex 23:16; Lev 23:15-22; Num 28:26-31; Dt 16:9-12. This festival is called, *the Festival of Weeks* (Ex 34:22; Dt 16:10, 16; II Ch 8:13), because it was celebrated seven complete weeks, or fifty days, after the Passover (Lev 23:15, 16). For this reason it is also called in the Jewish writings *the feast of the fifty days* (*Josephus*; Tobit 2:1; II Mac 12:32; Acts 2:1; 20:16; I Co 16:8), the Latin *Pentecoste*, and our appellation Pentecost. *The festival of the harvest* (Ex 23:16), because it concluded the harvest of the later grains. *The day of firstfruits* (Num 28:26), because the first loaves made from the new corn were then offered on the altar (Lev 23:17). It is also denominated in the postcanonical Jewish writings *the festival of conclusion* (or *assembly*), i.e. of the Passover, because it completed what the Passover commenced; *the time of the giving of our law*, because the Jews believe that on this day the revelation of the Decalogue took place.

2 – And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 – And there appeared unto them cloven tongues (γλώσσαι/*glōssa*) like as of fire, and it sat upon each of them.

4 – And they were all filled with the Holy Ghost, and began to speak with other (ἑτέροις/*heteros* – our word *hetero*, meaning *other*, as in *heterosexual*) tongues (γλώσσαις/*glōssa*), as the Spirit gave them utterance.

Utterance is the word ἀποφθέγγεσθαι/*apophtheggomai*. According to pentecostalism, “utterance” means to throw out of your mouth things that can’t be understood, like yabba dabba do, babba loo, babba loo and they want to call that angelic tongues. What a bunch of hog wash. If it sounds like I am making fun of them, then yes, I am making fun at them. It is a show. *CBL* says, In classical Greek the verb *apophtheggomai* means *to speak clearly* or *to utter a wise saying* (*in these churches they are not speaking clearly to be understood*). It is associated with the formal discourses of philosophers and wise men (*were these men speaking in jibberish like the pentecostals do?*). In the Septuagint *apophtheggomai* is used of the individuals selected by David to prophesy in the worship of the tabernacle (I Ch 25:1) accompanied by harps, lyres, and cymbals. It was also used of false sources of guidance for Israel such as diviners, false prophets, or soothsayers (Ezk 13:9,19; Mic 5:12; Zec 10:2). All three uses of *apophtheggomai* in the NT are found in Acts and imply inspiration or enthusiasm, depending on the context. The meaning continued to be that of *speaking publicly*. The original recipients of the Holy Spirit spoke in tongues *as the Spirit gave them utterance* (2:4). The other two uses of the word are found in the public preaching of the gospel: Peter’s sermon on the Day of Pentecost (2:14) and Paul’s testimony to King Agrippa, Queen Bernice, and Governor Festus (26:25). *Matthew Poole* says, *As the Spirit gave them utterance*; ἀποφθέγγεσθαι, signifies more than barely to speak, *implying they speak each language in its perfection, after an excellent, eloquent, and powerful manner*, as from the Holy Ghost, whose works are perfect.

Paul’s usage of *apophtheggomai* is very clear in meaning. Paul said, *but speak forth the words of truth and soberness* (Acts 26:25). Speak forth is the word ἀποφθέγγομαι/*apophtheggomai*. He did not speak in jibber jabber tongues like the pentecostals do. He spoke clear words of truth. What pentecostalism is doing is pure fleshly nonsense.

5 – And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Jesus said the following,

Mt 24:14 – And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Mk 13:10 – And the gospel must first be published among all nations.

Lk 24:47 – And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

All nations were present in Acts 2:5. Then 40 yrs later is the end of that age in 70a.d. The end of the age is not 2000 yrs later. Jesus said, *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

6 – Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Language is the word **διαλέκτω/dialektō**. It is our word *dialect*. *CBL* says, This term can refer to the language of a country or nation (**glōssa**) but usually refers to the specific dialect of a region or special district within a nation. It is used in the NT only by Luke primarily in connection with the various visitors on the Day of Pentecost (Acts 2:6, 8) and with Paul's preaching to the people of Jerusalem (Acts 21:40; 22:2).

The apostles were speaking **hetero glōssa**, the devout Jews out of every nation (from the diaspora) under heaven were hearing their own native **dialektō**.

7 – And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

8 – And how hear we every man in our own tongue (**διαλέκτω/dialektō**), wherein we were born?

These Jewish men were born in the following countries,

9 – Parthians (district of Asia), and Medes (Country of Asia), and Elamites (Province of Babylon), and the dwellers in Mesopotamia (West of Asia, in between Euphrates and Tigris rivers), and in Judaea, and Cappadocia (in Asia Minor), in Pontus (Black Sea area), and Asia (Asia Minor),

10 – Phrygia (in Asia Minor), and Pamphylia (in Asia Minor), in Egypt, and in the parts of Libya (North Africa) about Cyrene (North of Africa), and strangers of Rome (Central Italy), Jews and proselytes,

11 – Cretes (an Island of the Mediterranean) and Arabians, we do hear them speak in our tongues (**γλώσσαις/glōssa**) the wonderful works of God.

These are the countries where they were scattered after the Assyrian captivity of the 10 northern tribes and the 2 southern tribes after the Babylonian captivity.

12 – And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 – Others mocking said, These men are full of new wine.

14 – But Peter, standing up with the eleven, lifted up his voice, and said (**ἔπεφθέγγετο/apophtheggomai** – same word as *utterance* in v4, Peter was not using yabba dabba doo language) unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 – For these are not drunken, as ye suppose, seeing it is but the third hour of the day (it is 9 a.m.).

16 – But this is that which was spoken by the prophet Joel;

17 – And it shall come to pass in the last days (not 2000 yrs later as per christianity), saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

- 18 – And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
- 19 – And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:
- 20 – The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
- 21 – And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Since this was quoted by Joel, it is only proper to read Joel's prophecy as well,

- Joel 2:28 – And it shall come to pass afterward, that I will pour out my spirit upon all flesh (*all flesh, all men or all nations were there at Pentecost*); and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
- 29 – And also upon the servants and upon the handmaids in those days will I pour out my spirit.
- 30 – And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.
- 31 – The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
- 32 – And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

The reason for the tongues was to preach to all these male Jews that were dispersed into these nations coming to Jerusalem for the 3 ordained feast days (dispersed from the Babylonian captivity of 586 b.c. and the Assyrian captivity of 722 b.c.).

- Ex 23:14 – Three times thou shalt keep a feast unto me in the year.
- 15 – Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)
- 16 – And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.
- 17 – Three times in the year all thy males shall appear before the Lord GOD.
- Ex 34:18 – The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.
- 19 – All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.
- 20 – But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.
- 21 – Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.
- 22 – And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.
- 23 – Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.
- Dt 16:16 – Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread (Passover), and in the feast of weeks (Pentecost), and in the feast of tabernacles (with the day of Atonement): and they shall not appear before the LORD empty:

They spoke the languages and dialects of these countries. The rabbis had a solution for this, they made synagogues everywhere to interpret the scriptures into these languages. These 12 apostles were chosen for this task, that is why this book is called the Acts of the Apostles and speaking in tongues at the day of pentecost was one of these acts. And there is a difference between what happened in Acts 2 and I Co 14. In Acts 2, this was a

miracle of the tongue and ear. In I Co 14 this is just about people from other dispersed nations with other languages coming into the congregation and speaking in their own *glōssa*, but not in *dialektos*. The residents at Corinth can't understand those from other countries, so they need an interpreter. Just like in our day and time, when someone from a foreign country is talking with an interpreter by his or her side.

I Co 14:1 – Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

Follow after charity. Pursue *charity*. *Charity* is the word ἀγάπην/*agapē*. What was the previous chapter about? Paul gave details about what *agapē* is and is not. For more info on it please read the investigative study on [Revelation 12, Satan's Little Season](#).

And desire spiritual gifts. *Gifts* is in italics, therefore it means that it is not in the NT Greek text. All it says is *And desire spiritual.* *Spiritual* is the word πνευματικά/*pneumatikos*. *CBL* says, *Pneumatikos*, Mostly it is used in the sense of *pertaining to the wind or breath* (*Bauer*). Paul contrasted *pneumatikos* to *psuchikos* (as a substantive which means *natural* or *physical*) and *sarkikos*, *fleshly*. The scriptural definition of a natural man occurs in Jude 19: *having not the Spirit. The natural man lacks the regenerative work and the renewal of the Spirit of God.* Consequently, the religious and *moral values of the natural man are governed by the natural desires* of the soul. In turn, *the natural man rejects anything belonging to the higher realm of the divine.* They are *folly* to him; he cannot know them, *because they are spiritually discerned* (I Co 2:14; cf. the words of Jesus to Peter: *Flesh and blood has not revealed it unto thee*" Mt 16:17).

2 – For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

Unknown is in italics, therefore it is not in the NT Greek text. It just says, *For he that speaketh in an tongue* (γλώσση/*glōssa*). He that speaks in a language. *Heteroglōssa* (other language) is implied. "Unknown tongue" to pentecostalism implies jibberish coming out of their mouths.

3 – But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 – He that speaketh in an *unknown tongue* (γλώσση/*glōssa*) edifieth himself; but he that prophesieth edifieth the church.

When he or she speaks in another language not known to the congregation, he or she only edifies themselves because only they themselves understand what they are speaking. No one else is getting edified.

5 – I would that ye all spake with *tongues* (γλώσσαις/*glōssa*), but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with *tongues* (γλώσσαις/*glōssa*), except he interpret, that the church may receive edifying.

Except he interpret. *Interpret* is the word διερμηνεύη/*diermēneuō*. *CBL* says, The basic meaning of *diermēneuō* is *to explain, interpret, or translate*. It is formed from the word *hermēneuō* from which the English *hermeneutics* is derived. In classical Greek *hermēneuō* is more common, yet the verb *diermēneuō*, *translate* or *explain*, does occur. The term occurs only once in the Septuagint, in the apocryphal Second Book of Maccabees. Here it follows the classical sense of *to interpret, translate* (*nephtar*, which is translated as purification, II Mac 1:36). The NT uses *diermēneuō* in the sense of *explain* or *interpret* (Lk 24:27: *He explained to them what was said in all the Scriptures concerning himself*). *Diermēneuomenē* carries the sense of *translate* (Acts 9:36, *In Joppa there was a disciple named Tabitha, which, when translated, is Dorcas*). The other four occurrences of *diermēneuō* in the NT all pertain to *the interpretation of speaking in tongues* (I Co 12:30; 14:5, 13, 27). In these instances it would seem to mean *taking the unintelligible and making it understandable*. Thus *explaining, interpreting* seems more reasonable when concerned with *glossolalia*. *TDNT* says, *διερμηνεύω* in post-classical Greek is also used in the senses *to expound or explain*:

Philodemus; *Philo*; Lk 24:27; I Co 12:30; 14:5, 13, 27; *exposition, interpretation*: I Co 12:10; *expositor, interpreter*, only in I Co 14:28 and *to translate*: *Polybius*, II Mac 1:36; in the NT Acts 9:36. The **ἑρμηνεία γλῶσσῶν** to which Paul refers along with **γένη γλῶσσῶν** in the list of **χαρίσματα** in I Co 12:10 can hardly be translation of the language of the ecstatic in view of the nature of speaking with tongues. It is rather the conversion of what is unintelligible into what is intelligible and therefore an explanation of the spiritual movement which fills the ecstatic. The **διερμηνευτής** (I Co 14:28) does not correspond to **the translator who in the course of synagogue worship put the Scripture readings into Aramaic and also communicated out loud to the congregation** the softly spoken sermons, but rather to the interpreter of divine oracles in *Plato* and *Philo*. Yet, while the reference in *Plato* and *Philo* was to the exposition of distinct oracles or revelations, **here it is a matter of interpreting in the interests of general edification** (I Co 14:5, 26) ecstatics who are speaking to God (v2, 28). The gift of **ἑρμηνεία** can be given to the one who speaks with tongues (v13), but also to another Christian (v27). If this charisma is not present in a congregation, then **there should be no speaking with tongues** (v28), which by itself is of religious value only for the isolated ecstatic and does not serve any useful purpose for the church as a whole (v2, 4). The principle enunciated by Paul, namely, **that there must be no speaking with tongues without disciplined ἑρμηνεία** (14:26), means in fact the controlling of the wild torrent of spiritual outbursts in the channel of the clear and disciplined but no less genuine and profound operation of the Spirit through the Word.

- 6 – Now, brethren, if I come unto you speaking with tongues (**γλώσσαις/glōssa**), what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?
- 7 – And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
- 8 – **For if the trumpet give an uncertain sound, who shall prepare himself to the battle?**
- 9 – So likewise ye, except ye utter by the tongue (**γλώσσης/glōssa**) **words easy to be understood**, how shall **it be known what is spoken?** for ye shall speak into the air.
- 10 – There are, it may be, so many kinds of voices in the world, and none of them is without signification.
- 11 – Therefore if I know not the meaning of the voice, **I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.**
- 12 – Even so ye, forasmuch as ye are zealous of spiritual *gifts* (*gifts is not in the text*), seek that ye may excel to the edifying of the church.
- 13 – Wherefore let him that speaketh in an *unknown* (*not in the text*) tongue (**γλώσση/glōssa**) pray that he may interpret (**διερμηνεύη/diermēneuō**).
- 14 – For if I pray in an *unknown* (*not in the text*) tongue (**γλώσση/glōssa**), my spirit prayeth, but my understanding is unfruitful.
- 15 – What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- 16 – Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
- 17 – For thou verily givest thanks well, **but the other is not edified.**
- 18 – I thank my God, I speak with tongues (**γλώσσαις/glōssa**) more than ye all:
- 19 – Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* (*not in the text*) tongue (**γλώσση/glōssa**).
- 20 – Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.
- 21 – In the law it is written, With *men of other tongues* (**ἑτερογλώσσοις/heteroglōssos**) and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

This is quoted from the law and the prophets. Tongues was a result of their disobedience, it was part of the curses of Dt 28 to bring an end to this covenant in their last days.

Dt 28:49 – The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;
Isa 28:11 – For with stammering lips and another tongue will he speak to this people.
Jer 5:15 – Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

Continue with I Co 14.

22 – Wherefore tongues (γλώσσαι/*glōssa*) are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.
23 – If therefore the whole church be come together into one place, and all speak with tongues (γλώσσαις/*glōssa*), and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?
24 – But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:
25 – And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.
26 – How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue (γλώσσαν/*glōssa*), hath a revelation, hath an interpretation. Let all things be done unto edifying.

Interpretation is the word ἑρμηνείαν/*hermēneia*. *CBL* says, This term denotes the interpretation of words in a different language. Another derivation, *Hermes*, is the Greek name for the pagan god Mercury who was heralded as the messenger of the gods. It is used in I Co 14:26 to teach the importance of disciplined interpretation of speaking in tongues. It also occurs in I Co 12:10 as one of the manifestations of the Holy Spirit. The meaning of this word carries with it more than the cognitive task of literal translation; implicit in the interpretation is the idea of explanation. This idea can further be seen in the development of *hermēneia* in the modern Greek Velvendos dialect where *hormēnia* means counsel, advice (*Moulton-Milligan*).

27 – If any man speak in an unknown (not in the text) tongue (γλώσση/*glōssa*), let it be by two, or at the most by three (2 or 3 sentences at a time), and that by course; and let one interpret (διερμηνεύτω/*diermēneutō*).

In a pentecostal church, they all speak in tongues when they want to, there is no order, which means that the holy spirit is not directing their jibberish. So that right there should be a red flag that they don't even follow the scriptures of their so-called unknown angelic tongues.

28 – But if there be no interpreter (διερμηνευτής/*diermēneutēs* – translator, *CBL*), let him keep silence in the church; and let him speak to himself, and to God.
29 – Let the prophets speak two or three, and let the other judge.
30 – If any thing be revealed to another that sitteth by, let the first hold his peace.
31 – For ye may all prophesy one by one, that all may learn, and all may be comforted.
32 – And the spirits of the prophets are subject to the prophets.
33 – For God is not the author (not in the text) of confusion, but of peace, as in all churches of the saints.

God is not confusion. *Confusion* is the word ἀκαταστασίας/*akatastasia*. *CBL* says, Apparently *akatastasia*, related to *kathistēmi*, to set down, did not appear on the scene until the Hellenistic period and it does not occur in classical writers (*Kittel*, whose earliest reference is *Polybius*; *Liddell-Scott*). Two basic meanings of *akatastasia* are attested: a disturbance, such as a rebellion, riot, or insurrection, and disorder, like unruliness. Two instances of *akatastasia* can be found in the Septuagint, one canonical (Pro 26:28) and the other apocryphal (Tobit 4:13). As well, it appears in Symmachus' Greek version of the OT at Ezk 12:18, 19. Tobit attests to its first definition and uses it in apposition to *apōleia* (destruction). Pro 26:28 more closely

follows the second sense (*ruin*). The NT's five usages are equally diverse. Lk 21:9 uses **akatastasia** as a parallel of **polemous**, *wars* (**polemos**). II Co 6:5 advises of the need for Christians to endure *even in stripes, in imprisonments, in tumults*. In other instances the term **characterizes the disorder and disruption** which might arise within the congregation (II Co 12:20; Jam 3:16). The NT warns against **disorderly behavior**, which stands counter to God's nature (I Co 14:33: *God is not the author of confusion, but of peace, eirēnē*).

34 – Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 – And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 – What? came the word of God out from you? or came it unto you only?

37 – If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 – But if any man be ignorant, let him be ignorant.

39 – Wherefore, brethren, covet to prophesy, and forbid not to speak with **tongues** (**γλώσσαις/glōssa**).

40 – Let all things be done decently and in order.

Let's continue with Rev 17.

2 – With whom the kings of the earth (**or of the land**) have committed fornication (sexual intercourse from a married person), and the inhabitants of the earth (**or of the land**) have been made drunk with the wine of her fornication (14:8, 18:3, Jer 51:7).

The kings of the earth. *Kings* is the word **βασιλεῖς/basileus**. *CBL* says, The word occurs throughout Greek literature, including the Septuagint (Gen 14:1; Ex 1:8; Jdg 3:8), with the same meaning, i.e., *a king*. It is used 118 times in the NT. **It refers to secular rulers** such as kings and emperors: Herod (Mt 2:1), David (Mt 1:6), Agrippa (Acts 25:13), Melchizedek (Heb 7:1), and kings in general (I Tim 2:2). **Basileus** refers to divine rulers: God (Mt 5:35); Christ, as King in general (Lk 23:2), as King of kings (I Tim 6:15), as King of the Jews (Mt 2:2), as King of Israel (Mt 27:42), and as King of saints (Rev 15:3). Among the church fathers, Christ was also referred to as King of all creation, and King of the Church; and the Holy Spirit was referred to as King. Among the secular writers **basileus was used to refer to pagan deities such as Zeus**. **Basileus** also is used in the NT to refer to the saints who will rule and reign with Christ (Rev 5:10), and to evil powers such as Abaddon (Rev 9:11). See further comments under **basileuō**. This verb is consistently understood to mean *to rule, reign* in all kinds of Greek writing. It has an additional secondary meaning with the causative sense of **make or appoint as king**. This meaning appears in the Septuagint, where **basileuō** translates four Hebrew terms, including various forms of these and most especially **mālakh**. For example, it refers to political kings who rule (Gen 36:31), or to the Lord who reigns forever and ever (Ex 15:18). The 21 occurrences in the NT continue the sense of **to reign**, or **to rule as king, govern**. It is used of secular kings (Mt 2:22), and of divine kings: God (Rev 11:17), and Christ (Lk 1:33). It is also used of the Holy Spirit by the church fathers and among secular writers it was used of pagan deities. **Basileuō** is used in the NT in reference to the saints who will reign with Christ (Rev 5:10), and to evil powers such as sin (Rom 5:21) and death (Rom 5:14). One time in the NT the participle form of the verb is used in the sense of *king* (I Tim 6:15), that is, *one who is reigning*. The NT uses **basileuō** to declare God's sovereign authority over all other rulers and powers. *Colin Brown* says, The noun **basileus** is originally **a general term for a ruler**; later more specifically a king. In Mycenaean Greek **basileus does not mean sovereign of a state, but a subordinate prince or leader**; the king is here the *anax*, i.e. divine ruler. The title *anax* and the ideas that went with it disappeared with time, and **basileus** took on the meaning of king in this sense (*From Mycenae to Homer*). In *Homer* **basileus** is used of **an hereditary, legitimate ruler**, whether his sphere of influence be great or small. Thus *Odysseus* can be described as a **basileus** in Ithaca. The power of the king, from *Homer* onwards, is traced back to Zeus, and the king described as *nourished by Zeus* [*diotrepheis*] (*Homer*). *Hesiod* extols the king's wisdom and **competence to judge**, and makes him inspired

by the Muses. After monarchy had given place to **the rule of an aristocracy**, and then in various Greek cities one of **the nobles set himself up as monarch**, a new term came into being for those who ruled in this fashion, **turannos**, **one who has gained the rule by illegitimate means**. Nothing derogatory is implied by this term about the way the rule is exercised. Not until the *slaying of the tyrants* (514 B.C. in Athens), and the subsequent glorification of those responsible, Harmodios and Aristogeiton, does the word **turannos** take on a negative meaning, and the term **basileus**, which has no longer any more than a marginal place in Greek political life, re-emerge as **the title of a just and legal ruler**. **Basileia** assumes therefore the meaning kingdom, signifying the state or area over which a king **reigns**. The verb **basileuo** (*Homer*) means: to be king, to reign (*Homer*); inceptive: to become king, **to begin to reign** (*Herodotus*). The verb **sumbasileuo** **expresses the idea of ruling with** (*Polybius*). In the LXX the words of this root are very frequent, mostly as translations of Hebrew derivatives of the root **mālak**, to be king, **to reign**. In contrast to the NT, the term **basileus**, which appears frequently in almost all the books and especially in the historical writings, **is far and away the most common**. **Basileia** occurs comparatively rarely and not until Daniel does it begin to have a meaning of its own beside **basileus**. It is also important to observe that the words are used first and foremost for earthly kings **and their secular government**, and only secondarily of Yahweh's kingship. This means that the concept of **Yahweh's kingly rule can only be presented in connection with the Israelite monarchy**. From the conquest onwards, all the peoples with whom Israel came in contact had kings. Israel herself did not adopt monarchy as an institution until relatively late. This is all the more surprising in view of the fact that the Edomites, Moabites and Ammonites, who conquered their own territories during the same period as Israel, went over to government by a national monarchy soon after their settlement. The Israelites, on the other hand, continued for two centuries after the conquest of Canaan to function as **a sacred confederation of tribes** with a central sanctuary. Israel's initial hesitation to adopt the institution of monarchy is bound up with the concept of the holy war, which Yahweh himself conducts on Israel's behalf (Ex 14:14; Jos 23:10; Jdg 7:22). Yahweh himself is seen as **commander-in-chief of the Israelite army**, and as the one to whom the land unconditionally belongs. Because of this **Davidic covenant**, the right of David's hereditary successors to the kingdom of Judah was never called in question. **The dynasty was assured of continuance despite all the ups and downs which the throne underwent**. By contrast the monarchy of the northern kingdom, after the non-renewal under Jeroboam I of the union with Judah (I K 12:1), **never achieved the stability of the Davidic dynasty**. To the Pharisees' question, *When is the kingdom of God coming?*, Jesus can therefore answer, *The kingdom of God is in the midst of you* (Lk 17:20; not as AV *is within you*).

The kings of the earth...the inhabitants of the earth. The first *earth* is the word **γῆς/gē** and the second is **γῆν/gē**. And that is the easy part. The not so easy part is how to interpret it. I will explain in a few after we get the information from a couple of sources. **CBL** says, Found as early as the Homeric literature, **gē describes the earth (in contrast to the heavens) or land (as opposed to the sea)**. Furthermore it describes the **country** (opposite of city) or the **land of one's origin**. Simple **ground or soil is also conveyed by gē** as well as were various kinds of *earth* or *minerals* (*Liddell-Scott*). Evidence also suggests that Earth was one of the earliest deities in Greek mythology. As a goddess, **Gē** was the mother of all life (*Colin Brown*). The Septuagint's translators used **gē** to translate as many as **25 different Hebrew words** or phrases. Most often a form of the Aramaic **'āra'** (including **'erets** and **'āraq**) stands behind it. As in classical Greek the **earth is in contrast to the heavens** (Gen 1:1; 2:1, 4), and **land** is opposite to the water of the sea (Gen 8:7, 11, 13). **Gē** denotes the ground which is tilled (Gen 4:2) and upon which men bow in prayer (Gen 19:1). God's promise to Abraham that He would give him **the land** of Canaan that he might take possession of it (Gen 12:1; 15:7) **became a tenet in Israel's religion**. God was recognized as **the owner of all land and hence the owner of Israel** (often the two are difficult to discriminate; *Colin Brown*). Throughout Israel's history possession of or exile from **the land** of promise was a point of departure (Joshua possesses **the land**, Jos 11:16, 23). Of interest is Hamilton's observation that *this promise has been fulfilled geographically only two times, briefly during the period of David, and again during the time of the Hasmoneans during the intertestamental period (TWOT)*. Even in exile **the land remained the possession of the possessed** and the hope of return sustained (as is reflected in such books as Ezra and Nehemiah; Isa 6:11-13). **The land of Israel** represents the locus of God's self-disclosure. Thus it was imperative to return to this site to worship God (Ps 137; this is not to say God is restricted to these

boundaries, however). Later Judaism saw the promise to inherit the land as a reference to the whole earth (Jubilees 32:18) or the future world (*Kittel*). In the NT *gē* continues to exhibit the diversity of meaning it showed in the Septuagint and classical sources. Thus it refers to the earth (Mt 5:35; Lk 16:17; II Pet 3:13), to a region or country (Mt 2:6; Acts 13:17, 19). Kinds of land are also related by *gē* (Acts 10:12). The shore in contrast to the sea is used in Jn 6:21 (Mk 4:1), or men sit upon the ground. Quite frequently soil or farmland is conveyed by *gē* (Mt 13:23; Lk 13:7). *Heaven and earth* is a phrase expressing totality (of Jesus' authority, Mt 28:18; Lk 5:24; 10:21; Acts 2:19). God rules over heaven and earth because He made them both (Acts 4:24; 14:15; 17:24; I Co 10:26; Col 1:16; Heb 1:10; Rev 1:5). But on other occasions the earth and its world system clearly stands over against heaven (Col 3:5; Heb 11:13, 38; Rev 6:15; 17:2). Still, in the majority of instances *gē* should not be confused with *kosmos*, world. Because God is the Creator of the earth, it is good. One day the saints of God will rule it (Rev 5:10). God will destroy the present heavens and earth (II Pet 3:10) and will bring a new heavens and new earth (Rev 21:1 – Yes, it is called Heavenly Jerusalem, which was already accomplished). Here the people of God will live in peace and harmony; they will enjoy the blessedness of eternal life in the Holy City. *Girdlestone's Synonyms of the OT* says, Land, Earth, World. 1. *Adamah*, or the Soil. 2. Passages in which it has been rendered Earth. 3. Distinction between *Adamah* and *Erets*. 4. Other words rendered Earth. 5. Earth and Land in the NT. 6. Words for World in the OT. 7. The same in the NT.

1. Three Hebrew words are rendered land. One, *שָׂדֵה*/*sādheh*, signifies a field, a plot of land, or an estate; it is rendered land in I Sam 14:14; II Sam 9:7, 19:29; II K 8:3, 5; and Neh 5:3. Another word, *אֶרֶץ*/*'erets*, which is very largely used, and signifies a territory, or even the whole earth. It is systematically adopted by Moses and other writers in the expression, *A land flowing with milk and honey*. The third word *דָּמָא*/*'dhāmāh*, properly means the soil, regarded as a productive agent. It is used of the land or ground in the sense in which a farmer would speak of it. This word is used with remarkable consistency of the land of Canaan, of the fruits of the land, of the Jew's own land. It first occurs in this sense in Gen 28:15, *I will bring thee again into this land*, where it is in contrast with *All the families of the earth*. In Gen 47:20, we read, *Joseph bought all the land (soil, adamah), of Egypt for Pharaoh...so the land (the whole territory, erets), became Pharaoh's*. Other instances where the two words occur in juxtaposition are Lev 20:24; Dt 29:28; II K 25:21; Jer 16:15, 23:7, 8; Ezk 7:2, 12:19, 33:24. In these passages, *adamah* is used in a peculiar sense, to mark Israel's own land, whilst *erets* is used more generally of the territory of the Canaanites, or of some other people. *Adamah* is used in Dt 21:1, 23, with regard to the defilement of the land caused by the presence of a slain body or of a body that remained unburied. It was regarded as holy or sacred, and death was a defilement because it was the outward and visible sign of sin. In the passages which relate to the restoration of Israel to their native soil, *adamah* is consistently used. See Isa 14:1, 2; Jer 16:15; Ezk 11:17, 34:13, 27, 36:24, 37:12, 14, 21; Amos 9:15; Zec 2:12. 2. *Adamah* is rendered earth about fifty times, and always in the sense above designated, as ground or soil. Thus it is used of the beast of the earth, Gen 1:25; of Cain being cursed from the earth so that it should not yield its fruit to him, Gen 4:11; of the face of the earth, Gen 6:1, 7; of rain falling on the earth, Gen 7:4; of the blessing to be given to all the families of the earth, Gen 12:3, 28:14 (compare its usage in Ex 10:6). In Ex 20:24, it is used of the altar of earth, a point interesting to be observed, as making the soil on which man lives and from which he takes his name a participator with the rite of sacrifice. Perhaps it was for an altar that Naaman asked for two mules' burden of soil, II K 6:17. *Adamah* is also used of the earth which was put on a man's head as a mark of sorrow (I Sam 4:12). It occurs with touching significance in Ps 146:4, *His breath goeth forth, he returneth to his earth, and in that very day his thoughts perish*. In Isa 24:21 (*The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth*), we should have almost expected to find *erets*, but *adamah* is used to enforce the contrast between those that dwell on this soil with the inhabitants of other regions; compare 45:9, *Let the potsherd strive with the potsherd of the earth*, and Amos 3:2, *You only have I known of all the families of the earth*. 3. The great difficulty, which has to be dealt with in translating the word *erets* is to determine where it is used with reference only to a special territory, such as Canaan, and where it signifies the whole world. When the earth is spoken of in connexion with heaven (as in Gen 1:1; Isa 49:13, and 65:17), it must have the larger meaning; the same will usually be the case when we read of the ends of the earth (Isa 52:10), or the whole earth (Mic 4:13); but in a great number of passages there is nothing but the context or the general analogy of Scripture to guide the translator or interpreter. The distinction between the narrower and wider meaning of the term is important in considering the account of the Deluge, and also in the

interpretation of many prophetic passages. Thus in Ps 37:11, we read, *The meek shall inherit the earth*; but in v29, where **erets** is also used, the A.V. renders *The righteous shall inherit the land*. See also v22 and 34. In Isa 11:9, we read, *The earth shall be full of the knowledge of the Lord*; yet the earlier part of the verse only speaks of God's *holy mountain*. In Jer 22:29 (*O earth, earth, earth*) is the prophet appealing to the wide world, or to the land of Canaan? In Isa 24:1, we read, *Behold the Lord maketh the earth empty*; v3, *The land shall be utterly emptied*; v4, *The earth mourneth*; v13, *When it shall be thus in the midst of the land*. **Errets** is used throughout the chapter; but to what does it refer? Ought it not to be rendered uniformly? (*Yes, but the translators purposefully confused the gentile readers into believing futurism*) The 21st verse seems to imply that it is used in the more extensive sense. In Amos 8:8, we read, *Shall not the land tremble for this*; and in v9, *I will darken the earth in the clear day*. In Zec 14:9, *The Lord shall be king over all the earth*; and in v10, *All the land shall be turned as a plain*. Our translators seem almost to have indulged in variety in these passages for the sake of variety, but it is to the confusion of the English reader (*Yes, I agree with Mr. Girdlestone*). The Greek rendering for **adamah** is always **γῆ/gē**. The same word is the most general rendering for **erets**, but we also find **χώρα/chōra**, territory, in about fifty passages, and **οικουμένη/oikoumenē**, a habitable world, in nine passages. There are other occasional renderings, but none which call for special notice. 4. The word for *earth*, in the sense of earthen vessels, potsherds, or potter's clay, is always **חֶרֶשׁ/cheres**, except in II Sam 17:28, where **יָצַר/yātsar** is used, referring to the vessels being moulded. In Dan 2:10, *There is not a man upon the earth*, the word used **יַבְבֶּשֶׁה/yabbeshāh**, signifies dry land; whilst **עָפָר/āphār**, dust, is found in Gen 26:15; Isa 2:19; Dan 12:2; Job 8:19, 28:2, 30:6, and 41:33, in most of which passages holes or cavities in the upper surface of the earth are referred to. 5. In the NT it is to be remembered, as in the OT, that where the Greek representation of **erets** is found in contrast or juxtaposition with heaven, we know that it must signify the earth as a whole. This would apply to such passages as the following: *Heaven and earth shall pass away*, Mt 5:18. *Thy will be done on earth as it is in heaven*, Mt 6:10. *whatsoever ye bind in earth shall be bound in heaven*, Mt 18:18. In some passages the interpretation admits of a doubt. Thus Mt 5:5, *Blessed are the meek for they shall inherit the earth*. Here our Lord is making use of the LXX rendering of Ps 37:11, in which passage it is natural to suppose that the land of Canaan would be primarily referred to. Here, however, the Hebrew word is **erets**, as was noticed above; and thus the larger sense of the word is admissible (*I disagree*). In Eph 6:3, *That thou mayest live long in the earth*, the Hebrew (Ex 20:12), is **adamah**, and the land of Canaan is plainly meant. The context in these and other cases is the only means whereby the reader can decide whether by **γῆ/gē** is signified the soil, the territory, or the world. 6. The general word translated world in the A.V. is **תֵּבֵל/tevel**. There are a few exceptions: thus in Isa 38:11, we read, *I shall behold man no more with the inhabitants of the world*; here the word **חֶדְהַל/chedhel** may perhaps signify the place of rest, cessation, forbearance. In Ps 17:14, *From men of the world*, and 49:1, *Inhabitants of the world*, we find a word **חֶדְהַל/chedelh**, which may refer to the transitory state of things in this world which *passeth away*. It is rendered age in Job 11:17; Ps 39:5, and 89:47. In Ps 22:27; Isa 23:17, 62:11, and Jer 25:26, **erets** is used. **עוֹלָם/ōlām**, is found in Ps 73:12, *These prosper in the world*; Ecc 3:11, *He hath set the world in their heart*; and in Isa 45:17, 64:4. By **tevel** is signified, first, the solid material on which man dwells, and which was formed, founded, established, and disposed by God; and secondly, the inhabitants thereof. It is usually rendered **οικουμένη** in the LXX, never **κόσμος**, which was originally used only to denote order and ornament. The origin of the word is a little doubtful. A word spelt similarly, and used in Lev 18:23, and other passages, signifies pollution, confusion, or dispersion (from **בָּלַל/bālal**). It is supposed, however, by *Gesenius* to be connected with the root **yaval**, to flow, and to indicate the stream of people with which the world is flooded. Perhaps a slight confirmation of this view might be derived from the fact that waters are often taken in scripture as a symbol of large populations. Whilst this point remains in uncertainty, the general application of the word is not at all doubtful. In one or two passages only does the word **tevel** or **οικουμένη** appear to refer to a limited portion of the earth. Perhaps Isa 24:4, may be mentioned as an example. 7. In the NT the word **οικουμένη** is certainly used of the Roman Empire in Lk 2:1, and perhaps in the quotation in Rom 10:18, where the larger sense of the word implied in the Psalms could hardly be intended. In other passages we must understand the word as signifying all the earth (*I disagree*), in Mt 24:14; Acts 17:31; Heb 1:6, 2:5. Prophetic students have a right to either interpretation in Rev 3:10, 12:9, and 16:14, but the Roman use of the word is not so likely to be adopted by St. John as the Jewish use in the larger sense.

Now it's my turn to explain why we must learn how to interpret the English word **earth**. The bible is pretty clear on who this covenant is pertaining to and who the Lord is referring to throughout scripture, OT and NT. In Rev 17:2 where *the kings of the earth* and *the inhabitants of earth* are mentioned, we naturally think that this is referring to the whole entire global earth (and 2000 years later at that) but this is entirely due to a futuristic doctrinal interpretation, not an exegetical one. I disagree with the futuristic interpretation. Why? Well let's look at a few verses, but not to confuse anyone, but more so to see that it takes more than just an English word to determine if this is referring to *the whole world earth* (especially 2000 years later) or to *the land of Israel* (at the present time when this was written).

Mt 24:30 – And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth (**γῆς/gē**) mourn (Zec 12:10), and **they shall see the Son of man coming in the clouds** (*Rev 1:7, every eye shall see him “in the land of Jerusalem”*) of heaven with power and great glory.

I believe this is talking about the land of Jerusalem, not of the entire global world 2000 years later. And when I say, “I believe”, I do not mean, “I think”, as if I were guessing at it. I mean I believe in the strictest sense of the word. I believe (**pisteuo**, an action verb, faith/**pistis** is the noun) this because I have investigated and studied this. For the same reason I believe that Santa Claus, tooth fairies and the boogie man are fake. When others say, “I believe”, they mean “I think”, when I say I believe. I believe it because I have physically and spiritually searched the scriptures, studied it, learned it and am convicted by it therefore this is what I believe and I am not trying to be eloquent about it and I am not trying to convert you. Now where were we, oh yeah, I believe this is talking about the land of Jerusalem, not the entire earth. **Tribes** is the word **φυλαί/phulē**. **CBL** says, **Phulē**, related to **phuō**, *to bring forth, to be born, arise*, appears in extant Greek literature as early as **Pindar** and **Herodotus** (*Liddell-Scott*). In the classical period **it primarily denotes a clan—a body of people united by ties of blood and descent** (*Herodotus*). It was used frequently in reference to the traditional Doric and Ionic tribes of many Greek city-states. It could also refer to a military contingent furnished by a certain tribe (*Herodotus; Liddell-Scott*). **Phulē** appears more than 400 times in the Septuagint—330 of which have a Hebrew original. Of these, 170 times **matteh** is translated; 39 times, **mishpāchāh**; and 120 times, **shēvet**. **In the Septuagint phulē becomes a fixed term for the tribal system of Israel** (*Kittel*). In the NT **phulē** appears **in reference to the 12 tribes of Israel** (Mt 19:28; Lk 2:36; 22:30; Acts 13:21; Rom 11:1; Php 3:5; Jam 1:1; Rev 5:5). In a more general use it can denote **a nation** (Mt 24:30; Rev 1:7 – *I disagree, CBL is trying to change the meaning of the word*)—a conglomeration of people united by national, rather than blood, ties (*I disagree again, CBL is trying to change the meaning again*). **Phulē** is also used several times in the Revelation in the formula *every tribe and language and people and nation* (5:9; 11:9; 13:7; 14:6)— an expression used to describe all of humanity (*again I disagree, its not a world wide thing, but more of a tribal thing*). **Colin Brown** says, In the LXX **phulē** occurs over 400 times, most frequently in translating the Hebrew **matteh**, **šēbet** or **šebet**, and **mišpāhāh**. Of these terms, **matteh** basically means twig, branch, from **nātāh**, stretch out; **šēbet** means rod, staff, sceptre; hence tribe, from the sceptre of the prince of the tribe. Apart from Isa 19:13, where the reference is to the tribes of Egypt, these two Hebrew nouns apply only to Israelite tribes. The other Hebrew term which **phulē** sometimes translates is the very common word for clan, **mišpāhāh** (from **šāpāh**, spread out). The AV and sometimes RSV can mislead in rendering **mišpāhāh** as family, which today implies too small a unit. The tribe (**matteh**, **šēbet**) was divided into a number of clans (**mišpāhāh**) and the clans into families (**bēt 'āb**, house of a father), as in Jos 7:14: *In the morning come forward tribe by tribe ... clan by clan ... family by family*. Most frequently the LXX translates **mišpāhāh** by **dēmos**, but where it uses **phulē** the reference is almost always to **a blood-group**, e.g. Abraham's kin, Gen 24:38; the Edomite tribes, Gen 36:40. The general meaning of **phulē** is **a body of people united by kinship or habitation**. In the OT **phulē** is used not only as a technical term for the twelve tribes of Israel (Num 34:18-28) but can also apply to the nations of the world, as in the blessing of Abraham (Gen 12:3). In later Judaism the tribes of Israel are usually mentioned only in reference to OT texts, the number twelve, or in connexion with the related hope of **a regathering of all Israel**, as in the Eighteen Benedictions. The Qumran community speaks of the future restoration of **a kingdom of twelve tribes**, and mentions the standards (Num 2:2) of the twelve tribes. The little interest which **Philo** shows in plain

history means that he rarely speaks of the tribes of Israel as such, though he does comment at some length on the zeal of Levi concerning the incident of the golden calf. *Josephus* is proud of his priestly *phulē*. His references to the tribes are otherwise mostly in connexion with the biblical narrative, but he mentions that in his day countless numbers of members of the ten tribes still remained by the Euphrates. **In the NT *phulē* can refer in the literal sense to the historic tribes of Israel** (Rev 7:4-8), or universally to the tribes of the earth, i.e. peoples and nations (Rev 1:7 – *I do not agree that it is all nations/ethnos, scriptures does not say that*).

Lk 21:23 – But woe unto them that are with child, and to them that give suck, in those days! for there shall be **great distress in the land** (*γῆς/gē*), and wrath upon this people.

This could easily be translated as “*earth*”, being that it is the same exact Greek spelling as Mt 24:30 and Rev 17:2. But this is definitely talking about the land of Israel and (*kai* – even) wrath upon the wicked people in the land of Israel. This is the context.

Jn 17:4 – I have **glorified thee on the earth** (*γῆς/gēs*): I have finished the work which thou gavest me to do.

Did Jesus glorify the father outside of Israel? Or did he go into all the other nations of the earth? Think about it. Jesus said, *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel* (Mt 10:5, 6). He also said, *For the Son of man is come to save that which was lost* (Mt 18:11, Jer 50:6, 17, Ezk 34:6, 8, 16) speaking of the 10 lost tribes of Israel. He has not changed the subject. He also said to the Syrophenecian/Canaanite woman, *I am not sent but unto the lost sheep of the house of Israel* (Mt 15:21-28, Mk 7:24-30). Afterwards he *commanded them that they should not depart from Jerusalem, but wait for the promise of the Father...But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth* (Acts 1:4-8). After pentecost is when they are commanded to go into all the inhabited world.

Acts 4:26 – The **kings** (*βασιλεῖς/basileus*) of the **earth** (*γῆς/gē*) stood up, and the rulers were gathered together against the Lord, and against his Christ.

This verse is one of my favorites. Who are the kings of the earth that were present at His death? The next verse (v27) tells us where and who were present, *Herod* (the illegitimate king/*βασιλεῖς* of Israel), and *Pontius Pilate* (a Roman Governor and yet he is called a King/*βασιλεῖς*), *with the Gentiles, and the people of Israel* (the ruling aristocrats, the high priests, the pharisees, the sadducees, the scribes, the sanhedrin and ruling families), *were gathered together*. Acts 4:26 should say, the **kings of the land of Israel** stood up. Pilate was not against Christ, if anything he was trying to avoid putting him to death, he found “no fault” in him and washed his hands, but the highpriests, sanhedrim, scribes, pharisees, sadducees and aristocratic rulers of Israel/earth wanted him crucified. They were the ones that stood up against him, not the gentile kings of the earth. Not once does scripture mention that the gentile kings of the earth stood up against Him. So this verse is referring to the kings of the land/earth of Israel, not kings of the world/earth. And plus Rev 11:8 says, *in the street of the great city* (of Jerusalem), *which spiritually is called Sodom and Egypt, where also our Lord was crucified*.

Eph 6:3 – That it may be well with thee, and thou mayest live long on the **earth** (*γῆς/gēs* – Ex 20:12, Dt 4:40, 5:16).

Here is another verse the translators messed up. The 1st commandment with promise of Eph 6:2 does not say that this is talking about “the whole earth”. This is being mistranslated from Ex 20:12 and Dt 5:16 which says, **that thy days may be long upon the land**. What land is Moses referring to? Moses did not write “upon the earth”. This is talking about the land of Israel.

Jam 5:17 – Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth (**γῆς/gēs**) by the space of three years and six months (Lk 4:25, 26, I K 17, 18).

This verse is also mistranslated, it should say, *it rained not on the land of Israel...*

Rev 1:7 – Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds (**φυλαί/phulē**) of the earth (**γῆς/gēs**) shall wail (same word used in Zec 12:10) because of him. Even so, Amen.

Many believe this is about a global futuristic event. I have a few questions.

#1 – If you are a globe theorist, then how exactly does the whole “global” world get see him coming on the clouds? Acts 1:9-11 says, that while the Lord was speaking to them *he was taken up; and a cloud received him out of their sight*. Then 2 angels came and said to them, *why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven*. So Jesus was to come back “the same way” he was taken up. Where did this take place, in the land of Jerusalem or on the earth? Is he coming back as a giant for the whole “global” world to see him? Or was he coming back in the land of Jerusalem for all eyes to see him? Besides if the world is a ball, then which side of the ball will they see him coming from? Do you see where I am getting at? I am not trying to be funny, just being realistic and logical (*logical* comes from the word **logos**). However if the world is not round, then this may be a possibility, right?

#2 – Jesus said,

Mt 16:28 – *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom* (also in Mk 9:1...*till they have seen the kingdom of God come with power*; Lk 9:27...*till they see the kingdom of God*).

Coming is the word **ἐρχόμενον/erchomai**. The same exact spelling in these same verses, which I also believe to be the same time frame.

Mt 24:30 – And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and *they shall see the Son of man coming (ἐρχόμενον/erchomai) in the clouds of heaven with power and great glory*.

Mt 26:64 – Jesus saith unto him, Thou hast said: nevertheless I say unto you, *Hereafter shall ye see the Son of man sitting on the right hand of power, and coming (ἐρχόμενον/erchomai) in the clouds of heaven*.

Mk 13:26 – And then *shall they see the Son of man coming (ἐρχόμενον/erchomai) in the clouds with great power and glory*.

Mk 14:62 – And Jesus said, I am: and *ye shall see the Son of man sitting on the right hand of power, and coming (ἐρχόμενον/erchomai) in the clouds of heaven*.

Lk 21:27 – And *then shall they see the Son of man coming (ἐρχόμενον/erchomai) in a cloud with power and great glory*.

So, are these men still alive waiting for Christ to come back 2000 years later? Where are they? A similar situation is in Mt 26:64, Mk 14:62 when Jesus tells Caiaphas, the illegitimate high priest (which I believe to be the anti-anointed high priest, anti-christ, man of sin, the false prophet that spoke against the most high, Dan 7:25), that *ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven*. So, is Caiaphas still alive waiting for the return of Christ 2000 years later?

Another similar situation is in Rev 1:7, *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him*. Who pierced him? The Romans? Israel?

Ps 22:16 – For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet.**

Zec 12:10 – And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: **and they shall look upon me whom they have pierced, and they shall mourn for him,** as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Are these men that pierced him still alive 2000 years later to see him coming in the clouds.

#3 – *Kindreds* is the same exact word for *tribes* (**φυλαί/phulē**), like in the 12 tribes of Israel, a term that was used specifically for them. So, is this talking about the world 2000 years later?

#4 – It says *kindreds of the earth*. I believe this is the 12 kindreds/tribes of the land of Israel.

Let's continue with *earth* verses.

Rev 11:10 – And they that dwell upon the earth (**γῆς/gēs**) shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

In the investigative study of the *Revelation 11 – Two Witnesses*, it is mentioned that this was Jesus and John the Baptist. If futurists want to cry like babies and say no, no, no, then they are gonna have to wrestle with a few verses.

#1 – If Paul mentioned in I Co 13:8-10 that prophecies are done away with, and if the churches are saying that these are prophets, then either Paul is confused or the church is. You can't have prophets prophesying 2000 years later if prophecy is done away with. It's gotta be one or the other.

#2 – If Jesus said *for it cannot be that a prophet perish out of Jerusalem* (Lk 13:33) and if Jesus also said, *O Jerusalem, Jerusalem, thou that killest the prophets* (Mt 23:37, Lk 13:34) and if the churches are saying that the prophets is a picture of the church world-wide preaching, then either Jesus is confused or the churches are confused. According to Jesus, his prophets are killed in Jerusalem, plus minus nowhere else.

#3 – If Rev 11:8 says *And their dead bodies* (of the 2 witness) *shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified*, and if the Lord was crucified in Jerusalem. Then wouldn't this be the same location where the 2 witnesses should be killed as well if it's to be 2000 years later?

Rev 11:10 should read, *because these two prophets tormented them that dwelt on the land of Israel*. More earth verses.

Rev 18:24 – And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

This is not referring to the Roman Catholic church through the centuries. As mentioned before the only ones that killed the prophets was Jerusalem and only in the land of Jerusalem. So this verse should read *and of all that were slain upon the land or Israel or Jerusalem*.

Rev 20:9 – And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

The beloved city is Jerusalem, not the world-wide church of *Yahweh*. So this verse should read, *And they went up on the breadth of Jerusalem*, which came to pass in 70 A.D..

Hence the word “*earth*” used by the translators is confusing in many verses. You can still continue to view it as a futurist, as the earth, global/world-wide. I see it differently. I see it as the land of Israel/Jerusalem and I see it as past and I believe, I have to stress this again, I am not a preterist, nor do I follow their doctrines nor their study methods if they have any. And this is one of the reasons why my late wife and I believe all prophecy came to pass and the burning and destruction of Temple and the great city Jerusalem in 70 a.d. was the burning and destruction of the whore of Revelation. Let’s return to Rev 17:2.

With whom the kings of the earth have committed fornication. *Exposition of the Book of Revelation by William L Roy* says, *The kings of the earth have committed fornication*. They lavished their gifts, wealth and ornaments on her, in order to become rich through her commerce, for it was very extensive. *She sent ships into every part of the world*, even to Sheba, for gold, silver, ivory, blue and purple. The fact is, *she was so rich herself that thousands made large fortunes through her pride and worldly grandeur*. See Ezk 16:33. *She was the cause that produced the effect of their defilement*; but they first discovered her hatred *to her husband*, and then sought means of seducing her. See the case of Balaam, chapter 2:14. The world drank in so much of her pernicious spirit that, like herself, they became insensible to everything that was good. See Jer 51:7.

Have committed fornication is the word *ἐπόρνευσαν/porneuō*. *CBL* says, In classical Greek *porneuō* is used to describe *sexual intercourse outside of marriage*. The papyri follow this classical usage. The Septuagint uses *porneuō* literally in a few instances (Dt 23:17; Hos 3:3; Amos 7:17). More often the term is *used metaphorically for idolatry* (Hos 4:10, 13, 18). In the NT *porneuō* appears only in I Corinthians and Revelation. Paul used the term literally in reference to the problem of sexual immorality in the Corinthian church (I Co 6:18; 10:8). John used *porneuō* both literally of those who committed *fornication* (Rev 2:14, 20) and metaphorically of those who had united themselves with the *Great Harlot* (17:18), with merchandise (18:2; 19:2), and with those who persecute the saints (17:6). *Colin Brown* says, *porneuō* from *pernēmi* (to sell) (*Herodotus* onwards), means transitively *to prostitute*. It is usually in the passive of the woman: to prostitute oneself, become a prostitute. But it is also used of the man, to whore, to fornicate. Derivations include (a) *pornē* (*Aristotle* onwards), a woman who is for sale, a prostitute, courtesan; (b) *pornos* (likewise *Aristotle* onwards), the fornicator who has sexual intercourse with prostitutes, but then also an immoral man, i.e. one who allows himself to be misused for immoral purposes for money, a male prostitute; and (c) *porneia* (*Demosthenes* onwards, rare in classical Greek) harlotry, unchastity (also of a homosexual nature). 1. The word-group can describe various *extra-marital sexual modes of behaviour* insofar as they deviate from accepted social and religious norms (e.g. homosexuality, promiscuity, paedophilia, and especially prostitution).

ἐπόρνευσαν/porneuō is the same exact spelling in the following verses,

I Co 10:8 – Neither let us commit fornication (*πορνεύωμεν/porneuō*), as some of them committed (*ἐπόρνευσαν/porneuō*), and fell in one day three and twenty thousand.

Rev 18:3 – For all nations have drunk of the wine of the wrath of her fornication (*πορνείας/porneia*), and the kings of the earth have committed fornication (*ἐπόρνευσαν/porneuō*) with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

I Ch 5:25 – And they transgressed against the God of their fathers, and went a whoring (*ἐπόρνευσαν/porneuō*) after the gods of the people of the land, whom God destroyed before them.

Ps 106:39 – Thus were they defiled with their own works, and went a whoring (*ἐπόρνευσαν/porneuō*) with their own inventions.

Jer 3:6 – The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot (*ἐπόρνευσαν/porneuō*).

Hos 4:10 – For they shall eat, and not have enough: they shall commit whoredom (ἐπόρνευσαν/*porneuō*), and shall not increase: because they have left off to take heed to the LORD.

And the inhabitants of the earth have been made drunk with the wine of her fornication. The inhabitants of Jerusalem/Israel have been made drunk with the wine of her fornication (πορνείας/*porneia*).

Now we move on to Rev 17:3.

3 – So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

Into the wilderness. *Wilderness* is the word ἔρημον/*erēmos*. What wilderness is John referring to? The global wilderness of the world as per the futurists of christianity? Or shall we logically believe that this is referring to the wilderness of Judea? *CBL* says, Appearing from *Homer* on, the substantive *erēmos* occurs numerous times in the Septuagint. The adjective means *solitary, lonely, deserted*. Hence as a substantive, *erēmos* refers to a place which is deserted, a solitary place, wilderness. It is used of wilderness or grassland as opposed to cultivated and inhabited land. *Erēmos* occurs many times in the NT, especially in the Gospels and Acts. It often refers to the barren wilderness of Judea (Mt 3:1) and also to the wilderness of Sinai (Jn 3:14; Acts 7:30). John used the term in Revelation to speak of the place to which Israel will flee for providential protection during the Great Tribulation (12:6, 14) and as the setting of his vision of the woman on the scarlet beast (17:3). *Exposition of the Book of Revelation by William L Roy* says, *Carried me into the wilderness*. Through which Israel passed to the promised land. John knew by this that the church which was in the wilderness was the church that played the harlot in Judea.

And I saw a woman sit upon a scarlet coloured beast. *Scarlet coloured* is the word κόκκινον/*kokkinos*. *CBL* says, *Kokkinos* is a derivative of *kokkos*, *kernel, grain, seed*. The suffix *-inos* indicates the material from which something is made. In this case the connection is somewhat unusual because the *grains* or *berries* are really the eggs and dried bodies of a female scale insect in the genus *Kermes*. These are attached in clusters to the leaves of a certain Mediterranean oak. When pulverized, these berries produce a red dye that the ancients used for coloring garments (*Thayer*). The color is a brighter red than crimson which today indicates a deep purplish-red (*Bauer*). In the Septuagint the word is used for the color of the curtains in the original tabernacle (Ex 26:1, 31) and later in the temple of David (II Ch 3:14). This scarlet thread was interwoven with other colors for the priestly garments (Ex 28:5). It was used for making expensive garments in general (II Sam 1:24). A scarlet piece of cloth or wool was included in sacrificial cleansing from leprosy (Lev 14:4) and in other purification rites (Num 19:6; Heb 9:19). Rahab marked her living quarters with a scarlet cord in the window so the Israelites would spare her family during the overthrow of Jericho (Jos 2:18). Normally *kokkinos* is an adjective, but in the plural neuter (*kokkina*) it serves as a substantive meaning scarlet-colored clothes. Such are worn by the harlot that sits on the beast (Rev 17:4; 18:16), and such are those bought and sold by the rich merchants whose trade she enhanced (18:12). Scarlet was the color of the robe the Roman soldiers put on Jesus to mock Him (Mt 27:28). In Isa 1:18, a well-known verse about a most important subject, God said to His people, *Though your sins be as scarlet, they shall be as white as snow*. This text uses *kokkinos* figuratively as the color of sin and white as the color of righteousness. The change from fiery red to snow white corresponds to the symbolic contrast between the scarlet beast ridden by the scarlet-robed whore (Rev 17:3,4) and the white horse on which Jesus is riding (19:11), followed by an army clothed in white robes sitting on white horses (19:8, 14). *TDNT* says, *Scarlet* (κόκκος). It is common in Hellenism, so *Herondas; Martialis; Plutarchus; Epictetus*. In the furnishing of the OT sanctuary we find enumerations like that of Ex 25:4, 26:1, 31, 36; 27:16; 28:5, 8, 15, 33; 31:4; 35:6, 25, 35; 36:9, 10, 12, 31; 37:3). Among the means of atonement in Lev 14:4, 6, 49, 51, 52 we find κόκκινον (Num 19:6). κόκκινον is normally a term for a red garment or cloth. Purple and scarlet are found together. In the prophets scarlet is often linked with ungodly and sinful conduct. With something of a cultic background, its opposite is white wool (Isa 1:18). In the call to repentance we find the divine promise that God will hear His people even though its sins be redder than scarlet and blacker than sackcloth. Related is the

petition in Ps 51:7 *Wash me, and I shall be whiter than snow*, which perhaps derives from the same cultic circles as Isa 1:18. **Scarlet cloth is also a sign of ungodly and worldly luxury.** Thus Isaiah in his preaching of repentance describes the **extravagant attire of the daughters of Zion** (3:23), and in Jer 4:30 we find the reproach against Jerusalem. **Scarlet and purple are obviously the colours of particularly costly garments** and in prophetic preaching they are a sign of **ungodly extravagance and worldly desire.** When the goat for Azazel was driven out, a crimson strip was divided, one part being bound to the rock and another put between the horns of the goat. When the goat reached the wilderness, this strip became white, according to the saying: *Though your sins be as crimson, they shall be as white as snow* (Isa 1:18). In the NT **κόκκινος** is connected in the passion narrative with **Roman custom and costume.** **Red is the colour of war.** **Purple and scarlet indicate the worldly pomp of the demonic power Βαβυλῶν in Revelation.** The woman sits on a scarlet beast (**θηρίον κόκκινον, 17:3**), and **she is herself arrayed in purple and scarlet** (17:4). The divine emphasises this similarity in colour between the beast and the woman. He obviously distinguishes between fiery red in 6:4 and 12:3 (**πυρρός**) and scarlet in 17:3, 4; 18:12, 16 (**κόκκινος**), and **scarlet and purple are linked together** (**πορφυρούς** Jn 19:2, 5; Rev 17:4; 18:16; **πορφύρα** Rev 18:12).

A scarlet coloured beast. **Beast** is the word **θηρίον/thērion.** *Colin Brown* says, **thērion** (a diminutive form of **thēr**, Latin *ferus*) means **a wild animal**, occasionally an animal kept at pasture, and generally an animal. Early on (*Plato*) it came to be used metaphorically as a derogatory term for people of a *bestial* type: beast, monster. **Nero was called a beast of prey** which eats up everything. In the OT **thērion** is used to render the Hebrew **chayyāh** in the sense of *the not domesticated, in the open country living, in most cases big and dangerous animal*" (*Koehler-Baumgartner*; cf. the division of the animal kingdom into different kinds, Gen 1:24; Ps 148:10; Hos 4:3). The **thērion** is man's enemy (Gen 3:14; 9:2, 5; 37:20). In warnings of God's judgment the ravages of wild beasts are listed along with other troubles (Lev 26:22; Dt 32:24; Jer 12:9; 15:3; Ezk 5:17; 14:21). The devouring of human corpses by beasts is regarded as the height of shame, and as evidence of being forsaken by God (Gen 40:19; II Sam 21:10). Not until the era of salvation to come will the harmony between man and beast, which existed in Paradise, be restored (Lev 26:6; Isa 35: 9; Ezk 34:25; Hos 2:20). In Dan 7 **thērion** refers to world powers, which are seen as supernatural, beastlike figures. They arise from the chaos which is hostile to God, and represent the sort of political powers, hostile to man, with which the Jewish people has had to deal throughout the centuries. The coming of the Son of Man puts an end to them. Dan 4:13-33; 5:21 depicts the fall of Nebuchadnezzar as a descent from the height of human pride to the depths of an animal existence. The NT follows the OT, in that **thērion** is found in lists of living creatures (Acts 11:6; Jam 3:7), in a catalogue of plagues (Rev 6:8), and as a description of the national characteristics of the Cretans (Tit 1:12). In Mk 1:13 the wild beasts emphasize the horror and human desolation of the wilderness; possibly they are also intended as an allusion to the Messianic return of the Paradise era, with its state of peace between man and beast. 38 of the 45 instances of the word in the NT are found in Revelation, particularly in chapters 6-19. The beast and the false prophet representing powers opposed to God, join with the dragon to form the Satanic trinity (16:13). From their mouths issue three foul demonic spirits like frogs who assemble the world rulers for Armageddon. The beast in 11:7 combines the characteristics of all four beasts in Dan 7, dreadfully intensified. It originates in the realm of chaos (11:7; 13:1), is given authority by the *dragon* (13: 2, 4), has the attributes of beasts of prey (11:7), and executes its claims to total power with ruthless force (13:7, 15). As the Antichrist the beastly monster caricatures the Lamb (with its wound, 13:3, 14, cf. 5:6; its horns, 13:1, cf. 5:6; world dominion, 13:2, cf. 5:5; and worship, 13:4, cf. 5:8). It also apes the title of God (17:8, 11; cf. 1:4). The *other* beast (13:11), otherwise called the false prophet (16:13; 19:20; 20:10), furthers the plans of the first beast by its propaganda, working miracles (13:13), erecting an image (13:14), and branding people with a mark (13:16). Though to outward appearances a lamb, it speaks like a dragon (13:11; cf. Mt 7:15). The final victory over these beastly powers will belong to Christ and his church (15:2; 19:19). The imagery is not intended to refer to the first century historical situation alone (**I disagree, it was only about the 1st century**), but to indicate that every generation is simultaneously threatened by these powers. *CBL* says, The word **thērion** is the diminutive form of **thēr**, *animal.* **Thērion** is used in classical Greek for animals in general, such as livestock, but more often it denotes an untamed, *wild animal*, usually a predatory one. At an early date it was used figuratively for **men who behaved as beasts, i.e., without principles or reason.** **Thērion** occurs in the Septuagint as the counterpart

to **chayyāh**, *beasts*, especially undomesticated ones. Most often it refers to large, dangerous animals known for their viciousness and savagery. Nonetheless, it would be exaggerating to say that **thērion** could only depict savage *beasts* (Heb 12:20). Sacrificial animals, though, are never called **thērion** in the Septuagint. Ezekiel describes the four punishments of God over sin and backsliding as *the sword* (war), *famine*, *pestilence*, and *the noisome beast* (**thērion**) (14:21). In this verse *noisome beast* or *evil beast* stands in contrast to **ktēnos**, *cattle* (Lev 26:22). In his vision Daniel saw powerful and evil *beasts* which symbolized the world empires of the **Gentiles** (Dan 7:1-8). Their dominion was broken by the coming of the Son of Man, the empires of the *beasts* replaced by the kingdom of the Son of Man and the dominion of God and His rule (v9-14). **Thērion** occurs 43 times in the NT; of these 35 are in the Book of Revelation. With the exception of chapters 6–8, where the *beasts* are related to the punishments of God (Ezk 14:21), **thērion** always denotes the Antichrist, the false prophet, or the realm of the Antichrist. The *beast* described in the Book of Revelation includes features from all four *beasts* mentioned in Dan 7:1-7. It resembles a panther (the Greek realm), it has feet like a bear (the Medo-Persian realm), it has the neck of a lion (the Babylonian realm), and it has 10 horns like the fourth *beast* in Daniel (the Roman realm).

Full of names of blasphemy. *Blasphemy* is the word **βλασφημίας/blasphēmia**. *CBL* says, The word **blasphēmia** is a combination of two Greek words, **blaptō**, *to hurt, harm or injure*, combined with **phēmē**, *speech*, resulting in the word **blasphēmia**, *injurious speech*. The classical meaning is *evil speech, profane speech, defamation, or slander*. It is the word used to denote the strongest form of mockery or slander. In reference to the gods, **blasphēmia** is also the misrepresentation of their true nature or power. The Septuagint uses the noun **blasphēmia** seven times. In Ezk 35:12 it consists in misrepresenting the power of Jehovah by supposing that His chosen land could be laid desolate and taken as one's own possession. In Theodotion's version of Dan 3:29 the **blasphēmia** is any degrading speech against the God of the Hebrew children. Religious blasphemy, i.e., against God or His name, is consistently the understanding in the Apocrypha (I Mac 2:6; II Mac 8:4; 10:35). In the NT **blasphēmia** may have the general meaning of *evil, slanderous, or injurious speech* which is often listed along with other verbal evils such as bearing false witness (Mt 15:19), clamour (Eph 4:31), and filthy communication (Col 3:8). In this sense **blasphēmia** is also used in Mk 7:22, I Tim 6:4, and Jude 9 where it is used as an adjective meaning *a contemptuous or railing judgment*. There is also a special sense in the NT in which **blasphēmia** is used in reference to injurious and impious speech directed towards God and the things of God. In this sense it is used of mortal men claiming divine authority or personhood, as reflected by the Jews' incorrect view of Jesus in Jn 10:33: *Thou, being a man, makest thyself God* (Mt 26:65; Mk 2:7; 14:64; Lk 5:21). **Blasphēmia** is also displayed when men fail to acknowledge the workings of God (Mt 12:24, 32) or when they speak in direct opposition to Him (Rev 13:5,6; compare II Th 2:4). *Colin Brown* says, **Blasphēmeō** (*Plato*) is simplified from **blaps(i)phemeo**, speak harm, being derived from **blapsis** (**blapto**), harm, and **phemi**, speak, and means generally to *bring into ill repute, slander, blaspheme*. **Blasphēmia** (a noun of action) means *profane language, slanderous speech, or slander, defamation, by which another person is damaged*. **Blasphēmos** expresses the quality of the action or the doer. **Blasphēmeō** expresses the slandering of a person; it is the strongest expression of personal defamation. These words appear relatively seldom in the LXX, and, where there is a basis in the MT, without any consistent Hebrew equivalent. **Blasphēmeō**, **blasphēmia** and **blasphēmos** are always in the LXX either directly or indirectly against the majesty of God; and, with a few exceptions (**blasphēmos** in Isa 66:3 for **nā'as**, contemn, spurn; Wis 1:6; Sir 3:16), they refer to the reviling of the people of Israel by heathen enemies. Since Jesus claims for his words and actions messianic authority, and at the same time assumes rights and powers (e.g. to forgive sins, Lk 5:21), which in the view of the religious Jews and scribes belong to God alone, he is regarded in these circles as a **blasphemer** (Mt 9:3, Mk 2:7; Jn 10:36). The sentence of death against him is therefore based, among other things, on a charge of blasphemy (Mt 26:65, Mk 14:64). In 1st century Judaism, blasphemy was still an offence deserving death. According to Sanhedrin 7:5, the blasphemer is not culpable unless he pronounces the divine name itself (Lev 24:10); the judges were to rend their garments on hearing the evidence. The **ego eimi** (*I am*) of Jesus has been understood by some scholars to be a claim to the divine name, implying that Jesus was guilty in Jewish eyes of the crime in Sanhedrin 7:5.

Having seven heads and ten horns. This is explained in our previous investigative study, [Revelation 12 – Satan’s Little Season](#). The seven heads are the Herodian family and the ten horns are the various Roman legions that were used for the destruction of the Temple and the City of Jerusalem in 70 a.d..

Rev 17:4 – And the woman (*the city of Jerusalem*) was arrayed in purple and scarlet colour (**κοκκίνω/ kokkinos**), and decked with gold and precious stones and pearls (Rev 18:16), having a golden cup in her hand full of abominations and filthiness of her fornication:

And the woman was arrayed. *Arrayed* is the word **περιβεβλημένη/periballō**. *CBL* says, This compound verb, formed by the preposition **peri**, *around*, and the verb **ballō**, *to throw*, means **to throw around, lay around, put on or over, clothe**. In classical Greek **periballō** is used in a variety of ways. In a literal sense it is used of embracing, of surrounding with defenses (such as with a city wall), and of putting on garments. Figuratively, **the word can denote investing a person with authority**, involving in evil or calamity, encompassing, or understanding (*Liddell-Scott*). In the papyri the common use **to clothe** occurs, as well as *to construct* an enclosing wall around a vineyard. The meaning *afflict* is also found (*Moulton-Milligan*). In the Septuagint **periballō** usually means *clothe*. However, other uses such as *cover* (Jdg 4:18; II K 8:15; Ps 147:8), *encompass* (Job 23:9), *cling to* (Job 24:8), and *throw a net over* (Ezk 32:3) do appear as well. In two instances the word is used in connection with a city wall. Pro 28:4 in the Septuagint uses it figuratively: *Those who love the Law put a city wall* (that is, a wall of protection) *around themselves*. Ezk 4:2 uses it of throwing up a mound around a walled city to besiege it. Although **periballō** is used 24 times in the NT, 23 of these occurrences mean **clothe**. Twelve of these references are in the Book of Revelation alone referring to supernatural adornment. Depending upon the context, **periballō** may be translated *clothe* or, if special clothing is referred to **array**. **Jesus’ prophecy of the siege of Jerusalem** follows the usage seen in classical Greek and the Septuagint. *For the days shall come upon thee, that thine enemies shall cast (build) a trench about thee, and compass thee round, and keep thee in on every side* (Lk 19:43). *Exposition of the Book of Revelation by William L Roy* says, *Arrayed in purple and precious stones*. She was ornamented with very valuable stones, and her temples and houses were built of the most costly white marble. This was part of her princely equipage. Their temple, houses and persons were adorned with these precious stones, as well as all the other costly ornaments named in the text. Compare Ezk 16, with this verse, and you will find the prophet applies the whole to Jerusalem. *Josephus*, when speaking of the temple, observes, that there were nine of the gates of the temple on every side covered over with gold and silver, as were the jambs of their doors and their lintels. The first gate of the inner court was seventy cubits high and twenty-four cubits broad; its front was covered all over with gold, as was its whole wall about it: it had also a golden vine about it, from which clusters of grapes hung as tall as a man's height. He also observes that it had golden doors of fifty-five cubits altitude, and sixteen in breadth. But before these doors there was a veil of equal largeness with the doors. It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. See *Josephus, War, book 5, 5:4*. See Jer 4:30; Ezk 16:13; and Ex 25:4; 26:31.

The woman was arrayed in purple. *Purple* is the word **πορφύρα/porphura**. *McClintock and Strong’s Cyclopedia* says, **aryaman** II Ch 2:7; Dan 5:7, 16, 29; Septuagint and Greek Testament **πορφύρα**; Vulgate *purpura* occurs in Ex 25:4; 26:1, 31, 36; 27:16; 28:5, 6, 8, 15, 33; 35:6, 23, 25, 35; 36:8, 35, 37; 38:18, 23; 39:1, 2, 3, 5, 8, 24, 29; Num 4:13; Jdg 8:26; II Ch 2:14; 3:14; Est 1:6; 8:15; Pro 31:22; Songs 3:10; 7:5; Jer 10:9; Ezk 27:7, 16; Ecclesiasticus 45:10; Bar 6:12, 72; I Mac 4:23; 8:14, 10:20, 62; II Mac 4:38; Mk 15:17, 20; Lk 16:19; Jn 19:2, 5; Acts 16:14; Rev 17:4; 18:12, 16. In many of these passages the word translated *purple* means **purple cloth, or some other material dyed purple, as wool, thread**; but no reference occurs to the means by which the dye was obtained, except in I Mac 4:23, where we have **πορφύρα θάλασσα**, *purple of the sea* (*Diodoru; Josephus*). There is, however, no reason to doubt that it was obtained, like the far-famed **Tyrian purple**, from the juice of certain species of shell-fish. Different accounts are given by the ancients respecting the date and origin of this invention. Some place it in the reign of **Phoenix**, second king of Tyre, B.C. 500. It is remarkable that though the Israelites, as early as the first construction of the tabernacle in the wilderness, appear to have had purple stuff in profusion (Ex 25:1-4), which they had most likely **brought with them out of Egypt**, yet no

instance occurs in the pictorial language of the Egyptians, nor in *Wilkinson's Ancient Manners and Customs*, of the actual process of dyeing either linen or woollen, although **dyes similar to the Tyrian were found among them**. These facts agree, at least, with the accounts which ascribe the invention to the earliest of these two periods, and the pre-eminent **trade in it to the Tyrians**. The Greeks attributed its first introduction among themselves to **the Phoenicians** (*Euripides*). Their word *Phoenix*, means both *Phoenician* and *purple*. The word *πορφύρα* is, according to *Martinius*, of Tyrian origin. Though purple dyes were by no means confined to the Phoenicians (Ezk 27:7, *purple from the isles of Elisha*, supposed to mean *Elis*, and *from Syria*, v16), yet violet purples and scarlet were nowhere dyed so well as at Tyre, whose shores abounded with the best kind of purples (*Pliny*), and which was supplied with the best wool by the neighboring nomads. **Purple was employed in religious worship both among Jews and Gentiles**. It was one of the colors of the curtains of the tabernacle (Ex 26:1); of the veil (v31); of the curtain over the grand entrance (v36); of the ephod of the high-priest (Ex 28:5, 6), and of its girdle (v8); of the breastplate (v15); of the hem of the robe of the ephod (v33); of cloths for divine service (Ex 39:1; Num 4:13), resumed when the Temple was built (II Ch 2:7, 14; 3:14). The material upon which the Jews used purple and other brilliant colors, at least in their sacred paraphernalia, seems to have been exclusively *wool*, which, it is well known, takes colors better than linen. *Pliny* records a similar use of it among the Romans. The Babylonians arrayed their idols in it (Jer 10:9; Bar 12:72). It was at an early period worn by kings (Jdg 8:26). *Homer* speaks as if it were almost peculiar to them (I Mac 8:14). *Pliny* says it was worn by Romulus **and the succeeding kings of Rome**, and by the consuls and first magistrates under the republic. *Suetonius* relates that Julius Caesar prohibited its use by Roman subjects, except on certain days; and that Nero forbade it altogether, upon pain of death. The use of it was bestowed by kings upon favorites, etc.; *Josephus* says by Pharaoh on Joseph. It was given by Ahasuerus to Mordecai (Est 8:15); to Daniel by Belshazzar (Dan 5:7, 16, 29). It was the dress of an ethnarch or prince, and as such given by Alexander to Jonathan (I Mac 10:20, 62, 64, 65; compare II Mac 4:38). In the last chapter of the Proverbs it is represented as the dress of a matron (v22). It was at one time **worn by Roman ladies and rich men** (*Livy*, and *Valerius*). See also the parable of the rich man and Lazarus (Lk 16:19). In Es 1:6, it appears as part of the royal furniture of Ahasuerus; and in Songs 3:10, as the covering of the royal chariot; and *Pliny* refers to its general use, not only for clothes, but carpets, cushions, etc. The robe in which the Praetorian guard arrayed the Saviour, Mt 27:28, and Mk 15:17, 20, Jn 19:2, and which appears to have been the cast-off sagum of one of their officers, was no doubt scarlet—that is, proper *crimson*, as will hereafter appear of a deeper hue and finer texture than the sagum or chlamys of the common soldier, but inferior in both respects to that of the emperor, which was also of this color in the time of war, though purple during peace. The adjectives used by the evangelists are, however, often interchanged. Thus a vest, which *Horace* calls *rubro cocco tincta*, he styles *purpurea*. *Braunius* shows that the Romans gave this name to any color that had a mixture of red. *Ovid* applies the term *purpureus* to the cheeks and lips. In Acts 10:14, reference is found to Lydia, of the city of Thyatira, **a seller of purple cloth**. The manufacture seems to have decayed with its native city. **A colony of Jews which was established at Thebes in Greece in the 12th century carried on an extensive manufactory for dyeing purple.**

Decked is the word *κεχρυσωμένη/chrusoō*. *CBL* says, The verb *chrusoō* is related to the noun *chrusos*, *gold*, and means *to overlay, adorn, or gild with gold*. It occurs twice in the NT, both times **in reference to the opulent wealth of the harlot Babylon**. In Rev 17:4 she is described as being *decked with gold and jewels*, while in 18:16 it refers to *the great city* itself that has been *adorned with gold and precious stones and pearls*.

With gold is the word *χρυσῶ/chrusos*. *CBL* says, The term *chrusos*, *gold*, is an oriental loanword, in part because gold was a far more common commodity in the East. However, after Alexander the Great conquered Persia and confiscated its riches (including gold), it became more common (*Colin Brown*). The Septuagint utilizes *chrusos* and its synonym *chrusion* to replace four different Hebrew words. These words perhaps indicate different levels of metallic purity. Like its neighbors, **Israel became very sophisticated in the use of precious metals and stones**. Gold was especially prized because it could be hammered or molded easily; it was also a cherished ornament. At a very early date **gold became a medium of exchange**; later, gold coins were introduced. **Gold was also used in Israel's religion. The tabernacle and later the temple were both decorated extensively with gold.** *McClintock and Strong's Cyclopaedia* says, *Gold* (Greek *χρυσός* or *χρυσίον*, the last

being probably a diminutive of the former and more general term, and therefore expressing gold in a small piece or quantity, especially as wrought, e.g. a golden ornament, I Pet 3:3; Rev 17:4; (18:16) or gold coin, Acts 3:6; 20:33; I Pet 1:18; but also used of the metal generally Heb 9:4; I Pet 1:7; Rev 3:18; 21:18, 21), the most valuable of metals, from its color, lustre, weight, ductility, and other useful properties (*Pliny*). As it is only procured in small quantities, its value is less liable to change than that of other metals, and this, with its other qualities, has in all ages rendered it peculiarly available for coin. There are six Hebrew words used to denote it, and four of them occur in Job 28:15, 16, 17. Gold was known from the very earliest times (Gen 2:11). It was at first chiefly used for ornaments, etc. (Gen 24:22); and although Abraham is said to have been *very rich in cattle, in silver, and in gold* (Gen 13:2), yet no mention of it, as used in *purchases*, is made till after his return from Egypt. Coined money was not known to the ancients (*Homer*) till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes (compare Gen 43:21). No coins are found in the ruins of Egypt or Assyria (*Layard*). Even so late as the time of David gold was not used as a standard of value, but was considered merely as a very precious article of commerce, and was *weighed* like other articles (*Jahn*; compare I Ch 21:25). Gold was extremely abundant in ancient times (I Ch 22:14; Nah 2:9; Dan 3:1); but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, etc. (I K 6:22; Songs 3:9, 10; Est 1:6; Jer 10:9).

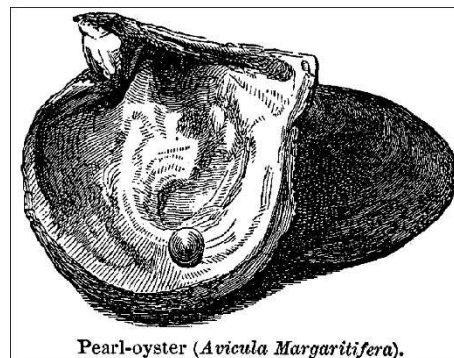
And precious stones. *Precious* is the word **τιμίω/timios**. We get the Spanish word *precioso* and *precio* (*price*). *CBL* says, The adjective **timios** has two basic uses. When used to describe a thing it normally **refers to the object's value or cost**. When used to describe a person it **indicates one who is held in honor**. Both usages can be traced back to the earliest classical writers. For example, *Homer* uses **timios** in its metaphoric sense in the *Odyssey*, while *Hesiod* has the more literal rendering in one of his passages. In later Greek literature, including *Josephus*, both the literal and the metaphoric uses of **timios** occur. In the Septuagint **timios** appears only in its literal sense, of things. It is usually used to translate **yāqār**, *costly, precious* (Lam 4:2). Most commonly it refers to *pure gold* (**lithon timion**, literally *a costly stone*, Ps 19:10). The NT normally uses **timios** in its literal sense. For instance, I Co 3:12 speaks of *costly stones* (**lithous timious**) (Jam 5:7; Rev 17:4). Particularly interesting among those passages using **timios** literally are Acts 20:24, I Pet 1:19, and II Pet 1:4. In the first, Paul said his life was not precious (literally *of no account I make my life precious to myself*) compared to the preaching of the gospel. In the second, Peter contrasted the truly *precious blood of Christ* with things we normally consider valuable: gold and silver (v18). In the third, Peter described God's promises as *precious*, especially compared to the corruption of the world. There are only two instances in the NT of **timios** used in its metaphoric sense. The first (Acts 5:34) describes a person (Gamaliel), as is usually the case. The second (Heb 13:4) departs from the usual metaphoric usage. Instead of a person, **timios** here refers to marriage as *honorable*. Like other Greek adjectives, **timios** admits of degrees of comparison. Thus, I Pet 1:7 gives us the comparative degree of **timios**:...*your faith, being much more precious (polu timiōteron) than of gold*. We find a rare instance of a superlative degree in Rev 21:11:... *a stone most precious (timiōtatō)*.

Precious stones. *Stones* is the word **λίθω/lithos**. *CBL* says, In classical Greek **lithos** **denotes not only the common stone but also precious stones, marble**. In addition **lithos** held a special function in Athens where it was used for the *rostra* or *tribunes* in a judgment seat, altars, or in the marketplace (*Liddell-Scott*). The normal understanding, though, was simply *a stone*. Though a wide variety of Hebrew words are translated by **lithos**, even is the most common. The literal usage dominates (Gen 35:14, of an altar; Ex 15:5, of a sinking stone; Lev 14:40, of the stones of a house). The combination **timon lithon**, *precious stone(s)* is also frequent (II Ch 9:1; 3:6). A figurative understanding of certain texts naturally developed since *Rock* was a familiar epithet for God (Ps 95:1, the Hebrew here is **tsūr** and the Septuagint is not **lithos**, but the idea is the same; Isa 28:16; Dan 2:34; *Josephus*). Evidence from later Judaism suggests that many of the OT passages that are applied to Christ in the NT were already associated with the Messiah (*Kittel*). Besides the literal use of **lithos** (Lk 17:2; 19:44; Jn 8:59; 10:31; of *precious stones*, Rev 17:4; 18:12), the NT picks up on the connection between **lithos** and God's messianic salvation and applies the stone image directly to Jesus (Mt 21:42; Mk 12:10; Lk 20:17; Acts 4:11, Ps 118:22; cf. Rom 9:32, 33, Isa 8:14, 28:16. The stone imagery is further applied to believers. The *stones* which God can raise up as Abraham's children (Mt 3:9; Lk 3:8) may be a veiled reference to the tradition that

Abraham, the *rock* would have descendants hewn out of the rock (Isa 51:1, 2 the probable basis of this tradition; *Kittel*). Believers are *living stones* according to I Pet 2:4, 5, just as Christ is the Living Stone. Christ is also the *rock of offense* predicted by Isa 8:14. To believers, however, He is the *cornerstone*, literally, *head of the corner*, who will vindicate them (I Pet 2:6-8). *McClintock and Strong's Cyclopedia* says, Stone (usually **eben**; but occasionally **sela**, or **tsur**, both of which are rather a *rock*; λίθος, sometimes πέτρα or ψήφος). In such rocky countries as Mount Sinai and Syria, stones were naturally of very frequent reference in Biblical language. The kinds of ordinary stone mentioned by ancient and modern writers as found in Palestine are chiefly limestone (Isa 27:9) especially marble and sandstone; occasionally basalt (*Josephus*), flint, and firestone (II Mac 10:3). The uses to which stones were applied in ancient Palestine were very various. They were used for the ordinary purposes of building, and in this respect the most noticeable point is the very large size to which they occasionally run (Mk 13:1). *Robinson* gives the dimensions of one as 24 feet long by 6 feet broad and 3 feet high. For most public edifices hewn stones were used. An exception was made in regard to altars, which were to be built of unhewn stone (Ex 20:25; Dt 27:5; Jos 8:31), probably as being in a more natural state. **The Phoenicians were particularly famous for their skill in hewing stone** (II Sam 5:11; I K 5:18). Stones were selected of certain colors in order to form ornamental string courses. In I Ch 29:2 we find enumerated onyx stones and stones to be set, glistening stones (literally stones of *eye-paint*), and of divers colors (i.e. streaked with veins), and all manner of precious stones, and marble stones (compare II Ch 3:6). They were also employed for pavements (II K 16:17; compare Est 1:6). Large stones were used for closing the entrances of caves (Jos 10:18; Dan 6:17), sepulchres (Mt 27:60; Jn 11:38; 20:1), and springs (Gen 29:2). Flint stones occasionally served the purpose of a knife, particularly for circumcision and similar objects (Ex 4:25; Jos 5:2, 3). Stones were further used as a munition of war for slings (I Sam 17:40, 49), catapults (II Ch 26:14), and bows. Also as boundary marks (Dt 19:14; 27:17; Job 24:12; Pro 22:28; 23:10) such were probably the stone of Bohan (Jos 15:6; 18:17), the stone of Abel (I Sam 6:15, 18), the stone Ezel (20:19), the great stone by Gibeon (II Sam 20:8), and the stone Zohelath (I K 1:9). Finally as weights for scales (Dt 25:13; Pro 16:11); and for mills (II Sam 11:21). Large stones were set up to commemorate any remarkable events, as by Jacob, at Bethel after his interview with Jehovah (Gen 28:18; 35:14), and again when he made the covenant with Laban (31:45) by Joshua after the passage of the Jordan (Jos 4:9); and by Samuel in token of his victory over the Philistines (I Sam 7:12). Similarly the Egyptian monarchs erected their *stelae* at the farthest point they reached (*Herodotus*). Such stones were occasionally consecrated by anointing, as instanced in the stone erected at Bethel (Gen 28:18). By a singular coincidence these stones were described in **Phoenicia** by a name very similar to Bethel, *boetulia* (βαυυλια), whence it has been surmised that the heathen name was derived from the scriptural one, or *vice versa* (*Kalisch*). But neither are the names actually identical, nor are the associations of a kindred nature; the *boetulia* were meteoric stones, and derived their sanctity from the belief that they had fallen from heaven, whereas the stone at Bethel was simply commemorative. The only point of resemblance between the two consists in the custom of anointing-- the anointed stones, which are frequently mentioned by ancient writers as objects of divine honor (*Eusebius*; *Pliny*; *Pausanias*; *Bellermann*), being probably aerolites. That the worship of stones prevailed among the heathen nations surrounding Palestine (*Biedermann*; *Hölling*; *Falconet*), and **was borrowed from them by apostate Israelites**, appears from Isa 57:6, according to the ordinary rendering of the passage; but the original admits of another sense *in the smooth* (clear of wood) *places of the valley* and no reliance can be placed on a peculiar term introduced partly for the sake of alliteration. The **eben maskith**, noticed in Lev 26:1 (An *image of stone*), has again been identified with the *boetulia*, the doubtful term **maskith** (compare Num 33:52, *picture*; Ezk 3:12, *imagery*) being supposed to refer to devices engraven on the stone. The statue (**matstsebah**) of Baal is said to have been of stone and of a conical shape (*Movers*), but this is hardly reconcilable with the statement of its being burned in II K 10:26 (the correct reading of which would be **matstsebah**, and not **matstseboth**). Heaps of stones were piled up on various occasions as in token of a treaty (Gen 31:46), in which case a certain amount of sanctity probably attached to them (*Homer*); or over the grave of some notorious offender (Jos 7:26; 8:29; II Sam 18:17). The *white stone* noticed in Rev 2:17 has been variously regarded as referring to **the pebble of acquittal** used in the Greek courts; to the lot cast in elections in Greece; to both these combined, the white conveying the notion of acquittal, the stone that of election (*Bengel*); to the stones in the high priest's breastplate (*Züllig*); to the tickets presented to the victors at the public games, securing them maintenance at the public expense (*Hammond*); or,

lastly, to the custom of writing on stones (*Alford*). The use of stones for tablets is alluded to in Ex 24:12 and Jos 8:32; and to this we may add the guide stones to the cities of refuge (*Schöttge*), and the milestones of the Roman period. Stones for striking fire are mentioned in II Mac 10:3. Stones were prejudicial to the operations of husbandry; hence the custom of spoiling an enemy's field by throwing quantities of stones upon it (II K 3:19, 25), and, again, the necessity of gathering stones previous to cultivation (Isa 5:2). Allusion is made to both these practices in Ecc 3:5 (*a time to cast away stones, and a time to gather stones*). The notice in Zec 12:3 of the *burdensome stone* is referred by *Jerome* to the custom of lifting stones as an exercise of strength, which he describes as being practiced in Judaea in his day (Ecc 6:21); but it may equally well be explained of a large corner stone as a symbol of strength (Isa 28:16). Stones are used metaphorically to denote hardness or insensibility (I Sam 25:37; Ezk 11:19; 36:26), as well as firmness or strength, as in Gen 49:24, where *the stone of Israel* is equivalent to *the rock of Israel* (II Sam 23:3; Isa 30:29). The members of the Church are called *living stones*, as contributing to rear that living temple in which Christ, himself *a living stone*, is the chief or head of the corner (Eph 2:20-22; I Pet 2:4-8).

And pearls. *Pearls* is the word **μαργαρίταις/margaritēs**. We get the word *Margaret* or *Margie*, etc...*CBL* says, The pearl (**margaritēs**) in the ancient Greco-Roman world **was normally placed on the level of precious stones. Pearls were quite expensive**, and because of this the word **margaritēs** later **was used figuratively to denote anything of great worth**. While the Septuagint does not use **margaritēs**, the ancient Jews used the metaphor of pearls to indicate valuable sayings (*Bauer*). In the NT **margaritēs** is used both literally (I Tim 2:9) and figuratively (Mt 7:6). Usually **it indicates something of great worth**, as in Rev 17:4; 18:12,16 when used with precious stones, and in Mt 13:45, 46 in reference to something of exceeding worth. A figurative usage is seen in the proverb (Mt 7:6) that exhorts believers not to cast *pearls* before swine. *McClintock and Strong's Cyclopedia* says,



Pearl-oyster (*Avicula Margaritifera*).

Pearls (**μαργαρίτης**) are frequently mentioned in the NT, Mt 13:45, 46, where the kingdom of heaven is likened unto *a merchantman seeking goodly pearls*. Pearls formed part of women's attire (I Tim 2:9; Rev 17:4). *The twelve gates* of the **heavenly Jerusalem** were twelve pearls (Rev 21:21); perhaps *mother-of-pearl* is here more especially intended. In Mt 7:6 pearls are used metaphorically for anything of value; or perhaps more especially for *wise sayings*, which in Arabic, according to *Schultens*, are called pearls (*Parkhurst*).

There is hardly any mention of pearls in the OT, which I find hard to believe. There is only one mention in Job.

Job 28:18 – No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

Pearls is the word **וַגְּבִישׁ/wəgābîš/gāvîsh**. *CBL* says, Occurring only in Job 28:18, this word appears in a context where in impossibility of placing value upon wisdom is declared. This noun is among the precious stones which can have a set value declared, unlike the pricelessness of wisdom. Precisely what stone is meant is unknown. Traditionally, **the term has been translated as crystal, for lack of more precise data**. There are no Semitic cognates to help unravel the meaning of this noun.

Almost as if to say that pearls was not used at all by the Jews, especially the aristocratic ruling Jews. Well, if that is true, then where did they get the purple clothing from? From the oysters of the sea maybe? Hmmm,

something is not adding up. I am not saying that I do not believe the scriptures. All I am saying is that I find it hard to believe, from these writers, that the Jews did not have pearls, that's all. Either they scrubbed it out of the translations of scripture or they are hiding it. Well it does say that they regarded pearls as costly stones, so that may be one reason. And if you will notice from all these source that they do not make mention of who this is, they definitely do not even hint that it is Jerusalem. *Exposition of the Book of Revelation by William L Roy* says, *Arrayed in purple and precious stones*. She was ornamented with very valuable stones, and her temples and houses were built of the most costly white marble. This was part of her princely equipage. Their temple houses and persons were adorned with these precious stones, as well as all the other costly ornaments named in the text. Compare Ezk 16 with this verse, and you will find the prophet applies the whole to Jerusalem.

Josephus, when speaking of the temple, observes that there were nine of the gates of the temple on every side covered over with gold and silver, as were the jambs of their doors and their lintels. The first gate of the inner court was seventy cubits high and twenty-four cubits broad; its front was covered all over with gold, as was its whole wall about it: it had also a golden vine about it, from which clusters of grapes hung as tall as a man's height. He also observes that it had golden doors of fifty-five cubits altitude, and sixteen in breadth. But before these doors there was a veil of equal largeness with the doors. It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful (*Josephus, War, book 5, 5:4*). See Jer 4:30; Ezk 16:13; Ex 25:4; 26:31. The same author further observes, when speaking of the stones with which the towers were built, that their largeness was wonderful, for they were not made of common small stones, nor of such large ones only as men could carry, but they were of white marble, cut out of the rock; each stone was twenty cubits in length, and ten in breadth, and five in depth. They were so exactly united to one another that each tower looked like one entire rock of stone, growing so naturally.

Having a golden (χρυσοῦν/*chruseos* – a derivative of χρυσός/*chrusos*) *cup in her hand*. *Cup* is the word ποτήριον/*potērion*. *McClintock and Strong's Cyclopedic* says, (usually *kos*, a *receptacle*; NT ποτήριον, a *drinking vessel*) **denotes originally a wine-cup** (Gen 40:11-21), various forms of which, of different materials, are delineated on the Egyptian and Assyrian monuments. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, **from Egypt and from the Phoenicians**, who were celebrated in that branch of workmanship. Among the Egyptians the forms of cups and vases were very varied, the paintings upon the tombs representing many of most elegant design, though others are equally deficient in the properties of form and proportion. The forms used during the fourth and other early dynasties (1700 B.C.) continued to be common to a late date (*Kenrick*). There are not any representations of cups like the head of an animal (*Bonomi*). Many of the Egyptian vases, cups, and bowls were of gold (*Herodotus*) and silver (Gene 44:2; compare Num 7:84), some being richly studded with precious stones, inlaid with vitrefied substances in brilliant colors, and even enameled. In Solomon's time all his drinking vessels were of gold, none of silver (I K 10:21). **Babylon is compared to a golden cup** (Jer 51:7). Assyrian cups from Khorsabad and Nimroud were of gold and bronze (*Layard; Bonomi*), as well as of glass and pottery. **They were perhaps of Phoenician workmanship**, from which source both Solomon and the Assyrian monarch possibly derived both their workmen and the works themselves. The cups and other vessels brought to Babylon by Nebuchadnezzar **may thus have been of Phoenician origin** (Dan 5:2). On the bas-reliefs at Persepolis many figures are represented bearing cups or vases, which may fairly be taken as types of the vessels of that sort described in the book of Esther (Est 1:7; *Niebuhr; Chardin*). The great laver, or sea, was made with a rim like the edge of a cup (*cos*), *with flowers of lilies* (I K 6:26), a form which the Persepolitan cups resemble (*Jahn*). Similar large vases have been found represented at Khorsabad (*Botta*). The use of gold and silver cups was introduced into Greece after the time of Alexander. The cups of the NT (ποτήριον) were often, no doubt, formed on Greek and Roman models (*Smith*). They were sometimes of gold (**Rev 17:4**). *Colin Brown* says, The request of the sons of Zebedee to sit at Jesus' side in eternity has an apocalyptic-eschatological character (Mt 20:20; Mk 10:35-37; Lk 22:24), but it is striking that Jesus' answer is in no way apocalyptic or eschatological. **It points rather to his death: the cup is understood as the cup of suffering, the baptism as the baptism of death** (Mt 20:22; Mk 10:38). The *cup* of suffering is mentioned again in Mt 26:39; Mk 14:36; Lk 22:42; Jn 18:11. Jesus requested his Father to let the cup of suffering (*potērion*) pass from him. In the OT the cup is a symbol of judgment and retribution (Ps 75:9; Isa 51:17; Jer 25:15).

Full of abominations and filthiness of her fornication. *Abominations* is the word **βδελυγμάτων/bdelugma**. *TDNT* says, From the basic stem with its sense of causing abhorrence. **βδελύσσομαι κτλ. βδελυρός** and its derivatives **βδελυρεύομαι** and **βδελυρία** are often found in the secular field **to denote an improper attitude**, often in connection with such related expressions as **ἀναίσχυντος, μιαρός, θρασύς**. In particular this word group **denotes a shameless attitude**. Also deriving from this stem are the words **βδελύσσομαι, βδελυγμία, βδέλυγμα, βδελυκτός, βδελυγμός**; the last three are not found except in Jewish and Christian literature; **βδελύσσομαι** is a middle passive with accusative in the sense of *to loathe, to abhor*, though it later takes on the more intensive meaning of *to censure* or *to reject*. **βδελυρός** and its derivatives are not found in biblical usage, but the word group associated with **βδελύσσομαι** emerges the more strongly in the LXX. The active form seems to take on the sense of *make abhorrent* or *cause to be abhorred* (Ex 5:21; Lev 11:43; I Mac 1:48) with the classical sense of the middle and the further common sense of *to abhor, to reject*, as also with the true passive of *to come to be abhorred* (Isa 49:7; II Mac 5:8; Sir 20:8). The perfect passive has the sense of *to be abhorrent or unclean* (Hos 9:10; Lev 18:30; Job 15:16; Pro 8:7; 28:9; Isa 14:19; III Mac 6:9). There are also examples of the passive in the sense of *act abominably*. Corresponding to the sense of *to abhor* is **βδέλυγμα**, *the subject of abhorrence*, **βδελυκτός** as a verbal adjective *abhorrent, unclean*, **βδελυγμός** (Nah 3:6). The constructions deriving from the stem **βδελυρ-** are not found in the Bible **because the Bible is not concerned to emphasise the abhorrent nature of things but to describe in a plastic and anthropomorphic expression the attitude and judgement of God in relation to things which He hates**. Fundamental to the concept **βδέλυγμα, βδελύττεσθαι** in the LXX is the fact that God has a contrary mind and rejects; this is the guiding rule for the people Israel. **In the legal parts of the Bible the reference may be to things which are cultically unclean, repugnant or abhorrent, and especially to certain pagan things which are particularly abominable to the God of the OT**. Thus idols themselves may be called **βδελύγματα**. This usage is found in the writing prophets (Jer 13:27; 39:35; 51:22; Ezk 5:9, 11; 6:9), but in them there is an extension which makes **βδέλυγμα** parallel to **ἀνομία** (Jer 4:1; Ezk 11:18; 20:30; Amos 6:8; Ps 5:7; 13:1; 52:1; 118:163; Job 15:16). In the Wisdom literature this development leads to the point where the opposition to paganism disappears and the word simply denotes God's hostility to evil (Pro 8:7; 11:1, 20; 12:22; 15:8, 26; 20:17; 21:27). In Revelation we are more in the sphere of OT and Rabbinic usage, as shown by the fact that **βδελύγματα** in 17:4 are *abominations linked with heathenism*, and by the similar allusion in 21:8. *CBL* says, Members of this word group are related to the word **bdeō**, *to stink, reek*. Cognates include **bdelussō**, *to do something detestable, to feel loathsome*; the adjective **bdeluktos**, *abominable, detestable*; and the noun **bdelugma**, *abomination*. Hebrew terms corresponding to this group include **tô'ēvāh** and **shiqqûts**, the normal OT words for **something detestable, an abomination**. The basic premise of the OT of something detestable is that it goes against God and His will, and **it arouses His wrath**. **The terms are especially associated with idols and idolatry** (Dt 32:16; II K 21:2; 23:13; Jer 8:12; 32:34; Ezk 8:17). The verb **bdelussō** occurs in the NT in reference to those who may abhor idols on the one hand, but who rob temples on the other (Rom 2:22). Rev 21:8 speaks of those excluded from sharing in the blessedness of the inheritance of the world to come; they include, among others, **the abominable ones, the vile**. The noun **bdelugma** describes those who are highly regarded by the people, but who are detestable in God's sight (Lk 16:15). It also **refers to the Mother of Harlots in Rev 17:4, 5** and to the contents of the cup she offers to the peoples of the world. Of particular interest is the expression **abomination of desolation**. Its heritage can be traced back to the OT phrase **shiqqûts m'shômēm**, *abomination of desolation* (Dan 11:31; 12:11). This expression is rendered to **bdelugma tēs erēmōseōs** by the Septuagint (the **abomination that causes desolation**). I Mac 1:54 also reads this same phrase. And the NT picks up on it later (Mt 24:15; Mk 13:14). Dan 8:13 speaks of a destruction and violation of the temple in which the sanctuary and the host are trampled underfoot. Later, **Dan 9:26, 27 foretells the destruction of Jerusalem and the temple by the people of the prince that shall come**. The prophet Daniel must be viewed against the background of Dan 11:31 and 12:11 which **refer to the abomination that causes desolation** to be instituted after the sacrifices and offerings are done away with. Jesus, in His discourse on **the upcoming destruction of Jerusalem and the end times**, pointed to the prophet Daniel's statement about the *desolating sacrilege* (Mt 24:15; Mk 13:14). From what Jesus said it is clear that He did not envision the desecration of the temple which took place during the Maccabean period as the

ultimate fulfillment of Daniel's prophecy. He suggested that the *abomination of desolation* is something future, an event that will take place in the end times.

And filthiness of her fornication. *Filthiness* is the word ἀκαθάρτητος/*akathartēs*. *CBL* says, *Akathartēs* is akin to the adjective *akathartos*, *impure*, *unclean*. It is used regarding unclean spirits particularly in the Synoptic Gospels. *Akathartos* also refers to ceremonial and moral impurities. *Akathartēs*, the noun, occurs only once in the NT (Rev 17:4). Here the *filthiness* or *the unclean things* refers to spiritual immorality. This adjective is composed of *a*, *not*, and the adjective *kathartos* *clean*, *pure*. Among classical writers the original quality of being *unclean* physically extended into cultic, moral, and practical realms. Persons could be ceremonially *unclean*; an individual might be morally *impure*; or, in speaking of objects, something might be *impure* (having impurities) (*Liddell-Scott*; *Colin Brown*). With only a rare exception *akathartos* renders the Hebrew word *tāmē'* *cultically unclean* (Pro 3:32; 16:5; 17:15, *tō'ēvāh*). The distribution of *akathartos* is entirely in keeping with its primary meaning. It makes its first appearance in Leviticus, a book whose major concern involves cultic regulations (Lev 5:2; 7:19; 11:4 and throughout). The concept of ritual *cleanness* or *uncleanness* extended to every aspect of the life of Israel. Disease, sickness, and normal physical functions left an individual *unclean* before God. Many sins, such as homosexuality or adultery rendered the individual *unclean*. Thus the connection between sin and disease (since disease too renders one unclean) was an easy step. At the same time, normal human functions, such as a woman's menstruation (Lev 15:19) or sexual intercourse (I Sam 21:5), meant at least a period of *uncleanness*. In the sacrificial system of Israel offerings fell into two categories: *clean* and *unclean* (Lev 11). *Link* and *Schattenmann* see in this distinction protection against animal worship, i.e., idolatry, because foreign religions often were symbolized by their animal deities (Ezk 4:13; Hos 8:13; 9:3). Even the foreign lands of these idolatrous nations were thus *unclean*. A third understanding of *uncleanness* is detected by *Link* and *Schattenmann*: the prophets extend and spiritualize the cultic concepts, for in criticizing cultic abuses they introduce a concept of purity which has to do with people and their behaviour (Jer 2:23; Isa 6:5). It is only in later Judaism that cultic laws became distorted into a morass of casuistic rules and regulations, prohibitions, and taboos. In such groups as the Pharisees and Essenes of Qumran an obsession with cleansing practices and rituals is apparent (Mk 7; *Josephus*). During this period *cleanness* did not solely involve ritual purity, however. *Akathartos* occurs in the NT 31 times; the majority of these are in the Gospels of Mark and Luke and the Book of Acts. Paul used it only three times, and the Book of Revelation has it four times. In the vast majority of Gospel texts *akathartos* is used to describe the *unclean spirits* cast out by Jesus (Matthew, both times; Mark each of his 11 times; Luke all but one of his 6 occurrences; Acts 5:16; 8:7; Rev 16:13; 18:2). The idea that demons were *unclean* is a typical feature of Hellenistic Judaism. Matthew used the noun *akatharsia* in the cultic sense in 23:27. Elsewhere Luke told of Peter's reluctance to eat *unclean* (ceremonially unclean) food (Acts 10:14, 28; 11:8). Paul's use of *akathartos* in I Co 7:14 is puzzling. In Eph 5:5 he seems to understand the term in an ethical, moral sense, and in II Co 6:17, what might at first glance appear to be a ritual usage is actually more concerned with a moral response. In both Ephesians and II Corinthians one thing is certain; Paul used *akathartos* as a symbol for someone or something outside of God's covenantal care. Paul explained to his Corinthian readers that husbands and wives have a reciprocal, *sanctifying* effect upon their spouses. He was certainly not talking about salvation here; that would not fit in Paul's economy of salvation. On the other hand, Paul did seem to indicate that the believing spouse has a powerful effect upon the unbelieving spouse's position before God. The reason for this may be that to have sexual relations with someone outside of the covenant would have been regarded as the epitome of apostasy (the problem of marrying outside of the covenant in Ezra 9 and 10). Children from such a perceived *unholy* union would have been considered excluded from the covenant by virtue of their parentage. However, Paul wanted to inform his readers that sexual union between believers and nonbelievers does not render the believing spouse *unclean*—excluded from the covenant. Neither does it render offspring *unholy*, because God, in His graciousness, has sanctified the union between the unbeliever and believer in order to keep marriages intact and still permit participation in God's salvation by the believing party. Thus, in I Co 7:14 Paul used cultic language (*sanctified*, *holy* v14); however, cultic cleanness is not the issue. Neither is the child's moral *cleanness*. Paul was addressing *cleanness* in terms of ability to participate in the covenant relationship despite contact with someone outside (i.e., *unclean*) of that relationship.

And of course the word *fornication* is the word *πορνείας/porneia* and we already covered this word earlier in this investigation.

5 – And upon her forehead was a name written, mystery, babylon the great, the mother of harlots and abominations of the earth.

And upon her forehead was a name written. And this reminds me of what Jeremiah said,

Jer 3:3 – Therefore the showers have been withholden, and there hath been no latter rain; and **thou hadst a whore's forehead**, thou refusedst to be ashamed.

A Key to Symbolical Language of Scripture by Thomas Wemyss says, Of old, servants were stigmatized in their forehead with their master's mark (*Martial; Seneca; Plutarch*). That captives, and others whom the ancients reduced to subjection, were thus marked; *Plutarch* tells us that the Athenians marked an owl on their captives. Idolaters, by that ceremony, used to consecrate themselves to their false deities. The marks used on these occasions were various. Sometimes they contained the name of the god, sometimes his particular ensign, as the thunderbolt of Jupiter, the trident of Neptune, the ivy of Bacchus; or, lastly, they marked themselves with some mystical number whereby the god's name was described. Thus the Sun, who was signified by the number 608, is said to have been represented by these two numeral letters XH. These three ways of stigmatizing are all expressed in Rev 13:16, 17. *TDNT* says, From **μετὰ ὠψ**, this means strictly the part of **the forehead between the eyes**, but mostly the whole forehead. In the LXX it is used for **פְּרָצָה**, Ex 28:38; II Ch 26:19; Isa 48:4; Ezk 9:4. always of the human brow. It occurs also at Ex 28:25 for the front of the ephod, and in Jer 9:25 for border. In the NT it is found only in Revelation in three different connections. The servants of God bear on their foreheads the seal (**σφραγίς**) of God, the name of Christ and God (**ὄνομα**). This protects them against divine judgment, against the apocalyptic plagues, Rev 7:3; 9:4; 14:1; 22:4. In contrast the enemies of God allow the **χάραγμα** of the beast, the mysterious number which contains his name, to be stamped on their forehead and one hand. This gives them great opportunities of economic and commercial advance, but brings them under the wrath of God and excludes them from the millennial kingdom, Rev 13:16; 14:9; 20:4. This metaphor, which brings out sharply the externally recognisable distinction between the saved and the lost, and their adherence to two opposing rulers, has three roots. a. There would obviously seem to be a direct allusion to Ezk 9:4: Those who do not take part in idolatry in Jerusalem have **ת** marked on their foreheads by an angel. The Old Hebrew **ת** is in the form of a cross; it is thus the form of cruciform **σφραγίς** which can be most easily inscribed and which is attested also of Isis. Whether there is any connection with the mark of Cain is more than doubtful. We do best to think of the passover sign before the Exodus (Ex 12:13), where those marked are also spared a plague. As regards the sign of the beast, all three passages seem fairly clearly to refer to the **tephillin**, since both forehead and hand are mentioned. If this is so, it would support a certain anti-Jewish trend in Revelation, and the meaning of Rev 13:16 is that he who does not bear the **tephillin** will be boycotted by the Jews. It has been suggested that in the days of Revelation one of the forces behind persecution was Jewish influence at the imperial court from the days of Nero. In the Hellenistic religions **a mark on the forehead was either a sign of adherence to a god or an amulet**. The Egyptian gods have their hieroglyphics on the forehead. This can then be transferred to the priest, who either wears the mask of the god or his head-piece. The cruciform **σφραγίς** on the forehead of the priests of Isis is to be regarded as a sign of adherence. We find amulets with pictures of the cultic gods on the foreheads of the priests of Attis-Cybele. Both senses have a bearing on the signs of Revelation, which were cruciform in the case of believers. Adherence is specifically emphasised in Rev 22:4, the apotropaic aspect in 7:3 and 9:4. It is obvious that both author and readers of Revelation must have seen **similar marks on slaves**. The branding of letters—rarely more than 1 to 3—**on the foreheads of slaves was usually a punishment for running away or other offences**; a delightful inscription from *Epidauros* tells how Aesculapius removed a brand by charming it onto a bandage. Constantly in the papyri we hear of people with an **ὠλή** on the right, left, or centre of the forehead. Freed slaves tried to hide this mark of shame by every possible means, e.g., the cut of the hair. It may be that there is some sense of this in Revelation.

Those who are branded by God are an offence in this world. **In Rev 17:5 the harlot**, who personifies all worldly abominations, whether concretely as Rome or abstractly as a demonic power, bears on her forehead the mark of her true nature in a mysterious **allusion to Babylon**. The basis is the modish custom of Roman harlots, who had their names on bands round their foreheads. The divine must have seen this.

The mother of harlots. *Exposition of the Book of Revelation by William L Roy* says, *The mother of harlots*. The old harlot, and the worst of all harlots. **She brought forth a brood of serpents, a generation of vipers, who were fit fuel for eternal burnings.** If a city, she certainly must be a spiritual harlot, and **an apostate from God** and religion, **and must refer to Jerusalem, and no other**, for it was here our Lord was crucified, **and the two witnesses put to death**. See Isa 1:21; Ezk 16:36; Ps 106:39.

This is what *wikipedia* says what preterism teaches about this verse, Some partial preterists identify *Babylon the Great* (Revelation 17–18) with the pagan Roman Empire, though some, such as N.T. Wright, Scott Hahn, Jimmy Akin, David Chilton, and Kenneth Gentry **identify it with the city of Jerusalem**.

So, among preterists there are divisions, even so among all denominations, they are still a denomination.

Harlots is of course the word **πορνῶν/pornē** and we already covered this word earlier as well. But what we don't know is how many times this exact spelling is mentioned.

Jer 5:7 – How shall I pardon thee for this? **thy children** (*Jerusalem is the mother of these harlot children*) have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the **harlots'** (**πορνῶν/pornē**) houses.

Hos 4:14 – I will not punish **your daughters** when they commit **whoredom** (**πορνεωσιν/porneuō**), nor your spouses when they commit adultery: for themselves are separated with **whores** (**πορνῶν/pornē**), and they sacrifice with **harlots** (**πόρνης/pornē**): therefore the people *that doth not understand* shall fall (*Babylon's/Jerusalem's children shall fall again*).

Babylon/Jerusalem is also *the mother of abominations of the earth*. *Abominations* is the same word and the same exact spelling of v4, **βδελυγμάτων/bdelugma**, and same exact spelling in the following OT verses,

II Ch 36:14 – Moreover **all the chief of the priests, and the people**, transgressed very much after all the **abominations** (**βδελυγμάτων/bdelugma**) of the heathen; and polluted the house of the LORD which he had hallowed **in Jerusalem**.

Jer 16:18 – And first **I will recompense their iniquity** and their sin double; because **they have defiled my land**, they have filled mine inheritance with the carcases of their detestable and **abominable things** (**βδελυγμάτων/bdelugma**).

Jer 44:22 – So that the LORD could no longer bear, because of the evil of your doings, *and* because of the **abominations** (**βδελυγμάτων/bdelugma**) which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

Ezk 7:20 – As for the beauty of his ornament, he set it in majesty: but they made the images of their **abominations** (**βδελυγμάτων/bdelugma**) *and* of their detestable things therein: therefore have I set it far from them.

Ezk 11:21 – But *as for them* whose heart walketh after the heart of their detestable things and their **abominations** (**βδελυγμάτων/bdelugma**), **I will recompense their way upon their own heads**, saith the Lord GOD.

Ezk 20:30 – Wherefore say unto **the house of Israel**, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? **and commit ye whoredom after their abominations** (**βδελυγμάτων/bdelugma**)?

There are many more verses just other spellings. Just search the words “abomination” or “abominations”, it is mentioned 100 times in the OT and according to the context it is mostly about Israel, not the Roman beast. The

beast is just part of the 4 judgments of the Lord on those that were part of the blessings and cursings of the covenant/agreement (sword, famine, pestilence and the beast – Ezk 14:21). Let's continue with Rev 17.

6 – And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And I saw the woman. *Woman* is the word **γυναικα/gunē**. You are either going to love what I am about to present to you or just be shocked and hate it. 99% of the time this spelling (**γυναικα**) of **γυνή** is mentioned in scripture it is always translated as “wife”.

Gen 2:24 – Therefore shall a man leave his father and his mother, and shall cleave unto his wife (**γυναικα**): and they shall be one flesh.

Gen 4:1 – And Adam knew Eve his wife (**γυναικα**); and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Gen 12:5 – And Abram took Sarai his wife (**γυναικα**), and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Gen 24:4 – But thou shalt go unto my country, and to my kindred, and take a wife (**γυναικα**) unto my son Isaac.

Gen 29:21 – And Jacob said unto Laban, Give *me* my wife (**γυναικα**), for my days are fulfilled, that I may go in unto her.

Mt 1:20 – But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife (**γυναικα**): for that which is conceived in her is of the Holy Ghost.

Mt 1:24 – Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife (**γυναικα**):

Mt 5:28 – But I say unto you, That whosoever looketh on a woman (**γυναικα** – it is actually “wife”, quoted from Ex 20:17...**thou shalt not covet thy neighbour's wife**) to lust after her hath committed adultery (Ex 20:14 – **adultery is between two married people**) with her already in his heart.

Mt 22:24 – Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife (**γυναικα**), and raise up seed unto his brother.

Mk 6:18 – For John had said unto Herod, It is not lawful for thee to have thy brother's wife (**γυναικα**).

Lk 4:26 – But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman (**γυναικα**, a “wife”) *that was* a widow.

Jn 8:3 – And the scribes and Pharisees brought unto him a woman (**γυναικα**, a “wife”) taken in adultery; and when they had set her in the midst,

I Co 5:1 – It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife (**γυναικα**).

Rev 12:13 – And when the dragon saw that he was cast unto the earth, he persecuted the woman (**γυναικα**, the “wife”) which brought forth the man *child*.

There are tons of more examples, too much to insert here. One must be careful on translating and interpreting this word. So, when it comes to this exact spelling it always means a “wife”. So this woman in Rev 17 is not just a plain woman, but it is specifically a “wife”. This is another red flag in christianity and their futuristic teaching, when pinning Roman Catholicism as the whore. I was not making this stuff up about Jerusalem, the wife of the Lord being the whore of Revelation. *CBL* says, In classical Greek the word **gunē** may mean *feminine, mistress, or lady, woman, wife, virgin* as well, or *mortal woman* as opposed to a goddess. In the Septuagint **gunē** means **woman or wife**, primarily translating the Hebrew word **ishshāh**. In the NT and the Early Church the idea of woman is dealt with and developed more fully. **The word gunē still means woman or wife.** *TDNT* says, In general Greek from the time of *Homer*, as also in the LXX and the NT, **γυνή** denotes **a**. the *female* as distinct from the male: **ανδρες και γυναικες** Acts 5:14; 8:3; **γυναικο**, I Co 7:1; **γυνη**, Jn 16:21; **γυναικων**,

Mt 11:11, Gal 4:4; Mk 5:25; Lk 15:8; **b. the wife:** γυναῖκες, *Xenophon*; Dt 13:6; Mal 2:14; Lk 1:5; I Co 7:2; Eph 5:22; Col 3:18; I Pet 3:1. So also Mt 5:28: **the wife of another**, and I Co 9:5: γυναῖκα, *to take a fellow-Christian around with one as wife*. Similarly in I Co 7:27 the reference is to a wife rather than one who is spiritually affianced. I Co 5:1: γυνή, *step-mother* (Lev 18:8, 11). By Semitic **marriage law the bride is already called γυνή**, Gen 29:21; Dt 22:24; Rev 21:9; cf. 19:7; Mt 1:20, 24. In Lk 2:5, however, γυναῖκι is a later conflation. On γυνή χήρα for **widow** Lk 4:26.

If one keeps reading the *TDNT*, you will notice that the whole article is mainly about “marriage”. So γυνή is mostly a word used for **a married woman**. So, this γυνή in Revelation 17 is about a married woman. Just as I stated before, this is about Jerusalem, the only woman that was married to the Lord, that became a whore. So, we have to exclude Rome or Roman Catholicism out of the picture of prophecy as far as them being the whore. Rome is not spiritual Babylon and was never married to the Lord. Why would the Lord destroy and burn a whore that had no covenant with him? It just doesn’t logically add up. Shame on christianity for not doing their homework.

Drunken with the blood of the saints. *Drunken* is the word μεθύουσιν/*methuō*. *CBL* says, In classical Greek the *methuō* word group (*methuskomai*, *methē*, *methusos*) is used literally of *drunkenness* or *intoxication*. Equally significant is the figurative sense. **To be drunk is to be so full of something as to lose focus and rationality**. It signals the excess of something and its debilitating effect. The Septuagint also uses *methuō* and its cognates for literal drunkenness (Gen 9:21; Pro 20:1; Isa 19:14; Ezk 23:33; Joel 1:5). Figuratively the verb *methuskō* describes the sword of the Lord which is *drunk* from the blood of those slain by His wrath (Isa 34:5-7). In Ps 65:9, 10 *methuō* depicts the heavy, soaking, refreshing rain of God which sustains the earth. Here we see the idea of saturation emerge with a positive connotation. The NT witnesses to six instances of *methuō*. Figuratively it refers to **the intoxication of the cohorts of the great prostitute**. These have been seduced by lust for **power, influence, and money**. Their desires, like strong drink, have **affected their ability to see clearly or to reason rationally** (Rev 17:2). **The prostitute herself is drunk from the blood of the saints**. This speaks of the excessive slaughter of God’s people (Rev 17:6). Ordinarily, however, a literal use of the verb appears. A negative connotation underlies most instances (Mt 24:49; I Th 5:7; cf. Jn 2:10; see also the vice lists of Rom 13, Gal 5). *TDNT* says, μέθη, μεθύω, μέθυσος, μεθύσκομαι, All these words are mostly used **a.** in the literal sense. μεθύω, *to be drunk*, *Homer; Pindar: μεθύων, Euripides; Epictetus*; the opposite is νήφω, *Plato (μεθύοντας ἢ και νήφοντας); Aristotle: μεθύοντας, Epictetus*. Hence μεθύσκω means *to intoxicate, to make drunk*, mostly passive *to get drunk, Herodotus; Xenophon: μεθύσκειται, Plato. μέθυσος, drunk (with wine)*. In early literature use is restricted to the feminine sex, *Aristophanes: μεθύσθην*, but from *Menander* it is used of both: *Plutarch: μέθυσσε, Lucianus: μέθυσος. μέθη, drink*, mostly *over-rich drinking, Plato: μέθης*, often **intoxication, drunkenness**: *Herodotus: μέθης, Xenophon; Sophocles: μέθη, Democritus; Plato: μέθης, Plato: μέθαις, Aristotle: μέθην, Epictetus: μέθης* (bursting with undigested delicacies and drunkenness). In *Plato* *drinking* is a means of education to test and develop σωφροσύνη. For Plotin. intoxication with nectar (μεθυσθει `ς του νέκταρος) on the basis of *Plato* is used to describe the state of mystical enthusiasm and union with the deity. In the LXX all the words occur **a.** in the literal sense. Thus μεθύω, Gen 9:21; Isa 19:14; 28:1; Joel 1:5; I Mac 16:16 etc. μεθύω can also be used for what is dry being blessedly saturated with moisture (rain), Isa 55:10. μεθύσκω occurs in Pro 23:31: μεθύσκεσθε. μέθυσος is used for the drunkard in Pro 23:21; 26:9; Sir 19:1; 26:8; 4 Mac 2:7. μέθη means drunkenness in Isa 28:7; Ezk 23:33; Pro 20:1. *Josephus* has μεθύσκομαι in the literal sense and μεθύω. **b.** In the figurative sense we do not find μέθυσος or μέθη, but for μεθύσκω, Isa 34:5: **ήμεθύσθη; αίμα** is often the intoxicating drink, Isa 34:7; 49:26; μεθυσθήσονται, Song 5:1; Nah 3:11 also Isa 51:21. Figuratively μεθύσκω can often be used for a refreshing drink: μεθύσω, *I will refresh the souls of the priests*; 38:25: **ήμεθύσα**, in the sense of Hellenistic mysticism. In *Philo* we find only μεθύω and μέθη, **a.** in the literal sense. μεθύειν. μεθύειν means **to get drunk with wine**. Similarly μέθη means *intoxication*. **Wine and drunkenness belong together**. Like sleep, this μεθύειν is the mark and symbol of the blind and ignorant man who is sunk in the material world, while the man of vision is sober (νήφων). μέθη means **άναισθησία** in the body and **άγνοια** in the soul. Yet *Philo* commends μέθη and μεθύειν for the wise man as the drinking of wine, not to excess nor unmixed. This

intoxication does not harm virtue, but the effect of **μεθύειν** depends on the one who drinks. *Philo* also uses **μεθύειν** and **μέθη β.** in the figurative sense. In the NT we find **μέθυσος** (*drunkard*) only in the lists of vices in I Co 5:11 and 6:10, and **μέθη** (*drunkenness*) only in similar lists in Rom 13:13; Gal 5:21. **μεθύω** and **μεθύσκομαι** are mostly used literally in the NT for *to be drunk* and *to get drunk*. In Rev 17:2 the inhabitants of earth are accused of being drunk with **the wine of their whoredom, i.e., idolatry**. There can be no doubt that **μεθύσκεσθαι** is used symbolically here, though the vividness of the image is fully grasped only if we also catch an allusion to the orgiastic nature of Hellenistic cults. **μεθύω** is unequivocally metaphorical in 17:6. Here in the familiar LXX figure **the woman is drunk with the blood of the saints** and the blood of the witnesses of Jesus.

And I saw the woman (the wife) *drunken with the blood of the saints*. *With* is the word **ἐκ/ek**. *With* is a bad translation. *CBL* says, In its simplest definition **it means from, away from or out of**. But under different circumstances the preposition has different shades of meaning. It particularly **denotes the point of departure** or separation such as *to rise from (ek) the dead* (Jn 12:1, 9, 17; Acts 3:15; 4:10). **Out of (ek) Egypt have I called my son** (Hos 11:1; Mt 2:15) should also be understood in this way.

The blood of the saints. *Saints* is the word **ἁγίων/hagios**. But this is not just talking about the blood of the saints, but of the prophets as well. Same exact spelling for these verses

Acts 26:10 – Which thing I also did **in Jerusalem**: and **many of the saints** (**ἁγίων/hagios**) did I shut up in prison, having received authority from the chief priests; and when **they were put to death**, I gave my voice against *them*

Rev 13:7 – And it was given unto him **to make war with the saints** (**ἁγίων/hagios**), and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Rev 16:6 – For **they have shed the blood of saints** (**ἁγίων/hagios**) **and prophets**, and thou hast given them **blood to drink**; for they are worthy.

Rev 18:24 – And **in her was found the blood of prophets, and of saints** (**ἁγίων/hagios**), and of all that were slain upon the earth (upon Jerusalem).

And let's add these verses as well.

Gen 4:10 – And he said, What hast thou done? the voice of **thy brother's blood** (*Abel's was a saint*) crieth unto me from the ground.

Gen 9:6 – Whoso sheddeth man's blood, **by man shall his blood be shed**: for in the image of God made he man.

Num 35:33 – So ye shall not pollute the land wherein ye *are*: **for blood it defileth the land** (*or the land/earth of Jerusalem*): and the land cannot be cleansed of the blood that is shed therein, **but by the blood of him that shed it**.

II K 24:4 – And also for **the innocent blood that he shed**: for **he filled Jerusalem with innocent blood** (*King Manasseh did this*); which **the LORD would not pardon**.

Isa 1:15 – And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: **your hands are full of blood** (*speaking of Jerusalem*).

Isa 26:21 – For, behold, the LORD cometh out of his place **to punish the inhabitants of the earth** (*of the land of Jerusalem*) for their iniquity: the earth (*the land*) **also shall disclose her blood**, and shall no more cover her slain.

Jer 2:30 – In vain have I smitten your children; they received no correction: **your own sword hath devoured your prophets**, like a destroying lion.

Jer 26:15 – But know ye for certain, that if ye put me to death, **ye shall surely bring innocent blood upon yourselves**, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

Lam 4:13 – For the sins of her prophets, *and* the iniquities of her priests, that have **shed the blood of the just** in the midst of her (*of Jerusalem*),

14 – They have wandered *as blind men* in the streets, they have **polluted themselves with blood**, so that men could not touch their garments.

Dan 7:21 – I beheld, and **the same horn made war with the saints** (*ἀγίων/hagios*), and prevailed against them;

Mt 23:35 – That upon you may come **all the righteous blood shed upon the earth** (*upon Jerusalem*), from the **blood of righteous Abel unto the blood of Zacharias** son of Barachias, whom ye slew between the temple and the altar (*in Jerusalem*).

Lk 11:50 – **That the blood of all the prophets**, which was shed from the foundation of the world, **may be required of this generation**;

51 – From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, **It shall be required of this generation**.

Acts 22:20 – And when **the blood of thy martyr Stephen** was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

Rev 19:2 – For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and **hath avenged the blood of his servants at her hand**.

And with the blood of the martyrs of Jesus. Witness is the word **μαρτύρων/martus**. *CBL* says, For the classical authors ***martus* denoted a witness**, especially a legal witness. **The witness was one who preferably had seen something**. Greeks believed that **hearing was a less reliable testimony than seeing**, even in the religious context. For the translators of the Septuagint ***martus* essentially replaced the Hebrew term 'ēdh, witness**. **The role of the witness was primarily legal here too**. Thus two or three witnesses were necessary before the death penalty could be carried out (Dt 17:6; 19:15); moreover, **the witnesses were to be the first to mete out the penalty** (v7). God was often invoked as a *witness* (Gen 31:44; I Sam 12:5, 6; 20:23; Ps 89:37; Jer 42:5). And God himself called witnesses (Isa 8:2; 43:10,12). In contrast to the Greeks, Israel regarded *hearing* as a major medium of God's revelation (Dt 6:4). Lying was especially despised in the religion of Israel. **The false witness is one of the six things hated by the Lord** (Pro 6:19). Such criminal actions will not go unpunished (Pro 19:5, 9; 21:28). *Thayer* gives us a typical arrangement of the NT uses in three senses: **legal, historical, and ethical** (*Greek-English Lexicon*). **In the legal sense** (Mt 18:16; 26:65; Mk 14:63; Acts 6:13; 7:58; II Co 13:1; I Tim 5:19; Heb 10:28) **it carries the literal value of witness**, including the reference to false witnesses in Acts 6:13. The plural is very common in writings to introduce the names of *witnesses* to any contract or legal document. **In the historical sense** (Acts 10:41; I Tim 6:12; II Tim 2:2; Heb 12:1) **the witness is an observer of a historical event**. **In the ethical sense** those who undergo a violent death as martyrs are called *witnesses of Jesus* (Acts 22:20; Rev 2:13; 17:6). These were willing to seal their testimony with their blood. *TDNT* says, **μάρτυς** would seem to **come from the root *smēr***, *to bear in mind, to remember, to be careful* cf. the Greek **μέριμερος** *that which demands much care or deliberation; he who considers or deliberates much*: then **μερμαίρω, μερμηρίζω**, *consider, deliberate, hesitate*, **μερμινάω, μέριμνα**, the Latin *memor, memoria*. Hence **μάρτυς** was probably **one who remembers, who has knowledge of something by recollection, and who can thus tell about it**, i.e., **the witness**. To the verb **μαρτυρεῖν** applies something which is true of verbs in **-έω** formed from nouns and adjective of all declensions, namely, that they denote a state or habitual activity, but can often take on transitive significance. **μαρτυρεῖν** thus means *to be a witness, to come forward as a witness, to bear witness to something*. The secondary noun **μαρτυρία**, whether referred to **μάρτυς** or **μαρτυρεῖν**, has in the first instance, like most such nouns, an abstract significance: the bearing of witness. But it can then mean the witness thus borne. On the other hand, **μαρτύριον**, like other nouns in **-ιον**, is more concrete and denotes witness from the more objective standpoint as the proof of something. Any **μαρτυρία** can become **μαρτύριον**, but not conversely. **μαρτυρία** and **μαρτύριον** are related.

These witnesses were those that **heard and saw Jesus**. No one in our day and time has heard nor seen the Lord. So this is not about us 2000 years later, no sir.

And when I saw her (*when I saw Jerusalem, the wife*), *I wondered with great admiration*. *Wondered* is the word **ἐθαύμασα/thaumazō**. And *admiration* is **θαῦμα/thauma**. *CBL* says, In classical Greek **thaumazō**

means *to wonder, marvel at, honor, admire*. Less frequently the word was used with the meaning *to worship*. **Thaumazō** as a human response to the manifestation of the power of a deity is seen in the Homeric epics and other works dealing with aspects of Greek religion. In the Septuagint **thaumazō** is used to translate a relatively large number of unrelated Hebrew words. It is used to stand for Hebrew words meaning **pure astonishment** and for words that add **the idea of fear or even horror along with the astonishment**. The wide range of uses for **thaumazō** in the Septuagint is seen in the Book of Job. Job spoke of **the terrified astonishment** of his comforters as they saw his suffering (21:5), but there is also *wonder* at the help and blessing that came to Job after his suffering (42:11). **Thaumazō** occurs 46 times in the NT, with 33 of the 46 appearing in the Gospels, usually as a description of **human reaction to the healing activity and miraculous power of Jesus**. As in the use of **thaumazō** in the Septuagint, some of the NT usages **include the element of fear** while others do not. In recording the stilling of the storm on Galilee, Matthew wrote of a reaction of astonishment (8:27), Mark noted the response of fear (4:41), and Luke recorded both responses separately (8:25). There are two accounts which reflect astonishment experienced by Jesus: the unbelief of Nazareth citizens (Mk 6:6) and the faith of the centurion (Mt 8:10; Lk 7:9). In classical Greek **thauma** describes **that which causes astonishment and amazement by its appearance**. It could mean both *admiration (wonder)* and a *miracle (or marvel)*. The word and its related word forms occur frequently in accounts of travel, in stories of extraordinary events, and in accounts of natural marvels. The word is **often linked with the mighty acts of a deity**. In addition, **thauma** is sometimes **found in burial inscriptions** from the classical period (*Moulton-Milligan*). In the Septuagint **thauma** appears only four times, all of them in Job (17:8; 18:20; 20:8; 21:5). In all four instances the word expresses, like the Hebrew words it translates, **the horror which envelops those who must watch the judgment of God fall**. **Thauma** is found only twice in the NT (II Co 11:14; Rev 17:6). Both instances are compatible with the usage of the word in classical Greek. **The wonder of astonishment** that John experienced as he saw the woman named Babylon was **caused by a partially inexplicable sight**. The fact that supernatural elements were portrayed by the sight contributed to John's reaction. Such astonishment and amazement is usually described in the NT through the word group **thaumazō**. The word **teras**, on the other hand, places emphasis on the extraordinary in the sense of something that has been done, not merely seen. Throughout the Book of Acts there are many examples of signs and *wonders* confirming the gospel (Acts 2:22, 43; 5:12; 6:8; 7:36). The originally nonreligious word **sēmeion** stresses the function of an event as a sign of something more significant than the event itself. *TDNT* says, **θαυμάζειν** and the underlying **θαύμα**, whose root is linked with **θέα**, **vision**, and **θεάομαι**, **contemplate**, are common from the time of *Homer* and *Hesiod*. The adjective **θαυμάσιος**, attested from the time of *Hesiod*, is preferred by Atticists to the verbal adjective **θαυμαστός**, which is found from the time of the Homeric hymns. In Hellenistic Greek, including the LXX, there is no material difference between them in spite of *Plutarch* **θαυμαστά**, **θαυμάσια**. In the first instance the verb means **to be astonished**, and it often expresses an attitude of criticism, doubt or even censure and rejection, though **it may also express inquisitiveness and curiosity**. It is followed by **εἰ** when the cause is uncertain and by **ὅτι** when it is known. Secondly, the verb means *to wonder at, to look on with astonishment*, followed by a subsidiary clause with **ὡς** or **τινά, τί, τινός τι, περί** and rarely **τινί**. From this derive the senses of *to esteem, to admire, to honour*. **θαύμα** can mean both *admiration (Homer; Sophocles)* and also *miracle (Homer)*. **Miracle as a sudden and unexpected phenomenon evokes astonishment, often a sceptical surprise and critical and receptive observation (Hesychius, Herodotus)**. But **there is also an element of fear, of awe at the unknown** and of respect for the mysterious (*Sophocles*). Thus the adjective **often expresses that which is surprising or noteworthy or incomprehensible**.

7 – And the angel said unto me, Wherefore didst thou marvel (ἐθαύμασας/**thaumazō**)? I will tell thee the mystery of the woman (γυναικός/**gunē**), and of the beast (θηρίου/**thērion** – Roman Empire) that carrieth her, which hath the seven heads (*the Herods*) and ten horns (*the Ceasars*).

And of the beast that carrieth her. Carrieth is the word **βαστάζοντος/bastazō**. *TDNT* says, **βαστάζω**, Found in the NT 27 times, 8 in Luke, often parallel with **αἶρω** or **φέρω**. Relatively rare in the LXX, the equivalent of **שָׂרַף** as **βάσταγμα** is of **שָׂרַף**. Corresponding Hebrew terms accusative to *Schlatter* are **סבל** and **טען**. The basic meaning is uncertain. In the NT it means **a. to lift up** (Jn 10:31), **b. to bear away** (Jn 20:15), *to pilfer*

(Jn 12:6; cf. *Josephus*: Laban to Jacob: **βαστάσας**). Since **carrying is an exertion of power** and thus includes an exercise and application of will, **the word takes on ethical and religious significance**, as in *Epictetus*: **βαστάσαι**; The metaphor **τον σταυρον βαστάσαι** originally denotes the outward carrying of the cross by Jesus (Jn 19:17), then the personal attitude of the disciples (Lk 14:27). Similarly **βαστάσαι** at Acts 15:10. Often the meaning is *to bear* (Jn 16:12; Rom 15:1; Gal 5:10; 6:2, 5). *CBL* says, The basic and most frequent translation of this word is **to bear or carry**. The exact sense of the word is determined by the context and the object to be **carried or borne**. In classical Greek it exhibits considerable flexibility. It is used of the action of **lifting up or raising**, both literally of things and metaphorically, i.e., **to exalt**. In the sense of **to carry**, the word can take on the meaning of *to hold*, literally in the hands or figuratively in the mind. Similarly in the sense of *to bear* it can mean *to endure* or *to yield* (bear crops). Sometimes the action is descriptive of something being *carried off* or *taken away* in theft. Finally, it is used of the physical *touch* or *embrace*. These various meanings continued into Koine Greek. Numerous citations carry the sense of *to pilfer* or *steal*. **Bastazō** also exhibits the meaning of *to take off* or *remove* and acquires the new meaning of *to wait* or *hold out* (*Moulton-Milligan*). The word is rarely used in the Septuagint. It translates the Hebrew **nāsā'**, *to lift up*, and **nātāh**, *to extend* or *stretch out*. Thus in addition to the literal meaning of *to carry* (Ruth 2:18) and the figurative sense of *to endure* (II K 18:14), the word is used of Samson *stretching* himself against the Philistine temple (Jdg 16:30). The NT reflects the broad historical usage of the word. It appears 27 times, most often as a virtual synonym of the Greek **pherō**, *to bear/bring*. It carries the classical meaning of *to pick up* (Jn 10:31), carry (Jn 19:17), *endure* (Mt 20:12), *remove* (Mt 3:11), and even the common Koine sense of *to steal* (Jn 12:6).

8 – The **beast** (**Θηρίον**/**thērion**) that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth (in Jerusalem) shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Is not or *be not* or *was not* according to the context of scripture is a term that meant the person, place or thing is dead.

Gen 5:24 – And Enoch walked with God: **and he was not**; for God took him.

Gen 42:13 – And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, **and one** (referring to Joseph) **is not**.

Gen 42:32 – We *be* twelve brethren, sons of our father; **one is not**, and the youngest *is* this day with our father in the land of Canaan.

Gen 42:36 – And Jacob their father said unto them, **Me have ye bereaved of my children: Joseph is not**, and **Simeon is not**, and ye will take Benjamin *away*: all these things are against me.

Jer 49:10 – But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, **and he is not**.

Rom 17 – (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which **be not** as though they were (alive).

And shall ascend out of the bottomless pit. This is the same beast in this verse

Rev 11:7 – And when they (the two witnesses, John and the messiah) shall have finished their testimony, **the beast that ascendeth out of the bottomless pit** shall make war against them, and shall overcome them, and kill them.

Just a reminder, as mentioned earlier, that these two witness are called prophets (#1), and Paul said in I Co 13 that prophecy is done away with, making prophets done away as well (#2), and (#3) the Lord said the following, *it cannot be that a prophet perish out of Jerusalem* (Lk 13:33). If you are self proclaimed prophet or if there are any prophets today, then they must be killed **in Jerusalem**. The Lord also said, *O Jerusalem*,

Jerusalem, which killest the prophets (Lk 13:34, Mt 23:37). So if these prophets are still future prophets, then they must be killed in Jerusalem and you must contradict all of what Paul and the Lord said.

Shall ascend is the word *ἀναβαίνειν/anabainō*. This exact spelling is used in these verses

Acts 15:2 – When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should **go up** to Jerusalem unto the apostles and elders about this question.

Acts 21:4 – And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not **go up** to Jerusalem.

Acts 21:12 – And when we heard these things, both we, and they of that place, besought him not **to go up** to Jerusalem.

CBL says, Among classical writers *anabainō* enjoyed a diversity of use. It means **to go up** in its basic sense (from *ana*, up + *bainō*, go), but from that it had some special usages. It **describes the action of embarking on a ship**, and **it is especially used of mounting something**, such as a horse. **The rise of flood waters could be conveyed by anabainō** as could the *growth (shooting up)* of plants. In reference to events or circumstances it describes their *coming to an end (Liddell-Scott)*. For the translators of the Septuagint *anabainō* played a strategic role. It translated over 20 Hebrew words or constructions; however, the term *‘alâh*, go up, ascend, climb, mount, predominates. It follows the classical breadth of meaning (Gen 13:1, of Abraham **going up** from Egypt; Gen 41:22, of the growth of grain seen by Joseph in his dream; Ex 19:3, of Moses’ **ascending** to the mount of the Lord; Num 9:17, of the cloud which *lifts* from over the tabernacle). In the NT the basic definition of *anabainō* is **ascend**, or **come/go up**. On many occasions the word functions in its simplest sense; for instance, one *goes up* into a ship (Mt 14:32); Joseph *went up* from Galilee (Lk 2:4); a fish was *brought up* (i.e., caught, Mt 17:27); and a thought may *come up* (I Co 2:9). Since Jerusalem is one of the highest elevations in Palestine, Biblical writers invariably spoke of **going up** to Jerusalem (25 times). Likewise, Jesus *goes up* into the mountain to pray or proclaim the Good News. Some have found a spiritual meaning here. The term also describes the ascending prayers of believers to God (Acts 10:4; Rev 8:4) which recalls the ascending smoke of incense as an offering to God. *Anabainō* assumes a special theological import when used of **ascending** into heaven; this is especially true when speaking of Christ’s ascension. In John’s Gospel the ascending/descending (*anabainō/katabainō*) motif is one of the more prominent themes. In the great declaration of Jn 3:13 it is said that no one has ascended to heaven but the One who came down (*katabainō*), the Son of Man. The word appears in Jn 6:62 where Jesus stated that **they will see the Son of Man ascend** to where He was before. Peter’s Pentecost sermon points out that David did not ascend into heaven—he was laid in a tomb and rests with his forefathers—but Jesus is of whom the Psalm speaks (Acts 2:34). Paul made a play upon *anabainō* in Eph 4:8-10 where after citing Ps 68, he applied it to Jesus on the basis of no one except Christ has ascended (*anabainō*) into heaven because He is the only one who has descended (*katabainō*). Paul regarded this as a messianic prophecy. In the book of Revelation *anabainō* is used of John who was caught up to heaven to get a view of the eternal world (4:1). It is also used of the two slain witnesses who ascend into heaven as their enemies look on (Rev 11:12). But *anabainō* is also used in negative contexts. The Beast, the Antichrist, comes up from the sea (Rev 13:1) and from the abyss (11:7). Another beast comes up from the earth (13:11). A shocking expression is used in Rev 14:11 and 19:3 where it is said that the smoke of God’s judgment *ascendeth up for ever and ever*. The word *anabainō* is also used of the angels of God ascending and descending upon the Son of man (Jn 1:51). This passage has as its background Jacob’s dream of the ladder that reached to heaven (Gen 28:12), and foretells that God’s divided creation in the fullness of time shall again be united in Jesus Christ (Eph 1:10). *Colin Brown* says, *anabainō* is found from *Homer* on. The root-word, *bainō*, which is absent from the NT, means **to go, walk** (the NT substitutes *erchomai*; **come**). The compound *anabainō* indicates **movement towards a destination: to go up, mount up, ascend, grow up**. The spatial meaning predominates; one climbs a mountain, mounts a platform, goes upstairs. If the destination is a holy place, the going up involves performance of some cultic act. A man goes up to the temple (situated on a higher level) to pray; the mystic is promised ascent to the world of the gods, heaven or Olympus (*Mithraic Liturgy*). In the LXX *anabainō* most

frequently renders *'ālâh* (go up, ascend, climb) and is used particularly of going up to the mountain of God, the sanctuary and Jerusalem (Ex 34:4; I Sam 1:3; II K 19:14). In Gen 28:12 Jacob's dream pictured a ladder, or more precisely a ramp or stair-like pavement, which, in accordance with the ancient concept of the world, led up to the gate of heaven. This was the place where intercourse between the earth and the upper divine world took place. God's messengers were going up and down, fulfilling divine commands or supervising the earth (G. von Rad). In Jon 2:7 descent into the underworld signifies condemnation and death, and ascent signifies pardon and life. The NT retains the basic spatial sense: to climb a mountain, or go up to Jerusalem for the Passover (Lk 2:4; 18: 10; Jn 7:8; Acts 3:1; Gal 2:1). *Anabainō* occasionally denotes the growth of plants (Mt 13:7; so also occasionally in the LXX, Gen 41:5), and metaphorically the rise of ideas (Lk 24:38; I Co 2:9) and the ascent of prayers to God (Acts 10:4).

The bottomless pit is the word ἄβυσσος/*abussos*. TDNT says, A description of the underworld as a. the place of imprisonment for disobedient spirits (Lk 8:31; Rev 9:1, 2, 11; 11:7; 17:8; 20:1, 3) and b. the realm of the dead (Rom 10:7). ἡ ἀβύσσος (originally adjective to a γῆ which is to be filled up but is never completely covered = unfathomably deep) is used in later Greek to describe the depths of original time, the primitive ocean, and the world of the dead. In LXX it is mostly used for תְּהוֹמֹת, which in the OT describes the original flood or floods of water, and is once used in the plural to denote the realm of the dead (Ps 71:20). In later Judaism תְּהוֹמֹת signified 1. the original flood; 2. the depth of the earth, or interior of the earth, in which are corpses causing defilement; and 3., under the influence of Persian and Hellenistic conceptions, the place in which runaway spirits are confined (Jub 5:6; Enoch, 10:4, 11; 18:11. etc.; Jd 6; II Pet 2:4). In the NT 1. ἀβύσσος is thought of as a prison for spirits (Rev 9:1; 20:1, 3 κλείς). A well-like abyss forms the entrance, from which when it is opened there ascends the smoke of hell-fire (Rev 9:1-2). Its inmates until their release in the tribulation before the end are Antichrist (Rev 11:7; 17:8), the prince of the underworld (Rev 9:11 Ἀβαδδὼν), demons (Lk 8:31) and scorpion centaurs (Rev 9:3). After the *parousia* Satan will be shut up in it during the millennial kingdom (20:1, 3). The fact that God has power and control over the world of hostile spirits is clearly expressed in this idea of a spirit prison. 2. Rom 10:7 the term תְּהוֹמֹת (LXX ἀβύσσοι, Ps 106:26) signifies the realm of the dead, descent into which is contrasted with ascension into heaven. CBL says, The classical understanding of *abussos* is as an adjective meaning *bottomless, unfathomed, without limits*. There is no classical understanding of *abussos* as a particular place or region (*the abyss*); this takes place only later (*Diogenes*) (*Kittel*). Outside of the NT (and possibly later rabbinic material) it is common as a substantive only in later papyri (*Moulton-Milligan*). It is likely that *abussos* assumed the senses found in the Septuagint and NT under the influence of the Akkadian word *absu* (or *apsu*). Similarity in concept and sound may have prompted the Greek speakers in the Hellenistic period to make the equation. *Absu* could refer to the Subterranean waters, the ocean or sea, the netherworld, or the abode of demons (*Assyrian Dictionary, apsu*). *Absu* was also the name of a primordial god. All of these senses for *abussos* are found in the Septuagint or NT yet are entirely absent in the earliest extant occurrences of the word in classical Greek (*Herodotus, Aeschylus, Euripides*). In the Septuagint *abussos* occurs some 33 times in canonical material. Almost always it replaces the Hebrew word *t'hôm*, a term often denoting the deep of the primeval ocean (Gen 1:2) or the depths of the sea (Ex 15:5, not *abussos* here), or some kind of subterranean water (Dt 8:7) (*Holladay, Concise Hebrew and Aramaic Lexicon*). *Abussos*, too, denotes the primordial deep (Gen 1:2); likewise, it equals the subterranean springs to be found in the Promised Land (Dt 8:7; cf. Gen 7:11; 8:2). The deep of the sea should probably be understood in a number of texts (Job 28:14; Wisdom of Solomon 10:19; Isa 44:27; Ezk 26:19). It functions metaphorically of the crevices or folds in the skin of leviathan (Job 41:22, 23; cf. v1). The Psalmist exalted the Lord for the exceeding depths of His justice (Psalm 36:6). *Abussos* translates the plural of *t'hôm* in Ps 71:20, and this may be a reference to the place of the dead (*Kittel*). This is somewhat tenuous, however. *Abussos* is also rendered as a plural here, showing the translators did not use *abussos* in the technical way (*the Abyss*). Thus, to discern in Ps 71:20, 21 a reference to the resurrection would probably be in error. There are two reasons for this: (1) the NT writers did not make use of this text to do so; and (2) the antithetical parallelism in the immediate context is between God's righteousness which reaches to the heavens and the situation of humanity which extends to the depths of the earth. Moreover, *abussos* does not translate *sh'ôl*, the abode of the dead (Ps 135:6; Pro 3:19). Any technical understanding of *abussos* as *the Abyss* in the Septuagint is at best formative. Even those texts which may

seem to hint at a more technical denotation for a place or region are in the later apocryphal writings (Sirach 1:3; 16:18, possibly used of the *place of the dead*). The picture in the NT is somewhat different from what was previously seen, although it certainly has a close relationship to the Septuagint and Hebrew OT. Paul echoed OT passages like Dt 33:13 and Ps 107:26 in Rom 10:7. Here **abussos** concerns the realm of the dead (Ps 71:20) in Paul's understanding, although the Septuagintal usage does not contain this meaning. Lk 8:31 uses **tēn abusson** in speaking of *the abyss* into which the demons in the story about the Gadarene demoniac (parallel in Mt 8:28-34; Mk 5:1-20) asked not to be thrown. Luke, unlike Mark and Matthew who do not read **abussos**, was obviously adopting **abussos** as a term for the *abyss*, which is the place where evil spirits are imprisoned. The author of Revelation also made this connection. The angel of the abyss is **Abaddon** in Hebrew and **Apollyon** in Greek (Rev 9:11). Both of these words convey the idea of *destruction*. In Hebrew **abaddon** is closely related to **Sheol**, the abode of the dead (Pro 15:11; 27:20). **The beast will emerge from the abyss and attack the two witnesses** of the Lord (Rev 11:7; 17:8). Eventually the dragon, that *old serpent, which is the Devil, and Satan*, will be thrown into the abyss by an angel from heaven (Rev 20:1-3). The devil will be locked up in the abyss for 1,000 years (v2 – *no, the devil was bound and loosed around the time of the gospel*).

ἄβυσσος/**abussos** is the same exact spelling in these verses,

Gen 1:2 – And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Gen 7:11 – In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Gen 8:2 – The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

Job 38:16 – Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

Job 38:30 – The waters are hid as *with* a stone, and the face of the deep is frozen.

Job 41:32 – He maketh a path to shine after him; *one* would think the deep to be hoary.

Isa 51:10 – *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Isa 63:13 – That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

The OT word is תְּהוֹם/**tehôm**. **CBL** says, A noun meaning *the depths of the ocean*, **tehôm** occurs in Gen 1:2 and Ps 104:6 in reference to **the deep or primeval ocean** as a pre-creation element. Nevertheless, the deep was not, however, a primary element that God used in creation, for He created the earth from nothing. **Tehôm** is a passive element, not an active one. Elsewhere, **tehôm** is similarly connected with the created world as an element within it (Job 38:16; Pro 8:27). **Tehôm** refers to post-creation waters as well. Gen 49:25 and Dt 33:13 refer to **subterranean springs as the deep** from which God blesses the living. The prophetic occurrence of **tehôm** in Ezk 26:19 refers to the ocean depths that overwhelm Tyre (Ps 42:7; Jon 2:5; Hab 3:10). The great flood of Noah's time was accompanied by the release of waters from the great deep (Gen 7:11; 8:2). The Psalms represent **tehôm** as a monstrous force conquered by God (Ps 33:7). The psalmist spoke of **tehôm** as the depths from which God could rescue his downcast soul. **Tehôm** refers more specifically to the waters of oceans (Ps 107:26). And the psalmist reflected on the depths of the Red Sea traversed safely by the Israelites (106:9). **TWOT** says, A number of times this word is used merely for **a large body of water**. Isa 51:10 and Isa 63:13 **refer to the crossing of the Red Sea** as does Ps 77:16; Ps 106:9, Ex 15:5 and others. There are other references to **the deep waters of the Mediterranean Sea**; Jon 2:5 is clear, probably also Ezk 26:19, Ps 107:26 and others. There are some references to surface springs as coming from the deep waters below. What concept the Hebrews had of ground water we do not know, but they had the practical knowledge to dig wells and find springs in the valleys: Dt 8:7, Ps 78:15. They probably had not thought of a connection of springs with an underlying ocean because of the simple observable fact that oceans are salt and springs are fresh. Springs are more like the rivers they feed. Both **BDB** and **GB** use this word to foster a strange cosmology. **GB** list one meaning as *the Ocean, usually united to the great sea on which the earth rests and from where all the water of the earth comes*. They do not note that Job 26:7 says that the earth is suspended on nothing. Passages alleged by **GB** include Gen 8:2

which simply speaks of sub-oceanic movement; Isa 51:10 and Ezk 26:19 which are not applicable; Ezk 31:4 which refers to ordinary springs and several other verses. They cite Gen 49:25 *the deep that lies below*, but the previous line shows that this is the deep that lies below the heavens above, not below the earth. Dt 33:15 is similar and may be dependent on the Gen poem. In fine, the interpretation of these verses is part of the fallacious cosmology foisted upon the OT by critical scholars and supported by over-literalizing such things as the windows of heaven (better *shuicegates* or *floodgates*) in the flood account. An older treatment of Gen 1:2 found a similarity between *tehôm* of the Gen creation account and the Enuma Elish story in which Tiamat was vanquished by Marduk and from her body earth and heaven were made. It is said that in Gen also there is implied a fight in which the spirit of God rushed on the chaos monster them and thus made the ordered universe. Much of this is tendential exegesis. It is now admitted that linguistically *tehôm* cannot be derived from Tiamat because the middle radical, a laryngeal, is lost in Akkadian and would not be manufactured in a borrowed word. Thus, *ba'al* becomes in Akkadian Bel and is borrowed back in Isa 46:1 as *bel*. Actually Tiamat and *tehôm* come from the same root. The root referred merely to deep waters and this meaning was kept in Hebrew as a noun for water in the deep ocean and deep in the ground. But in the animistic thought of Akkadian it became divinized into the goddess of the ocean, Tiamat.

And go into perdition. *Perdition* is the word *ἀπόλειαν/apōleia*. *CBL* says, In the Greek NT the term *apōleia* is the principal word for *destruction* and *eternal destruction and damnation*. The word group (*apollumi*, the verb) can convey different shades of meaning. Sometimes the group functions literally, at other times figuratively. *Apōleia*, used in conjunction with *apollunai* and *olethros*, has the double idea of (1) *loss, to be lost, to disappear, destruction*, (2) *corruption, destruction, death, ruin*. *Apōleia* is so rich in meaning that it would be impossible to convey its definition in a single English word or expression. *The meaning of the word must be determined from its context*. *Girdlestone's Synonyms of the OT* says, *Avad*, to perish, and in its causative form to destroy, is largely used throughout the OT. The general Greek rendering is *apollumi*; hence the name *Abaddon* (Rev 9:11) is rendered Apollyon, the destroyer. This word is rendered *perish* in about a hundred passages. *When used of persons it generally signifies deaths when used of lands it implies desolation*. The same is the general state of the case with regard to its Greek equivalent in its various forms of *apollumi*, *apōleia*, *olethros*. It is applied to the case of Korah's company, who *perished from among the congregation*, Num 16:33; to the Amalekite nation, which should *perish for ever*, Num 24:20, 24; *it is held out as a threat to Israel that they should utterly perish from off the land of Canaan if they became idolatrous*, Dt 4:26; it is used of the nation's ancestor, *a Syrian ready to perish*, Dt 26:5; it is regarded as the opposite to the prolonging of one's days in the land, Dt 30:18; it is applied to the cutting off of the house of Ahab, II K 9:8; Esther uses it with regard to her apprehension of death as the alternative of success, *If I perish, I perish*, Est 4:16; it is applied to the evaporation of mountain torrents, and to the deceitfulness of friends. Job 6:18; to the memory of the wicked, which dies out of the minds of their survivors, 18:17; to the utter disappearance of the wicked man from the earth, *He shall perish for ever like his own dung: they which have seen him shall say. Where is he?* 20:7; it is used of men perishing for want of clothing (as we say, *perished with cold*), 31:19; it is applied to the *way* or course taken by the wicked in contrast with the way of the righteous, Ps 1:6; it is used of the heathen (as such) perishing out of the land of God, 10:16; it is used of the death of the fool and brutish person who leave their wealth to others, 49:10 of the wicked perishing before the presence of God as wax melteth before the fire, 68:2; of God's enemies (as such) perishing, 92:9; of the heavens perishing whilst God endures, 102:26; of man's thoughts perishing when he dies, 146:4. *In the Book of Proverbs it is regarded as the fate of the liar and the proud in contrast with the exaltation of the righteous*; in Pro 31:6, we are exhorted to *give strong wine unto him that is ready to perish*. In Ecc 7:15, *avad* is applied to a just man perishing *in his righteousness*; and in Isa 57:1, 2, we read, *The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from that which is evil. He shall enter into peace*. These passages are important, as showing that the perishing of the outer man in death is perfectly consistent with the entrance into peace. The word *avad* is also found in the following passages: Isa 60:12, Jer 9:12, 40:15, 48:8, 36, Lam 3:18, Ezk 7:26, Dan 2:18, Joel 1:11, Jon 1:6, 3:9, 4:10, Mic 7:2. The passages which have been cited are fair samples of the whole. They show that *the word refers to the death* of the righteous or the wicked; to *the downfall and dissolution* of nations; *to the desolation* of countries; *to the withering away* of herbage and crops;

to the fading away of strength, hope, wisdom, knowledge, and wealth. The word is applied to man with reference to his whole position upon earth; whilst his future destiny is left apparently untouched by it. A brief examination of the usage of *avad* in passages where it is rendered *destroy or destruction*, will suffice. The word is applied to *the destruction* of temples, images, and pictures (Num 33:62, Dt 12:33); *to defeat* (Jos 7:7); to national *overthrow* (Dt 28:51); and to *the taking away* of life, whether by the hand of man or by the agency of God (II K 10:19; Ex 10:7; Lev 23:30; Dt 7:10, 20; Job 28:22). In Job 26:6, we read, *Hell (Sheol) is naked before him, and destruction hath no covering*; and in Pro 15:11, *Hell (Sheol) and destruction are before the Lord*. These words are here synonymous, and *refer to the locality or condition of those who have died or have been destroyed*; it is evidently implied that, although so far as this world is concerned *they have perished, yet they are still in a state of existence, and are within God's cognizance*. In Ps 88:10, 11, 12, the plaintive question is heard, *Wilt thou show wonders to the dead? shall the dead arise and praise thee? Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? Here the dead, the grave or sepulchre, the state of destruction, the dark, and the land of forgetfulness, are synonymous*; and the Psalmist, in his longing for present help, urges God not to put off his lovingkindness until that time when (for present purposes) it will be too late. In Ecc 7:7, we read, *A gift destroyeth the heart*, that is to say, *bribery destroys a man's moral rectitude*. In this instance the word is used of man's spirit rather than of his outward circumstances. So in Jer 23:1, *Woe be unto the pastors that destroy and scatter the sheep of my pasture*. When the Psalmist speaks of God's destroying his enemies or the wicked, as in Ps 5:6, 9:5, 21:10, he apparently refers to their being destroyed from the face of the earth. *Avad* is rendered *broken* in Ps 31:12, *I am like a broken vessel*; void in Dt 32:28, *A nation void of counsel*; undone in Num 21:29, *Thou art undone, O people of Chemosh*; fail in Ps 142:4, *Refuge failed me*; Ezk 12:22, *Every vision faileth*. It is also translated *lose* in Ex 22:9; Lev 6:3, 4; Dt 22:3; and I Sam 9:3, 20, with reference to a lost ox, sheep, or raiment. In Ps 119:176, it assumes a moral significance, *I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments*; Jer 50:6, *My people hath been lost sheep, their shepherds have lured them to go astray*; Ezk 34:4, *Neither have ye sought that which was lost*; v16, *I will seek that which was lost*. The idea thus represented, and the very word used in the LXX in these passages, are taken up in their deepest significance by Him who came *to seek the lost*, and they are the keynote to a great portion of the truth of the gospel. *ἀπώλεια* in the NT specially represents the lot of those who go on the broad path (Mt 7:13), who set themselves against the Gospel (Php 1:28), who live a carnal life (Php 3:19), who yield to lusts and covetousness (I Tim 6:9), who draw back from Christ (Heb 10:39), who deny the Lord that bought them (II Pet 2:1, the *A.V.* has failed to preserve the connexion between *the destructive heresies and the destruction which ensues*, 3), and wrest the scriptures (II Pet 3:16), and are, in a word, ungodly (II Pet 3:7). *The infliction of this ἀπώλεια is synchronous with the Day of Judgment and the burning of the heaven and earth that now are*, II Pet 3:7; the whole event being prefigured by the destruction that came upon the earth at the deluge, when the then world perished (*ἀπώλετο*), and also by the destruction of Sodom and Gomorrhah. The word also occurs in Mt 26:8, Mk 14:4, with respect to the *waste* of the ointment; in Jn 17:12, of Judas, the son of perdition; of another son of perdition in II Th 2:3; *in Rev 17:8, 11*, of the Beast; also in Acts 8:20 [25:16], and Rom 9:22. The verb *ἀπόλλυμι* is applied to the destruction of physical objects, e.g. wine-skins (Mt 9:17), gold (I Pet 1:7), food (Jn 6:27), and the hair of the head (Lk 21:18). In these cases it is not annihilation that is spoken of, but such injury as makes the object practically useless for its original purpose. It is applied to the destruction of the physical cosmos or world in II Pet 3:6, in exactly the same sense; for as the world was destroyed at the Deluge, so shall it be hereafter; it will be rendered useless as a habitation for man. Nevertheless, as after the first destruction it was restored, so it may be after the second. Again, the word is applied to the perishing or being destroyed from off the face of the earth in death, when the physical frame which is the temple of life becomes untenanted; and a contrast is drawn between the power of those who can bring about the death of the body, and of Him who can destroy both body and soul in Gehenna. Death is spoken of in this sense in Mt 2:13, 8:25, 12:14, 21:41, 22:7, 26:52, 27:20; and probably in Mt 18:14; Rom 2:12, 14:15; and I Co 8:11. The destruction of the body is compared to the disintegration of the seed which falls into the ground and dies. It is dismemberment and dissolution, and renders the body useless for the time being, so far as its original purpose is concerned, but it is not annihilation. The use of the word in the argument in I Co 15:18, is worthy of note; it here implies that, physically speaking, the Christian has perished, if Christ be not

risen. There is not a word here about annihilation of the person (which would continue in Hades), but simply of the blotting out of existence in the body. The word is also largely used in a moral sense, with respect to the inner man, as the opposite of salvation. It is applied to those *lost sheep* whom the Good Shepherd died to save (Mt 18:11; Lk 15:32; compare Isa 53:6). All men are regarded as morally destroyed, i.e. they have failed to carry out the intention for which the race was called into being. To save them from this condition, God sent His Son, and caused Him to be lifted up like the serpent in the wilderness (Jn 3:15, 16), not being willing that any should perish, but that all should come to repentance (II Pet 3:9). Those who reject this salvation have contracted a new responsibility, and are, in a new sense, in the way of destruction (**ἀπολλόμενοι**, I Co 1:18; II Co 2:15, 4:3; II Th 2:10). This final destruction affects evil spirits as well as men. See Mk 1:24, and Lk 4:34, where it is to be observed that whilst one Evangelist records the words, *Art thou come to torment us?* the other says, *to destroy us*. We cannot comprehend what will be the nature of this destruction which affects the spirit or person; but the reading of such solemn words as those uttered by the Lord of Love in Mt 10:28, 39, 16:25, and Lk 9:25, impresses the mind with the idea of the utter rejection and infinite degradation which shall be the lot of those who judge themselves unworthy of eternal life. Not only creation, but also redemption, has failed of its purpose with them. Thus they are not annihilated, but destroyed.

Whose names were not written in the book of life. In the investigative research study of Rev 20, *the book of life* was covered in detail, so for more info on it please read [Revelation 20 - The Thousand Year Reign of King David's Lineage](#).

From the foundation of the world. *Foundation* is the word **καταβολῆς/katabolē**. *CBL* says, **Katabolē** is a noun from **kataballō**, to throw (**ballō**) down (**kata**). *Hauck* observes that **katabolē** is a technical expression in secular Greek for the sowing of seeds. Perhaps in relation to this it also denotes the sexual function of the male (*Kittel*). In papyri **katabolē** frequently means *down payment* or *payment* (*Moulton-Milligan*). The sense of *basis* or *foundation*, so common in the NT, was also known by the Second Century B.C. (*Liddell-Scott*). The noun occurs only once in the Septuagint (the verb) in the apocryphal II Mac 2:29. There **katabolē** is used almost figuratively as a *whole foundation* that represents an entire construction. NT usage of **katabolē** is noteworthy. In every case but one **katabolē** occurs with a preposition—either **apo**, *from*, or **pro**, *before*—and **kosmou**, *of the world*. In those cases where the prepositions occur we see two phenomena: *Before (pro) the foundation of the world* (Jn 17:24; Eph 1:4; I Pet 1:20) speaks of the *wholly other* quality of God's design of salvation—it was even prior to the earth's existence and time itself. *From (apo) the foundation of the world*, in a slightly different way, emphasizes that from the outset of temporal history God's purpose to save mankind (*no, not mankind, but his ekklesia*) has been in effect (Mt 13:35/Ps 78:2—[Septuagint reads **ap' archēs**, *from the beginning*]; Lk 11:50; Heb 4:3). The single text in which **katabolē** occurs that is not read *foundation* is Heb 11:11. This text is bereft with textual difficulties which to some degree center around **katabolē**. Nonetheless, we can be fairly certain that **katabolē** here refers to the sexual capabilities of the male (to *conceive seed*; in this case Abraham) (*Kittel; A Textual Commentary on the Greek NT*). *The Complete Word Study Dictionary of the NT* says, **καταβολή/katabolē**, feminine noun from **kataballō**, to cast down, a casting down, or laying down. A laying down, founding, foundation. In the NT the absolute beginning only in the phrase **katabolē tou kosmou** (world), the creation of the world (Mt 13:35, 25:34, Lk 11:50, Jn 17:24, Heb 4:3, 9:26, I Pet 1:20, Rev 13:8, 17:8). The whole expression *the foundation of the world*, equivalent to the phrase found in Mk 10:6, 13:19, *from the beginning of the creation*, **ap' archēs**, *from the beginning*; **ktiseōs**, *creation*. In Hebrew, there is no term which would quite correspond to the Greek **ho kosmos**, the world as the universe. Mt 13:35 is a nonliteral rendering of Ps 78:2, which the septuagint translates as **ap' archēs from the beginning**. The foundation of the world stands for the definite time when the present universe was originated. It definitely intimates a Creator, not self-creation. The antonyms are **katastrophē** (our word *catastrophe*), **destruction, demolition**; **telos** and **sunteleia**, **consummation, as of an age**.

The beast that carried Jerusalem was the Roman Empire.

9 – And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman (the wife) sitteth.

And here is the mind which hath wisdom. *Mind* is the word **νοῦς/nous**. *CBL* says, **Nous** appears as early as 1400–1200 B.C. and is found in *Homer* as a contracted form of **noos**. The original meaning was an **inner sense directed on an object, embracing sensation, power of spiritual perception, capacity for intellectual apprehension** (*Kittel*). The chief senses thus were **mind** (the disposition), **insight, understanding, thought**, and related aspects usually in practical relationship to a particular object. Thus **nous** was **capable of embracing all the instruments of sensual and conceptual perception** (*Colin Brown*). These senses all continue in secular Greek usage through the NT period. In philosophy **nous** specifically becomes the organ of knowledge, i.e., *the mind*, a separate part of the total human being. To *Plato* the **nous** was the highest and most excellent part of tripartite man (*Kittel*). The concept of mind becomes more theoretical than practical. *Aristotle* believed the sphere of **nous** was **limited to perception, and he further linked it to reason**. It was the embodiment of the divine. Stoicism modified this concept and equated **nous** with reason and with God. Thus the later Stoic *Epictetus* defined **nous** as *God's being*. The emperor *Marcus Aurelius* said the **nous** of a man is the **daimōn** (the divine power of element) within him, and this element is part of deity. *Philo* also equated **nous** with **reason** (*Kittel*). In the Septuagint **nous** is relatively rare due to the lack of an equivalent concept in Hebrew thought. In its 32 appearances only 10 have Hebrew words behind them. In Hebrew thought **the heart** (**lēv** or **lēvāv**) **was the organ of feeling** (as felt in a change of beat), **intellectual activities**, and volition (*Eichrodt, Theology of the Old Testament*). The translators of the Septuagint generally translated **lēv** with **kardia, heart**, whose figurative sense was also common in Greek. **Nous** translates **lēv** only six times, and such senses as **thoughts, disposition**, and the general, nontechnical senses found in secular Greek are most evident (Ex 7:23; Job 7:17; Isa 41:22). The philosophical definition of **nous** as *mind* only appears in the later, noncanonical books (Wisdom of Solomon 4:12; 9:15; 3 Mac 1:25), and once in Isa 40:13 where Hebrew **rûach** stands behind it. In this verse, *Who has known the mind of the Lord*, it is clear that God's *organ of knowledge* and His cognitive processes are in view. In the Stoic Fourth Maccabees **nous** is equated again with **reason as the power controlling the emotions and body** (1:35; 3:17). Finally, on three occasions **nous** translates **'ōzen, ear**, and it is likely that either a copyist's or translator's error has substituted **nous** for **ous, ear**. Manuscript variations of this type are regular. The NT follows the secular Greek and Septuagintal usage of **nous**. The philosophical senses are absent. **Nous** is primarily used by Paul. Paul probably used **nous** with his predominantly Greek readers because they were familiar with it. In the NT **as a whole kardia and the Hebrew concept of the psychic man generally predominate**. **Nous** then can **indicate the mind, faculties of judgment, and insight**. The Holy Spirit inspired Paul to quote Isa 40:13 when the apostle defined the genuinely spiritual person (I Co 2:16). It is the individual who has the mind of Christ. Paul referred to the same verse in Isaiah's prophecy when he addressed the Roman assembly with respect to God's dealings with Israel (Rom 11:34). Paul utilized the statement from Isaiah to show how ludicrous it is for people to question the mind of the Lord and to attempt to be His counselor. The verse in Romans and the one in 1 Corinthians both use **nous** in the sense of having a particular mode of thinking and judgment. It certainly is foolish to question God's judgment. **The only way a person can be truly spiritual is to think as God thinks**. Paul encouraged the Corinthian church members to all have the same mind (I Co 1:10). This verse is an integral part of the theme of the entire epistle which points to the key to unity in God's work, i.e., exalting the Lord Jesus Christ (1 Co 1:10-31). If the Corinthians had done that they would not have experienced the many problems that plagued them, the problems Paul confronted in his correspondences to them. This Greek word can also be used in the sense of **opening one's mind to understand** what God is doing. Jesus did precisely that for His disciples after His resurrection. **He opened their minds so they could understand** the OT Scriptures (Lk 24:45-47) that said, *It behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem*. **The mind with godly wisdom will understand the meaning from the context in this chapter**. The same idea is found with respect to **the seven heads of the beast on which the woman sits** (Rev 17:9). Again, the Holy Spirit will give clear understanding from the context. The capacity for understanding spiritual truths can be seen with reference to the mind being able to recognize what is in accordance with God's plan and what is evil. Hence, the Scriptures speak of reprobate or unapproved minds

that turn from worshipping the true God to worshipping the creature (Rom 1:28); of empty minds that live without the light of God (Eph 4:17); of proud minds that add to the Scriptures (Col 2:18); of corrupt minds which think wealth is a sign of godliness (I Tim 6:5); of depraved minds that oppose the truth (II Tim 3:8); and of defiled minds that consider everything impure (Tit 1:15). Paul used this same Greek term to encourage the Roman Christians to be fully persuaded in their own minds as to what days they should set aside to worship God (Rom 14:5). He cautioned the Thessalonians not to be shaken in mind over false claims that the Lord already had returned and they were in the Tribulation period (II Th 2:2). In connection with corporate worship Paul spoke of the mind being *unfruitful* when he was praying in tongues (I Co 14:14). He encouraged the Corinthians to balance this praying with the *understanding* or with the mind, and he mentioned the same things about singing (I Co 14:15). He stressed the necessity of the mind understanding what was being spoken in tongues (I Co 14:19). Paul encouraged the Philippian saints with the promise that the peace of God which surpasses all human understanding would guard them emotionally and intellectually (Php 4:7). To the Romans Paul spoke of his own human mind that wanted to do what was right but could not without the grace of God (Rom 7:23), and of the progressive metamorphosis of the Christian mind that is dedicated to God's will (Rom 12:2).

Wisdom is the word σοφία/*sophia*. *CBL* says, In its earliest occurrences *sophia* was used to mean *cleverness or skill in any kind of handicraft, art, or knowledge*; later, however, the term was used exclusively in philosophical discussions (*Liddell-Scott*). There it acquired various shades of meaning including *insight, sound judgment, and practical wisdom* regarding matters of common life. It could also mean *speculative wisdom* when used of the complexities of life and existence, and theoretical knowledge. *Sophia* primarily replaces the Hebrew word *chokmāh*, although it translates other terms as well. Besides the noun *chokhām*, the adjective *chokmāh* is often used substantively (*wise man*). The Aramaic *chokmāh* occurs in the plural in this way in Daniel also. All of these Semitic words for wisdom have different shades of meaning in the OT, but include the common element of practical wisdom or skill. Like the earliest meaning of *sophia* in Greek, *chokmāh* may describe *skill or expertise* in some practical matter or task. The construction and interior design (artistic) of the tabernacle was carried out by men chosen and equipped by God with knowledge and skill for the various tasks (Ex 31:2-6; 35:30; 36:1). The garments of Aaron the high priest were made by men having skill in such matters. *God gave them wisdom to do this* (Ex 28:3). Especially in those books commonly known as *Wisdom literature* (Job, Proverbs, some Psalms [19, 37, 104, 107, 147, 148], Ecclesiastes), *chokmāh* means *judgment, insight, wisdom*. Here *wisdom* concerns *wisdom for living*; wisdom affords one guidance in the complex situations of life (Ecc 10:10: *skill will bring success*). This involves not only practical issues of life, but *wisdom above all guides one in moral and ethical decisions*. A wise heart delivers one from the evil ways of sexual immorality (Pro 2:10; 5:1; 7:4) and drunkenness (Pro 20:1; 23:19-21). *Greed makes the wise person a fool* (Ecc 7:7). The wisdom of the wise is best expressed in discernment of the proper way of life (Pro 14:8). *The seat of understanding life's nature is the heart*, the center of the personality (Pro 16:23). The avenue to true wisdom is through a relationship with God. *The fear of the Lord is the beginning of wisdom* (Ps 111:10; Pro 9:10). *The fear of the Lord is the instruction of wisdom* (Pro 15:33). *Behold, the fear of the Lord, that is wisdom* (Job 28:28). To listen to the teachings of devout wise men strengthens trust in God (Pro 22:17-19). An awareness of life's fleeting nature promotes dependence upon God and the desire for more of His wisdom (Ps 90:12). The repentant sinner prays for *wisdom in the inmost place* (Ps 51:6). *To humble oneself before God is in and of itself an act of wisdom* (Pro 11:2). *The Holy Scriptures—in both the old and new covenants—make one wise unto salvation* (II Tim 3:15).

The latter part of this verse is explained above in v3.

10 – And there are seven kings (**βασιλείς/basileus**): five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

There are seven kings – #1 Herod the Great (died B.C. 4), or #1 Herod Antipas (died 39 A.D. as per [wikipedia](#)), #2 Herod Archelaus (died 18 A.D. as per [wikipedia](#)), #3 Herod Philip I (died 34 A.D. as per [wikipedia](#)), #4

Herod Philip II (died 34 A.D. as per [wikipedia](#)), #5 Herod Agrippa I (died 44 A.D.), #6 Herod II King of Chalcis (died 48 A.D.), #7 Herod Agrippa II (died 100 A.D.).

Five are fallen – #1 Herod the Great or #1 Herod Antipas, #2 Herod Archelaus, #3 Herod Philip I, #4 Herod Philip II, #5 – Herod Agrippa I

And one is – Herod Agrippa I (died A.D. 44) or Herod II of Chalcis (died A.D. 48). More than likely it is Herod II. If “*one is* (present tense)” as per John, then this means that this is the time frame in which John wrote the book of Revelation, right (A.D. 44-48)? A.D. 96 does not add up as the date that John wrote this book as per the churches and christianity. I am totally convicted by this. Now, if you are part of a church system (christianity = futurism), then you are still waiting for all this to be fulfilled in the future and will always be guessing just like I was for a very long time (98’-2022).

The other is not yet come – the 7th and last Herod, Herod Agrippa II. According to history he is not king til A.D. 52. So, John wrote the book of Revelation before this king, but sometime during A.D. 44-48.

For more information on the Herods, please read the [Revelation 12 – Satan’s Little Season study](#)

And when he cometh, he must continue a short space. *Continue* is the word **μεῖνα/menō**. *CBL* says, In classical Greek the verb **menō** means *to remain* in a place, *to stay*, or *to tarry*. It also frequently carries the metaphoric meaning of being in a *sphere* or quality of life. In the Septuagint **menō** has basically the same meaning as in classical Greek. It is often used to translate two Hebrew verbs, **qūm** and **’āmadh**, both having as their primary meaning *to stand*. As with classical Greek there is the metaphoric meaning of *sphere* or *quality*, e.g., to *remain* in a vow is to validate the vow, to make it meaningful (Num 30:5). In the Septuagint **menō** is also significant in reference to God and to people and things relating to God. God is the abiding one. He is distinct from our changing world because of His characteristic of immutability. To say that God is immutable does not mean, as in Greek philosophy, that God cannot be moved (e.g., by prayer) or is static; instead, immutability denotes God’s steadfastness to His people. The eternalness of God’s Word and His love expresses the never-ending quality of our relationship with Him. He is the God who endures forever (Dan 6:26); His counsel remains (Isa 14:24); His Word stands forever (Isa 40:8); and the new heavens and new earth He is going to create will endure before Him (Isa 66:22). In the NT, besides the common meaning of staying or abiding in a place (Mt 10:11; Lk 1:56), **menō** refers to the same concept of the immutability of God, the things of God, and the sphere of God. The Word of God stands forever (I Pet 1:23, 25); Jesus abides forever (Jn 12:34); and so does the new covenant (II Co 3:11). Unbelievers abide in darkness and death (Jn 12:46; I Jn 3:14), but Christians abide in Christ (Jn 6:56; 15:4-7). As a result the anointing, eternal life, love, and truth remain in the believer (I Jn 2:27; 3:15, 17; II Jn 2). The use of **menō** to describe the believer’s relationship with Christ is particularly Johannine and parallels Paul’s phrase **en christō**, *in Christ*.

11 – And the beast (Jerusalem) that was, and is not (is dead), even he is the eighth, and is of the seven, and goeth into perdition (**ἀπόλεια/apōleia**).

And the beast that was, and is not. Scripture is distinguishing this beast from the beast that carries the wife. There are two beasts here, just like there are two beasts in Rev 13. The beast that carries Jerusalem is the Roman Empire. Rome has ten horns and seven heads. This other beast is Jerusalem that rises out of the bottomless pit, which is part of the seven heads ruling in this area.

Even he is the eighth. *He* is the word **αὐτός/autos**. *CBL* says, **Autos** is used in three different ways: as a reflexive pronoun—*himself, herself, itself*; as a personal pronoun—*he, she, it*; or to indicate identity—*the same or the very*. As a reflexive pronoun it reflects back to the author and means *self, myself, thyself*. It can also mean *oneself* as opposed to others, setting the individual off from all others. As the third person singular personal pronoun it means *he, she, it*. In the plural it means *they, them, their*. This is one of the word’s simplest and most common uses. Used with the definite article, autos means *this very one* or *the same one*. When used

in this way the position of the article is important. For example, as an emphatic pronoun using **ho** as the definite article (predicate position), **autos ho Iēsous** and **ho Iēsous autos** both mean *Jesus himself*; as an indefinite adjective (attributive position), **ho autos Iēsous** and **ho Iēsous ho autos** both mean *this same Jesus* or *the same Jesus*. Sometimes **autos** is used with prepositions. Two of the most common prepositions it appears with are **epi**, *upon*, and **kata**, *against* or *according to*. When used with **epi**, **autos** means *added*, as to make a total. When used with **kata**, **autos** means *together* in the sense of people or things being together at the same place and time, as in the company of one another.

In our case it is a personal pronoun, masculine in gender.

prs-pron nom sing masc
αὐτὸς
autos
he

What are you getting at Willie? Well, when studying NT Greek grammar, there is a rule in the seminaries, which is called *the lexical intrusion*. And even in English we go by this rule. Why is this important? Well, if you follow or read many current commentators they will say that this is “a person” and all because it says “he” in the English translation. But if we go with the context, who is “he” referring to? Isn’t it referring to “the beast (**thērion**)” according to the context? Look at the grammar of these 2 words

art sing neu	noun sing neu
τὸ	θηρίον
to	thērion
the	beast

According to these two words “the” and “beast” it is neuter in gender. *Neuter* means *neither*. “Neither” what? It is “neither” male nor female, plus minus no other gender. There are only two genders male or female, there is not an additional one. There is no such thing as a gender that has no penis, nor a vagina and still be a being. Neuter gender just means, it is an “it” or a thing, like a car, a pencil, a building, etc... So going back to v11, *even he is the eighth*, it should say, *even “it” is the eighth*. This particular “beast” is the eighth head *and is of the seven* heads. Why? Because it is a Judaic talmudic system. All the Herods were half Jews and all of Israel was under their rule guided by the Rome Empire.

12 – And the ten horns which thou sawest are ten kings (**βασιλεῖς/basileus**), which have received no kingdom as yet; but receive power as kings (**βασιλεῖς/basileus**) one hour with the beast (**θηρίου/thērion**).

Which have received no kingdom as yet. Have received is the word **ἔλαβον/lambanō**. And *receive* is the word **λαμβάνουσιν/lambanō**.

verb indic aor act	verb 3pl indic pres act
ἔλαβον,	λαμβάνουσιν
elabon,	lambanousin
received,	receive

CBL says, **Lambanō**—actively meaning *to take* (in our case, in this verse, they are both active, so it could say “took or take”, not passively “received or given”), passively *to receive*—is the principal component of numerous compounds in antiquity and is consequently a widely used term with a diverse range of meaning. **Liddell-Scott** gives over 20 nuances for **lambanō**. The classical usage may emphasize the active sense, *to take, grasp* (**Kittel**), but the passive sense, *to receive, acquire*, is also attested. **Delling** notes that in religious statements *God can receive (lambanō) nothing because He possesses all things*. Other meanings attested in classical literature include *to seize, to overtake, to discover, to apprehend, to receive in marriage, to reach, attain* (**Moulton-Milligan**). **Lambanō** translates over 30 Hebrew expressions, most commonly the various tense forms of **lāqach**. *God took the man, and put him into the garden of Eden* (Gen 2:15; 2:21, 22 of Adam’s ribs). *The sons of God took women from the daughters of men (married; Gen 6:2)*. There may be a sexual reference in Gen 20:2, 3 (of Abimelech’s taking of Sarah), although *marriage* may be equally correct. *God takes Israel as His people* (Ex 6:7). **Lambanō** occurs in God’s instructions concerning offerings and consecrations (Ex 29;

Num 16:6, 15, 17, 39, 46, 47). The *seizing* of battle spoils is typically related by **lambanō** (I Mac 5:3, 22, 28, 35, 51). **Lambanō** occurs regularly within the Gospel narratives: of a literal taking (Mt 5:40; 26:26); of taking a wife (Lk 20:28); of receiving eternal life (Mk 10:30). It is most common in Matthew and John; Luke often uses synonyms (cf. Mk 4:16/Lk 8:13, **dechomai**; Mk 9:36/Lk 9:47). Paul (over 30 times) did not assign **lambanō** to the same position of importance as other NT writers; however, it was still useful for characterizing Christian experience. (I Co 4:7, *What do you [the Corinthians] have that you did not receive [from God]?*) Theologically, John especially included the term in his thesis' overall framework that Jesus and His message must be *received*. That reception cannot take place apart from God's granting insight (Jn 3:11, 27, 32, 33). Other writers agree that men receive forgiveness, mercy, and grace from God (Acts 10:43; Rom 1:5; Heb 4:16). The Holy Spirit's relationship to the believer is at times viewed on the premise that He has been received (Jn 20:22; Acts 8:15; 19:2; I Co 2:12; II Co 11:4; Gal 3:2). The same holds true for other promises and gifts of God (Rom 5:11, *atonement*; Rom 8:15, *the Spirit of adoption*; Heb 9:15, *promise of eternal inheritance*; Mk 10:30; Jam 1:12). In fact, everything is a gift from God (I Co 4:7; Rev 22:17). Jesus himself had taken upon himself the form of a servant (Php 2:7). He received His commission from the Father (Jn 10:18; cf. Rev 2:28), and He is worthy to receive all power and riches (Rev 5:12), glory and honor (Rev 4:11). To all who receive Him He grants the right to become God's children (Jn 1:12; cf. 5:43; 13:20).

Which have received ("taken" or "took") *no kingdom as yet*. **Kingdom** is the word βασιλείαν/**basileia**. **CBL** says, The **basileia** of God, i.e., His **kingdom, domain, rule, reign**, is a principal Biblical concept. Even in the OT prophecies of the future salvation, the messianic kingdom is afforded a central place. **Jesus incorporated this understanding in His first preaching ministry**. His continued elaboration on that theme makes it apparent that **preaching the arrival of the Kingdom** constituted a main concern of Jesus. The concept of the kingdom of God resounds throughout the entire NT right up until its consummation as **depicted in the Book of Revelation**. The Greek term which functions as the main vehicle for this NT concept is **basileia, kingdom, rule**. **Basileus, king, also plays an important role here**. For the classical Greek writers **basileus** carried a wild range of meaning. **Originally it denoted a king as a ruler of a country**. Another term, **anax** was reserved for the gods as *lords and masters (divine kings?)*. Gradually **anax** became obsolete and **basileus (king)** replaced it. Eventually **basileus** moved in the direction of **turannos**, a title for the physical ruler of a people. But, as **turannos developed negative connotations** (the English word **tyrant**), **basileus** acquired more of a sense of esteem. **It came to denote the king according to the law or his lineage**. This was **distinct from turannos whose power was seized by illegitimate means**. **Basileus**, then, was **the legitimate king of a land (Colin Brown)**. During the Hellenistic period the concept of monarchical rule became overwhelmingly shaped by the influence of Alexander the Great. Associations of the king with the divine arose and soon dominated. Because of the extent of Alexander's empire, Oriental customs infiltrated Greek thought. When the successors of Alexander referred to themselves as **euergētēs, benefactor** (Lk 22:25), there is some suggestion that this presumed divine qualities. The Hellenistic notion of a divine monarchy thus was modified into **Roman emperor worship**. The term **basileia, kingdom, rule**, is derived from **basileus, king**. **Originally basileia chiefly stood for the royal dignity, power, authority, and rule of the king; however, it later came to denote the king's geographical realm, the country or region over which a king ruled**. **The original meaning is dominant in the NT**. **Basileus** appears frequently in the Septuagint while **basileia**, though not as often, occurs several hundred times. Normally they translate the Hebrew **melekh, king**, or the verb form **mālakh, to rule**. **Basileus is applied both to Israel's kings and to the lords of other nations**. But unique in Israel's understanding is the belief that all of the earth's powers are subject to God's sovereignty. **God was himself the king of Israel's theocracy**. Essentially a tribal confederation made up of twelve tribes, Israel was largely united by its common religion and worship. Particularly in times of national emergency **it was charismatic leaders who came to the forefront** (Judges) and around whom the people gathered. But neither Moses, nor Joshua, nor any of the judges attempted to establish any monarchy. When Gideon heard the invitation of the people to rule over them he responded, *I will not rule over you, neither shall my son rule over you: the Lord shall rule over you* (Jdg 8:23; cf. Ex 15:18). **All of Israel's neighbors were ruled by kings; eventually the Israelites demanded that they too should have a king like the other nations**. Samuel, the last of the mighty judges, upon hearing this was greatly distressed, but the Lord said to him, *Hearken unto the voice of the people in all that they say unto thee: for*

they have not rejected thee, but they have rejected me, that I should not reign over them (I Sam 8:7). After God named Saul to Samuel as the first king (Samuel would anoint Saul as king later), Saul was chosen by lot as Israel's king. **The kingdom God desired for Israel was to be a divine kingdom**, His gift to them. But when the people did not desire the best, God allowed them to have the next best, still selected by God. Then later God's plans were more fully realized and David was chosen king. He and the establishment of his kingdom became a rallying point for the entire nation. Nonetheless, after only a few generations this kingdom fell into disunity. This was not simply unrest. There was a deep division in the land, the deepest in the history of the people of Israel. **The nation was severed into two kingdoms, a southern kingdom—Judah, and a northern kingdom—Israel**. Even after the establishment of the two kingdoms **the Lord was still the king of the people**. **The Psalms mention God as king over 30 times**, either directly or indirectly. **The Prophets contain many similar references**. Images of the Lord as king merge with eschatological/ messianic prophecies of **the eternal kingdom that was promised to David and his line**. **Messiah is not only the Son of David, He is God's Son: *Yet have I set my King upon my holy hill of Zion*** (Ps 2:6). There are numerous portrayals of God's kingdom: God is king in Zion (Isa 24:23; Mic 4:7) and over the whole earth (Zec 14:9; cf. Ps 47:8; Jer 10:7). He is the king of heaven (Dan 4:37) for all eternity (Ex 15:18; Ps 10:16; 29:10; 146:10; cf. Dan 2:44). God is the king of glory (Ps 24:7-10). Isaiah saw Him in his great vision in the temple thus: ***Mine eyes have seen the King, the Lord of hosts*** (Isa 6:5). The understanding of God's kingdom and His reign were only partially experienced in Israel's history; however, as a future hope God's kingdom was seen as a goal of the whole world from the most ancient of times (Gen 49:8-10; cf. I Ch 5:2). With increasing clarity **the prophets revealed the nature and scope of the Kingdom**. **When the end is consummated all things will be restored to their original condition**. The message of the prophets was strongly characterized by an expectation that **a new age would replace the old** that was passing away (Isa 65:17-25; 66:19-22; Amos 9:11-15; Mic 4:1-5). The manifestation of God's kingdom is often the message of OT eschatological prophecies of future redemption, and it is through Messiah that this will be realized. It is God's kingdom and the Son of Man's (Dan 7:13, 14, 22, 27). The Book of Daniel draws a fascinating portrait of **the consummation of the ages**. During the intertestamental period this idea was further elaborated. Later Jewish apocalyptic writers seemed fascinated with "current events" of their day, the politics and **the events of the end-time**. They became extremely involved with the eschatological future hope and the realization of God's kingdom. Within Judaism there existed a kind of tension between those expecting the arrival of a political-national messianic figure and those anticipating the eschatological manifestation of the hidden, spiritual kingdom of God. Occasionally these speculations overlapped, but on other occasions they were radically different. When Jesus began to minister, He associated His message with such messianic expectations. He picked up on John's announcement that ***the kingdom of heaven is at hand*** (Mt 3:1, 2; 4:17). The preaching of the kingdom of God also presented an overlapping of the present and the future, just as was seen in the OT. Jesus' announcement that the kingdom of God **is at hand** is thus not only a prophecy of the soon coming of God's kingdom, it is also a declaration that the kingdom of God is actually present in the person of Jesus Christ. **The King—Jesus—is present, therefore, the Kingdom must also be here**. The Kingdom was manifested through the life and works of Jesus: ***But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you*** (Lk 11:20). Even though Jesus preached about the spiritual character of the Kingdom, this in no way nullifies **the coming of the visible eschatological kingdom** (Lk 19:11). This visible manifestation of God's kingdom will initially take place **at the return of Christ** when the Man of Sorrows **returns with His kingdom**. **At Christ's coming the Kingdom will arrive with power** (Mk 9:1). The Kingdom is often defined as *the kingdom of God* in the NT, or *the kingdom of heaven*, depending on the audience. Sometimes it is called the *Father's kingdom* or the *kingdom of Jesus Christ*.

During the time frame of 66-70 a.d. these client kings, did not take kingdoms to be top dog as Babylon, Persia, Greece and Rome did. Who exactly were the ten horns or these ten kings is hard to confirm with exactness, but we know there were many players involved in that area and in this time frame. If you do a search on this topic, you will be lost on the internet and modern commentaries are useless. So when it comes to searching, you really have to know how to word your searches. This Jewish system we live in is not going to give it to you on a silver platter.

But receive power as kings one hour with the beast. **Power** is the word ἐξουσίαν/**exousia**. **CBL** says, **Exousia** is a derivative of **exestin** which means *it is possible* or *it is lawful*. Denotations of **exousia** include an authority to rule, one bearing such authority, the sphere controlled by this authority, and the power to do something. It is closely related to **dunamis** but differs by its intent of the delegation of authority rather than the capability of the inherent power of **dunamis** (**Colin Brown**). Two verbs incorporate its meaning: **exousiazō**, *to have power*, and **katexousiazō**, *to exercise authority*. In classical Greek **exousia** is found as early as the Fifth Century B.C. writings of **Thucydides**. It was used by **Antiphon Orator** meaning *an ability to do something*, as long as there are no hindrances (**Kittel**). Generally, the term denotes the right to act according to legal or moral standards. Thus it is often used in an official sense to describe the authority of a king or other ruler (**Plato**; **Bauer**). Derived meanings are **authoritative position** and in the plural, **authorities** (**Colin Brown**). The sense of *authority to rule* is also found in the Septuagint where **exousia** occurs about 50 times. It usually replaces the Hebrew word **memshālāh**, meaning *the territory of one's dominion* as in Ps 114:2 and Jer 51:28. It may also translate various forms of the Aramaic word **sholtān**, **ruling power** or **dominion**, as it does throughout Dan 7:12, 14. In those references, and others in the Apocrypha, **sholtān** describes the authority of world rulers who are ultimately dependent on supernatural sources for their power, i.e., God delegates their authority to them. The Septuagint's use of **exousia** for God's power is an excellent means of communicating the idea of the absolute sovereignty of God (**Kittel**). In fact, **Josephus** and **Philo** also used the term in this manner, in addition to the concepts of *freedom of action*, *the ruling power of officials*, and *authorities*. In the NT **exousia** appears 103 times, displaying usages from the entire range of meaning found in classical Greek and the Septuagint. The basic idea of **authority or right** is used of God, Jesus Christ, and the believer. In relation to God, that authority is absolute and arbitrary (Acts 1:7). God's power is absolute and unlimited. As the Creator He may exercise His authority over His creation, as a potter over the clay (Rom 9:21; Isa 29:16; 45:9; Jer 18:6). With respect to Jesus, **exousia** has been delegated by the Father (Jn 17:2), though no less complete (Mt 28:18) or authoritative (Jn 5:27). He also had authority to heal sickness (Mt 8:8-10) and to forgive sins (Mt 9:2); the Jews of that day believed such authority was reserved for God alone (Mt 9:3, 8; Mk 2:7). Unlike the scribes and Pharisees, Jesus taught as one who had authority (Mt 7:28, 29; Jn 7:46, *Never man spake like this man*). Jesus spoke as one who had more authority than Moses and the prophets (Mt 5:21-48). His authority enabled Him to control His own life (Jn 10:18), to equip and send out His disciples (Mt 28:18), to give eternal life (Jn 17:2), and to execute judgment (Jn 5:27). Believers, too, receive delegated authority from God for sonship (Jn 1:12) and service (II Co 10:8). The meanings of *authority* and *power to do something* are integrally related. Jesus acted with **exousia** in His teaching (Lk 4:36) and miraculous works (Mt 9:6,8), as did His disciples once He delegated it to them (Mk 3:15). This included power and authority to cast out demons and heal the sick (Lk 9:1). Power and authority were also given to the church leadership to facilitate its functioning (Tit 1:13) and to correct its members in matters of faith (Tit 2:15; II Co 10:8; 13:10). **Exousia** is also used with several other denotations in the NT. It refers to those who hold governing powers, the **authorities** (Lk 12:11). Furthermore, the dominion or sphere of control of such rulers, their **jurisdiction**, is indicated (Lk 23:7). Then, in a clearly different kind of authority, **exousia** is used with **archai** to signify supernatural powers (Eph 1:21; 2:2; Col 1:16). Lastly, according to **Louw** and **Nida** **exousia** is used in I Co 11:10 as a means of symbolizing authority.

13 – These have one mind, and shall give their power and **strength** (ἐξουσίαν/**exousia** – same exact spelling in v12, just a different English rendering **power**) unto the **beast** (θηρίῳ/**thērion** – **Rome**).

These have one mind. **Mind** is the word γνώμην/**gnōmē**. **CBL** says, Versatility characterizes **gnōmē** in the classical writings. Its definition ranges in meaning from a *means of knowing* (intelligence) to a *purpose, decision, resolution*. Within this spectrum it could denote a **judgment or disposition**, or an **opinion or consent** (**Liddell-Scott**; **Moulton-Milligan**). The concept of **will or purpose**, also a dominant understanding, must not, however, be judged by the Greek concept that *knowing* (the basis for decision, judgment) rests essentially upon observation (**Kittel**). **Gnōmē** is consistently equated with the Aramaic term **t'ēm** (*decree, order*) in the Septuagint (Ezra 4:19, 21; 5:3, 5; and throughout chapter 6). Specifically it describes the **order issued by various leaders** (6:1, 3). Elsewhere it depicts *purpose, resolve* (Wisdom of Solomon 7:15). Frequently the verb

tithēmi, to set, to place, appears when **gnōmē** means *decree* (Ezra 4:19, 21; 5:9; 6:12). **Gnōmē** occurs nine times in the NT. Luke wrote of Paul's *decision* to return to Macedonia, a decision which in part came about because of the Jewish plot to kill him (Acts 20:2, 3). The situation in I Co 1:10 reflects Paul's desire for **unity** among the Corinthians. He wanted them **united in purpose** (Rev 17:13 where the 10 kings are said to have **one mind**). Other meanings in I Co include *opinion* (8:10). One aspect of Paul's opinion was his concern to be in keeping with the Spirit (I Co 7:25, 40). *Consent* should be understood in Phln 14. Paul did not want to do anything (about Onesimus) without Philemon's consent.

And shall give their power. *Power* is the word **δύναμις/dunamis**. *CBL* says, Among the many words of the root **duna (dunamai, dunastēs, dunamoō, endunamoō)** **dunamis** is the most important. **Dunamis** denotes **might, power, strength**. In order to comprehend the background and content of **dunamis** in classical and Hellenistic Greek, a knowledge of the role of the term in the realm of philosophy is necessary. It must be noted that **dunamis** as a NT term **can be enlightened only to a limited degree** from the vantage point of normal Greek usage. **It is primarily Septuagintal usage which sheds light on its NT meaning.** **Dunamis** is equated with 26 Hebrew terms. Nearly 140 times it stands for **chayil** and over 110 times for **tsāvā'**, most often in **the meaning of powers or military forces**.

And shall give their power and strength unto the beast. *Shall give* is an interesting word, it is the word **διαδιδόσων/diadidōmi**. *CBL* says, **Diadidōmi** comes from **dia**, denoting the channel of an act, and **didōmi**, *give, bestow, grant*. In three of its five NT uses **diadidōmi** refers to a literal distribution of material goods, e.g., financial wealth (Lk 18:22; Acts 4:35), food (Jn 6:11). In Lk 11:22 the word occurs in an allegory Jesus used to present one of His rare teachings involving the devil. Referring to Satan as a *strong man* (v21), Jesus said, *when someone* (i.e., Christ) *stronger attacks and overpowers him, he takes away the armor in which he trusted and divides up the spoils*. Finally, **diadidōmi** is used in an eschatological context describing 10 future kings who will give their power (**dunamis**) and authority (**exousia**) to the *beast*. AT Robertson says, **They give their power and authority unto the beast**. Present active indicative of **δίδωμι**. Just as the dragon gave both power and authority to the beast (Rev 13:2), so **they are wholly at the service of the beast**. *Exposition of the Book of Revelation by William L Roy* says, **And shall give their power and strength unto the beast**. Shall send all the army money and provisions under their control to Nero, to assist him in carrying on the war against the rebellious Jews. *Josephus* observes, there were **a considerable number of auxiliaries got together**, to the main body of the army, **that came from the kings** Antiochus, and Agrippa, and Sohemus, each of them contributing one thousand footmen, that were archers, and a thousand horsemen.

So, the 10 horns gave their military power and authority to Rome. The 10 horns were client kingdoms under Rome involved in the war of the Jews. They gave and distributed military support for this war. This was prophesied.

Mt 24:6 – And ye shall hear of **wars and rumours of wars**: see that ye be not troubled: **for all these things must come to pass, but the end is not yet**.

7 – For **nation shall rise against nation**, and **kingdom against kingdom**: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 – **All these are the beginning of sorrows**.

Matthew Poole's Commentary says, Mark hath the same, Mk 13:7, 8. Luke hath also much the same, Lk 21:9-11, only he addeth, **fearful sights and great signs shall there be from heaven**. Interpreters think this prophecy did chiefly respect the destruction of Jerusalem, for the time **from our Saviour's death to that time was full of seditions and insurrections**, both in Judea and elsewhere. **The truth of our Saviour's words as to this is attested by Josephus** largely, from the eleventh chapter of his second book of the *Wars of the Jews* to the end of the fourth book. Besides that **there were great wars between Otho, and Vitellius, and Vespasian, the Roman emperor who succeeded Nero**, we read of one **famine**, Acts 11:28, **which Agabus there prophesied should be in the time of Claudius Caesar**. **Of earthquakes in several places mention is made in divers histories**. Our Saviour

tells them that these things should be, but the end should not be presently, which any one that will read *Josephus's* history of the *Wars of the Jews*, will see abundantly verified upon the taking of Jerusalem by the Roman armies. *Pulpit Commentary* says, *Nation shall rise against nation*. This part of the prediction is inapplicable to the era preceding the ruin of Jerusalem, the disturbances that occurred then at Alexandria, Seleucia, Jamnia, and other localities mentioned by *Josephus*; and by *Philo*) could hardly have been indicated in such grand terms. More to the purpose is the sketch of the period given by *Tacitus*, at the opening of his history, though it embraces also details belonging to a somewhat later age: *I enter upon a work fertile in vicissitudes, stained with the blood of battles, embroiled with dissensions, horrible even in the intervals of peace. Four princes slain by the sword; three civil wars, more with foreign enemies, and sometimes both at once; prosperity in the East, disasters in the West; Illyricum disturbed; the Gauls ready to revolt; Britain conquered, and again lost; Sarmatians and Suevians conspiring against us; the Dacians renowned for defeats given and sustained; the Parthians almost aroused to arms by a counterfeit Nero. Italy afflicted with calamities unheard of, or recurring only after a long interval; cities overwhelmed or swallowed up in the fertile region of Campania; Rome itself laid waste by fire, the most ancient temples destroyed, the very capitol burned by its own citizens.* But (this is futurism speaking) the Lord's words seem to refer to times when Rome's dominion had ceased, and nation warred against nation, as in later and modern days in Europe, Asia, and parts of Africa. So again the prediction must be extended far beyond events in the Jewish cycle (*scripture and history is so clear on these events and yet these commentators keep folks confused, pushing futurism*). *Famines*. Besides the famine mentioned in Acts 11:28, there were others in Jerusalem and Judaea (*Josephus*). *Suetonius* speaks of *assiduas sterilitates*; and *Tacitus* records as happening at the same period, *frugum egestas, et orta ex eo fames*. And *pestilences*; as consequent on famine. Hence the Greek *paronomasia*, *λιμοι και λαμοι*, in our text. But many editors expunge *λιμοι*, considering it, with some reason, to have been introduced from the parallel passage in St. Luke, where it is certainly genuine. Of *pestilences* we have notice in *Josephus*, in *Tacitus*, and *Suetonius*, where we read that at Rome in a single autumn thirty thousand persons perished. *Wordsworth* refers to *Tertullian*, *Who sees in these predictions infallible proof of the inspiration of Scripture*. Hence it is that we come to be so certain of many things not yet come to pass, from the experience we have of those that are; because those were presignified by the same Spirit with these which we see fulfilling every day (*Reeve*). *Earthquakes*. Commentators relate the occurrence of such commotions at Rome, in Crete, Laodicea, Campania, etc., and at Jerusalem (*Josephus; Tacitus; Seneca; Philostratus; Zonaras*).

Mk 13:7 – And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

8 – For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

John Gill's Expositor says, *For nation shall rise against nation, and kingdom against kingdom*. This seems to be a distinct and third sign, foreboding the general calamity of the Jews; that there should be not only seditions and intestine wars, in the midst of their country, but there should be wars in other nations, one with another; and with the Jews, and the Jews with them: and this also is made a sign of the Messiah's coming by them, for so they say, *when thou seest kingdoms stirred up one against another, look for the feet of the Messiah: know thou that so it shall be; for so it was in the days of Abraham: by the means of kingdoms stirred up one against another, redemption came to Abraham*. Poor blinded creatures! when these very things were the forerunners of their destruction. And so it was, the Jewish nation rose up against others, the Samaritans, Syrians, and Romans: there were great commotions in the Roman empire, between Otho and Vitellius, and Vitellius and Vespasian; and at length the Romans rose up against the Jews, under the latter, and entirely destroyed them. And there shall be famines: a fourth sign of the desolation of the city and temple, and which the Jews also say, shall go before the coming of the Messiah. But these have been already; they followed the Messiah, and preceded their destruction: one of these famines was in Claudius Caesar's time, was foretold by Agabus, and is mentioned in (Acts 11:28) and most dreadful ones there were, whilst Jerusalem was besieged, and before its utter ruin, related by *Josephus*. And *pestilences*. These commonly attend famines, and are therefore mentioned

together; and when the one was, the other may be supposed sooner or later to be. *And earthquakes in divers places* of the world; as, at Crete, and in divers cities in Asia, in the times of Nero: particularly the three cities of Phrygia, Laodicea, Hierapolis, and Colosse; which were near to each other, and are all said to perish this way, in his reign; and Rome itself felt a tremor, in the reign of Galba. *Adam Clarke's Commentary* says, *Nation shall rise against nation*. This portended the dissensions, insurrections and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together; as particularly at Caesarea, where the **Jews and Syrians** contended about the right of the city, which ended there in the total expulsion of the Jews, above 20,000 of whom were slain. The whole Jewish nation being exasperated at this, flew to arms, and burnt and plundered the neighbouring cities and villages of **the Syrians**, making an immense slaughter of the people. **The Syrians, in return, destroyed not a less number of the Jews**. At **Scythopolis** they murdered upwards of 13,000. At **Ascalon** they killed 2,500. At **Ptolemais** they slew 2000, and made many prisoners. The **Tyrians** also put many Jews to death, and imprisoned more: the people of **Gadara** did likewise; and all **the other cities of Syria** in proportion, as they hated or feared the Jews. As **Alexandria** the Jews and heathens fought, and 50,000 of the former were slain. The people of **Damascus** conspired against the Jews of that city, and, assaulting them unarmed, killed 10,000 of them. *Kingdom against kingdom*. This portended the **open wars of different tetrarchies and provinces against each other**. 1st. That of the Jews and Galileans against the Samaritans, for the murder of some Galileans going up to the feast of Jerusalem, while Cumanus was procurator. 2dly. That of the whole **nation of the Jews against the Romans and Agrippa, and other allies of the Roman empire**; which began when Gessius Florus was procurator. 3dly. That of the civil war in Italy, while Otho and Vitellius were contending for the empire. It is worthy of remark, that the Jews themselves say, *In the time of the Messiah, wars shall be stirred up in the world; nation shall rise against nation, and city against city*. *Sohar Kadash*. Again, *Rabbi Eleasar*, the son of Abina, said, *When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah*. *Bereshith Rabba*. It is farther added, that *There shall be famines, and pestilences*. **There was a famine foretold by Agabus** (Acts 11:28), which is mentioned by *Suetonius*, *Tacitus*, and *Eusebius*; which came to pass in the days of Claudius Caesar, and was so severe at Jerusalem that *Josephus* says **many died for lack of food**. Pestilences are the usual attendants of famines: as the scarcity and badness of provisions generally produce epidemic disorders. *Earthquakes, in divers places*. There were several in those times to which our Lord refers; particularly one at **Crete** in the reign of Claudius, one at **Smyrna, Miletus, Chios, Samos** (*Grotius*). One at **Rome**, mentioned by *Tacitus*; and one at **Laodicea** in the reign of Nero, in which the city was overthrown, as were likewise **Hierapolis** and **Colosse** (*Tacitus*). One at **Campania**, mentioned by *Seneca*; and one at **Rome**, in the reign of Galba, mentioned by *Suetonius* in the life of that emperor. Add to all these, a dreadful one in **Judea**, mentioned by *Josephus* accompanied by a dreadful tempest, violent winds, vehement showers, and continual lightnings and thunders; which led many to believe that these things portended some uncommon calamity.

Lk 21:9 – But when ye shall hear of **wars and commotions**, be not terrified: for **these things must first come to pass; but the end is not by and by**.

10 – Then said he unto them, **Nation shall rise against nation, and kingdom against kingdom**:

11 – And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Adam Clarke's Commentary says, *fearful sights and great signs from heaven*. *Josephus*, in his preface to the Jewish war, enumerates these. **1st. A star hung over the city like a sword**; and **a comet continued a whole year**. **2d.** The people being assembled at the feast of unleavened bread, at the ninth hour of the night, **a great light shone about the altar and the temple**, and this continued for half an hour. **3d.** At the same feast, **a cow led to sacrifice brought forth a lamb in the midst of the temple!** **4th.** **The eastern gate of the temple**, which was of solid brass, and very heavy, and could hardly be shut by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! **5th.** **Before sun-setting there were seen, over all the country, chariots and armies fighting in the clouds, and besieging cities**. **6th.** At the feast of pentecost, when the priests were going into the inner temple by night, to attend their service, **they heard first a motion and noise, and then a voice, as of a multitude, saying, LET US DEPART HENCE!** **7th.** What *Josephus*

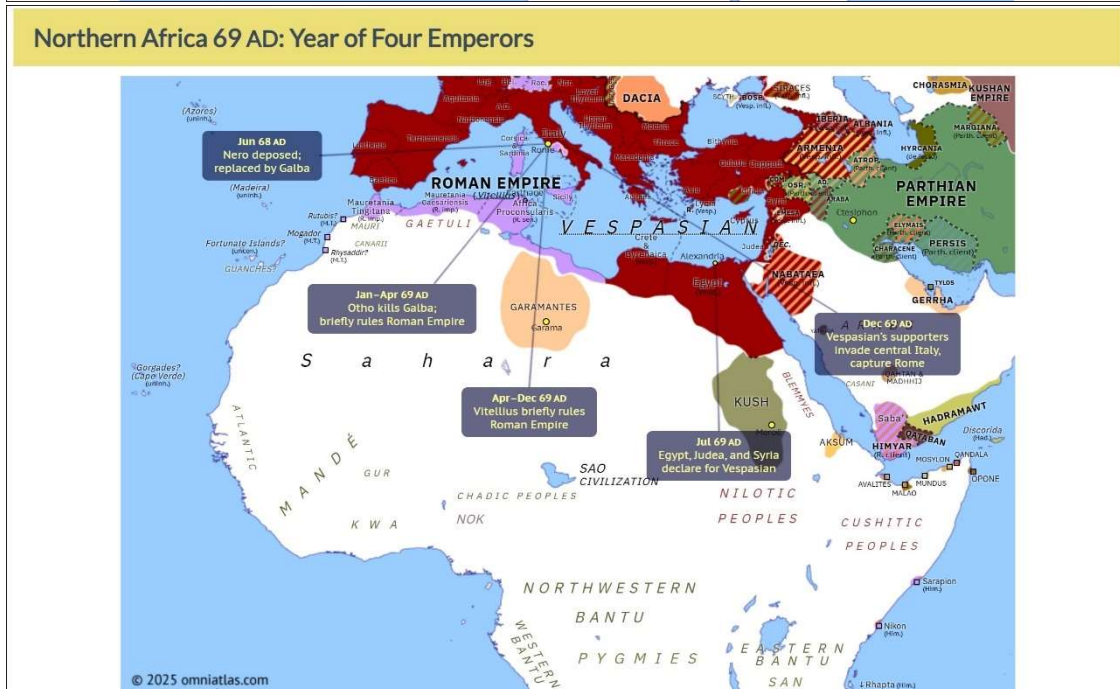
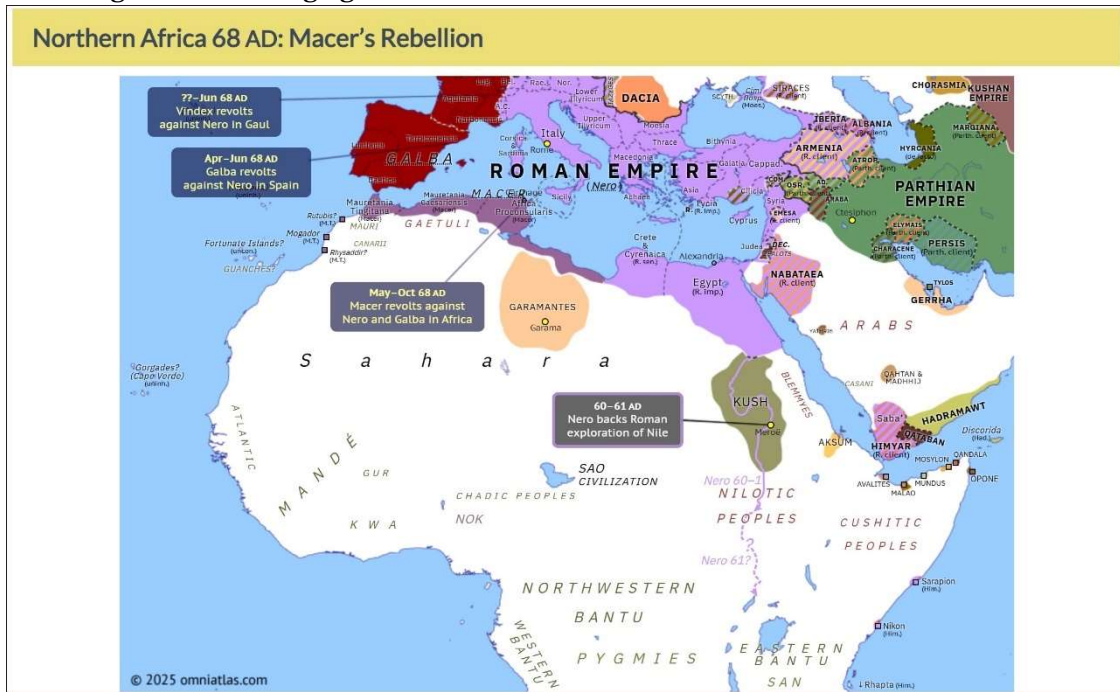
reckons one of the most terrible signs of all was, that one Jesus, a country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets, day and night: *A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and the temple! a voice against the bridegrooms and the brides! and a voice against all the people!* Though the magistrates endeavoured by stripes and tortures to restrain him, yet he still cried, with a mournful voice, *Wo, wo to Jerusalem!* And this he continued to do for several years together, going about the walls and crying with a loud voice: *Wo, wo to the city, and to the people, and to the temple!* and as he added, *Wo, wo to myself!* a stone from some sling or engine struck him dead on the spot! It is worthy of remark that *Josephus* appeals to the testimony of others, who saw and heard these fearful things. *Tacitus*, a Roman historian, gives very nearly the same account with that of *Josephus*. *John Gill's Expositor* says, *and fearful sights; or terrible things; whether heard, or seen, as dreadful thunderings, and lightnings; and a voice heard in the temple, saying, let us go hence;* and an idiot that went about several years together, saying, woe to the people, woe to the city, etc. *a flame was seen in the temple, and the doors of it opened of themselves: and great signs shall there be from heaven;* as *comets and blazing stars, a flaming sword, or a comet like one, hanging over Jerusalem,* and *armies in the air engaged against each other.*

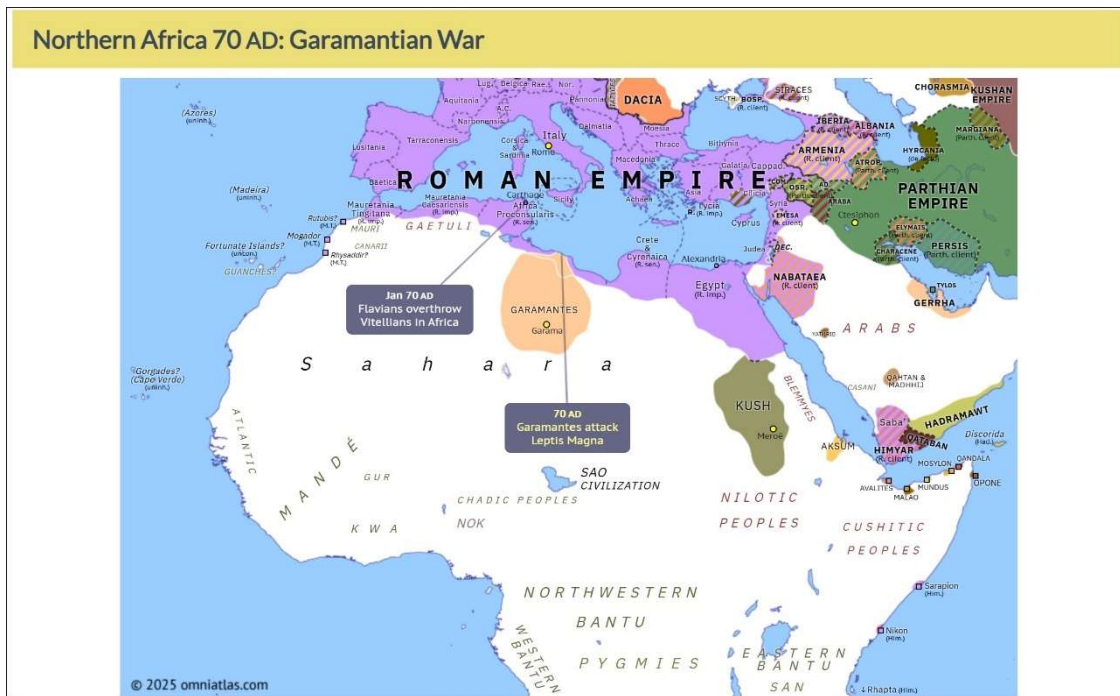
12 – *But before all these, they shall lay their hands on you, and persecute you, delivering you (Mt 10:17-19, Mk 13:11 – the religious aristocratic Jews will deliver and hand you over to the following) up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.*

But before all these, they shall lay their hands on you. Who is the Lord referring to as “*they*”? And who is the “*you*” the Lord is referring to? Is he referring to the apostles? Or is He referring to folks 2000 yrs later as christianity claims? Who was delivered up to the synagogues? The apostles of the book of Acts? Or self proclaimed christians 2000 yrs later? And why would the christians 2000 yrs later be delivered to the synagogues? *John Gill's Expositor* says, *they shall lay their hands on you;* as the high priest, the priests, and the captain of the temple did upon the apostles (Acts 4:1, 3, 17, 18), *and persecute you;* as upon the death of Stephen (Acts 8:1), *delivering you up to the synagogues;* to be scourged there; or to the courts of judicature, the consistories of the Jews, their great sanhedrim; before these the apostles were brought (Acts 4:6, 7, 15, 17), *and into prisons;* as were all the apostles together, and Peter at another time separately (Acts 4:3, 18, 12:4), *being brought before kings and rulers, for my name's sake;* for being called by his name, and calling upon it; for professing, and preaching his Gospel (See Mt 10:18). *And ye shall be brought before governors.* Meaning Roman governors; *so Paul was had before Gallio, Felix, and Festas;* for judgments relating to life and death were to be taken away, and were taken away from the Jewish sanhedrim; and as they themselves say, *forty years before the destruction of the second temple,* which was much about the time of Christ's death: so that what power they had, was only with regard to lesser matters, and to inflict lesser punishments, as beating and scourging: if they sought to take away life, they were obliged to bring the cause before the governors of the Roman provinces, who are here intended: *and kings for my sake;* as *Herod, Agrippa, Nero,* and others, before whom one or other of the apostles were brought; not as thieves, or murderers, or traitors, and seditious persons, or for having done any wrong or injury to any man's person or property; but purely for the sake of Christ, for the profession of their faith in him, and for preaching his Gospel; of all which they had no reason to be ashamed, nor were they: *for a testimony against, or to them, and the Gentiles;* that is, that thereby they might have an opportunity of *bearing a testimony to the truths of the Gospel,* which would be either to the conviction and conversion of many Gentiles, as well as Jews; or would be a testimony which would stand against them another day, *both against the Jews, who charged, and accused them,* and brought them before the Heathen kings and governors, *to punish them with death;* and against those Gentile magistrates, and others, who should join with them in rejecting the Gospel, and putting them to death for preaching it: so that they should have no pretext or excuse; since the Gospel had been faithfully and clearly preached to them, and they had despised it, and evil treated the ministers of it. *CBL Commentary* says, In this verse He warned the disciples of the persecution they would have to endure. The phrase *lay their hands on* refers to arrests which would be made. There would be *persecution from the religious leaders as evidenced by the word synagogues.* There would also be persecution from the *civil leaders as evidenced by the words prison, kings, and rulers.*

History tells us how these disciples had to endure persecution from both the religious and civil authorities for Jesus' sake.

Future prophecies ongoing after that age (30-70 A.D.), 2000 years later does not add up. Ongoing prophecies are not logical, nor realistic, nor historic. Going to continue with Revelation 17. Rome had many legions stationed across **the habitable world (οἰκουμένη)** at the time. Was this the only war going on at the time? No, there were other kingdoms rebelling against Roman rule.





This prophecy was fulfilled. You can believe this or you can go with the modern futuristic narrative. I honestly don't give a flying fart. I am tired of the future interpretations, they do not add up. **Historically this adds up.** For those that do not like this investigative research study, my answer to you is "sit on it and spin". And I really mean it. I do not care.

14 – These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

These shall make war. Shall make war is the word **πολεμήσουσιν/polemeō**. It is a derivative of noun **polemos**. **CBL** says, **Polemeō** means to make war or to do battle in classical Greek. It can also mean to be treated in a hostile manner or, more figuratively, to quarrel or wrangle with someone (*Liddell-Scott*). In the Septuagint **polemeō** translates the Hebrew word **lācham**, to make war or do battle. Both **polemeō** and its cognate form **polemos** are used frequently from Deuteronomy through II Samuel to designate what is known as **holy war**. Intrinsic to the holy wars of the OT is the demand on Israel for total reliance and faith in Yahweh to perform her victories for her. At the very core of holy war, then, is the demand for faith and the recognition that all human attempts at victory are useless (Dt 20:1-4; I Sam 14:6; 17:45). Holy war as an activity lasted about 200 years from the time of Israel's wanderings in the wilderness until the monarchy was established. During this time holy war was never imperialistic or for the mere aggrandizement of land; it was always to secure and protect the promises that Yahweh had given to Israel. For this reason, holy war was only undertaken at Yahweh's initiative. Victory, therefore, was always a gift from Yahweh to His people; it is no accident that human victory is always expressed in a passive verb form. Although holy war ended with the monarchy, it remained an important concept for the prophets who used it to warn Israel that when she fell into sin holy war could be used against her. It also served as a hope for the future that, in spite of domination by other foreign countries, there would come a time when Yahweh would keep His promise to Israel and destroy her enemies when she once again believed that victory was *not by might, nor by power, but by my Spirit, saith the Lord of hosts* (Zec 4:6). This idea of Yahweh's ultimate triumph over all the forces of evil became very important to the Jews during the Intertestamental Period and is reflected in the writings of the Apocrypha where Israel longed for the destruction of her conquerors. This was often expressed in apocalyptic ideas where the Messiah would come and set everything right. In the NT **polemeō** is used by John six times in Revelation to express the apocalyptic idea that at the end time God would triumph over all His foes. At Rev 2:16 **polemeō** designates an activity of God in the execution of judgment against the church of Pergamum if the members do not repent. In 12:7 **polemeō** is used (twice) of the war in heaven where Michael, executor of God's justice, fights against the

dragon, who is then cast out of heaven. It is used of the hostile activity of the beast (13:4) and **the beast and the 10 kings in 17:4**. Lastly, **polemeō** is used in 19:11 of the activity of the Faithful and True One in the execution of judgment against the nations and the defeat of the beast and false prophet.

With the Lamb. In the English language, it sounds like the ten horns are at war “against” the lamb, but that is not what the text is saying. The word **with** is the word **μετά/meta**. Same word used in this same verse, “**they that are with him are called**”. **With** is spelled differently **μετ’/meta**. If it means against the lamb, then it would also apply to **they that are “against” him are called**. **CBL** says, **The root meaning of meta is mid or midst**. According to **Vine**, **in the middle or midst** is usually translated by **mesos**, and **withal** (at the same time) is usually translated by **hama** (**Expository Dictionary**). The word **meta** is related to these but **primarily denotes association and accompaniment**. In the papyri, Septuagint, and the NT, **the word usually appears in prepositional phrases with either the genitive or accusative case**. **Meta** with the dative case does not occur in the NT, but Grecian poets used the word to **describe any impersonal association of people** as well as something held with (between) the hands. In the NT **meta** with the genitive case is translated **with** over 380 times. The relationship of Jesus **with** His disciples, a bishop **with** his church, and God **with** His believers **express intimate associations**. Used with verbs of going or staying, **the idea of accompaniment prevails**. With verbs that express hostility, as an army fighting **with** its enemy, it means **against**. The term also expresses personal emotions that are experienced in different situations, e.g., **with joy, with shame, with fear and trembling, and with boldness**. In a few instances it shows the means by which something is done, as **write with ink**. **Meta** with the accusative case, usually translated **after**, has three principal meanings. First, it refers to a definite or indefinite time period, as **after 6 days, or after a few days**. Second, it means **pursuit**, that is, to go **after** someone whether in a friendly or hostile manner. And third, it means **sequence or succession** whether of place (as in Heb 9:3, **after [behind] the second veil**); of time (as thereafter); or of worth or rank (as next to the gods).

In this case both are in the genitive case, meaning it is association and accompaniment. The ten horns are with him in battle against Jerusalem, the whore of Babylon.

Revelation 17:14					
3642.7	3196.3	3450.2	715.2	4030.7	
dem-pron nom pl masc	prep	art gen sing	noun gen sing neu	verb 3pl indic fut act	
οὗτοι	μετά	τοῦ	ἀρνίου	πολεμήσουσιν,	
ohutoi	meta	tou	arniou	polemēsousin,	
These	with	the	Lamb	war will make,	
928.1	928.7	2504.1	3450.7	3196.2	840.3
noun nom sing masc	noun gen pl masc	conj	art nom pl masc	prep	prs-pron gen sing
βασιλεὺς	βασιλέων:	καὶ	οἱ	μετ’	αὐτοῦ,
basileus	basileōn;	kai	ohi	met’	autou,
King	of kings:	and	the	with	him,
2795.2	2504.1	1575.3	2504.1	3964.6	
adj nom pl masc	conj	adj nom pl masc	conj	adj nom pl masc	
κλητοὶ	καὶ	ἐκλεκτοὶ	καὶ	πιστοί.	
klētoi	kai	eklektoi	kai	pistoi.	
called,	and	chosen,	and	faithful.	

And the Lamb shall overcome them. **Shall overcome** is the word **νικήσει/nikaō**. **CBL** says, The verb **nikaō, to conquer, to overcome**, as well as its cognate nouns **nikē** and **nikos, victory**, occur in both classical Greek

and Biblical Greek. It can be commonly found in reference to the *winning, prevailing* of military battles, athletic contests, and political or social causes (*Liddell-Scott*). Frequently there is an implicit sense of *vanquishing the opposition in order to succeed*. This *sense of overpowering* can often be found in reference to human emotions, passions, and miseries.

Who is the “them” that the lamb shall overcome? Who is the lamb at war with? The lamb gathered Rome, Gog and Magog (Rev 20:8), the ten horns against the great city of Jerusalem (spiritual Babylon, Sodom and Egypt – Rev 11:8). Did he gather them just to destroy them before they destroy Jerusalem? No, he gathered them to battle and destroy Jerusalem, just like he did in the OT when he sent Babylon to destroy them the 1st time, the first time she fell in 586 B.C. and then fell again in 70 A.D.. Remember Jerusalem is called Babylon and she is called a whore. She was one and the same.

15 – And he saith unto me, The waters (from v1) which thou sawest, where the whore (Jerusalem, the wife) sitteth (1, 3, or reigneth in 18), are peoples, and multitudes, and nations, and tongues.

16 – And the ten horns (the client kingdoms) which thou sawest upon the beast (**θηρίον**/*thērion* – Rome), these shall hate the whore (Jerusalem, the wife), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire (II Pet 3:10-12).

Shall make her desolate. *Desolate* is the word **ἔρημωμένην**/*erēmōō*. *CBL* says, The word *erēmōō* refers to the act which *causes a place to become desolate or wasteful*. It also *expresses the idea of abandonment, desertion, or loneliness*. In Mt 12:25 Jesus spoke of a kingdom ravaged by civil war—the results are *depopulation and loss of wealth* (Rev 18:17; *Bauer*). *Exposition of the Book of Revelation by William L Roy* says, *Will make her desolate*. Leave her without house, home, lands, children, money, or friends.

Erēmōō is a derivative of **ἐρήμωσις**/*erēmōsis*

Mt 24:15 – When ye therefore shall see the abomination of desolation (**ἐρημώσεως**/*erēmōsis*), spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mk 13:14 – But when ye shall see the abomination of desolation (**ἐρημώσεως**/*erēmōsis*), spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Lk 21:20 – And when ye shall see Jerusalem compassed with armies, then know that the desolation (**ἐρήμωσις**/*erēmōsis*) thereof is nigh.

Dan 9:27 – And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it desolate* (**ερημωσεων**/*erēmōsis*), even until the consummation, and that determined shall be poured upon the desolate (**ερημωσιν**/*erēmōsis*).

According to the Lord this prophecy was fulfilled in 70 a.d. And the Lord being one of *the two witnesses* of Rev 11, the other being John the Baptist.

Who were the players in this time frame that burnt her? There is only one way to find out, but as mentioned before, you have to know how to word it in the internet to get the right results. Another way to search for it is through historians that documented these events, like *Josephus, Tacitus, Cassius Dio, Philo*, etc...And even then you will struggle trying to find these ten kings due to the wording. Here is what I found, I found a map of that time frame, the nations surrounding Jerusalem, the legion of armies that were sent and that surrounded Jerusalem, sieged her and were fighting against her and finally burnt her.



The numbers on this map represent where each legion was stationed.

Names of the Roman legions (See location on the map)

1	I Adiutrix, lower Pannonia	22	III Iulia Alpina, Alpes Cottiae
2	I Illyricorum, Palmyra	23	III Isaura, Isauria
3	I Iovia, Lower Scythia	24	III Italica, Noricum, Raetia
4	I Italica, Lower Moesia	25	III Flavia Salutis, Africa
5	I Maximiana, Adrianople	26	IV Martia, Moab
6	I Noricorum, Noricum	27	IV Parthica, Circesium
7	I Parthica Nisibena, Nisibe	28	IV Scythica, Zeugma
8	I Pontica, Trapezus	29	V Iovia, Pannonia
9	I Valentiniana, Coptos	30	V Macedonica, Memphis Egypt
10	II Adiutrix, Lower Pannonia	31	VI Herculea, Pannonia
11	II Augusta, Kent Rutupiae	32	VI Victrix, Eburacum (York)
12	II Flavia Constanti, Thebaide	33	VII Claudia, Moesia
13	II Herculea, Scythia	34	VII Gemina, Leon Nearer Spain
14	II Isaura, Isauria	35	X Fretensis, Syria Palaestina
15	II Italica, Noricum	36	X Gemina, Noricum
16	II Parthica, Italy	37	XI Claudia, Lower Moesia
17	II Traiana, Egypt	38	XII fulminata, Melitene Cappadocia
18	II Valentiniana, Thebaide	39	XIII Gemina, Moesia
19	III Cyrenaica, Bostra Arabia	40	XIV Gemina, Caerleon Wales
20	III Diodetiana, Egypt	41	XV Apollinaris, Satala Pontos
21	III Gallica, Syria Phoenice	42	XVI Flavia Firma, Syria Euphratensis

As mentioned earlier in v13, these following legions were used to war against the Jews (66-70 A.D.). Even though the war continued up to 73-74 A.D., our primary focus is **the start of the war (66 A.D.) til the destruction, burning and desolation of the Jerusalem and Herod's temple (70 A.D.)**, which adds up to 3½ years and scripture prophecy makes mention of this time frame in different terms, such as *forty and two months* (Rev 11:2, 13:5), *a thousand two hundred and threescore days* (Rev 11:3, 12:6), *a time, and times, and half a time* (Rev 12:14, Dan 7:25, 12:7). Since this map of the Roman empire is dated circa 400 A.D., some legions are not listed, however they are mentioned by *Flavius Josephus* (37-100 A.D.), *Publius Cornelius Tacitus* (56-120 A.D.), *Gaius Suetonius Tranquillus* (69-122 A.D.) and *Lucius Cassius Dio* (164-235 A.D.). These are the historians that are closer to that age and era. *Josephus* and *Tacitus* being mainly the primary ones, since they were alive and well during this time frame. It is totally amazing to me how the Lord used these two historians **to witness and record** these prophetic events. Key word there is “witness”, and for those of us that know, we know how important it is in scripture to be an eye-witness (especially two or more eye witnesses) and how reliable and trustworthy it is to verify things. Below is a list of the legions and where they came from, from internet sources.

Legio III Cyrenaica (from the south) – <https://x-legio.com/en/wiki/legio-iii-cyrenaica> says, Cyrenaica is a historical region **in Libya**. During Nero's reign (54-68 AD), the legion was known as the Third Cyrenaican Legion Claudia. **During the Jewish War (66-73 AD)**, the legion **subdued the Jewish population in Egypt and Alexandria**. After Nero's death in 68 AD, the legion supported Vespasian in 69 AD, sending a large detachment to his son Titus, which **participated in the siege and storming of Jerusalem in 70 AD**, then **returned to Egypt**. In the struggle for the imperial throne that began after the death of Emperor Nero in 68, the legion supported Vespasian in 69 and sent his son Titus a large detachment. https://gropikipedia.com/page/Legio_III_Cyrenaica says, a Roman legion of the Imperial Roman army. **Named after the province of Cyrenaica in modern Libya**, it played a key role in securing Roman control over Egypt and the eastern frontiers, participating in major **campaigns against Nubia, Arabia, Parthia, and Jewish rebels**. The legion's history reflects the shifting priorities of Roman imperial defense, from garrison duties in Alexandria to frontier warfare in Arabia Petraea. By the 1st century AD, Legio III Cyrenaica was **primarily based in Alexandria, sharing a double fortress with Legio XXII Deiotariana** from around 23 BC until circa 120–127 AD. The legion contributed detachments to significant

conflicts, including the First Jewish–Roman War (66–70 AD), where it aided in the siege of Jerusalem under Vespasian, and the Parthian campaigns of Gnaeus Domitius Corbulo in 58–63 AD. In 66–67 AD, as the First Jewish–Roman War erupted, Vespasian summoned detachments from Legio III Cyrenaica—garrisoned in Egypt—to support operations in Judea, drawing on the legion's proximity and loyalty during the early phases of the revolt. The units integrated operationally with legions like X Fretensis, sharing logistics and command structures to coordinate advances against rebel strongholds. A subunit participated in the siege of Jerusalem in 70 AD under Titus. During the Year of the Four Emperors in 69 AD, vexillations of Legio III Cyrenaica, stationed in Alexandria, were among the first to declare loyalty to Vespasian, following orders from the prefect of Egypt, Tiberius Julius Alexander, on July 1. The legion's detachments played a supporting role in the First Jewish–Roman War (66–70 AD), initially combating Jewish unrest in Alexandria alongside Legio XXII Deiotariana to suppress local rebellions. A vexillation was subsequently dispatched to Judaea, contributing to the siege and fall of Jerusalem in 70 AD under Titus, where it aided in the final assault on the city alongside legions X Fretensis and V Macedonica. This involvement marked the legion's first direct engagement in the Judean theater, though its primary forces remained in Egypt to maintain provincial stability.

Legio III Gallica (from the north) – <https://www.livius.org/articles/legion/legio-iii-gallica/> says, The third legion was still in Moesia when Nero committed suicide and civil war broke out between the Roman emperors Galba, Otho, and Vitellius (69). Like the rest of the Danube army, it first sided with Otho, but arrived too late in Italy to prevent his defeat by Vitellius. It returned to Moesia, but immediately sided with Vespasian, a new rebel. He was commander in chief of the army fighting against the Jews. III Gallica still sympathized with the army of the East and therefore supported its pretender. https://gropedia.com/page/Legio_III_Gallica says, The legion's pivot was facilitated by diplomatic overtures from Licinius Mucianus, governor of Syria, who coordinated eastern support through letters and envoys to Danubian commanders, emphasizing Vespasian's military credentials from the Jewish War and the strategic necessity of unified provincial backing. Vespasian rewarded the legion's pragmatic shift with substantial donatives—reportedly 2,000 sesterces per soldier from his Egyptian grain revenues—and authorized its return to permanent basing in Syria at Raphanea, affirming its eastern strategic value while integrating it into the Flavian military hierarchy.

Legio IV Scythica (from the north) – https://en.wikipedia.org/wiki/Legio_IV_Scythica says, In the Year of the Four Emperors, in 69 AD, the IV Scythica, alongside the rest of the Eastern legions, sided with Vespasian immediately. Despite the demonstrated loyalty, IV Scythica was not involved in actual fighting because it was not considered a high-quality legion. This was a consequence of an earlier defeat in the First Jewish–Roman War (66–73 AD). In 70 AD, the legion was used to stop a pogrom against the Jewish population of Antioch. https://gropedia.com/page/legio_iv_scythica says, During the Jewish Revolt of 66–70 CE, subunits attempted to suppress the uprising but were routed alongside Legio XII Fulminata and Legio VI Ferrata in 66 CE, later aiding in quelling a pogrom in Antioch in 70 CE.

Legio V Macedonica (from the north) – https://gropedia.com/page/Legio_V_Macedonica says, Throughout its existence, Legio V Macedonica was primarily deployed along the eastern frontiers of the Roman Empire, contributing to key military endeavors that shaped imperial expansion and defense. In the 1st century CE, it supported the annexation of Thrace in 45/46 CE, was transferred to Oescus in Moesia around 6 CE and later to Pontus in 62 CE, before playing a pivotal role in the First Jewish–Roman War (66–70 CE) under Vespasian and Titus, including the storming of Mount Gerizim and the siege of Jerusalem in 70 CE. At the outbreak of the First Jewish-Roman War in AD 66, Legio V Macedonica was already stationed in the eastern provinces and was rapidly transferred from its base in Moesia to Judea as reinforcements, joining the Roman forces under Vespasian who arrived in spring 67 to suppress the revolt. The legion assembled at Ptolemais alongside Legio X Fretensis, with Titus bringing Legio XV Apollinaris from Alexandria, forming the core of Vespasian's army of approximately 60,000 men, including auxiliaries from client kings. Its prior service in eastern campaigns under Gnaeus Domitius Corbulo had equipped it with experience in regional warfare. The legion played a key role in Vespasian's Galilee campaign of 67, participating in the rapid pacification of northern Judea where the city of Sepphoris surrendered peacefully to the Roman advance, allowing Vespasian

to secure a vital base without prolonged siege. Under its commander Sextus Vettulenus Cerialis, Legio V Macedonica was then dispatched to confront a Samaritan uprising at Mount Gerizim, where it decisively defeated the rebels, killing over 11,000 and effectively neutralizing the threat in Samaria. By late 68, amid the Year of the Four Emperors, the legion was stationed at Emmaus (modern Imwas), about 30 km from Jerusalem, where it fortified a camp and controlled key access routes to the capital during Vespasian's reorganization of forces. In AD 69, following Vespasian's proclamation as emperor, Titus assumed command and redeployed Legio V Macedonica for the final push against Jerusalem. The legion marched southward via Emmaus to join the siege, fortifying a camp at Scopus, seven furlongs from the city, to shield the main assault forces. During the siege itself, it contributed to the engineering efforts by raising one of four major earthworks and siege banks against the Tower of Antonia, supporting the breach that led to the temple's fall in August 70. These actions underscored the legion's engineering prowess and discipline amid the protracted urban combat. With the war's conclusion in 70, Legio V Macedonica escorted Titus to Alexandria before returning to its base at Oescus in Moesia in AD 71, where discharged veterans were settled as colonists to bolster Roman presence along the Danube frontier. This deployment marked the end of its Judean service, having suffered losses but earning distinction for its contributions to the Roman victory. <https://www.livius.org/articles/legion/legio-v-macedonica/> says, Between 30 BCE and 6 CE, the fifth legion served in Macedonia, where it received its surname. V Macedonica was probably still in the east when war against the Jews broke out (66), and the legion was placed under the command of Titus Flavius Vespasianus - the future emperor Vespasian. Together with X Fretensis and XV Apollinaris, it was active in Galilee, where Sepphoris was liberated in 67. In the next years, the Romans slowly moved to the south. One of the more notable exploits of the Fifth was the storming of Mount Gerizim, the chief sanctuary of the Samaritans. In 68, the war was interrupted because the emperor Nero had committed suicide. The legion stayed for some time at Emmaus. The presence of several tombstones suggests some hard fighting. During the next summer, Vespasian was proclaimed emperor, and he went to Alexandria, where he cut off the grain supply of Rome. Before the year 69 was out, he was recognized by the Senate. His son Titus continued the war in 70 and took Jerusalem. After the Roman victory, the fifth legion escorted Titus to Alexandria and returned to Moesia, to Oescus.

Legio VI Ferrata (from the north) – <https://x-legio.com/en/wiki/legio-vi-ferrata> says, The legion was created by Gaius Julius Caesar in 52 BC and lasted until the 4th century AD. The cognomen *Ferrata* translates to iron or armored (*my late wife was Italian, her last name, Mary Ann "Ferro", means iron*). During the First Jewish War (Revolt) (66-73 AD) in 67 AD, four cohorts of the legion participated in the unsuccessful campaign of the proconsul of Syria, Cestius Gallus, against Jerusalem, during which Roman forces were defeated, and the legate of Legio VI Ferrata was killed. In 69 AD (Year of the Four Emperors), Legio VI Ferrata went to Italy to support the claims of the commander of the Roman forces in Judea, Vespasian, to the imperial throne in Rome. These forces were led by the governor of Syria, Gaius Mucianus. On the way to Italy, the legion diverted to the Danube and successfully repelled invaders, recapturing the fortresses in Moesia occupied by the Sarmatians (some scholars believe these were not Sarmatians but Dacians). After this, the legion returned to Syria in 70 AD. <https://www.livius.org/articles/legion/legio-vi-ferrata/> says, During the civil war of the year 69, the sixth legion sided with Vespasian, but it was not really involved in the war. Only three years before, soldiers of VI Ferrata and III Scythica had been defeated, together with the main force of XII Fulminata, in an attempt to suppress the Jewish revolt.

Legio X Fretensis (from the west) – https://www.worldhistory.org/Legio_X_Fretensis/ says, In 66 CE, Vespasian (69-79 CE) and his son Titus (79-81 CE) were sent by Nero (54-68 CE) as a counter-offensive to suppress the Jewish Revolt. The future emperor commanded the V Macedonica, the XV Apollinaris, the X Fretensis, and the III Gallica. In June of 67 CE, he marched into Galilee. The city of Gabara fell as did Jotapata after a 47-day siege; 40,000 died during the siege. Next, Tiberias and Tarichaeae succumbed, as did Gamala. In the spring of 68 CE, the III Gallica was transferred out of Vespasian's army and sent to Moesia. With the III Gallica gone, the X Fretensis advanced down the Jordan, taking Jericho. However, the political climate in Rome forced Vespasian to suspend his offensive. Declared emperor by his legions, he sent his son Titus to Rome where his army would defeat Vitellius (69 CE) at the Second Battle of Bedriacum, and with that victory,

he would become the new emperor of the Roman Empire. In 69-71 CE, Titus was given the task of capturing Jerusalem. Added to his already sizeable force were the XVIII, the XII Fulminata, and III Cyrenaica. Together with the X Fretensis, the V Macedonica, and the XV Apollinaris, Titus marched on the city. In May the first of the city's three walls began to collapse under Roman siege warfare. However, a Jewish counterattack forced the legions to withdraw. With the eventual collapse of the first and second walls, the Jewish defenders retreated behind the third wall. Finally, in August Titus put in place the final assault. The assault was a bloodbath. During the final siege, the Temple Sanctuary caught on fire, and some blamed Titus. As the city burned, the legionaries looted the city. It took four months for the city to fall, one million died, and 70,000 were taken prisoner. The X Fretensis then remained in Jerusalem as the resident legion, building a base on the burnt ruins. https://en.wikipedia.org/wiki/Legio_X_Fretensis says, X Fretensis was centrally involved in the First Jewish–Roman War (66–73), under the supreme command of Vespasian. In 66, the X Fretensis and V Macedonica went to Alexandria for an invasion of Ethiopia planned by Nero. However, the two legions were needed in Judaea to suppress a revolt. After spending the winter in Ptolemais Ace (modern Acre, Israel), X Fretensis and V Macedonica relocated in the coastal city of Caesarea Maritima (67/68). This was due to the large number of legions being mobilized in Ptolemais, under Marcus Ulpius Traianus, future governor of Syria and father of the emperor Trajan. During that same winter, the Caesarea camp of Xth and Vth hosted Vespasian, who was forced to go to Rome the following year, where he seized power. Vespasian's son Titus finished the suppression of the revolt. When Tarichacae and Gamla were conquered, the X Fretensis moved to Scythopolis (modern Bet She'an), just west of the Jordan River. In the summer of 68, X Fretensis destroyed the monastery of Qumran, where the Dead Sea Scrolls are believed to have originated. Its winter camp was at Jericho. By 70, the rebellion in all of Judaea had been crushed, except for Jerusalem and a few fortresses, including Masada. In that year X Fretensis, in conjunction with V Macedonica, XII Fulminata, and XV Apollinaris, began the siege of Jerusalem, stronghold of the rebellion. The Xth camped on the Mount of Olives. During the siege, Legio X gained fame in the effective use of their various war machines. It was noted that they were able to hurl stones that weighed a talent, about 25 kg, a distance of two furlongs (400 m) or further. The projectiles of their ballistae caused heavy damage to the ramparts. According to Josephus (in volume III of his history of the Judaeen war), Larcus Lepidus was the commanding officer of the X Legion. The siege of Jerusalem lasted five months and the besieged population experienced all the terrible rigors of starvation. The combined assaults of the legions succeeded in taking the city, which was then subjected to destruction.

Legio XII Fulminata (from the north) – <https://x-legio.com/en/wiki/legio-xii-fulminata> says, From 14 to 58 CE, Legio XII Fulminata was stationed as a garrison in Judea, maintaining order and suppressing Jewish uprisings in the province. In 58-59 CE, Legio XII Fulminata participated in General Corbulo's campaign against the Parthians (58-63 CE) over Armenia. Initially, the legion was lucky and, along with the general, won, but then, when Corbulo was replaced by Cesennius Paetus, the legion participated in the Battle of Randeia (today a settlement of the same name in Turkey) and surrendered to the Parthians in 62 CE. After this, the legion returned to Judea, where it participated in the First Jewish War that began in 66 CE. In 66 CE, Legio XII Fulminata was sent to Jerusalem to assist Gessius Florus, the then procurator of Judea. Arriving on the scene and assessing the scale of the uprising and the superior numbers of the rebels over the legionaries, Legate Cestius Gallus, who was also the military governor of Syria, decided to retreat. The retreat ended with a terrible defeat for Legio XII Fulminata. The rebel army, led by Eleazar ben Simon, caught up with the legion on the march and defeated it. To make matters worse, the legion lost its standards and eagle. But the new commander of the Roman forces in Judea, the future Emperor Vespasian, believed in the legionaries of the defeated Legio XII Fulminata, who were not broken by the defeat but were motivated to shake off and prove that they and their legion were still alive and capable. During the remainder of the First Jewish War (66-73 CE), Legio XII Fulminata redeemed itself from the disgrace of the defeat outside Jerusalem in 66 CE and was forgiven. In 68 CE, Emperor Nero died, and the struggle for the Roman imperial throne began (the Year of the Four Emperors). In this struggle, Vespasian joined in 69 CE. Legio XII Fulminata supported him. In 70 CE, Legio XII Fulminata participated in the siege and assault of Jerusalem, which ended with its fall and destruction. <https://www.livius.org/articles/legion/legio-xii-fulminata/> says, In October 66, the governor of Judaea, Gessius Florus, needed military support to regain control of Jerusalem. The Twelfth (supported by subunits

from IIII Scythica and VI Ferrata) came, saw, and returned, when its commander saw that his force was not strong enough. On his way back, he was defeated by one of the leaders of the Jewish Zealots, Eleazar son of Simon. Humiliation was added to the disgrace: the legion lost its eagle standard. In the final phase of the war between the Jews and Romans, XII Fulminata regained its reputation for fighting bravely. When its general Vespasian proclaimed itself emperor, it sided with him. After the capture of Jerusalem in 70, it was transferred to the newly annexed kingdom Melitene, which was part of the province Cappadocia. The legion now guarded the Euphrates border, together with XVI Flavia Firma. Its old base at Raphanaea was reused by III Gallica.

Legio XV Apollinaris (from the south) – https://en.wikipedia.org/wiki/Legio_XV_Apollinaris says, By the year 9 the legion was headquartered in Pannonia, in the town of Carnuntum. There the unit stayed until sent to Syria and possibly Armenia by Nero in 61 or 62, these territories newly conquered from the Parthians. After the conclusion of the war with Parthia, the legion was sent to Alexandria but soon found itself engaged in the fierce fighting of the First Jewish Revolt, capturing the towns of Jotapata and Gamla. It was the Fifteenth that captured the Jewish general later to become famous as the historian Josephus. During this period the legion was commanded by Titus, who would later become Emperor. After the suppression of the revolt, the legion returned to Carnuntum and rebuilt its fortress. Elements of the XVth fought in the Dacian Wars although the main body of the legion remained in Pannonia. <https://www.livius.org/articles/legion/legio-xv-apolloinaris/> says, After the Parthian war, XV Apollinaris was stationed at Alexandria. But not for long. In 66, a new war broke out: this time, the Jews were the enemy. During the war that followed, XV Apollinaris, commanded by Vespasian's son Titus, played an important role. Among the towns it took, was Jotapata, where they captured the Jewish general Joseph, who was to become famous as the historian Flavius Josephus (67). The legion also took Gamala. Together with V Macedonica, it fought on the western front, whereas X Fretensis took care of the valley of the Jordan. In 68-69, the war came to a standstill because Vespasian was recognized as emperor. He was to reign until 79. Titus resumed the war in 70 and captured Jerusalem. The winter of 70/71 was spent in Zeugma on the Euphrates, and in 71, the legion was shipped back to Carnuntum in Pannonia. On its way home, recruits from Cappadocia were added. When the soldiers arrived in Carnuntum, they rebuild their fortress.

Legio XXII Deiotariana (from the south) – https://en.wikipedia.org/wiki/Legio_XXII_Deiotariana says, In 66, Zealot Jews killed the Roman garrison in Jerusalem. After the ignominious defeat of the legatus of Syria in 66, T. Flavius Vespasianus entered in Iudaea in 67 with the legions V Macedonica, X Fretensis, XV Apollinaris, one vexillatio of 1,000 legionaries of the XXII, and 15,000 soldiers from the Eastern allies, and started the siege of Jerusalem in 69, which would be completed by his son T. Flavius Vespasianus (better known as Titus) in 70. In fact in 69, the year of the four emperors, Flavius Vespasianus senior returned to Italy to conquer the imperial throne after Nero's death and Galba's rebellion. The Twenty-second sided with Flavius Vespasianus, who eventually became emperor. <https://www.livius.org/articles/legion/legio-xxii-deiotariana/> says, In 63, a subunit took part in the Parthian expedition of Domitius Corbulo, and another subunit fought in the Jewish War of 66-70. The Jewish historian Flavius Josephus praises the courage of the soldiers of the Alexandrine legion. During the civil war of 69, XXII Deiotariana and III Cyrenaica sided with the pretender Vespasian, who became emperor.

Auxiliaries were also sent from client kings, Antiochus (north), Agrippa II (north), Sohemus (north), Malchus king of Arabia (south), but they mostly came from Syria (*Josephus' Wars of the Jews, Tacitus*).

A Summary of Biblical Geography and Antiquities by Thomas Hartwell Horne (1856) says, At the time the evangelists and apostles wrote, the Romans had extended their empire almost to the utmost boundaries of the then known world, principally by their unparalleled military discipline and heroic valour. Iudaea was at this time subject to their sway, and their troops were stationed in different parts of that country. The Roman army was composed of Legions (λεγεῶνες) each of which was divided into ten cohorts, each cohort into three maniples, and each maniple (σπειρα) into two centuries. The number of men in a legion was different at different times. But besides the cohorts which were formed into legions, there were certain others separate

and distinct from any legion; such were the *Cohortes Urbanæ*, and *Prætorix*. Such appears to have been the Italian **Band** (**σπειρης Ἰταλικῆς**) mentioned in Acts 10:1, which was in attendance on the Roman governor, who at that time was residing at **Caesarea**. It was probably called the Italian cohort, because **most of the soldiers be longing to it were Italians**, and also to distinguish it from the **other troops which were drawn from Syria and the adjacent regions**. *Hasting's Dictionary of the Bible* (1889) says, *Legion*. This term, which means literally *a gathering*, looks back to the early days of **the Roman citizen army**. In the time of the Empire it **indicated a force of about 6000 infantry, together with complements of other arms**. The infantry proper were **divided into ten cohorts** (*band*, Mt 27:27, Mk 15:16, Jn 18:3, 18:12, Acts 10:1, 21:31, 27:1), each **containing about 600 men**, and each **commanded on occasion by a military tribune**. Of these tribunes **there were six to a legion**. A **cohort was itself subdivided into ten centuries**, each **commanded by a centurion**. It is not necessary to remember all these facts in studying the NT use of the word *legion* (Mt 26:53, Mk 5:9, 5:15, Lk 8:30). **What chiefly impressed Semites was apparently the size of the legion**, and *legion* appears to have become a proverb among them for a large number of persons in orderly combination.

This connects with the prophecy of Ezekiel.

Ezk 38:1 – And the word of the LORD came unto me, saying,
 2 – Son of man, **set thy face against Gog, the land of Magog**, the chief prince of Meshech (North) and Tubal (North), and prophesy against him,

Against Gog. Against is the word גֹּג / 'el. *Pulpit Commentary* says, *Set thy face against* (or, “toward”) *Gog*. *John Gill's Expositor* says, *Son of man, set thy face against Gog*. Of the phrase, *setting the face towards*, or *against*, see Ezk 6:2, 21:2, 25:2.

Gog is the word גֹּג / **gôgh**. *TDOT* says, In the table of nations in Gen 10, the sons of Japheth are presented *in their lands, each with his own language, by their families, in their nations* (10:5). The seven sons of Japheth are: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras (10:2), and we encounter Togarmah among the sons of Gomer (10:3; cf. I Ch 1:5). In a series of prophecies in Ezk 38-39, it is stated that **after many days, in the latter years** (38:8), **Yahweh will lead Gog of the land of Magog**, chief prince of Meshech and Tubal, **at the head of a great army against Israel**, returned from exile. His troops include Gomer and Beth-togarmah *from the uttermost parts of the north*, as well as Paras (**Persia**), Cush (**Ethiopia**), and Put (**Libya?**) (38:1-9). Gog devises wicked plans in arrogance, and desires only to carry off plunder from Israel. As far as the interpretation of the names Gog and Magog is concerned, the names of the nations in Gen 10 (where Magog is mentioned) and the names of the nations that are a **part of Gog's military forces in Ezk 38** have focused the attention of scholars on the northwest, on Anatolia and the regions north of Mesopotamia. The picture is uniform if we disregard the soldiers from **Persia, Ethiopia, and Libya in Ezk 38:5, who certainly come from 27:10**: with a considerable degree of certainty, Meshech can be located in Phrygia, Tubal in Cilicia, Gomer in **the Armenian mountains**, and Togarmah in the territory east of Cilicia, (38:2, 6). Most of the other nations mentioned in Gen 10:2-5 (as far as they are known) are also found in this part of the world (the Ionians, the inhabitants of Tarshish, the Kittim, the Medes, etc.). The close connection between Ezk 38-39 and these traditions is especially clear in 38:12, which states that the hostile attack is directed against **the navel of the earth**. It is **most likely that this refers to Jerusalem**. *Pulpit Commentary* says, Although occurring in I Ch 5:4 as the name of a Reubenite, Gog was probably a title formed by Ezekiel himself from the word *Magog*, the syllable *ma* being treated as equivalent to *land*. A similar freedom appears to have been exercised by the author of the Apocalypse, who out of Magog, here a territorial designation, makes **a military power co-ordinate with Gog** (Rev 20:8). *Jewish Encyclopedia* says, **Gog and Magog**: Magog is mentioned (Gen 10:2; I Ch 1:5) as the second Son of Japheth, between Gomer and Madai. Gomer representing the Cimmerians and Madai the Medes, Magog must be a people located east of the Cimmerians and west of the Medes. But in the list of nations (Gen 10) the term connotes rather the complex of barbarian peoples dwelling at the extreme north and northeast of the geographical survey covered by the chapter. *Josephus (Antiquities 2.6.1)* identifies them with the Scythians, a name which among classical writers stands for a number of unknown ferocious tribes. According to *Jerome*,

Magog was situated beyond the Caucasus, near the Caspian Sea. It is very likely that the name is of Caucasian origin, **but the etymologies adduced from the Persian and other Indo-European dialects are not convincing**. In Ezk 38:2 Magog occurs as the name of a country (with the definite article); in Ezk 39:6 as that of a northern people, the leader of whom is Gog.

Chief is the word ראש/*rō's/rō'sh*. *TWOT* says, The (Gen 28:11, 18, I Sam 19:13, 16) primary meaning of this root is *head*. It is used for the *head* as part of the body (Gen 3:15) and by extension for the notion of *chief* of a family (Ex 6:14), as *chief officer* of the divisions of Israel (Ex 18:25) and the like. The unique Hebraic character of this usage is clear in the OT as the root is rarely applied to chiefs of Gentile nations. It is used also for the top or summit of a geographical feature such as a mountain or hill (Ex 17:9) and the upper part of a building or architectural feature (Gen 11:4, II Ch 3:15) and as a personification for such features (Ps 24:7, 9). The root was utilized in many colloquial expressions for plant names (Job 10:4) parts or portions of things (Gen 2:10) and terms for artifacts. In this last category is the usage of the root for both *head stone* (Zec 4:7) and *chief corner stone* (Ps 118:22). This passage and usage are carried over into the NT and quoted by Jesus concerning his being rejected by the Jews (Mt 21:42, Lk 20:17, Eph 2:20, I Pet 2:7). The root is widely used in the OT with other terms in the sense of the superlative, since Hebrew does not have any simple form to express the third degree. There are many examples of this usage (Ex 30:23) where the meaning is *best, foremost*, the uniquely finest, which alone was fit for the service of God. This theological meaning is carried over to the officers of the temple (II K 25:18) and the best musicians (Neh 11:17) In most of the versions there are divergencies in the translation of *ro'sh* when it is used in the sense of *chief* as for example (Num 31:26) and many similar passages KJV reads *chief*, NIV and RSV read *head* but none are completely consistent. *CBL (BDB, KB, Strong)* says, **Rosh** is a proper noun that means *first, head, chief*. It occurs once as the name of a son of Benjamin in the genealogy recorded in Gen 46:21. The account of Rosh in this text as one of seven sons (or grandsons) of Benjamin is unique to this genealogy. Parallel records in Num 26:38f and I Chr. 8:1-5 do not list Rosh as a descendant of Benjamin.

Prince is the word נָשִׂי' /*nēsî' /nāsî'*. *CBL (BDB, KB, NIDOTTE, Strong, TWOT)* says, *nāsî'* is derived from *nāsā'*, *to lift up*, and originally referred to someone who was exalted, that is a *chieftain*. Although the word can refer narrowly to tribal chieftains, it can denote any leader. In Ezekiel, *nāsî'* is used to designate the Messiah. *Nāsî'* can refer specifically to the leaders of the twelve tribes of Israel (Num 2:3, 5, 7), but it can also refer to leaders of lesser stature, such as the 250 leaders of Israel who rebelled against Moses (Num 16:2). Solomon (I K 11:34), Abraham (Gen 23:6) and the heads of the tribes of Ishmael (Gen 17:20) are also designated by *nāsî'*. Ezekiel uses the term nearly forty times. He uses the word to refer to King Zedekiah (Ezk 7:27), as well as tribal leaders, both Judaeans (21:12) and foreign (26:16). The leaders of the returning exiles are also referred to as *chieftains* (Ezra 1:8). The Messiah, the Chieftain, is called a *nāsî'* (Ezk 34:24).

3 – And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the **chief** (ראש/*rō's/rō'sh*) **prince** (נָשִׂי' /*nēsî' /nāsî'*) of Meshech and Tubal:

4 – And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even a great company with* bucklers and shields, all of them handling swords:

5 – Persia (East), Ethiopia (South), and Libya (south) with them; all of them with shield and helmet:

6 – Gomer (North), and **all his bands**; the house of Togarmah of **the north** quarters, and **all his bands**: *and many people with thee.*

And all his bands. **Bands** is the word וּכְלֵי-אֶגְפָּיָה /*wəḵāl- 'āgappēyhā / 'āghaph*. *CBL (BDB, KB, Strong, TWOT)* says, The word appears only in Ezekiel (seven times), and always in the plural. **It refers to military troops**. In 12:14, Yahweh declares through the prophet that though troops and advisors gather around the king of Judah in efforts to escape doomed Jerusalem, God will scatter them and deliver them all to the sword. Ezekiel uses the word in 17:21 to prophesy the failure of the efforts of Zedekiah to rebel against Babylon, again assuring that his armies will fall by the sword. As the voice of Yahweh, Ezekiel addresses Gog, the leader of

armies which come against restored Israel, in 38:9, 22, and 39:4. The prophet pronounced certain judgment on both Gog and his armies. He includes Gomer and Togarmah with their armies in the prophecy in 38:6. What type of distinction is to be made between this word and other types of troops is not at all clear. There are no cognates in other Semitic languages to clarify the semantic boundaries of this term. *McClintock and Strong's Cyclopedia* says, *Band* – the representative of several Hebrews and Greek words, and in the NT especially of **σπειρα**, a Cohort. See *Cohort*. Cohort (*cohors*), a military term used by the Romans to denote a company generally composed of 600 foot soldiers; a legion consisted of ten cohorts, every cohort being composed of three maniples, and every maniple of 200 men; a legion, consequently, contained in all 6000 men. Others allow but 500 men to a cohort, which would make 5000 in a legion. It is probable that cohorts among the Romans, as companies among the moderns, often varied as to their number. SEE ARMY. Besides the regular legionary cohorts, there were certain others separate and distinct from any legion, as the *Cohortes Urbanae* and *Praetoriae*. Such appears to have been the *Italian band* mentioned in Acts 10:1, which was in attendance on the Roman governor, who at that time was residing at **Caesarea**. Of the same description also was the *Augustan band* or cohort (Acts 27:1), which most probably derived its name from Sebaste, the capital of Samaria. The commanding officer of an ordinary cohort was called *Tribunus Cohortis* if it was composed of Roman citizens, or *Prefectus Cohortis* if composed of auxiliary troops.

Many people with thee. *People* is the word עַמִּים / 'ammim / 'am. CBL (BDB, KB, NIDOTTE, Strong, TWOT) says, 'am is probably derived from the verb 'āmam, to be equal to. It is used of people in terms of their being kinsmen, relatives or members of a tribe. Sometimes 'am is used to mean people associated with a powerful or notable individual. Abimelech gave instructions to his people as to how to treat Isaac and those with him (Gen 26:11). Later this became a subject-king relationship, for example, the king of Bashan and his people (Dt 3:3). Sihon, king of the Amorites, gathered all his people to fight against Israel (Num 21:23). Often a clan or tribe took on the name of its ancestor or progenitor. This is reflected notably in the names of the twelve tribes of Israel (*Dan shall judge his people*, Gen 49:16). 'am is contrasted with leaders (or royalty) to denote the common people. When the Israelites (the ten northern tribes) saw that King Rehoboam refused to listen to them, the people returned to their homes (I K 12:16). After the deposal of Athaliah, Jehoiada the priest made a covenant between the Lord and the king and the people (II K 11:17). This term may delineate the citizens of a city such as those people who lived in Jerusalem (II Ch 31:4). Soldiers under a military commander are called 'am (Jos 3:3).

7 – Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 – After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste (or desolate): but it is brought forth out of the nations (because they were dispersed/diaspora), and they shall dwell safely all of them.

9 – Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands (וְכָל־אֲגַפְיָךְ / wəḵāl- 'āgappeykā / 'āghaph), and many people (וְעַמִּים / wə 'ammîm / 'am) with thee.

10 – Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

11 – And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 – To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations (the dispersed), which have gotten cattle and goods, that dwell in the midst (navel) of the land.

13 – Sheba (South), and Dedan (South), and the merchants of Tarshish (West), with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 – Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day (after many days, in the latter years of v8) when my people of Israel dwelleth safely, shalt thou not know it?

15 – And thou shalt come from thy place out of the north parts, thou, and many people (ועמים/wě ‘ammîm/ ‘am) with thee, all of them riding upon horses, a great company, and a mighty army:

16 – And thou shalt come up against my people of Israel, as a cloud to cover the land (Lk 21:20-24); it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 – Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

18 – And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.

19 – For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 – So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 – And I will call for a sword against him throughout all my mountains (of Israel), saith the Lord GOD: every man’s sword shall be against his brother (in Israel, read Wars of the Jews by Josephus and Tacitus).

22 – And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands (upon Israel’s bands), and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone (Dt 29:21-28, Lk 17:28-30, Rev 14:10, 19:20, 20:10, 21:8).

23 – Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

Ezk 39:1 – Therefore, thou son of man, prophesy against (towards) Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

2 – And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 – And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 – Thou shalt fall upon the mountains of Israel, thou, and all thy bands (וכלי-אגפריך/wěkāl- ‘agappeykā/ ‘āghaph), and the people (ועמים/wě ‘ammîm/ ‘am) that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 – Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

6 – And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

7 – So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

8 – Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.

9 – And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

10 – So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 – And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog.

12 – And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 – Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

14 – And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 – And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.

16 – And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land.

17 – And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; **gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.**

18 – Ye shall eat the **flesh of the mighty, and drink the blood of the princes of the earth**, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 – And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 – Thus **ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war**, saith the Lord GOD.

21 – And I will set my glory among the heathen, and **all the heathen shall see my judgment** that I have executed, and my hand that I have laid upon them.

22 – So **the house of Israel shall know** that I *am* the LORD their God from that day and forward.

23 – And **the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me**, therefore hid I my face from them, and **gave them into the hand of their enemies: so fell they all by the sword** (Lk 21:24).

24 – According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 – Therefore thus saith the Lord GOD; Now **will I bring again the captivity of Jacob**, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 – After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land (*heavenly Jerusalem*), and none made *them* afraid.

27 – When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 – Then shall they know that I *am* the LORD their God, **which caused them to be led into captivity among the heathen**: but I have gathered them unto their own land, and have left none of them any more there.

29 – Neither will I hide my face any more from them: for **I have poured out my spirit upon the house of Israel**, saith the Lord GOD.

This goes with Rev 20.

Rev 20:8 – And shall go out to deceive **the nations** which are in **the four quarters of the earth, Gog and Magog**, to gather them **together to battle** (**πόλεμον/polemos**): the number of whom *is* as the sand of the sea.

9 – And they went up on the breadth of the **earth** (**γῆς/gē** – *the breadth of the land of Jerusalem, the next phrase says where*), and (**kai** – even) **compassed the camp of the saints about, and the beloved city** (Lk 21:20, Mt 24:15, Mk 13:14): and fire came down from God out of heaven, and devoured them.

And they went up on the breadth of the earth. *Breadth* is the word **πλάτος/platos**. *CBL* says, **Platos** is a noun used in classical Greek, the Septuagint, and the NT with the **common meaning width**. It is used a number of times, literally and figuratively, **to indicate the great extent of something**. The **width of the earth** may refer to **a large army filling the horizon**. Habakkuk pictures a Babylonian army which *sweep(s) across the whole earth* (1:6). In addition, **platos may be a flat expanse**. Twice Proverbs refers to the commandments or the ways of the Lord which should be written on *the plate (table) of the heart* (7:3; 22:20) See the verb **platonō**. Similarly, John sees Satan and **the forces of Gog and Magog marching across the breadth of the earth** (Rev 20:9). John used **platos** twice in describing **the immensity of the New Jerusalem**, whose height and length are the same as its width, that is, it is **an exact cube** (Rev 21:16). Jesus referred to the gate which is wide (adjective **platus**), thus easy to pass through, leading to destruction (Mt 7:13). It is used figuratively by Paul concerning the great extent of Christ's love: wide, long, high, and deep (Eph 3:18).

The earth is equated with Jerusalem, the beloved city. This is not my personal thoughts on it. First of all, the next phrase says what this army is going to do and where they were going, *and compassed the camp of the saints about, and the beloved city*. And second, we all know who the beloved city was, it is not rocket science. The key word here is *and*, which is the word **καί/kai**. *CBL* says, **Kai** is a frequently used conjunction, **usually meaning and**; however, **it can also be an adverb meaning even or also** (as in Rom 8:17). Though the adverbial meaning is older, both uses are found in classical Greek. Writers of Biblical and nonliterary Greek, however, use **kai** far more often than do the classical writers (*Bauer*). The NT's general overuse of **kai** (by classical standards) is due in part to the popular style in which it was written, but the influence of the language of the OT is also clearly important. From the Septuagint, for example, the expression **kai egeneto...kai** (*and it came to pass...and*) found its way into the NT as one of the more obvious Hebraic influences on the Greek of the NT (Mt 9:10). Also notable is the frequent use of **kai** to connect clauses which more polished literary Greek would subordinate in some way. A combination of **kai** with another **kai** is often used to mean *both...and* (as in Mt 10:28, *both soul and body*). Depending on context, **kai** can in fact be translated in numerous ways, including the following: *and, even, also, both, indeed, namely, but, then, yet, so, for, that is, or*. The wide variety of uses for this seemingly simple word is an important aspect of the distinctive style of the NT. One important instance where the translation of the **kai** is critical is at Jn 3:5, *unless a man is born of water and kai the Spirit*. Some take this to mean *water in addition to the Spirit*. However, the emphasis in this passage is on being born of the Spirit, and as we go on in John's Gospel, we see **water used to mean the Spirit** (Jn 4:14; 7:38, 39). Thus, **the better meaning seems to be water, even the Spirit**.

Now, if you are a futurist/idealist as I was for a very long time, then this is how it is interpreted in the churches, "And they went up on the breadth of the entire global earth where Christians reside, and compassed the camp of the saints about, and spiritual Jerusalem (Christianity)". This interpretation is far fetched.

Let's continue with Rev 17:16

The Roman armies *shall make her desolate and naked*. *Naked* is the word **γυμνῆν/gymnos**. *CBL* says, Throughout its usage in the Greek language the word **gymnos** means *naked, unclad, or bare*. Found early in classical Greek, it reflects two senses: the literal and the figurative. Literally, it **denotes nakedness but mostly signifies poorly clad**, which would be **considered publicly indecent**. It may **refer to anything which is exposed**. *Philo* employed a figurative use with reference to the soul which is naked without the body. In the Septuagint **gymnos** appears several times, mostly representing the literal meaning. At the same time physical nakedness can be used as a metaphor **describing one's helplessness or guilt** before God. The metaphorical meaning is found as early as the episode when Adam and Eve discovered their nakedness before each other and God (Gen 3:7, 10). Figuratively, **gymnos** finds full expression in the Prophets, especially Hosea, Micah, Ezekiel, and Isaiah, becoming a threat symbolizing the future condition of Israel because of her willingness to bare herself to foreign nations in spiritual adultery (Hos 2:3; Ezk 16:7, 22; cf. 23:29). In the NT **gymnos** continues in the literal sense (Mk 14:51; Jn 21:7). It can mean *poorly dressed* (Mt 25:36, 38, 43, 44; Acts 19:16; Jam 2:15). In addition, it can mean to be without an outer garment (Jn 21:7) such as what fishermen took off during their work. However, the figurative takes precedence. Both John and Paul used **gymnos** to show the need for the soul to be prepared. In the Apocalypse **gymnos** describes the condition of those unprepared at the return of Christ (16:15) as well as the inner impoverishment of the Laodiceans (3:17). Also, as in the Prophets, John used **the illustration of the prostitute, in reference to Babylon (Rev 17:16)**. Hebrews asserts that everything is naked in God's sight (Heb 4:13). Paul used a double metaphor in II Co 5:1-4 where he apparently was speaking of a bodiless, intermediate period between death and resurrection. He described the soul as living in a tent, the body, and being *clothed* with it. He compared this with the change which will occur at the resurrection when the believer's temporary dwelling place will be exchanged for a *house not made with hands*. It will be like moving from a tent to a mansion. Death causes the destruction of the body, the original covering of the spirit, leaving it *naked*; resurrection will provide a new and more glorious covering. In I Co 15:35-37 Paul used another illustration, this time of a seed which dies and loses its original covering. In time it is transformed into

the better form of a plant. *Exposition of the Book of Revelation by William L Roy* says, *And naked*. Strip her of all her ornaments of silver and gold, purple and scarlet, elegant embroidery, needle-work, and princely equipage. They plundered the city, and carried off the spoil, and stripped their temple and houses of everything that was valuable or worth carrying away. See Ezk 16:39. *Josephus* says that after the temple was burnt the soldiers had such vast quantities of the spoils, which they had gotten by plunder, that in Syria a pound weight of gold was sold for half its former value.

17 – For God hath put in their hearts to fulfil (ποιῆσαι/*poieō* – to do) his will (γνώμην/*gnōmē* – same exact spelling used in v13, *these have one “mind”*), and to agree, and give their kingdom (βασιλείαν/*basileia*) unto the beast (θηρίον/*thērion* – unto Rome), until (a time frame) the words of God shall be fulfilled.

And to agree. To agree is 3 greek words that are used here, which is not shown in the KJV

3450.5 art nom sing masc	1056.1 conj	2292B.1 noun nom sing masc	1319.14 verb 3sing indic aor act	1506B.1 prep
ὁ	γάρ	θεός	ἔδωκεν	εἰς
ho	gar	theos	edōken	eis
	for	God	gave	to
3450.15 art acc pl fem	2559.1 noun fem	840.1 prs-pron gen pl	4020.41 verb inf aor act	3450.12 art acc sing fem
τάς	καρδίας	αὐτῶν	ποιῆσαι	τήν
tas	kardias	autōn	poiēsai	tēn
the	hearts	their	to do	the
1100.4 noun acc sing fem	840.3 prs-pron gen sing	2504.1 conj	4020.41 verb inf aor act	1506A.8 num card acc fem
γνώμην	αὐτοῦ,	καί	ποιῆσαι	μίαν
gnōmēn	autou,	kai	poiēsai	mian
mind	his,	and	to do	one
1100.4 noun acc sing fem	2504.1 conj	1319.31 verb inf aor act	3450.12 art acc sing fem	926.4 noun acc sing fem
γνώμην,	καί	δοῦναι	τήν	βασιλείαν
gnōmēn,	kai	dounai	tēn	basileian
mind,	and	to give	the	kingdom

Grammatically arrange a few words here and there, where they belong, and this is what it actually says, “For God hath put in their hearts to do his mind, and to do one mind, and give their kingdom unto the beast, until the words of God shall be fulfilled, or until what he prophesied through the prophets about this day is fulfilled.

Until the words of God shall be fulfilled. Words is the word ῥήματα/*rhēma*. *CBL* says, *Rhēma* in classical Greek denoted a word or saying and overlaps in meaning to a degree with *logos*, word, saying. However, *rhēma* never developed the place of prominence in philosophical discussions that *logos* did. It might be considered the term for word or message in everyday language, although it is found in poetry and prose of the day. Primarily the Hebrew word *dāvār*, word, matter, stands behind *rhēma* in the Septuagint; *logos*, however, was generally used to translate *dāvār*. The dual nature of *rhēma* to mean word as well as matter, issue, like *dāvār*, possibly underlies the usage of the term in the NT (*Colin Brown*). On the other hand, *rhēma* and *logos* function as synonyms in the Septuagint on more than one occasion, and *rhēma* functions theologically like *logos* in a few crucial texts, such as the Ten Commandments (Ex 34:1,27) or the confessional trademark of Israel, the Shema (Dt 6:6). *Rhēma* appears about 70 times in the NT, where its meaning often overlaps with *logos*. More often, though, it indicates single texts of Scripture, and it does not usually stand for the entire Christian message as *logos* so commonly does. Rarely, *rhēma* means a matter or thing (Lk 2:15). Most often it denotes a word, something said in words or written. Of theological import are those texts where *rhēma* connotes the gospel (Rom 10:8) or where it is used in connection with the word of Christ (Rom 10:18; I Pet 1:25). Matthew used *rhēma* in reference to Jesus’ words of correction, having foretold Peter’s three denials (Mt 26:75). The sword of the Spirit is the word (*rhēma*) of God (Eph 6:17).

Shall be fulfilled is the word **τελεσθῆ/teleō**. *CBL* says, This is a very common verb in both classical and Biblical Greek meaning **to complete, perform, fulfill**. In classical Greek it was frequently used from *Homer* on and often **carried the sense of completing one's will** (*Liddell-Scott*). *Plato* thus described the universe as being **completed according to a plan**. It is likewise used to **carry out** a promise and to **carry out the instructions given to soldiers**. *Plato* likewise used the word to refer to the carrying out of God's will (*Kittel*). A similar use in classical Greek is to *complete* or *perform* obligations, especially taxes or tribute. The concept of perform is used to signify the execution of a dangerous feat. **Teleō** also refers to the carrying out of religious duties and the performing of prayers. It is often translated *to pay debts*. A final use of the word in classical Greek is **to complete in the sense of bringing to an end**. *Aristotle* used the word to denote the bringing to an end the years of a person's life (*Liddell-Scott*). *Josephus* used **teleō** meaning **to fulfill** a promise and also to pay a tribute to masters (*Bauer*). **Teleō** appears in the Septuagint and often in the Apocrypha with the sense of **to complete** or **to fulfill**. The meaning *to render* or *to pay*, which appears in the classical Greek, is not found in the Septuagint. The use of this word for fulfilling a religious obligation is likewise rare, and when it does occur it applies mostly to keeping vows to heathen gods (*Kittel*). Examples of the latter include Num 25:3 and Ps 106:28. In the NT **teleō** has three primary meanings according to *Thayer*. The first is **to bring to a close, finish**, which parallels its most common use in classical Greek. It is thus used for completing the Word (Mt 11:1; 19:1; 26:1) and completing the parable (Mt 13:53). *Vine* points out that the word is used to **signify not merely termination but carrying out a thing to its full conclusion**. This sense is used especially in Revelation where the word is translated eight times as *finish* (Rev 15:1, 8). Paul likewise wrote about *finishing* the course (II Tim 4:7), and John referred to Scripture being *fulfilled* (Jn 19:28). The second meaning of **teleō** in the NT is *to perform, execute, complete*. It is especially used of completing a task or finishing an order. Paul used it several times to refer to performing a command (Rom 2:27). A variation of this use is in Gal 5:16 where Paul used it to denote the satisfaction (completion) of fleshly desires. The final use of **teleō** in the NT is the sense of *paying* (completing) *an obligation*. While this use is common in the classical writers it appears only twice in the NT and is not the usual word for *pay back*. It is used in Mt 17:24 where the question was asked if Jesus paid the tribute tax. It appears again in Rom 13:6 where the readers are told they are to *pay tribute* (taxes).

18 – And the woman (**γυνή/gunē** – *the wife*) which thou sawest is that great city (*of Jerusalem, spiritual babylon, Egypt and Sodom*), which reigneth (**βασιλείαν/basileia**) over the kings (**βασιλέων/basileus**) of the earth (**γῆς/gē** of Jerusalem).

The end of spiritual Babylon.