

# ***THE DISCLOSURE:***

***The Complete Apocalypses of Yahshua the Messiah  
Translated from the Common Greek Tongue of the  
First Century CE to the Modern, Non-traditional  
Twenty-first Century English***

commonly known as

***The Olivet Discourses,  
The Revelation of Jesus Christ to John,  
Two Prophetic Allegories from Matthew***

along with

***The Virgins' Allegory from The Epistle of the Apostles,  
plus  
The Apocalypse of Paul to the Thessalonians.***

Allow me to present new, modern, literal, translations of the documents above entitled ***THE DISCLOSURE***, with historical notes from Josephus' *War of the Jews* and annotation of Greek word definitions, indicating that these awesome predictions have been fulfilled in the seven years of Israel's history, 66 - 73 AD.

by Jackson H. Snyder (BGS, MDiv, DHL) Snyder Bible, 2025

Words below in *italics* are supplied for better understanding. **Bold** are chapter headings, footnote headings, and / or words & concepts deemed important by the editor / translator; **highlighted** are its predictions implying the time frame of its fulfillment.

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## **Important Words and Notes to Aid in Understanding this Unique Translation**

Most translational deviations from traditional church translations will be explained in footnotes. However, there are a few words that have been translated incorrectly since time immemorial for use in the traditional church that are of such importance to the Gospel message that it's *imperative* that sincere readers consider my alternatives straightaway. Many such distortions are due to an inadequate understanding or intentional disregardation of the Hebraic cultural context of the text, or repetitively translated erroneously to reinforce mythological, theological, and dogmatic concepts preferred by clerics who would keep us believing that "old time religion" in order to retain power over unthinking laity. Many clerics do not read, do not research, care little for context, original languages, or word origins. And it's a fact that though Elohim may not change, words do change over time, and the Bible itself changes as new discoveries in archaeology and linguistics are found. Following are a few words whose meanings should be changed to reflect a proper understanding of the Olivet Discourse and Revelation. (Note: Words *supplied* to clarify the meaning of the text are in *italics*, and are not found in the Koine Greek, primarily because ancient Greek syntax, word order, and usage is quite different than our 21<sup>st</sup> century simple English. Supplied words are inserted to make a sentence sound more English-like.) Furthermore, numerous Greek words found in the text are also explained in the footnotes.

**Some Greek and Hebrew words** are retained in the text of this translation if there are no proper or justifiable English translations, or for the sake of some who believe the English word originates in paganism. These are also explained in the footnotes. An example is ἅγιος (hagios, holy) or "holy ones," which is traditionally rendered "**saints**" or "**the holy ones**" or "*things*," for which we substitute "**the sacred one(s)**" or "**the set-apart**." Some readers of this rendition will be very sensitive to the pagan origins of some of the traditional words used, to the end that many new translations have been published in the last 50 years that eliminate words such as "glory," "holy," "lord," "god," etc. as these and many others are thought to originate in ancient pagan cultures and religions. The fact is, they do. Here are some other traditionally translated words that have been corrected because their accuracy is essential to a

proper understanding of the prophetic sense and context; viz.:

**soul:** The Greek word for "soul" is **psychē** (ψυχή, ψυχῆς, ψυχης, etc.). "Soul" is a traditional, ecclesiastical translation that doesn't fit the Hebraic concept it's meant to translate, which is "nephesh" (נפש). A far more accurate translation for "soul" is "one's entire physical and metaphysical being." Nephesh literally translates to "throat" or "gullet" and, when it's used to speak of human beings, refers to the whole person, the entire human being as a living, complete entity, both physical and non-physical, rather than a fraction of an entity or an invisible entity. For both ancient Greek and modern English readers, the word "soul" usually refers to an *immortal ghost* or *soul*, a *fraction* of a person, or *an entity that lives inside a person* until they die, or *a ghost* roaming the earth, or a spirit that lives forever in heaven or hell.

**False, false, false.**

Therefore, the word "soul" isn't used in this translation; instead, a word, words, or synonyms, that are in line with the Hebraic concept of the nephesh will be employed in the translation of the Greek word ψυχή / psychē, like one's **being**, one's **essence**, one's whole **person**. Whereas the word "**spirit**" in this same context is consistent with both English and Hebrew understanding as it stands.

**nation, nations:** This English translation of the Greek word "ethnos, ethnoi" (ἔθνος, ἔθνοι) as "nation" or "nations" is misleading. It can better be understood as "people," or "culture," or "people groups," or "ethnic groups": those who speak the same language, follow the same religion, or live in the same area. In the days of the Bible and *Revelation*, **there were no nations in the modern understanding of the word**. Nor were there kingdoms or kings. Within the culture of the Hebrews, *ethnoi* was shorthand for "goyim" ("dogs") - Gentiles, non-Jews, *foreigners* living both inside and outside of Palaestina.<sup>1</sup> For this reason, we translate "ethnoi" not as "nations," but often as "cultures," "foreigners." These are accurate translations

**king, queen, kingdom, lord, lords:** These words were popular when The King James Version and other, related translations were popularized. However, in the time of the Revelation and the Bible in general, there were no monarchies (kingships) of the 17<sup>th</sup>

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<sup>1</sup> **Palaestina** - pal-ay-STEE-na - The Roman name of the peninsula we today call "Israel."

century Anglican type that we imagine. Until we find more fitting words, we've chosen to use "sovereigns" and "sovereignities," - rulers and reigns - rather than relating our first-century imaginings to merry old Elizabethan and Victorian England.

**sacred** is used extensively in this version rather than "holy," set-apart, or qadosh. In the "Word Origins" section of this document, we don't find a pagan origin for this word. Some readers despise words they consider to originate in pagan religions, and it's difficult to find any English technical terms used in Judeo-Christian connection that don't have a pagan origins.

**sacred nomenclature, the LORD: "lord," "the Lord"** - κύριος - kyrios is the original Greek word. In the Bible, this word is used to purposely overwrite ("gloss over") the sacred, memorial name of the Almighty Father over 7,000 times. This has resulted in millions of believers now ignorant of the Father's name, replacing it in common worship with the secular and pagan title, "the LORD." Concealing the Name is perhaps the greatest error of the church, which has taught believers to break the third commandment rather than worship with the name that the Father has revealed to us and commanded us to use, even in conversation. That name is Yahuweh (or some close derivative), often abbreviated as YHWH or YHVH, and known by the abbreviation, the Tetragrammaton ("the four letters"). These letters are yodh, he, waw, and he, and *are read from right to left in Hebrew*. The name Yahuweh (YHWH, Yahweh) is the only name by which a person may be saved from the wrath to come. It would have been a great advantage for believers (and believers only) down through ecclesiastical history if they'd learned this lesson, used the name, yet kept it from the devious and profane unbeliever.

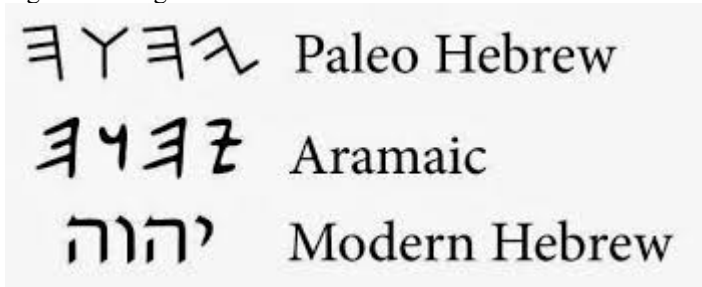
**temple** - the consensus Bibles translate *naōn* incorrectly as "temple." But *naōn* usually refers to only the Holy of Holies, or Qadosh Qadoshim, which we usually translate as "the most Sacred

𐤀𐤏𐤍	Paleo Hebrew
𐤀𐤏𐤍	Aramaic
יהוה	Modern Hebrew

Place" (or similar) since in those days, this room in the inner temple is purportedly inhabited by the Deity.

**The Tetragrammaton in Three Scripts** We will generally replace

“the LORD” and similar titles referring to the Father, with the English Tetragrammaton YHWH, which we suppose to be the original reading.



### **The Revelation of the Name of Remembrance**

Exodus 3:6 YHWH speaks to Moses, “I am the Elohim of your father, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob.” And Moses hid his face, for he was afraid to look at Elohim. . . . 15 And Elohim said further to Moses, “Thus you are to say to the children of Israel, יהוה (Yahweh) Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has sent me to you. This (יהוה = YHWH) is My Name forever, **and this is my remembrance / memorial to all generations.**”

In addition, the word “god” is unfit for use due to it’s pagan origins, and that it retains the reference to vile, pagan deities to this day. We prefer and will employ “Elohim” as the scriptural title for the Father, which means “Strong One” if translated from Hebrew. Again, we worship a Strong One who chose the Hebrew people to reveal itself to, and proper context demands that we drop as much pagan, secular context referring to it that we possibly can and still be understood. The believer’s Father is YHWH, and YHWH is the Elohim of all believers.

### **More Sacred Nomenclature: Christ, Jesus, Lord Jesus, etc.:**

Because “Christ” is a title, meaning “anointed” or “smeared” in Greek, and was the normal title for the Roman Emperor (who was at that time considered and worshiped as a living god). As such, the title of a man who is thought to be a living god, we consider Christ unfit for use when referring to our Master, Yahshua ben Yosef, son of Elohim; but to the “foreigners,” Christ was an executed criminal celebrated by them at dubious holidays such as Christmas, Easter, and All Saints’ Day. (Revelation 7:10).

**Having done extensive research,** we don’t find the name **Jesus** to

be of pagan origins, but through the years and through several archaic languages, the name has become garbled, and the origin pronunciation “Yahushua” (yah-U-shwa or Yah-SHUA) from the first century should still be held as valuable enough and honorable enough to still be used today. (A complete explanation of the evolution of the name “Jesus” is available from the authors of this translation.)

**And Even More.** Capitalized words are sparse in this translation because the text behind the translation has no capital letters. Using capitals in the English is not translation, but interpretation. The translator isn’t leaving the interpretation to the reader or to the spirit, but using a capital letter imply that this word is referring to the Master, who never used the title for himself. For it belonged to the Emperor, and most early emperors were evil to the core. In addition, the *status quo* Bible text almost always puts an article before the deity’s title - “ho theos” - “the god” (in traditional terms). By doing this, the writer is designating which god is being referred to, and this is important because the writer was living in a polytheistic world. By using “the,” the authors are undoubtedly using the article to refer to the Shema of Deuteronomy 6:4, the Hebrew confession of faith:

PLEASE NOTE THE FOLLOWING  
SHEMA ISRAEL: YHWH  
ELOHEINU YHWH ECHAD  
LISTEN ISRAEL: YAHWEH OUR  
ELOHIM IS ONE YAHWEH  
NOT TWO & NOT THREE

In vulgar parlance, we read: Hear, O Israel: The LORD our God is one LORD (KJV, Deu 6:4). The vulgar translation of the KJV (which is very biased and no longer accurate) yanks the meaning out of Israel’s most important contribution to the religion of any age, that is, monotheism - there are not three gods, a ‘trinity,’ **but one Elohim.**

(Note that when the capitalized words LORD or GOD appear in you Bible, they gloss over the

divine, personal name of your Father in Heaven. Traditionalist, status quo, denominational Bibles do this over seven thousand times in the Hebrew Bible alone; many more in the Greek New Testament.

The use of “god” as a name or title goes against our policy; we cannot with clean hearts use vulgar or originally pagan words or titles for the Father; so, throughout, we are restoring the glossed over, pagan replacements with what the Sacred Scriptures actual use in all these passages: YHWH (YAH-weh) Elohim (Ay-lo-HEEM). In the New Testament, the redactors did something quite similar, replacing the divine name with “kyrios” and the title with “theos,” which are translated as “Lord” and “God.” We cannot stand for this in our translations! It actually is a matter of keeping the third commandment (Exodus 10:7):

You do not bring the Name of יהוה (YHWH) your Elohim to nothing, for יהוה does not leave one unpunished who brings His Name to nothing.

This practice of translating using traditional names and titles has led to our world to believing the proper name and / or title of the deity of Israel to be “GOD” (which means “luck” in Hebrew, the actual name of a pagan deity - “the god of luck.”) This is a shame.

### **How long will even a patient Elohim put up with institutional profaning and concealing of his (its) name?**

Yet I have been seeing that there may at times be a worthwhile purpose for concealing. For if the unthinking person knows the real name, the real name would universally become used for the vulgar person’s curse, which would be even worse than concealing. Here are a few more common words reinterpreted appropriately, then we’ll go to the translation text:

**“earth” (γη, gē, gay) is translated “land”** - the Revelator isn’t talking about the whole Earth that we 21<sup>st</sup> century people know; he’s speaking about the “land of Israel,” which is the main concern of the entire Bible.

**“heaven(s)” (οὐρανός, ouranos, ouranoi, UR-a-noy) is “sky” or “skies.”** The correction of earth and sky helps us to realize the extent to which the Revelator is expanding the events of the prophecy; they have little or nothing to do with Japan, and less to

do with outer space. Heaven is a religious or spiritual concept, while the sky is a physical phenomenon. Heaven is seen as a destination after death in some religions, while the sky can be observed and experienced in the present. Making these corrections go a long way in understanding what these passages are all about.

“angels” (ἄγγελοι, **aggeloi**, **AN-ghel-oy**) is not translated angels, but going back to Hebrew, we translate the word as “messengers” (**malachim**), though it’s still OK for the reader to think “angels.” The context of these *angeloi* insists that they perform as war messengers rather than as Cupids, Lucifers, or Tooth Fairies. These messengers are entities performing the punishing will of Elohim, and in mighty and bellicose ways, bringing forth the testimonies of the prophets concerning The Day of Yahweh!

**Joel 2:31:** “The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of YHWH comes.”

**Zephaniah 1:14-15:** “The great day of YHWH is near, near and hastening fast; the sound of the day of the YHWH is bitter; the mighty man cries aloud there. It is a day of wrath, a day of distress and anguish, a day of ruin and devastation.”

**Amos 5:18-20:** “Woe to you who desire the day of YHWH! Why do you want the day of YHWH? It is darkness, not light.”



# The Disclosure (or Revelation) of Yahshua Messiah to Yochanan, c. 66 - 73 AD

## Prologue to Seven Letters

### *The Introduction and Greeting*

**Chapter 1:1** This is Yahshua Messiah's disclosure given to him by Elohim to show his slaves **what must quickly happen**, signified by sending it through his messenger<sup>2</sup> to his slave Yochanan, 2 who affirms the word of Elohim and testimonial of Yahshua Messiah in all he saw. 3 Happy are those reading, hearing, and heeding the words written in the prophecy, **for the time is near**. *signed,*

**Yochanan.** (יְיָחָנָן) (Ἰωάννης. Iōannēs)

### *The Addressees and Addressed:*

4b To: the seven congregations<sup>3</sup> in Asia: favor and peace to you.

4c From: the one who is, the one who was, and the one coming, and from the seven spirits-winds<sup>4</sup> who are before his throne;<sup>5</sup> 5 and, from Yahshua Messiah, the

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<sup>2</sup> **messengers** - (ἄγγελοι). Some translate this word as "angels."

<sup>3</sup> **Ekklēsia** - ἐκκλησία, ἐκκλησίαι pronounced "eck-lay-see-uh" in the singular and "eck-lay-see-ay" in the plural - a Greek word defined as "**a called-out assembly or congregation**" or "the called-out." Ekklesia is commonly translated wrongly as "church" in the New Testament. Alternate English translations are "assembly, congregation, synagogue" - Hebrew, "qahal oredah," or simply "called-out."

<sup>4</sup> Isaiah 11:2-3 - the spirit of YHWH will rest upon the seven spirits: Wisdom, Understanding, Counsel, Might, Knowledge and reverence of YHWH.

<sup>5</sup> **throne** - θρόνος - thronos - the literal item is described as an ancient chair, usually highly ornamented, having a high seat and back, and rectangular turned or carved legs ending in animal feet. As for a throne upon which Elohim is seated, who can say.

faithful witness, the first-born of the dead, and the sovereign over all the rulers of the land; 6 the one loving us, washing us in his blood of our mark-missings,<sup>6</sup> *and* made us sovereigns and ministers of his Elohim and Father! (To him<sup>7</sup> be the esteem and power into the ages.<sup>8</sup> O let it be so!<sup>9</sup>)

*Interjection:*

7 (Look! He is coming amid the clouds!<sup>10</sup> Every eye will see him, even *those* who pierced him, and all the tribes of the land will wail on his account.<sup>11</sup> Yea! So let it be !)

*Declamation:*

8 YHWH Elohim speaks! I AM the Alpha and the Ω,<sup>12</sup>

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<sup>6</sup> **mark-missings** - ἀμαρτιῶν - Hamartia means "failure, fault, error of judgment, guilt, sin." It comes from *hamartánein* that means "to miss the mark." Aristotle (4<sup>th</sup> century BC) used the term to describe a personal defect or frailty that leads to ruin.

<sup>7</sup> **Him** - this refers to the Father. It's a stereotyped phrase honoring the illustrious. The phrase used today in some religious literature is "*peace be upon him*" or *pbuh*

<sup>8</sup> εἰς τοὺς αἰῶνας τῶν αἰῶνων - eis tous aiōnas tōn aiōnōn - "**into the ages of the ages**," the Greek form of the Hebrew *olam olam* - a designation of time but not of space - as we might say, "ages upon ages" or "forever and ever." Another source says an aeon (eon) equals exactly one billion.

<sup>9</sup> **Let it be so** - ἀμήν - amen. The word that ends many very ancient prayers and prophetic statements.

<sup>10</sup> Coming amid clouds - a euphemism for traveling in the merkavah-chariot. "**Elohim rode the clouds into battle**," according to passages like Psalm 18:11-12, 68:4, 104:3; Jeremiah 4:13 and Nahum 1:3. The clouds signify the battle chariot(s) of Elohim, which makes it obvious that the "one like the son of man" is a divine figure.

<sup>11</sup> In order to see him, the observers who pierced him could not have yet died. And certainly many involved in Yahshua's execution were still alive in 70 AD. This is a clue that his return is soon, not thousands of years later.

<sup>12</sup> Early manuscripts p18 & p24 (Papyrii Oxyrhynchus), 2 "**incremental**" **pericopae** (see note 18 below) tell us that the manuscript's handwriting is the product of a commoner rather than a professional scribe, and that the incomplete spelling of Omega (Ω) is just one evidence that this wasn't "penned" by a professional.

the living one, who was and is coming; the sovereign of all!<sup>13</sup>

*Introduction to the Letters Following:*

9 I, Yochanan, your brother and sharer in tribulation,<sup>14</sup> leadership, and long-suffering in Yahshua, came to be on the isle called Patmos by Elohim's Word and Yahshua's Testimony. 10 I came to be in a spirit-wind<sup>15</sup> during the Day of YHWH,<sup>16</sup> and behind me I heard a loud voice like a silver-trumpet. 11 *It* said, Whatever you see, write it *down* in a book and send it to the seven congregations: Ephesus, Pergamon, Thyatira, Sardis, Philadelphia, and Laodicea.<sup>17</sup>

*Description of Adam's Son, Yahshua Messiah*

12. I turned to see the voice speaking with me. *In*

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<sup>13</sup> Παντοκράτωρ - Pantokratōr. **All-powerful.**

<sup>14</sup> **tribulation** - persecution beginning in or before 66 AD.

<sup>15</sup> **spirit** - (pneumatic *state*) - (πνεύματι) - verse 10 is usually translated "I was in the spirit," but I reckon there to be a strong possibility that what Yochanan meant then is at great variance with what that means now, with its millennia of enhancements. The word itself has several definitions; as an adjective it requires a noun (I have supplied "state"; "I was in the spirit" is entirely incorrect; the correction being, as above, "I came to be in a pneumatic state." "In the day of YHWH - (ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ). Translated literally, the phrase would say - "in spiritual in the lordly day." Written in Hebrew, the greater proportion didn't know or speak Hebrews, so to be read, text needed to be translated into Greek. This word can also mean wind or breath. Sometimes these alternates fit the context better than "spirit," so take your pick.

<sup>16</sup> Through this book, **the sacred name YHWH** is covered up by κυρτ-, and this is no exception. The "day of the LORD" is described in various passages in the Prophets, "a day when YHWH will judge evil and allow a new creation to flourish." AI.

<sup>17</sup> Ekklēsia - ἐκκλησία - There's no single English word-for-word translation. Literally, it means "called-out." Originally, it was used to refer to the **assembly** of the citizens in city-states of ancient Greece, 4<sup>th</sup> century B.C. Tradition generally translates it as "church," but traditional translation is in our day, if anything, opposite of the literal meaning. "Called-out" may mean, "called out of the synagogue," "called out of the world," "called out ones," or "assembly for the called-out." Tradition also has it that Yochanan lived in Ephesus and was employed as overseer (*mebakker*, "bishop") of the named congregations - assembly.

turning, I saw seven golden lanterns. 13. In their midst, *I saw* one similar to Adam's son<sup>18</sup> put on a foot-robe, having already been girded with a breasted<sup>19</sup> golden belt, 14. and on his head: hair as white as snow, with his eyes as flames. 15. And his feet were as cupronickel<sup>20</sup> refined<sup>21</sup> in a foundry-furnace, and his voice *was* as a voice of many watercourses. 16 He held seven stars in his right *hand*, a sharp, double-edged sword jutted from his mouth, and his face *was* as the sun shining at full strength. 17 When I saw him, I fell at his feet like a corpse. He placed his right *hand* upon me, saying, Don't be afraid! I, I AM the first and the last, 18 the one living; and I *too* became a corpse! But look! I'm alive into the ages, and I hold the keys of death and of Hades.<sup>22</sup> 19 So write down what you have seen, and what is, even **what is about**<sup>23</sup> **to happen** after these.<sup>24</sup>

### *Mysteries Revealed*

20 *As for* the mystery of the seven stars in my right *hand* and the seven golden lanterns you saw: The *stars*

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<sup>18</sup> **Adam's son** - (υἶὸν ἀνθρώπου) - “**son of a man**” or “son of man” - probably referring to the *son of man* or *son of Adam* described in other apocalyptic literature such as *Ezekiel*, *Daniel*, *Enoch*: “Parables”, etc.

<sup>19</sup> **breasted** - (περιεζωσμένον πρὸς τοῖς μαστοῖς) - “girded toward the nipples.”

<sup>20</sup> **cupronickel** - (χαλκολιβάνω, chalkolibanō aka “white copper”) - “copper mixed with nickel” and “shiny.”

<sup>21</sup> **refined** - (πεπυρωμένης) glowing, as copper and nickel are refined in a blacksmith's blast furnace.

<sup>22</sup> **Hades** - (Ἅδης) - In mythology, god of the underworld, which is also called Hades (Sheol). Often associated with Hell, Hades is a more general term for the realm of the dead, Hell being reserved for the final judgment.

<sup>23</sup> **μέλλει** - mellei - about.

<sup>24</sup> Yahshua is saying that what he has to report is happening now and from this very time (*circa* 66 AD) leading us further speculate that **Disclosure** was experienced (envisioned) and written down in increments over the seven years that he later predicts. We have two or more very rare sheets upon which is written only first increments. More incremental episodes are listed at [biblequery.org/revmss.html](http://biblequery.org/revmss.html)

are the seven messengers of the seven congregations, and the lanterns you saw are the seven congregations.

## The Seven Letters<sup>25</sup>

*To Ephesus*

**Chapter 2:**1 To the messenger, the one in *the* Ephesus' ekklēsia,<sup>26</sup> write: The one holding these seven stars in the right *hand*, the one walking in the midst of the seven golden lanterns, *he* says these things: 2 I know your works, labor, and endurance, and that you're unable to tolerate *the* bad; you've tested those claiming to be apostles and aren't; you've found them false; 3 and endurance: you've held up for my name, and not been exhausted. 4 But I've one thing against you: you've abandoned your first love. 5 So then remember where you've fallen from, change your mind, and do the first works. *If you* don't, I'll come to you. I'll take your lantern out of its place! 6 But this you have, that you hate the works of the Nicolaitans<sup>27</sup> that I hate as well. 7 The one having an ear, let that one hear what the spirit-wind says to the ekklēsias.<sup>28</sup>

To the victor,<sup>29</sup> I'll grant permission to eat from the

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<sup>25</sup> **Each letter** contains up to seven sections in order. The sections are: (1) A command to the messenger to write, (2) Messianic Titles, (3) Compliments, (4) Rebukes, (5) Admonitions and encouragements, (6) Listen! (7) Promises to winners.

<sup>26</sup> **ekklēsia** - ek-KLAY-see-ah - "called-out ones," congregation.

<sup>27</sup> **Nicolaitans** - from νικο - nico = victor, conqueror, and λαος - laos = people = power-people, people-beaters, overcomers, or "followers of Nico." Tradition says that by 3<sup>rd</sup> century, this was the name of a Gnostic sect(s) that practiced degrading sex acts and partaking of unclean substances such as menstrual fluid and semen as acts of worship, theorizing that Nicolas the deacon (Acts 6:5) was the apostate founder of the sect - but nobody knows for sure what was hated about them in the 1<sup>st</sup> century.

<sup>28</sup> ἑκκλησίας - ek-KLAY-see-ace = plural of note 26.

<sup>29</sup> **victor** - νικῶντι - nikōnti -a play on "Nicolaitans."

‘Tree of the Life’<sup>30</sup> in Elohim’s Paradise.<sup>31</sup>

### *To Smyrna*

**CHAPTER 2:8** To the messenger: the one in Smyrna’s ekklēsia, write: These *words* say the first and the last who became a corpse<sup>32</sup> and came to life: 9 I know your affliction and your poverty (though you are rich), and the blasphemy coming out of those claiming themselves to be Jews and aren’t, but are the Satana’s synagogue. 10 Don’t fear what you are about to suffer! Look! The Diabolos is about to throw some of you into prison so that you may be tested, and you will have oppression ten days. Be faithful to the death and I’ll give you a crown of life. 11 The one having an ear, let that one hear what the spirit-wind says to the ekklēsias. No, the victor won’t be wounded by the second death.

### *To Pergamum*

12 To the messenger of Pergamum’s ekklēsia write: The one who has the sharp, double-edged broad sword<sup>33</sup> says these things: 13 I know you live where Satana’s throne *is*, yet you *still* hold to my name! You haven’t

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<sup>30</sup> From Bibleproject.com - El, the source of life, imparted some of his own life to sustain humans. In turn, they were to give life to others and creation (Genesis 1:28.). In this way, **the tree** was a reminder of humanity’s dependence on El and their responsibility to steward the life they received.

<sup>31</sup> A Biblical description of **Paradise** - In the Bible, paradise is described as a place of blessing for the righteous after death, separate from the unrighteous who wait for resurrection. It is part of Sheol, the grave, and the realm of the dead, and is located in the "prison" of Hades. Jesus held the keys to this prison, and told the thief on the cross, "Truly, I say to you, today you will be with me in paradise." (A Jewish myth.)

<sup>32</sup> **corpse** - νεκρὸς, or a dead person or beast.

<sup>33</sup> sword - ῥομφαίαν - rhomphaian - a variety of swords, including a Thracian broadsword and a long sword worn on the right shoulder. The word is still used in modern Greek.

even denied my trust in the days of Antipas,<sup>34</sup> my faithful martyr, who was killed from among you there where the Satana resides. 14 But I have a few things against you, that you have some there who hold to the teachings of Balaam, who taught the Balak to pitch a scandalous-proposition to Israel's sons: to eat stuff sacrificed to idols and practice immoral acts. 15 In addition, you have some who hold to the teachings of the Nicolaitans. 16 So turn around! Else I'm soon coming to you! And I'll fight against them with the sword of my mouth! 17 The one who has an ear should hear what the spirit-wind is telling the ekklēsia. To the victor I'll give some of the hidden manna; also, a white stone upon which a new name is written that nobody has known except the one receiving it.

### *To Thyatira*

18 To the messenger of Thyatira's ekklēsia, write: These things say Elohim's son, the one who has eyes like flaming fire and feet like blazing cupronickel.<sup>35</sup> 19 I know your works, love, trust, and service, as well as your steadfastness, and how your last works are greater than your first.<sup>36</sup> 20 But *here's* what I have against you: you put up with the woman Iezabel,<sup>37</sup> who calls herself a prophetess, teaching and misleading my slaves to

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<sup>34</sup> **Antipas** - *The Wars of the Jews*, 2.556–2.584 - Then how **Antipas**, who had been besieged with them in the king's palace, but would not fly away with them, was afterward slain by the seditious, we shall relate hereafter.

<sup>35</sup> see 1:15 note.

<sup>36</sup> **last works .. first works** - a suggestion regarding the Omega and Alpha?

<sup>37</sup> **Iezabel** (Jezebel) - Ἰεζάβελ - Ee-suh-BEL - wife of Ahab, the sovereign of the northern kingdom, daughter of King Ethbaal, an impious and cruel Tyrian queen, who protected idolatry and persecuted the prophets, approx. 850 BC. Jezebel was defenestrated (cast out of a window) and subsequently devoured by dogs, under King Jehu's orders, which Elijah prophesied (2 Kings 9, 2 Kings 9:33–37). The Hebrew origin and meaning is uncertain. Possibly a Phoenician name, some theories include "baal exalts" or "unexalted," "without cohabitation," or "unmarried," and even "chaste one."

commit illicit sex-acts, and to eat *beasts*<sup>38</sup> sacrificed to idols.<sup>39</sup> 21 I've given her time to change her mind, yet she's not willing change her mind about her illicit sex-acts.<sup>40</sup> 22 Look! I'll throw her into a sick bed with her fellow debauchees<sup>41</sup> for a great pressing-together, if they don't change what they're doing. 23 And I'll destroy her children in death: and all the ekklēsia will know that I, I AM the one who searches minds<sup>42</sup> and hearts, and I'll pay each of you according to your works. 24 And to the remainder of you in Thyatira, I say, as many as don't hold to these teachings, the ones who've not known 'the depths of the Satana'<sup>43</sup> (as they say), I'm not laying any further burden on you. 25 So hold tight to what you have any way you can until I should come. 26 And the one winning and the one who keeps my ways to the end, I'll give that one authority over *all* cultures;<sup>44</sup> 27 and that one will shepherd them with an iron rod, *smashing* them to pieces like clay pots of the potter are shattered, just as I, too, have received

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<sup>38</sup> **Unclean meats** and other forbidden *stuff* has never been considered to actually be "food" by the Almighty. Mark 7:19 - Yahshua said that once stuff has gone through the belly and into the sewer, then it's purified - not before. Literal translation: "but into the belly and into the sewer it goes out purging all the food.

<sup>39</sup> **Revelation-age ekklēsia's** two stand-out sins.

<sup>40</sup> **'Fornication,'** often the traditional English word for 'porneia,' is obscure in our time. A modern definition: 'fornication is understood to involve the immoral use of at least one person's genitals, with two or more parties, including another consenting human or a beast, of the same or opposite sex. The word "pornography" derives from porneia.'

<sup>41</sup> **debauchees** - μοιχεύοντες - those engaging in porneia, perverted sex, adultery, orgies, pedophilia, homosexuality, etc.

<sup>42</sup> **kidneys** - νεφροῦς - thought to be the seat of the mind.

<sup>43</sup> Obviously Iezabel claimed she was teaching the **'Depths of God,'** so the Master sarcastically calls her teaching what it actually is - 'the depths of Satana.'

<sup>44</sup> **cultures** - ἔθνων: This word is usually translated as "nations," but authorities tell us that no nations existed before 1649 AD. It actually refers to **people groups** that share heritage, history, and culture. "Nations" is again a traditional gloss from the 17<sup>th</sup> century. "Cultures" is more accurate.



from my Father. 28 And I'll give the star of the morning to that one. The one having an ear should listen to what the spirit-wind is saying to the ekklḗsias.

### *To Sardis*

**Chapter 3:**1 And to the messenger of Sardis' ekklḗsia, write: The one who has the seven spirits-winds of Elohim and the seven stars says these things: I know your works, how you have the name that you're alive, yet you're a corpse. Watch out and establish what things remain; which are about to die. 2 For I haven't found your works to be complete before my Elohim. 3 So recall how you received and how you heard; and keep to those, and change your mind. Now if you don't watch out, I'll come like a thief, and no, you'll not know the hour I'll come upon you. 4 But you do have a few names in Sardis who haven't soiled their clothes; they'll walk with me in white because they're worthy. 5 The one winnig in this way will don white clothes, and I'll never wipe that one's name from the Book of the Life, I'll even declare his name before my Father *and* before his messengers.<sup>45</sup> 6 The one who has an ear should listen to what the spirit-wind is saying to the ekklḗsias.

### *To Philadelphia*

7 And to Philadelphia's ekklḗsia write: These things says the Sacred<sup>46</sup> One, the True One, the One holding David's Key, the One opening that no one closes, and closes that no one opens. 8 I know your works. Look! I have set before you an open door that no one is able to close! *Though* you've *but* a little power, *yet* you've kept my word, and not-denied my name. 9 Look again! Out

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<sup>45</sup> Note that **one's name** stands in for the entire person of that name. The name is personified.

<sup>46</sup> **qadosh** - separate, set-apart, holy.

of the synagogue of the Satana, I give you those proclaiming themselves to be Yahudaïm and are not, for they lie!<sup>47</sup> Look again! I will make them so they'll come and bow before your feet, and know that I've loved you, 10 because you've kept my word with patience. So I'll also keep you out of the hour of the trial that's about to come upon the whole habitat, to try those living there. 11 **I'm coming speedily!** Hold tight to what you have, so that no one takes away your crown. 12 I'll make the winner *to be* a column in the sacred place<sup>48</sup> of my Elohim, and that one will never leave *for* the outside anymore. I'll write on him the name of my Elohim and the name of the city of my Elohim, the New Yerushalyim (the one descending out of the sky from my Elohim). My new name, too. 13 The one who has an ear should listen to what the spirit-wind is saying to the ekklēsia.

#### *To Laodicea*

14 And to the messenger of the ekklēsia in Laodicea, write, These things says the Amen, the trusting and truthful witness, the beginning of Elohim's creation: 15 I know your works, that you're neither hot nor cold. I wish you were either cold or hot. 16 So, because you're neither cold or hot, I'm about to spit you out of my mouth! 17 Because you say, I'm rich! I've acquired wealth and have need of nothing! But don't you know you're wretched, pitiful, poor, blind, and naked? 18 I counsel you to purchase from me gold purified in a fire so you'll be rich, and white clothing so you'll be covered, not exposed in *the* shame of your nakedness,

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<sup>47</sup> **synagogue of the Satana** - the Pauline assemblies of Gentiles?

<sup>48</sup> **ἁγίον** - **the sanctuary**, Qadosh Qadoshim, Holy of Holies, the Most Separated Place. This speaks of the place where only certain priests could enter and only once a year. Not "temple," as consensus translations tell us. There's a great difference between the sanctity of the Holy of Holies compared with other precincts of the temple.

and salve to smear *on* your eyes so that you can see. 19 I punish and discipline as many as I like. So be zealous and change *your* mind! 20 See? I'm standing at the door and I'm knocking. If anyone hears my voice and opens the door, then I'll come near and dine with him, and he with me. 21 I'll grant to the winner a seat with me on my throne, just as I also won and sat with my Father on his throne. 22 The one who has an ear should listen to what the spirit-wind is saying to the ekklḗsias.

## The Apocalypse

### *A Throne and Thrones in the Sky*

**Chapter 4:**1 After these things I looked, and see! a door standing open in the skies! Like *from* a silver trumpet, the first voice I heard speaking with me was saying, Come up here! and I'll show you what's happening after these *things*. 2 Immediately, I was in a spirit-wind and look! *there's* a throne set up in the sky, and one *is* seated on the throne. 3 And the appearance of the one seated *is* as a jasper and a carnelian<sup>49</sup> stone, *with* a halo around the throne resembling an emerald in appearance. 4 And encircling the throne *are* twenty-four thrones, and on them *are* seated twenty-four presbyters<sup>50</sup> dressed in white; and on their heads *are* golden diadems, 5 with flashes, noises, and thunders coming out from the throne; 6 and seven flaming lamps burning in front of the throne, which are the seven spirits of Elohim, 6 and before the throne *is something* like a glass lake, crystalline.

### *The Four Animals*

And in the midst of the throne and circling the throne,

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<sup>49</sup> **carnelian** or sardius stone.

<sup>50</sup> **presbyter** = overseer or elder.

are four animals,<sup>51</sup> full of eyes, front and back. 7 And the first animal *is* like a lion, the second animal *is* like an ox, the third animal *has* a face like a person, and the fourth animal is like an eagle in flight. 8 Each one of the four animals *has* six wings. And all around and within, *they're* full of eyes, and restless. Day and night they're saying, Qadosh!<sup>52</sup> Qadosh! Qadosh *is* YHWH Elohim, the all powerful, the one who's been, the one being, and the *one* coming. 9 And whenever the animals give acclaim, honor, and thanks to the one seated on the throne, the one living into the ages of the ages, 10 the twenty-four presbyters will fall down before him who's seated on the throne, and revere him who lives into the ages of ages, and they'll toss their crowns before the throne, saying, 11 You're deserving, our Sovereign and Elohim, to receive the esteem, the honor, and the power; for you created all, and through your will they are and were created.

*Who is Worthy to Open the Scroll?*

**Chapter 5:**1 And I saw on the right *hand* of the one sitting on the throne, a scroll written inside and *on the* back, sealed *with* seven seals. 2 And I saw a powerful messenger crying out in a loud voice: Who deserves to open the scroll and loosen its seals? 3 And no one was able to open the scroll or *even* look at it, not in the sky, nor on the ground, nor underground. 4 And I was wailing loudly, because no one was found worthy to

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<sup>51</sup> **animals** - (ζῴα, zōa)

<sup>52</sup> The phrase "holy, holy, holy" appears in the Bible in Isaiah 6:3 of the Old Testament and Revelation 4:8 of the New Testament. In both instances, the phrase is sung or spoken by heavenly animals (ζῴα) in the vision of a man who has been transported to Elohim's throne. In Isaiah 6:3, the prophet Isaiah has the vision, and in Revelation 4:8, the apostle John has the vision. In Isaiah 6:3, the phrase is part of a hymn sung by seraphim: "**Qadosh, Qadosh! Qadosh** is YHWH Tsaviot; the whole earth is full of his fame!" Here in Revelation 4:8, the phrase is sung by the four animals that surround the throne of Elohim.

open the scroll, or even to look at it. 5 Then one out of the presbyters says to me, Don't wail! Look! The Lion, the one out of the tribe of Yahudah, the Root of David, has won the right to open the scroll and its seven seals!

*The Lamb Will Open the Scroll*

6 And between the throne and the four animals, I saw a lamb being slain standing in midst of the presbyters,<sup>53</sup> having **seven** horns and **seven** eyes; these are the **seven**<sup>54</sup> spirit-winds of the Elohim sent out into all the land.<sup>55</sup> 7 And *the lamb* went forth and took *the scroll* out of the right *hand* of the one seated on the throne.

*All Together Now, a New Song*

8 And when he'd taken the scroll, the four animals and the twenty-four presbyters fell down before the lamb. Each was holding a kithara and a golden bowl filled full of incenses, which are the prayers of the sacred ones.<sup>56</sup> 9 And they are singing a new song for Elohim: You deserve to take the scroll and to open its seals because you were slain and by your blood you bought out every tribe, language, people, and culture! 10 And for our Elohim, you've made ministers of them and a realm, and they'll reign upon the land. 11 And I looked, and I heard the voices of many messengers *who were* encircling the throne, *with* the animals and the presbyters. And the number of them was myriads of myriads and thousands of thousands, 12 *all* speaking

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<sup>53</sup> ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον - a **lamb**, looking as though it had been slain - term used especially in the case of a creature sacrificed, *and with continuing action*.

<sup>54</sup> **777 is the number** of "Sovereign of all Sovereigns and Master of all Masters."

<sup>55</sup> **seven** - note the three sevens in succession, forming 777, which is the number of "sovereign of sovereigns and master of masters."

<sup>56</sup> **Sacred** or set-apart ones, often translated "the saints": those whose garments have been washed in the blood of the lamb.

with one powerful voice: The lamb, appearing slain, deserves to receive the power, riches, wisdom, strength, honor, fame, and blessing! 13 And every creature in the sky, on the ground, underground, in the sea, and all in them I heard saying: To the one sitting on the throne and to the lamb *be* the blessing, the honor, the fame, and the power, into ages of ages. 14 And the four animals were saying, Amen! And the presbyters fell and revered [the living one into the ages of ages].<sup>57</sup>

*The Four Horsemen: The Seven Seals are Opened*

**Chapter 6:**1 And I watched while the Lamb opened one out of the seven seals. And I heard one of the four animals saying in a thunderous voice, GO! 2 And I looked, and see! a white horse, and the one seated on it holding a bow, and to him was given a crown, and out he went overcoming and to conquer. 3 And when opened the second seal, I heard the second animal saying, GO! 4 And *there* went another horse, a red one, and the one seated on it was given a great sword to take the peace out of the land so that they would slaughter one another.

**historical note:** August 66 AD (Josephus, *Wars* 4.3.2): There were besides disorders and civil wars in every city; and all those that were at quiet from the Romans turned their hands one against another. There was also a bitter contest between those that were fond of war, and those that were desirous for peace. At the first this quarrelsome temper caught hold of private families, who...began already to stand in opposition one to another; so that seditions arose everywhere... the barbarity and iniquity those of the same nation did no way differ from the Romans; nay, it seemed to be a much lighter thing to be ruined by the Romans than by themselves.

5 And when the third seal was opened, I heard the voice of the third animal saying, GO! And I looked, and see! a black horse, and the one seated on it *was* holding a

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<sup>57</sup> [the .. ages] - absent in some manuscripts.

pair of scales in his hands. 6 And from the midst of the four animals, I heard a voice, saying: A choenix of wheat for a denarius,<sup>58</sup> and three choenices of barley for a denarius. And don't you violate<sup>59</sup> the oil or the wine.

7 And when the fourth seal was opened, I heard the voice of the fourth animal saying, GO! 8 And I looked, and see! a pale green<sup>60</sup> horse, and the name of the one seated is The Thanatos,<sup>61</sup> and Hades is trailing after it; and authority was given *it* over the fourth of the land, to kill with rhomphaiā,<sup>62</sup> and famine, and death, and by the wild beasts<sup>63</sup> of the land.

9 And when the fifth seal was opened, I saw beneath the altar the persons<sup>64</sup> slaughtered<sup>65</sup> through the word of Elohim and the testimony that they held. 10 And they cried out with a loud voice, saying, O Master,<sup>66</sup> set-apart and true, until when are you holding back *your* judgment and avenging our blood on those who live on the earth? 11 And each were given white robes such as were assigned to them, and they were told that they'd rest for a little time yet, until the killing<sup>67</sup> of their fellow

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<sup>58</sup> a **choenix** is about a quart. a denarius would buy ten asses.

<sup>59</sup> **violate** - ἀδικήσις - Rome had a monopoly on wine production, with new vines banned in the outer provinces, leading to shortages and rising prices. During the war 66-73, Palaestina's vineyards were idle, production was minimal. Thus not to violate the wine laws.

<sup>60</sup> **pale green** - χλωρός - pale, sallow, sickly, gangrenous.

<sup>61</sup> **The Thanatos** - ὁ Θάνατος - "The Death."

<sup>62</sup> **rhomphaiā** - ρομφαία - the large, broad Thracian sword, **often curved**.

<sup>63</sup> **wild beasts** - θηρίων - theriōn - same word as the beasts of Revelation 13 an elsewhere.

<sup>64</sup> **persons** - ψυχὰς - psychas - traditionally translated "souls," a rendering that has led to the "eternal soul" false doctrine. This "eternal soul" is a Greek concept and means something different than the original Hebrew word nephesh. In Hebraic understanding, the nephesh is both mind & body.

<sup>65</sup> **slaughtered** - those killed or executed as part of a sacrifice.

<sup>66</sup> **Master** - δεσπότης - despōtēs - despot.

<sup>67</sup> **"were killed"** - *lit.* "those about to be killed."

slaves and brothers was fulfilled, as they'd been killed.

12 And when he opened the sixth seal, I looked, and there was a great quake: the sun became as black as a hair sack and the full moon became as blood, and the stars of the sky fell into the ground, 13 even as a fig tree casts off its summer figs<sup>68</sup> when shaken by a powerful wind. 14 Also the sky retreated as a scroll rolling up, and every mound and island was removed from its place. 15 And the rulers of the land, and those of renown, and the commanders-of-thousands, and the rich, and the powerful, and the rest, slave and free, hid themselves in the caves and among the rocks of the mountains.<sup>69</sup> 16 They're saying to the mountains and rocks, Fall on us and hide us from the face of the *one* seated on the throne, and from the anger of the Lamb;<sup>70</sup> 17 for the great day of his anger is here, and who'll be able to stand?<sup>71</sup>

**Historical note:** August 70 AD (Josephus, *Wars* 6.7.3): "So now the last hope which supported the tyrants, and that crew of robbers who were with them, was in the caves and caverns underground; whither, if they could once fly, they did not expect to be searched for; but endeavored, that after the whole city should be destroyed, and the Romans gone away, they might come out again, and escape from them. This was no better than a dream of theirs; for they were not able to lie hid either from God or from the Romans." also, Luke 23:27 (ISR) And a great number of the people were following Him, and women who also were mourning and lamenting Him. 28 But יהושע, turning to

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<sup>68</sup> **summer figs** never ripened and were easily shaken off the tree.

<sup>69</sup> **mountains**, caves - as did the Nazarenes who escaped from Jerusalem to the caves of Pella, having received a prophecy to do so, Luke 21:18ff, 20 And when you see Yerushalayim surrounded by armies, then know that its laying waste is near. 21 Then let those in Yehudāh flee to the mountains, and let those who are in the midst of her go out, and let not those who are in the fields enter her.

<sup>70</sup> **Fall on us** - Hosea 10:8 And the high places of Awen, the sin of Yisra'el, shall be destroyed, thorn and thistle come up on their altars. And they shall say to the mountains, Cover us! and to the hills, Fall on us!



them, said, Daughters of Yerushalayim, don't weep for Me, but weep for yourselves and for your children. 29 For look, days are coming in which they shall say, Blessed are the barren, and wombs that never bore, and the breasts which never nursed! 30 Then they shall begin 'to say to the mountains, Fall on us! and to the hills, Cover us! (Luke 23:27-30)

### *The 144,000 Sealed*

**Chapter 7:**1 After this I saw four messengers standing on the four points of the land, subduing the four winds of the land, so no wind blows on the land, sea, or any tree. 2 And I saw another messenger ascending from *the* sun's rising,<sup>72</sup> holding *a* signet of *the* living Elohim, and *with* a great voice, he cried to the four messengers to whom had been given *leave to* mistreat the land and the sea, 3 saying, Don't mistreat the land, sea, or trees until we've sealed the slaves of our Elohim on their heads.

### *Sealed of the Sons of Israel*

4 And I heard the number of the ones sealed: a hundred forty-four thousand sealed out of every tribe of Israel's sons: 5 out of *the* tribe of Yahudah twelve thousand have been sealed, out of *the* tribe of Reuben twelve thousand, out of *the* tribe of Gad twelve thousand, 6 out of *the* tribe of Asher twelve thousand, out of the tribe of Naphtali twelve thousand, out of *the* tribe of Manasseh twelve thousand, 7 out of *the* tribe of Simeon twelve thousand, out of *the* tribe of Leui twelve thousand, out of *the* tribe of Issachar twelve thousand, out of *the* tribe of Zebulun twelve thousand, out of *the* tribe of Yosef twelve thousand, out of *the* tribe of Benjamin twelve thousand. *These* were sealed.

### *The Multitude out of the Tribulation*

7:9 After these *things* I looked, and see! a great innumerable multitude out of all cultures, tribes,

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<sup>72</sup> Sun's rising, or from the east, or from Anatolia, modern-day Turkey.

peoples, and languages, were standing before the throne and before the Lamb, dressed in white robes, and *with* palm branches in their hands; 10 and, with one great voice, they're shouting, saying, *Here's to* our Elohim's Salvation: to the One seated on the throne, and to the Lamb! 11 And all the messengers stood around the throne, and the presbyters, and the four animals, and they fell upon their faces before the throne and revered the Elohim, 12 saying, Amen! The blessing, the esteem, the wisdom, the appreciation, the honor, the power, and the strength to our Elohim into the ages of the ages. Amen!

13 And one out of the presbyters remarked, saying to me, These are the ones wearing white robes. Who are they, and where have they come from? 14 And I spoke to him, My master, you know. And he said to me, These are the ones coming out of the Great Tribulation,<sup>73</sup> and they have washed their robes and whitened them in the blood of the Lamb! 15 They're before the throne of the Elohim through *all of* this, and they serve him day and night in his Sacred *place*,<sup>74</sup> *while* the one seated on the throne tents<sup>75</sup> over them. 16 They'll not hunger again, neither will they thirst again, nor will the sun or any *dire* heat fall upon them; *none* at all; 17 for the Lamb, the one in the midst of the throne, will pastor them, and he'll lead them to life-springs of water, and the Elohim will wipe every tear out of their eyes.

### *The 7th Seal*

**Chapter 8:**1 And when he opened the seventh seal,

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<sup>73</sup> the **Great Tribulation**: perhaps the 3 1/2 years and beyond from 66 to 70, now known as the Neronic Persecution.

<sup>74</sup> *ναῶ*, identified later as the **Holy of Holies**, henceforth translated (the) Sacred Place (or similar), the residence of the Ark of the Covenant. The rest of the Temple is discarded in chapter 11,

<sup>75</sup> **tent** - *ναῶ* (*nayō*), lit. "will tent," tabernacle, enskin.

there was silence in the sky for about half an hour. 2 and I saw the seven messengers, the ones *who* stand before the Elohim, and seven silver trumpets *were* given them. 3 And another messenger came and stood on the altar, having a golden censor, and a lot of incenses were given to him so that he might offer *them* upon the golden altar before the throne, along with the prayers of the sacred ones. 4 And out of the hand of the messenger before the Elohim, the smoke of the incenses along with the prayers of the sacred ones went up. 5 And the messenger took the censor and filled it out of the altar's fire and casts it onto the land! And there came thundering, noises, flashes, and quakes.

*The Seven Trumpets - Gradual Destruction of Israel*

6 And the seven messengers, those having the seven silver trumpets, readied themselves to blast. 7 And the first blasted! And *down* came hail and fire, mixed in blood, and it was cast upon the land. And the third of the land was burned *up*, and the third of the trees were burned *up*, and all green grasses were burned *up*. 8 Then the second messenger blasted; and something like a great mountain burning with fire was cast into the sea. And the third of the sea became blood. 9 And the third of the creatures in the sea, those having life, died. And the third of the ships were destroyed. 10 Then the third messenger blasted and a huge star, burning like a torch, fell out of the sky, and it fell on the third of the rivers, and on the sources of the waters. 11 And the name of the star is called, "The Absinthos."<sup>76</sup> And it happened that the third of the waters were turned into absinthe, and many of the people died out of the waters because they were made bitter.<sup>77</sup> 12 Then the fourth messenger

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<sup>76</sup> *Artemisia absinthium*, **Absinthos**, also called wormwood, a bitter herb that is poisonous when taken in large doses.

<sup>77</sup> **bitter** - poisoned.

blasted! And the third of the sun, and the third of the moon, and the third of the stars were stricken, so that the third of them should be darkened, also, *that* the third of the day shouldn't be seen, and likewise, the night.<sup>78</sup> 13 And I looked, and heard but one eagle flying high in the sky, *who* in a great voice, was saying, Woe! Woe! Woe! to the residents on the land *on account of* the voices of the three messenger's trumpets remaining, the ones just about to blast.<sup>79</sup>

**Historical Note:** March/April 67 AD after Josephus tried to fortify the city of Sepphoris, the capital and largest city of Galilee, 3 miles from Nazareth (see *Wars* 3.2.4): "By this means he [Josephus] provoked the Romans to treat the country according to the law of war; nor did the Romans, out of the anger they bore at this attempt, leave off, either by night or by day, burning the places in the plain, and stealing away the cattle that were in the country, and killing whatsoever appeared capable of fighting perpetually, and leading the weaker people as slaves into captivity; so that Galilee was all over filled with fire and blood; nor was it exempted from any kind of misery or calamity..." (*Wars* 3.4.1).

In *Wars* 3.9.3 Josephus described what happened on the Sea of Galilee in June 67 AD to thousands of Jews who tried to escape from Joppa: "Now as those people of Joppa were floating about in this sea, in the morning there fell a violent wind upon them; it is called by those that sail there "the black north wind," and there dashed their ships one against another, and dashed some of them against the rocks, and carried many of them by force, while they strove against the opposite waves, into the main sea; for the shore was so rocky, and had so many of the enemy upon it, that they were afraid to come to land..."

And much lamentation there was when the ships were dashed against one another, and a terrible noise when they were broken to pieces; and some of the multitude that were in them were covered with waves, and so perished, and a great many were embarrassed with shipwrecks. But some of them thought that to die by their own swords was lighter than by the sea, and so they killed themselves before they were drowned; although the greatest part of them were carried by the waves, and dashed to

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<sup>78</sup> This is speaking also of administrators and **rulers** - whoever is in charge.

<sup>79</sup> Possibly echoing the message of the Jewish War's martyr Jesus ben **Ananias** (*Yeshua ben Hananiah*). [Wars Of The Jews Book VI, chapter 5, paragraph 3](#)

pieces against the abrupt parts of the rocks, insomuch that the sea was bloody a long way, and the maritime parts were full of dead bodies; for the Romans came upon those that were carried to the shore, and destroyed them; and the number of the bodies that were thus thrown out of the sea was four thousand and two hundred.”

*The First Woe of Three - Scorpions*

**CHAPTER 9:**1 And the fifth messenger trumpeted; and I saw a star fall out of the sky unto the land, and it had been given the key to the abysmal pit. 2 And it opened the abysmal pit and smoke ascended out of the pit like *the* smoke of a great furnace. And out of the smoke of the pit, the sun and the air were darkened. 3 Then out of the smoke came locusts into the land, and power was given them: power as that of scorpions on the ground. 4 And they were commanded that they not harm the grass of the ground, or anything green *there*, or any tree, but only people without the Elohim’s seal on their foreheads. 5 And orders were given them that they must not kill them, but that they’re to be tortured for five months. And their torture will be as the pain of a scorpion when it strikes someone.<sup>80</sup> 6 And in those days, people will seek out death and not find it anymore. And they’ll crave dying, and death will flee from them. 7 The locusts’ appearance was similar to horses readied for war, *with* something like golden crowns on their heads, and their faces like men’s faces, 8 and they had hair as women’s hair, and their teeth were as lions’, 9 and they had breasts as breastplates of iron, and the noise of their wings *was* as a sound of many chariot horses running wide-open into war, 10 and they had tails similar to scorpions, and spines, and in their tails, the ability to do bad *things* to people *for* five months. 11 They have over them a ruler: the messenger of the Abyss, named in Hebrew Abaddōn,

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<sup>80</sup> **Darts?** Legionnaires?

and in Hellenic, Apollyōn.<sup>81</sup> 12 The first woe has passed. Look! Two *more* woes are coming after these!

*The Trumpet Blasts Continued*

13 And the sixth messenger trumpeted. And I heard a voice out of the horns of the golden altar before Elohim, 14 saying to the sixth messenger, the one having the trumpet, Loose the four messengers, the ones bound up on the great river! 15 And he released the four messengers, the ones reserved *for* the hour and day and month and year, so as to kill one third of the people. 16 And the number of troops of the horsemen *was* two times ten thousand thousands.<sup>82</sup> (I heard the number of them.)

**Chapter 9:**17 And this is how I saw the horses in the vision, and those seated on them: Having fiery breastplates of hyacinth-blue and sulfur-yellow. And the heads of the horses were as heads of lions, and out of the their mouths shot fire and smoke and sulfur. 18 By these three plagues, the third of the people were killed out of the fire and smoke and sulfur proceeding from the *horses'* mouths. 19 For the power of the horses is in their mouths and in their tails; for their tails are similar to snakes, having heads, and with these they do harm. 20 And the remainder of the people, the ones not killed in these plagues didn't change *their* minds<sup>83</sup> regarding the works of their hands, so that they'll not bow down<sup>84</sup> to the demons, and the golden idols, and the silver, and the copper, and the stone, and the wooden, that neither can see, nor hear, nor walk. 21

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<sup>81</sup> **Apollyōn** - the one destroying.

<sup>82</sup> two **myriads** of myriads - δις μυριάδες μυριάδων, no set number.

<sup>83</sup> **change minds** - μετενόησαν - metenoēsan, (traditional, repent) - reorient the mind toward the ways of Elohim.

<sup>84</sup> **bow down** - προσκυνήσουσιν - proskynēsousin, (traditional, worship).

And neither did they change their minds regarding<sup>85</sup> their murders, their drugs,<sup>86</sup> their illicit sex-acts, and their thefts.

### *The Colossus*

**Chapter 10:**1 And I saw another powerful messenger coming down out of the sky, cloud-wrapped, *with* a rainbow over its head, and its face as the sun, and its legs (feet) as columns of fire, 2 and holding in its hands a small scroll<sup>87</sup> that was opened. And it put its right foot upon the sea, the left upon the land also, 3 and it cried out with a great voice, similar to a roaring lion. And when it cried out, the seven thunders themselves replied *in their own voices*. 4 And when the seven thunders<sup>88</sup> had spoken, *I* was about to write, till I heard a voice out of the sky, saying, Seal up what's spoken *by* the seven thunders, and don't write them! 5 And the messenger that I'd seen standing on the sea and land lifted its right hand into the sky, 6 and swore by the *One* living through the ages of the ages, and *by* the earth and the things in it, *and by* the One who made the sky and the things in it, and of the sea and the things in it: Time is up!<sup>89</sup> 7 But in the days of the blasting of the seventh angel, when it was just about to *blow the trumpet*, then the Mystery of Elohim will be completed, as he has announced to his slaves the prophets. 8 And the voice that I'd heard from the sky, again it spoke with me, saying, Go take the scroll, the one opened up in the

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<sup>85</sup> “change their minds regarding” - μετενόησαν - reorientate the mind toward the ways of Elohim.

<sup>86</sup> **drugs** - φαρμάκων - pharmakōn - or witchcraft, magic, occultism, etc.

<sup>87</sup> scroll - βιβλαρίδιον - biblaridion - the material or form or material that holds the written words, not necessarily the words themselves. Is this the opened scroll from chapter 5?

<sup>88</sup> The message of the **seven thunders** may be found in Job 37.

<sup>89</sup> **Time is up!** - Χρόνος οὐκέτι ἔσται - “Time no longer will be!” - “Time will be no longer!” or “Delay no longer will there be!”

hand of the messenger who's standing on the sea and on the land.

9 And I went nearby the messenger, telling him to give me the small scroll. And he says to me, Take and eat it, and it will embitter your stomach; but in your mouth it will be sweet as honey. 10 And I took the small scroll out of the hand of the messenger, and I ate it, and in my mouth it was sweet like honey. And after I had eaten it, my stomach was embittered. 11 And *then* they were saying to me, You must prophesy yet again upon people, cultures, languages, and governors.

*The Two Witnesses - The Second Woe*

**CHAPTER 11:**1 And *someone* gave me a reed similar to a rod, saying, Get up and measure the most sacred place of the Elohim,<sup>90</sup> and the altar, and those bowing down in it. 2 And *regarding* the yard of the outer *court* of the shrine, cast it outside and don't measure it, for it's been given to the foreigners;<sup>91</sup> and they'll trample the set-apart city for forty-two months.

**Historical note:** Indicating that all the temple grounds and buildings outside the sacred place had be overrun. However, the sacred place had been preserved until this point.

3 And I'll give *authority* to the two witnesses of mine, and they'll prophesy a thousand, two-hundred sixty days, wrapped in sackcloth. 4 These are the two olive trees and the two lanterns - the ones standing before the Sovereign of the land. 5 And if anyone wants to do them harm, fire goes out of their mouth and consumes

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<sup>90</sup> **most sacred place** - it was supposed in that day that the personal residence of the Almighty was upon the throne or mercy seat within the so-called Holy of Holies.

<sup>91</sup> **foreigners** - ἔθνεσιν - nations, Gentiles, pagans, take your pick: all ethnic varieties who are *outside* the Sovereignty of Yahshua / YHWH, and especially those contrary.



their enemies; and if anyone wants to do them harm, that one's bound to be killed. 6 These have the power to shut up the sky so that no rain will fall in the days of their prophesying, and they have power over the waters, to turn them into blood, and to strike the land in every plague many times if they so desire. 7 And when they finish their testimony, the beast, the one coming up out of the abyss, will wage war with them, and will beat them and kill them. 8 And their corpses *will be* on the boulevard of the great city that's called Sodom and Egypt (in a symbolic<sup>92</sup> sense), where their Master was also staked.<sup>93</sup>

9 And they'll look, out of the peoples, tribes, languages, and cultures, *at* their corpses *for* three and a half days, and they'll not allow their corpses to be laid in a tomb of memorial. 10 And those residing on the land will rejoice and celebrate them, and they'll send gifts one to another, because these two prophets terrorized all those residing on the land. 11 And after the three days and a half, a breath of life out of the Elohim entered into them, and they stood up on their feet. And great fear fell on those watching them! 12 And they heard a loud voice saying to them out of the sky: Come up here! And they went up into the sky in the cloud, and their enemies saw them there. 13 And in that hour there came to be a great quake, and the tenth of the city fell, and seven thousand names of men were killed in the quake, and the remainder came to be terrified, and rendered respect to the Elohim of the sky. 14 The second woe has passed, Behold! The third woe comes quickly.

**Historic Note:** During the night of the Pentecost festival, just before the First Jewish-Roman War, Josephus recounts a series

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<sup>92</sup> symbolic = πνευματικῶς - pneumatikōs - spiritual, figurative sense.

<sup>93</sup> staked = ἐσταυρώθη - e-staurōthē - stauros = stake.

of ominous events in Jerusalem, including a quake, a voice from heaven, and other heavenly signs, all interpreted as warnings of impending destruction. Here's a more detailed breakdown of those events, as described by Josephus, Book VI, section 288 (or 6.5.3):

**The Voice and the Quake:** Josephus states that during the night of the Pentecost festival, as priests were entering the inner temple, they felt an earthquake and heard a great noise, followed by a voice declaring, "Let us remove hence".

**Other Ominous Signs:** Josephus also mentions other signs before the war, including chariots and soldiers in armor appearing in the sky, a bright light around the altar and temple, and a heifer giving birth to a lamb in the temple.

**The Eastern Gate Opening:** The eastern gate of the inner court of the temple opened of its own accord, another event that Josephus considered a bad omen.

**Warnings of Jesus ben Ananias:** Josephus also mentions the warnings of Jesus ben Ananias, a peasant who prophesied for seven years and five months about the disaster that would befall the city, beginning four years before the outbreak of the revolt.

**Josephus's Interpretation:** Josephus interpreted these events as divine warnings of the destruction that would come upon Jerusalem and the Second Temple.

**The First Jewish-Roman War:** (66-73 CE), also known as the Great Jewish Revolt, began in 66 CE with a Jewish rebellion against the Roman Empire, ultimately resulting in the destruction of Jerusalem and the Second Temple in 70 CE.

### *The Last Trumpet*

15 And the seventh messenger blasted *a trumpet*; and there were loud voices in the sky, saying, The cosmic realm<sup>94</sup> has become that of our Sovereign and of his Messiah, and he'll reign into the ages of ages! 16 And the twenty-four elders who sit on their thrones before Elohim fell on their faces and revered Elohim, 17 saying: We thank you, Sovereign, Elohim All-Powerful, the one who is and was, that you have taken your great power and begun to reign! 18 The foreigners have become angry, and your anger has also come, *as has* the time for the dead to be examined, and a reward to be

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<sup>94</sup> **the cosmic realm** = ἡ βασιλεία τοῦ κόσμου - *hē basileia tou kosmou*.

given to your slaves the prophets and also to the sacred ones, and to those fearing your name, those *both* small and great, and to destroy those destroying the land. 19 Then in the sky, Elohim's most sacred place was opened, and the Ark of the Covenant was seen in his shrine; with lightning, noises, thunderings, quakes, and large hailstones.

### *The Woman, Her Seed, and the Dragon*

**Chapter 12:**1 And a great sign was seen in the sky! A woman surrounded *by* the sun, and *with* the moon under her feet, and *wearing* a crown *with* twelve stars on her head, 2 and pregnant, *in* anguish to deliver, wailing, having contractions. 3 And another sign was seen in the sky, and look! A great red dragon, having seven heads and ten horns; and on its heads *were* seven diadems,<sup>95</sup> 4 with its tail dragging down one third of the stars from the sky; and it threw them into the ground. And the dragon took its stand in front of the woman, the one about to deliver, so that it might eat up the little child *when* born. 5 And she bore a son, a male, who was destined *to be* a herdsman *ruling with* an iron rod *pointed* toward all cultures. And the child was seized<sup>96</sup> upward to the Elohim, toward his throne. 6 And the woman fled into the desert, where she has a place prepared by the Elohim there, where they would take care of her *for* a thousand, two-hundred sixty days.

### *A War in the Sky*

Historical note: Josephus claims that the multitudes observed a battle like this one at that time: "...before sun-setting, chariots and troops of soldiers in their armor were seen running about

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<sup>95</sup> A **diadem** is a type of crown, usually a simple headband or circlet worn as a symbol of royalty or authority.

<sup>96</sup> seized, "raptured" - ἡρπάσθη - **hērpasthē**; 1 Thes 4:17 "will be caught up," raptured - ἀρπαγησόμεθα - **harpagēsometha**.

among the clouds, and surrounding of cities." Josephus in Jewish Wars, 6.5.3. See also 2 Mac 5:2,3.

7 And there was a war in the sky: Michael and his messengers must make war with the dragon. And the dragon made war; his messengers also, 8 but *they* hadn't *the* might to win; so no place was found for *them* in the sky any longer. 9 Thus the great dragon was cast out, the ancient serpent called Diabolos and The Satana, who lead astray the entire population. It was cast down into the ground, and its messengers were cast down with it. 10 And I heard a loud voice in the sky, saying, Now has come the salvation, the power, and the rule of our Elohim, and the authority of his Messiah; for the accuser of our siblings<sup>97</sup> is cast out, the one blaming them in front of our Elohim day and night. 11 And they beat *the dragon* through the Lamb's blood, and through the word of their testimony, and they didn't care about their existence - even to the death. 12 *Take* joy through *all* this, O skies, and those who are tabernacling<sup>98</sup> therein! *But* woe to the land and the sea! For the devil has come down you-ward, possessing great fervor, knowing it has a short time. 13 And when the dragon realized that it was cast into the ground, it pursued the woman who bore the male *child*.

### *The Rescue of the Woman Israel*

14 And two great wings of an eagle were given *the woman* to fly to her desert place where she was taken care of for a time, and times, and half of a time, away from the dragon's face. 15 Out of its mouth the dragon poured water as a river after the woman, so as to cause her to be carried away by the flood. 16 But the ground helped the woman, and opened its mouth, and swallowed the river that the dragon had cast out of its

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<sup>97</sup> **siblings** - brethren - brothers.

<sup>98</sup> **tabernacle** - σκηνοῦντες - skēnountes - dwelling in tents.

mouth. 17 And the dragon was furious with the woman, and it went off to make war with the remnant of her offspring: those keeping Elohim's commandments and holding to the testimony of Yahshua. 18 And *there* it stood on the sands of the seashore.

### *The Sea Beast*

**Chapter 13:**1 And coming up out of the sea I saw a beast<sup>99</sup> with ten horns and seven heads, and on its horns, ten diadems, and on its heads, blasphemous names.<sup>100</sup> 2 And the beast that I saw was similar to a leopard, and its feet as a bear's and its mouth as a lion's mouth, and the dragon gave it power, and its throne, and great authority. 3 And one out of its heads was slaughtered *and* killed, but the death-wound was healed, and the entire world was amazed, and *following* after the beast. 4 And they *all* bowed down to the dragon because it had given authority to the beast, and they bowed down to the beast *also*, saying, Who's like the beast, and who's able *wage* war *against* it?

5 And a mouth speaking great *words of* blasphemy was given to it, and authority was given to it to act forty-two months. 6 And it opened its mouth with blasphemies toward the Elohim, *and* to blaspheme his name and his tent; that is, those residing in *the* sky. 7 And it was given *leave* to make war with the sacred ones and conquer them, and it was given authority over every tribe, people, language, and culture. 8 And the ones residing on the land bowed *their* knees to it, all *whose* names weren't written in the 'Book of the Life of the Lamb,' the one that's been slain from the world's founding. 9 If anyone has an ear, hear. 10 If anyone *is*

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<sup>99</sup> **beast** - θηρίον - thērion - a wild man, an animal, like a deer, which is derived from the same word.

<sup>100</sup> For the **names of the heads and horns**, see notes on chapter 17.

to go into captivity, into captivity that one goes. If anyone is to be put to death with a dagger, it's necessary for that one to be put to death<sup>101</sup> *with* a dagger.<sup>102</sup> Here is a *need for* endurance, and the trust of the sacred ones.<sup>103</sup>

### *The Land Beast*

11 And I saw another beast, coming up from the land, and it had two horns like a lamb, and it spoke like the dragon.<sup>104</sup> 12 And it always *wields* the authority of the first beast on its behalf. And it forces the country and all those residing in it to bow the knee to the first beast, whose deadly wound had been healed. 13 And it does great signs; it even makes fire come down out of the sky to ground in the people's presence.<sup>105</sup> 14 And it deceives those on the land through the signs that were given it to do in front of the beast, telling those on the ground to form an image to the beast, the one that has the dagger wound and lived. 15 And breath was given to it to give to the beast's image, so it might talk, and make it so that *anyone* who doesn't bend the knee to the beast's image is executed.

### *The Stamp with the Beast's Name or Number*

16 And it makes all, the small and the great, the rich and the poor, the free and the slave, to be given a stamp on the right hand or on their forehead, 17 and so nobody would be able to buy or sell if that one doesn't

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<sup>101</sup> **put to death** - ἀποκτανθῆναι - apoktanthēnai - killed, executed.

<sup>102</sup> dagger - μαχαίρη - a double-edged knife meant to stab. It is thought that Nero was stabbed in the head by Euphraditus with such an instrument.

<sup>103</sup> **sacred ones** - ἁγίων - hagiōn - holy or set-apart ones.

<sup>104</sup> The **land beast** with two horns is the Roman Legions. The two horns are Generals Vespasian and Titus. The dragon is the devil.

<sup>105</sup> Thousands of **great stones** of about 100 pounds were oiled, set on fire, and hurled by engines into walled cities by the Roman Legions in Israel during the war.

have the stamp *with* the beast's name or its name's number.<sup>106</sup> 18 Here is wisdom *for* the one having a mind to calculate the beast's number, for *it's* a man's number; and its number *is* hexakosioi hexēkonta hex.<sup>107</sup>

ΧΞΣ

*The Lamb and the 144,000*

**Chapter 14:**1 And I looked, and see! the Lamb is standing on Mount Zion, and with him 144,000 having his name and the name of his Father written on their foreheads. 2 And I heard a sound *from* out of the sky like a sound of many waterways and like a sound of great thunder. The sound I heard *was* also like kitharists kitharing their kitharas.<sup>108</sup> 3 And they sing a new song before the throne and before the four animals and the presbyters. And no one was able to learn the song unless of the 144,000: those having been redeemed from the land. 4 These are the ones who haven't stained<sup>109</sup> themselves with women, for the ones who're following the Lamb wherever he'll go are virgins. Out of *all* the people, these were bought back, firstfruits to Elohim and to the Lamb, 14:5 and no falsehood was

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<sup>106</sup> **This stamp** ("mark of the beast") is the tax stamp applied when one's taxes to the Romans has been paid. In that day, one was required to have the stamp to qualify for any type of commerce, including buying and selling. The stamp incorporated the date, the abbreviated name of the emperor, and often an image.

<sup>107</sup> **666** - hexakosioi hexēkonta hex: ἑξακόσιοι = 600 = χ; ἑξήκοντα = 60 = ξ; ἑξ = 6 = ς. Latin versions have 616. The name is Caesaros Neron. To calculate it, one must begin with Hebrew letters, convert them to Greek, then add them up. Latin versions have 616 owing to a difference in the spelling of the emperor's name (L. neron v. G. nero).

<sup>108</sup> **kitharists kitharing on their kitharas** - κιθαροφδοῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. The kithara, or Latinized cithara, was an ancient Greek musical instrument in the lutes family; a seven-stringed professional version of the lyre, which was regarded as a rustic, or folk instrument, appropriate for teaching music to beginners.

<sup>109</sup> **stained** - ἐμολύνθησαν - emolunthēsav.

found in their mouths; for they are blameless before the throne of the Elohim.

### *The Three Messengers*

6 And I saw another messenger flying in mid-sky,<sup>110</sup> having timeless good news: to announce to those residing on the ground, of all cultures, tribes, tongues, and people, saying in a great voice, 7 Fear the Elohim and give him acclaim; for the hour of his trial<sup>111</sup> has arrived, and reverence the one *who* made the sky, the land, the sea, and the watercourses. 8 And another messenger followed, a second *one*, saying, Fallen, fallen is the great Babylon, that out of the wine of retribution for her elicit immorality<sup>112</sup> she's given all cultures to drink. 9 And another messenger, a third, followed them, saying with a loud voice, If anyone bows to the beast and his image, and takes the stamp on his forehead or on his (right) hand, 10 he himself will also drink of the wine of the wrath of Elohim, mixed undiluted in the cup of his anger, and that one will be tormented in fire and sulfur before the sacred messengers and before the Lamb. 11 And the smoke of their torment goes upward into *the* ages of ages, and the ones that bow to the beast and its image, and anyone *who* receives the stamp of his name: day and night, they'll have no rest. 12 Here's the endurance of the sacred ones, those keeping the commandments of the Elohim and the trust of Yahshua! 13 And I heard a voice from the skies saying, Write this: The dead who are dying in the Sovereign One from now on are glad!<sup>113</sup>

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<sup>110</sup> **high sky** - (μεσουρανήματι) - the part of the sky where the sun might also also be seen.

<sup>111</sup> **trial** - κρίσεως - a legal proceeding that precedes a judgment.

<sup>112</sup> **elicit immorality** - sex acts = πορνείας, porneias

<sup>113</sup> **glad, happy** - μακάριοι - blessed, to be congratulated.



Yes,<sup>114</sup> says a spirit, so that they'll rest from their labors, for their works follow them!

### *The Messengers Harvest the Earth*

14 And I looked, and see? A white cloud, and upon the cloud *was* seated one similar to a son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another messenger departed out of the most sacred place, calling out in a loud voice to the one seated on the cloud, Send your sickle and reap! for the hour has come to reap, for the earth's harvest is parched. 16 And the one seated on the cloud cast his sickle over the earth, and the earth was harvested. 17 And another messenger departed out of the most sacred place in the sky. He was also holding a sharp sickle. 18 And yet another messenger *departed* out of the altar, having authority over the fire, and he called out in a loud voice to the one having the sharp sickle, saying, Send the sharp sickle and gather the earth's clusters of the vine, for its grapes *are* ripe! 19 And the messenger cast his sickle to the ground, and gathered the earth's vine. And he cast it into the great press of the wrath of the Elohim. 20 And outside the city, the wine press was trampled. And blood went out of the press as high as the horses' bridles for a thousand, six-hundred stadia.<sup>115</sup>

### *The Seven Bowls Full of Wrath*

**Chapter 15:**1 And I saw another great and amazing sign in the sky: seven messengers having the last seven plagues. By them, the wrath of Elohim is completed. 2 And I saw *something* like a sea of glass mixed *with* fire;

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<sup>114</sup> **Yes!** - *Nai*. Strange but true: IN Greek, *vai* (nay) is "yes"; *oxi* (okay) is "no" - just the opposite of English.

<sup>115</sup> **1,600 stadia** = 182 miles. This verse is a description of a 1,600-stadia zone of carnage during battle, where blood is splattered as high as a horse's head. This does not describe a river flowing of blood 4 or 5 feet in depth, but splatter. This is also attested to in Josephus' *War*.

also those who were winning over the beast, over its image, and over the number of its name, standing on the sea of glass, having the kitharas of the Elohim. 3 And they're singing the song of Moshe, the Elohim's slave, and the song of the Lamb, which is: Great and amazing *are* your works, Sovereign Elohim, the All Powerful. Righteous and true are your ways, Sovereign even of foreigners. 4 Who shouldn't fear YHWH and lift up your name? For you alone are sacred, since all the foreigners will assemble, and bend the knee before you, for your righteous ways have *now* been manifested! 5 And later I saw these: from out of the most sacred place, the tent of witnesses opened up in the sky! 6 And out came the seven messengers from the most sacred place, *those* having the seven plagues and dressed in linen, clean and bright, *with* sashes of gold girded about their breasts. 7 And one of the four animals gave the seven messengers seven golden bowls, swelled with the Elohim's wrath, the One living into the ages of ages. 8 And the most sacred place was full of smoke from the magnificence of the Elohim and from his power! And none could enter into the most sacred place until the seven plagues of the seven messengers were finished.

**CHAPTER 16:**1 And I heard a loud voice from the most sacred place saying to the seven messengers, Go and pour out the seven bowls of the Elohim's wrath onto the earth! 2 And the first one went and poured out its bowl on the land, and there came an evil and painful ulcer on the people who had the stamp of the beast, and on those bowing to its image. 3 And the second messenger poured out its bowl into the sea, and it became as *the* blood<sup>116</sup> of the dead, for every being in the sea died. 4 The third messenger poured its bowl into the rivers and the water springs, and they became

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<sup>116</sup> **blood** - poisonous.

blood. 5 And I heard the messenger of the water say, Right are you, the One being and the One having been, O sacred One, because you've judged these things. 6 Since they've poured out the blood of the sacred ones and of the prophets, you've given them blood to drink, as they deserve! 7 And I heard the altar saying, Yes, Sovereign, Almighty Elohim, true and right are your judgments!<sup>117</sup> 8 And the fourth messenger poured out its bowl on the sun. To the sun was given *the authority* to burn the people by fire. 9 And the people were burned up<sup>118</sup> with a great heat, and they reviled the name of the Elohim, the One who has authority over these plagues; and they didn't change their minds to give him honor.

10 And the fifth poured out its bowl on the throne of the beast, and its realm became darkened. And those *present* were gnawing their tongues out of pain, 11 and they reviled the name of the Elohim in the sky, because of their distresses and because of their sores, yet they didn't change their minds about their works. 12 And the sixth poured out its bowl on the great river Good Crossing,<sup>119</sup> and caused its water to evaporate so that The Road of the Sovereigns of the East was prepared. 13 And coming out of the dragon's mouth, and the beast's mouth, and the false prophet's mouth, I saw three foul spirits, like frogs; 14 for they're demonic spirits performing signs that go out upon the rulers of the entire inhabited *world*, to bring them together into the battle of the Great Day of the All-Powerful Elohim. 15 (Look! **I'm coming as a thief**. Confident are the vigilant ones, guarding their garments, so they're not walking about naked for *all* to witness their unseemly

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<sup>117</sup> **judgments** - κρίσεις - kriseis: legal trials and outcomes.

<sup>118</sup> **burned up** - ἐκαυματίσθησαν - ekaumatisthēsan.

<sup>119</sup> **Good Crossing** - translating the place name Euphrates.

parts!)<sup>120</sup> 16 And they were gathered together at the place called Megiddo Hill.<sup>121</sup> 17 And the seventh messenger poured out its bowl on the air. Then by authority of the throne, out from the most sacred place, came a loud voice, saying: It's finished! 18 And there were lightnings, noises, and thunders! And a powerful quake occurred, such as hasn't been since people came to be on the land; *and what a powerful quake it was!* 19 And the great city was *split* into three factions,<sup>122</sup> and the cities of the foreigners<sup>123</sup> fell. And Babylon the Great was remembered before the Elohim, to give her the wine-cup of the fury of His wrath. 20 And every island fled away, and mountains were no more found.

21 And a huge hailstone, weighing about a talent,<sup>124</sup> came down out of the sky upon the people, yet the people reviled the Elohim on account of the plague of the hail; for great is its plague, exceedingly *so*.

**Historical note:** Josephus *War*, 6: For as he (Jesus ben Ananus) was going round upon the wall, he cried out with his utmost force, “Woe, woe to the city again, and to the people, and to the holy house.” And just as he added at the last, “Woe, woe to myself also,” there came a stone out of one of the engines, and smote him, and killed him immediately. And as he was uttering the very same presages he gave up the ghost.

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<sup>120</sup> ἀσχημοσύνην - aschēmosunēn - from askemon; **an indecency**; implied. the **pudenda**, private parts, esp. female - shame, indecency.

<sup>121</sup> **Megiddo Hill** - Harmagedōn.

<sup>122</sup> **three factions** - τρία μέρη - tria merē.

<sup>123</sup> **foreigners** - ἔθνων - ethnōn - nations, Gentiles, Hellenists, etc. In his writings, the Jewish historian Flavius Josephus describes several instances where Hellenistic inhabitants of towns in Israel (then part of Roman Judea) rose against their Jewish neighbors during times of conflict, particularly around the outbreak of the First Jewish-Roman War (66–73 CE). Some towns where this hostility occurred include: Scythopolis, Ptolemais, Tyre, Gadara, and Caesarea Maritima.

<sup>124</sup> **talent weight** - ταλαντία - talantiaia - the talent off the New Testament weighed nearly 132 pounds, while the Roman talent was nearly 72 pounds.

*The Whore of Babylon, the Seven Bowls*

**Chapter 17:**1 And one of the seven messengers (of those having the seven bowls) came out and spoke with me, saying: Come *here!* I'll show you the sentence of the Megalawhore,<sup>125</sup> the one who's seated on many waters 2 with whom the rulers of the earth have committed immoral sex-acts, and who has intoxicated the world's people by the wine of her licentiousness.<sup>126</sup> 3 And *the messenger* carried me into the desert in a spirit-wind. And I saw a woman seated on a bright red beast, having seven heads, and ten horns, full of blasphemous names. 4 And the woman was dressed in purple and scarlet, gilded with gold and precious rocks and pearls, having a golden cup in her hand full of repugnancy and the filthiness of her illicit sex-acts. 5 And on her forehead a name was written, a mystery:

***BABYLON THE GREAT, MOTHER OF WHORES  
AND THE ABOMINATIONS OF THE EARTH.***

6 And I saw the woman drunken with the blood of the sacred ones and *the* witnesses of Yahshua. And having seen her, I was astonished with a great astonishment! 7 And the messenger said to me, Why are you astonished? I'll tell you the mystery of the woman, and of the beast, the one carrying her, that has the seven heads and the ten horns. 8 *Regarding* the beast that you saw *that* was and now isn't and is about to rise up again out of the abyss and go into destruction: Those residing on the ground whose names aren't written in The Book of Life From the Foundation of *the* World, seeing the beast that was and isn't and yet will be, they'll regard it as admirable.<sup>127</sup>

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<sup>125</sup> **megala** - great, vast, magnanimous. **whore** - illicit sex participant.

<sup>126</sup> **Licentiousness** = sexual lack of restraint, or promiscuity, and the disregard of moral or legal restraints.

<sup>127</sup> θαυμασθήσονται - thaumasthēsontai = Mounce definition: **to admire**, regard with admiration.

### *The Identities of the Seven Heads of the Beast*

9 Here's the mind of the one having wisdom: the seven heads are seven hills upon which the woman is seated; they're also seven sovereigns. 10 The five have fallen, the one is, the other has not yet come, and when he'll come, it fits him to remain but a while. 11 And the beast that was and isn't, **is also himself an eighth**, and he's out of the seven, and into destruction he's going.

**Historical note:** The Seven Heads and One More. The fallen: Julius Caesar, Octavian Augustus, Tiberius, Gaius Caligula, Claudius. The one who is, Nero, head of the beast at the time of the writing. Historically, there is about a decade between the 6<sup>th</sup> and the 7<sup>th</sup> heads. In that time, there were three short-lived usurpers that were ignored by the writer; he'd probably not heard of them, for they came but died within a year: namely, Galba, Otho, and Vitellius. Then Vespasian was declared emperor in 69, a "good" emperor that also devastated Galilee, is purposely skipped, and his two sons are the 7<sup>th</sup> and 8<sup>th</sup>. Son Titus, the 7<sup>th</sup>, succeeding his father, was the destroyer Jerusalem, lasted but 1<sup>1/2</sup> years. Brother Domitian was the "eighth, belonging to the seventh," and was called "Nero II" on account of his persecution against believers. Note: the number 8 plays into 666 this way: factorial 8 = 36 + factorial 36 = 666.

12 The ten horns you saw are ten rulers who haven't yet received royalty yet; but they're to receive authority as rulers with the beast for one hour.<sup>128</sup> 13 These have one purpose in existing; to give their power and authority to the beast. 14 These will war with the Lamb, and the Lamb will beat them: because he's the master of masters and sovereign of sovereigns,<sup>129</sup> and the ones

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<sup>128</sup> **The Ten Sovereigns.** Though these sovereigns aren't named, we need not consider that their "one hour" reigns are all in the same hour. Milton Terry says, "It is not necessary, however, to attempt a precise definition of these ten subject kings (sovereigns); the symbol simply represents "the totality of those allied or subject kings who aided Rome in her wars both on Judaism and Christianity." The burden of the text is to point to these kings, with whom the Harlot has plied her trade, as the instruments of her eventual destruction."

<sup>129</sup> **Master of Masters and Sovereign of Sovereigns** = King of Kings and Lord of Lords - in Gematria, this is the number 777.

with him *are* called, and chosen, and trusting. 15 And he tells me, The waters you saw, where the Megawhore is seated, are people, crowds, cultures, and tongues. 16 And the ten horns that you saw, also the beast, these will despise the whore, and they'll denude her and make waste of her, and they'll eat her flesh, and burn her in fire. 17 For the Elohim's put into their hearts to do his purpose, and to do but one purpose: to give their rulers to the beast till the words of Elohim have been fulfilled. 18 And the woman you saw is that megalapolis,<sup>130</sup> having sovereignty over the rulers of the earth.

*Another Messenger Prophecies of the Mystery*

**CHAPTER 18:**1 After these things I saw another messenger coming down out of the sky, having great authority, and the land was made bright from its radiance. 2 And it cried out in a loud voice, saying, Fallen! Fallen! Babylon the Great! It's become the residence of demons and the prison<sup>131</sup> for every unclean spirit and unclean bird, even the prison of every filthy, despised beast, 3 because all the outsiders have drunk from the wine of the wrath of her illicit sex-acts, and the sovereigns of the land have committed-sexual-perversion<sup>132</sup> with her, and the world travelers have become rich from the power of her riotous-sensuality.<sup>133</sup> 4 And I heard another voice out of the sky saying, Get out of her, O my people! so that you may not be mixed up *in* her mark-missings, and not receive her plagues; 5

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<sup>130</sup> **megalapolis** - great, large city.

<sup>131</sup> **prison** - φυλακή - phulakē - a space that's enclosed and guarded.

<sup>132</sup> **committed-sexual-perversion** - ἐπόρνευσαν - eporneusan.

<sup>133</sup> **riotous-sensuality** - that is, her consent and participation in spiritual adultery, which is idolatry. What kind of places attract demons of this kind, say you? It's implied in στρηνιάω, strēniāō, which I translated as sensuality, to live in luxury where that the luxury leads to immorality and improper sensuality. It can also mean to revel, riot, or be wanton. Bad company ruins good morals.

for her mark-missings are heaped up as high as the sky, and the Elohim has remembered her injustices. 6 Give back to her even as she's given out, and pay her back double, twice according to her works. For in the *same* cup that she's mixed, mix her a double. 7 As much as she has luxuriated and promoted herself, return to her in suffering and anguish, for in her heart she says, I sit *as* a female-dictator, and I'm never a widow, and *a time of* mourning I'll never see! 8 Because of this, in a single day the plagues of her death, misery, and famine will *soon* arrive; and with fire she'll be burnt up, for strong *is* YHWH the Elohim, the One who's judged her. 9 And the world's sovereigns will weep and wail over her, those having committed illicit sex-acts, and luxuriating with her, when, standing 10 a long way off, they see the smoke of her burning. On account of the fear of her torment, *they're* saying, Woe! Woe! O Megalapolis, Babylon, the strong city! For in one hour your verdict has come!

11 And the world's sellers weep and mourn over her because no one buys their cargo any longer: 12 cargoes of gold, silver, expensive stones, pearls, linen, purple stuff, silk, crimson, all *types of* citron-wood, all kinds of ivory, all varieties of expensive timber, copper, iron, marble, 13 cinnamon, spices, incenses, myrrh, frankincense, wine, olive oil, finest flour, wheat, cattle, sheep, horses, chariots, & slaves: and people's souls.<sup>134</sup> 14 And the ripened-summer-fruit<sup>135</sup>, the craving of your

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<sup>134</sup> **hearts** - psychas - ψυχάς - "souls," beings. "Soul" doesn't mean the same thing in Hebrew culture as it did in ancient Roman, Greek, or contemporary English. The Hebrew soul, or nephesh, is made up of body and mind both, and I can't think of a single English word to cover both together. Religion in the USA still follows the Greek / Roman idea of soul; that is, some invisible or spiritual parcel of a person that lives on after death forever. That won't do for this very Hebraic text of Revelation.

<sup>135</sup> **ripened-summer-fruit** - ὀπώρα - opōra.



inner-being, *has* departed from you, and all the fat and shiny *things* have departed from you; and no longer, no, never, will they find *you*: no, *not at all*. 15 Those salespeople who became rich from her, they stand afar off weeping and wailing due to the fear of her torment, 16 saying, Woe! Woe! Megalapolis! The one dressed up in fine linen, purple, and scarlet; adorned with gold-gilding, precious stones, even pearls; 17 for *in* but an hour, this great wealth has been brought to ruin! And every ship's captain, and all those sailing to and fro, and sailors, and those who make trade by the sea: they stand a long way off, 18 and seeing the smoke of her burning, they cry out, saying, Was there anyplace like Megalapolis?

#### *The Demise of Megalapolis*

19 And they cast dust over their heads and cried out weeping and mourning, saying, Woe! Woe! Megalapolis, through whom all those ship owners on the sea became rich by her wealth! How *is it that in* one hour she's laid waste? 20 *O you* sky! Rejoice over her! Also you sacred ones, apostles and prophets! Elohim judged this verdict against her for your *benefit*! 21 And one powerful messenger lifted up a stone, similar to a gigantic millstone, and cast it out into the sea, saying, With such violence will Babylon, that megalapolis, be cast down, and NO! She'll not be found anymore. 22 And the sound of kitharists, musicians, flautists and trumpeters, won't be heard in you anymore, nor will artisans of any type be found in you anymore, nor the sound of a millstone *grinding* be heard in you anymore,<sup>136</sup> 23 and the light of a lamp won't shine in

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<sup>136</sup> **artisans** .. artisans - τεχνίτης .. τέχνης - technitēs .. technēs - this is the word the KJV says says means "carpenter," as in Joseph's profession. A carpenter may be among the artisans, but tektōn (τέκτων) includes any number of different skills, not just that of a carpenter. Millstone indicates the end of industry.

you anymore, and the voices of groom and bride won't be recognized in you anymore. For your traders were the world's greatest; yet by your witchcraft,<sup>137</sup> all cultures were deceived. 24 And in her, the blood of prophets and sacred people, even that of all the slain in the world, was discovered.

**Historical note:** Josephus reports the conditions of the seas off Tiberias and Taricheae during the Jewish War (3.10.9, 67 AD) in these words: "Sometimes the Romans leaped into their ships, with swords in their hands, and slew them; but when some of them met the vessels, the Romans caught them by the middle, and destroyed at once their ships and themselves who were taken in them. And for such as were drowning in the sea, if they lifted their heads up above the water, they were either killed by darts, or caught by the vessels; but if, in the desperate case they were in, they attempted to swim to their enemies, the Romans cut off either their heads or their hands; ...one might then see the lake all bloody, and full of dead bodies, for not one of them escaped. And a terrible stink, and a very sad sight there was on the following days over that country; for as for the shores, they were full of shipwrecks, and of dead bodies all swelled; and as the dead bodies were inflamed by the sun, and putrefied, they corrupted the air..."

**Editor's note:** "voice .. noise .. sound" - these three words are all translations of the same Greek word, phōnēn - φωνήν (fone-ayn). But of course, though voice, noise, and sound all refer to something very similar. it doesn't seem likely that the author would so often use redundant words had he more time to compose - if he weren't in a serious rush to get the visions on a medium and smuggle them out. Translation authorities say that the Revelation was composed in very poor, "barbaric" Greek, with many grammatical and spelling errors. If the book were published as a literary composition for sale in the local "Codices a Million" stores, certainly the professional author would polish up the manuscript and enlarge it. But that's not the case in this example, or the bulk of the book. What we do have is an author, pushing into old age at perhaps 55 or 60 years of age, one who has experienced a hard life, and is now exiled to a prison island and forced to do manual labor, scratching out his visions and narratives on scraps of material, then smuggling them off the island by who knows what means (maybe the sailors of his acquaintance). Should we expect a work with all Ts crossed and

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<sup>137</sup> **witchcraft, or medications** - φαρμακεία - pharmakeia.

all Is dotted and all subjects and verbs in agreement? Modern comparisons may be made with Bonhoeffer's *Letters and Papers from Prison*, written on scraps of rough toilet paper and wood chips while he was awaiting execution in a Nazi prison. The day of his death came soon enough and without warning; and we might expect the same to have been true of Yochanan, the Revelator.

*Hallelujah!*

**CHAPTER 19:**1 After these things I heard something like a loud voice of a great multitude in the sky, saying: Praise Yah *for* Elohim's salvation, majesty, and power! 2 How true and right are his verdicts! For he's judged the Megalawhore who was destroying the land with her illicit sex-acts, and has avenged the blood of his slaves, *receiving them* out of her hand. 3 And they spoke a second time: Praise Yah! And the smoke from her ascends into the ages of ages. 4 Then the twenty-four presbyters and the four animals fell down before the Elohim, the one seated on the throne, saying, So be it! Praise Yah! 5 And from the throne, a voice! saying: Praise our Elohim, all you who are his slaves, and you who revere him, *both* the small and the great! 6 And I heard something like the voice of a huge multitude, and like the noise of many waters, and like the sound of powerful thunders, saying: Praise Yah! For YHWH *our* Elohim, the Almighty One, has reigned! 7 Let's be glad and celebrate; and let's give him the credit; for the wedding of the Lamb has come, and his woman<sup>138</sup> has readied herself! 8 *for* she was given *all things necessary to be appropriately* dressed in fine linen, radiant and clean: for the fine linen is the righteous acts of the sacred! 9 To me they said, Write, Congratulations<sup>139</sup> to

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<sup>138</sup> **woman** = γυνή - gynē - ghi-NAY. Could also render this as bride, we suppose.

<sup>139</sup> **congratulations** - tradition translators render Μακάριοι (makarioi) as "blessed," as in the Beatitudes. But the Scholars' Version, after much discussion, renders it as "congratulations." And in this context, congrats fits well.

those called to the dinner of the Lamb's marriage! And he said to me, These are true words from Elohim! 10 And I fell down before his feet to reverence him. 10 And he said to me, I am your slave and your brother, the one holding the testimony of Yahshua. You *must only* reverence Elohim! For the testimony of Yahshua is the spirit of prophecy.

### *Behold a White Horse*

11 And I saw the sky opened, and look! a white horse, and the one seated is trustworthy and true, and in righteousness he judges and wages war. 12 Yet his eyes *are* as blazing fire, and on his head many diadems, having a name written *on them* that no one knows but he,<sup>140</sup> 13 and clothed in a robe<sup>141</sup> dipped in blood, and called by his name, The Word of Elohim. 14 And the host in the sky are following him on white horses, dressed in linen: bright, clean. 15 And from his mouth goes out a long-sword, sharp,<sup>142</sup> so that with it he might strike the foreigners, then he'll guard<sup>143</sup> them with an iron rod; and he will tread the wine-press of Elohim - the Almighty's fury and anger. 16 He has a name written on his robe and thigh, which is: SOVEREIGN OF SOVEREIGNS AND MASTER OF MASTERS.<sup>144</sup>

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<sup>140</sup> “that no one knows but he” - “ὁ οὐδεὶς οἶδεν εἰ μὴ αὐτός” - “ho oudeis oiden ei me autos.” David Robert Palmer has, “which no one knows but himself ...”

<sup>141</sup> ἱμάτιον - imation - ee-MAH-shun = garment, mantle - shroud? - gravecloth?

<sup>142</sup> long-sword - ῥομφαία - rhomphaia - the Thracian sword, sharp, long, and often curved.

<sup>143</sup> guard - ποιμανεῖ - poimanei - or shepherd, herdsman, or pastor.

<sup>144</sup> ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ - BASILEUS BASILEŌN KAI KYRIOS KYRIŌN = Sovereign of Sovereigns and Master of Masters - “King of Kings and Lord of Lords” in traditional, archaic language. This title, it is said, adds up to 777, as a contrast with 666. Sovereign of Sovereigns is indicating the Son of man is the highest sovereign and highest master - over all others.

### *Another Sort of Feast*

17 And I saw a messenger standing in the sun, and it cried out in a great voice, saying, To all the birds flying way up in the sky, Come, gather into the great feast of the Elohim 18 You may eat royal flesh, the flesh of commanders,<sup>145</sup> the flesh of the mighty, horse flesh, and the flesh of their riders; even flesh of every type, free and slave, small and great. 19 And I saw the beast, world rulers, and their legions, gathered together to wage war with the one seated on the *white* horse and his host. 20 And the beast was captured! and with him the false prophet, who did *all* the prodigies before him, by which he deceived those having the beast's stamp along with those who worshiped his image. The two were cast alive into the lake of fire, flaming with sulfur. 21 Then the rest were killed by the sword that goes out of the mouth of the one seated on the *white* horse. And all the birds got fat off their flesh.

### *The First Resurrection*

**CHAPTER 20:**1 And I saw a messenger coming down out of the sky, holding the key to the abyss and a great chain in its hand. 2 And it captured the dragon, the ancient viper, who's also the Devil and Satana, and bound it for a thousand years, 3 and cast it into the abyss, and locked *it up* and sealed it over, so that it could no longer deceive the masses, until the end of the thousand years. Afterward it must be released for a little time. 4 And I saw thrones, and the spiritual bodies<sup>146</sup> of those beheaded on account of the testimony of Yahshua and the word of Elohim, and who didn't worship the beast or its image, and didn't take the seal

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<sup>145</sup> **Commanders**, generals-of-thousands = χιλιάρχων - chiliarchōn = chili - thousands, archōn - ruler.

<sup>146</sup> **spiritual bodies** - psychas - those who had been born again and obtained the promise of everlasting life by means of a metaphysical body.

on their forehead or on their hand - *they* were seated on *the thrones*, and *the task* of judging was given them. And they came to life, and reigned with Messiah a thousand years.<sup>147</sup> 5 This is the first resurrection!<sup>148</sup> ... 6 The ones who take part in the first resurrection are blessed and sacred! The second death has no power over them. Instead, they'll be ministers of the Elohim and of the Messiah, and reign with them *for the* thousand years.

### *The Last War*

7 And when the thousand years are finished, Satana will be released from its prison, 8 and will go forth to lead astray the cultures *from* the four corners of the earth to gather the Gōg and Magōg<sup>149</sup> for war. Their number is as the sea's sand. 9 And they rose up *from* the world's breadth and surrounded the camp of the sacred ones and the beloved city. Then fire came down out of the sky and devoured them. 10 And the Diabolos, their deceiver, was cast into the lake of fire and sulfur, where also went the beast and the false prophet, and they'll be tormented day and night into the ages of the ages.

### *The Great White Throne of Judgment*

11 And I saw a great white throne, and the one seated on it, from whose face the earth and sky fled, and a

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<sup>147</sup> verse 5a is probably an **interpolation**, and I omit it. Here's the gloss: *The remainder of the dead didn't come to life until the thousand years were finished.* - οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆναι τὰ χίλια ἔτη. Note also that the word "thousand" here is in a plural form - "thousands."

<sup>148</sup> **resurrection** - ἀναστάσει - anastasei - "standing up," rising up (from death).

<sup>149</sup> **Gog and Magog** - this phrase is way of saying that the army is made up of disparate men from all over the Roman world. There are so many hypotheses of where this phrase originated that it probably was simply meant as an generic aggregate of mercenaries.

place wasn't found for them. 12 And I saw the dead,<sup>150</sup> the great and the small, standing before the throne, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged out of *what was* written in the books, according to their works. 13 And the sea gave up the dead in it, and Death and the Hades<sup>151</sup> gave out the dead in them, and each was judged according to their works. 14 And Death and Hades were cast into the lake of fire. This is the *place of the* second death, the lake of fire. 15 And if someone wasn't found written in the Book of Life, *that one* was cast into the lake of fire.<sup>152</sup>

### *The New Jerusalem*

**CHAPTER 21:**1 And I saw a new sky and a new earth; for the first sky and first earth went away, and the sea is no more. And the city, the set-apart New Jerusalem, I witnessed coming down out of the sky from the Elohim as a bride,<sup>153</sup> adorned beautifully for her husband. 3 And I heard a loud voice coming out of the throne, saying, Look! The Elohim's tabernacle is with humankind! And he'll tent with them, and they'll be his people, and he'll be their Elohim. 4 Every tear from their eyes he'll blot. And death will exist no longer, nor sadness, nor crying, nor pain. *All such* will be no more. The first things have gone.

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<sup>150</sup> **the dead**, or corpses, is meant here and through the chapter. Might we say "the resurrected dead"? The dead were simply dead, but resurrected to face their judgment(s). "The dead know nothing" (Ecclesiastes / Qoheleth 9:5).

<sup>151</sup> **Hades** is a gloss for death throughout the Revelation. It is not an implication that the dead are alive there or any place else in any way.

<sup>152</sup> Note that the judgment need not always lead to the **Lake of Fire**. The Book of Life determines each one's destiny after resurrection. A human being would be annihilated instantly in such a place. The torment is for the entities of supernatural evil that perpetrated the rebellion against Elohim's people.

<sup>153</sup> **bride** = νύμφην - nymphēn - nim-PHANE.

### *Those Who Will and Will Not Enter*

5 And the one seated on the throne said, See? I'm making all new! And he says, Write, since these words are trustworthy and true! 6 And he said to me, Finished! I, I'm the Alpha and the Ω, the beginning and the end! I, I'll give the thirsty from the spring of living water freely. 7 These the winner will inherit, and I'll be an Elohim to him, and he'll be my son. 8 But to the fearful, untrusting, foul, murderous, sex-fiend, occultist, idolater, and all liars: their portion *of the inheritance is burning up* in the lake of fire and sulfur, which is the second death.

### *The New Jerusalem Detailed*

9 And one of the seven messengers of those having the seven bowls full of the final seven plagues, came and spoke with me, saying: Come! I'll show you the bride, the Lamb's wife.<sup>154</sup> 10 And it carried me away in the spirit-wind to a mountain, great and high, and showed me the isolated city of Jerusalem, coming down out of the sky from the Elohim, 11 having the Elohim's brilliance. Its radiance was as a precious stone, as a jasper stone, clear as crystal; 12 having a wall, great and high, twelve gates with the names of the twelve tribes of Israel's sons inscribed; at the gates twelve messengers, 13 from the east three gates, from the north three gates, from the south three gates, and from the west three gates; 14 with the wall of the city having twelve bases, on them twelve names *inscribed*, those of the twelve apostles of the Lamb.

### *The Dimensions and Statistics of the New Jerusalem*

15 The *messenger* speaking with me had a golden measuring rod so it could measure the city, its gates and

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<sup>154</sup> **wife** = γυναῖκα - gynaika - gyne-AY-ka.



its wall. 16 The city lies foursquare; its length is as long as its width. With the rod, it measured the city at twelve thousand stadia. The length, width, and height are the same. 17 And it measured *the city's* wall as one hundred & forty-four man-sized cubits<sup>155</sup> (of the messenger in this case). 18 And the material of its wall is jasper and the city is pure gold, like transparent crystal. 19 The bases of the city's wall are adorned *with* every precious stone; the first foundation, jasper; the second sapphire; the third chalcedony; the fourth emerald; 20 the fifth sardonyx; the sixth sardius; the seventh chrysolite; the eighth beryl; the ninth topaz; the tenth chrysoprase; the eleventh hyacinth; the twelfth amethyst. 21 And the twelve gates were twelve pearls; sequentially, each one of the gates was out of one pearl. The streets of the city were of pure gold, transparent as glass. 22 And I didn't see a Most Sacred Place in it, for YHWH Elohim Almighty is its Most Sacred Place, also the Lamb. 23 And the city has no need of either a sun or a moon to shine in it, for the radiance of Elohim has illuminated it, and its lamp is the Lamb. 24 And the foreigners walk through *by this* light; 24 and the soverigns of the land bring their majesty into it; 25 and its gates are never closed *in* daytime; since night won't exist there; 26 and they'll bring the majesty and honor of their cultures into it. 27 And no *persons of* common,<sup>156</sup> or detestable, or

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<sup>155</sup> pēchus - pechōn - πηχῶν - PAY-koos - the length of a forearm from elbow to extended middle finger; a cubit; about 1.5 feet.

<sup>156</sup> **common** - κοινὸν - koinon - in this case, common refers to *spiritual desecration*. This happens when a person treats what is sacred (set apart to Elohim) as ordinary ("not special"). Acts 10:14 But Peter said:" Far be it from me; for I never did eat any thing that is **common** and unclean." This sin runs rampant in today's world - bringing the name of Elohim in vain. Another glaring example is the "unpardonable sin" - attributing or commending the good and sacred things of Elohim to the devil, or making them as worthless, or making fun of them (including his name), or renouncing them. Consider the ubiquity of persons using the Savior's name in cursing. The devil makes this a very addictive, very sinful action.

falsehood will enter in there; only those who're written in the Lamb's book of life.

**Note:** The New Jerusalem is described as being 12,000 stadia long, wide, and high, which is about 1,400 miles each dimension. The city's walls are 144 cubits thick, about 200 feet, though we must keep in mind that, like most others in this prophecy, the figurative meaning of the numbers is far more important than the literal. Explanation: The New Jerusalem is described as a perfect cube, with equal length, width, and height. The messenger measures the city with a golden rod, reed, or "cubit-stick." The city's base area is about 1,960,000 miles<sup>2</sup>. The volume of the cube is 2,744,000,000 m<sup>3</sup>. The city's walls are made of pure jasper, gates are of pearl, streets pure gold, foundations are sprinkled with precious stones. The New Jerusalem is a dazzling city that is lighted by the radiance of Elohim and floating in the sky above the earth. It has no more death, crying, or pain because Elohim has made all things new.

*The River of Living Water, etc.*

**CHAPTER 22:**1 And the messenger showed me a river of living water, bright as crystal, flowing out of the throne of Elohim and of the Lamb. 2 In the middle of its street and of its river, on this side and that side, is a tree of life producing twelve fruits, each one yielding its fruit according to the month, and the leaves of the tree are for the healing of all peoples.<sup>157</sup> 3 And every accursed thing will no longer exist. The throne of the Elohim and of the Lamb will be in it, and his slaves will serve him, 4 and they'll see his face, and his name *will be* on their foreheads. 5 Night will no longer exist, and they'll have no need for the light of a lamp and light of a sun, because YHWH the Elohim will enlighten them, and they'll reign into the ages of ages. 6 And he said to me, These words are trustworthy and true. And YHWH the Elohim of the spirits of the prophets sent his messenger to show his slaves **what must of necessity happen speedily**. 7 And Look! **I'm coming quickly**.

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<sup>157</sup> ἐθνῶν - ethnōn - eth-NŌN = peoples, cultures, ethnic groups.

Blessed *is* the one who keeps the words of this book's prophecy!

*Don't Seal Up the Book!*

8 And I, Yochanan, am the person who hears and sees these *events*. And when I heard and I saw, I fell down to worship before the feet of the messenger showing them to me. 9 And it tells me, See that you don't! I'm your fellow slave and with your brothers, the prophets, and of all those keeping the words of this book. Worship the Elohim! 10 It says to me also, Don't seal up the words of this book's prophecy; for the appointed time<sup>158</sup> is very close! 11 Let the unrighteous still be unrighteous; the filthy still be filthy; the righteous still practice righteousness; and the sacred still be sacred.

*Behold, I am Coming Quickly*

12 *Now do you see?* I'm quickly coming, and with me *is* my recompense, to give each as his work deserves. 13 I'm the Alpha and the Ω, the first and the last, the beginning and the end. 14 Congratulations to the ones who are washing their robes; such will constitute their right to the tree of life. They'll enter the city through the gates. 15 Outside are dogs, occultists,<sup>159</sup> sex-fiends, murderers, idol worshipers, and all those loving and doing falsehood.

*Codicils of Yahshua and Yochanan*

16 I Yahshua, have sent my messenger to testify of these things to you in the *ekklēsias*.<sup>160</sup> I, I am of the family and the offspring of Dawid, the bright morning

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<sup>158</sup> **appointed time** = καιρὸς - kairos - kye-ROSS = the right or critical moment.

<sup>159</sup> **occultists** = φάρμακοι - pharmakoi - witches - channelers - psychics - necromancers - astrologers, and the rest of Satan's followers.

<sup>160</sup> **ekklēsias** = ἐκκλησίας = the congregations (yahadim) of those who've been called out of the secular world toward the NEW WORLD.

star! 17 And the spirit and the bride say, Come on! And the one who hears, let that one say, Come on! Whoever is thirsty, let that one come on! Whoever is needing, let that one take living water freely.

*Important Warning Especially to Interpreters*

18 I, I testify to everyone who is hearing these words of this book's prophecy: if anyone should add on to these words, the Elohim will add on to that one the plagues that are written about in this book; 19 and if anyone takes away from the words of the book of this prophecy, the Elohim will take away that one's share of the tree of life and of the sacred city written about in this book.

*The Best News of All*

20 The one testifying these things says, Yes, **I'm coming quickly**. So let it be! Come, Master Yahshua. 21 *Let* the favor of the Master Yahshua Messiah be with all the sacred ones!

*May this translation be useful for those who are called and dedicated to rightly interpreting this prophecy.*

-Jackson Snyder, March 14, 2025, 4:40 AM.

## The Olivet Discourse / Prophecy

*The year is 30 AD. Yahshua (Jesus) is in Jerusalem with his disciples. They are on the Mount of Olives, their usual campus. The new disciples can't help but inquire about the Day of YHWH, the return and lingering presence of the Messiah, the end of their age, and the advent of the new age. They've heard of these events all their lives, and received a variety of different answers. They want to know when Yahshua will return, and they ask for the **signs of his return and presence** so they can identify when they are about to happen.*

### *Events Leading up to the Detested Desecration*

**MATTHEW Chapter 24:**1 Yahshua, having left the temple, went his way, and his disciples came, *and were* pointing to the temple structures. 2 Responding, he said to them, Don't you see all this? Amen, I tell you, not a stone on a stone will remain that aren't overthrown.<sup>161</sup>

3 He was seated upon the Mount of Olives *when* the disciples came to him privately saying, Tell us when will this be? What *are* the signs of your presence and the end of the age?

4 And Yahshua replied to them, Be careful that no one misdirect you! 5 For many will come in my name, saying, I, I am the Messiah, and many will mislead. 6 You'll begin to hear of *actual* wars and hearsay *of* wars. Attend! Don't be shocked! *Such are* necessary to be, but the end<sup>162</sup> isn't yet. 7 Culture against culture will arise, and government against government. And there'll

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<sup>161</sup> As per his genealogies, Yahshua and his male siblings were in the line of the **Zadokites priests**. As such, he probably didn't revere the temple, believing it was polluted by an unscriptural priesthood. Yahshua, Yochanan, and Ya'aqov his brother did teach on the temple steps, but they didn't go into the temple proper or sacrifice there.

<sup>162</sup> end (τέλος, telos.) of the age see verse Mat 24:3 for context. "The end" is commonly thought to be the end of the world, but the Master is speaking about "**the end of the age,**" which he prophesied in v. 34 to be within 40 years, one generation, from the time of this speech.

be pestilence and tremors in *some* locations: 8 all of these *are the* beginning of birth pains.

9 Then they'll deliver you to persecution and will execute you, and you'll be despised by all cultures on account of my name. 10 Then many will be shocked; they'll betray one another and despise one another. 11 And many false prophets will arise and misdirect many. 12 Because of the increase of lawlessness, the love of many will cool. 13 But the one who holds out till the end, that one will be rescued; 14 and the good news of the Sky-realm will be announced in all habitable places as a testimonial to all cultures! And then will come the end.<sup>163</sup>

15 So when you witness the detested desecration,<sup>164</sup> the one spoken of by the prophet Daniel, standing in a Sacred Place (may the reader understand), 16 then let the ones in Judaea flee away into the mountains! 17 *Let* the one on the roof not come down to take *anything* from his house! 18 And let the one in the field not return to take his cloak!<sup>165</sup>

19 But woe to those having *one* in *the* womb, and to the ones having an infant in those days! 20 Pray that your escape isn't in winter or on Shabbat! 21 For then there'll be great calamity as hasn't occurred from *the*

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<sup>163</sup> **“the end of the age,”** not “the end of the world” (as some versions wrongly translate this.) Or, “then will come the resolution.” See Ephesians 3:21: “Unto *him* be esteem in the *ekklēsia* by Messiah Yahshua throughout all ages, world without end. Amen.”

<sup>164</sup> **detested desecration / devastation** - βδέλυγμα τῆς ἐρημώσεως - bdelugmad tēs erēmōseōs; some have “abomination of desolation” - Daniel 9:27 and 11:31 - the “desolating sacrilege” refers to a significant act of desecration happened in the temple, the placement of Roman military standards (and idols) within the Jerusalem temple complex, which was seen as a major affront to Jewish religious beliefs, signaling the imminent destruction of the city and temple; essentially, a visible sign of impending doom.

<sup>165</sup> Perhaps this is one of the prophecies that Eusēbius is referring to urging the followers of Yahshua from Jerusalem to the Pella caves in Perea when Jerusalem is surrounded. *History*, Book III, Chapter 5, verse 3.

beginning of *the* world until now, no, and never will be.  
22 And if those days hadn't been shortened, no flesh would have been rescued! But on account of the chosen, those days will be curtailed.

### *Sign of the Son of Man*

23 So if anyone tells you, Look! There's Messiah! or Here! Don't believe it! 24 For there will arise false-messiahs and false-prophets, and they'll render great signs and miracles to misdirect (if possible) even the chosen! 25 Pay attention; I've told you ahead of time! 26 So if they say to you, Look! He's in the desert! Don't you go! Look! He's in the storeroom! Don't you believe! 27 For just as rays-of-light<sup>166</sup> come from out of *the* east and radiate as far as to *the* west, so *also* will be the presence<sup>167</sup> of the Son of Man.

28 Wherever the corpse is, there the vultures<sup>168</sup> will be gathered together.

29 Immediately after the calamity of those days, the sun will darken, the moon won't give its radiance, the stars will fall<sup>169</sup> from the sky; the sky-powers will be shaken; 30 and then will appear the sign of the Son of Man in *the* sky: all the tribes in the land will mourn, and they will see the Son of Man coming on the sky's clouds with power and great fanfare; 31 and he will send out his messengers with a great trumpet blast and they will gather his chosen from the four winds, from one extremity of *the* sky to the other.

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<sup>166</sup> ἀστραπή - astrapē - ah-STRAH-pay, **rays of light**, brightness, radiance. The context shows us the source of the brightness is the sun. The word is usually translated as electrical lightning, that brightness is instantaneous, while the sun's light is prolonged and does indeed appear to travel from the east to the west through the course of a day.

<sup>167</sup> Yet again, παρουσία is often deliberately mistranslated as "**coming**."

<sup>168</sup> Or **eagles**. ἀετοί means both or either. It follows that where there are dead bodies, vultures (Roman eagles, Roman troops) will be there as well.

<sup>169</sup> πρῆσονται - presountai - peh-ZOON-tay = **fall, fail**, or, in this case, fail to shine.

### *Like Noah's Day*

32 But from the fig tree learn the parable: as soon as its branch becomes tender and the leaves *are* put forth, you know that summer *is* close. 33 So also, when you see all these, you know that he is near, upon *the* gates. 34 Amen, I say to you, that this generation will not pass until all these things happen.<sup>170</sup> 35 The sky and the land will disappear, but my words will not disappear.

36 But no one knows about that day and hour, not even the sky-messengers, nor the Son, none but the Father only; 37 for as were the days of Noah, so will be the presence of the Son of Man. 38 For as they were in those days before the flood, eating and drinking, marrying and betrothing, until the day Noah entered into the box,<sup>171</sup> 39 they didn't know *when* until the flood came and lifted *them* all away, so will be the presence<sup>172</sup> of the Son of man.

### *To Death or Captivity You May Go*

40 Then two will be in the field; one is taken and one is left.<sup>173</sup> 41 Two will be grinding in the mill; one is taken and one is left. 42 So keep watch! because you don't know on what day your Master is coming. 43 But this know, that if the head of the house had known in what watch (*of the night*) the thief was coming, he would have watched and not have permitted his house to be broken into. 44 For this also you must be prepared; for in an unexpected hour, the Son of man comes.

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<sup>170</sup> The prophetic generation is 40 years, and if we suppose Yahshua is speaking in 30 AD, he then is predicting "these things" to happen, including the advent of the Son of Man, on or before 70 AD.

<sup>171</sup> **box - κιβωτόν** = the Scripture is referring to Noah's "Ark."

<sup>172</sup> **presence - παρουσία**, not the traditional "coming."

<sup>173</sup> cf. Revelation 13:10 If anyone *is to go* into captivity, into captivity that one goes. If anyone is to be put to death with a dagger, it's necessary for that one to be put to death *with* a dagger.



### *The Parable of the Good and Bad Slaves*

45 Who then is the faithful and sensible slave who the master has appointed over his household, the one to give them *all* food in the proper time? 46 Happy the slave once his master discovers him so doing! 47 Amen, I say to you, *the master* will set him over all his possessions! 48 But if the bad slave should say in himself, That master of mine is delayed, 49 and begins to beat his fellow slaves, and eats and drinks with the drunken, 50 that slave's master will come in a day that he doesn't expect, at an hour that he doesn't know, 51 and will cut him in two, and put him in with the pretenders.<sup>174</sup> Those appointed there will be weeping and gnashing teeth.

## **Luke 17 - Olivet Discourse / Prophecy**

Luke 17:20 Having been asked by the Pharisees: When is the government of the Elohim coming? He answered them and said, The government of the Elohim isn't coming through careful watching, 21 nor will they say, Look here! or, There! But see? The government of the Elohim is in your midst! 22 He said to the disciples: Days will come when you'll wish to see one of the days of the son of man, and you'll not see it. 23 And they'll say to you, Look here! Look there! But don't go on! Don't follow! 24 For as the flashing lightning shines out of one place under the sky into the other place under the sky, so also will be the Son of Man in his day. 25 But first, it's necessary for him to suffer many things and be rejected by this generation. 26 And as it came to pass in the days of Noach, so also will be the days of

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<sup>174</sup> ὑποκριτῶν - hypokritōn - HIP-oh-KREE-tone = pretenders, stage actors, hypocrites. Yahshua could recognize play actors, having lived near and maybe worked at the great arena in Sepphoris, still standing.

the Son of Man. 27 They were eating, drinking, marrying, and betrothing, until that day when Noah entered into the box; and the flood came and destroyed all. 28 Likewise, as it happened in the days of Lot: they were eating, drinking, buying, selling, planting, building; 29 but in the day that Lot went out from Sodom, from the sky it rained and destroyed everything. 30 It'll be in accordance with these events in the day the Son of Man is disclosed. 31 In that day, the one will be on the roof and his possessions in the house; let him not come down to take them away. And the one in a field likewise let him not return to the things left behind. 32 Remember Lot's wife. 33 Whoever seeks to save his inner being<sup>175</sup> will lose it, but likewise whoever will lose it brings it to birth.<sup>176</sup> 34 I tell you, that in the night there'll be two on a bed; the one will be taken and the other let loose. 35 There'll be two *women* grinding on the same, the one will be taken and the other let loose.<sup>177</sup> 37 And replying, they say to him, Where, Master? And he said to them, wherever the body, there also will the vultures<sup>178</sup> be gathered together.

## Luke 19 - Discourse / Olivet Prophecy

Luke 19:37, *a description of apocalyptic events:*  
Closing in on him<sup>179</sup> *and* already at the descent of the

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<sup>175</sup> inner being = ψυχὴν - psychēn.

<sup>176</sup> bring to birth - ζωογονήσει = from the Greek words ζῶον (zōon, meaning "living being" or "animal") and γεννάω (gennaō, meaning "to beget" or "to give birth"). The literal reading of this word certainly refers to the new birth. Often this word is translated "will save it." But the literal meaning shows the means by which it is saved.

<sup>177</sup> verse 36 is a later addition.

<sup>178</sup> vultures, eagles = ἀετοὶ - perhaps a double meaning: vultures, there to tend to corpses; eagles, symbols for the Roman Legionnaires there to make bodies into corpses.

<sup>179</sup> the him is Yahshua, **who's on his way down the mountain**, walking.

Mount of Olives, the entire plethora of the disciples gladly began to praise the Elohim *with* a loud voice for all *the* powerful *things* they'd seen, 38 saying, Blessed *is* the coming *of* the Sovereign in the Name of YHWH! 38 In the sky<sup>180</sup>-realm, *let there be the* highest peace and honor! 39 But some of the Pharisees from the crowd said to him, Teacher! Warn your disciples! 40 But He answered and said: I tell you, if these *people* will be silenced, the stones will cry out! 41 And as he approached, he saw the city *and* cried over it, 42 saying: If only you knew, even in this day, the things *necessary* for your peace! But now they're concealed from your eyes. 43 For the days will come upon you *when* your enemies will throw up an embankment about you, and they'll surround you, and they'll squeeze you together *on* every side, 44 and level you to the ground, and your children within you. And they'll not leave a stone on a stone in you, because you didn't know the appointed time<sup>181</sup> of your evaluation.<sup>182</sup>

## Luke 21 Olivet Prophecy

1 Looking up *Yahshua* saw the rich casting their gifts into the treasury; 2 and He saw a certain poor widow casting in two lepta.<sup>183</sup> 3 And He said: In truth I tell you that this impoverished widow has cast in more than all!

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<sup>180</sup> **sky-realm** = οὐρανῶ - oo-RAH-no. Traditionalists translate this word as both sky and Heaven. I think it ought to be one or the other, and the fact is, the word just means "sky." I add "realm" because here we are speaking of a place in the sky like the New Jerusalem with its golden streets, hovering over the earth in the sky.

<sup>181</sup> **certain time**, appointed time, proper time, "pregnant" time = καιρὸν - kairon - kie-RON.

<sup>182</sup> **evaluation** or oversight = ἐπισκοπῆς - episkopēs. Some also translate this word as visitation or bishopric.

<sup>183</sup> **lepta** - λεπτά, pl. - meaning small or thin. In this passage, a small, fractional piece of a coin, also known as a "mite." Similar in worth to a penny.

4 For all these *others* have cast in *their* gifts from their overage; but out of her poverty, she cast *in* all the livelihood that she had! 5 And some were speaking about the temple, that it was decorated with good stones and dedicated-gifts. He said, 6 These *things that* you're admiring - days will come in which not a stone on a stone will remain that won't be thrown down.

7 And they asked Him, saying, Teacher, when then will these *things* be, and what *will be* the sign of when they're about to happen? 8 And He said, See that you are not led astray; many will come in my name, saying: I, I am, and, The critical time<sup>184</sup> is at hand. So don't go after them. 9 But when you hear of battles and instability, don't be terrified; for such things must happen first, but the end isn't immediate.

10 Then he said to them: Culture will rise against culture<sup>185</sup> and government against government. 11 Great quakes, even famines and diseases will come to pass in various places. There'll be horrors and great signs out of the sky. But before all these, they'll lay hands on you and persecute you, delivering you into the synagogues and prisons, bringing *you* up before rulers and governors for the sake of my name, 13 resulting in you being a witness.

14 So make up your hearts not to predecide<sup>186</sup> what to answer. 15 For I'll give you a mouth and *the* wisdom that none of your opposition will be able to reply to or refute. 16 You'll also be betrayed by parents, brothers, kin, and friends; and they'll kill *some* of you. 17 You'll even be despised by all through my name. 18 But not a hair of your head will perish! 19 In your perseverance-

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<sup>184</sup> **critical time** = καιρός.

<sup>185</sup> **culture** against culture and government against government = ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν.

<sup>186</sup> **predecide** = προμελετᾶν.

in-suffering, you'll gain your life.<sup>187</sup>

20 Then when you see Jerusalem surrounded by armies, then know that its laying waste is near. 21 Then *let* the ones in Judaea escape into the mountains, and the ones inside leave, and the ones in the fields not enter in; 22 because these are days of vengeance, to fulfill everything that's been written.<sup>188</sup> 23 Woe to the ones who're pregnant and to those who're nursing in those days! For there'll be great distress on the land and anger on this people. 24 They'll fall by a dagger's edge<sup>189</sup> and be led captive into all foreign-countries.<sup>190</sup> Then Jerusalem will be stomped under *the feet* of foreigners until the proper-times of the foreigners are completed.

25 There'll be signs in the sun, moon, stars, and the anxiety of foreign powers in perplexity on the land, the roaring and rolling of the sea, 26 people passing out from fear along with wondering what is coming up next on the land, for the powers of the sky will be unsettled. 27 And then they'll see the Son of Man coming in a cloud with power and much honor. 28 And when these events start to happen, look up and lift up your heads, for your ransome-release draws near.

29 And *Yahshua* spoke a parable to them, Look at the fig and all the trees. 30 When you're seeing they've

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<sup>187</sup> **gain your life** - I think this is saying that if you persevere in your suffering, even to the loss of your life, you won't lose anything, but gain - life on a different, even pleasant plain. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

<sup>188</sup> he's referring to the events of the “**Day of the Lord**” prophesied in various books of the Hebrew prophets.

<sup>189</sup> **dagger's edge** = στόματι - stomati = edge; μαχαίρης - machairēs = dagger or short sword. Roman legionnaires were equipped with the short sword and the sicarii (dagger-men) of the zealots use curved daggers. Could Yahshua be referring to both?

<sup>190</sup> **foreign-countries** - here again we find ἔθνη (ethnē) this time in the context of foreign locations - the word has a multitude of possible translations, but seldom is it speaking of “the Earth,” as traditionalists continually use out of context.

already sprouted, you'll know for yourselves summer is already near. 31 So you also, when you see these *things* take place, know that the reign of Elohim is near. 32 Amen, I tell you, this generation won't come to an end until all *these things* should happen. 33 The sky and the land will pass away, but My words won't pass away.

34 Pay attention to yourselves in case your hearts be oppressed by hangovers and drunkenness and stresses of this life,<sup>191</sup> and that day come on you suddenly; 35 for it'll come in as a trap on all those inhabiting the face of all the land. 36 Watch at all times and pray you be counted worthy to escape all this that's soon to happen, and to stand up before the Son of Man.

37 And by day, *Yahshua* was teaching at the temple, but at night he went out and stayed on the Mount of Olives, and early on all the people came near to hear him at the temple.

## Matthew 25 - Three Prophetic Allegories

### *The Allegory of the Wedding's Young Ladies*

1 At that time the sky-government will resemble ten young girls who took their lamps *and were set to go* to a meeting *with* the groom. 2 Five out of them were imprudent and five *were* prudent; 3 for all took their lamps, but the imprudent didn't take *any* oil with them, 4 but the prudent took oil in vessels with their lamps. 5 They all nodded off and were sleeping, for the groom was delayed.

6 There was a cry *in the* middle of the night: Hey! It's the groom! Go out to meet him! 7 Then all those young ladies rose up and prepared their lamps. 8 And the imprudent said to the prudent, Give us some out of your oil; our lamps are going out. 9 But the prudent answered, saying: Since there's not enough for us and

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<sup>191</sup> **life** = βιωτικαῖς - biōtikais: physical, biological life, matters of health.

for you, *you'd* better go to the dealers and buy *some* for yourselves.

10 And while they were going to buy, the groom came, and those who were ready went in with him to the marriage feast, and the door was shut. 11 Afterward the other young girls came also, saying: Master, Master! Open up for us. 12 But he answered, Amen, I tell you, I don't know you. 13 So watch out, for you know neither the day nor the hour.

### *The Allegory of a Master and Three Slaves*

14 For it's just like a man ready to go on a trip. He called for his slaves and entrusted all his stuff to them. 15 In fact, he gave five talanta<sup>192</sup> to one, then to *another* two, then to *another* one - to each according to his acumen.<sup>193</sup> He left immediately *after*. 16 Once he'd gone, the *slave* who'd received five talanta went and traded them, and he gained five more. 17 Likewise, the *slave* who'd received the two gained two more. 18 But the *slave* who'd received the one dug *up the* ground and hid the silver<sup>194</sup> of his master.

19 Now after a long time, the master of those slaves returned to settle his account with them. 20 The one who'd received the five talanta and brought him five talanta more came forth. He said: Master, you gave me five talanta; Look! five other talanta I've gained!

21 His master replied: Very well, good, trustworthy slave! Over a few *talanta* you're to be trusted; I'll set you over much more! Join in the gladness of your master! 22 The one who'd received the two talanta came forth, He said: Master, you gave me two talanta. Look! Another two talanta I've gained! 23 His master

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<sup>192</sup> A **talent** (τάλαντα) of silver or gold was a huge amount of money.

<sup>193</sup> **δύναμιν** - dynamin -DIN-ah-min = power, authority, acumen. "ability to make good judgments and quick decisions."

<sup>194</sup> **ἀργύριον** - argyriion - ar-GEAR-ee-on - silver, or money in general.

replied, Well done, good, trustworthy slave. Over a few *talanta* you're to be trusted; I'll set you over much more! Join in the gladness of your master!

Then the one who received the one *talanta* came forth. He said: Master, I knew you to be a hard man, reaping where you haven't sown and gathering where you haven't scattered. 25 So I was afraid, and I went out and hid your *talanta* in the ground. Here! Have what's yours! 26 But his master answered him, saying: You malicious and sluggish slave! So you knew that I reap where I've not sown and gather where I've not scattered! 27 Shouldn't you then have cast my silver to the brokers, and on my return, I would have received my own with interest? 28 So take the *talanta* from him and give it to the one who has the ten *talanta*.

29 For the one who has everything will be given *more*, and will abound. 30 While the unprofitable slave will be cast outside into the darkness where there is weeping and the gnashing of the teeth.

*Another Apocalypse of the Marriage*  
from The Epistle of the Apostles

42b And we *disciples* said to him: Master, had every one of us ten thousand tongues to speak, we couldn't *adequately* thank you for promising such things to us. Then in answering us, he says: Only just do what I tell you, even as I also have done myself. 43 You'll then be like the wise young girls<sup>195</sup> who watched and didn't sleep, but went forth to the master into the bride's room. The imprudent young ladies weren't able to watch, but slumbered. And we said to him: Master, which are the prudent and which are the imprudent? He said to us: Five are prudent and five imprudent; for they're the ones that the prophet has spoken of: they are sons of

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<sup>195</sup> **young girls** = parthenos = virgins, young girls (could also refer to boys, but probably not in this context).



Elohim. Now listen to their names!

We wept and were troubled for those who slumbered. *Yahshua* said to us: The five prudent ones are *named* Faith and Love and Favor and Peace and Hope. Now those of the faithful who possess these *traits* will be guides to them that have believed in me and on the One who sent me. For I am the Master and I am the groom they've received, and they have entered the house of the groom and are lying down and rejoicing with me in the bride's chamber.<sup>196</sup> But the five imprudent, once they'd slept and had awakened, came to the door of the bride's chamber and knocked, for the doors were shut up. O, then they wept and lamented so, because no one opened to them.

We said to him: Master, their prudent sisters who were within the groom's house, did they continue without opening *the door* to them, and didn't they sorrow for their sakes, nor beg the groom to open to them? He answered us, saying: They weren't yet able to obtain favor for them. We said to him: Master, on what day will they enter in for their sisters' sake? Then he said to us: The one that's shut out is shut out! And we said to him: Master, is this word sure?<sup>197</sup>

Who then are the imprudent ones? He said to us: Hear their names: They are Knowledge, Perception, Obedience, Patience, and Compassion. These *so named* are the ones who slumbered, since they have believed in me and confessed me, but haven't fulfilled my commands. 44 On account of that, those who've slept will remain outside the sky-realm and the shepherd's sheepfold. Whoever stays outside the fold, wolves will devour, and that one will be *condemned* and die in

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<sup>196</sup> the **bride's chamber** is located in the house of the groom or of his parents. The bride's chamber is what's called, in John 14:2-6, a "mansion."

<sup>197</sup> is this disposition a done deal? is it **determined already**?

much affliction: no rest or endurance will be for that one, even though he is harshly punished, torn in pieces, and devoured in long and evil torment; still he'll not be able to die quickly.

45 And we said to him: Master, *it is* good that you've revealed all this to us. Then he answered us, saying: Don't you perceive *the meaning* of these words? We said to him: Yes, Master. By five *young girls, believers* will enter into your realm; and by five *others*, believers will remain outside. Nevertheless, those who watch are with you, the master and groom, even though they can't rejoice because of the ones who slumber, so they'll have no pleasure *in it*. He said to us: Indeed, they **will** rejoice since they've entered in with the groom, the Master; and yet they're sorrowful because of the sleepers, for they're their sisters. All ten are daughters of Elohim; that is, the Father.

Then we said to him: Master, is it then for you to show them favor on account of their relationship?<sup>198</sup> It seems right due to your majesty: to show them favor. He said to us: The majesty isn't mine, but *belongs* the one who sent me; though I am consenting with *Elohim*.

Anyway, you be upright and preach rightly and teach, and don't be embarrassed by or afraid of anyone, especially the rich, for they don't *heed* my commands, but boast in their riches. And we said to him: Master, tell us, Does this apply to the rich only? He answered, saying to us: If anyone who's not rich, possessing but a small living, who gives to the poor and needy - that one will be called a champion.<sup>199</sup>

47 But if anyone falls under the burden of sin, his neighbor will correct him because of the good that he's done for his neighbor. And if the neighbor corrects and the sinner changes his mind, he will be saved, and the

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<sup>198</sup> relationship = that is, since they were related to each other as sisters.

<sup>199</sup> champion, benefactor, supporter, backer.

one who *urged the* correction will receive a reward and live into the ages of ages.

## FURTHER NOTES, WORDS, AND ORIGINS

### Some Consider These Originating in Paganism:

*Maybe so, Maybe not - from online sources*

**HOLY:** The word "holy" originates from the Old English word "hālig," which is related to the Proto-Germanic word "\*hailagaz," meaning "holy, bringing health," ultimately stemming from the Proto-Indo-European root "\*kéh<sub>2</sub>ilos," meaning "healthy, whole."

Here's a more detailed breakdown:

**Old English:** The word "holy" in English comes from the Old English word "hālig".

**Proto-Germanic:** "Hālig" is related to the Proto-Germanic word "\*hailagaz," which meant "holy, bringing health".

**HOLY, continued.**

**Proto-Indo-European:** "\*hailagaz" is derived from the Proto-Indo-European root "\*kéh<sub>2</sub>ilos," meaning "healthy, whole".

**Relationship to "whole":** The connection between "holy" and "whole" suggests that the concept of holiness may have originally been associated with a state of completeness, health, and well-being.

**Hebrew and Greek:** The Hebrew word for "holy" is qadosh, and the Greek word is hagios.

**Biblical context:** In the Bible, the concept of holiness is used to describe God's unique and transcendent nature, as well as the state of being set apart for a special purpose.

ethnos, ethnōi: ἔθνος, ἔθνοι = **CULTURE, CULTURES.** *Ethnoi* can refer to cultures, foreigners, peoples, Gentiles - but is usually translated in the Bible as "nations," a definition from tradition that is extemporaneous from the period in which the New Testament was written. Ethnos is the root of the English word "ethnic." Here's a more detailed explanation:

**Meaning:** In Greek, "ethnos" (ἔθνος) means "culture" or "people."

**Biblical Context:** In the New Testament, "ethnoi" often refers to non-Jewish people, Gentiles, countries and cultures: *a group of people sharing a common culture, language, and/or heritage*, but not necessarily nationality. The English word "ethnic" comes from the Greek word "ethnos," which refers to "Cultures" and is, in our understanding, the most accurate translation. In the Old Testament, the Hebrew word corresponding to "ethnos" is "goy" (גוי), which also means "foreigner" or "Gentile." "Ethnos" can also refer to a

group of people living together, a tribe, or a band.

**Modern Usage:** "Ethno-" is a combining form that means "race," "people," or "culture." Examples of words using "ethno-": ethnography, ethnogenic, ethnolinguistic, ethnonational.

## *Erata*

Rev 18:13 - 24 doubled: 18:14<sup>200</sup> And ripened-summer-fruit of your inner-being has departed from you, and all the fat *things* and shiny *things* have departed from you; and no longer will you encounter them. 15 Those salesmen who became rich from her, they stand afar off weeping and mourning due to the fear of her torment, 16 *and they* say, Woe! Woe! The great city! So chic in fine linen, and purple, and scarlet; adorned with gold-gilding, and expensive stone, and pearl; 17 for *in* but an hour, this great wealth has been brought to ruin! And every sea-captain, and all those sailing from place to place, and sailors and those who trade by the sea: they stand far off, 18 and seeing the smoke of her burning, they cry out, and say: What's comparable to the great city? 19 And they cast dust over their heads and cry out weeping and mourning, saying, Woe! Woe! The great city, through whom all those owning ships in the sea became rich through her wealth! How *is it that in* one hour she's laid waste? 20 *O you* sky! Rejoice over her! Also you holy ones, and apostles, and prophets! Elohim adjudicated this judgment for you *and* against her! 21 And a powerful messenger lifted up a stone, similar to a gigantic millstone, and cast it out into the sea, saying, With such violence will Babylon, that great city, be cast down, and NO! She'll not be found any more. 22 And the sound of kitharists, and musicians, and flautists, and trumpeters,

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<sup>200</sup> ISR (1998) - 18:14 And the fruit that your being longed for has gone from you. And all your riches and splendour are lost to you, and you shall find them no more, not at all.

W&H (2009) Greek Literal Translation - 18:14 And the-one a-late-hour of-thee of-the-one of-a-passioning-upon-onto of-the-one of-a-breathing it-had-came-off off of-THEE, and all the-ones fat and the-ones en-lamped it-had-destroyed-off off of-THEE, and not-if-to-a-one not lest to-them they-shall-find.

ESV 18:14 The fruit for which your soul longed | has gone from you, | and all your delicacies and your splendors | are lost to you, | never to be found again!

won't be heard in you, nor will artisans<sup>201</sup> of any type be found in you anymore, nor the sound of a millstone be heard in you anymore, 23 and the light of a lamp won't shine in you anymore, and the voices of groom and bride won't be heard in you anymore. For your traders were the world's great ones, yet by your medications,<sup>202</sup> all lands were deceived.

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<sup>201</sup> **artisans** .. artisans - τεχνίτης .. τέχνης - technitēs .. technēs - this is the word the KJV says says means “carpenter,” as in Joseph’s profession. A carpenter may be among the artisans, but tektōn (τέκτων) includes any number of different skills, not just carpenter.

<sup>202</sup> **medications** - φαρμακεία - pharmkeia - drugs, witchcraft, sorcery, etc.