



ABOUT THIS TRANSLATION

I made this translation for our Revelation class. Use it alongside the Bible you already read. My aim is to help you see connections that are easy to miss when the same Greek word is translated several different ways.

Repeated words matter in Revelation. John uses *conquer* seventeen times, from the promises to the churches to the promise of inheritance at the end. He calls Jesus a *witness*, and uses that same word for Antipas and the two witnesses. *Lamb* appears twenty-nine times: twenty-eight refer to Christ, and one describes the horns of the beast in chapter 13. Repeating those words in English lets you make the comparisons yourself.

That is the main reason some of the wording here will sound different. Translators often choose different English words to suit different sentences. I have kept many of John's repeated words consistent, even where another English word would be more familiar.

Book is one example. At 6:14, the sky is rolled up like a *book*. We would usually call that a scroll. But John uses a word related to the one for the sealed book in chapter 5. Keeping *book* makes that connection visible.

Affliction is another. The phrase often translated *the great tribulation* at 7:14 uses the same word John applies to himself at 1:9. Here both passages use *affliction*, so you can hear that he shares what these churches are facing.

The woman in chapter 17 is called a *whore*. Ezekiel 16 and 23 use prostitution and adultery to describe Jerusalem's unfaithfulness, and Isaiah 1:21 calls the once-faithful city a whore. I have kept that language.

Capital letters help identify speakers. Pronouns referring to God, Christ and the Spirit are capitalized. Ordinary angels and elders have lowercase pronouns. Where a figure described as an angel is identified as Christ, His pronouns are capitalized too. These capitals express the reading followed in this translation; they are not a feature of the Greek text.

The numbers are kept as John gives them. Forty-two months, one thousand two hundred sixty days, and a time, times, and half a time describe the same span in different ways. I have left those forms intact, along with the written-out numbers and ancient measurements, so you can compare them across the book.

The Greek base text is the Nestle-Aland *Novum Testamentum Graece*, twenty-eighth edition. At 15:3 and 18:3, I have followed manuscript readings that differ from its unbracketed text. Notes at those verses explain the choices.

The notes beside the text explain translation choices and direct you to related passages. Most of those connections are in the Old Testament; others show where John returns to something earlier in Revelation. You do not need to know Greek to use them. They are here to help you compare the passages and work through the book with us in class.

THE UNVEILING

1 A revelation of Jesus Christ, which God gave Him to show His servants what must happen soon. He made it known by signs, sending it through His angel to His servant John, **2** who bore witness to the word of God and to the witness of Jesus Christ, everything he saw.

3 Blessed is the one who reads it aloud, and those who hear the words of the prophecy and keep what is written in it, for the time is near.

4 John, to the seven churches in Asia: grace to you and peace from the One who is and who was and who is coming, and from the seven spirits before His throne, **5** and from Jesus Christ, the faithful witness, the firstborn of the dead and the ruler of the kings of the earth.

1:1 A revelation. The Greek word is *apokalypsis*, which is where we get *apocalypse*. It does not mean catastrophe. It means **an uncovering** — pulling a veil off something so it can be seen.

1:1 what must happen soon. This is a near-quotation of **Daniel 2:28-29, 45**, where Daniel tells Nebuchadnezzar what must happen "**in the latter days.**" John keeps Daniel's sentence and changes the timing. The same clause returns at **22:6**.

1:1 made it known by signs. The verb is related to the Greek word for *sign*. This translation keeps that connection in **made it known by signs**. John also calls Jesus' mighty acts *signs* in his Gospel (**John 2:11; 20:30**).

1:3 the one who reads it aloud. Singular reader, plural hearers.

1:3 the time is near. At **22:10** an angel tells John *not* to seal the book up — "**for the time is near.**" Daniel was told the opposite (**Daniel 12:4**): seal it, because the time is far off.

1:4 the seven spirits. Not seven different Spirits. Seven is this book's number for completeness, and will be used for churches, seals, trumpets, bowls, horns, eyes and heads. Sometimes it's seven of something; other times it's completeness. We can only tell by the context, which John usually makes pretty clear for his readers.

1:5 the faithful witness. The Greek word is *martys*, a **witness**, someone who testifies. It is the source of our English word *martyr*. John uses it of Jesus here, Antipas at **2:13**, and the two witnesses at **11:3**. Antipas and the two witnesses are killed for their testimony; the word itself

describes their testimony.

To Him who loves us and freed us from our sins by His blood, 6 and made us a kingdom, priests to His God and Father — to Him be the glory and the might forever and ever. Amen.

7 *Look, He is coming with the clouds, and every eye will see Him, even those who pierced Him, and all the tribes of the earth will mourn over Him. Yes. Amen.*

8 I am the Alpha and the Omega, says the Lord God, the One who is and who was and who is coming, the Almighty.

9 I, John, your brother and partner in the affliction and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the witness of Jesus. **10** I was in the Spirit on the Lord's day, and I heard behind me a great voice like a trumpet, **11** saying: What you see, write in a book and send it to the seven churches — to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.

12 I turned to see the voice that was speaking with me. When I had turned I saw seven golden lampstands, **13** and in the middle of the lampstands One like a son of man, clothed in a robe reaching His feet, with a golden sash around His chest.

14 His head and His hair were white like white wool, like snow, and His eyes like a flame of fire, **15** and His feet like burnished bronze refined in a furnace, and His voice like the voice of many waters. **16** He held seven stars in His right hand, and a sharp two-edged sword was going out of His mouth, and His face was like the sun shining in its power.

1:7 every eye will see Him. Two Old Testament passages welded together: **Daniel 7:13** (coming with clouds) and **Zechariah 12:10** (they will look on the one they pierced, and mourn). Neither one is introduced. John assumed his first readers knew them.

1:8 the Alpha and the Omega. Alpha and omega are the first and last letters of the Greek alphabet. Compare **22:13**, which puts this title beside *the First and the Last* and *the Beginning and the End*.

1:9 the affliction. John is in the same boat as the people he is writing to — exiled on Patmos, and calling himself their **partner** in it. The same Greek word turns up at **7:14**, where most Bibles print it as "the great tribulation."

1:13 One like a son of man. From **Daniel 7:13**, where a human figure comes to the Ancient of Days and is given everlasting dominion.

1:14 white like white wool, like snow. In **Daniel 7:9** that is a description of **the Ancient of Days** — God Himself. John gives the description to the Son of Man.

1:16 a sharp two-edged sword out of His mouth. The sword comes from Christ's mouth. At **19:15** He strikes the nations with it, and at **19:21** His enemies are killed by it. Compare **Isaiah 11:4**,

where the ruler strikes the earth with the rod of his mouth and kills the wicked with the breath of his lips.

17 And when I saw Him I fell at His feet like a dead man. And He laid His right hand on me, saying: Do not be afraid. I am the First and the Last, **18** and the Living One — and I was dead, and look, I am living forever and ever — and I have the keys of Death and of Hades.

19 So write what you saw, and what is, and what is about to happen after these things. **20** The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are seven churches.

1:20 the seven lampstands are seven churches.

The lampstands represent the seven churches. John gives the explanation in this verse.

CHAPTER TWO

THE FIRST FOUR CHURCHES

1 To the angel of the church in Ephesus write: The One who holds the seven stars in His right hand, who walks in the middle of the seven golden lampstands, says these things:

2 I know your works, and your labor and your endurance, and that you cannot bear evil men, and you tested those who call themselves apostles and are not, and you found them false. **3** And you have endurance, and you bore up because of My name, and you have not grown weary.

4 But I have this against you: you have left your first love. **5** So remember where you have fallen from, and repent, and do the first works. If not, I am coming to you, and I will move your lampstand out of its place, unless you repent. **6** But you do have this: you hate the works of the Nicolaitans, which I also hate.

7 The one who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give the right to eat from the tree of life, which is in the paradise of God.

8 And to the angel of the church in Smyrna write: The First and the Last, who was dead and lived, says these things:

9 I know your affliction and your poverty — but you are rich — and the slander from those who say they are Jews and are not, but are a synagogue of Satan. **10** Do not fear what you are about to suffer. Look, the devil is about to throw some of you into

2:2 you tested those who call themselves apostles. Ephesus is commended for its vigilance and then faulted in the next breath. It is careful and it is correct, and **2:4** says it has left its first love.

2:7 to the one who conquers. This translation uses *conquer* each time the Greek verb appears. It occurs in all seven letters and is used of the Lamb, His people, and the beast. Its final occurrence is **21:7**, in the promise of inheritance and sonship.

2:7 the tree of life. In **Genesis 3:22-24**, the way to the tree of life is barred. The tree appears again at **22:2**, and **22:14** promises access to it.

2:9 I know your affliction and your poverty — but you are rich. Smyrna gets no complaint at all. Neither does Philadelphia. Philadelphia *kept My word and did not deny My name (3:8)*; Smyrna is told to be faithful.

2:10 you will have affliction ten days. Ten days

prison so that you may be tested, and you will have affliction ten days. Be faithful to the point of death, and I will give you the crown of life.

11 The one who has an ear, let him hear what the Spirit says to the churches. The one who conquers will never be harmed by the second death.

12 And to the angel of the church in Pergamum write: The One who has the sharp two-edged sword says these things:

13 I know where you dwell — where Satan's throne is. And you hold fast My name, and you did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

14 But I have a few things against you: you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block in front of the sons of Israel — to eat food sacrificed to idols and to play the whore. **15** So you also have some who hold the teaching of the Nicolaitans in the same way.

16 So repent. If not, I am coming to you quickly, and I will make war with them by the sword of My mouth.

17 The one who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, and on the stone a new name written which no one knows except the one receiving it.

18 And to the angel of the church in Thyatira write: The Son of God, whose eyes are like a flame of fire, and whose feet are like burnished bronze, says these things:

19 I know your works, and your love and faith and service and your endurance, and that your later works are more than your first. **20** But I have this against you: you tolerate the woman

is a short, bounded time. He does not promise that they will avoid it, just that the affliction is not going to go on for a long time.

2:13 Antipas, My witness, My faithful one. The same words used of Jesus at **1:5**, now used of a man who was killed. This is the word *martys* on its way to becoming *martyr*.

2:14 the teaching of Balaam. From **Numbers 22–25** and **31:16** — the prophet who could not curse Israel, so he taught Balak to corrupt them instead: Moabite women and meals at their gods' tables did what the curse could not.

2:20 the woman Jezebel. Almost certainly not her actual name. **1 Kings 16–21** supplies the original: a queen who imported another religion into Israel and killed the prophets who objected.

Jezebel, who calls herself a prophetess, and she teaches and deceives My servants to play the whore and to eat food sacrificed to idols. **21** And I gave her time to repent, and she does not want to repent of her whoredom.

22 Look, I am throwing her onto a bed, and those who commit adultery with her into great affliction, unless they repent of her works. **23** And I will strike her children dead. And all the churches will know that I am the One who searches minds and hearts, and I will give to each of you according to your works.

24 But I say to the rest of you in Thyatira, as many as do not hold this teaching, who have not known the deep things of Satan — as they call them — I am not throwing any other burden on you.

25 Only hold fast what you have until I come.

26 And the one who conquers and who keeps My works to the end, I will give him authority over the nations, **27** and he will shepherd them with an iron rod, as the clay pots are shattered — **28** as I also have received from My Father. And I will give him the morning star.

29 The one who has an ear, let him hear what the Spirit says to the churches.

2:20 to play the whore. The prophets use this language of Jerusalem at length. **Ezekiel 16** and **Ezekiel 23** are two entire chapters of it, and **Isaiah 1:21** says of the same city, "How the faithful city has become a whore." The word is kept consistent here so it can be followed to **chapter 17**.

2:23 I am the One who searches minds and hearts. A standing claim of God in the Old Testament — **Jeremiah 17:10**, **Psalms 7:9**. Spoken here by Jesus about Himself.

2:26,27 shepherd them with an iron rod. Psalm 2:9. The Greek verb is the ordinary word for *shepherding* a flock, which is why it is translated that way here even though the instrument is a rod of iron. The same verb turns up at **7:17**, where the Lamb shepherds His people to springs of water, and again at **12:5** and **19:15**.

CHAPTER THREE

THE LAST THREE CHURCHES

1 And to the angel of the church in Sardis write: The One who has the seven spirits of God and the seven stars says these things: I know your works — that you have a name for being alive, and you are dead. **2** Stay awake, and strengthen the rest, which were about to die, for I have not found your works fulfilled before My God. **3** So remember how you have received and heard, and keep it, and repent. If then you do not stay awake, I will come like a thief, and you will never know what hour I will come upon you.

4 But you have a few names in Sardis that did not soil their garments, and they will walk with Me in white, because they are worthy. **5** The one who conquers will be clothed like this, in white garments, and I will never wipe his name out of the book of life, and I will confess his name before My Father and before His angels.

6 The one who has an ear, let him hear what the Spirit says to the churches.

7 And to the angel of the church in Philadelphia write: The Holy One, the True One, who has the key of David, who opens and no one will shut, and shuts and no one opens, says these things:

8 I know your works. Look, I have put an open door before you, which no one is able to shut. I know that you have a little power, and that you kept My word and did not deny My name. **9** Look, I am giving some from the synagogue of Satan, those who say they are Jews and are not, but lie — look, I will make them come and worship before your feet, and know that I have loved you.

10 Because you kept the word of My endurance, I will also keep

3:3 I will come like a thief. The image comes from Jesus' own teaching (**Matthew 24:43**) and turns up again at **16:15**, dropped into the middle of a completely different scene.

3:5 the book of life. The book of life appears again at **13:8**, **17:8**, **20:12**, **20:15** and **21:27**. The translation keeps *book* for the related Greek words used throughout Revelation.

3:7 the key of David. From **Isaiah 22:22**, where a royal steward is given authority to open and shut, and no one can overrule him.

3:9 the synagogue of Satan... who say they are Jews and are not. **2:9** says the same thing to Smyrna.

3:10 the hour of trial coming on the whole inhabited world. The Greek word behind

you out of the hour of testing that is about to come on the whole inhabited world, to test those who dwell on the earth.

inhabited world is *oikoumene*, which in the first century normally meant **the Roman Empire** — the administered world, not the planet. **Luke 2:1** uses it that way: a decree that all the world should be registered.

11 I am coming quickly. Hold fast what you have, so that no one takes your crown.

12 The one who conquers — I will make him a pillar in the sanctuary of My God, and he will never go outside again; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My own new name.

3:12 the new Jerusalem, which comes down out of heaven. The city does not descend until **chapter 21**, eighteen chapters later, and it is promised to these people in **chapter 3**.

13 The one who has an ear, let him hear what the Spirit says to the churches.

14 And to the angel of the church in Laodicea write: The Amen, the faithful and true witness, the beginning of the creation of God, says these things:

3:14 the Beginning of the creation of God. *Beginning* here carries the sense of **origin** or **source**, not "first item made." Compare **Colossians 1:15-18**, which uses the same kind of language about the same person.

15 I know your works, that you are neither cold nor hot. I wish you were cold or hot. **16** So, because you are lukewarm and neither hot nor cold, I am about to vomit you out of My mouth.

17 Because you say, I am rich, and I have grown rich, and I need nothing — and you do not know that you are wretched and pitiable and poor and blind and naked — **18** I counsel you to buy from Me gold refined by fire so that you may be rich, and white garments so that you may be clothed and the shame of your nakedness not be shown, and eye-salve to rub on your eyes so that you may see.

19 Those I cherish, I reprove and discipline. So be earnest and repent. **20** Look, I have been standing at the door and knocking. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

3:19 Those I cherish. The verb here is *phileo*, translated **cherish**. John uses *agapao* elsewhere, translated **love**. The English keeps the two Greek verbs distinct. Christ's discipline recalls **Proverbs 3:12**. The only other occurrence of *phileo* in Revelation is at **22:15**, where people

cherish falsehood.

3:20 I have been standing at the door and knocking. This is said to a **church**, not to an individual outsider.

21 The one who conquers — I will give him a place to sit with Me on My throne, as I also conquered and sat down with My Father on His throne.

3:21 to sit with Me on My throne. Compare the first promise, the tree of life at **2:7**. The final letter promises the conqueror a place with Christ on His throne.

22 The one who has an ear, let him hear what the Spirit says to the churches.

CHAPTER FOUR

THE THRONE

1 After these things I looked, and there was a door standing open in heaven; and the first voice which I heard, like a trumpet speaking with me, said: Come up here, and I will show you what must happen after these things.

2 At once I was in the Spirit; and there was a throne standing in heaven, and One seated on the throne. **3** And the One seated looked like jasper stone and carnelian, and a rainbow around the throne looked like emerald.

4 Around the throne were twenty-four thrones, and on them sat twenty-four elders, clothed in white garments, with golden crowns on their heads. **5** And out of the throne come lightnings and voices and thunders. And seven torches of fire were burning before the throne, which are the seven spirits of God. **6** And before the throne was something like a sea of glass, like crystal.

4:1 Come up here. The same two words are spoken to the two witnesses at **11:12**, at the moment they are raised.

4:2 a throne standing in heaven. The word *throne* appears forty-seven times in Revelation — more than in the rest of the New Testament put together. It is not always God's. Satan has one at **2:13**, and the dragon hands his to the beast at **13:2**.

4:3 a rainbow around the throne. From **Ezekiel 1:28**, where the same brightness surrounds the same throne. Behind both is **Genesis 9:13-17**, where God hangs His war-bow in the cloud after the flood as the sign that He will not do that again. It is still hanging there in this chapter, and at **6:2** the One seated on the white horse is carrying it.

4:4 twenty-four elders. **1 Chronicles 24** divides the priests into twenty-four courses. Revelation does not say who they are.

4:5 lightnings and voices and thunders. This exact set turns up four times in the book — here, **8:5**, **11:19**, **16:18** — and it builds. Three items here; **8:5** adds an earthquake; **11:19** adds great hail on top of that. **16:18** has four items again, but the earthquake gets a much fuller description — "*such as had not happened since man first lived on the earth.*" The original is **Exodus 19:16**, the mountain at Sinai.

4:6 a sea of glass, like crystal. Solomon's temple had a bronze basin so large it was called "**the Sea**" (**1 Kings 7:23-26**). At **15:2** the same sea has fire in it, and people are standing on it.

And in the middle of the throne and around the throne were four living creatures full of eyes in front and behind. **7** And the first living creature was like a lion, and the second living creature was like an ox, and the third living creature had a face like a man's, and the fourth living creature was like a flying eagle. **8** And the four living creatures, each with six wings, are full of eyes around and within. And they have no rest day and night, saying:

*Holy, holy, holy is the Lord God the Almighty,
the One who was and who is and who is coming.*

9 And whenever the living creatures give glory and honor and thanks to the One seated on the throne, to the One living forever and ever, **10** the twenty-four elders will fall before the One seated on the throne and worship the One living forever and ever, and will throw their crowns before the throne, saying:

11 *You are worthy, our Lord and God,
to receive the glory and the honor and the power,
because You created all things,
and because of Your will they existed and were created.*

4:7 *like a lion... like an ox... a face like a man... like a flying eagle.* Four faces, from **Ezekiel 1:10**, where each creature has all four. John gives each creature one.

4:8 *six wings apiece... full of eyes.* The wings are from **Isaiah 6:2**, the eyes from **Ezekiel 1:18**. John combines two throne visions.

4:8 *Holy, holy, holy.* **Isaiah 6:3**. The threefold repetition intensifies the declaration of God's holiness.

4:11 *You are worthy.* Worship of the Creator, and the word *worthy* is about to be said of somebody else in the next chapter.

CHAPTER FIVE

THE LAMB AND THE BOOK

1 And I saw on the right hand of the One seated on the throne a book written inside and on the back, sealed shut with seven seals. **2** And I saw a strong angel proclaiming with a great voice: Who is worthy to open the book and to loose its seals? **3** And no one in heaven or on the earth or under the earth was able to open the book or to look at it. **4** And I was weeping a great deal, because no one was found worthy to open the book or to look at it.

5 And one of the elders says to me: Do not weep. Look, the Lion from the tribe of Judah, the Root of David, has conquered and can open the book and its seven seals.

6 And I saw in the middle of the throne and of the four living creatures and in the middle of the elders a Lamb standing as slain, with seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

7 And He came and took it out of the right hand of the One seated on the throne.

8 And when He took the book, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which are the prayers of the holy ones. **9** And they sing a new song, saying:

*You are worthy to take the book and to open its seals,
because You were slain,
and You purchased people for God by Your blood*

5:1 a book written inside and on the back.

Ezekiel 2:9-10 also describes a scroll written on the front and back. Its contents are lamentation, mourning and woe.

5:5,6 the Lion... has conquered / a Lamb standing as slain. The elder announces that the **Lion of Judah** has conquered. John then sees a **Lamb standing as slain**. Both descriptions refer to Jesus. *Lion of Judah* recalls **Genesis 49:9-10**; the Lamb's sacrifice is explained at **5:9**.

5:6 seven horns and seven eyes. Horns mean power in the Old Testament; seven means complete. The eyes are explained in the same sentence.

5:9 You purchased people for God by Your blood. Some manuscripts add *us* here, and the King James follows them. This translation follows the older Greek copies, which do not have it. **It matters for who the twenty-four elders are** — with *us*, they are counting themselves among the redeemed.

5:10 they will reign on the earth. The Greek copies split here between *they reign* and *they will reign*, and it is one letter. Sinaiticus and Alexandrinus, the two oldest complete

*out of every tribe and tongue and people and nation,
10 and You made them a kingdom and priests to our God,
and they will reign on the earth.*

11 And I looked, and I heard a voice of many angels around the throne and the living creatures and the elders, and their number was ten thousand times ten thousand and thousands of thousands, 12 saying with a great voice:

*The Lamb who has been slain is worthy > to receive the power and
riches and wisdom and might
and honor and glory and blessing.*

13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all the things in them, I heard saying:

*To the One seated on the throne and to the Lamb
be the blessing and the honor and the glory and the might
forever and ever.*

14 And the four living creatures were saying: Amen. And the elders fell and worshiped.

witnesses to Revelation, both read the future, and this translation follows them.

5:12 The Lamb who has been slain is worthy.

Seven things are named — power, riches, wisdom, might, honor, glory, blessing. The same word *worthy* was used of God at 4:11.

5:13 every creature... in heaven and on the earth and under the earth and on the sea. The worship expands from the four living creatures and the elders, to the angels, and finally to every creature in heaven, on earth, under the earth and on the sea.

CHAPTER SIX

THE SIX SEALS

1 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying like a voice of thunder: Come. **2** And I looked, and there was a white horse, and the One seated on it had a bow; and a crown was given to Him, and He went out conquering and in order that He might conquer.

3 And when He opened the second seal, I heard the second living creature saying: Come. **4** And another horse went out, fiery red; and the one seated on it was given permission to take peace from the earth so that they would slay one another; and a great sword was given to him.

5 And when He opened the third seal, I heard the third living creature saying: Come. And I looked, and there was a black horse, and the one seated on it had a scale in his hand. **6** And I heard something like a voice in the middle of the four living creatures saying: A quart of wheat for a denarius, and three quarts of barley for a denarius — and do not harm the oil and the wine.

7 And when He opened the fourth seal, I heard the voice of the fourth living creature saying: Come. **8** And I looked, and there was a pale green horse, and the one seated on it — his name was Death, and Hades was following with him. And authority was given to them over a fourth of the earth, to kill with sword and with famine and with death and by the beasts of the earth.

9 And when He opened the fifth seal, I saw under the altar the

6:1 Come. The living creatures call the horsemen forward. Some later manuscripts add *and see*, which makes the command sound like an invitation to John to look.

6:2 the One seated on it had a bow. At **4:3** the rainbow at the throne is God's war-bow, hung up after the flood.

6:2 conquering and in order that He might conquer. John writes both halves: an ongoing conquest aimed at a finished one.

6:4 so that they would slay one another. *Slay* is the same Greek word used of the Lamb at **5:6**, and this translation keeps it the same word.

6:8 the beasts of the earth. This is the first time the word *beast* appears, and here it means ordinary wild animals. **The Beast does not arrive until 11:7.**

6:10 How long?. The question the rest of the

souls of those slain because of the word of God and because of the witness they held. **10** And they cried with a great voice, saying: How long, holy and true Master, before You judge and avenge our blood on those who dwell on the earth? **11** And a white robe was given to each of them, and it was said to them that they should rest a little longer, until the number of their fellow servants and their brothers who were about to be killed as they were should be filled up.

12 And I saw when He opened the sixth seal, and a great earthquake happened, and the sun became black as sackcloth of hair, and the whole moon became like blood, **13** and the stars of heaven fell to the earth as a fig tree throws down its unripe figs when it is shaken by a great wind, **14** and heaven was split apart like a book being rolled up, and every mountain and island was moved out of its place.

15 And the kings of the earth and the great men and the commanders and the rich and the strong, and every slave and free man, hid themselves in the caves and in the rocks of the mountains, **16** and they say to the mountains and to the rocks: Fall on us and hide us from the face of the One seated on the throne and from the wrath of the Lamb — **17** because the great day of their wrath has come, and who is able to stand?

book answers. It is the question of **Psalm 79** and **Zechariah 1:12**.

6:12,13,14 the sun became black... the stars fell... the sky split. This is standard prophetic language for a world coming apart, and the Old Testament uses it of nations falling: **Isaiah 13:10** of Babylon, **Isaiah 34:4** of Edom, **Ezekiel 32:7-8** of Egypt. Jesus uses it in **Matthew 24:29**.

6:14 like a book being rolled up. **Isaiah 34:4** has the same picture. The Greek word here shares its root with every other book in Revelation, and this translation keeps the English the same throughout so the thread can be followed.

6:15 kings, great men, commanders, rich, strong, slave and free. All seven groups hide in caves and among the rocks. Compare **Isaiah 2:10, 19, 21**, where people hide from the LORD's terror and majesty.

6:17 who is able to stand?. Chapter 7 answers it.

CHAPTER SEVEN

THE SEALING AND THE MULTITUDE

1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind should blow on the earth or on the sea or against any tree. **2** And I saw another angel coming up from the rising of the sun, holding a seal of the living God, and he cried out with a great voice to the four angels who had been given power to harm the earth and the sea, **3** saying: Do not harm the earth or the sea or the trees until we have sealed the servants of our God on their foreheads.

4 And I heard the number of those who were sealed: one hundred forty-four thousand, sealed out of every tribe of the sons of Israel.

5 *From the tribe of Judah, twelve thousand sealed;*

from the tribe of Reuben, twelve thousand;

from the tribe of Gad, twelve thousand;

6 *from the tribe of Asher, twelve thousand;*

from the tribe of Naphtali, twelve thousand;

from the tribe of Manasseh, twelve thousand;

7 *from the tribe of Simeon, twelve thousand;*

from the tribe of Levi, twelve thousand;

from the tribe of Issachar, twelve thousand;

8 *from the tribe of Zebulun, twelve thousand;*

from the tribe of Joseph, twelve thousand;

from the tribe of Benjamin, twelve thousand sealed.

9 After these things I saw, and look: a vast crowd, which no one was able to number, out of every nation, and out of tribes and peoples and tongues, standing before the throne and before the

7:2,3 sealed on their foreheads. From Ezekiel 9, where a man with a writing kit marks the foreheads of everyone who grieves over what the city has become — and then the killing starts, and God tells it to begin at the sanctuary.

7:4 one hundred forty-four thousand. Twelve times twelve times a thousand.

7:5,6,7 the tribe list. The list is odd in four ways. **Judah is first**, not Reuben, who was the firstborn. **Dan is missing** altogether. **Levi is counted**, unlike in the military census of **Numbers 1**. And **Joseph and Manasseh both appear** while Ephraim does not.

7:5,6,7 what kind of list this is. The numbered groups recall a military census. **Numbers 1:2-3** counts Israel by family, including the men able to go to war.

7:9 a vast crowd, which no one was able to number. John **hears** the number in verse 4 and then **sees** the vast crowd. Compare **5:5-6**, where he hears of a Lion and sees a Lamb. **Genesis 15:5**

Lamb, clothed in white robes, and palm branches in their hands.

10 And they cry out with a great voice, saying: Salvation belongs to our God who is seated on the throne, and to the Lamb.

11 And all the angels were standing around the throne and around the elders and the four living 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 might belong to our God forever and ever. Amen.

13 And one of the elders answered, saying to me: Who are these people clothed in white robes, and where did they come from? **14** And I said to him: My lord, you know. And he said to me: These are the ones coming out of the great affliction, and they washed their robes and made them white in the blood of the Lamb.

15 For this reason they are before the throne of God, and they serve Him day and night in His sanctuary, and the One seated on the throne will spread His tabernacle over them. **16** They will hunger no more, nor thirst any more, nor will the sun fall on them, nor any scorching heat, **17** because the Lamb in the midst of the throne will shepherd them and will guide them to springs of waters of life; and God will wipe away every tear from their eyes.

compares Abraham's descendants to the stars; **17:4** promises that he will become the father of many nations.

7:9 palm branches. From the Feast of Booths (**Leviticus 23:40**), the harvest festival where Israel lived in shelters for a week. Verse 15 picks it up.

7:14 the great affliction. This is the phrase most Bibles print as *the great tribulation*. It is the same Greek word John used of himself at **1:9**, of the church at Smyrna at **2:9**, and of Jezebel's bed at **2:22**. Behind it stands **Daniel 12:1**, "*a time of affliction such as has not been since there was a nation.*"

7:14 the ones coming out. The Greek participle describes them as **coming out**. The translation keeps that form rather than changing it to *those who came out*.

7:15 He will spread His tabernacle over them. The verb is related to *tabernacle*, the tent where God dwelt among Israel. Compare **Ezekiel 37:27**: "*My tabernacle shall be over them.*" The palm branches at **7:9** also recall the Feast of Booths. The same verb returns at **21:3**.

7:17 the Lamb will shepherd them. The same Greek verb translated *shepherd* at **2:27** and **19:15**, where the instrument is a rod of iron. One verb, both places.

CHAPTER EIGHT

SILENCE, AND FOUR TRUMPETS

1 And when He opened the seventh seal, there came a silence in heaven for about half an hour. **2** And I saw the seven angels who stand before God, and seven trumpets were given to them.

3 And another angel came and stood at the altar, holding a golden censer, and much incense was given to him, so that he might offer it with the prayers of all the holy ones on the golden altar before the throne. **4** And the smoke of the incense went up with the prayers of the holy ones, out of the angel's hand, before God. **5** And the angel took the censer and filled it from the fire of the altar and threw it to the earth; and there came thunders and voices and lightnings and an earthquake.

6 And the seven angels who had the seven trumpets prepared to sound them.

7 And the first sounded; and there came hail and fire mixed with blood, and it was thrown to the earth; and a third of the earth was burned up, and a third of the trees was burned up, and all green grass was burned up.

8 And the second angel sounded; and something like a great mountain burning with fire was thrown into the sea; and a third of the sea became blood, **9** and a third of the creatures in the sea that had souls died, and a third of the ships were destroyed.

10 And the third angel sounded; and a great star fell out of heaven, burning like a torch, and it fell on a third of the rivers and on the springs of the waters. **11** And the star is called

8:1 silence in heaven for about half an hour.

These passages call for silence before the LORD: **Habakkuk 2:20, Zephaniah 1:7, Zechariah 2:13. Luke 1:10** has the whole crowd praying outside while the priest is inside with the incense.

8:3,4 the prayers of all the holy ones. Compare the plea for judgment at **6:10**. Here the prayers of all the holy ones rise with the incense; in verse 5 the angel throws fire from the altar to the earth.

8:5 filled it from the fire of the altar and threw it to the earth. From **Ezekiel 10:2**, where a man in linen takes coals from between the cherubim and scatters them over the city. It is the same man who marked the foreheads in Ezekiel 9.

8:7,8,9 echoes of the plagues of Egypt. Hail and fire (**Exodus 9:23-25**), water to blood (**Exodus 7:20-21**), darkness (**Exodus 10:21-23**).

8:7 a third. From **Ezekiel 5:2, 12**, where a third is burned, a third struck, a third scattered — and Ezekiel names the city he is talking about two verses earlier: *"This is Jerusalem."*

8:8 like a great mountain burning with fire. **Jeremiah 51:25**, against Babylon: *"I am against you, O destroying mountain... I will make you a burnt mountain."* John says **like** a mountain.

8:11 Wormwood. A bitter plant. **Jeremiah 9:15** and **23:15**: *"I will feed them wormwood and give them poisoned water to drink"* — and in Jeremiah 23 that is said to **the prophets of Jerusalem**.

Wormwood; and a third of the waters became wormwood, and many of the men died from the waters, because they had been made bitter.

12 And the fourth angel 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 was darkened, and the day did not shine for a third of it, and the night likewise.

13 And I saw, and I heard one eagle flying in midheaven, saying with a great voice: Woe, woe, woe to those who dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound.

8:13 one eagle flying in midheaven. Some manuscripts read *angel*. The older ones read *eagle*, and an eagle is what **Deuteronomy 28:49** promises as the invader when the covenant is broken. Compare **Matthew 24:28**.

8:13 those who dwell on the earth. This exact phrase is Revelation's standing name for the people who are on the wrong side of what is happening. It runs to **17:8**.

CHAPTER NINE

LOCUSTS AND HORSEMEN

1 And the fifth angel sounded; and I saw a star fallen out of heaven to the earth, and the key of the shaft of the abyss was given to him. **2** And he opened the shaft of the abyss, and smoke went up out of the shaft like the smoke of a great furnace, and the sun and the air were darkened by the smoke of the shaft.

3 And out of the smoke came locusts onto the earth, and authority was given to them like the authority the scorpions of the earth have. **4** They were told not to harm the grass of the earth or anything green or any tree, but only the men who do not have the seal of God on their foreheads. **5** The locusts were granted permission to torment the men for five months, but not to kill them; and their torment is like the torment of a scorpion when it strikes a man. **6** And in those days men will seek death and will never find it, and they will long to die, and death flees from them.

7 And the likenesses of the locusts were like horses prepared for war, and on their heads something like crowns resembling gold, and their faces like faces of men, **8** and 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 of many horses running into war, **10** and they have tails and stingers like scorpions; their authority to harm men for five months is in their tails. **11** They have over them as king the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.

12 The first woe has passed away. Look — two woes are still

9:1 a star fallen out of heaven. Already down when John sees it, not falling. The key to the shaft **is given** to him — nothing in this chapter starts on its own. The words *given, told, permitted* and *released* run all the way through it.

9:2 the smoke of a great furnace. **Genesis 19:28**, Abraham looking down at Sodom the morning after. **11:8** finally says the name.

9:3 locusts. **Exodus 10** and the whole book of **Joel**, which is about a locust army and the day of the LORD.

9:4 not to harm the grass. The command is backwards. Locusts eat vegetation; these are forbidden it and given men instead — **and only the men not sealed in 7:3**.

9:6 men will seek death and will never find it. **Job 3:21**, and **Jeremiah 8:3**, where "*death will be chosen rather than life*" is said over Jerusalem.

9:7,8,9 like horses prepared for war. **Joel 2:4-5**, nearly line for line.

9:7 something like crowns resembling gold. John says *something like crowns, resembling gold*; he does not identify either outright.

9:11 they have over them as king. **Proverbs 30:27** says locusts have no king. **These do**.

9:11 Abaddon... Apollyon. John translates it himself. The Hebrew name means **destruction**; the Greek name means **destroyer**.

coming after these things.

13 And the sixth angel sounded; and I heard one voice out of the horns of the golden altar before God, **14** saying to the sixth angel, the one with the trumpet: Loose the four angels who are bound at the great river Euphrates. **15** The four angels were loosed. They had been prepared for the hour and day and month and year, to kill a third of men. **16** And the number of the armies of the cavalry was twice ten thousand times ten thousand; I heard their number.

17 And this is how I saw the horses in the vision, and those seated on them: they had breastplates of fiery red and hyacinth blue and sulfur yellow; and the heads of the horses were like heads of lions, and out of their mouths goes fire and smoke and sulfur. **18** By these three plagues a third of men were killed — by the fire and the smoke and the sulfur going out of their mouths. **19** For the authority of the horses is in their mouth and in their tails; for their tails are like serpents, with heads, and with them they do harm.

20 And the rest of men, who were not killed by these plagues, did not repent of the works of their hands. They continued worshiping the demons and the idols of gold and of silver and of bronze and of stone and of wood, which can neither see nor hear nor walk; **21** and they did not repent of their murders, nor of their sorceries, nor of their whoredom, nor of their thefts.

9:13 a voice out of the horns of the golden altar.

The golden altar appeared at **8:3**, where the angel offered incense with the prayers of the holy ones.

9:14 bound at the great river Euphrates. The Euphrates marks a boundary of the land promised in **Genesis 15:18**. **Isaiah 8:7** compares the invading Assyrian army to the waters of this river.

9:15 prepared for the hour and day and month and year. An appointment, not a duration.

9:16 twice ten thousand times ten thousand. **Psalms 68:17** has the chariots of God at "*twice ten thousand*."

9:20,21 they did not repent. The survivors still refuse to repent after the sixth trumpet. The list of idols recalls **Daniel 5:23**, where Daniel condemns Belshazzar for praising gods of silver, gold, bronze, iron, wood and stone. Their inability to see, hear or walk recalls **Psalms 115:4-7**.

CHAPTER TEN

THE STRONG ANGEL AND THE LITTLE BOOK

1 And I saw another strong angel coming down out of heaven, clothed with a cloud, with the rainbow on His head. His face was like the sun, and His feet were like pillars of fire, **2** and He held an open little book in His hand. And He set His right foot on the sea, and the left on the earth, **3** and cried out with a great voice, as a lion roars. And when He cried out, the seven thunders spoke in their own voices.

4 And when the seven thunders spoke, I was about to write; and I heard a voice out of heaven saying: Seal up what the seven thunders spoke, and do not write them.

5 And the angel whom I saw standing on the sea and on the earth raised His right hand to heaven, **6** and swore by the One living forever and ever, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it: that there will be no more time; **7** but in the days of the voice of the seventh angel, when he is about to sound, the mystery of God will be finished, as He proclaimed good news to His own servants the prophets.

10:1 another strong angel. The cloud recalls **1:7**, the face like the sun **1:16**, and the fiery feet **1:15**. The rainbow appeared around God's throne at **4:3**. The pillars of fire also recall **Exodus 13:21**. These connections are the reason this translation identifies the figure as Christ and capitalizes His pronouns.

10:2 His right foot on the sea, the left on the earth. Verse 6 includes both sea and earth in the angel's oath, along with heaven.

10:3 as a lion roars. **Amos 3:8:** "*The lion has roared; who will not fear?*" The previous verse of Amos is the one standing behind 10:7.

10:4 Seal up what the seven thunders spoke. John is told to seal the words of the seven thunders. At **22:10**, he is told to leave the book's prophecy unsealed because the time is near. Compare **Daniel 12:4**, where Daniel is told to seal his book until the time of the end.

10:5,6 raised His right hand to heaven, and swore. Compare **Daniel 12:7**, where the figure above the water raises both hands and swears by the One who lives forever. Here the angel raises His right hand. Daniel hears "*a time, times, and half a time*"; John hears that there will be no more time.

10:6 there will be no more time. The word translated here is *time*, and most modern Bibles render it *delay*, which is a defensible reading of the same word. This translation keeps *time*.

10:7 the mystery of God will be finished. The Greek verb is an aorist, which usually goes into

English as a past; here the sentence is about days still to come, so the English reads as a future. **Amos 3:7**: "*the Lord GOD does nothing without revealing His secret to His servants the prophets.*"

8 And the voice which I heard out of heaven was speaking with me again and saying: Go, take the open book in the hand of the angel standing on the sea and on the earth. **9** And I went away to the angel, telling Him to give me the little book. And He says to me: Take it and eat it up, and it will make your belly bitter, but in your mouth it will be sweet as honey. **10** And I took the little book out of the angel's hand and ate it up, and it was sweet as honey in my mouth; and when I ate it, my belly was made bitter.

11 And they say to me: You must prophesy again over peoples and nations and tongues and many kings.

10:8,9,10 take the book and eat it up. In **Ezekiel 2:8-3:3**, Ezekiel is handed a scroll, told to eat it, and finds it sweet as honey. **Jeremiah 15:16** also describes eating God's words. John's book is sweet in his mouth and bitter in his belly; compare Ezekiel's bitterness at **Ezekiel 3:14**.

10:8 the word changes. John calls it a **little book** in verse 2, the voice from heaven calls it a **book** in verse 8, and John goes back to **little book** in verses 9 and 10. Both are kept in English, which also keeps open the question of whether this is the same book the Lamb opened in chapter 5.

10:11 You must prophesy again. A second commission. Everything from chapter 11 forward is John prophesying *again*. Compare **Ezekiel 3:4**, where Ezekiel is sent to speak after he has eaten.

THE TWO WITNESSES

1 And a reed like a rod was given to me, and someone said: Rise and measure the sanctuary of God and the altar and those worshiping in it. **2** Exclude the court outside the sanctuary, and do not measure it, because it was given to the nations, and they will trample the holy city for forty-two months.

3 And I will give My two witnesses the ability to prophesy for one thousand two hundred sixty days, clothed in sackcloth. **4** These are the two olive trees and the two lampstands standing before the Lord of the earth. **5** And if anyone wants to harm them, fire goes out of their mouth and devours their enemies; and if anyone should want to harm them, he must be killed this way. **6** They have the authority to shut heaven, so that no rain may fall in the days of their prophecy; and they have authority over the waters, to turn them into blood, and to strike the earth with every plague, as often as they want.

7 And when they finish their witness, the beast that comes up out

11:1 measure the sanctuary of God and the altar.

The word translated *sanctuary* refers to the temple house, rather than the whole complex. Verse 2 distinguishes it from the outer court. Compare the temple measurements in **Ezekiel 40-42** and the man measuring Jerusalem in **Zechariah 2:1-5**, where God promises to be a wall of fire around the city.

11:2 they will trample the holy city for forty-two months. The verb is the one in **Luke 21:24** — *"Jerusalem will be trampled by the nations."*

11:2 forty-two months. John says this same span **three different ways, in five places**: forty-two months here and at **13:5**, twelve hundred sixty days at **11:3** and **12:6**, and *"a time, and times, and half a time"* at **12:14**.

11:3 My two witnesses. The two are called *witnesses* here and are killed at **11:7**. Compare Antipas, Christ's faithful witness, at **2:13**. John describes the two witnesses without giving their names.

11:4 two olive trees and two lampstands. **Zechariah 4**, where an angel calls two olive trees *"the two sons of oil who stand before the Lord of the whole earth."* Zechariah has one lampstand; John has two. And in this book, lampstands are churches (**1:20**).

11:5,6 fire from their mouth... shut heaven... water to blood. The powers recall Moses and Elijah. Fire from the mouth recalls **Jeremiah 5:14**; shutting the sky recalls **1 Kings 17:1**. **Luke 4:25** gives Elijah's drought as three years and six months. Water turned to blood and the plagues recall **Exodus 7**.

11:7 the beast that comes up out of the abyss. This is the first appearance of the beast that

of the abyss will make war with them and will conquer them and will kill them. **8** And their corpse will be on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified.

9 And some from the peoples and tribes and tongues and nations look at their corpse for three and a half days, and they do not permit their corpses to be put into a tomb. **10** And those who dwell on the earth rejoice over them and celebrate, and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.

11 And after the three and a half days a spirit of life out of God entered into them, and they stood on their feet, and great fear fell on those watching them. **12** And they heard a great voice out of heaven saying to them: Come up here. And they went up into heaven in the cloud, and their enemies watched them.

13 And in that hour there came a great earthquake, and a tenth of the city fell, and seven thousand names of men were killed in the earthquake; and the rest became terrified and gave glory to the God of heaven.

14 The second woe has passed away. Look, the third woe is

rising from the abyss. At **6:8**, the plural *beasts* referred to wild animals. The translation uses the same English word for the same Greek word in both places.

11:7 will conquer them. *Conquer* has belonged to Christ and to His people every time it has appeared so far. This is the first time the word runs the other way. **Daniel 7:21** has the same sentence: the horn "*made war with the holy ones and prevailed against them.*"

11:8 the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified. John identifies the city by one fact, and it is the last clause. *Spiritually* here means the reading the Spirit gives, not a way of softening it — **Isaiah 1:10** and **Ezekiel 16:46-49** had already called Jerusalem Sodom.

11:9 they do not permit their corpses to be put into a tomb. **Psalms 79:2-3**, over the ruin of Jerusalem: "*the dead bodies of Your servants... there was no one to bury them.*"

11:10 they will send gifts to one another. This is holiday behavior — **Nehemiah 8:10-12** and **Esther 9:19-22**, where sending portions is what you do on a feast day.

11:11 a spirit of life out of God entered into them, and they stood on their feet. **Ezekiel 37:5, 10** — the valley of dry bones, word for word.

11:12 Come up here. The same two words spoken to John at **4:1**.

11:13 seven thousand names of men. John says *names*, and the translation keeps it. In **1 Kings 19:18** seven thousand are preserved; here seven thousand are killed.

11:13 gave glory to the God of heaven. Compare the refusal to repent at **9:20-21** and the blasphemy at **16:9, 11, 21**. Here the survivors give glory to God.

coming quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying: The kingdom of the world has become our Lord's and His Christ's, and He will reign forever and ever.

16 And the twenty-four elders who sit 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 and who was, because You have taken Your great power and have begun to reign. **18** And the nations were enraged, and Your wrath came, and the time has come for the dead to be judged, and for You to give the reward to Your servants the prophets and to the holy ones and to those who fear Your name, the small and the great, and to destroy those who destroy the earth.

19 And the sanctuary of God in heaven was opened, and the ark of His covenant was seen in His sanctuary; and there came lightnings and voices and thunders and an earthquake and great hail.

11:17 who is and who was. Three times this book has said "*who is and who was and who is coming*" — at **1:4**, **1:8** and **4:8**, always in full. Here the third clause drops off, and it never comes back; **16:5** reads the short form too.

11:19 the ark of His covenant was seen. **Jeremiah 3:16** says the ark will no longer be remembered or missed. Here it is visible in the heavenly sanctuary. Compare **11:1-2**, where John measured the sanctuary and the outer court was given to the nations.

CHAPTER TWELVE

THE WOMAN AND THE DRAGON

1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars, **2** and she is pregnant and cries out in labor, in the torment of giving birth.

3 And another sign was seen in heaven, and look: a great fiery red dragon, having seven heads and ten horns, and on his heads seven diadems, **4** and his tail drags the third of the stars of heaven, and he threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

5 And she bore a son, a male, who is about to shepherd all the nations with an iron rod; and her child was snatched up to God and to His throne. **6** And the woman fled into the wilderness, where she has a place prepared by God, so that there they might nourish her one thousand two hundred sixty days.

7 War broke out in heaven: Michael and his angels made war with the dragon. The dragon and his angels made war, **8** and he did not prevail, nor was a place found for them any longer in heaven. **9** And the great dragon was thrown down — the ancient

12:1 clothed with the sun, the moon under her feet, a crown of twelve stars. Genesis 37:9-10, Joseph's dream — sun, moon and eleven stars, which his father reads as the family.

12:1 a great sign. The book's own word for itself. At **1:1** the revelation was *made known by signs*; this is the first thing actually called one.

12:3 a great fiery red dragon. *Dragon* is the Greek Old Testament's word for the sea monster — **Isaiah 27:1**, **Psalms 74:13-14** — and in **Ezekiel 29:3** "*the great dragon that lies in the midst of his rivers*" is **Pharaoh**. The color is the same as the second horse at **6:4**.

12:3 seven heads and ten horns, and seven diadems. Seven crowns here, one per head. At **13:1** the beast wears ten, one per horn. At **19:12** Christ wears many.

12:4 his tail drags the third of the stars. Daniel 8:10.

12:5 shepherd all the nations with an iron rod. **Psalms 2:9**, and the same Greek verb as **7:17**, where the Lamb shepherds people to water.

12:5 she bore a son... her child was snatched up. The verse moves from the child's birth to His being taken up to God and His throne. The dragon's attempt to devour Him fails.

12:6 one thousand two hundred sixty days. The same span as **12:14**, eight verses later, said a different way, about the same woman.

12:7 Michael. Daniel 10:13, **21** and Daniel 12:1, which is the same verse standing behind "the great affliction" at **7:14**.

12:9 the great dragon, the ancient serpent, the Devil, the Satan. These four designations occur together here and at **20:2**. Chapter 12 describes

serpent, the one called Devil and the Satan, the one deceiving the whole inhabited world — he was thrown down to the earth, and his angels were thrown down with him.

10 And I heard a great voice in heaven saying: Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, because the accuser of our brothers has been thrown down, the one accusing them before our God day and night. **11** And they conquered him because of the blood of the Lamb and because of the word of their witness, and they did not love their life unto death. **12** For this reason be glad, you heavens, and you who tabernacle in them. Woe to the earth and to the sea, because the devil came down to you having great wrath, knowing that he has little time.

13 And when the dragon saw that he was thrown down to the earth, he pursued the woman who bore the male. **14** And the two wings of the great eagle were given to the woman, so that she might fly into the wilderness to her place, where she is nourished a time, and times, and half a time, away from the face of the serpent.

15 And the serpent threw water like a river out of his mouth after the woman, so that he might have her carried off by the river. **16** And the earth helped the woman, and the earth opened her mouth and swallowed the river which the dragon threw out of his mouth. **17** And the dragon was enraged at the woman, and went away to make war with the rest of her seed — those who keep the commandments of God and hold the witness of Jesus.

18 And he stood on the sand of the sea.

the dragon's expulsion from heaven.

12:9 the whole inhabited world. Not the word for *world* or *earth*. It is the word a Roman used for **the empire** — the same one in **Luke 2:1**.

12:10 the accuser of our brothers. In **Job 1:6-11** and **Zechariah 3:1**, Satan appears as an accuser before God. Here the accuser is thrown out of heaven.

12:11 they conquered him because of the blood of the Lamb. John repeats **because of** twice: because of the Lamb's blood and because of their testimony. The next clause describes their faithfulness even in the face of death. Compare **2:10**, where the command is to remain faithful to the point of death.

12:12 you who tabernacle in them. The same word as **7:15** and **21:3**, here used of people rather than of God.

12:14 the two wings of the great eagle. **Exodus 19:4**: "*I bore you on eagles' wings and brought you to Myself.*"

12:14 a time, and times, and half a time. **Daniel 7:25** and **12:7**, word for word.

12:15,16 the earth opened her mouth and swallowed the river. **Numbers 16:30-32**, where the ground opens and swallows Korah.

12:17 the rest of her seed. **Genesis 3:15** — the enmity between the serpent and the woman's seed. John has been in **Genesis 3** since verse 9 and only says the word now.

12:18 And he stood on the sand of the sea. Some Bibles number this as **13:1**. Some manuscripts read *I stood* instead of *he stood*, a difference of one Greek letter. This translation follows *he stood*: the dragon.

THE TWO BEASTS

1 And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and on his heads names of blasphemy. **2** And the beast which I saw was like a leopard, and his feet like a bear's, and his mouth like a lion's mouth. And the dragon gave him his power and his throne and great authority.

3 And one of his heads was as slain to death, and his death-wound was healed. And the whole earth followed the beast, marveling, **4** and they worshiped the dragon because he gave the authority to the beast; and they worshiped the beast, saying: Who is like the beast, and who is able to make war with him?

5 He was given a mouth to speak great things and blasphemies, and authority was given to him to act for forty-two months. **6** And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle — those tabernacling in heaven. **7** He was allowed to make war with the holy ones and to conquer them, and authority was given to him over every tribe and people and tongue and nation. **8** And all those dwelling on the earth will worship him, everyone whose name is not written in the book of life of the Lamb slain from the foundation of the world.

13:1 ten horns and seven heads. Daniel 7:2-7 has four beasts come up out of the sea, and the fourth has ten horns.

13:2 like a leopard... a bear... a lion. Daniel's animals (7:4-6) in reverse order.

13:2 the dragon gave him his power and his throne. Given, not seized. The phrase *it was given* runs through this whole chapter.

13:3 one of his heads was as slain to death, and his death-wound was healed. The phrase **as slain** repeats the description of the Lamb at 5:6. The beast's healed death-wound imitates the Lamb who was slain and is alive.

13:4 Who is like the beast?. Exodus 15:11, the song at the sea: "*Who is like You among the gods, O LORD?*" And the archangel who fought the dragon six verses earlier is named **Michael**, which is Hebrew for *who is like God*.

13:5 a mouth speaking great things. Daniel 7:8, 20, 25 — the little horn with "*a mouth speaking great things.*"

13:6 His name and His tabernacle — those tabernacling in heaven. John puts the noun and the verb side by side and defines one with the other: **God's tabernacle is the people.**

13:7 to conquer them. The second time the word runs against God's people, after 11:7. Daniel 7:21 again.

13:7 every tribe and people and tongue and nation. The Lamb's own list from 5:9, where He purchased people **out of** it. The beast gets authority **over** it.

13:8 the Lamb slain from the foundation of the world. The Greek wording allows *from the foundation of the world* to attach either to *slain* or

9 If anyone has an ear, let him hear.

10 If anyone is for captivity, into captivity he goes; if anyone is to be killed with a sword, with a sword he is to be killed. Here is the endurance and the faith of the holy ones.

11 And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spoke like a dragon. **12** And he exercises all the authority of the first beast in his presence, and he makes the earth and those dwelling in it worship the first beast, whose death-wound was healed.

13 And he does great signs, so that he even makes fire come down out of heaven to the earth in front of men, **14** and he deceives those dwelling on the earth because of the signs he was allowed to do in the presence of the beast, telling those dwelling on the earth to make an image to the beast, who has the wound of the sword and lived. **15** He was allowed to give breath to the image of the beast, so that the image of the beast might even speak, and might cause everyone who does not worship the image of the beast to be killed.

16 And he makes it so that they give everyone a mark on their right hand or on their forehead: the small and the great, the rich and the poor, and the free and the slaves, **17** and that no one may be able to buy or sell except the one having the mark: the name of the beast or the number of his name.

to *written*. **17:8** has the same phrase where it can only mean *written*. The word order is kept so the ambiguity survives.

13:9 **If anyone has an ear, let him hear.** The formula from the seven letters — but the second half, *what the Spirit says to the churches*, is gone.

13:10 **If anyone is for captivity, into captivity he goes.** **Jeremiah 15:2** and **43:11** use the same form to assign people to captivity, the sword, or death.

13:10 **the endurance and the faith of the holy ones.** *Endurance* is the word John used of himself at **1:9**.

13:11 **two horns like a lamb, and he spoke like a dragon.** The same word for *lamb* used twenty-eight other times in this book for Christ. Two horns where the Lamb had seven.

13:13 **fire come down out of heaven.** Elijah's sign (**1 Kings 18:38**), and also what came out of the two witnesses' mouths two chapters back. **Deuteronomy 13:1-3** is the law for this: a sign can come true and the prophet still be a test, because of what he tells them to worship.

13:14 **make an image to the beast.** **Daniel 3.** An image is set up, everyone is summoned, and refusing means the furnace.

13:15 **gave breath to the image... so that the image might even speak.** The idols of **9:20** are described as unable to see, hear or walk.

13:16 **a mark on their right hand or on their forehead.** **Deuteronomy 6:8** and **11:18**: "*bind them as a sign on your hand, and they shall be as frontlets between your eyes.*" It is also the answer to the seal on the forehead at **7:3**.

13:16 **a mark.** The word is the one for a stamp or an impress — what a die does to a coin, what a seal does to a document. It means the thing belongs to whoever issued it.

18 Here is wisdom. Let the one with an understanding mind calculate the number of the beast, for it is a number of a man; and his number is six hundred sixty-six.

13:18 **six hundred sixty-six.** John tells the reader to **calculate** it, using a word that means reckoning with counting-stones.

CHAPTER FOURTEEN

THE LAMB ON ZION, AND THE HARVEST

1 And I saw, and look: the Lamb standing on Mount Zion, and with Him one hundred forty-four thousand having His name and the name of His Father written on their foreheads. **2** And I heard a voice out of heaven like a voice of many waters and like a voice of great thunder; and the voice which I heard was like harpists harping on their harps. **3** And they sing a new song before the throne and before the four living creatures and the elders; and no one was able to learn the song except the one hundred forty-four thousand, the ones purchased from the earth.

4 These are the ones who were not defiled with women, for they are virgins. These are the ones following the Lamb wherever He goes. These were purchased from among men as a firstfruits offering to God and to the Lamb, **5** and in their mouth no lie was found; they are unblemished.

6 And I saw another angel flying in midheaven, having an eternal gospel to proclaim good news to those seated on the earth, and to every nation and tribe and tongue and people, **7** saying with a great voice: Fear God and give Him glory, because the hour of His judgment came; and worship the One who made the heaven and the earth and sea and springs of waters.

8 And another, a second angel, followed, saying: Fallen, fallen is Babylon the great, who has made all the nations drink of the

14:1 having His name and the name of His Father written on their foreheads. Point for point against **13:16-17**. The beast marks hand or forehead; these have a name on the forehead. **And the seal of 7:3 finally gets its content** — John never said what it read.

14:1 standing. **6:17** asked who is able to stand.

14:1 Mount Zion. **Psalm 2:6**, "*I have set My King on Zion, My holy hill.*"

14:3 a new song... no one was able to learn the song except. At **5:9** the living creatures and elders sang the new song.

14:4 they are virgins. In the Old Testament, men under arms kept ritual purity on campaign — **Deuteronomy 23:9-10**, and **1 Samuel 21:5**, where David tells a priest his men's "*vessels are holy*" on an ordinary errand, and **2 Samuel 11:11**, where Uriah will not go home while the army is in tents.

14:4 a firstfruits offering. The firstfruits are the first portion of the harvest, with more still to come.

14:5 they are unblemished. The word for a sacrificial animal without defect (**Leviticus 1:3**).

14:6 an eternal gospel. The only time the noun *gospel* appears in Revelation. Compare **8:13**, where an eagle flew in the same place crying woe.

14:7 worship the One who made the heaven and the earth and sea. **Exodus 20:11**, the ground of the fourth commandment.

14:8 Fallen, fallen is Babylon the great. **Isaiah 21:9**, word for word. Her first appearance in the

wine of the wrath of her whoredom.

9 And another angel, a third, followed them, saying with a great voice: If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, **10** he also will drink of the wine of the wrath of God, mixed unmixed in the cup of His anger, and he will be tormented with fire and sulfur before holy angels and before the Lamb. **11** And the smoke of their torment goes up forever and ever, and they have no rest day and night — those worshipping the beast and his image, and anyone who receives the mark of his name.

12 Here is the endurance of the holy ones, those keeping the commandments of God and the faith of Jesus.

13 And I heard a voice out of heaven saying: Write — blessed are the dead who die in the Lord from now on. Yes, says the Spirit, so that they may rest from their labors, for their works follow with them.

14 And I saw, and look: a white cloud, and on the cloud One seated like a son of man, with a golden crown on His head and a sharp sickle in His hand. **15** And another angel came out of the sanctuary, crying with a great voice to the One seated on the cloud: Send Your sickle and reap, because the hour to reap came, because the harvest of the earth is dried. **16** And the One seated on the cloud threw His sickle onto the earth, and the earth was reaped.

17 And another angel came out of the sanctuary in heaven, also with a sharp sickle. **18** And another angel came out from the altar, the one having authority over the fire, and he called with a great voice to the one having the sharp sickle, saying: Send your sharp sickle and gather the clusters of the vine of the earth,

book, four chapters before John shows her.

14:10 mixed unmixed. John puts *mixed* beside *unmixed*. The latter describes undiluted wine. Compare **Psalm 75:8**, where the LORD holds a cup of wine and pours it out in judgment.

14:11 the smoke of their torment goes up. **Isaiah 34:9-10**, over Edom.

14:12 Here is the endurance of the holy ones. **Endurance** also appears at **13:10**, alongside the faith of the holy ones. Here John describes them as keeping God's commandments and the faith of Jesus.

14:13 blessed are the dead who die in the Lord from now on. The second of seven blessings in the book. *From now on* can attach either to *blessed* or to *who die*.

14:14 One seated like a son of man. One like a son of man recalls **Daniel 7:13** and the description of Christ at **1:13**. This translation identifies the figure as Christ and capitalizes His pronouns.

14:15 the harvest of the earth is dried. The Greek verb is the same one used when the Euphrates is **dried up** at **16:12**. This translation keeps *dried* in both places.

14:19,20 the great winepress of the wrath of God. **Isaiah 63:1-6** — a figure coming from Edom with his garments stained: "*I have trodden the winepress alone.*" And **Joel 3:13**.

14:20 the winepress was trodden outside the city. **Hebrews 13:12**: "*Jesus also suffered outside the*

because her grapes are ripe. **19** And the angel threw his sickle to *gate."*

the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. **20** And the winepress was trodden outside the city, and blood came out of the winepress up to the bridles of the horses, for a distance of one thousand six hundred stadia.

14:20 one thousand six hundred stadia. The arithmetic is 40×40 .

THE SONG OF MOSES

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

2 And I saw something like a sea of glass mixed with fire, and those who emerge as conquerors out of the beast and out of his image and out of the number of his name, standing on the sea of glass, having harps of God. **3** And they sing the song of Moses the servant of God and the song of the Lamb, saying:

15:1 the last ones. These seven plagues are the last, because in them God's wrath is finished.

15:2 a sea of glass mixed with fire... standing on the sea. At **4:6** the sea of glass was like crystal. Here it has fire in it, and there are people standing on it singing the song of Moses.

15:2 those who emerge as conquerors out of the beast. The Greek text uses **out of** with the beast, his image and the number of his name. The translation preserves that wording. Compare the demands to worship the image and receive the mark at **13:15-17**.

15:3 the song of Moses... and the song of the Lamb. Moses and the Lamb are joined in the description of the song. Compare **Exodus 15**, Moses' song after the crossing of the sea, and **Deuteronomy 32**, his song before Israel enters the land.

15:3,4 Great and marvelous are Your works. The song draws on several Old Testament passages. *Great and marvelous are Your works* recalls **Psalms 111:2** and **139:14**; *righteous and true are Your ways*, **Deuteronomy 32:4**; *who will not fear*, **Jeremiah 10:7**; *all the nations will come and worship before You*, **Psalms 86:9**; and *Your righteous acts were revealed*, **Psalms 98:2**.

15:3 King of the ages. This translation follows **ages**, the reading of **Papyrus 47**, the original hand of Sinaiticus, a later corrector of Sinaiticus, and Ephraemi. **Nations** is the reading of Alexandrinus, another corrector of Sinaiticus, and most later copies. It is printed in the **Nestle-Aland 28th edition**, the base text of this translation. The Textus Receptus reads

*Great and marvelous are Your works,
Lord God the Almighty.
Righteous and true are Your ways,
King of the ages.*

*4 Who will not fear, Lord,
and glorify Your name?
Because You alone are loyal.
Because all the nations will come and worship before You,
because Your righteous acts were revealed.*

5 And after these things I saw, and the sanctuary of the tabernacle of the witness in heaven was opened, **6** and the seven angels with the seven plagues came out of the sanctuary, clothed in clean bright linen, with golden sashes around their chests. **7** And one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever.

8 And the sanctuary was filled with smoke from the glory of God and from His power, and no one was able to enter into the sanctuary until the seven plagues of the seven angels were finished.

saints.

Sinaiticus preserves the disagreement within one manuscript: its original *ages* was changed to *nations* and later changed back. *King of the nations* occurs in **Jeremiah 10:7**, which the next verse of this song also recalls. This translation follows the earlier witnesses here.

15:4 You alone are loyal. A different Greek word from *holy*, and it is the word the Greek Old Testament uses for covenant faithfulness — keeping your side of an agreement. **Psalm 145:17** pairs it with *righteous*, exactly as this song does.

15:5 the tabernacle of the witness. The standing Old Testament name for the tent (**Exodus 40:34**). The word behind *witness* here is in the same family as *martyr*.

15:6 clean bright linen... golden sashes. The golden sashes recall **1:13**, where Christ wears a sash around His chest. Linen clothing also appears in **Leviticus 16:4**, worn by the high priest on the Day of Atonement, and **Ezekiel 9:2**, worn by the man with the writing kit.

15:7 seven golden bowls. Golden bowls appeared at **5:8**, where the elders held them full of incense representing the prayers of the holy ones. Here golden bowls contain God's wrath.

15:8 no one was able to enter. **Exodus 40:34-35** and **1 Kings 8:10-11**: the cloud fills the house and nobody can go in. **The sanctuary is where intercession happens**, and at 8:3-4 an angel was standing in it offering incense with the prayers of the holy ones.

CHAPTER SIXTEEN

THE BOWLS POURED OUT

1 And I heard a great voice out of the sanctuary saying to the seven angels: Go and pour out the seven bowls of the wrath of God into the earth.

2 And the first went away and poured out his bowl into the earth; and a foul and evil sore came on the men having the mark of the beast and worshipping his image.

3 And the second poured out his bowl into the sea; and it became blood as of a dead man, and every living soul died — the things in the sea.

4 And the third poured out his bowl into the rivers and the springs of the waters; and it became blood.

5 And I heard the angel of the waters saying: You are righteous, the One who is and who was, the Loyal One, because You judged these things — **6** because they poured out the blood of holy ones and prophets, and You have given them blood to drink. They are worthy. **7** And I heard the altar saying: Yes, Lord God the Almighty, true and righteous are Your judgments.

16:1 a great voice out of the sanctuary. The previous verse said nobody could enter it.

16:2,3,4 the trumpets again, at full strength. Compare **8:7-12** and **9:1-21**. The first four bowls revisit earth, sea, rivers and springs, and sun. The sixth returns to the Euphrates. Both fifth judgments involve darkness, but the trumpet opens the abyss and the bowl strikes the beast's throne. The increase is explicit at sea: **8:9** kills a third of its creatures; **16:3** kills every living soul in it.

16:2 a foul and evil sore. Exodus **9:9-11**, the boils. And Deuteronomy **28:35**, the covenant curse: "*the LORD will strike you with a sore boil.*" It falls only on the marked.

16:5 the Loyal One. The word from **15:4** again, and the angel says it while a blood judgment is being defended.

16:5 the One who is and who was. The *who is coming* clause is missing again, as at **11:17**, and it never returns.

16:6 They are worthy. The same word the court used of the Lamb at **5:9** and **5:12**.

16:6 You have given them blood to drink. Isaiah **49:26** describes oppressors drinking their own blood. Here those who shed the blood of

the holy ones and prophets are given blood to drink.

16:7 I heard the altar saying. The altar runs through the book: at **6:9** the souls are under it; at **8:3-5** their prayers go up from it and fire comes down from it; at **9:13** a voice comes out of its horns; at **14:18** an angel comes out from it.

8 And the fourth poured out his bowl on the sun; and it was given permission to scorch men with fire. **9** And the men were scorched with a great scorching, and they blasphemed the name of God who has the authority over these plagues, and they did not repent to give Him glory.

16:8,9 it was given permission to scorch men with fire. The exact reversal of **7:16**, where the sealed are promised the sun will not fall on them.

16:9,11,21 they blasphemed... they did not repent. Three refusals in one chapter. At **9:20-21** they merely did not repent. Here they curse first.

10 And the fifth poured out his bowl on the throne of the beast; and his kingdom became darkened, and they were chewing their tongues from the pain, **11** and they blasphemed the God of heaven because of their pains and because of their sores, and they did not repent of their works.

16:10 on the throne of the beast. The dragon gave him that throne at **13:2**.

12 And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, so that the way of the kings from the rising of the sun might be prepared.

16:12 the great river Euphrates... dried up. *Isaiah 44:27-28*, of Cyrus: God "says to the deep, Be dry." God has dried water before to let His people cross (*Exodus 14*, *Joshua 3*). Here He dries it to let an army in.

13 And I saw out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet three unclean spirits like frogs. **14** For they are spirits of demons doing signs, which go out to the kings of the whole inhabited world, to gather them to the war of the great day of God the Almighty —

16:13 three unclean spirits like frogs. Out of three mouths you have already met — the dragon (**12:3**), the beast (**13:1**), and the second beast of **13:11**, who is given his title here for the first time. **Frogs are Exodus 8.**

15 Look, I am coming as a thief. Blessed is the one watching and keeping his garments, so that he may not walk naked and have them see his shame —

16:14 the kings of the whole inhabited world. *Joel 3:2*, *Zephaniah 3:8*, *Zechariah 14:2*: God gathers the nations in order to judge them.

16:15 Look, I am coming as a thief. Christ interrupts, in the first person, in the middle of a sentence about somebody else. It is Sardis's own warning from **3:3** handed to the whole book.

16 and he gathered them to the place called in Hebrew

16:16 Armageddon. Transliterated, because John transliterates it and says so. It is Hebrew

Armageddon.

17 And the seventh poured out his bowl on the air — and a great voice came out of the sanctuary from the throne, saying: It is done. **18** And there came lightnings and voices and thunders, and a great earthquake came, such as had not happened since man first lived on the earth — so great an earthquake, so mighty. **19** And the great city split into three parts, and the cities of the nations fell; and Babylon the great was remembered before God, to give her the cup of the wine of the fury of His wrath. **20** And every island fled, and mountains were not found. **21** And great hail, about a talent in weight, comes down out of heaven on the men; and the men blasphemed God because of the plague of the hail, because its plague is exceedingly great.

for **Mount Megiddo** — though Megiddo sits on a plain, which is the puzzle. The city stands on a tell, an artificial mound built up by some twenty layers of occupation and about seventy feet above the valley, so *mount* is not a stretch. Megiddo is where **Josiah was killed (2 Kings 23:29)**, where **Deborah's battle** was fought (**Judges 5:19**), and the site of a proverbial mourning in **Zechariah 12:11** — the same chapter this book quoted at **1:7**.

16:17 It is done. The perfect tense presents it as accomplished, with the result continuing. Compare **21:6**, and note it is **not** the word spoken from the cross in John 19:30, which is a different verb.

16:18 lightnings and voices and thunders and an earthquake. The sequence appeared at **4:5, 8:5** and **11:19**. Here John describes an earthquake greater than any since people first lived on earth. Compare the description of unprecedented affliction in **Daniel 12:1**.

16:19 the great city split into three parts. **Ezekiel 5:2, 12**, where the hair is cut in three and each third judged — and Ezekiel names the city at 5:5. Note also that *the great city* and *Babylon the great* stand in the same sentence here.

16:20 every island fled, and mountains were not found. At **6:14**, every mountain and island was moved out of its place. Here the islands flee and the mountains disappear.

16:21 hail, about a talent in weight. **Exodus 9:24** and **Joshua 10:11**, where the LORD killed more with hailstones than Israel did with the sword.

THE WHORE ON THE BEAST

1 And one of the seven angels having the seven bowls came and spoke with me, saying: Come here, I will show you the judgment of the great whore who sits on many waters, **2** with whom the kings of the earth played the whore, and those dwelling on the earth were made drunk from the wine of her whoredom.

3 And he carried me away into a wilderness in spirit. And I saw a woman sitting on a scarlet beast, full of names of blasphemy, having seven heads and ten horns. **4** And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, holding a golden cup in her hand full of abominations and the unclean things of her whoredom, **5** and on her forehead was a name written: mystery, Babylon the great, the mother of the whores and of the abominations of the earth. **6** And I saw the woman drunk from the blood of the holy ones and from the blood of the witnesses of Jesus. And seeing her, I marveled a great marvel.

17:1 the great whore who sits on many waters.

Jeremiah 51:13, to Babylon: "you who dwell on many waters... your end has come." John explains the waters himself at **17:15**, and the explanation is people, not geography.

17:2 the kings of the earth played the whore with her. **Ezekiel 16** and **23** accuse Jerusalem of unfaithfulness through the image of a wife who plays the whore. The prophets also use prostitution language for Tyre (**Isaiah 23:17**) and Nineveh (**Nahum 3:4**).

17:3 a woman sitting on a scarlet beast. 21:9-10 is built as its twin: the same kind of angel, holding the same kind of bowl, saying the same come, I will show you — and carrying John to a wilderness here and to a high mountain there, to see a whore here and a bride there.

17:4 purple and scarlet, gold, precious stone and pearls. The purple, scarlet, gold and precious stones recall the tabernacle and the high priest's clothing in **Exodus 26:1** and **28:5-21**.

17:4 a golden cup. **Jeremiah 51:7**: "Babylon was a golden cup in the LORD's hand, making all the earth drunk."

17:5 on her forehead was a name written. Foreheads are marked eight times in this book — **7:3**, **9:4**, **13:16**, **14:1**, **14:9**, here, **20:4** and **22:4**.

17:5 abominations. The word behind *the abomination of desolation* in **Daniel 9:27**, **11:31** and **12:11**, and in **Matthew 24:15**, where it is "standing in the holy place."

17:6 drunk from the blood of the holy ones and from the blood of the witnesses of Jesus. **Matthew 23:35-37** and **Luke 13:33** identify Jerusalem as the city that kills the prophets.

7 And the angel said to me: Why did you marvel? I will tell you the mystery of the woman and of the beast carrying her, the one having the seven heads and the ten horns. **8** The beast which you saw was and is not, and is about to come up out of the abyss and goes into destruction. And those dwelling on the earth will marvel — those whose name has not been written in the book of life from the foundation of the world — seeing the beast, that it was and is not and will be present.

9 This calls for a mind with wisdom. The seven heads are seven mountains on which the woman sits. And they are seven kings: **10** the five fell, the one is, the other has not yet come, and when he comes he must remain a little while. **11** And the beast which was and is not — he himself is also an eighth, and is of the seven, and goes into destruction.

12 And the ten horns which you saw are ten kings, who have not yet received a kingdom, but they receive authority as kings for one hour with the beast. **13** These have one purpose, and they give their power and authority to the beast. **14** These will make war with the Lamb, and the Lamb will conquer them, because He is Lord of lords and King of kings — and those with Him are called and chosen and faithful.

15 And he says to me: The waters which you saw, where the whore sits, are peoples and crowds and nations and tongues. **16** And the ten horns which you saw, and the beast — these will hate the whore, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire. **17** For God put it into their hearts to carry out His purpose, and to act with one purpose, and to give their kingdom to the beast, until the words of God are finished. **18** And the woman whom you saw is the great city which has a kingdom over the kings of the earth.

Jesus connects its judgment with their blood.

17:8 was and is not, and is about to come up... and will be present. Compare God's title at **1:4**, *the One who is and who was and who is coming*. The beast's description imitates that pattern but includes **is not** between his past existence and his return.

17:8 written in the book of life from the foundation of the world. Compare **13:8**, where the same phrase could attach two ways. Here it can only attach to *written*.

17:9 seven heads are seven mountains. The heads belong to **the beast she is riding (17:3)**, and John turns the mountains into kings in the next breath (**17:10**).

17:10 five fell, one is, the other has not yet come. **One is** places one king in John's present, after five have fallen and before another comes.

17:14 the Lamb will conquer them. This answers **13:4** — "*who is able to make war with him?*"

17:16 they will hate the whore... and will burn her up with fire. ☆ Read **Ezekiel 16:37-41** beside this: "*I will gather all your lovers... and will uncover your nakedness to them... they shall strip you... and burn your houses with fire.*" Then **Ezekiel 23:25-29**, which says it again. **The lovers turn on her.** And **Leviticus 21:9**: burning is the specific penalty for a **priest's daughter** who plays the whore.

17:18 the great city. **11:8** used that same phrase, *the great city*, and defined it by where the Lord was crucified.

THE FALL OF BABYLON

1 After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up by his glory. **2** And he cried out with a strong voice, saying: Fallen, fallen is Babylon the great — and she became a dwelling place of demons and a prison of every unclean spirit and a prison of every unclean bird and a prison of every unclean and hated beast, **3** because all the nations have fallen from the wine of the wrath of her whoredom, and the kings of the earth played the whore with her, and the merchants of the earth grew rich from the power of her luxury.

4 And I heard another voice out of heaven saying: Come out of her, My people, so that you may not share in her sins, and so that you may not receive any of her plagues; **5** because her sins have piled up as far as heaven, and God remembered her wrongs. **6** Pay her back as she also paid back, and give her double, a double repayment according to her works; in the cup she mixed, mix double for her. **7** As much as she glorified herself and lived in luxury, give her that much torment and mourning.

18:1 the earth was lit up by his glory. Ezekiel 43:2 describes God's glory returning to the temple: "*the earth shone with His glory.*" John uses the same image of light as the angel announces Babylon's fall.

18:2 a dwelling place of demons... every unclean and hated beast. *Beast* here means ordinary wild animals again, as at 6:8. Isaiah 13:21-22, 34:11-15, and Jeremiah 50:39 and 51:37 all describe a ruin where only animals live.

18:3 the nations have fallen. This translation follows *fallen* rather than the *drunk* printed in its Greek base text. *πέπωκαν* comes from the verb *drink*; *πέπτωκαν*, with an added tau, comes from *fall*.

The manuscript readings support *fallen*, including Sinaiticus and its correctors, Alexandrinus and its corrector, Ephraemi, and the later copies. The **Nestle-Aland text** prints *drunk* as an editorial reconstruction.

The preceding verse says "*Fallen, fallen is Babylon the great.*" That could explain a copyist repeating *fallen* in this verse. The choice here gives priority to the manuscript evidence, so the English reads **have fallen**.

18:4 Come out of her, My people. Jeremiah 51:45 and Isaiah 52:11. It is given to people who are inside. Compare Matthew 24:16, "*let those in Judea flee to the mountains.*"

18:5 her sins have piled up as far as heaven. Jeremiah 51:9, and behind it Genesis 11:4 — a tower whose top is in the heavens.

18:6 give her double, a double repayment. Jeremiah 16:18 and 50:29; Psalm 137:8.

18:7 I sit a queen, and I am not a widow. Isaiah

Because in her heart she says: I sit a queen, and I am not a widow, and I will never see mourning — **8** for this reason in one day her plagues will come, death and mourning and famine, and she will be burned up with fire; because strong is the Lord God who has judged her.

9 And the kings of the earth who played the whore with her and lived in luxury with her will weep and beat themselves over her, when they see the smoke of her burning, **10** standing far off because of the fear of her torment, saying: Woe, woe, the great city — Babylon, the strong city — because in one hour your judgment came.

11 And the merchants of the earth weep and mourn over her, because no one buys their cargo any longer: **12** cargo of gold and of silver and of precious stone and of pearls, and of fine linen and purple and silk and scarlet, and all citron wood and every ivory vessel and every vessel of most precious wood and of bronze and of iron and of marble, **13** and cinnamon and spice and incense and myrrh and frankincense, and wine and oil and fine flour and wheat, and cattle and sheep, and of horses and of carriages and of bodies — and souls of men.

14 And the fruit your soul desired went away from you, and all the rich and bright things have been lost to you, and they will never find them again. **15** The merchants of these things, who grew rich from her, will stand far off because of the fear of her torment, weeping and mourning, **16** saying: Woe, woe, the great city, clothed in fine linen and purple and scarlet and gilded with gold and precious stone and pearl — **17** because in one hour so much wealth was made desolate.

And every ship's captain and everyone sailing to a place, and sailors and as many as work the sea, stood far off **18** and cried out, seeing the smoke of her burning, saying: Who is like the

47:7-8, to Babylon: "I shall not sit as a widow." ☆ And **Lamentations 1:1**, the opening line of the book written over the ruins of Jerusalem: "How lonely sits the city that was full of people! She has become like a widow." **Both texts turn on the same word: widow.**

18:9,10,11 three laments. Kings, then merchants, then sailors — and the whole shape is lifted from the dirge over Tyre in **Ezekiel 26–28**, down to the ships, the standing far off, and the dust thrown on heads (**Ezekiel 27:29-32**).

18:10,17,19 in one hour. Three times, a refrain. At **17:12** the ten kings get an hour of authority.

18:11,12,13 the cargo list. Compare the cargo list in **Ezekiel 27:12-24**. Twenty-eight items, and the order runs from metals and stones down through fabrics, woods, spices and food to livestock — **and then to people.**

18:13 and of bodies — and souls of men. Bodies was used in the slave trade. **Souls of men** echoes the Greek wording of **Ezekiel 27:13**, where human beings are listed among Tyre's merchandise. John puts both expressions at the end of his cargo list.

18:16 clothed in fine linen and purple and scarlet. The same wardrobe as **17:4**, and *fine linen* is the exact fabric the Bride is given at **19:8**.

18:18 Who is like the great city?. The question echoes **Exodus 15:11**, sung at the Red Sea: "Who is like You among the gods, O LORD?" Compare **13:4**, where people ask who is like the beast.

great city? **19** And they threw dust on their heads and cried out, weeping and mourning, saying: Woe, woe, the great city, in which all who had ships in the sea grew rich from her costliness — because in one hour she was made desolate.

20 Rejoice over her, heaven, and the holy ones and the apostles and the prophets, because God judged your case and passed judgment against her.

21 And one strong angel lifted a stone like a great millstone and threw it into the sea, saying: So with violence will Babylon the great city be thrown down, and will never be found again. **22** And the sound of harpists and musicians and flute players and trumpeters will never be heard in you again, and no craftsman of any craft will ever be found in you again, and the sound of a mill will never be heard in you again, **23** and the light of a lamp will never shine in you again, and the voice of a bridegroom and of a bride will never be heard in you again — because your merchants were the great men of the earth, because by your sorcery all the nations were deceived. **24** And in her was found the blood of prophets and of holy ones and of all those slain on the earth.

18:20 **God judged your case and passed judgment against her.** The Greek sentence reads literally *God judged your judgment out of her*. The English expresses the judgment in favor of the saints and against the city. Compare **6:10**, their plea for judgment and vengeance.

18:21 **a stone like a great millstone thrown into the sea.** **Jeremiah 51:63-64:** Jeremiah tells Seraiah to tie a stone to the scroll, throw it in the Euphrates, and say "*thus shall Babylon sink and not rise.*"

18:22,23 **the sounds that stop.** **Jeremiah 25:10** describes the loss of joyful voices, wedding celebrations, the sound of millstones and lamplight. **Jeremiah 7:34** and **16:9** also describe the silencing of wedding celebrations in Judah and Jerusalem.

18:24 **in her was found the blood of prophets and of holy ones and of all those slain on the earth.** ☆ **Matthew 23:35** almost clause for clause: "*that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel.*" Said to Jerusalem, two verses before "*Jerusalem, Jerusalem, who kills the prophets.*"

THE RIDER ON THE WHITE HORSE

1 After these things I heard something like a great voice of a vast crowd in heaven, saying:

Hallelujah!

The salvation and the glory and the power belong to our God,

2 *because true and righteous are His judgments —*

*because He judged the great whore who was corrupting the earth
with her whoredom,*

and He avenged the blood of His servants from her hand.

3 A second time they said: Hallelujah! And her smoke goes up forever and ever. **4** And the twenty-four elders and the four living creatures fell and worshiped God who is seated on the throne, saying: Amen, Hallelujah! **5** And a voice came out from the throne, saying: Praise our God, all His servants and those fearing Him, the small and the great. **6** And I heard something like the voice of a vast crowd and like the voice of many waters and like the voice of strong thunders, saying: Hallelujah, because the Lord God the Almighty has begun to reign.

7 Let us rejoice and be glad and give the glory to Him, because the marriage of the Lamb has come, and His wife made herself ready. **8** She was given fine linen to wear, bright and clean — for the fine linen is the righteous acts of the holy ones. **9** And he says to me: Write — blessed are those called 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:

19:1,2,3 **four Hallelujahs.** These are **the only four in the New Testament.** The word appears nowhere else in it. It comes out of the Psalms, and especially **Psalms 113–118**, the group sung at Passover.

19:2 **He avenged the blood of His servants from her hand.** **2 Kings 9:7**, spoken when Jehu is anointed: "*that I may avenge the blood of My servants the prophets at the hand of Jezebel.*" Same formula, same preposition — and John already put Jezebel in this book by name at **2:20**.

19:6 **the Lord God the Almighty has begun to reign.** **Psalms 93:1, 97:1, 99:1:** "*The LORD reigns.*"

19:7 **His wife made herself ready.** The Greek word translated **wife** here is the same word translated **woman** at **17:3**.

19:8 **She was given fine linen to wear.** The Bride's clothing is given to her. Compare the other woman's adornment at **17:4**, gilded in gold and stone and pearls.

19:9 **blessed are those called to the marriage supper.** There is a second supper at verse 17.

19:10 **Worship God — for the witness of Jesus is**

Don't do that! I am a fellow servant of yours and of your brothers who hold the witness of Jesus. Worship God — for the witness of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and look: a white horse, and the One seated on it was called Faithful and True, and in righteousness He judges and makes war. **12** And His eyes are a flame of fire, and on His head were many diadems. He had a name written which no one knows except Himself, **13** and He was clothed in a garment dipped in blood — and His name is The Word of God. **14** And the armies in heaven were following Him on white horses, clothed in fine linen, white and clean. **15** And out of His mouth goes a sharp sword, so that with it He might strike the nations; and He Himself will shepherd them with an iron rod; and He Himself treads the winepress of the wine of the fury of the wrath of God the Almighty. **16** And He has a name written on His garment and on His thigh: King of kings and Lord of lords.

17 And I saw one angel standing in the sun, and he cried out with a great voice, saying to all the birds flying in midheaven: Come, gather to the great supper of God, **18** so that you may eat flesh of kings and flesh of commanders and flesh of the strong and flesh of horses and of those seated on them — and flesh of all, both free and slaves and small and great.

the spirit of prophecy. ☆ The Greek phrase can mean *the witness Jesus bore* or *the witness borne about Him*, and both readings work in the sentence. It is left open in this translation on purpose, here and at **1:2**, **12:17** and **20:4**.

19:10 I fell before his feet to worship him. John worships an angel and gets corrected. **He does it twice** — here and at **22:8-9**, in almost the same words, after already being told once.

19:11 a white horse. The second one. Compare **6:2** — there the rider had a bow and one crown and went out conquering; here He has a sword and many crowns, and the sky is open.

19:12 many diadems. Across the book: the dragon wore seven (**12:3**), the beast ten (**13:1**), and here the text says only *many*.

19:12,13,14 three names in five verses. A name **no one knows but Himself**, then **the Word of God**, then **King of kings and Lord of lords**.

19:13 a garment dipped in blood. Compare **Isaiah 63:1-6**, where the divine warrior's garments are stained with blood from treading the nations in the winepress. The winepress appears again in **19:15**.

19:14 clothed in fine linen, white and clean. The army wears the same **fine linen** that was given to the Bride at **19:8**.

19:15 He Himself will shepherd them with an iron rod. The fourth and last time that verb appears — **2:27**, **7:17**, **12:5**, here.

19:17,18 come, gather to the great supper of God.

☆ **Two suppers in one chapter.** At verse 9, *blessed are those called to the marriage supper of the Lamb*. Here, *come, gather to the great supper of God* — and the menu is in **Ezekiel 39:17-20**, over Gog: *"you shall eat the flesh of the mighty."*

19:17 flying in midheaven. The third thing to fly there: the eagle with three woes at **8:13**, the angel with the gospel at **14:6**, and now the carrion birds.

19 And I saw the beast and the kings of the earth and their armies gathered to make war with the One seated on the horse and with His army. **20** And the beast was seized, and with him the false prophet who did the signs before him, by which he deceived those who received the mark of the beast and those worshiping his image. The two were thrown alive into the lake of fire that burns with sulfur. **21** And the rest were killed by the sword of the One seated on the horse, the sword that came out of His mouth; and all the birds were filled with their flesh.

19:20 the lake of fire. First of six — here, **20:10**, **20:14** twice, **20:15** and **21:8**. **Daniel 7:11** has the beast slain and its body "*given to the burning flame.*" The two go in alive, and they go in first.

THE THOUSAND YEARS

1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. **2** And he seized the dragon — the ancient serpent, who is Devil and Satan — and bound him a thousand years, **3** and threw him into the abyss, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were finished. After these things he must be loosed for a little time.

4 And I saw thrones, and they sat on them, and judgment was given to them; and I saw the souls of those beheaded because of the witness of Jesus and because of the word of God, and those who did not worship the beast nor his image and did not receive the mark on the forehead and on their hand — and they lived and reigned with Christ a thousand years. **5** The rest of the dead did not live until the thousand years were finished. This is the first resurrection. **6** Blessed and holy is the one who has a part in the first resurrection. Over these the second death has no authority, but they will be priests of God and of Christ, and will reign with Him a thousand years.

7 And when the thousand years are finished, Satan will be loosed

20:2 the dragon, the ancient serpent, who is Devil and Satan. The four descriptions also occur together at **12:9**. Here John changes grammatical case between *the dragon* and *the ancient serpent*. The latter phrase retains the form used at **12:9**.

20:3 he must be loosed for a little time. **Must** translates the same Greek word as **1:1**, "*what must happen soon*." Compare **12:12**, where the devil knows that he has little time.

20:4 I saw thrones, and they sat on them, and judgment was given to them. **Daniel 7:9, 22:** "*thrones were placed... and judgment was given to the holy ones of the Most High*." **John does not say who sits**, and this translation does not either.

20:4 beheaded. This is the only occurrence of the Greek verb for **beheading** in Revelation. The verse describes people killed for their testimony and people who refused to worship the beast or receive his mark.

20:4 they lived and reigned. The Greek verb translated **lived** appears again in the same form in verse 5, describing the rest of the dead. In this context it can be read as *came to life*, which is why it matters to the interpretation of the first resurrection.

20:5 The rest of the dead did not live until the thousand years were finished. This sentence is missing from some manuscripts. The older copies have it.

20:6 blessed and holy. The fifth of the book's seven blessings, and the only one that adds *holy*.

20:6 priests of God and of Christ. **Exodus 19:6**, and this book's own claim at **1:6** and **5:10**.

20:8 Gog and Magog. **Ezekiel 38–39**, where Gog

out of his prison, **8** and will go out to deceive the nations in the four corners of the earth — Gog and Magog — to gather them for the war. Their number is as the sand of the sea. **9** And they went up over the breadth of the earth and encircled the camp of the holy ones and the beloved city. And fire came down out of heaven and devoured them. **10** And the devil deceiving them was thrown into the lake of fire and sulfur, where the beast and the false prophet also are — and they will be tormented day and night forever and ever.

11 And I saw a great white throne and the One seated on it, from whose face the earth and heaven fled, and no place was found for them. **12** And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life. And the dead were judged by the things written in the books, according to their works. **13** And the sea gave up the dead in it, and Death and Hades gave up the dead in them; and they were judged, each according to their works. **14** And Death and Hades were thrown into the lake of fire. This is the second death — the lake of fire. **15** And if anyone was not found written in the book of life, he was thrown into the lake of fire.

is a person from the land of Magog. Here both are names for nations, and they come from the four corners rather than from the north.

20:8 as the sand of the sea. **Genesis 22:17** compares Abraham's descendants to the sand of the sea. Here the comparison describes the enemies surrounding God's people.

20:9 the camp of the holy ones. *Camp* recalls Israel's camp in the wilderness.

20:9 fire came down out of heaven and devoured them. In **19:20** the beast and the false prophet are seized; in **19:21** the rest are killed by the sword out of His mouth. Here fire devours the attackers. In Ezekiel, fire is God's answer to Gog too (**38:22, 39:6**).

20:10 where the beast and the false prophet also are. The Greek clause has no verb there; the English supplies one. **They have been there since 19:20.** The dragon arrives last, into a place already occupied by the two he sent.

20:11 no place was found for them. The same clause used of the dragon's angels at **12:8**.

20:12 books were opened. **Daniel 7:10:** "*the court sat in judgment, and the books were opened.*"

20:13 each according to their works. Said twice in two verses.

20:14 Death and Hades were thrown into the lake of fire. **1 Corinthians 15:26** calls death the last enemy to be destroyed. Here Death and Hades are thrown into the lake of fire.

20:14 the second death. At **2:11**, the conqueror is promised protection from the second death. That promise is given to Smyrna, where Christ calls for faithfulness to the point of death (**2:10**).

A NEW HEAVEN AND A NEW EARTH

1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more. **2** And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. **3** And I heard a great voice out of the throne saying: Look, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them. **4** And He will wipe away every tear from their eyes, and death will be no more; neither mourning nor crying nor pain will be any more — the first things passed away.

5 And the One seated on the throne said: Look, I am making all things new. And He says: Write, because these words are faithful and true. **6** And He said to me: They are done. I am the Alpha and the Omega, the Beginning and the End. I will freely give the one who thirsts a drink from the spring of the water of life. **7** The one conquering will inherit these things, and I will be his God and he will be My son. **8** But as for the cowardly and faithless and abominable and murderers and whoremongers and sorcerers and idolaters and all the liars — their part is in the

21:1 the sea is no more. This book has been using the sea the whole time. The beast came up out of it (**13:1**), the merchants got rich on it (**18:17-19**), the dragon stood on its sand (**12:18**).

21:2 the holy city. **11:2** used this exact phrase of the city being trampled for forty-two months.

21:2 new Jerusalem. Not the first mention. **3:12** promised the conqueror *"the name of the city of My God, the new Jerusalem"* — eighteen chapters before it descends.

21:3 the tabernacle of God is with men, and He will tabernacle with them. Where the thread has been going since **7:15**, through **12:12** and **13:6**. **Ezekiel 37:27:** *"My tabernacle shall be over them, and I will be their God and they shall be My people."*

21:3 they will be His peoples. Plural, in the older Greek copies. The covenant formula everywhere else in Scripture is singular — *"they shall be My people."* The promise made to one nation is being handed to many.

21:4 He will wipe away every tear. **Isaiah 25:8** and **35:10** — and **7:17** already said it once, back in the middle of the seals.

21:5 I am making all things new. The verb is present tense: **I am making**. Compare **Isaiah 43:19**, where God announces that He is doing a new thing, and **Isaiah 65:17**, where He promises new heavens and a new earth.

21:6 They are done. Compare **16:17**, where the same word is singular.

21:7 The one conquering will inherit these things, and I will be his God and he will be My son. ☆ **The seventeenth and last time conquer appears**, and the chain that began at **2:7** ends on

lake burning with fire and sulfur, which is the second death.

9 And one of the seven angels having the seven bowls full of the seven last plagues came and spoke with me, saying: Come, I will show you the bride, the wife of the Lamb. **10** And he carried me away in spirit onto a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, **11** with the glory of God. Her radiance was like a most precious stone, like a jasper stone, clear as crystal.

12 She had a great and high wall with twelve gates, and at the gates were twelve angels. Inscribed on the gates were names, the names of the twelve tribes of the sons of Israel. **13** There were three gates on the east, three gates on the north, three gates on the south, and three gates on the west. **14** And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

15 And the one speaking with me had a golden measuring reed, so that he might measure the city and her gates and her wall. **16** And the city is square, and her length is as great as her width. And he measured the city with the reed: twelve thousand stadia. Her length and width and height are equal. **17** And he measured her wall, one hundred forty-four cubits, by human measurement, which the angel also uses.

inheritance and sonship. Behind it is **2 Samuel 7:14**, "I will be his father, and he shall be My son" — the promise made to David's line, handed to whoever conquers.

21:8 the lake burning with fire. The Greek phrase **burning with fire** recalls the furnace in **Daniel 3**. That chapter also stands behind the beast's image at **13:14-15**: worship the image or be killed. Daniel's three men refuse the image and survive the furnace. Here the list of those condemned begins with **the cowardly**.

21:9,10 come, I will show you the bride. ☆ The twin of **17:1-3**, deliberately. Same kind of angel with the same bowl, the same sentence, and John carried to a **high mountain** to see a **bride** where he was carried to a **wilderness** to see a **whore**.

21:10 a great and high mountain. In **Ezekiel 40:2**, Ezekiel is placed on a very high mountain and shown a city. The description that follows here draws extensively on Ezekiel's vision in **chapters 40-48**.

21:12,13 twelve gates, three to a side. **Ezekiel 48:31-34**, and **Numbers 2**, where Israel camps three tribes to a side around the tent. **The city is laid out like Israel's camp in the wilderness.**

21:14 twelve apostles. Twelve tribes on the gates and twelve apostles in the foundations, in one building.

21:15 a golden measuring reed. Compare **11:1**, where **John** was handed a reed and told to measure the sanctuary — and told to leave the outer court out. Here **an angel** measures, John watches, and nothing is left out.

21:16 her length and width and height are equal. The city's length, breadth and height are equal. The **Holy of Holies** was also a cube: twenty cubits long, wide and high (**1 Kings 6:20**).

21:16 twelve thousand stadia. The arithmetic is

12 × 1,000.

21:17 one hundred forty-four cubits. 12 × 12 — the number of **7:4** and **14:1** without the thousands.

18 And her wall was built of jasper, and the city was pure gold, like clear glass. **19** The foundations of the wall of the city were adorned with every precious stone: the first foundation jasper, the second sapphire, the third chalcedony, the fourth emerald, **20** the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. **21** And the twelve gates were twelve pearls; each gate was made of a single pearl. And the street of the city was pure gold, like transparent glass.

22 And I saw no sanctuary in it, for the Lord God the Almighty is her sanctuary, and the Lamb. **23** And the city has no need for the sun or the moon to shine on her, for the glory of God lit her, and her lamp is the Lamb.

24 And the nations will walk by her light, and the kings of the earth bring their glory into her. **25** And her gates will never be shut by day — for there will be no night there. **26** And they will bring the glory and the honor of the nations into her. **27** And nothing common will ever enter her, nor anyone committing an abomination and practicing falsehood, but only those written in the Lamb's book of life.

21:19,20 the foundation stones. Exodus 28:17-20 lists twelve stones on the high priest's breastpiece, one per tribe. Eight of John's twelve are in that list. **Isaiah 54:11-12** is the other source: "I will lay your foundations with sapphires... and make your gates of jewels."

21:21 the street of the city was pure gold. In **18:12** gold headed Babylon's cargo list; here it is the pavement.

21:22 I saw no sanctuary in it. At **7:15** they serve God day and night in His sanctuary. At **11:1-2** John measures it and gives the outer court away. At **11:19** it opens in heaven with the ark inside. At **15:8** it fills with smoke so nobody can enter. **And here there is not one** — because the Lord God and the Lamb are it.

21:24,25,26 the nations will walk by her light, and the kings of the earth bring their glory into her. ☆ Earlier scenes show **the kings of the earth** hiding in caves at **6:15**, playing the whore at **17:2**, enriched and mourning at **18:3** and **18:9**, gathered for war at **19:19**. Here they carry their glory in through open gates, and the nations that trampled the holy city at **11:2** walk by her light. **Isaiah 60:3, 5, 11** stands behind all three verses.

21:25 her gates will never be shut. **Isaiah 60:11.** Gates were shut at night against attack. These are open all day, and verse 25 adds that there is no night.

THE RIVER AND THE TREE

1 And he showed me a river of water of life, bright as crystal, going out from the throne of God and of the Lamb **2** in the middle of her street. On this side of the river and on that was a tree of life bearing twelve crops of fruit, yielding its fruit each month; and the leaves of the tree are for the healing of the nations. **3** There will be no more curse. And the throne of God and of the Lamb will be in her, and His servants will serve Him; **4** and they will see His face, and His name will be on their foreheads. **5** There will be no more night, and they have no need of lamplight or sunlight, because the Lord God will shine on them; and they will reign forever and ever.

22:1,2 a river... and a tree of life on both banks. Ezekiel 47:1-12, the water coming out from under the temple threshold, with trees on both banks "bearing fresh fruit every month... and their leaves for healing." Almost word for word.

22:2 a tree of life. Genesis 2:9 and 3:22-24. And 2:7 promised this tree to the conqueror in the very first letter.

22:2 for the healing of the nations. The nations again, and not as a threat. 21:24-26 says the same thing.

22:3 there will be no more curse. Genesis 3:17 undone, and Zechariah 14:11: "there shall be no more curse."

22:3,4 His servants will serve Him... they will see His face... His name. △ Two persons are named — God and the Lamb — and every pronoun after them is singular. Now compare 6:16-17, where the same pairing takes a plural: "the face of the One seated on the throne and the wrath of the Lamb... the great day of their wrath." John does both, and this translation keeps both rather than smoothing one to match the other.

22:4 they will see His face. Exodus 33:20: "you cannot see My face, for man shall not see Me and live." And Psalm 17:15, Matthew 5:8, 1 John 3:2.

22:4 His name on their foreheads. The last of eight — 7:3, 9:4, 13:16, 14:1, 14:9, 17:5, 20:4, and here. Exodus 28:36-38 has the high priest wearing a gold plate on his forehead engraved *Holy to the LORD*.

22:5 they will reign forever and ever. 20:4 and 20:6 describe a reign of a thousand years. Here the same Greek verb is used, and the reign lasts forever and ever.

6 And he said to me: These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent His angel to show His servants what must happen soon. **7** And look, I am coming quickly. Blessed is the one keeping the words of the prophecy of this book.

8 And I, John, am the one who heard and saw these things. And when I heard and saw, I fell to worship before the feet of the angel showing me these things. **9** And he says to me: Don't do that! I am a fellow servant of yours and of your brothers the prophets and of those keeping the words of this book. Worship God.

10 And he says to me: Do not seal up the words of the prophecy of this book, for the time is near. **11** Let the one doing wrong go on doing wrong, and let the filthy remain filthy, and let the righteous go on doing what is righteous, and let the holy continue to be made holy.

12 Look, I am coming quickly, and My reward is with Me, to pay back each one according to his work. **13** I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

14 Blessed are those washing their robes, so that they will have authority to eat from the tree of life and they may enter by the gates into the city. **15** Outside are the dogs and the sorcerers and the whoremongers and the murderers and the idolaters, and everyone who cherishes and practices falsehood.

22:6 what must happen soon. The same clause appears at **1:1**, in the book's opening sentence.

22:7 Blessed is the one keeping the words of the prophecy. Answers **1:3**, on the same verb.

22:8,9 I fell to worship... Don't do that!. The second angel-worship refusal, after **19:10**. He does it again after being told not to, and he leaves both in the book.

22:10 Do not seal up the words. ☆ **Daniel 12:4** was told the opposite: "*shut up the words and seal the book until the time of the end.*" Daniel seals because it is far off. John is forbidden to seal because it is near. At **10:4**, John was told to seal the words of the seven thunders.

22:11 let the one doing wrong go on doing wrong... let the holy continue to be made holy. **Daniel 12:10** stands behind the whole verse.

22:12 My reward is with Me. **Isaiah 40:10** and **62:11**.

22:13 the Alpha and the Omega, the First and the Last, the Beginning and the End. Three pairs, and He has used each before: the letters at **1:8** and **21:6**, First and Last at **1:17** and **2:8**. **Isaiah 44:6** and **48:12** have God saying it of Himself.

22:14 blessed are those washing their robes. The seventh and last blessing. Compare **7:14**, where the robes are washed in the blood of the Lamb. Some manuscripts read **doing His commandments** here; this translation follows **washing their robes**.

22:15 outside the dogs. **Deuteronomy 23:18**, where *the hire of a dog* is money that must not be brought into the house of God. The list is **21:8** again, shorter, with dogs added.

16 I, Jesus, sent My angel to bear witness to you of these things for the churches. I am the root and the offspring of David, the bright morning star. **17** And the Spirit and the bride say: Come. And let the one who hears say: Come. And let the one who thirsts come; let the one who wants it take the water of life freely.

18 I myself bear witness to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues written in this book; **19** and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and out of the holy city, from the things written in this book.

20 The one who bears witness to these things says: Yes, I am coming quickly. Amen. Come, Lord Jesus.

21 The grace of the Lord Jesus be with all.

22:16 the root and the offspring of David. **Isaiah 11:1, 10** describes the promised ruler as a shoot from Jesse's roots and as the root of Jesse. **5:5** already called Christ **the Root of David**.

22:16 the bright morning star. **Numbers 24:17** — and **2:28**, where this was promised to the conqueror.

22:17 Come... Come... let the one who thirsts come. Three of them, and they may not all be aimed the same direction. The third is addressed to the thirsty. **Isaiah 55:1**.

22:18,19 if anyone adds... if anyone takes away. **Deuteronomy 4:2** and **12:32**: "*you shall not add to the word which I command you, nor take from it.*" That is treaty language — the clause that protects the text of a covenant document.

22:19 his part from the tree of life. The King James reads **book of life** here. The Greek text used for this translation reads **tree of life**, as at **22:2** and **22:14**.

22:20 Come, Lord Jesus. Compare the Aramaic prayer **Marana tha** at **1 Corinthians 16:22**, commonly understood as *Our Lord, come*.

22:20 three times He says quickly. Christ says **I am coming quickly** at **22:7**, **22:12** and here. John's answer is **Come, Lord Jesus**.