

WORD FREQUENCIES IN THE BOOK OF REVELATION¹

STEVE MOYISE
University College
Chichester, England

Introduction

That numbers are important to John is self-evident. The book is dominated by four sequences of sevens, namely, the seven messages, seven seals, seven trumpets, and seven bowls. The number of those sealed is 144,000, 12,000 from each of the tribes (7:4-8). The New Jerusalem has twelve gates, inscribed with the names of the twelve tribes, and twelve foundations, inscribed with the names of the twelve apostles (21:12-13). The earth has four corners (7:1; 20:8), and four winds and four angels stand ready to bring destruction (7:1). That which exists can be described in a fourfold division of heaven, earth, under the earth, and sea (5:13a); and the Lamb is offered a fourfold doxology of blessing, honor, glory, and might (5:13b). The number 1,000 is clearly important for an understanding of the millennium (20:4-7), and the readers are specifically told to ponder the meaning of the number 666 (13:18).

However, the particular theory that I wish to examine here is whether John uses word frequencies to convey theological truth. Richard Bauckham has put forward the theory that John has deliberately used certain words and phrases either four times, seven times, or two times, along with certain multiples, such as fourteen and twenty-eight, to convey theological truth. In particular, he claims that significant terms for God, Christ, Lamb, and Spirit occur in these multiples, but that no such pattern is detectable for the powers of evil. Of course, this would be impossible for the original recipients to detect on a first hearing of the book, but Bauckham insists that John "was writing a book which he intended to have a status comparable to the OT prophetic books, and he could expect some readers to study it with the same intensity with which he himself studied OT prophetic books."²

Gregory K. Beale endorses this and says that "it is improbable that the majority are coincidental because there are so many of these patterns and because these patterns involve the Apocalypse's most crucial theological and anthropological terms."³ And G. R. Osborne, who cites Bauckham as having shown that numbers in Revelation are primarily symbolic rather than literal, concludes that "[t]here are four major numbers from which the vast majority of

¹A paper presented to the doctoral students of Andrews University, October 27, 2004.

²R. Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: T. & T. Clark, 1993), 30.

³G. K. Beale, *The Book of Revelation*, NIGTC (Grand Rapids: Eerdmans, 1999), 62.

numbers derive—4, 7, 10, 12 . . . [and] [i]t seems likely that John has written his book carefully to signify the perfect plan of God and the completeness of his work.”⁴

In the first part of this paper, I will present the evidence cited by Bauckham in what I consider to be its most convincing form, summarized in the Table. In the second part of the paper, I will offer a critique of some of the findings and, in particular, the conclusions that are frequently drawn from them. I turn first, then, to the data as presented by Bauckham for the importance of word frequencies in Revelation.

*Evidence for the Importance of Word
Frequencies in Revelation*

Four

The phrase “to the one who lives for ever and ever” (τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων) occurs four times (4:9, 10; 10:6; 15:7). Bauckham says that four occurrences are appropriate because the phrase designates God as the eternal Creator, who is sovereign over his creation: four is the number of the earth.⁵

The phrase “the seven spirits” (ἑπτὰ πνεύματα) occurs four times (1:4; 3:1; 4:5; 5:6). Bauckham says that because they represent the fullness of the divine power “sent out into all the earth,” the four occurrences are appropriate.⁶ There is a symmetry here: the four references to the seven Spirits correspond to the seven occurrences of the fourfold phrase for the tribes, tongues, nations, and peoples of the earth, which we will discuss below.

The phrase “the seven churches” (ἑπτὰ ἐκκλησίας) occurs four times (1:4, 11, 20⁷). Thus, as well as the seven churches representing the worldwide church, the frequency of the actual phrase “the seven churches” (4x) makes the same point.

Seven

After the opening two verses, John offers a macarism or beatitude on the one who reads and the one who hears: “Blessed is the one who reads aloud the words of the prophecy, and blessed are those who hear and who keep what is written in it; for the time is near” (1:3). There are six other beatitudes in the book (14:13; 16:15; 19:9; 20:6; 22:7; 22:14), which offer the following blessings:

- Blessed are the dead who from now on die in the Lord;
- Blessed is the one who stays awake and is clothed, not going about naked and exposed to shame;
- Blessed are those who are invited to the marriage supper of the Lamb;
- Blessed and holy are those who share in the first resurrection;

⁴G. R. Osborne, *Revelation* (Grand Rapids: Baker Academic, 2002), 17.

⁵Bauckham, 31.

⁶Ibid., 35.

- Blessed is the one who keeps the words of the prophecy of this book;
- Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.

Next, we consider a number of titles or phrases for God or Jesus. In Rev 1:8, we read: “I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.” In this instance, the κύριος ὁ θεός is separated from παντοκράτωρ by the triple form, “who is and who was and who is to come,” but there are six other occasions where the phrase κύριος or κύριε ὁ θεός ὁ παντοκράτωρ occurs (4:8; 11:17; 15:3; 16:7; 19:6; 21:22).⁷

The phrase “I am the Alpha and the Omega,” along with its equivalents, “I am the first and the last” and “the beginning and the end,” occur as divine self-designations on seven occasions (here in 1:8, again in 1:17, then twice in 21:6, and three times in 22:13). Bauckham says: “Just as the seven beatitudes scattered throughout the book express the fullness of divine blessing on those who obey the message of the prophecy, so the seven occurrences of a divine title indicate the fullness of the divine being to which the title points.”⁸

Next comes χριστός, which occurs three times in the opening greeting along with Ἰησοῦς (vv. 1, 2, 5), and on four other occasions (11:15; 12:10; 20:4, 6) on its own. All occurrences are in the genitive, χριστοῦ.

Finally, God is frequently addressed as the one who sits on the throne, but the precise phrase “the one who sits on the throne” occurs seven times (5:1, 7, 13; 6:16; 7:15; 21:5). Variations of the formula can also be found (4:2, 3; 7:10; 19:4; 20:11), but Bauckham suggests that the variations have been deliberately used in order to keep the number of occurrences of the precise phrase to seven.⁹

Turning to other themes, the book of Revelation is supremely a book of prophecy and the noun, προφητεία, occurs seven times (1:3; 11:6; 19:10; 22:7, 10, 18, 19). It is perhaps becoming clear that if John *is* consciously trying to arrive at just seven occurrences of these key words and phrases, then a huge burden was placed on the concluding paragraph to make it so. We will return to this point.

Next, if Revelation is supremely about prophecy, then that prophecy concerns the tribes, tongues, peoples, and nations of the world. This fourfold formula, which never appears in exactly the same order and substitutes βασιλεύς and ὄχλος for φυλή on two of the occurrences, nevertheless occurs a total of seven times (5:9; 7:9; 10:11; 11:9; 13:7; 14:6; 17:15). In his chapter on “The Conversion of the Nations,” Bauckham makes the claim that “in Revelation, four is the number of the world, seven is the number of completeness. The sevenfold use of this fourfold phrase indicates that reference is being made to all the nations of the world. In the symbolic world of Revelation, there could

⁷In 19:6, the order varies considerably among the manuscripts. A has κύριος ὁ θεός ὁ παντοκράτωρ; X* has ὁ θεός ὁ κύριος ἡμῶν ὁ παντοκράτωρ; the editors of NA²⁷ go with X^{2P} and M^k: κύριος ὁ θεός ἡμῶν ὁ παντοκράτωρ.

⁸Bauckham, 33.

⁹Ibid.

hardly be a more emphatic indication of universalism.”¹⁰

The verb ἔρχομαι occurs thirty-two times in Revelation, but Bauckham notes two uses of which each has seven occurrences. First, it is used of Christ’s referring to his coming, either as promise or threat (2:5; 2:16; 3:11; 16:15; 22:7, 12, 20). Second, the imperative ἔρχου is also used seven times, four in connection with the four horses of chapter 6 (vv. 1, 3, 5, 7) and three in the concluding chapter, twice in 22:17, and once in 22:20.

Finally, for the number 7, Bauckham notes that there are seven occurrences of δρέπανον in chapter 14. He suggests that the “completeness of the judgment of the world would be thereby signalled.”¹¹ Other words that occur seven times, like θουσιαστήριον and ἄβυσσος, he regards as probably coincidental.

Twelve

Twelve is the number of the people of God (twelve tribes, twelve apostles, twelve thrones), squared for completeness (the wall of the New Jerusalem is 144 cubits), multiplied by a thousand (it is 12,000 stadia in width, length, and breadth), and squared and multiplied by 1,000 to suggest vast numbers (144,000). But does John use word frequencies to bring out the symbolic significance of particular words or phrases? Bauckham offers no examples for the book as a whole, but does note that in the account of the New Jerusalem (21:9–22:5), the numeral twelve occurs twelve times if we include the gates, which are mentioned in four groups of three (21:13) and the list of jewels (21:19–20), which ends ὁ δωδέκατος ἀμέθυστος.¹² Drawing on C. H. Giblin,¹³ he also notes that the terms θεός and ἀρνίον each occur seven times in this section of Revelation.

Fourteen

Next we move on to fourteen, a significant number, as it is seven multiplied by two, the symbol of testimony or witness. Bauckham notes that the proper name Ἰησοῦς occurs fourteen times, including four in the first chapter and three in the last chapter.¹⁴ The repetition in the final words of the book (“Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen.”) could be seen as evidence of making up the total to fourteen.

Πνεῦμα occurs twenty-four times in Revelation: four are in the expression “the seven spirits,” which we have already noted; four are references to unclean

¹⁰Ibid., 326.

¹¹Ibid., 36.

¹²Ibid.

¹³C. H. Giblin, *The Book of Revelation: The Open Book of Prophecy*, GNS 34 (Collegeville, MN: Liturgical Press, 1991), 203–204.

¹⁴Bauckham, 34.

or evil spirits (13:15; 16:13, 14; 18:2); and two are probably references to the human rather than divine spirit. Thus in Rev 11:11, the two witnesses receive “the breath or spirit of life from God,” which could be the Holy Spirit, but which Bauckham thinks is probably the breath of life which animates all living beings. In Rev 22:6, we have the phrase “the God of the spirits of the prophets,” which appears to mean more than the breath of life which animates all life, but less than *the* Holy Spirit, as it appears to be linked with individual persons. Thus if we discount these two occurrences, there are fourteen references to the divine πνεῦμα in Revelation, an appropriate number for the Holy Spirit, who bears witness (7x2).

Twenty-eight

Bauckham offers two examples of twenty-eight. The first and clearly the most significant is the designation of Jesus as the Lamb (ἀρνίον). Bauckham says that its use twenty-eight times (4 x 7) is to “indicate the worldwide scope of his complete victory.”¹⁵ Seven of the occurrences are in phrases coupled with God (5:13; 6:16; 7:10; 14:4; 21:22; 22:1, 3). There is also a twenty-ninth occurrence of ἀρνίον in Rev 13:11, where the beast has “two horns like a lamb.” Though this is clearly different from all of the other uses, it would be somewhat surprising if the number 28 was so important to John.

Bauckham’s second example is the list of cargoes that “Babylon” or Rome, as Bauckham thinks, imports from “the merchants of the earth” (18:12-13). Providing the last phrase is taken as exegetical (“slaves, that is, human lives”), the items of cargo total twenty-eight, an appropriate number because “they are representative of *all* the products of the *whole* world.”¹⁶ Though this example seems theologically less significant, it would, of course, be the easier to spot, occurring as it does in just two verses.

Word Frequencies for Evil Forces

Before we attempt to evaluate this evidence, we should mention the other side of Bauckham’s argument that no such patterns are detectable for the powers of evil. Thus θηρίον occurs thirty-eight or perhaps thirty-seven times; δράκων occurs thirteen times; Σατανᾶς eight times; Βαβυλῶν six times; διάβολος five times; and ὄφις, five times (or perhaps four, if we exclude the description of the horses’ tails like snakes in 9:19). The list of excluded sinners in Rev 21:8 and 22:15 is six and eight items respectively. Coupled with the number of the beast (666), Bauckham claims that John has deliberately avoided multiples of seven and twelve when speaking of evil forces. In conclusion, Bauckham says: “The more Revelation is studied in detail, the more clear it becomes that it is not simply a literary unity, but actually one of the most unified works in the New Testament. The evidence discussed in this chapter should be sufficient to

¹⁵Ibid.

¹⁶Ibid., 31.

refute theories which divide the book into disparate sources.”¹⁷

Evaluation

There is no doubt that this theory, as presented by Bauckham, is a *tour de force*. To associate Jesus, Spirit, and God with the number 7 (and its multiples), while ensuring that the terms for evil (beast, dragon, Satan, Babylon, serpent) are not so associated, would involve major planning. It is one more factor that shows John’s great artistry in composing the book of Revelation. However, when I came to compile the chart in the table, questions arose that Bauckham did not consider. For example, what are we to make of the fact that there is a complete absence of any of these key words/phrases in Rev 8:1–10:5 or chapter 18? Revelation 8:2 begins the sequence of six trumpets, which runs through to the end of chapter 9. Revelation 10:1-5 then begins an interlude, where an angel is (surprisingly) described in the same terms as the risen Christ in the inaugural vision (“his face was like the sun, and his legs like pillars of fire”). If this section was part of a source used by John, then that would explain the absence of the seventeen characteristic words/phrases. Furthermore, Rev 8:1 has all the signs of being a connecting link (Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμη, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡμῶριον).¹⁸

In chapter 18, though Bauckham suggests that John has deliberately included twenty-eight items of cargo in vv. 12-13, the fact remains that the chapter (24 verses) is devoid of any of the seventeen characteristic words/phrases that John is supposedly using to signal his theological intent.¹⁹ At the very least, this surely challenges Bauckham’s claim that these word frequencies show that Revelation is “one of the most unified works in the New Testament” and that they are “sufficient to refute theories which divide the book into disparate sources.” On the contrary, they would appear to point in the direction of John’s use of disparate sources.²⁰

A second observation points in the same direction. Source theories have their starting point in the obvious transitions between the inaugural vision and messages to the churches (Rev 1–3), the collection of visions (Rev 4:1–22:5), and the conclusion (Rev 22:6-21). Is it a coincidence that Rev 1 and 22 have a greater concentration of these key words/phrases than any other section of the book? If John is providing the introduction and conclusion to a collection of

¹⁷Ibid., 1.

¹⁸Neither Jesus, Spirit, or Lamb will be used again until chap. 12.

¹⁹In total, we are talking of 150 occurrences of these key words/phrases in twenty-two chapters. The probability of no occurrences in three of its chapters happening by chance is low.

²⁰Disparate in the sense that some of these sources did not contain any of the seventeen words/phrases that John was using to convey theological truth through word frequencies.

visions, perhaps written over a period of several decades, then we would expect a greater concentration of his key words/phrases at the beginning and end. Unlike the rest of the book, these chapters were composed at the same time with the single intent of preparing the collection of visions (Rev 4:1–22:5) for dissemination among the seven churches. Again, we would have to conclude that, far from proving that Revelation is “one of the most unified works in the New Testament,” it adds weight to the view that the beginning and end were added to an already existing collection of visions.

A third observation challenges Bauckham’s conclusion from a slightly different angle. If Bauckham is correct that John is intending to have just four, seven, twelve, fourteen, and twenty-eight occurrences of these key words/phrases, then the composition of the conclusion (Rev 22:6–21) was crucial. Any work requires some sort of final greeting, and John evidently felt that his work required some sort of defense of its origins and authority. On Bauckham’s theory, John was also aware that he needed four more occurrences of *προφήτεια*, three more occurrences of *ἄλφα καὶ τὸ ὦ, ἔρχομαι, ἔρχου* and *Ἰησοῦς*, two further beatitudes, and an additional *πνεῦμα*. Of course, one could reply that it would not have been as mechanical as that, and perhaps much of it came about more or less unconsciously. But that is not what Bauckham is suggesting. He claims that John deliberately provided these totals as part of his theological message and he expected at least some of his more diligent readers to notice it.²¹ I can only comment that I would have a very different view of the integrity of the book if I thought Rev 22:20–21 (“The one who testifies to these things says, ‘Surely I am coming soon.’ Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen.”) was John’s final attempt to arrive at fourteen occurrences of *Ἰησοῦς* and seven occurrences of *ἔρχομαι* and *ἔρχου*. I conclude that if Bauckham is correct that all of these word frequencies are deliberate, then far from pointing to the integrity and unity of the book, it points to the use of disparate sources and a rather artificial conclusion to the book.

I do not think Bauckham is correct in assigning these word frequencies to John’s intention. Let us begin with the words/phrases that occur just four times. The description of God as “the one who lives for ever and ever” is convincingly linked with his role as creator in the first three occurrences, but it is not clear that this is uppermost in Rev 15:7 (“Then one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who lives for ever and ever”). One could, of course, argue that the seven bowls are ultimately destined to be poured out upon the earth, but this is a clearly a heavenly scene. Similarly, it seems quite arbitrary to argue that John planned to mention the seven churches (or the seven spirits) on just four occasions because they represent all the churches of the world. One could just as easily argue that there should be seven or twelve occurrences to represent the whole people of God.

Combined with the fact that numerous other words occur just four times

²¹Alas, it took nearly 2,000 years to be realized!

(ἀλληλουιά, ἀστραπαί, ἑκατόν, ἦτις, μακάριος in the singular, μυστήριον, ναί, ὄρος, ὑποκάτω), it is hard to see why Bauckham's examples deserve special consideration. One could even argue that the eight occurrences of Satan appear in two fours—the nominative form Σατανᾶς and the genitive Σατανᾶ—and argue that this represents his evil testimony on the earth (4x2). It does not appear to me that an argument based on words/phrases occurring just four times can be sustained. The number is so small that many words or phrases will occur with this frequency in any work. Furthermore, if required to support such an argument, anything in Revelation relates to the earth in some form or another.

Neither does twelve appear to be a significant number for word frequencies. Bauckham's argument that δώδεκα occurs ten times in Rev 21:9–22:5, which becomes twelve if we include the enumeration of the gates in four groups of three (δώδεκα is not mentioned), and the enumeration of the jewels in Rev 21:19–20 (δωδέκατος), is not very convincing. The word δώδεκα occurs twenty-three times in Revelation, just missing 3x7 and just missing 2x12. How are John's readers supposed to deduce that on this occasion, it is not final word frequencies that are intended, but a complex calculation appearing in just a small section of the book? One could as easily discuss the twelve occurrences of ἀγίων, αἷμα, βιβλίον, γράψον, ἡμέρας, and πνεῦμα and make a point about specific case endings. It seems better to dismiss the case for word frequencies totaling twelve.

Bauckham gives two examples for 14. The strongest is the name "Jesus," especially if one can be persuaded that the final verses were intended to make up the total. However, his example of πνεῦμα is less convincing. In all, the word occurs twenty-four times, but with a variety of meanings. Seven are in the refrain to the seven churches: "Let anyone who has an ear listen to what the Spirit is saying to the churches." Four are references to John being "in the Spirit." Four are references to the seven spirits, the meaning of which is much debated. Some think it is a reference to the Holy Spirit, while others think it draws on the tradition of seven archangels or even astral symbolism. Four are references to unclean or evil spirits (13:15; 16:13, 14; 18:2) and two are probably references to the human spirit or something called "the spirits of the prophets." All in all, it seems unlikely that John is expecting his readers to sift through twenty-four occurrences of πνεῦμα and discern fourteen that are specifically references to "the divine spirit."

As for the number 28, ἀρνίον is clearly a crucial term in Revelation, and one could argue that the repetition of "the throne of God and the Lamb" in 22:1, 3 is an attempt to complete the twenty-eight occurrences. However, if this were a key concern, it is surely surprising that he includes a twenty-ninth occurrence when he describes the beast as having two horns like a lamb in Rev 13:11. Of course, it could be argued that this is a completely different usage and would be dismissed by the diligent reader. But it could equally be argued that if John were so intent on communicating the number 28, he would not have made it harder for the reader by including a twenty-ninth occurrence.

His second example, the twenty-eight cargoes listed in Rev 18:12-13, is convincing insofar as it is easily noticeable, but it surely conflicts with his other example. If 28 is the number of occurrences appropriate for the Lamb, how is it appropriate for the cargoes imported by the oppressive enemy, Rome? To say that it is twenty-eight because he wishes to signify "all the products of the whole world" is surely a minor observation compared with the startling parallel that its frequency is the same as the Lamb. I do not consider that word frequencies based on 28 are convincing.

This leaves the number 7, a number that is clearly important to John from the series of septets. It will be tedious to examine every example in turn, so we will summarize. The seven beatitudes are a convincing example, as they are easily remembered. One can imagine members of the congregation trying to enumerate and remember them. But is it really the frequency of the word μακάριος that would be in mind? Surely it is the fact that John has included seven beatitudes, just as the fourth Gospel includes seven ἐγώ εἰμι sayings. This is not in itself an argument for word frequencies.

The seven occurrences of Χριστός and προφητεία are his best examples. Again one can imagine astute members of the congregation working through the text to locate what is said about the Χριστός or what is said about προφητεία. But it is hard to accept that readers would notice those phrases that occur in a variety of forms, such as "sitting on the throne"; "Lord God Almighty"; and "tribes, tongues, peoples, and nations." Despite some convoluted explanations for the variety, it would surely have helped John's cause to have kept the phrase the same throughout the book if he were really wishing his readers to notice word frequencies. Bauckham argues that the phrase "first and last" occurs seven times if you count its synonyms, "alpha and omega" and "beginning and end." This would be noticeable, as it is clearly a significant title, but would the readers have been struck more by the total seven than the variety of expression? I conclude from this that John may well have planned just seven occurrences of Χριστός and προφητεία, just as he planned the septets and beatitudes, but the other examples look more like special pleading.

Conclusion

Bauckham's theory is wrong on two counts. First, even if all of his examples were convincing, the deduction that Revelation is "one of the most unified works in the New Testament" does not follow. Indeed, the distribution of the key words/phrases (see Table) points more in the direction of disparate sources. Furthermore, the concentration of these terms in the first and last chapters would add evidence to those that see these chapters as additions to an already existing collection of visions. And third, it would imply an extremely artificial composition technique for the final chapter. If Bauckham's theory is correct, his deduction that Revelation is "one of the most unified works in the New Testament" is not.

However, our major conclusion is that Bauckham's theory is not correct. Cumulative arguments can be convincing if all the constituent parts are

plausible. We have not found the arguments for four, twelve, or twenty-eight at all convincing. There are some convincing examples for seven, but we already knew that seven was a special number for John. Perhaps the fourteen occurrences of Ἰησοῦς are deliberate, though it is mere speculation that they occur because Jesus is described as a witness and hence has 7x2 occurrences. What about all the other “witnesses” in Revelation? Should not their names or descriptions occur fourteen times? That numbers are important to John is not in doubt. That he intends to communicate specific theological content through word frequencies is not supported by the evidence.

Significant Words/Phrases Occurring Four, Seven, Fourteen, or Twenty-eight Times in Revelation						
Chapter		1	2	3	4	5
ζῶντι εἰς τοὺς αἰῶνας	x4				vv. 9, 10	
ἑπτὰ πνεύματα	x4	v. 4		v. 1	v. 5	v.6
ἑπτὰ ἐκκλησίας	x4	vv. 4, 11, 20 ²				
μακάριος	x7	v. 3				
κύριος ὁ θεός παντοκράτωρ	x7	v. 8			v. 8	
ἐγώ εἰμι πρῶτος/ἄλφα	x7	vv. 8, 17				
χριστός	x7	vv. 1, 2, 5				
καθημένος ἐπὶ τῷ θρόνῳ	x7				v. 9	vv. 1, 7, 13
προφητεία	x7	v. 3				
φυλή, γλῶσσα λαός, ἔθνος	x7					v. 9
ἐρχομαί [Ἰησους]	x7		vv. 5, 16	v. 11		
ἔρχου	x7					
δρέπανον	x7					
δωδέκα	x12(23)					
Ἰησοῦς	x14	vv. 1, 2, 5, 9 ²				
Divine πνεῦμα	x14	v. 10	vv. 7, 11, 17, 29	vv. 6, 13, 22	v. 2	
Divine ἀρνίον	x28					vv. 6, 8, 12, 13

Chapter	6	7	8	9	10
ζώντι εἰς τοὺς αἰῶνας x4					v. 6
ἑπτὰ πνεύματα x4					
ἑπτὰ ἐκκλησίας x4					
μακάριος x7					
κύριος ὁ θεός παντοκράτωρ x7					
ἐγώ εἰμι πρῶτος/ἄλφα x7					
χριστός x7					
καθημένος ἐπὶ τῷ θρόνῳ x7	v. 16	v. 15			
προφητεία x7					
φυλή, γλῶσσα λαός, ἔθνος x7		v. 9			v. 11
ἔρχομαί [Ἰησοῦς] x7					
ἔρχου x7	vv. 1, 3, 5, 7				
δρέπανον x7					
δωδέκα x12(23)		vv. 5 ³ , 6 ³ , 7 ³ , 8 ³			
Ἰησοῦς x14					
Divine πνεῦμα x14					
Divine ἀρνίον x28	vv. 1, 16	vv. 9, 10, 14, 17			

Chapter		11	12	13	14
ζώντι εἰς τοὺς αἰῶνας	x4				
ἑπτὰ πνεύματα	x4				
ἑπτὰ ἐκκλησίας	x4				
μακάριος	x7				v. 13
κύριος ὁ θεός παντοκράτωρ	x7	v. 17			
ἐγώ εἰμι πρῶτος/ἄλφα	x7				
χριστός	x7	v. 15	v. 10		
καθημένος ἐπὶ τῷ θρόνῳ	x7				
προφητεία	x7	v. 6			
φυλή, γλῶσσα λαός, ἔθνος	x7	v. 9		v. 7	v. 6
ἐρχομαί [Ἰησους]	x7				
ἔρχου	x7				
δρέπανον	x7				v. 7
δωδέκα	x12(23)		v. 1		
Ἰησοῦς	x14		v. 17		v. 12
Divine πνεῦμα	x14				v. 13
Divine ἀρνίον	x28		v. 11	v. 8	vv. 1, 4 ² , 10

Chapter		15	16	17	18
ζῶντι εἰς τοὺς αἰῶνας	x4	v. 7			
ἑπτὰ πνεύματα	x4				
ἑπτὰ ἐκκλησίας	x4				
μακάριος	x7		v. 15		
κύριος ὁ θεός παντοκράτωρ	x7	v. 3	v. 7		
ἐγὼ εἶμι πρῶτος/ἄλφα	x7				
χριστός	x7				
καθημένος ἐπὶ τῷ θρόνῳ	x7				
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