Chapter 1

1:1 A revelation of Jesus Christ, which God gave to him to show to his slaves, what it is necessary to become in a quick-time, and signaled to send through his angels to his slave John, 2 who testifies the word of God and the testimony of Jesus Christ which he saw. 3 Blessed [is] the reader and the hearers of the words of the prophecy and keepers [of] the [things] written in it, for the appointed-time [is] near.

4 John: to the seven churches to the [ones] in Asia: grace to you and peace from the [one who] is being and the [one who] was being and the [one who] is coming and from the seven spirits which [are] before his throne 5 and from Jesus Christ, the testifier, the faithful, the firstborn of the dead and the beginning of the kings of the earth.[[1]](#footnote-1) To the [one who] is loving us and the [one who] loosed us from our sins by his blood, 6 and made us a kingdom – priests to God and his father, to him [is] the glory and the holding[[2]](#footnote-2) unto the age of the ages, amen.

7 Behold, he comes with the clouds,

And every eye shall see him;

And such [who] pierced him,

And they shall lament over him –

All the tribes of the earth.

Yes, amen.

8 “I am the alpha and the Ω, says the Lord God, the [one who] is being and the [one who] was and the [one who] is coming, the everything-holder.[[3]](#footnote-3)”

9 I John, your brother and fellow-sharer in the tribulation and the kingdom and patience in Jesus, I became[[4]](#footnote-4) on[[5]](#footnote-5) the island called Patmos, on account of the word of God and the testimony[[6]](#footnote-6) of Jesus.

10 I became in the Spirit on the Lord’s day and I heard, behind me, a great voice, like a trumpet, 11 saying, “Which you see, you shall write into a book and you shall send to the seven churches: into Ephesus and into Smyrna and into Pergamum and into Thyatira and into Sardis and into Philadelphia and into Laodicea.”

12 And I turned to see the voice which spoke with me, and turning, I saw seven golden lampstands 13 and in [the] midst of the lampstands, [was one] like a son of man, clothed reaching the feet and belted to his breast a golden belt. 14 and his head and his hair [were] white like white wool like snow and his eyes [were] like a flame of fire 15 and his feet like bronze like in a burning furnace and his voice [was] like a voice of many waters, 16 and having in his right hand seven stars and from his mouth a sharp two-mouthed[[7]](#footnote-7) broadsword[[8]](#footnote-8) coming-out and his appearance [was] like the sun shining in its ability.[[9]](#footnote-9)

17 And when I saw him, I fell to his feet like a dead [man], and he put his hand upon me, saying, “Fear not! I, I am the first and the last 18 and the living [one], and I became dead and, behold, I am living into the ages of the ages and I have the keys of death and of Hades. 19 Write! therefore, which you saw and which is and which is about to become after this. 20 The mystery of the seven stars which you saw upon my right and the seven lampstands of gold: the seven stars are angels of the seven churches and the seven lampstands are seven churches.

Chapter 2

1 “To the angel of the church in Ephesus you shall write:

“Thus says the [one] holding the seven stars in his right, the [one ]walking in [the] midst] of the seven golden lampstands: 2 I have known your works and labor and your patience and that you cannot bear badness, and you tested the [ones who] are saying –[about] themselves [that they are] apostles and are not and you found them false, 3 and you have patience and bear on account of my name and have not wearied; 4 but I have against you that your first love you have left. 5 Remember!, therefore whence you have fallen and repent and make the first works, and if not, I come to you and I will remove your lampstand from its place, if you do not repent; 6 but this you have, that you hate the works of the Nicolaitans, which, I also, I hate.

7 “The [one] having and ear, let him hear what the Spirit says to the churches. To the [one] conquering I shall give to him to eat from the Tree of Life, which is in the Paradise of God.

8 “And to the Angel of the church in Smyrna you shall write:

“Thus says the first and the last, which became dead and lived: 9 I have known your tribulation and [your] poverty, but you are rich, and the blasphemy from the [ones] saying themselves to be Jews and are not but a synagogue of Satan. 10 nothing Fear! which you are about to suffer. Behold, the Devil is about to cast out of you[[10]](#footnote-10) [plural] into a prison so that you shall be tested and you shall have tribulation ten days. Become! faithful until death, and I shall give you the crown of the life.

11 “The [one] having and ear, let him hear what the Spirit says to the churches. The [one] conquering shall not nothing [be] unrighteoused[[11]](#footnote-11) from the second death.

12 “To the angel in the Pergamum church you shall write:

“Thus says the [one] having the sharp, two-mouthed broadsword: 13 I have known where you dwell[[12]](#footnote-12), where [is] the throne of Satan, and you hold my name and didn’t deny my faith even in the days of Antipas, my faithful testifier, who was killed from you, where Satan dwells; 14 but I have against you a few [things] that you have there, [ones] holding to the teaching of Balaam, which taught to Balak to cast a stumbling-block before the sons of Israel – to eat idol-meat and fornicate – 15 in this manner you have also [ones] holding to the teaching of the Nicolaitans, likewise. 16 Repent! therefore, and if not, I come to you quickly and I shall war with them by the broadsword of my mouth.

17 “The [one] having and ear, let him hear what the Spirit says to the churches. To the [one] conquering, I shall give to him [some] of the manna [that] was hidden and I shall give him a white pebble, and upon the pebble: a new name written which nobody knows except the [one] taking [it].

18 “And to the angel of the church in Thyatira, you shall write:

“Thus says the Son of God, the [one] having his eye like flames of fire and his feet like bronze: 19 I have known your works and the love and the faith and the righteousness and your patience, and your last works are more than the first; 20 but I have against you that you left[[13]](#footnote-13) the woman Jezebel, the [one] calling herself a prophetess and she teaches and deceives my slaves to fornicate and to eat idol-meat – 21 and I have given here time so that she should repent, and she does not will to repent out of her fornication; 22 Behold! I cast her into a bed and the [ones] adulterating with her into a great tribulation, if they shall not repent out of her works, 23 and her children I shall kill in death. And all the churches shall know that I, I am the [one] examining kidneys and hearts, and I shall give to you [plural] each according to your [plural] works. 24 And I say to you [plural], to the remaining in Thyatira, which have not this teaching, such didn’t know the deep [things] of Satan, like they say – I shall not cast upon you [plural] another load, 25 but which you have, hold until when ever I shall be present.

26 “And the [one] conquering and the [one] keeping of my works until the finish, I shall give to him authority upon the nations 27 And *he shall shepherd them with an iron rod like* the *clay vessels are shattered*,[[14]](#footnote-14) like I, I also, have taken from my Father, and I shall give to him the morning star. 29 The [one] having an ear, let him hear what the Spirit says to the churches.”

Chapter 3:

1 “And to the angel of the church in Sardis, you shall write:

“Thus says the [one] having the seven spirits of God and the seven stars: I have known your works – that you have a name that you live, and you are dead. 2 Become! watching and Strengthen! the remains which are about to die, for I have not found your works are completed before my God. 3 Remember![[15]](#footnote-15) therefore how you have taken and heard and kept and repent. If therefore, you shall not watch, I shall be present like a thief and you shall not know what hour I shall be present upon you; 4 but you have a few names in Sardis which have not defiled their garments, and they shall walk about with me in white – because they are worthy.

5 “The [one] conquering, in this manner, shall be cast-about [him] in white garments and I shall not not[[16]](#footnote-16) erase his name out of the book of life and I will confess his name before my Father and before his angels. 6 The [one] having an ear, let him hear what the spirit says to the churches.

6 “And to the angel of the church in Philadelphia, you shall write:

“Thus says the holy, the true, the [one] having the key of David, the [one] opening and no one will shut and shutting and no one opens:[[17]](#footnote-17) 8 I have known your works, Behold! I have given before you a door that is opened, which no one can shut[[18]](#footnote-18) it, because you have small ability[[19]](#footnote-19) and you kept my word and didn’t deny my name; 9 Behold! I give out of the synagogue of Satan the [ones] calling themselves to be Jews, and they are not but they falsify;[[20]](#footnote-20) Behold! I shall make them so that they shall be present and worship before your feet and know that I, I loved you – 10 because you kept the word of my patience, I, I also, shall keep you out of the hour of the testing about to come upon the whole house-of-the-world to test the dwellers upon the earth; 11 I come quickly, hold what you have, so that no one shall take your crown.

12 “The [one] conquering I will make him a pillar in the temple of my God and he shall not not outside go out, yet also I shall write upon him the name of my God and the name of the city of my God, the new Jerusalem – the [one] coming-down out of the heaven from my God, and my new name. 13 The [one] having and ear, let him hear what the spirit says to the churches.

14 “And to the angel of the church in Laodicea, you shall write:

“Thus, says the amen, the faithful testifier and true, the beginning[[21]](#footnote-21) of the creation of God: I have known your works, that you are neither cold neither hot, would that cold you were or hot; in this manner, because you are lukewarm and neither hot neither cold, I am about to vomit you out of my mouth; 17 because you say that ‘I am rich’ and ‘am enriched and I have need [of] nothing’, and you haven’t known that you are miserable and pitiful[[22]](#footnote-22) and poor and blind and naked – 18 I counsel you to buy from me gold that is fired out of fire so that you can be rich, and white garments so that you can cast-about-[yourself] and the shame of your nakedness will not be shining-forth,[[23]](#footnote-23) and salve to anoint[[24]](#footnote-24) your eyes so that you should see 19 (as many as I befriend I rebuke and child-train – be zealous, therefore, and repent,) 20 Behold! I am stood upon the door and I knock – if someone should hear my voice and open the door, I will enter to him and I will sup with him and he with me.

21 “The [one] conquering – I shall give to him to with me in my throne, as I also, I conquered, and I sat with my Father in His throne. 22 The [one] having an ear: let him hear what the spirit says to the churches.”

Chapter 4

1 After these [things] I saw and Behold! a door is opened in the heaven, and the first voice which I heard, like a trumpet, speaking with me [was] saying: “Come up! here, and I will show you what is necessary to become after these [things].”

2 Immediately I became in spirit, and Behold! a throne sat in the heaven, and upon the throne [was one] sitting, 3 and the [one] sitting [had a] similar appearance [to a] jasper stone and sardius, and a rainbow encircled the throne [had a] similar appearance [to an] emerald, 4 and twenty four thrones encircled the throne, and upon the thrones [were] twenty four elders sitting cast-about-them in garments of white and upon their heads [were] golden crowns, 5 and out of the throne went-forth lightnings and voices and thunders, and seven torches of fire had been burning before the throne, which are the seven spirits of God, 6 and before the throne, [was] like a sea of glass like crystal. And in [the] midsts of the throne and circled [about] the throne [were] four living [things] full[[25]](#footnote-25) of eyes before and behind, 7 and the first living [thing] [was] like a lion and the second living [thing] [was] like an ox, and the third living [thing] [was] like [one] having the face like a man and the fourth living [thing] [was] like and eagle flying. 8 And the four living [things], one by one, having each six wings, circled [about] and inside full[[26]](#footnote-26) of eyes, and they did not have a pause, day and night, saying:

“Holy, holy, holy, [is the] Lord God the everything-holder,

The [one who] was and the [one who] is being and the coming [one].”

9 And when the living [things] give glory and honor and thanksgiving to the [one] sitting upon the throne the [one] living into the ages of the ages, 10 the twenty four elders fall before the [one] sitting upon the throne and they worship the [one who] is living into the age of the ages and they cast their crowns before the throne saying:

11 “Worthy, you are, our Lord and God,

To take the glory and the honor and the ability,

Because you created the all,[[27]](#footnote-27)

And through your will they were and they were created.

Chapter 5

1 And I saw upon the right of the [one] sitting upon the throne a book – [it] is written inside and behind sealed-up [with] seven seals, 2 and I saw a strong angel preaching in a great voice: “who is worthy to open the book and loose its seals?” and no one was able in the heaven, neither upon the earth, neither underneath the earth to open the book, neither to see it; 4 and I wept much, because no one was found worthy to open the book neither to see it; 5 and one out of the elders said to me, “Do not be weeping![[28]](#footnote-28) Behold! the Lion of the tribe of Judah has conquered, the root of David, to open the book and its seven seals.

6 And I saw in [the] midst of the throne and of the four living [things] and in [the] midst of the elders a Lamb is stood like it is slain, having seven horns and seven eyes which are the seven spirits of God [that] are sent into all the earth, 7 and He came and has taken out of the right [hand] of the [one] sitting upon the throne.

8 And when he took the book, the four living [things] and the twenty four elders fell before the Lamb, having each a harp and a golden bowl full of incense, which are the prayers of the holy-ones, 9 and they sang a new song, saying,

“Worthy you are to take the book and to open its seals,

Because you were slain and you bought for God in your blood

Out of every tribe and tongue and people and nation

10 And you made them for our God a kingdom and priests,

And they will-be-kings[[29]](#footnote-29) upon the earth.”

11 And I saw, and I heard a voice of many angels circled [about] the throne and of the four living [things] and of the elders and their number was myriads of myriads and thousands of thousands, 12 saying [in] a great voice,

“Worthy is the Lamb the one [who] is slain to take

The ability and riches and wisdom

And strength and honor and glory and blessing.

13 And every creature which [was] in the heaven and upon the earth and under the earth and upon the sea and the [ones] in them all, I heard saying,

“To the [one] sitting upon the throne and to the Lamb,

[Be] the blessing and the honor and the glory and the holding,

Into the ages of the ages.”

14 And the four living [things] said, “Amen.” And the elders fell and worshipped.

Chapter 6

1 And when I saw the Lamb opened one of the seven seals, and I heard one out of the four living [things] saying like a voice of thunder, “Come!” 2 and I saw, and Behold! a white horse, and the one sitting upon it [was] having a bow and was given to him a crown and he went-out conquering and so that he should conquer.

3 And when the He opened the second scroll, I heard the second living [thing] saying, “Come!” 4 and came out another horse: fiery, and the [one] sitting upon it was given to him to take the peace out of the earth and so that each other they will slay and was given to him a great sword.

5 And when He opened the third seal, I heard the third living [thing] saying, “Come!” and I saw, and Behold! a black horse, and the [one] sitting upon it [was] having scales in his hand. 6 And I heard like a voice in [the] midst of the four living creatures saying, “A quart of wheat for a denarius, and three quarts of barley for a denarius, and you shall not unrighteous the oil and the wine[[30]](#footnote-30).

7 And when He opened the fourth seal, I heard a voice of the fourth living [thing] saying, “Come!” and I saw, and Behold! a green horse, and the [one] sitting upon it, to him [is] the name The Death, and the Hades followed with him and was given to them authority upon the fourth of the earth to kill in sword and in famine and in death and by the beasts of the earth.

9 And when He opened the fifth seal, I saw under the altar, the souls of the [ones who] are slain because of the word of God and because of the testimony which they had; 10 and they cried [in] a great voice, saying, “until when, the sovereign, the holy and true, you do not judge and righteously-avenge our blood out of the [ones] dwelling upon the earth?” 11 and was given to them each a white robe and it was spoken to them so that they will pause yet a small time, until they should be fulfilled also their fellow-slaves and their brothers and the [ones] about to be being killed also like they.

12 And I saw when He opened the sixth seal, and [there] became a great earthquake and the sun became black like sackcloth hair and the whole moon became like blood 13 and the stars of the heaven fell into the earth, like a fig tree casts its unripe figs quaked by a great wind, 14 and the heaven was split like a book rolled-up and every mountain and island was removed[[31]](#footnote-31) out of their places 15 and the kings of the earth and the great-ones and the tribunes[[32]](#footnote-32) and the rich and the strong and every slave and free hid themselves into the caves and into the rocks of the mountains 16 *and they said to the mountains and to the rocks, “Fall! upon us* and *hide us* from the face of the [one] sitting upon the throne and from the wrath of the Lamb, 17 because the great day of His wrath came, and who [is] able to stand?”

Chapter 7

1 After these [things] I saw four angels are stood upon the four corners of the earth holding the four winds of the earth so that wind should not blow upon the earth neither upon the sea neither upon any tree, 2 and I saw another angel coming-up from a rising[[33]](#footnote-33) sun, having a seal of a Living God[[34]](#footnote-34), and a great voice cried to the four angels which gave to them to unrighteous the earth and the sea 3 saying, “do not unrighteous the earth neither the sea neither the trees, until the slaves of our God [are] sealed upon their foreheads.”

4 And I heard the number of the [ones who] are sealed, 144,000, sealed out of all the tribes of Israel.

5 Out of the tribe of Judah 12,000 are sealed,

Out of the tribe of Reuben 12,000 sealed,

Out of the tribe of Gad 12,000 are sealed,

6 Out of the tribe of Asher 12,000 are sealed,

Out of the tribe of Naphtali 12,000 are sealed,

Out of the tribe of Manasseh 12,000 are sealed,

7 Out of the tribe of Simeon 12,000 are sealed,

Out of the tribe of Levi 12,000 are sealed,

Out of the tribe of Issachar 12,000 are sealed,

8 Out of the tribe of Zebulon 12,000 are sealed,

Out of the tribe of Joseph[[35]](#footnote-35) 12,000 are sealed,

Out of the tribe of Benjamin 12,000 are sealed,

9 After these [things] I saw, and behold a crown [of] many, which to number it no one [was] able, out of all the nations and tribes and peoples and tongues are stood before the throne and before the Lamb cast-about-them [in] white robes and palm-fronds in their hands, 10 and they cry [in] a great voice, saying,

“The salvation to our God the [one] sitting upon the throne and to the Lamb.”

11 And all the angels that had been standing[[36]](#footnote-36) circled-about the throne and the elders and the four living [things] also fell before the throne upon their faces and worshiped to God, 12 saying,

“Amen, the blessing and the glory and the wisdom

And the thanksgiving and the honor and the ability

And the strength to our God into the ages of the ages. Amen.”

13 And answered one out of the elders saying to me, “those the [ones] cast-about-them [in] the white robes, who are they and whence came they?” 14 and I had said to him, “My lord, you are knowing [this],” and he said to me,

“These are the [ones] coming out of the great tribulation

And they washed their robes

And whitened them in the blood of the Lamb.

15 Because [of] this they are before the throne of God

And they serve Him day and night in His temple,

And the [one] sitting upon the throne tented upon them.

16 They will not hunger still, neither will they still thirst

Neither the sun shall not fall upon them neither any burning,

17 Because the Lamb, the one [in the] middle of the throne, will shepherd them

And lead them upon a spring of water of life,

And God will wipe every tear *out of their eyes*.”

Chapter 8

1 And when He opened the seventh seal, [there] became silence in the heaven like a half-hour, 2 and I saw the seven angels are stood the [ones] before the throne, and seven trumpets were given to them given to them, 3 and other angel came and stood upon the altar having a golden censer, and much incense was given to them, so that will give the prayers of all the holy [ones] upon the golden altar, the [one] before the throne, 4 and the smoke of the prayers of the holy [ones] out of a hand of the angel before God went up, 5 and the angel has taken the incense and filled[[37]](#footnote-37) it out of the fire of the altar and cast into the earth, and [there] became thunders and voices and lightnings and earthquakes.

6 And the seven angels, the [ones] having the seven trumpets, prepared them so that they should trumpet.

7 And the first trumpeted, and [there] became hail and fire mixed in blood and cast [it] into the earth, and the third of the earth was burned-up and the third of the trees were burned-up and all green grass was burned-up.

8 And the second angel trumpeted, and like a great fiery burning mountain was cast into the sea, and the third of the sea became blood 9 and a third of the creatures, the ones having souls, of the [ones] in the sea, died, and the third of the ships wrecked.

10 And the third angel trumpeted, and out of the heaven a great burning star like a torch fell and it fell upon the third of the rivers and upon the springs of the waters, 11 and the name of the star is said, “the Wormwood”, and the third of the waters became into wormwood and many of the men died out of the waters that were embittered.

12 And the fourth angel trumpeted, and the third of the sun and the third of the moon and the third of the stars were plagued, so that the third of them was darkened and the day should not shine the third of it and the night, likewise.

13 And I saw, and I heard one eagle flying in mid-heaven saying [in] a great voice, “Woe, woe, woe to the [ones] dwelling upon the earth out[[38]](#footnote-38) of the remaining plagues[[39]](#footnote-39) of the trumpets of the angels of the about-to-come trumpeting.[[40]](#footnote-40)

Chapter 9

1 And the fifth angel trumpeted, and I saw a star out of heaven is fallen into the earth, and to him was given the key of the shaft of the abyss 2 and he opened the shaft of the abyss, and smoke out of the shaft, like smoke of a great furnace, went-up, and the sun and the air were darkened out of the smoke of the shaft, 3 and out of the smoke came-out locusts into the earth, and authority was given to them like scorpions of the earth have authority, 4 and it was spoken to them so that they should not unrighteous the grass of the earth neither any green [thing] neither any tree, except the men which do not have the seal of God upon their foreheads, 5 and to them was given so that they should not kill them, but so that they should be tormented five months, and their torment [is] like the torment of a scorpion when it strikes a man; 6 and in those days the men shall seek the death and they will not not[[41]](#footnote-41) find it, and they shall be-impassioned to die and the death flees from them.

7 And the appearance of the locusts [is] like horses prepared into war, and upon their heads like similar [to] golden crowns., and their faces [are] like the faces of men, 8 and they have hair like the hair of women, and their teeth are like teeth of lions. 9 And they had breastplates like breastplates of iron, and the voice of their wings [is] like a voice of chariot horses running into was, 10 and they have tails like scorpions and stings, 10 and in their tails [is] their authority to unrighteous the men [for] five months, 11 they have upon them a king, the angel of the abyss, his name [in] Hebrew [is] “Abaddon”, and in the Greek he has a name “Apollyon.”

12 The one woe passed: behold two woes after these [things] come still.

13 And the sixth angel trumpeted, and I heard one voice out of the [[four]][[42]](#footnote-42) horns of the golden altar the [one] before God, 14 saying to the sixth angel, the [one] having the trumpet, “Loose! the four angels, the [ones that] are bound upon the great river Euphrates, 15 and the four angels were loosed, which were prepared into the hour and month and year, so that they should kill the third of men, 16 and the number of the soldiers of horsemen [was] two-myriad myriads, I heard the number of them.

17 And in this manner I saw the horses in the tails and the [ones] sitting upon them, having breastplates: fiery and hyacinth-colored and sulfurous, and the heads of the horses [were] like the heads of lions, and out of their mouths went-out fire and smoke and sulfur – 18 from these three plagues the third of men were killed, from the fire and the smoke and the sulfur the [things] coming-out out of their mouths, 19 for the authority of the horses is in their mouths and in their tails, for their tails [are] similar to serpents, having heads and in the they unrighteous.[[43]](#footnote-43)

20 And the remaining [ones] of the men, which [were] not killed in these plagues, neither repented out of the works of their hands, so that they should not worship the demons and the golden idols and the silver and the bronze and the stone and the wood, which neither [are] able to see neither to hear neither to walk, 21 and they did not repent out of their murders neither out of their sorceries[[44]](#footnote-44) neither out of their fornications neither out of their thefts.

Chapter 10

1 And I saw another strong angel coming down out of heaven cast-about-him [in] a cloud, and the rainbow upon his head and his face [was] like the sun and his feet [were] like pillars of fire, 2 and having in his hand an opened little-book, and he put his right foot upon the sea, and the left upon the earth, 3 and he cried [in] a great voice just as a lion roars, and when he cried, the seven thunders spoke [in] the voice of themselves, 4 and when the seven thunders spoke, I was about to write, and I heard a voice out of the heaven saying, “Seal! which the seven thunders spoke, and you should not write them.

5 And the angel, which I saw standing upon the sea and upon the earth, raised-up his right hand into the heaven 6 and he swore in the [one] living into the ages of the ages, which created the heaven and the [things] in it and the earth and the [things] in it and the sea and the [things] in it, because there is no longer time, 7 but in the days of the voice of the seventh angel, when he should be about to trumpet, and the mystery of God [be] finished, like was good-newsed[[45]](#footnote-45) [to] the slaves the prophets of himself.[[46]](#footnote-46)

8 And the voice which I heard out of the heaven again spoke with me and [is] saying, “Be Departing! Take! the opened book in the hand of the angel of the [one who] is stood upon the sea and upon the earth;” 9 and I passed to the angel, saying to him, “Give! to me the little-book;” and he said to me, “Take! and Be Eating it![[47]](#footnote-47) And it will embitter your stomach, but in your mouth it will be sweet like honey.

10 And I took the little-book out of the hand of the angel and ate-up it, and it was in my mouth like sweet honey and when I ate it, my stomach was embittered, 11 and they said to me, “It is necessary [for] you again to prophesy upon peoples and nations and tongues and many kings.”

Chapter 11

1 And a rod like a staff was given to me, saying, “Get-Up! and Measure! the temple of God and the altar and the [ones] worshipping in it, 2 and the courtyard, the [one] outside of the temple, cast-[it]-out outside and you should not measure it, because it was given to the nations, and the holy city will be trampled forty two months.”

3 And I will give to my two testifiers and they will prophesy 1,260 days cast-about-them in sack-cloth: 4 these are the two olive-trees and the two lampstands the [ones who] are standing before the Lord of the earth, 5 and if someone they wish to unrighteous them, fire comes-out out of their mouth and it eats-up their enemies, and if someone they should wish to unrighteous them, in this manner it is necessary [for] them [that] they be killed;[[48]](#footnote-48) 6 these have the authority to shut the heaven, so that it should not rain rain the days of their prophecy, and they have authority upon the waters to turn them into blood and to strike the earth in every plague as often [as] they should wish.

7 And when they finish their testimony, the beast, the [one] coming out of the abyss, will make a war with them and will conquer them and will kill them, 8 and their corpses [will be] upon the street of the great city, which spiritually is called “Sodom” and “Egypt”, where also their Lord was crucified, 9 and out of the peoples and tribes and tongues and nations, they will see their corpses three days and a half and their corpses will not be left to put into a tomb, 10 and the [ones] dwelling upon the earth will rejoice upon them and be gladdened[[49]](#footnote-49) and send gifts to eachother, because these two prophets tormented the [ones] dwelling upon the earth.

11 And after the three days and a half *a spirit of life* out of God *went-in in them, and they stood upon their feet*, and a great fear fell upon the [ones] watching them, 12 and I heard a great voice out of the heaven saying to them, “Come-up! here;” 13 and in that hour became a great earthquake and the tenth of the city fell and 7,000 names of men were killed in the earthquake and the remaining became in-fear and gave glory to the God of the heaven.

14 The second woe passed, behold the third woe comes quickly.

15 And the seventh angel trumpeted and [there] became a great voice in the heaven saying,

“The kingdom of the world[[50]](#footnote-50) became the kingdom of our lord

And of his Christ,

And he will king[[51]](#footnote-51) into the ages of the ages.”

16 And the twenty four elders the [ones] before God, seated upon their thrones fell upon their faces and worshipped God 17 saying,

“We give-thanks to you, lord God the everything-holder.

The [one] who is being and the [one who] was.

Because you have taken your great ability

And kinged.

18 And the nations were-made-wrathful

And your wrath came

And the appointed-time to judge the dead

And to give the wages of your slaves the prophets

And to the holy [ones] and to the [ones] fearing your name,

The small and the great,

And to wreck the [ones] wrecking[[52]](#footnote-52) the earth.”

19 And the temple of God was opened, the [one] in the heaven and the ark of his covenant appeared in his temple, and [there] became lightnings and voices and thunders and earthquakes and great hail.

Chapter 12

1 And a great sign appeared in the heaven, a woman cast-about-her [with] the sun, and the moon underneath her feet and upon her head [was] a crown of twelve stars, and she having in her belly [a baby], and cried [in] birth-pains and tormented to give-birth, 3 and appeared another sign in the heaven, and behold a great fiery dragon having seven heads and ten horns and upon his head were seven diadems, 4 and his tail swept the third of the stars of the heaven and cast them into the earth; and the dragon stood before the woman the [one] about to give-birth, so that when her child should be given-birth, he should eat-it-up, 5 and was given birth a male son, which is about to shepherd all the nations in an iron rod, and her child was snatched-away to God and to his throne; 6 and the woman fled into the desert where, where she has there a place prepared from God, so that there he should nourish her 1,260 days.

7 And [there] became a war in the heaven, the Michael and his angels warred[[53]](#footnote-53) with the dragon, and the dragon warred and his angels, 8 and he [was] not strong [enough] neither was their place found still in the heaven, 9 and the great dragon, the from-the-beginning serpent, the [one] called “Devil” and “the Satan”, the [one] deceiving the whole house-of-the-world, was cast into the earth, and his angels with him were cast. 10 And I heard a great voice in the heaven, saying,

“Now becomes the salvation and the ability,

And the kingdom of our God,

And the authority of his Christ,

Because the accuser of our brothers is cast,

The [one] accusing them before our God day and night.

11 And they conquered him through the blood of the Lamb,

And through the word of their testimony,

And they did not love their souls until death.

12 Through this Be Gladdened!, the heavens

And the [ones] tenting in them.

Woe to the earth and the sea,

Because the devil comes-down to you,

Having great passion,

He has known that few appointed-time he has.

13 And then I saw the dragon that was cast into the earth, he persecuted the women which gave-birth to the male, 14 and the two wings of the great eagle were given to the woman, so that she should fly into the desert into her place, where she should be fed there an appointed-time and appointed-times and half an appointed-time from [the] face of the serpent; 15 and the serpent cast water, like a river, out of his mouth before the woman, so that she should be made river-borne-away, 16 and the earth helped the woman and the earth opened its mouth and drank-up the river which the dragon cast out of his mouth, 17 and the dragon was made wrathful upon the woman and passed [away] to make a war with the remaining of her seed, the [ones] keeping the commandments of God and having the testimony of Jesus.

18 And he stood upon the sand of the sea.

Chapter 13

1 And I saw a beast coming-up out of the sea, having ten horns and seven heads and upon his horns [were] ten crowns and upon his heads: names of a blasphemy, 2 and the beast which I saw was like a leopard and his feet like a bear and his mouth like a lion’s mouth, and the dragon gave him his ability and his throne and great authoritya 3 and one out of his heads [was] like it had been slain into death, and the plague of his death was healed.

And the whole earth marveled before the beast 4 and they worshiped the dragon, because he gave the authority to the beast, and they worshiped the beast, saying, “Who [is] like the beast, and who is able to war with him?”

5 And was given to him a mouth to speak great and blasphemous [things] and was given to him authority to make [these things] forty two months; 6 and his mouth was opening into blasphemies to blaspheme to God his name and his tent, [and] the [ones] tenting in the heaven; 7 and was given to him to make a war with the holies and to conquer them and was given to him authority upon every tribe and people and tongue and nation, 8 and all the [ones] dwelling upon the earth worshiped him, which his name is not written in the book of life of the lamb the [one] slain from the foundation of the world[[54]](#footnote-54).

9 If anyone has an ear, Hear!

10 If anyone into captivity, into captivity he departs,

If anyone by a sword is to kill him, by a sword he is to be killed.

Here is the patience and the faith of the holies.

11 And I saw another beast come-up out of the earth, and he had two horns like a lamb and he spoke like a dragon, 12 and he made all the authority of the first beast on his behalf,[[55]](#footnote-55) and he made the earth and the [ones] dwelling in it so that they will worship the first beast, whose plague of his death was healed, 13 and he made a great sign, so that fire he should make to come down out of heaven into the earth before[[56]](#footnote-56) men, 14 and he should deceive the [ones] dwelling upon the earth through the signs which he gave to him to make before the beast, saying to the [ones] dwelling upon the earth to make an image to the beast, which has the plague of the sword and lived.

15 And was given to him to give a spirit to the image of the beast, so that also the image of the beast should speak and should make so that as many as should not worship the image of the beast should be killed, and he made all, the small and the great, and the rich and the poor, and the free and the slave, so that they should give a mark upon their right hands or upon their foreheads 17 and so that someone should not be able to buy or to sell except the [ones] having the mark of the name of the beast or the number of his name.

18 Here is the wisdom – the [one] having a mind: Calculate! the number of the beast, for it is a number of a man, and his number [is] 666.

Chapter 14

1 And I saw, and behold the lamb stood upon the mount Zion and with him were 144,000 having his name and the name of his father written upon their foreheads; 2 and I heard a voice out of heaven, like the voice of many waters and like a voice of great thunder, and the voice which I heard [was] like harpers harping in their harps, 3 and they sang [like] a new song before the throne and before the four living [things] and the elders, and no one was able to learn the song except the 144,000, which are bought from the earth.

4 These are the [ones that] did were not defiled with women, for they are virgins, these the [ones] following the lamb where ever he should depart; these were bought from the men: first-fruits to God and the lamb, and in their mouths a falsehood is not found, they are blameless.

6 And I saw another angel flying in mid-heaven, having an age-old good-news to good-news upon the [ones] sitting upon the earth and upon every nation and tribe and tongue and people, 7 saying in a great voice,

“Fear! God and Give! him glory, because the hour of his judgment came, and Worship! the [one who] made the heaven and the earth and the sea and the fountains of water.”

And another angel, a second, followed, saying,

“It fell, it fell, Babylon the great, which out of the wine of the passion of her fornication all the nations have drunk.”

9 And another angel, a third, followed them, saying in a great voice,

“If someone worships the beast and his image and takes a mark upon his forehead or upon his hand, 10 and he will drink out of the wine of the passion of God, which is mixed, unmixed, in the cup of his wrath and they will be tormented in fire and sulfur before holy angels and before the lamb – 11 and the smoke of their torment goes-up into ages of ages and the [ones] worshipping the beast and his image and if someone takes the mark of his name have not a pause day and night. 12 Here is the patience of the holies, the [ones] keeping the commandments of God and the faith of Jesus.”

13 And I heard a voice in the heaven, saying, “Write!

“Blessed [are] the dead the [ones] in a Lord dying from now, ‘Yes’, says the Spirit, ‘so that they will pause out of their labor[[57]](#footnote-57), for their works follow with them.’”

14 And I saw, and Behold! a white cloud, and upon the cloud [one was] sitting similar to a son of a man, having, upon his head a golden crown and in his hand a sharp sickle; 15 and another angel came-out out of the temple, crying in a great voice to the [one[ sitting upon the cloud:

“Send your sickle and harvest, because the hour to harvest came, because the harvest of the earth [is] ripe.”

16 And the [one] sitting upon the cloud cast his sickle upon the earth and the earth was harvested.

17 And another angel came-out out of the temple in the heaven having, he also, a sharp sickle, 18 and another angel [[came-out]] out of the altar, the [one] having authority upon the fire, and he voiced a great voice to the [one] having the sharp sickle, saying, “Send! your sharp sickle and reap the gape-clusters of the vineyard of the earth, because its grapes [are] prime, 19 and the angel cast his sickle into the earth and picked the vineyard of the earth and cast into the winepress of the passion of God – the great [winepress]; 20 and the winepress was trodden outside the city and went-out blood out of the winepress until the bridle of the horse from 1,600 stadia.

Chapter 15

1 And I saw another sign in the heaven: great and marvelous, and angel having the last seven plagues, that by them the passion of God is finished.

2 And I saw like a glassy sea mixed [with] fire and the [ones] conquered out of the beast and out of his image and out of the number of his name standing upon the glassy sea having harps of God, 3 and they sang the song of Moses, the slave of God, and the song of the Lamb, saying,

“Great and marvelous [are] your works,

Lord God the everything-holder

Righteous and true [are] your ways,

The king of the nations;

4 Who does not not fear, Lord

And will glorify your name?

Because [you] alone [are] pious,

Because all the nations will be present

And they will worship before you,

Because your righteous-deeds have shone-forth.

5 And after these things I saw, and the temple of the tent of the testimony in the heaven was opened, 6 and the seven angels having the seven plagues went-out out of the temple clothed in pure, torch-bright, linen and belted about the chests [are] golden belts,[[58]](#footnote-58) 7 and one out of the four living [things] gave to the seven angels seven golden bowls being full of the passion of God, of the one living into the ages of the ages, 8 and the temple was filled[[59]](#footnote-59) [with] smoke out of the glory of God and out of his ability, and no one was able to go-in into the temple until the seven plagues of the seven angels are finished.

Chapter 16

1 And I heard a great voice out of the temple saying to the seven angels, “Depart! and Pour-Out! the seven bowls of the passion of God into the earth.

2 And the first angel passed and poured-out his bowl into the earth, and bad ulcers and evil became upon the men, the [ones] having the mark of the beast and the [ones] worshiping his image.

3 And the second poured-out his bowl into the sea, and it became like blood of dead [things], and all souls of life died in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters, and they became blood. 5 And I heard the angel of the waters saying,

“Righteous are you, the [one who] is being and the [one who] was, the pious,

Because you judged this,

6 Because [the] blood of holies and prophets they poured-out

And blood to them you have given to drink,

They are worthy.

7 And I heard the [one from the] altar saying,

“Yes, Lord God the everything-holder,

True and righteous [are] your judgments.

8 And the fourth poured out his bowl upon the sun and was given to him to burn the men in fire, 9 and the men were burned a great burn and they blasphemed the name of God, the [one] having the authority upon these plagues, and they did not repent to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast, and his kingdom became darkened, and they chewed their tongues out of the affliction, 11 and they blasphemed the God of the heaven out of the affliction and out of their ulcers and they did not repent out of their works.

12 And the sixth poured out his bowl upon the great river Euphrates, and its water dried-up, so that the way of the kings, of the [ones] from the eastern sun[[60]](#footnote-60), was prepared. 13 And I saw out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false-prophet three unclean spirits like frogs (for they are spirits of demons, making signs, which go-out upon the kings of the whole house-of-the-world to gather them into the war of the great day of God the everything-holder) 15 “Behold! I come like a thief; blessed [is] the [one] watching and keeping his garments, so that not he should not be walking naked and should not be being seen his shamefulness.”[[61]](#footnote-61) 16 And he gathered them into the place the [one] called in Hebrew “Armageddon”.

17 And the seventh poured out his bowl upon the air and came-out a great voice out of the temple from the throne saying, “It has become,” 18 and became lightnings and voices and thunders and became a great earthquake, of which sort [has] not become from which men became upon the earth so large and earthquake – [that is] large, in this manner, 19 and the great city became into three parts and the cities of the nations fell, and Babylon the great was remembered before God, to give to her the cup of the wine of the passion of his wrath, and every island fled and mountains could not be found, 21 and great hail like a talent came-down out of the heaven upon the men, and the men blasphemed the God out of the plague of hail, because great is this plague of [hail] – exceedingly.

Chapter 17

And one out of the seven angels having the seven bowls came and spoke with me, saying, “follow-after-me, I will show you the judgment of the great fornicatrix, the [one] sitting upon many waters, 2 which whom the kings of the earth fornicated and the [ones] dwelling upon the earth were made drunk out of the wine of her fornication, 3 and he bore-me-away into a desert in spirit.

And I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns, 4 and the woman was cast-about in purple and scarlet and gilded [with] gold and honored stones and pearls, having a golden cup in her hand full of abominations and the uncleanness of her fornication 5 and upon her forehead a name is written a mystery,[[62]](#footnote-62) “Babylon the Great, the mother of fornicators and of the abominations of the earth,” 6 and I saw the woman drunk out of the blood of the holies and out of the blood of the [ones] testifying of Jesus and I marveled a great marvel beholding her.

7 And the angel said to me, “through what do you marvel? I, I will show you the mystery of the woman and the beast the [one] carrying her the [one] having the seven heads and the ten horns.

8 “The beast, which you saw, was and is not and is about to come-up out of the abyss and into destruction depart, and the [ones] dwelling upon the earth will marvel, whose name is not written in the book of life from [the] foundation of the world, seeing the beast that was and is not and will be-there; 9 here [is] the wisdom-having mind. The seven heads are seven mountains, where the woman is seated upon them, and they are seven kings 10 the five fell, the one is, the other not yet came, and when he shall come, it is necessary for him to remain a few,[[63]](#footnote-63) and the beast which was and is not and he is eighth and he is out of the seven,[[64]](#footnote-64) and into destruction he departs. 12 And the ten horns which you saw are ten kings, such [that] not yet took a kingdom, but authority like a king they take with the beast [for] one hour, 13 they have this one purpose[[65]](#footnote-65) and their ability and authority they give to the beast, 14 these will war with the Lamb and the Lamb will conquer them, because Lord of lords He is and King of kings and the [ones] with him are called and called-out[[66]](#footnote-66) and faithful.

And he said to me, “the waters which you saw where the fornicatrix is seated, they are peoples and crowds and nations and tongues, 16 and the ten horns which you saw and the beast, these hate the fornicatrix and will make her deserted and her flesh they will eat and she will be burned-up in fire, 17 for God have into their hearts to make his purpose and to make one purpose and to give their kingdoms to the beast until the words of God will be finished, 18 and the women which you saw is the great city having kingship upon the kings of the earth.

Chapter 18

1 After these [things] I saw another angel coming-down out of the heaven having great authority, and the earth was lighted out of his glory, 2 And he cried in a strong voice saying,

“Fallen, fallen [is] Babylon the great, and it became a dwelling of demons and a prison of all unclean spirits, and a prison of all unclean birds, and a prison of all unclean beasts and of hated [things],

3 “because out of the wine of the passion of her fornication all the nations of the earth have drunk and all the kings of the earth have fornicated with her and the merchants of the earth out of the ability of her luxury were enriched.”

4 And I heard another voice out of the heaven saying,

“Come-out, my people, out of her, and out of her plagues so that you will not take [them],

5 “because her sins were touched until the heaven and God remembered her unrighteous-deeds, 6 Repay! her like also she repaid and Double-It! – the double according to her works, in the cup which she mixed Mix![[67]](#footnote-67) her a double, 7 as much as she glorified and luxuriated, such Give! her torment and mourning; because in her heart she said that, “I am seated a queen and a widow I will not be and mourning I will not not behold,” because [of] this, in one hour her plagues will be present: death and mourning and famine, and in fire she will be burned-up, because the Lord God, the [one] judging her, [is] strong.”

9 And the kings of the earth, the [ones who] fornicated and luxuriated with her, wept and beat-their-breasts upon her, when they should see the smoke of her fiery-burning, 10 from afar they are standing because of the fear of her torment, saying,

“Woe, woe, the great city,

Babylon the strong city,

Because [in] one hour your judgment came.[[68]](#footnote-68)

11 And the merchants of the earth cry and mourn upon her, because no one no longer buys their cargo; 12 cargo of gold and of silver and of honored stones and of pearls and of fine-linen and purple and silk and scarlet, and all citron-wood and all vessels of ivory and all vessels of honored wood and bronze and iron and marble, 13 and cinnamon and amomum and incense and myrrh and frankincense and wine and oil and fine-wheat-flour and wheat and creatures and sheep, and horses and carriages and bodies, and souls of men.

14 “And your seasonal-fruit[[69]](#footnote-69) of the passion of the soul passed from you,

And all your fat[[70]](#footnote-70) and the torch-brightness perished from you;

And no longer not not they will find it.”[[71]](#footnote-71)

15 The merchants of these the [ones] being enriched from her from afar are standing because of the fear of her torment, crying and mourning saying,

“Woe, Woe, the great city,

In which all the [ones] having the boats in the sea were enriched

Out of her honored-position,[[72]](#footnote-72)

Because [in] one hour it is deserted.”

20 (“Be Gladdened![[73]](#footnote-73) upon her, heaven,

And the holies and the apostles and the prophets,

Because God judged your judgment out of her.”)[[74]](#footnote-74)

21 And one strong angel raised-up[[75]](#footnote-75) a stone like a great millstone and cast [it] into the sea, saying,

“In this manner [in] a violent-rush Babylon, the great city, will be cast

And not not it shall still be found,

22 And a voice of a harping [one] and a music[ing one] and a flut[ing one] and trumpet[ing one]

Not not shall still be heard in you,

And a voice of a millstone,

Not not shall still be heard in you,

23 And a light of a lamp,

Not not shall still shine in you,

And a voice of a bridegroom and of a bride,

Not not shall still be heard in you,

Because your merchants were the great-ones of the earth,

Because in your sorcery all the nations were deceived,

24 And in her blood of prophets and saints was found,

And all of the [ones] slain upon the earth.”

Chapter 19

1 After these [things] I heard like a great sound of a many [peopled] crowd in the heaven saying,

“Hallelujah!

The salvation and the glory and the ability of our God,

2 Because true and righteous [are] His judgments;

Because He judged the great fornicatrix

Which wrecked-by-corruption[[76]](#footnote-76) the earth in her fornication,

And He righteously-avenged[[77]](#footnote-77) the blood of His slaves out of her hand.

3 And a second said,

“Hallelujah!

And her smoke goes-up into the ages of the ages,”

4 And the twenty four elders and the four living [things] fell and worshiped the God the [one who] is sitting on the throne, saying,

“Amen, Hallelujah!

5 And a voice from the throne came-out, saying,

“Praise our God,

All his slaves,

And the [ones] fearing him,

The small and the great.

6 And I heard like a voice of a crowd of many and like a voice of many waters and like a voice of strong thunders, saying,

“Hallelujah!

Because [the] Lord our God, the everything-holder [rules-as-]king!

7 Let us rejoice and exult and give him glory

Because the wedding of the Lamb came and his woman prepared herself,

8 And it was given to her so that she should be cast-about in pure, torch-bright, fine-linen,[[78]](#footnote-78)

For the fine-linen is the righteous deeds of the holies.

9 And he said to me, “Write! ‘blessed are the [ones] called into the wedding supper of the Lamb,’” and he said to me, “these are the true words of God,” 10 And I fell before his feet to worship him, and he said to me, “See [that] you don’t! I am your and your brothers’ (the [ones] having the testimony of Jesus) fellow-slave – Worship! God, for the testimony of Jesus is the spirit of the prophecy.[[79]](#footnote-79)

10 And I saw the heaven was opened, and behold a white horse, and the [one] sitting upon it [[is called]] faithful and true, and in righteousness he judges and wars, 12 and his eyes [are] like a flame of fire, and upon his head are many diadems, having a name [that] is written which no one knows except he, 13 and a garment cast-about [that] is dipped in blood, and his name is called the Word of God.

14 And the soldiers in the heaven followed him upon white horses, clothed in pure, white, fine-linen, 15 and out of his mouth is-coming-out a sharp broadsword, so that by it he should strike the nations, *and he will shepherd them with an iron rod*, and he treads the winepress of the wine of the passion of the wrath of the everything-holder God, 16 and he has upon his garment and his thigh a name [that] is written: “King of kings and Lord of lords.”

17 And I saw one angel standing in the sun and he cried in a great voice, saying to all the flying birds in mid-heaven,

“Come-on! Be-Gathered! into the great supper of God 18 so that you shall eat flesh of kings and flesh of horses and of the [ones] sitting upon them and flesh of all: free and also slaves and small and great.”

19 And I saw the beast and the kings of the earth and their soldiers gathered to make the war[[80]](#footnote-80) with the [one] sitting upon the horse and with his soldiers, 20 and the beast was seized and with him the false-prophet, to [one who] made the signs before him, in which the [ones who] took the mark of the beast and the [ones] worshipping his image were deceived – living they were cast, the two, into the lake of fire burning in sulfur, 21 and the remaining were killed in the broad-sword of the [one] sitting upon the horse, the [one that] came-out out of his mouth, and all the birds were gorged out of their flesh.

Chapter 20

1 And I saw an angel coming-down out of the heaven having the key of the abyss and a great chain upon his hand, 2 and he held the dragon, the from-the-beginning serpent, which is Devil and the Satan, and he bound him a thousand years 3 and cast him into the abyss and closed and sealed over it, so that he should not still deceive the nations until the thousand years should be finished – after this, it is necessary to loose him a small time.

4 And I saw thrones and they sat upon them and judgment was given to them, and the souls of the [ones] who are beheaded on account of the testimony of Jesus and on account of the word of God and such [as who] did not worship the beast neither his image and did not take the mark upon the forehead and upon their hand, and they lived and they kinged with Christ a thousand years – 5 the remaining of the dead did not live until the thousand years were finished.

This [is] the first resurrection; 6 blessed and holy [is] the [one] having a part in the first resurrection: upon these the second death does not have authority, but they will be priests of God and of the Christ and will king with him [[the]] thousand years.

7 And when the thousand years are finished, the Satan will be loosed out of his prison 8 and he will go-out to deceive the nations the [ones] in the four corners of the earth (the Gog and Magog) to gather them into the war, of which the number of them [is] like [the] sand of the sea; 9 and they went-up upon the plains of the earth and are encircled [about] the fortified-camp of the holies and the loved city, *and fire came down out of the heaven and ate-them-up*; 10 and the Devil, the [one who] is deceiving them was cast into the lake of fire and sulfur where also the beast and the false-prophet [are], and they will be tormented day and night into the ages of the ages.

11 And I saw a great white throne and the [one] sitting upon it, which from his face the earth and the heaven and fled and a place was not found [for] them; 12 and I saw the dead, the great and the small, are stood before the throne; and a books were opened, and another book was opened, which is the [book] of life, and the dead were judged out of the [things that] are written in the books according to their works; 13 and the sea gave the dead in it and the death and the hades gave the dead in them, and each were judged according to their works; 14 and the death and the hades were cast into the lake of fire; 15 and if someone was not found written in the book of the life, he was cast into the lake of fire.

Chapter 21

1 And I saw a new heaven and a new earth, for the first heaven and the first earth passed and the sea is not, still; 2 and the holy city a new Jerusalem saw coming-down out of the heaven from God prepared like a bride is adorned[[81]](#footnote-81) for her man; 3 and I heard a great voice out of the throne, saying,

“Behold, the tent of God [is] with men, and he will tent with them and they will be his people, and he will be God with them,[[82]](#footnote-82) 4 and he will wipe every tear out of their eyes, and the death there is not still neither mourning neither wailing neither affliction there is not still, [[because]] the first passed.

5 And the [one] sitting upon the throne said, “Behold, I make all [things] new,” and he said, “Write! that[[83]](#footnote-83) these words are faithful and true,” 6 and he said to me, “it is become – I, [[I am]] the alpha and the Ω, the beginning and the finish; I will give to the [ones] who are thirsting out of the fountain of the water of life – a gift; 7 the [one] conquering will inherit this and I will be God to him and he will be my son, 8 to the cowardly and the faithless and [ones who] are abominated and murderers and fornicators and sorcerers and idolators and all the lying their part [will be] in the burning lake of fire and sulfur, which is the second death.

9 And one came out of the seven angels, the [ones] having the seven full bowls of the seven last plagues, and he spoke with me saying, “Follow-after-me![[84]](#footnote-84) I will show you the bride, the woman of the Lamb,” 10 and he bore-me-away[[85]](#footnote-85) in spirit upon a great mountain and high, and he showed me the holy city, Jerusalem, coming-down out of the heaven from God, 11 having the glory of God, the light-giving-radiance of it [is] similar to honored stones like jasper stone, crystal-shining, 12 having a great wall and high, having twelve gates and upon the gates twelve angels and names are written-upon [them], which are [[the names]] of the twelve tribes[[86]](#footnote-86) of Israel; 13 from [the] east three gates and from [the] north three gates and from [the] south three gates and from [the] west three gates; 14 and the wall of the city [is] having twelve foundations and upon them twelve names of the twelve apostles of the Lamb.

15 And the [one] speaking with me had a gold measuring rod, so that he should measure the city and its gates and its wall; 16 and the city lies foursquare and its length [is] as much as its width – and he measured the city by the rod upon 12,000 stadia, the length and the width and its heighth; 17 and he measured its wall [to be] 144 cubits, by a man’s measure, which is an angel’s, 18 and the construction of its wall [is] jasper and of the city: pure gold similar to pure glass; 19 the foundation of the wall of the city is all adorned [with] honored stones, the first foundation: jasper, the second: sapphire, the third: chalcedony, the fourth: emerald, the fifth: sardonyx, the sixth: sardius, the seventh: chrysolite, the eighth: beryl, the ninth: topaz, the tenth: chrysoprase, the eleventh: jacinth, the twelfth: amethyst, 21 and the twelve gates [are] twelve pearls, one each of the gates was out of one pearl apiece and the street of the city [is] pure gold like transparent glass.

22 And I did not see a temple in it, for the Lord God the everything-holder is its temple and the Lamb; 23 and the city had no need of the sun neither of the moon so that they should be lighting on it, for the glory of God shined it, and its lamp [is the] Lamb, 24 and the nations will walk-about by its light, 25 and its gates not should not be closed [any] day, for [there] is not night there, 26 and not should not go-in into it any common and [neither the] makers of abominations and falsehoods – [no one] except he [ones who] are written in the Lamb’s book of life.

Chapter 22

1 And he showed me a river of water of life, torch-bright like crystal, coming-out out of the throne of God and of the Lamb, 2 in [the] midst of its street and of the river hence and thence a tree of life is making twelve fruits: according to each month it repays its fruit, and the leaves of the tree [are] into the healing of the nations, 3 and every curse is not still – and the throne of God and of the Lamb is in it, and his slaves and they serve him;[[87]](#footnote-87) 4 and they will see his face, and his name [will be] upon their foreheads, 5 and there is not still night and they do not have a need [for the] light of a lamp and [the] light of [the] sun, because [the] Lord God lights upon them, and they will king into the ages of the ages.

6 And he said to me, “These words [are] faithful and true, and the Lord God of the spirits of the prophecies sent his angel to show to his slaves which is necessary to become in a quick [time]”; 7 “And behold, I come quickly! Blessed [is] the [one] keeping the words of the prophecy of this book.”

8 And I, John, the [on] hearing and seeing this, and when I heard and I saw, I fell to worship before the feet[[88]](#footnote-88) of the angel, the [one] showing me this, 9 and he said to me, “See! [that] you don’t[[89]](#footnote-89) – I am your fellow-slave, and of your brothers the prophets and of the [ones] keeping the words of this book: Worship![[90]](#footnote-90) God!

10 And he said to me, “you should not seal the words of the prophecy of this book, for the appointed-time is near; 11 the [one] unrighteousing, let him unrighteous still; and the filthy, let him be filthy still, and the righteous, let him make righteousness still; and the holy, let him be holy still.

12 “Behold, I come quickly, and my wages [are] with me to repay to each like their works are; I [am] the alpha and the Ω, the first and the last, the beginning and the finish.

14 “Blessed [are] the [ones] washing their robes, so that the authority will be theirs upon the tree of life and they should go-in into the gates of the city – 15 outside [are] the dogs and the sorcerers and the fornicators and the murderers and the idolators and all loving and making falsehood.

16 “I, Jesus, I sent my angel to testify these [things] to you [plural] upon the churches; I, I am the root and the offspring of David, the torch-bright morning star.”

17 And the spirit and the bride say, “Come!” and let the [one] hearing say, “Come!” and the [one] thirsting, let him come, the [one] willing, let him take water of life – a gift.

18 I, I testify to all the [ones] hearing the words of the prophecy of this book, if someone should put-on upon it, God will put-on upon him the plagues, the [ones that] are written in this book; 19 and if someone should leave [out] from the word of the book of this prophecy, God will leave his part [out] from the life tree and out of the holy city, the [ones that] are written in this book.

20 The [one] testifying says these [things], “Yes, I come quickly.” Amen, Come! Lord Jesus.

21 The grace of the Lord Jesus [be] with all.

1. Here the word is arkon (ἀρχῶν) from the word arkay (ἀρχή) which can mean prince/ ruler, or beginning. John uses this word significantly in his prologue to the Gospel of John “In the beginning” uses this word “arkay”. Later we will see this word and words which share the root used to describe beginnings, ancient things, and rulers. Often this translation will use words and expressions which will sound clunky and/ or be clunky and less accurate in transmitting meaning. My purpose is for you to see connections based upon John’s word choice, not to give complex, thought-for-thought accuracy. [↑](#footnote-ref-1)
2. Here the word is kratos (κράτος) and means power, and it draws a connection with the word pantokrator (παντοκράτωρ) – the almighty/ omnipotent/ all powerful. However, it comes from the verb krateo (κρατέω), which means to hold/ seize/ grasp/ or attain. In Revelation anyone who “holds” something exercises authority over it. Again, this is not a good translation, per se, the point is to draw connections to themes John is using in Revelation that will be missed in any good modern language translation. [↑](#footnote-ref-2)
3. Pantocrator – almighty. [↑](#footnote-ref-3)
4. The verb ginomai (γινομαι) is one of John’s favorites. It means to become/ come to pass/ be/ come. It means that something that wasn’t now is. Thus, John came to be on the island of Patmos. [↑](#footnote-ref-4)
5. Greek uses many prepositions differently than in English, thus making prpositions one of the hardest things to translate consistently and still intelligibly. Some words “into” and “out of” I have translated uniformly throughout because they seem to bear theological significance. Others like “through/on account of”, “that/because”, “in/ on/ by” I have translated to fit usage. Moreover, Greek prepositions do not have only one meaning, the meaning decidedly changes based upon their declension (the function of a substantive like a noun or gerund). [↑](#footnote-ref-5)
6. Marturia (μαρτυρία) means testimony or witness, where we get the word “martyr”. [↑](#footnote-ref-6)
7. Meaning double-edged. [↑](#footnote-ref-7)
8. Revelation uses two words for sword. Romphaia (ῥομφαία) and Machaira (μάχαιρα). See uses throughout. [↑](#footnote-ref-8)
9. Dunamis (δύναμις) can be translated as strength/ ability/ power/ miracles. I’ve chosen ability since it seems the best single fit for all uses in Revelation. [↑](#footnote-ref-9)
10. Some from among you. See the parallel in 11 b. Those who resist unto the first death won’t be hardmed by the second! [↑](#footnote-ref-10)
11. The word here means harmed. John uses this word with great effect and deliberately plays this word off of the word family dikiaos – meaning righteous/ just. The Greek word for enemy and harm are literally the one who does unrighteous or unjust things to you. Here is an example of bad English and good theology. [↑](#footnote-ref-11)
12. Here is one of the most important words in Revelation. Katoike’owe (κατοικέω) means to dwell – having “house” as its root. This must be contrasted with the word skayno (σκήνω) meaning “to tent”. John has theological significance in the word choice concerning these two words. [↑](#footnote-ref-12)
13. Permit. [↑](#footnote-ref-13)
14. Here the text is particularly difficult to translate. It does not follow the ancient Greek OT tradition (known as the Septuagint – or LXX). This is because John seems to freely translate from Hebrew, where the Hebrew verb is ambiguous as to whether it means “shepherd” them or “break them” – with a rod of iron. [↑](#footnote-ref-14)
15. Here the imperative is a present tense – thus suggesting continued action. Typically, John uses aorist imperatives in this section, which speak about commanding an action as a whole. Here the idea is to command something that is to be continued. Thus, the angel of the Sardisian church is commanded to continually be watchful. [↑](#footnote-ref-15)
16. Double negative in Greek for emphasis. [↑](#footnote-ref-16)
17. Note transition from future tense to present. [↑](#footnote-ref-17)
18. Future tense again. [↑](#footnote-ref-18)
19. Dunamis – power/ strength/ ability. [↑](#footnote-ref-19)
20. A different word from “lie” which will be seen later. This is Pseudomai (ψεύδομαι) the other verb is Plana’owe (πλανάω). [↑](#footnote-ref-20)
21. Archay (ἀρχή) means beginning or prince/ ruler. I have chosen beginning to be the standard choice for all instances of this word and the root of similar words. From this word we get archaeology. [↑](#footnote-ref-21)
22. The word is ele’aynos (ἐλεεινός) and is related to the verb ele’eo (ἐλεέω), meaning to have mercy, and several words alms or charity and mercy. The idea is that they deserve sympathy for their pathetic condition. [↑](#footnote-ref-22)
23. The verb means revealed – it is closely related to the verb phaino (φαίνω) meaning to shine, and several other words in that family, used regularly in the Revelation, especially from chapter 4 onwards. At this point in the history of the Greek language, it is unlikely that there was much conscious connection between this verb family and its related family meaning shine – but it seems a conscious choice by John to use this word for more continuity of ideas. [↑](#footnote-ref-23)
24. A similar word to “Christ”, which means the anointed-one in Greek, as “Messiah” does in Hebrew. [↑](#footnote-ref-24)
25. The verb here is gemo (γέμω) and is different from the routine word for “fill” playro’o (πληρόω) and the related word gemidzo (γεμίζω) meaning “to fill to capacity”. John uses gemo 7 times in Revelation: 4:6,8; 15:7; 17:3,4; 21:9, as well as using the related gemidzo 2 times: 8:5 and 15:8, and the much more common playro’o 2 times: 3:2; and 6:11. [↑](#footnote-ref-25)
26. Ibid. [↑](#footnote-ref-26)
27. Here is a noticeable repetition of articles. I have chosen to not use “the” when referring to God – as John almost always uses “the” and it doesn’t fit English usage. However, “Lord” typically does take an article and English so I use it when appropriate, but not when a possessive pronoun is used. In instances where “my”, “your”, “his”, etc. are linked to a noun or a noun phrase the article “the” has been removed for readability. If ever the articles are significant, they will be noted. [↑](#footnote-ref-27)
28. This is an imperative in the present tense, it has been noted that John typically uses the aorist (simple past) imperative to command action-as-a-whole. Here the command is to continue to not weep. The idea may be that John is never again to weep because the Lion of the tribe of Judah has conquered. Because Jesus is taking rulership there will never again be cause for the saints to weep! [↑](#footnote-ref-28)
29. The verb is Basilayo (βασιλέω) meaning to become a king or to rule as a king. It’s related to Basilyoos and Basilissa (βασιλεύς + βαςίλισσα) meaning king and queen (see 18:7), respectively and Basilaya (βασιλεία) meaning kingdom. [↑](#footnote-ref-29)
30. Again, we see the verb adike’ow (ἀδικέω) meaning “to harm”. See note on 2:11. See also Revelation 7:2,3; 9:4,10,19; 11:5; 22:11. [↑](#footnote-ref-30)
31. Here is the same verb as in 2:5 where the church is Ephesus is warned that Jesus will come and remove their lampstand. These are the only two uses of this verb in Revelation, or any of John’s literature, suggesting a strong connection worth investigating. [↑](#footnote-ref-31)
32. Literally “thousand-rulers” or chilliarchos (χιλίαρχος). Note the use of archay, noted above. [↑](#footnote-ref-32)
33. The word anatolay (ἀνατολή) means “east”, “rising”, and “dawn”. Here it seems like any of those ideas are appropriate but only “rising” fits English well. [↑](#footnote-ref-33)
34. There are 12 uses of the expression, “Living God” in the New Testament. None of them have the article “the” (technically referred to as anarthrous). Of the 96 times “God” is used in Revelation, only 3 uses lack an article: here; 21:3; 21:7 – bother uses in 21 hearken back to the OT where the idea that Israel will experience the consummation of their covenant relationship is the climactic theme. [↑](#footnote-ref-34)
35. Joseph is listed along with Manasseh, instead of Ephraim. Dan is omitted. There were 12 sons of Israel, Jospeh inherited a double-portion, giving him 2 tribes: Ephraim and Manasseh. When Israel conquered Canaan, the land was divided in 12 parcels, and Levi was scattered in the Levitical towns among all the tribes and received no “tribal” inheritance – thus maintaining the number 12, as the number of the “tribes”. [↑](#footnote-ref-35)
36. Here is the only pluperfect verb in Revelation, odd considering there are 34 pluperfects in John’s gospel and one in I John. There are only 88 pluperfects in all of the New Testament, which means John uses nearly half of this rare type of verb in just his gospel! The pluperfect carries the idea of completed action in the past with completed results; as opposed to the Greek perfect which is completed action in the past with continuing results. I, typically, in keeping with the King James, translate perfects as present-tense to-be + past-participle (e.g. the Lamb who *is slain*), whereas we typically would translate a pluperfect as had been + present participle (e.g. they *had been standing*). The fact that John uses this verb tense so infrequently is significant for the kind of action happening in Revelation! [↑](#footnote-ref-36)
37. One of two uses of gemidzo (γεμίζω) meaning “to fill to capacity”. Here and 15:8. Compare with uses of gemo (γέμω) meaning “to be full”: Rev 4:6,8; 15:7; 17:3,4; 21:9. [↑](#footnote-ref-37)
38. Here “out of” seems to carry the sense of “from”, meaning “because of”. I have attempted to translate prepositions as uniformly as possible to perceive Johannine patterns, at times this is impossible, and and times it confuses the meaning in English. I attempt to note when it confuses meaning. [↑](#footnote-ref-38)
39. Plagues is a difficult word. It is so laden with biblical meaning that it must be translated as “plagues”, but sometimes it means “strikes” or “blows”. Antichrist is plagued with a sword and is “resurrected”. I have chosen to translate every [↑](#footnote-ref-39)
40. Here and in 6:11 we see a particularly difficult to translate use of the verb Mello (μέλλω) meaning “going to” or “about to”. English doesn’t have an equivalent verb. In 6:11 and here, the verb is a participle (-ing verb) followed by an infinitive (to – verb. We could say “the [ones] abouting to trumpet”. What makes it especially difficult is that Greek, uses participles not only as nouns but as -er nouns. So, a participle of the verb, to fish, could be verbal “he is fishing”, it could be “one who”, “John is the one fishing”, or it could be an “er”, “John is a fisher”. Unfortunately, we have no equivalent verb and trying to make it equal results in a nonsense phrase in English. [↑](#footnote-ref-40)
41. There’s here a double-negative for emphasis. [↑](#footnote-ref-41)
42. Here, and everywhere with double-brackets, the Greek text offers the word or phrase as a possible insertion, but it is not in the better manuscripts, or is in some but has weak support. [↑](#footnote-ref-42)
43. Harm. See note on 2:10. [↑](#footnote-ref-43)
44. The word is Pharmakon (φάρμικον) which means poison, potions, or pharmaceuticals. [↑](#footnote-ref-44)
45. The root is the word Euangellizo (εὐαγγελίζω) and means to spread good new, and is the verb form of the noun “Gospel”. It is often translated “preach” or “proclaim”. Here John is saying more than “preach.” He uses the verb Kayrooso (κηρύσω) meaning to preach or proclaim in see 5:2, and he uses Prophaytyoo’o (προφητεύω) meaning to prophesyRev 10:11; 11:3. John is making a connection between this message and the gospel. [↑](#footnote-ref-45)
46. The word “of himself” clearly connects the angel described in verses 1-7 with the master of the slaves and prophets. This is part of the reason why many connect the angel with the person of Jesus. [↑](#footnote-ref-46)
47. Here there is a transition from John’s routine simple-past tense commands (aorist imperatives) to present tense commands. As noted above, aorist imperatives speak of action as a whole and present imperatives speak of continuous action – something you do and continue to do. [↑](#footnote-ref-47)
48. The Greek here is untranslatable literally in English. [↑](#footnote-ref-48)
49. The word yoophrynay’o (εὐφραίνεω) is hard to distinguish concretely from the word “Rejoice” in ancient literature and it isn’t used much in the NT. It is used in tandem with chyro (χαίρω) in many OT uses. It is also used in the OT to describe the “demand for jubilation at God’s eschatological acts of judgment.” See Ps 95:11; Dt 32:43; Is 44:23; 49:13. See TDNT. [↑](#footnote-ref-49)
50. Here is the extremely common word kosmos (κοσμός) which is crucial to Johannine theology, but rare in the revelation, almost exclusively Gay (γή) “earth” is used. The word is used 78 times in John, 23 times in I John, 1 time in II John, and only 3 times in the Revelation! [↑](#footnote-ref-50)
51. The verb means to be[come] a king or to rule as a king, see note on 5:10. [↑](#footnote-ref-51)
52. This word is used in 8:9 and is complex with a very wide variety of uses. The one key idea is that this word of used for the corruption or destruction of material objects and people. Its use for shipwrecks is ancient, but is also used of moths destroying. The sense is perishing, ruination, destruction, wrecking – making something unusable for its purpose. [↑](#footnote-ref-52)
53. Here is an extremely rare construction in John’s literature. This is not a verb, but an infinitive (to + verb). But it’s also a verb it an article (the). John only uses 2 articular infinitives in his whole corpus, once here and once in John 13:19. But even in 13:19 the form is different since the articular infinitive is “governed” by a preposition. This this grammatical structure is completely unique to John’s writing. It normally (when other writers use it) tries to convey purpose or result. It is so difficult to translate into English that even “literal” translations just treat it as a finite verb.  
    One attempt at making sense of this text is to point to Theodotian’s Greek Translation of Daniel 10:20 which reads: “and now, I will return to war with the Prince of Persia” where there is an articular infinitive for the verb “to [make] war.” [↑](#footnote-ref-53)
54. The second of 3 uses of “world”. See note on 11:5. [↑](#footnote-ref-54)
55. Literally “before of him”. This is another particularly difficult passage to translate hyperliterally. [↑](#footnote-ref-55)
56. Note the repetition of things being made before (in front of). [↑](#footnote-ref-56)
57. Used only here and in 2:2. [↑](#footnote-ref-57)
58. See the extreme similarity between this verse and 1:13. [↑](#footnote-ref-58)
59. Note the recurrence of the verb Gemidzo and the living creatures and the temple. See notes on 4:6, 8:5. [↑](#footnote-ref-59)
60. See note on 7:2. [↑](#footnote-ref-60)
61. Notice the verbal and thematic connections with this passage and the Church in Laodicea, chapter 3, especially verse 18. [↑](#footnote-ref-61)
62. Here is the note from the NET bible: “Some translations consider the word μυστήριον (*mustērion*, “mystery”) a part of the name written (“Mystery Babylon the Great,” so KJV, NIV), but the gender of both ὄνομα (*onoma*, “name”) and μυστήριον are neuter, while the gender of “Babylon” is feminine. This strongly suggests that μυστήριον should be understood as an appositive to ὄνομα (“a name, i.e., a mystery”).” [↑](#footnote-ref-62)
63. Here the expression means that it is necessary for him to remain for a short time. [↑](#footnote-ref-63)
64. Meaning “one of” not “apart from”. [↑](#footnote-ref-64)
65. The word is Gnomay (γνώμη) and comes from the verb “to know”, the idea is a mind-set, intention, purpose, way of thinking, resolution, judgment, decision, plan, approval, way of thinking. [↑](#footnote-ref-65)
66. Elect or Chosen comes from the adverb Eklektos (ἐκλεκτός). This is related to the word Ekklasia – the called-out-ones. Though by NT times Ekklasia had come to mean anything from congregation to mob, sometimes there seems to be a hint at the initial meaning, like here where John (as well as the Holy Spirit) is clearly reminding that the Church is called-out, not merely a congregation. [↑](#footnote-ref-66)
67. See 14:10 to see the other verse where this verb and noun combination only used 4 times. [↑](#footnote-ref-67)
68. Here is one of the most rhythmic (to English ears) pieces of poetry in all of Revelation, there are 11 beats; 10 beats; and 12 beats (I think broken into 2 blocks of 6). It sounds like this, where stressed syllables are in caps:

    “oo-AYE, oo-AYE, hay PO-leese hay meh-GAH-lay,

    Ba-bu-LONE hay PO-leese hay is-choo-RA,

    HAH-ti mi-AH HO-ra AYL-then hay KREE-sees soo.” [↑](#footnote-ref-68)
69. Opowera (ὀπώρα) technically means the time that starts when the star Sirius rises and this corresponds to the late summer (July) and early fall, when the fruit is ripening. By extension it means fruit itself. This is the only use of this word in the whole NT, and it is used only twice in the Greek OT (Jeremiah 31:32; 47:10) though it’s used not infrequently from Homer to rabbinic writings. Our term is the “Dog Days” from the Roman habit of calling Sirius the “Dog Star”, because it is the eye of Canis Major, Orion’s bigger hunting dog. Sirius is the brightest star in the sky and features in almost every astrological and mythological system known to man. [↑](#footnote-ref-69)
70. Liparos (λιπαρός) comes from “fat” (think “lipids”) but comes to mean “being bright or radiant, with implication of being luxurious, *bright, costly, rich*”, see BDAG. [↑](#footnote-ref-70)
71. Again, this section has many significant poetry that makes sense to English ears. There is a repetition and a pun at the ends of lines one and two, where the merchants lament that all the things they love have “apaylthen apo sou” and “apoleto apo sou” as well as the words in line 2 “lipara” and “lampra”. [↑](#footnote-ref-71)
72. A true biblical hapax legomenon (a word used only once), this is a difficult word to translate in its nuance, it is an abstract term for a concrete abundance of costly things, which was used as an honorary title by Aristotle and others. Its root is “Honor”. See BDAG. [↑](#footnote-ref-72)
73. See note on 11:10. [↑](#footnote-ref-73)
74. Most recognize this as some kind of interjectional exhortation for the believers to rejoice over the destruction of Babylon. [↑](#footnote-ref-74)
75. See 10:5. [↑](#footnote-ref-75)
76. The word is phtheiro (φθείρω), the root form of the word used earlier. See note on 11:18. [↑](#footnote-ref-76)
77. Literally righteous-out, see 6:10 for the only other usage in Revelation. [↑](#footnote-ref-77)
78. Despite the similarity between this passage and 15:6, the word for linen is different. [↑](#footnote-ref-78)
79. It is unclear whether “the prophecy” means prophecy in general or “this prophecy”. However, of the 7 uses of prophetaya (προφητεία) all of them are articular, all are genitives (of/ from/ possessive), and all but one clearly are referring to the prophetic vision of the Revelation as a whole, as a book delivered to the church. The only one that isn’t is 11:6, which is modified with a possessive adjective “their”. Evidence seems to suggest that “this prophecy” is intended. See Rev 1:3; 11:6; 19:10; 22:7, 10, 18, 19. [↑](#footnote-ref-79)
80. This footnote is taken from Byron Curtis, a Professor in Geneva, and a member of a Biblical Languages group I am part of. I had asked why John uses the labored-feeling expression “Make the war” rather than to use the verb which means “to make war”. Here is his answer, clarifications are in blocks:  
    I think the reason is that ποιεω τὸν πόλεμον [make the war] is specific: "to wage the war"—"the battle"—that is, the final battle against the powers of evil. The word πόλεμοs [war] appears nine times in the Apocalypse. Six are anarthrous [have no article]. It is only the last three that are arthrous (i.e., the word appears with the definite article).

    1) Some of those earlier six times, "war" appears in simile form:

    Rev. 9:7—"In appearance the locusts were like horses prepared for battle"

    Rev. 9:9 —"the noise of their wings was like the noise of many chariots with horses rushing into battle."

    2) One it refers to the Dragon's (ancient? or at the ascension of the Woman's child?) war in heaven against Michael and his angels (12:7).

    3) Sometimes the term refers to the long-enduring war of evil against the saints:

    Rev. 12:17 "Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus." And 13:7.

    4) But the final three times the word appears, it is with the definite article:

    a) Rev. 16:14 "For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for the battle on the great day of God the Almighty."

    Rev. 16:14. . . συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος.

    b) Rev. 19:19—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.

    "And I saw the beast and the kings of the earth with their armies gathered to wage the war against him who was sitting on the horse and against his army."

    c) Rev. 20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγώγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

    Rev. 20:8 ". . . .and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for the battle."

    That's the last battle. [↑](#footnote-ref-80)
81. The verb here is Kosme’o (κοσμέω) and is the verbal form of the world for “world”. The Greek idea is that there is a binary between cosmos and chaos. Cosmos is ordered creation; chaos is unordered creation. We get the word “cosmetics” and “cosmonaut” from the same Greek root. [↑](#footnote-ref-81)
82. Or some manuscripts: “and he, the God with them, will be their God”. [↑](#footnote-ref-82)
83. Or “because”. [↑](#footnote-ref-83)
84. See 17:1. [↑](#footnote-ref-84)
85. See 17:3. [↑](#footnote-ref-85)
86. The words for tribe and gate are somewhat similar in Greek. [↑](#footnote-ref-86)
87. See 7:15. [↑](#footnote-ref-87)
88. This phrase mirrors the promise Jesus makes in 3:9, suggesting that those who claim to be Jews and are not will “worship” the believers! That is if these uses can be used to interpret each-other. [↑](#footnote-ref-88)
89. See 19:10. [↑](#footnote-ref-89)
90. It may, at first glance, seem odd that this is an aorist imperative and not a present-tense imperative. Clearly the angel means that in this particular instance God is to be worshiped, the worship he deserves at all times notwithstanding. Thus, it is not a command to always be worshiping God, but a command to “Worship God, instead of me, for this vision!” See note on 3:14. [↑](#footnote-ref-90)