

THE REVELATION of JESUS CHRIST

LAST GENERATION VERSION

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Chapter 1

Prologue

The revelation of Jesus Christ¹ which God gave to Him to show² His servants what things are required to occur with rapidity,³ and communicated it, having sent it by His Messenger⁴ to His servant John, 2 who reported the word of God and the testimony of Jesus Christ as much as he perceived.⁵ 3 The reader and the listeners to the sayings of this prophecy are privileged, also those who heed the things written in it; because the appointed time is impending.⁶

Greetings to the Local Assemblies

4 John, to the seven assemblies – those in Asia: Grace to you and peace from the Existing One,⁷ who was, and who is coming, and from the seven Breaths⁸ which are

¹ The “revelation of Jesus Christ” is more than just the second coming. It includes the whole end-time sequence of events as the rest of the sentence indicates. The judgments contained in this book reveal Jesus Christ taking control of the nations. The Lamb is the only one worthy to open the seven-sealed scroll of God’s judgments.

² The Father gave to the Son the things contained within this book, to personally reveal to the assemblies.

³ This prepositional phrase literally means, “within a very short space of time.” Nothing in this phrase requires that the beginning of this timeframe is close, only that the events themselves will occur within a short block of time. (See vs. 3).

⁴ The ‘Messenger of YHVH’ who appeared to Abraham (Gen. 22:11-12,15-18) and to Moses (Ex. 3:2-6) is identified here in the last book of the New Testament as Jesus Christ. He is the one who appeared to John (Rev. 1:18). He is also identified as Jesus Christ in the last book of the Old Testament, being called “the Messenger of the Covenant” (Mal. 3:1). See also Rev. 22:6.

⁵ John expressed the limitations of his own understanding of this prophetic revelation, yet reported it faithfully what he saw and heard.

⁶ The sense is that the end time events are threatening (but not necessarily immediate).

⁷ This is the essential meaning of God’s name in Hebrew YHVH – ‘the Existing One.’

⁸ cf. Isaiah 11:1-5; Zech. 3:9; 4:10 LXX & Rev. 5:6. Notice that there is no Trinity represented here. Paul began all of his Epistles (except Hebrews) with a similar statement of grace and peace to the assemblies from the Father and the Son, but never from a third person. John follows Paul’s pattern, but adds the “seven Breaths,” one for each of the “seven assemblies.” This is because the holy Breath of God is not a distinct person, but is a limited extension of the Father. In this case the holy Breath is the catalyst for each local assembly in worship to enter the ‘holiest’ (Heb. 10:19). This is why the “seven lampstands” are presented as the seven assemblies in Asia Minor (Rev. 1:20), but the “seven lamps” that correspond to them are seen before the throne of God, and identified as the “seven Breaths” (Rev. 4:5), which are also the “seven eyes” on the Lamb (Rev. 5:6). It is through the holy Breath of God – the seven eyes – that Jesus can be present in the assembly (Matt. 18:20), and with His people to the end of the age (Matt. 28:20).

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before His throne,⁹ 5 and from Jesus Christ – the faithful witness,¹⁰ the first-born from among the dead,¹¹ and the ruler of the kings of the land.¹² To the One loving¹³ us, and washing¹⁴ us from our sins in His own blood, 6 and [Who] makes us Kingdom priests¹⁵ to His God¹⁶ and Father – to Him be the glory and the power unto the ages of the ages, Amen! 7 Look! He is coming with the clouds! And every eye will see Him, and some of those who pierced Him. And “*all the tribes of the land will wail*”¹⁷ because of Him! Even so, may it be!

8 “I am the Alpha and the Omega, the Beginning and the End,”

says the Lord God,¹⁸ who is and who was and who is to come, the Almighty.

The Vision of the Glorified Christ

9 I, John, (your brother and companion in the tribulation,¹⁹ and in the Kingdom and resolve of Jesus Christ), was on the island called Patmos because of the word of God and because of the witness of Jesus Christ. 10 I began to be in the Breath²⁰ on the chief day,²¹ and I heard behind me a loud voice, like a trumpet, 11 saying:

⁹ The seven Breaths which are before God’s throne are portrayed as seven lamps. “*And seven lamps of fire were burning before the throne, which are the seven Breaths of God*” (Rev. 4:5). These seven lamps before the throne in heaven correspond to the seven lampstands on earth which support them which were the seven assemblies (Rev. 1:20).

¹⁰ Isaiah 55:4

¹¹ Jesus is the prototype of the resurrection to immortality, (cf. Col. 1:18).

¹² Psalm 2:7-12; Rev. 11:15; Rev. 19:16

¹³ The KJV/NKJV based on the Textus Receptus follows a minority reading in this case which has the aorist indicative (past) form of the verb “love.” The majority of manuscripts, as well as the oldest manuscripts, have the present tense.

¹⁴ Several manuscripts read “loosed.”

¹⁵ The Textus Receptus reads “kings and priests.” This Kingdom priesthood of believers will commence in the Millennium. (See Rev. 20:6)

¹⁶ John 20:17

¹⁷ Matthew 24:30

¹⁸ The Textus Receptus omits “God.”

¹⁹ “The tribulation” (with the definite article) seems to refer specifically to the time just prior to Jesus’ second coming (Matt. 24:29; Rev. 7:14). That John here indicates that he is a fellow participant in “the tribulation” may be explained in chapter 10. John was given further prophecy through “seven thunders” and a “little scroll,” the contents of which were not revealed in this book. He was then told that He must prophesy again. This may explain why he seems to indicate that he will be present in “the tribulation.” (See also Rom. 12:12 – Greek)

²⁰ Engulfed in the Breath of God – the ‘Helper,’ as portrayed by Jesus in John 14:16-18,23 (cf. Rev. 4:2, 17:3, 21:10).

²¹ τη κυριακη ημερα, that is on Sunday, “*the superior day*” of the week on account of its being the first day. “Κυριακη” is an adjective related to the noun, “κυριος” (lord, chief, superior). Its only other occurrence in the Bible is 1 Cor. 11:20, where it ought to be rendered, “*a superior supper*.” Ignatius defined this term as he understood it from John’s own usage. “*And after the observance of the Sabbath, let every friend of Christ keep τη κυριακη ημερα as a festival, the resurrection-day, the queen and chief of all the days [of the week].*” (Ignatius, to the Magnesians, ix). The Didache, written about the same time, has, “κατα κυριακην δε κυριου συναχθεντες,” (“According to the superior [day], and, of the Lord, gather together”). (Didache, XIV:1)

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“I am the Alpha and the Omega, the First and the Last,”

and,

“What you see, write in a scroll and send to the seven assemblies which are in Asia²²: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”

12 And I turned to see the voice that spoke with me. And upon turning, I saw seven golden lamp stands.²³ 13 And in the middle of the seven lamp stands [I saw] One like the Son of Man, having been clothed with a foot length²⁴ robe and fastened about the chest with a golden band. 14 His head and hair were white like wool, as white as snow, and His eyes like a flame of fire;²⁵ 15 His feet were like white brass, as if having been molten in a furnace, and His voice as the sound of many waters. 16 And He had in His right hand seven stars. Out of His mouth projected a sharp double-edged sword. And His appearance was like the sun shining in its power. 17 And when I saw Him, I fell at His feet as dead. And He placed His right hand on me, saying to me:

“Do not be afraid. I am the First and the Last. 18 And I am He who lives, and became dead, and look, I am alive unto the ages of the ages. Amen. And I hold the keys²⁶ of the grave²⁷ and death. 19 Write what you saw, and what is, and what is to come afterwards.²⁸ 20 The mystery of the seven stars which you saw in My right hand, and the seven golden lamp stands [are this]: The seven stars are the messengers of the seven assemblies. And the seven lamp stands which you saw are the seven assemblies.”

Chapter 2

Jesus' Letter to the Assembly at Ephesus

To the messenger for the assembly in Ephesus write: ‘The One holding the seven stars in His right hand, the One walking in the midst of the seven golden lamp stands, says this: 2 “I have observed your deeds, the toil,

²² Asia Minor, today's Turkey.

²³ Zech. 4:2

²⁴ Zech. 3:4

²⁵ Daniel 10:4-6

²⁶ By virtue of the fact that Jesus conquered death, having died and risen again immortal, He alone possesses the authority over death and the grave. The resurrection unto life is through Him alone. See John 11:23-26. The Jews had a tradition that God had the sole custody of four keys which He entrusted to no one, not man nor angel: the Key of Rain, the Key of Provision, the Key of the Barren Womb, and the Key of Death and the Grave. (Sanhedrin, fol. 113, 1)

²⁷ Greek: “αδεις” (cf. 1 Cor. 15:55)

²⁸ This statements provides a three part division to the book, past, present, and future. “What you saw” refers to the vision of Christ. “What is” refers to the current situation among the seven assemblies, described in the seven letters that Jesus was about to dictate. “What is to come” is the prophecy of the future, beginning in Rev. 4:1.

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your endurance, and that you cannot bear those who are evil. And you tested those calling themselves ‘apostles’ and are not, and found them false [apostles]; 3 and you have patience and endured, and through My name have labored.²⁹

4 But I have [something] against you, that you abandoned your original love. 5 Remember then from where you have fallen and repent, and do the original deeds. Otherwise, I am coming to you suddenly and will move your lamp stand from its place — unless you repent. 6 But you have this: that you hate the deeds of the Nicolaitans,³⁰ which I also hate. 7 The one having an ear,³¹ listen to what the Breath³² says to the assemblies! ‘To the one being victorious, I will give to him to eat from the tree of life,³³ which is in the midst of the Paradise³⁴ of God.’”

Jesus’ Letter to the Assembly at Smyrna

8 “And to the messenger for the assembly in Smyrna write, ‘The First and the Last, who died, and came to life, says this: 9 “I have observed your deeds, and the trials and the poverty. But you are rich. And [I have seen] the blasphemy of those claiming to be Jews, and they are nothing but the synagogue of Satan.³⁵ 10 Fear nothing that you are about to suffer. Understand, the devil intends to throw some of you into prison so that you may be tested, and you will have trouble ten days.³⁶ Be faithful until death and I will give you the crown of life.

11 “The one having an ear, listen to what the Breath says to the assemblies: ‘The one being victorious shall not be injured by the second death.’”³⁷

Jesus’ Letter to the Assembly at Pergamos

12 “And to the messenger for the assembly in Pergamos write, ‘The One having the sharp two edged sword says this: 13 “I have observed your deeds, and where

²⁹ A few manuscripts, and the Textus Receptus, add, “and have not fainted.”

³⁰ The term means, “conquerors of the people.” It is used here as a proper name of some group. Some suggest it referred to the division of “clergy” and “laity.” But this is doubtful, since that seems to have begun at a later time. Irenaeus informs us that the Nicolaitans were a group of Gnostics who claimed that the Creator was a lesser deity and not the Father that Jesus proclaimed. They also distinguished between “Jesus” who they saw as entirely human, and the “Christ,” which they viewed as a divine ‘spirit’ that descended upon Jesus at His baptism and left Him at the crucifixion. (Irenaeus, *Against Heresies*, III, xi).

³¹ This was a common expression of Jesus’ referring to those inclined to heed His voice. (cf. Matt. 11:15; 13:9; 13:43).

³² In each of the seven letters, Jesus identified Himself as the one issuing the commands. He was doing so through the Breath of God – the ‘Helper’ (John 14:16-18).

³³ Ezekiel 47:12; Rev. 22:2,14

³⁴ Isaiah 51:3 LXX

³⁵ This area of Asia Minor, Phrygia, was known for Jewish mysticism which had blended Greek mythology and philosophy with Judaism, including an elaborate and fanciful theology concerning angels. The Essenes were of this type, as was Philo of Alexandria. The book of Colossians (in Phrygia) was written by Paul to in part to counter the same Jewish – Greek mysticism, which Jesus Himself hated, and attributed to “the synagogue of Satan.”

³⁶ There are ten days from Rosh Hashanah to Yom Kippur.

³⁷ Rev. 20:14, 21:8

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you live, where Satan's throne³⁸ is. And you retain My name, and did not deny My faith in the days of Antipas, My faithful witness, who was killed among you, where Satan lives.

14 "But I have a few things against you: that you have there [some] holding the teaching of Balaam – who taught Balak to place an obstacle before the sons of Israel – to eat idol's sacrifices and [engage in] fornication.³⁹ 15 Likewise you also have some embracing the teaching of the Nicolaitans,⁴⁰ which I hate. 16 Repent then, otherwise I am coming to you suddenly and will fight against them with the sword of My mouth.

17 "The one having an ear, listen to what the Breath is saying to the assemblies: 'To the one being victorious, I will give some of the manna to eat that has been hidden.⁴¹ And I will give him a white pebble,⁴² and on the pebble a new name inscribed which no one has perceived except the one receiving it'."

Jesus' Letter to the Assembly at Thyatira

18 "And to the messenger for the assembly in Thyatira write, 'The Son of God, His eyes like a flame of fire, and His feet like white brass, says this: 19 "I have observed your deeds, love, service, faith, and your endurance; and your works, that the latter are greater than the former. 20 But I have [something] against you, that you tolerate the woman Jezebel⁴³ who calls herself a prophetess. And she is teaching⁴⁴ and seducing My servants to eat sacrifices of idols and to [engage in] sexual immorality.⁴⁵ 21 And I gave her time [so] that she might repent, and she is not willing to repent of her fornication.⁴⁶ 22 Look! I am throwing her into a bed, and those committing fornication with her into great tribulation, unless they repent of their deeds. 23 And I will kill her children in death, and all the assemblies will know that I am the One searching the minds and hearts. And I will give to each of you according to your works.

24 "Yet to you I am saying, to the rest in Thyatira who do not have this teaching, who did not "know the depths of Satan," as they say, I will lay on you no other

³⁸ The city of Pergamos was noted for an enormous pagan altar. It contained a 371 foot long sculpture of the war of the gods against the Gigantes, a mythological race of giants. It is currently housed in the Pergamon Museum in Berlin.

³⁹ The pagan temples held feasts in honor of the gods, during which the worshippers engaged in sex with temple prostitutes as part of the worship rituals.

⁴⁰ See note for vs. 6.

⁴¹ A portion of manna was hidden in the Ark of the Covenant, along with the stone tablets and Aaron's rod.

⁴² In the ancient courts, the accused was condemned by judges giving him black pebbles, and acquitted by receiving white pebbles. Here, the sense seems to be not only acquittal, but a new beginning (new name).

⁴³ 1 Kings 18 – 21

⁴⁴ Paul forbade women teaching in the assemblies. 1 Tim. 2:12-14

⁴⁵ Lit. "to fornicate."

⁴⁶ Fornication is frequently used in Scripture as a metaphor for infidelity to God's covenants.

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burden 25 except [that you] keep holding what you have until I may come. 26 And the one being victorious, and keeping My works⁴⁷ until the end, I will give him authority over the nations — 27 *'He shall shepherd them with a rod of iron; As the vessels of pottery are crushed'*⁴⁸ — as I also have received from My Father. 28 And I will give him the morning star. 29 The one having an ear, listen to what the Breath is saying to the assemblies."

Chapter 3

Jesus' Letter to the Assembly at Sardis

And to the messenger for the assembly in Sardis write, 'The One who has the seven Breaths of God and the seven stars says this: "I have observed your deeds, that you have a reputation for being alive, yet you are dead. 2 Wake up! And reinforce what remains, which have been on the verge of dying, for I have not found your deeds complete before My God. 3 Remember therefore the way you have received and heard; be attentive⁴⁹ and repent. If, therefore, you should not awaken, I will arrive above⁵⁰ you like a thief,⁵¹ and you may not know⁵² what hour I will arrive above you. 4 You have a few names, even in Sardis, who have not soiled their clothes. And they shall walk with Me in white, because they are worthy. 5 The one being victorious shall be dressed in white clothing. And I will not erase his name from the Book of Life, but I will acknowledge his name before My Father and before His messengers.⁵³ 6 The one having an ear, listen to what the Breath is saying to the assemblies'."

Jesus' Letter to the Assembly at Philadelphia

7 "And to the messenger for the assembly in Philadelphia write, 'The Holy One, The True One, The One with the key of David, who opens and no one shuts, and shuts and no one opens,⁵⁴ says this: 8 "I have observed your deeds. Look! I have placed before you a door that has been opened, which no one is able to lock, because you have a little strength, have been attentive to My Word, and have not

⁴⁷ "My works" refers to doing the works of Jesus Christ, obeying His commandments and carrying on His mission, cf. John. 9:5 & Matt. 5:14-16.

⁴⁸ Psalm 2:9. God's Son was promised the inheritance of all the nations, that He would "*shepherd* them with a rod of iron." Here Jesus quoted the LXX, (the Hebrew has "break them," while the LXX has "shepherd them"). In this verse Jesus promised to share His power and reign with His faithful followers. This Psalm is referenced again in Rev. 12:5 & Rev. 19:15, and fulfilled in Rev. 20:1-4.

⁴⁹ τηρεω - to guard, keep an eye upon, observe attentively, give one's full attention to, preserve.

⁵⁰ επι - above, over, upon

⁵¹ Matt. 24:43-44; 1 Thess. 5:2,4; 2 Pet. 3:10; Rev. 16:15

⁵² The verb γνωω (to know) is in the subjunctive mood, which indicates probability, not certainty.

⁵³ αγγελος - God's messengers, angels

⁵⁴ Isaiah 22:22

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denied My name. 9 Look! I am arranging [things].⁵⁵ Those of the synagogue of Satan, — those claiming to be Jews, who are not, but lie⁵⁶ — look, I will prepare them, that they may come before you and may bow at your feet, and may know that I have loved you.⁵⁷ 10 Because you have kept⁵⁸ the Word of My endurance,⁵⁹ I also will preserve⁶⁰ you from among⁶¹ the hour of trial, the one about to appear over the whole world to test those who live on the land.⁶² 11 Look! I am coming suddenly! Hold what you have so that no one may take your crown. 12 The one being victorious, I will make him a column in the Temple of My God, which he should not leave thereafter. And I will write on him the name of My God, and the name of the city of My God, (the New Jerusalem, the one descending out of heaven from My God), and My new name. 13 The one having an ear, listen to what the Breath is saying to the assemblies’.”

Jesus' Letter to the Assembly at Laodicea

14 “And to the messenger for the assembly in Laodicea write, ‘The Amen,⁶³ The Faithful and True Witness,⁶⁴ The Originator⁶⁵ of the Creation of God, says this:

15 “I have observed your deeds, that you are neither cold nor hot. I hoped you might be cold or hot.

16 Since you are lukewarm, and neither cold nor hot, I am about to spit you out of My mouth, 17 because you say, ‘I am rich, have become wealthy, and need nothing.’ And you have not perceived that you are the miserable one, and pitiful, poor, blind, and naked. 18 I advise you to purchase from Me gold having been refined in the fire so that you may be rich; and white clothes, so that you may be clothed and the shame of your nakedness may not be seen. And rub some lotion on your eyes so that you may see. 19 As many as I love, I admonish and

⁵⁵ The verb describes present continuous action, not future action, as in most translations.

⁵⁶ See notes on Rev. 2:9

⁵⁷ The sense of this verse is that Jesus is working towards a goal, the end result being that unbelieving Israel will come to the realization of their error, and acknowledge their mistake. Some translations appear to say that they will be forced to bow before Christians. That is not correct. See: Rom. 11:13-32.

⁵⁸ τηρεω -- to guard, preserve, protect, implying careful attention

⁵⁹ “The doctrine which has exposed you to so much trouble and persecution, and required so much patience and magnanimity to bear up under its attendant trials.” – (Adam Clarke Commentary). That is, they remained faithful to the teaching of Jesus Christ despite severe opposition.

⁶⁰ τηρεω -- to guard, preserve, protect, implying careful attention. The implication is that Jesus will show to believers in the tribulation the same kind of care and preservation they have shown to His commands. The manner in which He will preserve them so that they safely emerge from the hour of trial is explained in chapter 12.

⁶¹ εκ – out from among, implying presence within the hour of trial, and safely emerging from it.

⁶² cf. Matt. 24:21; Daniel 12:1-2. Note the “deliverance” of God’s people in the latter passage.

⁶³ “Amen” is a Jewish idiom, meaning, “certainty.”

⁶⁴ Rev. 1:1

⁶⁵ αρχη - first cause, or superior one. See Heb. 1:1-2.

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discipline. Therefore be zealous⁶⁶ and repent. 20 Look! I have stood at the door, and I am knocking [again].⁶⁷ If anyone should hear my knock⁶⁸ and open the door, I will come in to him and dine with him, and he with Me. 21 The one being victorious, I will permit him to sit with Me on My throne, as I also was victorious and sat down with My Father on His throne. 22 The one having an ear, listen to what the Breath is saying to the assemblies’.”

Chapter 4

The Heavenly Vision

After these things I observed, and look, a door having been opened in heaven. And the first voice I heard was like a trumpet⁶⁹ speaking with me, saying, “Come up here, and I will show you what is required to take place after these things.”

2 Immediately I came to be in the Breath;⁷⁰ and look, a throne was sitting, and someone was seated on the throne. The One seated had an appearance similar to a jasper and sardine stone.⁷¹ And a rainbow encircled the throne, similar in appearance to an emerald. 4 And encircling the throne were twenty-four thrones. And on the thrones I saw twenty-four elders sitting, having been clothed in white robes, and on their heads golden wreaths. 5 And lightening discharged from the throne, and thunders, and voices. And seven lamps of fire were burning before the throne, which are the seven Breaths of God.⁷² 6 Before the throne was a glassy sea, similar to crystal.⁷³ And in the center of the throne, and around the throne,⁷⁴ were four creatures covered with eyes front and back.⁷⁵ 7 The first creature was like a lion,⁷⁶ the second creature like an ox,⁷⁷

⁶⁶ The literal meaning is to become heated or boiling.

⁶⁷ The Greek word rendered “have stood” is a perfect indicative verb. It describes a past completed action with continuous results. The sense is that Jesus previously stood at the door of this assembly and there was no response. He remains shut out. However, the word rendered “I am knocking” is a present indicative verb indicating present continuous action. The idea is that Jesus has tried to get a response before and was unable. He was informing them that He was trying again to get some response from at least one person within this assembly. He was prepared to commune privately with any individual member since He was not able to commune with the whole assembly.

⁶⁸ φωνης – a noise or voice of any kind. In this context it appears to refer to Jesus’ knocking.

⁶⁹ Christ has the voice like a trumpet according to Rev. 1:10.

⁷⁰ Both Jesus and the Father can be present by means of the ‘Helper’ (John 14:16-18,23); as God dwells among His assemblies “in the Breath” (Eph. 2:22). Here John was allowed to see into heaven through the same mechanism, being “in the Breath.” He was not physically transported into heaven (John 3:13). Compare Rev. 1:10; 17:3, 21:10

⁷¹ Both stones are red in color.

⁷² cf. Rev. 1:4 & Rev. 5:6

⁷³ See Rev. 22:1 – the River of Life flowing from the New Jerusalem is also glassy like crystal. No doubt this sea in heaven represents the endless supply of the water of life. Its ‘glassy’ character represents perfect calm and peace for God’s people, even during times of persecution and tribulation.

⁷⁴ That is, in the center of each of the four sides

⁷⁵ Ezekiel 1:1-28

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the third creature had a face like a man,⁷⁸ and the fourth creature was like a flying eagle.⁷⁹ 8 Each of the four creatures had six wings covered with eyes outside and inside. And they take no rest day or night, saying:

“Holy, holy, holy, Lord God Almighty, who was, and is, and who is to come.”⁸⁰

9 And when the creatures will give glory and honor and thanks to One sitting on the throne, the One living to the ages of the ages, 10 the twenty-four elders will fall down before the One sitting on the throne and will worship the One who lives to the ages of the ages. And they throw their wreaths before the throne, saying:

11 “Lord, You are worthy to receive the glory and the honor and the power, because You created everything. And through Your decree they exist, and were created.”⁸¹

Chapter 5

The Scroll with Seven Seals

And, in the right hand of the One sitting on the throne, I saw a scroll having been engraved inside and outside,⁸² sealed with seven seals. 2 Then I saw a strong messenger proclaiming in a loud voice:

“Who is worthy to open the scroll and break its seals?”

3 And no one in heaven, or on the land, or below the land,⁸³ was able to open the scroll or to examine it.⁸⁴ 4 And I wept much, because no one was found worthy to open⁸⁵ the scroll or to examine it. 5 And one of the elders said to me:

“Don’t weep. Look! The Lion of the tribe of Judah,⁸⁶ the Root of David,⁸⁷ has been victorious to open the scroll and to break its seven seals.”

⁷⁶ The Lion of Judah is a representation of Christ as King (Rev. 5:5).

⁷⁷ The ox symbolizes the Apostolic mission to bring the Good News of the Kingdom to all nations (1 Cor. 9:1-27).

⁷⁸ The face of a Man symbolizes the full humanity of Jesus Christ.

⁷⁹ The Eagle symbolizes God’s supernatural intervention within the creation by His holy Breath (Exodus 19:4; Isaiah 40:31; Rev. 12:14)

⁸⁰ Isaiah 6:1-3

⁸¹ Col. 1:16-17, Heb. 1:1-3

⁸² Ezekiel 2:9, Zech. 5:1-5

⁸³ Some suppose that those below the land refers to souls in Hades. But, the Old Testament uses the same expression repeatedly of the creatures of the sea (Ex. 20:5; Deut. 5:8).

⁸⁴ βλέπειν - present infinitive form of the verb “look,” to be examining the contents of the scroll.

⁸⁵ Textus Receptus adds, “and read.” The majority and oldest manuscripts omit it.

⁸⁶ Gen. 4:9-10

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6 And I observed⁸⁸ in the middle of the throne and four creatures, and in the middle of the elders, a Lamb, as if having been killed, was standing.⁸⁹ He had seven horns, and seven eyes which are the seven Breaths of God⁹⁰ sent out to all the land. 7 Then He approached and took [the scroll] from the right hand of the One sitting on the throne.

8 And when He took the scroll, the four creatures and the twenty four elders bowed down before the Lamb, each having a harp and golden bowls full of incense, which are the prayers of the saints. 9 And they sing a new song, saying:

“You are worthy to take the scroll, and to open its seals, because You were slain, and have redeemed some⁹¹ to God with Your blood from every tribe, and language, and people, and nation, 10 and made them⁹² kings and priests⁹³ to our God. And they⁹⁴ shall reign on the land.”

11 And I looked and heard the voice of many messengers around the throne, the creatures, and the elders.⁹⁵ And the number of them was ten thousand times ten thousand, and thousands of thousands, 12 saying with a loud voice:

“Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength, and honor, and glory, and blessing!”

13 And I heard every creature, those in heaven, and on land, and below the land,⁹⁶ even upon the sea and all that are in them, saying:

“To the One sitting on the throne and to the Lamb [be] blessing and honor and glory and power unto the ages of the ages!”

⁸⁷ Isaiah 11:1-10

⁸⁸ Textus Receptus adds, “and look!”

⁸⁹ “having stood up.” The perfect tense emphasizes the result of standing after having stood up from being slain. See: Rev. 1:18.

⁹⁰ Isaiah 11:1-4; Zech. 3:8-9; 4:10; Rev. 1:4; Rev. 4:5

⁹¹ There are a variety of readings of this verse in the manuscript evidence as follows: “and have redeemed to God us,” “and have redeemed us to God,” “and have redeemed us,” “and have redeemed to God [some]” (omitting the first person pronoun). I have followed the last reading for two reasons: (a) it is the only reading that agrees grammatically with the third person statement in verse 10, and (b) the four creatures (who sing along with the 24 elders) are obviously not human, thus cannot claim to be “redeemed from among men” of all nations. This would require their singing in the third person, not first person. (See following note).

⁹² The majority and oldest manuscripts have “they/them” (third person plural). See previous note.

⁹³ Rev. 20:4-6

⁹⁴ Same as previous note.

⁹⁵ Note the complete absence of humans in heaven.

⁹⁶ Some suppose that those below the land refers to souls in Hades. But, the Old Testament uses the same expression repeatedly of the creatures of the sea (Ex. 20:5; Deut. 5:8).

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14 And the four creatures said:
“Amen!”

And the twenty-four elders bowed down and worshiped.⁹⁷

Chapter 6

*The Four Horsemen*⁹⁸

And I observed when the Lamb opened one of the seven seals, and I heard one of the four creatures, like the sound of thunder, saying:

“Come and see.”

2 And I observed, and look, a white horse, and the one sitting on it had a bow. And a wreath was given to him, and he came out conquering, and that he may conquer.⁹⁹

3 And when He opened the second seal, I heard the second creature saying:

“Come and see.”

4 Another horse [that was] red went out. And it was granted to the one sitting on it to take peace from the land, and that they will kill one another. And there was given to him a great sword.¹⁰⁰

5 And when He opened the third seal, I heard the third creature say,

“Come and see.”

And I observed, and look, a black horse, and the one sitting on it had a yoke¹⁰¹ in his hand. 6 And I heard a voice in the midst of the four living creatures saying, “A quart of grain for a denarius,¹⁰² and three quarts of barley for a denarius, and do not harm the oil and the wine.”¹⁰³

7 And when He opened the fourth seal, I heard the voice of the fourth creature saying,

⁹⁷ The Textus Receptus adds, “the One who lives unto the ages of the ages.”

⁹⁸ There can be no question that this chapter parallels the Olivet Discourse (Matt. 24). The four horsemen are similar to Zech. 1:8-17; 6:1-8, which represents God’s judgment on the Gentile nations as He is about to restore Jerusalem.

⁹⁹ The rider on the white horse is deception, (cf. Matt. 24:4-5). Paul called it “strong delusion” and “the lie,” (2 Thess. 2:1-12), sent by God upon those who have already refused the truth. This will include the rise of a “messiah” figure (Dan. 11:21), and will trigger a mass apostasy from the true Christian Faith, (Matt. 24:9-13).

¹⁰⁰ The second horseman is war, (cf. Matt. 24:6-8).

¹⁰¹ The Greek word means a “yoke,” a device that attaches an animal to a heavy burden.

¹⁰² The usual salary for a day’s labor.

¹⁰³ Oil and wine were the commodities of the wealthy. Taken together the third seal seems to suggest famine that will strike the poor particularly hard, (cf. Matt. 24:7).

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“Come and see.”

8 So I observed, and look, a pale horse. And the name of the one sitting on it was death. And the grave accompanied him. And power was given to them over a fourth of the land, to kill with sword, with hunger, with death, and by the wild beasts¹⁰⁴ of the land.¹⁰⁵

Martyrdom

9 And when He opened the fifth seal, I saw beneath the altar¹⁰⁶ the souls¹⁰⁷ of those slain for the word of God and the witness they were having. 10 And they called with a loud voice,¹⁰⁸ saying:

“How much longer, Master, holy and true, before You judge and avenge our blood on those who dwell on the land?”¹⁰⁹

11 And a white robe was granted for each of them. And they were told that they will rest¹¹⁰ a little longer until their fellow servants and their brothers, those about to be killed like them, may be completed.¹¹¹

The Cosmic Disturbances

¹⁰⁴ Ezek. 14:21

¹⁰⁵ The fourth horseman seems to sum up the plagues listed by Jesus, war, famine, disease (perhaps animal borne), & natural disasters, (Matt. 24:6-8).

¹⁰⁶ Since these are martyrs, the altar mentioned must be the bronze altar of sacrifice which was outside the Temple. In Heb. 9:11-15, 23-28, Christ is portrayed as shedding His blood on earth, but afterwards entering the Temple in heaven with His own blood, just as the High Priest entered the Holy of Holies on Yom Kippur. In Temple imagery, the martyrs follow in Jesus' footsteps, also shedding their blood on the bronze altar (on earth). The blood of the animal sacrifices was called their "souls" (Lev. 18:7) and was poured out at the base of the altar (Lev. 4:7,18,34; Lev. 5:9). Thus, to be "under the altar" (where their blood-soul was poured out) is a symbolic way of indicating that the remains of the martyrs are specially acknowledged by God.

¹⁰⁷ According to Genesis 9:4-5 & Lev. 17:14, the "soul" of the flesh is the blood. The "soul" of the blood was to be poured out beneath the altar (Lev. 17:11).

¹⁰⁸ Jesus portrayed Abel as the prototype martyr (Luke 11:50-51). The blood of Abel – the first martyr – called out to God from the ground to be avenged (Gen. 4:10). This same symbolic imagery is being applied to all of the martyrs. The sense is the same as with Abel's blood crying out to God, that God remembers the injustice and will avenge His saints, and will restore them to life through resurrection.

¹⁰⁹ Not only does Scripture symbolically portray the blood of Abel calling out to be avenged, but also in Ezekiel 37:11 the dry bones of the patriarchs and the whole house of Israel cry out from their graves for the fulfillment of the promise of resurrection and eternal inheritance. "Then He said to me, 'Son of man, these bones are the whole house of Israel. They indeed say, "Our bones are dry, our hope is lost, and we ourselves are cut off!" 12 Therefore prophesy and say to them, "Thus says the Lord GOD: 'Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel.'" (Ezek 37:11-12)

¹¹⁰ Death for the righteous is portrayed as 'sleep' both in the Old Testament (Dan. 12:2) and the New Testament (Luke 8:52; John 11:11-14; 1 Cor. 15:51; 1 Thess. 4:14).

¹¹¹ Persecution and martyrdom of Jesus' followers was also described by Jesus in the Olivet Discourse, (Matt. 24:9-13).

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12 And I observed when He opened the sixth seal, and look, there was a great shaking, and the sun became black like mohair, and the whole moon became like blood.¹¹² 13 And the stars of heaven fell to the ground, like a fig tree dropping its figs when shaken by a strong wind. 14 Then the sky receded as a scroll when it is rolled up,¹¹³ and every mountain and island was stirred from its place. 15 And the kings of the land, the great ones, the commanders, the rich men, the strong, every slave and free man, hid themselves in the caves and in the rocks of the mountains,¹¹⁴ 16 and said to the mountains and rocks:

“Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! 17 For the great day of His wrath has arrived, and who is able to stand?”

Chapter 7

*A Remnant of Israel Preserved from Death*¹¹⁵

And after this I observed four messengers standing at the four corners of the land, holding the four winds¹¹⁶ of the land, that the wind should not blow on the land, or on the sea, or on any tree. 2 And I saw another messenger ascending from the rising of the sun,¹¹⁷ having the seal of the living God. And he called with a loud voice to the four messengers to whom it was granted to harm the land and the sea, 3 saying:

“Do not harm the land, the sea, or the trees till we should seal the servants of our God on their foreheads.”¹¹⁸

4 And I heard the number of those who were sealed. One hundred and forty-four thousand were sealed, from every tribe¹¹⁹ of the sons of Israel: 5 from the tribe of Judah

¹¹² Matthew 24:29; Joel 2:30-31; Acts 2:20.

¹¹³ Isaiah 34:4

¹¹⁴ Isaiah 2:10, 19, 21

¹¹⁵ Verses 1-8 are parenthetical, a kind of footnote letting the reader know that these have been sealed for protection before any of the calamities of chapter 6 take place. Parenthetical, (out of sequence sections), like this are common in Revelation. The reason this chapter is structured this way is because it is meant to follow the structure of Isaiah 49 (quoted in vss. 16-17), and cannot be rightly understood apart from that chapter.

¹¹⁶ The “four winds” are equivalent to the “four horsemen,” (cf. Zech. 6:5 LXX), and represent the judgment of God on the Gentile nations.

¹¹⁷ the East

¹¹⁸ In Ezekiel 9 the same metaphor was used regarding the destruction of Jerusalem by Nebuchadnezzar and the Divine preservation of the faithful Jewish remnant.

¹¹⁹ It is significant that “every tribe” does not include the tribe of Dan. Instead, the tribe of Joseph takes two places. When Israel blessed Joseph’s two sons, Ephraim (the younger) was given the blessing of the firstborn (Gen. 48:8-21), and his descendants became the “tribe of Joseph.” Manasseh was Joseph’s oldest son, and is viewed here as a separate tribe. Some of the early Christian writers believed that Dan was omitted because of that tribes’ consistent

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twelve thousand were sealed; from the tribe of Reuben twelve thousand were sealed; from the tribe of Gad twelve thousand were sealed; 6 from the tribe of Asher twelve thousand were sealed; from the tribe of Naphtali twelve thousand were sealed; from the tribe of Manasseh¹²⁰ twelve thousand were sealed; 7 from the tribe of Simeon twelve thousand were sealed; from the tribe of Levi twelve thousand were sealed; from the tribe of Issachar twelve thousand were sealed; 8 from the tribe of Zebulun twelve thousand were sealed; from the tribe of Joseph twelve thousand were sealed; from the tribe of Benjamin twelve thousand were sealed.

The Saints Inherit the Kingdom

9 After these things I observed, and look, a crowd of many [people] which no one could count, from every nation, tribes and peoples and languages, having [come to] stand before the throne and before the Lamb, having been dressed¹²¹ in white robes, with palm branches¹²² in their hands. 10 And they shout with a loud voice, saying,

“Salvation [belongs] to our God who sits on the throne, and to the Lamb!”

11 And all the messengers had [come to] stand around the throne and the elders and the four creatures. And they fell on their faces before the throne and worshiped God, 12 saying:

“Amen! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength be to our God, unto the ages of the ages! Amen!”

13 Then one of the elders responded, saying to me:

“Who are these dressed in white robes, and where did they come from?”

14 And I said to him:

“My lord, you have observed.”

idolatry, and that the Antichrist would come from that tribe (cf. Gen. 49:8-12 & Gen. 49:16-18). (Hippolytus, Treatise on Christ & Antichrist, 6-15).

¹²⁰ Manasseh was one of the sons of Joseph. Yet 12,000 are also sealed from Joseph, making a total of 24,000 from Joseph. The tribe of Dan is omitted from this list. However, Dan is included among the 12 tribes whose names appear on the gates of restored Jerusalem (cf. Ezek. 48:31-34 & Rev. 21:12).

¹²¹ While white robes were appointed for each of the martyrs who are resting in sleep (Rev. 6:11), being “clothed” implies the resurrection of the body (1 Cor. 15:51-57; 2 Cor. 5:4).

¹²² This is a distinct feature of the Feast of Tabernacles celebration (Lev. 23:39-43). It is prophetic of the Kingdom of Christ, and will be celebrated after Christ returns as King (Zech. 14:16-20).

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And he said to me:

“These are the ones who emerge from¹²³ the great tribulation,¹²⁴ and have washed their robes and made them white in the blood of the Lamb. 15 Therefore they are before the throne of God, and serve Him day and night in His temple.¹²⁵ And He who sits on the throne will dwell among them.¹²⁶ 16 They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; 17 for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters.¹²⁷ And God will wipe away every tear from their eyes.”¹²⁸

8:1¹²⁹ And when He opened the seventh seal, it became silent in heaven for about half an hour.¹³⁰

Chapter 8

*The Seven Trumpets*¹³¹

And I observed the seven messengers who have stood before God, and seven trumpets were given to them. 3 And another messenger came and stood before the altar, having a golden censer. And much incense was given him that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. 4 And the smoke of the incense, with the prayers of the saints, ascended before God from the hand of the messenger. 5 And the messenger took the censer, and filled it from the fire of the altar, and threw it onto the land. And there were thunderings, noises, lightnings, and a shaking. 6 And the seven messengers having the seven trumpets prepared themselves to sound.

¹²³ The same language used in Revelation 3:10. This passage unquestionably shows the outcome of the promise made in that passage.

¹²⁴ The same language is used in Matthew 24:21

¹²⁵ The Throne of God will be in His Temple in Jerusalem (cf. Jer. 3:16-17 & Ezek. 43:1-7). This is also the “Temple” in which Jesus promised to Philadelphia, to make the faithful permanent pillars (Rev. 3:12).

¹²⁶ Psalm 5:11 LXX. God dwells with men (rather than men dwell with God). Heaven has come to earth.

¹²⁷ Verses 16 & 17 are a direct quote from Isaiah 49:10. The Shepherd leads His faithful sheep out of the protection of the sheepfold into the pastures of His Kingdom. The “sheepfold” metaphor is also used of the Jewish remnant’s preservation during this time in Micah 2:12-13; 5:3-4; 7:14-15.

¹²⁸ Isaiah 25:8

¹²⁹ The chapter division here is unfortunate. Since the sixth seal is associated with the second coming of Christ, the seventh seal must follow His return to earth. The silence in heaven represents ceasing of activity in heaven. The Kingdom has come to earth, (Isa. 2:2-4; Jer. 3:16-17, Ezek. 43:1-7, Zech. 14:9, 16).

¹³⁰ The silence in heaven is because heaven has come to earth, the Kingdom has arrived.

¹³¹ The seven trumpets begin a new sequence of events, going back and overlapping the previous events of the seals (which culminated in the second coming and establishing of the Kingdom on earth).

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7 And the first messenger sounded, and there came hail and fire,¹³² mixed with blood, and it was thrown upon the land. And a third of the land burned,¹³³ and a third of the trees burned, and all green vegetation burned.

8 And the second messenger sounded, and [something] like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood.¹³⁴ 9 And a third of the creatures in the sea having life, died. And a third of the ships were destroyed.

10 And the third messenger sounded, and a great star fell from the sky, burning like a torch. And it fell on a third of the rivers, and on the springs of water. 11 And the name of the star is called, Wormwood.¹³⁵ And a third of the waters became wormwood, and many men died from the water that was made toxic.

12 And the fourth messenger sounded, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of them may be obscured and a third of the day may not be illuminated, and the night likewise.

13 And I saw and heard an eagle¹³⁶ flying in mid-air,¹³⁷ saying with a great voice, "Woe, woe, woe, land dwellers, from the remaining trumpet blasts of the three messengers about to sound!"

Chapter 9

The Three Woes ¹³⁸

And the fifth messenger sounded and I saw a star, having fallen from heaven to the ground,¹³⁹ and he was given the key to the shaft of the abyss. 2 And he opened the shaft of the abyss, and smoke ascended from the shaft, like the smoke of a great furnace. And the sun and the air were obscured from the smoke of the shaft. 3 And out of the smoke came locusts¹⁴⁰ upon the land. And they were given power, as the scorpions of the land have power. 4 They were commanded not to harm the grass of the land, or any green thing, or any tree, but only the men not having the seal of God on their foreheads. 5 And they were not permitted to kill them, but to

¹³² The same plague occurred in Egypt: (Exodus 9:23-26; Psalm 18:12-13)

¹³³ The Textus Receptus omits this clause.

¹³⁴ Exodus 7:17-21

¹³⁵ "Wormwood" is a highly toxic plant, from which the ancients made insecticides. It derives its name from the practice of brewing the leaves in a tea, for people and animals as a worming medicine.

¹³⁶ The Textus Receptus follows a minority of manuscripts that have "angel" (messenger). But the majority of manuscripts and the oldest manuscripts have "eagle."

¹³⁷ Cf. Rev. 12:14

¹³⁸ The three woes correspond to the 5th, 6th, and 7th trumpets. The first four trumpets deal with man's environment. The three woes affect man directly.

¹³⁹ Jesus used the same terminology regarding Satan in Luke 10:18.

¹⁴⁰ The locusts represent demonic breaths. There is no question that this passage was meant to reference Luke 10:18-19. "And He said to them, 'I saw Satan fall like lightning from heaven. 19 Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.'" There are three clear connections to this passage, a) the messenger of the abyss who falls from heaven; b) the locusts; c) God's people are off limits.

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torment them for five months. And their torment is like the torment of a scorpion if it should strike a man. 6 In those days men will seek death and will not find it; they will be yearning to die, and death will flee from them.

7 And the appearance of the locusts was like horses prepared for battle. And on their heads were something like wreaths of gold. And their faces were like the faces of men. 8 They had hair like women's hair, and their teeth were like lions' teeth. 9 And they had breastplates like breastplates of iron. And the sound of their wings was like the sound of chariots with many horses running to battle. 10 And they have tails like scorpions, and stingers also in their tails. And their power was to injure men five months. 11 And they have a king over them, the messenger of the abyss. His name in Hebrew is Abaddon, but in Greek his name is Apollyon.¹⁴¹ 12 One woe has come, look, two woes are still coming after these things.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, the one before God, 14 saying to the sixth angel having the trumpet:

“Release the four messengers, the ones having been restrained¹⁴² at the great river Euphrates.”

15 And the four messengers were released, having been prepared unto the hour, and day, and month, and year, that they may kill a third of men. 16 And the number of the soldiers of the cavalry was two hundred million. I heard the number of them. 17 And this is how I saw the horses in the vision: those sitting on them had breastplates like fire,¹⁴³ hyacinth,¹⁴⁴ and sulfur.¹⁴⁵ And the horses' heads were like the heads of lions. And out of their mouths goes fire, smoke, and sulfur. 18 From these three plagues a third of men were killed — from the fire, and the smoke, and the sulfur coming out of their mouths. 19 For their power of the horses is in their mouth and in their tails, for their tails are like serpents, having heads, and with them they injure.

20 But the rest of men, who were not killed by these blows, did not repent of the works of their hands, that they should not worship demons and idols of gold, silver, brass, stone, and wood, which are not able to see, nor to hear, nor to walk. 21 And they did not repent from their murders, nor from their drugs,¹⁴⁶ nor from their fornication,¹⁴⁷ nor from their stealing.

¹⁴¹ The meaning in both Hebrew and Greek is “The Destroyer.”

¹⁴² Compare Daniel 10:13,20-21. After the fall of Nebuchadnezzar's Babylon, four great empires have battled for control of the area of the Euphrates River. There have been demonic forces seeking to control these empires, which have been restrained by Michael and his messengers.

¹⁴³ Fiery red

¹⁴⁴ Deep blue

¹⁴⁵ Yellow

¹⁴⁶ The Greek word literally means “drugs.” It is sometimes used figuratively of sorcery, since drugs were often employed by sorcerers.

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Chapter 10

The Little Scroll

And I observed another mighty messenger¹⁴⁸ coming down from heaven, having been clothed with a cloud. And a rainbow was above his head, his face was like the sun, and his feet like pillars of fire. 2 And in his hand was a little scroll having been opened. And he set his right foot on the sea and his left foot on the land, 3 and called out with a loud voice, as a lion roars. And when he called out, seven thunders proclaimed their sayings. 4 And when the seven thunders spoke, I was about to write. But I heard a voice from heaven saying:

“Seal up¹⁴⁹ the sayings of the seven thunders,”

and,

“you should not write them.”¹⁵⁰

5 And the messenger whom I saw, having stood on the sea and on the land, raised his right¹⁵¹ hand to heaven 6 and swore by the One living unto the ages of the ages, (who created heaven and the things in it, and the land and the things in it, and the sea and the things in it), that there shall be time no longer.¹⁵² 7 (But in the days of the sounding of the seventh messenger, when he should be about to sound, the mystery of God¹⁵³ would be finished, as He declared to His servants the prophets).

8 And the voice which I heard from heaven spoke to me again saying,

“Go, take the little scroll open in the hand of the messenger standing on the sea and on the land.”

9 And I went to the messenger, asking him to give me the little scroll. And he says to me:

¹⁴⁷ “Fornication” refers to sexual immorality, but is also frequently used in the LXX for idolatry.

¹⁴⁸ See note on Rev. 11:3

¹⁴⁹ Or conceal

¹⁵⁰ John was given revelation that was private.

¹⁵¹ The Textus Receptus omits “right.”

¹⁵² This statement appears to refer to the beginning of eternity. Its placement here, at the end of the seven thunders, may suggest that those thunders refer to the six millennia plus the Sabbath Millennium of Christ’s reign.

¹⁵³ Eph. 1:9-10

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“Take and eat it. It will make your stomach bitter. But in your mouth it will be sweet as honey.”¹⁵⁴

10 And I took the little scroll from the hand of the messenger and ate it. And it was as sweet as honey in my mouth. And when I had eaten it, my stomach was bitter. 11 And they¹⁵⁵ said to me:

“It is necessary for you to prophesy again¹⁵⁶ against¹⁵⁷ many peoples, nations, tongues, and kings.”¹⁵⁸

Chapter 11

The Jerusalem Temple & the Two Prophets

And a reed like a measuring rod was given to me and I was told:¹⁵⁹

“Arise and measure the temple of God, the altar, and those worshipping in it.¹⁶⁰ 2 And exclude the court outside the temple. You should not measure it, because it was given to the Gentiles (they will also trample the holy city forty-two months).¹⁶¹ 3 And I will give to my¹⁶² two witnesses, and they will prophesy one thousand two hundred and sixty days,¹⁶³ clothed in mohair.”

¹⁵⁴ cf. Ezekiel 3:1-3

¹⁵⁵ The Textus Receptus has “he.”

¹⁵⁶ πάλιν - once more, at another time

¹⁵⁷ The preposition “ἐπι” with a dative case object means “against,” implying an adversarial relationship. (See: LXX Ezek. 6:2; 11:4; 25:2; 28:21; 29:2 35:2; 38:2. See also: Matt 10:18-19; Mark 13:9).

¹⁵⁸ Early Christian writers understood from this passage that John would be raised in the last days to proclaim the message of the seven thunders and the contents of the little scroll. (See: Hippolytus, App. xxi). To “prophesy again against...” implies John’s once again standing in opposition to these peoples, just as Ezekiel did. John died shortly after writing Revelation without completing this role. Yet, the private contents of the seven thunders and the little scroll indicate further forthcoming revelation. The two prophets in the following chapter are apparently related to this prophecy. Since the last book of the Old Testament names Elijah as one of the two prophets (Mal. 4:5), it seems quite likely that Revelation names the other one in this passage – John.

¹⁵⁹ lit. “saying.” The Textus Receptus adds, “and the angel stood.”

¹⁶⁰ cf. Ezekiel 40. Those worshipping and offering sacrifices on the altar in the Temple are Jews. These 42 months must occur prior to the abomination of desolation (within the first half of the 70th week of Daniel 9:27) because the abomination of desolation will stop these sacrifices, and render the Temple “desolate” (cf. Dan. 9:27; Dan. 11:31; Matt. 24:15; 2 Thess. 2:1-12). This passage provides proof that the Temple will be rebuilt prior to the beginning of the 70th week. Sacrifices will be offered in worship during the first 3.5 years. This is why the Mosaic Covenant is “renewed” for one week (Dan. 9:27), to provide Israel an open path to repentance according to Deut. 30 & Mal. 4.

¹⁶¹ This period of time is associated with the reign of the Beast during the last 3.5 years (Rev. 13:5). In Hebrew reckoning, the word “months” refers to the period of time between two new moons. There are 42 new moons within a span of 1239-1268 days. The time period mentioned here for the “trampling” of Jerusalem is after the abomination of desolation, when the worship mentioned will be abolished by the Antichrist. Jesus spoke of the “trampling of Jerusalem” from AD 70 “until the times of the Gentiles are fulfilled” (Luke 21:24), which is the beginning of the 70th week of Daniel 12, the final 7 years. This will be followed by 1260 days of prophesying by the two witnesses during the

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4 These are the two olive trees and the two lamp stands having come to stand before the Lord¹⁶⁴ of the Land.¹⁶⁵ 5 And if anyone is willing to harm them, fire goes out from their mouth and consumes their enemies.¹⁶⁶ And if anyone should be willing to harm them, he must be killed in this manner. 6 These have authority to lock heaven, so that no rain may fall in the days of their prophecy.¹⁶⁷ And they have authority over the waters to turn them to blood,¹⁶⁸ and to strike the land with every blow, as often as they should be willing.¹⁶⁹

7 When they should finish their witness, the beast, ascending¹⁷⁰ out of the abyss, will do battle with them, will conquer them, and will kill them. 8 And their corpses will lie upon the street of the great city which is spiritually called Sodom¹⁷¹ and Egypt, where also their¹⁷² Lord was crucified. 9 And those from the peoples, and tribes, and languages, and nations watch their corpses three-and-a-half days.¹⁷³ They do not permit their corpses to be put in graves. 10 And the dwellers on the land cheer over them, and rejoice, and will send gifts to one another, because these two prophets tormented those dwelling on the land.

11 And after the three-and-a-half days, the breath of life from God entered them, and they stood on their feet. And great fear fell on those watching them. 12 And they heard a loud voice from heaven saying to them, "Come up here." And they ascended into the sky in the cloud, and their enemies watched them. 13 In that hour there was a great shaking, and a tenth of the city¹⁷⁴ fell, and seven thousand people were killed, and the rest became terrified and gave credit to the God of heaven.

Temple worship. After the 1260 days, the two Prophets will be killed, the sacrifices will be halted and the abomination of desolation set up. Thereafter Jerusalem will be trampled for 42 new moons (1239-1268 days).

¹⁶² The same "messenger" who gave John the little scroll to eat, and told him that he must prophesy again, also referred to the two Prophets as HIS witnesses. This indicates that the Messenger in ch. 10 is Jesus.

¹⁶³ The two Prophets prophesy during the period that the Jews are worshipping at the Temple.

¹⁶⁴ The Textus Receptus has "God."

¹⁶⁵ The two Prophets are typified by Zerubbabel and Joshua (Zech. 4:3,11-14). Those "two olive trees" rebuilt the second Temple (Hag. 1:12-15). These two Prophets will build the third Temple.

¹⁶⁶ In Luke 9:54, John (and James) wanted to imitate Elijah. "*Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?*"

¹⁶⁷ Elijah shut heaven for the same period – 3.5 years (Luke 4:25).

¹⁶⁸ cf. Rev. 8:8-11

¹⁶⁹ The first four trumpets are called down by the two Prophets who prophesy during the first half of the 70th week, while sacrifices are being offered in the Temple (v. 1-3).

¹⁷⁰ If John meant that the Beast, who had previously ascended from the abyss, will kill them, we would expect him to use the aorist participle here. His use of the present participle most likely indicates that the Beast will kill the witnesses when he ascends from the abyss. This will occur at the mid point of the 70th week, (cf. Rev. 17:7-11).

¹⁷¹ Isaiah 1:10

¹⁷² The Textus Receptus has "our."

¹⁷³ The resurrection of the two witnesses would seem to coincide with the woman fleeing into the wilderness (Rev. 12:14). The witnesses may be caught up and relocated there. This would explain the statement in Rev. 12:6, "*so that they may be nourishing her there a thousand two hundred sixty days.*" The third person "they may be nourishing" has no antecedent in the immediate passage unless it refers back to the two witnesses.

¹⁷⁴ Jerusalem (vs. 8)

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The Third Woe – The Seventh Trumpet

14 The second woe has come. Look! The third woe is coming quickly. 15 Then the seventh messenger sounded, and there were great voices in heaven, saying:

“The kingdom¹⁷⁵ of the world has become¹⁷⁶ [the Kingdom] of our Lord and of His Christ, and He shall reign unto the ages of the ages!”

16 And the twenty-four elders who are sitting before God on their thrones fell on their faces and worshiped God, 17 saying:

“We give You thanks, Lord God, the Almighty, The One who is, who was, and who is to come, Because You have taken hold of Your great authority and begun to rule! 18 And the nations were angry, And Your wrath has arrived, And the time for the dead to be judged, And to give reward Your servants the prophets, And the saints, and those fearing Your name, small and great, And to destroy those destroying the land.”

19 And the temple of God was opened in heaven, and the ark of His covenant was seen in His temple.¹⁷⁷ And there were lightnings, voices, thunderings, a shaking, and a great hail.¹⁷⁸

Chapter 12

*The Watching and Praying Assembly Flees to Safety*¹⁷⁹

And a great sign appeared in heaven – a woman, having been clothed with the sun, and the moon beneath her feet, and on her head a wreath of twelve stars.¹⁸⁰ 2 And being with child, she cried out, travailing and laboring to give birth.¹⁸¹

¹⁷⁵ The Textus Receptus has “kingdoms” (plural)

¹⁷⁶ ἐγένετο - aorist indicative form of “become.” The sense is that just now the kingdom of the world has changed hands, and Christ is taking over.

¹⁷⁷ cf. Hebrews 9:24-28

¹⁷⁸ This event appears to mark God’s taking over the earth. It occurs at the end of the 7 seals (Rev. 8:5), the end of the 7 trumpets (Rev. 11:19), at the end of chapter 14, and at the end of the 7 bowls (Rev. 16:18).

¹⁷⁹ “Watch therefore, in every season praying, so that you may be found worthy to flee [escape] all these things that are about to occur, and to stand in the presence of the Son of Man,” (Luke 21:36).

¹⁸⁰ Isaiah repeatedly referred to Jerusalem and the redeemed as a single entity – a woman whom he called “the Daughter of Zion” (Isaiah 52:1-2; 62:11-12), and “the wife” of the Lord (Isaiah 54:5). He described her as giving birth to a ‘male child’ – Jesus, and to all the redeemed (Isaiah 66:5-13). He described her troubled past and her glorious restoration in the coming Kingdom (Isaiah 54:1-17). She will be called by a new name, the New Jerusalem (Isaiah 62:1-2; Isaiah 65:17-19). Paul developed Isaiah’s imagery further in Gal. 4:21-31. He likened this restored “heavenly Jerusalem” to Sarah, the mother of Abraham’s seed of promise, which includes Gentile believers (Gal. 3:26-29). In doing so, he quoted Isaiah’s prophecy of the “Daughter of Zion” (cf. Gal. 4:27 & Isaiah 54:1). In Hebrews 12, Paul again identified faithful believers with the Daughter of Zion. “*But you have approaches toward Mount Zion, the city of the living God, Jerusalem of heavenly dominion, and tens of thousands of messengers, toward the universal congregation and*

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3 And another sign appeared in heaven, and look, a great red dragon,¹⁸² having seven heads and ten horns, and on his heads seven crowns.¹⁸³ 4 And his tail drags a third of the stars of heaven, and threw them to the ground. And the dragon was standing before the woman who was about to give birth, that when she should bear her child he might devour [it].

5 And she gave birth to a male son, who is about to¹⁸⁴ shepherd all the nations with a rod of iron.¹⁸⁵ And her child was taken up to God and His throne.¹⁸⁶

6 And the woman escaped into the wilderness wherever¹⁸⁷ she has a place there, having been prepared¹⁸⁸ from God, so that they¹⁸⁹ may be nourishing her there a thousand two hundred sixty days.¹⁹⁰

7 And there was war in heaven. Michael and his messengers fought the dragon,¹⁹¹ and the dragon fought and his messengers. 8 And they did not prevail, nor was any more

assembly of the firstborn ones having been pre-registered in the heavens," (Heb. 12:22-23). The Greek word translated "universal congregation" appears only one other place in the Bible, Isaiah 66:10 LXX. "Rejoice, O Jerusalem, and all you who love her, hold in her **the universal congregation**. Rejoice greatly with her, all that now mourn over her, that you may suck, and be satisfied with the breast of her consolation, that you may be weaned, and delight yourselves with the influx of her glory. For thus says the Lord, Look! I turn toward them as a river of peace, and as a torrent [of rain] bringing upon them in a flood the glory of the Gentiles. Their children shall be borne upon the shoulders, and comforted on the knees. As a mother comforts one, so will I also comfort you. And you shall be comforted in Jerusalem." This is what Paul was referring to in Hebrews 12:22-23. In Revelation, an angel told John he was going to show him "the Bride, the Lamb's wife." He then immediately showed Him the "New Jerusalem" – the Lamb's wife, (Rev. 21:9-10). Scripture is very consistent in representing both the redeemed and the restored Jerusalem as a single entity – a "woman." It is obvious that the "woman clothed with the sun" in Rev. 12 refers to the redeemed, those who are the rightful citizens of Jerusalem which is about to be restored. They are about to be gathered as "the universal congregation and assembly of the firstborn ones having been pre-registered in the heavens." For 2,000 years, true Christian assemblies have been rejected by the present Jerusalem and her inhabitants, remaining "outside the camp, bearing His reproach, for here we have no permanent city, but we seek one to come," (Heb. 13:13-14). Jerusalem will be ours! The most ancient Christian writers also understood the "woman" of Revelation 12 to represent the faithful Christian assembly (See: Hippolytus, Treatise on Christ and Antichrist, 61).

¹⁸¹ This sign in "heaven" is also an astronomical sign which gives us the date of Jesus' birth – on Rosh Hashanah. Virgo is "clothed with the sun" in September. And the moon was beneath her feet on Rosh Hashanah. Jesus' birthday is Tishri 1, on Rosh Hashanah, which is also the anniversary of the first day of creation. Rosh Hashanah begins on the new moon between Sept. 5 & Oct. 5.

¹⁸² Just below Virgo is the constellation Hydra, which is represented in Greek mythology as a multi-headed sea serpent. This is also the "serpent" that Christ will defeat at His coming, (Isaiah 27:1-2).

¹⁸³ The heads represent the former empires Satan has ruled. The ten horns represent the 10 kings who will reign with Antichrist for the last 3.5 years, (cf. Daniel 2:41-44; 7:7-8; Rev. 17:9-12).

¹⁸⁴ The Greek word is "μελλει." Strong's defines it as "to intend, i.e. be about to be." Christ's reign over the nations in fulfillment of Psalm 2 was still future from John's perspective. (See: Rev. 19:15)

¹⁸⁵ This is a reference to Psalm 2. Here, John follows the Greek LXX reading of "shepherd" instead of the Hebrew "break." He does the same in two other passages that refer to this Psalm, Rev. 2:26-27 & 19:15.

¹⁸⁶ See: Psalm 110:1, Hebrews 10:12-13.

¹⁸⁷ The Greek word ὅπου (wherever) implies an uncertainty in John's mind concerning a location. This may indicate that either the place was unknown to John, or else it had not yet been prepared when John saw the vision.

¹⁸⁸ The perfect tense indicates that this place is prepared entirely beforehand for this purpose.

¹⁸⁹ The clause, τρέφωσιν αὐτήν (they may be nourishing her), the verb τρέφωσιν is present, active, subjunctive, third person, plural, referring to a plural entity which nourishes the woman. This most likely refers to the two witnesses who were caught up into the sky following their resurrection (Rev. 11:11-12). See also Isaiah 26:20-21.

¹⁹⁰ This number is elsewhere only associated with the two witnesses (Rev. 11:3).

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room found for them in heaven. 9 And the great dragon was thrown down, the original snake, called the Devil, and Satan, the one deceiving the whole world. He was cast down to the ground, and his messengers were cast down with him. 10 And I heard a great voice in heaven saying;

“Finally, salvation and power and the kingdom of our God and the authority of His Christ has come, because the accuser of our brothers, the one accusing them before our God day and night, has been thrown down, 11 and they were victorious over him through the blood of the Lamb, and through the word of their witness, and they did not love their lives until death.¹⁹² 12 Through this rejoice, heavens, and those dwelling in them. Alas! to the inhabitants of the land and the sea, because the Devil has come down to you having great anger, having known that he has a brief time.”¹⁹³

13 And when the dragon saw that he was thrown down to the ground, he pursued the woman who gave birth to the male [child]. 14 And two wings of a great eagle¹⁹⁴ were given to the woman, so that she might fly to the wilderness¹⁹⁵ to her place, where she is nourished there a time, times, and half a time¹⁹⁶ from before the snake. 15 And the snake projected a current of water¹⁹⁷ from his mouth after the woman that he might sweep her away with the current. 16 And the land rescued the woman. And the land opened its mouth and swallowed the current the dragon projected from its mouth. 17 And the dragon was enraged against the woman, and departed to battle with the remnants¹⁹⁸ of

¹⁹¹ See: Daniel 10:13, 21 & 12:1

¹⁹² Many suppose that being a martyr is the destiny of all true believers in the tribulation, and that martyrdom is the only way to “overcome.” However, notice that the martyrdom spoken of is in the past at the time Satan is thrown down to the ground. The voice from heaven is therefore speaking of past faithfulness unto death by believers. Faithful living believers will flee to safety and survive this onslaught of Satan because of their past faithfulness (Rev. 3:10).

¹⁹³ 3.5 years. See Revelation 13:5.

¹⁹⁴ Early Christian interpreters believed the two eagle’s wings represent the two witnesses (prophets) in chapter 11. (Victorinus, Commentary on the Apocalypse, 12). They apparently give aide to the woman in her flight to safety.

¹⁹⁵ This is an obvious reference to the Exodus. “*You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to Myself*” (Exodus 19:4-5), referring to Israel’s flight out of Egypt to the wilderness. In the Exodus, the Israelites also had “two witnesses” (Moses and Aaron). The two prophets of God will have a major role to play in the flight of believers to places of safety, since they will prophesy for the 1,260 days prior to the flight of the woman into the wilderness.

¹⁹⁶ 3.5 years. cf. Daniel 12:7

¹⁹⁷ A flood of water is often used as a metaphor for a large army (cf. Isaiah 59:19, Jeremiah 46:7-8, Daniel 9:26, 11:22). Just as the Egyptians pursued the Israelites into the wilderness, and were destroyed by God in the Red Sea, so too will the Antichrist send his army in pursuit of the righteous who flee into the wilderness. Like Pharaoh’s army, they too will be destroyed by God’s intervention.

¹⁹⁸ Not all Christians will flee to the places of safety. Many will abandon the Faith thinking that they are saving their lives and maintaining their lifestyle. Jesus warned of this when He said, “*Remember Lot’s wife. Whoever seeks to save his life will lose it, and whoever loses his life will preserve it,*” (Luke 17:32-33). Others may remain behind and stand boldly

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her seed,¹⁹⁹ of those who are keeping the commandments of God and holding the testimony²⁰⁰ about Jesus.²⁰¹

Chapter 13

The Beast from the Sea: The False Messiah ²⁰²

And I stood on the sand of the sea. And I observed a beast rising out of the sea, having seven heads and ten horns, and on its horns ten crowns, and on its heads blasphemous names. 2 And the beast I observed was like a leopard. Its feet were like the feet of a bear, and its mouth like the mouth of a lion. And the dragon gave his power to it, his throne, and his great authority.²⁰³

3 And one of its heads [appeared] as having been wounded unto death. And its blow of death was healed. And the whole land marveled after the beast. 4 And they worshipped the dragon that gave authority to the beast; and they worshipped the beast, saying:

“Who is like the beast? Who is able to battle with it?”

5 And a mouth was given to it, speaking great things and blasphemies. And it was given authority to act for forty-two months. 6 And it opened its mouth with blasphemy against God, to blaspheme His name, and His tent,²⁰⁴ and those who tabernacle in heaven.²⁰⁵ 7 And to it was granted to battle with the saints and to conquer them.²⁰⁶ And authority was granted to it over every tribe, people, language, and nation. 8 And all those dwelling²⁰⁷ on the land²⁰⁸ shall worship him,²⁰⁹ whose name is not written in the

against the Antichrist, following the example of the two prophets (v. 11). However, the majority of those left behind will be those who are “offended” and fall away from the Faith when the pressure is on. Jesus said that the love of most of His followers will grow cold during this time, and that they will succumb to false prophets and bondage to sin. Only those who “*endure to the end shall be saved*” (Matt. 24:9-13). Paul called this the “apostasy” which he linked to the revealing of the “Man of Sin,” (2 Thess. 2:1-4).

¹⁹⁹ John’s second epistle was addressed to “the chosen lady and her children” (ἐκλεκτῆ κυρία καὶ τοῖς τέκνοις), identifying Christians as the real subject of this prophecy about the woman and her offspring. Collectively Christians are the ‘woman,’ the ‘Daughter of Zion,’ but individually the children of Sarah.

²⁰⁰ The dragon will only pursue those remnants that continue to obey God’s commands and hold firmly to the Gospel message proclaimed by Jesus’ Apostles (See: 1 John 1:1-5).

²⁰¹ The Textus Receptus adds “Christ.”

²⁰² It is significant that the revealing of the “Beast” from the sea corresponds with the flight of the woman to safety. This is exactly what Isaiah indicated in Isaiah 26:20-27:1.

²⁰³ The dragon gives his power, throne, and authority to the beast. This parallels the Father’s giving His authority to the Son. (cf. Matt. 26:18; John 6:26-27; John 17:1-2).

²⁰⁴ “Tent, tabernacle, of that well known movable temple of God after the pattern of which the temple at Jerusalem was built” (Thayer)

²⁰⁵ Michael and his messengers continued to dwell in heaven, while Satan and his messengers had just been cast out of heaven (Rev. 12:7-9).

²⁰⁶ cf. Rev. 12:11

²⁰⁷ This word implies taking up a permanent residence.

²⁰⁸ The term, “on the land” could refer to a particular country – Israel, or to all of the inhabited land.

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Book of Life of the Lamb, the one having been slain because of the casting down of the world.²¹⁰

A Dire Warning to Christians Who Fail to Flee to the Wilderness

9 If anyone has an ear, let him listen:²¹¹ 10 If anyone [must go] to captivity,²¹² he goes to captivity. [But] if anyone kills²¹³ with the sword, he must be killed with the sword.²¹⁴ In this is [tested] the endurance and the faith of the saints.²¹⁵

The Beast from the Land: The False Prophet

11 And I observed another beast rising out of the land. And it had two horns like a lamb, and spoke like a dragon. 12 And it exercises all the authority of the first beast before it. And it compels the land and those dwelling in it so that they will worship the first beast whose blow of death was healed. 13 And it does great signs, that also it may make fire come down from heaven²¹⁶ onto the land before men. 14 And it deceives those²¹⁷ who dwell on the land by the signs which were given to it to do before the beast, saying to those dwelling on the land to make an image to the beast²¹⁸ which has the blow of the sword and lives. 15 And to it was granted to give breath to the image of

²⁰⁹ The neuter pronoun (it) is used throughout because “beast” is neuter in Greek and a pronoun must agree with its antecedent in gender. It is therefore significant that John switched here to the masculine pronoun (him) when giving the interpretation of the vision. This indicates that “the beast” represents a man. (cf. verse 18).

²¹⁰ The clause, “casting down of the world” refers to the overthrow of the original Divine order by the entrance of sin, and the subsequent curse but upon God’s creation.

²¹¹ See: This was a common expression that Jesus used in the Gospels and in the seven letters (Rev. 2:7,11,17,29; Rev. 3:6,13,22), implying that this message is from Christ Himself.

²¹² See: Jer. 15:2. The TR/KJV/NKJV adds the word *συνάγει* (“if anyone **leads** into captivity”) but this has no support from the majority and the oldest manuscripts.

²¹³ The majority and TR have *ἀποκτενεῖ* “kills” (active voice) but a few manuscripts have “is killed” (passive voice).

²¹⁴ This passage apparently was meant to remind Christians of Jesus’ words to Peter in Matthew 26:52. Just as it was wrong for Peter to resist Jesus’ arrest because He was destined for the cross, so also it will be wrong for Christians to use force to resist the persecution of the Antichrist. Those who use force or violence to resist capture will be killed. This is a warning to the foolish or ignorant “remnants” of the woman’s descendants who do not flee to the places of safety, and now find themselves facing the mark of the Beast.

²¹⁵ Being passive in the face of capture and captivity will require great endurance and faith by those who did not heed the warnings to flee to safety, (Rev. 12:11).

²¹⁶ This is apparently intended to reenact the showdown between Elijah and the false prophets of Baal (1 Kings 18:20-38; 2 Kings 1:10-14). Elijah is to herald the coming of the Messiah for the Jews, (Mal. 4:5-6). He will be one of the two witnesses (Rev. 11). The “False Prophet” attempts to outdo Elijah, in the way that the prophets of Baal failed to do. (See also Moses’ contest with Pharaoh’s magicians (Ex. 7).

²¹⁷ The Majority Text reads, “And it deceives my own people who dwell on the land.” If this is the correct reading, John was referring specifically to Jews.

²¹⁸ Placing this speaking image of the Beast within the Holy of Holies in the Temple is the “Abomination of Desolation.” According to Daniel, the “abomination of desolation” will be “set up” in the Temple (Dan. 12:11). The Greek word rendered “abomination” almost always refers to idolatry in Scripture. Jesus said the abomination of desolation, spoken of by Daniel the prophet, will be “standing where it ought not,” (Mark 13:14). Note the use of the neuter pronoun, “it,” referring to an object, not a man. Jesus indicated that this is the signal for the faithful to flee immediately – the speaking image of the false Messiah being placed in the rebuilt Temple in Jerusalem.

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the beast, so that the image of the beast may speak, and may require as many as should not worship the image of the beast should be killed. 16 And it requires all, small and great, rich and poor, free and bond that they should receive a mark²¹⁹ on their right hand or on their foreheads, 17 and that no one may buy or sell without having the mark, the name of the beast, or the number of its name.²²⁰ 18 In this is wisdom: Let him that has understanding calculate the number of the beast, for it is the number of a man. His number is six-hundred sixty six.²²¹

Chapter 14

The 144,000 on Mt. Zion in the Kingdom

And I observed, and look, a Lamb having stood up²²² on Mount Zion,²²³ and with It one hundred and forty-four thousand, having Its name²²⁴ and Its Father's name²²⁵ written on their foreheads.²²⁶ 2 And I heard a sound [coming] from heaven,²²⁷ like the voice of many waters, like the sound of loud thunder. And the voice I heard was like lyre singers playing their lyres. 3 They sing a new song before the throne, before the four living creatures, and the elders. And no was able to learn the song except the hundred and forty-four thousand,²²⁸ those having been redeemed from the land. 4 (These are the ones who were not defiled with women,²²⁹ for they are virgins.²³⁰ These are the ones following the Lamb wherever He may lead.²³¹ These were

²¹⁹ The Greek word "χαραγμα" (mark) means an "engraving." Seals were typically "engraved" in metal, and then used to stamp their image onto something. "Deissmann (*Bible Studies*, pp. 240ff) shows that in the papyri official business documents often have the name and image of the emperor, with the date as the official stamp or seal, and with "χαραγμα" as the name of this seal." (A.T. Robertson, *Word Pictures*). The "mark" is most likely a logo impression, not unlike a registered trademark logo used by many corporations.

²²⁰ In order to buy or sell people must have one of three markers: the Beast's logo, the Beast's name, or the number of the Beast's name, which is 666.

²²¹ Ezra 2:13 records a man's name with the number 666 – Adonikam, which in Hebrew means "my risen lord."

²²² The Greek word rendered "having stood up" frequently refers to someone taking a bold authoritative stance or position of power, (see: 2 Kings 10:4 LXX; Psalm 94:16 LXX; Isa. 44:11 LXX; Isa. 47:13 LXX; Dan. 12:1 LXX). The perfect tense implies that the Lamb has taken the power and authority on Mt. Zion (Jerusalem), just as His Father promised Him in Psalm 2.

²²³ Mt. Zion is Jerusalem, (See: Isaiah 5:3-6).

²²⁴ The Textus Receptus omits "Its (His) name."

²²⁵ According to the Septuagint, the sons of Seth "hoped [in the coming Savior], taking to themselves the name of the Lord God." (Gen. 4:26 LXX). This shows a covenant relationship with God, and explains why both the Father's name and the name of the Lamb are written on their foreheads.

²²⁶ Rev. 3:12

²²⁷ The music is coming from heaven, but the Lamb and these 144,000 are on Mt. Zion, in Jerusalem.

²²⁸ The heavenly choir teaches the new song to the 144,000 with the Lamb in Jerusalem. This scene obviously takes place after the return of Christ.

²²⁹ Those "defiled with women" were the sons of Seth who were in a covenant relationship with God but intermarried with the "daughters of men" (the line of Cain). See Gen. 6:1-3 LXX where they are clearly called "men." The Septuagint reads, "My Breath shall surely not remain among these men forever."

²³⁰ Scripture frequently uses sexual purity (virginity) or the lack thereof (fornication / adultery) as metaphors for faithfulness or unfaithfulness to God's covenants. That "παρθενοι" (virgins) is used here as a metaphor for faithfulness to God is apparent because the noun is feminine in gender. This feminine term was never applied

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redeemed from beside²³² men – firstfruits²³³ to God and to the Lamb. 5 And in their mouth was found no deceit, for they are flawless²³⁴).

The Declarations of the Three Messengers ²³⁵

6 And I observed another messenger flying in mid-heaven, having the permanent good message to proclaim over those settled on the land, and over every nation, tribe, tongue, and people, 7 saying with a loud voice:

“Fear God and give glory to Him, because the hour of His judgment has arrived; and worship the One having made heaven and land, the sea, and the springs of waters.”

8 And another, a second messenger followed, saying:

“Fallen, fallen, is Babylon the great! She has made all nations drink from the wine of the wrath of her fornication.”²³⁶

9 And another messenger, a third, followed them, saying with a loud voice:

“If anyone worships the beast and his image, and receives the mark on his forehead or on his hand, 10 he also shall drink of the wine of the wrath of God which is mixed undiluted in the cup of His wrath.²³⁷ And he shall be tormented

literally to males in koine Greek or in Scripture when referring to sexuality. The term “virgin” here literally means a pure young woman of marriagable age, (see: Strong’s #3933). Since the literal interpretation is impossible, it is clearly a metaphor for covenantal purity.

²³¹ These 144,000 will be Christ the King’s entourage of singers wherever He goes in the coming Kingdom.

²³² The Greek preposition is “απο” which means “from beside,” while “εκ” means “from among.” Here it refers to the Sethite separation from the rest of Adam’s children, to remain unpolluted in their covenantal relationship with God, (see: Gen. 4:26 LXX).

²³³ These are the first redeemed. This probably refers to the righteous who lived before the flood. Compare these to 1 Pet. 3:18-20 which speaks of those who did not believe Noah’s preaching.

²³⁴ The Textus Receptus adds, “before the throne of God.”

²³⁵ The order of these three messengers is critical to understanding the sequence of events in Revelation.

The first messenger proclaims the Gospel, and warns of the judgment that was already beginning to be unleashed. This messenger represents the first half of the 70th week during which the two prophets will preach repentance and call down God’s judgments (Rev. 11:1-13).

The second messenger comes in the middle of the 70th week, when the two prophets are killed. The ten kings will then immediately give their power to the beast and destroy Babylon the Great, which is Rome, (Rev. 17).

The third messenger describes the beast system, when its mark, and worship of the image described in chapter 13. This occurs during the last half of the 70th week.

²³⁶ See chapter 17-18 where the fall of Babylon is described in detail.

²³⁷ This is a reference to the bowls of wrath which are to be poured out just before Christ returns (Rev. 15:1).

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in fire and sulfur²³⁸ in view of the holy messengers and in view of the Lamb. 11 And the smoke of their torment ascends unto ages of ages,²³⁹ and they have no relief day or night – those who are worshipping²⁴⁰ the beast and its image – and if anyone receives the mark of its name.”

12 Here is the endurance of the saints; the ones keeping the commands of God and the Faith of Jesus. 13 And I heard a voice from heaven saying to me:

“Write: ‘Blessed are the dead, those dying in the Lord from this time. Yes,’ says the Breath, ‘so that they may be refreshed²⁴¹ from their toils, and their deeds are following with them.’”

*The Harvest of the Righteous*²⁴²

14 And I observed, and look, a white cloud, and on the cloud was sitting One like the Son of Man, having on His head a golden wreath, and in His hand a sharp sickle. 15 And another messenger came out of the temple, calling with a loud voice to the One sitting on the cloud:

“Swing²⁴³ Your sickle and reap, because the hour to reap has come, because the harvest of the land has dried up.”

16 So the One sitting on the cloud swung His sickle over²⁴⁴ the land, and the land was harvested.

²³⁸ At the 6th trumpet (which overlaps the bowls of wrath), a third of mankind is tormented and killed by fire and brimstone (Rev. 9:13-21).

²³⁹ Smoke ascending “unto the ages of ages” is meant to point back to the destruction of Sodom and Gomorrah. “Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace” (Gen 19:28). The destruction of Sodom and Gomorrah was “an example of eternal fire” (Jude 1:7). Yet Sodom did not burn perpetually, but rather permanently. Exactly the same expression is used of the destruction of Mystery Babylon (Rev. 19:3), “Her smoke goes up unto the ages of the ages!” Yet her total destruction is also said to be “in one hour” (Rev. 18:10,17,19), with nothing being left at all. “With this kind of violence Babylon the great city shall be thrown down and shall not be found, not anymore” (Rev. 18:21). There is no reason to suppose that this passage teaches eternal torment based on this expression alone. That question must be decided on other grounds.

²⁴⁰ The use of the present participle here (those who are worshipping) in conjunction with the present indicative verb “have” shows that the torment coincides in time with their worshipping the beast. In other words, the “torment” is while they are alive and worshipping the beast.

²⁴¹ They are refreshed in the Kingdom, when their deeds follow them.

²⁴² Matt. 24:29-31, 1 Thess. 4:15-18

²⁴³ Lit. “send”

²⁴⁴ Compare verse 19

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*The Harvest of the Wicked*²⁴⁵

17 And another messenger came out of the temple which is in heaven, he also having a sharp sickle. 18 And another messenger came out from the altar, having authority over fire, and he called with a loud voice to the one having the sharp sickle, saying:

“Swing your sharp sickle and gather the clusters of the vine of the land, for her grapes have ripened.”

19 So the messenger swung his sickle into the land and gathered the grape vine²⁴⁶ of the land, and threw it into the great vat of the wrath of God.²⁴⁷ 20 And the vat was trampled outside the city. And blood came out of the vat, up to the horses' bridles,²⁴⁸ for one thousand six hundred stadia.²⁴⁹

Chapter 15

Prelude to the Seven Bowls of Wrath

And I saw another sign in heaven, great and marvelous: seven angels having the seven last blows, because in them the wrath of God was finished.

Victorious Saints Singing in the Great Tribulation

2 And I saw a sea as glass,²⁵⁰ having been mixed with fire.²⁵¹ And the ones who are conquering²⁵² from the Beast, and from his image, and from the number of his name, having come to stand²⁵³ on the glassy sea, having lyres of God.²⁵⁴ 3 And they are singing the song of Moses,²⁵⁵ the servant of God, and the song of the Lamb,²⁵⁶ saying:

²⁴⁵ Joel 3:12-13

²⁴⁶ Not only the grapes, but the whole vine is cut down.

²⁴⁷ Rev. 19:15

²⁴⁸ This likely refers to the splattering of blood on the horses, not the depth of blood.

²⁴⁹ The Greek word “stadion” meant a unit of measure. When the unit of measurement is not indicated in the context, it usually refers to the standard length race course of the Romans, about 600 feet. 1,600 stadion would be about 180 miles.

²⁵⁰ A sea as glass is a metaphor for a perfectly calm sea, no doubt pointing to Jesus’ calming the sea of Galilee when the disciples were in fear of the ship sinking in the storm. “Then He arose and rebuked the winds and the sea, and there was a great calm.” (Matt 8:26)

²⁵¹ That the calm sea is mixed with fire represents calm in the midst of intense persecution.

²⁵² Present continuous tense – they are in the process of conquering these things, thus still in persecution.

²⁵³ Perfect tense, “having come to stand,” pointing back to Jesus’ walking on the sea and Peter’s attempt to do so.

²⁵⁴ Musical instruments dedicated to the worship of God (1 Chron. 25:6).

²⁵⁵ Exodus 15:1-21 The Song of Moses spoke of God’s supernatural deliverance through the plagues of Egypt, as well as defeating Pharaoh’s army in the Red Sea. The deliverance of God’s people in the last days is portrayed as a second exodus (Rev. 12).

²⁵⁶ Deut 32:43

REVELATION

“Great and marvelous are Your works, Lord, God the Almighty!
Just and true are Your ways, King of the nations!²⁵⁷
4 Who would not fear [You], Lord, and glorify Your name?
Because, You alone are holy.
Because, all the nations shall come and worship before You.²⁵⁸
Because, Your righteous judgments have been manifested.”²⁵⁹

5 And after these things I observed, and the Temple²⁶⁰ of the tabernacle of witness in heaven²⁶¹ was opened. 6 And the seven messengers, having the seven blows, came out of the Temple,²⁶² having been dressed in pure bright linen, and having been girded about their chests with golden belts.
7 And one of the four creatures²⁶³ gave to the seven messengers seven golden bowls having been filled with the wrath of the God who lives unto the ages of the ages.
8 And the temple was filled with the smoke from the glory of God and from His power. And no one was able to enter into the temple until the seven blows of the seven messengers should be finished.

Chapter 16

The Seven Bowls of Wrath

And I heard a loud voice from the temple saying to the seven messengers:
“Depart and pour the seven bowls of the wrath of God upon the land.”

2 And the first went and poured his bowl upon the land, and a vicious and malignant ulcer came upon men – those having the mark of the beast and those worshipping its image.²⁶⁴
3 And the second messenger poured his bowl into the sea, and it became as blood of a dead man. And every living creature in the sea died.²⁶⁵

²⁵⁷ The Textus Receptus has “saints.”

²⁵⁸ Psalm 86:9; Isaiah 66:18-23; Zech. 14:16-21

²⁵⁹ The saints in tribulation welcome God’s judgments upon their persecutors.

²⁶⁰ “Temple” here appears to refer to the Holy of Holies only, which housed only the Ark of the Covenant.

²⁶¹ The “tent of witness” refers to the Tabernacle that Moses built. The “Temple of the tent of witness in heaven” refers to the Temple in heaven which was the pattern for the Tabernacle that Moses built. (Heb. 8:5, 11-12, 23-24).

²⁶² It is significant that the final wrath of God proceeds from the very place where the atoning sacrifice of Christ’s blood was offered.

²⁶³ Rev. 4:6-9

²⁶⁴ 1. It is significant that the bowls of wrath, which are the most severe blows of all, are specifically targeted at those who worship the Beast and take his mark. The obvious intent is to show that God’s wrath is selective, and that He distinguishes between the wicked and righteous when He pours out His judgments. Psalm 91 predicts these same judgments with precisely the same message.

REVELATION

4 And the third messenger poured his bowl into the rivers and into the springs of water, and they became blood. 5 And I heard the messenger of the waters saying:

“You are just, the One who is and who was, the Holy One, in that You judged these things. 6 Because they shed the blood of saints and prophets. And You gave them blood to drink,²⁶⁶ as they deserve.”

7 And I heard [a voice] from the altar saying:

“Yes, Lord God Almighty, true and just are Your verdicts.”²⁶⁷

8 Then the fourth messenger poured his bowl upon the sun, and it was granted to him to burn men with fire. 9 And men were burned with severe burns, and men cursed the name of God, the One having authority over these blows. And they did not repent, to give Him glory.²⁶⁸

10 And the fifth messenger poured his bowl upon the throne of the Beast, and its kingdom became darkened,²⁶⁹ and they gnawed their tongues out of misery. 11 And they cursed the God of heaven because of their miseries and their ulcers,²⁷⁰ and they did not repent of their deeds.²⁷¹

12 And the sixth messenger poured his bowl upon the great river, the Euphrates, and its water dried up, so the way of the kings from the rising sun²⁷² might be prepared.

13 And I observed [coming] out of the mouth of the dragon, out of the mouth of the Beast, and out of the mouth of the false prophet, three unclean breaths like frogs. 14 For they are breaths of demons performing signs, which spread out over the kings of the whole world, to collect them unto the battle of the great Day of God Almighty.²⁷³

²⁶⁵ 2. While the trumpet judgments called down earlier by the two Prophets are similar in nature, they are different in scope. During the second trumpet judgment, only a third of the creatures in the sea die, (Rev. 8:8-9), but during the second bowl judgment, all creatures of the sea die. The other trumpet judgments also reflect a third, while the bowl judgments are universal. The trumpet judgments, therefore, are a warning of what is to come if people refuse to repent at the preaching of the two Prophets.

²⁶⁶ This is another parallel to the plagues of Egypt.

²⁶⁷ In all these judgments, the just character of God is vindicated, and the evil character of mankind is exposed.

²⁶⁸ At this point, repentance is impossible, once they have taken the mark of the Beast, (Rev. 14:9-10). All that remains for those whom God no longer grants repentance is to curse God and await His damnation, (Rom. 1:18-32; Heb. 10:26-29).

²⁶⁹ The same plague occurred in Egypt just before the Israelites' deliverance, and lasted three days. Yet the Israelites in Goshen had light (Exodus 10:21-23). Here, the darkness is limited to the Kingdom of the Beast. Those in the places of safety will have light.

²⁷⁰ These blows are compounding rather than sequential. During the 5th bowl judgment, people are still suffering from the first bowl judgment.

²⁷¹ Rev. 9:20-21

²⁷² Referring to the east

²⁷³ 2 Pet. 3:10-12

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15 (“Look! I am coming like a thief.²⁷⁴ Blessed is the one watching²⁷⁵ and guarding his garments,²⁷⁶ so that he should not walk naked and his shame be seen.”²⁷⁷)

16 And He²⁷⁸ assembled them into the place called in Hebrew, “Armageddon.”²⁷⁹

17 And the seventh messenger poured his bowl upon the air, and a loud voice came from the temple of heaven, from the throne, saying:

“It has been done!”

18 And there were lightnings and thunders, and noises. And there was a great earthquake, unlike any that have occurred since men came to be upon the land, such a great earthquake of this magnitude!²⁸⁰ 19 And the great city²⁸¹ was divided into three parts,²⁸² and the cities of the nations collapsed.²⁸³ (And Babylon the great was recalled before God, to give to her the cup of the wine of the fury of His wrath.²⁸⁴) 20 And every island disappeared, and the mountains were not found. 21 And great hail, as a talent

²⁷⁴ These words of Jesus are one final warning to His own, that His coming is now imminent. It is not imminent until the armies begin to gather for the battle of Armageddon.

²⁷⁵ Mark 13:32-37; Luke 21:36

²⁷⁶ Guarding one’s garments means to keep from soiling them with sin, (Rev. 3:4; Rev. 7:14).

²⁷⁷ Here Jesus reminds the reader of His warning to Laodicea, (Rev. 3:18).

²⁷⁸ While the unclean breaths deceive the kings of the land to come with their armies to Jerusalem, it is God who ultimately is gathering them for judgment, (Joel 3:9-18 & Zech. 14:2).

²⁷⁹ Literally, “Mountain of Megiddo.” Megiddo is a very large plain about 50 miles north of Jerusalem. It is the place where the armies of the nations will assemble prior to their attack on Jerusalem. It is not the location of the final battle itself, which will be around Jerusalem (Zech. 14:1-9). Megiddo is overlooked by the south eastern end of Mt. Carmel, which will be the primary place of refuge for Christians who live in Judea. Believers in Israel will be able to watch the gathering of the armies from their vantage point in the caves of Carmel. And this is probably why the text refers to “Armageddon” (Mountain of Megiddo) rather than merely “Megiddo.” This is also why the exhortation to the believers in hiding was placed here in the text as a parenthetical statement. They will literally see the armies assemble as the sign to get ready for Jesus’ imminent arrival.

²⁸⁰ Isaiah 24:19-23; Ezekiel 38:19:23; Zech. 14:4-5; Rev. 6:12.

²⁸¹ Jerusalem is the “great city.”

²⁸² This three part division of Jerusalem is interesting in light of the fact that it has a designated section for Catholic and Orthodox Christians, another section designated as Jewish, and a third section designated as Muslim. Compare Zechariah 13:7-9 which may refer to the Jewish remnant being refined and ultimately saved at Christ’s return. This is also the 144,000 orthodox Jews, 12,000 from each tribe, mentioned in Revelation 7, sealed for protection until Jesus returns. They will remain in Jerusalem’s Jewish section, and the false Messiah, whom they have rejected, will not be able to touch them. These are the ones who will flee to the great valley caused by great the earthquake splitting the Mount of Olives in two when Christ’s feet touch it, (Zech. 14:4-5).

²⁸³ This is probably a reference to the capitol cities of every nation on earth, as a signal that the dominion of the nations has come to an end, and Christ is about to rule from Jerusalem.

²⁸⁴ Babylon is not to be destroyed here, but 3.5 years earlier when the Beast comes to power (Rev. 14:8-9; Rev. 17:16-18). While John was observing the future destruction of all the cities through symbolic representations, some in heaven reminded God to carry out a similar judgment upon Babylon the Great (Rome), the one persecuting God’s people at the time Revelation was written.

REVELATION

weight,²⁸⁵ fell from heaven upon men.²⁸⁶ And men cursed God because of the blow of hail, because this blow was extremely severe.

Chapter 17

*The Woman Riding the Beast*²⁸⁷

And one of the seven messengers having the seven bowls came and spoke with me, saying:

“Come, I will show you the judgment of the great prostitute, the one sitting on many waters, 2 with whom the kings of the land fornicated, and those dwelling on the land became drunk from the wine of her fornication.”

3 And he carried me in the Breath²⁸⁸ into a wilderness. And I saw a woman sitting on a red beast, being full of names of blasphemy, having seven heads and ten horns.²⁸⁹ 4 And the woman was dressed in purple and red, adorned with gold and valuable gems and pearls, having a golden cup in her hand, being full of abominations and the filthiness of her fornication. 5 And on her forehead a name had been written: “Mystery, Babylon²⁹⁰ the Great, The Mother of Prostitutes²⁹¹ and of the Abominations of the Land.” 6 I observed the woman being drunk from the blood of the saints, and from the blood of the martyrs of Jesus.²⁹² And when I saw her, I marveled with great amazement.

7 And the messenger said to me:

“Why did you marvel? I will explain to you the mystery of the woman and of the beast carrying her – the one having the seven heads and the ten horns.²⁹³

²⁸⁵ A talent was a measurement of weight, about 120 lbs.

²⁸⁶ Comets consist of rock and ice. This final bowl of wrath very likely corresponds to Jesus’ statement in the Olivet Discourse about the stars of heaven falling to the ground, (cf. Matt. 24:29-30 & Rev. 6:12-13).

²⁸⁷ This woman is the antithesis of the woman in Revelation 12. They represent two cities: Jerusalem destined for restoration and beautification, and Rome destined for destruction. And they represent the two bodies of “Christians” associated with those two cities: the persecuted yet faithful saints, and the persecuting whore who calls herself “Christian.”

²⁸⁸ Rev. 1:10; Rev. 4:2

²⁸⁹ There are two other “beasts” with seven heads and ten horns, (Rev. 12:3; Rev. 13:1-2).

²⁹⁰ “Babylon” was a code word for Rome. Peter used this code in his first epistle from Rome, (1 Pet. 5:13).

²⁹¹ The assembly in Rome became a “prostitute” when the “Christian” emperor Constantine seduced the local assemblies, who married the pagan Roman government to Christianity in AD325. Many of the local assemblies within the Roman empire united themselves with the state for political power. They were seduced away from Christ, and began to persecute all other Christian assemblies which would not align themselves with Rome. Rome became a “pseudo-Christian” empire. After the fall of imperial Rome, religious Rome, the spouse of the emperor, continued and remains to this day in the Vatican.

²⁹² Imperial Rome slaughtered many true Christians. But, the prostitute Rome has slaughtered many more in the name of maintaining her political power over nations and kings.

²⁹³ The seven heads on all three beasts represent seven world kingdoms used by Satan in his attempt to overthrow God’s plans for Israel: Assyria, Babylon, Persia, Greece, Syria, Rome, and one to come.

REVELATION

8 The beast which you observed used to be, and is not [now], and is ready to ascend out of the abyss, and is going to destruction.²⁹⁴ And those dwelling on the land shall marvel, (the ones whose names have not been written in the Book of Life since the casting down of the world²⁹⁵), observing the beast that used to be, and is not [now], and shall [again] be present.

9 Here is the mind having wisdom: The seven heads are seven hills. There the woman is seated on them.²⁹⁶ 10 Also, there are seven kings. Five have fallen, one is, and the other has not yet come.²⁹⁷ And whenever he should come, he must continue briefly. 11 And the beast that used to be, and is not [now], also is the eighth, and is from the seven,²⁹⁸ and is going to destruction.

12 And the ten horns which you observed are ten kings who have not yet received a kingdom,²⁹⁹ but they receive authority as kings for one hour with the beast. 13 These have one mind, and give their power and authority to the beast.

14 These will do battle with the Lamb, and the Lamb will defeat them, because He is Lord of lords and King of kings. And those who are with Him are called, and chosen, and faithful.”

15 And he says to me:

“The waters which you saw, where the prostitute is sitting, are peoples and throngs and nations and languages. 16 Also, the ten horns which you observed, and the Beast, these will hate the prostitute, and having plundered [her], will strip her naked, and will eat her flesh, and will burn her down with fire.³⁰⁰ 17 For God implanted into their hearts to do His purpose, and to be of one purpose, and to give their kingdom to the beast, until the words of God shall be fulfilled.³⁰¹

²⁹⁴ This red beast, carrying religious Rome, represents one of the demonic principalities that had previously ruled a former kingdom (prior to John’s day). It was confined to the abyss in John’s day, but would be released in the future. This beast will kill the 2 witnesses, (Rev. 11:7).

²⁹⁵ See footnote for Rev. 13:8. Names have been recorded in the Book of Life since “the casting down of the world” (when God placed the curse upon the whole system and decreed the death sentence upon all mankind). The names recorded in the book since that time belong to those who will be spared the final judgment – the second death (Rev. 20:14-15).

²⁹⁶ Rome is the city on seven hills. She was seated there when John wrote Revelation.

²⁹⁷ The five fallen kings are Assyria, Babylon, Persia, Greece, & Syria. The one that “is” was Rome.

²⁹⁸ The 7th king is equivalent to the head that was wounded to death (Rev. 13:3). This demonic beast will be revived, and become the demonic power behind the 8th king, Antichrist.

²⁹⁹ These ten kings are also the 10 toes of Nebuchadnezzar’s image, (Dan. 2:42-44). Daniel writes, “In the days of these [10] kings the God of heaven will set up a Kingdom which shall never be destroyed.”

³⁰⁰ While Satanic power carries the prostitute, and props her up for a while, when Satan is through with her, he will use his minions to destroy Rome. God puts it in their hearts because He is also judging her for her prostitution.

³⁰¹ The 10 kings will destroy Mystery Babylon (Rome) at the time they give their power to the Beast (Antichrist). Since he will reign for 42 months (Rev. 13:5), Babylon will be destroyed at the mid-point of the final 7 years. See also the declaration of the three messengers in chapter 14.

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18 And the woman whom you observed is the city, the great one, the one having dominion over the kings of the land."³⁰²

Chapter 18

The Fall of Mystery Babylon

After these things I observed another messenger descending from heaven, having great authority, and the land was illuminated from his glory.³⁰³ 2 And he called with a strong voice, saying:

"Babylon the Great fell! fell!³⁰⁴ and became the home of demons, and the cage for every unclean breath, and the cage for every filthy and detestable bird, 3 because all the nations have drunk of the wine of the wrath of her fornication, and [because] the kings of the land fornicated with her,³⁰⁵ and [because] the merchants of the land were enriched through her capacity for indulgence."

4 And I heard another voice from heaven saying:

"Flee from her, my people,³⁰⁶ so that you may have no fellowship with her sins, and so that you may not receive her blows, 5 because her sins have piled up to heaven, and God has recalled her iniquities."

6 "Pay back to her as also she paid. And double to her twice, also according to her deeds. In the cup that she mixed, mix for her double. 7 As much as she glorified herself and indulged, give to her that much torment and sorrow. Because in her heart she says, 'I shall not see sorrow, because I sit as queen. I am no widow!'³⁰⁷ 8 For this, her blows will come in one day, death, sorrow, and famine. And she shall be burned down with fire, because the Lord God, the One judging her, is powerful.

9 "Also, the kings of the land, who fornicated and indulged with her, shall lament and mourn over her when they see the smoke of her burning. 10 Having stood far off for fear of her torment, they exclaim, 'Alas! Alas! the great city, Babylon, the mighty city, that your judgment came in one hour!' 11 "Also, the merchants of the land weep and mourn over her, (because no one buys their

³⁰² Here, all doubt is removed. The prostitute is Rome, the only city that was reigning (present tense) over the kings of the earth when John wrote the book.

³⁰³ Rev. 14:8

³⁰⁴ The verb is in the active voice, implying that her fall is the result of her own doings, the result of her being drunk, (Rev. 17:6).

³⁰⁵ Rome, which claims to be the spouse of Christ, has "fornicated" with all the kings of the earth.

³⁰⁶ Despite the magnitude of her sins, Rome still has some who belong to Christ.

³⁰⁷ When the assembly in Rome married Imperial Rome and the emperor Constantine in AD. 325, she became a whore. When political Rome fell a century later, she became a widow. Yet, she lives like a queen.

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cargo anymore: 12 cargo of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, every citron wood,³⁰⁸ every ivory instrument, and every instrument of precious wood, bronze, iron, and marble, 13 also cinnamon, incense, perfume, frankincense, wine, oil, fine flour, wheat, cattle, sheep, horses, chariots, and the bodies and souls³⁰⁹ of men.)

14 'The satisfaction of your yearning soul has left you, and all the elegant and gaudy things have perished from you, and they shall not be found, not anymore.'

15 And the merchants of these things, who were enriched from her, shall stand far off from fear of her torment, lamenting and mourning, 16 and saying, 'Alas! Alas! The great city, the one having been clothed in linen, purple and scarlet, and having been gilded with gold, precious stones, and pearls, 17 that in one hour so much wealth was destroyed.' And every helmsman, and all those sailing by that location,³¹⁰ and sailors, and as many as work on the sea, stood far off 18 and cried out, seeing the smoke of her burning, saying, 'Is there any [other] like this great city?' 19 And they threw dirt on their heads, and cried, weeping and mourning, exclaiming, 'Alas! Alas! the great city, in which were enriched through her wealth all those having ships on the sea, that she was destroyed in one hour!'

20 "Heaven, rejoice over her, also the saints and Emissaries³¹¹ and prophets, because God carried out your sentence on her!"³¹²

21 And a mighty messenger picked up a boulder, like a great millstone, and threw it into the sea, saying:

"With this kind of violence Babylon the great city shall be thrown down and shall not be found, not anymore.³¹³ 22 And the sound of lyre-singers, of musicians, of flutists, and of trumpeters shall not be heard in you, not anymore. And no craftsman of any trade shall be found in you, not anymore. And the sound of a mill shall not be heard in you, not anymore. 23 And the light of a lamp shall not shine in you, not anymore. And the voice of a bridegroom and bride shall not be heard in you, not anymore; because your merchants were the

³⁰⁸ The citrus, an odoriferous North African tree used as incense, prized by the ancient Greeks and Romans on account of the beauty of its wood for various ornamental purposes – Thayer.

³⁰⁹ Rome most definitely traffics in the "souls of men." She maintains her control of kingdoms by the influence she holds over the masses. She has clams to wield the power to admit or deny souls into heaven – the "keys of the Kingdom." And in so doing, she gets people and kings to do her bidding. A review of the history of Europe will bear this out.

³¹⁰ Rome has one of the largest seaports on the Mediterranean Sea.

³¹¹ Apostles

³¹² Both Imperial Rome and the Vatican sentenced many Christians to death by burning. Rome will receive the same sentence.

³¹³ Cf. Rev. 19:3

REVELATION

greatest of the land, because by your witchcraft all the nations were deceived, 24 and [because] in her was found the blood of prophets and saints,³¹⁴ and of all those who had been slain on the land."³¹⁵

Chapter 19

After these things I heard [what sounded] like a loud voice of a great multitude in heaven, saying:

"Hallelujah! Salvation and glory and power is of our God, 2 because true and righteous are His verdicts, because He judged the great prostitute who was corrupting the land with her fornication, and [because] He avenged the blood of His servants from her hand."

3 And a second time they said:

"Hallelujah! Her smoke goes up unto the ages of the ages!"³¹⁶

4 And the twenty-four elders and the four creatures fell and worshipped God sitting on the throne, saying:

"Amen! Hallelujah!"

The Wedding Announcement

5 And a voice came from the throne, saying:

"Praise our God all His servants and those fearing Him, the small and the great!"

6 And I heard [what sounded] like the voice of a great multitude, like the sound of many waters, and like the sound of mighty thunders, saying:

"Hallelujah, because the Lord God, the Almighty has begun to rule!³¹⁷ 7 [Now] we may rejoice, and may celebrate, and may give Him glory, because the wedding of the Lamb has arrived,³¹⁸ and His wife has prepared herself."³¹⁹

³¹⁴ Rome certainly killed multitudes of Christ's followers.

³¹⁵ She also killed others, such as Muslims in the Crusades, and Jews.

³¹⁶ Smoke ascending "unto the ages of ages" points back to the destruction of Sodom and Gomorrah. "Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace" (Gen 19:28). This was "an example of eternal fire" (Jude 1:7). Sodom did not burn perpetually, but permanently. The same is true of Mystery Babylon whose destruction is said to take place "in one hour" (Rev. 18:10,17,19), and she "shall not be found, not anymore." (Rev. 18:21).

REVELATION

8 And it was granted to her that she may be dressed in linen,³²⁰ bright and clean, (for the linen is the righteousness of the saints). 9 And he says to me:

“Write: ‘Blessed are those having been invited³²¹ to the marriage supper of the Lamb!’”

And he says to me:

“These are the true words of God.”

10 And I fell before his feet to worship him. And he says to me:

“No! Look, I am a co-servant of you³²² and of your brothers, of those who have the testimony of Jesus. Worship God! For Jesus’ testimony is the Breath of the prophecy.”³²³

The Second Coming of Jesus Christ

11 And I observed heaven having been opened,³²⁴ and look, a white horse! And the One sitting on him is called Faithful and True, and with justice He judges and makes war. 12 His eyes are like a flame of fire,³²⁵ and on His head are many crowns³²⁶ having a name engraved that no one knows except Himself. 13 And He was clothed in a robe having been dipped in blood.³²⁷ And His name is called Logos of God.³²⁸ 14 And the armies³²⁹ in heaven were following Him on white horses, having been dressed in linen, white and clean.

³¹⁷ Compare Rev. 11:17

³¹⁸ It is significant that the wedding of the Lamb is at the beginning of His reign, not at the beginning of the 7 year tribulation. The pretribulation view has Jesus living with his bride for 7 years before the wedding.

³¹⁹ The bride has prepared herself by purifying herself (2 Cor. 6:14 – 7:1), and remaining faithful to Jesus Christ throughout the time of tribulation, (cf. Rev. 3:4-5,18; Rev. 7:14).

³²⁰ Being dressed implies resurrection. See notes on Rev. 6:11.

³²¹ The verb is in the perfect tense. The invitations have already gone out at this time, (Matt. 25:1-13).

³²² Heb. 1:14, cf. Rev. 22:9

³²³ Worship the One who originated the message, not the messenger.

³²⁴ John’s point of observation changes from heaven to earth. He observed the sky parting. (cf. Rev. 6:14 & Isa. 34:4).

³²⁵ Rev. 1:14

³²⁶ Zech. 6:11-12 LXX

³²⁷ Isaiah 63:1-6

³²⁸ John 1:1

³²⁹ “Armies” (στρατευματα) refers to military forces (angels) not to Christians.

REVELATION

15 And out of His mouth proceeds a sharp sword, so that with it He may strike the nations. And He will shepherd³³⁰ them with an iron rod.³³¹ And He treads the vat of the wine of the fury and wrath of God Almighty.³³² 16 And He has on His robe and on His thigh a name having been engraved, "King of kings, and Lord of lords."

17 And I observed one messenger, standing in the sun. And he called with a loud voice to all the birds flying in mid-heaven, saying:

"Come, assemble together for the great feast from God,³³³ 18 so that you may eat flesh of kings, flesh of captains, flesh of strong men, flesh of horses and their riders, and flesh of all, free and slave, small and great."

19 And I observed the beast and the kings of the land and their armies, having been brought together³³⁴ to do battle³³⁵ against the One sitting on the horse and against His army. 20 And the beast was captured, and [along] with it the false prophet³³⁶ who performed signs before it, by which he deceived those who received the mark of the beast and those who worshipped its image. These two were thrown alive³³⁷ into the lake of fire burning with sulfur. 21 And the rest³³⁸ were slain with the sword proceeding from the mouth of the One sitting on the horse. And all the birds gorged themselves with their flesh.

Chapter 20

The Imprisonment of Satan for the Seventh Millennium

And I observed a messenger descending from heaven, having the key to the abyss, and a great chain in his hand. 2 And he seized the dragon,³³⁹ the ancient serpent, who is the Devil and Satan,³⁴⁰ and he bound him for a thousand years.

³³⁰ This is a direct quote from Psalm 2:9 LXX. Most significant is the fact that John quoted the Greek Old Testament rather than the Hebrew, (which has "smash" rather than "shepherd"). The verb rendered "shepherd" (ποιμανεῖς) in both means to "tend (feed) as a flock."

³³¹ To "shepherd them with a rod of iron" implies two things. First, the intent is not to destroy the nations, but to lead them. Second, force will have to be used, at least initially. This verse, and the Psalm it quotes, are absolute proof that amillennialism is false, because it proves that Jesus will lead the nations on earth after His second coming, and cause them to submit to His Kingdom, (cf. Zech. 14:16-21).

³³² Joel 3:13; Rev. 14:17-20

³³³ Ezekiel 39:17-20

³³⁴ The verb is in the perfect tense, and passive voice. They had been led here by the "lying breaths," (Rev. 16:12-16).

³³⁵ They know why they are gathering, in a brazen attempt to overthrow Jesus and His army at His coming.

³³⁶ Rev. 13:11-18

³³⁷ 2 Thess. 2:8

³³⁸ 2 Thess. 1:-10, Zech 14:12-13

³³⁹ Rev. 12:3-4

³⁴⁰ The Majority Text adds, "the deceiver of the whole world."

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3 And he threw him into the abyss and closed and sealed it over him, so that he could no longer deceive the nations until the thousand years were expired. After these things he must be released for a short time.

The Reign of Christ and the Saints over the Nations

4 And I observed thrones and those seated on them, and authority to judge was given to them. And the souls³⁴¹ of those having been beheaded because of the testimony of Jesus and because of the word of God, who did not worship the beast or his image and did not receive the mark on their forehead or on their hand, they also come to life and reign with Christ a thousand years.³⁴² 5 (But the rest of the dead do not come to life until the thousand years should expire). This is the first resurrection.³⁴³

6 Blessed and holy is the one having a part in the first resurrection. Over these the second death has no power, but they shall be priests³⁴⁴ of God and of Christ, and shall reign with Him a thousand years.

The Final Revolt

7 And when the thousand years should expire, Satan will be released from his prison. 8 And he will come out to deceive the nations which are in the four corners of the land, Gog and Magog,³⁴⁵ to lead them together to the battle, whose number is as the sand of the sea. 9 They went up across the [whole] width of the land, and surrounded the camp of the saints and the beloved city.³⁴⁶ And fire from God³⁴⁷ fell from the sky and consumed them.

10 And the devil who deceived them was thrown into the lake of fire and sulfur, the place where the Beast and the False Prophet also [were thrown], (and they³⁴⁸ shall be tortured day and night unto the ages of the ages).³⁴⁹

³⁴¹ The martyrs, see Rev. 6:9-11

³⁴² Many translations give the impression that only the martyrs are raised at the first resurrection. However, the text distinguishes the martyrs of the tribulation from the larger group of faithful saints who John saw seated on thrones.

³⁴³ This statement rules out a pretribulation resurrection.

³⁴⁴ Peter stated that believers are now being prepared for a future priesthood, so they may offer sacrifices to God on behalf of the people. *"You also, as living stones, are being constructed [into] a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."* (1 Peter 2:5 LGV). Hebrews concurs: *"How much greater the blood of Christ, Who offered Himself flawless to God through the age-enduring Breath, will cleanse your conscience from dead acts unto what is to be divine service to the living God!"* (Heb. 9:14 LGV).

³⁴⁵ Ezekiel 38:1 – 39:20

³⁴⁶ Literally, "the city having been beloved," which is Jerusalem, (Psalm 78:67-69; Psalm 87:2; Psalm 132:13-15)

³⁴⁷ God was the cause of fire falling from the sky.

³⁴⁸ 'They' refers to the Beast and False prophet who are tortured in Gehenna during the Kingdom. That Satan is destroyed (not tortured forever) at the end of the Millennium is evident from Paul's statement, that *"the last enemy that will be destroyed is death"* (1 Cor. 15:26) in the context of Christ's returning the sovereignty of the whole creation back to the Father after He has put down all rebellion. Revelation acknowledges the destruction of the 'last enemy' in verse 14. Gehenna (Tophet – Jer. 7:31-33) was originally prepared for *"the devil and his angels"* (Isaiah 30:33; Matt. 25:41), but it will eventually be cleansed and become *"holy to the Lord"* (Jer. 31:40) after the Millennium.

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The Final Judgment

11 Then I saw a great white throne and the One sitting on it, from whose face the land and sky fled. And no place was found in them.³⁵⁰

12 And I saw the dead, the great and the small, standing³⁵¹ before the throne, and the books were opened. And another book was opened, which is the [Book] of Life. And the dead were judged by the things having been written in the books, according to their works.³⁵² 13 And the sea gave up the dead who were in it, and death and the grave gave up the dead who were in them.³⁵³ And they were judged, each according to their works.

14 And death and the grave were thrown into the Lake of Fire.³⁵⁴ This is the second death³⁵⁵ – the Lake of Fire. 15 And if anyone was discovered not having been written in the Book of Life,³⁵⁶ he was cast into the Lake of Fire.

Chapter 21

The Cohabitation of God with Man

And I observed renewed sky and renewed land,³⁵⁷ for the first³⁵⁸ sky and first land passed by. And the sea is no more!³⁵⁹

2 And I saw the holy city, renewed Jerusalem,³⁶⁰ descending out of the sky from God, prepared like a bride having been adorned for her husband.³⁶¹ 3 And I heard a loud voice from heaven saying:

³⁴⁹ See note on Rev. 14:11.

³⁵⁰ The land and sky fleeing away is a metaphor for leaving no place to hide from God's face, (cf. Amos 9:1-5; Isa. 2:19-21; Rev. 6:15-17).

³⁵¹ having been resurrected, (see v. 5).

³⁵² All are condemned by their works, (Rom. 3:19-20; Gal. 2:16). Their only hope is to have their name written in the Book of Life.

³⁵³ Amos 9:1-5

³⁵⁴ Isaiah 66:24; Matt. 10:28

³⁵⁵ "Death" in Scripture is ceasing to be alive and conscious. Those who believe in the "immortality of the soul" view death as the departure of a conscious ghost from the body. Yet, that view creates great difficulty in explaining the "second death," since in that view the second "death" means something completely different (eternal torment) from the meaning of the first "death" (separation of the ghost from the body). See also Rev. 21:8.

³⁵⁶ Some of the dead are written in the Book of Life and are spared, those converted during the millennium.

³⁵⁷ Isaiah 65:17, 66:22-24; 2 Peter 3:13. These parallel passages place the renewed sky and land at the beginning of the Millennium.

³⁵⁸ The Greek word "πρωτος" used here is the superlative of the word "πρω." Thus, it does not merely mean "former" (as "πρω" would indicate), but "foremost" – the very first. In the context of Revelation, this refers to the present time, not to the heavens and land in the Millennium. That could be "πρω" (former) but not "πρωτος" (foremost – first). Thus, this passage is definitely saying that the "New Heavens and New Land" are replacing the "first" heavens and land in which we now dwell. This is proof that Rev. 21-22 is recapping the Millennium in ch. 20, not following it chronologically.

³⁵⁹ The Red Sea will be dried up in the Kingdom, (Isaiah 11:15-16; Isaiah 19:5; Isaiah 51:10-11).

³⁶⁰ Isaiah 62:2; Isaiah 65:18-19; Gal. 4:26-27; Heb. 12:22. The "renewed Jerusalem" consists of the restored Jerusalem and her inhabitants. In Galatians 4:26-27, Paul called "elevated Jerusalem" the "mother of us all," and immediately quoted the opening verses of Isaiah 54, a prophecy of Jerusalem's restoration. Isaiah 60 & 62 are also foundational to this passage. See notes for chapter 12.

³⁶¹ Isaiah 54:5

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“Look! The tent of God is with men; and He will dwell with them; and they will be His people; and God Himself will be with them – their God.³⁶² 4 And He will wipe away every tear from their eyes; and there shall be no more death, nor sorrow, nor crying; nor will there be any more pain,³⁶³ because the former things have passed away.”

5 And the One sitting on the throne said:

“Look! I am renewing everything.”³⁶⁴

And He said to me:

“Write! For these words are faithful and true.”

6 And He said to me:

“[It] is accomplished. I am the Alpha and the Omega, the Beginning and the End. I will give freely from the spring of the water of life³⁶⁵ to the thirsty one. 7 The one being victorious³⁶⁶ will inherit these things. And I shall be God to him, and he shall be a son to Me. 8 But to the unbelieving cowards, and to those having become foul,³⁶⁷ to murderers, to fornicators, to drug users, to idolaters, and to all the liars,³⁶⁸ their part [is] in the lake burning with fire and sulfur, which is the second death.”³⁶⁹

*The Rehabilitated & Restored Bride, Jerusalem and Her Inhabitants*³⁷⁰

9 And one from the seven messengers (having the seven bowls full of the seven last blows) came and spoke to me, saying,

³⁶² Ezekiel 43:7. The Renewed Jerusalem is a dwelling suitable for the Almighty to cohabitate with perfected mankind. Yet, even this magnificent city is called God’s “tent,” because even its splendor is inadequate to fully reflect the glory of the Almighty!

³⁶³ Due to the resurrection

³⁶⁴ God does not make a new (different) creation, but rather renews what He has previously created. (Acts 3:21; Rom. 8:16-25).

³⁶⁵ cf. Ezekiel 47:1-12, Zech. 14:8-9, Rev. 22:1

³⁶⁶ Each of the seven letters to the seven assemblies ends with a similar promise. Being “victorious” is defined in Rev. 12:11 as overcoming Satan by being faithful to Christ until death. That is, not being seduced away from Christ into apostasy.

³⁶⁷ “having become foul” refers to believers who fell away during the time of testing

³⁶⁸ 2 Tim. 4:2

³⁶⁹ See note on Rev. 20:14.

³⁷⁰ This is the second marriage, since God divorced Jerusalem when Christ was rejected (Isa. 50:1 & 54:6). Much of the imagery of the New Jerusalem is drawn from Isaiah 54, 60, & 62 and should be read alongside Rev. 21-22.

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“Come, I will show you the bride, the Lamb’s wife.”³⁷¹

10 And he lifted me in the Breath³⁷² upon a great and high mountain.³⁷³ And he showed to me the city, the holy Jerusalem, descending out of the sky from God, 11 having the glory of God. Its brilliance was like a most precious stone, like a crystalline jasper stone, 12 having a wall great and high, having twelve gates, and at the gates twelve messengers, and names engraved (which are the names of the twelve tribes of the sons of Israel).³⁷⁴

13 [There were] three gates facing east, three gates facing north, three gates facing south, and three gates facing west. 14 And the wall of the city had twelve foundations, and on them [were] the twelve names of the twelve Emissaries of the Lamb.³⁷⁵

15 And he who spoke with me had a golden measuring rod, so that he could measure the city, her gates, and her wall. 16 And the city is laid out [in] a square. Her length was the same as her width. And he measured the city with the rod to twelve thousand stadia.³⁷⁶ Her length, width, and height are equal.

17 And he measured her wall, one hundred and forty–four cubits,³⁷⁷ by the measure of a man, (that is of the messenger). 18 And the construction of her wall was of jasper. And the city was clear gold, like transparent glass.

19 The foundations of the wall of the city had been adorned with every precious stone:³⁷⁸ the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, 20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. 21 The twelve gates are twelve pearls. Each one of the gates was [made] from one pearl. And the street of the city was clear gold, like transparent glass.

22 And I saw no sanctuary in her,³⁷⁹ for the Lord God Almighty is her sanctuary, also the Lamb. 23 And the city has no need of the sun, or of the moon, that they may

³⁷¹ Note the city is called “the Bride, the Lamb’s Wife” as in Isaiah 54:5-8 & 62:5. See notes on chapter 12.

³⁷² Compare Rev. 1:10, Rev. 4:2, Rev. 17:3.

³⁷³ Ezekiel 40:2

³⁷⁴ Ezekiel 48:31

³⁷⁵ The only “Apostles” sent personally by Jesus (the Lamb) are the eleven and Paul.

³⁷⁶ It is impossible to determine from the Greek text whether John was using the plural form of “σταδιον” (neuter) or “σταδιος” (masculine), because in the genitive plural form, the spelling is exactly the same for both words. The masculine form (σταδιος) simply means “firm” or “fixed.” The neuter form (σταδιον) means a fixed measure of length. Having just mentioned the angel’s golden measuring rod, John likely indicated that the New Jerusalem was 12,000 measuring rods in circumference. If this measuring rod was 18’ in length, these measurements match Ezekiel’s measurements given in Ezek. 48:30-35 using a 12’ measuring rod (Ezek. 40:5).

³⁷⁷ A cubit is the distance from the elbow to the fingertip (about 20 inches). The wall was about 240 feet high.

³⁷⁸ Isaiah 54:11-12

³⁷⁹ Rev. 3:12 and 7:15 indicate that the saints will serve God in the Temple perpetually, which appears to conflict with this statement. However, the difficulty may be solved by understanding that the word “sanctuary” or “temple” can refer to the whole Temple structure (Holy Place and Holy of Holies) or just to the inner sanctuary (Holy of Holies – Ezek. 41:4 LXX; Matt. 27:51; Rev. 15:5). According to Jer. 3:16-17 the Ark of the Covenant will no longer exist. Nor will

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illuminate her. For the glory of God illuminated her, and the Lamb is her lamp.³⁸⁰ 24 And the nations shall walk by her light. And the kings of the land bring their glory into her.³⁸¹ 25 And her gates should by no means be closed by day,³⁸² for no night shall be there. 26 And they shall bring the glory and the honor of the nations into her. 27 And there will by no means enter into her anything profane,³⁸³ or the one practicing idolatry and deceit, but only those having been written in the Book of Life of the Lamb.

Chapter 22

And he showed me a pure river of water of life,³⁸⁴ shining like crystal,³⁸⁵ flowing from the throne of God and the Lamb. 2 In the middle of its street, and on this side and that side of the river, was the tree of life, producing twelve [kinds of] fruit, each according to its month.³⁸⁶ And the leaves of the tree are to cure the nations. 3 And every curse will be abolished. And the throne of God and of the Lamb will be in her;³⁸⁷ and His servants will minister to Him, 4 and they shall see His face; and His name shall be on their foreheads.³⁸⁸ 5 And night shall no longer exist; there will be no need for a lamp, or light of the sun, because the Lord God will illuminate them.³⁸⁹ And they will reign unto the ages of the ages. 6 And he said to me:

“These words are faithful and true. And the Lord, the God of the Breaths³⁹⁰ of the prophets, sent His Messenger³⁹¹ to show His servants the things which must occur rapidly –

7 ‘Look! I am coming swiftly! Blessed is the one heeding the words of the prophecy of this book’.”

the High Priest attend to it yearly on Yom Kippur anymore. Instead, the throne of the Lord will take its place. Thus, the Holy of Holies, which was to seclude the Ark of the Covenant from the rest of the structure, will no longer serve a purpose. Instead, the Lord will be there in its place, not secluded, but accessible to all.

³⁸⁰ Isaiah 60:19-21

³⁸¹ Isaiah 60:3; Isaiah 62:2

³⁸² Isaiah 60:11

³⁸³ Isaiah 60:21

³⁸⁴ Ezekiel 47:1-12, Zech. 14:8-9, Rev. 21:6

³⁸⁵ Rev. 4:6

³⁸⁶ Ezekiel 47:12

³⁸⁷ Ezekiel 43:1-7

³⁸⁸ Rev. 14:1

³⁸⁹ Isaiah 60:19-21

³⁹⁰ The Textus Receptus omits “of the Breaths.”

³⁹¹ Jesus (cf. Rev. 1:1)

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8 And I, John, (the one hearing and observing these things), when I heard and saw, I fell down to worship before the feet of the messenger³⁹² showing these things to me. 9 And he said to me:

“No! Look! I am a co-servant of you and your brothers, of the prophets, and of those who heed the words of this book. Worship God!”

10 And he said to me:

“You should not seal the words of the prophecy of this book, for the appointed time is ready. 11 Let the unjust remain unjust; and let the filthy remain filthy. But let the just remain just; and let the holy remain holy.”

12 “Look! I am coming quickly, and [bringing] My wage with Me, to distribute to each according to his work.³⁹³ 13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End. 14 Blessed are those doing His commandments,³⁹⁴ so that they should have a right to the tree of life, and they may enter through the gates into the city. 15 But dogs, drug users, fornicators, murderers, idolaters, and everyone fond of practicing falsehood, are excluded. 16 I, Jesus, sent My messenger³⁹⁵ to testify these things to you for the assemblies. I am the Root and the Descendant of David,³⁹⁶ the Bright and Morning Star.³⁹⁷ 17 And the Breath and the bride say, ‘Come!’ And the hearing one, say “Come!” And the thirsting one, Come! And the one who is willing, take the water of life freely!³⁹⁸ 18 I am testifying to everyone hearing the words of the prophecy of this book: If anyone should add to them, God will add to him the plagues having been written in this book. 19 And if anyone removes from the words of the book of this prophecy, God will take away his part from the tree of Life,³⁹⁹ and from the holy city, and from the things having been written in this book.⁴⁰⁰ 20 The One testifying these things says, Yes, I am coming quickly. Amen.”

³⁹² This is the same angel who spoke to John in Rev. 19:10, who was one of the seven angels with the seven bowls of wrath (Rev. 21:9).

³⁹³ Isaiah 40:10 ; Isaiah 62:11

³⁹⁴ Those who obey Jesus’ commandments, the “Alpha and Omega,” the One who is coming quickly

³⁹⁵ Jesus’ messenger was the one John fell down to worship (vs. 8).

³⁹⁶ Jesus is both David’s creator (Root) as well as his Son (Descendant), cf. Matt. 23:41-46.

³⁹⁷ Num. 24:17-19; 2 Pet. 1:19

³⁹⁸ Salvation is available to everyone who chooses to come, not only a select group whom God has previously chosen.

³⁹⁹ The Textus Receptus has “Book of Life”

⁴⁰⁰ I have translated this book as faithfully as I am able, with this warning in mind.

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Yes, come Lord Jesus! 21 The grace of the Lord Jesus Christ be with you all. Amen.