The Crown

In the New Testament

Bible Research Group

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Introduction

When one sees the word "crown" in the English Bible, it is not often clear that there is more than one type of crown in the original Greek, of the New Testament language. In fact, there are two: the *stephanos* and the *diadem*. And each has their own different type of symbolism, and function. It's important to know about each, because it helps us with the expression of authority in the Bible, and how it's presented. The best over-all comparison can be found in the book where they both appear: Revelation.

Stephanos

The Crown of Leaves

Many people like to equate the *stephanos* crown with the familiar leaf-crown seen in the ancient olympic games. And many teachers, of the Bible, mistakenly interpret this crown only in that context. But the truth is far different.

In fact, there were many different uses for the *stephanos* crown, and by people of all walks of life, in Greek culture. The origin of the use of this crown was from a pagan culture. But the Bible uses it as a metaphor to help the people, of that culture, to understand about God's authority. To the Greek mind, this crown represented a type of power, and a type of honor in most cases.

The basic mindset behind the *stephanos* crown is the pagan belief that there is spiritual power in plants. Probably the best early example was the tree. Trees had been worshipped in Asia Minor, as well as the ancient world in general. On some sacred tree the prosperity and safety of a family or tribe or city was often believed to depend. This was especially the case within burial sites. A local tree was thought to contain the spirit and the life of the buried man. It was Athenian law that forbade the cutting down of such a tree in a burial ground, and it was also punishable by death.

In Ephesus, as well as elsewhere in Asia Minor, the tree was the seat of divine life and the intermediary between the divine and human nature. To them, John writes about the "Tree of Life", which is an expression, used as a parallel, to give a further insight about the things of God (Revelation 2:7),

"The one who has an ear, hear what the Spirit says to the churches. To the one overcoming, I will give to him to eat of the Tree of Life which is in the midst of the Paradise of God."

From the "Tree of Life", in the letter to Ephesus, to the "crown of life", in the letter to Smyrna, there is an apparent train of thought through both. These metaphors show that there is a power granted by God Himself to the believer: And the first is life itself (Revelation 2:10),
"Do not at all fear what you are about to suffer. Behold, the devil is about to throw you into prison, so that you may be tried; and you will have affliction ten days. Be faithful until death, and I will give you the crown of life."

It must be first understood that man can neither overcome, nor be faithful unto death, as expressed in the passages above. But by man believing in Jesus Christ, as his Savior, he is believing into Jesus Christ, entering into him by faith. He asks Jesus Christ to save him (Romans 10:13), and believes on him by faith (John 3:16, Ephesians 2:8-9).

Jesus is the one who overcame, on the cross, finishing with the words "It has been finished" ("completed") 8. Everything that God the Father has commissioned Jesus to do have been completed carried out totally 9.

The *Stephanos* Crown in Greek Thought

The *stephanos* crown was made from a twig which was placed upon the head, often open, sometimes doubled 10. It was a sign of life and fruitfulness 11. Its use is attested in Egypt, in ancient Greece, and independently in Rome 12.

When used as a religious symbol, it represented the blessing that the deity placed upon the believer. It therefore meant the wearer could mediate power and illumination, ward off evil, and grant protection. The closed crown was thus used as magic 13.

The modern analogy, of this type of crown, would probably be that of today's receiving radio antenna, only able to receive something from somewhere else. It symbolized a power that was delegated to them from a higher power, not from themselves.

The *stephanos* crown was also used in the area of worship. It was worn by high priests and worshippers, also giving the added effect of separating themselves from the secular crowd. High priests wore a golden crown. Sacrifices and altars were also crowned 14. They were also used in processions and feasts, especially in the beginning of the new year. Three year-old children were adorned with wreaths on the second day of the Feast of Flowers, for example 15.

The *stephanos* crown was also used in physical salvation and protection. A slave coming from an oracle, while wearing a crown, was safe from the blows from his master. The emperor Tiberius put on a laurel crown, during a thunderstorm, because the laurel was a protection against lightening. When a boy was born in Attica, it was announced by an olive wreath placed at the entrance to the house 16.

There was also a close connection between the religious and political life. Holders of national offices wore the crown as a sign of their dignity 17.

Perhaps the most familiar use of the *stephanos* crown was in the olympic games. Like priests, the leaders of the games wore crowns when sacrificing. The contestants devote their lives to one long period of discipline and practice. The crown is a wreath of olive leaves or ivy, which was cut from the most sacred trees with a golden sickle. The god or deceased is honored when the victor is crowned. The victory celebration ended at the victor's house, which was also honored by a wreath. In this rite, the victor offered his crown to his deity 18.

The use of the crown was also common in the military. This was done by the army of the Spartans, Philip of Macedonia (the father of Alexander the Great), Roman generals (and possibly their soldiers as well), and others. Laurel wreaths were common in this use 19.
There was crowning during wedding ceremonies too. There are monuments that depict this. A female brings a crown to the bride, which she holds in her hands. And the guests at the feasts also wear crowns.

Crowning was also used in honoring the dead. A wreath was placed on the deceased on the day of burial. A permanent wreath was also carved in the gravestone. The most accepted view is that they were memorial gifts and honored the dead.

The *Stephanos* Crown in the New Testament

In the New Testament, in teaching a mostly Greek-influenced civilization, the *stephanos* crown is used as a Biblical teaching tool. The Bible has many things that people are already familiar with, in their own cultures that it uses metaphors to better teach, and reveal, the things of the one true God.

This type of crown is the most often used crown in the New Testament, appearing 18 times. The act of crowning is used 3 times. Four relate to the crown of thorns. The others are symbolic of the gift of fellowship of God to his believers.

The Crown of Thorns

With the gathering of the information about the Greek understanding of the *stephanos* crown, the crown of thorns must be understood from a Roman perspective. The Greek understanding doesn't directly apply here.

The crown and the purple robe was a mocking imitation of the royal attire worn by the vassals of Rome, and simply an effort to throw scorn on Jesus. The crown was probably made of acanthus, a prickly weed which grows in Palestine, or of *Phoenix dactylifera*. It was an imitation of the royal emblem, and Jesus was mocked by the Roman soldiers as the King of the Jews.

That this was probably a Roman custom is probably also demonstrated by the possibility that the mocking of Jesus, in this manner, was not an isolated incident. It is interesting that it happened to a later Roman emperor.

After the reign of Emperor Nero, in 68 AD, there were the Roman civil wars. During this time, within 69 AD, the next three emperors would be overthrown. And they would die. The first of the two were Galba (about seven months) and Otho (ninety-five days).

The third was Vitellius, who reigned about eight months. The army of Vespasian, the next emperor, attacked Rome and Vitellius was murdered.

Before his death, Vitellius was subject to the same mocking treatment as Jesus was, with the crown of thorns and the purple robe. Both were treated as usurpers to royal rank.

But there is a difference. Jesus was charged with saying that he was the king of the Jews (John 19:12), which he was. To them, he was not a king, but used the title of king. In Vitellius' case, he was a Caesar who refused to use the titles of "Caesar", or to have his picture put on Roman coinage. Caesars who fail to assert their claims to the throne were habitually described as "usurpers". Therefore, the crown of thorns was a mocking gesture. And, of course, the biggest difference was that Jesus Christ was anointed by God the Father, and Vitellius was anointed by man.
Paul

Paul also uses the *stephanos* crown as a metaphor, in the use that the Greeks are familiar with it. He uses in two different ways:

First, he uses the familiar analogy of the olympic games, which has the perishable *stephanos* crown. The Christian life is compared to a sporting contest. The focal point is the goal, and the total focused discipline used in order to obtain it (I Corinthians 9:24-27),

"Do you not know that those running in a stadium indeed all run, but one receives the prize? So run that you may obtain. But everyone striving controls himself in all things. Then those truly that they may receive a corruptible crown, but we an incorruptible.

"So I run accordingly, as not uncertainly; so I fight, as not beating air; but I buffet my body and lead it captive, lest proclaiming to others I myself might be disapproved."

It is the Lord Himself who judges and rewards his people. Paul makes it very clear that this reward is determined by no one else (I Corinthians 4:1-5),

"Let a man think of us as ministers of Christ and stewards of the mysteries of God. Moreover, it is sought among stewards that one be found faithful. But to me it is a small thing that I should be judged by you, or by a man's day. But neither do I judge myself.

"For I know nothing of myself, but I have not been justified by this; but He judging me is the Lord. Then do not judge anything before time, until the Lord comes, who will both shed light on the hidden things of darkness and will reveal the counsels of the hearts. And then praise will be to each one from God."

Paul is looking back on his life as the end approaches. This is thought to have probably been toward the end of his ministry. He writes to Timothy (II Timothy 4:1-8),

"Then I solemnly witness before God and the Lord Jesus Christ, He being about to judge the living and dead at His appearance and His kingdom: preach the Word, be urgent in season, out of season, convict, warn, encourage with all long-suffering and teaching.

For a time will be when they will not endure sound doctrine, but according to their own lusts, they will heap up to themselves teachers tickling the ear; and they will turn away the ear from the truth and will be turned aside to myths.

"But you be clear-minded in all, suffer hardship, do the work of an evangelist, fully carry out your ministry. For I am already being poured out, and the time of my release is here. I have fought the good fight.

"I have finished the course. I have kept the faith. For the rest, the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will give to me in that Day, and not only to me, but also to all the ones loving His appearance."
Secondly, Paul refers to his fellow believers as his crown. This is in view of the fact that the churches have endured. The heavenly rewards are theirs as well, and are enduring. They will appear with him before the Lord (Philippians 4:1),

"So as, my brothers, ones loved and longed for, my joy and crown, so stand firm in the Lord, beloved ones."

Paul also writes of the crown in the experience of expectation and joy (I Thessalonians 2:19),

"For what is our hope, or joy, or crown of glorying? Are you not even to be before."

All believers are saved by the Lord. And in the end, the fruits of a Christian's life will be measured and judged. Paul also writes (I Corinthians 3:11-15),

"For no one is able to lay any other foundation beside the One having been laid, who is Jesus Christ. And if anyone builds on this foundation gold, silver, precious stones, wood, grass, straw, the work of each will be revealed; for the Day will make it known, because it is revealed in fire; and the fire will prove the work of each, what sort it is.

"If the work of anyone which he built remains, he will receive a reward. If the work of anyone shall be consumed, he shall suffer loss; but he will be saved, but so as through fire."

Revelation
The Elders around the Throne

This is the picture of the power coming from God. The Bible uses the stephanos metaphor to help the Greek mind understand it (Revelation 4:1-4),

"After these things I saw. And behold, a door being opened in Heaven! And I heard the first voice as a trumpet speaking with me, saying, Come up here, and I will show you what needs to happen after these things. And at once I became in spirit.

"And, behold, a throne was set in Heaven, and One sitting on the throne. And the One sitting was in appearance like a jasper stone, and a sardius; and a rainbow was around the throne, in appearance like an emerald.

"And around the throne I saw twenty four thrones, and on the thrones I saw twenty four elders sitting, having been clothed in white garments. And they had golden crowns on their heads."

The golden crowns of leaves are very important, because it provides insight to the relationship between Christ and his believers. In the Greek pagan worship, the high-priests wore golden stephanos crowns. In Revelation, pictured is twenty-four elders with such crowns, seated around the one true God. Jesus Christ made his believers a kingdom of priests, who all have access to him. This is consistent with a later verse, referring to those who are saved through faith in Him (Revelation 20:6),
"Blessed and holy is the one having part in the first resurrection. The second death has no authority over these, but they will be priests of God and of Christ, and will reign with Him a thousand years."

Another symbolism is the Greek belief that one who wears such a crown receives power and protection from a higher power, but not from himself (Revelation 4:9-11),

"And whenever the living creatures shall give glory and honor and thanks to the One sitting on the throne, to the One living to the ages of the ages, the twenty four elders fall down before Him sitting on the throne; and they will worship the One living to the ages of the ages, and will throw their crowns before the throne, saying, Lord, You are worthy to receive the glory and the honor and the power, because You created all things, and through Your will they exist and were created."

The twenty-four elders are seated around the throne. Then they throw their crowns before the throne, which leaves no real choice, to the observer, as to their source of power. It is the Lord Jesus Christ Himself, who is seated forever upon the throne.

Throwing their crowns before the throne also brings up another Greek custom. In the olympic games, the olive leaves were cut by a golden sickle, from sacred olive trees, and handed over to the victor. The victory celebration ended at the victor's house. Then the victor then offered his crown to his deity, as a sacrifice. This removes the focus from the crown itself, and places it on the deity.

The twenty-four elders don't really care as much about the golden crowns themselves, but the source Himself, whom they have a strong eternal relationship with.

**Diadem**

**The King's Crown**

A diadem is a crown worn by a king. A king rules over a kingdom, which is his sphere of rule. By contrast to the stephanos crown, which symbolizes power and authority coming from elsewhere to the wearer, the diadem symbolizes such power coming from one's self.

It is used only three times in the New Testament. And it only appears in Revelation. Its use breaks down into two areas. One is that used by earthly kings, in describing the temporary earthly kingdoms that are to be judged.

The other use is that of the Lord himself. He will judge the nations. And it is His crown, and kingdom, which will last forever.

**The Temporary Earthly Crown**

The first two times the word diadem is used in the Bible, it refers to the earthly empire with its own sinful kings (Revelation 13:1),

"And I stood on the sand of the sea. And I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and on its heads names of blasphemy."
Revelation sometimes gives its own commentary. This beast is largely explained in Chapter 17. To John, who wrote Revelation, this must have seemed pretty clear, because much of it was fulfilled within his time (Revelation 17:7-14),

"And the angel said to me, Why did you marvel? I will tell you the mystery of the woman, and of the beast supporting her, the one having the seven heads and the ten horns. The beast which you saw was, and is not, and is about to come up out of the abyss, and goes to perdition.

"And those dwelling on the earth will marvel, the ones whose names have not been written on the Book of Life from the foundation of the world, seeing the beast, that it was a thing, and is not, yet now is.

"Here is the mind having wisdom: the seven heads are seven mountains, where the woman sits on them. And the kings are seven. The five fell, and the one is, and the other has not yet come. And when he does come, he must remain a little.

"And the beast which was, and is not, even he is the eighth, and is of the seven, and goes to perdition. And the ten horns you saw are ten kings who have not yet received a kingdom, but will receive authority as kings one hour with the beast. These have one mind, and their power and authority they shall give up to the beast.

"These will make war with the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and the ones with Him are the called and elect and faithful ones."

This passage explains that the seven heads are seven mountains. The most accepted view is that this represents the seven hills of Rome. The ten crowns (diadems), mentioned in chapter 13, are the ten Caesars, from Julius Caesar to Vespasian. Caesar is called "king" in John 19:15.

And the kings are seven, means at the outset that three are missing. This consists of the three who ruled during the Roman civil wars: Galba, Otho, and Vitellius, all of whom died within the same year of each other.

And the kings are seven meaning that there are seven remaining Caesars. The five fell, means that five died of unnatural causes. The word "fell" means that they died unintentionally. Julius Caesar died of multiple stab wounds. Caligula was assassinated by his soldiers. Claudius died of poison. Nero stabbed himself in the throat. Vespasian died from a stomach chill, brought on by excessive bathing in cold waters.

Until this point, the other Caesars are spoken of in the past-tense, as if they were already deceased. Then there is the present-tense and the one is, meaning that Vespasian was already dying, but not dead yet.

Then there is the future-tense and the other has not yet come, meaning the reign of Vespasian's son Titus. This should date the writing of Revelation at the near end of Vespasian's reign. This was 70 AD, nine years after the fall of Jerusalem, which was attacked by Titus and his army, at the orders of Vespasian when Titus was in Alexandria, Egypt. Although Revelation was meant for everyone to read, it was originally a letter sent to seven churches in Asia Minor. It is to be assumed that by the time they received it, personally from John, it would be roughly ten years after the fall of Jerusalem, in 80 AD.
Then there is the prediction *And when he does come, he must remain a little*, which means that Titus will have a very short reign. He began his reign in 79 AD. He died in September of 80 AD, probably just over two years in power.

**THE ETERNAL KING OF KINGS**

Then there is the heavenly diadem crown of the Lord Jesus Christ Himself. It is not a perishable earthly crown, but it is one that is eternal (Revelation 19:11-15),

"And I saw Heaven being opened. And, behold! A white horse, and He sitting on it having been called Faithful and True. And He judges and wars in righteousness."

"And His eyes *were* as a flame of fire, and on His head many diadems, having a name that had been written, which no one knows except Himself; and having been clothed in a garment which had been dipped in blood."

"And His name is called The Word of God. And the armies in Heaven followed Him on white horses, being dressed in fine linen, white and pure. And out of His mouth goes forth a sharp sword, that with it He might smite the nations."

"And He will shepherd them with an iron rod. And He treads the winepress of the wine of the anger and of the wrath of God Almighty. And He has on His garment and on His thigh a name having been written: KING OF KINGS AND LORD OF LORDS."

Clearly, the main focal point is the *many diadems* which he wore. No clue is given as to their number, but they are *many*. In the ancient Greek sense, the word means "many" as opposed to a majority, but not all. But the New Testament carries the Old Testament Hebrew understanding of the meaning "all". This is supported by the passage that Jesus Christ is called *KING OF KINGS AND LORD OF LORDS*.

The many diadems would represent all nations, and His authority over all. If there were over three hundred nations in existence, there would be just as many diadems.

There is also the prophecy about his reign. That Jesus Christ will be king is well-attested to in Scripture (Luke 1:32-33),

"This One will be great and will be called Son of the Most High. And the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob to the ages, and of His kingdom there will be no end."

Jesus is pictured riding on a *white horse*. White is the color of the victor, and a symbol of the purity gained through Christ. The horse is the symbol of a warlike horse of a king. Just a few days before his crucifixion, Jesus Christ rode into Jerusalem on a donkey. In the earlier times, the donkey was the established part of the earliest expectation of a coming king. Princes generally rode on donkeys. This is seen in places in the Old Testament. It was also considered to be a sign of peace.

Also, *His eyes were as a flame of fire*, which is consistent with the description of Christ in Revelation 1:14, and to the church in Thyatira in Revelation 2:18, which provides the insight for this description. More than any other Asian city, Thyatira was known for its trade guilds, making it
sort of an industrial town. This included bronze-smiths and modelers in bronze. In such a guild, for example, fire would be used for molding and especially purifying. Therefore, the picture described is that of the figure on the white horse coming to judge the nations.

But Jesus also has love, mercy, and grace, toward those who will follow him. There is also the authority in which God is active within his creation, and all of history, which is probably best expressed by Hanna's prayer, in the Old Testament (1 Samuel 2:1-10),

"And Hannah prayed and said: My heart has exulted in Jehovah; my horn has been high in Jehovah. My mouth has been large over my enemies; for I have rejoiced in Your salvation. None is holy like Jehovah, for there is none except You; yea, there is no rock like our God."

"Do not multiply your haughty words; let not arrogance go out from your mouth; for Jehovah is a God of knowledge, and by Him actions are weighed. Bows of the mighty are broken; and they that stumble gird on strength. They that were full have hired themselves out for bread; and the hungry have ceased, while the barren has borne seven; yea, she who had many sons has languished."

"Jehovah kills and keeps alive; He brings down and causes to go to Sheol. Jehovah brings down, and He gives riches; He brings low; yea, He lifts up high. He raises the poor from the dust; He lifts up the needy from the dunghill, to cause them to sit with nobles; yea, He causes them to inherit a throne of honor; for to Jehovah are the pillars of the earth; and He sets the habitable world on them."

"He keeps the feet of His saints, and the wicked are silenced in darkness; for man does not become mighty by power. They who strive with Jehovah will be smashed; He thunders in the heavens against him. Jehovah judges the ends of the earth and gives strength to His king; and He exalts the horn of His anointed."

**Conclusion**

There is no real authority that man really has in and of himself. The believers are symbolized as having the *stephanos* crowns, which symbolize power and authority coming from somewhere else. And that comes from Jesus Christ Himself.

But even the earthly kings, with their *diadems* ultimately have to sooner, or later, answer to him. He delegates authority. He allows pagans to rule. But he ultimately punishes the wicked, and rewards his believers.

His authority is total, and he shall reign forever (Revelation 11:15),

"And the seventh angel trumpeted. And there were great voices in Heaven, saying, The kingdoms of the world became our Lord's, even of His Christ; and He shall reign to the ages of the ages."

As believers, we have access to him, because we are part of his kingdom. And we share his Holy Spirit (Ephesians 2:18-22),

"For through Him we both have access by one Spirit to the Father. So, then, you are no longer strangers and tenants, but you are fellow citizens of the saints and of the family of God, being built up on the foundation of the apostles and
prophets, Jesus Christ Himself being the cornerstone, in whom all the building being fitted together grows into a holy temple in the Lord, in whom you also are being built together into a dwelling place of God in the Spirit."

This means that we are members of the family of God, and we also inherit the kingdom (Romans 8:14-21),

"For as many as are led by the Spirit of God, these are sons of God. For you did not receive a spirit of slavery again to fear, but you received a Spirit of adoption by which we cry, Abba! Father!"

"The Spirit Himself witnesses with our spirit that we are children of God. And if children, also heirs; truly heirs of God, and joint-heirs of Christ, if indeed we suffer together, that we may also be glorified together."

"For I calculate that the sufferings of the present time are not worthy to compare to the coming glory to be revealed in us. For the earnest expectation of the creation eagerly awaits the revelation of the sons of God."

"For the creation was not willingly subjected to vanity, but through Him subjecting it, on hope; that also the creation will be freed from the slavery of corruption to the freedom of the glory of the children of God."

As sons of God, believers become the brothers of Jesus Christ, resulting in a strong personal relationship (Hebrews 2:11-12),

"For both the One sanctifying and the ones being sanctified are all of one; for which cause He is not ashamed to call them brothers, saying, "I will announce Your name to My brothers; I will hymn to You in the midst of the assembly.""

And this exists in the next kingdom, where His believers will rule with Him, through Him, forever (Revelation 22:5),

"And night will not be there; and they have no need of a lamp or a light of the sun, because the Lord God will enlighten them. And they shall reign to the ages of the ages."

To become a believer, one simply prays to God for salvation, and believes on Jesus Christ as His Savior (Romans 10:9-13),

"Because if you confess the Lord Jesus with your mouth, and believe in your heart that God raised Him from the dead, you will be saved."

"For with the heart one believes unto righteousness, and with the mouth one confesses unto salvation. For the Scripture says, "Everyone believing on Him will not be put to shame." For there is no difference both of Jew and of Greek, for the same Lord of all is rich toward all the ones calling on Him."

"For everyone, "whoever may call on the name of the Lord will be saved.""

Jesus Himself presents this overall picture in John’s gospel (John 3:16-21),

"For God so loved the world that He gave His only begotten Son, that everyone believing into Him should not perish, but have everlasting life."

"For God did not send His Son into the world that He might judge the world, but that the world might be saved through Him. The one believing into Him is
not condemned; but the one not believing has already been condemned, for he has not believed into the name of the only begotten Son of God."

"And this is the judgment, that the Light has come into the world, and men loved the darkness more than the Light, for their works were evil. For everyone practicing wickedness hates the Light, and does not come to the Light, that his works may not be exposed."

"But the one doing the truth comes to the Light, that his works may be revealed, that they exist, having been worked in God."

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Footnotes

1. *stephanos* - (Greek: Strong's number 4735).
2. *diadem* - (Greek: Strong's number 1238) - However, the New Testament only gives the plural *diadema*.
3. The Letters to the Seven Churches [Ramsay], p.247.
4. Ibid.
5. Ibid., p.248.
6. Ibid.
7. *eis* - (Greek: Strong's number 1519).
8. *teleo* - (Greek: Strong's number 5055) - from *telos* - (Greek: Strong's number 5056).
10. Ibid., VII:615.
11. Ibid.
12. Ibid., p.616.
13. Ibid.
15. Ibid., pp.618-619.
17. Ibid., p.620.
18. Ibid., pp.620-621.
20. Ibid., p.622.
23. *stephanow* - Greek: Strong's number 4737).
27. Ibid.
28. The Twelve Caesars [Grant], p.186.
29. Ibid., p. 195.
30. Ibid., p.206.
31. Kittel, Ibid.
32. Grant, p.204.
33. Ibid., p.206.
34. Kittel, ibid., p.617.
35. Ibid., p.620.
36. *diadema* - (Greek: Strong's number 1238).
37. The Apocalypse of St. John [Swete], p.216.
38. Grant, p.175.
39. Ibid., p.177.
40. Ibid., p.197.
41. pipto - (Greek: Strong's number 4098).
42. Kittel VI:162.
43. Grant., p.50.
44. Ibid., p.109.
45. Ibid., p.127.
46. Ibid., p.173.
47. Ibid., p.213.
48. Ibid., p.226.
49. Ibid., pp.227-228; Josephus, Wars of the Jews, V.
51. Revelation 1:10-11; The churches are Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. They are addressed directly in chapters 2-3.
52. Grant, p.226.
53. Ibid., p. 238.
54. polla - (Greek: Strong's number 4183).
55. Kittel, V:536.
56. Ibid., III:339.
57. Ibid., p.337.
59. Kittel, ibid., p.337.
61. Kittel, ibid,
63. Ibid., p.330.
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