

REVELATION – MASTER’S VOICE WORDBOOK

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PART 1

THE HISTORY OF THE CHURCH ERA PRESAGED Chapter 1.1-3.22

Part one of the Apocalypse (1.1-3.22) fulfils two roles. It is a genuine correction and commendation of the early church and also a series of prophetic guidelines of development covering the entire church period. Whereas later the temple is opened in heaven we first see the High Priest of our faith walk on earth where His Menorah has been placed among the Gentile nations. Through the symbolism of the seven representative churches which contain within them features expressed also in the church through the ages the Lord expresses His sovereignty and attention. Aramaic was the voice of our Lord and Master, Jesus Christ.

1 ܐܪܡܝܐ GALINA v1 The “Revelation” -the term shadows the Greek επιφάνεια in the Greek of 2Tim1.10, 4,1 & Titus 2.13. Like the revelation of our Lord to the wise men this book is given to men and women with faith’s eye to manifest the King in action through the pages of history in the short final work of administration in folding up human government as His kingdom emerges.

2 ܝܗܐܒ YAHAB “Gave” v1 The content of the Apocalypse was “accessed” or “surrendered” “entrusted” “given as a favour” even “discussed with” Yeshua. The possible emergence of the apocalypse about 55AD or subsequently (depending on how early the manuscript is supposed to have been to hand) shows that our Lord did truly reveal “greater things” on His kingdom and rule from the throne.

3 ܫܠܝܬܐ SHOODA v1 “He symbolized” The *Shaphel* is the Aramaic “causative” so that God caused it to be typified or taught to John through a mighty angel. We have to acknowledge high intelligence to be in operation either side of this process of revelation.

4 ܫܗܕܐ SAHAD v2 “He John witnessed to the Word, to the death of Jesus and to whatsoever vision he had.” There was cost to it all ...and faithfulness in it all.

5 ܬܘܒܝܗܐ TOBOHI v3 “His blessing- This is a *Type 2 pronominal suffix* used with the plural so the blessing comes from the Triune God not John the man. Reading, hearing and keeping God’s word are all implicit in blessing and the season like the remaining time when market is open ܬܘܒܝܗܐ, is “near” or “a struggle”. The idea of contest fits both the first phase of the kingdom in its 10 persecutions (Chapters 1-4) and the final phase in the remainder of the book. This also provides an alternative to what some would see as John’s misconception of the foreshortening of history.

6 ܐܝܬܘܗܝܐ AITHOHI HOA WAATHA v4 The Greek has *APO* with the *nominative*-quite wrong. In the Book’s thought language the Past Tense has “**He has been existing**” added to “**He does presently exist**” (The Syriac/Aramaic like the Hebrew has only “is” so God “is and “is”) with “**who comes**”. Grace and peace comes from the everlasting God who is “coming” and from the seven Spirits **preexisting** prior to the throne and yet **present** around it and **foreseeing the throne’s future acclaim** ܡܕܢܐ. Wisdom understanding counsel might knowledge & reverence of the Lord –the Spirit of the Lord (Isa.11.1) As Isaiah says “The root of Jesse is the peace.”

7 אֹהֹדְנָה אֶלָּם אֶלָּמַיִן AOHODNA ALAM ALAMAYIN v6 The grip on rule “for ever and ever”.

(cf v.8 2He “lays hold on, keeps and governs all” Greek has παντοκράτωρ)

8 וִינָהַזִּינִי חֵל אֵינָה WINAHAZINIHI COL AYINA v7 Four truths in one. He is coming with clouds, every eye shall see Him; the soldiers who pierced Him shall mourn; and all earth’s families shall mourn. John is not speaking about the rapture but the second coming proper. This is the revelation of the ALEPH and TAU.

9 שׁוֹתְפָאֶס בְּנֵי שְׂרָפָה GAZARTHA PATMOS ...SHOTHPACON v9 “Son of your partner in suffering and patience on the isle called “enrichment”. John speaks of our Lord as partnering him and giving him the needed patience. The “active word” of God and suffering as a witness. John says he heard the Lord’s voice on the first day of seven-i.e. Sunday. He also testifies that he was to write in a book and send the vision to the seven assemblies-Ephesus, Zmurna, Pergamos, Thaotira, Sardis, Philadelphia and Ladicea.

10 אֶתְפָּתְרָה חֵל אֶתְפָּתְרָה ATAPATH HAPAK...v12 “I spun round” “And when I turned or even covered up” The power of the voice like a trumpet or thunder probably meant he wanted to see what was there but also cover against the powerful noise. The word “turn” also means “cover”. John immediately spotted his first grand symbol the 7 branched Menorah -the Jewish one was taken to Rome by Titus in 70AD-this one was not in the hands of the Roman Emperor but of Christ the first and the last.

11 בִּמְעִזָּתָה BEMEZATHA v13 “In the middle” or “gone half way” or “a go-between/mediator” who stood betwixt the menorahs –He wore a priestly ephod and was bound around the breast with a golden belt. This represented service and was even reminiscent of a fisherman זִיד ZID. The Ephod is not described as any different from the long fine linen garment but the belt is very different. He was exactly like a man in form and figure.

12 אִמְרָה AMARA v14 “As wool” His head and hair were woolen coloured. John described them as precisely like wool and precisely like snow שָׁלִיבִיתָה –the word used for “becoming white” as snow covers the natural colours. His eyes exactly like flames שְׁלִיבִיתָה SHALHABITHA of fire kindled and blazing. John is doubly surprised at the unearthly whiteness and the uncharacteristic flaming eyes. Profound purity and profound zeal and even displeasure and dread suggestive of haste and hurry are seen.

13 נַחֲשָׁה לִבְנֵי נַחֲשָׁה NAHASHA LEBANIA v15 His feet were like “Lebanese brass” kiln or furnace heated and His voice or cry or tone as the crash of many waters. The suffering of Christ is represented and His commands the tempest forth and incorporates the voices of myriads.

14 רֹמְחָה ROMHA v16 He had a “sharp” lance launching from His mouth and I saw him exactly as the sun appearing in his full strength. The “double edged sword” in the Greek is טְרַיְיָנִיתָה TRAYYANITA; the Aramaic כְּחַרְרִיפְתָּה KHARRIPHTHA means “lightning fast lance” or sword. The Greek makes two words of one-writing “double” and “sharp” for “sharp”. In this power there is action impending for the defense of His people. The “sword” is feminine in form רֹמְחָה RUMKHA but since it is linked with “swordsman” by Smith’s dictionary and the word has Roman connotation it appears understandable that it is said to be masculine. In effect it is more a lance than a sword so that the “swordsman” concept is interpretive. The idea is not of a prolonged fight but of a single word and its effect. Hence the validity of the Aramaic.

15 מוֹתָא MOThA v17 “As death” I fell at His feet and He laid His hand-the right hand on me”. Jesus said to John “Fear not” This characteristic word comforted John. “For I am alive the first and the last.” This word speaks of the one who was before all and remains beyond all. –The Lord assured John He had lived and died and now was alive for the “eternity of eternities”.

16 קָלִידָא QALIDA v18 Jesus has the door key(Greek κλεις) of death and Sheol. As King coming again to rule Jesus commands “Write what now you have seen ...and those things that are.(the seven churches symbol was linked to current history) and the things coming to be after these things!” The symbol of the menorah expands as the church through history to double up as symbol of the church through the ages.

17 מְשִׁיכֵי אַרְצָא ARAZA v20 “The mystery” of the stars and menorahs –the Lord summed up as the “messengers” of the current era and the seven branches filled with oil are the churches themselves.

CHAPTER 2

18 אֲחִיד הַלָּחֵחַ AHID HALACH “hoods” “walks” v1 This chapter deals with **Ephesus and the Assembly of the Fathers** typifying the pre-Constantine period. Jesus holds the “star messengers” and walks among the “church menorahs”. The Lord lays hold on his messengers and retains or shuts them up to Himself and presides over them. The Lord is in step with His church and is her teacher much like the peripatetic and He walks as a companion with the churches. These churches are the gold of the world to Christ. These are those whom He is refining. In the early years much persecution resulted in much gold.

19 מַטָּן MATAN v.2 You cannot bear or “carry” as freight or cargo or protect[one of John’s shipping analogies] or trouble about those who claim apostleship. They were found deceitful and spurious.

The Ephesian church up till Nero’s time might well have had people who saw Jesus or people who were gifted but they were “weighed” and found to be lightweights.

20 שֶׁבָּאָה SHEBAQ v.4 The Ephesians had patience of hope and endurance on their escutcheon but they had let their earlier “love” pass or be left behind SHEBAQ. They are to recall exactly where they came from and serve the service. Failing that the Lord would “move” or “shake” their menorah as by violent disturbance זָלוּ ZOL . Positively they hated the Nicolaitans as did the Lord. Nicolas of Antioch compromised with paganism socially and is understood to represent incipient Gnosticism. It may also reflect a Baalam-like sect which countenanced sexual laxity. *The Church is warned that it can be taken from an area completely-the idea of an earthquake is behind this statement.*

21 פָּרַדִּיזָא PARADISE v.7 The Lord speaks of “Paradise” as a most pleasant relief for His saints. There stands the tree of life and it is not forbidden but in the gift of God. This reference to the solid “existence” אֵינְהוּ אֵינְהוּ of paradise. Paradise is for those who do not yield to sin but who conquer sin. It is for those who are justified and not those who are self righteous. It is for such as deserve the cross –the tree of punishment but obtain the tree of life by grace like the thief on the cross.

22 לֹא אִיתִיחֹן LO AITHIHON v.9 John is now listening to **the message for the Smyrna Assembly**. There perhaps even at this time Polycarp was serving or even Timothy who may well have stood in during the absence of John. The Lord assured them He knew their suffering poverty and the blasphemy of those who were “Jews, Jews” i.e. true Jews but such did not exist in Smyrna. It may be they escaped persecution thus since Jews were a “religion licita” as distinct from Christians.

“account” as stones were used in counting and on the stone with a name that none knows but the recipient. The white stone was used in “secret ballots”-hence Christ would give such a stone with a new name that is written that only the recipient knows. *This would seem to contain a personal detail of perhaps when the recipient obtained new life as a Christian.*

33 **የሥራ** ERSA v.22 **To the Assembly at Thautayra** The Lord who has eyes exactly like flames and feet exactly as Lebanon brass knows their works love faith service and patience of hope and that the later exceed the former-yet there is “a lot” against the church leader because he “allowed” SEBAQ his wife JEZEBEL who says she is a prophet to teach fornication and idolatry. The Lord “gifted” time for repentance TIBUTHA but she chose TZABIA not to turn. The Lord urges that if in the allotted time she fails to repent He will cast her into a “coffin” ARASA and her accomplices into AOLZANA “distress” or “calamity”. *The idea of a bed suggests sickness-the coffin more severely “death”. This warning mirrors that of Ananias and Sapphira.* **This refers also to the church which adopted idols and lived licentiously**

34 **የሥራ** BATZA KOLITHA v.23 “I search the kidneys” God investigates and examines the bile or flanks or sides and the heart or understanding and feelings. God is full in His apprehension-He knows every side, he knows our bilious unhelpfulness and our understanding of the issues and He gives exactly the correct response.

35 **የሥራ** THE DEPTHS (of Satan) v.24 People say Satan is profound, penetrating deep into the heart, hard to fathom-but here is innuendo-he is not deep to the Lord. He is well known to be a “Liar”, a “murderer”, an “accuser of the brothers”-a “stinger swallower” who would consume man. By His Spirit the Lord penetrates exceedingly-nothing is hidden.

36 **የሥራ** ... **የሥራ** A ROD OF IRON ..STAR OF THE DAWN v.26 & 28

The “conqueror” **የሥራ** Keeping the business and occupation, the service and worship of the Lord is at the heart of that which is recognized. This involves “shepherding” among the Gentiles and ultimately it involves authority in the kingdom of God. The star of “daybreak” speaks of the coming again of Christ. The morning star is Christ Himself at His coming. Venus is the star that is seen at dawn. As the Lord shared his service so He shares His rule with His saints. Revelation 22.16 speaks about the “brightness” of Christ at His coming.

CHAPTER 3

37 **የሥራ** ALIVE & DEAD v.1 **The Lord now speaks to Sardis.** The capitol of Lydia symbolized by the transparent red female stone and the brown onyx male stone. The stones were used in seal rings. The Lord prefaces by saying the Seven spirits of God exist within His being. His Holy Spirit is sevenfold- wind or birth, wisdom, understanding, counsel, might, knowledge, awe. He knows the stars by name but the church appears alive but is really dead. It has a name or reputation but the life thereof is wanting. The pre-reformation church –the medieval moribund establishment.

38 **የሥራ** RAISE WHAT IS ABOUT TO DIE v.2. Their works were not SHAMAL “fulfilling promise” “complete” “thorough” in the presence of God. The requisite is for service to be good in the Master’s eyes.

39 **የሥራ** HOW YOU RECEIVED...HOW AS A THIEF I WILL COME v.3

The sudden joy of the Holy Spirit and adoption was a good beginning but the surprise of the thief would be a sad ending.

40 **የሥራ** IN WHITE v.4 KHORA. It is so vital to clothe service in a garment of white even whilst indulging humbly in service that soils both hands and apron. What then is this KHORA? This whiteness? This “sort of “ HACANAH service as the Lord puts it? It is “like” service! But to what can it be likened? It is being like Christ as a servant in God’s presence. It is being ready at any hour for the master. It is being as the angels before whom this service is worthy of mention. HOLINESS is the key to service. “Holiness in working clothes”-Stan Banks.

41 **אֶלֶּם לֹא יִמָּחַד שְׁמִי** I WILL NOT BLOT OUT HIS NAME v.5 LEHA –God does blot out names from the book that ensures continued life. Such names are “wiped off” “effaced” or “wiped off”. Overcomers have “white” garments CHORA – theirs is the model of Christ-the example of the apostles of the lamb. They are “cleansed”

42 **רוּחַ קוֹנֵן** THE SPIRIT IS SPEAKING v.6 MEMALIL Jesus has spoken but the Spirit continues that ministry in all the churches

43 **מֶלֶךְ הַמָּוֶלֶת** THE KEY v.7 QALIDA Christ terms him the “holy One” as in Isaiah 6 and the “real” one who had the key of the David. Ancient keys were very large –more like spades than keys and could be carried on the shoulder. It is of interest that Isaiah 22.22 comes from the vision where the cross of Isaiah 53 focuses the way of entering the heart and the ransom is the purpose for coming into the world. It is also the way sin is forgiven and hearts opened. No-one can hold against this “Opener”. The idea also is of “the keeper of the key” and expressly “it’s user”. The herald and many prophets proclaimed the kingdom but only the redeemer could open it to the whole world and unlock hearts and free them from their sin. **The Philadelphian church had little “clout” or political power but great blessing** in the spread of the kingdom. **This church represents spiritual reform out of the Roman state church.**

44 **אֶתְּרַח מִן־אִשּׁוּנָא** v.10 ATARACH MIN ASIUNA I will keep you from the trial. This assaying or determining by trial seems to involve the Lord in lightening His governing hand on the earth. It may be this early church also had those who turned back to the Lord and in the tribulation there will be those who do likewise among those immersed with earthly things and settled as for keeps on earth in the last perilous days when the church is raptured. Such overcomers will enter the New Jerusalem. The “bowing at the feet” of Christians suggests the judgment with believers as witnesses.

45 **מְהִמָּנָא** v.14 MEHIMANA **“Thus says the faithful one to the angel of Laodicea”**. For Laodicea it was vital to know that God is “faithful” MEHIMANA and that He is affirmed in heaven and earth –the “AMEN” and that he is “real” SHARIRA and that he is the source RASHITHA. Laodicea was destroyed in AD 66 and totally rebuilt under Aurelius 120 years (188-217) though Hadrian revived it after a visit in 117-138 (Tacitus). This pins the Apocalypse to the seventh decade of the first century and scotches the notion of a turn of the century dating.

46 **פָּשׁוֹרָא** v.16 PASHORA “LUKEWARM”. The Christians were neither QARIRA(cold) nor HAMIMA (hot) in works so the Lord would vomit them THOB from His mouth. The action is one anticipated but written in the Hithpael so “future perfect action”. The water that ran several miles from Pammukale began hot and chill in two rivulets. Both for different reasons were tepid on arrival at Laodicea. Lukewarm signals “disengaged” “going nowhere”. They are like unpalatable food or even poison.

47 **שָׁנִיק** v.17 SANIQ They profess to have no “pressing” or “compelling” need. Though “sick” HILA and “debilitated” RAWIA or weakened and “impoverished” SACAN and “stript” ARTAL and naked. The reference to “blind” is missing from Revelation. Laodicea was a centre of “eye ointment” treatment so that omission is important. The city did profess to be able without outside help to rebuild as one understands. **Wealth and pride marks the first & last age of Christendom.**

End of Part 1

PART 2

MESSIANIC MINISTRY AND RAPTURE FORETOLD 4.1-6.17

The second section of the Book begins with one of the 9 parentheses that give us heavenly vistas to accompany the earthly vision. In this initial parenthesis we get a view of the overwhelming glory and praise of heaven-the power that is there and the honour and how these were traded in at the incarnation and bought back at Calvary.

48 מַלְאָכָא v.1 MIN HALIN “**AFTER THESE THINGS**” After the church era envisioned John is called home figuratively as the church’s representative. He was to “come up here” to heaven from where God would from the very throne make visible and clear the hereafter.

49 שַׁעַר v.1 TARA’A John stood at a “gate” or ingress into heaven itself.

50 אֵין v.3 AIK The “likeness” and “look” of the one on the throne was as red jasper and red & white carnelian. The stone comparison is not gratuitous because Christ is the High Priest and he is likened to igneous rock that endures the fire of sacrifice. The surrounds of the throne is described like the sky-with clouds and a rainbow. The throne is besieged by clouds of saints and the saints are in the company of a rainbow representing promise and life. Noah’s bow promised no more flood. This bow promises no more death. It represents life in all its colour.

51 בָּרָא v.4 KHORA “white” The elders were clothed in white or silver or wool like robes. I would choose *white* as it represents their priesthood. Every one is brighter than Caesar who controlled the religion of Rome. The elders had crowns of gold on their heads. The ministry of prayer and rule was graciously shared by the sovereign Lord on the throne but watch what follows in v.10 for these highly favoured elders are not proud-they regularly forsake their thrones and set aside their crowns.

52 קוֹל v.5 QALA “cries” or “hymns” From the throne **issue** a serried army of loud thunders and lightning streaks and hymns.

53 נֹרָא v.5 NAHIRA “lamps” Seven luminaries in fervent conflagration-the seven spirits of God are in the presence belonging to the throne.

54 זָגוּל v.6 ZAGOLITHA “glass” -All is known and transparent in the presence of God. It is like ice and in the midst of the throne where the Lamb is and besieging it around **הָדָר** HADAR are four living creatures full of eyes before and behind who have understanding of past and of the future.

55 לֵיאוֹן v.7 ARIA “lion”; AGALA “calf”; BARNESHA “Son of Man”; NESHA “eagle” There can be no doubt but that these four seraphs represent the one on the throne who is all of these in one. He rules without rival, He was slain as the only redeemer, He became man and on our behalf lived and modeled life as it can be under the Spirit of God and He rose again and rules from the throne.

56 תַּחַת v.8 GA “within the body” TAPARIA “below” From below and the feet and turning around the head there were six wings revolving –and there was no retirement or silence **חַיִּית** or “hermit life” and they recited day and night **HOLY, HOLY, HOLY MARYA ELOHA WHO HOLDS EVERYTHING –WHO WAS AND IS AND IS TO COME.**

57 מִתְּכֵן v.9 AMIN “habitually” When the four living creatures offer devotion in **Songs of Glory** and giving **honour for the burden borne** and **thanksgiving for grace** to Him who sits on the throne and to Him who lives for ever they do it habitually-over and over.

58 שָׁכַב v.10 DAMA “lay down” The elders do not cast their crowns down so much as gently lay them as hugely appreciated honour at the feet of Jesus. They dismount from their thrones so to do. This they do habitually as the living creatures lead worship. The word “cast” is reflexive not Aphel so it tells of a humble reverent act.

59 לָקַח v.11 LEMASAB “to receive” or “to trade” Glory honour and power. In His incarnation our Lord left aside glory honour and power and in his cross and resurrection with His ascension

He received it again. Thus He is the more glorious because He was willing so to trade what He was for the joy that lay before Him.

CHAPTER 5

60 **גו...באר** v.1 GO...BAR “Inside...and outside” The scroll on the Lord’s right hand was immersed, imbued, engraved or characterized by its seven seals **סגולות**. No other book was so significant –no other carried the will of Christ for the final years before his rule and for his rule and renewal of all things. Within its body were further seals –John knew that when they were opened as the scroll was previewed. The impress of His character was everywhere in the book.

61 **שָׂרָא** v.2 SHARA “To untie or solve the difficulty or render the riddle. An unnamed warring or mighty angel –a different one- **heralded** “Who is worthy?” with the conviction of a gospel preacher who knew the worth of Christ.

62 **מָזָא** v.3 MAZA And there was not any “to give blood” in the three realms of heaven earth or hell who offered or dared to open the seals. None had the power or ability in spiritual warfare like Jesus. The word MAZA plus KOL means “All powerful”. It bears thinking about that not even Satan would answer. The word has a kindred meaning **“Opening with the will to give ones lifeblood”**. No angel could become human. No demon including Satan could conquer all the realms as ruler of each in turn. Ultimately the covenant love provision of the Lamb of God is the glory of the universe.

63 **לִיִּת** v.4 LITH SHACAH “not...found” John wept inconsolably because no-one was found strong enough for the task of controlling the ultimate history of the world. The word “found” can mean re-discovered. Somehow even heaven seemed to have lost the Saviour-the Pantocrator of victory. Yet was the angel confident of his message gaining an answer. The 24 elders were equally sure and one of them (v.5) represented to John their confident answer. “The lion from Judah-the root of David” has prevailed **זָכָא**, ZACA has shown He has the right- He is pronounced innocent. Ultimately “justification” involves peerless worth and this was tested as the elders knew in the long promised redemptive love and absolute justice of Christ demonstrated in all realms. An angel could pose the question-an elder could affirmatively answer the question. We know the glory of the Grace of God.

64 **אִמְרָא** v.6 AMARA “A lamb”(28mentions in Ar. 29 in Gk.) Right at the heart of everything in heaven was the “Lamb” that was exactly like it had been slain and risen. John recognized Jesus immediately as the one who was crucified or slain **חַבַּח** for Passover and risen or was standing. The seven Spirits of God referred to as burning lights or candelabra of glory in 4.5 are now characterized as horns and eyes **commissioned** throughout the entire earth. The cornea of the eye is the “horn” and the fact is the Lamb sees the earth in veriest detail.

65 **בִּישְׂמִי** v.8 BESEMA “spices”- When the Lamb took the scroll from the hand of Eloha who sat on the throne the 24 elders worshipped the Lamb. Each was given a Zither or stringed instrument and a golden vessel. The first needs no explanation-they were to lead praise. The vessel containing perfume or incense shows they were to lead and present the prayer of the saints.

66 **שָׁבוּתָא זִבְאַנְתָּא** v.9 SHABOTHA ZEBANTHA “A Song ...You redeemed us”. The saints here appearing are glorifying Christ after the decisive operation of the eyes of God in the entire earth watching over and drawing His own to glory. They join in the heavenly song exalting the Redeemer who bought them to be God’s from every “tribe” or “family” **בְּכָלִי** and from every “nation” or “people” **בְּכָל** and from “every city” or “metropolis.” **בְּכָלִי**

67 **אֲנֹן** v.10 ANON “Them” You have redeemed us and You have made them a kingdom of priests and kings to our God and they shall reign over the earth.

68 רב v.11 RAB “Ten thousand” These are the biggest numbers in any ancient volume or book noting billions and millions of saints. The number of “being” or of existence for all eternity was firming and stretched into billions and millions but its added millions would yet receive a fillip from the millennial era-such is the glory of the cross and such the redeemed of the Lord. This host presents subsequent to the rapture before the golden era on the earth.

69 משיב v.12 MASAB “To receive” Worthy is the Lamb to *take in marriage* and to *trade* and have acquired by redemptive action ALL “power and wealth and wisdom and strength and honour and glory and blessing”. From the embers of the old world this is what is salvaged in the lives of the redeemed. First of all there is the power that is spiritual and mighty through God and finally there is great happiness and in between there is a wealth of talent and a reservoir of wisdom and double strength of intertwined myriads and honour or weight of character and glory fetched from all nations and reflecting His own.

70 ברייתא v.13 BARITHA “Every one that had been created” All in heaven and below the earth and in the sea (but not the demons) I heard saying “Blessing honour glory dominion” to Him that sits on the throne and the Lamb.” To this the four living beings said “Amen” and the 24 elders worshipped. These latter represented all heaven and earth.

CHAPTER 6

FIRST The seven seals are opened by the Lamb and beings that may have accompanied the Almighty from immemorial time and be among the first He ever made join in His express will for the completion of history. Among them the other voice (of the Lamb) will define detail more precisely as under the third seal.

71 קשתא v.2 QASHTHA “A bow” Whilst there were “gifts” or “permissions” given to the horses and riders there were notable trading rights יאהב YAHAB to be recovered duly and supervised as well. The ARAMAIC has no “and see” in each instance- but it records that John “saw” or gained the prophetic vision which we too need. One of the four living creatures-a Cherub- spoke in a resounding manner –indignant on heavens behalf. The seal טבא TABA is indicative of the will of God and has the impress of His character on it-in love He hides-in grace He reveals-in power and wisdom He orders whatever comes to pass. The white horse is simply a sign of victory and its rider had a turban חלד which indicates he is a leader of the east and his bow further strongly suggests he represents the eastern horsemen-the Persians who could shoot from an inverted position whilst mounted. He conquers (intensive) and was conquering and set to achieve victory. In the Tribulation period Persia will figure and the turban will indicate power and the East will be renascent.

SECOND

72 חרבא v.4 HARABA RABATHA “A great sword” The second seal will be under the careful eye of the second Living One or Cherub. The rider the Cherub is showing us takes peace which is like a wife away מן הערבה from the earth. The “sword” he held killed מותא “suddenly” or “simultaneously”-it may indeed mean “one by one” and each method may be used. The use of horrific weapons and the use of the “sword”-the scimitar type sword is not unlikely. Currently the latter is used for ritual slaying of infidels. In this case the horse is “red” signifying curiously both “death” and “disguise”.

THIRD

73 מאסא v.5 MAASTHA “balances” These balances speak of the weight of foodstuffs and also of debts. The rider on the black horse would appear to have influence over provisions and over debts. Most interestingly there is a more precise voice that knows the entire future –from the midst of the living creatures the voice says “two quarts of wheat for a denarius and three two quart measure of barley for a denarius(days wages) and you shall not exempt from tax the oil

and wine. Thus we enter a world of high tariffs and one where cereals are in short supply. This especial note re the last seven years before Christ's glorious rule is very instructive especially as we move toward that very era.

FOURTH

74 **ሐረግ** v.8 SHOLTANA "autocratic sultan power" The fourth seal was accompanied by a voice of "a living one" and it allows "unrivalled authority" over one quarter of the earth to the rider of the "pale" horse—one greenish yellow or pallid—"lizard-like". He will have power to kill by "starvation" and "brutal animals" **ሐረግ** This calamity appears to be a natural but tragic consequence of no positive capability to counter these dangers in a quarter of the globe.

FIFTH

75 **ሐረግ** v.9 LETHHATH MADEBHAH "The altar beneath" When the fifth seal was opened the immediate view of souls or lives slain for the faith of Jesus was there. Their faithfulness to the word of God and their testimony- the testimony of Jesus led to their death. They called with a great voice and recited "Until when Maryah(Lord) holy and truly real do you not judge and enquire about or require our blood **ሐረግ** from the settlers of the earth. This cry is another *Sebaqthani* a "Why do you not act O Lord?"

76 **ሐረግ** v.11 ASTALA HORATHA "A white robe". Like the Greek "stole" means a garment of significance or robe of those who had been recognized. Along with the robe the Lord told them they should rest. This appears to signify that their prayer was understood-yet their companions **ሐረግ** "equals" "colleagues" and brothers would still suffer but the time factor was curtailed-"a little season" The word ADAN is used of "dawn" and of "the hour" and this is precisely related to the crucifixion-the hour at which one is aghast-the daybreak that heralds the end at the ninth hour—the hour of prayer and prayer answered! All earth's latest righteous suffering is incorporate in the cross where its rationale is found.

SIXTH

77 **ሐረግ** v.12 SAQA DASARA "sackcloth of hair". The sun which as a golden ball has governed the day since Adam first set eyes on it less than 7000 years ago under this "timed" seal or will of God became black as "sacking" or goats' hair cloth from which eastern tents were made. *The "glowing" heat of the sun is not necessarily less than the black heat. It is not necessarily the earth's atmosphere that is John's vantage point but the heavens.* And the whole moon was exactly as blood or alike and an imitation(of blood)**ሐረግ** LEH ICH DAMA – The word "blood" DAM means "red" whereas the word "akin" means as sackcloth. The imitation and comparison between the two is missing and the difference is not just one of interpretation for if the sun is substantially and actually changed so is the moon but if the atmosphere only is changed then the moon may become "red". The crux is the "earthquake". Did this **ሐረግ** "staggering" and rolling of the earth like a ship on the sea-this wholesale shaking of the earth result from an earth based incident or from a change in the sun?

78 **ሐረግ** v.13 COCBA "stars" The fact that stars fall seems not just a case of a "meteorite shower" –a superficial routine annual event but something vastly more serious. The options are "a meteor shower" "a fall of stars above the earth" or even a collapse of "artificial satellites". There is an exact comparison given-that of figs blown down by a strong wind. The "trembling" or "shaking" **ሐረግ**, is again either a *shifting of the entire heavens* or a shaking affecting the earth in a nuclear manner. We have to look at the third effect of this sixth seal for a full exposition.

79 **ሐረግ** v.14 SHIMYA CIRCAN "The heavens were parted and rolled" like a scroll. I take it that the action is a moving of the heavens as a whole and the rolling away of a section from sight. The action of rolling does not destroy a scroll nor need this see-sawing destroy the heavens-it is used of the persons of the trinity and of the legs of a horseman. It does demonstrate however a new configuration and when taken with the "movement" **ሐረግ**, of every mountain and

island from their locus or spot it signifies a change in the geography of the earth which could be effected by a nuclear exchange of a wholesale order or more profoundly by a great see-saw movement of the earth itself in the heavenly structure.

80 **תַּשְׁחַן** v15 TASHAN “Conceal”. The huge numbers and diversity of those who sought refuge yields evidence that an event foreseen and “foreseeable” was in course of unraveling before the watchers-the “kings, princes, captains of thousands, the rich, the powerful, every employed worker, and the freemen of the time. Thus the whole idea of authority and warfare and work schemes went out the window and very life itself was imperiled so humanity fled to the hills. There is even more-this is seen as a divine intervention. It is recognized as the “day of their wrath” **יְמֵי אֵפֶת** YOMA RABA ROGAZTHON. The “faces of the Lamb” involved the Lord and the Cherubim who are associated with His wrath. The earthly awareness of what is going on has to involve a deep and sudden learning process which simply must relate to the rapture and the intervention of heaven at this time. That is not specific in the text- but clearly the foregoing homecall a little before the final trauche martyrs joined the souls under the altar to complete the elect -prepared the way. The space in Chapter 7 and the development of the 7 trumpets ushered in by the “half-hour” silence leads later to the 7 Phials and the climax of the Heptad(7 years) of judgment. Chapter 6 alerts us to the general judgments that move on in series **after the universe is shaken in the context of the Rapture.**

End of Part 2

PART 3

CHAPTER 7

POST RAPTURE DISASTERS PRESAGED Chapter 7.9-15.4

*The third section of the book (“After this”7.9-15.4) features the world post rapture or post heavens rolling or post quake. The four angels at the four winds NSEW hold the powerful wind currents that they do not blow destructively **לְעַלְיוֹת** over the earth sea or any tree. This picture is so different from the foregoing that it seems the earth is given extra time-an amnesty.*

81 **סֶלֶם** v.3 KHATHMA “seal”- A “different” angel ascends from the eastern sky (and sometimes Persia) though as read modernly China. This angel was committed to the outreach to the east and the routine sense is either in warfare or as the context suggests in the sense of prevailing to seal believers.

82 **יָאֵץ** v.2-3 HAR “annoy” or “strive”. The wait of the four angels is directed by the “different” angel. The servants of God were to be sealed in the place of the eyes. This we would simply name the forehead. However the Lord seeks to enlighten the eyes and to find the man of the heart reflected in the eyes of those to whom His compassion and love and revelation matters. The sealing of 144,000 persons-their conversion and bringing to faith would seem not to be a matter demanding a long time frame. It is clearly the plan of God over an intensive short period to reach all parts of Israel and bring in the complete number of that ancient people. For the Lord the Jewish people who have been protected worldwide are to produce late fruit at this critical time. The verses 5-8 refer to 12,000 from each of the tribes of Judah, Reuben and Gad; Asher, Naphtali and Manasseh; Simeon, Issachar and Levi, Zebulon, Joseph and Benjamin.

83 **מִצְבֵּי** v.9. AMWAN MAZA “groups in concord ...(numbers) not possible to arrive at or find”. The gross multitudes from all people, generations, **concordant communities** and languages that stood in white with palms was simply not discoverable. No simple census was made. This was the number of all through the entire history of the world who trusted the Lord. The mass people of God is represented to John in this vision. That is simply astounding. God could picture beforehand-thousands of years before- the whole number of His people and this

time with palms in their hands. It will be when for real Palm Sunday in heaven- a time beyond the prayers of the saints who suffered- a time of absolute solidarity and glory and joy. This chapter of the bible is supremely for Messianic Jews and for the persecuted and marginalized believers. God's plan is not frustrated.

84 **ሰላም** v.10 PURAQNA “shout of salvation” Ransom, breaking loose, abandoning evil, separation from wrong, tearing from world vanity, quitting sinning –all of this and more belongs to Yeshua the Lamb of God and to God the Father who sits as just on the throne and remains the author in love and righteousness of this plan of grace. There are numerous shouts – trumpet like shouts eagle like screams, plaintiff cries and voiced applause in the Apocalypse. In the text from Chapter 4 on during the Rapture period and its sequel there are 5 such stentorian voices either of God or angel or massed human chorus. This instance is a mighty voice applauding the salvation God has enacted in face of Satan and the pull of the world and carnality and it is shared by the heavenly conference of the ages.

This shout of the redeemed gained the response of worship from all the angels who were involved in the rapture, the 24 elders, the four primeval Living Ones who fell in holy worship before the throne. They said, “We affirm and believe glory and blessing and wisdom and thankful acceptance (in the “presence” at the festival or feast) of favour and honour and power and the multitudinous river of strength belong to our God for the age of ages or eternity; we so affirm and believe.

85 **ሰላም** v.14 AOLAZNA “fascinating” –A fascinating question is put to John in the context of the huge numbers and the prelude to the “feast”. Why are these all present? Would have been easily answered “By Grace!” but the question is more precise “Where did they come from?” Again the answer had to be “The earth” but the “After this” of 7.9 following the “After this” of 7.1 and linked so nearly to the massive world convulsion of chapter 6 tells us that huge turmoil and the devastation of the horsemen on earth was the setting and scene in the face of which and from the trials of which these redeemed were evacuated or raised. This question to John is the greatest theological question of our age. ***Does the church escape the tribulation?*** Is there a mid-tribulation exit after a last witness of the believers who arise and shine amid the wholesale darkness of the early tribulation period or a prior meeting with the Lord in the air? It seems the question answers the appeal of 6.10 and the divine reply of 6.11. One has to answer like John “God knows? The saints in heaven know! We must be content that while the first is fundamental both may be correct. 1Thessalonians 4.13-5.10 clearly states that “peace with guarantees” and a world not unlike that of Noah with its plenty and corruption, its progress and stability is the scene of the Rapture but the immediate sequel is sudden destruction. God, however, did not appoint His church to fall under His wrath designed to test or avenge those who settle for the world and Satanic dominion for which very reason such as repent subsequent to the Rapture and suffer within the early tribulation context of besieging hunger and constraining urgent poverty and extensive cruel persecution- escape may of necessity be by the supreme sacrifice as inevitable as Calvary but such may roll out in the divine blessing of a huge response to righteous suffering amongst the nations and Israel even in this God cursed era if not in an additional redemptive event.

86 **ሰላም** v.15 QADAM CORASIA “before the throne”- The truth of scripture that “To be absent from the body is to be present with the Lord” though it is also “to be complete” i.e. to have experience of the body prepared from heaven. So the further joys are to stand in the presence of the throne otherwise unapproachable; to shine and serve daily as the sun serves the earth; to be pure in the sense of having “hollowed out” the earthly body so that the soul is without its drag and the mind of Christ and Christ-like heart abides alongside all the elements of soul and spirit and body mobility and integration required for the environment and ambiance of eternity. This body will not exist by bread and water and so not thirst any more nor have to live under the cancer bearing rays of the sun. The change and renewal spelt out here again involve mysteries beyond exposition below.

87 **וְיָמַח כָּל דִּמְעָה** “And He will wipe away every tear” v.17 (Crawford MSS of the Aramaic Apocalypse). This verse is ancient poetry based on Psalm 23- it reads in English transliteration:

Metul d’amra d’vemesath kursya
Ners ennown oo’nashwal ennown seed hayay
Oo’sed aynatha d’mayya
Oo’natha koll damaa min aynehown.

He will erase and blot out-wipe away every single tear. He will as the Lamb be the Shepherd and direct and instruct us into eternity. We are always by the side of Life – **וְעִם** is the word for “with” and the word for “fisherman” so John is telling us that his trade learning by Galilee and heightened in the mission of Christ comes in handy in heaven –we are all going to be intrigued by the life that is in heaven and pursuing it evermore and beside the “fountains” the very sources of life and that will just be so satisfying and glorious. No more shall we be oblivious to the reason why or the glory of how God leaves His imprint by the word of His power. We will be privileged to have Christ for our Pastor and Expositor. Solomon told us “all rivers run to the sea” and the waters work in a circle. In heaven we shall learn that all life sources in God and returns to His throne. Life centered around the eternal throne and without sorrow lies not far ahead, beloved. It is real but shares his heart and righteousness which adds no sorrow. Here is not memory erased but heightened compassion not the **וְיָמַח** “making a difference” AV or “having dread” of Jude 22 but the experience of love and grace in Glory.

P.S. The subsequent events **and the enigmatic stillness when even the cherubim of heaven ceased to call and earth experienced what our Lord called unprecedented devastation** and unequalled tribulation are coupled with parentheses giving us glorious views of heaven to counteract wrath on earth. This further series of events fits into Parts 4-7 of the sevenfold “After these things” pattern of the book which set out the wrath of God over the 3.5 years at the end of history’s human government in contrast to the 3or more years with its own seven “After these things” of Jesus ministry of Grace recorded by John in the sequential diary like gospel under his name. This section of the revelation of God I have set apart to deal with in Wordbook 27(5-6).

CHAPTER 8

88 **וְהָיָה שָׁמָיִם** v.1 PALGOTH SHALA -There was **silence** **שָׁמָיִם** in heaven when He opened the seventh seal. At the opening of the seal three things of high moment occurred.

- (1) Those seven angels before God were given seven trumpets
- (2) Another angel at the altar –a golden censer was given him of the prayers of saints
- (3) After the incense went to God the censer full of fire was cast on earth with thunder, voices, lightnings and earthquakes-huge disturbance.

The most solemn thought is that God Himself was silent. He was not ordering anything –it was a short period **שָׁמָיִם**. I would interpret this as the “half way point through the maze of the seven years. It is the point from which the hour of suffering intensifies *in extremis*. It is also a dramatic point in heaven when the saints have their way with God-when all earth’s righteous suffering becomes the judgment of the unrighteous. In this one chapter 4 trumpets are blown with devastating effects on the earth.

FIRST

89 **וְהָיָה** v.7 PETHAQ “Coming to a head”. Hail and fire “bursting open” or “penetrated” “mixed” with water. The idea seems ludicrous since fire and water do not mix. However hail and fire can create steam. A third of the earth is to blaze with fire and a third of the trees and all of the grass or green herbs. **וְהָיָה** The huge diminution of trees and the wiping out of herbal life will instantly result in famine. The Aramaic pictures the “hail and fire” mingled not with blood

but water”. The worldwide effect on herbs is to be linked with one third of the world being denuded of trees. As in Jotham’s parable trees can represent “rulers” so rulers of one third of the world fall.

SECOND

90 תורה v.8 TORA Some may recall Asama Bin Laden’s hideouts in the Tora Bora mountains. The word “Tora” is linked to Eastern Aramaic which was once a language extending east as far as Babylonian influence ran. “A huge mountain that was burning fell into the sea and a third of the sea became “blood” The hail and fire are to affect the land and the mountain affects the sea. One is not aware from prophecy here whether there is human agency. Certainly there is simply a trumpet blown and it would seem there is to be an earthly military or political event connected- in this case the fall of a great empire and the loss of much life

THIRD

91 חכמה v.10 COCABA “A star” A great star burning exactly as a furnace fell from the sky. The description fits something nuclear with the “smoke of a furnace” accompanying it. The well known atomic mushroom assimilates with this vision. This “star” falls on the rivers and springs of water. Thus the waters of the world-the fountains in the mountain and the rivers that run to the lakes and seas are to be heavily affected-presumably polluted. The waters became bitter **מים מרים** and the future name of this star or falling material is to be APSYTHNA; **אפסיטנה**- absinthium is a “bitter medicine”. This will kill a multitude of the sons of men through the waters it affects. We have great difficulty avoiding human agency here and indeed in all these events associated with the trumpets.

FOURTH

92 בלה v.12 BALA “Swallowed” The light of the Sun Moon and Stars was swallowed up so that only a third of the light appeared during the day and during the night. This may be what we call “nuclear winter” but certainly this prophesied event is of high moment and far reaching consequence. We have no reported reaction from those on earth at this stage.

93 נשר v.13 NESHER “Eagle” And I heard one eagle flying in the sky that said “Woe, Woe, Woe to those who stay on the earth from the sound of the trumpets of the three angels that are going to sound out.. This “eagle” that flew freely over the whole world represents a latter day power. It appears to be a power apprised of the apocalyptic narrative and understands that something more serious is ahead. John was fascinated perhaps for the first time because some power on earth understood prophetically what was afoot in the judgment. This note in prophecy seems to be telling us that God knows that some of his servants thousands of years ahead would proclaim the truth of this prophecy close to the time of its fulfillment.

CHAPTER 9

This chapter takes us through the fifth and sixth trumpets and the next chapter draws us further into judgments and wrath when the seventh trumpet is previewed and finally in chapter 11 the seventh trumpet is sounded.

94 קלדה ברוח תהומות v.1 QALIDA BAROHI TAHOMA “Key of the deep pit” The “Pit” both in popular parlance and in theological jargon it means “hell” and its last use in the Apocalypse (Rev9.1,9.2,9.11,11.7,17.8,20.1,**20.3**)**20.3** sustains a spiritual connotation of interminable descent. Its first use in Genesis1.2 on the other hand is indicative of the lower parts of the sea and the bowels of the earth. It is used of the bottom of a well and of the profound sea depths. In this instance by context it has a clear geographical significance. **The smoke of the pit, the dark skies, the locusts that as they fly they have scorpion stinging or killing power (v10) clearly intimates its contribution to a concerted warlike campaign.** The further formation of the so-called locusts and their preparation for battle and iron bodies and noisy wings without a shadow of a doubt intimates aircraft. All of this faces us with the challenging

question as to how the locusts relate to the pit or well and the clearest answer seems to be that they are *manufactured and fuelled by the produce of the pit which is oil*. It should be noted that this pit and industry as we now know has been already in existence for at least 100 years

95 **מל** v.3 NAPAQ- The “issuing out” of “locusts” as military forces suggests that from the combination of oil (issuing from the “pit”)and industry these machines of the air would be produced. They were to constitute the prized ultimate power of future time-they were scorpions or we might read they had equivalent and associated land based military equivalents. “It was told them” indicates that they were not scorpions but instruments capable of receiving human instruction. They were not to “harm” or “irritate” or “fight” the environment but only the children of men who are not sealed. This suggests an *Elijah-like* time during the tribulation when **evil would be combated with precision**. Even then they were not to act in warlike slaughter but by inflicting torture or punishment **מל** on the unrighteous for 5 months. This appears to be pre-emptive strikes against dangerous munitions centres. Highly specific targeting as in scorpion against man is indicated. The “locust-cum-airplane” has in 2018 been celebrated for its RAF service stretching over 100 years.

96 **לל** v.6 RAGRAG “flee”- The praying for death is to no avail. The days are ones of loss of food supplies and fruit bearing trees-of darkness and of disruption. The desire for death or suicide is abnormal but in modern time it has become a militant duty for terrorists. Who but the Lord could foresee such development. The manner these enemies of right were handled with **precise strikes** frustrates their objective.

97 **מל** v.7 DAMORA “form” The “form” involves an eight-fold description-quite precise and confirmatory of their being aircraft. The verdict turns on:-

1. Prepared for battle with armour.
2. Crowns on the head or head gear of their commanders in chief.
3. Faces precisely like the faces of men-nose cone and eye window cockpits
4. Hair like women-covered with camouflage and trailing smoke like hair when in use
5. Teeth like those of lions-armed to kill
6. Joints or ligament or linked parts of iron-cf swing-wings, tails and engines etc.
7. Wings (with mounted engines) creating the sound of chariots-
8. Hinder end or tails with stings or life threatening armament.
- 9 Their king or ruler was Abdo (Ar) Skilled and Shra(Heb) Faithful. Greek Abaddon

End of Part 3

PART 4

THE 31/2 YR. GREAT TRIBULATION (Phase1) FORETOLD 9.12-15.4

98 **מל** SHARI MALACA AL RABA PARA v.14 “Loose the angels at the great river Euphrates”. This is a further answer to prayer for the action begins by the golden throne of incense. The voice that commands historic judgment to proceed would seem to present the prayers of the saints to Eloha. The voice both represented men and God. The four angels had been “bound” **מל** “ensnared” or “fastened”. This tells us of four nations who had angelic governance tied up in the Iraq conflict. They are Russia, America, Iran and Turkey. The severance of divine control brings ultimate war. What we are talking about here is the solving of the riddle of Iran. It is the most formidable question the modern world knows politically. This is a dissolution and end of a weary wait. It is in the nature of the end of a treaty and the repudiation of a status quo.

99 **מל** PARASHA “Mounted soldiers” or “assigned troops”v16 -The fact that four nations and their leaders were ready as for Passover for that year month day and precise hour that involves the death of one third of humanity shows the reason why it was so long hindered. The number of troops involved was 200 million. This is not a fable and this number will comprise

the largest engagement militarily ever known on earth. The long military preparation of our time is in view of the final war!

Detail:

1. The RACASHA has the connotation “horse” or that “constructed to be ridden” It is a vehicle.
2. The soldiers conveyed had camel like covering **ܪܥܫܐ**
3. Breastplates as of fire and brimstone. The first is a visual and the second a sensual image. Their person is connected with destruction-whether missiles or guns or handheld grenades and launchers.
4. The heads or turrets of the constructions had mouths from which poured fire sulphurous smell and smoke. The conception is of tanks.
5. The deadly projected fire **ܪܥܫܐ**—the issuing contents of the gunnery which could be swung to the forward or rear positions was deadly.

100 ܪܥܫܐ MAHON “Scourges” These three deadly wounds or plagues which are likened to those of Egypt accounted for the death of 1/3rd of humanity which on today’s figures is over 2billion persons. Fire might be of a nuclear nature and brimstone acid or that which affects the breathing and smoke fumes. The question is will the final war lead to the use of gas because of the terrible alternative?

101 ܪܥܫܐ TUB “turned” The surviving remnant **ܪܥܫܐ SHARACAH** did not turn away from their (a) counterproductive work;(b) their spiritism;(c) their material idols, (d) murders, (e) witchcraft or (f)fornication wicked habits or prostitution **ܪܥܫܐ**, The Greek adds “thefts”The two words look so alike in Aramaic that a second writing of fornication as theft is possible in translation. This is possible double translation with same ending **ܪܥܫܐ** and addition of **ܪܥܫܐ** for **ܪܥܫܐ**, what we do not want to miss is the inveterate nature and endemic sort of sin in its double dyed power over mankind during this time.

CHAPTER 10

102 ܪܥܫܐ AHARNA v1 “Different” A distinctly different angel descended **ܪܥܫܐ** from heaven. There is no comparison to be made with Satan’s fall in Luke 10.18. This is a magisterial act citing heaven’s continued specific intervention and the seven year angelic rule and warfare. A very clear statement of heaven’s mercy is attached to his coming-a rainbow circles his head. His is a ministry momentous as the sun’s. His legs are the descriptors of protection as was the fire in the wilderness. A small written codice **ܪܥܫܐ** was in his hand. And he set his right leg on the sea and his left conversely on the land (cf v.5 “the desert land” where grass & trees had shriveled up). If it were his left on the sea he would be facing north but his right on the sea means he faces south. If he appears to John on Patmos he is facing Israel. One eschews high specifics for the topic the angel is come to make very clear is that what is to be revealed forthwith is a short historic cycle contained in a breviary.

103 ܪܥܫܐ RAMIN “Thunders”v.3 Seal up what the seven thunders spoke. The thunders accompanied the angel shout and they were eloquent. They undoubtedly tell us the Lord Himself spoke. The voice of v.4 is that of the seventh “angel” (cf v.7) and it forbids writing what John clearly understands. The “son of thunder” (John) is speaking of the anger of God.

104 ܪܥܫܐ, ZABANA “delay” v.6 -The great angel swore by the eternal living One that there would be no further delay. Transitional arrangements no longer apply. Temporary measures had held the situation-now it must unfold finally even with huge suffering. God who made all the fullness of heaven and earth is putting it all in the melting pot to mint a new age.

105 ܪܥܫܐ ARAZA “mystery” v.7 -The hope of the prophets-the return of Christ-the day of the Lord-all these were now in view. This was the good news we first read. All this was to be

completed. The DAYS OF THE SEVENTH ANGEL are the unraveling that supremely interests John –the more so because intriguingly the heavenly voice forbade its utterance. It was read only!
106 **הָאֵלֹהִים** SAB “take” v.8 The heavenly voice of the Lord spoke personally to John saying “Go out to the angel and take the book!” John had authority to take the most treasured mystery book of all ages in his hand. When John went and asked for it the angel said “It will be bitter to your belly when you digest it but sweet as honey to your lips as you taste it. And with it he said “It is your duty to prophecy in the little time you have left to many nations and peoples and languages and kings. This matter is of huge international importance and so John writes on in the futuristic terms of chapter 11-19.

CHAPTER 11

107 **מִדְבָּר / מִדְבָּרָא** QANYIA v.2 “measure/reed or canon” A reed was given me like a staff or measuring rod and an angel standing said “Rise and measure the temple of God and the holy place **מִדְבָּרָא** MADABA of the altar and those that worship **בְּהֵמָה** in it. Measuring the temple with a rod is possible but measuring the people with a reed is significant. ONE UNDERSTANDS WHEN John had measured the temple with a reed and then the holy place his reed would be in a poor state-probably broken –like the people or priests about the altar. John was told not to measure the court. The outer court was not measured for it would be in Gentile use yet for 3years and a half. During this time re-expressed as 1260days (360 X3.5=1260) two witnesses would prophesy.

108 **שְׁמֵי שָׁמַיִם / שְׁמֵי שָׁמַיִם** SAHADI /ZITHIN/MANORAN v.3 “two witnesses, olives, menorahs. Considered in respect of the risen Lord of **heaven & earth** these are “witnesses”; considered in respect of the Holy Spirit they are Olives; considered as Jews they are like two seven-branched lamps-both the daily fuel and the daily light were represented and replaced for the moment by these prophets (Zech 4 11-14). The text tells us that instead of Menorah’s in heaven there are alumni. These menorah are testimony to Jew & Gentile alike-“**the whole earth**”(Aramaic).

109 **נֹחַר** NAHAR “harm” v.5 “burning light” and “fire” comes from their single mouth and swallows their enemies. The judgment they pronounce follows instantly like that of Elijah. John Boanerges on at least one occasion wished for such effect but here in an era of judgment it is reality. They have threefold authority (1) To hold back rainfall (2) To convert water to blood and (3) To apply plagues as much as they wish.

110 **הַיָּתָה סָלָא קָאָא** HAYTHA SALAQ YAMA V.7 “the beast that ascends from the sea”. The angel stood on the sea and the land-with control-then the prophets held control-now the beast wrests control conquering and killing the prophets. For John the sudden sea-change begins to sicken him-he felt sick in the pit of his stomach as the angel said. Here the beast ascends from the “sea” not as in the Greek and NIV. The final “beast” is European and the sea is the Mediterranean. The fact that Rome was ascending in John’s time and is in its *Rome Redivivus E.U.* ascendant form in ours validates the statement and exegesis.

111 **אֵיכָא מַרְהוֹן אֲתַזְחַלְב** AICHA MARHON ATZHTALB v.8 The corpses of the two witnesses lay precisely in the city where the Lord was crucified. They will not “allow” **אֵיכָא** them to be buried and the world will view them. Worldwide television is anticipated by this statement. Earth’s inhabitants, cities **אֵיכָא** families, languages, Gentile nations **אֵיכָא** -all these will watch the despising of divine prophets. There will be rejoicing and celebration and merriment and they posted free gifts one to another-which would take a few days to arrive. It was the end of the SHANAQ or torture era of pain and punishment –so they thought. But within three and a half days their spirits returned and they stood up. The Holy Spirit is to fall upon mankind in deep conviction and great fear exercised those who witnessed this overwhelming reversal of fate-this outstanding resurrection and last days confirmation of divine power -the world will be discomfited by the power of the Spirit witnessed by the medium of television.

112 **חָלַל** SALAQ v.12 The witnesses (nay maybe even the hosts of viewers!) heard a great voice “Come up” and they ascended in a cloud. And the “lords of flies” who opposed them “fixed their steady gaze” **מָצָא** MATZAD on them. People acted with the vigilance of Israel’s MOSSAD realizing this is God in his opposing dynamic power.

113 **הָרַס מִן אֲשָׁרָא** HAD MIN ASARA v.13 One from every ten cities fell. The Greek and NIV text obediently have “A tenth of the great city fell”. These cities were “ruined” or obliterated” or “destroyed”. The Aramaic **מַדִּינָא** MADIN AND MADINTHA is clearly “cities” and one does not speak of one tenth cities so the Crawford MSS appears to be a proper representation of the effect of a great earthquake which affected many Jewish cities and resulted in the death of 7000 men and the remainder were in dread and gave glory to Eloha of heaven.

114 **מַהֲבָא** MAHADA “at once” v.14 Two woes are gone and the third comes immediately or “greeting you”. This is a sort of “joy of the woes”. They are like three lions-they hunt as a pride-the third follows up the second’s success. There were great voices in heaven which said “The Kingdom of the world has become that of our God and His Messiah and He shall be king for eternity.” “Eternity is always “the age of the ages” because from our point of view it is ushered in by the millennial era. The Greek “our Lord & His Christ” is redundancy by interpretation. Aramaic has “our God”.

115 **נָסַב** NASAB “taken” v.17 “You have **taken** your great power”. The 24 elders vacate their seats and fall on their faces in utter joy and humility and worship. Their joy is deep because the Lord has done exactly what they wanted long ago. They dutifully say “You have held it all together-you never lost control-and you are and you have been the one who “is” always. The Lord had “assumed” “taken in victory” His great power in warfare **חַיִּיל** HAYIL.

116 **זָמַן**, ZABANA “time” v.18 The “coming time” is comprehensive of (1) Angry nations on earth (2)divine anger at gross sin (3)Judgment of the dead (4) Reward time for prophets and saints-direct appreciation from the Master shown to those who revered the name of ELOHA - the small (young, feeble –of low degree) and then to the great(mighty noble and princely)-this is the order of appreciation (5) In this coming era those who destroy the earth will be allotted their destiny or destroyed. God measures to those who destroyed destruction.

117 **הֵיכָל** HICAL “temple” v.17 2 “The temple was opened in heaven-the ark of His covenant appeared in heaven and there were lightnings, thunders, and voices and earthquakes and great hail”. His covenant **בְּרִית** which He laid down in His blood is distinctly the basis on which God in Christ redeems. In this connection the heavenly temple was opened and there the sign of the actions of Christ-his law in the gospel, His miracles centred in the risen Lord and He Himself the living manna. The temple is His palace-His church. This was accompanied by as much joy as the Israelite tribes felt when the first tabernacle was erected or when Solomon opened His temple. In this instance however the heavenly people would be separated from the earthly hosts and voices of governance and powerful judgments would relay upon the disobedient..

LOOKING AHEAD

This section of the Apocalypse is cogent to the ultimate development of government on earth under the Mediterranean or Europa “Beast” and the commentary observes connections between the 21st century and the development of the events recorded in this prophecy.

CHAPTER 12

The finale marked struggle of the woman and the dragon. The link of America and Israel and specific references to 20th century European history become apparent.

118 **אַתָּה** ATHA v1-And a great “sign” (**אֵימָנָה** a military “standard” or “flag”) had appeared in heaven-a woman **אִשָּׁה** (usually a woman in relationship)clothed (**אֶלְבָּסָהָ** from shoulder to

ankles) with the sun(ministry) and the moon was below **ܠܬܬܐ** her feet And a royal crown **ܬܬܐ** of twelve stars on her head.

119 ܬܬܐ YALAD v2“deliver”And she was with child and cried out and she was in labour and also in great pain to deliver a child **ܬܬܐ**

120 ܬܬܐ TAGA v3 “diadem”- And a different sign appeared in heaven and behold a great **ܬܬܐ** of fire **ܬܬܐ**(or conflagration) to whom there existed or were seven heads and ten horns and upon its heads seven crowns[**ܬܬܐ**—unlike the royal crown of the woman the beast had seven rulers attached to his head or pushing his business on. The woman had twelve apostles who ruled the church and she was clad with the glorious ministry of God.

121 ܬܬܐ GARASH v4“pulled”-And its tail (the **ܬܬܐ**’s **ܬܬܐ** i.e. “the rear of its army” dragged (**ܬܬܐ** pulled removed or carried off) up to a third of the stars that were in heaven [It is worth noting that the twelve stars of the woman were constant and they were men but the angels were in millions and they forsook their estate.] And the dragon cast them **ܬܬܐ** [as in a fixed position for battle] on earth. And the dragon was standing before the woman who was having to deliver or distressed in **ܬܬܐ** childbirth and when she delivered he would be poised to consume her son.

122 ܬܬܐ HATAP v5 “carried off”-And she delivered him-a Son - He who was ready for the shepherding of all the peoples with a rod of iron and her Son was seized, plundered or carried off **ܬܬܐ** [cf 1 Thessalonians 4.17 where the saints in the “rapture” are “carried off” like booty or plunder. Severus of Alexandria spoke of an age exhaling secretly or “passing away” quietly-so will it be with the Church-so it was with the ascending Lord. It was unknown to mankind at large] to unite intimately with God and to unite intimately with His throne. [The parallelism between “one third” of the angels leaving and Christ returning to the seat of power is very clear.

123 ܬܬܐ ARAQ “flight”The woman fled to the wilderness where there was an place (as yet unknown to John) prepared [**ܬܬܐ** established] for her by God. [This flight **ܬܬܐ** is a decided Jewish escape to a refuge of God’s preparing.-relating it to the birth of Christ it brings us to the 20th century if we call it Israel and that would make sense. The time lapse between the birth of Christ and the establishment of the state of Israel is vast but immediately Mary fled to Egypt and on her route she was in the desert. John knew Mary well. The Holy Family were not so long in Egypt-so this image is related to the latter day. The word “prepared” is related to the word “grace” **ܬܬܐ** so the woman or the Jewish people gain experience of the “grace of God” in the latter day and during the tribulation from the provision made for them. “She was sustained **ܬܬܐ** restored and supplied”. I have always found it hard to imagine this fulfilled as many (and some I count among personal friends)by a *Petra flight*- which locus is hardly adequate to a national dispersion - but the one who comes from Edom [cf Isaiah63.1] shall indeed come fresh from conflict on Israel’s behalf on their southern flank in the latter days before the long awaited restitution meeting with His people on the Mount of Olives.] The latter day “eagles’ wing” protection is I believe a much greater action on a world scale linked to a far greater dispersion and both of these involve America!

124 ܬܬܐ QEREB v7-And there was “war” by drawing near **ܬܬܐ** of Michael and his serried angels who were the ones who initiated the encounter with the dragon and the dragon and his angels fought. This was nothing short of a foiled attempt to subvert the whole angelic host. The other arch angels would have nothing to do with the heavenly rebellion.

125 ܬܬܐ MATZA “prevail” v8 -And they did not prevail or could not convert or take by force **ܬܬܐ** and no place of habitation or region was found for them in heaven. The word **ܬܬܐ** indicates “that which is equal” or suited to one who would overcome and change. Heaven was

not going to submit in any quarter to them and God was not going to invent a place for rebellion and pride in glory.

126 ܐܠܗܐ ܕܩܪܬܐ V9-And **the dragon** –that chief or first great venomous serpent which is called the “one who consumes or provides as food accusations or stinging false charges ܐܠܗܐ -Satan the adversary-he that wanders secretly around or corrupts (the whole earth) ܐܠܗܐ or to be burdened with or to give attention to the earth. ܐܠܗܐ was thrown down to earth and his angels with him. The Syriac speaks of “being entangled in the dust”. God predicted that Satan would “eat the dust”.

127 ܐܠܗܐ HA “now”v9-And I heard a great voice from heaven that said” **Now** –thus far-behold there is-or **we are on the verge of** ܐܠܗܐ safety, refuge, salvation ܐܠܗܐ SHOOZBAH and power or might and the kingdom of our God for the informer denouncer ܐܠܗܐ MASORA slanderer of our brothers has been cast down-he that has accused them night and day right before our God.

128 ܐܠܗܐ ܕܩܪܬܐ SHAHADOTHA v11-And those were justified, vindicated and victorious by the blood of the Lamb and by the Word power i.e. **The hand of the Word** of His testimony ܐܠܗܐ ܕܩܪܬܐ SHAHADOTHA-this is the heavenly side of Christ’s testimony in continuance and may involve their death too. And they did not love their souls unto death. It may also relate to Mark 14 61-2 I am the living God!”

129 ܐܠܗܐ WI “Woe”v12 Therefore O heavens and **those who dwell in them** you have been cheerful and bright of countenance *This would include all martyrs and later the Parousia saints-* but Woe ܐܠܗܐ to the earth and the sea for the slander feeder of the sting has come down been humbled to enter battle with them –with massive heated rage after ܐܠܗܐ he knows that there is a swift little paucity (the dregs of) of market time-or business time ܐܠܗܐ for him.

130 ܐܠܗܐ AIDA “who” v13-And after **the dragon** or sea serpent saw that he was cast on the earth he persecuted the woman who had power by extraordinary deed ܐܠܗܐ to bring forth the male heir.

131 ܐܠܗܐ GAPIN “wings” v14-And there were given to the woman two wings ܐܠܗܐ of a **great eagle**. *This is a Passive so it speaks of the latter end of the Jewish dispersion and of its 20th century and onwards connection with America.*

The image is not only recognizable as the United States but it is one of speed as in Exodus 19.4 It has to do with Israel’s return to God. The final stay in the USA and the support of the USA are one thing-but the speed of Israel’s return to the Lord is another. These wings were given that she should fly to the wilderness to her somewhere! ܐܠܗܐ DOCATHA to be sustained there for a time two times and the division of a time from the presence of the beast there to be sustained from the face of the serpent. This is the clearest evidence that the Beast does not control the whole world and that America of the latter day even after the Rapture is not subservient and has claim to be the uncertain place called “wilderness” or empty place. Some think of Petra as the empty place and indeed as Christ comes from Edom that might sound sense but 1stC America was indeed wilderness and even today large tracts are desert .

132 ܐܠܗܐ SHACAL “taken/finished”v15- And the serpent (the face of evil responsible for poisonous diplomacy) cast out from its mouth or by its order or decree something exactly like waters of a river to serve the purpose of causing her to be finished ܐܠܗܐ by the waters. *The meaning is fairly clear. The devil wished to use the United Nations which represents “all nations” of which there are about 200 to end the authority and power of Israel as a state. We can now see that play beginning to be exercised.*

133 ܐܕܪ ܐܕܪ ADAR “helped” v16-And the earth helped (with auxiliary troops) ܐܕܪ the woman and the earth opened its mouth(by government declaration) and swallowed ܐܕܪ (attacked and absorbed) the river that the **dragon** cast from his mouth.

134 ܡܐܒܕ ܩܪܝܒ M'ABAD QEREB v17- And the **sea dragon** was incensed (*this represents a Europe led axis under Satan as opposed to the Israel American stance*) against the woman and went off to make war with the remnant of her seed or dispersion. *This mirrors what happened in the 2nd world war though in the context of the final days it is still ongoing and will climax ahead of now.*

135 ܫܗܕܘܬܗ SAHADOTHA v17 They who keep the commandments of God and have belonging to them as their the testimony ܫܗܕܘܬܗ SAHADOTHA of Yeshua Jesus. *The chapter ends by showing that the association means that the Americans come under serious opposition from Satan for her support of Israel.*

CHAPTER 13

The European “beast” (a) a sultanate/caliphate rather than kingdom (b) Converting to the religion of the beast(c) The mark of the beast that comes out of the sea. (cf classical idiom of Europa and Zeus replicated in the bronzes at the Brussels and Strasbourg parliaments)

136 ܗܝܠܐ HEALA “fine sand” v.1 And I stood on the fine sand of the sea and I saw a beast or living or recovering creature ܗܝܠܐ which was stirring mounting from the sea which has his ten horns and seven peaks or summits or skulls ܗܝܠܐܝܗܘܢ and upon its horns ten crowns or rulers ܕܝܗܝܠܐ (cuff ܬܪܝܥ “chiefs of one mind”) and upon its heads (Rome itself with seven hills) the name of Blasphemy. The Crawford text has “name” in the singular. This has been linked to the idea of Christ’s representative on earth “Vicarius Christi”. Which has a 666 connotation?

137 ܕܡܘܬܗ DAMOTHA a leopard v.2 And the beast that I saw was like or metaphorically ܕܡܘܬܗ a leopard ܕܡܘܬܗ as in Song 4.8 & Jeremiah 5.5. i.e. *it was brown and white or black and white* and its feet were exactly like those of a bear ܕܡܘܬܗ and its mouth (singular) was exactly like that of a lioness (not ܕܡܘܬܗ but ܕܡܘܬܗܝܗ) *the significance of the feminine is that it must have roared not in hunting but in protecting.* And **the dragon** gave it its power or force and its throne or Episcopal see ܕܡܘܬܗ and its great authority ܕܡܘܬܗ *the term derived from (1) “sultanate” and suggests an Arabic or Caliphate politico religious style rule.*

138 ܕܡܘܬܗ PAPA “wounded” v.3 And one of its peaks or heads was exactly like it **had been crushed** or wounded to death ܕܡܘܬܗ *an onomatopoeic term like the rat-ta-tat of a gun* .and its mortal wound ܕܡܘܬܗ Luke 10.34 of the Samaritan’s “wounds” **had been healed** and all the earth **had been expressing admiration** following successively (head down) after ܐܕܪ the beast. *The wound was not inflicted there and then-it had been healed in the bygone.*

139 ܫܒܝܢ SAGAR v4 And they worshipped ܫܒܝܢ (This word SAGAR in late Aramaic was used of “becoming a Muslim” or “converting”-the word originates in HAGAR female progenitor of the Arabs and Muslims) for **the dragon** who gave **(2) sultanate** to the beast and they “became Muslim” or “converted” for the beast saying “Who is one like the one ܐܝܢܐ living creature” *The present confession of Islam is “God is one”. This declaration is replicated in the worship of the final empire or sultanate and who is able to encounter or war with it?*

140 ܪܐܒܬܗ RORBATHA v5. And there **had been given** it a mouth that with **loud speaking** noise says intensely haughty or oppressive things ܪܐܒܬܗ and cursing or reviling (In Isaiah 37.29 and 2 Kings 19.28 the word “insolence” is used-the Syriac has “left-handedness”) and **(3) sultanate** had been given it to exercise for forty two months. *It is quite clear that in the absence of Christians an authoritative power using Caliphate style rules in Europe.*

141 v6. מַשְׁרִיָּה MASHARIA “home” And it opened its mouth to blaspheme in the presence of Eloah against the name (YAHWEH) and against the dwelling place מִשְׁכָּן of ones who dwell in liberty מִחַיִּים in heaven.

142 מְלָכִים “sultanate/total authority”v7. And access or opportunity was given to make war with the holy ones (This is suggestive of people under vow or worshipping God) and to defeat tithe and put under oath זָכָן, ZACAN to its **(4)sultanate** מְלָכִים all civil societies מְלָכִים metropoli or mothers, languages and nations. *There seems no exception to this ultimate power thrust and it controls all centres of power languages and the 200 plus nations of the globe.*

143 מְרִיבָא AMORIAH “inhabitant/cultured settler”-cf Gomorrah)v8. And all the inhabitants מְרִיבָא of the earth will **worship it by conversion** –all those who are not written in the written book of life of the Lamb who purposed to be slain before the laying down of the world’s foundation.

144 v9. אֵיִתְּ AITH “exist” Who is it that “has” an ear of his own let him listen! *The existence of faculties is counted a privilege to be used by our creator. The ear is a vehicle of knowledge that must be used for our safety physically& spiritually.*

145 מִשְׁכָּן שָׁבִיָּה SHABIA/ HEREBA “captivity/sword”v10. *John proceeds to give the only remaining options in this time of absolute rigour.* Whoever conducts into captivity departs or goes away into captivity and those who murder with the sword will be killed by the sword. Here is the faith and hope message or good news of the holy ones. *This is an important verse pronouncing the ultimate nemesis of the authoritative “sultanate” and its self destruct mechanism. Those who are involved become slaves of the system and those who fight for it are killed. This principle is operative today. There is good news and hope for “the holy” in the worst of times-even the prophets from heaven!*

146 מִשְׁכָּן DAMIA “pretence” v11. And I saw a different beast prospering or succeeding from the earth and it had two horns in the pretence of or imitating מִשְׁכָּן a lamb but it was speaking exactly like **the dragon**.

147 v12. And it will (1) *make a friendship* with or be put in charge of or urge on מִשְׁכָּן the entire **(5) sultanate** of the former beast before him and it will seize **the land** and **all those living apart or separate** in it to convert(them) to worship of the presidency of מִשְׁכָּן the beast whose deadly wound had been healed.

148 מִשְׁכָּן ATHOTHA “heavenly signs”v13. And it will (2)*perform or produce* celestial signs מִשְׁכָּן exactly like(3) *making* fire come down from heaven upon the earth before the sons of women.

14. And he will lead astray and cause to wander and forget מִשְׁכָּן those who live settled and apart in the land by the signs given him(4) *to produce* before the beast to command those who are settled on the earth(5) *to make* an image of the beast that had the sword wound and lived.

149 מִשְׁכָּן ZALMA “image”v15. And it was given him to bestow spirit or revive the image of the beast and(6) *to make* all who would not convert to worship the image מִשְׁכָּן of the beast **to be killed**. *The woman on the beast is a unique symbol and it is entangled with the whole development of modern European statecraft. The idea of “image” may easily be the reconstituted empire in Europe after the Rapture which is akin to a fatal wound to empire and it displays even more stern and overweening authority in the wake of the sword.*

150 מִשְׁכָּן ROSHMA “mark”v16 And he (7) *will make* all small and great rich and poor masters and servants a mark on their right hands or upon their heads between their eyes. *Much now hinges on the introduction of chip based economics and trade and the widespread use of the mark or chip.*

151 **𐤓𐤕𐤔𐤕𐤁** ROSHAMA “mark”v17- And a man might not buy or later sell except the one who has existing on him **the mark** of **𐤓𐤕𐤔𐤕𐤁** (engraving/stamp/seal) the name of the beast or **the number** of its name.

152 **𐤓𐤕𐤔𐤕𐤁** “number or era”v18- Here exists the wisdom-but whoever has existing in him intelligence let him estimate or calculate the number **𐤓𐤕𐤔𐤕𐤁** of the beast for it is the number of the son of a woman-six hundred and sixty six. *Irenaeus who was a pupil of Polycarp who was mentored in turn by John used the word LATEINOS which is 30+1+300+5+10+50+70+200=666. This link took account of the early martyrs and sadly since historians estimate 50,000,000 martyrs have fallen to Rome’s sword. The second beast is clearly seriously tyrannical and on a par with the earliest tyrants of Rome and may well become master of the virtual world and the business world and hold very different religious scruples. If we use “era” the 666 era of the product mark is the digital era and this solves the age long controversy. Irenaeus and the digitalized European market may both be right.*

CHAPTER 14

The 144,000 chiefs of the righteous who accompany the lamb since the first-fruits resurrection.2. The first satellite of late gospel times proclaims hope judgment conversion and the message of a creator for a secular age. 3. The second satellite proclaims the fall of Babylon-an event of huge worldwide moment.4. The third message from mid heaven is that to receive the mark is doom. 5. The 5th lesson is that hell and destruction await the rebellious.6. The 6th lesson is that with the end of Jewish freedoms a messenger of God on earth calls on the Son of Man and the result is the immediate sickle of Russian involvement. Amid these angels the Parousia reaping is recorded and the end of Daish is registered at the end of the chapter.

153 **𐤕𐤁𐤕𐤁𐤁** CATHAB “written”v1 And I saw and behold “the” Lamb standing on the Mount of Zion and with Him 144,000 who have upon them His name and the name of His Father written above between their eyes. *The word 𐤕𐤁𐤕𐤁𐤁 in Leviticus 19.28 respects a tattoo but this is a highly prominent seal.*

154 **𐤓𐤕𐤔𐤕𐤁𐤁** QITHROHI “harpist”v2. And I heard a call **from heaven** the call of many waters and exactly like the sound of great thunder-“a” sound I heard was exactly like a harpist who played on his harp. *The Greek plural presents a bank of harpists but the Aramaic idiom uses a single harpist to present the solemn pathos of the hour. The thunder by contrast must be associated with saints in glory*

155 **𐤕𐤁** YILAP “to learn or teach” v3 And they sang a new hymn of praise before the throne and before the four beasts and before the elders and no man was able or equal to **𐤕𐤁** to become familiar or skilled to learn & teach **𐤕𐤁** the song but only the 144,000 redeemed from the earth. **𐤕𐤁**, ‘bought’ in the sense that they came from a world foreign to them and they were taken out as Paul describes in the **out-redemption**-Romans 8.23 Ephesians 1.13 & 4.30-the *απολυτρωσις*. The first fruits were those who accompanied our Lord to glory as in Matthew 28.53 so we have a choice-were there so many as 144,000 whose graves opened and who went with Christ to glory? Alternatively were these the latter day harvest first fruits of the end times? The further elucidation is needful

156 **𐤓𐤕𐤔𐤕𐤁𐤁** ROSHITHA “chiefs” v4. (a) These are those who had not been soiled or besmeared with women for they lived in male chastity. (b)These are the ones that unite in marriage like union with the Lamb every precise time **𐤕𐤁** He goes away. (c) These had been redeemed [the “d” of the Ethrael speaks about a past event] from men –the first fruits to God and the Lamb. *[The word 𐤓𐤕𐤔𐤕𐤁𐤁 can mean captains of thousands so without any symbolism this figure could be moved three decimal places to gain a notion of the myriads they represent-many millions-so as it*

is used of arch angels it may be used of chiefs of the righteous. This interpretation would provide linkage between the early church and the latter day redeemed of the “out-redemption” and solve the issue as to who they are.] These then move from the earth after the resurrection and these come back when He comes and these return with the church from the skies when He goes to the bridal feast and these return in glory when He comes to reign. That I think fulfils the(b) bit of the statement.

157 מִצַּחַח MOM “blemish”v5. (d) Related to their mouths and speech no error disavowal or deception was found in their mouth (d) because they are without wax מִצַּחַח or blemish. This is the fifth part of the description and it does not urge they were not sinners but that they were true from top to toe. They were like statues made of marble throughout and needed not that imperfections of character be covered up.

158 מִצַּחַח PARAH “communicating” v6- And I saw (a) **another or different** kind of messenger angel that was flying or disseminating or spreading report מִצַּחַח [One associated idea is a bird flown like a kite with strings linking it to earth-not unlike a satellite] (b) in the **midst** of heaven. [This appears to be not the heaven of birds or the heaven of God but the higher atmospheric heavens –otherwise “intermediate” or “middle” heaven. The messenger may answer to modern communications and its variant method of dissemination would support that idea. Besides it is not stationary but moving or flying] (c) And it had on it or him good news or hope of the age to preach to those who dwell on earth (d) and unto all people and nations and generations[often of “cities”] and languages. This method could overcome national barriers of race and even age. It appears to relate to the Lamb and harvesting the earth in relation to hastening of the gospel and its dissemination to the ends of the earth

159 מִצַּחַח SAGAD “turn” v7 Saying in a great voice (a) **JUDGMENT** “Stand in awe or conscientious fear מִצַּחַח of Eloha” and give Him glory because the hour of His judgment has come and (b) **CONVERSION** turn to convert in worship מִצַּחַח to the(c) **CREATOR** one who made the heavens and the earth and the sea and the springs or faces of water(d)[This point relates to the HOLY SPIRIT].

160 מִצַּחַח AHAR v8 And “**another /different**” מִצַּחַח was following or delegated or substituted for him or it and said(a) “Babylon the Great is fallen, fallen (b) that from her zeal or passion of fornication forced the nations to drink or poisoned the nations. Clearly this satellite message replaced the gospel call because it was now stupendous and critical news for the earth and would be sent up by the world news agencies.

161 מִצַּחַח NAQAPH “consentient”v9 And **another messenger** מִצַּחַח –a third followed them or joined and united to them, consented and pressed on מִצַּחַח saying in a great speech “Whoever **converts** or worships the beast and accepts or loads its image mark or stamp between his eyes.

10. He (a) also will drink of the wine of the passion of Yahweh which is mixed מִצַּחַח (with water as was usual) without mixture מִצַּחַח (of water or mercy) in the cup of His anger and (b) he will be tormented מִצַּחַח (cuff 2 Peter 2.4 where angelic chains constitute torment) with fire and brimstone before the holy angels and before the Lamb.” *This appears to be a final destructive act of God.*

162 מִצַּחַח NAPASHA “renewal”v11 And (c) **the smoke of their torment will ascend** to eternity *This is an eternal reminder of their fate as the smoke of Sodom was of theirs* (d) for there is no **revival** or renewal מִצַּחַח for those who convert to the worship of the beast and its image by day or night and to him who receives carries or favours the mark of its name. *This statement indicates that while time stands even over the millennium and before the final judgment there is no change or abatement of hell. This fourfold statement is the very clearest alert concerning hell and destruction in the bible. It tells us that while there is day*

and night no renewal or change may be anticipated but rather the fear of the Great White Throne. From that source at the hands of angels and by the word of the Lamb they who convert to the beast suffer final dismissal to destruction and the evidence of that is eternally known by the smoke of the fire which spells their end.

163 **ܣܝܒܪܢܘܬܗ** SIBARNOTHA “patience”v12 Here is the patience of the saints-those who keep the commands of Eloha and the faith of Yeshua. HERCEA **ܚܪܥܐ**—exactly at this point of choosing the seal or stamp there has to be “patience” **ܣܝܒܪܢܘܬܗ** SIBARNOTHA and holy people need to be obedient to God and Christ. “Patience” here means to do without and to take other nourishment-the word of God. In Isaiah42.14 it is used of “holding back” until one cannot do any more. The word links with “old age” SIBOTHA. In Jer.10.19 it means “endurance” and in Acts 27.21 to fast enduring a long time. This period is one of absolute austerity and impoverishment at the least for those who live righteous godly lives.

164 **ܐܝܢ** AIN “Yes” 7v13 And I heard a voice from heaven that said “Write O their blessings-the dead who have died in the Lord- From now truly or really **ܐܝܢ** the Spirit says because they have rest from their great labours toils troubles chastisement **ܠܗܬܐ** We have taken this and applied it to every Christian’s death but it applies from a point when the ultimate pressure hits humanity and it becomes a blessing to die in the Lord rather than live on earth!

165 **ܚܪܦܐ** HARIPA “rapier fast”v14 And behold a “white” cloud [the word “white” is cognate to “waiting” and the significance is that it takes time to wash and whiten clothing- so “making white garments” is a saying related to the patience of the saints and this cloud took a long time coming-it was long expected-“Come thou long expected Jesus] and upon the cloud sat the form image or portrayal of the Son of Man and there is on his head a crown **ܠܗܬܐ** of gold and in His hand a sharp sickle (this is a couplet from Aramaic found in John Gwynn’s early 7th c MSS as distinct from the Crawford MSS though both have strong Aramaic dependency if not origin) The sickle is symbol of Russia and the word “sharp” **ܫܪܦܐ** means “severe” “brisk”. It is for the last office of judgment of the whore that the sickle is reserved.

166 **ܠܬܝܕܐ** HATZOD “reaping time”v15 And ~~4~~another angel went out from the temple and shouted **ܠܬܝܕܐ** in a great voice to the one who sits on the cloud.[This shout was like that of Potiphar’s wife-it was to alert or trigger immediate action. “Send in your sickle and reap for the hour to reap has come.” **ܠܬܝܕܐ** HAZAD The way this is initiated links the angel-perhaps Michael with the act of judgment and in this connection with its initiation “going out” from the temple **ܠܬܝܕܐ** may be an earthly act of repudiation because the Antichrist has polluted the temple. Thus the call for Russia to act against the Beast is triggered as a result of the broken treaty protecting Israel’s faith.

167 **ܐܪܡܝܐ** ARAMI “thrust” v16 And He who sat on the cloud threw **ܐܪܡܝܐ** His sickle upon earth and the earth was reaped. Christ rules over the saints and will give the order for the Rapture. This reaping was **the reaping of the believing saints** and it was a worldwide reaping. This event probably precedes the Babylon judgment which was predicted by believers before they were taken home.

168 **ܢܦܗܩܐ** NAPHAQ “proceed”-his brief was to go not to use the sickle yet.v17 And ~~5~~another angel went out or was instructed to go out or was translated from the temple in heaven and with him there was a sharp sickle.

169 **ܠܪܥܐ** LARGE v18 And **6** another angel went out from the altar (In heaven there is only one altar-that of incense-so this angel answered to the prayers of the saints and he is associated with dramatic judgment.) And he had **(6)** **ܠܪܥܐ** “sultanate” authority over fire and he **screeched in a great voice** to the one who had the sharp sickle with him “Send in your sickle and gather the bunches of the vineyards of the earth because the grapes or the counting tables are large” **ܠܪܥܐ**

The scale of rebellion literally cried out for retribution. The angel with the sickle had waited and waited. Judgment hung over the earth for a time but until the incense of prayer from heaven and earth demanded it no action came-but with great speed and dramatic “shout” this action took hold

170 **ܡܓܠܬܗ** MAGALTA “sickle”v19 And the angel **5** cast his “sickle” upon the earth and he gathered the vines of the earth and cast them into the great winepress **ܡܨܝܒܐ** of the wrath of God. Here unrighteous rule is subdued and ended.

171 **ܬܗܕܝܬܗ** TH(DISH) “tread”v20 And the winepress was caused to be **trodden** [Interestingly the word is **DAISH** in Aramaic-the utter end of Daish is in this context! Outside the city (of Jerusalem) and the blood from the winepress came out to the point of restraint (bridle of the horses) for 1200 stadia or 150 miles
The consequences and fall out from this engagement are restrained 150 miles from Jerusalem. That means that the final struggle with its epicenter at Megiddo is halted at Damascus and just inside the border of Egypt and it engulfs Lebanon & Gaza.

End of Part 4

PART 5

PHIALS OF WRATH –TRIBULATION PHASE 2 CHAPTER 15.5-17.8

CHAPTER 15

In this chapter the WORD STUDIES are one per verse

The underlying concept of this section is very clear-it is the mirror image of the plagues that heralded the Jewish Exodus and obtaining of their own theocratic leadership under Moses. These plagues are harbingers of the Kingdom of God. Preachers and bible teachers have usefully handled the plagues of Egypt –I recall SU notes for teens in the 1950’s written by Dr Blaiklock on those plagues. The problem is that historists & a-millennialists try to strain the context to fit **past history** but the narrative of Apocalypse 4-19 fits only **the last days** and the tribulation period. This is the problem for head in the sand “heaven on earth” teaching that **bypasses the judgment of nations and the millennium**. But for those who can engage with the parallel between the ministry of grace in John and the ministry of Judgment in the Apocalypse this section is luminous with truth for the church and acute warning for our times. The fifth part of the Apocalypse includes the text of 15.5-17.18

(a) The wrath of God is finished with the last 7 vials. (b) The transparent ardour of saints and above that the martyrs and above that the praise of angels and heaven’s choirs. At this great moment where ministry ends and judgment begins

172 **ܡܗܘܬܗ** MAHOTA “plagues”-And I saw another great and wonderful sign in heaven - seven angels that had upon them seven final plagues **ܡܨܝܒܐ** [In Exodus 9.14 they are the severe plagues following hail which are God’s final thrust against Pharaoh]. The reference is exactly Plague 7 and 7 is of course the number of completion so God is dispatching the final vials of his wrath.] Very few even among theologians believe scripture when it says the wrath of God is finished, consummated, has achieved its end in the judgment of mankind in the plagues. The last judgment represents the justice but not the wrath of God. Micah 7.18 “He retains not His anger forever”

173 **ܕܥܝܢܐ** ZACAN “victorious”-And I saw exactly a vitreous sea coloured with fire and those who prevailed or were victorious **ܕܥܝܢܐ**, or prevailed over the beast and over its image and over the number of its name who stood above separate from the sea of vitriol and there were above them again cithern or lyres. *John describes the Spirit filled church in heavens and the martyrs above them and praiseful choirs above them all.*

174 תַּשְׁבּוּחַת TASHBOHATHA “the song”- And they sang the song or belief or subject of the glory of/experienced by Moses the servant of Eloha and the song מְשִׁיחַ of the Lamb and they were saying “Very Great and astonishing –appearing in marvelous fashion are your works of service Marya Eloha-your just and true works rule or paid off or contain(as a situation).” *The comparison is to be found in the late but very fair and righteous intervention of divine judgment. Moses speaks of the “flashing sword of judgment” at the point “when He sees their strength is gone”. The ten plagues seemed so much -this Exodus and death of the firstborn came relentlessly-in the night judgment fell.*

175 תָּרִיץ TARITZ “well” Who will not fear you and glorify your name ‘Because you are alone holy therefore all the nations will come and will convert in worship before you because You are straight rapid in judgment and bring things out well תָּרִיץ *The universal agreement that God alone could bring things so immense to a proper conclusion is the commendation and core of the praise of the nations. Thus the Lord becomes for them Shiloh-peace.*

176 מִשְׁכַּת מִשְׁכַּת HICALA MASHCANA “temple of the tabernacle”-And from **after these things** –John is now telling us that he is viewing them before and he is given a view of the sequel. I looked and the temple of the tabernacle of **the martyrs testimony** in heaven was opened. John is looking beyond the tabernacle on earth to their dwelling in heaven.

177 חֶסֶד HADIA “chest” And there went out seven angels from the temple that have with them the seven plagues –at the same time they were wearing pure bright linen and bound around the chest חֶסֶד with a band of gold signifying priesthood.

Angels do not normally act as priests-are there then means of understanding God in heaven on which the tabernacle etc is modeled? Have then angels a core of priestly ones? *The chest signifies joy and unity –Easter joy-they had plagues for mankind but they were leaving a scene in heaven full of satisfaction and song. This is the situation afterwards when the real judgments are imminent-the future perspective and the martyrs are overwhelmingly satisfied-this is not just relief –it is holy harmony and brings great praise of God.*

178 כֶּסֶף ZABORIN “pans, dishes, jars”-**And one of the four living creatures gave to the seven angels seven vessels** full of the anger of Eloha who is living to the eternity of eternities, Amen. As in 5.8 John Gwynn’s Aramaic rendering of the Apocalypse has “**Phials**” The flat bowl like cup served two purposes - it was a libation and it was a funerary urn. The bowls were significant of libations of wrath that mankind must consume and they signify **death**.

179 מַלְא MAL “enter”. *The entrance to the temple involves something quite special about the life of the saints in heaven as it involved a distinct step in the worship life of Israel. And the temple was filled with clouds of the Glory of God and of His power and no one could enter מַלְא the temple until the seven plagues of the seven angels were accomplished. The only parallel cases were when Solomon dedicated the temple and when Isaiah was called and the house on earth shook and its courts were inaccessible. Clearly the martyrs had been using opportunity to plead for the consummation –but in latest time before the consummation God in His Shekinah will exercise all His power and heaven will stand in awe of this final divine handling of the earth’s rebellion.*

CHAPTER 16

*This chapter refers also to the Rapture-which is repeated not because it happens with the vials but as a warning in context of (1) Melting flesh (2) War involving Europe (3) The “throne of the beast”(Rome) judged and (4) The Levant becomes the setting for Chinese mass military thrust and (5) frenzied diplomacy prepares for Armageddon (6) Demons are to be involved with this final war (7) A fire storm followed by tsunamis and a huge earth shaking as referred to in the **OT day of the Lord** occurs (8) Rome breaks in 3 parts and international cities fall and islands are permanently swamped and the globe’s face for ever altered. Men refuse to repent despite*

all-being harder than Pharaoh in the cruel slave state of the final empire. In spite of the duration of Egypt's history the collapse of the Pharaohs came swiftly. The long history of Europe ends in swift nemesis and though preachers will not hazard to run with these scriptures in their perspicuity this is God's last word on Europe and it has to be true. It answers the questions "Has God forgotten the holocaust? Has God forgotten the persecutions of believers? Do martyrs matter? In the vein of the poetic words "The mills of God grind slowly but they grind exceeding small".

180 שָׁחַד ESHED "pour out"v1. And I heard a great thunderous sound or speech from the temple that said to the seven angels "Go away and "pour out" the seven phials of the vehement anger of Eloha on the earth." The command was God's and it was absolutely clear and enforced by the loud and stern nature of His speech as also by its brevity-only 8 words in Aramaic of which the operative one is "pour out"-שָׁחַד ESHED which is a cognate of "wormwood" or poison. The name CHERNOBYL means "wormwood". It would appear that the outpouring is of a destructive nature. God did not take lightly His capacity to destroy for with the bodies of many the souls and eternal hope would also be gone. But the Spirit in the earth discerned that there was terrible rebellion and godlessness-the earth was ripe for judgment.

181 שֹׁהָנָא SHOHANA v2. And the first angel went and poured his vessel on the earth and there were sad and dangerous שֹׁהָנָא gangrenous heated שֹׁהָנָא sores שֹׁהָנָא SHOHANA upon men who have on them the mark of the beast and those who are converted to worship his image-Literally "His character" or "His *sulam*". The parallel is Daniel 3 and the image in the plain of Dura. It is clearly the last representation of the final kingdom of the earth-apparently a development of Europe's dream. The connection between a phial and the ground and cancer like sores is now understood. This compares to plague 5 under Moses

182 נֶפֶשָׁא NEPHESHA "living thing" v3. And the second angel poured his phial into the sea and the sea became exactly dead and every living creature נֶפֶשָׁא in the sea died. There is no known chemistry that will render the sea toxic so widely but if we are talking about the Mediterranean as the plagues localized to the Nile we can understand that a nuclear incident could render these inland waters a tragic zone and lend credence to 18.7 "All who earn their living from the sea will stand afar". The Greek has "blood" by which we are to understand "War in Europe".

183 פְּהִילָא ZABORAH "Phial" v4. And the third angel poured his phial into the rivers and springs of water and they became blood. This is precisely as the first Egyptian plague. This plague answers the unwillingness of Pharaoh to release Israel from slavery. In that case the answer God gave was the Exodus and Pharaoh pretended to a war which was averted. However the third phial results in "blood-letting" which I interpret as war.

184 דְּנִיתָא DANATH "disclosed"v5. And I heard the angel of the waters saying "You are righteous who are the living existing one who has been ever existed and you are holyܕܢܝܬܐ A Shepherd (King) who has disclosed דְּנִיתָא these things. The significance is that this is "God's horoscope" for that is one application-but it is not just a guess-it is God's early disclosure. God gave men a chance Pharaoh didn't have by telling us 2000 years before as the eternal God that in the latter day we could avert what the hardness of heart would do to us-we could repent. Wrath and judgment pivot on failure to repent.

185 שְׂחָדָא SHAHADAH "shed"v6 Because they have shed the blood of the prophets and saints (שְׂחָדָא "shed blood" added to שְׂחָדָא "witness" with the meaning martyred witnesses) you have given them blood to drink שְׂחָדָא or suffer and they merit it שְׂחָדָא.

186 מְהָדָא EHAD "sovereign" v7 And I heard the altar (i.e. martyrs) saying "Yes Marya Eloha(Jesus Father) All controlling one מְהָדָא [EHAD includes the notion of "all regarding" and

“all concealing” and “all following up” and “all embracing” and “all prevailing”[Greek “Pantocrator” 16.7 & 14] –real **ܡܬܬܝܒ** and righteous are your judgments.

187 **ܡܫܝܬ** SHEMESH “sun”v8 And the **fourth angel** poured his phial over the sun and it had been given him *[The order of the phials admits of the process here involved to have been early and continuous]* to scorch the sons of men with fire conflagration or terror. The “sun” in Aramaic as in Hebrew means “minister” but the sun here ministers desertification and disaster. There is in our time something now feared-global warming-are we within this growing disaster era? The sun has been our minister and friend-in the tribulation it ministers judgment for God.

188 **ܡܬܬܝܒ** GADAPH “blasphemed”v9 And the children of men were scorched or spread out **ܡܬܬܝܒ** with the great heat and they blasphemed **ܡܬܬܝܒ** rowed away from and reviled the name of Eloha who has the authority mastery or jurisdiction over these plagues and they did not repent to give Him the glory **ܡܬܬܝܒ** includes praise and belief so the issue is not worship in the first instance but even “belief in God”.

189 **ܡܠܬܬܐ** MALASA “chewing”v10 And the **fifth angel** poured his phial over **the throne of the beast** and its kingdom became darkness or eclipse and gloomy and they were eating **ܡܠܬܬܐ** their tongues as a principal meal from pain **ܡܠܬܬܐ** or sickness. Are we looking at a “becoming” or gradual end of the latter day Europe as a “kingdom” before it becomes a “sultanate” or just a total decline?

190 **ܡܠܬܬܐ** SHOHANA “skin disease” v11 And they blasphemed the name of Eloha of heaven from their sicknesses and from their sores or skin disease **ܡܠܬܬܐ** [skin disease or “melting”] and they did not repent of their works. There is no denying it that from the heart of power subsequent to the rapture iron clad rebellion against God erupts in blasphemy.

191 **ܡܠܬܬܐ** SHAMSHA “yellow(gold)” v12 The **sixth angel** poured his phial upon the great river Euphrates and its waters will dry up so that the wide way will be prepared for the kings from the rising yellow or rising gold. **ܡܠܬܬܐ** not **ܡܠܬܬܐ** Years and years ago we heard that in the end the “yellow man” will rule. No scripture says so –that is until we read Aramaic where the “sun rising” reads rather the “rising of the yellow or gold”. The connections are too manifold to miss. Another is “the lizard of the sun-cf. the Chinese symbol of the “dragon” and yet another “the Alchemy of gold”. All these indicate the rise of China.

192 **ܡܠܬܬܐ** AORDA’ “frogs”v13 And I saw three spirits that were exactly like frogs **ܡܠܬܬܐ** – not clean- **ܡܠܬܬܐ** [not pure in heart or intent or kosher] from the mouth of the sea serpent or dragon and wild beast and prophet falsely designated and deceiving **ܡܠܬܬܐ**

193 **ܡܠܬܬܐ** ATHOTHA “signs”v14 For they are spirits of demons –those who enact signs **ܡܠܬܬܐ** [celestial or alphabetical as in digital-the reference makes no sense before the digital age] –they travel away to kings of the inhabited or productive earth **ܡܠܬܬܐ** to gather them to war of that great day of God the one who holds all things in His hands (Greek Pantocrator)

194 **ܡܠܬܬܐ** GANAB “thief” v15 Behold **I come exactly like a thief** **ܡܠܬܬܐ** “One who carries off secretly” . His blessing or grace or goodness **ܡܠܬܬܐ** belongs to him who is awake watching **ܡܠܬܬܐ** and keeps his garments so that he does not walk naked and they will see his shame, confusion or disgraceful behaviour **ܡܠܬܬܐ**. “These spoken of are the harvesting angels presumably. This reference has no bearing on the timing of the rapture but it is issued as a warning to the whole world in every era and **in the light of the rapture past it holds warning of a return of the Lord of Glory.**

195 **ܡܠܬܬܐ** ATHARA “place” v16 And He will gather them to a place or region that has been called in Hebrew “Megiddo”.

196 ܐܠܗܐ HUA “it is” v17 And the seventh angel poured his phial into the air and a great statement went out from the temple from before the throne that said “It is ordained or fulfilled or created -**it is done!**”

197 ܐܠܗܐ NODA “quake”v18 And there were lightning ܐܠܗܐ as we would term many flashes a lightning storm and thunder and there was a great earthquake ܐܠܗܐ i.e.” trembling” the like which had never been since man lived on earth –it was in this manner or in its nature ܐܠܗܐ so great.

198 ܐܠܗܐ DACAR “come to mind”v19 And the great city became three parts or sections and the cities of the nations or gentiles and pagans fell and Babylon the Great was recollected or called to mind ܐܠܗܐ before Eloha to make it a parable or demonstrate to it the cup of the wine of His inflamed anger and His incensed wrath

199 ܐܠܗܐ GAZARATHA “island”v20 And “every” island as maritime islands-Genesis10.5 and “fine dust” Isaiah40.15 fled (“as from drowning” for the world would be awash with tsunamis) and they were not found. It appears the entire world was reshaped and islands became a thing of the past. The effect on Greece for instance would be profound.

200 ܐܠܗܐ TOB “great or good by intent”v21 And great hail exactly as a talent fell from the heavens upon the sons of men and the sons of men cursed God on account of the plague of hail because His plague was exceeding great. The word “exceeding” also means “happy pleasant” in that it was the full force of God’s judgment-it was like the flood followed by icy rain. This hail could be considered very “costly” because of the effects. Pharaoh temporally repented but men of the latter times will not contemplate repentance. One has to come to these chapters to acknowledge that repentance has a gospel element-a reference to the Holy Spirit-it is a work of grace not human will alone.

CHAPTER 17

(1) Political fornication-with prejudice to democratic governance (2) The insanity of clinging to Europa as the world’s future. (3) The wilderness view of Europa’s sin log-she is “red”(4) Europa and tax, suffering inflicted, precious stones or saints –her best ancient decoration (5) Rome was an early devotee of Mithras and Europa later becomes a client of Luciferianism (6) **Nations who surrender to Europa engage in a war with God and fall into the most terribly destructive third world conflict in which Rome itself is ruined. The point at which it is of the essence to “Come out of her” is debatable-but since escape is virtually impossible later this warning implies it must be early obedience. Her constitution becomes absolutist and secular. In this chapter stands a clear challenging signal to modern Britain of serious swift change ahead.**

201 ܐܠܗܐ ZANITHA “harlot” v1 And one of the seven angels who had the seven phials came and had words with me that he might say “Come after me and I will give you a vision of the judgment /lawsuit of the harlot or prostitute who sits on many waters.” This is an extended matter and consumes two chapters of the Apocalypse. It is a matter of great importance.

202 ܐܠܗܐ RAWIN “drunk/daft” v2. For with her the kings of the earth fornicated - all of them who dwell on the earth have been drunk from the wine of her fornication. All of the deficits of drunkenness are to be attributed. The whole earth was satisfied, full of praise for her, out of mind and not “thinking straight” on her account.

203 ܐܠܗܐ SOMKATHA “red dyed”v3. And he brought me to the wilderness in the Spirit and I saw a woman who sat on a red dyed ܐܠܗܐ [the beast was natural colour but it was dyed or coloured differently by blood] wild beast. We seem to be owed the explanation that the beast had been to war or had been through a great kill. This may couch a reference to the Second World War.

And the beast was full ܐܠܗܐ (a) this tailored completion and satisfaction meant the beast had adopted all the names or “god titles” of the earth... of the names of blasphemy and had in

existence on it seven heads but **𐤁𐤏** ten horns. (b)The beast was secondly in its final state satisfied but exhausted as it wandered the wilderness. The Euro regime is prophesied to be a vicious empire and one ending up with ten toes and in exhaustion.

204 𐤁𐤏𐤁 DAHAB “gilded” v4. And the woman [Europa in the classical Greek myth] who was alive-she had put on and was wearing purple and scarlet [The colours of supreme rule] that was gilded **𐤁𐤏𐤁** with gold [the old Roman **trade tax lustralis collation** or χρυσασπορίον] and precious stones [literally good or grace stones] and pearls[the stone of suffering] and there **existed a gold cup** that belonged to her in her hand or power [again this speaks of her power to tax]and it was full of abominations and filth and fornication. The ultimate Europe had previously had an ornament of those who suffered and been a centre of the proclamation of the gospel of grace but finally it was stove full of the uncleanness o **𐤁𐤏𐤁𐤁𐤁𐤁** of heresy or **BDELUGMA** –of the filth **𐤁𐤏𐤁𐤁𐤁𐤁** of fornication [The latter word has its root in “rejection” or “broken pledges”. So the woman is found in her ruined wandering state of spiritual and moral bankruptcy]. **The “wilderness” in the Apocalypse is a fascinating location. Israel is protected there and Europe wanders there. It signifies the wider world and the sphere of Israel’s protection admits that it may mean “America”-upon which place the world system too may well ultimately depend. At the time of John America was total desert.**

205 𐤁𐤏𐤁𐤁𐤁 ARAZA “mystery”v5. And high on her brow between her eyes was written

(i) Mystery, Initiated knowing speaking deciding-she is the mystery.

(ii) Great Babylon, She is the great end time mix of nations & languages- Mother of harlots.

(iii) She brings forth idolatry for which prostitution is a metaphor.

(iv) Mother of the filth of the earth. She is the one who by her disavowal introduces things not kosher to God-especially to do with His will and word

It would appear that mystical ritual followers rule Europe in her last state and that they incorporate idolatry not just a simple secular alternative.

206 𐤁𐤏𐤁𐤁𐤁𐤁 ETHDAMARATH “absolutely astounded” v6. And **I had a vision of the woman that was drunk from the blood of the saints** and the blood of the witnesses of Jesus and I was astonished with a great judgment or lawsuit or judgment or indeterminate decision when I saw her. John was at the time of the vision in what we might call a stunned state-between wonder and astonishment. How could the Jews be so ill dealt with in the course of the woman’s history and the Christians equally be so dealt with? At the point where John looked he was shocked-astounded. This we are better placed to understand having read of the early persecutions-the Waldensian suffering-the Inquisition and the holocaust. These were tuturistic to John.

207 𐤁𐤏𐤁𐤁 QERANIN “horns” v7 And the angel said to me “Why are you astonished?” I will tell you the “mystery” of the woman and of the beast that bears her that has seven heads and ten horns. Clearly the mystery of how **Europa whom John may have known about from classical legend** is now being given its prophetic significance by God’s angel. The beast’s horns were puzzling as was the ferocious action it had undertaken. The woman’s very co-existence and royal pretensions and her splendour were also strange.

208 𐤁𐤏𐤁𐤁𐤁𐤁 LOTH “near” v8. The beast that you saw had been and **is not or is not near (now)** and is ready or prepared **to come up from the sea**(The Mediterranean) and is departing or being led away to destruction and those on the inhabited earth will be astonished-that is those whose names are not written in the book of life from the laying of the foundation structure of the world(they will begone in rapture) when they see the beast which was alive and is not near **𐤁𐤏𐤁𐤁𐤁𐤁** or present and is approaching near. *This exposition is timed. It speaks of people who are condemned to live in the time when the beast makes its final approach. The godless will wonder at the rise of Europe in its final state. Those who know the power of God and their part as elect of the Lamb slain from the foundation of the world will not be so astonished for the rapture will spare them this vision which the Lord has revealed to help the Jews & show His glory.*

209 **זָרָא** SARACA “right here & now” v9 Here **זָרָא** at this point in the explanation is the meaning **זָרָא** that belongs to him who has wisdom. The seven heads are **seven mountains** exactly where the woman sits as a married woman quietly established upon them.

210 **חָבֵל** ADKIL “not yet”v10 And from the **seven kings there are five fallen and one that is coming** and there is not yet another “different one” who has come as yet [οὐπω Mark13.7] *The angel had just mentioned the creation of the world now He is referring to the matters of the end of the same.* And when he comes a little time is given to him to stay or wait a little time. The explanation fits with **Julius Augustus Tiberius Caligula Claudius** and the current **Nero** followed by a short reign-that of **Galba** and also with the Assyrian Babylonian Persian Greek and Roman empires followed by the Eastern at Constantinople and the final revitalized Roman empire. The latter accords with the dream of Daniel -and Rome ancient and modern is at the core of both aspects of the prophecy. Babylon fell precipitously in 538BC. Persia ruled by satrapies till 490BC when Marathon put paid to its expansion but it rather ran out of energy and was ready to fold up under Alexander of Greece –with his early in 327BC death his empire divided in four. Rome has been around throughout NT and Christian history and its fall will be a harbinger of Christ’s rule. **There is a distinct comparison to be made between the days of Belshazzar and the end of modern Europe as Rome Redivivus.**

211 **כְּדָר** ABADNA “destruction” v11. And the dragon or sea serpent and the wild beast that he brought about and that is not near and he is **the eighth**. And he is *separate from* the seven and he goes to “destruction”.

212 **שָׁרֵף** “SULTAN” LIKE ABSOLUTE POWERv12. And the ten horns of the beast are ten kings –those who as yet have not received a kingdom but accept bear and agree **(7) sultanate** authority exactly equivalent to that of king. *The term “king” accords with the idea of a “commission” and commissioners who act in place of national authorities.* The ten have only an hour of power- *a moment of mastery –before the empire’s dark midnight.* Ancient Rome continued long after Galba and its later advance is sought not by interpreting 7 of emperors but of hills (i.e.) Rome as John also does. He then links Rome with the 10 horns of later days or the end times.

213 **שָׁבַע** YAHAB “surrender” v13. **These will vote as one that they should surrender** **אֶל** (their) **military force and (8)sultanate commission authority(parliament) to the beast.** *We in this 21st century witness the development of just such terms of surrender alongside the umbrella of European strategic and military preparation in view of such a war.*

214 **יָמָא** ZABAN “conquer”v14. These will contest in war with the Lamb and the Lamb will defeat **יָמָא** them because He is Lord of Lordship and king of Kingship and because His people are called and designated and faithful or believing. *The war that involves the Lamb is a contest of prayer and of action too if we move over to the call of Apocalypse 18.4. The involvement of Christians whether in prayer or in decisive action in Europe won the war of 1939-45 and ended the holocaust and believing people will be used in the last strife to toss the crown from the head of the beast.*

215 **שָׁמַר** AMMA “Parliaments” v15. And he said to me “The water that you saw on which the harlot was established are assemblies **[parliaments]** and cities of people and languages.

216 **חָרָב** HARVA “sword”v16- And the ten horns that you saw on the beast –these will hate or emaciate **הָרָב** the harlot and desert, empty and devastate her **חָרָב** HARVA has a radical in the word “sword” and it would appear that strategic armament that now proceeds apace is the last straw –the final economic burden that dooms Europa-and the **third world engagement of Europe** will be her ruin and the horns devour her flesh and burn her with fire. Europa’s latter day Babylon concept develops to a complex that proceeding to her ruin. *She is not a widow in her own eyes-i.e. she does not concern her with the taking away of the bride of the church –she is not forsaken of the Lord-this is her mind and utterly mad complex.*

217 זָבִין ZABIN “vote” v17- For Eloha gave or surrendered to their hearts desire to act as servants of His will and to act in their single consent or vote and to surrender their kingdom to the beast-likewise (or) that beast until or so that the theology (words of God) might be completely accomplished.

218 מְדִינַת רַבַּת מֵדִינָה MEDINA RABATHA IDA “that great city”v18- And the woman that you saw is that great city (Rome) which has a life of its own –rule over the kings of the earth. The city is said to “exist for itself” to have sovereignty and in this elated pride is forgetful of the maker.

End of Part 5

PART 6

CHAPTER 18

EUROPE-BABYLON'S CALAMITY PRESAGED CHAPTER 18.1-24

The sixth part encompasses this entire chapter(WORDS go with BIBLE VERSES)

(1) The stern divine call for exit from Europe (2)Europa's sin “touches” heaven (3) Europa feels no loss of the godly (4)The trauma of judgment (5)The luxury of Europa and her lead in bondage (6)The hour of her judgment (7) The empire without a future

219 מְבַהֵרִים TASHBOHATHAH “boast” And from after these things I saw another –different –angel who descended or returned from heaven who had great authority[of the “sultanate” sort] and the earth was enlightened from his splendour boast, song, or belief.

220 מְבִרְתָּא NATAORTHA “safe house”-And he shouted in a great voice “Great Babylon is fallen and has become the abode [literally “the place to remain” or the “monastery” for demons and a prison [“safe place” or “”guarded place”] to every spirit that is not pure [set apart] and is detestable[foul or ugly].” Babylon is described by John as a foul monastery-if one could imagine such a place-a place where those who join stay and become more and more unlike the Lord-corrupt and influenced by demons when God's people are taken home in the out redemption of the Parousia.

221 תַּזְגָּתָא TATZGATH Because she “mixed” [It was Jewish custom to mix wine with water-to prevent drunkenness- this mix was highly inebriating] the wine of her fornications for all nations and the kings of the earth fornicated with her and the merchants [traders-procurers (cheats) and those who document trade] have become rich from the power [vigour –virtual force- e.g. attracting and retaining] of her infatuation [mad affection-the idea of insanity prevails as in drunkenness logic goes out the window].

222 פּוֹקוּ POQU “Come out”-And I heard another voice from heaven[The former had called saying “It is done” in the context of the decision to allow a solemn judgment to proceed-it said “It is done!”] that said “Come out [“split” or “break” or “sever” making a noise like the noise of a thunderbolt “rupture” and “shatter” are other renderings]... from within her My people lest you share in her sins that you may not receive of her plagues.” The imperative call of this section is necessarily previous to the involvement and simultaneous with entanglement for during the tribulation era itself it would seem to be belated. The Heptad or final seven years preceding Christ's rule and the second phase of those years are both post rapture and during this time only the Jewish state and those converted amid turmoil will have possible entanglement with the “beast” or super state of the Apocalypse. The term “Come out” is a very strong one. The invocation is preventative “Lest you share [“be partner” or “participate”]- this is a call to end “intimacy” and to disown the family of the prostitute whose

spell and wine deceive [in her sins and that you may not receive **קָבַץ** ["receive" or "capture" as a disease or "marry into"] her plagues **מַכּוֹת** ["strokes" "blows" "burdens"].

223 דָּבָקָה DABAKU "touched or reached like a Babel tower of folly" Because you have the sins in her have touched **הַשָּׁמַיִם** [The term is used by bookbinders. So her sins are written in heaven.

Her sins attach to the martyrs in heaven. Her sins press heaven to act-the Greek has κολλᾶω - meaning her sins "have been" welded to and inlaid in heaven-they are long overdue judgment] heaven and heaven's God has called to mind her evil. Gods **אֱלֹהֵי** is as in Genesis 8.1, 21.1, Ex 3.16, 4.31, 13.19, Psalm 106.4 has planned to visit on RR (Rome Redivivus) her sins before He returns to Israel. This is absolutely vital to understand. He visited Egypt's sin after 400 years and that of the Amorite after 600 years and He has left the final visitation of Rome for now 2000 years. Europe has known great grace but will fall under great judgment.

224 אֶחָד "pay"-The modern Europa understands financial penalties and she suffers a devastating penalty. We have to appreciate fully the "other voice" which after this significant statement for the people of God has a further two statements which appear to be addressed within the Trinity by **Marya (our Lord)** to Eloha-certainly this "voice" calls for "double payment" and "double mix" of wrath. What are these?

Pay her also exactly as she has paid and double to her for her deeds in the cup that she mixed a mix for herself mix double. In Aramaic the word "pay" **אֶחָד** is as the word "Pharaoh". No word suits vengeance better than God's wrath on Pharaoh for the death of Hebrew children and for the persecution of Hebrew slaves. The second word **אֶחָד** has to do with "double wrapping" or even "two sword blows". It is clear that as a set of nations Babylon is judged and again Babylon will be judged when the Lord Himself returns to judge nations-so literally twice. The reference would also fit two world wars-one yet to be and one which curtailed the holocaust. Rome is represented as "burning" and those who are separated as in the parable of the sheep and goats in Christ's judgment also suffer in the "fire" of divine wrath.

225 שׁוֹנָא SHONQA "suffering" For that in which she glorified her soul and exalted herself to give **מַסָּה** [the word means "mass" not give in the normal sense] her exactly the same suffering and sorrow for in her heart she said "I sit the Queen and I am not living as a widow and I do not envision sorrow. Suffering **מַסָּה** ["torture" or "torment"-in Hebrew "revenge"] and sorrow **אֵכָלָה** [mourning over death] is coming. We see Europa saying "I am not going to get bothered if people leave me (cf The Rapture)-I am not going to be a widow. I am not bothered about those I killed! Europe is in the habit of asking others to acknowledge atrocities but no civilization on earth has many more victims to its roll of bloodguilt than Europe. Well she might act more humbly before God. Pure celebration is not in character for this Mistress of nations.

226 קָדָה QADA "burn" In one day this weight will come upon her-plagues of death and mourning and famine **חֲסָדָה** or hunger [as the brothers who came to Joseph-Europa will end up in "want of food-something now almost inconceivable-but remember the "butter mountains" which were in response to the Second War extremities"] and in fire she shall kindle **קָדָה** or burn. Clearly loss of life-extremity of food supplies and the solemn effect of war are reserved for Europa.

227 תַּנְנָה TANN And the kings of the earth who associate with her as a harlot [Like the kindred expression used by Isaiah, Jeremiah & Ezekiel of Israel this usage primarily involves prejudice to their founding faith and to the moral probity and godly principles upon which these states were established] will lament over her miseries **חֲסָדָה** and mourn as for the dead **יָמָה** when they see the smoke **אֵשׁ** or fumigation of her burning. This appears tough until one recognizes that John knew of the Christians being burnt as torches in Nero's gardens. Retribution has lingered

for 2000 years. Nero himself burned Rome in NT times but this event has another latter day context.

228 v.10 **أَشَان** ASHAN “mighty or superior” When they stand (gazing) towards or facing (either really or virtually on T.V.-today generally people from all over the world stand in public places gazing at screens in horror of events far distant)) from awe of her punishment...And they will say “Woe, woe, woe-the city-Great Babylon-the mighty **أَشَان** [superior] city-because in one hour **أَحْشَا** [instantaneous] she has come to judgment.”

229 v.12 **مَوْبَال** MOBAl “taxed cargoes” The merchants of the earth will weep and grieve over her and from their cargoes or “taxed cargoes” **أَحْشَا** there is no one who buys again subsequently

230 v.13 **أَجْسَادُ بَنِي آدَمَ** PAGARA NEPHESHTA “bodies and souls of men” (**Taxed or**

imposed) cargoes of 1gold - 2silver - 3precious stones -4pearls -5 Byssus or best linen - 6

Purple - 7 Silk cloth -8 Scarlet - 9 Every building wood **أَشْجَارُ** -10 Fragrant balsam and every

instrument -11 Utensil of ivory or every era **أَحْشَا** - 12 Precious wood- 13 Brass -14 Iron -15

Marble

-16 Cinnamon - 17 Spices - 18 Myrrh ointment -19 Frankincense -

20 Wine -21 Oil -22 Fine flour -23 Sheep - 24Horses -25 Vehicles - 26 Bodies –

27 Souls of the sons of men. Of the 27 products or raw materials the “bodies and souls” of the young is the one that determines the uncaring secularity and spiritual captivity entailed. T

231 **أَحْسَنُ** SHAMIN/SHABIH “The best (not that is to be) but that was”. And your **father’s** precious fruit of your own soul has left you and everything heavenly and best **أَحْسَنُ** and celebrated or praiseworthy **أَحْسَنُ** has left you and you will not see them in the future **أَحْسَنُ**—there had been spirituality and great things but within the Europa of the future they are gone-gone for ever!

232 **تَاجَرُ** TAGARA “merchants”-And they will not find them. **The merchants** of these things who became wealthy from her will stand opposite from pious fear or meekness **أَحْسَنُ** of her punishment (i.e. that it might fall on them) while they are lamenting and weeping on account of death.

234 **أَشْجَارُ** MATPA “new garments” signifying a new era of rule. And they were saying “**Woe, woe** –the great city that put on new garments **أَشْجَارُ** of fine linen and purple and scarlet and gilt with gold and precious (Peter) Cephas stones **أَشْجَارُ** and pearls.”

235 **أَشْجَارُ** SHARAQ “lost/stripped”-**Because in one hour** wealth is “**lost**”. [*Emptied-stripped like garments lacerated by combs*]

For precisely this also every manager or navigator **أَشْجَارُ** of a ship and everyone leaving in a ship for one or other destination and the sailor(or captain) and everyone who works hard at sea stood far off ...

236 **أَشْجَارُ** YAQDANA “conflagration”-And they lamented when they saw the smoke of her conflagration **أَشْجَارُ** and they said “Who is akin to that great city-she is one of a kind?”

237 **أَشْجَارُ** AIQRAH “cargo value”-And they laid down their heads to earth and shouted as they lamented and mourned in pious sorrow saying “Woe, woe the great city by which those who had ships at sea became rich-**in one hour** their magnificence or cargo value (**their profit margin or advantage**) is destroyed.

238 פֶּסַח PATZA “Passover”-Cheer up or rejoice as at Passover [The word Passover and the word “Rejoice” in Aramaic are the same.] over her (1) Heaven and (2) Holy ones and (3) Apostles and (4) prophets because God has judged her as you judged her. *The latter day fall of Rome is like the fall of Egypt to heaven.*

239 כֹּחַ HAPATA “force” or “irruption” as of the Huns”. And one of the angels took a mighty stone –great –exactly like a millstone and threw it in the sea and said” In this way with force כֹּחַ will Babylon (the gate of god) be thrown down (כֹּחַ excommunicate/removed /repudiated/hurled down)-the great city will not exist in the future אֲחֵרִי. *Nothing could be clearer than the angel’s millstone demonstration of the dramatic splash and sudden disappearance of Rome and with it the last empire.*

240 אֲחֵרִי TOB “again”(i.e. Not again) And (a) the music of the lyre or guitar and trumpets and (b)high pitch אֲחֵרִי, of quality singers אֲחֵרִי, will not be heard in you in future אֲחֵרִי

241 חֲסִידֵי בַּהַרְשִׁיקָא BAHARSHIKA “mystery arts” And (c) the illumination of the streetlight will not reappear for you in future אֲחֵרִי [After most disasters the lights come back on-even after the blackout of the second war the lights returned-not so with Rome] and (d) rumour of the bride will not be heard in you in the future אֲחֵרִי because your rich (fraudulent) merchants חֲסִידֵי אֲחֵרִי had been the intensely proud and oppressive ones of the earth חֲסִידֵי אֲחֵרִי.-because by your sorceries חֲסִידֵי אֲחֵרִי [cut throat ways or mystery arts] you corrupted or falsely informed אֲחֵרִי the nations. Rome began with Mithras theology and now culminates with ritual mysteries refined.

242 מַשְׁחָה MASHACAH “invented” And in her was found invented מַשְׁחָה the blood or beheading of prophets and saints who had been killed on earth. *The fact is that the first persecutions and beheadings were in Rome-Paul was one of the victims. This inhuman and cruel practice may now be attributable to another militant fanatic group but it was first Roman as was crucifixion. The writer takes the blood guilt of the last empire back to the very fount of its inhumanity and beastly murders.*

Every empire has fallen-Europe is no exception but it gives way to the Kingdom of God and that makes its last stage very different. If God is marching on and if Satan knows he has a short time we can look for the terminal signs today and expect CHAPTER 19 with its climactic events to complete the pattern laid out in these crucial chapters of Revelation 12-18. The words of Jesus “Behold I stand at the door and knock with the bible clock of Israel’s renewed statehood and security in accord with prophecy tells us the midnight call of Jesus is to be expected. The critical moral and spiritual disregard for Christ in the public and private life of whole populations continentally signed by war preparation and total emphasis on economy and yet fear of economic ruin is the current cocktail – and the message of scripture to these nations is that their career towards a concerted powerful future empire is short-lived and precipitates judgment and ushers in the final “dawn of world redemption” to quote Eric Sauer has to be the best and only hope of tomorrow’s world.

End of Part 6

PART 7

CHAPTER 19

CHRIST’S ADVENT & KINGDOM PRESAGED CHAPTER 19.1-22.21

The seventh part of the Apocalypse brings us to the renewal of all things following the victory of the Lamb on the earth. This section includes 19.1-22.21

243 קוֹל QALA “sound” And from *after these things* (Section 7 sixth META TAUTA) I heard a great sound קוֹל (used of “trumpet sound” “hymn sound” or “loud cry” of hosts of assemblies or

convocations **חכ** in heaven who were affirming or reciting “Hallelujah, Redemption and Glory and Power belongs to our God.” *There is testimony to the existence of multiple groupings in glory and to absolute unity in praise of the Lord in the joyous aftermath of the overthrow of godless earthly government. This is the most significant reversal on earth since the days of the fall and the days of Noah.*

244 **ח** BA “pleaded” Because His judgments are those that are true and real-and they are just-because He has judged the great whore who perverted the earth with her methods customs or prostitution and He sought or required the blood of his servants at her hand. *It appears that the latter day persecutions are to be dealt with in one swoop-and the whole system of the world is to be destroyed but a few years subsequent to the rapture. In 2 Samuel 4.11 David requites the blood of Ish-bosheth the son of Saul who was stabbed as he slept by intruders and rids the earth of them. It is ridding the earth of disloyalty to God and disruptive faithless rule that is the reason for this divine judgment. The Lord’s patience has run out and His wrath is due for the wickedness of the earth had come to the full. The Peshitto of the Apocalypse has it “I will plead his blood at your hands”.*

245 **ת** TARATH “Again” they said “Hallelujah” **חכ** and her smoke ascends to the age of eternity. *As to the eternal nature of smoke from urban incendiary fallout-one is not compelled by science to such understanding nor by context of earth in its termination nor by linguistic detail for this age which is transitional toward the eternal ages is often referred to-namely the Messianic or golden era.*

246 **א** AMIN “Amen”-And the 24 elders and the four living beings worshipped our God who sits on the throne and they were saying “Amen, Hallelujah”. God is the God of “life” and even the primeval beings ceased to circle and fell before the throne and bowed before the august Lord of Life. On the **חכ** “throne” The Lord in His strength ever sits or is established, judges, rests and sojourns. God’s throne is one of judgment and righteousness.

247 **חכ** SHABA’ “celebrate” A voice from the throne said “**Praise** our God all His servants and those in awe of his name-all those small and great.

248 **חכ** CANASH “gatherings”=John heard a response as the **חכ** “sound” of “multitudes”/ “convocations” “synods” of many waters - flood waters and as the sound of thunders resounding saying ‘Hallelujah, Maryah Eloha reigns and **holds all things**.” *John is conveying the wave after wave and the repeated echo of this resounding cry. It’s like all history responding age by age, church group by church group.*

249 **חכ** MASHTHOTH “wedding” of the Lamb has come and His wife has prepared herself. *What we call the “bridal feast of the Lamb” is the reason for the rejoicing of so many “congregations” described here as “multitudinous gatherings”. The making ready of the soul of the woman **חכ** is so important. The idea of preparation is used for “war” and for “Passover” and for “road travel” but in this case it is to “meet Jesus personally. That is the preparation we all require. The prophet says £“Prepare to meet thy God.”*

250 **חכ** ATAPH “To be attired in”(with the notion of victory or honour) They were given pure linen **חכ** BUZA DACHIA NAHIRA “linen pure and bright”. The purity and the “daybreak” splendour of their garments befitted holy ones and depicted the directness-the uprightness and the integrity of the saints. It was a purity owing to washing and to gift and it was accompanied by joy & radiance.

251 **חכ** HASHAMITHA “supper” “Blessed **חכ** are those who are called” they say. The multitudes are the saints of all ages-how ever could they be depicted—here it was by sound not sight. The Lord had simulated the sound for John. The church is then depicted as a woman because the individual membership of the church would be billions of billions-and these were yet unborn in the main. The call to sit at supper and food participation with the Lamb is the

greatest invite of all time. It is the call to a wedding-the parable of Matthew 22 1-14 (Lk 14 16-23 where invitees are dilatory and refuse the invite) highlights the Saviour's own broadcast call which is in the name of the Father and requires a "wedding garment". This is more than a dress code-it is a requirement for participation. Clearly the right to "sit" with Christ is dependent on being given righteousness-and to be without when Christ examines our companionship means "silence"-deathly silence- **ሰላሳ** as opposed to this apocalyptic rapture. The elders said "write" and the one who shared these things said to me "These are the true or real words of God."

252 **ሃዘር** YITHIRITH "remain/ more profitably" worship God. John was so enthralled by the angel-like figure who accompanied him who seems to have been engaged in demonstrating worship that he imagined he was worthy of bowing to. This person then to John's surprise said he was also a human who was in glory and had held the testimony of Yeshua. He further clarified by saying that the testimony of Jesus extended to all the prophets-as the Spirit of prophecy. The "brother" John met may have been a prophet or a saint who had already died. This servant however nondescript or unknown to John was given a vital role.

253 **ሞረካ** M'KEREB "makes war or engages in battle" A vision akin to that when Jesus was baptized occurred immediately. This time the Lord was mounted on a "white horse" **ሐዘር** **ሐዘር** SUSIA KHORA symbolic of victory. Great words were acclaimed-He is faithful and real and righteous judge and righteous warrior. What we are being prepared for is a close encounter of the returning Lord with his foes. The names of Jesus are expressed in the Hithpaal which intimates that this has been so throughout time and is going to be illumined strikingly when He returns. The "coming" of Christ is a "siege"-it hems in His adversaries and they have no escape. The long awaited judgment of nations follows.

254 **ሐዘር** The eyes and crowns and name of the Lord are emphatic. His eyes are exactly like "bright blazing flames" which depict anger. His head is crowned with many diadems which in Persia marks the "summit" of power and in Greece numerous victories. His name is written or "has been written" **ሐዘር** (perhaps on His thigh) and it may be that his name as Maryah as it would be written would be hardly known so different would be the world to which our Lord and Judge would return. Maryah is of course inclusive of the name of God. In Apocalypse 14.13 and then in 19.1 -this very chapter John referred to this name -i.e. it was "written" in full. It was not under any ban but in another sense it was set apart-only the Lord Himself understood or perceived all it involved-its right to rule and power to judge and raise the dead. The infinitude of being who He is no man could possibly fathom.

255 **ሐዘር** ZAL'A "imbued/ pourings /drawn out" The garment of Christ described here is reminiscent of the burial cloth soaked in blood poured out and drawn out by piercings. His name has also been called the Word of God-**ሐዘር** -as such He is the "pledge" promise, cause and pleading of God. John is adamant that this is Jesus.

256 **ሐዘር** NAQIPIN The armies of heaven joined the Lord in this vision. The word "join" is a throw away term of Television presenters. It means to "stick to" and to "make common cause" and to be contiguous and in agreement-to be associated with as a company of servants. An army composed of angels previously appeared in Bethlehem of Judea. This one is composed of persons wearing white linen. They rise on **ሐዘር** RACAHSa "horses or stallions-as Egyptian war horses" These horses too were white because the armies of heaven will conquer the world.

257 **ሐዘር** HARIPHTA HEREB "sharp swords" The sheer "rapidity" of this war is linked to the speed of speech. The death of nations is of course selective as the speech permits. The Lord will shepherd the nations thereafter with an "iron rule". This is the Lord's DAESH **ሐዘር** or "treading" or "trampling" of evil men underfoot in his anger. It is compared to a winepress. All this time now in view in v.15 Christ will exercise rule with great power.

258 **ܐܬܡܬܬܗ** ATMATHAH “thigh” The name of the Lord is written on His thigh. This speaks of a covenant name and takes us back to Eliezer and Abraham when he covenanted on a wife for his son with his servant. The covenant name here is connected to John the servant of the Lord who is seeking a wife for the Lord as an evangelist. The name is “King of Kings and Lord of lords.” **ܡܠܟܐ ܕܡܠܟܐ**

259 **ܡܙܐ** MAZA “middle heaven” Another angel was standing in the sun. The angel was ministering like the sun in the heavens and saying in a loud voice to the “birds” or flying things in the central heavens “Come to the supper of the great king”. There are a number of rare matters in this verse. The invite is apparently to birds but the idea seems to be “prey” and the word PARHATHA “bird” can refer to arrow or the modern “arrows of the air”-airplanes. The idea of “supper” is one linked to a “kill” which is also related to the power of the warplane. The following verses strengthen this interpretation.

260 **ܐܫܝܢܐܗ** ASHINAH “warriors” At the heart of the seven types of person who are the spoils of war are “mighty or violent warriors” with on the one hand rulers commanders and mounted divisions and on the other ordinary citizens free and servants –the small and the great. This is a major conflict and a major factor in it was the “arrows of the air”. It is of interest that the horse was named in Semitic language not for his running but for his “leaping” when he is in the air and so the “horses” describe rather well earth based war machines which can deliver air based weaponry.

261 **ܦܠܐ** PELA “soldier(s)” The final world power “The beast” and rulers in this tribulation climax draw near to battle with Him who sits on the white horse. His is the victory. The armies of earth face the king of heaven. The “servants” of Christ are soldiers and the servants of the kings of earth are soldiers but their motives and designs and dreams are very different. This final war is one where the flesh opposes the Spirit and the victory is a foregone conclusion.

262 **ܬܙܕ** TZAD “captured” The beast and false prophet was “trapped”. The false prophet seduced or led into error **ܕܠܝܕܝܢܐ** those who received the mark or even “copy of a book” **ܕܟܬܒܐ**. The Aramaic says that the political power and the religious authority both “descended” and were cast **ܕܠܝܕܝܢܐ** into the lake of fire. Their “come down” is marked in the Aramaic. The trapping and downfall and judgment of these two is the beginning of the end.

263 **ܫܪܟܐ** SHARCA “remainder” The rest of those who served the beast died by the word of God which opposed the mark or indexed book of the beast. The airpowers which had been called into action totally vanquished the divisions arrayed against the Lamb.

CHAPTER 20

This chapter is among the most important in scripture in particular on account of the summary provided of biblical teaching on the matter of finality. The chapter declares closure on Sheol imprisonment and indicates that the sentence of death is finally passed on sin. The Genesis statement “dying you shall die” is finally realized in the second death. When we consider the solemnities of judgment death and hell we are enabled to understand their ultimate clear and grave dénouement

264 **ܫܝܫܠܘܬܐ** SHISHLOTHA “chain” v1- John saw a “different angel” that descended from heaven with a “chain”. A chain is a line that stretches between two points. The angel also had a key **ܟܠܝܕܐ** KALIDA “upon him” of TAHOMA the abyss. This “key of chaos” or a dark hole known to God and the angel had this key in his possession

265 **ܠܝܬܐ** HOIA “serpent” v2- The angel seized and held the “ancient” serpent. –the “dragon” after whom an ancient constellation “Draco” is named. The scripture here prophesies his imprisonment of 1000 years **ܥܠܝܝܐ** as the preliminary to the millennium. This is the essential

harbinger to “peace on earth”. When our Lord opened His ministry He dealt everywhere He went by first expelling demons.

266 **תָּבַא** TABA v3 “hold/keep...seal/sink”. With the imprisonment of Satan came the end of “wandering humanity” and “erring ideas” and “wrong ways” and “bewildered minds” and “disregard & forgetfulness of God” strongly encouraged by Satan. After that Satan would be released **יָצַא** [This is the word for exposition used in connection with the Koran and Shariah Law. It raises the additional meaning indicating Satan’s release would be together with current understanding and repudiation. His work would be dogged by judgments.

267 **פָּסַק** PASAQ v4 “cut off”-The term means “mutilated” or “slain”—often used with **יָצַא** of “beheading”. The seats where these sat were places of rule and they seem to constitute the parliament of the future. They are martyrs. Their distinct credit lies in a] being cut off b] being true to scripture c] being unwilling to worship the last world empire leadership and its coinage or picture d]being unwilling to take the mark or book title in their mind or hand. These would be the best of the evil era and the co-rulers of the golden era.

268 **קִמְתָּה קַדָּמוֹתָה** QIMTHA QADAMOTHA v5 “first resurrection”. This resurrection or standing again of martyrs occurs when these men die. This is not necessarily a precise time statement but a phased statement. They will stand with and in the vanguard of the raptured ones. The “second” **יָצַא** resurrection and “second” death relate precisely. Those who participate in the one are involved in the other. When our Lord answered the query about the Sons of Salome He spoke of those for whom the seats of rule were reserved. Here John receives clarification.

269 **נָשָׂתְרָה** NASHATHRA v7 “released”. The longest detention of all time would seem to be sufficient to be a corrective-but no. This also God knows. Just think the unthinkable-if Satan were to repent and become again the master of praise and joyous leader of nations on earth in awe of Yahwe-but no the reverse sadly is the case. He will go to the numerous people of earth who had multiplied over 1000 years in all the world which would be more like the earth originally than of late. Magog are “those who desist in battle” and Gog is a “creeping Satan like king”. So there have been those loyal to the Lord who have withheld to enter war but now Satan supports Gog and instigates a great war with his spider like ally.

270 **פֶּתִיָּה תַּדִּינְתָּה מֶתְרִיָּתָה** PETHIAH TADINTHA METHRITHA “open space/plain of the city of the camp(of saints) v9 –The theatre or battlefield was near the city or capitol of the saints and was large and wide and open-somewhat like the present day Megiddo-but the term suggests it was “rendered open” so that enemies took advantage. The aerial defense of “fire from God” out of the skies is presaged to consume a military as the sand of the sea.

271 **אֵימָה לַלַּיְלָה וְלַיּוֹם** AYMMA LLIA ALAM “day and night for the age” v10 –The verse is very important. The devil is declared proleptically to become subject to the torture the beast and false prophet suffered for day and night through the golden age on earth. Technically the term “tormented” **יָסַד** is a “future” with a Hithpaal or passive so the torture of the beast and false prophet were during the earth’s existence and appear with that also to have ended. However the Lake of Fire did not terminate but will accomplish the nemesis and end of the devil. From this judgment there is no reprieve or retrieval on the part of any to whom it applies.

272 **אֶתְרָה** ATHAR “a place” v11 The Lord God who was above the throne had but to look with authority to dismiss the “earth and heaven” and they fled finding in the universe no place-there was no realm or region where they could find existence or refuge. They were gone as clouds dissolve or vanquished foes flee the battle but the difference is they were not to be found anywhere.

273 **אֲבָדִיחֹן** ABADIHON “works” v12- Only the throne was left-but what of the dead who were unsaved? They are now granted to come from hell where they were held in the torment of having rejected Christ and awareness of their disobedience to His will. Now they are judged not

under His grace but by His justice and their works in which they had boasted. God's scrolls remain till this time and record each work done. To give effect to this principle of works it is not just lack of faith-it encompasses the following factors:-

- i. Actions from the wrong root- i.e. not of God's Spirit and wisdom
- ii. Whose business they did -God's or Satan's or their own
- iii What they had built - i.e. straw empires that were merely temporal
- iv What they had written or composed-written testimony
- v Whom they appointed their spiritual mentor
- vi Who or what they considered them to be
- vii What sacrifice they made or considered made for their soul's welfare.

Each of us has to think of "works" most seriously not just as the converse of faith but for their character and source and ethic and supremely as to whether they please the Lord.

274 **عَلَى** ZAIR "with" v.13 The sea yielded its dead and death and Sheol or Hell surrendered the dead with them- which indicates that some bodies came from the sea and some from the grave and some from unburied places where life ended. Spiritually all spirits were within Sheol which we call Hades or hell. Scripture says here that one by one they were judged by their works.

275 **مَوْتِهَا** MATHA D'SHIOL "death and hell".v14 The implication is "the contents of" but it indicates that the bodies and spirits of the spiritually dead were both consigned to the second death.

276 **حَيَاتِهَا** CATHABA HIA "writing or inscribing of life"- v15 There are biblically no alternatives to the living ones whose names are in the book of life and the spiritually dead or rebellious who are consigned to the lake of fire. There is no third way-it is "death" or "life" not everlasting remorse and torment.

CHAPTER 21

This chapter is a vital confirmation of our Lord's word proclaiming "a new heaven and earth" and further expounding how heaven's capitol city is prepared in the heavens complete with its citizenry. This terra nova is not a renovation. The former earth is described as "departed" and the new earth was devoid of sea and the division of mankind that it creates. This chapter takes us to the glorious "pearly gates".

277 **أَرْضُهَا** HADATHA /QADAMETHA v.1 "new/former"- The earth that was is described in the masculine and the new earth in the feminine –thus **سَمَاءُهَا** The heavens are also described in the feminine. There exists in the new universe absolute obedience to the maker. Sea **بَارِعُهَا** "never again" exists

278 **زِينَتُهَا** TZABATHTHA "adorned/embellished" v.2- The comparison that readily exists between the beauty, whiteness and design detail of bridal costume and the well architected building providing the analogy with significance.

279 **قَرْبُهَا** TZID "near" v.2 This city is described as coming from God the Father's side. The term with **أَيْ** means "presence" but here it means "towards" or "at" or "near". It is like the OT "over against". There is something as close to the heart of God as fishing to the fisherman here. The fisherman's whole business is fish and God's great enterprise was salvation and He is "among" the people of this city-involved with them. This is what the sequel is describing. The entire enterprise of world mission and history lies "near to the heart" of God.

280 **مَسْكَنُهَا** MASHIRA "tabernacle" v.3 The tabernacle of God is with men". This answers the ancient question of Solomon-"will God in very truth dwell with man?" John further explains "He who is God that is near or by **أَيْ** them will be united to and intimate with them **أَيْ**" God's dwelling is called a "camp" on occasion of the hosts that surround Him. God is not a lonely figure-He is Lord to angels and seraphs martyrs and prophets, people great

281  KLAHA “wipe away” v4 –And (a)He shall erase or blot out every tear that wells up from their eyes (b) And death shall not exist from now (c)nor sorrow /wailing for the dead(d) nor sickness and pain as in lumbago dysentery or colic and headaches in His sight or “opposite His face.. The presence of Christ ends all suffering consequent on or that formerly lead to death. These were dissolved. Why then would there be tears if there is no more death? It cannot be for loved ones suffering for those who rebelled against the Lord suffered the second death. However even in glory there is memory. Memory may recall those who cannot be saved by the love and hope of those who are Christ’s –they must be saved by faith. Thus human nature remains-not fragile but reflective so there may be tears. Christ’s compassion can assuage the sorrow over others whom we failed to reach because He did not fail.

283 **וְהָיָה** HIO “they are” v.6 The Lord continued “These things already are - in heaven. I am ALAPH & TAU, the source and completion and to the thirsty one I will give from the fountain of life **וְהָיָה** without price or recompense. *This would remind John of how “Grace” is characterized in the watercaller’s promise of Isaiah55.1-only this time it is not a pitcher supply but an unending supply.*

285  AIDA “means of /hand of” v.8 -The nine congregations that will be consigned to the lake of fire include with hypocrites or those whose commerce is sin ~~murderers~~ murderers, those working with charms as witches, fornicators and idolaters three other general groups “liars, the treacherous, deceivers(i.e. all types of)” and “those who shrink from or are suspicious of or abide in fear of” but do not act to avoid judgment besides thirdly “those who do not believe the Christian truth/ are not actively committed to the faith principle of Christ”

287 יְרוּשָׁלַיִם JERUSALEM “foundation of peace”. From the mountain or Kingdom of God in heaven the angel showed John **the Great City as it descended from heaven** from the very nearness of God-**רוח** “spiritually” John was carried to heaven-so near to ultimate perfection.

Here is where Satan had once been-into this dimension this mighty angel could traverse and John could intrude. For John this was an unforgettable experience –a prelude to heaven. The greatness of this kingdom is immense like a mountain never before seen-and the beauty of the city of the future-the home of the righteous-the eternal foundation of peace is foreseen. It is going to come down to govern earth and to remain to eternity when the new heaven and earth join it. Cities anciently were spoken of as “brides” so this eloquence of the angel fits into his understanding of human thought modes.

288 דָּמוּתָא דְּמוּתָא DAMOTHA DUMIA “likeness/appearance”v11- The city held the glory of God-the Shekinah. God was present therein. It also had the shape of precious stones or signet stones. It was like a jewel and its light was as deep red jasper which is like sandstone –close to “mauchline” stone in colour but more beautiful when shining. The present Saladin walls of Jerusalem are like “yellow” sandstone.The city is further described by **appearance or pattern as “cubic”** (occasionally hexagonal) **which is the pattern of the crystal** and is consonant with other descriptors.

289 שְׁעֵי שְׁעֵי SHURA TARA’A “wall/ gates” v12-There was a “bulwark” or “defense” or “fortification” in the shape of an outer wall. This wall is both broad and high. There are also gates named after the twelve tribes which are “gateways” or “entrances”. John is interested that though the city will house all nations the names of the sons of Jacob are written on the gates at which twelve angels would stand greeting those who entered from all over the world. The names were: **Reuben**(*See-a son!*),**Simeon** (*An answer to prayer*), **Levi** (*United*),**Judah** (*Praise*),**Issachar** (*God rewards*),**Zebulun** (*dwelling with[God or others]*),**Benjamin** (*Son of my right hand*),**Dan** (*Judge/mediator*),**Naphtali** (*My wrestling*),**Gad** (*A blessing,a troop or tenfold blessing*),**Asher** (*Happy*) **Joseph** (*He will add*) and **Ephraim** (*double blessing*), and **Manasseh** (*Causing to forget slavery*). *These names are amazingly appropriate to the eternal city of God.*

290 מִזְרָחָא מְרָקָא מְרָקָא EAST NORTH, SOUTH, WEST v13-The entrance to the city was first from the east where man was created-Adam and Eve and Noah etc. Then from the North or “northern hemisphere” where man was to spread after the flood came further occupants. From Egypt which became the land bridge to Africa and then from the West where in modern times the church was to develop from NT times. The whole of the earth is represented in this cosmopolitan city of the heavens presaged by John.

291 שְׁתִּיתָא SHATHASA “foundation”v14-The foundations are foundations “of the Son” which are laid down by Jesus Christ. The Greek has “the Lamb” drawing attention to His work on the cross. The established city had twelve foundations and each of those bar the 12th is known. The Aramaic in speaking of the apostles of the “Son” might suggest to us the “Benjamin” of the Gates is reflected in the “Benjamin” of the NT-Saul born out of due time. It would be strange if his work were not alongside that of the eleven as an apostle of “the Son” דָּס.

292 קָנְיָא QANIA “measuring rod” v15- מְרָקָא “measuring rods” don’t come in gold but in the case of the angel he had the best “canon”. His purpose was to declare the actual dimensions of the holy city.

293 אֲסַדּוּתָא ASTADOTHA “stadia” v16- The actual length was אַ “up to” or “above” 1200 stadia. The “stadium” was 202 yards or 184.9 metres. (The reed was 6 cubits 17.5 inches) making it 1563plus miles square. The wall was 144 cubits in height-212 feet-higher than any enclosing wall ever built on earth and described as an “heave-offering” or raising up-a structure roughly the height of a 10 floor building. The Kremlin walls range from 16 -62 feet-at their height less than one third the walls of the eternal city. The Great wall of China is no higher but stretches 3,300 miles. *The city however seems to have been a cube as in the descriptor both here and in v11. No city on earth remotely approaches these dimensions. It would swallow all earth’s cities multiple times. No wonder the Lord could say “In my Father’s house are many mansions”. London to New York is of similar distance and that is over one fifth way round the*

earth. Thus assuming the earth intensively inhabited and it is far from so on the one level flat occupation model the size is one fifth earth's footprint. But this city has no sea and it has a far greater capacity for habitation. Possibly on a single level it could take ten times earth's population and that could be multiplied 1500 times at as many levels. This huge creation could supply all facilities for resurrected mankind for ever. John adds in v17 the measure of a man equals that of an angel. Men and Angels and our Lord share one model-Christ's. The cubit in each case is 1.6 inches approximately.

294 דומא דמאסא DUMASA "building" v18-The walls are "of Jasper" a rich brownish red colour and the city itself is constructed of gold so pure it is virtually transparent as glass. The word "likeness" דמא has the additional meaning "in the form of" so the structure of the city might be thought of as glass paneled style though constructed of gold.

295 שטתתא SHATHATHA "foundation" v19-20-The wall had a substantial foundation of twelve jewels: Jasper red, sapphire blue, chalcedony white, emerald green, red & white sardius & banded onyx, red & white sardius, goldstone, beryl, topaz, green gold chrysophasus, dark blue jacinth and amethyst. I take the wider explanation of the stones from my Greek commentary. **Its Jasper** reflects Christ's eternity; **its sapphire** the Lord's divine being; **its chalcedony** – the Chalcedon stone – blue & white – His divine & human nature; **the emerald** – His courage & cheer centred on heaven's emerald rainbow encircled throne of grace; **the sardonyx** (*flesh-coloured stone*) His incarnation; the **sardius** not the carnelian (*i.e. the male not the female stone*) His love and blood shed for us; **the chrysolite** – golden transparency – His heavenly perfection; **the beryl** (*aqua-marine*) stone of Spain – His conquest and victory over all the worlds troubles; **the topaz** – historic orange stone of divining – His omniscience and absolute understanding of the Father's heart; green gold chrysophasus of a His joyous heart & healing; **jacinth** the resurrection stone (*from the youth that legend tells arose from blood*) – His glorious resurrection; and finally **amethyst** – His temperance and life unmarred by temptation. *Our Highpriest upon whose work the apostles built in His beauty is summarized by these "precious" jewels. Our defense is in Christ and how he holds us near His heart*

296 תרמין מרגניתא MARGANITHA SHUQA "pearls...square or open area" v21 The Gates of the city were each a Pearl. They were not double gates. Pearls were created through suffering and whichever gate one would enter it spoke of the earthly suffering of our Lord which is beautified in the heavenly presentation of gates that will remind us of His love and passion for us.

He the pearly gates will open so that I may enter in;
for He purchased my redemption, and forgave me all my sin.
In life's eventide at twilight at His door I'll knock and wait
By the precious love of Jesus I shall enter heaven's gate.
Love divine so great and wondrous (Frederick Blom)

297 אהיד כול AHID COL "He who holds all" v22- John says "I saw no temple" for the one who holds everything exists as the temple. The eternal centre of heaven is מלכותא מרומא ELOHA. The idea of "holding all" is conveyed in Greek as "Pantocrator". The significances are several-**He "prevails"** is common to the Greek, also "continues on His journey", also "closes the book" also "upholds all" and "presides over all" and "possesses all". The temple Christ described as His raised body. He said "Destroy this temple and I will raise it up in three days". The temple in Jerusalem was destroyed by the Assyrians but rebuilt by Nehemiah. The temple was destroyed by the Romans but will be rebuilt as Ezekiel prophesied. The temple is a fundamental sign of Christ crucified and risen and of His victory. He led us to the understanding that is here expounded by John.

298 **ܠܡܢܐ** SHARGA “lamp” v23 - It’s lamp or sparkling and dazzling light is the ever existing Lamb. It needs neither ministry of sunlight nor moonlight for its great light is God’s glory and its “lamp” to guide ever in its streets is the Lamb.

299 **ܡܠܟܐ** AMMA “nations” v24 –The text in Aramaic does not have “the nations of the saved” Henry Alford comments “And so perhaps some light may be thrown on one of the darkest mysteries of redemption. I say it with diffidence there may be those who have been saved by Christ without ever having entered the organized church”. That statement occurs in His 1862 edition of the Greek NT commentary at a time when as yet missionary work since Carey was in its infancy and few if any national leaders outside Britain and the countries of the Reformation professed faith. The AV “nations of them that are saved” has no equivalent or warrant in the Aramaic Crawford MSS nor in the Greek and the latest Tyndale House evangelical scholarly text largely used by Tregelles and checked against the earliest MSS by Jongkind & Williams (2017) omits **“of those who are saved” though it made its appearance in Tyndale’s 1534** translation and in the A.V. Tyndale worked from the Greek whereas Wyclif’s earlier work was from the Latin. Junius in 1599 brought vast learned notes to the Apocalypse as translated by Tyndale and completed by Rogers and re-done in 1576 Tomson of Magdalen in turn. The AV was not called “King James” by the monarch because large tracts of the “Geneva Bible” of 1557 were included alongside much Latinate material from the RC Rheims translation of 1582 in which he rejoiced. It was Colet at Oxford (1496-1504) who inspired Erasmus and Tyndale who translated his 1519 & 1522 NT Greek translations into English. The 2glory” the nations inveigh is their praise and worship of Christ.

300 **ܡܠܟܐ** AHAD “shut” v25 – The door of the city of God is never shut by day for there shall be no night “yonder” **ܡܠܟܐ** The “yonder” reference is significance for John is writing in response to a wonderful vision and memory. It is to “yonder” we aspire and when we set our eyes of things above it is “yonder” we are speaking about. It’s the heavenly city of which Ira Stanfall wrote with such feeling

I’m satisfied with just a cottage below
A little silver a little gold
But in that city
Where the ransomed with shine
I want a gold one that’s silver lined
I’ve got a mansion just over the hilltop
In that bright land where we’ll never grow old
And some day yonder
we’ll never more wander
But walk on streets that are pure as gold

Also by Stanfall

“I know who holds the future” “There’s room at cross for you” “Come home come home its supertime”- Doors are shut as daytime closes but in glory night has gone as sea is no more and the new earth is an open sesame to those who love the Lord.

301 **ܡܠܟܐ** ATHA “bring” v26 –They shall “bring” to it the glory and honour of the nations.

Whether from the world as evangelized or from the paradise of God where the ransomed from the cross arrived to the king who dwells in Zion above all the precious wedding presents and worship of all these redeemed arrives home in the capitol city of the world.

302 **ܡܠܟܐ** TAMA SIBOTHA DAGALOTHA “pollution or harlotry ...or imitation...or lies” v23 None shall enter this city who are not cleansed of sin whether bold immorality, clever hypocrisy or downright fraud and mendacity but only those whose names are in the book of life of the Lamb. They alone enter the pearly gates.

CHAPTER 22

303 **ܢܗܪܐ ܢܗܝܕܐ ܢܠܝܕܐ** NAHARA NAHIDA NALIDA v1 “A river clear as crystal”. There is something most refreshing about heaven. From its throne proceeds a river as limpid and lucid as any ever seen-where clarity and purity of water are seen that had long been lost on earth. The river also symbolizes the clean and radiant lives that inherit eternal life. And from the middle of the concourse on either side of the river the tree or wood of life which produces monthly 12 fruit crops and its leaves are for the healing of the peoples. The mysterious elixir of this fabulous tree once in Eden then in the vicinity of the great concourse of glory has benefits for all nations.

304 **ܠܥܝܢܐ ܕܥܡܪܐ** HARAMA “curse” v3 No curse-only blessing and the throne present and God’s sovereign care and attention too. His servants serve him as the sun served them on earth-silently and faithfully. Every accursed thing is gone.

305 **ܐܦܠܗܝܐ** APHOHI “His face” v4 The fact that Jesus name is over our eyes upon our foreheads is a fact of heaven. On earth during the reign of Antichrist his name was on their heads and in their hands whether digitally or by implanted chip. In this case His (Jesus) name is lofty and exalted in the heads of his servants and if gloriously imprinted that would be even more specially wonderful-for He is worthy.

Then on each He setteth His own secret sign

They that have my Spirit-these saith He are mine.

306 **ܢܗܪܐ ܫܪܓܐ ܢܗܪܐ** NOHARA SHARGA NOHARA “torches lamps sunshine” v5 All these artificial lights are effete. The “eternal light” that shined before the Sun will be better by far and continue to the age of ages. The eternal reign is Christ’s not ours. “He is their king for ever”. The Greek is wayward. The Aramaic maintains His not our reign. God’s saints may be organized in heaven and government of the billions there relates to the Throne. “They shall reign forever” is the Greek-“He is their king forever” is the Aramaic. The second I can assert. The Greek may well apply to the “golden era” or “for the age of ages” and therein the Greek has authenticity.

307 **ܒܐܓܠ** B’AGAL “soon” v6 Marya Eloha d’ruhatha –JEHOVAH GOD OF THE SPIRIT of prophets-the triune one has sent His angel. This is a specially interesting combination of the divine names and he who announces it (the Lord cf v7)refers to God’s Angel sent to show His servants what is “soon” to happen. This element of celerity postulated 2000 years ago seems over dramatic but when one considers the 7 years of crises and the suddenness of the rapture and return of the Lord with the spate of judgments that strike the earth in a torrent of horrendous calamities this warning is truly well directed. The speaker next remarks “Behold I come soon” “Blessed” he says “is he who watches the prophecy of the Apocalypse unfolding.” **ܐܠܗܐ** “Blessed”& “ready”. Now one has to be careful to recognize that the messenger who speaks is of the prophets and has slipped into the narrative-was he in the company of the angel demonstrating the Holy City? 21.17. It would appear that the viewing of the City and the Bride brought a prophetic figure into the story as well.

308 **ܕܥܡܪܐ** CANATH “fellow” v9 He said to me “Seer, No”(1 Sam9.22)- “I am your fellow and your brother of the prophets and of those who guard the words of this book-bow and adore God”. The messenger who spoke in this instance was a former prophet who allied him with the apostles as a servant and spoke of the angel who was previously sent. The “angel” is one of those with the plagues. One can understand John’s confusion and I can but guess that the measure of the man and angel suggests the company of a prophet detailed to carry on the conversation which as this book concludes demands special reference to the prophets.

309 **ܬܬܬܬܬܐ** THATHATHOM “seal” v10 Once again the identity of the speaker is not specifically disclosed on entrance. This chapter features an ancient Seer of imposing authority

such that we imagine someone like Samuel and we have a reference to the angel who it seems in human company measured the city. Now we have “He that said to me” and His authority is greater still. The mention of the Lord triune appears instantly to introduce that very Lord to the vision again as the speaker who opened the narrative and now speaks and testifies matters of huge importance at its close. These are our Lord’s last words in bringing divine revelation to a close. (1)The Lamb who alone can open the seals now commands “Do not seal the Apocalypse” because the time **ܐܝܢܐ**, age or epoch of redemption is near”. This time notice is connected to the time for purchasing food or clothing etc in the market. It is vital that mankind understands that that time is “now” and that it does have a terminus.

310 ܬܘܒ THUB “again” v11 The repetitive nature of conduct the Lord understands

(2)The habitual evil that makes an evil man continue in sin and he who is shameful inflamed and insulting will be abusive again and he who does righteously will do so again and he who is holy will live sanctified again. This is like water that flows back or a traveller who returns. Our Lord knows the power of the sinful nature and the power of the Spirit of righteousness only too well.

311 ܐܓܪ AGAR “reward” v12 The Lord speaks of coming “at once”.

(3)The Lord’s **sudden appearance** both at the beginning and end of the unveiling is an illustration of how quickly and suddenly He will return. This is the explanation of the sudden appearance of the Saviour again in the narrative. The Lord spoke of His **“hire” or “earnest money”**. John in a sense had served so faithfully and the vision the Lord granted was a temporal reward in itself but his final coming will keep us in the glorious realm which John glimpsed.

312 ܩܕܡܝܐ ܐܟܪܝܐ ܫܘܪܝܐ ܫܐܘܠܡܐ QADMAYA AKRAYA SHURAYA SHAWLAMA “first, last, origin, fulfilment” v13

(4) Our Lord is saying He is fountain of history and fulfillment of history. He is the “I am” sovereign over all. Because of the balance of ALEPH & TAU we know that “beginning is first” but the Greek MSS are divided 100 one way and 100 another on the interpretation of these words-showing there was early translation from Aramaic

Q can mean “first” or “beginning” and A can mean “last” or end” as SHU can mean “origin” and SHA “end”

313 ܐܠ AL “enter or be carried in” v14

(5) The blessings of those who do what Jesus said is that they have absolute authority at the tree of life-they are not as in Eden forbidden the joys of eternal life but encouraged to know its best. Second they will be taken through the pearly gate which speaks of the suffering of the Lord.

This is the splendid reminder of Calvary that our Lord emphasizes. It is not the walls or the streets but the pearly gate that He mentions as a special blessing to His people, Indeed this is so. And “outside **ܠܕ** is the complete roster of evil doers-“fornicators, murderers, idol worshippers, defiled ones, sorcerers, all who receive messages (from Satan)[the Greek has “friend of(a lie)” using φίλος instead of βλεπονος] and workers of treachery or falsehood of “false Christs”

ܐܠܝܬܝܐ Those people are “beyond” “foreign” to this paradise and these blessings. This statement speaks of those living currently and so they must repent. It does not precisely state their destiny-that is plain in Chapter 20.

314 ܐܡܐܗ AMAH “companion” v16 The Lord of the commissioned angel links with His **ܐܡܝܢ** or “I am” gospel statements emphatically stating that He is Jesus the “I am”.

(6) This testimony is vital for the churches. They must know how everything events and that in the end this story of History ends up before Jesus. The root and offspring of David here states fondly and with reassurance that He is the “companion” of David at this time in Glory. Peter in Acts said David’s body was not raised. But Jesus said He is walking with him. This is of great importance for it shows that the Lord gives a new form to those who have died despite their earthly remains decaying. The statement might even mean that at this moment the Lord is saying

he is “with David”. That may even explain the identity of the person whom John wanted to worship although this would be beyond one’s brief to commit to.

315 **ጸሐይ ቀንጽ** ZAPHARA NAHIRA “morning bright” v16 The words bring back for me the earliest memories of my membership of the “golden star brigade” –linked to the Christian Herald periodical which emphasized the return of our Lord. The morning star Venus rises a few hours before the sun and sets a few hours after the sun. Its ministry in a sense outlasts the sun. In the sky as day begins and as nighttime ends

(7) Jesus came to bring the gospel light and appears again in his glorious return after the tribulation. The truth is the one who elucidates and whose appearance at Bethlehem and again with His return will explain all history. Jesus is truly “The Light of the world”.

316 **ተገደል** TA MAGAIN “come without charge” v17

(8) The Lord himself draws our attention to Isaiah55 which falls within the prophetic oracles with Isaiah53 and He emphasizes that the Holy Spirit is calling and the Bride or church is calling and the one who obeys should be calling. This is the challenge-we should be calling to those who stand under sin’s dread sway that now the gospel is in the field-free grace has opened a fountain for sin and uncleanness. This is the great Waterseller’s call and His product is free. The Greek “he who wills” is probably a mistaken rendering of “He who thirsts” **ጸጸ** for **ጸጸ** The “thirsty” one is the one who has perceived need and desire. The “Whosoever” is anyone never mind these features. The difference is “being brought to know oneself” and the fitness of Christ to meet ones need. That is surely impingent on the Spirit and the Bride and the obedient Christian witness as our Lord intimates.

317 **በላይ** NASIM BAZAR “place above ...subtract” v18-19

(9) The canon. The Lord Himself testifies that whoever sets anything above this book will fall under its plagues. That is a warning to those who count them or their canons superior. Those who “subtract” or who diminish the truth and subtract from its truth shall have their part or number taken from the city. However many these will not enter the eternal city nor enjoy the tree of life and free access thereto.

318 **አሰ** AIN “yes” v20 The very last word of the Lord goes back to His v.6emphasis. (10) “I am coming soon” He says “I, Marya Yeshua come **ብላ** soon –AGAL speaks of the suddenness of the stone rolling or the flood torrent tumbling or the breathing of one’s last breathe. Truly certainly –it is Jesus “Yea and Amen”-it is true to Him who taught “Let your ‘yea’ be ‘yea’”. Jesus uses his saving name in His last deep feeling appeal to mankind using a word that emphasizes the awe of death and judgment.

319 **ጸጸ** TIBUTHAH “grace” v21. John finishes with a blessing –that of Messiah-the anointed one-for all of those who are “consecrated” to the Lord. John the apostle and every one who has understood the cross and caught a glimpse of the Holy city and the pearly gates must value grace above all. With all the judgments of this book the final emphasis is on God’s great favour reaching to those who are thirsty.

FINIS

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