



NORWEGIAN  
SCHOOL OF THEOLOGY

# WHO ARE THE SEVEN SPIRITS IN THE BOOK OF REVELATION?

A Narrative Critical Approach

**Stian Keyn**

**Supervisor**

Professor Emeritus Karl Olav Sandnes

*This Cand.theol Thesis is submitted in partial fulfilment of the  
requirements for the Cand.theol degree at*

MF Norwegian School of Theology, 2016, Spring

AVH504, Cand.theol (30ECTS)

New Testament Studies

16 323 words

## Table of Content

|  |           |
|--|-----------|
| <u>Introduction:</u>                                     | <u>3</u>  |
| <u>Method of Approach</u>                                | <u>7</u>  |
| <u>The Seven Spirits in Revelation</u>                   | <u>12</u> |
| <u>Alternative Answer 1: The Seven Elect Angels</u>      | <u>21</u> |
| <u>Alternative Answer 2: The Holy Spirit</u>             | <u>29</u> |
| <u>Conclusion: Seven Angels vs The Holy Spirit</u>       | <u>39</u> |
| <u>Bibliography</u>                                      | <u>40</u> |
| <u>Appendix 1 - Occurrences of Numbers in Revelation</u> | <u>43</u> |
| <u>Appendix 2 - Word Frequency in Revelation (greek)</u> | <u>45</u> |

## Introduction

This thesis is based upon a fairly simple question, namely «who are the seven Spirits in the book of Revelation?» The Seven Spirit appears in four verses:

1. *"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood," - Rev 1:4-5 KJV*
2. *"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." - Rev 3:1 KJV*
3. *"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." - Rev 4:5 KJV*
4. *"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." - Rev 5:6 KJV*

In the first verse they stand before his - or Gods - throne; the second verse describes Jesus Christ as «he that hath» the seven Spirits of God connecting them to both Jesus Christ and the church in Sardis; the third verse is similar to verse 1 in placing them before his throne, but this time they are described visually as being blazing torches / seven lamps of fire burning; in the fourth verse we get another - and different - visual description where they are now pictured as being seven horns and seven eyes on a Slaughtered Lamb. The last verse also includes that the seven spirits have a mobile function «sent forth» and that they also have a presence that encompass the whole earth «into all the earth».

As we can see, the seven Spirits is depicted in an enigmatic way, they seem to be both standing before the heavenly throne and at the same time being sent out into all the earth. They are both of God and at the same time in - or with - Jesus Christ / Slaughtered Lamb, and they have also been used in connection with the church in Sardis. They are described in four

different ways (spirits (x4) / lamps / horns / eyes), and they are connected with the number *seven* seven times. But we are never told exactly who they are. Both God and Jesus Christ is clearly identified in Revelation, but the Seven Spirits are never explicitly explained other than the depictions I have just outlined. They are however depicted as being a group of seven, but they are never split up and described individually. All other groups of seven<sup>1</sup> and four<sup>2</sup> is broken up and personified throughout Revelation<sup>3</sup>. The seven stars, is described as seven angels to the seven churches and is then broken up into seven different angel for each of the seven churches in Asia. The seven angels (8:2) with trumpets is broken up and numbered sequentially from the first to the seventh angel. The four living creatures / beast (4:6-7) get broken up and described and so on and so forth. But, the seven spirits is not broken up and personified individually and has therefore throughout 2000 years been one of the most mysterious entities in Revelation. All that we are told - if we are to make a quick preliminary summary - would be that the seven Spirits are intimately connected with both Jesus Christ's and God. That their they might have a ministerial function that the church in Sardis is in need of. They are sent into the whole earth and are described as blazing torches, linking them with the function of fire. Their presence seems to permeate the whole earth while they at the same time are in the presence of God and Jesus Christ in the heavenly throne room. They are also linked, with Jesus Christ eyes (perception) and horns (power). They might, therefore be operating as some sort of fiery medium - or direct connection - between heaven and the whole earth.

But *who* are they? The vast majority of commentaries on Revelation have outlined two alternatives<sup>4</sup>:

---

<sup>1</sup> Seven Churches, Candlesticks and Angels (ch 1-3); Seven Angels w. Trumpets (8:2ff); Seven Angels w. Vials (15:1ff); Seven Heads on the Scarlet Beast (17:3ff)

<sup>2</sup> Four Beasts (4:6); 24 elders ((4x6) 4:4); Four Angels (7:1)

<sup>3</sup> Notable exception being the seven thunders (10:4) that John is told to not write down.

<sup>4</sup> A notable exception, however, is Gabriel B. Bucur's *Angelomorphic Pneumatology* (2009), that suggest that the spirit in Revelation is primarily connected with Jesus Christ himself, who then - in a binitarian way with God - functions as the prime mover that send his spirit / word down through an angelic hierarchy, where the highest ranking angels are what Clement of Alexandria and his unknown «elders» termed the seven protostists, which then passed the spirit / word further down the angelic hierarchy until it reached the intended human recipient - the prophet and not the bishop. He therefore argues that Revelation operate with a 1st century theological framework that is primarily binitarian - God & Jesus Christ - but which also operates with certain «(pre)-trinitarian» elements identified as the seven spirits or protostists that is later fully developed into the trinitarian theology most christians operate with now. In this way, he argues that both Aune and Beale's answers are in someways right, but the true answer lies in understanding that in Revelation, the spirit and the angels operate interchangeably, where as the identity of the spirit is located within Jesus Christ himself.

- (1) The seven spirits is identified with the seven elect angels<sup>5</sup> (Rev 8:2; 15:1, 6-8; Ps 104:8; Heb 1:7, 14; 1 Tim 5:21; Tob 12:15; 1 En 90:20-21).
- (2) The seven spirits are a figurative designation of the Holy Spirits effective working<sup>6</sup> (Zech 3:9; 4:2-7, 10; Isa 11:2ff (LXX); Job 8:12-16).

Alternative 1, base their interpretation upon how especially Psalms 104:8 and Hebrews 1:7, 14 clearly describe angels as ministering spirits in plural, they also base their finding from numerous sources from the Tobit and Enoch that describe the seven elect angels, David Aune also points out that numerous scriptures from qumran have shown that spirits (plural) was used to describe angels<sup>7</sup>.

Alternative 2 claims that the visual descriptions of the seven Spirits (horns, eyes, lamps) allude to Zechariah who use similar visual descriptions - that Revelation use for the seven Spirits - to connect these visual representations with the Spirit of God<sup>8</sup>. The reason seven is used is also believed to be connected with Isaiah's description (Is 11:2ff) where the Spirit of God will pour out a sevenfold blessing upon the anointed one (Jesus Christ).

Both of these arguments are convincing and both arguments are advocated by renowned scholars of Revelation. What I have noticed though, is that none seems to describe the effect their conclusion have upon the seven Spirits narrative function in Revelation.

In this thesis, therefore, I will start with studying each of the four verses from a narrative point of view and follow the seven Spirits as a character in Revelations grand «theatrical»

---

<sup>5</sup> «This position is held by the majority of scholars, patristic and modern. Schlütz (Isaias 11:2, 34) has shown that a connection between Isa 11:2 (the seven gifts of the Spirit) and Zech 4:10 (the seven lamps) was an established topos in patristic exegesis.» (direct copy of Gabriel Bucur (2009): Angelomorphic Pneumatology, p. 95)

<sup>6</sup> «Scholars who maintain this position include Charles, Revelation, 1:11; Aune (Revelation 1:33–35), Gieschen (Angelomorphic Christology, 264–5), Gottfried Schimanowski (Die himmlische Liturgie in der Apokalypse des Johannes [WUNT 2/154; Tübingen: Mohr Siebeck, 2002], 118), and Hoffmann, Destroyer and the Lamb, 150–52. Among patristic writers, this explanation is implied by Cyprian (Fort. 11), affirmed by Oecumenius (Comm. Apoc. 1.9; 3.7 [TEG 8:70, 108]) and accepted as one of two possible solutions by Andrew of Caesarea (Comm. Apoc. 1.1; 3.7; 4.10 [Schmid, 13–14, 36, 50]), and Arethas, Comm. Apoc. 1; 10 (PG 106:505B, 569C). Many of the relevant passages are presented and discussed in Swete, The Apocalypse of St. John: The Greek Text with Introduction, Notes and Indices (3rd ed.; London: Macmillan, 1909), 5–6; Albin Škrinjar, “Les sept esprits: Apoc. 1, 4; 3, 1; 4, 5; 5, 6,” Bib 16 (1935): 2–24; Michl, Engelvorstellungen, 113–34.» (Direct Copy from Gabriel Bucur: *ibid*)

<sup>7</sup> David Aune: Revelation, p. 33-35

<sup>8</sup> Richard J Bauckham: The Role of the Spirit in the Apocalypse, p. 75-77; Stephen S. Smalley: The Revelation to John, p. 33-34; Gregory Beale, The Book of Revelation, p. 189-190

play. How are they described, what do they do, what are their relation with other characters in this play, what kind of settings are they introduced into, do they have some evil counterparts that mirror the seven Spirits in an evil way that might tell us something more about the seven Spirits etc. We will then, in the next part of the thesis, turn our attention to the two proposed alternative answers mentioned above. In the end - the conclusion - we'll evaluate which alternative answer fit best to the seven Spirit when we evaluate it from a narrative perspective.

## Method of Approach:

As mentioned above this is a narrative examination of the seven Spirits in the book of Revelation. What this means, if we break it down, is to picture the whole book of Revelation as a great theatrical play<sup>9</sup>, where the whole book is viewed as an organic and whole story from beginning to end<sup>10</sup>. If we were given an unlimited amount of money, to set up a grand theatrical play, how would we then set up our play, how many actors do we need and what role does each character have, and most importantly, how many times does one actor, or group of actors, have to change their costumes during the play. The one actor who would get Jesus Christ's role would be very busy when it comes to changing costumes, Jesus Christ is described in numerous different ways throughout revelation, everything from the one looking *like* a son of man in Rev. 1:9-20, and then change into a costume looking like a slaughtered lamb (ch. 5), and then later on in the play riding upon a white horse (19:11) etc.

When we examine the book of Revelation in this thesis, we are more concerned with the story as it is depicted, as a play, we are not that concerned with trying to find out what all the various characters represents historically or theologically<sup>11</sup>. What we are interested in however, is how these characters are described in Revelation and try to figure out why they appear where they do, and what their role and function is when they do appear. Other questions would be to see how they interact with other characters, or counteracts a previous

---

<sup>9</sup> I have based my approach upon the outline from Resseguie, James L. (2009): *The Revelation of John: a narrative commentary*, where he in his introduction outlines how one can approach the book from a narrative perspective. In his introduction he outlines the importance of; Rhetoric; Metaphors and Similies; two-step Progressions; Verbal Threads; Chiasm; Inclusion; Numbers and Numerical Sequences; Setting; Characters; Points of View; Plot; Narrator; Reader; and Structure. In this thesis all of these are not necessary to use since I am primarily focused upon examining the character of the Seven Spirits, the Seven Angels and the Holy Spirit. But many of these methods of approach are used in this thesis.

<sup>10</sup> See Smalley's argument for this view: *The Revelation to John*, p. 19-20; and Elisabeth Schussler Firoenza: *The Book of Revelation, Justice and Judgment*, p. 159-160

<sup>11</sup> The main interpretive traditions of Revelation are (1) Historicism, which believe revelation describe actual historical events over a broad perspective; (2) Preterism, who believe Revelation mostly refers to events in the 1st century to the fall of the Roman Empire; (3) Futurism, who believe Revelation describes events that will happen in the future; (4) Idealism, which believes that Revelation does not describe historical events but is a symbolic depiction of an eternal struggle between good and evil forces;( 5) Modified Idealism, who believe that the Revelation both depicts current events for its 1st century audience but that it can't be locked down to only historical events since it also contains an eternal message that can be used to describe any world powers fight against the Church mission throughout history

For a fuller description and analysis of the various interpretive traditions, then I recommend Gregory Beale's survey in his commentary (p. 44-49)

play of some other characters. What do they look like and why do they look like they do, does their appearance change throughout the play, and if so, why?

When we read Revelation as a play, we need to pay special attention to how Revelation is written textually as well. Revelation is filled with similes and metaphors in order to vivify its message. The book of Revelation is one of the most sense oriented texts in the whole bible. It plays with sight and combines the visual with creativity by combining different elements into one character, such as beasts with various colors and several heads with human traits. It is also a very noisy text, that have Angels shouting with a loud voice<sup>12</sup>, or voices sounding like roaring waters<sup>13</sup>, trumpets sounding<sup>14</sup>, and thunder<sup>15</sup> and earthquakes<sup>16</sup> shaking both heaven and earth. Revelation also uses taste and smell, from waters that turn bitter<sup>17</sup> or to blood, incense rising from the golden altar (8:2,3) to smoke and brimstone rising from the underground<sup>18</sup>. With other words, the literary work of revelation employ all the senses of its audience and they probably also contain a message. When hearing is involved, it is of course important to listen, when sight is involved it is important to be awake, attentive and perceptive of spiritual truth and reality so on and so forth.

It is also important to say something about the narrator himself, which is John, he is the one who guides us through this play through his narration. But, he himself, clearly points out in the opening of Revelation that he is not the author or director of the play. The author is described to be God himself, who has given it to Jesus Christ to direct and execute<sup>19</sup>. Jesus Christ seems, therefore, to be in charge over everything that plays out in Revelation, and he has sent his assistant angel to guide and reveal the whole play to his narrator, John (1:1).

When John narrates the story, he either describes what he hears, what he sees and sometimes

---

<sup>12</sup> Loud Voice: 5:2, 12; 6:10; 7:2, 10; 8:13; 10:3; 12:10; 14:7, 9, 15; 19:17

<sup>13</sup> Roaring waters: 1:15; 14:2; 17:1; 19:6

<sup>14</sup> Trumpets: 1:10; 4:1; 8:13;

<sup>15</sup> Thunder: 4:5; 6:1; 8:5; 10:3, 4; 11:19; 14:2; 16:18; 19:6

<sup>16</sup> Earthquake: 6:12; 8:5; 11:13, 19; 16:18

<sup>17</sup> Bitter: 8:11; 10:9, 10

<sup>18</sup> Smoke and Brimstone: 9:2, 3, 17-18; 14:11; 18:9, 18; 19:3

<sup>19</sup> «The Revelation of Jesus Christ, which God gave unto him» (1:1)



even join the play, as a character, himself<sup>20</sup>. He interacts with other characters and they interact with him.

If this were to be a play, to a modern day audience, it would have been necessary to give the audience a quick introduction to the importance of numbers and their meaning. The whole play in revelation is littered with numbers<sup>21</sup>, either it is a certain number of characters that form a group, whether a single character is equipped with a certain number of horns or eyes or heads, or even when the audience hear certain phrases or words occurs a certain number of times, time and space is measured with numbers etc. The most important numbers<sup>22</sup> to notice are the numbers: Three, Four, Seven, Three and a half, Six, Ten, Twelve and multiples of these:

- Three: This number is associated with the divine or a parody of the divine. Three in one, God is praised three times in Holy, Holy, Holy. He is also described as (1) was (2) is (3) is to come. The epistolary greeting is from three entities. The parody of the divine three is found in the dragon, the sea beast, and the land beast.
- Four: Is the number of the earth but also heaven with its wind, sun, moon and stars. The earth has four corners, there are four living creatures around God's throne, God's city has four walls. Humanity is divided into a fourfold division - tribe, language, people, nation.
- Seven: was introduced in the introduction. This number depicts sanctified completeness.
- Three and a half, is a broken seven. And mean in-between times, it denote a time of suspense that anticipate that something will happen in the future, but as of yet, one is left in suspense. Forty-two months, 1260 is also variations of this number.
- Six: is the highest number of creation, but lacks the 7th sanctification. Meaning that six is human greatness on its own term, without the 7th divine guidance. Whenever the number six is used in Revelation you can always expect something monumental, great, terrifying.

---

<sup>20</sup> Then especially in Chapter 10:1-11:2, where he is instructed to eat a little book (the content of revelation) and then told to measure the temple in 11:1-2.

<sup>21</sup> See Appendix 1 - Occurrences of Numbers, where I have researched all the times numbers are used in the book of revelation.

<sup>22</sup> Based upon Richard Bauckham: The Climax of Prophecy, p. 29-37 and E.W. Bullingers book: Number in Scripture: Its Supernatural Design and Spiritual Significance. (1921)

Since what is the biggest makes the most noise when it falls. The number 666 is probably a symbol of epitome of human greatness and worship of itself.

- Ten: Represents totality, God gave ten commandments, we have ten fingers and toes. The beast have ten horns (12:3; 13:1; 17:3, 7), which then is probably symbolic of total its totalitarian power. Ten is also used to multiply other numbers in order to signify its totality.
- Twelve: is another number for completeness. And is similar to the meaning of seven. It is used in revelation mostly to signify Israel, or, Gods chosen people.

What we are most concerned with in this thesis though are the seven Spirits. Because, we simply don't know who should become the actor or actors for them. We don't know if they are a group like the seven angels, or a powerful single character with seven attributes connected with it. Characters are usually narrated in two ways, showing or telling. When they are shown, characters are known by what they say, do, wear, and how they behave themselves in the story, and another important factor is the setting the characters are put into in the story. By telling, we mean that the narrator intervenes himself, and points out to its audience some important aspects about the character. This does not happen in regards to the seven Spirits, John the narrator, rarely intervene himself to point out certain aspects about characters or events, he for the most part simply describes what he sees and hears.

It is also important to bare in mind that Revelation is narrated from a apocalyptic and visionary point of an «unseen world» view<sup>23</sup>. This is a play that depicts heaven and earth from a heavenly perspective, people on earth might view a great city that is wealthy and prosperous in a positive light because of its greatness, but from a heavenly perspective this great city can be painted as a terrible beast and false prophets that drinks the blood of saints and gather the whole world into doing battle with God and heaven<sup>24</sup>. The seven churches on earth (chs. 2-3), is also viewed from a heavenly perspective, and then from the point of view by their lord Jesus Christ, who is depicted with having a sharp sword coming out of his mouth and having eyes like flaming fire (1:14, 16), meaning that he is able to see through the outer appearances and deceit, his word cuts through lies and misconceptions and he goes straight to the core of

---

<sup>23</sup> Russel, D. S. (1994): *Prophecy and the Apocalyptic Dream*, p. 44-45

<sup>24</sup> Pagels, Elaine (2012): *Revelations: visions, prophecy, and politics in the Book of Revelation*, p. 46-48

matters that are important for each church to perceive. The whole book of Revelation is as the word says, a revelation, it is meant to heighten his followers perception and righteousness up from a earthly reality into a heavenly reality, when they do this, they will be able to perceive what is really going on in their current setting and they will also be able to withstand the temptations and deceit the whole earth is propagating.

## **Outline**

This thesis will start with a short introduction where we examine each of the four verses the Seven Spirits appear in and see what these verses reveal about the seven Spirits. When this is done we'll move our attention to the two proposed answers as to who the seven spirits might be, seven elect angels (8:2) or the Holy Spirit. We will start with the seven elect angels, revelation does not give us that much information about them as characters, but we are told something about their role and function. They are split up into 7 individual angels that each seems to operate within a certain realm that is numbered from 1-7. I will then examine if these seven realms occurs elsewhere in connection with the other groups of angels or demonic characters before I give a quick summary over how I believe the play in Revelation describes the Seven Angels character, function and role. When we move over to the other alternative answer - the Holy Spirit - we will take a look at how the word spirit is used in the play of Revelation. The exact phrase the Holy Spirit or the Spirit of God is never used, but Revelation does use the words spirit in connection with both good and demonic forces. The goal then, is to see how the word spirit is used and when it is used in connection with evil forces we will see if we can mirror their evil characters, role and function in order to deduce what the opposite might be. I will end with comparing my findings from what I have described above, and see if we can reach a conclusion as to what alternative answer seems to be the most likely one.

## The Seven Spirits in Revelation

### Revelation 1:4

*"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood," - Rev 1:4-5 KJV*

The Seven Spirits are put in the middle of a threefold greeting (καί... καί... καί...) from; (1) God, (2) themselves, (3) and Jesus Christ to the seven assemblies in Asia. In the greeting they are depicted as standing before the throne of God and as being seven spirits (plural). Based upon other threefold blessings such as Matthew 28:19 «the Father, and of the Son, and the Holy Ghost» it is natural to assume that the seven Spirits are a symbolic description of the Holy Spirit. Many in the early church believed this was the case since they found parallels to a sevenfold description to the Spirit of God in the greek version (LXX) of Isaiah 11:2:

*«The Spirit of God will rest upon him, a spirit of (1) wisdom and (2) understanding, a spirit of (3) counsel and (4) might, a spirit of (5) knowledge and (6) godliness; the Spirit will fill him with (7) the fear of the Lord».*

The only problem with this interpretation is that these seven blessings is only found in the greek version, the hebrew (MT) version only list six benefits where the sixth blessing (understanding) is not included. Therefore, Isaiah 11:2 can not be used as a conclusive answer, only tentative. 1 Timmothy 5:21 also complicates the automatic interpretation that the seven spirits have to be attributed to the Holy Spirit by including angels in its threefold blessing:

*«I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.»*

With other words, the seven Spirits could, as mentioned in the introduction, both be identified with seven elect angels and as being from the Holy Spirit<sup>25</sup>. But, what we do know, is that the seven Spirits is depicted as standing before the Throne of God. The Throne of God is a complicated subject that is steeped in what is called merkabah mysticism<sup>26</sup>. Merkabah mysticism is a school of early Jewish mysticism (c 100 BCE —>) that is centered around the aspirations of visionaries to ascend up into the holiest of holies and to perceive God sitting upon his throne. God is viewed as the center and cause of all creation, and him sitting upon his throne was seen as the very power source of all that is and will be. They find their inspiration from the prophetic books such as Isaiah, Ezekiel and Daniel who depict visionary ascents to God's throne. We will not go into the complicated world of merkabah mysticism in this thesis since it does not serve any purpose for this thesis. What we are mainly concerned about in this thesis is to see how the throne is depicted from a narrative point in Revelation. The throne is mentioned 39 times in Revelation, and then especially in the chapter 4-5. The throne is depicted as the place where God sit and rule, together with Jesus Christ who also sit upon the throne together with God (3:21; 7:10,11). There are numeral heavenly characters that surrounds the throne, such as the four beasts (4:6), 24 elders (4:4) and a myriads of Angels also surrounding it. The throne itself, seems to contain within it certain living traits and motions described as coming out of it in the form as lightning, thunderings and voices (4:5). The throne seems to be a place of worship for the whole heavenly entourage, but it also serves as a judicial place, where God holds in his hand the authored plan for judgment and redemption (the sealed book) that only Jesus Christ was worthy to receive, open and execute, making Jesus Christ the executive director of what is about to happen throughout Revelation. Jesus Christ is also described as standing in the midst of the Throne (7:17) that might link him with what proceeds out of the throne (lightning, thunders and voices). Those who were faithful witnesses, are also described as standing before the throne (15:5) meaning that faithfulness brings followers close to the Throne, it seems to act as a kind of heavenly magnet for those who witness and worship God truthfully. In Rev 16:17 a voice issues out

---

<sup>25</sup> Waddel, Robby (2006): *The Spirit of the Book of Revelation*, p. 112-113 suggest that the seven spirits are connected with the seven stars in the right hand of Jesus Christ and are therefore probably allusions to the seven planets circling the sky. This is highly unlikely in my view, since the seven spirits and the seven stars seems to be clearly differentiated and serve different narrative functions. The seven stars are clearly linked to the Seven Churches, and if the seven Spirits is linked to a group of seven Angels, the most likely link is to the seven angels as Aune proposes.

<sup>26</sup> For a good survey of this tradition, see David Halperins book: *The Faces of the Chariot*, Tubing: Mohr (1988)

from the throne and says «it is done» after the seventh Angel have poured out the last vial upon the air / earth and another voice issues out of the throne in Rev 19:5 saying «Praise our God, all ye his servants, and ye that fear him, both small and great.» At the very end of Revelation we see the culmination of the Thrones importance:

"[11] And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." - Rev 20:11 KJV

"[5] And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." - Rev 21:5 KJV

"[1] And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. ... [3] And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:" - Rev 22:1, 3 KJV

In theses last four verses the throne is symbolized as the seat of the final judgement, and the place from where the new creation will be executed. The throne is in the the center of it all. And in the end, the water of life - eternal life - will proceed out from the Throne and Jesus Christ, where they both are symbolized as the new foundation stone for the new creation<sup>27</sup>. With other words, the throne acts as the center-point for rule, judgement, new creation, and in the end the foundation from where water of eternal life will flow out.

What we can assume then, by being told that the seven Spirits is placed before the Throne, would be that they are intimately linked with worship and all the workings that issue out from the throne.

### **Revelation 3:1**

*«And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.»*

In this passage, Jesus Christ's is speaking to the assembly of Sardis. And he introduces himself as having (ἔχεις) the seven spirits of God in his possession, together with seven stars.

---

<sup>27</sup> Gregory Beale: *The Temple and the Church's Mission*, p. 333-334

We also notice that the seven spirits is «of God». With other words, they not only stand before *his* throne (1:4), they are also of God, and Jesus Christ have or have possession of them. Jesus Christ is armed with the seven Spirits and seven stars. These seven stars have already been mentioned three times before in Revelation (1:16, 20; 2:1) where they were depicted in the right hand of the one that looked *like* the Son of Man (1:16, 20), they are explained as being the seven angels of the seven assemblies in Asia. But we are not explained who the seven angels of the seven assemblies are. Some interpreters believe that they are leading human figures of the assemblies (the bishops<sup>28</sup>) other believe they are seven actual angels that is charged with watching over and ministering to the seven assemblies, and yet others believe that they might be John's circle of prophets<sup>29</sup>. We have already noticed - Psalms 104:8 and Hebrews 1:4, 7 - that one of the angels main role is to minister. And since they are in Jesus Christ possession in this verse, it is natural to assume that their role, whoever they are, is to minister about Jesus Christ. That they are placed in the right hand of Jesus Christ, might further symbolizes either that that they are charged with his power, or that they are a symbolic depiction of his ministering power.

Many interpreters have noticed that Jesus Christ's self-introduction to the seven assemblies is closely connected with what they lack and need more of in order to fulfill their ministering mission as an assembly of Jesus Christ. In his his message to the assembly of Ephesus, he introduced himself as holding the same seven stars in his right hand that he did to the church in Sardis, he also introduce himself as the one that «walketh in the midst of the seven golden candlesticks (churches)» (2:1). The golden candlestick was interpreted to be the «seven churches» themselves, namely the assemblies devoted to Jesus Christ. Hence, in his self-introduction to Ephesus, he brings with him ministering angels and his intimate ownership and relations with all his assemblies. In his message to Ephesus, he commends them for their work, labour and patience. That they have been faithful and diligent in discerning false apostles and teachers. However, what they lack, is their «first love», who most interpreters identify as Ephesus ministerial work outside their own church, to spread the word of God, which was at the core of Jesus Christ mission and command to his followers. It seems like

---

<sup>28</sup> Philip D.W. Krey (1997): *Nicholas of Lyra's Apocalypse commentary*, p. 40-41

<sup>29</sup> See David E. Aune's article (1989): *The Prophetic Circle of John of Patmos and the Exegesis of Revelation 22:16*, JSNT 37: p.103-116

they have kept to themselves, and not ventured out to their community to minister about Jesus Christ. Therefore, they are urged to repent, or else Jesus Christ will take away his association with them (removing the candlestick) since the core of any assembly have to be based upon wholehearted ministry, not only among themselves, but also outwards to their surrounding community.

But going back to the church in Sardis, because as with Ephesus, he also here describes himself as having the seven stars in his hand, we could then assume that the church in Sardis might also be in need of renewed vigor and power of ministry. But he also mentions that he has the seven Spirits of God, but we have not been explained what they symbolize or what they do, we might therefore learn something about the seven Spirits of God's role through his message to Sardis:

*«I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.»*

- Rev 3:1b-6

Here the message is quite dire, Jesus Christ viewed this assembly as just being a shell of what it is supposed and destined to be, they are practically spiritually dead in their current state.

They only have the name of being an assembly for Jesus Christ, but they don't have the indwelling spiritual relation and connection with Jesus Christ. What is especially interesting in connection with the seven Spirits is that Sardis works is not perfect *before* God. The Seven Spirits of God is mentioned to be standing *before* the Throne of God (1:4, 4:5) and they are also of God. Revelation 8:2 also describes «seven angels standing *before* God» but they are not linked to the seven Angels Jesus Christ introduces himself with to Sardis. Secondly, Sardis is commanded to remember how they used to receive (λαμβάνω). This word receive is



used in Rev 5:12 where all the angels in heaven is worshipping Jesus Christ / the Lamb to be worthy to *receive* (λαμβάνω) a *sevenfold* blessing; (1) power, (2) riches, (3) wisdom, (4) strength, (5) honor, (6) glory, and (7) blessing. Third, they are commanded to remember how they heard before. The word hear (ἀκούω) is used 9 times in Jesus Christ's message to the seven assemblies; seven of the times are the concluding phrase to each of the assemblies «*He that hath an ear, let him hear what the **Spirit** saith unto the churches.*» To hear - by using their ear spiritually - clearly connects the act of hearing with receiving the word from Jesus Christ through Spirit (πνεῦμα). In Rev 3:20 - hearing - is again used by Jesus Christ when he tells the Laodicean assembly; «*Behold, I stand at the door, and knock: if any man **hear my voice**, and open the door, I will come in to him, and will sup with him, and he with me.*» To hear is clearly connected to open up their spiritual ears and receive what the spirit says, and as explained - Rev 3:20 - the voice of the spirit, is also the voice of Jesus Christ himself. This commandment to remember, hear and receive gives clear allusions to the Gospel of John 14:23, 26:

*«Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we** will come unto him, and make our abode with him... But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your **remembrance**, whatsoever I have said unto you.»*

Some in Sardis is commended though - those who had not defiled their «garments» - and they were worthy to walk with Jesus Christ in white robes. This word «garment» (ἱμάτιον) - strangely enough - is again connected to the enigmatic number seven, this time, the word garment is mentioned *seven* times in the book of Revelation (3:4; 3:5; 3:18; 4:4; 16:15; 19:13; 19:16). Four of them is connected to men and saints, and one of these - rev 16:5 - is also one of the *seven* blessings<sup>30</sup> dispersed throughout Revelation. Furthermore, the last two of them - Rev 19:11,16 - is worn by a rider with a garment dipped in blood. He is called «The Word of God» (19:13) and on his garment and on his thigh were written two other names «King of King, and Lord of Lords» (19:16). He was also called «Faithful and True» (19:11) and on top

---

<sup>30</sup> The Seven Blessings: (1) Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein (1:3); (2) Blessed are the dead which die in the Lord from henceforth (14:13); (3) Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame (16:15); (4) Blessed are they which are called unto the marriage supper of the Lamb (19:9); (5) Blessed and holy is he that hath part in the first resurrection (20:6); (6) Blessed is he that keepeth the sayings of the prophecy of this book (22:7); (7) Blessed are they that do his commandments (22:14)

of that he had another name, that no one knew except himself. This is of course a powerful depiction of Jesus Christ himself. The fact that the word garments is mentioned seven times in Revelation, one of them is connected with the seven blessings, and on top of that connected with the names; «The Word of God, King of King, and Lord of Lords» clearly assign the importance these garments symbolize. And it is especially important for the assembly in Sardis, since they were not worthy to *receive* this garment. They are commanded to remember how to *receive* and *hear* the Voice of Jesus Christ / The Word of God / King of Kings / Lord of Lords. As of now, they did not, and was viewed as spiritually dead. Jesus concludes his message with hope to those who repent and once again continue to receive and hear the «word of God» will receive this powerful garment. He further promise that they will be kept «in the book of life» and Jesus Christ would confess their name *before* God (his Father), *and* before God's angels.

As I mentioned earlier, when Jesus Christ introduces himself to each of the seven assemblies, they signify a relation between the self-description function with his message. We already learned that the seven angels in his message to Ephesus most likely linked the seven angels with a ministerial power. Something the assembly in Ephesus was in need of. He further threatened to remove their their identity as his assembly (candlestick) if they did not repent. However, in his message to Sardis, their lack of ministerial work is not mentioned, his message to Sardis is of an internal nature. They are viewed spiritually dead and lacking in spiritual work before God. Work before God usually entails worship, praise and prayer. Spiritual works is an internal undertaking that requires them to wholeheartedly listen and receive Jesus Christ, that may involve that he brings with him his sevenfold blessings into their lives (5:12). The seven Spirits might therefore be connected with their internal and spiritual work - or worship - before God. With other words, the fact that the Seven Spirits stand before God's throne, always burning brightly, might suggest that they are ministers of worship to God, to go into all the earth and inspire worship and praise. A result of this would then of be that the seven other angels would then help them with spreading the ministry of Sardis to it's surrounding community.

## Revelation 4:5 & 5:6

*«And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.» - Rev 4:5 KJV*

*«And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.» - Rev 5:6 KJV*

Chapter 4-5 gives us Revelations visual descriptions of the seven Spirits. But it also depicts motion and that they also have a presence in all the earth. They are first described as seven lamps of fire burning, or we could also translate this as seven 'blazing torches' (λαμπάδες πυρὸς)<sup>31</sup>. What is depicted here, is that the seven spirits being powerful and blazing with fire. Fire, or, the most intense fire possible might be the connotation here. In the whole heavenly throne rooms depiction, these seven Spirits are the only ones connected with fire. God is depicted with light and precious stones (4:2-3), there is a great crystal sea (4:6), lightning thundering and voices comes out of the throne and then we have seven blazing torches of fire. If we view the God's throne room as the center of power, then these seven Spirits seems to be the first manifestation of fire in the Throne room. Before this heavenly throne room scenario, the word fire has been used three times. Twice in connection with Jesus Christ's eyes being *like* «a flame of fire» (1:14; 2:18), and once in connection with Jesus Christ commending the Laodiceans to buy Gold from him that is «tried in *the* fire» (3:18). In Rev 5:6 we are shown that the Lamb has seven eyes and seven horns that might then connect fire being both a perceptive attribute (eyes) and a trying or purifying attribute (3:18). Fire is, throughout revelation, either connected with a sign of divine burning purification (gold and fine brass<sup>32</sup> and feet as pillar of fire<sup>33</sup>) and perception (eyes) or devouring judgement (20:9). Fire is also mentioned in a spiritual term in Acts:

---

<sup>31</sup> Smalley: The Revelation to John, p. 118-19.

<sup>32</sup> Fine Brass: 1:15; 2:18

<sup>33</sup> Feet pillar of Fire: 10:1

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." - Act 2:3-4 KJV

This is from the famous pentecost story where the disciples of Jesus is filled with the Holy Ghost, and this Spirit made them speak and witness in miraculous ways. In Revelation chapter 11 we are also shown how the Two Witnesses - allusions to the followers of Christ - that are charged with *power* over heaven, waters and the earth (11:6). Their mission is to prophecy / witness (11:3) and if anyone wanted to hurt them «*fire* proceedeth out of their mouth, and devoureth their enemies» (11:5). The description that the seven spirits are both horns and eyes means power (horns) and perception (eyes), since they are also connected with the number seven, it is a completed and sanctified power and perception. When we further see how fire is also connected with the seven spirits, I believe it is safe to say that the seven spirits is connected with blazing power and perception in Revelation. They are also connected with Jesus Christ as his power and eyes, sent out to empower his witnesses upon the earth as described in chapter 11 of the two witnesses. Their blazing nature seems to purify and sanctify Christ followers and devour those that try to hurt his followers (11:15). However, as we read further on in Chapter 11, we see that when Christ followers is finished with their witnessing, they will be conquered and killed by the beast and lay dead for a three days and a half - in between time that anticipate something in the future - after this time period the spirit of life from God will enter them again (11:11) and they will be resurrected and taken up into heaven in full view of the whole earth - in the same way that Jesus Christ was sacrificed and resurrected and ascended up into heaven.

## **Conclusion**

What we can gather from this quick survey of the seven Spirits, is that they are blazing torches of fire, that is intimately connected with Jesus Christ and God. They seem to have a two-fold role as to either enlighten or to devour them they encounter. They are also depicted as Jesus Christ eyes and power that is sent out to equip and protect his followers, so that they are able to work miracles upon the realm of heaven, earth and the waters. Followers of Christ that is filled with this power to testify and witness symbolized by fire coming out of their

mouth, devouring those characters that is out to hurt them and we would assume that this fire also enlightens them that listen and receive this blazing testimony of power and perception.

## Alternative Answer 1: The Seven Elect Angels

I will not go into the a full detail of the arguments behind this alternative answer, this is adequately described by especially David Aune in his commentary on revelation. But I will include some of the core arguments and scriptural references before I go into the effect this answer has upon their narrative function. The first and strongest argument, is found in the correlation between Rev 1:4; 4:5 and 8:2:

*«...and from the seven Spirits which are before his throne;» - Rev 1:4 KJV*

*«...and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.» - Rev 4:5 KJV*

*«And I saw the seven angels which stood before God; and to them were given seven trumpets.» - Rev 8:2 KJV*

Both the seven spirits and the seven angels stand in front of God or the throne. Therefore the viewpoint is that Rev 8:2 explains the identity of the seven Spirits by placing both *before* God<sup>34</sup>. 1 Timothy 5:21 also include a threefold blessing, similar to Revelation 1:4 where he includes God, Jesus Christ and the elect angels:

*«I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.»*

The last scriptural references I will mention is taken from Psalms 104:8 and Hebrews 1:7, 14 where spirits (in plural) is depicted as being angels:

*«Who maketh his angels spirits; his ministers a flaming fire:» - Psalm 104:8*

*«And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire... Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?» Hebrews 1:7, 14*

---

<sup>34</sup> Nicholas of Lyra (1270-1349) suggest that the seven spirits are representative for all of the angelic hosts in his commentary on revelation: Philip D.W. Krey (1997): *Nicholas of Lyra's Apocalypse commentary*, p. 33. But this theory is not supported by many modern scholars.

This should serve as a sufficient introduction to the main argument for this alternative answer. But what happens when we adopt this answer and examine the effect it has from a narrative viewpoint?

I concluded by my preliminary survey of the seven Spirits that the seven Spirits are intimately connected with both Jesus Christ's and God. That they are sent into the whole earth with a great burning and purifying power (horns) and a fiery enlightening perception (eyes). Their presence is found both on this earth while they are also in the presence of God and the Jesus Christ in the heavenly throne room where both judgment and worship is played out. The seven Spirits therefore seems to operate as some sort of gateway - mediator - between heaven and with the whole earth, then especially towards Jesus Christ's followers.

First of all, they are also connected with the divine 7th number meaning completeness, they are also - of course - identified as being angels (ἄγγελοι). We are not given much visual information about these angels, only that they are each given and equipped with one trumpet each. Furthermore, they all seem to be identified as a group of seven, but they are also split up and identified as seven distinct characters that form this group of seven. Each angel is identified with their respective sequential number, very similar to the seven angels with the vials. We will therefore start with the groups of seven angels with the trumpets and compare them with the seven angels with vials. Each of these seven angels seem to have a function within 7 specific realms in the book<sup>35</sup> of Revelation and these realms seems to be structured something like this:

---

<sup>35</sup> This is something I have noticed myself, and everything that proceeds from here is of my own deduction.

| Realms                           | Trumpets   | Vials  |
|----------------------------------|--|--|
| 7th - Heaven2, Air & Winds       | "[15] And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." - Rev 11:15 KJV  | "[17] And the seventh angel poured out his vial into <b>the air</b> ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." - Rev 16:17 KJV              |
| 6th - Spirit(s)                  | "[14] Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the <b>great river</b> Euphrates." - Rev 9:14 KJV  | "[12] And the sixth angel poured out his vial upon the <b>great river</b> Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." - Rev 16:12 KJV |
| 5th - Under the Earth            | "[1] And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the <b>bottomless pit</b> . [2] And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." - Rev 9:1-2 KJV | "[10] And the fifth angel poured out his vial upon <b>the seat of the beast</b> ; and his kingdom was full of darkness; and they gnawed their tongues for pain," - Rev 16:10 KJV                   |
| 4th - Heaven1: Sun, Moon & Stars | "[12] And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." - Rev 8:12 KJV   | "[8] And the fourth angel poured out his vial upon the <b>sun</b> ; and power was given unto him to scorch men with fire." - Rev 16:8 KJV  |



| Realms                                     | Trumpets   | Vials   |
|--|--|---|
| <b>3rd - Mountain, Fountains of Waters</b> | "[10] And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;" - Rev 8:10 KJV          | "[4] And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. [5] And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus." - Rev 16:4-5 KJV |
| <b>2nd - The Sea</b>                       | "[8] And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;" - Rev 8:8 KJV   | "[3] And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." - Rev 16:3 KJV  |
| <b>1st - The Earth</b>                     | "[7] The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." - Rev 8:7 KJV | "[2] And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." - Rev 16:2 KJV   |

We do also get a glimpse of other angels that seems to operate individually within each of these various realms, twice we are introduced to an angel that fly in the 7th realm - Air - 'midst of heaven'(8:13; 14:6). The group of four angels (7:1, 2) that stand upon the four corners of the earth holding the four winds seems also to operate in this 7th realm. In the 6th realm - spirits & euphrates & babylon - we are introduced to another group of four demonic angels / spirits (9:14-15) that loosen the three spirits that come out of euphrates and out of the *mouth* of the dragon, the beast and false prophet. We also have one angel proclaiming Babylon down fall (14:8; 18:1-2). In the 5th realm - under the earth, darkness & smoke - we encounter an angel with a proclamation to those who worship the beast (14:9-11) that those

who do will be tormented with 'fire and brimstone, and smoke'. We are also introduced to the 'fallen star' (9:1-2) who have the key to the bottomless pit, and in this pit, there is a specific 'angel of the pit' (9:11) called Abaddon or Appollyon who is the king over the army of demonic locusts<sup>36</sup>. In the 4th realm - Heaven: Sun, Moon & Stars - we have an angel that stands in the midst of the sun (19:17) and the angel that rise from the east (7:2) - like the sun does - who probably is the same angel mentioned as standing in the sun. In addition to these angels, the Woman in chapter 12 is depicted as being clothed with the sun, she has the moon under her feet, and has a crown of twelve stars over her head. The angelic figure 'the Son of Man' is also introduced sequentially as the fourth angelic figure - out of seven - coming in a cloud (14:14) with a sharp sickle in his hand. In the 3rd realm - Fountains of Waters - the 'angel of the waters' (16:5) proclaims that the judgment God brings is just and righteous<sup>37</sup>. There is also a star called Wormwood (8:11) that falls into the waters so that they become bitter. In the 2nd realm - the Sea - we have the 'Sea-beast' rising up of the sea (13:1-10). Finally, in the 1st realm - the earth - we have the 'Earth-beast' coming out of the earth (13:11-18).

We also have certain angelic beings that seems to incorporate several of these realms. In chapter 10 we are introduced to a 'mighty angel' described like this:

*"[1] And I saw another mighty angel come down from **heaven**, clothed with a **cloud**: and a rainbow was upon his head, and his face was as it were the **sun**, and his feet as pillars of fire: [2] And he had in his hand a little book open: and he set his right foot upon the **sea**, and his left foot on the **earth**, ... [5] And the angel which I saw stand upon the sea and upon the earth lifted up his **hand to heaven**," - Rev 10:1-2, 5 KJV*

He is described as having one foot on earth - 1st realm - and his other foot in the sea - 2nd realm - and he is clothed with the cloud and his face was like the sun - 4th & 7th realm? -. He is also depicted as having a book in his hand, that might be related to the 3rd realm, since waters is usually symbolic of the word of God and purification. The two times the angelic

---

<sup>36</sup> Job 26:6 and Proverbs 15:11, 27:20 cites Abaddon in parallel with sheol = realm of the dead.

<sup>37</sup> Carrell, Peter R. (1997): *Jesus and the Angels*, P. Actually connects this angel with the archangel Gabriel based on reference to Tg. Job 25:2

figure 'son of man' is mentioned, then especially in the first chapter he is also described as occupying several realms:

*"[14] His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; [15] And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. [16] And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength." - Rev 1:14-16 KJV*

This - son of man - seems to occupy both the earth and sea (with his feet) and his voice - teaching - were like many waters (3rd realm). In his hand he held seven stars and his countenance were like the sun - 4th realm-. When he further identifies him self he says that he was dead (5th realm) but is now alive and that he has the keys to 'hell & death' (1:18).

The demonic 'red great dragon' (12:3-17; 13:2-11; 16:13; 20:2) is also depicted as first being in heaven - 4th realm - (12:3-4) but he is then encountered - in heaven - by the angel Michael (12:7-9) and his angelic forces, Michael and his angels defeats him and throw the dragon down to the earth (12:9). When this dragon is thrown down to the earth, he is described as unleashing floods of water (3rd realm?) towards the woman and her offsprings. Finally in chapter 12 the dragon is once again captured by an angel with the key of the bottomless pit (probably Michael again, or the unknown 5th angel) and throws the dragon into a prison for a 1000 years.

This angel, Michael, seems to be a judgment and warrior angel, that controls a host of angels on his own. His main dominion seems to be to rule the heavens (4th realm) but he probably encompasses several other realms under his dominion, his main role is to conquer those who challenge God and Jesus Christ. If this is so, it might be that the angelic figure the 'mighty angel' (chapter 10), the angel ascending from the east (7:2) is a symbolic depiction of Michael<sup>38</sup>. Michael is the strong angel, that fight, defeats and chains the red dragon. He seems to be the mightiest of all the angels, commanding the 'birds (angels) in the midst of heaven

---

<sup>38</sup> Waddel, Robby (2006): *The Spirit of the Book of Revelation* p. 155-161 Disagree with me that this is an Angel, he believes that this angel is symbolic depiction of The Holy Spirit. Although this is a tempting suggestion, I do not believe this is so. I find the allusions to this mighty angel very similar to Michael, but this is only my suggestion.

'(19:17). Being the strongest angel in the book of Revelation, a tentative conclusion then - might be - that he is the principal angel of Jesus Christ himself (1:1; 22:6).

The main point I am trying to make is that it seems like the seven Angels with the trumpets, in revelation, is responsible for a seven different realms in Revelations narrative cosmology<sup>39</sup>. Each brings with them a certain affects and causes upon these various realms. The earth seems to be connected with matter, the material body, that is tested through judgment by the 1st Angel primarily with *fire*, blood and hail. The sea, seems to be connected with everything that lives under the earthly and material realm, a tentative suggestion would then be to connect the sea with the soul; «creatures which were in the sea, and had *life*, died» (8:9) and «and it became as the blood of a dead man: and every living *soul* died in the sea» (16:3). The third realm, the foundation of waters, seems to be linked with humanity as a whole; «The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations and tongues» (17:15) but also connected with what kind of teaching (waters) these nations drink and follow. The fourth realm, seems clearly to be linked with the visible heavens with its sun, moon and stars, the ruling lights of both night and day for everyone that live upon earth. I am not sure what this means, but a tentative suggestion might be that they are representative for what realm 1-3 aspire after collectively, where the sun, moon and stars are metaphorical of 'truth' or 'light' that people on earth worship as idols<sup>40</sup>. The fifth realm, is connected with what is under earth, where death & hades is representative for demonic and dark forces that draw people into becoming beast-like, since it draws the human spirit down towards the dark earth instead of guiding the human spirit up to a true worship of God and Jesus Christ. The sixth realm, is connected with spirits and then especially demonic spirits that are let loose to torment and kill the lot they are allowed to kill. Six is also connected with the ultimate humans can aspire to on their own, which is probably symbolized by the great city of Babylon, that depict the ultimate of human achievement, an achievement that is based upon commerce, military force, and turning human soul's into commodities to be traded like

---

<sup>39</sup> Lupieri, Edmondo F. (2006): *A Commentary on the Apocalypse of John*, p. 28-30 also depicts some aspects of these realms

<sup>40</sup> Lupieri, Edmondo F. (2006): *A Commentary on the Apocalypse of John*, p. 27 describes how the devil's power was thought to control the chronological time, since the sun and the moon determines the length of days and nights, of months and years. All the irregularities of the calendar was viewed as the devils work to confuse and decide mankind

cattle and slaves. The final 7th realm, is a divine realm that always seem to depict the final and sanctified outcome, that either results in worship or anger and blasphemy over the trials the 1-6 realms have afflicted upon the earth.

But, from a narrative viewpoint, is it natural to connect the seven angels with the trumpets to the seven Spirits (1:4; 3:1; 4:5; 5:6)? It is possible, both stand before God, and both are connected with the number seven. But if the seven angels with the trumpets are the Seven Spirits, it would be natural to think that they are the highest order of angels in Revelation, patristic scholars such as Abrose, Jerome, Gregory the Great and Dionysius the Areopagite all connected the highest orders of angels with the Serpahims<sup>41</sup>. From a narrative point of view, that is not the case in revelation, these seven Angels seems to be angels of the second lowest rank, right above the angels that are connected with the earth. There are several individual angels that seems much more powerful and more likely connected to be the seraphim than these seven angels. Furthermore, the seven angels with the trumpets, seems to be very similar to the seven angels with the vials. They might even be the same angels. If this is the case, these seven angels seems to be subordinate to the four beasts and the various mighty angels that is depicted in revelation. The four beasts are depicted as giving these seven angels their vials which probably means that they are a group of angels of a lower rank than the highest angels:

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

Another consequence of attributing the seven angels to be the seven Spirits, is the question of whether the other mentioning of spirit in Revelation is also executed by these angels, something that seems unlikely when we see the examination of the spirit underneath. Furthermore, why does Revelation use the word spirit when it could just as easily use the term angels for the seven Spirits? Whenever one description is connected with a character and then changes to another description, Revelation usually connects an explanatory phrase right after in order to help its audience to understand who's being described. Every time the seven Spirits is described visually like blazing torches, horns and eyes the next sentence comes with an explanatory gloss saying explaining that these are the seven spirits of God. (4:5; 5:6). But, this seems unlikely as well.

---

<sup>41</sup> Steven Chase: *Angelic Spirituality, Medieval Perspectives on the ways of Angels*, p. 19

## Alternative Answer 1: The Holy Spirit

### Introduction

In order to examine the narrative role of the Holy Spirit, and we are to assume that the Seven Spirits are the Holy Spirit, we first have to do a survey of how the word spirit is used in Revelation since the Holy Spirit or the Spirit of God is never mentioned explicitly in Revelation. Spirit (πνεῦμα) in the singular is used 16 times in the Book of Revelation and spirits in plural is used 6 times:

#### Spirit (singular)

- John being in the spirit (ἐν πνεύματι) x4 (1:10; 4:2; 17:3; 21:10)
- Spirit «saith to the churches» x7 (2:7, 11, 17, 29; 3:6, 13, 22)
- Spirit of Life (11:11)
- Spirits speaks x2 (14:13; 22:17)
- Unclean spirit (πνεύματος ἀκαθάρτου) (18:2)
- The Spirit of Prophecy (19:10)

#### Spirits (plural)

- The seven spirits x4 (1:4; 3:1; 4:5; 5:6)
- Demonic spirits / spirits that are demons x2
  - Three unclean spirits (πνεύματα τρία ἀκάθαρτα) (16:13)
  - For they are spirits that are demons / demonic spirits (εἰσὶν γὰρ πνεύματα δαιμόνων) (16:14)

### Evil Spirits / Demons

The spirit or spirits is used two times in connection with being unclean (ἀκαθάρτου - 16:13; 18:2). In the first occurrence (16:13) they are portrayed as being three unclean spirits that looked like frogs, where each one of these three frogs emerge out of the mouth of (1) the dragon, (2) the beast, (3) and the false prophet. The second time the word unclean is used (18:2) they are connected with their complete influence upon Babylon that results to her

downfall and final judgement. In 16:14 we get an explanation of who these spirits are, and more importantly what their mission is:

*For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. - Rev 16:14*

These devils are sent out to work miracles unto the whole world - similar to that of the two witnesses in chapter 11 and similar to that of the seven Spirits who is also sent out into all the earth (5:6). We are not explicitly told what the seven Spirits are supposed to do, but these devils have an explicit mission to do miracles and to gather all the earth - including its kings - to the final battle against God on a place called armageddon. What is interesting to note is that these three spirits seems to personify the inner essence of what the demonic trinity advocates since they emerge out of their mouths. These spirits, combined with the three beasts, seems to be unify the whole earth - that worship and follow them - into becoming the deceitful city of Babylon<sup>42</sup>. Their main mission is to go out into the «the whole world» (ὅλης συναγαγεῖν), this frase is only used four times (3:10; 12:9; 13:3; 16:14), and always connected with either (1) a testing temptation (3:10), (2) the deceit of Satan and all his Angels (12:9), (3) wonder and worship of the beasts healed resurrection (13:3-4), (4) and all of these - 1-3 - seems to be summed up in the miracles of these spirits (16:14). All of the verses talk about how the spirit(s) of satan and his angels is out to deceive the whole world. This deception seems to be an obvious deceitful parody of Jesus Christ's mission towards the world, but where Jesus Christ use sacrifice and service as his power, these use political, military, religious and economical deceit and force to establish their rule. If we are to make a tentative assumption that the role and mission of the Holy Spirit is exactly the opposite of what these evil spirit do, then we could deduct that the Holy Spirits also comes directly out of the mouth of God and Jesus Christ which is sent out to followers to Christ to be unified into the great city «New Jerusalem». The role of the Holy Spirit would then be to go out into the whole world in order to (1) test and purify the world, (2) enlighten Christ's followers, (3) inspire wonder, witnessing and worship of God instead of the demonic forces, (4) and unify followers of Christ into becoming the New Jerusalem, the complete opposite of Babylon.

---

<sup>42</sup> Russel, D. S. (1994): *Prophecy and the Apocalyptic Dream*, p.433-444

### John being «in the spirit»

Another use of the word spirit - in the singular - is the four times we are told that our narrator, John, is «in the spirit» (ἐν πνεύματι)<sup>43</sup>. This term is always used in connection with John's visionary experience, where his normal consciousness and senses are heightened<sup>44</sup> so that he is able to both hear and see (1:10; 4:2) or be transported around in his vision (17:3; 21:10). They also seem to work as structural markers as to where John is moved - in the spirit - from one visionary dimension - in time and space - to another. The first time he is in the spirit (1:10) a visual dimension where he describes that he first *heard* a great voice that sounded like a trumpet behind him - but when he turned to see - his senses is further drawn into visionary dimension where he *saw* (1:12) someone that looked *like* the Son of Man with a voice that identifies himself as Jesus Christ (1:18). He is then commissioned to write down the «...*things which thou hast seen, and the things which are, and the things which shall be hereafter*» (1:19). This probably means that the visionary rapture John is about to experience and write down is three-fold in its nature and genre<sup>45</sup>:

- I. «*Things which thou hast seen*» = it is a visionary-apocalyptic vision
- II. «*and the things which are*» = it is figurative (rendered as «what they mean»)
- III. «*and the things which shall be hereafter*» = It is eschatological (already-and-not-yet)

With other words, the things he is about to be revealed will bring him into a visionary and auditorial dimension that is outside normal conscious sensations and realities. He will both hear and see sacred and profane powers symbolized as forces that impact the whole world. What he will see and hear will be shown to him through symbols in order that humans can

<sup>43</sup> Rev 1:10; 4:2; 17:3; 21:10

<sup>44</sup> A possible description of what this entails is found in the Ascension of Isaiah 6:10-15:

*«10 And while he was speaking with the Holy Spirit in the hearing of them all, he became silent, and his mind was taken up from him, and he did not see the men who were standing before him. 11 His eyes indeed were open, but his mouth was silent, and the mind in his body was taken up from him. 12 But his breath was (still) in him, for he was seeing a vision. 13 And the angel who was sent to show him (the vision) was not of this firmament, nor was he from the angels of glory of this world, but he came from the seventh heaven. 14 And the people who were standing by, apart from the circle of prophets, did [not] think that the holy Isaiah had been taken up. 15 And the vision which he saw was not from this world, but from the world which is hidden from the flesh.»*

<sup>45</sup> G. K. Beale: The Book of Revelation, p.216



be able to comprehend and understand the hidden dimensions outside their normal perception, and what he is shown concerns the redemption, enlightenment and salvation of the whole earth. This vision is meant to reassure everyone on the earth that heaven is real, Jesus Christ has won over evil, however evil is still operating on this earth but evil is now under His control and he will soon come back.

His next visionary transition describes how the spirit ascends John's consciousness up into God's heavenly throne room (4:2), which is symbolic for the very center of all life and beyond (8th realm?), this is the a dimension of God, being in himself, the center for ultimate power and life that permeates and uphold all life upon the world a beyond time and space *«which is, and which was, and which is to come»* (1:4, 8). While John - is in this dimension - he is shown the dynamics of how the sacred and profane forces influence, tests, fights, judge and rule everyday-life upon earth (ch. 4-17:3). This visionary experience takes John through several circular journeys from heaven (8th realm), down under the earth (5th and 6th realm), and back up to heaven (8th realm). Each circular journey enhances his - and the audiences - understanding of the sacred and profane influence upon everyday reality in the world. At the very end, his visionary journey reaches its ultimate crescendo when the spirit (through an angel) shows him the two ultimate endings: (1) First he is transported - in the spirit - (17:3) into a desert to witness evils ultimate profane and deceitful dominance over the world - symbolized by the city of Babylon - with its subsequent judgment and sudden defeat (17:3-19:21). And secondly (2) he is transported yet again - in the spirit - (21:9,10) to witness how the heavenly city - symbolized by the New Jerusalem - will in the end come down from God's heaven to unite and rule the whole earth for all eternity (21:1-22:5).

John's visionary experience is with other word accredited to be in the spirit. This spirit ( $\pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ ) is therefore instrumental for John's entire narration.

### **Spirit «saith to the churches»**

The word Spirit ( $\pi\nu\epsilon\tilde{\upsilon}\mu\alpha$ ) is also found in connection with the seven concluding formulas *«He that hath an ear, let him hear what the Spirit saith»* unto each of the assemblies in Asia<sup>46</sup>. This formula is probably a spiritual exhortation to each of the assemblies to perceive what Jesus

---

<sup>46</sup> Rev 2:7, 11, 17, 29; 3:6, 13, 22

Christ has to say to each of the seven assemblies of Asia. This phrase point out how crucial crucial it is that people receive the message spiritually and whole-heartedly. To hear (ἀκούω) is used 46 times in Revelation;

- I. Johns hears x28<sup>47</sup> (7x4)
- II. The exhortations to the seven assemblies in Asia x7<sup>48</sup>
- III. Jesus Christ directly tells those in Smyrna and Laodicea to hear x2<sup>49</sup>
- IV. The two witnesses / prophets hears<sup>50</sup>
- V. Exhortation or blessing to any man that hears x4<sup>51</sup>
- VI. Those who would not hear any more x4<sup>52</sup>

What is interesting to notice, is that John is depicted to hear 28 times<sup>53</sup>, which numerically symbolize a complete and divinely authorized way of listening to what the spirit has to say (seven times seven). But, this of course could just be a coincidence. But when we also see how the symbolic number of seven is mentioned seven times to the seven assemblies it is highly unlikely that the number of occurrences of the word to hear is coincidental. Revelation also depicts those who don't hear what the spirit has to say (9:20; 18:22 (x2), 23):

*«And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk» - Rev 9:20*

---

<sup>47</sup> Rev 1:10; 4:1; 5:11, 13; 6:1, 3, 5, 6, 7; 7:4; 8:13; 9:13, 16; 10:4, 8; 12:10; 14:2 (x2), 13; 16:1, 5, 7; 18:4; 19:1, 6; 21:3; 22:8 (x2)

<sup>48</sup> Rev 2:7, 11, 17, 29; 3:6, 13, 22

<sup>49</sup> Rev 3:3, 20

<sup>50</sup> Rev 11:12

<sup>51</sup> Rev 1:3; 13:9; 22:17, 18

<sup>52</sup> Rev 9:20; 18:22 (x2), 23

<sup>53</sup> Since we are on a numerical path for the moment, it is also interesting to notice that Revelation verse 1:1 equals 28 words (7x4), and Genesis verse 1:1 equals 7 words and contains exactly 28 letters (7x4). The last verse of Revelation (22:21) also end with 11 words that is the equal amounts of words as the last verse of Genesis (50:26). But, we will not go further down this path, because this is a whole different numerical path than what this thesis is about, and I believe this path would drive any sane person down a fearfully insane path ;)

*«And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.» - Rev 18:22,23*

Those who would not hear, seems to be those that worship idols or put their faith and aspiration into earthly gain instead of spiritual truths. Their consciousness is fixed upon earthly and material matters that hinders and distracts them from aspiring true spiritual enlightenment and worship. It seems that they have become what they worship, and what they worship is human power, influence and material gains<sup>54</sup>. They put their faith into humans - themselves - rather than putting their faith into Jesus Christ.

Furthermore, there are four blessings - meaning all the earth - connected to those that receive the prophetic message in Revelation (1:3; 13:9; 22:17, 18). And verse 13:10 explains what these blessings mean:

*«He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.» - Rev 13:10*

If this is also to be interpreted figuratively and in connection with the message about those that do not hear above, then this would probably mean that those that deceive people into putting their faith into idols and material gain instead of spiritual truth, and actively use their words (sword) to strike down anyone that opposes them with prophetic and spiritual truths, these false prophets will be judged according to their own actions towards those they themselves «killed». To live spiritually true in the world - which is currently ruled by material power and commercial might - require patience, power and true spiritual faith in order to endure the power of this world.

If we are to go outside the book of revelation, to find further references of what this exhortation to hear means, a natural reference is found in Mathew 13:9-16 and Isaiah 6:9-10:

---

<sup>54</sup> Beale, Gregory K. (2008): *We Become What We Worship*, p. 242-244

*«Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear.» - Matthew 13:9-16*

*«And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.» - Isaiah 6:9-10*

Both of these verses are connected with how the people have become what they idolize, when they put their faith in material idols that do not see or hear, their spiritual faculty is dulled, and they are not able to perceive that which comes from a God, Jesus Christ and the Holy Spirit. This parody of the state of the people is further pointed out in Isaiah 6:3 where the seraphim are depicted as worshipping God saying:

*«Holy, holy, holy, is the LORD of hosts: **the whole earth is full of his glory.**» - Isaiah 6:3*

The key here is that they worship God, saying that the whole earth is full of his glory<sup>55</sup>. The whole earth seems to be radiant with God's glory - Seven Spirits are sent out to the whole earth as well - but because the people of the earth is so fixated upon other material gains, they are unable to perceive this glory. Hence, the exhortation to the seven assemblies seem to be of a two-fold nature; First, those who are spiritually aware to receive the message will be blessed. Secondly, those who are not spiritually aware and instead fixated upon material and

---

<sup>55</sup> Heschel, Abraham J. (2001): *The Prophets*, p. 112-114

commercial gain will be unaware and not able to perceive the spiritual truth Jesus Christ reveals to the seven assemblies.

### **The Spirit of Life**

The occurrence of the Spirit of Life is depicted in Chapter 11 about the two witnesses that I described in connection with the two witnesses. This Spirit of Life, comes from the breath of God himself, and resurrects the two witnesses from the dead. With other word, the Holy Spirit, might be connected with the power of God to resurrect people from death, which also alludes to Jesus Christ holding the key to both hell and death (1:18).

### **The Spirit of Prophecy**

In Revelation chapter 19:10 we read:

*"[10] And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." - Rev 19:10 KJV*

John, marveled by the appearance of this mighty angel (that might be the angel Michael) and starts to worship this angel, but is stopped by the angel, and told to direct his worship to God alone. This reminds Revelations audience to avoid angel worship, angels are humans fellow-servants and not heavenly objects meant for worship. In this passage we have what seems to be a three-step progression; (1) worship God, (2) for the testimony of Jesus, (3) is the spirit of prophecy. With other words, the spirit of prophecy is Jesus' testimony<sup>56</sup>, and the testimony of Jesus is to Worship God. With other words, the spirit of prophecy is first of all, Worship of God. Secondly, it is a testimony from Jesus Christ. The word testimony is used 9 times in revelation:

1. *Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. (Rev 1:2 KJV)*
2. *I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. (Rev 1:9 KJV)*

---

<sup>56</sup> Bruce, F.F. (1973): *The Spirit in the Apocalypse*, p. 338-339

3. *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: (Rev 6:9 KJV)*
4. *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. (Rev 11:7 KJV)*
5. *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Rev 12:11 KJV)*
6. *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. (Rev 12:17 KJV)*
7. *And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (Rev 19:10 KJV (x2))*
9. *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." - (Rev 20:4 KJV)*

Almost all these verses have a two, three or four-step progressions:

- Two-step progressions:
  - i. Word of God (is) = the Testimony of Jesus Christ / they held (1:2, 9; 6:9)
  - ii. Commandments of God (is) = the testimony of Jesus Christ (12:17)
- Three / four-step progressions:
  - i. They overcame him (because) = (of) the blood of the Lamb = (that also is) the word of their testimony (12:11)
  - ii. Dragon make war with the remnant (because) = (they) keep the commandments of God = (that is) the testimony of Jesus Christ (12:17)
  - iii. Worship God (because) = the testimony of Jesus Christ = the Spirit of Prophecy
  - iv. them that were beheaded (because) = the witness of Jesus = the word of God = not worshipped the beast... (20:4)

All of these verses are all expansions of what the Word of God means. The word of God is the testimony of Jesus Christ. The commandments of God is also the testimony of Jesus Christ.

Jesus Christ followers will be able to overcome the beast, because of the the blood of the Lamb which is their testimony, and because of his testimony they are willing to sacrifice their own life and become martyrs, which is a central theme in Christ redemptive plan for the earth<sup>57</sup>. The dragon's war, is against Jesus Christ's followers, because they keep the commandments of God which is the testimony of Jesus etc. The Spirit of Prophecy is therefore, at its core, the worship of God through the testimony of Jesus Christ.

## Summary

If we are to sum up our finding concerning the spirit, or the Holy Spirit, in the book of Revelation it would be something like this. (1) the Holy Spirit of God permeates everything that is living in this world. (2) The Holy Spirit leads to Worship of God through the Testimony of Jesus Christ (3) The Holy Spirit empowers Jesus Christ's followers (4) The Holy Spirit is Jesus Christ and God's presence sent out to the whole earth (5) The Holy Spirit is linked with the ability to hear and receive Jesus Christ testimony (6) The Holy Spirit is used by God to resurrect his followers from death (7) The Holy Spirit mission is to gather God and Jesus Christ followers together so that they will form the New Jerusalem.

With other words, the worship of God is found in the testimony of Jesus Christ, and the Holy Spirit is sent out to the whole earth in order to empower Worship of God through the testimony of Jesus Christ.

---

<sup>57</sup> See Segal, Alan F. (2004): *Life After Death*, p. 483-486

## Conclusion: Seven Angels vs the Holy Spirit

My conclusion will be fairly short, because the argument that the seven angels are the seven Spirits seems highly unlikely from a narrative point of view. First of all, angels and spirits seems to have different functions throughout Revelation. Angels have the narrative function to guide, instruct, interpret and execute specific tasks, and they seem always to be identified as an entity. The Spirit(s) have a more enigmatic function, and is never identified as an entity, we may say that the seven Spirits are identified, but in contrast to the seven angels, the seven spirits are never broken up and identified sequentially from 1-7 like all the other groups of seven and four angels are. The seven Spirits are placed between God and Jesus Christ in the epistolary greeting, that implies that they have a very high status, this does not exclude the possibility that they are the seven Angels depicted in Rev 1:8, but when we compare these seven angels with all the other angels, they don't seem to be of the highest ranks among the angels when we compare them with some of the mighty angels in Revelation. The seven Angels with the trumpets seems to be responsible for seven specific realms, while the mighty angels that appear occupies several or all the realms, meaning that these mighty angels most likely are of a higher authority and rank than the seven angels.

The Holy Spirit, on the other hand seems to be the most likely answer to who the seven Spirits actually are. When we compare the work and function the spirit have throughout Revelation, we see that they are connected with being a blazing fire, they are a force that encourages followers of Christ to open their ears so that they can receive the testimony of Jesus Christ. The Spirit is issued out of God to resurrect his two witnesses. And (1) the spirit of prophecy (Holy Spirit) is intimately linked with (2) the testimony of Jesus Christ that is (3) the Worship of God. This seems to create a threefold trinitarian nature that explains the threefold epistolary greeting in Revelation 1:4.



## Bibliography

### Books:

- Aune, David E. (1997): *Word Biblical Commentary, Volume 52, Revelation 1-5*, Dallas, Texas: Word Book Publisher
- Bauckham, Richard (1993): *The Climax of Prophecy*, Edinburgh: T&T Clark Ltd
- Beale, Gregory K. (1998): *The Book of Revelation, A Commentary on the Greek Text*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company
- Beale, Gregory K. (2004): *The Temple and the Church's Mission*, Dowers Grove: InterVarsity Press
- Beale, Gregory K. (2008): *We Become What We Worship, a biblical theology of idolatry*, Dower Grove: InterVarsity Press
- Bruce, F.F. (1973): *The Spirit in the Apocalypse*, i Barnabas Lindars og Stephen S. Smalley, (red.), *Christ and Spirit in the New Testament*, London: Cambridge University Press
- Bucur, Bogdan Gabriel (2009): *Angelomorphic Pneumatology: Clement of Alexandria and other Early Christian Witnesses*, Leiden: IDC Publishers
- Bullinger, E. W (1921): *Number in Scripture: Its Supernatural Design and Spiritual Significance 4th Ed.* London: Bible Warehouse
- Carrell, Peter R. (1997): *Jesus and the Angels, angelology and the christology of the Apocalypse of John*, Cambridge: Cambridge University Press
- Chase, Steven (2002): *Angelic Spirituality, Medieval Perspectives on the Ways of Angels*, New York: Paulist Press
- Collins, Adela Yarbro (1996): *Cosmology and Eschatology in Jewish and Christian Apocalypticism*, New York: E.J. Brill
- Halperin, David J. (1988): *The Faces of the Chariot, Early Jewish Responses to Ezikiel's Vision*, Tubingen: J. C. B. Mohr (Paul Siebeck)
- Heschel, Abraham J. (2001): *The Prophets*, Perennial Classics edition, New York: Harper-Collins Publishers
- Krey, Philip D. W (1997): *Nicholas of Lyra's Apocalypse Commentary*, Michigan: Medieval Institue Publication

- Lupieri, Edmondo F. (2006): *A Commentary on the Apocalypse of John*, Michigan: William B. Eerdmans Publishing Company
- Pagels, Elaine (2012): *Revelations: visions, prophecy, and politics in the Book of Revelation*, New York: Viking
- Resseguie, James L. (2009): *The Revelation of John: a narrative commentary*, Grand Rapids: Baker Academic
- Rowland, Christopher (1982): *The Open Heaven*, London: SPCK
- Russel, D. S. (1994): *Prophecy and the Apocalyptic Dream, protest and promise*, Massachusetts: Hendrickson Publishers, Inc
- Schussler, Fiorenza (1989): *The Book of Revelation, Justice and Judgement*, Philadelphia: Fortress Press
- Segal, Alan F. (2004): *Life After Death, a history of the afterlife in western religion*, New York: Doubleday
- Smalley, Stephen S. (2005): *The Revelation to John*, Dowers Grove: InterVarsity Press
- Waddel, Robby (2006): *The Spirit of the Book of Revelation*, Dorset: Deo Publishing

## Appendix 1 - Occurrences of Numbers in Revelation

- One<sup>58</sup> x25 and First<sup>59</sup> x19 = 44 times
- Two<sup>60</sup> x9 and Second<sup>61</sup> x12 = 21 times
- Three<sup>62</sup> x11 and Third<sup>63</sup> x22 = 33 times (twice as «three days and a half»)
- Four<sup>64</sup> x19 and Fourth<sup>65</sup> x7 = 26 times
- Five<sup>66</sup> x3 and Fifth<sup>67</sup> x4 = 7 times
- Six<sup>68</sup> x1 and Sixth<sup>69</sup> x5 = 6 times
- Seven<sup>70</sup> x53 and Seventh<sup>71</sup> x5 = 58 times
- Eight x0 and Eighth<sup>72</sup> x2 = 2 times
- Nine x0 and Ninth<sup>73</sup> x1 = 1 time
- Ten<sup>74</sup> x9 and Tenth<sup>75</sup> x2 = 11 times

---

<sup>58</sup> «One» 1:13; 2:23; 4:2; 5:5, 8; 6:1 (x2), 4, 11; 7:13; 9:12; 11:10; 13:3; 14:14; 15:7; 17:1, 10, 12, 13; 18:8, 10, 17, 19; 21:9, 21

<sup>59</sup> πρῶτος (G4413): 1:11, 17; 2:4, 5, 8, 19; 4:1, 7; 8:7; 13:12; 16:2; 20:5, 6; 21:1, 4, 19; 22:13

<sup>60</sup> «Two» 2:12; 9:12; 11:3, 4 (x2), 10; 12:14; 13:5, 11

<sup>61</sup> δεύτερος (G1208): 2:11; 4:7; 6:3 (x2); 8:8; 11:14; 16:3; 19:3; 20:6, 14; 21:8, 19

<sup>62</sup> «Three» 6:6; 8:13; 9:18; 11:9, 11; 16:13, 19; 21:13 (x4)

<sup>63</sup> τρίτος (G5154): 4:7; 6:5; 8:7, 8, 8, 10, 11, 12; 9:15, 18; 11:14; 12:4; 14:9; 16:4; 21:19

<sup>64</sup> «Four» 4:6, 8; 5:6, 8, 14; 6:1, 6; 7:1 (x3), 2, 11; 9:13, 14, 15; 14:3; 15:7; 19:4; 20:8

<sup>65</sup> τέταρτος (G5067): 4:7; 6:7 (x2), 8; 8:12; 16:8; 21:19

<sup>66</sup> «Five» 9:5, 10; 17:10

<sup>67</sup> πέμπτος (G3991): 6:9; 9:1; 16:10; 21:20

<sup>68</sup> «Six»: 4:8

<sup>69</sup> ἕκτος (G1623): 6:12; 9:13, 14; 16:12; 21:20

<sup>70</sup> «Seven»: 1:4 (x2), 11, 12, 13, 16, 20 (x6); 2:1 (x2); 3:1 (x2); 4:5 (x2); 5:1, 5, 6 (x3); 8:2 (x2), 6 (x2); 10:3, 4 (x2); 12:3 (x2); 13:1; 15:1 (x2), 6 (x2), 7 (x2), 8 (x2); 16:1; 17:1 (x2), 3, 7, 9 (x2), 10, 11; 21:9 (x3)

<sup>71</sup> ἕβδομος (G1442): 8:1; 10:7; 11:15; 16:7; 21:20

<sup>72</sup> ὄγδοος (G3590): 17:11; 21:20

<sup>73</sup> ἕνατος (G1766): 21:20

<sup>74</sup> «Ten»: 2:10; 12:3; 13:1 (x2); 17:2, 7, 12 (x2), 16

<sup>75</sup> δέκατος (G1182): 11:13; 21:20

- Eleven x0 and Eleventh<sup>76</sup> x1 = 1 time
- Twelve<sup>77</sup> x9 and Twelfth<sup>78</sup> x1 = 10 times
  
- Twenty-four<sup>79</sup> = 6 times (6x24 = 144)
- Six-hundred-sixty-six = 1 time (666)
- One-thousand<sup>80</sup> (years) = 6 times
- One-thousand-two-hundred-thirty/threescore<sup>81</sup> = 2 times
- Thousand-six-hundred (furlong)<sup>82</sup> = 1 time
- Seven-thousand<sup>83</sup> = 1 time
- Ten-thousand and Ten-thousand ++<sup>84</sup> = 1 time
- Twelve-thousand<sup>85</sup> x12 (+ Twelve thousand furlongs x1) = 12 times (= 144 000)
- One-hundred-forty-four-thousand<sup>86</sup> = 4 times
- Two-hundred-thousand-thousand<sup>87</sup> = 1 time

---

<sup>76</sup> ἐνδέκατος (G1734): 21:20

<sup>77</sup> «Twelve»: 12:1, 12 (x3), 14 (x2), 16, 21 (x2); 22:2

<sup>78</sup> δωδέκατος (G1428): 21:20

<sup>79</sup> «Twenty-four»: 4:4 (x2), 10; 5:8, 14; 11:16; 19:4

<sup>80</sup> «One-thousand years»: 20:2, 3, 4, 5, 6, 7

<sup>81</sup> «One-thousand-two-hundred-and-threescore»: 11:3; 12:6

<sup>82</sup> «Thousand-six-hundred» 14:20

<sup>83</sup> «Seven-thousand»: 11:13

<sup>84</sup> «Ten thousand times ten thousand, and thousands of thousands» 5:11

<sup>85</sup> «Twelve-thousand»: 7:5 (x3), 6 (x3), 7 (x3), 8 (x3)

<sup>86</sup> «One-hundred-forty-four-thousand»: 7:4; 14:1, 3; 21:17

<sup>87</sup> «Two-hundred-thousand-thousand»: 9:16

## Appendix 2 - Word Frequency Revelation Greek (909 Words)

|                        |                        |                        |                       |
|------------------------|------------------------|------------------------|-----------------------|
| ὁ @* 1889              | πόλις @* 27            | λευκός @* 16           | πυλών @* 11           |
| καί @* 1123            | αἰών @* 26             | ναός @* 16             | τηρέω @* 11           |
| αὐτός @* 441           | θάλασσα @* 26          | πληγή @* 16            | τρεις @* 11           |
| ἐν @* 158              | ἰδοῦ @* 26             | χεῖρ @* 16             | <b>ἀληθινός @* 10</b> |
| <b>λέγω @* 144</b>     | πῦρ @* 26              | ἀποκτείνω @* 15        | (x13)                 |
| ἐκ @* 135              | ἅγιος @* 25            | οὔτε @* 15             | ἀριθμός @* 10         |
| εἰμί @* 110            | ἄνθρωπος @* 25         | πολύς @* 15            | βροντή @* 10          |
| λέγω @* 105            | εἶς @* 25              | τίς @* 15              | δύναμαι @* 10         |
| ἔχω @* 100             | <b>πνεῦμα @* 24 x2</b> | χρυσοῦς @* 15          | δύο @* 10             |
| ἐγώ @* 97              | προσκυνέω @* 24        | 14 *@ spirit           | εἰκόν @* 10           |
| θεός @* 96             | βιβλίον @* 23          | <b>δοῦλος @* 14 x4</b> | θυμός @* 10           |
| γῆ @* 82               | δώδεκα @* 23           | δοῦλος @* 14           | καταβαίνω @* 10       |
| εἰς @* 80              | ἔθνος @* 23            | ἰησοῦς @* 14           | κέρας @* 10           |
| μέγας @* 80            | κύριος @* 23           | οὐαί @* 14             | ὀφθαλμός @* 10        |
| σύ @* 80               | λαμβάνω @* 23          | <b>ἀλλά @* 13 x13</b>  | πρόσωπον @* 10        |
| ὅς @* 71               | πίπτω @* 23            | ἀναβαίνω @* 13         | σαλπίζω @* 10         |
| ὡς @* 71               | τρίτος @* 23           | βλέπω @* 13            | ώρα @* 10             |
| ἄγγελος @* 67          | ἔτι @* 22              | δεύτερος @* 13         | βασιλεία @* 9         |
| οὐ @* 67               | στόμα @* 22            | δράκων @* 13           | δέκα @* 9             |
| ὅτι @* 64              | βασιλεύς @* 21         | εὕρισκω @* 13          | δεξιός @* 9           |
| ὄραω @* 63             | ἐξουσία @* 21          | ζάω @* 13              | ἐάν @* 9              |
| πάς @* 59              | ἡμέρα @* 21            | ἥλιος @* 13            | ἐκχέω @* 9            |
| δίδωμι @* 58           | ἴστημι @* 21           | κατοικέω @* 13         | ἰσχυρός @* 9          |
| ἐπτά @* 55             | ὅμοιος @* 21           | μέλλω @* 13            | καινός @* 9           |
| φωνή @* 55             | φυλή @* 21             | νεκρός @* 13           | κατά @* 9             |
| οὐρανός @* 52          | ἐκκλησία @* 20         | ὅτε @* 13              | κρίνω @* 9            |
| μετά @* 51             | ἔργον @* 20            | σφραγίς @* 13          | λαός @* 9             |
| μή @* 50               | ζῶον @* 20             | δύναμις @* 12          | μαρτυρία @* 9         |
| οὐτός @* 49            | αἶμα @* 19             | καπνός @* 12           | ὅστις @* 9            |
| θρόνος @* 47           | γυνή @* 19             | λαλέω @* 12            | ὅταν @* 9             |
| ἀκούω @* 46            | θάνατος @* 19          | μετανοέω @* 12         | παντοκράτωρ @* 9      |
| ἵνα @* 42              | κεφαλή @* 19           | οἶδα @* 12             | πόλεμος @* 9          |
| θηρίον @* 39           | χιλιάς @* 19           | οὐδεῖς @* 12           | χίλιοι @* 9           |
| γίνομαι @* 38          | ἄλλος @* 18            | περιβάλλω @* 12        | ἀμήν @* 8             |
| ὄνομα @* 38            | διά @* 18              | πρεσβύτερος @* 12      | ἀπέρχομαι @* 8        |
| ἀπό @* 36              | λόγος @* 18            | τίς @* 12              | γλώσσα @* 8           |
| ἔρχομαι @* 36          | πρώτος @* 18           | φιάλη @* 12            | δείκνυμι @* 8         |
| ἐνώπιον @* 35          | ὔδωρ @* 18             | ἀδικέω @* 11           | ἐαυτοῦ @* 8           |
| κάθημαι @* 33          | δόξα @* 17             | ἄχρι @* 11             | ἐκπορεύομαι @* 8      |
| ποιέω @* 30            | ζωή @* 17              | κράζω @* 11            | θυσιαστήριον @* 8     |
| ἀρνίον @* 29           | νικάω @* 17            | οὐδέ @* 11             | κρατέω @* 8           |
| γράφω @* 29            | γάρ @* 16              | πούς @* 11             |                       |
| τέσσαρες @* 29         | εἰ @* 16               |                        |                       |
| <b>βάλλω @* 28 =x1</b> | ἵππος @* 16            |                        |                       |
| ἀνοίγω @* 27           |                        |                        |                       |

|                     |                   |                 |                |
|---------------------|-------------------|-----------------|----------------|
| λίθος @* 8          | ὑπομονή @* 7      | εἰσέρχομαι @* 5 | κλείς @* 4     |
| λοιπός @* 8         | χάραγμα @* 7      | ἐκεῖ @* 5       | κόκκινος @* 4  |
| μέσος @* 8          | χριστός @* 7      | ἔκτος @* 5      | κρίσις @* 4    |
| μέτωπον @* 8        | ψυχή @* 7         | ἦ @* 5          | ληνός @* 4     |
| μικρός @* 8         | ἀγοράζω @* 6      | θέλω @* 5       | μαρτυρέω @* 4  |
| νύξ @* 8            | ἀκολουθέω @* 6    | θλίψις @* 5     | μάχαιρα @* 4   |
| οἶνος @* 8          | ἀποθνήσκω @* 6    | καε̅+ίγώ @* 5   | μέρος @* 4     |
| ὄπου @* 8           | βαβυλών @* 6      | καίω @* 5       | μήτε @* 4      |
| ὄρος @* 8           | βασανισμός @* 6   | κατακαίω @* 5   | μισέω @* 4     |
| οὐς @* 8            | εἴκοσι @* 6       | κατεσθίω @* 5   | μυστήριον @* 4 |
| πιστός @* 8         | ἐσθίω @* 6        | λαμπρός @* 5    | ναί @* 4       |
| πλανάω @* 8         | ἔσχατος @* 6      | μαργαρίτης @* 5 | νύμφη @* 4     |
| ποταμός @* 8        | ἔτος @* 6         | μάρτυς @* 5     | ὀλίγος @* 4    |
| πρός @* 8           | ἦκω @* 6          | μετρέω @* 5     | ὄχλος @* 4     |
| προφήτης @* 8       | θεῖον @* 6        | ὄλος @* 5       | πέμπτος @* 4   |
| σατανᾶς @* 8        | καθαρός @* 6      | οὐρά @* 5       | πένθος @* 4    |
| στέφανος @* 8       | κλαίω @* 6        | ὄφις @* 5       | πίστις @* 4    |
| σφάζω @* 8          | κλείω @* 6        | πατήρ @* 5      | πλούσιος @* 4  |
| σφραγίζω @* 8       | λέων @* 6         | πέμπω @* 5      | ποιμαίνω @* 4  |
| τελέω @* 8          | λίμνη @* 6        | περιπατέω @* 5  | ποτήριον @* 4  |
| τόπος @* 8          | λύω @* 6          | πέτομαι @* 5    | ράβδος @* 4    |
| υἱός @* 8           | μῆν @* 6          | πηγή @* 5       | σελήνη @* 4    |
| <b>ἄβυσσος @* 7</b> | ὀργή @* 6         | πλουτέω @* 5    | σιδηρούς @* 4  |
| <b>x30</b>          | οὖν @* 6          | πορνεύω @* 5    | σκηνώω @* 4    |
| ἄξιος @* 7          | πολεμέω @* 6      | πόρνη @* 5      | σοφία @* 4     |
| βασιλεύω @* 7       | ρόμφαία @* 6      | στολή @* 5      | στράτευμα @* 4 |
| γέμω @* 7           | σάλπιγξ @* 6      | συνάγω @* 5     | ὑποκάτω @* 4   |
| δέ @* 7             | ταχύς @* 6        | τίκτω @* 5      | φαίνω @* 4     |
| δεῖ @* 7            | τειχος @* 6       | φυλακή @* 5     | φεύγω @* 4     |
| δρέπανον @* 7       | τεσσεράκοντα @* 6 | χρυσίον @* 5    | φρέαρ @* 4     |
| ἕκαστος @* 7        | τιμή @* 6         | ῥῶδη @* 5       | φῶς @* 4       |
| ἐτοιμάζω @* 7       | τίμιος @* 6       | ἀγαπάω @* 4     | χάλαζα @* 4    |
| ἱμάτιον @* 7        | ὑπάγω @* 6        | ἄδης @* 4       | χρόνος @* 4    |
| καιρός @* 7         | φοβέω @* 6        | ἀλληλουϊά @* 4  | ἄδω @* 3       |
| καλέω @* 7          | ῶδε @* 6          | ἀποδίδωμι @* 4  | ἀετός @* 3     |
| λυχνία @* 7         | ἀδελφός @* 5      | ἀστραπή @* 4    | ἄλφα @* 3      |
| μακάριος @* 7       | ἀκάθαρτος @* 5    | βλασφημέω @* 4  | ἀμαρτία @* 3   |
| νεφέλη @* 7         | βασανίζω @* 5     | γινώσκω @* 4    | ἀνά @* 3       |
| ξύλον @* 7          | βλασφημία @* 5    | δένδρον @* 4    | ἀνατολή @* 3   |
| ὄδε @* 7            | βύσσινος @* 5     | ἐκατόν @* 4     | ἄνεμος @* 3    |
| ὀξύς @* 7           | διάβολος @* 5     | ἔμπορος @* 4    | ἀποστέλλω @* 3 |
| ὄσος @* 7           | δίκαιος @* 5      | θαυμάζω @* 4    | ἀπόστολος @* 3 |
| οὕτω @* 7           | ἔβδομος @* 5      | θυμίαμα @* 4    | ἀρχή @* 3      |
| πορνεία @* 7        |                   | θύρα @* 4       | ἀφήμι @* 3     |
| προφητεία @* 7      |                   | ἴασπις @* 4     | βαστάζω @* 3   |
| σάρξ @* 7           |                   | ἰωάννης @* 4    | βδέλυγμα @* 3  |
| σεισμός @* 7        |                   |                 |                |
| σημεῖον @* 7        |                   |                 |                |
| τέταρτος @* 7       |                   |                 |                |

|                     |                        |                      |                    |
|---------------------|------------------------|----------------------|--------------------|
| βιβλαρίδιον @*<br>3 | μνημονεύω @*<br>3      | ἀλλήλων @* 2         | ἑξακόσιοι @* 2     |
| γνώμη @* 3          | μυριάς @* 3            | ἄμμος @* 2           | ἕξω @* 2           |
| γρηγορέω @* 3       | νήσος @* 3             | ἄμπελος @* 2         | ἐπάνω @* 2         |
| γυμνός @* 3         | οἰκουμένη @* 3         | ἄν @* 2              | ἐπιστρέφω @* 2     |
| δαιμόνιον @* 3      | ὀπίσω @* 3             | ἀνάπαυσις @* 2       | ἐπιτίθημι @* 2     |
| δαυίδ @* 3          | ὄρασις @* 3            | ἀναπαύω @* 2         | ἔσωθεν @* 2        |
| διάδημα @* 3        | ὄρνεον @* 3            | ἀνάστασις @* 2       | εὐαγγελίζω @*<br>2 |
| διαφθείρω @* 3      | οὐκέτι @* 3            | ἀποφέρω @* 2         | εὐφράτης @* 2      |
| διδαχή @* 3         | παρά @* 3              | ἀπώλεια @* 2         | εὐχαριστία @*<br>2 |
| διψάω @* 3          | πατέω @* 3             | ἀρνέομαι @* 2        | ἔφεσος @* 2        |
| ἐλεύθερος @*<br>3   | πειράζω @* 3           | ἄρσην @* 2           | ἐχθρός @* 2        |
| ἔμπροσθεν @*<br>3   | πενθέω @* 3            | ἄρτι @* 2            | ἕως @* 2           |
| ἐνδύω @* 3          | πέντε @* 3             | ἀρχαῖος @* 2         | ζώνη @* 2          |
| ἐξαλείφω @* 3       | πικραίνω @* 3          | ἀφαιρέω @* 2         | θαυμαστός @*<br>2  |
| ἐξήκοντα @* 3       | πίνω @* 3              | ἄψινθος @* 2         | θεραπεύω @* 2      |
| ἕξωθεν @* 3         | πλάτος @* 3            | βίβλος @* 2          | θεωρέω @* 2        |
| ἔρημος @* 3         | πλατύς @* 3            | γάμος @* 2           | ἰουδαῖος @* 2      |
| ἐρημόω @* 3         | πόνος @* 3             | γεμίζω @* 2          | ἰούδας @* 2        |
| εὐλογία @* 3        | προσευχή @* 3          | γλυκύς @* 2          | ἶρις @* 2          |
| εὐφραίνω @* 3       | πρόσευξ @* 3           | γόμενος @* 2         | ἰσχύς @* 2         |
| ζεστός @* 3         | πτώμα @* 3             | γωνία @* 2           | κακός @* 2         |
| ἥμισυς @* 3         | σάρδεις @* 3           | δάκρυον @* 2         | κάμιος @* 2        |
| θεμέλιος @* 3       | σκεῦος @* 3            | δεῖπνον @* 2         | καρπός @* 2        |
| θερίζω @* 3         | σκηνή @* 3             | δέκατος @* 2         | καταβολή @* 2      |
| θρίξ @* 3           | σκορπίος @* 3          | δεῦρο @* 2           | καῦμα @* 2         |
| θυάτειρα @* 3       | σύνδουλος @*<br>3      | δέω @* 2             | καυματίζω @* 2     |
| θώραξ @* 3          | σωτηρία @* 3           | δηνάριον @* 2        | κείμαι @* 2        |
| ἱερεύς @* 3         | τέκνον @* 3            | διακόσιοι @* 2       | κιθαρωδός @*<br>2  |
| ἱερουσαλήμ @*<br>3  | τέλος @* 3             | διδάσκω @* 2         | κινέω @* 2         |
| ἰσραήλ @* 3         | τίθημι @* 3            | δικαιοσύνη @*<br>2   | κλέπτης @* 2       |
| καθίζω @* 3         | ὕαλινος @* 3           | δικαίωμα @* 2        | κοιλία @* 2        |
| κάλαμος @* 3        | φλόξ @* 3              | διπλοῦς @* 2         | κόπος @* 2         |
| καρδία @* 3         | φόβος @* 3             | δίστομος @* 2        | κόπω @* 2          |
| κεράννυμι @* 3      | φωτίζω @* 3            | δοξάζω @* 2          | κοσμέω @* 2        |
| κιθάρα @* 3         | φωτός @* 3             | δωρεάν @* 2          | κράτος @* 2        |
| κόσμος @* 3         | χλωρός @* 3            | ἐβραϊστί @* 2        | κρύσταλλος @*<br>2 |
| κρίμα @* 3          | χρεία @* 3             | ἐγγύς @* 2           | κτίσμα @* 2        |
| κρύπτω @* 3         | ψευδοπροφήτ<br>ης @* 3 | εἰδωλόθυτος<br>@* 2  | λαμπάς @* 2        |
| κτίζω @* 3          | ψευδός @* 3            | εἰδωλολάτρης<br>@* 2 | λαοδίκεια @* 2     |
| κυκλόθεν @* 3       | ψυχρός @* 3            | εἰρήνη @* 2          | λατρεύω @* 2       |
| κύκλος @* 3         | ῶ @* 3                 | ἐκδικέω @* 2         | λιβανωτός @* 2     |
| λύχνος @* 3         | ἀγάπη @* 2             | ἐκείνος @* 2         | λιμός @* 2         |
| μακρόθεν @* 3       | ἀήρ @* 2               | ἔλαιον @* 2          | μεγιστάν @* 2      |
| μεσουράνημα<br>@* 3 | αἶρω @* 2              | ἔλκος @* 2           | μέλας @* 2         |
|                     | αἰχμαλωσία @*<br>2     | ἐντολή @* 2          | μέλι @* 2          |
|                     | ἀκρίς @* 2             | ἕξ @* 2              |                    |

|                  |                   |                 |                  |
|------------------|-------------------|-----------------|------------------|
| μέτρον @* 2      | τρέφω @* 2        | ἀποχωρίζω @* 1  | δῶρον @* 1       |
| μηδεῖς @* 2      | τρυγάω @* 2       | ἄργυρος @* 1    | ἐγείρω @* 1      |
| μῆκος @* 2       | ὑαλος @* 2        | ἀργυρούς @* 1   | ἐγχρίω @* 1      |
| μίγνυμι @* 2     | ὑπό @* 2          | ἀριθμέω @* 1    | εἶδωλον @* 1     |
| μισθός @* 2      | ὑψηλός @* 2       | ἄρκος @* 1      | ἐκβάλλω @* 1     |
| μολύνω @* 2      | φανερῶ @* 2       | ἄρμα @* 1       | ἐκεῖθεν @* 1     |
| νικολαίτης @* 2  | φάρμακος @* 2     | ἀρμαγεδών @* 1  | ἐκκεντέω @* 1    |
| νοῦς @* 2        | φέρω @* 2         | ἄρπάζω @* 1     | ἐκλεκτός @* 1    |
| ξηραίνω @* 2     | φιλαδέλφεια @* 2  | ἄρχων @* 1      | ἐλαία @* 1       |
| ὄγδοος @* 2      | φιλέω @* 2        | ἀσῆρ @* 1       | ἐλέγχω @* 1      |
| ὀδός @* 2        | φονεύς @* 2       | ἀσία @* 1       | ἐλεεινός @* 1    |
| ὀμοίως @* 2      | χαίρω @* 2        | ἀσχημοσύνη @* 1 | ἐλεφάντινος @* 1 |
| ὄπισθεν @* 2     | χαλκολίβανον @* 2 | αὐλή @* 1       | ἐλίσσω @* 1      |
| ὀργίζω @* 2      | χάρις @* 2        | αὐλητής @* 1    | ἐλληνικός @* 1   |
| ὄσιος @* 2       | χιλίάρχος @* 2    | βαθύς @* 1      | ἐμέω @* 1        |
| οὔπω @* 2        | χοῖνιξ @* 2       | βαλαάμ @* 1     | ἐμός @* 1        |
| πάλιν @* 2       | χόρτος @* 2       | βαλάκ @* 1      | ἔμφοβος @* 1     |
| πατάσσω @* 2     | χρυσός @* 2       | βάπτω @* 1      | ἔνατος @* 1      |
| πέργαμος @* 2    | χρυσόω @* 2       | βάρος @* 1      | ἐνδέκατος @* 1   |
| περιζώννυμι @* 2 | ψευδής @* 2       | βασίλισσα @* 1  | ἐνδῶμησις @* 1   |
| πέτρα @* 2       | ψῆφος @* 2        | βάτραχος @* 1   | ἐνιαυτός @* 1    |
| πληρόω @* 2      | ἀβαδδών @* 1      | βδελύσσω @* 1   | ἐντεῦθεν @* 1    |
| πλοῖον @* 2      | ἀγαλλιάω @* 1     | βενιαμίν @* 1   | ἐπιγράφω @* 1    |
| πλοῦτος @* 2     | ἀγιάζω @* 1       | βήρυλλος @* 1   | ἐπιθυμέω @* 1    |
| πλύνω @* 2       | ἀδίκημα @* 1      | βοηθέω @* 1     | ἐπιθυμία @* 1    |
| πόθεν @* 2       | αἴγυπτος @* 1     | βορέας @* 1     | ἐπιπίπτω @* 1    |
| πόρνος @* 2      | αἰνέω @* 1        | βότρυς @* 1     | ἐραυνάω @* 1     |
| πορφυρούς @* 2   | αἰσχύνη @* 1      | βρέχω @* 1      | ἐργάζομαι @* 1   |
| προφητεύω @* 2   | αἰώνιος @* 1      | γάδ @* 1        | ἔριον @* 1       |
| πρωῖνός @* 2     | ἀκμάζω @* 1       | γαστήρ @* 1     | εὐαγγέλιον @* 1  |
| πτωχός @* 2      | ἄκρατος @* 1      | γένος @* 1      | εὐθέως @* 1      |
| πυρόω @* 2       | ἄλυσις @* 1       | γυμνότης @* 1   | εὐχαριστέω @* 1  |
| πυρρός @* 2      | ἀμέθυστος @* 1    | γῶγ @* 1        | εὐώνυμος @* 1    |
| πύρωσις @* 2     | ἄμωμον @* 1       | δειλός @* 1     | ζαβουλών @* 1    |
| ρίζα @* 2        | ἄμωμος @* 1       | δειπνέω @* 1    | ζηλεύω @* 1      |
| σάκκος @* 2      | ἀναγινώσκω @* 1   | δεσπότης @* 1   | ζητέω @* 1       |
| σάρδιον @* 2     | ἀνήρ @* 1         | δεῦτε @* 1      | ζυγός @* 1       |
| σίτος @* 2       | ἀντιπᾶς @* 1      | διαθήκη @* 1    | ἡμιώριον @* 1    |
| σκοτόω @* 2      | ἀπαρχή @* 1       | διακονία @* 1   | θαῦμα @* 1       |
| σμύρνα @* 2      | ἄπιστος @* 1      | διαυγής @* 1    | θειώδης @* 1     |
| στάδιος @* 2     | ἀποκάλυψις @* 1   | διπλόω @* 1     | θέλημα @* 1      |
| στρηνιάω @* 2    | ἀποκρίνομαι @* 1  | δισμυρίας @* 1  | θεραπεία @* 1    |
| στῦλος @* 2      | ἀπόλλυμι @* 1     | διώκω @* 1      | θερισμός @* 1    |
| συναγωγή @* 2    | ἀπόλλυων @* 1     | δυσμή @* 1      | θύϊνος @* 1      |
| τάχος @* 2       |                   | δωδέκατος @* 1  | ἰεζάβελ @* 1     |
| τοσοῦτος @* 2    |                   |                 | ἰππικός @* 1     |



|                    |                  |                    |                  |
|--------------------|------------------|--------------------|------------------|
| ἴσος @* 1          | μανθάνω @* 1     | παρεμβολή @* 1     | σκάνδαλον @* 1   |
| ἴσσαχάρ @* 1       | μάννα @* 1       | παρθένος @* 1      | σκοτιζώ @* 1     |
| ἰσχύω @* 1         | μάρμαρος @* 1    | πάσχω @* 1         | σμαράγδινος @* 1 |
| ἰωσήφ @* 1         | μαρτύριον @* 1   | πάτμος @* 1        | σμάραγδος @* 1   |
| κατάθεμα @* 1      | μασάομαι @* 1    | πεινάω @* 1        | σόδομα @* 1      |
| καταπίνω @* 1      | μαστός @* 1      | πειρασμός @* 1     | σπέρμα @* 1      |
| κατασφραγίζω @* 1  | μεθύσκω @* 1     | πελεκίζω @* 1      | σπήλαιον @* 1    |
| κατηγορέω @* 1     | μεθύω @* 1       | περί @* 1          | σταυρόω @* 1     |
| κατήγωρ @* 1       | μένω @* 1        | πήχυς @* 1         | σταφυλή @* 1     |
| κατοικητήριον @* 1 | μηρός @* 1       | πιάζω @* 1         | στήθος @* 1      |
| κέντρον @* 1       | μήτηρ @* 1       | πλέω @* 1          | στηρίζω @* 1     |
| κεραμικός @* 1     | μιμνήσκομαι @* 1 | πλήν @* 1          | στρέφω @* 1      |
| κηρύσσω @* 1       | μιχαήλ @* 1      | πλήσσω @* 1        | στρήνος @* 1     |
| κιβωτός @* 1       | μνήμα @* 1       | πνευματικῶς @* 1   | συγκοινωνέω @* 1 |
| κιθαρίζω @* 1      | μοιχεύω @* 1     | πνέω @* 1          | συγκοινωνός @* 1 |
| κιννάμωμον @* 1    | μόνος @* 1       | ποδήρης @* 1       | συκὴ @* 1        |
| κλέμμα @* 1        | μόσχος @* 1      | ποῖος @* 1         | συμβουλεύω @* 1  |
| κληρονομέω @* 1    | μουσικός @* 1    | πονηρός @* 1       | συμεών @* 1      |
| κλητός @* 1        | μυκάομαι @* 1    | πορφύρα @* 1       | συντρίβω @* 1    |
| κλίνη @* 1         | μύλιος @* 1      | ποταμοφόρητος @* 1 | σύρω @* 1        |
| κοινός @* 1        | μύλος @* 1       | πότε @* 1          | σφόδρα @* 1      |
| κολλάω @* 1        | μύρον @* 1       | ποτίζω @* 1        | σῶμα @* 1        |
| κολλούριον @* 1    | μωϋσῆς @* 1      | ποῦ @* 1           | ταλαίπωρος @* 1  |
| κοπιάω @* 1        | ναύτης @* 1      | πρόβατον @* 1      | ταλαντιαῖος @* 1 |
| κραυγή @* 1        | νεφθαλίμ @* 1    | προφήτις @* 1      | τέ @* 1          |
| κριθὴ @* 1         | νεφρός @* 1      | πρωτότοκος @* 1    | τετράγωνος @* 1  |
| κρούω @* 1         | νότος @* 1       | πτωχεία @* 1       | τέχνη @* 1       |
| κρυσταλλίζω @* 1   | νουμφίος @* 1    | πύρινος @* 1       | τεχνίτης @* 1    |
| κτῆνος @* 1        | ξύλινος @* 1     | πυλέω @* 1         | τηλικούτος @* 1  |
| κτίσις @* 1        | ὀδηγέω @* 1      | πῶς @* 1           | τιμιότης @* 1    |
| κυβερνήτης @* 1    | ὀδοὺς @* 1       | ρέδη @* 1          | τόξον @* 1       |
| κυκλεύω @* 1       | οἶος @* 1        | ρούβην @* 1        | τοπάζιον @* 1    |
| κυριακός @* 1      | ὄλυνθος @* 1     | ρύπαίνω @* 1       | τρέχω @* 1       |
| κύων @* 1          | ὄμνυμι @* 1      | ρύπαρός @* 1       | τρίχινος @* 1    |
| λευί @* 1          | ὀμοίωμα @* 1     | σαλπιστής @* 1     | τυφλός @* 1      |
| λευκαίνω @* 1      | ὀμολογέω @* 1    | σάπφιρος @* 1      | ὑακίνθινος @* 1  |
| λίβανος @* 1       | ὀπώρα @* 1       | σαρδόνυξ @* 1      | ὑάκινθος @* 1    |
| λίθινος @* 1       | ὄρμημα @* 1      | σεῖω @* 1          | ὑέτος @* 1       |
| λίνον @* 1         | ὀσάκισ @* 1      | σεμίδαλις @* 1     | ὑψος @* 1        |
| λιπαρός @* 1       | ὄφελον @* 1      | σημαίνω @* 1       |                  |
| μαγῶγ @* 1         | ὄψις @* 1        | σιγὴ @* 1          |                  |
| μανασσῆ @* 1       | παιδεύω @* 1     | σίδηρος @* 1       |                  |
|                    | παίω @* 1        | σιρικός @* 1       |                  |
|                    | παράδεισος @* 1  | σιών @* 1          |                  |
|                    | πάρδαλις @* 1    |                    |                  |
|                    | πάρειμι @* 1     |                    |                  |

φαρμακεία @\*  
1  
φάρμακον @\* 1  
φθείρω @\* 1  
φοίνιξ @\* 1  
φόνος @\* 1  
φύλλον @\* 1  
φωνέω @\* 1  
φωστήρ @\* 1  
χαλινός @\* 1  
χαλκηδών @\* 1  
χαλκός @\* 1  
χαλκοῦς @\* 1  
χήρα @\* 1  
χιών @\* 1  
χλιαρός @\* 1  
χορτάζω @\* 1  
χοῦς @\* 1  
χρυσόλιθος @\*  
1  
χρυσόπρασος  
@\* 1  
ψεύδομαι @\* 1  
ψηφίζω @\* 1  
ώδίνω @\* 1  
ώσπερ @\* 1