

# REVELATION

## Foreword

That which has been is what will be, that which is done is what will be done, and there is nothing new under the sun. Is there anything of which it may be said, "See, this is new"? It has already been in ancient times before us. There is no remembrance of former things, nor will there be any remembrance of things that are to come By those who will come after. (King Solomon, Ecc 1:9-11, NKJV)

Concerning the above Scripture, and since the Bible teaches that everything that is happening today has already happened<sup>1</sup>, the scenes in Revelation have already played out in the history prior to the time of the writing of its recording by the Apostle John. Accordingly, they will be found in the Biblical Scriptures. Hence, the exegesis I am using in this study of Revelation is based on the fact that the Scriptures interpret the Scriptures or the Bible interprets the Bible. The vast majority events in Revelation have related passages elsewhere in the Scriptures. The aim of this commentary is to tie those related Scriptures and the events in Revelation together.

The Book of Revelation is the revelation<sup>2</sup> of Jesus Christ beginning in the First Century AD and continuing in successive stages until the Return of Christ and the coming of the New Jerusalem in the future. To understand this Revelation, one must take the whole book into account. It cannot be understood in a piecemeal fashion. It is one book, one disclosure, one story, one whole revealing about the salvation of the just and destruction of the unjust. It carries this theme throughout history from the resurrection of Christ until the end of the age. Having stated that, we must also note that, even though the revealing is in successive stages, one cannot fully interpret the Revelation chronologically. That is because of a writing style known as recapitulation.

Recapitulation is the fact that, in the Scriptures, including in the Revelation, a concept is introduced in a particular passage and is given attention there. Yet in a later passage the concept is reexamined in more detail. One will find that process in several places in the Revelation. More about this will be explained later in this foreword.

There are two major schools of thought on the date of the composition of Revelation. Some opt for an early date, before the destruction of Jerusalem, usually around 64 AD during the reign of Nero, thus relating the major parts of the book of Revelation to the destruction of Jerusalem. The other school places the date of Revelation, after the fall of Jerusalem, usually around 95 AD during the reign of Domitian, relating the entire Revelation to the future from the writer's (John's) perspective.

The evidences used to defend either case begin with the first verse of Revelation and specifically the phrase, "to shew unto his servants things which must shortly come to pass. . ." The emphasis is upon the word "shortly." The phrase *α δει γενεσθαι εν ταχε, ha dei genesthai en tachei*, which is rendered in the KJV, "things which must shortly come to pass," may be rendered with slightly different English intonations. We must, at this point, state that the word rendered 'shortly,' simply means what it says. It literally means in a short time. It means John was expecting it to begin within a short period and certainly within his lifetime. There is no disputing that. Nevertheless, there are several ways we might understand the entire phrase. Let us first look at Rev 1:19, where Christ tells John, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Thus the Revelation of Christ is about the things that happened in John's past, but also things that were happening while John was receiving this vision, and what will happen in the future.

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<sup>1</sup> The technology is, of course, different. We do not find space vehicles, airplanes, combustion powered engines, electrical gadgets, etc., in the Scriptures. Yet that does not mean that all things have not already occurred. Societal mores are always recurring.

<sup>2</sup> Revelation, n., the act of revealing or disclosure of something not previously known or realized.

Let us view some examples of how the phrase is translated by others. The People's New Testament commentary by BW Johnson puts it this way, "Lange renders the Greek translated 'shortly' by the phrase 'in quick succession,' which is nearly its meaning. It implies successive order." The Orthodox Jerusalem Bible<sup>3</sup> puts it thus: "the things which are destined to take place, and speedily." The Analytical-Literal Translation<sup>4</sup> of the New Testament of the Holy Bible says, "what [things are] necessary to occur with quickness." The Jonathan Mitchell New Testament<sup>5</sup> states, "that which is necessary to come to be (to be birthed) in swiftness." We can see from the various translations that there is not a complete consensus as to what the original writer meant to stipulate.

The verb, γενεσθαι, *genesthai*, from the lexical form γίνομαι, *ginomai*, which means to become, begin, or come into existence, is in the aorist tense—the aorist infinitive to be precise. This aorist is in the non-indicative mood thus it is aspectual, which means it signifies the relation of the action to the passage of time, especially in reference to completion, duration, or repetition.

This is what A.T. Robertson wrote about the phrase:

"Must shortly come to pass (dei genesthai en tachei). Second aorist middle infinitive of ginomai with dei. See this same adjunct (en tachei) in Luk 18:8; Rom 16:20; Rev 22:6. It is a relative term to be judged in the light of 2Pe 3:8 according to God's clock, not ours. And yet undoubtedly the hopes of the early Christians looked for a speedy return of the Lord Jesus. This vivid panorama must be read in the light of that glorious hope and of the blazing fires of persecution from Rome." *Word Pictures in The New Testament*, Archibald Thomas Robertson, note on Revelation 1:1, Broadman Press, Nashville, 1930

From the context of the entire Revelation, which is described in successive stages, the seven trumpets for example, and the fact that we start out with the immediate future Roman persecutions and end with the New Jerusalem coming down from Heaven, the aorist here would refer to duration. What John specified was that the things he described in the Revelation would begin in a short time, but would not necessarily be completed in a short span of time. If that is the case, then either the early date or the late date would suffice.

The only problem with this suggestion is that many of the early date school insist that the destruction of Jerusalem is the only thing in view here. Additionally, many in the late date school will not allow that the destruction of Jerusalem is in view here at all. Thus this discussion does not solve the dilemma. Further investigation is needed. Therefore, we must consider other evidences as well.

Let us discuss some of the external evidences. The first is a statement by Irenaeus the disciple of Polycarp. Polycarp was a disciple to John the Apostle, the writer of Revelation, establishing a very direct link between Irenaeus and the Apostle John. In "Against Heresies," circa 180 AD, Irenaeus wrote, "We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign."<sup>6</sup> This is a fairly direct statement that John had his vision at the end of Domitian's reign (81-96 AD). This places John's vision in the 95 AD time frame, which is the late date.

The early date school argues that this is not proof at all. They ask who, or what, was "seen" almost in Irenaeus' day? Is it "him" who saw the vision? Or was it the vision itself? This is an extremely weak argument that rearranges the thought and casts doubt on Irenaeus' credibility. It is obvious that the most likely and probable

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<sup>3</sup> OJB Copyright © 1999-2002 by AFI International

<sup>4</sup> Analytical-Literal Translation of the New Testament of the Holy Bible. Copyright (c) 1999-2001 by Gary F. Zeolla of Darkness to Light ministry ([www.dtl.org](http://www.dtl.org))

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<sup>6</sup> Eusebius Pamphilus: Church History, Life of Constantine, Oration in Praise of Constantine, c. 340, 3:18:3

antecedent to the word ‘that’ is the noun clause closest to it, which is the apocalyptic vision and not “him who beheld” it or the name of the Antichrist. The early school says Irenaeus was talking about John and not the vision. They state that John was seen towards the end of Domitian’s reign instead of the vision being seen by John at that time.

Clement of Alexandria from the Second Century, wrote that John returned from the isle of Patmos “after the tyrant was dead.” Eusebius Pamphillus, Bishop of Caesarea in AD 314, known as the “Father of Church History,” identifies the “tyrant” as Domitian: “At that time the apostle and evangelist John, the one whom Jesus loved, was still living in Asia, and governing the churches of that region, having returned after the death of Domitian from his exile on the island<sup>7</sup>.” Five paragraphs later, Eusebius quotes Josephus, who wrote in Antiquities of the Jews, “listen to a tale? which is not a tale but a narrative, handed down and committed to the custody of memory, about the Apostle John. For when, on the tyrant's death, he returned to Ephesus from the isle of Patmos, he went away, being invited, to the contiguous territories of the nations, here to appoint bishops, there to set in order whole Churches, there to ordain such as were marked out by the Spirit.<sup>8</sup>”

The early date school, against the evidence, says that this must have been Nero, not Domitian. Their support for this position is an unrelated statement made by Apollonius of Tyana that Nero was a tyrant. Indeed he was, but so was Domitian. They use other sources discussing tyrannical characteristics that could apply to any tyrant. Nero was not the only tyrant from Rome. This is another weak argument from the early date school.

In Victorinus’ Commentary on Revelation, written in the third century, he stated: "When John said these things, he was in the island of Patmos, condemned to the mines by Caesar Domitian. There he saw the Apocalypse; and when at length grown old, he thought that he should receive his release by suffering; but Domitian being killed, he was liberated.<sup>9</sup>"

Jerome, who lived from 340-420 AD, wrote in Lives of Illustrious Men, “John, the apostle whom Jesus most loved, the son of Zebedee and brother of James . . . In the fourteenth then after Nero, Domitian having raised up a second persecution, he was banished to the island of Patmos, and wrote the Apocalypse.<sup>10</sup>” The entirety of Chapter 9 is a treatise on John, the apostle whom Jesus most loved, the son of Zebedee and brother of James

Eusebius, who lived in the early Fourth Century also agreed, based on the materials to which he had access at the Library in Caesarea Maritima, placed the writing of Revelation at Patmos during Domitian’s reign. Eusebius and the writers mentioned above attributed the persecution of Christians to Domitian. Other historical data show that Domitian deified himself and his father Vespasian, that he persecuted Jews, and that he was an offensive, impolite, insolent, arrogant and cruel tyrant. He officially took the title, Dominus et Deus, meaning ‘master and god.’

Eusebius had access the library at Caesarea Maritima, which was “the most extensive ecclesiastical library of the time,” according to Wikipedia and several other sources. It contained more than 30,000 volumes, according to St. Isidore of Seville in his *Etymologiae* VI.6.1, AD 448. This number is echoed in The Biblical City of Caesarea Maritima, © 2004, David Padfield. It “was second in size only to the renowned Library of Alexandria.”<sup>11</sup> Unfortunately the library was destroyed during the Muslim conquest of the Levant in the mid Seventh Century.

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<sup>2</sup> Ibid, 3:18:2

<sup>8</sup> Ibid, 3:23:6

<sup>9</sup> Victorinus Poetovionensis: Commentarius In Apocalypsin, c. 260, 10:3

<sup>10</sup> De Viris Illustribus, Jerome, c. 302, Chapter 9

<sup>11</sup> See <http://www.bibarch.com/archaeologicalsites/Caesarea-Maritima.htm>

Let us consider one item of evidence for the late date from the negative, which admittedly is a weak argument, however, given the historical evidence above, the argument is strengthened. There is no record that Nero ever banished Christians to Patmos; instead, he had them killed for sport. Nero banished his wife Octavia to the island of Pandateria (modern Ventotene), but there is no evidence that he banished any Christian anywhere.

The early date school claims that the fact that the angel told John to measure the temple in Rev 11:1 indicates that there had to be a temple in Jerusalem at the time. Thus, they say the Revelation had to have taken place before the temple was destroyed. That is an extremely weak argument for when John measured the temple in Revelation he was “in the Spirit,” just as Ezekiel was when he measured the temple.

Rev 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Rev 4:2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

Eze 8:3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

There was no temple when Ezekiel wrote of this vision for Judah was in captivity when the vision was given him and the temple had been destroyed several years earlier. Additionally, we are specifically told that the temple John measured was in heaven. The angel commanded to measure the temple in 11:1, and in that vision we are told that the temple was in heaven:

Rev 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Rev 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

In my research, I studied many more arguments than these on both sides of this issue. Based on those and on the material written here, I must accept the late date assumption for the vision and writing of St. John's Apocalypse. I must add, however, that I accept the possibility that the early date is correct. Yet, I will only accept that possibility if we understand the first verse of Revelation to state that the things John described would begin in a short time, but would not necessarily be completed in a short span of time. Thus John may have described the destruction of Jerusalem, but that was only the beginning of the revelation given him and that those visions continue even until today and into the future. That is the only way I will admit the possibility that the early date school is correct. However, in the Book of Revelation, it is difficult for me to discern the destruction of Jerusalem.

I cannot accept the Preterist idea that Jesus returned in 70 AD because coming in clouds is a symbol of God coming in judgment. Yes, God did judge Jerusalem in from 66 AD to 73 AD. For 3½ years from 66 to 70, Jerusalem was under siege and fell in 70. The destruction of the Jewish nation was completed 3½ years after that at Masada in 73. But that was not the return of Christ to gather His elect. He left earth by rising into the clouds. He will return the same way—in the clouds—and it will be seen by all.

Therefore, this commentary will proceed on the assumption that the Revelation was written *circa* 95 AD by the Apostle John after receiving the vision on the Island of Patmos, where Domitian had exiled him.

Let me plainly state here, after all the detailed explanation above, simply that the events described in the Book of Revelation were to begin in a short time after the writing of the Revelation, that is, with John's immediate future, and would then extend through time until the eternal state begins. At the time of the writing of this Commentary, the eternal state is still future.

One last observation; John wrote the Apocalypse in a mode some refer to as the "recapitulation process." According to pastor, renowned theologian, and accomplished Christian author, Carl Gallups, "that means to move forward and then to ease back and to focus in on something." This process was first described in the fourth century by Victorinus of Pettau, in his book, *Commentary on the Apocalypse*. That is certainly my observation and that will be noted in those places in the Revelation when that process occurs. An example of that can be seen in Genesis. In Genesis 1:26 the Scripture says, "And God said, Let us make man in our image, after our likeness: and let them have dominion [over all living things]." In the next verse the Scripture states specifically that God created mankind in the image of God. In verse 30, God saw that His creation was good. Then the recapitulation of the story of the creation of man begins in Genesis 2:15, where the Scripture goes back to the creation of man and goes into much greater detail. The Scripture eases back from the completion of the creation to focus in more closely on the creation of mankind. Such recapitulation is seen in several places in the Revelation.

Recapitulation is a good reason not to try to understand the book of Revelation chronologically. That will lead to many errors in its interpretation. In fact, many errors have occurred in the interpretation of the Revelation because of the misunderstanding of the recapitulation process.

Very many people refer to the Book of Revelation as the Book of "Revelations." That is incorrect. The title is written in the first verse and is the actual first five words. The Real title of the book is **The Revelation Of Jesus Christ**. It is one revelation not many. It is the one revealing of events from Jesus Christ to John and subsequently to the church. Revelationss is incorrect, Revelation is correct.

# CHAPTER 1

(Rev 1:1) "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:"

A revelation is an uncovering, unveiling, or revealing. The Greek is *apokalupsis*, from which we get our word apocalypse. The Greek literally means to take off the cover or to disclose. In English, the word apocalypse has taken on a different connotation, signifying the end of the world. It is sometimes used synonymously with the word dire. When something is considered apocalyptic, it usually has to do with dire straits or the end of the world. But its real meaning or denotation is disclosure.

So what we have here is the disclosure of Jesus Christ. This book discloses or reveals Christ in His glory. The Gospels revealed Him in the flesh, the Revelation reveals Him in His glory.

This disclosure came from God the Father to give us, Christ's servants, insight into what to expect at the end of the age. These things were to come to pass in a brief space of time. A short time to God is sometimes a very long time to men. Flesh man has been around about six to ten thousand years. To God, two thousand years (the time since Christ was here in the flesh) is a short time. The Bible says: "But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day." (2 Pet 3:8) and "For a thousand years in thy sight are *but* as yesterday when it is past, and *as* a watch in the night." (Psa 90:4). What is a long time to us is but a short time to Jesus Christ, and, I might add, to anyone in eternity.

Of course, as revealed in the Foreword, the things John stated would begin in a short time, did so, but would not necessarily be completed in a short span of time. The Revelation of Jesus Christ is presented by John in successive stages, examples of which are the seven seals, seven trumpets, and the fact that John starts out with the Roman persecutions in his immediate future and end with the New Jerusalem coming down from Heaven. The things that come to pass will start shortly with the letters to the churches and will continue until the end of the age in chapters twenty-one and twenty-two. This is successive revelation beginning in John's time and ending with Heaven in eternity. Thus what will shortly come to pass is the beginning of the successive future occurrences. This does not, however indicate that everything written in these chapters is chronological order, for that is definitely not so. Literary devices such as alternation, repetition, recapitulation, and others are used throughout the missive.

I do not believe in Darwinist Evolution, or any type of macro-evolution that teaches that every life form on earth evolved from primitive life forms to complicated ones. I believe that everything on earth was created in seven twenty-four hour days.

An angel is a messenger. A messenger from God came to John and delivered the message. Although we are not told the name of this angel, it is a good guess that it was possibly Gabriel ("valiant man of God"), who delivered several messages from God in the Old and New Testaments. This John (Hebrew, *Yehowchanan*, "favored of Yah") is John the Apostle who wrote the Gospel of John and the epistles of John. There are many attestations to this from early church writers: Melito, Bishop of Sardis, 170 AD; Eusebius, 180 AD; Clement, 200 AD; Tertullian, 220 AD; Origen, 233 AD; Hippolytus, 240 AD. I think we can safely say it was John the Apostle, the writer of the Gospel and the epistles who wrote the Revelation.

(Rev 1:2) "Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

This writing, the Book of Revelation, is the record that John bore. John actually saw these things; he was an eyewitness.

(Rev 1:3) "Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand."

You will receive a blessing by reading or hearing the words in Revelation, if you guard or keep them in your heart. The word for keep, *tereo*, is an interesting word meaning to guard from loss. This use of the word, keep, means to keep the words in your heart, not to perform them. Many times in the Bible to keep something means to perform it, like keeping the law. But here it means to keep it to yourself and not lose it or forget it. In other words, Revelation is VERY important to understand. When Gabriel went to Mary, blessed among mankind, and announced the conception of Christ, Mary kept all those things in her heart. The word there, in Luke 2:19&51, is *tereo*, just like here.

Again we are told that "the time is at hand." The word rendered time is *kairos*, and actually means occasion or proper (or set) time. The word for at hand is *eggus*, which means near. So what we have here is "for the set time is near." See the discussion in the foreword on this subject.

(Rev 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;

This is the typical first century Greek salutation of a letter. The letter is from John to the churches in Asia. Roman Asia was not the same as present day Asia. Modern Asia is a continent. Roman Asia was a province or state. It was approximately the western third of modern Turkey.



### ROMAN ASIA

(Map from the Historical Atlas by William R. Shepherd, 1923/1926, Courtesy of The University of Texas Libraries, The University of Texas at Austin)



### LOCATION OF THE SEVEN CHURCHES

AND PATMOS (Public Domain)

He which is, and which was, and which is to come is the eternal God, Yehovah (Exo 3:14; Psa 90:2, Psa 102:25-27; Isa 41:4, Isa 57:15; Mic 5:2). Who or what are these seven spirits? Some say that the seven Spirits are the angels who are the messengers of each of the seven churches in Asia. In this verse, they are around the throne of God. There are two subjects to this verse and the next. One is to whom is this revelation addressed? The other is from whom is it sent?

The Revelation is sent to the seven churches in Asia. It was sent from the Eternal of Days or God the Father. It was sent from the seven Spirits before the throne or, better yet, from the sevenfold Spirit of God. And, in v. 5, it was sent from Jesus Christ, or God the Son. The Revelation of Jesus Christ was sent via John to the seven churches in Asia from God the Father, God the Son, and God the Holy Spirit, or the Three Persons of the Godhead. He is One God who reveals Himself to us in three Persons: Father, Son, and Holy Spirit. He is the triune or triumvirate God, *Elohim* in the Hebrew, which is the plural of *Eloah*, or God. From the beginning He has been known as *Elohim* (plural) and not *Eloah* (singular). (Gen. 1:1)

God the Father's name in the Hebrew as we see it first in Genesis 2:4, is יהוה. This is known as the Tetragrammaton. The pronunciation of that Name has been debated. Technically it is made up of the consonants YHVH. However, each consonant is also a consonantal vowel, that is, they can each have a vowel sound. Thus the pronunciation has been difficult to discern. It has been pronounced Ya'-ha-vey, Je-ho'-vah, Yah'-weh, Yah'-veh, and others. Of late, the pronunciation Yahweh has become popular in evangelical circles. In this commentary, I choose to spell it Yehovah instead of the traditional Jehovah, because there is no single letter that corresponds to J in Hebrew, and the first letter of the Tetragrammaton is ך, yod, whose consonant sound is just like the English consonant 'Y'.

It was to the angels or messengers of the seven churches that Jesus sent seven messages. The Revelation is *from* the seven Spirits to the seven churches. So these seven Spirits cannot be the seven messengers of the seven churches.

Further evidence is gained from a reading of the other verses in Revelation where the seven Spirits are mentioned.

(Rev 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.

Here the seven Spirits belong to God. Jesus has told John to write these things to the messenger (angel, *angelos*, messenger--Strong's 32) of the church at Sardis. The words John is to write come from "He that hath the seven Spirits of God," that is Christ.

(Rev 4:5) 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.

Here again, the seven Spirits are of God.

(Rev 5:6) 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.

This verse nails it. The seven Spirits of God are sent out into all the earth. This sevenfold Spirit is the Spirit of God or the Holy Spirit. The seven horns and seven eyes of the lamb slain (Christ) are symbolic of the seven Spirits of God. The horn represents strength and the eye represents sight or knowledge. Seven horns represent divinely perfect strength; seven eyes signify divinely perfect sight or knowledge. The Spirit, being the Spirit of God, is perfect in strength and perfect in knowledge. He is omnipotent (all powerful) and omniscient (all knowing). So the horns and eyes represent God's omniscience and omnipotence. Of course, in the Lamb slain is seen in the triune god: the Father, Son and Holy Spirit (see also Zec 3:9 & Zec 4:10).



The Spirit's sight is sevenfold. Not only does that mean the Spirit is omniscient, but the Holy Spirit is also omnipresent. He is present at all times at all places. No matter where you go in the universe or out of the universe, you cannot hide or get away from the Spirit of God (Psalm 139:7-10). Seven is a number that signifies Divine Perfection. The Holy Spirit, being God, is Divinely Perfect. He is present throughout the universe, and that is what the seven Spirits or the sevenfold Spirit of God means. Seven in its several forms is used over 600 times in the King James Bible.

There are two other points to make about the seven Spirits of God. In Rabbinic teachings, the Holy Spirit has seven attributes or characteristics. They are faith, righteousness, justice, loving-kindness, mercy, truth, and peace. These seven qualities serve before the Throne of Yehovah. In fact, let me quote from the Talmud:

"Seven qualities avail before the Throne of Glory: faith, righteousness, justice, lovingkindness, mercy, truth, and peace (ARN xxxvi)"...from Everyman's Talmud, A. Cohen (New York: Schocken Books, 1949, 1975) p.74

The early church and Roman Catholicism maintain that Isaiah listed the seven spirits of God in Isaiah 11:2-3a. They are the spirit of wisdom, understanding, counsel, strength, knowledge, piety, and the spirit of the fear of the Lord:

We read of these in the Septuagint, the Vulgate, and the Douay-Rheims Bible. Most other translations leave out piety. In the Hebrew the fear of the LORD is written twice. The Septuagint translators rendered the first instance as piety, which is one definition of the Hebrew word *יִרָא*, *yirah*; fear, terror, respect, reverence, and piety<sup>12</sup>. Here are those readings:

And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord (Isa 11:2-3a, Douay Rheims Version).

Και αναπαυσεται επ' αυτον πνευμα του θεου πνευμα σοφιας και συνεσεως πνευμα βουλης και ισχυος πνευμα γνωσεως και ευσεβειας εμπλησει αυτον πνευμα φοβου θεου (Isa 11:2-3a Septuagint).

Et requiescet super eum spiritus Domini spiritus sapientiae et intellectus spiritus consilii et fortitudinis spiritus scientiae et pietatis et replebit eum spiritus timoris Domini (Isa 11:2-3, Vulgate).

(Rev 1:5) 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

The Revelation is sent to the seven churches in Asia from the Father, the Holy Spirit (v. 4), and from the Son (this verse).

The word witness is interesting. The Greek is *marturia* (*martur*) which also means martyr. Jesus was a martyr. His martyrdom provides our redemption, and is the overriding subject of the Bible. He is also a witness, Joh 12:45, "And he that seeth me seeth him that sent me." Jesus is a witness of the Father.

In the Gospel of John, Jesus says, "If I bear witness of myself, My witness is not true." (John 5:31) Why? Because only on the basis of two or three witness is a thing considered true (Num 35:30, Deut 17:6, Deut 19:15, Mat 18:16, 2 Cor 13:1, 1 Tim 5:19, and Heb 10:28) In the Gospel of John there are five (the number of grace) who bear witness of Jesus Christ: The Father, the Holy Spirit, the written Word, the forerunner (John the Baptist), and the disciples.

But here we are see Christ, the Faithful Witness. Witness of what? Jesus sits on the right hand of God and makes intercession for us (Rom 8:34). Jesus is our faithful witness (*martus*) in that he bears witness (*martureo*) to the Father that His blood covers our sins.

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<sup>12</sup> Brown, Driver, Briggs, *A Hebrew and English Lexicon of the Old Testament* (BDB). Oxford: Clarendon Press, 1906.

The phrase, "first begotten of the dead," means that He was the first begotten Son of God who was raised from the dead. Adam, the first formed or created son of God, was mortal, that is, likely to die. Adam, the first man sinned and died. Jesus, the second Man, the only begotten of God, gave up His life as atonement for our sins (compare 1 Cor 15:45-48).

The word prince is used in the sense of the primary or chief. Jesus Christ is the chief or first of the kings of the earth. He is not of the earth, and He is higher than any earthly king. Kings and princes of the earth will bow their knees to Christ (Phil 2:10-11).

"Unto him that loved us..." is the beginning of a doxology of praise to Him. The word washed (Greek *louo*, from which our word loo comes) refers to the immersion of the entire body. It is not ceremonial ablution, such as the washing of hands; it is the cleansing of the entire being from sin.

(Rev 1:6) And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Consider the KJV reading of Exodus 19:6: "and ye shall be unto me a kingdom of priests, and an holy nation." Additionally, note that the readings of Revelation 1:6 in Aleph (Sinaiticus), Computension, the Vulgate (Latin version) and several other manuscripts, are 'kingdom and priests,' instead of 'kings and priests.' Therefore, it is an informed decision to adopt that reading here. If we do, the verse would read "And hath made us a kingdom and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen." That makes better sense in the context of the whole scripture. Christ is King and there is no need of lesser kings. We are told that we are a royal priesthood in 2 Peter 2:9. I propose, as have other commentators, that the correct reading is kingdom instead of kings. We who have washed in His blood for cleansing will be that kingdom of priests.

We, who are saved are priests unto God: (1 Pet 2:9) But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: The term royal priesthood is synonymous with a kingdom of priests, or, perhaps better, kingdom priests. We saints are in the kingdom of God (*cf.* Luke 16:16) and we are priests, therefore we are kingdom priests.

God's glory is the perfection, honor, splendor, wonder, power, awesomeness, brightness, etc. of God. It is His perfection and the reputation of that perfection. The idea of His glory is indescribable for so many of His attributes relate to it. God is inscrutable and thus His glory is difficult to adequately describe. God's glory is eternal as He is eternal.

A dominion is the domain of a king. God's dominion is His domain, which is the entire metacosm,<sup>13</sup> or more correctly His domain is infinite. It has no beginning or end. That is impossible to get our minds around, yet we have an understanding of the concept of infinity, no matter how unclear that concept may be.

(Rev 1:7) Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

There are many that believe the return of Jesus will be a secret event. I find no evidence of that in the Bible. I find several witnesses to the opposite of that. Here is one. Jesus will come with clouds in the open for all to see.

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<sup>13</sup> Metacosm is a recent word innovation; it is a combination of the words meta-, a Greek word meaning after", "beyond", "with", "adjacent", "self", and the word cosmos. It is a system that encompasses all cosmos systems—microcosm, mesocosm, and macrocosm. What we see around us is the macrocosm, or the universe, which is finite. The microcosm is a part of the universe as well. It is the part we cannot see with our eyes. It includes such things as atoms and subatomic particles. The mesocosm is smaller than a macrocosm and larger than a microcosm. The universe, including our world, is a part of the macrocosm. The metacosm encompasses all things including the macro-, meso-, and microcosms and what is beyond. It includes infinity and the metaphysical. (Macro- indicates large and extended over a very large area; meso- indicates the intermediate; micro- indicates small, too small to be seen with the unaided eye; meta- indicates transcending or encompassing).

Everyone living at that time will know He has returned. No one will miss this event. Mat 24:30, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." When it happens, every knee will bow and every tongue will confess Him. Rom 14:11, "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." For other witnesses see: Mark 13:26-27, Luke 21:27-28, and Php 2:10.

Those who were actually responsible for piercing Him with thorns, whips, nails, and a spear are those that were present at His crucifixion and those who asked Pilate to crucify Him. However, this does not mean just the Jews and Romans who were in command of His crucifixion, but all sinners. As sinners, we are all responsible for the death of Christ—for piercing Him. In other words, all who have rejected Him since the beginning of time will wail. Only those who have believed on Him will be exempt from this anguish. Believers include Jews, Gentiles, men, women, bond and free who have believed on Jesus Christ as their Savior. All are one in Christ (Gal 3:28).

John really seals it when he says "even so, of a truth (amen)." Even though the vast majority of people will wail at His return, the return will happen. John says let it come.

(Rev 1:8) I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Alpha (**Αα**) and omega (**Ωω**) are the first and last letters of the Greek alphabet. The Hebrew equivalents are aleph (א) and tav (ת). The analogy is clear. The Lord explains Himself in the verse; He is eternal. The numerical equivalents in Greek are alpha - 1 and omega - 800. In Hebrew they are aleph - 1 and tav - 400. They are 801 and 401 respectively.

Other scriptural Greek words whose Gematria equal 801 are: The Creator (ο κτιστας, *ho ktisas*), and the Dove (περιστέρα, *peristera*). The Gematria of 401 is of like significance: Like God or Godlike (כאלהים, *k'elohim*) and Upon the Rock (על הצור, *el hatsur*) each have a Gematria of 401. I have provided two examples of each; there are more examples in Scripture. Note how the examples relate to the Godhead and their attributes. This is true of other Biblical examples of the Gematria adding up to 801 and 401.

YHVH, God, always existed; He had no beginning. He is, that is, He exists. He will exist forever into the future. He is eternal; without beginning or end. He is the Ever Existing One. Time, seasons, life, and death are a part of the creation; they are natural things created by God. In the supernatural realm, where God exists, which is outside of nature, time, seasons, and death do not exist.

(Rev 1:9) 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.

In the map below, Patmos is highlighted in an ellipse (see the arrow). To the right (east) is Roman Asia; to the left (west) is the Aegean Sea and further west, off the map, is modern Greece.

Patmos is an Island ten miles long by six miles wide. That is somewhat smaller than Guam. In John's day it was a mostly deserted island used banish exiles. John was sent there c. 95 by the Roman Emperor Domitian. He spent eighteen months on Patmos. Today the Island has a population of over 4000, and a port city called Scala.

## Patmos:



(Map from the Historical Atlas by William R. Shepherd, 1923/1926,  
Courtesy of The University of Texas Libraries, The University of  
Texas at Austin)

John is our brother because we are brothers in Christ. Companion means co-participant, so John participated in spirit with other Christians in their tribulation or persecution. The word for tribulation literally means pressure or stress. So when you or I am under stress from the world because of our faith, we participate not only with John, a man who died, but with Christ in His sufferings. Jesus told us that we would suffer for our belief in Him (John 15:18-19, 16:33).

As Christians, we are in the realm of Christ; but we are in the world at the same time. The word for patience means cheerful endurance. We can have the peace and cheerful endurance because we are Christ's. You may choose to be a worrier and you can choose not to be in the kingdom and patience of Jesus Christ. If you do, you won't get much peace, and you won't have much cheer. Don't be a cry baby, be a child of God!

John knew he was on Patmos for two reasons: for the word of God and for the testimony of Jesus Christ. John could have had the attitude that the world was against him. He could have been filled with self-pity but he was not. In the depths of tribulation and banishment from civilization, John could have lived a bitter life, but he knew he was there for the purposes of God. So he did not murmur. He did God's bidding. The word of God and the testimony of Jesus are contained in this letter, the Revelation of Jesus Christ.

According to Foxe, the Apostle John, *"The 'beloved disciple,' was brother to James the Great. The churches of Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and Thyatira, were founded by him. From Ephesus he was ordered to be sent to Rome, where it is affirmed he was cast into a cauldron of boiling oil. He escaped by miracle, without injury. Domitian afterwards banished him to the Isle of Patmos, where he wrote the Book of Revelation. Nerva, the successor of Domitian, recalled him. He was the only apostle who escaped a violent death."*—Foxe's Book of Martyrs, London, 1563

(Rev 1:10) I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

John was "in the Spirit". There are two spellings for this phrase in the Nestle Aland Greek New Testament, they are Pneumati (Πνευματι) and pneumatī (πνευματι). The only difference, obviously, is one begins with an upper case Pi (Π), and the other a lower case pi (π). The word, Πνευματι, is used to reference the Spirit of God. The lower case usage, πνευματι, is for the generic meaning of the word, 'spirit.' The translators of many Bibles chose to capitalize the English word 'Spirit' for the same reason—it was used when the word refers to the Spirit of God. The lowercase examples of the English word, 'spirit' are for generic usage.

Translators used the capitalized word, 'Spirit', and the lower case word, 'spirit' for similar reasons thus making the decision whether or not the particular use of the Greek word refers to the Spirit of God or to the generic use of the word. However, the capitalized words in many English translations are not always capitalized in Greek.

Most English translations capitalize Spirit here even though the Nestle Aland Greek New Testament does not. Hence those translators decided the the Spirit of God gave John his vision.

What was John in the Spirit of? You will find the spirit of meekness, and the spirit of your mind, the spirit of submission, etc. You will find just the words "in the spirit" with no object following. In those cases, the phrase means in the human spirit. In other words, it means in our own spirit, or our own conscious thoughts. Without sounding like I am teaching New Age philosophy, sometimes being in the spirit can be likened to an out of body experience.

In Rev. 4:2, however, John was in the Spirit; he was consciously taken to Heaven by the Spirit of God, but his body remained on Patmos. Accordingly John was under the direction and control of the Holy Spirit during the whole vision. In fact, the correct rendering of the whole phrase is "I came to be in the Spirit." The verse literally reads: "*I came to be in the Spirit on the of the Lord day, and I heard behind me a voice great, as of a trumpet.*"

What is the Lord's day? Well, many Bible commentators and preachers will tell you that John was in the Spirit on Sunday and that could be true; it may have been Sunday. However, there is no other witness of the words "the Lord's Day" in the scripture. When the scripture tells us that the early church met together on Sunday, it calls it the First Day of the Week in English, and not the Lord's Day. The Greek is either *mia sabbaton* (μία σαββατον) or *proto sabbaton* (προτο σαββατον), both of which mean "the first of the sabbaths" (meaning the first day of the seven days of the week). Now sabbaths can refer to the weekly seventh day Sabbath, to high Sabbaths such as Passover, and it may refer simply to a week of seven days. As used in Mat 28:1, we understand it to be "the first day of the week" because Matthew tells us it was the day after the Saturday Sabbath. There is one instance of *mia hemera sabbaton*, the first day of the sabbaths or the first day of the week.

The Greek for the Lord's Day is τη κυριακη ημερα or *te Kuriake hemera*, which is literally "the of the Lord day." In English that is the Day of the Lord instead of the Lord's Day. Κυριακη, *kuriake* is in the dative case which means it a direct object of the verb, *was*. When we compare this to the Hebrew Day of the Lord, like in Isaiah 2:12, we find the Hebrew words to be "the Day of Yehovah." Look at Isaiah 2:12-21:

(Isa 2:12-22) For **the day of the LORD** of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low: {13} And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, {14} And upon all the high mountains, and upon all the hills *that are* lifted up, {15} And upon every high tower, and upon every fenced wall, {16} And upon all the ships of Tarshish, and upon all pleasant pictures. {17} And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. {18} And the idols he shall utterly abolish. {19} And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. {20} In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; {21} To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. {22} Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

Some points about the above scripture: 1.) The Day of Yehovah will be upon the whole earth. 2.) Man's pride and haughtiness will be brought low. 3.) There will be a terrible earthquake felt over the entire world. 4.) People will go into holes, caves, and under rocks to get away from the glory of the LORD.

Do these points remind you of anything? Point 1 is found in Revelation 1:7. Point 2 is found in Philippians 2:10-11 and Revelation 6:14-15. Point 3 is found in Revelation 6:14. Point 4 is found in Revelation 6:15. They are all things that will happen in the Day of the LORD as described in Revelation during the seal and trumpet judgments at the end of the age. The day of the LORD is also known as the Great Day of His Wrath or the Great Tribulation of God.

While John may well have been in the Spirit on Sunday, which is known by many as the Lord's Day, but here in Revelation, the Lord's Day does not usually mean Sunday. It is more correctly, the Day of the Lord, which is

the Great and Terrible Day of the Lord which comes at the end of the age just before the Return of Christ. In point of fact, the term "the Lord's Day" was recorded by John before Sunday became known as the Lord's Day. John did not write this verse because Sunday was known as the Lords' day. It was not. In fact it is the other way round. Sunday is referred to as the Lords Day because of a misunderstanding of this verse in Revelation.

John was transported in a vision to that day in the future by the power of the Holy Spirit. He has written us a complete record of those events and how they will take place in John's future, some of which is our future as well. This record shows us that God's people have nothing to fear. They will be protected through the fire just as were Meshach, Shadrach, and Abednego (Daniel Chapter 3). No, they will not be "raptured out" just before this tribulation as some traditions teach. See my teaching on the [Rapture](#). Though God will be with them, many will still suffer tribulation, persecution, torture, and murder. Even through all of that, God will give them peace and the Spirit will give them words to say (Matthew 10:18, 19, 20; 13:11; Luke 12:11, 12). These things are actually happening to Christians as I write this commentary today in 2018 AD.

(Rev 1:11) Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

We already saw where He said He is the Alpha and Omega. He is reiterating that He is God the Son and is omniscient, omnipotent, and omnipresent in order that John might write his letters in the power of God; additionally Christ's power will be evident in John's writing, which it is. This is where He also told John to write the Book of Revelation.

The seven churches were real churches and they received the Book of Revelation from John. The things John wrote are given as examples for our guidance in this flesh. See 1 Corinthians 10:11. Similarly they represent the different types of churches around today and those that have been around through Christian history. We will discuss each church as we study them in succession.

(Rev 1:12) And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

The candlesticks, or lampstands, represent the seven churches as we will find out in v. 20. They represent the two witnesses in Revelation 11:4, as well; we will discuss that when we get to chapter eleven.

(Rev 1:13-15) And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps [breast] with a golden girdle. {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.

This was how Christ appeared to John. Look at the picture of Almighty God in Ezekiel 1:7:

(Ezek 1:27) And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

Amber is the translation of *chashmal*, which means a highly polished metal bronze, brass, or any other spectrum metal like gold that is shining brightly in the light. In Ezekiel's vision, the LORD is clothed in gold from the waist up and from the waist down He was like burning fire. Note the almost exact resemblance to the vision of John in Revelation. Christ is shining brightly from head to toe in His Shekinah glory.

In Revelation 14, the white and bright appearance of His hair, head, and eyes is also the Shekinah glory of God. In 15, his voice is like the roar of the sea. (See also Matthew 17:1–9; Mark 9:2–8; Luke 9:28–36).

(Rev 1:16) 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.

The stars are the angels of the seven churches as we will see in v. 20. The two edged sword from His mouth is the Word of God which is "*quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*" (Heb 4:12).

His face like the shining sun is the Shekinah glory.

(Rev 1:17-18) And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: {18} I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

I remember a Bible Study by a well-known preacher back in the eighties. He was discussing people who say they have spoken directly to Jesus Christ. He mentioned one man who said that Jesus came to his bathroom every morning while he was shaving and spoke to him. The preacher (you would recognize his name if I wrote it here), attempting to show the foolishness of such a statement, said that if Jesus came into his bathroom, he would fall face down on the floor. That is exactly what John did, and I dare say that you and I would have the same reaction.

Note that Jesus touched John and said "Fear not." In Daniel 10:10-12, Gabriel touched Daniel and told him to fear not. At the tomb, in Matthew 28, the angel said "Fear not." It seems like we humans are frightened in the presence of the supernatural, but are calmed when spoken to by angels or a theophany (an appearance of God) or a Christophany (an appearance of Jesus) to men.

Hell is actually Hades in the Greek. In English, we pronounce it *hay'-dees*; in the Greek it is pronounced *hah'-dace*. In Greek mythology, Hades is the holding place of the dead. It has three main levels. The first is known as the Elysian Fields, or Elisium, where those chosen by the gods, the righteous, and the heroic go after death. The second is the Asphodel Meadows, where ordinary people go after death. The last is Tartarus, a deep, dark pit in Hades where the wicked go for punishment. Since the general populace was very familiar with the concept of Hades, Jesus used that term to describe the place the unsaved will go to after death. He has the keys to death and the place of the dead. He will unlock Hades and death and give eternal life to those whose names are written in the Book of Life, and the remainder will be thrown with Hades into the Lake of Fire at the end of the age (Rev 20:12; 14).

(Rev 1:19) Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

The word 'hereafter' is a translation of the Greek phrase that, in this context, most nearly means 'after these.' The verse literally reads, "*Write therefore the [things that] you have seen and the [things that] are and the [things that] are about to take place after these*"(bracketed words are implied in the Greek; only the article 'the' is in the original text).

John is to write what he sees at the time where he is (the Day of the Lord), and that which will happen afterward, that is after the Day of the Lord—from his present, which is our past, to his future, which is our past, present, and future, to the end of the age, and the coming of the new Heaven and Earth. This verse shows us that those things would soon happen in Rev 1:1, were just the beginning and not the entirety of the prophecy.

Consequently, commentators who state that the Revelation is only about John's immediate future, that it is about the destruction of Jerusalem and the Temple only, are limiting the text. The text allows that which is to take place in John's near future is simply the beginning of events that eventually take us to the end of the age.

(Rev 1:20) The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

This is an example of the Bible explaining itself. An angel may simply be a messenger; a human sent to deliver a message. Additionally, an angel from heaven is a supernatural being created by God to be His messenger. However, in extra-Biblical Greek, the word means an angel from God, that is, one of God's heavenly hosts, or a transcendent being like Michael and Gabriel. In modern Greek a human messenger is called an *αγγελιαφόρος*, *angeliaphoros*, while an angel from God is an *άγγελος*, *hangelos*.

Since John is to write to the angels, it is assumed by many that he is writing to the person at each church that receives messages from elsewhere, such as the pastor or bishop; one that makes sure the church receives messages. In any case it is assumed that such a human person was ordained by God to the position and that is the reason the person is called an angel.

However, when taking a closer look at this, if Christ was sending these letters to the pastors; it would seem likely that the more appropriate term would be a Bishop, which is the word the Scripture usually uses to describe the leader of a local church. The Greek word more nearly means a messenger that was sent to the churches; not one who receives messages.

Additionally, Christ uses the symbol of a star to refer to the angels of the churches. It does not seem appropriate that He would use the heavenly symbol of stars as the bishops of the churches, while using an earthly symbol, a lampstand, or candlestick, to represent the actual churches. It is much more likely that the angels of the churches were actual transcendent angels, like Michael or Gabriel, who watched over the churches. The fact that Christ used stars to symbolize of angels makes it more so that this is true. Jesus simply commanded John to write to the seven churches; He did not command that they be sent as individual letters. In fact, in verse 19, John is told to write all the things he was about to see, thus the entire Apocalypse was written and sent to the seven churches (Rev 1:4) as a whole. It was eventually sent as an encyclical to all churches.

In this commentary, we will assume that these angels are actually supernatural entities and not human messengers. Since stars symbolize angels here; this holds true in other places in Revelation where stars are mentioned. Make note that the lampstands symbolize the churches. This will come into play again when the two witnesses are discussed in chapter eleven.