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# THE APOCALYPSE OF JOHN (ARAMAIC)

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## INTRODUCTION 1-4







Irenaeus' opinion was that the book was written during Domitian's rule. Eusebius vacillates between this date in his "History" and that of Ner's reign in his "Demonstrations". The "Crawford Manuscript" Syriac Version was shown by John Gwynn to differ from Harklean Syriac 616. It abounds in Hebraisms and is not at all like a translation from Greek –it even has numerous Aramaic words from the Peshitta OT –circa 425. This MSS may represent the the earliest NT documentatation in Aramaic going back as early as AD55. The legend of John chasing a disaffected convert on horseback and the spurious revelations of Cerinthus – extant in Nero's time necessitates an early date. Pretty well all Greek MSS copy of Revelation is grammatically flawed whereas Aramaic Crawford MSS replicates none of the flaws strongly suggesting an Aramaic source document

So there are two versions of the Aramaic "Apocalypse of John" that are of great interest. There is the Harklean from 616AD which shows considerable dependence of the Greek and there is the Crawford Manuscript of which John Gwynn writes that it evidences reliance on the Peshitta Old Testament for its quotations and it would appear that this version derives its character from the original early Syriac Apocalypse Manuscript(s). The common view that Paul and John quote the LXX is overdue for a fundamental critique. Rather why should not the quotations from OT sources favour the OT Aramaic language than the Greek since they run along word for word with the Aramaic.

The pseudo apocalypses of Peter, Paul, Thomas Philip Cerinthus (so-called) originate from the sub Neronic period or soon thereafter thus rendering it essential that their model the Apocalypse of John the Divine stem from the day sof the Neronic persectution. The comment of Irenaeus(student of Polycarp) that The Apocalypse was written during the Domitian persectution may best be understood as referencing a handing over of this book to his master Polycarp about the time of the death of John.

Contextually it appears the temple in Jerusalem was extant during the writing. Historically the incident of John riding to the recovery of young Christian who had become a thief back to the life of faith would not fit the later setting when John was carried around nor would the Cerinthus apocalypse fit a later context for as Sir Isaac Newton says the heretic resisted the apostles 26 years before Nero's time and he died before John.

## CHAPTER 1

- 1 The revelation of Jesus Messiah that God gave him (Jesus) to show to his servants what has been given  [permitted/conceded] to be or "take place"by rolling in  quickly or forthwith and He "made clear" "signified" "symbolized" "prefigured"also "chronicled" [Shaphel of ] when He sent by the hand of His angel to His servant John. *The "showing" is as much annal as image. Smith esp "to prefigure/sybolise/typify"*
- 2 He who witnessed the word of God and the evidence/testimony of Jesus Messiah –all "whatever" he saw (in vision)
- 3 His blessing to whoever reads studies or proclaims  to those who listen to the words of this prophecy and keep or guard those things written in it for the time is near. I
- 4 John to the seven assemblies which are in Asia grace  to you and peace **from Him** who is and who has been "is" and is coming-from the seven Spirits who are before His throne. C C Torrey noted that the Greek here has APO with the nominative. *The seven Spirits bring that one same grace as the one on the throne sends.*
- 5 **And From** Jesus (a)Messiah and(b) trustworthy witness and(c) firstborn  of the dead or those to die. (d) and the ruler of the kings of the earth; (e) He who continues loveing us (f) and has unbound us from the bondage of our sins by His blood.



age to completion-those two eras are covered by the Apocalypse. The Lord emphasizes this in 1.11,1.17,2.8 & 22.13 –four times.

18 And I am he who lived and was dead and behold I am alive for ever and ever and truly mine is the key of Death and Sheol.

19 Therefore write whatever you have seen and those things that are and are coming to be after these things. *The Lord wished the world to know of His beginnings in the gospel and His conclusions as the judge of all.*

20 The mystery of those seven stars that you saw on or over my right hand and the seven menorahs –the seven stars are **messengers** of the seven assemblies and the seven menorahs of gold which you saw are the seven **churches**. *The hand of the Lord holds the messengers and the churches are each one a menorah in the sense that each has the sevenfold Spirit of God amongst them.*

## CHAPTER 2

### CHURCH HISTORY-THE ERA OF GRACE INSTITUTED AT CHRIST'S FIRST COMING

(Each church prefiguring a slice of church history until the rapture whilst ostensibly the Asia Minor Church story)

#### (1) EPHEBUS

1 And to the messenger who is in the assembly of Ephesus write: "Thus says He who holds the seven stars in His hand-He who actively walks amid or as mediator within the gold menorahs." *There are two lessons to learn from this introduction (a) The messenger is a "member" though he may be and obviously must be a leader because of the obligations devolving about him. (b) The Lord is as ever the "only mediator" and is actively linking and constantly visiting the churches. This is a new situation-mirrors indeed the Shekinah presence-but Jesus has a moving role and we should be most encouraged that He adopts this ministry.*

2 I know your works of service and your suffering of hardship and your expectant endurance **ܫܒܪܢܘܬܗ** SIBARNOTHA and that you are not able to tolerate or endure **ܡܬܐ** MATA evil ones and you have tested those who say that they are of the apostles and are not and you have found them frauds.

3 And you have expectant endurance **ܫܒܪܢܘܬܗ** SIBARNOTHA and have endured as a standard bearer **ܬܘܐ** TUA because of my name and you have not wearied **ܠܐܝܬ** LAITH. *By three terms each commending an aspect of tenacity the Church and its leader have held faithful. With expectation-with colours held high-with unwearied prayer-like Moses in the battle with Amalek.*

4 But **this is the existing reality for me**-you have left aside **ܚܘܒܐ** or let it die the earlier "**fiercely burning fire of love**" **ܚܘܒܐ** HOBAAH. *The use of the word of the cross here is important. Jesus said to the Father "Why let me stay gradually expiring?!" and now to the church he says "Why let the love burn out?"*

5 Remember exactly from where you have come and serve the earlier works but if **ܐܢܐܢܐܢܐܢ** ANADIN not I will come upon you and move or shake your menorah unless you turn in repentance.

6 But **this single thing is yours** that you hate the work of the Nicolaitanes-those which I hate-I do. *The group in question appear to be a politicized group which prejudiced their faith to their politics.*

7 He who has ears let him hear what the Spirit is actively saying to the assemblies and to him who is victor or conqueror I shall give to eat from the tree (or cross) **ܥܝܢܐ** of life that is in the Paradise of God. *The word QISA. In Aramaic means both "tree" and "cross". There was in the original paradise the "tree of life" but it was never touched or sampled. It did provide "eternal life" and the way to it was prevented in the state of man's sin. That changed with the provision of salvation. The "existence" of such a tree in paradise has been a long term conundrum of theology. Could it simply be that it symbolizes in its earliest reference the work of the cross and that in paradise it symbolizes the ever present Christ who has provided and will sustain our eternal life through the work He did on the cross. The nailprints of Calvary will be there in paradise-that is sure. It may be strange that anything untouched by man the sinner in Eden and symbolizing the Christ of Calvary should suddenly find root wherever the river of life of Paradise runs. Should it speak of the fruit of Calvary it is for sure a glorious part of heaven's landscape.*

#### (2)SMYRNA

## INTRODUCTION 5-11?

This section of the Apocalypse is cogent to the pen-ultimate development of government on earth-the little horn-the antichrist-the beast -the ephemeral empire-Rome re-divivus –an imposter empire in the making which emerges in the post-rapture scene to bewitch the world. This critical central section of the commentary sets alongside one another 21<sup>st</sup> century developments that fit like the first jigsaw pieces contributing to the big picture of the grand finale events of the halcyon interstich of *human government* recorded in this prophecy.

## INTRODUCTION 12-18

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## CHAPTER 12

**The finale of the struggle of the woman and the dragon. The part of America with Israel. The chapter recaps 20<sup>th</sup> century European history.**

1. **And a great sign** [אָרְכָּל a military "standard" or "flag"] **had appeared** in heaven-a woman אִשָּׁה [usually a woman in relationship] clothed אֶת אֲרָכָא from shoulder to ankles] with the sun (ministry) and the moon was below אֶת רַגְלֶיהָ her feet And a royal crown כִּתְרוֹן of twelve stars on her head.
2. And she was with child and cried out and she was in labour and also in great pain to deliver a child יָלַד
3. And **a different sign appeared** in heaven and behold a great **dragon** of fire אֶשׁ (or conflagration) to whom there existed or were seven heads and ten horns and upon its heads seven crowns אֲבָרֹת –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.
4. And its tail (the **dragon's** אֲבָרֹת i.e. "the rear of its army" dragged אֶת אֲבָרֹתָא 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 אֶת אֲבָרֹתָא [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 אֶת אֲבָרֹתָא childbirth and when she delivered he would consume her son.
5. 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 אֶת אֲבָרֹתָא [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].
6. The woman fled to the wilderness where there was an place (as yet unknown to John) prepared אֶת אֲבָרֹתָא established] for her by God. [This flight אֶת אֲבָרֹתָא is a decided Jewish escape to a refuge of God's preparing.-relating it to the birth of Christ it brings us to the 20<sup>th</sup> 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" אֶת אֲבָרֹתָא 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 אֶת אֲבָרֹתָא restored and supplied". I have always found it hard to imagine as clued up and biblically competent friends Bill Freely and Mike Hodgson in 1995 contemplated that this spot should be Petra-especially as it is not suited to the care of a national dispersion-but the one who comes from Edom (cf Isaiah 63.1) may indeed protect the Jews on this their southern flank in the latter days before the

restitution meeting with His people as in Zechariah meets the people on the Mount of Olives.) The latter day "eagles wing" protection is I believe a much greater action in respect of the final dispersion and involves America!

7. And there was "war" by drawing near **מִלְחָמָה** 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.
8. And they did not prevail or could not convert or take by force **כֹּחַ** and no place of habitation or region was found for them in heaven. The word **שָׁמַיְמָה** 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.
9. 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 **אֲכַלְמַעַל**-satan the adversary-he that wanders secretly around or corrupts (*the whole earth*) **בְּכָל** or to be burdened with or to give attention to the earth. **אֲדָמָה** 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".
10. And I heard a great voice from heaven that said " **Now** –thus far-behold there is-or **we are on the verge of** **אֲבִיבָה** safety, refuge, salvation **שׁוּזְבָה** SHOOZBAH and power or might and the kingdom of our God for the informer denouncer **מַסּוּרָה** MASORA slanderer of our brothers has been cast down-he that has accused them night and day right before our God.
11. And those were justified, vindicated and victorious by the blood of the Lamb and by the word power or word hand of His testimony **שְׁהָדוּתָהּ** 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!"*
12. 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** **אֲבָה** to the earth and the sea for the slander feeder of the sting has come down been humbled entered battle with them –with massive heated rage after **הָבָה** he knows that there is a swift little paucity [*the dregs of*] of market time-or business time **בְּיָד**, for him.
13. 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 **עָשָׂה** to bring forth the male heir.
14. And there were given to the woman two wings **כַּנְפֵי** of a **great eagle**. *This is a Passive so it speaks of the latter end of the Jewish dispersion and of its 20<sup>th</sup> century and onwards connection with America. NB-The "eagle" can operate independent of the "beast".*  
*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!***דּוֹקָתָהּ** DOCATHA to be sustained there for a time two times and the division of a time **from the presence of the beast...** *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 it may 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. America itself could figure as in early New Testament times it was a mere wilderness if one can bring oneself to classify America under its then current description given by God to John who knew not even of its existence... There to be sustained from the countenance of the venomous serpent.*
15. 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 **בְּיַד** by the waters. *The meaning is fairly clear. The devil (specifically mentioned) 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 ploy beginning to be exercised.*
16. And the earth helped [*with auxiliary troops*] **עָזְרָה** the woman and the earth opened its mouth[*by government declaration*] and swallowed[**בָּלְעָה** attacked and absorbed] the river that the **dragon** cast from his mouth.
17. And the **sea dragon** was incensed[*Does this prefigure a "Europe led axis" under Satan as opposed to an 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 2<sup>nd</sup> world war though as contexted in the final days it is still ongoing and will climax ahead of now.*
18. Those who keep the commandments of God and have belonging to them as their the testimony[**שְׁהָדוּתָהּ** SHADOTHA] 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. (cuff classical idiom of Europa and Zeus replicated in the bronzes at the Brussels and Strasbourg parliaments.**

1. And I stood on the sand **וַיִּלְכָּד** HEALA fine sand of the sea **and I saw** a beast or living or recovering creature **וַיִּרְאֶה** which was stirring mounting from the sea which has his ten horns and seven peaks or summits or skulls **וַיְהִי־לָהּ־עַל־רִגְלָיו־שִׁבְעַת־כִּרְסִיִּים** and upon its horns ten crowns or rulers **עַל־כִּרְסִיִּיהֶן־עֲשָׂרִים־קִרְיָתַיִם** (cuff *ταγος* "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?
2. And the beast that I saw was like or metaphorically **וַיִּרְאֶה** a leopard **וַיִּרְאֶה** as in Song4.8 & Jeremiah5.5. *i.e. it was brown and white or black and white* and its feet were exactly like those of a bear **וַיִּרְאֶה** and its mouth (singular) was exactly like that of a lioness (not **וַיִּרְאֶה** but **וַיִּרְאֶה**) *the significance of the feminine is that it must have roared to not in hunting but in protecting.* And **the dragon** gave it its power or force and its throne or Episcopal see **וַיִּרְאֶה** and its great authority **וַיִּרְאֶה** the term derived from **(1)"sultanate"** and suggests an Arabic or Caliphate style rule.
3. And one of its peaks or heads was exactly like it **had been crushed** or wounded to death **וַיִּרְאֶה** *an onomatopoeic term like the rat-ta-tat of a gun.* and its mortal wound **וַיִּרְאֶה** Luke10.34 of the Samaritan's "wounds" **had been healed** and all the earth **had been expressing admiration** following successively (head down) after **וַיִּרְאֶה** the beast. *The wound was not inflicted there and then-it had been healed in the bygone.*
4. And they worshipped **וַיִּרְאֶה** (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 **וַיִּרְאֶה** 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?*
5. And there **had been given** it a mouth that with **loud speaking** noise says intensely haughty or oppressive things **וַיִּרְאֶה** and cursing or reviling (In Isaiah 37.29 and 2Kings 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.*
6. And it opened its mouth to blaspheme in the presence of Eloah against the name (YAHWEH) and against the dwelling place **וַיִּרְאֶה** of ones who dwell in liberty **וַיִּרְאֶה** in heaven.
7. And access or opportunity was given **וַיִּרְאֶה** make war with the holy ones (This is suggestive of people under vow or worshipping God) and to defeat tithes and put under oath **וַיִּרְאֶה** ZACAN to its **(4)sultanate** all civil societies **וַיִּרְאֶה** 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.*
8. And all the inhabitants 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.
9. Who is it that has an ear of his own let him listen!
10. *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 detailing the ultimate nemesis of the sultanate and its self destruct mechanism. Those who are involved become slaves of the system and those who fight for it are killed. There is good news and hope for the that holy in the worst of times-even the prophets from heaven!*
11. **And I saw** a different beast prospering or succeeding from the earth and it had two horns in the pretence of or imitating **וַיִּרְאֶה** a lamb but it was speaking exactly like **the dragon**.
12. And it will (1)*make a friendship* with or be put in charge of or urge on **וַיִּרְאֶה** 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 **וַיִּרְאֶה** the beast whose deadly wound had been healed.
13. And it will (2)*perform or produce* celestial signs **וַיִּרְאֶה** 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 **וַיִּרְאֶה** 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.
15. 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 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.*
16. 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 money and its widespread trading use.*

17. And a man might not buy or later sell except the one who has existing on him **the mark** of **מסמך** (engraving/stamp/seal) the name of the beast or **the number** of its name.

18. Here exists the wisdom-but whoever has existing in him intelligence let him estimate or calculate the number of the beast for it is the number of the son of a woman-six hundred and sixty six. *Irena us 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 be a master of the virtual world and the business world with different if any religious scruples.*

## CHAPTER 14

**1. The 144,000 chiefs of the righteous who accompany the lamb since the firstfruits 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.**

1. **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 between their eyes. *The word מטה in Leviticus 19:28 respects a tattoo but this is a highly prominent seal.*

2. And I heard a call from heaven the call of many waters and exactly like the sound of great thunder-the sound I heard was exactly like a harpist who played on his harp. *The Greek plural presents a bank of harpists but the writer's idiom is meant to be beautiful and maybe mournful to John though it bespeaks anger too-it is the choral voice of people or Jews from many nations. This thunder must be associated with the saints in glory*

3. 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 **קרא** to become familiar with or teach the song but only the 144,000 redeemed from the earth. **קרא**, '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 firstfruits 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 firstfruits of the end times? The further elucidation is needful*

4. (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 **הוא** He goes away. (c) These had been redeemed [the **א** of the Ethpael speaks about a past event] from men—the firstfruits to God and the Lamb. *[The word*

**מלואים** 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 fulfills the (b) bit of the statement.

5. (d) Related to their mouths and speech no error disavowal or deception was found in their mouth (d) because they are without wax **ממא** 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.

6. **And I saw** (a) **another or different** kind of messenger angel that was flying or disseminating or spreading report **מטא** [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 "half way" to 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

7. Saying in a great voice (a) JUDGMENT "Stand in awe or conscientious fear **אלהים** of Eloha" and give Him glory because the hour of His judgment has come and (b) CONVERSION turn to convert in worship **אלהים** to the (c) CREATIONISM 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].



8. And **another different 2** was following or delegated or substituted for him or it and said(a) "Babylon the Great is fallen, fallen (b) that from her heat or passion of fornication forced the nations to drink or poisoned the nations. Clearly this satellite message replaced the gospel call because it was more stupendous and critical to the earth and sent up by the world news agencies.
9. And **another messenger 3**—a third followed them or joined and united to them, consented and pressed on **3** 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 **3** (with water as was usual) without mixture **3** (of water or mercy) in the cup of His anger and (b) he will be tormented **3** (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.*
11. 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 **3** 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.*
12. Here is the patience of the saints—those who keep the commands of Eloha and the faith of Yeshua. HERCEA **3**—exactly at this point of choosing the seal or stamp there has to be "patience" **3** 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 Isaiah 42.14 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.
13. 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 **3** the Spirit says because they have rest from their great labours toils troubles chastisement **3** 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!
14. **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 **3** of gold and in His hand a **sharp sickle** (this is a couplet from Aramaic found in John Gwynn's early 7<sup>th</sup> 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" **3** means "severe" "brisk". It is for the last office of judgment of the whore that the sickle is reserved.
15. And **another angel** went out from the temple and shouted **3** 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 you sickle and reap for the hour to reap has come." **3** 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 **3** 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.
16. And He who sat on the cloud threw His sickle upon earth and the earth was reaped. *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.*
17. And **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..
18. And **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) 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" **3** 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

19. And the angel<sup>5</sup> cast his sickle upon the earth and he gathered the vines of the earth and cast them into the great winepress of the wrath of God.  
 20. And the winepress was caused to be trodden [Interestingly the word is **DAISH** in Aramaic-*is the end of Islamic state 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 engulphs Lebanon & Gaza.*

## CHAPTER 15

**1. The wrath of God is finished with the last 7 vials. 2. The transparent ardour of saints and above that the martyrs and above that the praise of angels and heaven's choirs. The great moment where ministry ends and judgment takes hold had come**

1. **And I saw** another great and wonderful sign in heaven -seven angels that had upon them seven final plagues **سبع** [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 retaineth not His anger forever"

2. **And I saw** exactly a vitreous sea coloured with fire and those who prevailed or were victorious **فاز**, 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 transparent church of the heavens and the martyrs above them and the praiseful choirs above them all.

3. And they sang the song or belief or subject of glory of Moses the servant of Eloha and the song **سبحان** 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 a lot to go through but the Exodus and the death of the firstborn came on relentlessly and in a night God's judgment fell.

4. 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 **سريع** 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.

5. 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.

6. And there went out seven angels from the temple who have with them the seven plagues –at the same time they were wearing pure bright linen and bound around the chest **سبع** with a band of gold. 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.

7. 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 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 signified death.

8. And the temple was filled with clouds of the Glory of God and of His power and no one could enter 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 now God in His Shekinah was exercising all his power and heaven stood 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 for its position 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.**

1. 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"-ܩܪܝܢܐ 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.*

2. And **the first angel** went and poured his vessel on the earth and there were sad and dangerous ܩܪܝܢܐ gangrenous heated ܩܪܝܢܐ sores ܩܪܝܢܐ 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 salum". 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

3. And **the second angel** poured his phial into the sea and the sea became exactly **dead** and every living creature ܩܪܝܢܐ 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".*

4. 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.*

5. And I heard the angel of the waters saying "You are righteous who are the living existing one and has been ever existing and you are holy ܩܪܝܢܐ A Shepherd (King) who has disclosed ܩܪܝܢܐ 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.

6. Because they have shed the blood of the prophets and saints (ܩܪܝܢܐ added to ܩܪܝܢܐ of the text makes martyred witnesses) you have given them blood to drink ܩܪܝܢܐ or suffer and they merit it ܩܪܝܢܐ

7. And I heard the altar (i.e. martyrs) saying "Yes Marya Eloha (Jesus Father) All controlling one ܩܪܝܢܐ 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 ܩܪܝܢܐ and righteous are your judgments.

8. 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?

9. And the children of men were scorched or spread out ܩܪܝܢܐ with the great heat and they blasphemed ܩܪܝܢܐ 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 ܩܪܝܢܐ includes praise and belief so the issue is not worship in the first instance but even "belief in God".

10. 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 ܩܪܝܢܐ their tongues as a principal meal from pain ܩܪܝܢܐ 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?*

11. And they blasphemed the name of Eloha of heaven from their sicknesses and from their sores or skin disease ܩܪܝܢܐ [skin disease or "melting"] and the did not repent of their works.

12. And 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. ܩܪܝܢܐ not ܩܪܝܢܐ 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-cuff the Chinese dragon symbol" and yet another "the Alchemy of gold". All these indicate the rise of China.

13. **And I saw** [ ܩܪܝܢܐ haza -to witness the appearance of "a form" or "apparition" and to "have a vision"-also "to watch" or "consider"] three spirits that were exactly like frogs ܩܪܝܢܐ-not clean- ܩܪܝܢܐ [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 **𐤀𐤃𐤁** *Seeing spirits is not an every day occurrence*

14. For they are spirits of demons –those who enact signs **𐤀𐤃𐤁** [celestial or alphabetical as in digital] –they travel away to kings of the inhabited or productive earth **𐤀𐤃𐤁** to gather them to war of that great day of God the one who holds all in his hands (Greek Pantocrator)

15. Behold I come exactly like a thief **𐤀𐤃𐤁** “One who carries off secretly”. His blessing or grace or goodness **𐤀𐤃𐤁** belongs to him who is awake watching **𐤀𐤃𐤁** and keeps his garments so that he does not walk naked and they will see his shame, confusion or disgraceful behaviour **𐤀𐤃𐤁**. “They here are the gathering angels presumably.

16. And he will gather them to a place or region that has been called in Hebrew “Megiddo”.

17. 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!**”

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

19. And the great city became three in number or sections and the cities of the nations or gentiles and pagans fell and Babylon the Great was recollected or called to mind **𐤀𐤃𐤁** before Eloha to make it a parable or demonstrate to it the cup of the wine of His inflamed anger and His incensed wrath

20 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

21. 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 temporarily repented but men of the latter times will not.

#### CHAPTER 17

**1.Political fornication-with prejudice to democratic governance. 2.The insanity of clinging to Europa. 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.An early devotee of Mithras and later of Luciferianism 6.Nations who surrender to Europe engage in new war preparation in which Rome itself is ruined.**

1.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.

2. 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.

3. And he brought me to the wilderness in the Spirit and I saw a woman who sat on a red dyed **𐤀𐤃𐤁** [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.

And the beast was full **𐤀𐤃𐤁** (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 **𐤀𐤃𐤁** 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.

4. And the woman [Europa in the classical Greek myth] who was alive-she was wearing and had put on purple and scarlet [The colours of supreme rule] that was gilded **𐤀𐤃𐤁** with gold [the old Roman trade tax *lustralis collation* or *χρυσσαργοριον*] 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 **𐤀𐤃𐤁** of heresy or BDELUGMA –of the filth **𐤀𐤃𐤁** 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]

5. 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 iii Mother of harlots.

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

(iv) and 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 a simple secular alternative.*

6. **And I saw** (or) 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.*

7. 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.*

8. 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 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 when they see the beast which was alive and is not near **هنا** 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 are conscious of the power of God and of their election and part with the Lamb slain from the foundation of the world will not be so astonished for the rapture will spare them this vision.*

9. Here **هنا** at this point in the explanation is the meaning **هنا** that belongs to him who has wisdom. The seven heads are **seven mountains** exactly where the woman sits as a married woman quietly enthroned and established upon them.

10. 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 490 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 327 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.*

11. 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 in accordance with, by itself, of its own accord or separate from the seven.

12. 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 and linking that with the 10 horns of later days or the end times.*

13. **These will vote as one that they should surrender** **هنا** (their) **military force and (8)sultanate commission authority to the beast.** *It is of great interest at this point in the 21st century to see the perception of a state develop in terms of just such a surrender and the fully fledged umbrella of a European army now in the offing.*

14. These will contest in war with the Lamb and the Lamb will defeat **هم**, 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.*

15. 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.

16. And the **ten horns** that you saw on the beast—these will hate or emaciate **هنا** the harlot and desert empty and devastate her **هنا** HARVA has a radical in the word "sword" and it would appear that armament strategy that is now in the offing is the last straw and will engage Europe to her ruin and so the horns devour her flesh and burn her with fire. Europe's Babylonia is running to ruined.

**17. 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-like (or) that beast until or so that the theology (words of God) might be completely accomplished.**

18. 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.

CHAPTER 18

**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.**

1. 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.

2. 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 ] to every spirit that is not pure 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.*

3. 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].

4. 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." *We are moving in this chapter within the Heptad or the final seven years preceding Christ's rule so the voice is not recorded in the post rapture period but relevant to God's enlightened people who are involved with the "beast" or super state of the Apocalypse. The term is a very strong one. Lest you share [ "be partner" "participate"-this is a call to end "intimacy" and to not be in the family of the prostitute whose spell and wine deceive ] in her sins and that you may not receive [ "receive" or "capture" as a disease or "marry into"] her plagues ["strokes" "blows" "burdens"].*

5. Because you have the sins in her have touched [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 *καλλω*-meaning her sins "have been" welded to and inlaid in heaven-they are long overdue judgment] heaven and God has called to mind her evil. Gods is as in Genesis 8.1,21.1,Ex 3.16, 4.31, 13.19, Psalm106.4 –God has planned to visit on Rome 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 2000years. Europe has known great grace but will fall under great judgment.

6. We stay with "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 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" 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 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 comes again to judge nations-so literally twice. 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.

7. For that in which she glorified her soul and exalted herself so give [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 [torture" or "torment"-in Hebrew "revenge"] and sorrow [mourning over death]is coming. We see Europa saying "I am not going to get bothered if people leave me-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.

8. In one day this weight will come upon her-plagues of death and mourning and famine **حفاك** 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 **سود** or burn. Clearly loss of life-extremity of food supplies and the solemn effect of war are reserved for Europa.

9. 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 **نحس** and mourn as for the dead **ميت** when they see the smoke **دخان** 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.

10. 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 **حج** [superior] city-because in one hour **حسك** [instantaneous] she has come to judgment."

11. The merchants of the earth will weep and grieve over her and from their cargoes or "taxed cargoes" **سود** there is no one who buys again subsequently

12. (Taxed or imposed) cargoes of 1gold and 2silver and 3precious stones and 4pearls and 5Byssus or best linen and 6purple and 7silk cloth 8 of scarlet and 9every building wood **سود** -10 of fragrant balsam and every instrument/11 utensil of ivory –or every era **سود** and12 of precious wood, 13 brass14 iron and 15marble.

13. And 16 cinnamon and 17spices and 18myrrh ointment and 19 frankincense and 20wine and 21oil and22 fine flour and 23 sheep and 24horses and 25vehicles and the bodies and 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.

14. And your father's precious fruit of your own soul has left you and everything heavenly and best **سود** and celebrated or praiseworthy **سود** has left you and you will not see them in the future **سود**—there had been spirituality and great things but within the Europa of the future they are gone-gone for ever!

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

16. And they were saying ""**Woe, woe**—the great city that put on new garments **سود** of fine linen and purple and scarlet and gilt with gold and precious (Peter) Cephass stones **سود** and pearls.

17. **Because in one hour** wealth is lost. **سود** [emptied-stripped like garments lacerated by combs]

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

18.And they lamented when they saw the smoke of her conflagration**سود** and they said "Who is akin to that great city?-she is one of a kind"

19. 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.

20. Cheer up or rejoice as at Passover **سود** [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 fall of Rome is like the fall of Egypt to heaven.

21. 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 **سود** will Babylon(the gate of god) be thrown down(**سود** excommunicate/removed /repudiated/hurled down)-the great city will not exist in the future **سود** 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.

22.And (a) the music of the lyre or guitar and trumpets and (b)high pitch **سود**, of quality singers **سود**, will not be heard in you **in future سود**

23. And (c) the illumination of the streetlight will not reappear for you **in future سود** [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 **سود** because your rich (fraudulent) merchants **سود** had been the intensely proud and

oppressive ones of the earth **ܘܥܒܪܘܬܗܘܢ**-because by your sorceries **ܘܥܒܪܘܬܗܘܢ**[cut throat ways or mystery arts] you corrupted or falsely informed **ܘܥܒܪܘܬܗܘܢ**the nations.

24. And in her was found invented **ܘܥܒܪܘܬܗܘܢ** 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 the terminus itself to follow the pattern laid out in these crucial chapters of Revelation 12-18. The words of Jesus "Behold I stand at the door and knock; the bible clock of Israel's 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 fear of economic ruin is a dangerous cocktail -and the message it sends out is that nations are on a precipitous career and the final "dawn of world redemption" to quote Eric Sauer has to be the best and only hope of tomorrow's world.**

## INTRODUCTION 19-22

*If the previous section is like a historical jigsaw and highly intriguing this section is so much more glorious and it opens up the heavenly view-the throne of God and the judgment and new creation and paradise of God in all its grandeur. It deals in magnitudes and mysteries sublime-the glory of God and of the lamb and the notable absence of sin and death and Satan and the ever festive and harmonious presence of a people redeemed from the earth ages to enjoy their redeemer and Lord for ever.*

## CHAPTER 19

1 And after these things[**ܘܥܒܪܘܬܗܘܢ**] I heard a voice [**ܘܥܒܪܘܬܗܘܢ**]of many gatherings or companies in heaven saying(1) "Hallelujah, ransom and glorious praise[**ܘܥܒܪܘܬܗܘܢ**] and might be to our God.

2 Because His judgments are true and just because He judged the great whore that corrupted the earth in travail or heresy or pangs of death with her whoredom and He wanted the blood of His servants from her hand." **Verses 1b to 2 constitutes a praise section.** *This "life for life" accounting of God is precisely as in 2 Samuel4.11*

3 And they said (2)"Hallelujah" a second time and her smoke goes up towards or unto the era of the eternities. *The smoke of Sodom ascended for some time and this judgment will proceed while the earth remains over the millennium. The earth has an end and the earthly evidence of the destruction of the whore is a terrible reminder that the Lord requires the blood of His servants while the earth remains.*

4 And the twenty four elders and four living creatures fell[ **ܘܥܒܪܘܬܗܘܢ** *napal* ] and bowed in worship [ **ܘܥܒܪܘܬܗܘܢ** *satab* ] to our God who is settled or reigns or possesses [ **ܘܥܒܪܘܬܗܘܢ** *yathab* ]the throne saying (over and over)(3)"Amen, Hallelujah".

5 And [there was] a voice from the throne[**ܘܥܒܪܘܬܗܘܢ** *kursa* ] that said "Praise [ **ܘܥܒܪܘܬܗܘܢ** *shabah* ] our God all those his servants and worshippers of His name-all of them-the small [ **ܘܥܒܪܘܬܗܘܢ** *zaora*-the small,the younger but this cannot mean "the feeble" nor "the base" nor "the discouraged"-it shows that in glory the Lord considers those who might feel they are not important but they are vital to God] **with the great!"-is this the antiphonal voice of Christ?**

6 And(4) I heard a voice exactly like many assemblies and exactly like the sound of many waters and exactly like the sound of mighty thunders... [ **ܘܥܒܪܘܬܗܘܢ** *rama* -this name Jesus gave to John & his brother-a resonance and echo effect is entailed- it carries memories of the voice the Greeks heard when they sought for a sign ]...saying "Hallelujah because He who reigns is Maryah God who has laid hold on, holds and possesses everything/everyone[The Greek has **παντοκρατωρ** "victor and ruler of all"]

7 "We rejoice and have been cheered or gladdened by Passover [ **ܘܥܒܪܘܬܗܘܢ** *mathpatzah* ] ; we give Him resounding glory [ **ܘܥܒܪܘܬܗܘܢ** *shibohatha* ]because the **wedding feast** [ **ܘܥܒܪܘܬܗܘܢ** *mashotha* ] of the Lamb has come and his woman or wife [ **ܘܥܒܪܘܬܗܘܢ** *anatha* ]has made herself ready." **Verses 6-7constitute a praise section.** *Those in heaven at this juncture are giving praise as Christ takes full control at the end of the last revolt of Satan and prepares the Great White Throne judgment. The saints look back to clavary as the first source of their joy with thanksgiving-an Aramaic passive details that joy-and they anticipate a gathering when they celebrate a new heavenly union in its fullest demonstration at the wedding banquet.*

8 And fine linen had been given to her -pure and lightsome-for the fine linens[**ܘܥܒܪܘܬܗܘܢ** *butza*-the scripture speaks of linen which bleached after being processed in water-byssus in like manner is harvested from the sea-both endanger the harvestmen ]



are the righteousnesses of the saints. *The Greek views v.8 as part of the paeen begun at v.6. It is third person and seems rather to be a comment in the Aramaic*

9 And they said to me "Write" "Blessings belong to those living who are called to the **shemitah supper** [שמיתא *mushtutha*] of the Lamb" and he said to me "These living or life-giving words are the real/ true [שמיתא *sharira*] words of God." *The Aramaic tells us that John had this statement given him by those who spoke to him from the vision- saints themselves [which is to assume that John heard the saints not only sing but explain some 1900+ years ago not in a pre-recorded message but live-it is almost beyond belief but the Almighty cannot be doubted-this truly is what was to happen over 2000 years later--so we see the significance of the angel's interruption and statement about "truth". The angel confirmed that the blessing and invitation originating in heaven is emphasized to be extended on earth as the gospel call.*

10 And I fell before his feet and I worshipped [face to the floor] him and he said to me "No, I am your living fellow or partner equal or colleague am alive and of your brothers –these who are living-theirs is the testimony of Jesus. Worship God. Increasingly for the testimony of Jesus is living or growing-the Spirit of prophecy. *This abstruse statement is saying "Increase your honour for the Lord Jesus for the witness is going to increase into the future as the Holy Spirit uses the word and this you see is the great future result."*

11 **And I saw** that heaven opened and behold a white horse and He who sat on it **had been called 'faithful and true'** and in righteousness He judges and makes war.

12 Conversely His eyes were exactly as flames of fire and on His head were many diadems and he lives and **His name is written that no one knows but only He**. *So many names –one is even set down in the verse before but instantly we are told "no-one knows His name" in the sense that nobody has "power over Him". The reason why God's name is unwritten is that He is supreme and to be revered-but this name is written everywhere in scripture for he is Yahwe Elohe but none will speak it or can challenge His power.*

13 And He clothed him [אֶתָּא *ataph*] in a garment sprinkled or bedewed with blood and His name has been called "The word of God".

14 And the armies of heaven were following accompanying and cleaving to Him on white horses and clothed in linen white and pure.

15 And from their mouths sharp swords issued by which they will kill [שֶׁמֶטָה *The Greek has παταξη "smite"*] those **belonging to [ ]** gentile nations and He will shepherd them with a rod of iron and he tramples under foot [דָּשָׁה *dash*] the winepress of the wrath of God who lays hold on and closes up all –[אֶחָדָה *ahid col* Greek παντοκρατωρ]

16 And for Him a name exists and lives on His [אֶתָּא *cotton*] clothing over His thigh [אֶתָּא *atmatha*] the name is written "King of kings and Lord of lords".

17 **And I saw** another angel messenger standing in the sun or ministry [שֶׁמֶשָׁה *shemesh*-technically the "sun" is simply "shemesh"-the meanings in full blaze of the earth ministering] and crying in a loud voice he said to the birds that were flying in the middle or mediating sky [מָזָחָה *mazath* –the birds in this case seem to play their part mediating knowledge to man so they may well be seen as high flying birds but could well be satellites prophetically understood] "Come gather to the shemitah [שֶׁמֶטָה *unsheathed*] supper of the great God." *This is the second Shemitah supper referred to in the chapter but it is very different. In the first. In the "Shemitah of the Lamb" we are unshod and dress very simply uncovering of all outer trappings and be ourselves. In the "shemitah of God" the sword is unsheathed and the final war of our era occurs with massive loss of life.*

18 To consume the flesh of kings and the flesh of **captains of thousands** and the flesh of **mighty warriors** and the flesh of **stallions** and those who **sit on them** [שָׁבָה *not* שָׁבָה *the war horses when taken with their mounted troops picture modern conveyances upon which those mounted do not ride in the way of horsemen but merely "sit" or "settle" themselves*] and the flesh of free noble and ranked persons and of servants and of small and great. *The terminology bespeaks war and the context of the last war involves modern war equipment including aerial and satellite navigation and control systems.*

19 And **I saw** the beast and its armies [assuming Europe will establish a joint command –Germany currently is calling for technical military skilled personnel Europe-wide and in time a European army will be formed after Britain withdraws –this prefigures how the relationship of Britain with Europe will resolve (28 Dec 2018) Britain will withdraw.]

20 And the beast was ensnared and caught [זֶדָה *zod*] and the false prophet with him –he who did signs in his presence by which signs he led astray [שָׁבָה *those who* received for life [שָׁבָה] the image [שֶׁמֶטָה *sign mark engraving or token*] of the

beast and those who worshipped his image descended and were cast into the lake of fire which also burns with brimstone.

21 And the rest conversely were killed with the sword of Him who sits on the horse by that which proceeded from His mouth and all the birds of prey [שָׁבָה *were* satisfied or had enough from their flesh. *The aerial conflict resulted in an overwhelming slaughter*

1 And I saw another angel messenger from heaven who had introduced or brought with him the key of the submerged depths [ *קְלָבִים* ] and a great chain in his hand. *The Lord at the beginning of the Apocalypse claimed He held the keys of death and Hell!* [ *מַלְאָךְ נְהִימָה* ] *This is another key*

2 And he grasped or apprehended [ *אָרַב* ] the dragon-the ancient or antecedent serpent –he who is the swallower accuser and Adversary Satan and bound him for a thousand years. **MILLENNIUM** *This vision given two thousand years ago is most remarkable for it speaks of 1000 years of history away into the future and speaks in the same breathe of Satan who was at the time of the vision ancient beyond 4000 years. It does not say that Satan was bound in John's time because the persecuted of the ages are said in the same millennium to reign with Christ in his earthly kingdom for 1000 years and that rule has not yet begun.*

3 And he cast him into the Abyss [ *תְּהוֹמוֹת תַּהוֹמָה* ] and fastened and sealed over the top of it that he might not again deceive all the nations . After these years it was allowed or conceded to liberate or free him [ *אֶבְרָתָא* ] for a little time.

4 And I saw session seats [ *מַתְבָּא מַתְבָּא* ] *mathba seats which were placed for a sojourn as a cathedral*] and they that sat on them and judgment was granted to them [ *אֶבְרָתָא* yielded]- and these were souls that were cut off or beheaded or indited on account of the testimony of Jesus and for the word of God and because these would not bow to worship the beast nor his image [ *צַלְמָא* - *tzalma* –human form or even "coin" or "impress" ] and they would not receive a mark over or high above and between their eyes or on their hands –who lived and ruled with Messiah for one thousand years. **MILLENNIUM.**

5 And this is the first [ *רַבְרַבָּא* *qadamitha* –“first rank” and “former/ primary state”] resurrection [ *קִמְחָא* *qimtha* –fixed term – **continuance** of life ] *John is not just saying that there is a resurrection of these persons-he is saying that this is as the earlier pre-diluvian state of long life and those who live in it continue long to live and not just the saits who join Christ but those also who live in those time. This John understood the Lord to predict as the “golden era” or the “kingdom-hence the saints will “reign”.*

6 **Blessed is he/she and holy whosoever that one is** that has part in the first continuance of risen life and over these persons the double [ *תַּנְיָנָא* *tanina* ] death has no ultimate or supreme authority but they shall be priests of God and of Messiah and they shall counsel, consult or rule with Him a thousand years **MILLENNIUM.** *We are advised that those who have died and suffered severe persecution under the short era of the “beast” will rise again and have a special part in the rule of the Kingdom on earth. John is not arguing that every Christian will be back on earth as a king-how ridiculous would that be. He is being told that God's reward for Tribulation martyrs is association over 1000 years on earth. The implication that the church goes through the tribulation without rapture does not follow nor does it follow that only martyrs of the last short ruthless period shall have this privilege- there are “whosoever's” involved-those the Lord appoints-and it would appear Daniel is one for “he will stand in his lot at the end of days”.*

7 And whenever that thousand years is completed Satan will be released from his imprisonment or containment [ *חַיָּבָא* *life* as a recluse]...

8 He will proceed as a soldier [ *חַיָּבָא* ] to deceive all the nations or populations in the four corners of the earth belonging to Gog and Magog to gather them to battle and what a number precisely as the sand of the sea. *These nakmes currently mean little in terms of the great peoples of the earth. They could be hemispheres indeed but Gog does elsewhere appear in scripture in six contexts. 1Chron5.5(son of Joel, himself a Reubenite whose clan had land as far away as the Euphrates), Ez.38.2-3(Chief prince of Meshek & Tubal), Ez. 38.16-18(A prince of the Far North with a cloud of nations advacing against Israel), Ez39.1(I will strike your bow & arrows from your hand & you will fall on Israel's mountains & be food for carrion birds), Ez39.11Gog and his hordes will be buried at the east of the Sea(of Galilee) at “humming Gog”.*

9 And they ascended or went up to war [ *חַיָּבָא* ] on an open place [ *חַיָּבָא* ] where the door or seal was opened to allow this war] of the earth [The Euphrates plain at the beginning of the Millennium supplied a classic location where the eastern armies flowed west to engage in what is the 3<sup>rd</sup> World War still future as you read] and spied out & encompassed [ *חַיָּבָא* ] the city of the camp of the holy people and the city of the beloved and fire came down from heaven from God and swallowed them. *This war of the distant future again involves Jerusalem and this time it ends abruptly with their nemesis.*

10 And the Devil (swallower stinger) their deceiver was cast into the **sea of fire and brimstone...** [The sea of darkness is called Gehenna-so that is not the place. It is a place of “kindling” and destruction. The brimstone or sulphur suggest a volcanic disaster as at Sodom when fire descended and engulfed Lot's wife and most of Sodom's society who were never heard tell of again. The implication is that Satan hath an end...where that beast and false prophet **shall have been tormented** [ *נַשְׂחַתְנַקֻּן* *nashathnakun* Hithpaal ] day and night belonging to the age of ages. The torment referred to is not continued beyond the existence of earth and sun but during human residence and into the era of the millennium but not beyond the Great White Throne which margins the ages of eternity. In 19.20 the others were thrown into the Lake of Fire and there they too perished prior to the Millennium. The heavenly judgement that rained on Sodom is typical of divine wrath and its finality. Because wrath is final and its objects do not recover we cannot speak of Christ receiving wrath –but must affirm He bore our judgement-death itself-atoning death.

11 **And I saw** a great white throne belonging to the one who sits ensconced on or exalted upon it-from him-from his face the earth and the heaven fled [ *araq vanish* ] and there was no position place region realm or domain [ *idim* ] found to exist or be possible [ *chab* ] for them.

12 **And I saw** the (1) **dead** great and small who stood or rose in continuance [ *second resurrection* ] before the throne and the scrolls were opened or had been open and another different scroll had been open which exists in continuance –(2) **that of judgment** and the dead were judged from those things that are written in the scrolls exactly in line with their actions. The specific evidence is open to the guilty by this supreme and final court. The tragedy of the (3) **second resurrection** dead is that their very appearance is affirmative of sentence-the opening of the judgment scroll is similarly affirmative. The Greek has “book of life” where the Aramaic has “book of judgment”. The judgment scroll is the scroll of contention and verdict. It contains the principle(s) under which appellants are judged and from it there is no appeal.

13 And the sea yielded the dead in it and Death and Sheol yielded the dead who were fixed within them [ *cid* ] and each single one of them was judged exactly according to their deeds.

14 And death and Sheol were cast into the Pool or Lake of Fire –this [ *“this sort” that is the second death in the sense that such a “death” truly exists” and “continues to exist” of which God gave warrant to Adam when He said “dying you shall die” and Jesus re-affirmed with the words “Sall not perish but have eternal life”.* ] is the second death. John is telling us that death and Sheol are now no more in the sense that neither the prison nor prisoners continued.

15 And whoever was not found or discovered that was written or delineated... [ *supports ordained insofar as this judgment refers back to deeds performed as far back as 3000 years before* ]

We cannot establish fore-ordination on this text which relates those for a time raised to face their sentence after suffering long in Sheol well aware like Dives that their doom was writ...in the book of Life was cast into the Lake of Fire. The “Book of Life” is a final check and in it only the redeemed are written [ *Phil 4.3, Rev3.5, 13.8, 17.8 with Ex32.32,Ps69.28,Dan12.1* ] 21.27 in Aramaic simply refers to the “Book of the Lamb” which in the Greek is written “The Book of Life of the Lamb”.

#### CHAPTER 21

1 And I saw divine new [ *new* ] heavens and “new” earth for the “former” or “earlier” or “beforehand” preceding “prior” or “heavens and earlier earth had departed [ *gone away or “died” or journeyed* ] and the sea was never again [ *again* ] This statement in Greek tells us that “the sea is not still *ετα*” and uses the word *καινος* [“new” i.e “spanking new” not “renovated” or re-phased” as opposed to *νεος*. At this point without the water of the seas we are bound to contemplate an earth designed for newly equipped inhabitants whose safety continuance did not depend on continental waters.

2 And the divinely [ *qadishtha* ] holy city New [ *hadatha* ] Jerusalem-I saw it that it was descending from heaven from the side of God-that which had been a preparing [ *participle* ] exactly as a divine bride divinely adorned [ *tzabaththa* “as a city with embellished buildings or a bride with adornment of dress and rings-grand cities in ancient times were spoken of as “brides” ] for her husband.

3 And I heard a great voice from heaven that said “Behold the moving tent of God is being settled with the children of men and He dwells with them and those (city) people [ *usually city dwellers* ] who shall belong to Him shall be the same (ie people with and near to God and of one continuance like Himself. God is with them and will be their God. The text assumes the solidarity of the people and the city. It is a city of absolutely steady population

4 And he shall wipe away every tear from their eyes and death shall not be from now ever after and there will be no mourning for the dead [ *nor rows and clamour of the populace nor sickness or disease* ] again on account of His presence. The presence of God shall by its power and provisions cut out all sources of illness and death and anger and division. The Greek has “for the first things are passed away” which seems to be an explanation taken from verse 1. The true reason is the wonder of the Lord’s presence.

5 **And I walked** away or went off [ *John appears to have walked out of the vision and so was able to be told to write since his trance or vision ceded to penmanship* ] and He who sat on the throne said to me “Behold I make all new” and He said “Write- these living words are credible and truly real. The reality and trustworthiness of the words of God are affirmed by Himself.

6 And he said to me these (elements, substances, origins, creations) are; I am Alpha and Omega-the origin and completion; I shall give to the thirsty from the fountain of water of Life.

7 And he who is victorious or overcomes shall inherit these things and I will be his God and he shall be my created son.

8 Conversely to the timid [ *qanat-those who shrink from judgment and won’t face the fact it has to be and has to be averted by grace* ] and those unbelievers and the evil and the polluted [ *masob-whether with bloodstains or crime or abominable relationships* ] and killers and sorcerers with enchantments and fornicators and those who are heavily into serving idols and all liars –their portion or segment is in the lake conflagration of fire and brimstone –what [ *that exists-the second iterated or deuterion-death.* ]

9 And one of the seven angels –those who had or continued to have the seven vessels [ *whether jars or dishes-note that although they are reported to be poured out in wrath earlier this outpouring is yet future.* ] that were full of the last plagues

diseases or slaughters [ **מִדְּמַיִם** mukhoa ] and he spoke with me saying "Come I will give you vision of the bride who belongs as wife to the Lamb.

10 And he lead, escorted translated me [ **בְּרוּחַ** abal ] in spirit to a great and a high mountain and the divine holy city [ **יְרוּשָׁלַיִם** medintha qadishtha] Jerusalem which was divinely coming down [ **מֵהַשָּׁמַיִם** ] from heaven from the contemplation or fixed gaze [ **בְּעֵינַי** zod] of God. *It is glorious to notice the fascination of the Lord with the city-it is His Son's bride and his joy.*

11 And there existed or lived for it the glory of God and its light was exactly that likeness of precious stones exactly as jasper and its appearance exactly like crystal.

12 And there lived belonging to it a wall great and high and there existed in continuance twelve gates [the continuance suggests an ongoing work of gathering in] and at the gates twelve angels and those names that were written continue to exist –they are the twelve tribes of Israel. *In the light of the Roman persecution and the fall of Jerusalem which John had experienced this city's existence was the greatest vision John ever had-and to think that God had written the names of the tribes on the city that He himself was so keen to show off-the very apex of His new world-with the long persecuted people commemorated in its gates.*

13 And from the east three gates and from the north and the south three gates and from the west three gates.-these continued to be open and would receive all the people of God prepared for the city.

14 The wall of the city has twelve foundations to it and on them twelve names of the apostles of the Son-builder [ **בְּנֵי** ]. *As the doors marked the Jewish history and spiritual journey so the foundations went to some depth and testified to the work of the apostles of Jesus. How the foundation names were displayed we do not know but the city is not described as settled on earth. The names were not alone on the foundations but the apostles were in that heavenly place*

15 And he that was speaking to me had a divine measuring reed of gold on him for measuring the city and its wall.

16 And the city was laid out foursquare and its length was exactly as its width and he measured The city with the reed to twelve thousand stadii-its length –and its width and height are equal.

17 And he measured its wall-one hundred and forty four cubits by the measure of a man –that sort which the angel has. *John is telling us something not just about the city but about the angel that spoke with him-his body measurement is of the same sort as ours. The size of the city is 1500 miles square. Its walls are not the principle feature but their foundations of which there are twelve strata.*

18 And the building [ **בְּנֵי** dumasa-building material] of the wall was jasper and the city was (built of) pure gold with likeness to pure glass. *The gold of the city is not after the 18/22 carat sort but of a purity we do not find on earth reaching a standard of complete transparency. That should make the city events easily seen had there been current activity in the city-but John records none.*

19 And the foundation of the wall is embellished with precious stones; the first jasper (red yellow & blue) and the second sapphire and the third carnelian or chalcedony (brownish red) and the fourth emerald.

20 And the sixth sardius (red with white veins) and banded onyx, and the seventh a stone of gold, the eighth pearl (ice white), the ninth topaz and the tenth chrysolite (green gold), the eleventh blue jacinth and the twelfth purple amethyst. *I include some comments from my Greek based commentary below relating these stones to Christ our city's one foundation. Its Jasper reflects Christ's eternity; its sapphire His 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 (aquamarine) stone of Spain – His conquest all the world's troubles; the topaz – historic orange stone of divining – His omniscience and absolute understanding of the Father's heart; 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. "Tempted in all points – without sin!" So we leave the mountain view of a kingdom founded on the life and death of Christ – to be reflected fully and eternally in the city home of saints – the Holy City. The bride is rightly proud of her husband.*

21 And the twelve gates had a single pearl each and every single one of the gates was from one pearl and the street of the city conversely was of pure gold exactly as if it had glass in it.

22 And I saw no temple in it for Maryah God who holds or controls everything –he is its temple. *This is a further reference to divine sovereignty which in the Greek is marked by the term παντοκράτωρ.*

23 And for the Lamb and for the city there was no enquiry or discussion of dispute or need of sun [ **בְּנֵי** meth b'aa] and no moon to brighten it for the glory of God illumines it and the Lamb exists in continuance as its lamp. *The glory of heaven is the Father and the Son is its mirrored light.*

24 And the nations are actively walking around in its light (God's glory) and kings of the earth bring [ **בְּנֵי** mithin – arrive with armies of people or carry fruit or best flow in like water in an aqueduct] their song or music [ **בְּנֵי** tashbohatha ] into it. *We need hardly ask what John saw in the city for it is given clearly-he knew that the people*

needed no sun or moon but God's glory He experienced on the Mount was there. There were multiple choirs singing on this occasion and music everywhere.

25 And its gates would not have been closed through the day for there shall be no night there.

26 And they shall bring to it like the steady flow of an aqueduct and the fruit of trees in their season the praise and the rich preciousness of the nations.

27 And there shall not be there anything that defiles- any **bloodstains** [~~سماوات~~ masibotha ]

or untruth [ ~~سماوات~~ d'galutha treachery or secrecy ]but those written in the book of the Lamb.

## CHAPTER 22

1 **And he showed** me a pure river of water of life(living water) also clear exactly like crystal and it issued out from the Life throne or Redeemer Throne [ ~~سماوات~~ cursyah] of God and of the Lamb. This is a final variation on "I saw" for here there is "declaration" and "vision"

2 And from the centre of the street from this place and that above or over the river the tree of life [ ~~سماوات~~ sisa-used of a stiff or strong woody living tree and also of a plank carved from the same-did this bridge the river?] which produces twelve fruits and **on every month** [there is time in heaven and the months may mark remembered or renewed festival times once set on earth to keep God's people close to Him ] provides its fruits and its shaking leaves –its rustling or clapping leaves[ ~~سماوات~~ taraph ]are for the the healing art or medicine of the nations [ ~~سماوات~~ asiotha]. The Greek has "therapy" and it is clear that such a concatenation of peoples as are to be in heaven will require this tree. This is a statement without disguise and it links with 21.24 which makes clear that the Kings and citizens of earth bring their separate songs into the heavens. This speaks of memory. Memory is not obliterated and here is the specific evidence. That means that there has to be a remedy for any caution or coolness that national solidarity in glory might evoke. As on earth so in glory the Lord is willing for difference and aware of the possibility of tension.

3 And there will not be any excommunication [ ~~سماوات~~ harama "curse" yes but that is obvious for Christ took away the curse-but John is speaking about the equivalent of church anathema-that dimension of difference or impass will not occur ] there in "YONDER LAND" [ ~~سماوات~~ thaman –John is thinking as he writes after the vision or demonstration of heaven as "Yonder Land" ]and the Redeemer Throne[ ~~سماوات~~ cursyah] of God and of the Lamb will be in it and his servants (all of heaven) shall minister to Him [ ~~سماوات~~ as eternal sunlight].

4 And they shall have vision of His face and His name shall be over (the space) between their eyes. Heaven appears to be a place where the view of Jesus is everywhere and we constantly will see how our sovereign is living-it would appear to be like an everlasting view of the monarch on television-heavens glorious open channel to the throne. We shall be content to be marked by the name of Jesus-the holiest name in heaven-God's saving name. Every time we look at a fellow servant we see the commitment made on earth and the unbreakable allegiance of heaven writ large.

5 And there shall not be night "YONDER LAND" neither will the sun be needed or called for by their desire – neither lights nor lamps nor light of the sun and because of Mariah God who as their king for eternity [The Greek "They shall reign forever" is redundant] is providing them light. Again the remembered glory of the light of heaven is the Lord. His glory will be in every room of heaven-so abundant and wonderful and accommodating will it be "In His light we will see light"

I've got a mansion just over the hilltop  
In that bright land that is pure as gold  
And some day yonder we'll never more wander  
But walk those streets that are pure as gold.

6 And he said to me "These words are to be trusted and true" [ ~~سماوات~~ mahimanan we shariran]. And Maryah(Jehovah) God of the Spirit of the holy prophets sent His angel to show his servants what is provided to happen soon. This is John's comment and it tells us as Christians that this place and these experiences will hit us sooner than we realize. The angel emphasized that all God's servants need this message.

7 "And behold! come quickly" [ ~~سماوات~~ b'agal with the speed of tumbling mountain torrents-as Amos says "like judgment torrents rolling down"-swift as death-quicker than "the breaking of the golden bowl"of Solomon. His blessing are for the one who watches preserves and remembers -so treasures the words of the prophecy [ ~~سماوات~~ nabiotha –the prophecy or book itslef –the office of prophecy and the inspired words of prophecy] of this writing or book.

8 I am John who saw and heard these things and when I saw and heard I fell down to worship lowly before the feet of the angel messenger who showed these things to me.

9 And he said to me "Seer, no!" [Murdoch on Revelation 22.15 and also LXX of Joshua9.7" I live and continue as a colleague or fellow[ ~~سماوات~~ canathed –a companion or support from which we get our "canon" one counted (as teacher among)] and of your brothers the prophets and of those who keep these words of this book. The familiarity of the angel with scripture takes us back to Joshua where the Israelites say to the Hivites "Seer no, you should not live with mine" The so called Hivites were Gibeonites and they deceived Israel and were not what they alledged. The Greek is translated

"Peradventure"but Joshua is very firm though the leaders bowed9.14. The main point is **This angel did not ever want of deceive**. Had he been simply a "fellow servant he would have had a mark on the forehead of all servants in glory-he must have been an angel but he was involved with the prophets so he must have appeared in ancient time and been deeply aware of the development of the scriptures of the Old Testament.

10 And he said to me "Do not seal [מחלים khatham –close from access ] the words of the prophecy of this book for the time is near". The Church age had begun and the age of persecution was virtually simultaneous running until Constantine in 425AD. The angel dealt in long eras but this statement vv10-12 is that of our Lord-the Alpha and Omega or Aleph and Tau. On earth the Son of Man did not reveal how near the Kingdom age was. In this statement there may be nothing more than advice to John that the last days had begun with the spread of the gospel of the kingdom and though the day of judgment lingered servants of the gospel age must keep this theme prominent because death and judgment were and continue to be real and no other age is to be expected before the rapture of the church and judgment of nations.

11 And he who does evil will repeat it and he who is foul will be polluted again and he who is righteous will act righteously again and he who is righteous will repeatedly be righteous.

12 Behold I come immediately or once [ממחר mehadah] and my reward[ שכר my hire or earnest money ] is with me and I shall give [מתן mathla ] everyone exactly according to his work. The "giving" our Lord speaks of is a downpayment. That is the Holy Spirit when linked with the call of God but in this context it is the first instalment of heavenly bliss through the millennial period.

13 I am Aleph and Tau the first or earliest and the aftermath or last –the root and completion .

Notably the Greek MSS divide equally on putting this expression as "The first & last beginning ^ end" or the other way round. The terms מלוא מלואיך מלואיך מלואיך are easily misunderstood and their meanings transferred. The designation is that of our Lord and was used in Chapter 1.

14 The blessings of those doing his commands shall be their absolute right to the Tree of Life and they will enter by the gates of the city.

15 And fornicators and murderers and deeply engaged sorshippers of idols and the defiled and sorcerers and all mystics and perpetrators of lies will be outside. "mystic seers" becomes "friends" in the Greek text.

16 I Jesus have sent my angel to testify among you these things before the assemblies –I am(that I am מלאך) –the root and offspring [sapling branch and propogated generation] of David and with him the Bright Morning Star. The Aramaic has this felicitous relationship to David set out remarkably even to John who leaned on the Lord's breast at supper. We speak of the star of David and Christ takes that glory too as being of "the family of the star"(cf 2 Samuel21.17)

17 And the Spirit and the bride are saying "come" [בוא] and he who hears let him say "Come" [בוא] and he who thirsts let him come [בוא] and let him take of the water of life without charge (cf Isaiah55.1)-the "whosoever will" of the Greek is **οποις** the "whoever thirsts" **οποις** it appears a translator again has picked up the wrong word by a mistranslated letter.

18 I testify to everyone who hears the word of the prophecy of this writing(i.e. book)that whoever will transplant or set on it(i.e add to it) God will plant or set on him the plagues written in this book.

19 And whoever would actively subtract or diminish [חסר] **this one prophecy** those things that are **written in this book** God will subtract his part from the Tree of life and from the Holy City.

20 He said "Yes" when He testified these things "I am coming soon [בוא] **agal** –with mighty rolling waters or like judgment or like the flood] ...Come Lord Jesus [בוא]

21The grace of our Lord Yeshua Messiah be with all his holy ones-Amen

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