

Notes on the Greek New Testament
Day 362 – December 28th – Revelation 19:1-21

Works frequently referenced in these notes on the book of Revelation

Morris, Leon	<i>The Revelation of St John</i> (Tyndale New Testament Commentaries), Grand Rapids, Eerdmans, 1969
Mounce, Robert H	<i>The Book of Revelation</i> (New International Commentary on the New Testament), Grand Rapids, Eerdmans, 1977
Peterson, Eugene H	<i>Reversed Thunder</i> , San Francisco, HarperCollins, 1991
Witherington, Ben	<i>Revelation</i> (New Cambridge Bible Commentary), Cambridge University Press, Cambridge, 2003

19:1

Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων· Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

"The heavenly jubilation breaks out in marked contrast to the solemn dirges of the kings, merchants, and seafarers whose economic empires collapsed with the devastation of the imperial capital." Mounce.

ὄχλος, ου m crowd, multitude
πολυς, πολλη, πολυ gen πολλου, ης, ου much, great

'Hallelujah' occurs here 4 times but is not found elsewhere in the NT. Verses 1-6 are the Hallelujah chorus of Revelation. Witherington comments, "It has been suggested that this [vv. 1-8] is a sort of Christian Hallel psalm, rather like one finds in Pss. 113-118. The Hallel was sung in praise of God's deliverance at Exodus Sinai. It is thus appropriate here since we have just heard of the deliverance of God's people from their oppressors. Vv. 1-8 could then be taken as a liturgy of Hallelujahs. Salvation and judgment are juxtaposed in vv 1-2 because they are seen as two sides of the same coin. Not only has justice been done and the oppressor punished, but the blood of the martyrs has been avenged. Vengeance or justice is left to God, and rejoicing is not over some human actions but over the all-wise God's actions."

σωτηρια, ας f salvation

Here referring not primarily to personal experience but to God's redemptive purpose.

δοξα, ης f glory
δυναμις, εως f power

Verse 2

ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἐφθίρειν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

ἀληθινος, η, ον real, genuine, true
δικαιος, α, ον righteous, just
κρίσεις Noun, nom pl κρίσις, εως f judgement

ἔκρινεν Verb, aor act indic, 3 s κρίνω judge
πορνη, ης f prostitute
ὅστις, ἣτις, ὅ τι who, which
φθειρω corrupt, ruin, destroy
πορνεία, ας f sexual immorality
ἐκδίκηω avenge, punish
αἷμα, ατος f blood
δουλος, ου m slave, servant
χειρ, χειρος f hand, power

Cf. Deut 32:43.

Verse 3

καὶ δεύτερον εἶρηκαν· Ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

δευτερος, α, ον second; δευτερον a second time

εἶρηκαν Verb, perf act indic, 3 pl λεγω
καπνος, ου m smoke
ἀναβαινω go up, ascend
αἰων, αἰωνος m age, eternity

Cf. Is 34:8-10; Rev 14:11. "The multitude praises God because the destruction of the wicked city is absolutely final." Mounce. Beale suggests that "eternal judgment may be a partial polemic against the mythical *Roma aeterna* ('eternal Rome') which was one of the names of the Roman Empire."

Verse 4

καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες
καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ
θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες·
Ἀμήν, Ἀλληλουϊά.

ἔπεσαν Verb, aor act indic, 3 pl πιπτω fall,
fall down

πρεσβυτερος, α, ον elder

εἴκοσι twenty

τέσσαρες neut τέσσαρα gen τεσσαρων four

ζῶον, ου n living creature

προσκυνω worship

Cf. 5:6-10.

καθημαι sit

θρονος, ου m throne

"Their words, 'Amen; Hallelujah,' echo the close of the doxology which marks the end of Book IV of the Psalter (Ps 106:48)." Mounce.

Verse 5

Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα·
Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ,
καὶ οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ
μεγάλοι.

αἰνεω praise

The evidence for or against the inclusion of καὶ is finely balanced. If it is included, the sense is 'even'.

φοβεομαι fear, reverence

μικρος, α, ον little, small

Cf. Ps 115:13. "...believers on earth from every socio-economic level, and represent[ing] every stage of spiritual maturity." Mounce.

Verse 6

καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς
φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν
ἰσχυρῶν, λεγόντων· Ἀλληλουϊά, ὅτι
ἐβασίλευσεν κύριος, ὁ θεός, ὁ παντοκράτωρ.

ὄχλος, ου m see v.1

ὕδωρ, ὕδατος n water

βροντη, ης f thunder

ἰσχυρος, α, ον strong, mighty, powerful

βασίλευω rule, reign

παντοκρατωρ, ορος m Almighty

Used 9 times of God in Revelation, only once elsewhere in the NT (2 Cor 6:18).

Verse 7

χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ δώσομεν τὴν
δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ
ἡ γυνὴ αὐτοῦ ἠτοιμάσεν ἑαυτήν,

χαίρω rejoice, be glad

ἀγαλλιαω be extremely joyful or glad

"The only other place in the NT where these two verbs are used together is Matthew 5:12 where the cause for rejoicing is given as the greatness of the heavenly reward awaiting those who were reviled and persecuted for the cause of Christ. That reward is now pictured as a great wedding feast in which the Lamb and his bride celebrate their union." Mounce.

δώσωμεν Verb, aor act subj, 1 pl διδομι

δοξα, ης f glory

γάμος, ου m wedding, wedding feast

ἀρνιον, ου n lamb, sheep

γυνη, αικος f woman, wife

Cf. Hos 2:1, 19ff.; Isa 54:5-7; Matt 22:1ff.;

25:1ff.; Eph 5:32.

ἐτοιμαζω prepare, make ready

"In Biblical times a marriage involved two major events, the betrothal and the wedding. These were normally separated by a period of time during which the two individuals were considered husband and wife and as such under obligations of faithfulness. The wedding began with a procession to the bride's house, which was followed by a return to the house of the groom for the marriage feast. By analogy, the church, espoused to Christ by faith, now awaits the parousia when the heavenly groom will come for his bride and return to heaven for the marriage feast which lasts throughout eternity." Mounce.

Verse 8

καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον
λαμπρὸν καθαρὸν, τὸ γὰρ βύσσινον τὰ
δικαιώματα τῶν ἁγίων ἐστίν.

ἐδόθη Verb, aor pass indic, 3 s διδομι

περιβάληται Verb, aor midd subj, 3 s

περιβαλλω put on, clothe, dress

βυσσινος, η, ον made of fine linen

λαμπρος, α, ον bright, shining, fine,

καθαρος, α, ον pure, clean

Contrast the clothing of the harlot in 17:4.

δικαιωμα, τος n righteous deed

"This does not deny the Pauline doctrine of justification based on the righteous obedience of Christ (Rom 5:18-19), but suggests that a transformed life is a proper response to the call of the heavenly bridegroom." Mounce. Witherington comments, "This indicates that the process leading up to the marriage is synergistic, requiring action by God to make his people clean but also on the believer's part to be prepared through repentance and faith."

Verse 9

Καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι· καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

Note the flexibility of the imagery as the people of God shift from being the bride to the guests at the feast.

γράφω Verb, aor act imperat, 2 s γραφῶ
write

μακάριος, α, ον blessed, fortunate, happy

The fourth of seven beatitudes in the Apocalypse (1:3; 14:13; 16:15; 19:9; 20:6; 22:7,14).

δειπνον, ου n feast, banquet, supper

Cf. Is 25:6-8; Lk 13:29; Mt 26:28-29. It is an invitation only affair.

ἀληθινος, η, ον real, genuine, true

Verse 10

καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

John mistakenly believes the speaker to be the Lord.

ἔπεσα Verb, aor act indic, 1 s πιπτῶ fall, fall
down

ἔμπροσθεν prep with gen before, in front of
πους, ποδος m foot
προσκυνεῶ worship

ὄραω see; intrans make sure, see to

Cf. Acts 10:25-26. ὄρα μη understands a following ποιησῆς – 'Don't do that!' God and Jesus Christ are alone to receive worship.

σύνδουλός, ου m fellow-servant
σος, ση, σον possessive adj. your, yours
μαρτυρία, ας f testimony, witness

Mounce is of the view that, "As in the previous occurrences of this phrase (1:2, 9; 12:17), the 'testimony of Jesus' is the witness which was borne by Jesus (subjective genitive). By his life and death Jesus has demonstrated to his followers what it means to bear faithful witness (1:5; 3:14) to the message revealed by God." The last clause he understands to mean "the message attested by Jesus is the essence of prophetic proclamation."

Verse 11

Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν πιστὸς καλούμενος καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
ἠνεωγμένον Verb, perf pass ptc, m acc s & n
nom/acc s ἀνοίγω open

ἵππος, ου f horse

λευκός, η, ον white

Cf. Ch. 6.

καθῆμαι sit, sit down

καλούμενος is variously positioned in the MSS. Metzger personally prefers the reading of κ, πιστός καλούμενος καὶ ἀληθινός.

πιστός, η, ον faithful, trustworthy
ἀληθινός, η, ον real, genuine, true

Cf. 3:14.

δικαιοσύνη, ης f righteousness
κρινῶ judge, pass judgement on

Cf. Ps 96:13.

πολεμῶ wage war, fight

Witherington comments, "We must hark back to the material in 16:12ff., the judgment of the sixth cup. There we heard of the armies assembling for Armageddon (cf. 17:14). Rev 16:15 refers to the coming of the Son like a thief in the night. Here is the expansion of that comment, and the battle described should not be distinguished from the one mentioned in Rev 16 and 17:14."

Verse 12

οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

φλόξ, φλογος f flame

πυρ, ος n fire

Cf. 1:14; 2:18.

κεφαλῆ, ης f head

διαδήμα, τος n diadem, crown

"Here is an obvious contrast to the seven diadems of the dragon (12:3) and the ten diadems of the beast out of the sea (13:1). Many crowns indicate unlimited sovereignty." Mounce.

ὄνομα, τος n name

γεγραμμένον Verb, perf pass ptc, m acc & n
nom/acc s γραφῶ write

οὐδεὶς, οὐδεμία, οὐδέν no one, nothing

Some think this a reference to the tetragrammon, YHWH, a name too holy to pronounce. Others think the name is 'Lord' cf. Phil 2:9-11, while some that it is 'Jesus'. The name may be symbolic, expressing the mystery of his person. Swete says that, apart from the Father, only the Son can understand the mystery of his own being (cf. Matt 11:27).

Verse 13

καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ Λόγος τοῦ Θεοῦ.

περιβεβλημένος Verb, perf pass ptc, m nom s
 περιβαλλω put on, clothe, dress
 ἱματιον, ου n garment, clothing, robe
 βεβαμμένον Verb, perf pass ptc, m acc & n
 nom/acc s βαπτω dip

Many MSS read ἐρραντισμενον ('sprinkled') rather than βεβαμμένον.

αἷμα, ατος f blood

Cf. Is 63:1-6. Reddish suggests that since the battle has not yet been fought, the blood is that of Christ himself. Witherington responds, "The combination of the warrior image that echoes Isaiah and the Word image, as we shall see, does not favour the interpretation of the blood being Christ's own." Mounce writes, "The blood-stained garments of the Messiah symbolise his victory in the coming conflict."

κέκληται Verb, perf pass indic, 3 s καλεω

Cf. Jn. 1:1. The picture here is of one who executes God's decree, the one through whom the word of God proves living and active (cf. Heb 4:12). He is the one through whom judgment is declared upon the nations.

Verse 14

καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν.

στρατευμα, τος n troops, soldiers, army
 ἀκολουθεω follow, accompany
 ἐνδεδυμένοι Verb, perf midd ptc, m nom pl
 ἐνδύω dress, clothe; midd wear
 βυσσινος, η, ον made of fine linen
 καθαρως, α, ον pure, clean

"Normally one would think of a heavenly army as composed of angels (cf. Mt 26:53...), but the parallel in Revelation 17:14 in which those who battle on the Lamb's side are designated 'called and chosen and faithful' would indicate that the martyrs (those who have remained faithful unto death) should be included as well. Apparently, the armies had no part in the actual battle, although later (in vs. 19) the armies of Antichrist make war 'against him that sat upon the horse and against his army.' It is the sword of the Messiah that smites the enemy (vss. 15,21), and his garment alone is dipped in blood." Mounce.

Verse 15

καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.

στομα, τος n mouth
 ἐκπορευομαι go or come out
 ῥομφαία, ας f sword
 ὀξυς, εια, υ sharp

Cf. 1:16; 2:12,16.

πατάξῃ Verb, aor act subj, 3 s πατασσω
 strike, strike down

Cf. Is.11:3-4; 2 Thess 2:8.

ποιμανεῖ Verb, fut act indic, 3 s ποιμανω
 tend as a shepherd, rule
 ῥάβδος, ου f stick, rod, sceptre
 σιδηρους, α, ον made of iron

Cf. Ps 2:8-9.

πατεω trample
 ληνος, ου f wine press
 οἶνος, ου m wine
 θυμος, ου m anger, rage, fury
 ὀργη, ης f wrath, anger

Cf. Is 63:1-4.

παντοκρατωρ, ορος m Almighty

Cf. 14:19-20. "Any view of God which eliminates judgement and his hatred of sin in the interest of an emasculated doctrine of sentimental affection finds no support in the strong and virile realism of the Apocalypse." Mounce.

Verse 16

καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

ἱματιον, ου n see v.13
 μηρος, ου m thigh

Mounce suggests that the meaning is 'on his garment where it falls across his thigh'.

γεγραμμένον see v.12
 βασιλευς, εως m king

"This name emphasises the universal sovereignty of the warrior Christ in his eschatological triumph over all the enemies of God. The title, as it occurs here and elsewhere in Scripture (Rev 17:14; 1 Tim 6:15; Dan 2:47), goes back to Moses' declaration to Israel, 'The Lord your God is God of gods and Lord of lords' (Deut 10:17)." Mounce.

Verse 17

Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν φωνῇ μεγάλῃ λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι· Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
 ἑστῶτα Verb, perf act ptc, n nom/acc pl
 ἵστημι stand

ἡλιος, ου m the sun

κραζω cry out, call out

ὀρνεον, ου n bird

πετομαι fly

μεσουρανημα, τος n mid-heaven, high in the sky

δευτε adv. come (of command or exhortation)

συνάχθητε Verb, pres pass imperat, 2 pl

συναγω gather, gather together, assemble

δειπνον, ου n feast, banquet

Cf. Ezek 39:17-20. "The supper of God presents a grim contrast to the marriage feast of the Lamb." Mounce.

Verse 18

ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

φάγητε Verb, aor act subj, 2 pl ἔσθιω eat

σαρξ, σαρκος f flesh

βασιλευς, εως m king

χιλιαρχος, ου m commander (a high ranking military officer generally in charge of 600-1000 men), high ranking officer

ισχυρος, α, ον strong, mighty, powerful

ἵππος, ου f horse

καθημαι sit

ἐλευθερος, α, ον free, free person

τε and, and so; τε και and also

δουλος, ου m slave, servant

μικρος, α, ον little, small, insignificant

Cf. Ezek 39:17-20. "In the final conflict no preference will be given to rank or station. The bodies will lie on the field of battle to be devoured by birds of prey. To remain unburied for the pleasure of the predators was considered by the ancients to be an ignominious fate. The scene is one of universal dishonour and destruction." Mounce.

Verse 19

καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

θηριον, ου n animal, beast

στρατευμα, τος n troops, soldiers, army

συνηγμένα Verb, perf pass ptc, n nom/acc pl

συναγω see v.17

Cf. 16:13-16.

ποιῆσαι Verb, aor act infin ποιεω

πολεμος, ου m war, battle

Verse 20

καὶ ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνῶντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ.

Witherington comments, "The great battle of Armageddon proves to be a one-sided affair. The rider simply seizes the Beast and the false prophet and casts them into the lake of fire. Though the armies had assembled for a battle, it turned out to be an execution... Christ merely speaks the judgment against these opponents. There is no real struggle here perhaps because the victory has already been won through the death and resurrection of Jesus, and perhaps also because John is emphasising the power and sovereignty of Christ."

ἐπιάσθη Verb, aor pass indic, 3 s πιαζω

seize

ψευδοπροφητης, ου m false prophet

"The beast is the personification of secular power in its opposition to the church. The false prophet represents the role of false religion is persuading man to worship the antichristian power (cf. ... on 13:1,11)." Mounce.

σημειον, ου n miraculous sign, sign

ἐνώπιον prep with gen before

πλαναω lead astray, mislead, deceive

χαραγμα, τος n mark, stamp, image

προσκυνεω worship

εἰκων, ονος f likeness, image, statue

ζωω live, be alive

ἐβλήθησαν Verb, aor pass indic, 3 pl βαλλω
 throw

δυο gen & acc δυο dat δυοσιν two
 λιμνη, ης f lake
 πυρ, ος n fire

"Although the actual word Gehenna (an abbreviation for 'valley of the son of Hinnom') was the name given to the valley lying to the south and west of Jerusalem (the modern *Wadi er Rababi*). As the site of a cultic shrine where human sacrifices were offered (2 Kings 16:3; 23:10; Jer 7:31), it acquired an unholy reputation. Because of prophetic denunciation of this place of terrible wickedness (Jer 7:32; 19:6), it came to be equated with the hell of final judgement in apocalyptic literature. In NT times Gehenna was a place of fire and the abode of the wicked dead (Mt 5:22; Mk 9:43)." Mounce.

καιω light, keep burning, burn
 θειον, ου n sulphur, brimstone

"A lake of burning brimstone would not only be intensely hot, but malodorous and foetid as well. It is an appropriate place for all that is sinful and wicked in the world. The Antichrist and the false prophet are its first inhabitants. Later the devil (20:10), Death and Hades (20:14), and all evil men (21:8) will join them in this place of ceaseless torment." Mounce. Witherington adds, "Of course, this image cannot be taken literally, but it should be taken seriously. Hell is viewed as a place of torment, not of comfort for the lost. It is a place where one experiences the absence of the presence of God forever, with no remedy. No literal lake of fire could approximate that horror. It appears that John views hell as a place of eternal punishment, not annihilation."

Verse 21

και οι λοιποι απεκτανθησαν εν τη ρομφαία του
 καθημένου επι του ιππου τη εξελθούση εκ του
 στόματος αυτου, και πάντα τα ορνεα
 εχορτάσθησαν εκ των σαρκων αυτων.

λοιπος, η, ον rest, remaining, other
 απεκτανθησαν Verb, aor pass indic, 3 pl
 αποκτεινω kill, put to death
 ρομφαια, ας f sword
 εξελθούση Verb, aor act ptc, f dat s
 εξερχομαι
 στομα, τος n mouth

"The sword is the proclamation of divine retribution that slays all who have in the final alignment of loyalties arrayed themselves against God and the forces of righteousness." Mounce.

ορνεον, ου n see v.17
 χορταζω feed, satisfy