

## John's Gospel, John's Epistles, Jude, and the Revelation

Introduction	5
John 1	6
Before the Beginning, He was...	6
Who are you?	7
John sends two scouts.	8
Andrew and Peter	8
Philipp and Nathaniel	9
John 2	9
Save the Best for Last	9
John 3	9
John 4	9
John 5	10
John 6	10
John 7	10
John 8	10
John 9	10
John 10	10
John 11	10
John 12	10
John 13	10
John 14	10
The Way, the Truth, and the Life	10
John 15	11
The True Vine	11
John 16	11
John 17	11
Jesus Prays for Us	11
John 18	11
John 19	11
John 20	12

## John's Gospel, John's Epistles, Jude, and the Revelation

John 21	12
John 22	12
1st John 1	13
Before the Beginning, He was...	13
Light and Darkness, Sin and Forgiveness	13
1st John 2	13
Our Advocate	13
Stop Loving Worldly Things	13
Live in the Messiah	13
Abide in Him	13
1st John 3	13
God's Children	13
Love One Another	14
1st John 4	14
Test the Spirit by the Spirit	14
God's Love Lives in Us	14
1st John 5	14
Faith Overcomes the World	14
Conclusion	14
2nd John	16
Greetings and Salutations	16
Living in the Truth	16
Reject False Teachers	16
Final Greeting	16
3rd John 1	17
Gaius	17
Diotrephes	17
Demetrius	17
Final Greeting	17
Jude	18

## John's Gospel, John's Epistles, Jude, and the Revelation

Greetings and Salutations	18
Warning Against False Teachers	18
Advice to all Readers	18
Warning Against False Teachers	18
Revelation 1	19
An Unveiling	19
Revelation 2	22
Ephesus	22
Smyrna	23
Pergamum	23
Thyatira	25
Revelation 3	26
Sardis	26
Philadelphia	26
Laodicea	27
Revelation 4	28
"Come up here!"	28
Revelation 5	31
Revelation 6	33
Revelation 7	36
Revelation 8	38
Revelation 9	40
Revelation 10	43
Revelation 11	44
Revelation 12	48
Newborn's Hideout	48
Revelation 13	50
Revelation 14	52
Revelation 15	55

## John's Gospel, John's Epistles, Jude, and the Revelation

## John's Gospel, John's Epistles, Jude, and the Revelation

### Introduction

Some scholars say the same John wrote the Gospel, the Epistles, and the Revelation.

Some say three distinct individuals [all named John] wrote these texts.

Either way, I'm making them all one file and

## John's Gospel, John's Epistles, Jude, and the Revelation

### John I

#### Before the Beginning, He was...

<sup>1</sup> In the beginning was the Word.

The Word was with God.

The Word was God. <sup>2</sup> From the beginning, He was God.

<sup>3</sup> Everything came into being through Him.

Nothing has come into being except what He did.

<sup>4</sup> In Him was life and that life was the light of humanity.

<sup>5</sup> The Light shines in the darkness and the darkness couldn't defeat it.

<sup>6</sup> A man came into being, being sent by God. His name is John.

<sup>7</sup> He came to be a witness that he might testify about the Light so that anyone might trust in the Light. <sup>8</sup> He himself is not the Light but testified about the Light: <sup>9</sup> The True Light who illuminates everything in the world. <sup>10</sup> He was in the world, the world that He made, the world that we know nothing about. <sup>11</sup> He came to His own people, but they couldn't receive Him. <sup>12</sup> Well, as many as received Him, He gave them the right to become children of God. <sup>13</sup> Not by blood, neither by the desire of the flesh or the men, but by God's plan.

<sup>14</sup> The Word became flesh and dwelt among us. We beheld His glory, the glorious First-Born Son of the Father, full of grace and truth. <sup>15</sup> John testifies about Him and has cried out, "The one coming after me, is on His way here, but He is actually greater than me."<sup>16</sup> Because of what He did, you received everything **and** grace upon grace.

<sup>17</sup> Because the Torah is given through Mosheh, but grace and truth appear through Jesus Christ. <sup>18</sup> No one has seen God at any time, except His Only Son, who is in the Father's bosom, this one is led.

## John's Gospel, John's Epistles, Jude, and the Revelation

### Who are you?

<sup>19</sup> This is John's testimony:

The Jews in Jerusalem sent priests and Levites to ask him, "Who are you?"

<sup>20</sup> He professed and didn't refuse. He confessed, "I am NOT the Messiah!"

<sup>21</sup> They asked, "So, who are you? Are you Eliyahu?"

He says, "I am not the Prophet!"

"Who are you?"

He didn't answer.

<sup>22</sup> They said, "Who are you? We have to report back to those who sent us. What do you call yourself?"

<sup>23</sup> He said, "I am a voice crying out in the wilderness. He spoke just like the prophet Isaiah.

<sup>24</sup> Those who had been sent were among the Pharisees.

<sup>25</sup> They interrogated Him and said, "Certainly, by whose authority do you baptize, since you aren't the Messiah, Eliyahu, nor the Prophet?"

<sup>26</sup> John responded, "I baptize in water. Y'all have taken a stance on something you don't understand. <sup>27</sup> The one who comes after me, I am not even worthy to untie the string of His shoes."

<sup>28</sup> In Bethany, by the Jordan, is where John baptizes.

### The Lamb of God

<sup>29</sup> The next day, he sees Jesus coming towards him and says, "LOOK! The Lamb of God who takes away the sin of the world. <sup>30</sup> He is the One about whom I said, 'The One who comes after me who is greater than me, because He was before me! I have never seen Him before, but so that He might shine in Israel... that's the reason I came baptizing in water!'"

## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>32</sup> And John testified, saying, "I have seen the Spirit descending from the Heavens like a dove and dwelt on Him. I had not seen Him; only the One who sent me to baptize with water. He said that to me. On that whichever you might the Spirit comes down and staying on Him. He is the One who baptizes in the Holy Spirit! and I have seen and I have borne witness that He is God's Chosen One!"

### John sends two scouts.

<sup>35</sup> Then, the next day, John was standing and two of his disciples. The Lamb of God!" <sup>36</sup> When he saw Jesus walking around, he says, Look! The Lamb of God!"

<sup>37</sup> His two disciples heard him talking and they followed Jesus. <sup>38</sup> And Jesus turned around and He is looking at them who were following Him. He says, "What are you looking for?"

They told Him, "Rabbi, what is said is translated, Teacher. Where are You staying?"

<sup>39</sup> He tells them, "Come and look."

They saw where He lives and they stayed with Him that day. It was about 10 AM.

### Andrew and Peter

<sup>40</sup> Peter's brother, Andrew, was one of the two that John had sent. <sup>41</sup> He finds his older brother, Peter, and tells him, "We have found the Anointed One!"<sup>A</sup>

<sup>42</sup> He brought him to Jesus. When Jesus looked at him, He said, "You are Simon, son of John. You'll be called 'Kefa'<sup>B</sup> from now on."

---

<sup>A</sup> 1: 41 "Messiah" and "Christ" both mean "Anointed One."

<sup>B</sup> 1: 42 John translates Kefa into Greek as "Petros" for his new audience. See also Matthew 16: 13-20.



## John's Gospel, John's Epistles, Jude, and the Revelation

### Philipp and Nathaniel

<sup>43</sup> The next day, He wanted to go to the Galilee. He finds Philipp and tells him, "Come with Me."

<sup>44</sup> Philipp is from Bethsaida, just like Andrew and Peter. <sup>45</sup> Philipp finds Nathaniel and tells him, "We have found the One Mosheh and the prophets wrote about: Jesus, the son of Joseph from Nazareth!"

<sup>46</sup> He told Nathaniel, "Nothing good can come out of Nazareth!"

Philipp says, "Come and see!"

<sup>47</sup> Jesus saw Nathaniel coming towards Him and He told those nearby, "Look! A true Israelite in whom there is no trickery."

<sup>48</sup> Nathaniel says to Him, "How do You know me?"

Jesus answered, "I saw you over there, sitting under the fig tree, when Philip called out to you."

<sup>49</sup> Nathaniel said, "Rabbi, You God's Son! You are the King of Israel!"

<sup>50</sup> Jesus responded, "You believe because I said I saw you under the fig tree? You'll see many things much greater than these! <sup>51</sup> Full disclosure: You are going to see the Heavens open up and God's angels ascending and descending on the Son of Man."

### John 2

#### Save the Best for Last

|

### John 3

|

### John 4

|

## John's Gospel, John's Epistles, Jude, and the Revelation

John 5

|

John 6

|

John 7

|

John 8

|

John 9

|

John 10

|

John 11

|

John 12

|

John 13

|

John 14

The Way, the Truth, and the Life

## John's Gospel, John's Epistles, Jude, and the Revelation

l sadf

### John 15

#### The True Vine

I am the True Vine and My Father is the Gardener. Every branch in Me that doesn't bear fruit, He purges every fruit bearing branch so that it may bear even more fruit.

You're already cleansed by the words I've spoken to you.

Remain in Me; I'll remain in you.

Just like the branch is unable to bear fruit unless it's connected to the vine, you're unable to bear fruit if you're not connected to Me.

I am the Vine; you are the branches! Whoever remains in Me and I in him bears a whole lot of fruit, because My -choris- dunasthe poiein no one,

Anyone who doesn't abide in Me, this branch is -eblhthh and exhranthe and they gather it together and thrown into the fire

καθαίρω

### John 16

|

### John 17

#### Jesus Prays for Us

l asdfgbnh

### John 18

|

### John 19

## John's Gospel, John's Epistles, Jude, and the Revelation

|

[John 20](#)

|

[John 21](#)

|

[John 22](#)

|

## John's Gospel, John's Epistles, Jude, and the Revelation

### 1st John 1

Before the Beginning, He was...

1        2

Light and Darkness, Sin and Forgiveness

5   6        7        8        9        10

### 1st John 2

Our Advocate

1   \*        2  
3   4        5        6

Stop Loving Worldly Things

7   8        9        10        11  
12  
13  
14  
15   16        17

Live in the Messiah

18   19        20        21  
22   23        24        25  
26   27

Abide in Him

28

### 1st John 3

God's Children

1    2        3

## John's Gospel, John's Epistles, Jude, and the Revelation

4 5 6  
7 8 9 10

### Love One Another

11 12  
13 14 15 16 17 18  
19 20 21 22  
23 24

### 1st John 4

#### Test the Spirit by the Spirit

1 2 3  
4 5 6

### God's Love Lives in Us

7  
8  
9  
10  
11 12 13 14 15 16  
Text 17 18 19 20 21

### 1st John 5

#### Faith Overcomes the World

1 2 3 4  
5 6 7 8 9 10 11 12 text

### Conclusion

13 14 15  
16 17

## John's Gospel, John's Epistles, Jude, and the Revelation

18 19 20  
21

# John's Gospel, John's Epistles, Jude, and the Revelation

## 2nd John

### Greetings and Salutations

1 2 3

### Living in the Truth

4 5 6

### Reject False Teachers

7 8  
9 10 11

### Final Greeting

12  
13



# John's Gospel, John's Epistles, Jude, and the Revelation

## 3<sup>rd</sup> John I

### Greetings and Salutations

I

### Gaius

2 3 4

5 6 7 8

### Diotrephes

9 10

### Demetrius

11 12

### Final Greeting

13 14

15

## John's Gospel, John's Epistles, Jude, and the Revelation

### Jude

#### Greetings and Salutations

1 2

#### Warning Against False Teachers

3 4

5 6 7

8 9 10 11 12 13

14

Quote

16

#### Advice to all Readers

17 18 19

20 21 22 23

#### Warning Against False Teachers

24 25

## Revelation I

### An Unveiling

<sup>1-3</sup> An unveiling<sup>A</sup> of Jesus the Anointed One<sup>B</sup> which God gave Him to point out to His servants which must happen soon. He gave a sign sent through His messenger, the servant John who bore witness to the Word of God and the testimony of Jesus the Anointed One, as many things as he saw. Blessed is the one who reads aloud and the one who hears the words of the prophecy and keeps that which is written for the time is near.

### To the Seven Churches

<sup>4-6</sup> John, to the seven assemblies, which are in Asia: Grace to you and peace from the One who is and who was and who is coming, and from the Seven Spirits who are before His throne and from Jesus the Anointed One, the Witness, the Faithful, the First-Born of the dead ones and the rulers of the Earth. The One who cherishes us and looses us from our sins by His blood, and He made us ruler,

---

<sup>A</sup> 1: 1 The Koiné Greek ἀποκάλυψις is most commonly translated as “Revelation,” instead of “Revelations.” Even so, it means exposing, uncovering. The functionality here is removing the veil of the bride of Christ.

<sup>B</sup> 1: 1 The Koiné Greek 2<sup>nd</sup> declension singular genitive noun “Χριστοῦ” (Chrēs-tū) is the genitive form of “Χριστός” (Chrēs-tōss) which is most commonly transliterated into contemporary English as “Christ” comes from The Ancient Hebrew form is “מָשִׁיחַ” and is transliterated as “Mashī’ah (Mă-shē-ăk).” Both are commonly translated into English as “Messiah” or “Christ” even though they also translate into “the Anointed One” in contemporary English. Most commonly, I use [The Complete Vocabulary Guide to the Greek New Testament](#) by Warren C. Trenchard and [Biblical Hebrew: Step by Step, Volume 1](#) by Menahem Mansoor.

## John's Gospel, John's Epistles, Jude, and the Revelation

priests to God and His Father, the glory and the power into the age [of the ages.] <sup>A</sup> Amén.

<sup>7-8</sup> Pay attention! He appears on the clouds,

And every eye shall see Him

And everyone who pierced Him

And all the tribes of the Earth shall cut themselves off from Him. Yes, Amén!

**"I am the Alpha<sup>B</sup> & the Omega<sup>C</sup>,"** says the LORD God who is and was and is the One who comes, the Ruler of everything.

<sup>9-11</sup> I, John, your brother and sharer in the affliction and reign and endurance with Jesus who came on the island called Patmos through the Word of God the testimony of Jesus. I came, in the Spirit, on the LORD's day and I heard behind me the Great Voice as a shōfar<sup>D</sup> saying, **"Write that which you see into the scroll and send (it) to the seven churches, in Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."**

<sup>12-16</sup> And I turned around to see the voice of the one who speaks to me. And after I turned around, I saw seven golden menorahs; in the middle of them (is) One who resembles a mortal<sup>E</sup>, who has

---

<sup>A</sup> 1: 6 The Koiné Greek phrase εἰς τοὺς αἰῶνας (τῶν αἰώνων) literally means "into the ages (of the ages)" which has since come to mean "forever and ever" though emendation/explanation.

<sup>B</sup> 1: 8 Alpha (Α, α) is the first letter of the Koiné Greek alphabet.

<sup>C</sup> 1: 8 Omega (Ω, ω) is the last letter of the Koiné Greek alphabet.

<sup>D</sup> 1: 10 A trumpet made from a hollowed out ram's horn. There were different tunes for different festivals and wars and occasions.

<sup>E</sup> 1: 13 We transliterate the Hebrew phrase בֶּן־אָדָם as "Ben Adam" (Bēn Ādām) and later pronounced as (Bān Ādām) translates into Aramaic as (Bār Ādām). Later, this translates into Koiné Greek as υἱὸν ἀνθρώπου (hwē-ōn ān-thrō-pū) and into English as "the son of man." It was first used in

## John's Gospel, John's Epistles, Jude, and the Revelation

been clothed in a robe reaching his feet and has been girded about the chest with the belt made of gold. But His head and hair are white as white wool as snow and His eyes are as a flame of fire and His feet resemble bronze which has been burned in an oven and His voice as the sound of many waters, and having in His right hand seven stars, and a sharp double-edge sword came out of His mouth, and His face shines as the sun in his power.

<sup>17-20</sup> And when I saw Him, I fell to His feet as dead, and He placed His hand on me, saying, "Fear not! I am the First and the Last. And the One who lives and I became dead and I live into the ages and I have key of death and Hades. Therefore, continually write what you see which is and which is about to come after these things. The mystery of the seven golden stars which you saw on My right hand. The seven stars [are] the messengers<sup>A</sup> of the seven churches<sup>B</sup> and the seven churches are the seven menorahs.

---

Numbers 23: 19 which the JPS translates, "God is not man to be capricious; Or mortal to change His mind. Would He speak and not act; Promise and not fulfill?" There are many other instances where the phrase is used to simply refer to any mortal. Daniel 7: 13-14 is the reference which depicts Jesus' coronation, but the phrase was still commonly used circumlocution (reference to one's self) up until and even after the 1<sup>st</sup> Century. Matthew records that Jesus used this phrase 30 times when speaking of Himself. Luke suggests 25. If John is in fact using "the Son of Man" as a circumlocution here, then he's saying that Jesus looked like a 1<sup>st</sup> Century Jewish man in excess of 70 years old.

<sup>A</sup> 1: 20 The Koiné Greek 2<sup>nd</sup> declension plural accusative noun ἄγγελοι literally means "messenger" or "messenger" which has since come to mean though [emendation](#).

<sup>B</sup> 1: 20 The Koiné Greek 1<sup>st</sup> declension plural genitive noun ἐκκλησιῶν stems from ἐκκλησία which literally means "assembly," "church," or "congregation." It is derived of ἐκ which literally means "out of" and καλέω which literally means "I call," "I address as," "I name," "I invite," "I summon,"

## Revelation 2

### Ephesus

<sup>1-7</sup> To the messenger of the church in Ephesus, write:

The One who holds the seven stars in His right hand, the One who walks about in the middle of the seven golden menorahs says these things, "I have seen your works and your labor and your perseverance and that you are unable to bear evil things and you tested the ones who call themselves apostles and are not and find them liars, and you have patience and you endure because of My name and you have not become weary. Rather, I have against you that you left your first love. Therefore, remember from where you have fallen and change your thinking<sup>A</sup> and do the first works. But if not, I come to you and I shall remove your menorah from its place, if you do not repent. <sup>6</sup>Rather you have this: that you hate the deeds of the Nicolaitans<sup>B</sup> which I also hate."

<sup>7</sup>The one who has an ear, let him hear what the Spirit says to the churches. The one who overcomes, I shall give to him to eat from the tree of life that which is in God's paradise."

---

or "I call in." In other words, ἐκκλησία could also mean "those who are called out." Will you answer the call?

<sup>A</sup> 2: 5 The Koiné Greek 2<sup>nd</sup> person singular aorist active imperative masculine verb "μετανόησον" is commonly translated as "Repent!" This is an accurate, but overused translation. The root (1<sup>st</sup> person singular present active indicative form of the this verb is "μετανοέω" can accurately be translated into contemporary English as "I repent," "I change my mind," "I feel remorse," or even "I am converted." Therefore, viable translations of "μετανοείτε" might include: "Change your minds!" or "Reexamine your lives!" or "Turn back from..." and any other such phrase.

<sup>B</sup> 2: 6 cf. <http://en.wikipedia.org/wiki/Nicolaitism>

## John's Gospel, John's Epistles, Jude, and the Revelation

### Smyrna

<sup>8-11</sup> And to the messenger of the church in Smyrna, write:

The First and the Last says these things, the One who became dead and became alive again said these things, "I have understood your tribulation<sup>A</sup> and poverty, rather you are wealthy and the blasphemy of those who call themselves Jews but are not rather [they are of] Satan's synagogue. Fear no one who is about to suffer! Look! The distracter<sup>B</sup> intends to throw some of you into the prison in order that you might be tried and you might have affliction 10 days. Be faithful until death and I shall grant you the crown of life!

<sup>11</sup>The one who has an ear, let him hear what the Spirit says to the churches. The one who overcomes by no means<sup>C</sup> might be injured in the second death.

### Pergamum

---

<sup>A</sup> 2: 10 The Koiné Greek 1<sup>st</sup> declension genitive singular noun θλίψεως stems from θλίψις can be translated into English as "oppression," "affliction," "tribulation," or "trouble." It is the word used for the great tribulation which is to come.

<sup>B</sup> 2: 10 The Koiné Greek 2<sup>nd</sup> declension nominative singular masculine noun "ὁ διάβολος" is more commonly translated into English as "the devil," even though "the tempter" or "the slanderer" or "the enemy" are more deliberate and accurate descriptions of his character and role. Emendation yields "the one who throws (obstacles) across" or "the distracter."

<sup>C</sup> 2: 11 Both of the Koiné Greek adverbs "οὐ" and "μή" can be translated into contemporary English as "not." Side by side, they constitute a double negative. In contemporary English, this double negative equates a positive. However, in 1<sup>st</sup> Century Palestine, (more specifically Koiné Greek), a double negative meant an extreme and emphatic negative. Therefore, this Koiné Greek phrase could also be translated into English as "absolutely not" or "not by any means" or any phrase which conveys this point.

## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>12-16</sup> And to the messenger of the church in Pergamum, write:

The One who has the sharp double-edged sword says these things, “I understand at what place you live since the distracter’s throne is there, and you hold fast to My name and I shall not disown My believer, even in the days of My faithful witness, Antipas, who is killed for you, where the distracter lives. Yet, I have small things against you that you have in that place grasped Balaam’s teaching, which he taught to Balak<sup>A</sup> to throw the stumbling block<sup>B</sup> before the sons of Israel to eat meat offered to idols and practice sexual immorality<sup>C</sup>. Thus, *you* have also grasped the teaching similar to the Nicolaitans. Therefore, change your thinking! But if not, I come to you swiftly and make war with him by the sword of My mouth.

<sup>17</sup>The one who has an ear, let him hear what the Spirit says to the churches. The one who overcomes, I shall give to him manna which has been hidden and I shall give to him the white stone<sup>D</sup> <sup>E</sup> and

---

<sup>A</sup> 2: 14 cf. Numbers 22-24

<sup>B</sup> 2:14 The Koiné Greek accusative singular 2<sup>nd</sup> declension noun σκάνδαλον (scăn-dăl-ön) can also be translated into English as “trap,” “temptation,” “that which offends,” or “stumbling block.”

<sup>C</sup> 2: 14 The Koiné Greek aorist active infinitive singular verb πορνεῦσαι (pörn-you-sī) can also be translated into English as “to fornicate,” which is the more common translation.

<sup>D</sup> 2: 17 The Koiné Greek accusative singular 2<sup>nd</sup> declension noun ψῆφον (psā-fön) means “pebble,” “vote,” and/or “stone.” Πέτρος (Pët-röss), which Jesus renamed Simon in Matthew 16: 18, seems more similar to πέτρα which means “rock,” “stone,” “rocky grotto or ground” and πετρώδης which means “rocky” or “rocky ground.” Thinking about his discipleship, Peter was seemingly always on rocky ground... or sinking beneath the waves. Even so, God spoke to him and eventually through him—as He does with us.

<sup>E</sup> 2: 17 cf. <http://philologos.org/bpr/files/w003.htm>



## John's Gospel, John's Epistles, Jude, and the Revelation

on the stone, a new name has been written which no one has understood if not the one who received.

### Thyatira

<sup>18-25</sup> And to the messenger of the church in Thyatira:<sup>A</sup>

God's Son, the One who has eyes as the flame of fire and His feet resemble fine brass/bronze, says these things, "I understand your works and our love and faith and service and your patience... and your last works greater than the first. Yet, I have against you that you divorced your wife, Jezebel, who calls herself a prophetess and teaches and deceives My servants to engage in illicit sexual activities and to eat meat offered to idols. Also, I gave her time in order that she might change her lifestyle and she was not willing to repent from her fornication. Observe! I cast her onto the bed and those who commit adultery with her into the great tribulation, unless she might repent of her works. And I shall kill her children in Death and all the assemblies/churches shall know that I am the One who investigates the minds and hearts and I shall grant to each of you according to your works. But I say to the rest of you in Thyatira, as many as do not have that doctrine, everyone who did not know the accuser's deep, as they say, 'I do not throw to you the other weight.' Only, retain that which you have until I might return."<sup>B</sup>

<sup>26-29</sup> And the one who overcomes and the one who guards My works until the end, I shall give him authority over the Gentiles. And *he shall tend them with a scepter made of iron as the rigging of a ship*

---

<sup>A</sup> 2: 18 cf. <http://en.wikipedia.org/wiki/Thyatira>

<sup>B</sup> 2: 25 The Koiné Greek ἔξω (ĕxō) is the aorist active subjunctive singular form of ἔκω which means "I have come," "I am present," or "I come." It is not an uncertainty that He will return. What is an uncertainty is the time & date.

## John's Gospel, John's Epistles, Jude, and the Revelation

*made of clay is shattered.* Even as I have received from My Father, I shall grant to him the morning star. The one who has an ear, let him hear what the Spirit says to the churches.”

### Revelation 3

#### Sardis

<sup>1-4</sup> And to the messenger of the church in Sardis, write:

The One who has the seven Spirits of God and the seven stars says these things, “I understand your works that you have a name that lives, and you are dead. Be watchful and establish the remaining which were about to die, for I have not found your works complete before My God. Therefore, remember what you have received and you heard and keep watch and change your lifestyle. So, if you do not keep watch, I shall come as a thief, and by no means might you know what hour I come on you. Rather, you have the rest of the names in Sardis, which did not defile their garments, and they shall walk about with Me in white because they are worthy.

<sup>5-6</sup> In this manner, the one who overcomes shall put on white garments and by no means shall I remove his name from the book of life and I confess his name before My Father and before His messengers. The one who has an ear to hear, let him hear what the Spirit says to the churches.”

#### Philadelphia

<sup>7-11</sup> And to the messenger of the church in Philadelphia, write:

The One who is Holy, the Reliable One, the One who has the key of David, the One who opens and no one closes and the One who closes and no one opens says these things, “I understand your works. Look! I have put before you a door which has been opened, which no one is

## John's Gospel, John's Epistles, Jude, and the Revelation

able to close because you have a little might and you kept My Word, and not disowned My Name. Observe! I might grant of the synagogue of the accuser who claim to be<sup>A</sup> Jews, and are not, rather they lie. Pay attention! I shall make them so that they shall come and prostrate themselves before your feet and they might know that I loved you. Because you kept the Word of perseverance, I in turn shall keep you out of the impending time of testing to come on the entire inhabited world to test the inhabitants of the Earth. I come soon! Retain what you have in order that no one might take your crown.  
<sup>12-13</sup> Whomever overcomes, I shall make for him a pillar in the temple of My God and by no means might he go away and I shall write on him the name of the city of My God, the new Y<sup>e</sup>rushalayim (which shall descend out of the Heavens from My God) and My new Name.

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

### Laodicea

<sup>14-21</sup> And to the messenger of the church in Laodicea, write: The Amén, the Faithful Martyr, The Dependable One, says these things. “I understand your works because neither cold nor hot. O that you were cold or hot. In this manner, because you are lukewarm and neither hot nor cold, I intend to spit you out of My mouth. Because you say ‘I am wealthy and I have become rich and I have need of nothing,’ but you have not understood that you are miserable and pitiable and impotent and blind and naked, I advise you to buy gold

---

<sup>A</sup> 3: 9 The Koiné Greek phrase τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι (tōn lēgōntōn ě-ow-toys You-die-ūs eye-nī) literally means “the ones who say of themselves Jews to be”

## John's Gospel, John's Epistles, Jude, and the Revelation

which has been purified with<sup>A</sup> of fire from Me in order that you might become rich and white garments that you might put on and the shameful deed of your nudity might not be revealed, and [eye salve] to rub on<sup>B</sup> your eyes in order that you might see. As many as I love (as brothers), I reprove and discipline.<sup>C</sup> Therefore, be eager and change your lifestyle! Pay attention! I have stood at the door and I knock. If anyone might hear My Voice and he might open the door, [and] I shall come into him and I shall dine with him and him with Me.

<sup>21</sup>The one who overcomes I shall grant to him sit with Me on My throne, as I in turn overcame and I sat with My Father on His throne.

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

### Revelation 4

“Come up here!”

After I saw these things, also, Look! A door is opened in the Heavens and the first voice which I heard as a shofar speaking with me as he says, “Come up here, and I shall show/explain to you that which must come after these things.”

---

<sup>A</sup> 3: 18 The Koiné Greek perfect passive accusative singular participle πεπυρωμένον (pēp-you-rō-mēnōn) is a derivative of πυρόομαι (pure-ō-ō-mī) and/ or πυρόω (pure-ō-ō) which mean “I burn,” “I am infamed,” or “I make red hot (in the middle & passive tense).” Since making gold hot in fire burns off the dross and thereby purifies it, I thought this was a fitting emendation.

<sup>B</sup> 3: 18 The Koiné Greek aorist active infinitive ἐγγρῖσαι (ēn-krē-sī) is a derivative of ἐγγρίω (ēn-krē-ō) which means “I rub on” or “I anoint.”

<sup>C</sup> 3: 19 cf. Hebrews 12: 6-11.

## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>2-8</sup> Immediately, I came in the Spirit, and—Look! A throne was sitting in the Heavens, and He is sitting on the throne, and the one who is sitting on the throne is similar in appearance with a jasper stone<sup>A</sup> and sardius<sup>B</sup> and an iris<sup>C</sup> all around the throne similar in appearance [to something] made of emerald.<sup>D</sup> And from all sides of the throne are 24 thrones, and 24 elders are seated on the 24 thrones having been dressed in white garments and, on their heads, gold crowns. And from the throne went out flashes of lightning and voices and thunders, and seven torches<sup>E</sup> of fire burning before the throne, which are the seven Spirits of God, and before the throne a lake as transparent as glass<sup>F</sup> similar to crystal.<sup>G</sup> And in the middle of the throne and all around the throne are four living beings

---

<sup>A</sup> 4: 3 <http://www.merriam-webster.com/> defines jasper as “an opaque cryptocrystalline quartz of any of several colors; especially: green chalcedony” or “colored stoneware with raised white decoration” or “a blackish green.”

<sup>B</sup> 4: 3 <http://www.merriam-webster.com/> defines sard as “a reddish-brown variety of chalcedony sometimes classified as a variety of carnelian”

<sup>C</sup> 4: 3 The Koiné Greek nominative singular 1<sup>st</sup> declension noun ἶρις (ēr-ĩss) can be translated into English as “rainbow,” “halo,” or “radiance.”

<sup>D</sup> 4: 3 In the ancient world, the color green symbolized life (plants).

<sup>E</sup> 4: 5 The Koiné Greek λαμπάδες (lām-pǎ-dess) is different from λυχνία (lūk-nē-ǎ) which is translated into English as lampstand and understood as a menorah.

<sup>F</sup> 4: 6 Clean water was a precious commodity and definitely would not have gone unnoticed. Contrast the mental image of this description with the Jordan River emptying into the Dead Sea in Israel, which is so salty & muddy that no fish can live there. cf. [http://en.wikipedia.org/wiki/Dead\\_Sea](http://en.wikipedia.org/wiki/Dead_Sea)

<sup>G</sup> 4: 6 The Koiné Greek dative/ locative/ instrumental singular 2<sup>nd</sup> declension noun κρυστάλλῳ (krū-stah-lō) is commonly translated as “crystal,” for obvious reason. However, it can also mean “ice” in certain contexts.

## John's Gospel, John's Epistles, Jude, and the Revelation

full of the eyes in front and on the back.<sup>7</sup> And the first living being resembles a lion and the second living being resembles a young bull and the third living has the face as a man and the fourth living being resembles a flying eagle.<sup>A</sup> And the four living beings, one by one, each of them having six wings, all around and from inside, they are full of eyes, and shall not rest day and night saying,

“Holy, holy, holy is the LORD our God, the Ruler of Everything<sup>B</sup>  
Who was and is and is to come!”

<sup>9-10</sup> And when the living beings give glory and honor and thankfulness to the One who is sitting on the throne, the One who lives forever and ever, the 24 elders shall fall before the One seated on the throne and worship the One who lives forever and ever and they shall throw their crowns before the throne, as they say,

“You are worthy, LORD our God,  
To receive the glory and the honor and the power,  
That You created everything  
And through Your desire they were and are created.”

---

<sup>A</sup> 4: 7 The Koiné Greek dative/ locative/ instrumental singular 2nd declension noun ἀετῷ (ah-ě-tō) can be translated into English as either “eagle” or “vulture.”

<sup>B</sup> 4: 8 Many Ancient Hebrew prayers begin with בָּרוּךְ אַתָּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם which is transliterated as: “Baruch Atah, Adonay, Eloheynu, Melech ha-Olam” (Bă-rūk Ā-tă Ā-dō-nī, Ēl-ō-hā-nū, Mě-lěk hă-Ō-lām) and means: “Blessed are You, Lord, our God, King of the Universe.” This is practically the same phrase John used in Revelation 19: 8 (Koiné Greek): “κύριος ὁ θεὸς ὁ παντοκράτωρ” (kū-rē-ōss hă Thē-ōss hă Pântă-krătōr) which literally means, “Lord the God the ruler of everything/everyone” and signifies that He is Sovereign. Later Latin translations use “Dominé Deus Omnipotens (Dō-mē-nā Dā-üss Ōm-nē-pō-těns)” which literally means “Lord God All-Powerful.” This is a minor mistranslation which might cause confusion.

## Revelation 5

<sup>1-5</sup> And I saw in the right hand of the one seated on the throne the book on which sealed seven seals<sup>A</sup> have been written, inside and outside. And I saw the strong messenger<sup>B</sup> proclaiming in a loud voice, "Is anyone worthy to break the seals and open the book?" And no one in the Heavens and no one on the Earth and no one below the Earth was able to open the book neither to see it. And I was weeping bitterly because no one was found worthy to open the book neither see it. <sup>5</sup>And one among the elders says to me, "Don't cry! Look! The Lion of the tribe of Judah, the descendent of David, overcame to open the book and its seven seals.

<sup>6-7</sup> And I saw the Lamb having stood in the middle on the throne and the four living beings and in the middle of the elders as having been slaughtered, having seven horns and seven eyes, they are the seven Spirits of God which have been sent into all the Earth. And the messenger came and has taken out of the right hand of the One seated on the throne.

<sup>8</sup>And when he received the book, the four living beings and the 24 elders fell before the Lamb having the harp and gold bowls full of incense, they are the prayers of the holy ones,

<sup>9</sup>And they sing the new song, saying:

"You are worthy to receive the book and open

Its seals

Because You are slaughtered and purchased with God in Your blood

---

<sup>A</sup> 5: 1 The Koiné Greek σφραγῖσιν (s-frăg-ē-sîn) can also be translated into English as "inscriptions."

<sup>B</sup> 5: 1 The Koiné Greek accusative singular 2<sup>nd</sup> declension noun ἄγγελον (ăn-ğěl-ăn) can also be translated into English as "messenger" which is the more common translation because that is the transliteration.

## John's Gospel, John's Epistles, Jude, and the Revelation

From every tribe and tongue and people and race

<sup>10</sup>And You made God king and priest to them

And they shall reign on the Earth.”

<sup>11-12</sup> And I saw, and I heard, the voices of many messengers all around the throne, and of the living creatures and of the elders, and the number<sup>A</sup> of them was ten thousands of ten thousands and thousands of thousands<sup>B</sup> saying in a great voice:

The Lamb who has been slain is worthy to receive

The ability<sup>C</sup> and the wealth<sup>D</sup> and the wisdom

And the strength<sup>E</sup> and the respect<sup>F</sup> and the glory and the praise.

<sup>13</sup>and every creature, which is in the Heavens, on the Earth, under the Earth, on the lake, and those in them all, I heard saying:

To the One who is seated on the throne and to the Lamb

The blessing and the honor and the power to reign<sup>G</sup>

---

<sup>A</sup> 5: 11 The Koiné Greek ἀριθμὸς (ă-rīth-möss) literally means “number” or “total.” This reminds me of arithmetic, cf. <http://www.merriam-webster.com/dictionary/arithmetic>

<sup>B</sup> 5: 11 Remember: one thousand thousands is one million.

<sup>C</sup> 5: 12 The Koiné Greek δύναμις (dū-nă-mēn) can also be translated into English as “power,” “miracle,” “army,” or “(supernatural) power.” This is the ancestor of the word, “dynamite.”

<sup>D</sup> 5: 12 The Koiné Greek πλοῦτον (plū-tăn) can also be translated into English as “riches” or “abundance.”

<sup>E</sup> 5: 12 The Koiné Greek ἰσχὺν (ēs-kūn) can also be translated into English as “might,” or “power.”

<sup>F</sup> 5: 12 The Koiné Greek τιμὴν (tē-mān) can also be translated into English as “honor,” Though they are synonymous, honor seems to be the more common translation.

<sup>G</sup> 5: 13 The Koiné Greek κράτος (kră-töss) can also be translated into English as “might,” “mighty deed,” “sovereignty,” or “rule.” Think about “democrat, aristocrat, autocracy, etc.”



## John's Gospel, John's Epistles, Jude, and the Revelation

Forever and ever.<sup>A</sup>

<sup>14</sup>And the four living beings said, "Amén." And the elders fell and prostrated themselves.

### Revelation 6

<sup>1</sup>And I saw, when the Lamb opened one out of the seven seals, and I heard one of the four living beings speaking as a voice of thunder, "Come." <sup>2</sup>And I saw. And look! A white horse, and the one seated on it has the bow and a crown is given to him and he went out conquering also in order that he might conquer.

<sup>3</sup>And when He opened the second seal, I heard the second living being saying, "Come." <sup>4</sup>And the red horse went out and the one seated on it was given to take the peace of the earth in order that they shall murder one another and a great sword was given to him.

<sup>5</sup>And when He opened the third seal, I heard the third living being saying, "Come." And I saw the black horse, and the one seated on it has balance scales in his hand. <sup>6</sup>And I heard as a voice in the middle of the four living beings, saying, "A choenix<sup>B</sup> of wheat is a denarius<sup>C</sup> and three choenices of barley is a denarius, and do not injure the olive oil and the wine.

<sup>7</sup>And when He opened the fourth seal, I heard the voice of the fourth living being saying, "Come." <sup>8</sup>And I saw. And look! A pale green<sup>D</sup>

---

<sup>A</sup> 5: 13 The Koiné Greek phrase εἰς τοὺς αἰῶνας τῶν αἰώνων literally means, "Into the age of ages."

<sup>B</sup> 6: 6 According to <http://net.bible.org/dictionary.php?word=Choenix>, this is "Greek dry measure, almost equal to one quart."

<sup>C</sup> 6: 6 A denarius is a day's wages. This was a ridiculous price to wheat. Imagine paying \$45 for a loaf of bread.

<sup>D</sup> 6: 7 The Koiné Greek nominative singular 2<sup>nd</sup> declension noun χλωρός (klō-röss) can also be translated as "(light) green," "pale," "plant." It is

horse and the one seated on it, his name is Death and Sheol<sup>A</sup> follows after him and jurisdiction<sup>B</sup> is given to them over the fourth of the earth with sword and with famine and death and under the animals<sup>C</sup> of the Earth.

<sup>9</sup>And when He opened the fifth seal, I saw below the altar the souls of the ones who are sealed by the Word of God and through the ones who were witnesses. <sup>10</sup>And a great voice cried out, saying,

---

transliterated as “chloros.” Though it resembles Clorox, it is more closely related to chlorophyll which means “green leaf.” cf.

<http://en.wikipedia.org/wiki/Chlorophyll>

<sup>A</sup> 6:8 In the Ancient Hebrew worldview, the dead were buried in family ossuaries. Because of the climate, the flesh would deteriorate from the bones in about 1½ years. The soul went to Sheol, which bore no connotation of reward or punishment. Catholics would much later adopt as “purgatory,” with the modification that, in purgatory, one could pay for their sins over time and eventually be admitted into Heaven. In Matthew 5: 27-30, Jesus refers to Gehenna, which compares Sheol to the Valley of Hinnom where trash was burned and, thereby, the land was made pure.

<sup>B</sup> 6: 8 The Koiné Greek nominative singular 1<sup>st</sup> declension noun ἐξουσία (ëk-zū-sēa) can also be translated as “authority,” “right,” “ability,” “power,” or “official.”

<sup>C</sup> 6: 8 The Koiné Greek θηρίων (thā-rē-ōn) can also be translated as “beasts,” “snakes,” or “monsters.”

## John's Gospel, John's Epistles, Jude, and the Revelation

"Until now,<sup>A</sup> Pure<sup>B</sup> and Genuine<sup>C</sup> Ruler, You neither judge nor avenge<sup>D</sup> our blood out of those who dwell on the Earth." <sup>11</sup>And a long white robe is given to each of them and it is said to them in order that they refresh themselves still the small period of time, while it might be fulfilled and their fellow slaves and brothers who are about to die even as them.

<sup>12-17</sup> And I saw, when He opened the sixth seal and a great earthquake<sup>E</sup> happened and the sun became black as sackcloth made of hair and the entire moon became as blood and the stars of the Heavens fell to the Earth, as a fig tree throws its late/summer figs when it is shaken by a great wind, and the Heavens opened as the scroll is rolled up and every hill and island are shaken out of their place. And the rulers of the Earth and the courtiers<sup>F</sup> and the high ranking military officers and the wealthy ones and the strong ones and slaves and free hid themselves into the caves and into the rocks of the mountains and they say to the mountains and the rocks, "Fall on us and hide us from the face of the One who is seated on

---

<sup>A</sup> 6: 10 The Koiné Greek ἕως (hē-ōss) can be translated "until" or "while," if used as a conjunction. If it is used as an improper preposition, then it can be translated as "until" or "as far as." The Koiné Greek ποτέ can be translated "at some time," "once," "formerly," or "ever."

<sup>B</sup> 6: 10 The Koiné Greek ἅγιος (hăg-ē-ōss) can be translated "dedicated to God" or "holy" when used as an adjective for individuals. Its plural form can be used to refer to "saints." It also means "sanctuary" when used as a substantive pronoun.

<sup>C</sup> 6: 10 The Koiné Greek ἀληθινός (ălă-thē-nōss) can be translated "true," "dependable," or "real."

<sup>D</sup> 6: 10 The Koiné Greek requires emendation.

<sup>E</sup> 6: 12 The Koiné Greek σεισμός (sīz-mōss) can be translated "shaking" or "storm."

<sup>F</sup> 6: 15 cf. <http://www.merriam-webster.com/dictionary/courtier>

the throne and from the indignation of the Lamb, because the great day of their wrath came and who is able to stand?

## Revelation 7

<sup>1-3</sup> After these things, I saw the four messengers who have stood on the four corners of the Earth, retaining the four winds of the Earth, in order that wind might not blow on the Earth, and not on the sea, and not on any tree. And I saw another messenger ascending from East (as the) Sun, having the seal of the Living God, and crying out in a loud voice to the four messengers to whom it was given to injure the Earth and the sea, saying, "Do not injure the Earth or the sea until we might seal the servants of our God on their foreheads.

<sup>4-8</sup> And I heard the number of those who must be sealed: 144,000 sealed from all the tribes of the sons of Israel.

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

Out of the tribe of Reuben: 12,000,

Out of the tribe of Gad<sup>A</sup>: 12,000,

Out of the tribe of Asher: 12,000,

Out of the tribe of Nephthaliym: 12,000,

Out of the tribe of Manasseh<sup>B</sup>: 12,000,

Out of the tribe of Symeōn: 12,000,

Out of the tribe of Levi: 12,000,

Out of the tribe of Issachar: 12,000,

Out of the tribe of Zebulon: 12,000,

Out of the tribe of Joseph: 12,000,

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

---

<sup>A</sup> 7: 5 **Codex A** lists Dan here.

<sup>B</sup> 7: 6 **Codex B** lists Dan here.

## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>9-10</sup> After these things, also, behold! A large crowd which no one is able to count, from all the Gentiles and tribes and peoples and tongues have made their stand before the throne and before the Lamb having clothed themselves in white long robes having palm branches in their hands,<sup>A</sup> and they cried out in a loud voice, saying:

The deliverance of our God who sits on the throne and the Lamb.  
<sup>11-12</sup> And all the messengers who had stood all around the throne and the elders and the four living beings also fell before the throne on their faces and worshipped God, saying,

**“Amén! Blessings, glory, wisdom,  
thanksgiving, honor, miraculous ability,  
and strength to our God, forever and  
ever.  
Amén!”**

<sup>13-14</sup> And they are answered, one of the [24] elders says to me, “From where [did] these who have dressed themselves in long, white robes come?” And I said to him, “My lord, you know.” And he said to me,

“These are the ones who come from out of the great oppression

And they washed their robes  
and made the white in the blood of the Lamb.

<sup>15</sup>Through this, they are before God's throne

And they worship day and night in His temple,  
And the One who sits on the throne shall live among them.

<sup>16</sup>They shall not eat yet and they shall not drink yet

---

<sup>A</sup> 7: 9 cf. Matthew 21: 1-11

## John's Gospel, John's Epistles, Jude, and the Revelation

And any heat of the sun might not fall on them  
<sup>17</sup>because the Lamb who is in the middle of the throne shall  
tend them  
And He shall lead them to the fountain of water of life,  
And God shall wipe away all the tears from their eyes.

### Revelation 8

<sup>1-5</sup> And when He opened the seventh seal, it happened that silence in  
the Heavens about 1½ an hour. And I saw the seven messengers  
who have stood before God, and seven shōfariym<sup>A</sup> were given to them.

And another messenger came and is caused to stand on the  
altar having a golden censer, and it was given to him large incense  
offering, in order that he shall give the prayers of the saints<sup>B</sup> on the  
golden altar before the throne. And the smoke of the altar the  
prayers of the saints ascended from the hand of the messenger  
before God. And the messenger collected the incense and he filled  
from the fire of the altar and threw them on the Earth. And it  
happened: thunders and voices and flashes [of lightning] and  
earthquakes.

<sup>6</sup>And the seven messengers which had the seven shōfariym  
prepared them in order that they might sound the shōfariym.

---

<sup>A</sup> 8: 2 A shōfar is a trumpet made from a hollowed out ram's horn. There  
were different tunes for different festivals and wars and occasions.

<sup>B</sup> 8: 3 The Koiné Greek 2<sup>nd</sup> declension genitive adjective ἁγίων (hă-gē-ōn)  
stems ἅγιος (hă-gē-ōs) which means "dedicated to God," "holy," "pure,"  
"saints," or even the "sanctuary."

## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>7</sup>And the first sounded his shōfar. And it happened that hail and fire which have been mixed with blood and it is poured on the Earth, and  $\frac{1}{3}$  of the Earth is burned.

<sup>8</sup>And the second messenger sounded his shōfar. And as a large mountain of burning fire is poured into the sea [lake],  $\frac{1}{3}$  of the sea became blood <sup>9</sup>and  $\frac{1}{3}$  of the creation of that which is in the sea that which has life died and  $\frac{1}{3}$  of the ships are destroyed.

<sup>10-11</sup> And the third messenger sounded his shōfar. And a great star fell from the Heavens burning as a lamp and it fell on  $\frac{1}{3}$  of the rivers and on the fountains/ springs of water, and the star's name says Apsinthos<sup>A</sup> and it happened that  $\frac{1}{3}$  of the water into Apsinthos and many humans died from the waters because they are made bitter.<sup>B</sup>

<sup>12</sup>And the fourth messenger sounded his shōfar. And  $\frac{1}{3}$  of the sun is struck and  $\frac{1}{3}$  of the moon and  $\frac{1}{3}$  of the stars, in order that  $\frac{1}{3}$  of them are darkened and  $\frac{1}{3}$  of the days do not shine also similar to the night.

---

<sup>A</sup> 8: 11 The Koiné Greek 2<sup>nd</sup> declension nominative singular noun ἄψινθος (ăpp-sîn-thöss), which one might find on <http://biblehub.com/greek/894.htm>. It is often translated into English as “wormwood,” which [WebMD](#) displays as a very versatile herb, with uses ranging from “[improving digestion to increasing sexual desire].”

<sup>B</sup> 8: 11 see the note on Revelation 4: 6

## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>13</sup>And I saw, and I heard one eagle flying in the zenith<sup>A</sup> saying in a loud voice, “Ōūăē!<sup>B</sup> Ōūăē! Ōūăē! To the ones who reside on the Earth from the remaining voices of the shōfariym of the three messengers who are about to sound off.

### Revelation 9

<sup>1-6</sup> And the fifth messenger sounded his shōfar. And I saw a star which has fallen from the Heavens onto the Earth and the key to the pit of the abyss and he opened the pit of the abyss, and smoke ascended from the pit as smoke of a large furnace, and the sun and the air are darkened from the smoke of the pit. And out of the smoke came locusts into the Earth, and authority was given to them as the scorpions have authority on the Earth. And they are ordered<sup>C</sup> that they might not injure the grass of the Earth but not all the grass and not all the trees, if not the mortals who do not have God's seal on the forehead. And it is given to them that they might not kill, but that they shall be tormented five cycles of the moon<sup>D</sup>, and their torment is as scorpion's torment, when a mortal might dance. inthose

---

<sup>A</sup> 8: 13 The Koiné Greek dative singular 3<sup>rd</sup> declension noun μεσουρανῆματι is derived from μεσουράνημα and μεσουράνηματος which mean “zenith” and “mid-heaven.”

<sup>B</sup> 8: 13 The Koiné Greek particle Οὐαὶ (Ōūăē) which we typically translate as “Woe!” is an onomatopoeia. It actually sounds like an eagle's cry, when pronounced properly.

<sup>C</sup> 9: 4 The Koiné Greek 3<sup>rd</sup> person aorist passive indicative singular verb ἐπρέθη αὐταῖς (ě-rě-thā äüt-ăēs) literally means “he/ she/ it is flowed to them.” Hence, emendation is required.

<sup>D</sup> 9: 5 The Ancient Hebrews used [a lunisolar calendar](#) which is based on the cycles of the moon as opposed to the [Gregorian calendar](#) that the majority of the world uses. Compare “Rosh Ha-Shanah (Rōsh Hă-Shănă)” with “New Year's Day.”



## John's Gospel, John's Epistles, Jude, and the Revelation

days, men shall seek Death and they shall not find it, and they shall desire to die and Death shall flee from them.

<sup>7-11</sup> And the locusts' appearance is similar to horses which have been prepared for battle, and on their heads, as similar to a golden crown and their faces [are] as men's faces, and they were having hair as a woman's hair, and their teeth were as those of lions, and they were having breastplates as iron breastplates, and the voice of their wings is as the voice of many chariot horses rushing into the battle, and they have tails and stings similar to scorpions. In their tails is the authority to injure the mortals for five cycles of the moon,<sup>A</sup> they have on them king of the messenger of the abyss, his Hebrew name is Abbadōn<sup>B</sup>, and in the Greek, he has the name Apollyon.

<sup>12</sup>One öüäē came. Look! Öüäē #2 comes after these things.

<sup>13-16</sup> And the sixth messenger sounded his shōfar. And I heard the voice of one of the [four] corners<sup>C</sup> of the golden altar in the presence of God, saying to the seventh messenger, the one who has the shōfar, "Liberate<sup>D</sup> the four messengers who have been bound the great river Euphrates." And the four messengers who have been prepared are liberated for this precise moment<sup>E</sup>, in order that they

---

<sup>A</sup> 9: 10 One moon cycle is 28 days. The Western World adopted Caesar's solar based Julian Calendar in 46 BCE

<sup>B</sup> 9: 11 See also <http://en.wikipedia.org/wiki/Abaddon>

<sup>C</sup> 9: 13 The neuter genitive plural noun κεράτων (kě-ră-tōn) stems from κέρας (kě-răs) can be translated into English as "horn," "corner," or "end." Compare this word to English keratin.

<sup>D</sup> 9: 14, 15 The Koiné Greek verb λύω (lū-ō) can be translated as "I loose," "untie," set free," "destroy," "abolish," or "allow" according to Warren C. Trenchard. I chose "liberate" because it seems to fit in this context well without sacrificing any meaning.

<sup>E</sup> 9: 15 The Koiné Greek means "into the time and day and month and year/era."

might kill  $\frac{1}{3}$  of the mortals.<sup>A</sup> And the number of troops of the cavalry is 20,000,000,<sup>B</sup> I heard the total of them.

<sup>17-19</sup> And in this manner, I saw the horses in the vision and the ones who are seated on them, having breastplates the color of fire and jacinth and sulfurous yellow. And the horses' heads are as the heads of lions, and fire comes out from their mouths and smoke and sulfur.

From these three plagues,<sup>C</sup>  $\frac{1}{3}$  of the mortals were killed from the fire and the smoke and the sulfur going out from their mouths. For the authority of the horses is in their mouths and in their ears, for their ears resemble snakes, having heads and with these they injure.

<sup>20-21</sup> And the rest of the mortals, the ones who are not killed in these plagues and not repent of the works of their hands, in order that they do not worship the demons<sup>D</sup> the gold, silver, copper, stone,

---

<sup>A</sup> According to a Google search on December 28, 2024, as of December 2024, there are 8.025 billion people on Earth. Secondary and tertiary results in that search state that there are 8.2 billion and the estimate for 2050 is 9.7 billion.

<sup>B</sup> 9: 16 The Koiné Greek phrase δισμυιάδες μυιάδων (dīss-mū-rē-ă-dss mū - rē-ă-dōn) literally means “twenty thousand of the thousands.” Mathematically, that’s 20 million.

<sup>C</sup> 9: 20 The Koiné Greek 2<sup>nd</sup> declension dative plural feminine πληγαῖς (plā-găēs) also means “blows,” “strokes,” “wounds,” or “bruises.” However, given its pronunciation, “plagues” was the obvious choice.

<sup>D</sup> 9: 20 The Koiné Greek 1<sup>st</sup> declension accusative plural διαμόνια (dē-ă-mōn-nē-ă) also means “evil spirit” or “deity.” In other cultures, “demons” aren’t necessarily seen as evil; but as spirits with superhuman abilities. Some of them taught humans to emulate their abilities for various reasons and some of them used their abilities to torment humans. It seems that Judaism & Christianity qualify spirits as either angels/messengers or demons considering their loyalty to the LORD who graded them on obedience and how they treated humans, the pinnacle of His creation. See also Psalm 82.

## John's Gospel, John's Epistles, Jude, and the Revelation

and wooden idols, neither of which are able to see, to hear, or to walk around... yet, they do not reconsider, neither of their murders, nor of their charms<sup>A</sup>, nor of the illicit sexual activities, nor of their thefts.

### Revelation 10

<sup>1-4</sup> And I saw the other powerful messenger coming down from the Heavens having dressed himself in a cloud, and the radiance on his head and his face is as the sun and his feet are as pillars of fire and having, in his hands, the little scroll which has been opened. And he placed his right foot on the sea and his left on the land, and he cried out in a loud voice as the roaring lion. And when he cried out, the seven thunders of his voice spoke. And when the seven thunders spoke, I was about to write, and I heard the voice from the Heavens saying, "Mark that which the seven thunders said and do not write it."

<sup>5-7</sup> And the messenger which I saw which has stood on the sea and on the land raised his right hand into the Heavens and swore an oath by the One who lives into the age of the ages [forever and ever] who created the Heavens and that which is in it and the Earth and that which is in it and the sea and that which is in it, that time<sup>B</sup> is no more, rather in these days, the voice of the seventh messenger,

---

<sup>A</sup> 9: 21 The Koiné Greek 2<sup>nd</sup> declension genitive plural noun φαρμάκων (farm-ă-cone) is derived from φάρμακον (farm-ă-cōn) which also means "magic potion." Therefore, this isn't "charms" as in: being a nice, charismatic, aesthetically pleasing, or friendly person. (Trenchard 116).

<sup>B</sup> 10: 6 The Koiné Greek 2<sup>nd</sup> declension nominative singular noun χρόνος (krō-nōss) can also be translated into English as "period of time," "occasion," and/ or "delay." It is not to be confused with the Koiné Greek 2<sup>nd</sup> declension nominative singular noun καιρός (kī-rōss) which can be translated into English as "time," "point or period of time," "season," "age," "right time."

## John's Gospel, John's Epistles, Jude, and the Revelation

when he might intend to sound his shōfar, and God's mystery is ended, as He proclaimed to His servants the prophets.”

<sup>8-9</sup> And the voice which I heard from the Heavens spoke with me again and said, “Go away<sup>A</sup>, receive the scroll which has been opened in the right hand of the messenger who has stood on the sea and on the Earth. And I went away to the messenger saying to him to give me the little scroll. And he says to me, “Take it and eat it, and it shall embitter your stomach, but in your mouth it shall be sweet as honey.  
<sup>10-11</sup> And I took the little scroll from the messenger's hand and ate it, and it was as sweet honey in my mouth when I ate it, my stomach was embittered. And they said to me, “It binds you again to prophecy over the people and Gentiles and tongues and many kingdoms.

### Revelation II

<sup>1-2</sup> And a reed similar to a scepter was given to me, saying, “Rise and measure God's temple and the altar and those who worship by it. And take out the outer courtyard of the temple and do not measure it, because it is given to the Gentiles,<sup>B</sup> and they shall tread the Holy City forty two moon cycles.<sup>C</sup>

<sup>3-6</sup> And I shall grant to My two witnesses, and they shall prophecy 1,260<sup>D</sup> days, having dressed themselves in sackcloth. They are the two olive trees and the two menoriyim<sup>E</sup> who have stood before the LORD

---

<sup>A</sup> 10: 9 It seems John had been standing in one spot for a long time.

<sup>B</sup> 11: 2 Remember in 7: 9, the number of Gentiles could not even be numbered. Therefore, there is no point trying to measure off a space large enough for them.

<sup>C</sup> 11: 2 It will only take 42 moon cycles (3½ years) to build before people can inhabit it. See also my note at 9: 5.

<sup>D</sup> 11: 3 i.e., roughly 3½ years using the Gregorian calendar

<sup>E</sup> 11: 4 plural of menorah/ lampstands

on the Earth. And if someone desires to injure them, fire shall go out from their mouths and consume their hostiles for them. And if someone might desire to injure them, in this manner it is necessary<sup>A</sup> he shall be put to death. These have authority to shut the Heavens, in order that not rain might not rain the days of their prophetic activity, and they have authority on the water to change it into blood and to strike the Earth with every plague and as often as they might desire.<sup>7-10</sup> And when they might end their witness, the monster<sup>B</sup> ascended from the abyss to make war with them and it shall overcome them and it shall kill them. And their corpses on the wide street of the great city, who is called a spiritual Sōdōm<sup>C</sup> and Mitz-rayim,<sup>D</sup> in so far as also the LORD of them is crucified. And they saw out of the people and tribes and languages and nations the corpses three and ½ days,

---

<sup>A</sup> 11: 5 Though the Koiné Greek word δεῖ (dēi) means “it is necessary,” “one must,” or “one should,” it is sometimes mistaken for the 3<sup>rd</sup> person singular present active indicative form of δέω (dēō), which is translated “I bind,” “I tie.” This is really not a problem since both express obligation.

<sup>B</sup> 11: 7 The Koiné Greek nominative singular 3<sup>rd</sup> declension noun θηρίον (thā-rē-ōn) is often translated into English as “beast,” but can also mean “animal,” “snake,” or in a figurative sense--“monster.”

<sup>C</sup> 11: 8 cf. Genesis 17-19. Many reports have been written that Sodom and Gomorrah were destroyed “shortly before dawn on June 29 in the year 3123 B.C.” <http://www.foxnews.com/story/0,2933,343674,00.html>

<sup>D</sup> 11: 8 This is the Ancient Hebrew noun “מִצְרַיִם” which is transliterated as “Mitz-rayim” or “Miz-rayim” and pronounced “Mitts-rah-eem.” “Egypt” or “Egyptian” is the more common translation because it is the contemporary English transliteration of the Koiné Greek “Αἴγυπτου,” and seems much easier for English speakers to pronounce than “Mitz-rayim.” The Greeks gave the name “Αἴγυπτου” to the land because of the superfluous number of vultures they saw when they entered there.

## John's Gospel, John's Epistles, Jude, and the Revelation

no one would bury them in a grave.<sup>A</sup> And those who dwell on the Earth rejoiced over them and are gladdened, and sent gifts to one another, because those two prophets tormented those who dwell on the Earth.

<sup>11-13</sup> And after three and  $\frac{1}{2}$  days, the breath of abundant life<sup>B</sup> enters into them, and they stood on their feet, and great fear has fallen on the ones who saw them. And they heard a great voice out of the Heavens, "Come up here." And they ascended into the Heavens in the clouds, and the hostiles saw them. And in that moment, a great earthquake<sup>C</sup> happened, and the tenth of the city fell and [those who] died in the earthquake category of the men 7,000, and the rest became terrified and gave gifts to the God of the Heavens

<sup>14</sup>The second ōūāē departed. Pay attention! The third ōūāē comes soon!

<sup>15</sup>And seventh messenger sounded his shōfar. And it happened, great voices in the Heavens, saying:

The kingdom of the world of our LORD and His Anointed One comes

And He shall rule forever and ever.

<sup>16-17</sup> And the 24 elders before the God who sit on their thrones fell on their faces and worshipped God, saying:

---

<sup>A</sup> 11: 9 The clause literally means "and the corpses not they gave up to place into tombs" and requires emendation.

<sup>B</sup> 11: 11 The Koiné Greek 1<sup>st</sup> declension genitive singular noun ζωῆς (zō-āce) stems from ζωή (zōā) which means "life." Compare this to βίος which means "life," "conduct," "property." Further, examine zoos take care of animals while animals in their natural biospheres must fend for themselves.

<sup>C</sup> 11: 13 Remember the note on 6: 12, the Koiné Greek σεισμὸς (sīz-mōss) can be translated "shaking" or "storm." Perhaps "storm" is the proper translation here?

## John's Gospel, John's Epistles, Jude, and the Revelation

We give thanks to You, LORD our God, Ruler of Everything who is and who was

Because You have received Your great miraculous power and You ruled.

<sup>18</sup>And the Gentiles are angered

And Your anger came

And the time of the dead to be judged

And to give the reward to Your servants, the prophets

And the saints and the ones who fear His Name,  
the small and the large,

And to destroy the ones who ruin<sup>A</sup> the Earth.

<sup>19</sup>And God's temple is opened in the Heavens and the ark of the His covenant<sup>B</sup> is seen in the temple, lightnings, voices, thunders, an earthquake, and large hail came.

---

<sup>A</sup> 11: 18 The Koiné Greek present active indicative verb διαφθείρω (dē-āph-thī-rō) is translated into English as "I spoil," "I destroy," or "I ruin" and is used twice in this sentence. Reading this as I translate, it seems as though this is an indictment on those who misuse natural resources.

<sup>B</sup> 11: 19 The ark of His covenant!?!? David danced joyfully before the LORD with all his might when returned the Ark of the Covenant to Jerusalem in 2 Samuel 6. Then, in 2 Chronicles 5:6-8, Solomon and the people are seen making their sacrifices and the priests bring the Ark of the Covenant to its place. Later, Jeremiah prophesies that the people should repent and God will give them "shepherds according to (His) heart (to) feed (them) with knowledge and understanding... and t shall come to pass, when you are multiplied and increased in the land in those days,' says the LORD, 'that they will say no more, 'The ark of the covenant of the LORD.' It shall not come to mind, nor shall they remember it, nor shall they visit *it*, nor shall it be made anymore. At that time Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. No more shall they follow the dictates of their evil hearts." (Jeremiah 3: 15-17, NKJV) After this, the Ark of the Covenant isn't mentioned

## Revelation 12

### Newborn's Hideout

<sup>1-6</sup> And a great miracle is seen in the Heavens, a woman who has been dressed in the sun, and the moon is under her feet and, on her head, is a crown with 12 stars, and she is pregnant<sup>A</sup> and she screams as she suffers birth pains and is harassed to bear. And another miracle is seen in the Heavens, and—pay attention! A large fire-red dragon<sup>B</sup> having seven heads and 10 horns... and on its heads [are] seven diadems, and its tail drags  $\frac{1}{3}$  of the stars of the Heavens and threw them on to the Earth. And the dragon stood before the woman who is about to give birth, in order that, when she might bear, it might consume. And she bore the male child, who is about to tend [as sheep] the Gentiles with an iron scepter.<sup>C</sup> And her child is snatched to God and to His throne. And the woman escaped into the wilderness, where she has the place which has been prepared there by God, in order that she might nurse there 1,260 days.

---

again until the book of Hebrews when the order of service is outlined. Because “The Epistle to the Hebrews” is so entrenched with details about the order of worship in the temple, readers assume that it was written before the Romans destroyed the Second Temple in 70 AD.

<sup>A</sup> 12: 2 The Koiné Greek phrase ἐν γαστρὶ ἔχουσα (ēn gās-trē ěkū-sā) literally means “in belly she has,” which requires emendation. Given what happens next, this is an accurate translation.

<sup>B</sup> 12: 3 The Koiné Greek nominative singular 2<sup>nd</sup> declension noun δράκων (dră-kōn) can also be translated as “serpent.”

<sup>C</sup> 12: 5 Imagine: a shepherd's wooden staff/scepter might break when fighting off a predator. By contrast, an iron scepter (or shotgun or DMR or assault rifle) would be better suited to protect the flock.



## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>7-10</sup> And a battle happened in the Heavens, Michael<sup>A</sup> and his messengers to wage war with and the dragon. And the dragon and his messengers fought, but are not powerful and their position is not found in the Heavens. And the large dragon is swept down, the old snake, who is called the distracter and the accuser who leads astray the entire inhabited world is thrown onto the Earth, and his messengers are thrown with him. And I heard the great voice in the Heavens, as He says:

Salvation and Dynamic power come immediately

And the Kingdom of our God

And the authority of His Anointed One,

Because the accuser is swept down with our brothers

The one who brings charges against them before our God day and night.

<sup>11</sup>And they conquered him through the blood of the Lamb

And through the word of their witness

And they do not love their soul to the point of death.

<sup>12</sup>Through these things, you are gladdened, the Heavens

And the ones who dwell in them.

Ōüăē! The Earth and the sea,

Because the accuser descended

Having great anger towards you

Having perceived that he has little time.

<sup>13-17</sup> And when the dragon saw that he is thrown into the Earth, he pursued the woman who gave birth to the male. And two wings of a great eagle are given to the woman, in order that she might fly into the wilderness into her place, where she might be nourished there

---

<sup>A</sup> 12: 7 This name is Hebrew for "Who is like God?"

## John's Gospel, John's Epistles, Jude, and the Revelation

the time and times and half a time<sup>A</sup> from the face of the snake. And the snake threw out of his mouth after the woman water as the river, in order that he might make her be swept away by the river. And the Earth helps the woman and the Earth opened its mouth and drank the river which the dragon threw out of his mouth. And the dragon is angry at the woman and came away to wage war with the rest of her children who observe God's mitzvōt and have the witness of Jesus.

<sup>18</sup>And He is stood on the seashore.

### Revelation 13

<sup>1-4</sup> And I saw the monster ascending from the sea, having 10 horns and seven heads and on his horns are diadems and on his heads are names of blasphemy. And the monster which I saw was similar to a leopard and its feet are as bear and its mouth is as the lion's mouth. And the dragon gave it his ability and his throne and his great authority. And one of his heads is as has been slaughtered to death, and the plague of its death is healed.

And the entire Earth is amazed behind the monster <sup>4</sup>and they lay prostrate before the dragon because he grant the authority to the monster, and they lay prostrate before the monster, as they say, "Who is like the monster and who is able to wage war with him?"

<sup>5-8</sup> And the great bad mouth was given to him and blasphemies and authority was given to him to do [this] 42 months.<sup>B</sup> And he opened his mouth into blaspheme to God, to insult His name and His dwelling to the ones who dwell in the Heavens. And it was granted to him to make war with the holy ones and to conquer them, and it was given to him authority over every tribe, people, tongue, and nation. And they

---

<sup>A</sup> 12: 14 i.e., roughly 3½ years

<sup>B</sup> 13: 5 i.e., roughly 3½ years

## John's Gospel, John's Epistles, Jude, and the Revelation

lay prostrate before him, everyone who dwells on the Earth to which his name is not written in the book of abundant life of the Lamb who has been slaughtered from the beginning of the world.

<sup>9</sup>If anyone has an ear, let him hear:

<sup>10</sup>If anyone is the prisoner of war, [then] he shall go away the prisoner of war.

If anyone is to be killed with the sword, he shall be killed by the sword.

Here is the perseverance and faithfulness of the holy ones:

<sup>11-14</sup> And I saw another monster rise up from the Earth, and it was having two horns similar to a lamb and he speaks as a dragon. And the authority of the first monster everything he does [is] before him (it was shared with him) and he bullies<sup>A</sup> the Earth and those who dwell on the Earth in order that they lay prostrate before the first monster who was healed of the plague of death. And he makes great signs that he makes fire descend from the Heavens into the Earth before humankind, and he deceives those who inhabit the Earth through the miracles which are given to him to do before the monster, saying to the inhabitants on the Earth to make a likeness of the monster which he has the plague of the sword and recover.

<sup>15-17</sup> And it is granted to him to give a spirit to the image of the monster in order that the image of the monster might also make anyone who does not lay prostrate before the image of the monster might be killed. And he does everything, the small ones and the large ones, the wealthy and the impoverished, the free and the slaves, in order that he might grant to them the stamp/ mark on their right

---

<sup>A</sup> 13: 12 The Koiné Greek ποιεῖ (poi-ī) is 3<sup>rd</sup> person singular present active indicative of ποιεῖν which means “to do” or “to make” which requires emendation. “Bullying” seems to fit in these circumstances/ context.

## John's Gospel, John's Epistles, Jude, and the Revelation

hand or even on their forehead and in order that anyone might not buy or sell unless he has the stamp, the name of the monster or the number of his name.

<sup>18</sup>Here is wisdom: the one who has understanding, consider the number of the monster, for it is the number of a human. And the number is 666.

### Revelation 14

<sup>1-3</sup> And I saw, and behold the Lamb has stood on Mount Zion, and with Him 144,000, having His Name and His Father's Name, which has been written on their foreheads. <sup>2</sup>And I heard the Voice from the Heavens as the voice of many waters and as the voice of great thunder, and the Voice, which I heard [is] as the harpists playing the harp with their harps. And they sing [as] a new song before the Throne and before the four living beings and the [24] elders, and no one was able to learn the song except the 144,000 who have been purchased from the Earth.

<sup>4-5</sup>These are the ones who are not with a wife, they are virgins, who follow the Lamb wherever He might go. These are bought from the humans first fruits to God and the Lamb, <sup>5</sup>and in their mouths, no falsehood is found, they are blameless.

<sup>6-7</sup> And I saw another messenger standing in the zenith having eternal good news to proclaim over the inhabitants of the Earth and every nation and tribe and tongue and people, saying in a loud voice:

Be afraid of the LORD and give Him glory, because the time of His judgement came! Lay prostrate before the One who made the Heavens and the Earth and the sea and fountains of the waters.

## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>8</sup>And a second messenger who followed him, saying:

It fell! It fell! Babylon the Great, who from the wine of the passion of illicit sexual activity has given drinking water to all the Gentiles.

<sup>9-12</sup>And a third messenger who followed them, saying in a loud voice:

If anyone worships the monster and his image and receives a mark on their forehead or on their hand, and he himself shall drink from the wine of the wrath of God which has been mixed with the pure drinking vessel of His anger and they shall be tormented with fire and sulfur before the holy messengers and before the Lamb. And the smoke of their torment shall ascend into the age of the ages, and the ones who worshipped the monster shall have no rest day and night anyone who receives the stamp of his name. Here is the patience of the holy ones, the ones who keep the commandments of God and the faithfulness of Jesus.

<sup>13</sup>And I heard a voice from the Heavens saying, "Write! Blessed be the dead in the LORD who followed from the beginning. Yes, the Spirit says, 'In order that they shall be refreshed from their defeat, for their deeds follow after them.

<sup>14-15</sup>And I saw, Look! A white cloud, and the One seated on the cloud is similar to the Son of Man, having on His head the golden crown and the sharp pruning hook in His hand. And another messenger came out of the temple, screaming in a loud voice to the One who is seated on the cloud,

"Send Your pruning hook and harvest, because the time came to harvest the crop of the Earth."

## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>16</sup>And the One who is seated on the cloud threw His pruning hook on the Earth and the Earth is harvested.

<sup>17-20</sup> And another messenger came out of the temple in the Heavens, also, having a sharp pruning hook. And another messenger came out from the altar, having charge over the fire<sup>A</sup> having the sharp pruning hook and cried out in a loud voice, "Send your sharp pruning hook and gather the cluster of grapes of the vine of the Earth, because her clusters of grapes are ripe. And the messenger threw his pruning hook into the Earth gather the vine and he threw into the great winepress of the wrath of God. And the winepress is treaded outside the city and blood came out from the winepress until the bit & bridle of the horses from 1,600 stadias<sup>B</sup>

---

<sup>A</sup> 14: 18 This messenger was tending the altar, burning the incense of our prayers... cf. Revelation 4: 8

<sup>B</sup> 14: 20 According to [www.dictionary.com](http://www.dictionary.com), a stadia is "an ancient Greek measure of distance, based on the length of such a course and equal to about 185 meters (607 feet.)" Approximately 8.7 stadias = 1 mile.

## Revelation 15

<sup>1</sup>And I saw another sign in the Heavens, great and marvelous, seven messengers having the last seven plagues, because in them God's wrath is fulfilled.

<sup>2</sup>And I saw, as the sea transparent as glass which has been mingled with fire and those who overcome from the monster and from his image and from the number of his name stood on the sea as transparent as glass having harps of God. <sup>3</sup>And they sing the song of God's servant, Mōsheh<sup>A</sup>, and the song of the Lamb, saying:

Great and wonderful are Your deeds,  
LORD God Ruler of Everything!  
Righteous and dependable are Your paths,  
King of the Nations!

<sup>4</sup>Who in their right mind is not afraid<sup>B</sup>, LORD,  
And He shall glorify Your name  
Because only devout<sup>C</sup>,  
Because all the Gentiles have come  
And they lay prostrate before You

---

<sup>A</sup> 15: 2 See also Exodus 15, after Aharōn and Mōsheh led the people out of Mitzrayim.

<sup>B</sup> 15: 4 The Koiné Greek τίς οὐ μὴ φοβηθῇ (tēs ooh may fō-bā-thā) literally means “who not not is afraid?”

<sup>C</sup> 15: 4 The Koiné Greek μόνος (mō-nōss) literally means “alone” or “only” and ὅσιος (hō-sē-ōss) literally means “holy” or “devout.” Typically, emendation yields “You alone are holy,” lining up with Deuteronomy 6: 4 which says:

“שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד” which is transliterated as “Shema, Yisra’El! YHWH ’Eloheynu YHWH ’Eḥad” and is commonly translated into contemporary English as “Listen, Israel! The Lord our God is Lord Alone!” “’Eḥad” is the Ancient Hebrew word for “One” and this is how God was known to many in that time period.

## John's Gospel, John's Epistles, Jude, and the Revelation

Because Your righteous deeds are revealed.

<sup>5</sup>And after these things, I saw, and the temple of the dwelling of the martyrs is opened in the Heavens, <sup>6</sup>and the seven messengers came out from the temple having the seven plagues having clothed themselves in the pure, bright linen garment and having put on golden belts. <sup>7</sup>And one of the four living creatures gave to the seven messengers seven bowls golden full of the wrath of the God who lives into the age of the ages. <sup>8</sup>And the temple is filled with smoke from the glory of God and from His miraculous power, and no one is able to enter into the temple until the seven plagues of the seven messengers are completed.

### Revelation 16

<sup>1</sup>And I heard a great voice from the temple, saying to the seven messengers, "Go away and pour out the seven bowls of God's wrath into the Earth."

<sup>2</sup>And the first departed and he poured his bowl on the Earth, and dangerous and wicked abscess on the mortals who have the stamp of the monster and those who lay prostrate before his image.

<sup>3</sup>And the second poured out his bowl in the lake<sup>A</sup> and it became as a dead person's blood, and it killed any living soul in the lake.

<sup>4</sup>And the third poured out his bowl in the rivers and the springs and they became as blood.<sup>B</sup> <sup>5</sup>And I heard the messenger of the water saying:

You are righteous, He who is and was, the Holy One

---

<sup>A</sup> 16: 3 This is the still waters and reservoirs.

<sup>B</sup> 16: 4 This is the moving water which connects the lakes, seas, and reservoirs. No pure water is left. However, I'm sure that man will trust the water treatment facilities and not discern these events.



## John's Gospel, John's Epistles, Jude, and the Revelation

Because these are Your judgements,

<sup>6</sup>Because they poured out the blood of the holy ones  
and of the prophets

And You have given<sup>A</sup> to them blood to drink

They are deserving.<sup>B</sup>

<sup>7</sup>And I heard the altar saying:

Yes, LORD God, Ruler of Everything,

Your judgements are true and righteous!

<sup>8</sup>And the fourth poured out his bowl on the sun and it is given  
to him to scorch the humans with fire. <sup>9</sup>And the humans are burned  
with intense heat and they blasphemed the Name of God who has  
the authority over these plagues and do not change their minds to  
give Him the glory.

<sup>10</sup>And the fifth poured out his bowl on the monster's throne,  
and his kingdom has become darkened, and they were biting their  
tongues out of affliction, <sup>11</sup>and they blasphemed the God of the  
Heavens from their affliction and their abscesses and they didn't  
reconsider their works.

<sup>12</sup>And the sixth poured out his bowl on the great Euphrates  
River, and its water is dried up in order that the Way of the Kingdom  
which is prepared from the rising of the sun. <sup>13</sup>And I saw out of the  
mouth of the snake and out of the mouth of the monster and out of  
the mouth of the false prophet, three unclean spirits as frogs. <sup>14</sup>For  
they are spirits of the demons who make wonders, who go out on the

---

<sup>A</sup> 16: 6 Some manuscripts have [δ]έδωκας, (dě-dō-kāss) implying an alternate translation. However, I couldn't find anything to further validate or expound on such a theory.

<sup>B</sup> 16: 6 The Koiné Greek ἄξιοι (axē-oy) is the nominative plural declension of the adjective ἄξιος (ăx-ē-ōss) which also means "worthy." Refer back to the 5<sup>th</sup> seal to understand the attitude of the martyrs.

kingdom of the entire inhabited world, to gather them together into war of the day of the Great God who rules everything. <sup>15</sup>Pay attention! I am coming as a thief! The one who keeps awake and guards his clothing, in order that he might not walk about naked and they see his genitals<sup>A</sup>. <sup>16</sup>And they gathered them together in the place which is called in the Hebrew Har-Meggido<sup>B</sup>

<sup>17</sup>And the seventh poured out his bowl on the air and a great voice came out of the temple from the Throne saying, "It has happened<sup>C</sup>." <sup>18</sup>And the flashes of lightning and voices and thunders and a great earthquake happened, of what sort doesn't exist from where man became on the Earth so great an earthquake so great. <sup>19</sup>And the great city comes in three parts and the city of the nations fell. And Babylon the Great is remembered before God to give her the cup of the wine of the wrath of His anger. <sup>20</sup>And every island disappeared and mountains are not found. <sup>21</sup>And a great hail as weighing a talent<sup>D</sup> descends from the Heavens over the humans, and

---

<sup>A</sup> 16: 15 The Koiné Greek ἀσχημοσύνην (ās-kā-mō-sū-nān) is the accusative (direct object) form of the first declension noun ἀσχημοσύνη (ās-kā-mō-sū-nā) which can also mean "shameless deed" or "shame." Refer to Genesis 2: 21-25 and 3: 1-11 for the background information.

<sup>B</sup> 16: 15 Literally, this is "Hill [or Mountain] of Meggido." It is a mesa (large, flat rock) where many ancient civilizations fought battles for their various reasons. This place was chosen because it was large, spacious, and there was little (if any) cover. Fighting here took true skill.

<sup>C</sup> 16: 18 The Koiné Greek γέγονεν (gě-gō-něn) can also be translated as "He has come" or "it has come" or "it has become." It seems, however, that a more common translation is "It is finished."

<sup>D</sup> 16: 21 The Koiné Greek noun τάλαντων (tǎ-lōn-tōn) stems from τάλαντον (tǎ-lōn-tōn), and was a form of money in 1st Century Palestine. According to <http://dictionary.reference.com/search?q=talent>, a talent "of silver contained 3,000 shekels (Ex. 38:25, 26), and was equal to 94 3/7 lbs.

## John's Gospel, John's Epistles, Jude, and the Revelation

the men blaspheme the God from the plague of the hail, because the great plague is very much!

### Revelation 17

<sup>1</sup>And one of the seven messengers having the seven bowls came and he spoke with me, saying, "Come I shall point out to you the condemnation of the great prostitute who lives on many waters, <sup>2</sup>she practiced sexual immorality with the kingdoms of the Earth and the Earth's inhabitants are intoxicated from the wine of her unlawful sexual intercourse." <sup>3</sup>And he led me away in the Spirit into the wilderness.

And I saw a woman seated on the scarlet monster full (covered in) names of blasphemy, having seven heads and ten horns. <sup>4</sup>And the woman was dressed in purple and scarlet and having been adorned with golden jewelry and with a precious stone and pearls having the golden cup in her hand full of abominations and the impurities of her fornication <sup>5</sup>and on her forehead the name has been written: Babylon the Great, the mother of the prostitutes and of the Earth's abominations. <sup>6</sup>And I saw the woman who drinks from the blood of the sanctified ones and from the blood of Jesus' martyrs. And I marveled seeing the great wonder.

<sup>7</sup>And the messenger said to me, "Through what do you marvel? I shall tell you the mystery of the woman and of the monster who takes her up who has seven heads and ten horns."

---

avoirdupois. The Greek talent, however, as in the LXX., was only 82 1/4 lbs. It was in the form of a circular mass, as the Hebrew name kikkar denotes. A talent of gold was double the weight of a talent of silver (2 Sam. 12:30). Parable of the talents (Matt. 18:24; 25:15)." Another source says that a Greek talent is 57 pounds, so... imagine hail that weighs 57 pounds!!!! I weighed 57 pounds in 2<sup>nd</sup> grade!

## John's Gospel, John's Epistles, Jude, and the Revelation

<sup>8</sup>The monster which you saw was and is not and about to ascend from the deep and he goes into destruction. And the inhabitants of the Earth shall be amazed whose name has not been written in the book of abundant life from foundation of the world, those who see the monster because it was and is not and it shall be. <sup>9</sup>Here the mind which has wisdom.

The seven heads are mountains, where the woman is seated on them. And the seven are kings. <sup>10</sup>Five fell, the one is, and the other is not yet come, and when it might come small amount it must remain. <sup>11</sup>And the monster which was and is not and he is eighth and he is from the seven, and he goes away into ruin.

<sup>12</sup>And the ten horns which you saw are ten kings, everyone who the kings did not yet receive, rather the authority as kings one hour they shall receive with the monster. <sup>13</sup>These have one purpose, and they give their miraculous power and authority to the monster. <sup>14</sup>These wage war with the Lamb and the Lamb shall conquer them, because He is the LORD of the lords and King of the kings and those who are with Him are called and chosen and faithful!"

<sup>15</sup>And he says to me, "The waters which you saw are the sexual immoralities where she is sitting, peoples and crowds are also the Gentiles and tongues. <sup>16</sup>And the ten horns which you saw and the monster, these shall hate the sexual immorality and having been laid waste they make her and they are naked/poorly dressed, and they eat her flesh and they shall burn up in fire. <sup>17</sup>For God gave in their hearts to do His purpose and they shall do one purpose and to give His kingdom to the monster as far as the Word of God is complete.

<sup>18</sup>And the woman which you saw is the great city having reign over the kingdoms of the Earth.

### Revelation 18

<sup>1</sup>After these things, I saw the other messenger descending from the

## John's Gospel, John's Epistles, Jude, and the Revelation

Heavens having tremendous authority, and the Earth is illuminated from His glory. <sup>2</sup>And he cried out in a strong voice, saying:

“She fell! She fell! Babylon the Great and it happened that the dwelling place of the demons and the watch of every impure bird [and watch of every unclean animal] and that which has been hated, <sup>3</sup>because all the nations have drunk from the wine of the rage of her sexual immorality and the kings of the Earth fornicated with her and the merchants of the Earth became rich from the miraculous powers of her sensuality.

<sup>4</sup>And I heard another voice from the Heavens, which said:

Come out, My people, from her, in order that you might not participate in her sins also that you might not receive her plagues,

<sup>5</sup>because her sins are united to as far as the Heavens and God remembered her crimes. <sup>6</sup>You must return to her even as she gave and pay back double the two-fold according to her works, in the drinking vessel which mixed, mix for her double, <sup>7</sup>as much as she glorified and lived in luxury and sensuality; give her so much torment and grief. Because, in her heart, she says: I am sitting queen and I am not a widow and by no means might I see sorrow. <sup>8</sup>Through this her plagues

## John's Gospel, John's Epistles, Jude, and the Revelation

shall come in one day, death and sorrow  
and famine, and in fire you shall be  
burned, because Mighty is the LORD God  
who condemns her.

<sup>9</sup>And the kings of the Earth and the ones who practice sexual immorality and live in luxury and sensuality with her shall weep and they shall mourn over her when they see the smoke of her burning, <sup>10</sup>from far off having made their stand through the fear of her torment, saying:

“Öüäē! Öüäē! The great city  
Babylon the strong

Because your condemnation came in one hour.

<sup>11</sup>And the merchants of the Earth weep and mourn over her, because she no longer buys their cargo <sup>12</sup>the load of gold and silver and precious stone and pearls and fine linen garments and purple garments and silk cloths and scarlet and any scented wood and any jar made of ivory and any precious wood and copper and iron and marble, <sup>13</sup>and cinnamon and amomum<sup>A</sup> and incense and perfume and frankincense and wine and olive and fine wheat flour and wheat and cattle and sheep and horses and vehicles<sup>B</sup> and slaves and souls of the humans.

<sup>14</sup>And the fruit of your soul's craving came away from  
you,

And all the luxurious things and the splendor are lost  
from you

---

<sup>A</sup> 18: 13 cf. <http://earthnotes.tripod.com/amomum.htm>

<sup>B</sup> 18: 13 the Koiné Greek ῥεδῶν (rēd-ōn) is the genitive plural form of the 1<sup>st</sup> declension noun ῥεδή (rēd-ā) which literally means “(four-wheeled) carriage”

## John's Gospel, John's Epistles, Jude, and the Revelation

And no longer, by any means, shall your souls  
find it.

<sup>15</sup>These merchants, the ones who became rich because of  
[Babylon], shall stand from far away from fear of her torment crying  
and mourning, <sup>16</sup>saying:

Ōūăē! Ōūăē!<sup>A</sup> The great city

The ones who have dressed themselves in fine linen  
and in purple and scarlet

And the ones who have been gilded in gold and  
precious stones and a pearl

<sup>17</sup>because the so many riches are laid waste [in] one hour  
And every captain and everyone on the location who travel by sea and  
sailors and as many of those who are working on the sea stood from  
far away <sup>18</sup>and they cried out seeing the smoke of her burning, saying:  
What resembles the great city? <sup>19</sup>And they threw soil on their heads  
and cried out, weeping and mourning, saying:

Ōūăē! Ōūăē! The great city

In her they became rich everyone who have boats  
in the sea from her disgrace

Because she is laid waste in one hour.

<sup>20</sup>Rejoice on her, Heavens

And the saints and the apostles and the prophets  
Because God decided the judgement on her

<sup>21</sup>And one strong angel lifted up the stone as

In this manner

And

<sup>22</sup>And

BY no means

---

<sup>A</sup> 18: 16 the Koiné Greek for “Woe!” literally sounds like an eagle’s screech!

## John's Gospel, John's Epistles, Jude, and the Revelation

And

BY no means

And

BY no means

<sup>23</sup>And

BY no means

And

BY no means

Because

Because

<sup>24</sup>And in her, the blood of the prophets and saints is found  
And of everyone who has been murdered on the Earth.

### Revelation 19

After these things,

### Revelation 20

Wqegthku

### Revelation 21

lty.hdgfs

### Revelation 22

wdf