[1] apocalypse of Jesus Christ (Rev. 1:1…)
[2] which (there) gave to Him, God
[3] to show His servants what (things) –
[4-5] it is necessary, to be in haste
[6-7] and He signified, sending through His angel:
[1-2] to His servant, John
[3-4] who bore witness to the word of God and the testimony of Jesus Christ
[5] as much as he saw
[6-7] happy (is) (he) who is reading aloud
[8-9] and those hearing the words of this prophecy and keeping
[10] what in it is being written

[1] for the appointed time (is) near

[1] John
[1-7] to the seven churches
[8] that (are) in the Asia –
[9-10] grace (be) to you, and peace

[8] from Him, existing
[9-10] and from the, He was, and Him, coming

[1-7] and from the seven Spirits who (are) before His throne
[8-10] and from Jesus Christ, the witness, the faithful

[1-2] the firstborn of the dead and the ruler of the kings of the earth
[3-4] to Him loving us and releasing us from our sins in His blood
[5] and (who) makes us:
[1] a kingdom,
[2-3] priests to His God and Father
[6-7] to Him (be) the glory and the power to the ages
[8] of the ages, amen *[truly]*!
[9] behold, He comes with the clouds
[2] and (there) will see Him, every eye
[3] and (those) who, Him, pierced
[4] and (there) will mourn over Him, all tribes of the earth
[5] yes, amen!

[10]* I AM:

[1-2] the Alpha and the O *[omega]*
[3-4] says the Lord, God
[5-6] who is existing and who was
[7] and who is coming
[8] the Almighty

100 Elements

This is a translation and a study of the Book of Revelation. This work presents the possible presence of a literary numbering system in Revelation. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Greek and consistently used throughout Revelation, as it is in other books of Scripture. © Steve, 2024-2026. Update: Sept. 16, 2026.

This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. The "Intro to PebbleCounting" PDFs are a good place to begin.

John uses a variety of literary structuring devices simultaneously, including:

- Thousand-element intervals – 3x – followed by a 437-fold restoration of the dwelling place of God with His people. This macrostructure appears to be based upon that of the flood narrative. The 437-fold may also mirror/restore Gen. 1:1-3:23 – the prelude of creation, humanity's fall, and the separation from God's presence. (See notes, Genesis.)
- Composite literary statures ranging from 111 to 777 for each of the seven sections of Revelation. The majority are forward-oriented. Some are backward-oriented and may have associated meaning. Composite statures build toward stature of New Jerusalem, p. 67.
- Formation of all composite numbers (e.g. 42, 1260, 7000, 666, 1600) from literary identities and corresponding actions within the same contexts.
- Literary cross-referencing reaching forward and backward from core metrics in chapters 11 and 12. See illustration and notes, page 3. This device appears to be related to the scroll John eats (Rev. 10:10) and the measurements of temple and altar that proceed (Rev. 11:1).
- Relationship between time-based measures and the layout of literary sets in the same contexts.
- Total literary count of the book (3545 elements) corresponding to the sum of time values of specific measure (e.g., "days, thousand two-hundred sixty") and of mystery (e.g., "time, little").
- Six-thousandfold measure of the age, sequenced in components of four thousandfolds and two thousandfolds, like Daniel's. When combined with general literary time values, the total becomes 6132, which is equivalent to Daniel's total literary time value.
- A 2000-fold measure in response to the question "until when."
- Literary mirroring at cross-reference points, thousandfold points, and other contexts, as measured by total literary count. (continued)

"I AM" | For the counting of this divine title, see comments at John 6:35.

[2-5] I, John, your brother and participant in the trouble
[6-8] and kingdom and endurance in Jesus – became, on the island
[9] the, being called Patmos, because of the word of God
[10] and the testimony of Jesus

[1-2] I became, in (the) Spirit in the Lord's Day
[3] and I heard, behind me
[9-10] a voice, great, like a trumpet, saying

[4-5] what you see, write in a book

[1-7] and send to the seven churches:
[4-10] to Ephesus and to Smyrna and to Pergamum and to Thyatira
and to Sardis and to Philadelphia and to Laodicea

[8-9] and I turned, to see
[1] the voice that spoke with me

[10]* and turning –

[1] I saw

[2-8] seven lampstands,
[9] golden
[10] and in midst of the lampstands, *[One]* like a Son of Man, wearing a foot-length-robe

[1-2]* and having wrapped around at His breasts a sash,
[3] golden
[4-5] now His head and His hair (were) white as wool,
[6] white as snow
[7-8]* and His eyes (were) like a flame of fire
[9-10]* and His feet (were) like fine-bronze, as in a furnace, having been refined

[1-2] and His voice (was) like a voice of waters, many

[3-9]* and having in His right hand, stars, seven
[10] and from His mouth (was) a sword,

[1-2] two-mouthed *[double-edged]*,
[3] sharp, going out
[4] and His face, as the sun, shines in its strength
[2] and when I saw Him
[3-4]* I fell toward His feet as dead
[5-6] and He put His right-hand upon me, saying
[5] do not fear

[7] I AM:
[8-10] the first and the last, and the living

[1-2] and I was dead, and behold, living, I am, to the ages of the ages
[3-4] and I have the keys of the *thanatos [death]* and of the *hades [death's place]*

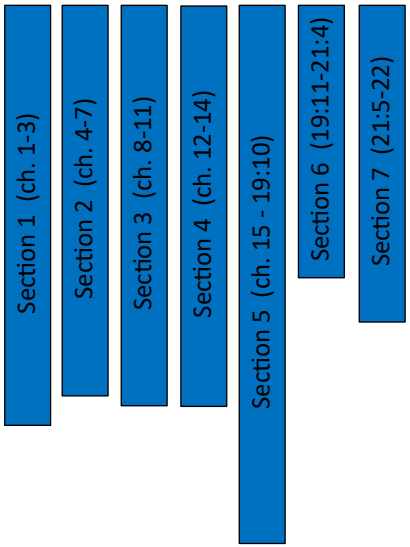
100 Elements

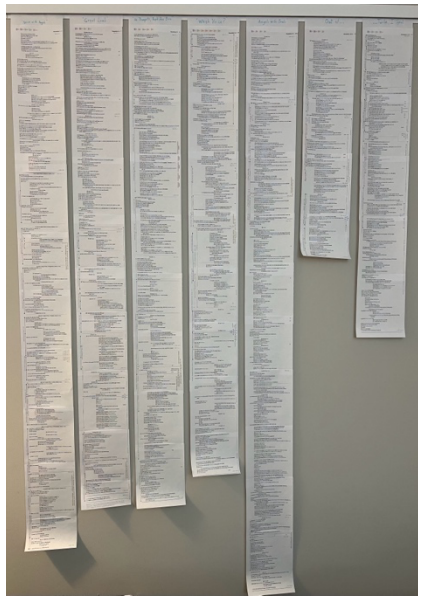
70 Elements

49 Elements

- Literary titles for each of the seven major sections, based upon tenfold word counts, like Daniel.
- All tenfold and hundred-fold special numbers, shown in tan font to the right of the passage, and reflected in gray-colored cells on the table of literary counts, total to 430. Of these, seventy pertain to Satan's host. This design may model 430 for the Exodus adversity and 70 for the Babylonian adversity.
- 720-fold stature of "by faith" (green) subject columns. See 21:17.

This translation can be printed, the commentary (the right side of the pages) trimmed off, and the translation taped into seven vertical banners. The banners can be placed, one beside the next, on a wall for easier viewing of the literary devices:





"and turning, I saw" | This line is the culmination of the first 100 elements in the Apocalypse. The two tenfold literary identities are the Father (who gives the Apocalypse) and Jesus: (10) x (10) = 100-fold. On the significance of a turning-around point at 100 elements, see comments, Gen. 3:24.

"His breasts… eyes… feet" | Like Hebrew dual nouns, two of each are in view.

"and having in His right hand, stars, seven" | This is the first instance of the (unit | quantity) format in Revelation. It stands out against the backdrop of the (quantity | unit) format: the "seven spirits," "seven churches," "seven lampstands." Although both forms are grammatically normal, the transition from one to another indicates mystery (see below), as with Daniel.

[1] write, therefore,
[2] what you see
[5] and what they are –
[1-2] and what they are about, to be after this
[1]* the mystery of the seven stars
[3] which you saw at My right-hand
[2-3]* and the seven lampstands, the golden –
[4-10] the seven stars:

[1-7] angels of the seven churches, are

[8-9] and the lampstands, the seven:
[10] seven churches, are (…Rev. 1:20)

49 Elements

70 Elements

"the mystery of the seven stars" | The following lines require careful literary counting. John's use of the definite article "the" indicates resumptive references (*the* seven stars, *the* seven lampstands), which allows the literary count of cardinal number seven to be reduced to one rather than being carried in full value again. For the first equative statement, the seven stars are "angels." These "angels" are qualified as being "of the seven churches." In this construction, both cardinals *seven* are counted as sevenfold, since the cardinals *seven* are not placed in direct equivalence. In the second equative statement, the seven lampstands are directly equated with the seven churches. In this construction, only one side of the equivalence would be carried at full value, and the other as a single element. However, the seven churches have already been counted in full value within this same literary set. Therefore, the equivalence is counted as two elements for "the lampstands, the seven" (due to apposition) and as a single element for this instance of "seven churches." (This counting is similar to that of Gen. 41.)

In this chapter, John saw "stars seven" (unit | quantity) in the right hand of Jesus. Then, Jesus identified this feature of the vision as being a "mystery." In explaining the mystery, Jesus inverted the format to the more commonly used (quantity | unit) format: "seven stars." A similar pattern exists in the explanation of "the lampstands, the seven" as being "seven churches."

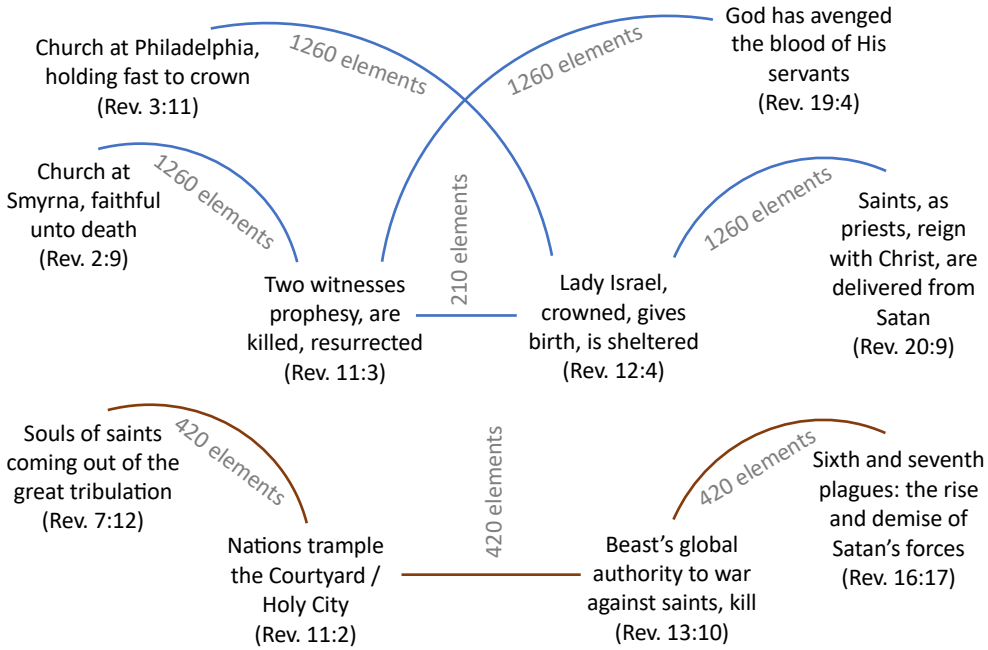
Moving forward in Revelation, we will be looking for other instances of the (unit | quantity) format for the possibility of hidden meaning or literary device, similar to other books of Scripture.

For each of the seven churches in this first section of Revelation, John appears to employ unique literary features to highlight the church's position in sequence. The following composites for each church are based upon the approach taken in Daniel. Here, the composites will be formed as follows:

- (2x) tenfold literary identities (those of Jesus and the Spirit), each having been presented earlier via tenfold literary sets, working in harmony to do a certain number of things. In this case, the Spirit is amplifying the identity of Jesus, Jesus' attributes, and His message.
- (1x) tenfold literary identity (that of each church), being presented via tenfold literary sets, characterized by a certain number of attributes.
- A certain number of things being given to each church.

Two of these churches have comprehensively positive reviews. These two may be highlighted by literary cross-reference to the core metrics presented in Rev. 11:2-3. Thematically, Smyrna may correspond with the "altar," and Philadelphia with the "temple," which John is commanded to measure. These features of the global church are also reflected forward toward the back half of the Apocalypse as shown in the illustration on the left.

Literary cross-referencing is a major design feature in Revelation. The illustration below complements what is shown in the tables of literary elements presented later in this study. As with the thousandfold macro-sections, literary mirroring is evident at the cross-referenced points, which are shown with dashed lines in the translation.



In the top illustration, the measure "days, thousand, two hundred, sixty" is a direct literary equivalent to 1260 elements. It is also an indirect literary equivalent to the 210 core elements:
(210 elements) x (2 witnesses) x (literary "month" / 10 elements) x (30 days/month) = 1260 days

At the bottom, the measure "months, forty (and) two" is equivalent to the 420 core elements:
(420 elements) x (literary "month" / 10 elements) = 42 months

Literary Stature of Ephesus = 111

[4] to angel of the, in Ephesus, church, write: (2:1)

[3] thus says He,
[4-10] holding the seven stars in His right-hand

[1-7] He, walking around in midst of the seven lampstands,
[8] the golden
[9] I know:
[1-3] your works and the labor and your endurance
[4-5] and that you are not able, to bear evils
[6] and you test
[1-2] those calling themselves apostles and are not
[7] and you find them
[3] (to be) false
[8] and endurance, you have
[9-10] and you bear up through My name and have not grown weary

[10] but I have against you:

[1-2] that your love, the first – you neglect!
[3] remember, then
[4] from you have fallen
[5] and repent!

[1] and the first works, do
[1] if not, I come to you
[2] and I will remove your lampstand from her place
[2] unless you repent
[3-4] yet this you have, that you hate:
[4] the works of the Nicolaitans
[3] which I also hate
[5-6] he having an ear, let him hear

[4] what the Spirit says to the churches
[7] to him conquering
[5] I will give to him
[8] to eat from the tree of the life
[6] which is in the paradise of God

---

[5] and to angel of the, in Smyrna, church, write:

[7-8]* thus says the First and the Last
[9-10] who was dead, and lived!

Ephesus: first of seven

One feature of Him speaking: "Thus says He… He…" By the literary interlock with the immediately preceding verses, the emphasis is on this Person being the same One who has just been described: the Son of Man. The Spirit of God is also speaking. Note the placement of the Spirit's speaking: prior to the presentation of the one thing Jesus "will give" to the conquerors. The presentation of component statures (100, then 10, then 1) is indicated by the direction of arrows in the vertical purple lines on the left.
Speaking: Jesus x Spirit = (10) x (10) = 100

One feature emphasized for Ephesus: The neglect of "first" love
Ephesus: (tenfold identity) x (1 feature) = 10

One thing "given" to the conquerors: "to eat" (from tree of life) = 1

Literary stature at Ephesus = 100 + 10 + 1 = 111

"your works" | Jesus speaks with the singular "your," referring to the angel. This is typical throughout the paragraphs to the seven churches, with some exceptions noted below.

"your love, the first, you neglect" | Jesus makes it clear that love ought to be at the forefront of the Ephesian church's identity. Instead, it is neglected among the elements of the tenfold identity by which they are recognized (their first literary set, just above). So crucial is this neglected aspect of their identity that Jesus is already coming (present tense) to remove their lampstand. This upending of their functional identity may be like Jesus' interaction with the rich young ruler, Luke 18:18-30, for whom the first of the Ten Commandments was neglected. The Ephesian church, like that ruler, was meant to regain a commendable, tenfold identity by reestablishing love for God as its first, foundational elements: "the first works, do."

"the First and the Last, who became dead and lived" | In this parallel, "First" corresponds with "became dead," and "Last" corresponds with "lived." The concept of "First.. death" may be a parallel with "the death, the second" at the end of Smyrna's section.

Literary Stature of Smyrna = 222

[1] I know of you –
[9-10] the trouble and the poverty –

[1] but rich, you are! *Rev. 2:9*
[2] and the blasphemy
[5] from those saying, "Jews,"
[6] to be, themselves
[7-8] and are not, but (are) a synagogue of Satan
[3] let no one fear
[4-5] what you are about, to experience
[9] behold, (there) is about
[10] to throw, the Devil, from you, into prison

[6] that you may be tested –
[7]* and you will have trouble, days, ten 10
[8] be faithful unto death *[thanatos]*
[2] and I will give you the crown of life
[9] he having an ear
[10] let him hear
[3] what the Spirit says to the churches

[1-2] he conquering, will not be harmed from the death *[thanatos]*, the second

Measurement of "the altar": a 1260-element literary cross reference to the two witnesses (Rev. 11:3)

---

[6] and to angel of the, in Pergamum, church, write:
[4-5] thus says Him having the sword,
[6-7]* the two-mouthed,
[8] the sharp:
[9] I know
[3] where you live:
[1] where the throne of Satan (is)
[4] and you are holding My name
[5-7] and you have not denied My faith even in the days of Antipas, My witness, My faithful
[8]* who was killed among you
[2] where the Satan dwells
[10] but I have against you a few:

[9-10] that you have there those holding:
[3] the teaching of Balaam
[4] who taught the Balak
[5] to throw a scandal before the sons of Israel

Literary Stature of Pergamum = 333

Smyrna: second of seven

2 features of Him speaking, in couplets: First/dead and Last/lived
Speaking: Jesus x Spirit x (2 features) = (10) x (10) x (2) = 200

2 features emphasized at Smyrna, in couplets: trouble/blasphemy and poverty/richness
Smyrna: (10) x (2 features) = 20

2 things given to conquerors, in couplets:
Have trouble / crown of life; to not be harmed by the death, the second = 2

Literary stature at Smyrna = 200 + 20 + 2 = 222

By literary cross-reference (dashed green line), the church at Smyrna may be a prototype for – and may be one of – the "two witnesses" of chapter 11. The cross-reference is measured by literary days, which are equivalent to total literary count.

"behold, (there) is about to throw, the Devil, from you… you may be tested… you will have trouble" | The "you" in these three lines is plural, indicating the plurality of individual believers of this church (typical).

"days, ten" | This phrase is in John's (unit | quantity) format. The church at Smyrna would establish their tenfold identity by enduring the Devil's testing for ten days. The phrase may recall the genuineness and competency of Daniel and his companions. Upon examination, those servants were found to be "ten of hands" better than all their peers. The phrase "ten of hands" may have indicated God's presence with those four servants (see Daniel 1).

"the two-mouthed" | Two "mouths" (a double-edged sword) are featured in this phrase. Perhaps one edge of the sword is to cut the hold of Balaam's teaching, and the other edge is to cut the hold of the Nicolaitans' teaching. Later in the Pergamum section, Jesus warns He will wage war "with the sword of My mouth." These three literary instances of "mouth" form the threefold highlight of Pergamum's place: the third of seven, facing a threefold war at the mouth of Jesus.

"who was killed among you" | Here, the plural form *you* is used.

Literary Stature of Pergamum = 333

[6]* to eat (food) sacrificed to idols
[7] and to commit sexual immorality
[1-2] in this way, (there) have – also you – (those) holding:
[8] the teaching of the Nicolaitans, likewise
[3] repent, then!
[1-2] if not, I come to you, quickly
[3] and I will war against them with the sword of My mouth
[4-5] he having an ear, let him hear
[4] what the Spirit says to the churches
[1] to him conquering
[5-6] I will give him of the manna, the being hidden
[7-8] and I will give him a stone, white
[9-10] and upon the stone a name, new, having been written
[9] that no one knows
[2] except him receiving

Literary Stature of Thyatira = 444

[7] and to angel of the, in Thyatira, church, write:
[1-2] thus says the Son of God who is having His eyes like a flame of fire
[3-4]* and His feet like fine bronze:
[5] I know of you –
[3-7] your works and the love and the faith and the service and your endurance –
[8-9] and your works, the last, (are) more than the first
[6] but I have against you
[10]* that you permit:
[10] the woman –
[1-2] Jezebel, who is calling herself a prophet
[3-4] and she teaches and deceives My servants:
[5-6] to commit sexual immorality and to eat food-sacrificed-to-idols
[7] and I gave her time
[7] that she might repent
[8] and she is not willing
[9] to repent from her sexual immoralities!
[8] behold, I throw her into a *[sick]* bed
[1-2] and the, committing adultery with her, into trouble, great, unless they repent of her works
[9] and her children, I will kill by death *[thanatos]*

Pergamum: third of seven

Three features of Him speaking: "having the sword[1], the two-mouthed[2], the sharp[3]." This threefold aspect may also be reflected in the threefold literary instances of "mouth" (see discussion, above).
Speaking: Jesus x Spirit x 3 = (10) x (10) x (3 features) = 300

Three features emphasized at Pergamum: (3x) holding things (Jesus, Balaam, Nicolaitans). Another threefold is with "Antipas, My witness, My faithful."
Pergamum: (10) x (3 features) = 30

Threefold things "given" to the conquerors, presented in couplets: (1) manna, hidden; (2) a stone, white; and (3) and a name, new = 3-fold

Literary stature at Smyrna = 300 + 30 + 3 = 333

"(food) sacrificed" | This is a single Greek noun.

"His eyes… His feet" | Each reference is twofold in keeping with the literary counting noted for Jesus' description. Two eyes + two feet = 4-fold.

"you permit the woman Jezebel" | With Ephesus, the point of departure was identified *after* the completion of the first tenfold identity set. Here, Thyatira's mistake is identified *as* the tenth element, as the culminating mark of the church's core identity.

Thyatira: fourth of seven

Four features of Him speaking: eyes (two) and feet (two).
Speaking: Jesus x Spirit x (4 features) = (10) x (10) x (4) = 400

Four features of Thyatira: (4x) Godly works (love/faith/service/endurance) in contrast with (4x) Jezebel works (immorality/idolatry/immorality/adultery)
Thyatira: (10) x (4 features) = 40

Four things "given": (4x) verb "to give" (time for repentance, justice for works, authority over nations, star). In greater focus upon the conquerors: (2x) "authority… and he will shepherd"; (2x) "the star, the morning"

Literary stature at Thyatira = 400 + 40 + 4 = 444

Literary Stature of Thyatira = 444

[3] and (there) will know, all the churches
[10] that I AM:
[1-2] the, searching minds and hearts
[3] and I will give you *[all]* –
[4] to each-person – according to your works
[5-6]* to you, now, I say – to the rest –

From the beginning of Ephesus (Rev. 2:1) = 170 elements

[4] to (those) who (are) in Thyatira –
[5] as many as do not have this teaching
[6] who do not know the deep (things) of Satan
[10] as they say

From the ending of Laodicea (Rev. 3:22) = 170 elements

[7] I do not throw upon you, another burden
[7-8] only what you have, hold
[8] until which ever I come
[9-10] and he, conquering, and he, keeping until the end, My works
[9] I will give him authority over the nations
[1] and he will shepherd them with a staff of iron
[2-3] as the vessels, the clay, are broken
[10] as I also received from My Father
[1-2] and I will give him the star, the morning
[4-5] he having an ear, let him hear
[3] what the Spirit says to the churches (2:29)

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[8] and to angel of the, in Sardis, church, write: (3:1)
[4-10] thus says He, having the seven Spirits of God
[1-7] and the seven stars:
[8] I know of you, the works:
[1-2] that, a name, you have, that you live
[3] and dead, you are!
[4-5] become, waking!
[1-3] and strengthen the rest, that are about, to die
[9] for I have not found of you:
[4] the works having been completed before My God
[5-7] remember, then, how you received and heard
[8-9] and keep and repent
[10] if then you do not awake
[10] I will come like a thief!

Literary Stature of Sardis = 777

"to you, now, I say – to the rest –" | If literary counts are accurate, the dashed line indicates the midpoint of total literary count in the series of seven churches (Rev. 2:1 – 3:22). This is also a centerpiece context: Jesus has just mentioned "all the churches" and has promised justice for "each person" among them all. The seven churches are being gathered together from throughout the age, as by a mirroring device, rather than being presented in a progressive sequence (as will be the seals, trumpets, and bowls). This design is reinforced by the literary inversions that follow this reflection point. For churches #4 (Thyatira) through #7 (Laodicea), the literary position of the Spirit's speaking is placed *after* the countable things being given to the conquerors. This adjustment has the effect of inverting the final direction arrows for the composite statures, for example:

From:

(Jesus) x (3-fold) = 300
(Pergamum) x (3-fold) = 30
(Spirit)
(3-fold gift) = 3

To:

(Jesus) x (4-fold) = 400
(Thyatira) x (4-fold) = 40
(4-fold gift) = 4
(Spirit)

In addition, the order of literary composites is inverted among the final three churches: #5 Sardis = 777, #6 Philadelphia = 666, and #7 Laodicea = 555. This inverted sequence may confirm the focal/mirroring midpoint at 444. The things spoken to all the churches are applicable to each person from throughout the age and throughout the geographic reaches of the church.

Sardis: fifth of seven – Notice that the literary stature is out of sequence.

Seven features of Him speaking: He has sevenfold: "the seven Spirits of God and the seven stars." Because the "seven Spirits of God" are one and the same as the singular "Spirit" who is speaking (last line for Sardis, page below), the doubling of the sevenfolds does not result in a (7) x (7) factor. Speaking: Jesus x Spirit x (sevenfold feature) = (10) x (10) x (7) = 700

Sevenfold features emphasized at Sardis: (1) they have a name, that they live; (2) they are dead; (3) the rest are about to die; (4) their service to God is incomplete; (5-6) they previously received and heard God's truth; (7) they have a few names, who have not defiled their garments.
Sardis: (10) x (7-fold) = 70

(continued…)

Literary Stature of Sardis = 777

[1] and you would not know
[1] what hour I will come to you

[2] but you have a few names in Sardis
[3] who have not defiled their garments
[4] and they will walk with me in whites *[white garments]*
[5] because worthy, they are
[6-7] He, conquering – in this way, will be clothed in garments, white
[2] and I will never wipe out his name from the book of the life
[3-4] and I will confess his name before My Father and before His angels
[8] he having an ear
[9] let him hear
[5] what the Spirit says to the churches

---

[9] and to angel of the, in Philadelphia, church, write:
[6-7] thus says the Holy, the True
[8] the, having the key of David:
[9] the opening
[1] and no one will close
[10] the closing
[2] and no one will open
[1] I know of you, the works
[2] behold, I have given before you a door –
[10] having been opened
[3-4] that no one is able, to close it
[1] because a little, you have, strength
[2] and you keep, of Me, the word
[3] and you do not deny My name
[3] behold, I give:
[5-6] from the synagogue of Satan, of those saying, themselves, "Jews," to be
[7-8] and are not, but lie
[4] behold, I will make them:
[9-10]* that they will come and will bow before your feet
[1] and they may know
[5] that I love you
[4] because you keep the word of My endurance
[6] even I, you, will keep from the hour of trial
[2-3] the being about, to come upon the world, whole
[4-5] to try those, dwelling upon the earth

Literary Stature of Philadelphia = 666

(continued…) Sevenfold things given: Jesus will stand with Sardis's few remaining saints – the "few names" who stand in contrast with the fraudulent "name" (reputation) of the church. To these few conquerors, Jesus will give glory: (1-2) they will walk with Jesus in "whites," being deemed "worthy"; (3-4) be clothed in "garments, white"; (5) be named for eternal life; (6-7) and be confessed before the Father and before His angels.

Literary stature at Sardis = 700 + 70 + 7 = 777

"before your feet" | The second person singular "your" continues to be used. As with the vision of Jesus, two feet are implied by the context.

Philadelphia: sixth of seven

Six features of Him speaking
(1) the holy
(2) the true
(3-6) the, having key of David: opening[1], no closing[2]; closing[3], no opening[4]
Speaking: Jesus x Spirit x (6 features) = (10) x (10) x (6) = 600

Six features emphasized at Philadelphia
(1-3) a door given (a little strength, have kept God's word, did not deny Him)
(4-6) David's people given (they come, they bow down, they know)
Philadelphia: (10) x (6 features) = 60

Six things given to the conquerors:
(1) make him a pillar
(2) write God's name
(3-4) write name of God's city, the "new Jerusalem"
(5-6) write Jesus' name, the new

Literary stature of Philadelphia = 600 + 60 + 6 = 666

Literary Stature of Philadelphia = 666

[7] I come,

[8] quickly! *Rev. 3:11*

[5] hold
[6] what you have
[7] that no one may take your crown!
[8] he, conquering –

[9] I will make him:

[9] a pillar in the temple of My God
[10] and outside, never will he go again

[10] and I will write upon him the name of My God

[1] and the name of the city of My God,
[2] the new Jerusalem that is coming out of heaven from My God
[3-4] and My name, the new

[1] him having an ear
[2] let him hear

[5] what the Spirit says to the churches

---

[10] and to angel of the, in Laodicea, church, write:

Literary Stature of Laodicea = 555

[6] thus says the Amen
[7-9] the Witness, the Faithful and True
[10] the Ruler of the creation of God:

[1] I know of you, the works:

[3-4] that neither cold, you are, neither hot
[5-6] would that cold you were, or hot!
[7] thus, because lukewarm you are
[8-9] and neither hot, neither cold

[2-3] I am about, you, to spit from My mouth!

[10] because you say

[1] that rich, I am:
[2] and I have become wealthy
[3] and no need, do I have
[4-8] and you have not known that you are the wretched and pitiable and poor and blind and naked!

[4] I advise you:

[9] to buy from Me gold
[10] having been refined in fire:

[1] that you may become wealthy

Measurement of "the temple": a 1260-element literary cross reference to Lady Israel, crowned, who gives birth and is sheltered (Rev. 12:4)

By literary cross-reference, the church at Philadelphia may be the prototype for Lady Israel being sheltered from the adversary (12:4, 20:9). As with Smyrna, the cross-reference is measured by literary days, which are equivalent to total literary count. This church may be the other of the two witnesses, by the same cross-reference family. Literary mirroring may distinguish the near context, as shown with the green dashed lines.

Laodicea: seventh of seven

Five features of Him speaking: "the amen[1], the witness[2], the faithful[3] and true[4], the ruler[5] of the creation of God."
Speaking: Jesus x Spirit x 5 = (10) x (10) x (5) = 500

Five features emphasized at Laodicea: fivefold combined instances of "cold," "hot," and "lukewarm" (not including the hypothetical "would that… you were"): "that neither cold[1], you are, neither hot[2]… because lukewarm[3] you are, and neither hot[4], neither cold[5]…" This fivefold may be reflected forward in the fivefold identity of the next literary set: "you are the wretched and pitiable and poor and blind and naked!"
Laodicea: (10) x (5) = 50

Five things given to the conquerors: Jesus uses the verb "to buy" in association with fourfold things the conquerors need to receive from Him: (1) gold; (2-3) garments, white; and (4) salve. Considering that these are spiritual remedies – and as such, gifts that could not be purchased – the verb "to buy" may be a play on the Laodiceans' delusion that they were "rich." Having followed Jesus' advice and having *received* these fourfold things, the conquerors will then receive a singlefold gift: to sit with Jesus on His throne.

Literary stature of Laodicea = 500 + 50 + 5 = 555

Literary Stature of Laodicea = 555

[2-3] and garments, white, that you may put on
[4] and (there) may not be disclosed, the shame of your nakedness
[5-6] and salve, to anoint your eyes, that you may see

[5-7] I – as many as I love – reprove and discipline
[7-8] be zealous, then, and repent!

5 el

500

[8] behold, I stand at the door
[9] and I knock
[9] if anyone should hear My voice
[10] and open the door
[10] (and) I will enter to him

5 elements

1000

[1] and I will dine with him
[1] and he with Me
[2] he, conquering
[2] I will give him
[3] to sit with Me on My throne
[3] as I also conquered
[4] and sat with my Father on His throne
[4] he having an ear
[5] let him hear

[5] what the Spirit says to the churches (…Rev. 3:22)

Literary Count – Chapters 1-3

- (220x) Heaven
- (5x) Earth
- (185x) Churches
- (50x) John
- (45x) Adversary
- (502x) subtotal
- (10x) "days, ten"
- (515x) Total

Three Greek words are used exactly ten times[1] in chapters 1-3: the nouns "spirit" and "angels" and the preposition "with." Following the example from Daniel, a literary title for this section may be *"Spirit with Angels."*

The wrapping up of chapters 1 – 3 into complete literary sets indicates a point of transition moving into chapter 4. Uniquely, in this transition from an earthly visionary context to a heavenly one, John's tenfold set is completed at the beginning of the next major section. Moving forward, we will look for similar points of completion in literary sets as an indication of section breaks.

[1]*All tenfold word counts in this study are based upon the word counting capabilities of Accordance Bible Software, version 14, presented with the permission of OakTree Software, Inc.*

(Rev. 4:1…)

[1] after this I saw
[1] and behold, a door having been opened in the heaven
[2-3] and the voice, the first
[2] that I heard
[4-5] like a trumpet speaking with me, saying
[3]* come here!
[6-8] and I will show you what, it is necessary, to be after this
[4-5] immediately, I became, in (the) Spirit

[9] and behold, a throne situated in the heaven
[10] and upon the throne, (He) sitting:

[1-3]* and the, (He) sitting, (was) like appearance of stone: jasper and carnelian
[4] and a rainbow (was) all around the throne, like appearance of emerald
[5-6]* and all around the throne (were) thrones, twenty- 20
[7-10] four

[1-2] and upon the thrones (were) twenty- 20
[3-6] four elders, sitting
[7-8] being clothed in garments, white
[9-10] and upon their heads (were) crowns, golden

[1-3] and from the throne went out lightning and voices and thunders
[4-10] and seven torches of fire were burning in front of the throne

[1]* which are the seven Spirits of God
[2-3] and in front of the throne (was) like a sea, glass, similar to crystal
[4] and in the midst of the throne
[5-8]* and around the throne (were) four creatures
[9-10] being full of eyes in-front and from-behind:

[1-2] and the creature, the first, (was) like a lion
[3] and the second creature (was) like a calf
[4] and the third creature, having the face like a man
[5-6] and the fourth creature (was) like an eagle, flying
[7-10] and the four creatures –

[1-2]* one upon one of them –
[3-8] having, each, wings, six –
[9-10] all-around and from-within were full of eyes

[1-2] and rest they do not have, day and night, saying
[3-5] holy, holy, holy (is) (the) Lord!
[6-7] the God, the Almighty!
[8-10] who was, and who is being, and who is coming!

[1-3] and when (there) give, the creatures, glory and honor and thanks
[4-5] to Him sitting upon the throne, who is living to the ages of ages –

"come here" | This phrase, used here and in 11:12, employs two Greek words beginning with *alpha* and with *O* (later called *omega*). The phrase may point to the span of God's existence, even as it calls John from the time-bound realm to the heavenly realm for a prophetic visionary experience.

"appearance of stone: jasper and carnelian" | In Greek, these three materials are in masculine, feminine, and neutral genders, respectively.

"thrones, twenty-four" | This number in (unit | quantity) format may reflect the merging of two prominent numbers from the testaments of Scripture: the twelve tribes with the twelve apostles. Notice the inversion to (quantity | unit) format as John explains more about these thrones in the next line.

"which are the seven Spirits of God" | This is an equative statement. The full value of cardinal number *seven* is counted only once.

"creatures" | The noun choice emphasis the *aliveness* of these creatures.

"wings, six" | Each cherub of the tabernacle and temple eras had two wings (1 Kings 6:24, 2 Chr. 5:7). Each seraph of Isaiah 6 had six wings. Each of the four living creatures of Ezekiel had four wings (Ez. 1, 10). The living creatures here in Revelation have six wings each. Multiplying by the fourfold quantity of creatures, the total number of wings is twenty-four. The angelic wings may be a literary parallel with the elder thrones, both numbers having the (unit | quantity) format. Wings may represent the ability to access whatever the eye can see (as with birds). The creatures' six wings may also correlate with the six positional/directional modifiers in this passage: bodies being "in the midst of" and "around" (encircling) the throne (2x); eyes being "in front and from behind," "all around and from within" (4x). It is from this sixfold vantage and sixfold accessibility that the four creatures speak of the holiness of God. Their scope includes the reaches of time: past, present, and future. They may be speaking authoritatively about God's holiness in all reaches of time because they can see into the reaches of time.

[1-2] (there) fall down, the twenty- 20
[3-6] four elders
[7] before the, (Him) sitting upon the throne
[8] and they worship
[9-10] Him living to the ages of ages

[1-2] and they throw their crowns before the throne, saying
[3-5] worthy are You, our Lord and God, to receive the glory
[6-7] and the honor and the power!
[8] because you created the whole *[all things]*
[9-10] and through Your will they existed and were created! (…Rev. 4:11)

[1] and I saw (Rev. 5:1…)
[1] upon the right-hand of Him sitting upon the throne:
[2-3]* a scroll having been written from-within and from-behind
[4-10]* having been sealed with seals, seven

[2] and I saw
[1-2] an angel, mighty, proclaiming with a voice,
[3] loud
[4-6] who (is) worthy, to open the scroll and to loosen its seals?
[7-9] and no one was able, in the heaven or upon the earth or under the earth, to open the scroll
[10] neither to inspect it

[3-4] and I wept, much
[1-2] because no-one, worthy, was found, to open the scroll
[3] neither to inspect it
[1] and one of the elders said to me
[5] do not weep
[1-2] behold, (there) has conquered, the Lion who (is) from the tribe of Judah – the root of David
[3] to open the scroll
[4-10] and its seven seals

[6] and I saw
[2-6] in (the) midst of the throne and of the four creatures
[7] and in midst of the elders
[1] a Lamb
[2-3] standing, as having been slain
[4-10]* having horns, seven

"a scroll having been written from within and from behind" | John uses two of the same positional/directional modifiers he used for the eyes of the living creatures (see above). These modifiers may reflect more than simply the location of words on the scroll. They may reflect a transtemporal nature to this writing, as with the living creatures. The use of these dual modifiers – "from within," "from behind" – may also reflect the twofold, clear-yet-hidden nature of the scroll's contents.

"seals, seven" | The seven seals will be presented in chapters 6-7 with a doubled literary design. The seals will be presented in a clear, sequential format as the opening of six seals (chapter 6) and then the seventh (8:1 and following). The seals will be presented in a hidden format as a literary sixfold "sealing" of God's people (chapter 7, noun and verb forms) in anticipation of the opening of the seventh seal (8:1 and following). In the quest for the worthy Person, the sevenfold nature of the seals may also be reflected in the sevenfold use of "to open" (4x), "to loosen" (1x), and "to inspect" (2x).

"horns, seven" | The slain Lamb is nonetheless standing and having sevenfold power to thrust down His enemies. The opening of the seven seals in their numbered sequence will be the display of this divine power against the enemies, though with an acute awareness of the impact upon humanity in general (e.g., the restraint shown in the third seal) and upon God's own people (e.g., the fifth seal). The thrust of the seventh seal may extend through the seven trumpets and seven bowls.

[1-7]* and eyes, seven
[8-9] which are the (seven) Spirits of God having been sent into all the earth
[8] and He came
[9] and He received from the right-hand
[10] of Him sitting upon the throne

[10] and when he took the scroll

[1-4] the four creatures
[5-6] and the twenty- 20
[7-10] four elders fell down before the Lamb

[1] having, each, a harp
[2-3] and bowls, golden, being full of incenses –
[4] which are the prayers of the saints –
[4-5] and they sing a song, new, saying

[1-2] worthy, You are, to take the scroll
[3] and to open its seals
[4] because You were slain
[5] and You ransomed for God in Your blood –

[5-8] from every tribe and language and people and nation –
[1] and made them:
[9-10] for our God, a kingdom and priests

[1] and they will reign upon the earth
[7] and I saw
[8] and I heard
[1-2] a voice of angels, many, around the throne
[3-4] and the creatures and the elders
[5-6]* and was, their number, myriads of myriads
[7-8]* and thousands of thousands
[9-10] saying with a voice, loud

[2-3] worthy is the Lamb, the, having been slain
[4-10] to receive the power and wealth and wisdom and strength and honor and glory and blessing

[1-4]* and every creature that (is) in the heaven and upon the earth and under the earth and upon the sea
[5-6] and what (is) in them, all
[9] I heard
[7] saying

"and eyes, seven, which are the (seven) Spirits of God" | John explains the meaning behind the (unit | quantity) format. The "eyes, seven" of the Lamb are the (seven) Spirits of God. This is another equative statement, and the full value of cardinal number *seven* is counted only for one side of the statement.

The presence of God's Spirit is the personal access of Jesus (His eyesight) among His people "in all the earth." Jesus is watching! His heartfelt presence corresponds with the "sealing" of God's people (see note above, seals, seven)

"myriads of myriads and thousands of thousands" | These are heavenly numbers like those of Daniel 7:10.

"and every creature" | This noun is different than the one used for the four creatures. Here, the emphasis is on the creatures as things *created* rather than as things *alive*.

[8-9] to Him, sitting upon the throne, and to the Lamb, (be) the blessing
[10] and the honor

[1-2] and the glory and the power to the ages
[3] of ages
[4-7] and the four creatures said,
[8] "amen!"
[9-10] and the elders fell down and worshiped (...Rev. 5:14)

Literary Stature of 1st Seal = 111

[10] and I saw (Rev. 6:1...)

[1]* when (there) opened, the Lamb, one of the seven seals
[1] and I heard
[1]* one of the four creatures, saying like a voice of thunder
[2] come!
[2] and I saw
[3-4] and behold, a horse, white!
[5-6] and he sitting upon it, having a bow
[7] and (there) was given to him a crown
[8-9] and he went out, conquering
[10] and in order that he might conquer

Literary Stature of 2nd Seal = 222

[2-3] and when He opened the seal, the second
[3] I heard
[1] the second creature saying
[2] come!
[3-4] and (there) went out another horse, red!
[5] and to him sitting upon it –
[6-7] (there) was given to him, to take the peace from the earth
[8] and in order that, one-another, (they) might slay
[9-10] and (there) was given to him a sword, great

Like the seven churches, the seven seals may have composite literary statures. For the first four seals, the heavenly identities that are aligned are the Lamb and each of the four living creatures. Ordinal numbers "second," "third," "fourth," and so on, are typically valued as single elements for the literary count. Here they appear to take on cumulative values for the purpose of multiplying against tenfold identities. Such a literary device indicates the growing, cumulative effect of these seven seals, rather than the sequential impacts of separable events. Notice also that the four riders are presented in exactly forty literary elements, allowing their tenfold literary identities to rise into the action of the four composite literary statures. However, these forty elements are not evenly distributed, indicating the entanglement of their identities among the global calamities given to them.

"one of the seven seals... one of the four creatures" | These constructions are counted as a single element each (typical).

White Horse & Rider: First of Four
One feature of the seal: It is seal "one"
Alignment: (Lamb) x (creature one) x (1) = (10) x (10) x (1) = 100

One feature of Rider: He has a bow.
First Rider: (10) x (1 feature) = 10

One thing "given" to the rider: "a crown" = 1

Literary Stature of White Horse & Rider = 100 + 10 + 1 = 111

Red Horse & Rider: Second of Four
A twofold feature of the seal: It is "the second" seal, cumulative
Alignment: (Lamb) x (second creature) x (2nd→2) = (10) x (10) x (2) = 200

Two features of Rider: power to "to take peace" that people "might slay"
Second Rider: (10) x (2 features) = 20

Two things "given" to the rider: "a sword, great" = 2 (literary elements)

Literary Stature of Red Horse & Rider = 200 + 20 + 2 = 222

Literary Stature of 3rd Seal = 333

[4-5] and when He opened the seal, the third
[4] I heard
[1] the third creature saying
[2] come!
[5] and I saw
[3-4] and behold, a horse, black!
[5-6] and he sitting upon it, having a balance-scale in his hand
[6] and I heard
[7-10] like a voice in midst of the four creatures, saying

[1-2]* a day's-measure of wheat (let be) of a day's-wage
[3-6]* and three day's-measures of barley (let be) of a day's-wage
[7-8] and the oil and the wine, you must not harm

Literary Stature of 4th Seal = 444

[6-7] and when he opened the seal, the fourth
[7] I heard
[9] voice of fourth creature saying
[10] come!
[8] and I saw
[1-2] and behold, a horse, green!
[3] and he sitting upon it –
[4] name to him (is) (the) *Thanatos [death]*
[5] and the *hades [death's place]* followed with him
[6]* and (there) was given to them, authority over a fourth of earth:
[7-10]* to kill by sword and by famine and by *thanatos [death]* and by the beasts of the earth

---

[8]* and when He opened the fifth seal
[9] I saw under the altar
[2] the souls of those having been slain because of the word of God
[3] and because of the testimony they had
[4-5] and they called out with a voice, great, saying

Black Horse & Rider: Third of Four

A threefold feature of the seal: It is "the third" seal, cumulative
Alignment: (Lamb) x (third creature) x (3rd→3) = (10) x (10) x (3) = 300

Three features of Rider: The "balance scale" appears to be pictured as a threefold image here: a tray on one side, a tray on the other side, and a balance point in the middle.
Third Rider: (10) x (3 features) = 30

Three things given to the rider: a threefold parameter (wheat for measure, barley for measure, and oil/wine for no measure) = 3

Literary Stature of Black Horse & Rider = 300 + 30 + 3 = 333

"a day's-measure of wheat (let be) of a day's-wage" | This is an equivalence statement that corresponds with the balance scale in the hand of the third rider. A "day's-measure of wheat" balances with a "day's-wage." This statement is counted as a single literary element.

"and three day's-measures of barley (let be) of a day's wage" | This is another equivalence statement. The literary count is three due to the presence of the cardinal number three.

Green Horse & *Thanatos*: Fourth of Four

A fourfold feature of the seal: It is "the fourth" seal, cumulative
Alignment: (Lamb) x (fourth creature) x (4th→4) = (10) x (10) x (4) = 400

Four features of Rider: "name of him (is) (the) *Thanatos*" This is the fourth time the word *thanatos* ("death") has been used in Revelation, in reference to the first death. *Thanatos* is the angelic being having this name. This is his fourth appearance in the Apocalypse.
Fourth Rider: (10) x (4th → cumulative fourfold appearance) = 40

Four things "given" to the rider: fourfold authority to kill = 4

Literary Stature of Green Horse & Rider = 400 + 40 + 4 = 444

"over a fourth of earth, to kill…" | This is the first instance of a fraction in Revelation. In keeping with the pattern observed in Daniel, a fourfold is placed into the literary denominator to indicate death/destruction: in this case, four means of untimely death for humanity in general.

Literary Stature of 5th Seal = 555

[1-4] until when, O Lord – the holy and true – will You not judge
[5] and avenge our blood

[1] from those dwelling upon the earth?
[1-2] and (there) was given to them, each, a robe,
[3] white

9 elements

[4] and (there) was spoken, to them — Rev. 6:11
[5-6] that they will rest yet a time, little
[7-9] until (there) must be fulfilled, also, their fellow-servants
and their brothers, the, being about, to be killed
[10] like also they (were)

9 elements

[10] and I saw
[9] when He opened the seal,
[10] the sixth

Literary Stature of 6th Seal = 666

[2-3] and an earthquake, great, happened
[4-5] and the sun[1] became black like sackcloth,
[6] hairy
[7-9] and the moon[2], whole, became like blood
[10] and the stars[3] of the heaven fell to the earth –

[1] like a fig tree throws its unseasonable figs –
[2-3] by a wind, great, being shaken
[4-5] and the heaven[4] was separated like a scroll
being rolled up
[6-7] and every mountain[5] and island[6], from their
places, were shaken
[8-10] and the kings[1] of the earth and the nobles[2]
and the generals[3] –

[1-6] and the wealthy[4] and the mighty[5] and all[6] –
servant and free – hid themselves into the
caves
[7] and into the rocks of the mountains
[8-9] and they said to the hills and the rocks
[10] fall upon us!

[1] and hide us –
[1] from the face of Him sitting upon the throne
[2] and from wrath of the Lamb

[2]* because (there) has come, the day,
[3] the great, of their wrath!
[4-5] and who is able, to stand? (...Rev. 6:17)

2000 elements to "little time," Rev. 20:3, judgment given to the saints, in response to "when"

"and when He opened the fifth seal" | The change in sequence may signal a literary device: "fifth seal," not "seal, the fifth" (like previous and forthcoming instances). On the 2000-fold measure that may proceed from "time, little" to "little time," see comments, Rev. 20:3. This 2000-fold measure appears to be the answer to the question "until when" in context here. Judgment is given to these departed souls in Rev. 20:4. For other examples of "until when" with literary measure, see Dan. 8:13 (angels) and John 10:24 (the Jews).

Fifth Seal: the Saints

A fivefold feature of the seal: It is "the fifth" seal, cumulative
The Lamb opens the seal. An appeal to "the Lord, the holy and true" results in heavenly bounty (robes, white) and heavenly words (rest). This heavenly bounty and these heavenly words, in context of the heavenly altar, may originate from Him sitting upon the throne: the Father.
Alignment: (Lamb) x (the "Lord") x (5th→5) = (10) x (10) x (5) = 500

Five features of the saints: These saints open with the balance of a fivefold literary introduction in keeping with their identification as being under the altar: souls having reigned (1st element in this half-set, from earlier); having been slain because of God's Word and because of testimony; calling with a voice, great. The Saints: (10) x (5 features) = 50

Five things "given" to these saints, counted together as literary elements: robes, white; a time, little; fulfillment of martyrdom among fellow-saints = 5

Literary Stature of the Saints = 500 + 50 + 5 = 555

Sixth Seal: the Day, the Great, of their Wrath

A sixfold feature of the seal: It is "the sixth" seal, cumulative
The Lamb opens the seal. Two heavenly identities are front and center, in view of the earth dwellers: Him sitting upon the throne, and the Lamb.
Alignment: (Lamb) x (God upon throne) x (6th→6) = (10) x (10) x (6) = 600

Six features of the Day: Sun, Moon, Stars, Heaven, Mountain, Island = 6
The Day: (10) x (6 features) = 60

Six things given over in the Day: kings, nobles, generals, wealthy, mighty, and all = 6 Note the twofold nature of the sixth thing: (slave + free).

Literary Stature of the Day, the Great, of their Wrath = 600 + 60 + 6 = 666

The closing lines of this page – "(there) has come, the day, the great... who is able, to stand?" – may interlock with the interlude on the next page.

[1] after this, I saw (Rev. 7:1…)

[3-6] four angels
[7-10] standing upon the four corners of the earth
[1-4] holding the four winds of earth: — 12-fold

15 elements

[5-7] that (there) should not blow, a wind, upon the earth, neither upon the sea, neither upon every tree
[2] and I saw
[8-9] another angel ascending from rise *[east]* of the sun, having (the) seal[1] of God,
[10] the living
[1] and he called with a voice,
[2-5] great, to the four angels –
[6-7] to whom, (there) was given to them, to harm the earth and the sea –
[8] saying — 1000

Rev. 7:3

[9-10] do not harm the earth, neither the sea – — 1000

15 elements

[1] neither the trees –
[2] until we have sealed[2] the servants of our God upon their foreheads
[3] and I heard
[3] the number of those having been sealed[3] –
[4]* hundred
[5-6] forty
[7-10] four
[1] thousand – — 144000
[2] having been sealed[4] from every tribe of sons of Israel:

[3-4]* from tribe of Judah twelve thousand having been sealed[5]
[5-6] from tribe of Reuben, twelve thousand
[7-8] from tribe of Gad, twelve thousand
[9-10] from tribe of Asher, twelve thousand

[1-2] from tribe of Naphtali, twelve thousand
[3-4] from tribe of Manasseh, twelve thousand
[5-6] from tribe of Simeon, twelve thousand
[7-8] from tribe of Levi, twelve thousand
[9-10] from tribe of Issachar, twelve thousand

[1-2] from tribe of Zebulun, twelve thousand
[3-4] from tribe of Joseph, twelve thousand
[5-6] from tribe of Benjamin, twelve thousand having been sealed[6]

— 12-fold x 12-fold

"four angels to whom, (there) was given to them to harm…" | These angels may be the riders of the four horses previously identified as bringing harm.

"every tree" | "Every tree" may correspond with mature saints. See Rev. 9:4, where those not having the seal of God upon their foreheads are contrasted with positive things: earth's grass, green plants, and trees.

"hundred forty four thousand… twelve thousand" | These are heavenly numbers of perfection, as are the constituent (12x) twelve thousands. The numbers appear to arise from dual series of twelve being multiplied together here. One series are the twelve tribes of Israel which are listed in this context. The other series may be the balance of the twenty-four elders: the twelve apostles. The thousandfold factor may reflect three tenfold heavenly identities who are aligned in sealing these sons of Israel: the "we" of "until we have sealed the servants of our God…" Who are these three identities? From the broader context, the Father is sitting upon His throne. It is from Him that the sealed scroll was given. Now the "seal of God" is used to seal God's servants. It appears this method of authentication arises from God the Father. Also from the broader context, the Lamb is pictured next to the Father: the Person who has redeemed these servants. Thirdly, an angel is instrumental in sealing God's servants, perhaps as a channel of God's Spirit (see Rev. 1-3, "Spirit with Angels"). Thus:

(Father) x (Son) x (Angel/Spirit) x (Apostles) = 10 x 10 x 10 x 12 = 12,000.

The number 144000 and the constituent twelve-thousands are all identified as pertaining to one group of people: those sealed. This equivalence is carried as a special number for "faith," shown in the table's auxiliary column.

If literary counts are accurate, the thousandth literary element in the Book of Revelation is shown with the dashed cyan line. The focus is on the sealing of the thousandfolds of God's people. Like Daniel, John places the thousandth element in the immediate context of thousandfold literary statures. Literary mirroring is evident about this point.

The thousandfold structuring of Revelation may parallel the structuring of the flood narrative. The first thousandfold in the flood narrative occurs from Gen. 7:11 to 8:2a. This thousandfold in Genesis concludes with God remembering His covenant people (Noah and family) and sending a wind upon the earth, even as He closes the floodwater sources and restrains the rain from the heavens. Here at the first thousandfold in Revelation, we find similar themes of wind and of the restraint of damaging forces, as God remembers His covenant people to protect (seal) them.

Note the sixfold instances of "seal" (noun + verb forms) on this page.

[4] after this, I saw

[7-8] and behold, a multitude, great –
[9-10] whom, to number it, no one was able –

[1-4] from all nations and tribes and peoples and languages, standing before the throne
[5] and before the Lamb
[6-7] having been clothed *[in]* robes, white
[8] and palm-branches (were) in their hands
[9-10] and they called in a voice, great, saying

[1-2] the salvation (be) to our God – the, sitting upon the throne – and to the Lamb
[3] and all the angels stood around the throne
[4] and the elders
[5-8] and the four creatures
[9] and they fell before the throne upon their faces
[10] and they worshiped God,

[1] saying,
[2-4] amen, the blessing and the glory and the wisdom

28 elements

Literary Stature of 7th Seal = 777

Rev. 7:12

[5-8] and the thanksgiving and the honor and the power and the strength (be) to our God, unto the ages
[9] of the ages,
[10] amen!

[1-2] and (there) answered, one from the elders, saying to me
[3-4] these – who are having been clothed in the robes, the white – who are?
[5] and from where did they come?

[5] and I said to him

[1-2] my lord, you know!
[3] and he said to me
[4-5] these are the, (those) coming out of the trouble, the great
[6] and they washed their robes
[7] and whitened them in the blood of the Lamb
[8] because of this, they are before the throne of God
[9-10] and they serve Him day and night in His temple

28 elements

420-element literary cross reference to the trampling of Holy City, Rev. 11:2

Literary Stature of 7th Seal = 777

28 elements

[1] and He sitting upon the throne
[2] will shelter over them
[3] they will not hunger again
[4] nor thirst again
[5-6] nor will (there) fall upon them, the sun nor any heat

[7-8] because the Lamb, who (is) in midst of the throne, will shepherd them
[9] and He will lead them to – of life – springs of waters
[10] and (there) will wipe away, God, every tear from their eyes (…Rev. 7:17)

[1-2]* and when He opened the seal,[7] the seventh (Rev. 8:1…)
[3]* there was silence in the heaven, like a half-hour

(Elements 1-3 of Rev. 8:1 are shown here for reference, for the notes. They are not counted here. These elements will be repeated at the beginning of the next literary section, to which they belong by completeness of literary sets.)

At the end of chapter seven, all literary sets are completed for this second section. Two words in Greek are used exactly ten times in this second section: "Lamb" and "great." These words may provide the literary title *Great Lamb*. Great, indeed, is the Lamb!

Literary Subtotal – Revelation 4:1 – 7:17

- (365x) Heaven
- (60x) Lamb
- (35x) Earth
- (15x) Churches
- (30x) John
- (505x) subtotal
- (80x) "twenty-" (four instances)
- (585x) subtotal

Seventh Seal: Heavenly Throne Scene

The seventh seal is presented as such in Rev. 8:1 (see below). The literary stature of the seventh seal appears to be reflected in the content of chapter 7 leading into 8:1. In this passage, the word "seal" (noun + verb forms, see the superscript counting) is used seven times, the seventh being at 8:1.

The composite literary stature for this seventh seal is reflected about the cross-reference point at Rev. 7:12. The 70-fold component (the gathering to the throne) is presented first. The 700-fold component (God and the Lamb) is presented last, at the beginning of chapter 8. In the middle, at exactly the cross-reference point, is the giving of sevenfold praise to God. By implication, the richest praise arises from the sufferings of God's people.

A sevenfold gathering to the throne: (1-2) a "multitude, great"; (3-6) "from all nations, tribes, peoples, languages, standing"; (7) "and all the angels stood". Thus, the Gathering: (7-fold gathering) x (tenfold identity) = 70

Seven things given for the Heavenly Throne Scene: sevenfold worship ("the blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength (be) to our God") = 7

A sevenfold feature of the seal: it is "the seventh" seal, cumulative. The Lamb opens the seal. As before, two heavenly identities are in view: God and the Lamb.
Alignment: (Lamb) x (God) x (7th→7) = (10) x (10) x (7) = 700

Literary Stature of the Heavenly Throne Scene = 70 + 7 + 700 = 777

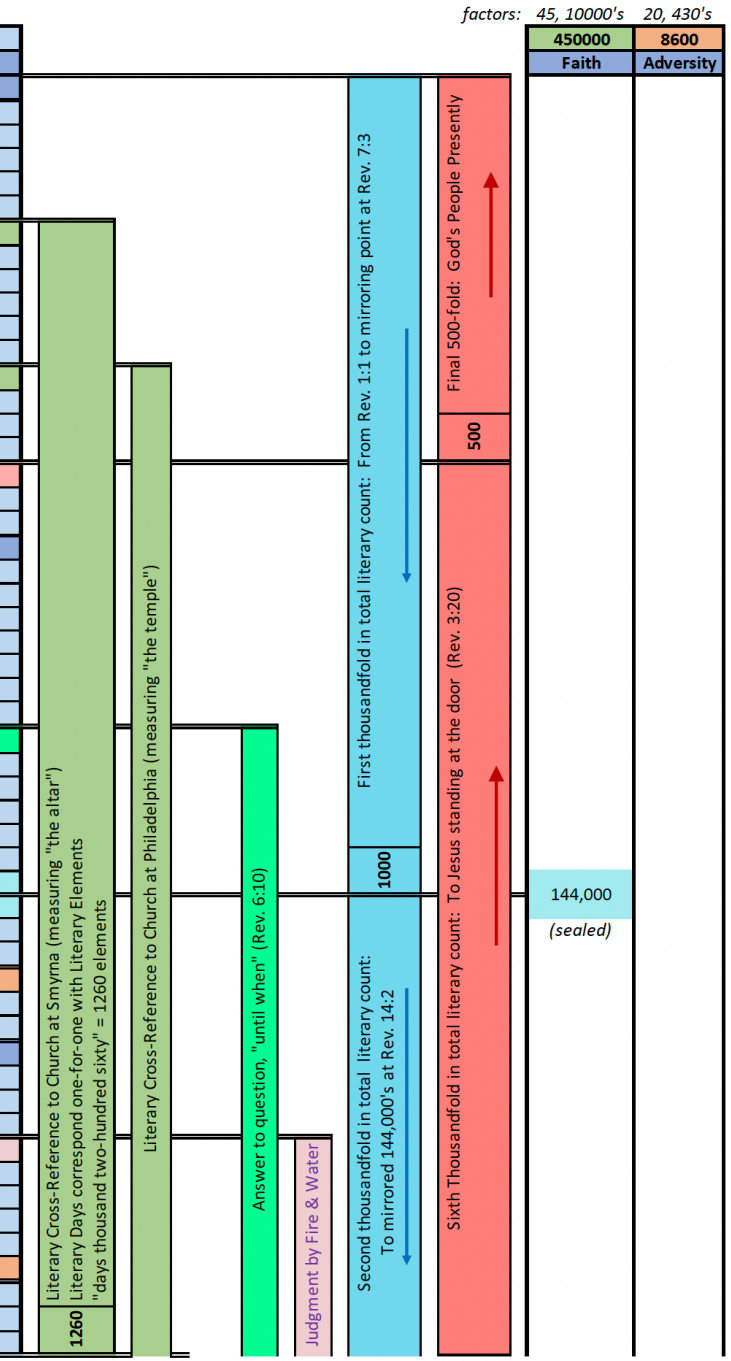
"like a half-hour" | Following the convention observed elsewhere, a "half" of something involves two things being placed into the literary denominator, to be terminated, or as having been completed. Here, what two things are in view? From the immediate context, this point represents the completion of the second of two major sections. Each section contains a sevenfold series: the seven churches and the seven seals. The period "half-hour" may be a literary demarcation for the closure of these two sections: the age of the church and of the seals.

The period of "half-hour" may also correspond with the two-fold placement of the word "hour," up to this point in Revelation (3:3, 3:10). Both instances point ahead to the end of the age, the "hour of trial" and the "hour" of Jesus' coming (for judgment). The period of "half-hour" may indicate the closure of a two-fold age and the arrival of this hour of trial/judgment.

Finally, the first thousandfold in total literary count has been reached, at a mirroring point of the sealing of saints from the tribes of Israel. (continued…)

Literary Counts: Revelation	1760 Heaven	720 Faith	1065 Adver.	3545 Total
Chapters 1 - 3				
Heaven	116			116
Earth			5	5
Churches		65		65
John		45		45
Adversary			4	4
Church at Smyrna: "no one fear what you are about to suffer... crown of life" (Rev. 2:9, context)				
Heaven	76			76
Churches		79		79
John		4		4
Adversary			41	41
"days ten"		10		10
Philadelphia: "... that no one may take your crown... a pillar in the temple" (Rev. 3:11, context)				
Heaven	20			20
Churches		34		34
John		1		1
"behold, I stand at the door, and I knock" (Rev. 3:20)				
Heaven	8			8
Churches		7		7
Chapters 4-7				
Heaven	235			235
Lamb	53			53
Earth			1	1
Churches		18		18
John		24		24
"thrones, twenty-four"	20			20
"twenty-four elders" (3x)	60			60
"they will rest yet a time, little" (Judgment requested by saints, Rev. 6:10-11)				
Heaven	28			28
Lamb	2			2
Earth			34	34
Churches		7		7
John		3		3
"angel... having (the) seal of God"				
"hundred forty-four thousand, having been sealed from every tribe of sons of Israel" (Rev. 7:3)				
Heaven	66			66
John		2		2
Those souls coming out of the great tribulation, worshiping in heaven (Rev. 7:12)				
Heaven	31			31
John		1		1
Chapters 8-11				
Heaven	28			28
Earth				0
John		1		1
A reckoning for blood: Judgment by Fire and Water (Rev. 8:3, context)				
Heaven	126			126
Witnesses		5		5
Earth			149	149
John		39		39
Nations trample courtyard, city, "months, forty (and) two" (Rev. 11:2)			40	40
Heaven	1			1
Witnesses		4		4
Earth			2	2

Cross-Reference 420



(continued…) This is the thousandfold literary stature of those who will be able to stand, by God's help, in the tribulations of earth. This mirror at the first thousandfold dovetails with a second mirror: the saints in heaven from throughout the age, from all nations, tribes, peoples, and languages. As a literary device, these two mirrors at the thousandfold interval may reflect dual thousandfold statures: two thousandfolds having been brought to completion at the last hour.

For this last possibility, such a device would be an inversion of a similar literary device in Daniel 8:14: a dual thousandfold measure reaching backward from the end of Daniel to 8:14, augmented by a hundredfold measure (having threefold significance) back to 7:28. Similarly here in Revelation, the (dual) thousandfold statures augment forward an additional hundred elements, to the end of the major section at Rev. 7:17. John may employ Daniel's measure "to end of the days" (Dan. 12:13), or as stated here: "because (there) has come, the day, the great, of their wrath! And who is able, to stand?" (Rev. 6:17).

Moving forward into the third major section of Revelation, the Apocalypse will progress from "the day, the great, of their wrath" to "the hour of His judgment" (Rev. 14:7) and "hour to reap" (14:15). Thus, the seventh seal introduces the final "hour" of the age, which is a literary reflection of the sixth seal.

[1-2]* and when He opened the seal,[7] the seventh (Rev. 8:1…)
[3]* (there) was silence in the heaven, like a half-hour
[1] and I saw

[4-10] the seven angels

[1] who, before God, stood
[2-8] and (there) were given to them, seven trumpets
[9-10] and another angel came and stood at the altar

[1-2] having a censer, golden
[3-4] and (there) was given to him incense, much
[5-6] in order that, he will give with the prayers of the saints, all
[7-8] upon the altar, the golden, which (was) before the throne

29-fold reflection

[9-10] and (there) rose, the smoke of the incense (with) the prayers of the saints
from hand of the angel before God

[1] and (there) took, the angel, the censor
[2] and he filled it from the fire of the altar
[3] and threw it to the earth:
[1-4] and (there) were thunders and voices and lightnings and
an earthquake
[4-10] and the seven angels –

[1-7] the, having the seven trumpets –
[8] prepared them
[9] in order that they might trumpet

29-fold reflection

7 x 7 = 49-fold

[10] and the first trumpeted
[1-2] and (there) was hail and fire
[3] being mixed with blood

1000-fold to 14:20: A reckoning for blood (Judgment by Fire & Water)

Stature of 1st Trumpet = 111

[4] and it was thrown to the earth:
[5] and the third of the earth was burned up
[6] and the third of the trees were burned up
[7-8] and all grass, green, was burned up

[5] and the second angel trumpeted
[6-8] and like a mountain, great, (with) fire, burning,
[9] was thrown into the sea:
[9-10] and (there) became, the third of the sea, blood
[1-3] and (there) died, the third of the creatures who (were) in the sea, the,
having souls
[4] and the third of the ships were destroyed

Stature of 2nd Trumpet = 222

"the seventh" | Judging by the completeness of literary sets, the Lamb is counted in the "heaven" subject column in this third major section.

The completion of the first two sections (Rev. 1:1 – 7:17) may be indicated by the "2" in the literary denominator of "half-hour" (see note, above). Now, a third section comes into view, and fraction "third" is featured repeatedly.

The series of trumpets appears to follow the same literary device for composite statures ranging from 111 to 777. God stands behind this context as the primary identity. The angels and the trumpets are presented via tenfold literary sets, allowing their identities to each rise into the composite statures. The angels and the trumpets are also numbered as sevenfold, allowing their cumulative sequences to be counted, like the seven seals.

First Trumpet

Source: (God) x (angel) x (1st → 1) = (10) x (10) x (1) = 100

Event: (trumpet) x (1st→1) = (10) x (1) = 10
The first trumpet is a threefold calamity of hail, fire, and blood. These three means – hail, fire, and blood – by placement into the literary denominator, are experienced as the fraction "third" in the earthly realm.

Earthly Impact: The earthly impacts are threefold: a conflagration of a "third" of earth, a "third" of trees, and "all grass, green." Judging by context and by the consistency of the series of literary composites, it appears the adjective *green* describes a literary 1/3 portion of all grass. This is the grass that is green (i.e., the growing season of the year) and not brown or dormant. Thus: (1/3) + (1/3) + (*literary 1/3*) = 1

Literary Stature of First Trumpet = 100 + 10 + 1 = 111

Second Trumpet

Source: (God) x (angel) x (2nd → 2) = (10) x (10) x (2) = 200

Event: (trumpet) x (2nd → 2) = (10) x (2) = 20
The second trumpet is a threefold calamity of "mountain, great" with "fire." These three form the literary denominator for the fraction "third" being experienced in the earthly realm.

Earthly Impact: three instances of "third," with twofold destructive outcome (creatures in the sea, ships in the sea). Thus:
[(1/3) + (1/3) + (1/3)] x [2] = (1) x (2) = 2

Literary Stature of Second Trumpet = 200 + 20 + 2 = 222

Stature of 3rd Trumpet = 333

[10] and the third angel trumpeted

[1-2] and (there) fell from the heaven a star, great, burning like a lamp:
[5-6] and it fell upon the third of the rivers and upon the springs of the waters
[7-8] and the name of the star is called Wormwood *[Apsinthos]*
[9-10] and (there) became, the third of the waters, into wormwood

[1-2] and many of the people died from the waters that were made bitter

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Stature of 4th Trumpet = 444

[3] and the fourth angel trumpeted
[4] and (there) was struck, the third of the sun
[5-6] and the third of the moon, and the third of the stars
[7] in order that, (there) might be darkened, the third of them
[8-9] and the day might not shine – the third of it –
[10] and the night likewise

[2] and I saw
[3] and I heard

[1-2] one eagle, flying in mid-heaven, saying (with) a voice, great:
[3-5] woe, woe, woe! –

[3] those dwelling upon the earth –
[6-8] from the rest of voices of the trumpet of the three angels of the, being about, to trumpet

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Literary Stature of 5th Trumpet = 555

[9] and the fifth angel trumpeted (Rev. 9:1…)

[4] and I saw
[4] a star (that was) from the heaven,
[5] having fallen to the earth
[6] and (there) was given to him the key of the pit of the abyss
[7] and he opened the pit of the abyss
[8] and (there) went up smoke from the pit
[9-10] like smoke of a furnace, great

(1-16)

[1-2] and (there) were darkened, the sun and the air, from the smoke of the pit
[3] and from the smoke went out locusts into the earth
[4] and (there) was given to them, power
[5] as (there) have power, the scorpions of the earth
[6] and (there) was told to them
[7] that they will not harm the grass of the earth
[8] neither everything green
[9] neither every tree
[10] but only the people[1] who do not have the seal of God upon their foreheads

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Third Trumpet

Source: (God) x (angel) x (3rd → 3) = (10) x (10) x (3) = 300

Event: (trumpet) x (3rd → 3) = (10) x (3) = 30
The third trumpet is a threefold calamity of a "star, great," having a "name." (The name, in the earthly realm, is called "Wormwood.") These three form the literary denominator for the fraction "third" being experienced in the earthly realm.

Earthly Impact: the fraction "third" affects rivers, springs of water, and their fresh waters in general. This calamity has a threefold destructive outcome: rivers struck, springs struck, and many people die. (Note the repeat of the verb *fell*, which reflects the impact within the earthly realm.) Thus:
[(1/3) + (1/3) + (1/3)] x [threefold destruction] = (1) x (3) = 3

Literary Stature of Third Trumpet = 300 + 30 + 3 = 333

Fourth Trumpet

Source: (God) x (angel) x (4th → 4) = (10) x (10) x (4) = 400

Event: (trumpet) x (4th → 4) x [(1/3) + (1/3) + (1/3)] = (10) x (4) x (1) = 40
The fourth trumpet is a threefold calamity: the striking of sun, moon, and stars. As these are heavenly bodies, and judging by the completeness of the literary sets, these elements are represented in the "heaven" subject column. It is for this reason that the threefold calamity is reflected in the literary denominator as the fraction "third" for the striking of sun, moon, and stars. The fraction "third" is also reflected in the impact component that follows.

Heavenly Impact: the fraction "third" affects the light of celestial bodies in general ("the third of them") and the light of day and of night specifically. The restatement "the day might not shine – the third of it" has the effect of doubling this instance, as measured by the literary count. Therefore, the outcome is fourfold: (celestial bodies generally) + (day)(2x) + (night). Thus:
[(1/3) + (1/3) + (1/3)] x (fourfold impact) = (1) x (4) = 4

Literary Stature of Fourth Trumpet = 400 + 40 + 4 = 444

Literary Stature of 5th Trumpet = 555

(17-18) [1-2] and (there) was given to them, that they must not kill them
[3-7] but in order that (the people) will be tormented months, five
(19-21) [8-9] and their torment (is) like torment of a scorpion
[10] whenever it strikes a person[2]

[1-2]* and in the days, those, (there) will seek, the people[3], *Thanatos [death]*
[3] and they will not find him
[4-5] and they will desire, to die
[6] and (there) flees, *Thanatos [death]*, from them
[7-8] and the appearance of the locusts (was) like horses having been prepared for war
[9-10] and upon their heads (were) like crowns, like gold

(22-50) [1-2] and their faces (were) like faces of people[4]
[3-4] and they had hair like hair of women
[5] and their teeth, like lions, were
[6] and they had breastplates
[7-8] like breastplates, iron
[9-10] and the voice of their wings (was) like a voice of chariots,

[1-2] of horses, many, running to war
[3-4] and they have tails like scorpions, and stings
[5] and in their tails (is) their power
[6-10] to harm the people[5] months, five

[1-2] and they have over them a king: the angel of the abyss
[3] name to him in Hebrew (is) Abaddon
[4-5] and in the Greek, a name he has: Apollyon

[1-2] (the woe, the one, disappeared
[3-4] behold, there come yet two woes after this) (...Rev. 9:12)

Literary Stature of 6th Trumpet = 666

[10] and the sixth angel trumpeted

[5] and I heard
[1-4] a voice, one, from the (four) horns of the altar,
[5] the golden, which (is) before God
[6] saying to the sixth angel
[7] the, having the trumpet
[8] "release:

[5-8] the four angels
[9-10] the, having been bound at the river, the great:

[1] Euphrates"

"months, five" | This phrase is expressed twice in (quantity | unit) format, in passive and active voices. In keeping with the relationship observed in Daniel (1 literary month = 10-fold literary elements), John may frame these locusts with 5 x 10-fold = 50-fold literary elements. These are the elements counted in red, for which the locusts and their similitudes are the subjects of the verb forms, either passively or actively. This model appears to be based upon the similar design for 50-fold locusts in Joel (see comments there).

Fifth Trumpet (First Woe)
Source: (God) x (angel) x (5th → 5) = (10) x (10) x (5) = 500

Event: (trumpet) x (5th → 5) = (10) x (5) = 50
The power of the locusts is an extension of the rule of fallen star *Abaddon-Apollyon*, their king. They have power "to harm" (active voice) for months, five against the earth dwellers. As noted above, the 50-fold component stature may also be reflected in the (5x) tenfold literary sets for the locusts.

Earthly Impact: Earth dwellers sustain harm (passive voice) for months, five. These earth dwellers are identified with fivefold instances of the word "people" here. Because the locusts will have "faces like faces of people," confusion and deception may abound during this fivefold period of fallen angelic dominion over fallen humanity. Thus, impact = 5.

Literary Stature of Fifth Trumpet = 500 + 50 + 5 = 555

"will seek, the people, *Thanatos [death]*" | *Thanatos*, the angel of death and of *hades* in the fourth seal, has fulfilled his quota for visiting a fourth of humanity with untimely death. Now, even as people seek "the *Thanatos*," he has fled away and cannot be found. Instead, a new angelic ruler has jurisdiction over the earth dwellers: *Apollyon*, angel of the abyss, tormentor. *Apollyon*, as it were, sends *Thanatos* running.

Literary Stature of 6th Trumpet = 666

[2-5] and (there) were released, the four angels
[6-9] the, having been prepared for the hour and day and month and year,
[10] in order that they would kill the third of the people

[1-2] and the number of the troops of cavalry (was) two-myriads of myriads
[6] I heard their number
[7] and thus I saw
[3-4] the horses in the vision and those sitting upon them
[5-8] having breastplates, fiery-red and dark-blue and sulfur-yellow
[9-10] and the heads of the horses (were) like heads of lions

[1-3] and from their mouths went fire and smoke and sulfur
[4-6] from the three plagues,
[7] these, (there) were killed, the third of people –
[8-10] from the fire and the smoke and the sulfur which (were) going out from their mouths

[1-2] for the power of the horses, in their mouths, is – and in their tails
[3] for their tails, like serpents, (are) having heads
[4] and with them they harm
[5-6] and the rest of the people who were not killed by plagues, these, did not even repent from the works of their hands
[7-8] in order that they will not worship the demons and the idols:
[9-10]* the gold and the silver

[1-3] and the bronze and the stone and the wood which neither to see –
[4] are able –
[5-6] neither, to hear, neither, to walk around
[7-10] and they did not repent from their murders, neither from their witchcraft, neither from their sexual immorality, neither from their thefts

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32 elements

[8] and I saw (10:1)

[9-10] another angel, mighty, coming down from the heaven:

[1] being clothed (with) a cloud
[2] and the rainbow (was) upon his head
[3] and his face (was) like the sun
[4-5] and his feet (were) like pillars of fire
[6-7] and having in his hand a little-scroll, being opened
[8-9] and he set his foot, the right, upon the sea
[10] but the left upon the earth

[1-2] and he called in a voice, great, like a lion, roaring

Sixth Trumpet (Second Woe)
Source: (God) x (angel) x (6th → 6) = (10) x (10) x (6) = 600

Event: (trumpet) x (6th → 6) = (10) x (6) = 60
The calamity of this sixth trumpet returns to the common metric of the first four: here, a threefold calamity, stated twice, having sixfold effect. The threefold calamity is expressed as "fire and smoke and sulfur." These three plagues form the literary denominator for the fraction "third" experienced in the death of people. The sixfold effect may also be reflected in the combination of four angels being loosed + two myriads of myriads of troops of cavalry: [(four) x (tenfold identities)] + [(two) x (tenfold identities) = 60.

Earthly Impact: A third of the earth dwellers ("people") die. From a literary standpoint, the number "third" is stated twice, establishing (2x) threefold literary denominators. This design reflects (2x) threefold impacts to these earth dwellers: the doubled "fire and smoke and sulfur." The impact of death may also be reflected in the sixfold spiritual deadness indicated toward the end of this passage. The earth dwellers worship demons + fivefold idols (gold, silver, bronze, stone, and wood). Thus: impact = 6.

Literary Stature of Sixth Trumpet = 600 + 60 + 6 = 666

"gold…silver…bronze…stone…wood" | This idol materials list is similar to the one stated twice in Daniel 5, at Belshazzar's Feast.

32 elements

[3] and when he called
[4-10] (there) spoke, the seven thunders:

[1-2] the, of themselves, voices
[3-9] and when (there) spoke, the seven thunders

[9] I was about
[10] to write

[1]* and I heard
[10] a voice from the heaven, saying

[2] seal
[1-7] what (there) spoke, the seven thunders
[3] and lest, them, you write

[-] and the angel –
[4] whom I saw
[8-9]* standing upon the sea and upon the earth – lifted his hand,
[10] the right, to the heaven

32 elements

[1] and he swore by the –
[2-3] Him living to the ages of ages:
[4-5] who created the heaven and what (is) in it
[6-7] and the earth and what (is) in it
[8-9] and the sea and what (is) in it
[10] that time no longer will be

[1-2] but in the days of the voice of the seventh angel, when he would be about, to trumpet
[3] and (there) would be fulfilled, the mystery of God
[4-5] as (there) proclaimed the, His own servants, the prophets

88 elements

[-] and the voice
[5] that I heard from the heaven
[1] again was speaking with me
[2] and saying
[6-7]* go, take:
[3] the scroll
[4] the, having been opened in the hand of the angel
[5-6] of (him) having stood upon the sea and upon the earth
[8] and I went to the angel
[9] saying to him
[10] to give to me the little-scroll

42 elements

[7] and he said to me
[1-2] take and devour it

"(there) spoke, the seven thunders" | These thunders occur within the literary space of the sixth trumpet (Rev. 9:13 – 11:14) and in anticipation of the "days of the voice of the seventh angel… about to trumpet." John has "sealed" the thunder voices, a phrase that may echo Daniel 12:4. In Daniel, the content was written down but was sealed, perhaps, by the variety of literary devices. Here, the content isn't written down, but it is "sealed"... by similar literary devices? Notice the literary mirroring that frames this passage about a reflection point. The vision shifts back to the mighty angel whose great voice initiated the seven thunders. Time and mystery are in focus: the fulfillment of mystery = the end of time. See further comments at Rev. 14:2.

"lifted his hand, the right, to the heaven" | The angel lifts his right hand, perhaps as an echo of Daniel 12:7. Notice the parallelism with the earlier literary set: "his foot, the right, upon the sea…"

"take the scroll" | Perhaps as a matter of perspective, the scroll is considered to be "a scroll" from the heavenly vantage, but from John's earthly/visionary vantage it's consistently a "little-scroll." On the use of the diminutive "little" in connection with noun forms, see comments at Mark 7 and 8 and at John 6. See also John's use of a sevenfold of "little" with eschatological import, John 16. Here in context, the diminutive form "little" is used three times, in connection with John's recommissioning to prophesy "again." Whereas the preceding prophetic content has reached to the end of the present age (the trumpet judgments), the prophetic content of chapters 11 – 22 will reach beyond the present age to the age that comes: the seventh thousandfold of the age, which is the eschatological rest arising with the new heavens and earth. Building on John's structuring of (3x) "little" for eschatological days 5, 6, and 7 (John 16), here John may allude to days 5, 6, and 7, via (3x) "little-scroll," as being the window of prophetic time in view.

[3]* and it will embitter, of you, the stomach
[4] but in your mouth it will be sweet like honey
[5] and I took the little-scroll from the hand of the angel
[6] and I devoured it
[7-8] and it was, in my mouth, like honey, sweet
[9] and when I ate it
[10] it embittered my stomach

[8] and they said to me

[1-5] it is necessary (for) you, again to prophesy upon
peoples and nations and languages and kings,
many (10:11)

[1] and there was given to me a reed like a scepter (11:1)

[9] saying

[2]* rise
[3] and measure:
[1-2] the temple of God and the altar
[3] and those worshiping in it
[4] but the courtyard which (is) outside of the temple
[4] cast outside
[5] and, lest it, you measure

[5] because it is given to the nations

[1-2] and the city, the holy, they will trample:

[3-4]* months, forty 40

[5-6] (and) two

[10] and I will give to the:
[1-2] My two witnesses[2]
[3]* and they will prophesy, days, thousand 1260
[4-5] two-hundred
[6-7] sixty
[8] having been clothed (in) sackcloth
[9-10] these are the two olive-trees[2]

[1-2] and the two lampstands[2]
[3] the, before the Lord of the earth,
having stood
[7-8] and if anyone, them, wants, to harm
[4-5] fire goes out from their mouth and devours
their enemies

[9-10] and if anyone wants, them, to harm –

88 elements
42 elements
42 elements
42 elements
88 elements

420 to tribulation multitude (Rev. 7:12)
Rev. 11:2
1260 to Church at Smyrna (Rev. 2:9)
Rev. 11:3
Literary 3-fold of witness 1000
Literary 3-fold of witness 45
210 to same measure (Rev. 12:4)
1260 to God's avenging His servants (Rev. 19:4)
420 to same measure (Rev. 13:10)

"rise and measure the temple of God and the altar" | John has been given "a reed like a scepter" to perform the measurements. The measurements that are given in context are time measurements: a measure of months and a measure of days. These measurements are reflected as cross-references in the macrostructure of the Apocalypse. See illustration, p. 3.

"months, forty (and) two" | This measure is formatted as (unit | quantity) for hidden meaning. John has been commanded not to measure "the courtyard which (is) outside of the temple." But the measure he is given here is a measure of the trampling of "the city, the holy."

- The measure "forty (and) two" may be reflected in the 42-fold local mirroring device for this city, like the local mirroring for the new Jerusalem, Rev. 21-22 (a 144-fold mirror). In this mirroring device, the measure of 42 elements is carried on the line "months, forty," as well as being mirrored on both sides. This line may represent the door of the holy city being trampled on earth. This line is also the midpoint between the 152-fold literary binder for major section 2 → 3 and the 238-fold literary binder for major section 4 → 5. Similar devices will be observed for Babylon (Rev. 18:2) the heavenly city (Rev. 21:17).
- The measure may be a literary composite, composed as four tenfold identities working side-by-side to give over two things: "peoples and tribes and tongues and nations" (40-fold) celebrating the "corpses" (2x) of the two witnesses = (40) + (2) = 42.
- The measure "months, forty (and) two" is also a broad-reaching literary cross reference (see illustration, p. 3).

"days, thousand two-hundred sixty" | This composite measure is formatted as (unit | quantity). It may be composed as follows:

- Days thousand. Three tenfold identities are aligned in the near context. John has been commissioned to measure. A mighty angel has commissioned him. The object being measured is the temple "of God." Thus, (God) x (Mighty Angel) x (John) = (10) x (10) x (10) = 1000
- Two-hundred. Two tenfold identities are aligned: the two witnesses. The use of "two" conveys a doubled value of the witness:
  (2-fold witness) x (witness 1) x (witness 2) = (2) x (10) x (10) = 200
- Sixty. These are sixfold identities ascribed to the two witnesses:
  two olive-trees, two lampstands, two prophets = (6-fold) x (10) = 60
- In total: 1000 + 200 + 60 = 1260
- The measure "days, thousand two-hundred sixty" is also a broad-reaching literary cross reference (see illustration, p. 3).

42 elements

[1-2] in this way it is necessary, (for) him to be killed
[1-2] these have the power to close the heaven
[3] in order that, lest rain should fall, the days of their prophecy
[4-5] and power they have over the waters, to turn them into blood
[6] and to strike the earth with every plague
[7] as often as, if, they should want
[8]* and when they should finish their witness

[1] the beast –
[2] the, rising from the abyss –
[3] he will make, with them, war
[4-5] and he will conquer them and will kill them

[9-10]* and their corpse (will be) upon the wide-place of the city, the great

[1-2] which is being called, spiritually, Sodom and Egypt

[3] where also their Lord was crucified

88 elements

[3-6] and (there) see, those from the peoples and tribes and languages and nations, their corpse –
[7-10]* days, three and a half –

[1] and their corpses, they do not permit
[2] to be placed into a tomb
[3] and those dwelling upon the earth
[4-5] rejoice over them and celebrate
[6] and, gifts, they will send to one-another

[4] because these,

16 elements

45

1000

[5-6] the two prophets, tormented
[7] those dwelling upon the earth
[7-9] and after three days
[10] and a half –

[1] a breath of life from God entered into them
[1-2] and they stood upon their feet
[8-9] and fear, great, fell upon those seeing them
[3] and they heard
[2-3] a voice, great, from the heaven, saying to them
[4]* come here

16 elements

[5] and they went up into heaven in a cloud

[10] and (there) saw them, their enemies

"and when they should finish their witness" | In Smyrna, the theme of death and resurrection was prominent. Smyrna was the second church and had a literary stature of 222. Smyrna may be a spiritual prototype and literary source for the two witnesses = two olive trees | two lampstands | two prophets here in Rev. 11. The church at Philadelphia may have also been in view as it participates in the same cross-referencing measure.

"the wide-place of the city" | This phrase may be an echo of the "wide (gathering) place" of Daniel 9:25. See notes there.

"days, three and a half" | This phrase is formatted as (unit | quantity). The reflection of this phrase, from just below, is in (quantity | unit) format in keeping with the more typical counting of cardinals and of nouns: "after three days and a half." The hidden meaning should be found between the phrase and its reflection. "Half" typically indicates two things placed into the literary denominator for completion or for destruction. In the present case, two things are destroyed: the two witnesses. The quantity "three" may be reflected in the threefold jubilee of the earth dwellers (rejoice, celebrate, give gifts), which corresponds with the threefold instance of "corpses" in the immediate context.

"come here" | This is the same phrase as was used in Rev. 4:1, when John initially entered the heavenly realm for his vision. The phrase spans from Greek "alpha" to "O" (omega), the first letter of each word. It indicates the glorification of the two witnesses: their ascension from the time-bound realm to the realm of the eternal God.

"tenth of the city fell" (next page) | As with other fractional values, "tenth" may indicate ten things (or one tenfold identity) being placed into the literary denominator for destruction. The nearest tenfold narrative-identity set is that of the earth dwellers who celebrate the death of God's witnesses (elements 1 – 6), then experience great fear as the witnesses are raised to life and ascend to the heavenly realm. It may be these very enemies – the "city" that opposes the Lord and His people – who fall into destruction here. The judgment is amplified by a (unit | quantity) measure, discussed below.

88 elements

[1-2] and in that hour, (there) was an earthquake, great
[3]* and the tenth of the city fell
[4] and they were killed in the earthquake –
[5] names of people –

[1-7] thousands, seven 7000
[8-9] and the rest, terrified, became
[10] and they gave glory to the God of heaven

[1-2] (the woe, the second, disappeared
[3-4] behold, the woe, the third, is coming –
[5] quickly!)

Literary Stature of 7th Trumpet = 777

[4] and the seventh angel trumpeted
[5-6] and there were voices, great, in the heaven, saying

[1] (there) has become, the kingdom of (the) world:
[7-8] of our Lord and of His Christ
[9-10] and He shall reign to the ages of ages

[1-2] and the twenty- 20
[3-6] four elders
[7] (the) before God, sitting upon their thrones
[8] fell upon their faces
[9-10] and they worshiped the God, saying

[1] we thank You,
[2-4] Lord, the God, the Almighty
[5-6] the existing and the, He was
[7-8] because You have taken Your power, the great
[9] and You reign
[2] and the nations raged
[3] and (there) came, Your wrath
[10] and the appointed time of the dead to be judged

[1] and to give the reward to Your servants
[2-3] to the prophets and to the saints
[4] and to those fearing Your name
[5-6] the small and the great
[7] and to destroy
[4] those destroying the earth
[8-9] and (there) was opened, the temple of God which (was) in the heaven
[10] and (there) was seen, the ark of His covenant in His temple

[5-8] and there were lightnings and voices and thunders and an earthquake
[9-10] and hail, great (…Rev. 11:19)

"names of people, thousands, seven" | The use of thousand here may indicate three tenfold identities aligned for sevenfold judgment. It may also be seven tenfold identities aligned with two tenfold identities (70 x 10 x 10). The clue in this mystery number may be "names of people." The nearest instance of names being given are the names Sodom and Egypt with reference to the "city" that opposes the Lord. Negative names of people used thus far in Revelation are these: (1-2) Nicolaitans, (3-4) Balaam-Balak, (5) Jezebel, (6) Sodom, and (7) Egypt. The two literary identities aligned spiritually with these negative names may be (1) Satan and (2) the Beast. These names may represent a 7,000-fold judgment of the fallen realm: the dark spiritual fabric that stands behind these people who oppose the Lord.

Seventh Trumpet (third woe)
Source: (God) x (angel) x (7th → 7) = (10) x (10) x (7) = 700

Event: (trumpet) x (7th → 7) = (10) x (7) = 70
This component stature may be reflected in a sevenfold focus upon the divine identity:

- "of our Lord and of His Christ" (10 + 10)
- "Lord, the God, the Almighty" (10 + 10 + 10)
- "the existing and the, He was" (10 + 10) *= 70-fold*

Impacts: This section ending features sevenfold impacts in both the heavenly and earthly realms:

- Heavenly: There came… "the appointed time of the dead to be judged and to give the reward to Your servants, to the prophets and to the saints, and to those fearing Your name, the small and the great" = 7
- Earthly: There came "Your wrath"… and there were lightnings and voices and thunders and an earthquake and hail, great" = 7

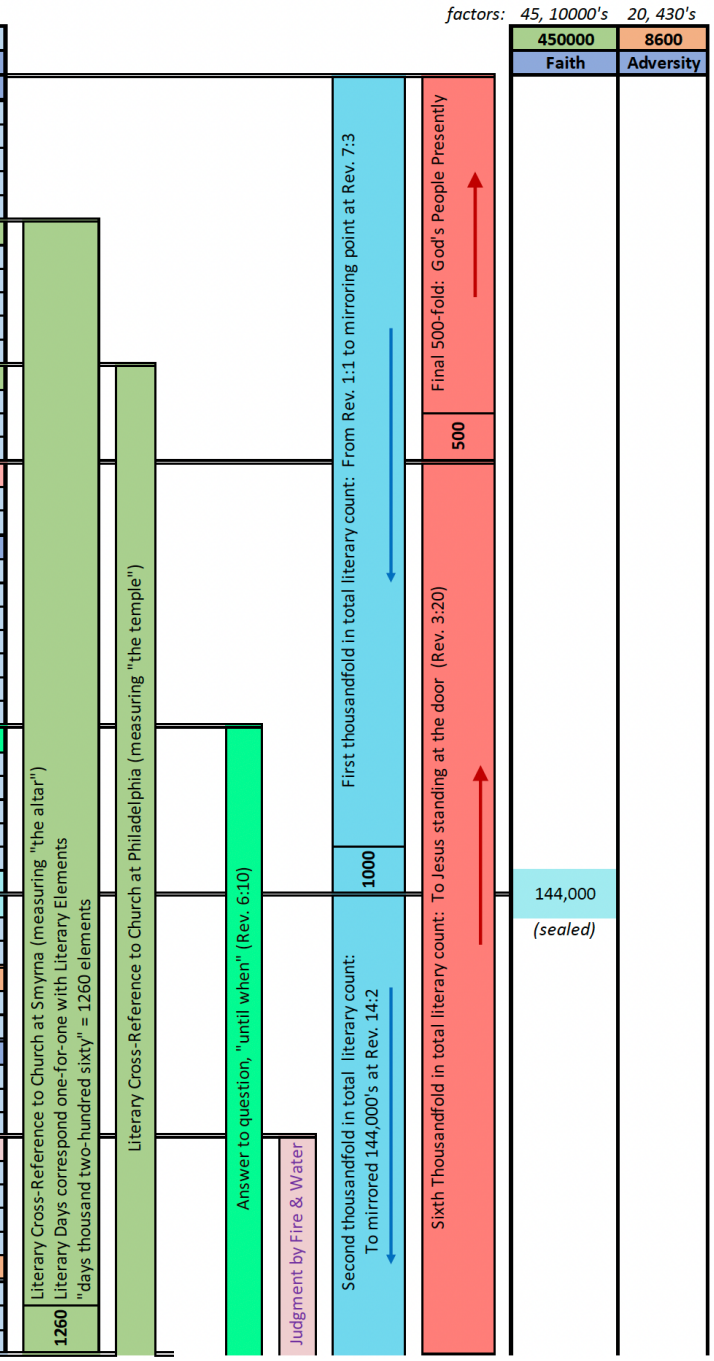
Literary Stature of Seventh Trumpet = 700 + 70 + 7 = 777

With the seventh trumpet, the focus comes to the very end of the age: the "days of the voice of the seventh angel… about to trumpet," when "time no longer will be." Looking ahead, the heavenly calamities caused by the seventh trumpet may be the seven bowl judgments of chapter 15, where this third "woe" may be declared 3 times, with doubled significance (3x "woe, woe" declared by earth-dwellers, following God's "repay her double"). The count of "woe" is teed up to sevenfold by the inclusion of the singular "woe, the earth and the sea, because (there) came down, the Devil, to you" in the intervening section of ch. 12-14. Thus: (1) + (3 x 2) = 7-fold "woe."

Literary Counts: Revelation	1760 Heaven	720 Faith	1065 Adver.	3545 Total
Chapters 1 - 3				
Heaven	116			116
Earth			5	5
Churches		65		65
John		45		45
Adversary			4	4
Church at Smyrna: "no one fear what you are about to suffer... crown of life" (Rev. 2:9, context)				
Heaven	76			76
Churches		79		79
John		4		4
Adversary			41	41
"days ten"		10		10
Philadelphia: "... that no one may take your crown... a pillar in the temple" (Rev. 3:11, context)				
Heaven	20			20
Churches		34		34
John		1		1
"behold, I stand at the door, and I knock" (Rev. 3:20)				
Heaven	8			8
Churches		7		7
Chapters 4-7				
Heaven	235			235
Lamb	53			53
Earth			1	1
Churches		18		18
John		24		24
"thrones, twenty-four"	20			20
"twenty-four elders" (3x)	60			60
"they will rest yet a time, little" (Judgment requested by saints, Rev. 6:10-11)				
Heaven	28			28
Lamb	2			2
Earth			34	34
Churches		7		7
John		3		3
"angel... having (the) seal of God"				
"hundred forty-four thousand, having been sealed from every tribe of sons of Israel" (Rev. 7:3)				
Heaven	66			66
John		2		2
Those souls coming out of the great tribulation, worshiping in heaven (Rev. 7:12)				
Heaven	31			31
John		1		1
Chapters 8-11				
Heaven	28			28
Earth				0
John		1		1
A reckoning for blood: Judgment by Fire and Water (Rev. 8:3, context)				
Heaven	126			126
Witnesses		5		5
Earth			149	149
John		39		39
Nations trample courtyard, city, "months, forty (and) two" (Rev. 11:2)			40	40
Heaven	1			1
Witnesses		4		4
Earth			2	2

Cross-Reference

420



Literary Subtotal –
Revelation 8:1 – 11:19

- (195x) Heaven
- (205x) Earth
- (40x) John
- (45x) Witnesses
- (5x) The Beast
- (490x) subtotal
- (40x) "forty-"
- (20x) "twenty-"
- (550x) Total

Three Greek words are used exactly ten times in this passage:

- The noun "human, man, person"
- The verb "to be, be born, become, be created"
- The verb "to trumpet"

Taken together, these three words may provide a literary title *He Trumpets, people are born.* Such a title may connect the seventh trumpet with the theological theme of resurrection as the outcome of the trumpet series. See the parallel from Paul at 1 Cor. 15:52.

Literary Period: 42 months = 420 literary elements	Two witnesses prophesy, "days, thousand two-hundred sixty" (Rev. 11:3)				
	Witnesses		5		5
	Two witnesses... two olive trees... two lampstands (Rev. 11:4, context)				
	Earth			20	20
	Witnesses		20		20
	The Beast			5	5
	"days, three and a half... these, the two prophets... three days and a half" (Rev. 11:10, context)				
	Heaven	40			40
	Earth			34	34
	Witnesses		11		11
	"twenty-four elders"	20			20
	People killed: "names... thousands, seven"				
	Chapters 12-14				
	Heaven	3			3
	Woman		12		12
	Dragon			30	30
	"stars, twelve"		10		10
	Lady Israel, crowned, gives birth, is sheltered, "days, thousand two-hundred sixty" (Rev. 12:4)				
	Heaven	22			22
	Woman		29		29
	Dragon			35	35
	Beast 1			40	40
	Earth			14	14
	John		3		3
	"horns, ten"			10	10
420	"ten diadems"			10	10
	Beast conquers saints, "months, forty (and) two" (Rev. 13:10)			40	40
Literary Cross-Reference	Heaven	18			18
	Woman		9		9
	Beast 1			10	10
	Beast 2			20	20
	Earth			31	31
	John		4		4
	"six hundred sixty-six" (a composite number, elements already counted)				
	"hundred forty-four thousand, having His name and the name of His Father"				
	"hundred forty-four thousand, the having been redeemed from the earth" (Rev. 14:2 context)				
	Heaven	86			86
	Woman		10		10
	Earth			30	30
	John		3		3
	Blood flows: "stadia, thousand...				
	...six-hundred"				
	Heaven	6			6
	Chapters 15 - 19:10				
	Heaven	136			136
	Earth			45	45
	Saints		5		5
420	John		7		7
	Sixth and Seventh Plagues: The rise and the demise of satan's forces (Rev. 16:17)				
	Heaven	27			27
	Earth			137	137
	John		13		13
	"ten kings"			10	10
	"ten horns"			30	30
	Judgment of the Great Prostitute (Rev. 17:16, the reflecting center point of chapters 17-18)				

Literary Period = (2 witnesses) x (210 elements) = 420 elements = 42 months = 1,260 days (30/mo.)

210

1260

Literary Cross-Reference: Deliverance from the "small time" of Satan's final work (Rev. 20:9)

Literary Cross-Reference: The heavenly vindication for martyred saints (Rev. 19:4)

Answer to question, "until when" (Rev. 6:10)

Zechariah Overlay: Judgment by Fire & Water

1000

600

Judgment by Fire & Water

Second thousandfold in total literary count: to mirrored 144,000's at Rev. 14:2

1000

Third thousandfold: to Rev. 20:14

Fifth thousandfold in total literary count: To the two prophets (Rev. 11:4)

1000

45

Faith

1000

(named)

144,000

144,000

(redeemed)

(redeemed)

7000

1600

Revelation 12 – 14

The Woman: Stature = 111

12 elements

(12:1)

[1-2] and a sign, great, was seen in the heaven:

[1] a woman having been clothed (with) the sun
[2-3]* and the moon (being) under her feet
[4-5]* and upon her head (being) a crown of stars, twelve — 10
[6] and in womb having
[7-9] and (she) cried, travailing, and being tormented
[10] to give birth[1]

The Dragon: Stature = 333

[3] and (there) was seen, another sign in the heaven:

[1-3]* and behold, a dragon, great, red
[4-10]* having heads, seven
[1-10]* and horns, ten
[1-7] and upon his heads (were) seven diadems
[8]* and his tail dragged the third of the stars of heaven
[9] and threw them to the earth
[10] and the dragon stood before:

[1-2] the woman who (was) being about, to give birth[2]

33 elements

210 to same measure (Rev. 11:3)
1260 to Church at Philadelphia (Rev. 3:11)

Rev. 12:4

[3] in order that, when she should bear[3]:

The Child: Stature = 222

[4] her Child[4]

[1] he might devour

[4] and she bore[5]:

[5-6] a Son, male
[7-8] who is about, to shepherd all the nations with a staff, iron
[9-10] and (there) was snatched away, her Child[6], to God and to His throne

[5] and the woman fled into the wilderness
[6] where she has there
[7] a place having been prepared from God
[8] in order that, there, they might feed her, days, thousand
[9-10] two-hundred
[1-2] sixty — *1260*

33 elements

1260 to saints reigning with Christ, Rev. 20:9

[1] and (there) happened, a war in the heaven:
[2-3] the Michael and his angels who, to wage war with the dragon

[2-3] and the dragon waged war, and his angels
[4] and he was not able
[5] nor was his place found still in the heaven

"under her feet" | Two feet are in view.

"a crown of stars, twelve" | These stars are formatted in (unit | quantity). These stars may reprise the stars = sons of Israel from Joseph's second vision, Gen. 37:9 (see notes there). The quantity will be counted similarly here in Revelation: ten and two. The ten is carried as a special number for the literary count at the end of the section.

"a dragon, great, red" | For the literary composite stature of this dragon, 333, see next page. Notice that the dragon is presented out of sequence.

"heads seven and horns ten" | These aspects of the dragon are in (unit | quantity) format. See the inverse description of the beast of the sea, below.

"seven diadems" | These seven diadems may be reflected in the sevenfold identity description of the dragon (below): "the dragon, the great, the serpent, the ancient, the being called 'Devil' and 'the Satan,' the deceiving the world, whole. Although "the deceiving the world, whole" is counted as two literary elements, the participle *deceiving* is the seventh in a series of words having the definite article in this refrain of the dragon's identity.

"the third of the stars" | Heavenly "stars" are slated for destruction. In keeping with the literary device for the fraction "third," what is the threefold means of their demise? It comes by influence of the "dragon, great, red."

"days thousand two-hundred sixty" | See discussion, bottom of this section, for the formation of the literary composite from the context here.

The Woman

The woman is presented with a single word: *woman*. Her tenfold identity follows. She derives her identity from heaven, from which the great sign is given. Thus:
(Heaven) x (Woman) = (10) x (10) = 100

The woman's existence has a singular focus: giving birth. Thus:
(Woman) x (1 action) = (10) x (1) = 10

One thing has been given to the woman: a Child. Thus: 1

Literary Stature: 100 + 10 + 1 = 111

The Child

The Child is presented with two words: *Son, male*. His tenfold identity proceeds. He derives His identity from God. Thus: (God) x (Child) x (2-fold) = (10) x (10) x (2) = 200

The Child's existence has a twofold focus: shepherd nations with a "staff, iron." Thus:
(Child) x (twofold action) = (10) x (2) = 20

A twofold deliverance has been given: snatched away to "God and to His throne." Thus: 2

Literary Stature: 200 + 20 + 2 = 222

33 elements

[1-2] and (there) was thrown down, the dragon, the great
[3-4] the serpent, the ancient
[5-6] the being called "Devil" and "the Satan"
[7-8] the, deceiving the world, whole

[9] he was thrown down to the earth
[10] and his angels, with him, were thrown down

[1] and I heard
[4-5] a voice, great, in the heaven, saying

[1-3] now is the salvation and the power and the kingdom of our God
[4] and the authority of His Christ

[1] because (there) was overthrown, the accuser of our brothers
[2-3] the, accusing them before our God, day and night

[3] and they conquered him because of the blood of the Lamb
[4] and because of the word of their testimony
[5] and because they did not love their life, unto death

[5-6] because of this, (you) rejoice, *[O]* (the) heavens
[7] and those in them dwelling

[1-2] woe, the earth and the sea!
[4-5] because (there) has come down, the Devil, to you,
having wrath, great
[6] having known:
[7] that, a little appointed time, he has
[8] and when (there) saw, the dragon
[9] that he was thrown to the earth
[10] he pursued:

[1] the woman who bore the male
[2-3] and (there) were given to the woman the two wings of the eagle,
[4] the great
[5-6] in order that she might fly to the wilderness, to her place
[7] where she is fed there:
[8]* an appointed time
[9] and appointed times
[10] and half of an appointed time, away from face of the serpent

[1] and (there) threw, the serpent, from his mouth, after the woman,
water like a river
[2-3] in order that her, carried-away-by-river, he might make

The Dragon

The dragon is presented with three words, above: *dragon, great, red*. His tenfold identity follows. He derives his identity from heaven, from which the "another sign" is given. (Heaven) x (Dragon) x (3-fold) = (10) x (10) x (3) = 300

The dragon's description has three prominent features: heads, horns, and diadems, each being numbered. Thus: (Dragon) x (3 features) = (10) x (3) = 30

A threefold influence has been given to the dragon for dragging down a third of heaven's stars, ultimately for their destruction. Thus: 3

Literary Stature: 300 + 30 + 3 = 333

The dragon's 333 composite stature is presented prior to that of the Child's 222 composite stature. This out-of-sequence literary device may cue the presence of the major structural feature in this immediate context: the literary cross-references for 210 elements (backwards) and 1260 elements (both directions).

"appointed time and appointed times and half of an appointed time" | This measure may find its literary origins in Dan. 12:7, where the phrase was "an appointed time, appointed times, and a half." (See notes there.) Here, the endpoint of history has loomed large enough that it is viewed as a small window of time which may be divided in half.

- Appointed time. This phrase has its nearest parallel in the description of the dragon's "little appointed time." This is the final window of time in which the dragon, having been thrown down to earth, pursues Lady Israel to fight against her children.
- Appointed times. In Daniel, this phrase may have a literary basis in sevenfold "appointed times" of focused and faithful prayer. Here, the means of grace for God's people is that they will be "fed" in the wilderness. From further in the context, this feeding may consist of the "commandments of God" and the "testimony of Jesus." God's words will be preserved in the hearts and lives of God's people as by regular, abiding engagement, perhaps like the eating of manna in the wilderness for sevenfold days in the week.
- Half of an appointed time. The word "half" typically indicates two things being placed into the literary denominator for completion or destruction. In this case, the nearest two things are the "two wings of the eagle, the great" – the means of escape for refuge for God's people. These wings of refuge protect God's people for completion, "away from face of the serpent."

[3] and (there) helped, the earth, the woman
[4] and (there) opened, the earth, her mouth
[5] and swallowed the river
[4] that (there) threw, the dragon, from his mouth
[5] and (there) was indignant, the dragon, over the woman
[6-7] and it went forth, to make war with the rest of her offspring:
[1] of the, keeping the commandments of God
[2] and having the testimony of Jesus
[8] and he stood upon the sand of the sea (...Rev. 12:18)

[2] and I saw (Rev. 13:1...)

[1] from the sea, a beast rising
[2]* having horns, ten 10
[3-9] and heads, seven
[10]* and upon its horns (were) ten diadems 10

[1] and upon its heads (were) names of blasphemy[1]
[2] and the beast

[3] which I saw

[-] was like a leopard
[3] and its feet (were) like a bear's
[4-5] and its mouth (was) like mouth of a lion
[9] and (there) gave to it, the dragon:
[6-9] his power and his throne and authority, great
[10] and one of its heads (was), like, having been slain unto death

[1] and the plague of its death was healed

[6] and (there) were astonished, all the earth, after the beast

[7] and they worshiped the dragon
[10] because he gave authority to the beast

[8-9] and they worshiped the beast, saying
[10] who (is) like the beast?

[1-2] and who is able, to fight with it?

[2] and (there) was given to it a mouth,
[3-4] speaking great (things) and blasphemies[2]
[5-6] and (there) was given to it authority, to work:

[7-8]* months, forty 40
[9-10] (and) two

[1] and it opened its mouth for blasphemies[3] toward God
[2-3] to blaspheme[4] His name and His dwelling-place –
[8] the, (those) in the heaven, dwelling

Beast of the Sea: Stature = 444

63 elements

"horns, ten, and heads, seven" | The quantities of horns and of heads are formatted as (unit | quantity). They are in the inverse sequence from those of the dragon, above. The quantities are identical to those of the dragon.

"ten diadems" | Whereas the dragon has his seven diadems upon his seven heads, the beast has his ten diadems upon his ten horns. The ten diadems may be reflected in the literary chorus of five couplets:

1-2 Worship: "Who is like the beast? And who is able to fight with it?"
3-4 Mouth: "speaking great (things) and blasphemies"
5-6 Authority: "months forty and two"
7-8 Blasphemies toward God: "His name and His dwelling"
9-10 Power: "to make war with the saints and to conquer them"

The Beast of the Sea

The Beast of the Sea is presented with a fourfold description: horns, heads, diadems, and names. He derives his identity from the dragon, from whom his description is reflected. (Dragon) x (Beast) x (4 features) = (10) x (10) x (4) = 400

The beast is distinguished by his blasphemy, a word used with four instances of noun and verb forms (see superscripts). This is the beast's prominent work. Thus: (Beast) x (fourfold work) = (10) x (4) = 40

The dragon "gave" (active voice) fourfold to this beast: his power (1x), his throne (1x), and his authority, great (2x). The twofold literary significance of the dragon's giving his "authority, great" is reflected in the repeated phrase, "because he gave authority to the beast." In contrast, using the passive voice John typically uses to indicate divine appointment and control, four things are "given" to this beast by the unspecified Giver. These four things are: (1) a mouth, (2) authority to work, (3) to make war with the saints and to conquer them, and (4) authority over every tribe, people, language, and nation. In keeping with the general pattern, the four things given by the Divine Giver may be in view. Thus, 4

Literary Stature: 400 + 40 + 4 = 444

This literary stature is the beast's initial stature in this passage. It is not to be confused with his stature in union with reimaged humanity, 666, below.

"months forty and two" | This composite may be composed as follows:

- In addition to the fourfold description mentioned above for the 444 literary stature, the Beast of the Sea is given another fourfold description: (1) like a leopard; (2-3) feet like a bear; (4) mouth like a lion. Thus: (Beast) x (fourfold description) = (10) x (40 = 40.
- As noted above, there may be five couplets that constitute the beast's ten diadems. In addition, his conquest leads to twofold devastation among saints: (being taken into captivity) + (being killed by sword) = 2.
- Thus: (40) + (2) = 42

Beast of the Sea: Stature = 444

63 elements

[4] and (there) was given to it:
[5-6] to make war with the saints and to conquer them
[7-10] and (there) was given to it authority over every
tribe and people and language and nation

[3] and (there) will worship it
[4] all those dwelling upon the earth
[9] of whom, (there) is not written, his name, in the book of the life of the Lamb
[10] the having been slain from foundation of world

[3-4] if anyone has ears, let (him) hear
[5-6] if anyone (is) to captivity – to captivity he goes

420 to same measure (Rev. 11:2)

Rev. 13:10

[7-8] if anyone, by sword, (is) to be killed – him, by sword, (is) to be killed
[9-10] here is the endurance and the faith of the saints

420 to sixth plague, gathering of kings for war (Rev. 16:17)

Beast of the Earth: Stature = 555

Beast of the Sea + Reimaged Humanity: Stature = 666

63 elements

[4] and I saw
[1] another beast
[2] rising from the earth
[3-4] and it had horns, two, like a lamb
[5] and it spoke like a dragon
[6] and the authority of the first beast,
[7] all, it does, before it
[8] and it makes:
[5-6] the earth and the, (those) in her, dwelling
[7-8] in order that they will worship
the beast, the first
[1] of which, (there) was healed, the plague of its death
[9-10] and it makes signs, great:

[1] in order that, even fire, it might make
[2] from the heaven, to come down to the
earth before the people
[3] and it deceives the,
[9] (those) dwelling upon the earth

[4] through the signs that were given to it
[5] to do before the beast
[6] saying –
[10] to those dwelling upon earth –

[7] to make an image of the beast
[2] which had the plague of the sword
[3] and lived

The Beast of the Earth

The Beast of the Earth is presented with a fivefold description: (1-2) "horns two"; (3) dragon words; (4-5) "authority… all." He derives his identity from the dragon, who remains standing where sea and land meet. Thus:
(Dragon) x (Beast of the Earth) x (5 features) = (10) x (10) x (5) = 500

The Beast of the Earth proceeds to do five things featuring the verb "to make":

- Makes the earth worship the first beast
- Makes great signs
- Makes fire come down from heaven
- Leads the earth-dwellers to make an image of the beast
- Makes all receive a mark

Thus: (Beast of the Earth) x (fivefold activity) = (10) x (5) = 50

What is given over to this Beast of the Earth? Fivefold Humanity = 5

- Earth-dwellers who will worship the first beast
- Earth-dwellers who are deceived by the signs given to this beast
- Earth-dwellers who obey the word to make an image of the first beast
- Earth-dwellers who receive a demonic spirit via the image of the first beast in themselves, and speak for him (see discussion below)
- Saints who are killed for not participating in beast worship.

Literary Stature: 500 + 50 + 5 = 555

For possible parallels between the Beasts of Sea and Earth and the kings of Daniel 10-12, see notes on "kings, seven" in Rev. 17.

"horns two" | The second beast is modeled to resemble both lamb and dragon. The "horns two" are formatted as (unit | quantity). These horns do not appear to be two overt manifestations of power, e.g., as by two kings (see Dan. 7:24). Rather, they appear to be the literary twofold influence of deception. The means of this deception are given twice here: "signs, great" and "the signs that were given to it."

This double-impact deception results in humanity being reimaged after the first beast. Humanity makes the image. As the image is enlivened and empowered by the demonic spirit, the image speaks. This activity of the image appears to be counted within the earth-dwellers' subject column. If so, humanity itself *becomes* the image of the first beast. This reimaging process is completed with the giving of the mark: an irreversible unification with Satan's host, and an irreversible distortion of God's image in humanity.

Beast of the Earth: Stature = 555

Beast of the Sea + Reimaged Humanity: Stature = 666

The Lamb + Reimaged Humanity: Stature = 777

63 elements

[8] and (there) was given to it
[9] to give a spirit to the image of the beast
[1] in order that (there) even might speak, the image of the beast
[2] and it might make (that) as many as –
[1-2] if they would not worship the image of the beast, they would be killed
[10] and it makes all:
[3-4] the small and the great
[5-6] and the rich and the poor
[7-8] and the free and the slave –
[9-10] in order that (they) would give to them a mark upon their hand, the right
[1] or upon their forehead
[2-4] and in order that, a certain-one would not be able, to buy or to sell
[5] except the, (him) having the mark:
[4] the name of the beast
[1] or the number of its name
[3] here, the wisdom, is
[4] the, (he) having understanding
[5] let count the number of the beast
[2] for number of a man, it is
[5-10]* and its number (is) six-hundred *666*
[3-4] sixty
[5-10] six (...Rev. 13:18)

[5] and I saw (Rev. 14:1...)

20 elements

[1] and behold, the Lamb
[2] having stood upon the Mount of Zion
[3]* and with Him (were) a hundred *144000*
[4-5] forty
[6-9] four
[10] thousand

[1-2] having His name and the name of His Father
[3] having been written upon their foreheads

The Beast of the Sea in union with his Reimaged Humans

"six-hundred sixty six" | The "six-hundred" is in the beast's literary column, and the "sixty" and "six" are in the earth dwellers' column. This literary design reflects the deceptive sense of unity that binds the beast with his followers:

- Six-hundred. This number represents two aligned identities having sixfold expression. The two aligned identities are the beast of the sea ("Beast 1") and the dragon who gives it identity. The sixfold expression of this satanic union is described here as "the name of the beast." Keeping our focus upon the literary format for composite numbers, we are looking for a name value of *six*, not *666*. The beast's name is, in fact, *beast*. In Greek, the word has six letters. Given the examples in Dan. 3 (instruments) and Dan. 5 (mystery words), it is not surprising that John would find literary value in individual letters. (This approach is not gematria, the calculating of a word's numerical value by recognizing different numerical values of individual letters, an art not observed thus far in Scripture.) Thus:
  (Dragon) x (Beast of Sea) x (6-lettered name) = (10) x (10) x (6) = 600
- Sixty. This number represents one tenfold identity doing six things, or six tenfold identities each doing one thing. Here, the tenfold identity may be that of the image of the beast: humanity reimaged into the beast's image. This distorted humanity is described as "the small and the great and the rich and the poor and the free and the slave" = sixfold humanity. Thus:
  (Image of Beast in Humanity) x (Sixfold Humanity) = (10) x (6) = 60
- Six. This number represents six things given over. In this case, the deluded earth dwellers surrender a literary sixfold to the beast: either their right hand (five-fingered) or their forehead (1x). Thus:
  (Hand, right) + (Forehead) = (5) + (1) = 6
- Literary Stature: 600 + 60 + 6 = 666. Note that this composite number is described as the "number of the beast" (not the "number of its name"). The authentication mark upon reimaged humanity will be either the beast's six-lettered name or the number of that name: a sixfold mark.

"and with Him a hundred forty-four thousand" | This composite number is mirrored about the second thousandfold in total literary count, below:

- Hundred forty four. This number reflects two factors of twelve. First, "stars, twelve." See discussion toward the beginning of this section for the identification of these stars with the twelve tribes of Israel. Second, the balance of the "elders" who are mentioned here: twelve apostles. Thus: ("Stars, twelve") x (remainder of "elders") = (12) x (12) = 144
- Thousand. Three identities are aligned: (Father) x (Lamb) x (Redeemed) = (10) x (10) x (10) = 1,000
- Taken together: (144) x (1,000) = 144,000

Heaven | Woman | Dragon | Beast 1 | Beast 2 | Earth | John

20 elements

[6] and I heard

[4] a voice from the heaven[1]
[5-6] like a voice of waters[2], many[3]
[7-8] and like a voice of thunder[4], great[5]
[-] and the voice

Sevenfold Voice

[7] which I heard

1000
1000

Rev. 14:2

[9] (was) like harpists[6]
[10] playing upon their harps[7]

[1-2] and they sing (as) a song[1], new[2], before the throne
[3-6] and before the four creatures[3-6]
[7] and the elders[7]

20 elements

[1-2] and no one was able, to learn the song

Sevenfold Song

[8] except the hundred
[9-10] forty

[1-4] four
[5] thousand –

144000

[1] the having been redeemed from the earth
[2] these are who, with women, have not been defiled
[3] for virgins they are
[4] these who are following the Lamb
[5] wherever He goes
[6] these were redeemed from the people:
[7-8] first-fruit to God and to the Lamb
[9] and in their mouth (there) was not found, a lie
[10] blameless, they are

The Lamb + Reimaged Humanity: Stature = 777

[8] and I saw

[1] another angel flying in mid-heaven
[2-3] having good-news, eternal, to proclaim

[3] upon those dwelling upon the earth
[4-7] and upon every nation and tribe and language and people

[4-5] saying with a voice, great

[8] fear the God
[9] and give Him glory

[6] because (there) came, the hour of His judgment

[10]* and worship

[7-10] Him making the heavens and the earth and sea and springs of water

The Lamb in union with His reimaged humans

John sees the Lamb in union with His sevenfold redeemed humanity. Following from the dual instances of 144,000: (1-2) Lamb's name and Father's name written upon foreheads, (3) redeemed from earth, (4) undefiled/ virgins, (5) following the Lamb, (6) redeemed as first fruits, (7) no lie in them/ blameless. This 700-fold component is mirrored about the 2000th literary element. Thus:

(Father) x (Lamb) x (sevenfold humanity) = (10) x (10) x (7) = 700

What work proceeds from this union? From within the inclusio of the dual instances of 144,000, and mirrored about the 2000th literary element of the Apocalypse, is the voice of Jesus and His people singing together. This voice is described with sevenfold significance. The voice is: (1) heavenly; (2-3) like waters, many; (4-5) like thunder, great; (6-7) like harpists, playing harps. Thus:

(Singers) x (sevenfold singing voice) = (10) x (7) = 70

Jesus and His people sing a song. The song has sevenfold significance: (1-2) a song, new, before the throne; (3-6) and before the four creatures; (7) and (before) the elders. The song is something being given. For the composite literary stature, the song is reflected in the digits place: (sevenfold song) = 7

Literary Stature: (700) + (70) + (7) = 777

On the parallel structuring with the Genesis flood narrative, see the breakdown for thousandfold elements in the table for the Genesis study. The second thousandfold in the flood narrative occurs from Gen. 8:2b to 9:10a. This thousandfold in Genesis concludes with a mirroring of God establishing His covenant with all living things exiting the ark (Mount Ararat). In the same context, God also gives a sign of His covenant: a rainbow.

Here in Revelation, the second thousandfold of total literary count is indicated with the cyan dashed line. The mirroring point emphasizes the covenant identity of God's people: those having been marked by God's name, having been redeemed from the earth, and having been transferred safely into God's presence. The second thousandfold ends with God's covenant (His name) being upon His people who have escaped to the presence of the Lamb (Mount Zion). The context is worship around the throne, where the heavenly rainbow is located (see Rev. 4:3).

Notice that of the descriptors of the sevenfold voice, "thunder, great" is the descriptor that precedes the mirroring point. This may be a literary parallel to the "seven thunders" at Rev. 10:4, which precede the mirroring point in that local context. Here at Rev. 14:2-3, the sevenfold song that is being sung may be the content of the "seven thunders" from Rev. 10:4 – content that was not written down there but was nonetheless "sealed" by John. John may also have indicated the outcomes of the "seven thunders" (Rev. 10:4) and the sevenfold song (Rev. 14:2-3) by… (Continued)

[1-2] and another angel, a second, followed, saying

[1-2] fell, fell
[3-4] Babylon, the Great!
[5] she, of the wine of the passion of her sexual-immorality, has made drink, all the nations

[3-4] and another angel, a third, followed them, saying with a voice,
[5] great

[1-2] if anyone worships the beast and its image
[3-4] and receives a mark upon his forehead or upon his hand
[5] and he will drink:

[6-7] of the wine of the wrath of God, the having been mixed, unmingled, in the cup of His anger

[1-2] and he will be tormented in fire and sulfur

[8-9] before the angels, holy
[10] and before the Lamb

[3-4] and the smoke of their torment, to ages of ages, rises
[5-6] and they do not have rest, day and night
[7-8] the, (these) worshiping the beast and its image
[9] and if anyone receives the mark of its name

[1] here, the endurance of the saints, is –
[2-3] the, (those) keeping the commandments of God and the faith of Jesus

[9] and I heard

[1] a voice from the heaven, saying
[2]* engrave:
[4] blessed (are) the dead
[5] who, in (the) Lord, are dying from now
[-] yes –
[3] says the Spirit –
[6] in order that they will rest from their troubles
[7] for their deeds follow with them

[10] and I saw

[4-5] and behold, a cloud, white
[6] and upon the cloud, (there) was sitting, (One) like a Son of Man
[7-8] having upon His head a crown, golden
[9-10] and in His hand a sickle, sharp

(Continued) …placing seven instances of a "voice, great" in the span of this broader context. "Voice, great" may be related to the "voice, great, like a lion, roaring" of Rev. 10:3, which precipitated the "seven thunders." "Voice, great" may also be related to the "voice of thunder, great" from the present context. These seven instances of "voice, great" are as follows:

1) "a voice, great, from the heaven, saying to them, 'come here'" (Rev. 11:12). This voice calls the two, freshly resurrected witnesses to enter God's heavenly presence. (These two witnesses may be the faithful saints throughout the age, exemplified in the churches at Smyrna and Philadelphia, by literary cross-reference.)
2) "and there were voices, great, in the heaven, saying, '(there) has become, the kingdom of (the) world, of our Lord and of His Christ, and He shall reign to the ages of ages'" (Rev. 11:15). This voice is the immediate result of the seventh trumpet: the point at which "time no longer will be" and "is fulfilled, the mystery of God" (Rev. 10:7).
3) "a voice, great, in the heaven, saying, 'now is the salvation and the power and the kingdom of our God and the authority of our Christ'" (Rev. 12:10). This "voice, great" is a commentary on the "sign, great" that opened the present major section (Rev. 12:1).
4) "another angel… saying with a voice, great, 'fear the God and give Him glory…'" (Rev. 14:7). This angel proclaims "good news, eternal."
5) "another angel, a third… saying with a voice, great…" (this page). This angel proclaims a warning of eternal torment.
6) "another angel came out from the temple, calling with a voice, great" (Rev. 14:15, next page). This angel calls for the reaping of the saints.
7) "another angel (came out) from the altar, (the) having authority over the fire, and he shouted with a voice, great" (Rev. 14:18, next page). This angel calls for the reaping of earth's sinners.

"engrave" | This command from heaven is in second person singular: "You engrave (write, record)." The Person who answers this imperative is the Spirit of God! "Yes!" says the Spirit. It appears that it is the Spirit who will do the engraving of these words in the hearts, the lives, and especially the deaths of God's people. The imperative "engrave" does not appear to be directed to John, because this literary element exceeds the tenfold count of John's single set in this section. Rather, the imperative is reflected in the heavenly subject column, for the Spirit's action. If this is so, the "engraving" of these words in the lives of God's people may be a literary counterpart to the mark of the beast. The Spirit will give God's remnant people a heightened awareness of the happiness that awaits them on the other side of the veil of death. This will not be a suicidal tendency, but instead a great eagerness for resurrection and the glory that awaits.

[1-2] and another angel came out from the temple, calling with a voice, great
[3] to Him sitting upon the cloud:
[4-5] send Your sickle and reap
[6-7] because (there) has come, the hour to reap
[8] because, (there) is ripened, the harvest of the earth
[8-9] and (there) threw, He sitting upon the cloud, His sickle upon the earth
[9] and (there) was reaped, the earth
[10] and another angel came out from the temple –

[1] which (is) in the heaven –
[2-3] also having, he, a sickle, sharp
[4] and another angel (came out) from the altar
[5] (the) having authority over the fire
[6-7] and he shouted with a voice, great
[8-9] to Him having the sickle, the sharp
[10] saying

[1-2] send your sickle, the sharp
[3] and gather the grape-clusters of the vine of the earth
[10] because, (there) are ripened, her grapes

[4] and (there) threw, the angel, his sickle into the earth
[5] and he gathered the vine of the earth

[1] and he threw (it) into the winepress of the wrath of the God
[2] the great
[10]* and (there) was trampled, the winepress, outside the city

[3] and (there) went out, blood, from the winepress, up to the bridles of the horses:
[4]* for stadia, thousand, *1000*
[5-10] six-hundred *600*
(…Rev. 14:20)

1000-fold to Rev. 8:3

600-fold to Rev. 18:23

Two Greek words are used exactly ten times in this section: "who/what/which" and "voice." Taken together, these words may form a literary title for this section: *Which voice?*

As noted earlier in this section, it appears the sevenfold "thunder" voice corresponds with the "seven thunders" of Rev. 10:4, by the parallel in literary mirroring points. By extension, the content of the "seven thunders," sealed as it was in Rev. 10, may be carried in the sevenfold song sung by the hundred forty-four thousand here in Rev. 14. This is a song that "no one was able, to learn…," from among the earth-dwellers (by subject column). The outcome of the "seven thunders" and the sevenfold song may be the seven instances of a "voice, great," as noted above. These seven instances of "voice, great" carry the range from the resurrection/glorification/celebration of the saints, to the… (continued)

"and (there) was trampled, the winepress, outside the city" | Judging by the completeness of literary sets, it appears the unnamed subject is actually the saints. If so, this finding accords with passages such as Psalm 149.

"stadia, thousand, six-hundred" | This measure in (unit | quantity) format. From the immediate context, two angelic beings are instrumental in this harvest of the ungodly earth dwellers. The first is the angel having a sickle, whose sickle is mentioned four times, perhaps reflecting the universal reach of this harvest in the earthly realm. The second is the angel "from the altar" in heaven, who has authority over the fire in the altar. The heavenly altar is a four-horned altar (see Rev. 9:13), perhaps indicating the universal reach of the heavenly judgment forthcoming. Thus:

(angel with sickle) x (literary 4-fold "sickle") x (angel of fire) x (4-fold altar)
= (10) x (4) x (10) x (4) = 1600

The Greek word *stadion* (plural "stadia") used here is the basis for the word *stadium*. One *stadion* would be roughly the length around a racetrack for foot races or for horse races. The picture here may be of a Roman/Greek stadium being used as the judgment place, the "winepress," in which the forces of God's judgment are riding upon horses and are trampling God's enemies. It may be a 1600-fold blood bath due to the merging of heavenly and earthly universalities, with the blood rising "up to the bridles of the horses" in the *stadium*. See further comments on the page below…

Literary Subtotal: Revelation 12 – 14

- (135x) Heaven
- (60x) Woman
- (65x) Dragon
- (50x) Beast 1
- (20x) Beast 2
- (75x) Earth
- (10x) John
- (415x) subtotal
- (10x) "ten" from "stars, twelve"
- (10x) "ten" from "horns, ten"
- (10x) "ten" from "ten diadems"
- (40x) "forty"
- (485x) subtotal

In this section, the 144000 are mentioned twice. In the first instance, they are identified as "having His name and the name of His Father having been written upon their foreheads." In the second instance, which is separated by a literary mirroring point, the 144000 are identified as "having been redeemed from the earth" and as having other aspects of worthiness. Because of the unique descriptions of the 144000 in these two instances, and because of the intervening mirroring point, both instances are counted literarily as being heavenly numbers. See the table, below.

(continued) …present operation of God's kingdom throughout the church age (the "sign, great" of Rev. 12), to the proclamation of the gospel and of the coming judgment, to the respective harvests of saints and of sinners. These are the sevenfold outcomes of the seventh trumpet. The Apostle John, one of the "sons of thunder" (Mark 3:17), was uniquely qualified to speak (and to "seal") this subject.

"days thousand two-hundred sixty" | This is the same (unit | quantity) as was the period of prophesying by God's two witnesses. Here, the measure appears to be the literary stature of God's people under God's protection:

- Days thousand two-hundred. The woman is distinguished as having a crown of stars, twelve. The previous section ended with a reprisal of Psalm 2 ("the nations raged, and came, Your wrath"). Here, Lady Israel is privileged to bring forth the messianic Son, one who will "shepherd all the nations with a staff, iron." The connection with messianic prophecy may identify these stars, twelve with the twelve tribes of Israel, not the twelve apostles (see also Gen. 37:9). In Rev. 7, these twelve tribes were named. In Rev. 7 and in the present context, it is "God" who is instrumental in Israel's deliverance. Here, God has prepared the place for her to live while awaiting glory. Thus: (God) x (Lady Israel) x (Stars, Twelve) = (10) x (10 x 12) = 1,200
- Sixty. Here, the focus may be upon Lady Israel and upon her Son. The noun form "child" and the verb form "to give birth" (i.e., *to child*) are of the same Greek root and sound similar. They are used together a total of six times in this immediate context (see the superscript counting). Thus: (Lady Israel) x (sixfold "Child") = (10) x (6) = 60
- In total: 1,200 + 60 = 1,260. The use of "days," in contrast to "months," may again indicate the activity of God's people.

As shown in the table on the following page, this instance of "days thousand two-hundred sixty" occurs 210 literary elements from the first instance of this measure, Rev. 11:3. In Rev. 11:3, the measure was given in the context of two witnesses prophesying. As a literary device, the dual nature of the witness may amplify the measure from 210-fold to 420-fold. The 420-fold corresponds with the value of "months forty and two" using the literary conversion: 10 literary elements | 1 literary month. This measure then corresponds with 1260 days using the calendar conversion: 1 month | 30 days.

(continued…) The "stadia, thousand six-hundred" may also be a literary overlay of the Book of Zechariah. The prophet Zechariah, son of Berechiah (Zech. 1:1), was murdered between the sanctuary and the altar (Mt. 23:35). If literary counts are accurate, the book of Zechariah is 1600 elements in length. At the thousandfold interval, which divides the book into 1000-fold and 600-fold sections, the text reads: "and He will smite, with (the) sea, her power! // and she, with fire, will be eaten!" In context, the passage is referring to the judgment of the fortress-city of Tyre, which had "heaped up" silver and gold by its worldly wisdom.

In the present context, the measure is given in (unit | quantity) format for literary device. The measure "thousand" appears to reach back to the context of judgment at the beginning of the trumpet judgments (8:3), where judgment arises with the prayers of the saints. There, in literary reflection, fire mixed with blood is thrown upon the earth.

The measure "six-hundred" appears to reach forward to the context of judgment against the world-city Babylon, otherwise known for its manifold worldly goods (chapters 17-18). There, in literary reflection, the heavenly realm celebrates ("hallelujah") as the blood of prophets and saints is remembered and is avenged. The moment is memorialized as an angel throws a millstone into the sea and proclaims that thus Babylon will be thrown down.

As themes overlayed from Zech. 9:4, fire and water feature prominently in this section spanning the trumpet judgments and the bowl judgments. In the visions of chapter 14, the "angel in charge of the fire" calls for the harvest of the disbelieving earth-dwellers, who will be the objects of judgment here at the "winepress." This angel may be the same as the one filling the censor with fire from the altar in the prelude to the trumpet judgments (Rev. 8:1-5). In the bowl judgments, the "angel in charge of the waters" speaks (see the connection with blood, Rev. 16:5). Thus Zechariah – one of those whose blood calls for vindication – may serve as a model for coming judgments upon the ungodly world order.

Literary Period: 42 months = 420 literary elements	Two witnesses prophesy, "days, thousand two-hundred sixty" (Rev. 11:3)				
	Witnesses		5		5
	Two witnesses... two olive trees... two lampstands (Rev. 11:4, context)				
	Earth			20	20
	Witnesses		20		20
	The Beast			5	5
	"days, three and a half... these, the two prophets... three days and a half" (Rev. 11:10, context)				
	Heaven	40			40
	Earth			34	34
	Witnesses		11		11
	"twenty-four elders"	20			20
	People killed: "names... thousands, seven"				
	Chapters 12-14				
	Heaven	3			3
	Woman		12		12
	Dragon			30	30
	"stars, twelve"		10		10
	Lady Israel, crowned, gives birth, is sheltered, "days, thousand two-hundred sixty" (Rev. 12:4)				
	Heaven	22			22
	Woman		29		29
	Dragon			35	35
	Beast 1			40	40
	Earth			14	14
	John		3		3
	"horns, ten"			10	10
420	"ten diadems"			10	10
	Beast conquers saints, "months, forty (and) two" (Rev. 13:10)			40	40
Literary Cross-Reference	Heaven	18			18
	Woman		9		9
	Beast 1			10	10
	Beast 2			20	20
	Earth			31	31
	John		4		4
	"six hundred sixty-six" (a composite number, elements already counted)				
	"hundred forty-four thousand, having His name and the name of His Father"				
	"hundred forty-four thousand, the having been redeemed from the earth" (Rev. 14:2 context)				
	Heaven	86			86
	Woman		10		10
	Earth			30	30
	John		3		3
	Blood flows: "stadia, thousand...				
	...six-hundred"				
	Heaven	6			6
	Chapters 15 - 19:10				
	Heaven	136			136
	Earth			45	45
	Saints		5		5
420	John		7		7
	Sixth and Seventh Plagues: The rise and the demise of satan's forces (Rev. 16:17)				
	Heaven	27			27
	Earth			137	137
	John		13		13
	"ten kings"			10	10
	"ten horns"			30	30
	Judgment of the Great Prostitute (Rev. 17:16, the reflecting center point of chapters 17-18)				

Literary Period = (2 witnesses) x (210 elements) = 420 elements = 42 months = 1,260 days (30/mo.)

210

1260

Literary Cross-Reference: Deliverance from the "small time" of Satan's final work (Rev. 20:9)

Literary Cross-Reference: The heavenly vindication for martyred saints (Rev. 19:4)

Answer to question, "until when" (Rev. 6:10)

Zechariah Overlay: Judgment by Fire & Water

1000

600

Judgment by Fire & Water

Second thousandfold in total literary count: to mirrored 144,000's at Rev. 14:2

1000

Third thousandfold: to Rev. 20:14

1000

Faith

45

Fifth thousandfold in total literary count: To the two prophets (Rev. 11:4)

1000

(named)

144,000

144,000

(redeemed)

(redeemed)

7000

1600

[1] and I saw (Rev. 15:1…)
[1] another sign in the heaven
[2-3] great and wonderful:

[4-10]* angels, seven

[1-7]* having plagues, seven
[8] the last
[9] because in them, (there) is finished, the wrath of God
[2] and I saw
[10] like a sea,

[1] glass, having been mingled with fire
[2-4] and those conquering from the beast and from its image and from the number of its name
[5-6] having stood at the sea, the glass
[7] having harps of the God
[8-9] and they sing the song of Moses, the servant of the God
[10] and the song of the Lamb, saying:

[1-2] great and wonderful (are) Your works, Lord,
[3-4] the God, the Almighty
[5-6] just and true (are) Your ways, O King of the nations
[7-8] who would not fear, Lord, and glorify Your name?
[9] because alone, (You are) holy
[10] because all the nations will come

[1] and they will worship before You
[2] because Your righteousnesses appeared
[3] and after that, I saw
[3] and (there) was opened, the sanctuary of the tent of witness in the heaven
[4-10] and (there) came out, the seven angels

[1-7] (the) having the seven plagues, from the sanctuary

[8-10] having been clothed (with) linen, pure, bright

[1-2] and having been wrapped around the chests (with) sashes, golden
[3] and one from the four creatures gave,
[4-10] to the seven angels,

[1-7] seven bowls
[8] golden, having been filled (with) the wrath of God –

[9-10] the, living to the ages of ages

100 elements
70 elements
49 elements
49 elements

"angels, seven having plagues, seven" | These angels and plagues are presented in (unit | quantity) format and are described as a "sign." Further down the page, the sanctuary of the heavenly tent of witness is "opened," and out come "the seven angels having the seven plagues." With the unveiling of these seven angels and their seven plagues, the literary format is inversed to (quantity | unit). What is instrumental in this literary inversion? It appears to be the singing of saints, which is the intervening content. Specifically, it is their song of victory and of worship: the song of Moses and of the Lamb. Perhaps this song is the same as the one being sung by the 144,000 in the previous section and in the seventh bowl (below).

In this passage, the seven angels, seven bowls, and seven plagues are each numbered. It appears the literary composite statures for this section are formed as follows, in keeping with the progression from the seals (one numbered sevenfold) and trumpets (two numbered sevenfolds):

- (Great voice) x (Angel) x (sequencing number, cumulative)
- (God's wrath) x (sequencing number, for bowl, cumulative)
- (sequencing number, for plague, cumulative)

For similar 70-fold and 49-fold literary measures, see chapter 1.

100 elements

[1-2] and (there) was filled, the sanctuary, of smoke from the glory of God and from
His power
[3] and no one was able –
[4-10] to enter into the sanctuary until, (there) would be finished, the seven plagues

[1-7] of the seven angels (...Rev. 15:8)

[4] and I heard (Rev. 16:1...)

[8] a great voice from the sanctuary
[9] saying to the seven angels:
[10] go!

[1-7] and pour out the seven bowls of the wrath of the God into the earth

1st Bowl: Stature = 111

[8] and (there) went, the first
[9] and he poured out his bowl into the earth
[10] and it became:
[1-3] a sore, harmful and evil, upon the people –
[4-5] the, (those) having the mark of the beast, and the, (those) worshiping its image

2nd Bowl: Stature = 222

[1] and the second poured out his bowl into the sea
[2] and it became:
[1] blood as of a corpse
[2-3] and every soul of life died, that (was) in the sea

3rd Bowl: Stature = 333

[3-4] and the third poured out his bowl into the rivers and the springs of water:
[5] and it became:
[4] blood
[5] and I heard
[6] the angel of the waters saying
[7-10] just are You – the, (He) existing and the, He was – the holy
[1] because this You judged
[5-6] because blood of saints and prophets they poured out
[2-3] and blood, them, You have given, to drink
[7] worthy, they are!
[6] and I heard
[4] the altar saying
[5-7] yes, Lord, the God, the Almighty – true
[8] and just are Your judgments

4th Bowl: Stature = 444

[8] and the fourth poured out his bowl upon the sun
[9-10] and (there) was given to it, to scorch the people with fire
[1-2] and (there) were scorched, the people, (with) fire, great
[3] and they blasphemed the name of God –
[9-10] the, having the authority over the plagues, these –
[4-5] and they did not repent, to give Him glory

70 element reflection

First Bowl

Singlefold feature of the bowl: The "first" angel poured out his bowl:
(Great voice) x (Angel) x ("first" → 1) = (10) x (10) x (1) = 100

Singlefold feature of the bowl being poured out:
(God's wrath) x (1st Bowl → 1) = (10) x (1) = 10

Singlefold feature of plague experienced in the earthly realm: (1st → 1) = 1

Literary Stature of First Bowl = 100 + 10 + 1 = 111

Second Bowl

Twofold features of the bowl: The "second" angel poured out his bowl:
(Great voice) x (Angel) x ("second" → 2) = (10) x (10) x (2) = 200

Twofold features of the bowl being poured out:
(God's wrath) x (2nd Bowl → 2) = (10) x (2) = 20

Twofold features of plague experienced in the earthly realm: (2nd → 2) = 2

Literary Stature of Second Bowl = 200 + 20 + 2 = 222

Third Bowl

Threefold features of the bowl: The "third" angel poured out his bowl:
(Great voice) x (Angel) x ("third" → 3) = (10) x (10) x (3) = 300

Threefold features of the bowl being poured out:
(God's wrath) x (3rd Bowl → 3) = (10) x (3) = 30

Threefold features of plague experienced in the earthly realm: (3rd → 3) = 3

Literary Stature of Third Bowl = 300 + 30 + 3 = 333

Fourth Bowl

Fourfold features of the bowl: The "fourth" angel poured out his bowl:
(Great voice) x (Angel) x ("fourth" → 4) = (10) x (10) x (4) = 400

Fourfold features of the bowl being poured out:
(God's wrath) x (4th Bowl → 4) = (10) x (4) = 40

Fourfold features of plague experienced in the earthly realm: (4th → 4) = 4
This fourfold impact is reflected in the fourfold response of earth-dwellers:
(1) were scorched; (2) blasphemed; (3-4) did not repent, to give Him glory.

Literary Stature of Fourth Bowl = 400 + 40 + 4 = 444

5th Bowl: Stature = 555

[1] and the fifth poured out his bowl upon the throne of the beast
[1-2] and (there) became, its kingdom, having been darkened
[3] and they gnawed their tongues from the evil
[4-5] and they blasphemed the God of the heaven from their pains and from their sores
[1] and they did not repent from their works

6th Bowl: Stature = 666

[2-4] and the sixth poured out his bowl upon the river, the great, the Euphrates
[2] and (there) was dried up, its water
[3-4] in order that (there) might be prepared, the way of the kings, the, from rise of sun *[east]*
[7] and I saw:
[5-7] from the mouth of the dragon and from the mouth of the beast and from the mouth of the false-prophet:

[8-10] spirits, three –
[1] unclean, like frogs
[2-3] for they are spirits of demons, working signs
[4-5] who go out to the kings of the world, whole, to gather them to the war of the day –
[6-7] the great, of God, the Almighty

70 element reflection

[5] behold, I come like a thief!
[1-3] blessed (is) (he) who is staying awake and keeping his clothing!
[4-5] in order that, not (being) naked, should he walk around –
[8] and they should see his indecency!
[9] and he assembled them to the place
[10] being called, in Hebrew, "*Armageddon*"

20 elements

[1] and the seventh poured out his bowl into the air *Rev. 16:17*

420 to beast's global authority for conquering saints (Rev. 13:10)

7th Bowl: Stature = 777

[2-3] and there came a voice, great, out of the sanctuary, from the throne, saying
[4] it has happened!
[1-3] and (there) happened: lightnings and voices and thunders
[4-5] and an earthquake happened, great
[6-7] such as had not happened, from which, man happened upon the earth
[8] so great (an) earthquake (was) this great
[9-10] and (there) became, the city, the great:

[1-3] into three parts
[4] and the cities of the nations fell
[5-6]* and Babylon, the Great, was remembered before God –
[5] to give her the cup of the wine of the anger of His wrath!

20 elements

[7] and every island fled
[8] and mountains were not found

70 element reflection

Fifth Bowl

Fivefold features of the bowl: The "fifth" angel poured out his bowl:
(Great voice) x (Angel) x ("fifth" → 5) = (10) x (10) x (5) = 500

Fivefold features of the bowl being poured out:
(God's wrath) x (5th Bowl → 5) = (10) x (5) = 50

Fivefold features of plague experienced in the earthly realm: (5th → 5) = 5
This fivefold impact is reflected in the fivefold transition of the beast's kingdom: (1) darkness; (2) evil that causes people to gnaw their tongues; (3-4) pains and sores that give rise to blasphemy; and (5) hardness of heart resulting in a refusal to repent of sinful deeds.

Literary Stature of Fifth Bowl = 500 + 50 + 5 = 555

"spirits, three" | These spirits are presented in (unit | quantity) format, perhaps indicating hidden meaning. The number three appears to relate to the threefold source in the previous three lines (dragon, beast, and false-prophet). These spirits are immediately described as being "unclean, like frogs." Their domain is the "world, whole." Perhaps the description points back to the nature of the plague of frogs upon Egypt. There, the frogs were inescapable: coming into "your house… your bedroom… your bed…" and "upon you." When the magicians imitated this plague, it was the last they were able to imitate (Ex. 8:7). So here, the threefold frogs will be the last ability of demonic activity and will be inescapable for the worldly kings.

Sixth Bowl

Sixfold features of the bowl: The "sixth" angel poured out his bowl:
(Great voice) x (Angel) x ("sixth" → 6) = (10) x (10) x (6) = 600

Sixfold features of the bowl being poured out:
(God's wrath) x (6th Bowl → 6) = (10) x (6) = 60

Sixfold features of plague experienced in the earthly realm: (6th → 6) = 6
This sixfold impact may be reflected in context: (1-3) as drying up "the river, the great, the Euphrates"; and (4-6) as the rising of "spirits, three" from the mouth of the dragon, the beast, and the false prophet. Taken together, these are a 3 + 3 = sixfold statement of preparation as a result of the bowl being poured out.

Literary Stature of Sixth Bowl = 600 + 60 + 6 = 666

7th Bowl: Stature = 777

[9-10] and hail, great, like a talent-weight, came down from the heaven upon the people

[1] and (there) blasphemed, the people, God, from the plague of the hail
[2-3] because great is her plague, exceedingly (…Rev. 16:21)

[1] and (there) came, one of the seven angels (Rev. 17:1…)
[2-8] the, having the seven bowls
[9] and he spoke with me
[10] saying

[8] come

[1] I will show you:
[4-5] the judgment of the prostitute, the great
[6-7] the, sitting upon waters, many
[8] with whom, (there) have committed sexual immorality, the kings of the earth
[9-10] and (there) have become drunk, those dwelling (upon) the earth, from the wine of her sexual immorality

[2] and he carried me into the wilderness in spirit

[9] and I saw

[1] a woman sitting upon a beast,
[2] scarlet
[3] having names of blasphemy
[4-10]* having heads, seven

[1-10]* and horns, ten

[1-2] and the woman was, having been arrayed (in) purple and scarlet
[3] and having been adorned in gold
[4-5] and stone, precious
[6] and pearls
[7-8] having a cup, golden, in her hand
[9-10] being full of abominations and the uncleannesses of her sexual immorality

[1-2] and upon her forehead, a name having been written, a mystery:
[3-4] Babylon, the Great
[5-6] the mother of prostitutes and of the abominations of earth

190 elements

70 element reflection

(7 x 10) = 70 elements

(10 x 10) = 100 elements

Seventh Bowl

Sevenfold features of the bowl: The "seventh" angel poured out his bowl:
(Great voice) x (Angel) x ("seventh" → 7) = (10) x (10) x (7) = 700

Sevenfold features of the bowl being poured out:
(God's wrath) x (7th Bowl → 7) = (10) x (7) = 70

Sevenfold features of plague experienced in the earthly realm: (7th → 7) = 7
This sevenfold impact may be reflected in context, in doubled proportion. The calamity involves sevenfold effects to the created realm: (1) lightnings; (2) voices; (3) thunders; (4) great earthquake; (5) islands flee; (6) mountains not found; (7) exceedingly great hail. The calamity also brings sevenfold impact upon the rebellious earth-dwellers: (1-3) the great city divided into three parts; (4) cities of the nations fall; (5) Babylon the Great drinks the cup of God's wrathful anger; (6) people are crushed by gigantic hailstones; (7) people blaspheme against God.

Literary Stature of Seventh Bowl = 700 + 70 + 7 = 777

"having heads, seven and horns, ten" | This is the original description of the dragon from chapter 13. It is not resequenced to "horns, ten and heads, seven" for the Beast of the Sea as it was in chapter 13. Here, it remains in (unit | quantity) format, perhaps for hidden meaning. That meaning will be identified as "mystery" and will be explained in (quantity | unit) format of the same ("having the seven heads and ten horns"), on the page below.

190 elements

[10] and I saw

[7-8] the woman, being drunk from the blood of the saints
and from the blood of the witnesses of Jesus

[1] and I wondered –
[2-3] seeing her – wonder, great

[3] and (there) said to me, the angel
[4] because of what, do you wonder?

[4] I will tell you
[9] the mystery of the woman
[10] and of the beast, of the, carrying her

[1-7]* of the, having the seven heads
[8] and ten horns
[-] the beast –
[5] you saw –
[9-10] was and is not
[1-2] and is about, to rise from the abyss
[3] and to destruction, it goes
[4] and (there) will wonder
[5] those dwelling upon the earth
[6] of whom, (there) has not been written, the name, upon
the book of life from foundation of world
[7] seeing the beast:
[8-10] that it was and is not and will be present
[6] here (is) the mind
[7] the having wisdom:

10

(7 x 10) = 70 elements

[1-7]* the seven heads –
[8]* seven mountains, are
[9] where the woman sits upon them
[10]* and kings, seven, are:
[1-5] the five fell
[6] the one is
[7] the, another, has not yet come
[8] and when he should come
[9-10] a little, him, it is necessary, to remain
[1-2] and the beast – the, it was and is not –
[3] also it, an eighth, is

(7 x 8) = 56 elements

(7 x 7) = 49 elements

[4-10] and of the seven, it is
[1] and to destruction, it goes

(10 x 10 = 100 elements

"having the seven heads and ten horns" | The angel inverts this number to (quantity | unit) format as he prepares to explain the mystery.

"the seven heads" | This equative statement is counted similarly to Joseph's dreams in Genesis 41. The seven is counted in full value only once.

"seven mountains" | The mountains are formatted as (quantity | unit). In Dan. 2, "mountain" is used to portray the final kingdom, God's kingdom, that will fill the entire earth. Here, "seven mountains" appears to indicate the sevenfold earthly kingdom upon which Lady Babylon was presently sitting, which in John's time was Rome, historically a seven-hill city.

"kings seven" | The kings are formatted in (unit | quantity), possibly for hidden meaning. As with the number of the beast, so here also John indicates the need for wisdom. The needful wisdom may relate to the use of literary devices to reveal meaning.

The overall language of the near context appears to parallel Dan. 7. In the Book of Daniel, five kings are named with the title "King": Jehoiakim, Nebuchadnezzar, Belshazzar, Darius, and Cyrus. Two forthcoming "king" roles form the literary horizon: king of south and king of north (Dan. 10-12). Although the king of north / despicable person role may have been partly fulfilled in the historical situation of Ancient Greece and Antiochus Epiphanes IV, it may prefigure the rise of the Anti-Christ at the end of the age. John may echo this anticipation: that the age of Daniel's named kings has passed, that the "king of south" role remains in power, and that the "king of north" role will rise to power at the end of the age. If so, the beast here in Rev. 17, who is an eighth but belongs to the seven, may echo the spiritual "prince of Greece" from Dan. 10. That evil spiritual being fought Michael and the divine Man for a period of time while remaining in the literary/historical shadows, then arose to empower the "king of north" role and the rise of Antiochus.

If this observation is accurate, it may be noteworthy that "land" and "sea" are both featured in the visions of Daniel 10 – 12. The literary title for the final sections of Daniel (chapters 8, 9, and 10-12) was "Stand, Lord, until all land is south." In chapters 10 – 12, the word "land" was used ten times, all in connection with the "king of north." (continued…)

190 elements

[2]* and the ten horns 10
[8] that you saw –
[3]* ten kings, they are 10
[4] who, a kingdom, have not yet received
[5-6] but authority as kings, one hour, they will receive with the beast
[7] these, one mind, have
[8-9] and their power and authority, to the beast, they give
[10] these with the Lamb will wage war

[5] and the Lamb will conquer them!

[1-2] because, Lord of lords, He is,
[3-4] and King of kings!
[5-7] and those with Him (are) called and chosen and faithful
[8] and he said to me:

[-] the waters
[9] that you saw
[1] where the prostitute sits:
[2-3]* peoples and crowds, they are
[4-5] and nations and languages
[6] and the ten horns 10
[10] that you saw
[7] and the beast:

1000

1000

[8] these will hate the prostitute
[9] and – having been made desolate –
[10] they will make her

[1] and naked
[2] and her flesh they will eat
[3] and her, they will burn in fire
[9] for God has given into their hearts
[4] to do His mind
[5] and to work (with) one mind
[6] and to give their kingdom to the beast
[10] until, (there) are completed, the words of God

190 elements

[-] and the woman –
[1] that you saw –
[7-8] is the city, the great
[9] the, having dominion over the kings of the earth

(…Rev. 17:18)

(continued) …This king of north had his own land, which is referenced four times. He also sought control of other lands:

1. Standing "in land, the beauty" (likely Israel)
2. Capturing many coastlands (not counted among tenfold instances of "land" due to it being a different noun)
3. Dividing land, generally, for a price
4. Entering and overflowing lands, generally
5. Entering "into land of the beauty" (again, likely Israel)
6. Sending his hand into lands, generally
7. Land of Egypt "will not be to an escape"

At his final moment, this king of north "will pitch tents of his palace between the seas toward mountain of beauty of holy." In this final moment, the king is portrayed as reaching from the "seas" toward the holy mountain with no mention of the earth's lands. In connection with his "prince of Greece" provenance, the reach from the seas appears fitting. His end occurs in the very next line. Revelation's Beast of the Sea may reprise this role.

The king of south, which corresponds with the land of Egypt, is a literary foil for the king of north. There are multiple instances of intrigue, diplomacy, and infighting between these kings. The king of south provides literary context for the king of north's land acquisitions and final assault against God and His people. Revelation's Beast of the Earth may reprise this role.

"and the ten horns that you saw, ten kings, they are" | These ten horns and ten kings closely match the language of Dan. 7:24 concerning the little horn arising from the fourth beast (Rome). Here in Revelation, "that you saw" separates the two sides of the equative statement. This nuance may indicate an echo of Dan. 7:24, where the ten horns and ten kings were each counted for ten elements. So also here, the literary count is held at ten for both the horns and the kings.

"peoples and crowds, they are" | This is a unique variation of the typical fourfold description of humanity. Here, the being verb is placed after the first two groups. This division of the fourfold description may indicate dividedness among the prostitute's followers.

190 elements

[2] after this, I saw (Rev. 18:1…)
[1] another angel coming down from the heaven
[2-3] having authority, great
[10] and the earth was illuminated from his glory

[4-5] and he called with a mighty voice, saying

[1-2] (there) has fallen, (there) has fallen
[3-4] Babylon, the Great
[5-6]* and she has become a dwelling-place of demons
[7-8]* and a prison of every spirit, unclean
[9-10] and a prison of every bird, unclean

[1-2] (and a prison of every beast, unclean) and (of) having been hated
[3] because from the wine of the passion of her sexual immorality, (there) have drunk, all the nations
[4] and the kings of the earth, with her, committed sexual immorality
[5] and the merchants of the earth, from the power of her sensuality, became rich

[3] and I heard
[1] another voice from the heaven, saying
[1] come out, My people, from her
[2] in order that, you may not take part in her sins
[3] and of her plagues, in order that you may not receive
[1] because, (there) are adhered to her, the sins, unto the heaven
[2] and (there) has remembered, God, her unrighteousnesses
[4] give to her
[2] as also she gave
[5-6] and repay her the double, according to her works
[3] in the cup that she mixed
[7-8] mix her double
[4-5] as she glorified herself and lived sensually
[9-10] so great, give to her torment and grief

[6] because in her heart she says
[7-8] I sit, a queen,
[9] and a widow I am not
[10] and grief I should not see

[1] because of this, in one day (there) will come, her plagues:
[2-4] death and grief and famine
[5] and in fire she will be consumed

[3-4] because mighty (is) (the) Lord, the God
[5] who is judging her!

"she has become a dwelling-place… a prison…" | "Dwelling place" is followed by a threefold presentation of the fallen city Babylon as being a "prison." Here, the city lacks the grandeur of a literary mirroring device with measures of meaning, as the earthly holy city (Rev. 11:2) and the heavenly holy city (Rev. 21:17) have. Rather, the local mirror is simply this: "prison," with "prison" on each side.

190 elements

[1-2] and (there) will weep and lament over her, the kings of the earth
[3-4] the, with her, committing sexual immorality and living sensually
[5] when they should see the smoke of her conflagration

[1-2] from far off, having stood, because of the fear of her torment, saying
[3-4] woe, woe!
[5-6] the city, the great
[7-9] Babylon, the city, the mighty
[10] because in one hour, (there) came, your judgment!

[1-2] and the merchants of the earth weep and lament over her
[3] because their cargo, no one purchases any longer:
[4-10] cargo of gold and silver and stone, precious, and pearls and linen and purple

[1-2] and silk and scarlet
[3-4] and all wood, citron
[5-6] and every object, ivory
[7-8] and every object from wood, most-precious
[9-10] and bronze and iron

[1-10] and marble and cinnamon and amomum *[spice]* and incense and myrrh and frankincense and wine and olive-oil and fine-flour and grain

[1-4] and cattle and sheep and horses and wagons
[5-6] and bodies, even souls of humans
[7-8] and your fruit, the desire of the soul, has departed from you
[9-10] and all the luxurious and the splendid, is ruined from you

[1-2] and no longer – not lest – it, will they find
[3-4] the merchants of these – the, being wealthy from her – from far off, will stand, because of the fear of her torment
[5-6] weeping and lamenting
[7] saying
[8-9] woe, woe!
[10] the city,

[1] the great
[2-4] the, having been clothed (with) linen and purple and scarlet
[5-8] and having been adorned (with) gold and stone, precious, and pearl
[9-10] because in one hour (there) was made desolate the, so great, wealth!

[1-2] and every shipmaster and every, the, upon position of sailing
[3-4] and sailors and – as many as, the sea, work – from far off, stood

190 elements

[5-7] and they cried out, seeing the smoke of her conflagration, saying
[8-9] who (is) like the city, the great?
[10] and they threw dust upon their heads

[1-4] and they called out, weeping and lamenting, saying
[5-6] woe, woe
[7-8] the city, the great, in whom (there) became wealthy, all –
[9] the, (those) having the ships in the sea – from her wealth
[10] because in one hour, she was made desolate

600-fold to 14:20: A reckoning for Blood

21-fold reflection

[1-5] (you) rejoice over her, *[O]* heaven, and the saints and the apostles and the prophets
[6] because, (there) has judged, God, your judgment from her
[7-8] and (there) lifted, one angel, mighty, a stone like a millstone,
[9-10] great, and threw it into the sea, saying

[1-2] in this way, with violence, (there) will be thrown down, Babylon,
the great city, and not, lest be found again
[3-6] and voice of harpists and of musicians and flutists and trumpeters –
not, lest be heard in you again
[7] and every craftsman of every craft, not, lest be found in you again
[8] and voice of millstone, not, lest be heard in you again
[9] and light of lamp, not, lest shine in you again
[10] and voice of groom –

[1] and of bride, not, lest be heard in you again

[2] because your merchants were the great persons of earth
[3] because in your sorcery, (there) were deceived, all the nations
[4-5] and in her, blood of prophets and of saints was found
[6] and of all those having been slain upon the earth (...Rev. 18:24)

[4] after this I heard: (Rev. 19:1...)

40 elements

21-fold reflection

[1-2] like a voice, great, of a crowd,
[3] many, in the heaven, saying
[4] hallelujah!
[5-7] the salvation and the glory and the power (are) of our God!
[8-9] because true and just (are) His judgments
[10] because He judged:

[7-8] the prostitute, the great, who corrupted the earth with her
sexual immorality

[1] and He avenged the blood of His servants from her hand
[2] and a second spoke
[3] hallelujah!

[9-10] and her smoke rises to the ages of ages!

40 elements

[4] and (there) fell, the elders
[5-6]* the twenty-

20

Rev. 19:4

[7-10] four

[1-4] and the four creatures
[5] and they worshiped God
[6] the, sitting upon the throne
[7] saying
[8] amen, hallelujah!
[9-10] and a voice from the throne went out, saying

[1-2] (you) praise our God, all His servants!
[3] (and) the, (those) fearing Him –
[4-5] the small and the great!

[5] and I heard

40 elements

[1-2] like a voice of a crowd, many
[3-4] and like a voice of waters, many
[5-6] and like a voice of thunders, mighty, saying
[7] hallelujah!
[8-10] because (there) reigns, (the) Lord, the (our) God, the Almighty!

[1-2] let us rejoice! and let us celebrate!
[3] and let us give the glory to Him!
[4] because (there) has come, the wedding of the Lamb
[5-6] and His wife prepared herself
[7-9] and (there) was given to her, that she should put on linen, bright, pure
[10] for the linen, the righteousnesses of the saints, is

[1] and he said to me

[6] write

[2-3] blessed (are) those, to the supper of the wedding of the Lamb, having been invited
[4] and he said to me
[5-6] these – the words, true, of God – are

[7-8] and I fell before his feet, to worship him

[7] and he said to me

[9] see, not!

[8] your fellow-servant, I am
[9] and of your brothers who are having the testimony of Jesus

[10] the God, worship!

[10] for the testimony of Jesus is the spirit of prophecy (...Rev. 19:10)

1260 to Two Witnesses (Rev. 11:3)

"the twenty-" | For the 1260-fold cross reference from Rev. 11:2, the special number 20 is counted below the cross-reference line (shown with the dashed green lines). For the 40-fold literary mirroring device in the local context, the 20 is counted above the mirroring line (shown with the dashed gray line). This approach may reflect the interlocking nature of cross-reference with local context, as a weaving together of the local and global designs of the book.

In this large section, only three Greek words are used exactly ten times: "angel(s)," "with," and "bowl(s)." Taken together, these may form the literary title *Angels with Bowls*. This appears fitting for the content of this section.

Literary Subtotal: Revelation 15:1 – 19:10

- (250x) Heaven
- (340x) Earth
- (15x) Saints
- (30x) John
- (635x) subtotal
- (10x) "ten kings"
- (30x) "ten horns"
- (20x) from "the elders, the twenty-four"
- (695x) subtotal

Literary Period: 42 months = 420 literary elements

Two witnesses prophesy, "days, thousand two-hundred sixty" (Rev. 11:3)				
Witnesses		5		5
Two witnesses... two olive trees... two lampstands (Rev. 11:4, context)				
Earth			20	20
Witnesses		20		20
The Beast			5	5
"days, three and a half... these, the two prophets... three days and a half" (Rev. 11:10, context)				
Heaven	40			40
Earth			34	34
Witnesses		11		11
"twenty-four elders"	20			20
People killed: "names... thousands, seven"				
Chapters 12-14				
Heaven	3			3
Woman		12		12
Dragon			30	30
"stars, twelve"		10		10
Lady Israel, crowned, gives birth, is sheltered, "days, thousand two-hundred sixty" (Rev. 12:4)				
Heaven	22			22
Woman		29		29
Dragon			35	35
Beast 1			40	40
Earth			14	14
John		3		3
"horns, ten"			10	10
"ten diadems"			10	10
Beast conquers saints, "months, forty (and) two" (Rev. 13:10)			40	40
Heaven	18			18
Woman		9		9
Beast 1			10	10
Beast 2			20	20
Earth			31	31
John		4		4
"six hundred sixty-six" (a composite number, elements already counted)				
"hundred forty-four thousand, having His name and the name of His Father"				
"hundred forty-four thousand, the having been redeemed from the earth" (Rev. 14:2 context)				
Heaven	86			86
Woman		10		10
Earth			30	30
John		3		3
Blood flows: "stadia, thousand...				
...six-hundred"				
Heaven	6			6
Chapters 15 - 19:10				
Heaven	136			136
Earth			45	45
Saints		5		5
John		7		7
Sixth and Seventh Plagues: The rise and the demise of satan's forces (Rev. 16:17)				
Heaven	27			27
Earth			137	137
John		13		13
"ten kings"			10	10
"ten horns"			30	30
Judgment of the Great Prostitute (Rev. 17:16, the reflecting center point of chapters 17-18)				

420 Literary Cross-Reference

Literary Period = (2 witnesses) x (210 elements) = 420 elements = 42 months = 1,260 days (30/mo.)

210

1260

Literary Cross-Reference: Deliverance from the "small time" of Satan's final work (Rev. 20:9)

Literary Cross-Reference: The heavenly vindication for martyred saints (Rev. 19:4)

Answer to question, "until when" (Rev. 6:10)

Zechariah Overlay: Judgment by Fire & Water

1000

600

Judgment by Fire & Water

Second thousandfold in total literary count: to mirrored 144,000's at Rev. 14:2

1000

Third thousandfold: to Rev. 20:14

1000

Faith

45

Fifth thousandfold in total literary count: To the two prophets (Rev. 11:4)

1000

(named)

144,000

144,000

(redeemed)

(redeemed)

7000

1600

Heaven	22			22
Earth			149	149
Saints		10		10
John		3		3
A reckoning for blood: Judgment by Fire & Water (Rev. 18:23, context)				
Heaven	16			16
Earth			9	9
John		1		1
God is praised for avenging the blood of His prophets and saints, His servants (Rev. 19:4)				
Heaven	49			49
John		6		6
"the elders, the twenty-four"	20			20
Chapters 19:11 - 21:4				
Heaven	25			25
Apocalypse	45			45
John		4		4
Earth			22	22
"to release him, a little time" (then judgment given to saints, Rev. 20:3-4)				
Heaven	20			20
John		1		1
Earth			18	18
"...surrounded the encampment of the saints and the city... having been loved" (Rev. 20:9)				
Apocalypse	23			23
Earth			10	10
John		2		2
"thousand years" (6x in this section)				
"and the death..."				
"...and the, death's place, were thrown in the lake of fire" (Rev. 20:14)				
Apocalypse	32			32
John		3		3
Chapters 21:5 - 22:21				
Apocalypse	9			9
John		1		1
"it is finished!" (21:6)				
Apocalypse	41			41
Saints		114		114
John		2		2
2nd Death			15	15
"gates twelve"	10			10
"angels twelve"	10			10
"twelve tribes"		10		10
"foundations twelve"	10			10
"twelve names"		10		10
"twelve apostles"		10		10
City: "stadia twelve thousand"				
Wall: "hundred forty-four cubits" ("human")	140			140
"twelve pearls"		10		10
"fruits twelve"	10			10
"and everything accursed will not be again, and the throne of God..."				
"...and of the Lamb, in her, will be" (Rev. 22:3)				
Apocalypse	50			50
Saints		31		31
John		12		12
2nd Death			15	15

Literary Cross-Reference: Deliverance from the "small time" of Satan's final work (Rev. 20:9)

1260

1260

Answer to question, "until when"

2000

Third thousandfold in total literary count: Six thousandfold years, death thrown into lake of fire (Rev. 20:14)

1000

Restoration from the curse: God with His people (Rev. 22:3)

437

Faith

45

Final 500-fold: The Heavenly City

500

Fourth thousandfold in total literary count: To judgment of the Great Prostitute (Rev. 17:16, context)

1000

(redeemed)

6000

12,000

[1] and I saw (Rev. 19:11…)

[1] the heaven having been opened
[1-2] and behold, a horse, white
[3-4] and He, sitting upon it, (being called) Faithful and True
[5-6] and in righteousness He judges and wages war
[7-8] now His eyes (were) (like) a flame of fire
[9-10] and upon His head (were) diadems, many

[1] having a name
[2] having been written
[3] that no one has known except He
[4] and having been clothed (with) a robe
[5] having been dipped in blood
[6-7] and (there) has been called, His name, "the Word of the God"

[2-3] and the armies (which were) in the heaven followed Him upon horses, white
[4-6] having put on linen, white, clean
[8-9] and from His mouth goes out a sword, sharp
[10] in order that, with it, He should strike the nations

[1-2] and He will shepherd them with a staff, iron
[3-4] and He will tread the winepress of the wine of the anger of the wrath of God, the Almighty
[5-6] and He has upon His robe and upon His thigh, a name having been written:
[7-10] "King of kings and Lord of lords"

[2] and I saw

[7] one angel
[8] having stood in the sun
[9-10] and he called (with) a voice, great, saying –

[1] to all the birds who were flying in mid-heaven –
[2] come!
[3-4] gather to the supper, the great, of God
[5-6] in order that you should eat flesh of kings and flesh of thousandfold-chiefs
[7] and flesh of mighty (people)
[8-9] and flesh of horses and of (those) who are sitting upon them
[10] and flesh of all –

[1-4] both of free (people) and of slaves and of small (people) and of great (people)

[3] and I saw

[1-3] the beast and the kings of earth and their armies
[4-5] having been gathered, to make the war

"The Two" (Beast and False Prophet): Stature = 222
"One Angel": Stature = 111

One Angel

One feature of the angel: He is described as "one angel" and is presented with a singular description, "having stood in the sun." Thus:
(God of the great supper) x ("one" angel) = (10) x (10) = 100

The singular focus of this angel is to commission a tenfold apocalyptic carnage, a "supper." This carnage is depicted through tenfold elements ("flesh of kings… and of great…"). Thus: (tenfold carnage) = 10

The earthly impact is for the fowl to eat: "that you should eat." Thus: 1
This singular impact is emphasized by the single outlier element #5, on the following page: "…all the birds were fed…"

Literary Stature of "One Angel" = 100 + 10 + 1 = 111

"The Two" | This phrase (next page), occurring at this late stage of development in the Apocalypse, may echo the phrase "and two of them, the kings" from Dan. 11:27. There in Daniel, the kings of north and south made a third attempt at unification, "upon table, one." (See notes there.) Their heart (singular) was "to evil," and they spoke falsehood together. These features are paralleled in the beast and false prophet here in Revelation. However, Daniel's kings of north and south did not prosper in their union because the end was still awaiting its appointed time. Further along the prophetic narrative, this "king of north" role, having been reprised as the despicable person (by influence of the spiritual being "prince of Greece"), finally reached the end of his path. On the literary level, a similar phenomenon may occur here: a brief literary break separates the demise of beast and false prophet from the demise of Satan. If this observation is accurate, it may further confirm a literary connection between the two kings, north and south, and the two beasts of Revelation, of sea and of land, respectively. See notes in the previous section for "kings, seven."

Beast and false prophet are described as "the two." Per the discussion above, their alignment is not entirely harmonious. In context, these two are amplified by rebellious humanity. Thus: (beast + false prophet) x (rebellious humanity) = (10 + 10) x (10) = (20) x (10) = 200

These are remembered for the false prophet's twofold endeavor: performing signs and deceiving: (false prophet) x (twofold endeavor) = (10) x (2) = 20

"Living, (there) were thrown, the two…" The twofold eternal consequence may also be reflected in "fire" and "sulfur." Twofold impact = 2

Literary Stature of "The Two" = 200 + 20 + 2 = 222

"The Two": Stature = 222

"One Angel": Stature = 111

[1-2] with (Him) who was sitting upon the horse and with His army
[1] and (there) was seized, the beast
[2] and with him, the false-prophet
[3] who had been doing the signs before him
[4] in which, were deceived
[5] those receiving the mark of the beast

[1] and those worshiping its image
[2-3] living, (there) were thrown, the two, into the lake of fire
[4] which is burning with sulfur
[5] and the rest were killed

[3-4] with the sword of Him sitting upon the horse, which is going out from His mouth
[5] and all the birds were fed from their flesh (...Rev. 19:21)

Millennial Angel: Stature = 333

[4] and I saw (Rev. 20:1...)
[5] an angel coming down from the heaven
[6] having the key of the abyss
[7-8] and a chain, great upon his hand
[9] and he seized:

Dragon: Stature = 555

[1-3] the dragon, the serpent, the ancient
[4-5] who is the Devil and the Satan
[10]* and he bound him a thousand years 1000

[1] and he threw him into the abyss
[2-3] and he closed (it) and sealed (it) above him:
[6] in order that he should not deceive again the nations –

[4] until (there) would be completed, the thousand years 1000
[5] after this, it is necessary –

[7]* to be released – him – a little time *Rev. 20:3*

[5]* and I saw:

Saints: 444

[1] thrones[1]
[2-3] and they sat upon them, and judgement was given to them

[4] and the souls[2] of those having been beheaded because of the testimony of Jesus
[5] and because of the Word of God

[6-7] and (those) who[3] did not worship the beast or his image
[8-9] and did not receive the mark upon their forehead and upon their hand

[10] and they lived!

42 elements

2000 elements from "time, little," Rev. 6:11, saints ask "until when"

"a thousand years" | The number "thousand" appears to be a composite number reflecting three tenfold identities working in alignment, like other instances in Daniel and Revelation. The number is also placed six times here, for a six-thousandfold measure of the age. See remarks at the very end of this study for the parallel with Daniel's measure of the age. Here, the thousandfolds occur within the space of literary statures 333, 555, and 444 of this major section, which are presented in an overlapping pattern:

Two thousandfolds pertain to the actions of the Millennial Angel ("angel coming down from heaven"), having literary stature 333:

- "he seized the dragon... and bound him a thousand years"
- "and when, should be completed, the thousand years, (there) will be released, the Satan, from his prison"

The stature of these thousandfold measures may be composed from context as: (God Almighty) x (Word of God) x (Angel) = (10) x (10) x (10) = 1000-fold

Two thousandfolds pertain to the demise of the Dragon and his people, having literary stature 555:

- "he should not deceive again the nations until (there) would be complete, the thousand years"
- "the rest of the dead did not live until (there) would be complete, the thousand years"

The stature of these thousandfold measures may be composed from context in the same manner as for the Millennial Angel, who has been given control.

Two thousandfolds pertain to Saints of the first resurrection, having literary stature 444:

- "they lived, and they reigned with Christ (for) a thousand years"
- "they will reign with Him (for) a thousand years"

The stature of these thousandfold measures may be composed from context as: (God) x (Jesus) x (Saints) = (10) x (10) x (10) = 1000-fold

John's "and I saw" remarks, serve to distinguish the thousandfolds into groups: first of two, then of four. See further comments, below.

"a little time" | This "little time" is the literary inversion of the "time, little" for which the souls of martyred saints were urged to wait patiently. What was contemplated from the heavenly perspective in (unit | quantity) format there in Rev. 6:11 is now described in the earthly sphere using the (quantity | unit) format. These instances of "time, little" and "little time" form an exact, 2000-element measure (inclusive). This measure appears to be the response to the question "until when" in 6:10.

Heaven | Apocalyp. | Earth | John

Millennial Angel: Stature = 333 | Saints: Stature = 444 | Dragon: Stature = 555 | Judgment: Stature = 666

[1] and they reigned with Christ (for) a thousand years 1000
[8] the rest of the dead did not live
[9] until (there) would be completed, the thousand years 1000

[2-3] this is the resurrection, the first
[4-5] blessed and holy (is) he, having a part in the resurrection
[6] the first
[7] over these the second death does not have authority
[8-9] but they will be priests of God and of Christ
[10] and they will reign with Him (for) a thousand years 1000

[10] and when, should be completed, the thousand years: 1000

[1] (there) will be released, the Satan, from his prison
[2-3] and he will go out, to deceive the nations
[4-7] which (are) in the four corners of earth –
[8-9] the Gog and Magog –
[10] to gather them to the war

[1-2] of whom – the number of them (was) like the sand of the sea
[3] and they went up upon the wideness of earth
[4] and they surrounded the encampment of the saints
[5] and the city which was having been loved Rev. 20:9

42 elements

1260 to Lady Israel sheltered (Rev. 12:4)

[1-2] and (there) came down fire from the heaven and devoured them!
[3-4] and the Devil, who was deceiving them, was thrown into the lake of fire and sulfur
[5-6] where also (are) the beast and the false-prophet
[7-8] and they will be tormented day and night
[9-10] to the ages of ages

[6] and I saw
[1-3] a throne, great, white
[4] and (Him) who was sitting upon it:

[5-6] from whose face (there) fled, the earth and the heaven
[7] and a place was not found for them
[7] and I saw
[8-10] the dead, great and small, standing before the throne

[1] and books were opened
[2-3] and another book was opened, which is of life
[4] and (there) were judged, the dead
[5] from what (was) having been written in the books, according to their deeds
[6-7] and (there) gave up, the sea, the dead, who (were) in her
[8-9] and the death *[Thanatos]* and death's place *[Hades]* gave up the dead
[10] who (were) in them

35 elements

42 elements

Threefold Millennial Angel

The millennial angel is authorized from heaven and is identified as having threefold things in hand: "having the key of the abyss and a chain, great upon his hand." Thus from context:

(God) x (Millennial Angel) x (threefold features) = (10) x (10) x (3) = 300

The three endeavors of this angel are presented in relation to the identity of Satan: to seize him, to bind him, and to throw him into the abyss. Thus:

(Millennial Angel) x (threefold endeavor) = (10) x (3) = 30

The earthly impacts from these three endeavors are also threefold, presented in relation to the abyss. The angel closes and seals the abyss over Satan. Later, he will release this seal. Thus: 3

Literary Stature of the Millennial Angel = 300 + 30 + 3 = 333

Fivefold Dragon and his People

Notice John's literary design: the fivefold Dragon is presented prior to introducing the fourfold saints of the first resurrection. This out-of-sequence literary design may correspond with the inversion of the 444-fold stature of the saints of the first resurrection. See discussion, end of this section.

The dragon is presented in fivefold identity in this passage, but subject to close control by the Millennial Angel: "the dragon, the serpent, the ancient, who is the Devil and the Satan." The dragon is aligned with the nations, which are also developed as a tenfold literary identity here in context ("Earth" subject column, from "four corners" to "surrounded"):

(Dragon) x (fivefold identity) x (Nations) = (10) x (5) x (10) = 500

The fivefold endeavor of the dragon is presented in two components, before and after the literary thousandfolds. Beforehand, with singular significance: "in order that he should not deceive again the nations until (there) would be completed, the thousand years." Afterwards, with fourfold significance: "and when, should be completed, the thousand years… he will go out, to deceive the nations which (are) in the four corners of earth…" Thus:

(Satan) x (singlefold deception + fourfold deception) = (10) x (5) = 50

The earthly import from the dragon's fivefold endeavor is a literary fivefold: a twofold army ("Gog and Magog") having singular description ("number… like the sand of the sea") surrounding a twofold object ("the encampment of the saints and the city"). Thus: 2 + 1 + 2 = 5

Literary Stature of the Dragon and his People = 500 + 50 + 5 = 555

Heaven | Apocalyp. | Earth | John

Judgment: Stature = 666

35 elem.

Rev. 20:14

1000

437

[1-2] and they were judged, each, according to their deeds
[3-4] and the death and the, death's place, were thrown into the lake of fire
[5-7] this, the death, the second, is: the lake of fire
[8] and if anyone is not found in the book of life
[9] having been written
[10] he is thrown into the lake of fire

[8] and I saw:
[1-2] a heaven, new
[3-4] and an earth, new
[5-6] indeed, the first heaven and the first earth went away
[7] and the sea was not (there) again
[8-10] and the city, the holy Jerusalem, new
[9] I saw

[1] coming down from the heaven from the God
[2] having been prepared like a bride
[3] having been adorned for her husband
[10] and I heard

[4-5] a voice, great, from the throne, saying
[6] behold, the tent of the God (is) with the people
[7] and He will camp with them
[8] and they, His people, will be
[9] and He, the God with them, will be
[10] and He will wipe away every tear from their eyes

[1] and the death *[Thanatos]* will not be again
[2] neither mourning
[3] neither outcry
[4] neither sorrow, will not be again
[5] (because) the first has passed (...Rev. 21:4)

New Heavens and Earth: Stature = 777

35 elements

42 elements

This 437-fold (reversal of the curse, Gen. 3:24) is shown in the table of elements

Literary Subtotal: Revelation 19:11 – 21:4

- (45x) Heaven
- (100x) Apocalypse
- (50x) Earth
- (10x) John
- (205x) Total

In this smallest section, only one Greek word is used exactly ten times: "of / out of / from."

We will look for the remaining tenfold words to complete this phrase.

Fourfold Saints of the First Resurrection

The stature of these fourfold saints is presented in inverted order. Working backwards from the end of the description:

The collective identity of these saints is presented in two pairings. First: "they will be priests to God and to Christ." Second: "blessed and holy (is) he, having a part in the resurrection, the first." Thus:

(God) x (Christ) x (fourfold identity of saints) = (10) x (10) x (4) = 400

The fourfold endeavor of these saints is presented with parallel statements on either side of their identity. Working backwards, first: "they will be priests to God and to Christ, and they will reign with Him (for) a thousand years." Last: "and they lived, and they reigned with Christ (for) a thousand years."

(Saints) x (fourfold endeavor) = (10) x (4) = 40

The fourfold earthly import of these saints is presented in inverted order, reaching back to the beginning of John's presentation of this literary stature. The fourfold value is reflected in action verbs, with emphasis on giving and receiving. These saints "did not receive the mark." They "did not worship the beast or his image." They were "having been beheaded because of the testimony of Jesus." Then they "sat upon" the thrones to exercise the judgment given them against Satan and his people. Thus: 4

Literary Stature of these Saints = 400 + 40 + 4 = 444

Sixfold Stature of the Judgment

The setting of judgment opens with sixfold literary features. First, John sees "a throne, great, white" (three literary elements) occupied by the Person sitting upon it. Next, John sees "the dead, great and small" (three literary elements) who are standing before the throne. From parallel visions:
(God) x (humanity in general) x (sixfold setting) = (10) x (10) x (6) = 600

God's endeavor of final judgment is presented in sixfold literary parallelism: (1) Dead are judged... according to their deeds; (2) Sea gave up her dead; (3-4) Death and death's place gave up their dead; (5-6) "and they were judged, each, according to their deeds." Thus:
(God) x (sixfold judgment) = (10) x (6) = 60

The earthly impacts are presented in sixfold literary significance:
1-2. Death and death's place are thrown into the lake of fire
3-4. The lake of fire is identified as "the death, the second"
5-6. Those *not found* written in the book of life *are thrown* into lake of fire

Literary Stature of Second Resurrection = 600 + 60 + 6 = 666

Literary devices for the thousandfolds

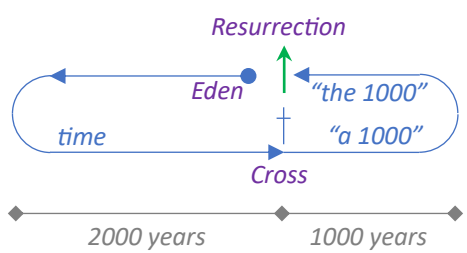
As noted, John mentions "thousand years" six times: in groups of 2 + 4 (by introduction and mirroring points); and in groups of 2, 2, and 2 (by literary subject). Each may have meaning.

Authors of Scripture consistently use six thousandfolds as a measure of the age, corresponding with six literary "days." See discussions at Gen. 1, Gen. 5, and very end of the Genesis study; the discussion of time-related values at the very end of the Daniel study; the discussion of the total literary count at the end of Matthew's gospel; the discussion of the total literary count and total time-related stature at the end of Luke's gospel; the discussions of the time-related statures at the ends of 1 Peter and 2 Peter; and throughout John's gospel.

In Daniel, the six thousandfolds are placed in inverted sequence about Daniel's 430-element prefiguring of death and resurrection (chapter 6). These thousandfolds are placed – first four, then two – when sequenced backwards per the literary device. A similar literary device and sequencing is observed in 1 Peter. As with Daniel's literary device, John may cue an inverted sequencing for the age by the introduction of literary statures in inverted sequence: 333, 555, 444. John cleverly places the numerals "four" and "two" on either side of this inversion, apparently by literary device corresponding to the layout of thousandfolds here. Thus, the sequence of the age is four thousandfolds placed before a central death/ resurrection image followed by two thousandfolds placed afterward. Here, the central death/resurrection image is Jesus' death and resurrection being imaged among His saints.

Matthew and Luke may echo the same measure of two thousandfolds for the present age, between Christ's first coming and second. See comments on Mt. 26:1 ("after two days") and on Luke 13:32 ("…I complete, today and tomorrow…"). See also 2 Peter (two thousandfolds). See also the comments for Psalm 90, where the value "thousand of years" has a dual significance. Here in Revelation, the two-thousandfold measure for the present age may be reflected in the layout of the same six thousandfolds in groups of two, by subject. Essentially, these are the same two thousandfolds being experienced by three different subjects: by the Millennial Angel, by the dragon, and by the Saints of the First Resurrection.

This measure – two thousandfolds – may also be reflected in John's use of pairings**, not by subject but by literary series, of "a thousand… the thousand" (3x, sequentially). In keeping with the literal value of "thousand years," this literary device might be visualized this way, as a conceptual model, with "thousand years" being the amplitude of the church age:



This finding is corroborated by the 2000-fold literary measure discussed above, at Rev. 20:3.

Sevenfold Stature of the New Heavens and Earth

The vision of the new heavens and new earth opens with sevenfold literary significance:

1-2. "a heaven, new" (two literary elements)
3-4. "an earth, new" (two literary elements)
5-7. "the city, the holy Jerusalem, new" (three literary elements)

The new heavens, new earth, and holy city Jerusalem provide the context for God dwelling among His people: "like a bride… for her husband." These two literary subjects will be developed more specifically in the next major section of Revelation. Thus:
(Groom) x (Bride) x (sevenfold features) = (10) x (10) x (7) = 700

The reality of the New Jerusalem is featured with sevenfold verbs:

1. "having been prepared like a bride"
2. "having been adorned for her husband"
3. "tent of God is with the people"
4. "He will camp with them"
5. "they, His people, will be"
6. "He, the God with them, will be"
7. "He will wipe away every tear from their eyes"

Thus: (New Jerusalem) x (sevenfold significance) = (10) x (7) = 70

The benefits to God's people are presented as the elimination of "the first" things (as it were, earthy impacts):

1-2. "the first heaven and the first earth went away"
3. "the sea was not (there) again"
4. "and the death will not be again"
5. "neither mourning"
6. "neither outcry"
7. "neither sorrow, will not be again"

Literary Stature of the New Heavens and Earth = 700 + 70 + 7 = 777

**For a similar example of literary pairings in John's gospel, see comments, John 16:16-22. There, John may use "a little… and again a little" to indicate both near horizons (days) and distant horizons (thousandfolds of the age).

(Rev. 21:5…)

God Enthroned: Stature =

[1] and (there) said
[2] He sitting upon the throne
[3-4] behold, new, I make, everything
[5] and He said

[1] write:

[1] that these,
[2-3] the words – faithful and true, are
[4] and He said to me

45

500

[5] it is finished!

God Enthroned – Part 2: Stature = 222

[6-7] I (am) the alpha and the O *[omega]*
[8-9] the beginning and the end
[-] I –

[1] to the thirsting –
[10] will give from the spring of the water of the life, freely

[2] he, conquering
[3] will inherit these (things)
[1-2]* and I will be to him, God
[4-5] and he will be to me, a son

[1-8] but to the cowardly and unbelieving and nauseating and murderers and sexually-immoral and sorcerers and idolators and all the deceitful – their part (shall be) in the lake
[9] the burning with fire

[10] and sulfur

[1-2] which is the death, the second

144-fold

One of the Seven Angels: Stature = 333

[3]* and (there) came, one from the seven angels –
[4-10] the, having the seven bowls

[1-7] of the, being full of the seven plagues
[8] the last –
[9] and he spoke with me
[10] saying

[2] come

[1] I will show you:

[1] the bride
[2] the wife of the Lamb

[2] and he carried me in spirit upon a mountain,
[3-4] great and high
[5] and he showed to me:

The Bride-City: Stature = 555

[3-5] the city, the holy – Jerusalem – coming down out of the heaven from God:

These measures are baselined from the 3000-fold in total literary count at 20:14. See last page of this study for modeling of 7-fold days of the age.

Singlefold: God Enthroned

One feature of God: He sits upon His throne. From broader context (e.g., Rev. 3:21, 22:1), the Father shares His throne with His Son. Thus:
(God) x (His Son) x (sitting enthroned) = (10) x (10) x (1) = 100

One feature of work: "Behold, new, I make everything."
Thus: (God) x (1 feature of work) = (10) x (1) = 10

One statement of impact: "It is finished."

Literary Stature of God Enthroned = 100 + 10 + 1 = 111

Twofold: God Enthroned – Part 2

Twofold feature of God: Parallel twofold divine identities are given, which from broader context are shared by Father and Son:

1. "I (am) the alpha and the O"
2. "the beginning and the end"

(God) x (His Son) x (twofold identities) = (10) x (10) x (2) = 200

Two relational things God does:

1. He gives to the thirsty, freely, from spring of water of life
2. He will be Father to the person who conquers

Thus: (God) x (2 relational things) = (10) x (2) = 20

Impact upon God's enemies: "the death, the second" (two literary elements)

Literary Stature of God Enthroned = 200 + 20 + 2 = 222

"and I will be to him, God" | See similar construction and note, Gen. 28:21.

Threefold: One of the Seven Angels

Three features of this angel: (1) "one from the seven angels"; (2) "having the seven bowls," (3) "being full of the seven plagues, the last."
(God) x (angel) x (threefold features) = (10) x (10) x (3) = 300

Three things this angel does: (1) he promises to show things to John; (2) he carries John to a spiritual vantage; (3) he shows things to John:
(angel) x (three things done) = (10) x (3) = 30

Threefold significance for John: a threefold spiritual vantage, "a mountain, great and high" = three literary elements = 3

Literary Stature of One of the Seven Angels = 300 + 30 + 3 = 333

The Bride-City: Stature = 555

[1] having the glory of God
[2-3] her light (was) like a stone, precious
[4-5] like a stone, jasper, being crystal-clear
[6-8] having a wall, great and high
[9-10]* having gates, twelve — 10

42 elements

[1-2] and upon the gates, angels, twelve — 10
[3-4] and names having been written, which are (the names) of the twelve tribes of sons of Israel — 10
[5-7] from east, gates, three — 6 elements
[8-10] and from north, gates, three

The Wall and Gates: Stature = 444

42 elements

[1-3] and from south, gates, three — 6 elements
[4-6] and from west, gates, three
[7-8] and the wall of the city having foundations, twelve — 10
[9-10] and upon them (were) twelve names — 10
[1-2] of the twelve apostles of the Lamb — 10

[1-2] and he, speaking with me, had a measure –
[3-4] a reed, golden – in order that he might measure the city
[5-6] and her gates and her walls
[3-4] and the city, square, lies
[5-6] and her length (is) as long as (even) the width (is)
[7]* and he measured the city with the reed:
[7-8] at stadia, twelve thousand — 12000
[9-10] her length and width

144-fold

[1] and height – equal, are
[8] and he measured her wall:
[2] hundred — 100
[3-4] forty — 40
[5-8]* four cubits –
[9] measure of human
[9] which is of angel –
[10] and the foundation of her wall (was) jasper

144-fold

The Bride-City (Part 2): Stature = 666

[1-2] and the city (was) gold, pure like glass,
[3] clean
[4-5] the foundations of the wall of the city – with every stone, precious – (were) having been adorned:
[6-7] the foundation, the first, (was) jasper
[8] the second (was) sapphire
[9] the third (was) chalcedony
[10] the fourth (was) emerald

144-fold

"gates twelve" | The inversion, "twelve gates," is presented on the next page in an equative sentence: "the twelve gates (are) twelve pearls."

Fivefold: The Bride-City

The Bride is presented out-of-sequence, as were the fivefold dragon with his people in chapter 20. The Bride is presented with a fivefold title: (1) the bride, (2) the wife of the Lamb, (3-4) the city, the holy, (5) Jerusalem. The city's identity consists in God, from whom it comes, and God's people.

(God) x (God's people) x (fivefold title) = (10) x (10) x (5) = 500

This fivefold title may correspond with the Bride being given to the Lamb. The giving of something can be reflected in fivefold literary half-sets in Scripture. See, for example, the concluding remarks for Song of Solomon, which shares this wedding theme and has a total literary count of 500.

The city has fivefold glory: (1) "having the glory of God"; (2-3) light "like a stone, precious; (4-5) crystal-clear "like a stone, jasper." Thus:

(The Bride) x (fivefold glory) = (10) x (5) = 50

The fivefold aspect of this city is indicated by literary device: (1-4) a square aspect ("the city, square, lies") substantiated in fourfold by the dual mentions "length… and width" and "length and width"; (5) the amplification of this square aspect into the third dimension: "and height – equal, are."

Literary Stature of the Bride = 500 + 50 + 5 = 555

Fourfold: The Wall and Gates

The wall of the city is given a fourfold description: (1-3) "a wall, great and high"; (4) "the foundation… jasper." This mention of jasper forms an inclusio with the mention of jasper for the Bride's glory. The wall is identified with the tribes of Israel (gates) and the apostles of the Lamb (foundations). Thus:

(The Lamb) x (Israel) x (fourfold description) = (10) x (10) x (4) = 400

The wall's fourfold aspect, in connection with the named gates, is presented with the directions of the compass:

(Israel) x (east + north + south + west) = (10) x (4) = 40

"hundred forty four cubits" | The names of the apostles are written upon the wall's foundations. The names of the tribes of Israel are written upon the wall's gates. The stature of the wall is: (12 apostles) x (12 gates) = 144-fold. This squaring of twelve reemphasizes a fourfold aspect of the wall's layout: 4

Literary Stature of the Wall = 400 + 40 + 4 = 444

On the measurement of city and wall, the significance of the mirrored 144-fold, and the literary conversion value of "cubit," see comments below.

The Bride-City (Part 2): Stature = 666

[1] the fifth (was) sardonyx
[2] the sixth (was) sardius

[3] the seventh (was) chrysolite
[4] the eighth (was) beryl
[5] the ninth (was) topaz
[6] the tenth (was) chrysoprase
[7] the eleventh (was) hyacinth
[8] the twelfth (was) amethyst
[9-10] and the twelve gates (are) twelve pearls – 10

[1] apiece, one –
[2] each of the gates was of one pearl
[3-4] and the wide-space of the city (was) gold, pure like glass,
[5] transparent
[6] and a temple
[3] I did not see in her
[7-9] for the Lord, the God, the Almighty – her temple, is –
[10] and the Lamb

[1-2] and the city, a need, does not have, of sun or of moon
[3] that they should shine in her
[4] for the glory of God illuminates her
[5] and her lamp is the Lamb

The Bride-City (Part 3): Stature = 777

[1] and (there) will walk, the nations, by her light
[2] and the kings of earth will bring their glory into her
[3] and her gates must never be closed by day
[4] for night will not be there
[5-6] and they will bring the glory and the honor of the nations into her
[3] and (there) must not enter into her every unclean (person)
[4] and (he) doing abomination
[5] and falsehood

[7] but only those having been written in the book of the life of the Lamb
(…Rev. 21:27)

[10] and he showed me: (Rev. 22:1…)

[8] river of water of life
[9] bright like crystal, going out from the throne of God
[10] and of the Lamb, in midst of her wide-space

[1-2] and of the river, from here and from there, (is) a tree of life
[3-4]* making fruits, twelve – 10
[5-6]* according to month, each, yielding its fruit –
[7] and the leaves of the tree (are) for healing-care of the nations

144-fold

23 elements

Sixfold: The Bride-City (Part 2)

"and the city (was) gold, pure like glass, clean" | Here, John introduces the city a second time. This reintroduction may be signaled by completion of the inclusio of "jasper… jasper," from the glory of the city to the glory of the wall. John reintroduces the city and later remarks: "and the wide-space of the city (was) gold, pure like glass, transparent." These dual descriptions – each three literary elements – form a sixfold quality:

(God) x (God's people) x (sixfold quality) = (10) x (10) x (6) = 600

Between these dual descriptions is a twelvefold list of precious stones. This list may parallel the arrangement of mirrored sixfolds in the listing of the twelve tribes, Rev. 7, where Simeon and Levi (sons #2 and #3) commenced the back half of the list (positions #7 and #8). Here in Rev. 21, the mirroring point is shown with a gray dashed line. The numbering of the gemstones may indicate God's covenant mercy (see comments, Jonah 4:11). The letter count for these twelve gemstone names is 100-fold in Greek, perhaps corresponding to the two witnesses (10 x 10).

(mirrored sixfold of precious stones) = 6

The description turns to sixfold things given to the city by God. The city has a temple: "the Lord, the God, the Almighty… and the Lamb." The city has light: "for the glory of God illuminates her, and her lamp is the Lamb." Thus:

(God) x (sixfold gift) = (10) x (6) = 60

Literary Stature of the Bride (Part 2) = 600 + 6 + 60 = 666

"stadia, twelve thousand" | Like the previous instances of "twelve thousand" (Rev. 7), the heavenly number "stadia twelve thousand" is counted as two literary elements. As was discussed previously, the unit "*stadion*" derives from the Greek/Roman *stadium*. It was one lap around the stadium. Although it could be used for distance measurements, its meaning arises from athletes circling a two-dimensional (oval) track. In context here in Revelation, it appears "stadia" is meant for division among the three dimensions given for the Holy City, as if for a stadium: each length, each width, and each height dimension of the city. A cube has twelve edges. Dividing this heavenly number among twelve edges, the city may be considered a twelvefold *thousand*: a thousand stadia in length, a thousand in width, and a thousand in height. The measure *thousand* may derive from God as well as from the tribes of Israel and the apostles, whose names are written upon the city: (God) x (tribes) x (apostles) = (10) x (10) x (10) = 1000. For the relationship with the six placements of "twelve," see below.

The Bride-City (Part 3): Stature = 777

[8] and everything accursed will not be again
[9] and the throne of God – 437
[10] and of the Lamb, in her, will be 108

[1-2] and his servants will serve Him, and they will see His face
[3] and His name (will be) upon their foreheads
[4] and night will not be again
[5-6] and they will not have need of light of lamp and light of sun
[7-8] because the Lord, God, will shine upon them
[9-10] and they will reign to the ages of ages

[1] and he said to me
[2-3] these, the words – faithful
[4] and true (are)
[5-6] and the Lord, the God of the spirits of the prophets, sent His angel, to show to His servants:
[7-8] what, it is necessary, to happen in haste
[9-10] and behold, I come, quickly

[1-2] blessed (is) he, keeping the words of the prophecy of the book, this

23 elements

[4-5] and I, John, (was) the, hearing and seeing these (things)
[6-7] and when I heard and saw
[8-9] I fell, to worship before the feet of the angel –
[1] the, showing me these (things)
[2] and he said to me:
[10] see, not!
[3] your fellow-servant, I am
[1-2] and of your brothers, of the prophets
[3-4] and of those keeping the words of the book, this
[3] to God, worship!
[4] and he said to me:
[4-5] you must not seal t
he words of the prophecy of the book, this
[5] for the appointed time, near, is

[1] he doing injustice
[2] let do injustice still
[3] and the defiled, let be defiled still
[5] and the just – righteousness, let do still
[6] and the holy, let be sanctified still
[1-2] behold, I come, quickly
[3-4] and my reward (is) with Me, to render to each person
[7] as the work is of him

144-fold

Sevenfold: The Bride-City (Part 3)

The literary composite stature of this third presentation of the Bride-City is reflected about the 437th element from 3000-fold in total count. This reflection point may represent the reversal of the ultimate effect of the curse: of the sending away of humanity from God's presence in the garden (Gen. 3:23), the 437th element in Genesis. Here, the reversal of these effects is clear: "everything accursed will not be again / the throne of God and of the Lamb, in her, will be." Within this immediate context are the return of access to the tree of life and the return of the light of the presence of the "Lord, God" (LORD God). (See comments Gen. 3:23.)

Sevenfold things are welcomed – or are not welcomed – into the holy city:

1. "the kings of earth will bring their glory into her"
2-3. "they will bring the glory and the honor of the nations into her
4-6. "(there) must not enter into her every unclean, and (he) doing abomination and falsehood"
7. "only those having been written in the book of the life of the Lamb"

Thus: (sevenfold) = 7

Next, John presents sevenfold character of the city, by literary elements, derived from God and the Lamb:

1-3. "river of water of life, bright like crystal, going out from the throne of God and of the Lamb"
4-5. "from here and from there, (is) a tree of life
6-7. "the throne of God and of the Lamb, in her, will be"

Thus: (God's people) x (sevenfold character) = (10) x (10) x (7) = 700

Closing out this literary stature, seven blessings characterize God's people:

1. God's servants will serve Him
2. They will see His face
3. His name will be upon their foreheads
4-5. They will not need light from either a lamp or the sun
6-7. They will experience the Lord, the God, shining upon them. (Again, see notes on Gen. 3:23 for the combination of these names "Lord" (YHWH) and "God." In context, this pairing is parallel with "God" and the "Lamb."

Thus:

(God's people) x (sevenfold blessings) = (10) x (7) = 70

Literary Stature of the Bride (Part 3) = 7 + 700 + 70 = 777

[5-6] I (am) the alpha and the O *[omega]*
[7-8] the first and the last
[9-10] the beginning and the end

[8] blessed (are) those, washing their robes
[9] in order that, it will be, their authority at the tree of life
[10] and by the gates, that they might enter into the city

[4] outside (are) the dogs

[5-6] and the sorcerers and the sexually-immoral
[7-8] and the murderers and the idolators
[9-10] and everyone loving and making a lie

144-fold

[1-2] I, Jesus, sent My angel to testify to you, these (things), for the churches
[3] I AM,
[4-5] the Root and the Offspring of David
[6-8] the Star, the bright, the morning

[1-2] and the Spirit and the Bride say
[3] "come!"
[4-5] and (let) he, hearing, say
[6] "come!"
[7-8] and (let) he, thirsting, come
[9] he, wanting
[10] let take water of life, freely

[9-10] I testify – I – to everyone –

[1-2] to the, (those) hearing the words of the prophecy of the book, this –
[3] if anyone should add upon them

[1] (there) will add, God, upon him the plagues
[2-3] the, having been inscribed in the book, this

[4-5] and if anyone should cut away from the words of the book of the prophecy, this

[4] (there) will cut away, God his share from the tree of life
[5-6] and from the city, the holy –
[7-8] the, having been inscribed in the book, this
[9-10] (there) says, He testifying these (things):

[1-2] yes, I come, quickly!
[3-4] amen, (You) come, Lord Jesus!
[5] the grace of the Lord Jesus (be) with all (...Rev. 22:21)

In this section, the fourfold literary stature of wall is preceded by the introduction of the fivefold literary stature of the Bride. Within their overlapping statures, the wall's fourfold stature is developed through a tight grouping of six instances of "twelve":

"gates twelve" "foundations twelve"
"angels twelve" "twelve names"
"twelve tribes" "twelve apostles"

Notice the groupings of (unit | quantity) measures resolving into (quantity | unit) measures: heavenly realities revealed in earthly terms. This series of six numbers in tight sequence, amplified with thousandfold consequence, occurring within the literary space of stature 444, in a context where the normal sequence has been inverted (555 being placed beforehand) – this is a close parallel with the literary design for the six thousandfolds of the millennium in the previous section (Rev. 19:11-21:4).

The unit *cubit* may have a literary conversion of fivefold, due to the five-fingered hand that is included in its length measurement. See comments at Daniel 3 and John 21. Here, (144) x (5-fold) = 720-fold, which appears to be the total stature of the "faith" subject columns (see table below). The stature of the wall with its foundations (the twelve apostles) and its gates (the twelve tribes) may reflect the faith-filled people of God from throughout the age, who are blessed to enter this city "by the gates." Notice that the measure is given in (quantity | unit) format and is described as being "measure of human." The same value is then attributed: "which is of angel." Perhaps the angelic version of this measure would be rendered in (unit | quantity) format. The 144-fold measure is reflected both in local literary element measure (see mirroring) and in the 720-fold stature for faith.

Literary Subtotal:
Revelation 21:5 – 22:21

- (100x) Apocalypse
- (145x) Saints
- (15x) John
- (30x) 2nd Death
- (290x) subtotal
- (100x) "hundred"
- (40x) "forty"
- (80x) "twelve"
- (510x) total

In this section, two Greek words are used exactly ten times[1]: "to speak" and "twelve." Taken in combination with the single word used ten times in the last section ("of / out of / from"), the title for the ending sections of Revelation may be: *Out of twelve, I speak*. If so, this would be a decisive identification of the author, John, as being the Apostle John.

[1]*All tenfold word counts in this study are based upon the word counting capabilities of Accordance Bible Software, version 14, presented with the permission of OakTree Software, Inc.*

factors: 45, 10000's 20, 430's

Literary Counts: Revelation	1760 Heaven	720 Faith	1065 Adver.	3545 Total	450000 Faith	8600 Adversity
Chapters 1 - 3						
Heaven	116			116		
Earth			5	5		
Churches		65		65		
John		45		45		
Adversary			4	4		
Church at Smyrna: "no one fear what you are about to suffer... crown of life" (Rev. 2:9, context)						
Heaven	76			76		
Churches		79		79		
John		4		4		
Adversary			41	41		
"days ten"		10		10		
Philadelphia: "... that no one may take your crown... a pillar in the temple" (Rev. 3:11, context)						
Heaven	20			20		
Churches		34		34		
John		1		1		
"behold, I stand at the door, and I knock" (Rev. 3:20)						
Heaven	8			8		
Churches		7		7		
Chapters 4-7						
Heaven	235			235		
Lamb	53			53		
Earth			1	1		
Churches		18		18		
John		24		24		
"thrones, twenty-four"	20			20		
"twenty-four elders" (3x)	60			60		
"they will rest yet a time, little" (Judgment requested by saints, Rev. 6:10-11)						
Heaven	28			28		
Lamb	2			2		
Earth			34	34		
Churches		7		7		
John		3		3		
"angel... having (the) seal of God"						
"hundred forty-four thousand, having been sealed from every tribe of sons of Israel" (Rev. 7:3)					144,000	
Heaven	66			66	(sealed)	
John		2		2		
Those souls coming out of the great tribulation, worshiping in heaven (Rev. 7:12)						
Heaven	31			31		
John		1		1		
Chapters 8-11						
Heaven	28			28		
Earth				0		
John		1		1		
A reckoning for blood: Judgment by Fire and Water (Rev. 8:3, context)						
Heaven	126			126		
Witnesses		5		5		
Earth			149	149		
John		39		39		
Nations trample courtyard, city, "months, forty (and) two" (Rev. 11:2)			40	40		
Heaven	1			1		
Witnesses		4		4		
Earth			2	2		

Cross-Reference

420

1260

Literary Cross-Reference to Church at Smyrna (measuring "the altar")
Literary Days correspond one-for-one with Literary Elements
"days thousand two-hundred sixty" = 1260 elements

Literary Cross-Reference to Church at Philadelphia (measuring "the temple")

Answer to question, "until when" (Rev. 6:10)

Judgment by Fire & Water

First thousandfold in total literary count: From Rev. 1:1 to mirroring point at Rev. 7:3

1000

Second thousandfold in total literary count: To mirrored 144,000's at Rev. 14:2

Final 500-fold: God's People Presently

500

Sixth Thousandfold in total literary count: To Jesus standing at the door (Rev. 3:20)

The headings "Heaven," "Faith," and "Adversity" are modeled similarly to the tables for Genesis and Daniel.

In Revelation, composite numbers and thousandfold literary statures are not totaled in the "Heaven," "Adversity," or "Faith" groups on the left side of this chart. Composite numbers are related to values already presented in context. They are not duplicated in the literary count.

Thousandfold statures are totaled in the auxiliary columns "Faith" and "Adversity" on the right side of this chart.

The "Faith" auxiliary column, if modeled accurately, totals to 45 myriads (the same Hebrew/Aramaic word as ten-thousand). This number 45 is the number of faith: a faith that overcomes adversity by knowing and trusting the names of God (so, books of Genesis, Daniel).

Conversely, the "Adversity" auxiliary column shows the value 8600, which may be factored as the number of adversity, 430, times twenty. As one possibility, the twentyfold could correlate literarily with dragon, beast, and false-prophet combined with the seventeen names of adversaries in this book (continued...)

Literary Period: 42 months = 420 literary elements					
	Two witnesses prophesy, "days, thousand two-hundred sixty" (Rev. 11:3)				
	Witnesses		5		5
	Two witnesses... two olive trees... two lampstands (Rev. 11:4, context)				
	Earth			20	20
	Witnesses		20		20
	The Beast			5	5
	"days, three and a half... these, the two prophets... three days and a half" (Rev. 11:10, context)				
	Heaven	40			40
	Earth			34	34
	Witnesses		11		11
	"twenty-four elders"	20			20
	People killed: "names... thousands, seven"				
	Chapters 12-14				
	Heaven	3			3
	Woman		12		12
	Dragon			30	30
	"stars, twelve"		10		10
	Lady Israel, crowned, gives birth, is sheltered, "days, thousand two-hundred sixty" (Rev. 12:4)				
	Heaven	22			22
	Woman		29		29
	Dragon			35	35
	Beast 1			40	40
	Earth			14	14
	John		3		3
	"horns, ten"			10	10
420	"ten diadems"			10	10
	Beast conquers saints, "months, forty (and) two" (Rev. 13:10)			40	40
Literary Cross-Reference	Heaven	18			18
	Woman		9		9
	Beast 1			10	10
	Beast 2			20	20
	Earth			31	31
	John		4		4
	"six hundred sixty-six" (a composite number, elements already counted)				
	"hundred forty-four thousand, having His name and the name of His Father"				
	"hundred forty-four thousand, the having been redeemed from the earth" (Rev. 14:2 context)				
	Heaven	86			86
	Woman		10		10
	Earth			30	30
	John		3		3
	Blood flows: "stadia, thousand...				
	...six-hundred"				
	Heaven	6			6
	Chapters 15 - 19:10				
	Heaven	136			136
	Earth			45	45
	Saints		5		5
420	John		7		7
	Sixth and Seventh Plagues: The rise and the demise of satan's forces (Rev. 16:17)				
	Heaven	27			27
	Earth			137	137
	John		13		13
	"ten kings"			10	10
	"ten horns"			30	30
	Judgment of the Great Prostitute (Rev. 17:16, the reflecting center point of chapters 17-18)				

Literary Period = (2 witnesses) x (210 elements) = 420 elements = 42 months = 1,260 days (30/mo.)

210

1260

Literary Cross-Reference: Deliverance from the "small time" of Satan's final work (Rev. 20:9)

Literary Cross-Reference: The heavenly vindication for martyred saints (Rev. 19:4)

Answer to question, "until when" (Rev. 6:10)

Zechariah Overlay: Judgment by Fire & Water

1000

600

Judgment by Fire & Water

Second thousandfold in total literary count: to mirrored 144,000's at Rev. 14:2

1000

Third thousandfold: to Rev. 20:14

Fifth thousandfold in total literary count: To the two prophets (Rev. 11:4)

1000

Faith

45

1000

(named)

144,000

144,000

(redeemed)

(redeemed)

7000

1600

(continued...) These are the Nicolaitans, "Jews" (who are not), Satan, the Devil, Balaam, Balak, Jezebel, Thanatos, Hades, Wormwood, Abaddon, Apollyon, Sodom, Egypt, Babylon the Great, Gog, and Magog.

Heaven	22			22
Earth			149	149
Saints		10		10
John		3		3
A reckoning for blood: Judgment by Fire & Water (Rev. 18:23, context)				
Heaven	16			16
Earth			9	9
John		1		1
God is praised for avenging the blood of His prophets and saints, His servants (Rev. 19:4)				
Heaven	49			49
John		6		6
"the elders, the twenty-four"	20			20
Chapters 19:11 - 21:4				
Heaven	25			25
Apocalypse	45			45
John		4		4
Earth			22	22
"to release him, a little time" (then judgment given to saints, Rev. 20:3-4)				
Heaven	20			20
John		1		1
Earth			18	18
"...surrounded the encampment of the saints and the city... having been loved" (Rev. 20:9)				
Apocalypse	23			23
Earth			10	10
John		2		2
"thousand years" (6x in this section)				
"and the death..."				
"...and the, death's place, were thrown in the lake of fire" (Rev. 20:14)				
Apocalypse	32			32
John		3		3
Chapters 21:5 - 22:21				
Apocalypse	9			9
John		1		1
"it is finished!" (21:6)				
Apocalypse	41			41
Saints		114		114
John		2		2
2nd Death			15	15
"gates twelve"	10			10
"angels twelve"	10			10
"twelve tribes"		10		10
"foundations twelve"	10			10
"twelve names"		10		10
"twelve apostles"		10		10
City: "stadia twelve thousand"				
Wall: "hundred forty-four cubits" ("human")	140			140
"twelve pearls"		10		10
"fruits twelve"	10			10
"and everything accursed will not be again, and the throne of God..."				
"...and of the Lamb, in her, will be" (Rev. 22:3)				
Apocalypse	50			50
Saints		31		31
John		12		12
2nd Death			15	15

Literary Cross-Reference: Deliverance from the "small time" of Satan's final work (Rev. 20:9)

1260

1260

Answer to question, "until when"

2000

Third thousandfold in total literary count: Six thousandfold years, death thrown into lake of fire (Rev. 20:14)

1000

Restoration from the curse: God with His people (Rev. 22:3)

437

Faith

45

Final 500-fold: The Heavenly City

500

Fourth thousandfold in total literary count: To judgment of the Great Prostitute (Rev. 17:16, context)

1000

(redeemed)

6000

12,000

If the counts for the seven sections of Revelation are accurate, the total literary count for the book of Revelation is 3545 literary elements. This is the literary length of the book. As a literary design, the same measure may be observed in literary conversions of the time values associated with specific time measure or mystery (that is, unit | quantity) format. (The six thousandfolds of Rev. 20 are addressed as a separate literary device at the end of this study.) The table employs the same literary conversions observed for other books of Scripture:

- A "month" is tenfold (e.g. "months two of ten" of Dan. 4, "months five" of Rev. 9).
- A "day" is singlefold (e.g., the 2,300 evening-mornings of Dan. 8, the "day" of Genesis and of Psalm 90).
- The phrase "one hour" is tenfold. This case arises in three instances in Revelation, where the descriptive literary sets consistently include "woe, woe" to the city Babylon (Rev. 18:10, 17, 19). The same "one hour" is given to ten kings to work their destruction of this same city (Rev. 17:12): a tenfold value. Similarly, at the culmination of the second woe ("woe, woe" of the threefold warning), a tenth of the city falls (Rev. 11:13). Here, in literary terms, a tenfold is placed into the denominator for destruction.
- A "time" is reflected as tenfold (e.g., "seven times" of Dan. 4). The diminished measures "time, little" and "little time" are reflected as threefold values. An "appointed time" is reflected as singlefold. The diminished form "little appointed time" is reflected as half-fold.

Reference	Time Values: of Measure and of Mystery	Description	Literary Conversion	Literary Elements
Rev. 2:10	"days ten"	(Smyrna's trouble)	"day" | singlefold	10.0
Rev. 6:11	"time, little"	(killing of the saints)	diminished "time" | threefold	3.0
Rev. 8:1	"silence in heaven, like a half-hour"	(pause after seventh seal)	"hour" | tenfold	5.0
Rev. 8:12	"was struck… third… third… day… third of it"	(4th trumpet judgment)	"day" | singlefold	1.0
Rev. 9:5	"months five"	(torment of locusts)	"month" | tenfold	50.0
Rev. 9:10	"months five"	(torment of locusts)	"month" | tenfold	50.0
Rev. 10:6	"time no longer will be"	(anticipating seventh trumpet)	"time" | tenfold	10.0
Rev. 11:2	"months forty and two"	(nations trample holy city)	"month" | tenfold	420.0
Rev. 11:3	"days thousand two-hundred sixty"	(Witnesses prophesy)	"day" | singlefold	1,260.0
Rev. 11:9	"days three and half"	(dead bodies of witnesses)	"day" | singlefold	3.5
Rev. 11:11	"three days and half"	(Witnesses are raised)	"day" | singlefold	3.5
Rev. 12:6	"days thousand two-hundred sixty"	(Lady Israel is sheltered)	"day" | singlefold	1,260.0
Rev. 12:12	"a little appointed time, he has"	(the dragon's pursuit)	diminished "appointed time" | half-fold	0.5
Rev. 12:14	"appointed time... times… half..."	(Lady Israel is sheltered)	"appointed time" | singlefold	4.5
Rev. 13:5	"months forty and two"	(beast of sea has authority)	"month" | tenfold	420.0
Rev. 17:12	"authority as kings, one hour"	ten kings destroy the city	"hour" | tenfold	10.0
Rev. 18:8	"in one day"	(Lady Babylon is judged)	"day" | singlefold	1.0
Rev. 18:10	"in one hour came your judgment"	"woe, woe" to the city	"hour" | tenfold	10.0
Rev. 18:17	"in one hour was made desolate"	"woe, woe" to the city	"hour" | tenfold	10.0
Rev. 18:19	"in one hour she was made desolate"	"woe, woe" to the city	"hour" | tenfold	10.0
Rev. 20:3	"little time"	(the dragon's release)	diminished "time" | threefold	3.0
Total:				**3,545.0**

As noted at the beginning of this study, literary cross-references reach forward and backward from the core metrics of 420 and 1260 in chapters eleven and twelve. See illustration and notes, page 3. This device appears to be related to the scroll John eats (Rev. 10:10) and the measurements of temple and altar that proceed (Rev. 11:1-3). The 3545 total in this table may be regarded as the literary breadth of the book.

In chapter 22, the angel has a golden reed with which to measure the city and her gates and walls. The city is "square," but its measure is boosted into the third dimension. John may have framed the Apocalypse with proportions that correspond to this heavenly city. In addition to the book's length value of 3545 elements and breadth (width) value of 3545-fold, the book may culminate in a literary height stature of 3545-fold.

In chapter 22, the vision shifts fully to the new heavens and earth. The stature of the vision culminates with the throne of God among His people at the reflection point: the 437th element, the reversal of the curse. See comments, Rev. 22:3. This 437-fold value may also be reflected in context in the angelic measure of the city's walls. The wall (singular) is measured at a "hundred forty-four cubits." The city's measure is presented in an equivalence of three dimensions. Thus, the measure can be taken as (3) x (144) = 432-fold. As noted previously, this dimensional equivalence is presented with a literary fivefold statement: "her length[1] (is) as long as (even) the width[2]... her length[3] and width[4] and height[5] – equal, are." Combining the 432-fold with the literary fivefold results in a city measure of 437-fold.

As has been observed, John appears to use literary composite statures from 111 to 777 in each of the seven major sections of the Apocalypse. In the last major section, the 437-fold measure is the capstone of the seven literary composites: it is concentric with the reflection point of composite stature 777. The seven composite statures of this section are all positive and build toward a single stature. Taken together, these literary composites and the 437-fold capstone ("throne") may form an overall literary height stature for the new holy city – and, by extension, for the Apocalypse: 111 + 222 + 333 + 444 + 555 + 666 + 777 + 437 = 3545.

In addition to the time-related values discussed above, which correlate with the 3545 total literary breadth of Revelation, there exists another set of time-related values that are tabulated here. Like the books of Genesis, Daniel, and Matthew – Revelation may contain a literary sixfold measure of the age – 6000 – leading up to the seventh of rest. See detailed comments at the end of the sixth major section, Rev. 21:4. This six thousandfold is shown in the table here. The remaining time values are the more general literary conversions from instances of "day, "hour," "month," "year," "time," and "appointed time," which are not associated with a specific time measure or mystery (that is, unit | quantity) format. For the "morning star," John uses a different Greek word for *morning* than he uses in his gospel. Considering the association with *star* here – a star that shines brightly toward the conclusion of the night and heralds the dawn – these two instances of *morning* are not counted at 0.5-fold each. (The word *night* is not given a literary time conversion count.)

Here in Revelation, the sixfold measure of the age may be augmented by two literary identities working in alignment: 10 x 10 = 100. As with Daniel, these two literary identities may be those of God in union with His faith-filled people – His "blessed" saints. The measure of the age may also be finalized by a literary thirty-twofold measure that reflects something having been given over. This number may reflect the age stature of Jesus upon His death (see the theme of Christ's death, e.g., in Rev. 5:6/9/12 and 13:8). The Book of Daniel reflects the same total time conversion of 6132. (See remarks, end of Daniel study.)

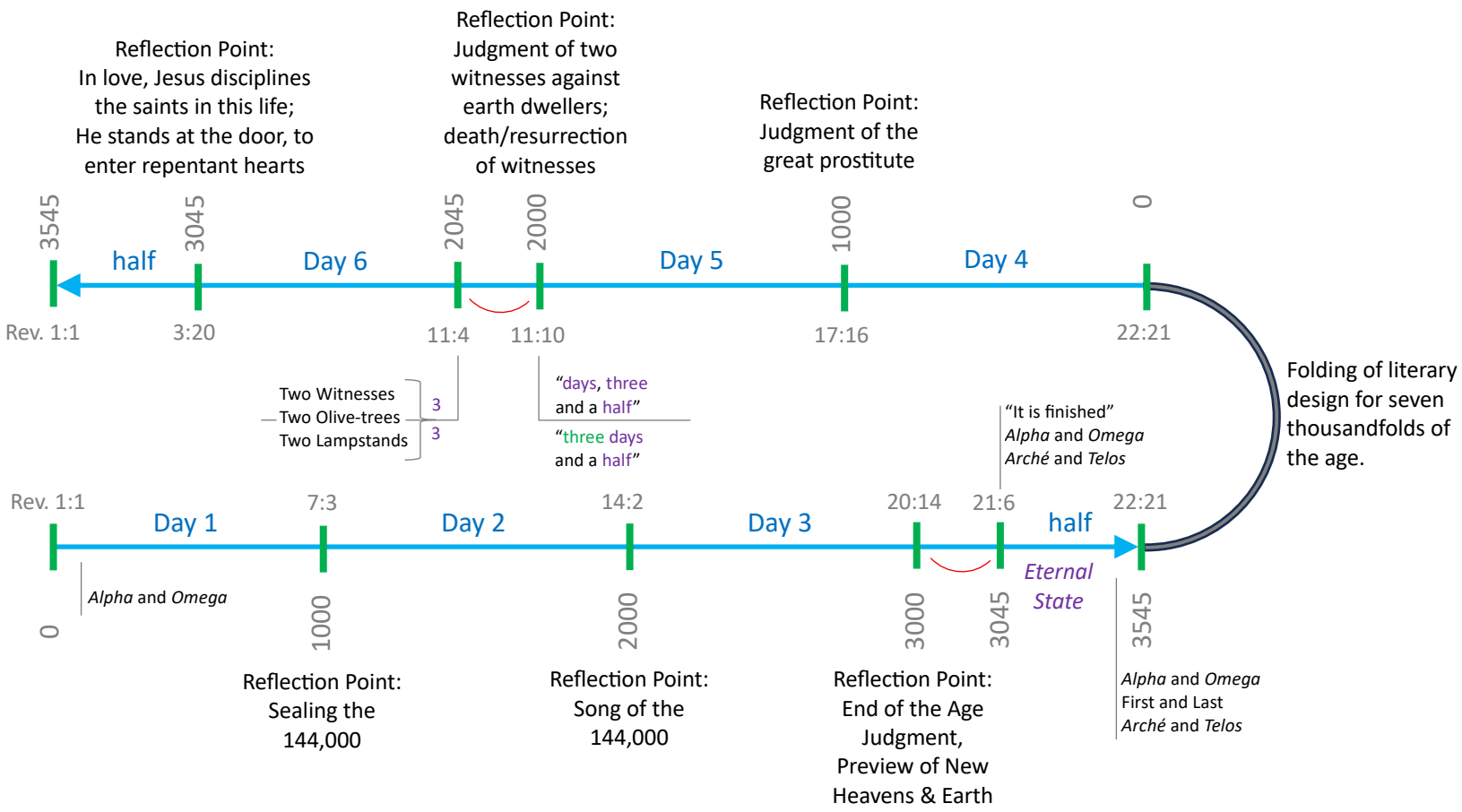
Sixfold Measures of the Age & General Literary Time Values	Conversion
and bound him a thousand years	1000
until, would be completed, the thousand years	1000
and they reigned... thousand years	1000
until, would be completed, the thousand years	1000
will reign with Him... thousand years	1000
when, should be completed... thousand years	1000
I was in the Spirit on the Lord's day	1
even in the days of Antipas, My witness	3
rest they do not have, day and night	1
a day's-measure of wheat, of a day's-wage	2
and three day's-measures of barley	3
of a day's-wage	1
has come, the day, the great, of their wrath	1
and they serve Him day and night	1
in the days, those, will seek, the people...	3
having been prepared for the... and day and...	1
but in the days of the voice of the seventh	3
lest rain should fall, the days of their prophecy	3
the, accusing them before our God, day and...	1
they do not have rest, day and...	1
to the war of the day, the great...	1
they will be tormented day and...	1
gates must never be closed by day	1
you would not know what hour I will come	10
will keep you from the hour of trial	10
prepared for the hour and...	10
and in that, the hour	10
because, came, the hour of His judgment	10
the hour to reap	10
having been prepared for the... and year	1
having been prepared for the... and month...	10
according to month, each, yielding its fruit	10
for the appointed time (is) near	1
and I gave her time, that she might repent	10
that time no longer will be	10
appointed time of the dead to be judged	1
for the appointed time, near, is	1
and I will give him the star, the morning*	-
the Star, the bright, the morning*	-
Subtotal:	**6132.0**

Another possible macrostructural design is John's sevenfold use of the combination "day" with "night" to reflect the days of the age. If literary counts are accurate, the fourth and middle instance of "day" with "night" occurs at the midpoint of the first 3500 elements of the book: at total literary count 1749/1750 at Rev. 12:10. The seventh and last instance of "day" with "night" occurs at 21:25: "and her gates must never be closed by day / for night will not be there." This seventh instance – particularly, the cessation of night – may correspond with Gen. 2:1-3, where the seventh day is mentioned, but the evening/morning description is omitted. If so, John may indicate the seven days of the age (corresponding with seven thousandfolds), similar to the measure seen in John's gospel and in other New Testament books. The doubled indicator of this device, "day" with "night," balanced as it is about the middle of 3500 elements, may also indicate the doubling of the 3500-fold stature: (two-fold) x (3500) = 7000-fold, as the measure of the age.

Jesus is identified as the "Alpha and O *[omega]*" near the beginning of Revelation, at 1:8. He is identified as the "the alpha and the O *[omega]*, the beginning *[arché]* and the end *[telos]*" at 21:6 (context at total literary count = 3000 + 45-fold). He is identified as the "Alpha and the O *[omega]*, the first and the last, the beginning *[arché]* and the end *[telos]*" at 22:13, near the end of Revelation, just as the total literary count is reaching 3500. John's use of alpha and omega clearly pertain to the twenty-four letters of the Koine Greek alphabet, which form bookends at these locations. John's use of the words *arché* and *telos* at 21:6 and 22:13 – beginning with letters "a" and "tau" of the Koine Greek alphabet – may be a subtle allusion to the "a" (*alef*) and "tau" (*taw*) of the Hebrew alphabet. These are the first and last of the 22 Ancient Hebrew letters. If so, the presence of a 22-fold and a 24-fold, based upon the quantities of alphabetic letters, may indicate the preeminent Hebrew alliterative work – Psalm 119 – as being a literary basis. See comments on Psalm 119 for its 22-fold and 24-fold structuring. In particular, the psalm may function as a solar/lunar calendar, meant to be read in one direction for six months (a verse a day) and in the reverse direction for the other six months, for the waxing and waning of the year's daylight, and reaching to the full stature of a year. Here in Revelation, the primary 3500 elements that span these beginning/ending points may be folded back, totaling to a 7000-fold measure of the age.

Such a design corresponds closely with the design observed for the book of Daniel. See comments and illustration at the end of the Daniel study. For Revelation, see the conceptual model presented on the following page.

Summary

In general, Revelation has been found to be structured with the seven churches and seven seals being programmatic for the present age, culminating in the "great day" of God's wrath at the end of the age (Rev. 6:17). The transition of "half-hour" (Rev. 8:1) signals the completion of these first two major sections (in the literary denominator, as per the device) and the introduction of the "hour" of trial that comes at the end of the age (the literary numerator). This "hour" is featured in the trumpets that follow (Rev. 8-11). The two heavenly "signs" of Rev. 12-14 are a reflection/parallel of the two-fold present age. The single heavenly "sign" of Rev. 15-17 (bowl judgments) is a reflection/parallel of the final "hour" of the age. It is the continuation of the judgment begun through the trumpets and the opening of the sanctuary (11:19), now culminating with the wrath of God proceeding from the sanctuary (15:5-8). The sixth section, Rev. 19:11-21:4, portrays the apocalyptic battle between the Son of God and Satan, reaching across the span of the ages, and concluding with final judgment and eternal consequence. The end of the age is reached ("the first has passed"), and the new creation comes into view for the advent of the seventh day of the age: the eternal rest, God dwelling with His people. This new creation is then presented in greater detail in the final section of the Apocalypse, Rev. 21:5-22:21.

The macrostructure of the book of Revelation includes forward and backward-reaching literary devices, as discussed above. Here, the macrostructural design is presented in a concept sketch, based upon the sevenfold days (thousandfolds) of the age. The measure of faith (45-fold) is used, similar to its use in Daniel.