

Key words in Revelation

Hades: Greek *hades* — 1:18; 6:8; 20:13, 14 — literally, “the place of the unseen.” This Greek word, translated from the Hebrew word *sheol*, describes the invisible world of the dead. All people who die go to Hades in the sense that death leads from the visible world to the invisible. Therefore, death and Hades can be used interchangeably. Unfortunately, many people mistakenly associate Hades with hell, a place of eternal punishment. But the Greek word for hell *gehenna* (see Mark 9:43-45). While we will all one day go to Hades, we can avoid hell by believing in Jesus Christ’s work of salvation.

Almighty: Greek *pantokrator* — 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22 — literally, “one who has power over everything,” in other words, the One in total control. God commands all the hosts of power in heaven and earth, and He is able to overcome all His foes. The title Almighty occurs often in Revelation as this book unveils God’s awesome control over the universe and throughout all history.

Devil; Satan: Greek *diabolos* — 2:10; 12:9, 12; 20:2, 10 — literally, “slanderer,” and Greek *Satanas* — 20:2, 7 — literally, “Adversary.” The word *diabolos* signifies one who accuses another. Hence that other name given him: “the accuser of our brethren” (see 12:10). The name Satan signifies one who lies in wait for or sets himself in opposition to another. These and other names of the same fallen spirit point to different features of his evil character and deceitful operations.

New Jerusalem: Greek *Ierusalem kaine* — 3:12; 21:2, 10. The New Jerusalem that comes out of heaven is plainly distinct from the earthly Jerusalem, the former capital of Israel. This is the city Abraham looked for, the city whose builder and maker is God (Heb 11:10). This is the city that exists even now in heaven, for Paul calls it the Jerusalem that is above (Gal 4:26).

The Alpha and the Omega: Greek *to alpha kai to o* — 1:8, 11; 21:6; 22:13. Alpha and omega are the first and last letters of the Greek alphabet. This phrase is used of both God the Father and God the Son. God in Christ comprises everything, all that goes between the Alpha and the Omega, as well as being the First and the Last. This expresses God’s fullness, comprehensiveness, and all inclusiveness. He is the Source of all things and will bring all things to their appointed end.