

# THE BOOK OF REVELATION

## *Introduction of the Book*

1 The revelation of Jesus Christ, which God gave him to show to his<sup>a</sup> servants. These things have to happen soon, and Jesus<sup>b</sup> has pointed to them by sending his angel to his servant John. 2 John has testified to the word of God, and to the testimony of Jesus Christ: to everything<sup>c</sup> he saw. 3 A blessing on<sup>d</sup> the person that reads out the words of this prophecy! And a blessing on those who hear it, and hold onto the things written in it! Because the time is near.

## *A Greeting, a Blessing, and a Prophetic Prayer*

4 From John, to the seven Christian communities that are in Asia.<sup>e</sup>

Grace and peace to you, from the One who is, and was, and is coming,<sup>f</sup>  
And from the seven spirits that are in front of God's throne,  
5 And from Jesus Christ, the faithful witness,  
the firstborn from among the dead,  
and the leader of the rulers of the earth.

He's the one<sup>g</sup> who loved us and freed us from our sins by his blood. 6 He has made us a royal realm, and priests to his God and Father. May he get the glory<sup>h</sup> and the power, forever and ever! Amen!

7 Look! He's coming with the clouds,<sup>a</sup>

<sup>a</sup> Does this refer to God's servants or to Jesus' servants? See Rev. 2:20, but see esp. Rev. 22:6.

<sup>b</sup> Or possibly, "God."

<sup>c</sup> Lit. "whatever things."

<sup>d</sup> Lit. "Blessed is."

<sup>e</sup> This is not the Asia that modern people think of. See "Bible Words."

<sup>f</sup> More literally: "From the Is, the Was, and the Coming One." It's a triple name for the One God. Isa. 6:3; 41:4; see Exod. 3:14-15.

<sup>g</sup> Lit. "To the One." It's a blessing.

<sup>h</sup> Lit. "To him the glory..."

And every eye will see him—  
 Even the people that pierced him;  
 And all the tribes of the earth will cry bitterly<sup>b</sup> over him.<sup>c</sup>

Yes, amen.

<sup>8</sup>“I’m the Alpha and the Omega,”<sup>d</sup> says the Lord God, “the One who is, and was, and is coming:<sup>e</sup> the All Powerful.”

*John’s Vision of Christ*

<sup>9</sup>I, John, am your brother and companion in the affliction, and the royal realm, and the endurance, that are in Jesus. I ended up<sup>f</sup> on the island called Patmos,<sup>g</sup> because of the word of God and my testimony for Jesus.<sup>h</sup> <sup>10</sup>I found myself<sup>i</sup> in the Spirit on the Lord’s<sup>j</sup> day. And I heard a loud sound behind me, like a trumpet. <sup>11</sup>It said, “Write down what you see in a book, and send it to the seven Christian communities: to Ephesus,<sup>k</sup> Smyrna,<sup>l</sup> Pergamum,<sup>m</sup> Thyatira,<sup>n</sup> Sardis, Philadelphia, and Laodicea.”<sup>o</sup>

<sup>12</sup>And I turned around to see who<sup>p</sup> was talking to me. When I turned around, I saw seven gold lampstands.<sup>q</sup> <sup>13</sup>Among the lampstands was something like a human being.<sup>r</sup> He wore a full-length robe,<sup>s</sup> and had a gold belt around his chest.<sup>t</sup> <sup>14</sup>His head and hair were white like white wool—like snow. His eyes were like a

<sup>a</sup> Dan. 7:13; Mt. 24:30 par.

<sup>b</sup> Lit. “will beat their breasts.” See Lk. 23:48.

<sup>c</sup> Zech. 12:10, 12, 14.

<sup>d</sup> These are the first and last letters of the Greek alphabet.

<sup>e</sup> See the nt. on this language in v. 4 above.

<sup>f</sup> Lit. “I came to be.”

<sup>g</sup> Prn. *pat-mas*.

<sup>h</sup> Lit. “the testimony of Jesus.”

<sup>i</sup> Lit. “I came to be.”

<sup>j</sup> That is, the day of Jesus’ resurrection, Sunday.

<sup>k</sup> Prn. *ef-fa-siss*.

<sup>l</sup> Prn. *smur-na*.

<sup>m</sup> Prn. *per-ga-mum*.

<sup>n</sup> Prn. *thye-a-tye-ra*.

<sup>o</sup> Prn. *lay-oh-dis-see-a*.

<sup>p</sup> Lit. “to see the voice who.”

<sup>q</sup> These were stands for lamps that had wicks and burned olive oil. Exod. 37:17-24 has a single gold lampstand that branches into seven individual lamps (the “menorah”), but see 1 Kgs 7:48-49. Much of what John sees in heaven will relate to things and rituals found in the Tent of Meeting/Witness (see “Bible Words”) and the Temple.

<sup>r</sup> Lit. “like a son of a human being”; see Dan. 7:13. Jesus habitually called himself “the son of a human being,” or, in other words, “the Human One.”

<sup>s</sup> Lit. “clothed to the feet.”

<sup>t</sup> See Dan. 10:5.

flaming fire,<sup>a</sup> <sup>15</sup>and his feet were like fine bronze—like metal fired in a furnace.<sup>b</sup> And his voice was like the sound of a roaring waterfall.<sup>c</sup> <sup>16</sup>He had in his right hand seven stars, and from his mouth came a sharp, two-edged sword.<sup>d</sup> His face was like the sun shining at its full intensity.

<sup>17</sup>When I saw him, I fell at his feet like a dead man. And he laid his hand on me and said, “Don’t be afraid. I’m the first and the last,<sup>e</sup> <sup>18</sup>the Living One. I was dead, but<sup>f</sup> look—I’m alive, forever and ever!<sup>g</sup> I have the keys of Death and Hades.<sup>h</sup> <sup>19</sup>So write what you see: what is, and what’s about to happen<sup>i</sup> after this. <sup>20</sup>Here’s the secret of the seven stars that you saw in my right hand, and the seven gold lampstands: the seven stars are the angels of the seven communities, and the seven lampstands are the seven communities.<sup>j</sup>

### *Christ’s Letter to Ephesus*

**2** To the angel of the community in Ephesus,<sup>k</sup> write this:

The one who’s holding the seven stars in his right hand, the one who’s walking among the seven gold lampstands, says this:<sup>l</sup> <sup>1</sup>I know the things you’re<sup>m</sup> doing, and your hard work and your perseverance. And I know that you can’t stand bad people, and that you’ve tested people who are calling themselves apostles,<sup>n</sup> but aren’t—and you’ve found out that they’re fake.<sup>o</sup> <sup>2</sup>And you have perseverance, and you’ve carried on because of my name, and haven’t given up. <sup>3</sup>But I do have something against you: you’ve gone away from the love you had at first.<sup>p</sup> <sup>4</sup>So remember the place you’ve fallen from, and change your heart.<sup>q</sup> Do

<sup>a</sup> Lit. “like a flame of fire.” For the description, see Dan. 7:9; 10:6.

<sup>b</sup> Lit. “...bronze, as if made of what has been fired in a furnace.” I think he means to say that they glow intensely like superheated metal.

<sup>c</sup> Or perhaps a deafening downpour? Lit. “many waters.” See Ezek. 1:24; 43:2.

<sup>d</sup> See Isa. 49:2.

<sup>e</sup> See Isa. 44:6; 48:12.

<sup>f</sup> Lit. “and.”

<sup>g</sup> Lit. “to the ages of the ages.”

<sup>h</sup> Prn. *hay-deez*. See “Bible Words.”

<sup>i</sup> Or “what’s going to happen.”

<sup>j</sup> It’s as though Jesus is the heavenly priest who is trimming the seven lights and placing them on their seven stands in front of God.

<sup>k</sup> Prn. *ef-fa-siss*.

<sup>l</sup> Or “Thus says the one who’s holding...” The formula throughout the letters is equivalent to the familiar OT prophetic formula, “Thus says YHWH.”

<sup>m</sup> Interestingly, these pronouns are all singular. He is addressing the angel of the community as a way of addressing the whole community.

<sup>n</sup> See “Bible Words.”

<sup>o</sup> Lit. “and you’ve found them false.”

<sup>p</sup> Lit. “you’ve abandoned your first love.”

<sup>q</sup> Traditionally: “repent” (see “Bible Words”).

the things you did at first. Now, if you don't—I'm coming to you,<sup>a</sup> and I'm going to move your lampstand out of its place unless you change your heart.<sup>b</sup> <sup>6</sup>However, you do have this: you hate the things the Nicolaitans<sup>c</sup> do, which I hate, too. <sup>7</sup>Whoever has ears, let 'em hear<sup>d</sup> what the Spirit says to the communities. To the person who wins this battle, I'm going to give the gift of eating from the tree of life, which is in the paradise of God.<sup>e</sup>

*Christ's Letter to Smyrna*

<sup>8</sup>To the angel of the community in Smyrna,<sup>f</sup> write this:

The first and the last, who was dead and came to life, says this: <sup>9</sup>I know your distress<sup>g</sup> and your poverty. But you're rich! And I know the insults you've faced from those who call themselves Jews, and they're not—they're just the opposite: a synagogue<sup>h</sup> of Satan. <sup>10</sup>Don't be afraid of anything you're about to go through. You see, the devil is going to throw some of you in prison, so that you'll be tested out. You're going to have distress for ten days. Be faithful right up to death, and I'll give you the crown of Life. <sup>11</sup>Whoever has ears, let 'em hear what the Spirit says to the communities. The person who wins this battle won't ever be hurt by the second death.<sup>i</sup>

*Christ's Letter to Pergamum*

<sup>12</sup>To the angel of the community in Pergamum,<sup>j</sup> write this:

The one who has the sharp two-edged sword says this: <sup>13</sup>I know where you live, where Satan's throne is. And you're holding on to my name, and you haven't denied your faith in me<sup>k</sup>—even in the time of Antipas,<sup>l</sup> my trustworthy witness, your member who was killed where Satan lives.<sup>m</sup> <sup>14</sup>However, I do have a little something against you: you have people who hold to the teaching of Balaam<sup>n</sup> there. He was teaching Balak<sup>o</sup> to put stumbling blocks in front of the children of

<sup>a</sup> He's coming to them whether they do or don't. But what he does when he comes will be different.

<sup>b</sup> Traditionally: "repent."

<sup>c</sup> Prn. *nik-oh-lay-i-tans*.

<sup>d</sup> This is one of Jesus' favorite expressions: see Mt. 11:15 and many other examples.

<sup>e</sup> Gen. 2:9; 3:22, 24.

<sup>f</sup> Prn. *smur-na*.

<sup>g</sup> Or "persecution." Their distress may be because of persecution.

<sup>h</sup> Prn. *sinn-a-gog*. See "Bible Words."

<sup>i</sup> See Rev. 20:14; 21:8.

<sup>j</sup> Prn. *per-ga-mum*.

<sup>k</sup> Lit. "my faith."

<sup>l</sup> Prn. *ant-i-pas*.

<sup>m</sup> Or "...my trustworthy witness, who was killed among you, where Satan lives."

<sup>n</sup> Prn. *bay-lam*. See Num. 31:16; 25:1-2.

<sup>o</sup> Prn. *bay-lak*.

Israel:<sup>a</sup> he got them to eat meat offered to idols,<sup>b</sup> and to be sexually immoral.  
 15 You also have people just like that, who hold to the teaching of the Nicolaitans.<sup>c</sup>  
 16 So change your heart!<sup>d</sup> If you don't, I'm coming to you soon, and I'm going to fight them with the sword of my mouth. 17 Whoever has ears, let 'em hear what the Spirit says to the communities. I'm going to give the person who wins this battle some of the hidden manna.<sup>e</sup> And I'm going to give them a white stone. On that stone there'll be written a name that nobody knows except the person that receives it.<sup>f</sup>

*Christ's Letter to Thyatira*

18 To the angel of the community in Thyatira,<sup>g</sup> write this:

The Son of God, whose eyes are a flaming fire,<sup>h</sup> and whose feet are like shining bronze, says this: 19 I know the things you're doing.<sup>i</sup> And I know your love, and faith, and service, and your perseverance. And I know that you've done more lately than you did in the beginning.<sup>j</sup> 20 However, I have something against you: you tolerate that person Jezebel.<sup>k</sup> She calls herself a prophet, and she teaches and deceives my servants. She gets them to be sexually immoral, and to eat meat offered to idols. 21 I've given her time to change her heart,<sup>l</sup> and she doesn't want to change her heart about<sup>m</sup> her sexual immorality. 22 See, I'm going to send her to bed sick. And I'm going to send the people who've broken their marriage vows with her into a major time of trouble,<sup>n</sup> if they don't turn away from the things she does.<sup>o</sup> 23 And I'm going to kill her children with plague. All the communities are going to know that I'm the one who examines thoughts<sup>p</sup> and hearts, and that I'm going to give each of you what your actions deserve.<sup>q</sup> 24 Now, I have something to

<sup>a</sup> See "Bible Words" under "children of."

<sup>b</sup> See "Bible Words."

<sup>c</sup> Prn. *nik-oh-lay-i-tans*.

<sup>d</sup> Traditionally: "Therefore repent."

<sup>e</sup> See Exod. 16, esp. v. 33. What is the heavenly reality, to which the earthly manna, hidden in the "ark of the covenant" (see "Bible Words"), corresponds?

<sup>f</sup> See e.g. Zech. 3:8-9.

<sup>g</sup> Prn. *thye-a-tye-ra*.

<sup>h</sup> Lit. "the one who has his eyes like a flame of fire" (see Rev. 1:15; 19:12).

<sup>i</sup> Traditionally: "I know your works."

<sup>j</sup> Lit. "And your last works are more than the first ones."

<sup>k</sup> Lit. "the woman Jezebel" (prn. *jez-e-bel*). See 1 Kgs 16:31; 2 Kgs 9:22.

<sup>l</sup> Traditionally: "to repent" (see "Bible Words").

<sup>m</sup> Or "to turn away from"; traditionally: "repent from."

<sup>n</sup> Lit. "...and those who commit adultery with her into great distress."

<sup>o</sup> Traditionally: "unless they repent from her works." Some mss. have "their works."

<sup>p</sup> Lit. "kidneys." In the Old Testament, a person's kidneys were thought of as the seat of the conscience and the deepest emotions.

<sup>q</sup> Traditionally: "to you each according to your works."

say to the rest of you in Thyatira: whoever doesn't hold this teaching, and hasn't known the so-called "deep things of Satan." I'm not putting any other burden on you than this: <sup>25</sup>hold on to what you have until I come. <sup>26</sup>The person who wins this battle, who keeps doing my work<sup>a</sup> to the end,

I'm going to give them authority over the nations,  
<sup>27</sup>And they're going to shepherd them with an iron staff.  
 The nations will be like clay pots getting smashed.<sup>b</sup>

This is the same authority as I have from my Father. <sup>28</sup>I'm also going to give them the morning star.<sup>c</sup> <sup>29</sup>Whoever has ears, let 'em hear what the Spirit says to the communities.

### *Christ's Letter to Sardis*

**3** To the angel of the community in Sardis, write this:

The one who has the seven spirits of God, and the seven stars, says this: I know the things you're doing—how you have the reputation<sup>d</sup> of being alive, but<sup>e</sup> you're dead. <sup>2</sup>Wake up! Strengthen what's left, that's been just about to die. Because I've found you haven't followed through on your actions<sup>f</sup> in the presence of my God. <sup>3</sup>So remember what you've been given to do. Obey what you've heard, and change your heart!<sup>g</sup> If you don't wake up, I'm going to come like a burglar<sup>h</sup>—and you're never going to know at what moment I'm coming to you. <sup>4</sup>However, you<sup>i</sup> have a few people<sup>j</sup> in Sardis that haven't gotten their clothes dirty. They're going to walk with me in white, because they're worthy of it. <sup>5</sup>The person who wins this battle will also<sup>k</sup> be clothed in white, and I'm never going to erase their name out of the Book of Life.<sup>l</sup> I'm going to say their name proudly<sup>m</sup> in front of my Father, and in front of his angels. <sup>6</sup>Whoever has ears, let 'em hear what the Spirit says to the communities.

<sup>a</sup> Lit. "keeps my works."

<sup>b</sup> Ps. 2:8-9. This militaristic language is going to be interpreted later as the conquering power of testifying to the truth (e.g. Rev. 19:11-15).

<sup>c</sup> That is, the gift of himself: Rev. 22:16.

<sup>d</sup> Lit. "name."

<sup>e</sup> Lit. "and."

<sup>f</sup> Lit. "For I have not found your works fulfilled."

<sup>g</sup> Lit. "So remember how you've received and heard, and obey, and repent" (see "Bible Words" under "repent").

<sup>h</sup> See Mt. 24:43-44; Lk. 12:39-40; 1 Thess. 5:2, 4; 2 Pet. 3:10; Rev. 16:15.

<sup>i</sup> That is, the angel. "You" is singular.

<sup>j</sup> Lit. "names."

<sup>k</sup> Lit. "thus," i.e. "in the same way."

<sup>l</sup> See Exod. 32:32-33; Ps. 69:28; Dan. 12:1.

<sup>m</sup> Or "openly admit their name." The word implies Jesus publicly (in heaven) acknowledging that you and he are associates.

*Christ's Letter to Philadelphia*

7To the angel of the community in Philadelphia, write this:

The Holy One, the True One, who has “the key of David, who opens, and nobody shuts, and who shuts, and nobody opens,”<sup>a</sup> says this: 8I know the things you’re doing. Look: I’ve opened a door in front of you, a door that nobody can shut. I know that you have just a little strength, yet you’ve obeyed my teaching, and you haven’t denied my name. 9Look: I’m giving you some people from the synagogue<sup>b</sup> of Satan: those who call themselves Jews, but they aren’t—they’re lying. See, I’m going to have them come, and they’re going to bow down at your feet and realize<sup>c</sup> that I’ve loved you. 10Because you’ve persevered in obeying my teaching,<sup>d</sup> I’m going to keep you safe from the time of testing that’s about to come on the whole world. It’s going to test the people that live on the earth. 11I’m coming soon. Hold on to what you have, so that nobody takes your crown. 12I’m going to make the winner in this battle a pillar in the temple of my God. They’ll never go outside it ever again. And I’m going to write on them the name of my God, and the name of the City of my God, the New Jerusalem, that is coming down out of heaven from my God, and my new name.<sup>e</sup> 13Whoever has ears, let ’em hear what the Spirit says to the communities.

*Christ's Letter to Laodicea*

14To the angel of the community in Laodicea,<sup>f</sup> write this:

This is what the Amen says, who’s the faithful and true witness, the starting point<sup>g</sup> of God’s creation. 15I know what you’re doing. You’re not cool, and you’re not hot. 16So, since you’re lukewarm, and you’re neither cool nor hot, I’m about to spit you out of my mouth! 17Because you’re saying, “I’m rich,” and “I’m already wealthy,” and “I don’t need anything”—and you don’t know *you’re* the one that’s destitute,<sup>h</sup> miserable, poor, blind, and naked!<sup>i</sup> 18I advise you to buy from me gold that’s been refined by fire. Then you’ll be rich. And buy white clothes from me, so that you can put them on. That way, your embarrassing nakedness won’t be made public.<sup>j</sup> And buy eye ointment from me, so that you

<sup>a</sup> Isa. 22:22.

<sup>b</sup> Prn. *sinn-a-gog*. See “Bible Words.”

<sup>c</sup> Lit. “know.”

<sup>d</sup> Or “because you’ve obeyed my command to persevere”; lit. “because you have kept the word of my perseverance.”

<sup>e</sup> This alludes to Jer. 23:6; 33:15-16. All three names are one name: YHWH (is) Our Justice.

<sup>f</sup> Prn. *lay-oh-diss-see-a*.

<sup>g</sup> “Starting point”: lit. “origin,” or “head,” or “beginning,” or “authority.”

<sup>h</sup> That is, poor to the utter extreme.

<sup>i</sup> This word could describe a person we would call “half naked.”

<sup>j</sup> Lit. “so the shame of your nakedness won’t be revealed.”

can see. <sup>19</sup>I challenge<sup>a</sup> and discipline everyone that I love. So get serious and change your heart.<sup>b</sup> <sup>20</sup>Look! I'm standing at your door, and I'm knocking. If somebody hears my voice and opens the door, I'll come in with them and I'll eat with them, and they'll eat with me. <sup>21</sup>To the winner of this battle I'm going to give the gift of sitting down with me on my throne. In the same way, I won the battle, and I sat down with my Father on his throne. <sup>22</sup>Whoever has ears, let 'em hear what the Spirit says to the communities.

*The One Sitting on the Throne*

**4** After that I looked, and I saw<sup>c</sup> an open door in the sky.<sup>d</sup> And the first voice that I'd heard, that sounded like a trumpet talking to me, was saying, "Come up here, and I'll show you what has to happen after this."<sup>e</sup> <sup>2</sup>Right away I was in the Spirit. And I saw<sup>f</sup> a throne standing in heaven. Someone was sitting on the throne. <sup>3</sup>To look at, the One sitting on it was like a diamond and a red carnelian.<sup>g</sup> And there was a halo around the throne that looked something like an emerald.

<sup>4</sup>Surrounding the throne were twenty-four thrones, and on the thrones sat twenty-four ancient ones. They were dressed in white robes, and gold crowns were on their heads. <sup>5</sup>And from the throne came flashes of lightning, and sounds,<sup>h</sup> and rumblings of thunder. There were seven lamps in front of the throne, with fire burning in them. Those are the seven Spirits of God.<sup>i</sup> <sup>6</sup>And in front of the throne was something like a sea of glass, something like ice.<sup>j</sup>

Right there with the throne, surrounding it,<sup>k</sup> were four living creatures.<sup>1</sup> They were filled with eyes all over, in front and behind. <sup>7</sup>The first creature was like a lion; the second was like a calf; the third had a face like that of a human being; and the fourth was like a flying eagle. <sup>8</sup>Each one of the four living creatures had

<sup>a</sup> Or "reprove."

<sup>b</sup> Traditionally: "repent" (see "Bible Words").

<sup>c</sup> Traditionally: "and behold."

<sup>d</sup> Or "in heaven." In John's vision, heaven, where God's throne sits, is pictured as a realm whose floor is the blue dome of the sky (see Exod. 24:9-11; 1 Kgs 22:19; 2 Chron. 18:16; Isa. 6:1ff; Ezek. 1:26-27).

<sup>e</sup> Lit. "the things that must happen after these things."

<sup>f</sup> "I saw": Lit. "behold."

<sup>g</sup> Lit. "like a jasper and carnelian stone." i.e. clear and red quartz, two very highly prized gems. Diamond had not yet been discovered as a gemstone by the ancients.

<sup>h</sup> Or "voices."

<sup>i</sup> By this statement John plainly tells us that he understands his visions symbolically.

<sup>j</sup> Or "crystal."

<sup>k</sup> Lit. "And in the midst of the throne, and encircling the throne."

<sup>1</sup> For background on the description of these creatures, see Isa. 6:1-3 and Ezek. 1:4-28; 10:1-14.



six wings, filled with eyes all over, on top and underneath.<sup>a</sup> Day and night, they never stop saying,

Holy! Holy! Holy!  
 The Lord God, the All Powerful!  
 The One who was, and is, and is coming!<sup>b</sup>

<sup>9</sup>And every time the living creatures give glory and honor and thanks to the One sitting on the throne—the One who lives forever and ever—<sup>10</sup>then the twenty-four ancient ones bow down to the ground in front of the One sitting on the throne. They worship the One who lives forever and ever. And they throw down their crowns in front of the throne, and say,

<sup>11</sup>Our Lord and God,  
 You're worthy to receive the glory, the honor and the power!  
 Because you created everything.  
 It was because of your decision<sup>c</sup> that everything existed<sup>d</sup> and was created.

*The Scroll and the Lamb*

**5** In the right hand of the One sitting on the throne, I saw a scroll. It had writing on the inside *and* the outside,<sup>e</sup> and it was sealed with seven seals. <sup>2</sup>And I saw a powerful angel announcing with a loud voice, “Who is worthy to open this scroll, and to break its seals?” <sup>3</sup>Nobody could—nobody in heaven, on the earth, or under the earth. Nobody could open the scroll or even look at it. <sup>4</sup>And I was crying bitterly, because there was nobody found worthy to open the scroll or even look at it. <sup>5</sup>One of the ancient ones said to me, “Don’t cry. Look! The Lion from the tribe of Judah,<sup>f</sup> the Root of David,<sup>g</sup> has won the battle! He is worthy to open the scroll and its seven seals.”

<sup>6</sup>And I saw, right there with<sup>h</sup> the throne and the four living creatures, right there with<sup>i</sup> the ancient ones, a Lamb standing there. It looked as though it had been slaughtered. It had seven horns and seven eyes. (Those are the seven<sup>j</sup> Spirits of

<sup>a</sup> Lit. “all over and inside filled with eyes.”

<sup>b</sup> More literally: “the Was, the Is, and the Coming One.” Isa. 6:3; 41:4; see Exod. 3:14-15; Rev. 1:4, 8.

<sup>c</sup> Lit. “your will.”

<sup>d</sup> Lit. “was.”

<sup>e</sup> Lit. “on the inside and on the back side.” The back of the scroll would be the portion that would show if you rolled it up and sealed it.

<sup>f</sup> See Gen. 49:9-10.

<sup>g</sup> See Isa. 11:1, 10; Rev. 22:16.

<sup>h</sup> Lit. “in the midst of.”

<sup>i</sup> Lit. “in the midst of.”

<sup>j</sup> A number of early mss lack the word “seven.”

God, that are sent out all over the earth.)<sup>a</sup> <sup>7</sup>The Lamb came and took the scroll from the right hand of the One sitting on the throne. <sup>8</sup>When he took the scroll, the four living creatures and the twenty-four ancient ones got down on their knees and bowed low in front of the Lamb. Each of them had a harp, and golden bowls full of incense. (They're the prayers of the holy ones.)<sup>b</sup> <sup>9</sup>They sang a new song, like this:<sup>c</sup>

You're worthy to take the scroll, and to open its seals,  
 Because you were sacrificed,<sup>d</sup>  
 And by your blood, you've purchased for God people from every tribe,  
 language, people, and nation!  
<sup>10</sup>You've made them a royal realm, and priests for our God<sup>e</sup>—  
 And they're going to rule on the earth!

<sup>11</sup>And I looked, and I heard the sound of many angels all around the throne and the four living creatures and the ancient ones. There were millions and millions, hundreds of millions of them.<sup>f</sup> <sup>12</sup>They were singing with a loud voice:

The Lamb who was slaughtered is worthy!  
 Worthy to receive all<sup>g</sup> power, wealth, wisdom, and strength,  
 Honor, glory, and praise!<sup>h</sup>

<sup>13</sup>And I heard all creation—what's in heaven, on the earth, and under the earth, and in the ocean,<sup>i</sup> and everything in them all—they were singing:

To the One sitting on the throne, and to the Lamb,  
 May all<sup>j</sup> blessing, honor, glory, and power be given, forever and ever!

<sup>14</sup>And the four living creatures were saying, "Amen!" And the ancient ones got down on their knees, bowed low, and worshiped.

<sup>a</sup> Lit. "into all the earth."

<sup>b</sup> By statements such as these (see also 5:6 above), John again tells us that he understands his visions symbolically. Here he sees golden bowls full of burning incense, and he understands that they symbolize, or represent, the prayers of faithful people on earth.

<sup>c</sup> "Song, like this": lit. "song, saying."

<sup>d</sup> Lit. "slaughtered."

<sup>e</sup> See Exod. 19:6; Isa. 61:6; 1 Pet. 2:5, 9; Rev. 1:6; 20:6.

<sup>f</sup> Lit. "And their number was ten thousands of ten thousands, and thousands of thousands."

<sup>g</sup> Lit. "the."

<sup>h</sup> Or "blessing."

<sup>i</sup> Lit. "the sea."

<sup>j</sup> Lit. "the."

*The Seven Seals*

6 And as I watched,<sup>a</sup> the Lamb opened one of the seven seals. Then I heard one of the four living creatures shout like thunder, “Come!”<sup>2</sup> And I looked, and suddenly there was<sup>b</sup> a white horse, and its rider had a bow. He was given a crown, and he went out to be a conqueror and to win battles.

3 When the Lamb opened the second seal, I heard the second living creature shout, “Come!”<sup>4</sup> And another horse went out—a red one. Its rider was given permission to take peace from the earth, so that people would slaughter one other. A great sword was given to him.

5 When the Lamb opened the third seal, I heard the third living creature shout, “Come!” And I looked, and suddenly there was<sup>c</sup> a black horse, and its rider had a weighing scale in his hand. 6 And I heard something like a voice coming from where the four living creatures were.<sup>d</sup> It was saying, “A quart of wheat for a day’s wage, and three quarts of barley for a day’s wage! But<sup>e</sup> don’t harm the oil and the wine!”

7 When the Lamb opened the fourth seal, I heard the fourth living creature shout, “Come!”<sup>8</sup> And I looked, and suddenly there was<sup>f</sup> a sickly pale horse, and its rider’s name is Death. And Hades<sup>g</sup> went with him.<sup>h</sup> They were given authority over one quarter of the earth. They could kill with the sword, with famine, with plague, and with the wild animals of the earth.

9 When the Lamb opened the fifth seal, I saw, underneath the altar of sacrifice, the souls of those who’d been slaughtered<sup>i</sup> because of the word of God, and because of the testimony that they’d maintained. 10 They called out in a loud voice, “How long, O Lord, holy and true? When will you hold a trial? When will you get justice for our murder<sup>j</sup> from the people who live on the earth?” 11 Each of them was given a white robe. And they were told to rest<sup>k</sup> a little while longer—until the full number of their fellow servants, their brothers and sisters, had been reached. Their brothers and sisters were about to be killed, just as they’d been.

<sup>a</sup> Lit. “And I watched when.”

<sup>b</sup> “Suddenly there was”: lit. “behold.”

<sup>c</sup> “Suddenly there was”: lit. “behold.”

<sup>d</sup> Lit. “from the midst of the four living creatures.”

<sup>e</sup> Lit. “And.”

<sup>f</sup> “Suddenly there was”: lit. “behold.”

<sup>g</sup> Prn. *hay-deez*.

<sup>h</sup> Or “followed along with him.”

<sup>i</sup> Or “violently murdered.” See 1 Jn 3:12.

<sup>j</sup> Lit. “How long...do you not judge and get justice for our blood...?”

<sup>k</sup> See Isa. 57:1-2.

<sup>12</sup>And I looked when the Lamb opened the sixth seal, and there was a huge earthquake. The sun went dark, as if it had been covered by sackcloth made of goat hair.<sup>a</sup> The whole moon went blood red.<sup>b</sup> <sup>13</sup>And the stars fell out of heaven onto the earth, just like when a fig tree drops its unripe figs when it's shaken by a powerful wind. <sup>14</sup>And the sky<sup>c</sup> was split apart like a scroll curling up. And every mountain and island was thrown out of place.<sup>d</sup> <sup>15</sup>And the rulers of the earth, and the influential, and the commanders, and the rich, and the powerful,<sup>e</sup> and every slave and free person,<sup>f</sup> hid themselves. They hid in caves, and among the rocks in the mountains. <sup>16</sup>They said to the mountains and the rocks, "Fall on us! Hide us<sup>g</sup> from the One<sup>h</sup> who sits on the throne, and from the wrath of the Lamb! <sup>17</sup>Because the great day of their<sup>i</sup> wrath has come. Who can stand in front of them?"

*The 144,000 from the Twelve Tribes of Israel*

**7** After that, I saw four angels standing at the four corners of the earth. They were holding back the four winds, so that no wind would blow on the earth, on the sea, or on any tree. <sup>2</sup>And I saw another angel coming up from the east, where the sun rises. The angel had the seal of the Living God. He shouted in a loud voice. He said to the angels who'd been given permission to harm the earth and the ocean,<sup>j</sup> <sup>3</sup>"Don't harm the earth or the ocean<sup>k</sup> or the trees, until we seal our God's servants on their foreheads." <sup>4</sup>I heard the number of those who were sealed: one hundred and forty-four thousand. They were sealed from every tribe of the children of Israel:

- <sup>5</sup>Twelve thousand from the tribe of Judah,
- Twelve thousand from the tribe of Reuben,
- Twelve thousand from the tribe of Gad,
- <sup>6</sup>Twelve thousand from the tribe of Asher,
- Twelve thousand from the tribe of Naphtali,<sup>l</sup>
- Twelve thousand from the tribe of Manasseh,<sup>m</sup>
- <sup>7</sup>Twelve thousand from the tribe of Simeon,

<sup>a</sup> Lit. "became black as a hair sack." Goat hair is thick and black, and was used for rough sacking.

<sup>b</sup> Lit. "became as blood."

<sup>c</sup> Or "heaven" (see "Bible Words").

<sup>d</sup> Lit. "were moved out of their places."

<sup>e</sup> Lit. "the strong."

<sup>f</sup> In other words everybody, from the very top to the very bottom of the social ladder.

<sup>g</sup> Is. 2:10, 19, 21; Jer. 4:29; Hos. 10:8.

<sup>h</sup> Lit. "from the face/presence of the One."

<sup>i</sup> Some mss have "his."

<sup>j</sup> Lit. "the sea."

<sup>k</sup> Lit. "the sea."

<sup>l</sup> Prn. *naf-ta-lee*.

<sup>m</sup> Prn. *ma-nass-a*.

Twelve thousand from the tribe of Levi,  
 Twelve thousand from the tribe of Issachar,<sup>a</sup>  
<sup>8</sup>Twelve thousand from the tribe of Zebulun,<sup>b</sup>  
 Twelve thousand from the tribe of Joseph,  
 Twelve thousand from the tribe of Benjamin.

*The Huge Crowd from Every Nation*

<sup>9</sup>After that I looked, and I saw a huge crowd—so big that nobody could ever count it. There were people from all nations, tribes, peoples and languages, standing in front of the throne and in front of the Lamb. They were wearing white robes, and there were palm branches in their hands. <sup>10</sup>They shouted with a loud voice:

Salvation belongs to our God, who sits on the throne,  
 And to the Lamb!

<sup>11</sup>And all the angels were standing all around the throne, together with the ancient ones and the four living creatures. They fell on their faces in front of the throne, and worshiped God. <sup>12</sup>They said,

Amen! May blessing, glory, and wisdom,  
 And thanks, honor, power, and strength  
 Be given to our God, forever and ever! Amen!

<sup>13</sup>And one of the ancient ones spoke up and said to me, “Who are these people in white robes, and where have they come from?” <sup>14</sup>I said to him, “Sir, you know the answer.” And he said to me, “These are the ones who come out of the great time of distress.<sup>c</sup> They’ve washed their robes, and they’ve made them white in the blood of the Lamb. <sup>15</sup>That’s why they’re in front of God’s throne. They’re going to serve him day and night in his temple. And the One who sits on the throne is going to shelter them.<sup>d</sup> <sup>16</sup>They won’t be hungry or thirsty ever again, and the sun won’t beat down on them, or any heat.<sup>e</sup> <sup>17</sup>Because the Lamb who’s right there at the throne will be their shepherd. And he’ll guide them to springs of flowing water.<sup>f</sup> And God will wipe away every tear from their eyes.<sup>g</sup>”

<sup>a</sup> Prn. *iss-a-kar*.

<sup>b</sup> Prn. *zeb-yoo-lan*.

<sup>c</sup> Or “persecution.”

<sup>d</sup> Lit. “put up his tent over them.”

<sup>e</sup> Isa. 49:10.

<sup>f</sup> Lit. “springs of living waters.” He means artesian springs. See Ps. 23:1-2; Ezek. 34:23; Isa. 49:10; Jer. 2:13; Mic. 2:12-13 (compare the contexts).

<sup>g</sup> Isa. 25:8.

*The Seventh Seal and the Golden Incense Burner*

8 When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup>And I saw the seven angels that stand in front of God,<sup>a</sup> and they were given seven trumpets. <sup>3</sup>And another angel came and stood at the altar. He had a gold incense burner. He was given a lot of incense to add to the prayers of all the holy ones. Their prayers are on the golden altar that's in front of the throne. <sup>4</sup>And the smoke from the incense went up from the angel's hand in front of God, together with the prayers of the holy ones.<sup>b</sup> <sup>5</sup>The angel took the incense burner and filled it with coals from the fire on the altar—and he threw it onto the earth. And there were rumblings of thunder, sounds, lightning flashes, and an earthquake.

*The Seven Trumpets*

<sup>6</sup>And the seven angels who had the seven trumpets got ready to blow them.

<sup>7</sup>The first angel blew his trumpet. And there was hail and fire, mixed with blood, and it was thrown onto the earth. And a third of the earth burned up, and a third of the trees burned up, and all the green grass burned up.

<sup>8</sup>The second angel blew his trumpet. And something like a huge mountain, all on fire,<sup>c</sup> was thrown into the ocean.<sup>d</sup> And a third of the ocean<sup>e</sup> turned to blood, <sup>9</sup>and a third of the living creatures<sup>f</sup> that live in the ocean<sup>g</sup> died. And a third of the ships were destroyed.

<sup>10</sup>The third angel blew his trumpet. And a huge star fell out of heaven, burning like a torch. And it fell on a third of the rivers and springs.<sup>h</sup> <sup>11</sup>The name of that

<sup>a</sup> These seem to be the seven “archangels.” See Tobit 12:15; 1 Enoch 20:2-8; see Lk. 1:19, in which Gabriel (named in 1 Enoch as one of the seven archangels) identifies himself as one who “stands in God’s presence.”

<sup>b</sup> See Rev. 5:8. The incense that is burning on the altar represents the prayers of the holy ones. More incense means more prayers are coming to God. Are they prayers for an end to unjust suffering, or is their suffering itself a prayer?

<sup>c</sup> Lit. “burning with fire”; some mss lack “with fire.”

<sup>d</sup> Lit. “the sea.”

<sup>e</sup> Lit. “the sea.”

<sup>f</sup> Lit. “a third of the creatures in the sea—the ones that have souls.” This probably refers to the mammals such as whales, orcas, porpoises, dolphins, seals, sea lions, walruses, manatees, and the like (see Gen. 2:7; Ps. 104:24-30).

<sup>g</sup> Lit. “the sea.”

<sup>h</sup> Lit. “and upon the springs of the waters.”

star is Poison.<sup>a</sup> And a third of the water sources<sup>b</sup> turned to poison,<sup>c</sup> and lots of people died from the water, because the water sources had become poisonous.<sup>d</sup>

<sup>12</sup>The fourth angel blew his trumpet. And a third of the sun was hit, and also a third of the moon, and a third of the stars. And a third of them went dark. And the daytime lost a third of its light, and so did the night.<sup>e</sup>

<sup>13</sup>And I looked, and I heard a single eagle flying up high in the sky.<sup>f</sup> It was saying in a loud voice, “Horrible, horrible, horrible things are coming for the people who live on the earth!<sup>g</sup> Here come<sup>h</sup> the final trumpet blasts, from the three angels who’re about to sound them!”

**9** The fifth angel blew his trumpet. And I saw a star that had fallen out of heaven onto the earth. It was given the key to the shaft that leads down to the bottomless pit. <sup>2</sup>The star unlocked the shaft that leads to the bottomless pit, and smoke came up out of the shaft—like smoke from a huge furnace. And the sun and the air went dark with the smoke from the shaft. <sup>3</sup>Out of the smoke, grasshoppers<sup>i</sup> came onto the earth. They were given stinging power like the stinging power of scorpions.<sup>j</sup> <sup>4</sup>They were told<sup>k</sup> not to harm the crops on the earth, or any green plant or tree—only the people who didn’t have God’s seal on their foreheads. <sup>5</sup>They weren’t given permission to kill them, but only to torment them for five months. Their torture is like the torture that a scorpion sting causes a person.<sup>l</sup> <sup>6</sup>In those days, people will be searching for death, and they won’t be able to find it. They’ll be desperate for death, but death will escape from them.

<sup>7</sup>The appearance of these grasshoppers was like horses armed for battle. On their heads they had crowns that looked like gold. And their faces were like human faces. <sup>8</sup>They had hair like women’s hair, and their teeth were like lions’ teeth. <sup>9</sup>They had breastplates that looked like iron, and the sound of their wings was like the sound of lots of horses and chariots charging<sup>m</sup> into battle. <sup>10</sup>And they

<sup>a</sup> Or “Wormwood,” a poisonous plant known for its extreme bitterness.

<sup>b</sup> Lit. “the waters.”

<sup>c</sup> Or “wormwood.”

<sup>d</sup> Lit. “because they’d become bitter.”

<sup>e</sup> Lit. “and the day didn’t shine a third of itself, and likewise the night.”

<sup>f</sup> Lit. “flying in mid-heaven.”

<sup>g</sup> Traditionally: “Woe, woe, woe, to the inhabitants of the earth.”

<sup>h</sup> Lit. “...on the earth, from.”

<sup>i</sup> Or “locusts.”

<sup>j</sup> Lit. “authority/power like the authority/power that the scorpions of the earth have.” Scorpions were thought of as having the most painful and deadly sting of all the insects.

<sup>k</sup> Lit. “And it was said to them.”

<sup>l</sup> Lit. “And their torture is like the torture of a scorpion, when it stings a person.”

<sup>m</sup> Lit. “running.”

have tails, and stings, like scorpions. Their power to harm people with their tails lasts for five months.<sup>a</sup> <sup>11</sup>For their ruler, they have the angel of the bottomless pit. In Hebrew, his name is “Abaddon,”<sup>b</sup> “Destruction.” In Greek, he has the name “Apollyon,”<sup>c</sup> “Destroyer.”

<sup>12</sup>The first horrible thing is over—there are still two more to come.<sup>d</sup>

<sup>13</sup>The sixth angel blew his trumpet. And I heard a single voice, coming from the horns of the golden altar that’s in front of God. <sup>14</sup>It was saying to the sixth angel who had a trumpet, “Set free the four angels who are tied up at the great Euphrates<sup>e</sup> river. <sup>15</sup>And the four angels were set free. They were all ready<sup>f</sup> for that exact hour, day, month, and year. They were to kill one third of the human race.<sup>g</sup> <sup>16</sup>The number of their armed horsemen was two hundred million. I heard the number.<sup>h</sup> <sup>17</sup>This is how I saw the horses and their riders in the vision: their breastplates were flame red, dark blue, and yellow.<sup>i</sup> The heads of the horses were like lions’ heads, and out of their mouths came fire, smoke, and sulfur. <sup>18</sup>A third of the human race was killed by these three plagues: the fire, the smoke, and the sulfur, that came out of their mouths. <sup>19</sup>Because the destructive power of the horses is in their mouths and in their tails. Because their tails are like snakes that have heads, and they do damage with them.

<sup>20</sup>The rest of the human race, that wasn’t killed by these plagues, didn’t turn away from the things they were doing.<sup>j</sup> They wouldn’t<sup>k</sup> stop worshiping the demons, and their idols of gold, silver, copper,<sup>l</sup> stone, and wood. Those things can’t even see or hear or walk! <sup>21</sup>They didn’t turn away<sup>m</sup> from their murders, their sorceries, their sexual immorality, or their thievery.

<sup>a</sup> Lit. “And in their tails their authority/power to harm people five months.”

<sup>b</sup> Prn. *ab-bad-an*.

<sup>c</sup> Prn. *ap-paul-yan*.

<sup>d</sup> Lit. “The first woe has gone away—behold, two woes are still coming after these things.”

<sup>e</sup> Prn. *yoo-frayt-eez*.

<sup>f</sup> Or “They’d been prepared.”

<sup>g</sup> Lit. “one third of the people.”

<sup>h</sup> Lit. “the number of them.”

<sup>i</sup> Lit. “fire, and hyacinth [which can be dark blue or dark red], and sulfur.” These all seem to be colors of flame and smoke.

<sup>j</sup> Or “didn’t have a change of heart about their ways of making a living”; traditionally: “they didn’t repent (see “Bible Words”) of the works of their hands.” This expression can mean things people manufacture, or simply human enterprises in the realm of making a livelihood: e.g. Deut. 16:15; Isa. 64:8; Hag. 2:14, 17. It can also refer to idols as the product of human manufacture: e.g. Deut. 4:28; Isa. 2:8.

<sup>k</sup> “. . .living. They wouldn’t”: lit. “. . .living, so as not to stop.”

<sup>l</sup> Or “bronze.”

<sup>m</sup> Traditionally: “repent” (see “Bible Words”).



*The Powerful Angel with a Little Scroll*

**10** And I saw another angel—a powerful one. He was coming down from heaven, surrounded by<sup>a</sup> a cloud. A rainbow was around his head, and his face was like the sun. His feet were like fiery pillars, <sup>2</sup>and he had a little scroll open in his hand. And he put his right foot down on the sea and his left foot on land. <sup>3</sup>And he shouted with a loud voice, like the roaring of a lion. When he shouted, the seven thunderclaps spoke too.<sup>b</sup> <sup>4</sup>When the seven thunderclaps spoke, I was about to write, but<sup>c</sup> I heard a voice from heaven that said, “Put a seal on the things that the seven thunderclaps said—don’t write them down.” <sup>5</sup>And the angel that I saw standing on the sea and the land raised his right hand to heaven. <sup>6</sup>He swore, by the One who lives forever and ever,<sup>d</sup>

who created heaven, and everything in it,<sup>e</sup>  
and the earth, and everything in it,  
and the ocean,<sup>f</sup> and everything in it.<sup>g</sup>

He swore that there would be no more delay at all. <sup>7</sup>During the time when the seventh angel is just about to blow his trumpet,<sup>h</sup> then<sup>i</sup> God’s secret plan will be finished—just as he told the good news to his servants, the prophets.<sup>j</sup>

<sup>8</sup>The voice I’d heard from heaven spoke with me again, and said, “Go take the little scroll that’s open in the right hand of the angel standing on the sea and on the land.” <sup>9</sup>And I went off to the angel and asked him to give me the little scroll. He said to me, “Take this and eat the whole thing.” <sup>10</sup>It was as sweet as honey in my mouth. But<sup>k</sup> when I swallowed<sup>l</sup> it, I got a stomach ache.<sup>m</sup> <sup>11</sup>And they said to me, “You have to prophesy again, about lots of peoples, nations, languages, and rulers.

<sup>a</sup> Lit. “clothed with.”

<sup>b</sup> Lit. “spoke their own voices.” See Ps. 29, which compares God’s voice to thunder, and has the voice of YHWH speaking seven times.

<sup>c</sup> Lit. “and.”

<sup>d</sup> Deut. 32:40; Dan. 12:7.

<sup>e</sup> Lit. “and the things that are in it,” here and in the following two instances.

<sup>f</sup> Lit. “the sea.”

<sup>g</sup> Neh. 9:6; see Exod. 20:11; Ps. 146:6.

<sup>h</sup> Lit. “...delay. But in the days of the voice of the seventh angel, whenever he’s about to blow his trumpet.”

<sup>i</sup> Lit. “and.”

<sup>j</sup> Some mss have, “servants, and the prophets.” Both formulas are present in Revelation.

<sup>k</sup> Lit. “And.”

<sup>l</sup> Or “ate.”

<sup>m</sup> Lit. “my gut was bitter.” See Ezek. 2:8; 3:1-3.

*The Two Witnesses*

**11** I was given a measuring stick,<sup>a</sup> like a rod. The angel said, “Get up and measure the Temple, and the people praying there. <sup>2</sup>Leave out the outer court—don’t measure that.<sup>b</sup> Because it’s been given to the Gentiles:<sup>c</sup> they’re going to trample on the Holy City<sup>d</sup> for forty-two months. <sup>3</sup>I’m going to give my two witnesses authority to prophesy<sup>e</sup> for twelve hundred and sixty days,<sup>f</sup> dressed in sackcloth.<sup>g</sup> <sup>4</sup>These two are the two olive trees, the two lampstands that stand in the presence of the Lord of the earth.<sup>h</sup> <sup>5</sup>If somebody tries to harm them, fire comes out of their mouths and burns up their enemies. If anybody’s going to try to harm them, that’s how they have to die. <sup>6</sup>These two have the authority to shut up the sky, so that no rain will fall during the time that they’re prophesying. They have authority over the water sources,<sup>i</sup> to turn them into blood. They also have authority to strike the earth with any<sup>j</sup> plague, as often as they want.

<sup>7</sup>When they’ve finished their testimony, the beast that comes up out of the bottomless pit will go to war against them. He’s going to defeat them and kill them. <sup>8</sup>And their bodies will lie in the main street of the great city. In spiritual terms, it’s called Sodom and Egypt. It’s where their Lord was crucified. <sup>9</sup>For three and a half days, people from all peoples, tribes, languages, and nations are going to see their bodies lying there. And the authorities<sup>k</sup> aren’t going to let their bodies be buried.<sup>l</sup> <sup>10</sup>The people who live on the earth are going to celebrate over them—they’re going to be very happy, and they’re going to give each other presents. Because these two prophets had tormented the people that live on the earth.

<sup>11</sup>But<sup>m</sup> after three and a half days, life-breath from God came into them, and they stood up on their feet. And terrible fear came over those who were looking at them. <sup>12</sup>And they heard a loud voice from heaven, telling them, “Come up here!”

<sup>a</sup> Or “a reed.”

<sup>b</sup> That’s the Court of the Gentiles, the part of the Temple where non-Jews are allowed.

<sup>c</sup> See “Bible Words.”

<sup>d</sup> That is, Jerusalem (see Rev. 21:10).

<sup>e</sup> See “Bible Words.” Lit. “I’m going to give to my two witnesses, and they’re going to prophesy.” This is a Hebrew way of expressing the thought.

<sup>f</sup> That’s another way of expressing 36 months.

<sup>g</sup> Dressing in sackcloth is a way of expressing grief, or humility towards God. See Lk. 10:13.

<sup>h</sup> See Zech. 4:3; 11-14.

<sup>i</sup> Lit. “the waters.”

<sup>j</sup> Lit. “every,” meaning “any kind of.”

<sup>k</sup> Lit. “they.”

<sup>l</sup> Lit. “buried in a tomb.”

<sup>m</sup> Lit. “And.”

And they went up into heaven in a cloud, while their enemies watched.<sup>a</sup> <sup>13</sup>Right then,<sup>b</sup> there was a huge earthquake, and a tenth of the city collapsed. Seven thousand people<sup>c</sup> died, and the rest were frightened, and gave glory to the God of heaven.<sup>d</sup>

<sup>14</sup>The second horrible thing is over—the third is coming quickly.<sup>e</sup>

### *The Seventh Trumpet*

<sup>15</sup>The seventh angel blew his trumpet. And there were loud voices in heaven, saying, “The rulership of this world now belongs to our Lord God,<sup>f</sup> and to his Christ! He’s going to reign forever and ever!” <sup>16</sup>And the twenty-four ancient ones, who are sitting on their thrones in front of God, fell on their faces and worshiped God. They were <sup>17</sup>saying,

We thank you, Lord, All Powerful God,  
 Who is and who was,<sup>g</sup>  
 Because you’ve taken your great power and have begun to rule.  
<sup>18</sup>The nations were angry,  
 And your wrath came,  
 And the time came to judge the dead,  
 And to give rewards to your servants the prophets,  
 And to the holy ones,  
 And to those who revere your name, the weak and the powerful,<sup>h</sup>  
 And to destroy those who are destroying the earth.

<sup>19</sup>And the temple of God in heaven opened up, and the ark of his covenant<sup>i</sup> appeared in his sanctuary. There were lightning flashes, sounds, rumblings of thunder, an earthquake, and a huge hailstorm.

### *The Woman, the Child, and the Dragon*

**12** An awesome symbolic scene<sup>j</sup> appeared in heaven: a woman, surrounded by<sup>k</sup> the sun. The moon was under her feet. And on her head was a crown

<sup>a</sup> Lit. “and their enemies saw them.”

<sup>b</sup> Lit. “in the same hour” (see e.g. Lk. 2:38 for the more immediate sense).

<sup>c</sup> Lit. “names of people,” i.e. individuals.

<sup>d</sup> The expression “gave glory to God” probably means admitting that you have been in the wrong (see Josh. 7:19; Jn 9:24).

<sup>e</sup> Lit. “The second woe has gone away—behold, the third woe is coming quickly.”

<sup>f</sup> Lit. “The realm/rulership of the world has become of our Sovereign, and of his Christ.”

<sup>g</sup> Lit. “the Is and the Was.” See Rev. 1:8; 4:8.

<sup>h</sup> Lit. “the small and the great.”

<sup>i</sup> See Exod. 25:10-22; 1 Kgs 8:1, 6; 2 Chron. 5:7 (also see “Bible Words” under “ark of the covenant”).

<sup>j</sup> Traditionally: “a great sign.” But John doesn’t mean large in size, so much as impressive. See 15:1.

<sup>k</sup> Lit. “clothed with.” See Rev. 10:1.

of twelve stars. <sup>2</sup>She was pregnant, and cried out with her labor pains, and with the agony of giving birth.<sup>a</sup>

<sup>3</sup>Another symbolic scene<sup>b</sup> appeared in heaven: there was a huge red dragon, that had seven heads and ten horns. On its heads were seven royal crowns. <sup>4</sup>And his tail swept up a third of the stars of heaven, and threw them to the earth. The dragon stood in front of the woman who was about to give birth, so that when she gave birth, he could eat her child. <sup>5</sup>And she gave birth to her child, a boy. He's the one who is going to "shepherd all the nations with an iron staff."<sup>c</sup> The child was snatched away to God, to his throne. <sup>6</sup>And the woman ran away into the wilderness. In the wilderness, she has a place prepared for her by God. That way, they can care for her needs for twelve hundred and sixty days.

*The Dragon is Thrown Down to Earth*

<sup>7</sup>And there was a war in heaven. Michael<sup>d</sup> and his angels were at war with the dragon. The dragon and his angels fought, <sup>8</sup>but he wasn't powerful enough. They weren't allowed to be in heaven anymore.<sup>e</sup> <sup>9</sup>The great dragon was thrown down. He's the ancient serpent,<sup>f</sup> who's called the devil and Satan.<sup>g</sup> He's the one who deceives the whole world. He was thrown down to the earth, and his angels were thrown down with him. <sup>10</sup>And I heard a loud voice in heaven saying,

"Now the salvation, the power, and the rulership of our God have come! Because the one who accuses our brothers and sisters has been thrown down. He's the one who accuses them day and night in front of our God. <sup>11</sup>Our brothers and sisters have won the battle with him—because of the blood of the Lamb, and because of the testimony that they have given<sup>h</sup>—they didn't even love their lives in the face of death.<sup>i</sup> <sup>12</sup>Because of that, be joyful, you heavens,<sup>j</sup> and those who live in them! But it's going to be horrible for the earth and the sea: because the devil has come down to you. He's totally furious, because he knows that he only has a little more time."

<sup>a</sup> See Isa. 66:7; Mic. 4:10.

<sup>b</sup> Traditionally: "another sign."

<sup>c</sup> Ps. 2:9; see Rev. 19:15.

<sup>d</sup> The archangel: see Dan. 10:13, 21; 12:1.

<sup>e</sup> Lit. "...and he wasn't strong enough, nor was room found for them any longer in heaven."

<sup>f</sup> See Gen. 3.

<sup>g</sup> See Isa. 14:12; Lk. 10:18; Jn 12:31.

<sup>h</sup> Lit. "the word of their testimony."

<sup>i</sup> Lit. "And they did not love their lives right up to death." See Jn 12:25; Lk. 14:26.

<sup>j</sup> See "Bible Words."

<sup>13</sup>When the dragon saw that he'd been thrown down to the earth, he went after<sup>a</sup> the woman who'd given birth to the boy child. <sup>14</sup>And the woman was given the two wings of the great eagle. That way she could fly to the wilderness, to her special place. There she'd be taken care of for a time, times, and half a time. She'd be out of the reach of<sup>b</sup> the serpent. <sup>15</sup>The serpent spat water out of his mouth after the woman—like a river, so that he could flood her out. <sup>16</sup>But the earth helped the woman. She opened her mouth and swallowed the river that the dragon had spat out of his mouth. <sup>17</sup>And the dragon was angry at the woman, and went off to attack<sup>c</sup> the rest of her offspring: those who keep God's commands and hold the testimony of Jesus. And he stood on the beach<sup>d</sup> at the ocean.<sup>e</sup>

*A Beast Comes out of the Ocean*

**13** And I saw, coming up out of the ocean,<sup>f</sup> a beast with ten horns and seven heads. On his horns were ten royal crowns, and on his heads were blasphemous names.<sup>g</sup> <sup>2</sup>The beast that I saw was like a leopard, but his feet were like a bear's feet. His mouth was like a lion's mouth. The dragon gave his power and his throne to the beast, and great authority. <sup>3</sup>And it was as though one of the beast's heads had been slaughtered,<sup>h</sup> but its fatal wound<sup>i</sup> had been healed. And the whole earth followed the beast in amazement.<sup>j</sup> <sup>4</sup>They worshiped the dragon, because he'd given such power<sup>k</sup> to the beast. And they worshiped the beast. They said, "Who is like the beast? Who can go to war against him?"

<sup>5</sup>And he was given a mouth that came out with huge boasts<sup>l</sup> and blasphemies. He was given authority to do things for forty-two months. <sup>6</sup>So he came out with<sup>m</sup> blasphemies against God. He'd insult<sup>n</sup> God's name and his sanctuary (in other words, those who live in heaven).

<sup>7</sup>And the beast was given authority to go to war against the holy ones, and to defeat them. And he was given authority over every tribe, people, language, and

<sup>a</sup> Or "persecuted."

<sup>b</sup> "Out of the reach of": lit. "away from the face of."

<sup>c</sup> Lit. "make war with."

<sup>d</sup> Lit. "sand."

<sup>e</sup> Lit. "the sea."

<sup>f</sup> Lit. "the sea."

<sup>g</sup> See "Bible Words" under "blaspheme, blasphemy." Some mss have "on its heads there was a blasphemous name."

<sup>h</sup> Lit. "slaughtered to death" (presumably by a single deadly cut).

<sup>i</sup> Lit. "stroke of death."

<sup>j</sup> Lit. "And the whole earth was amazed after the beast."

<sup>k</sup> "Such power": lit. "the authority."

<sup>l</sup> Lit. "that said great things."

<sup>m</sup> Lit. "And he opened his mouth for."

<sup>n</sup> Lit. "blaspheme." See "Bible Words."

nation. <sup>8</sup>And everyone who lived on the earth worshiped him—that is, everyone whose name wasn't written down in the Book of Life that belongs to the slaughtered Lamb, from the creation<sup>a</sup> of the world. <sup>9</sup>If somebody has ears, let 'em hear!<sup>b</sup>

<sup>10</sup>If somebody's to be captured,  
They going to be captured.<sup>c</sup>  
If somebody's to be killed by the sword,  
They're going to be killed by the sword.<sup>d</sup>

Here's where the endurance and faith of the holy ones comes in.

### *A Second Beast Comes out of the Ground*

<sup>11</sup>And I saw another beast—it was coming up out of the ground. It had two horns like a lamb, but<sup>e</sup> it was talking like a dragon. <sup>12</sup>He exercises all the authority of the first beast, with his approval.<sup>f</sup> He makes the earth and its inhabitants worship the first beast—the one whose fatal wound<sup>g</sup> had been healed. <sup>13</sup>He does awesome miracles<sup>h</sup>—for example,<sup>i</sup> he even makes fire come down out of heaven onto the earth right in front of people. <sup>14</sup>And he deceives the earth's inhabitants, by means of the miracles<sup>j</sup> that he's given to perform in the personal service of<sup>k</sup> the beast. For example, he tells the earth's inhabitants to create an image in honor of<sup>l</sup> the beast, who had the sword wound but survived.<sup>m</sup> <sup>15</sup>And he was given authority to put breath into the image of the beast, so that the image of the beast could even talk. And he makes them kill<sup>n</sup> whoever won't worship the image of the beast. <sup>16</sup>And he makes everybody, the weak and the powerful,<sup>o</sup> the rich and the poor, the free and the slaves, put<sup>p</sup> a mark<sup>q</sup> on their right hand or on their forehead. <sup>17</sup>He also

<sup>a</sup> Lit. "foundation."

<sup>b</sup> This is one of Jesus' favorite expressions: see Mt. 11:15 and many other examples.

<sup>c</sup> Jer. 15:2; 43:11. Lit. "If someone's for captivity, into captivity they go."

<sup>d</sup> Lit. "If someone's to be killed by the sword, they're to be killed by the sword." Some mss have, "If someone kills with the sword, they're to be killed by the sword."

<sup>e</sup> Lit. "and."

<sup>f</sup> Lit. "before him."

<sup>g</sup> Lit. "stroke of death."

<sup>h</sup> Traditionally: "great signs."

<sup>i</sup> Lit. "so that."

<sup>j</sup> Traditionally: "signs."

<sup>k</sup> Lit. "before."

<sup>l</sup> Lit. "to," or "for."

<sup>m</sup> Lit. "who had the blow from the sword, and lived."

<sup>n</sup> Lit. "And he makes it so that they kill." The "he" might refer to the talking image, rather than the second beast. The mss. have slight variations here.

<sup>o</sup> Lit. "the small and the great."

<sup>p</sup> Or "give themselves."

<sup>q</sup> This could refer to a stamp (with ink or dye), a brand mark, or a tattoo.

makes it so that nobody can buy or sell who doesn't have the mark, the beast's name, or the number of the beast's name. <sup>18</sup>Here's some wisdom. The person who has a mind for it should figure out the beast's number, because it's the number of a person. His number is six hundred and sixty-six.

*The Lamb and the 144,000 Stand on Mount Zion*

**14** And I looked, and there was<sup>a</sup> the Lamb, standing on Mount Zion! With him were a hundred and forty-four thousand people, who have *his* name, and the name of his Father, written on their foreheads. <sup>2</sup>And I heard a voice from heaven. It was like the sound of a roaring waterfall,<sup>b</sup> and like a huge rumble of thunder. Then I heard<sup>c</sup> something that sounded like harpists playing their harps. <sup>3</sup>They sing some kind of new song in front of the throne, the four living creatures, and the twenty-four ancient ones. Nobody could learn that song except the one hundred and forty-four thousand, who'd been purchased from the earth. <sup>4</sup>These are men who haven't become unclean in their relationships with women: they're virgins. They're the ones who follow the Lamb wherever he goes. They've been purchased as a first portion of the human race for God and for the Lamb. <sup>5</sup>Nothing false was found in their mouths. They're faultless.<sup>d</sup>

*Three Angels with Messages*

<sup>6</sup>And I saw another angel flying in the middle of the sky. He had eternal good news to preach to those who live on the earth: to every nation, tribe, language, and people. <sup>7</sup>He was saying in a loud voice, "Revere God and give him glory!<sup>e</sup> Because the moment<sup>f</sup> of his judgment has come. So<sup>g</sup> worship the One who made heaven and earth, and the ocean<sup>h</sup> and the springs of water."

<sup>8</sup>A second angel followed him. He was saying, "She has fallen! Babylon the Great has fallen! From her cup, all the nations have drunk the wine of her furious craving for immorality."<sup>i</sup>

<sup>a</sup> "There was": lit. "and behold."

<sup>b</sup> Or perhaps a deafening downpour? Lit. "many waters." See Ezek. 1:24; 43:2.

<sup>c</sup> "And then I heard": lit. "and the sound that I heard."

<sup>d</sup> Lit. "spotless," or "blameless."

<sup>e</sup> See the nt. on Rev. 11:13.

<sup>f</sup> Lit. "hour."

<sup>g</sup> Lit. "And."

<sup>h</sup> Lit. "the sea."

<sup>i</sup> Lit. "...fallen—she who, from the wine of the fury of her sexual immorality, all the nations have drunk." Or, possibly, "...fallen—she who, drunk from the wine of the fury of her sexual immorality, drank up all the nations." Cities are always symbolized as feminine in the Bible and ancient Mediterranean literature. In Revelation, Empress Babylon's drunken sexual promiscuity becomes a metaphor for a suicidal addiction to wealth and luxury with which the Great City infects the whole world. See Rev. 18, below.

<sup>9</sup>A third angel followed them. He was saying in a loud voice, “If somebody worships the beast and his image, and accepts his stamp on their forehead or on their hand, <sup>10</sup>then they too are going to drink the wine of God’s fury, mixed full strength in the cup of his wrath! They’re going to be tormented with fire and sulfur in front of the holy angels and in front of the Lamb. <sup>11</sup>The smoke from their torment goes up forever and ever. And those who worship the beast and his image get no rest day and night—and it’s the same for the person that accepts<sup>a</sup> the mark<sup>b</sup> of his name.” <sup>12</sup>Here’s where the endurance of the holy ones comes in: they’re the ones who hold to God’s commands and to the faith of Jesus.<sup>c</sup>

<sup>13</sup>And I heard a voice from heaven, saying, “Write this down: Those who die in the Lord from now on are blessed. Yes, says the Spirit! They’re going to be able to rest from their hard work.<sup>d</sup> Because the things they’ve done are going to go with them.”

### *The Earth is Harvested*

<sup>14</sup>And I looked, and there was a white cloud. Something like a human being was sitting on it.<sup>e</sup> He had a gold crown on his head, and he had a sharp sickle in his hand. <sup>15</sup>And another angel came out of the temple. He was shouting in a loud voice to the angel sitting on the cloud: “Go out with<sup>f</sup> your sharp sickle, and harvest! Because it’s time<sup>g</sup> to harvest: the earth’s harvest is ripe.” <sup>16</sup>And the one sitting on the cloud swept his sickle over the earth, and the earth was harvested. <sup>17</sup>Another angel came out of the temple that’s in heaven, and he had a sharp sickle too. <sup>18</sup>And another angel came out, from the altar. He was the one in charge of the fire. He called out in a loud voice to the angel with the sharp sickle. He was saying, “Go out with<sup>h</sup> your sharp sickle, and harvest the clusters of grapes from the vine of the earth: its grapes are ripe!” <sup>19</sup>And he swept his sickle over the earth, and harvested the vine of the earth. And he threw the earth’s grape clusters in the huge wine press of God’s fury. <sup>20</sup>And they stomped on the grapes in the wine press<sup>i</sup> outside of the city. And blood came out of the wine press up to the horses’ bridles, as far away as two hundred miles.

<sup>a</sup> Lit. “and if someone accepts.”

<sup>b</sup> This could refer to a stamp (with ink or dye), or a brand mark, or a tattoo.

<sup>c</sup> That is, the faith to which Jesus calls them.

<sup>d</sup> Lit. “from their hard labors.”

<sup>e</sup> Or “Somebody who looked like the Human One was sitting on it.” I think this is an angel, who is intended to symbolize “the Human One,” i.e. Jesus.

<sup>f</sup> Lit. “Send.”

<sup>g</sup> Lit. “Because the hour has come.”

<sup>h</sup> Lit. “Send.”

<sup>i</sup> Lit. “And the wine press was trodden.”



**15** And I saw another symbolic scene<sup>a</sup> in heaven. It was awesome<sup>b</sup> and amazing. I saw seven angels, with seven plagues. They're the last ones—with them, God's wrath is finished.

*Safe on the Other Side!*

<sup>2</sup>And I saw something like a sea of glass mixed with fire. And I saw the winners from the battle with the beast, and his image, and the number of his name. They were standing on<sup>c</sup> the sea of glass, with harps from God in their hands. <sup>3</sup>They're singing the song written by Moses, God's servant. It's also the Lamb's song.<sup>d</sup> They're singing,

The things you do are awesome and amazing,

O Lord God, the All Powerful!

Your ways are just and true,

O Ruler of the nations!<sup>e</sup>

<sup>4</sup>Who can possibly fail to revere<sup>f</sup> and glorify your name?

Because you alone are holy!

Because all the nations are going to come and worship in front of you,

Because your just decisions have been revealed.

*The Seven Bowls of God's Fury*

<sup>5</sup>After that I looked, and the temple—the tent of witness<sup>g</sup>—was opened in heaven. <sup>6</sup>And the seven angels with the seven plagues came out of the temple. They were wearing bright, clean linen, and they had gold belts around their chests. <sup>7</sup>And one of the four living creatures gave the seven angels seven golden bowls full of the fury of God, who lives forever and ever. <sup>8</sup>And the temple was filled with smoke, from the glory of God, and from his power. Nobody could go in the temple until the seven plagues of the seven angels were finished.

**16** And I heard a loud voice from the temple. It was saying to the seven

<sup>a</sup> Traditionally: "sign."

<sup>b</sup> Lit. "great."

<sup>c</sup> Or "on the shore of." This is a double meaning. In one sense they are standing in heaven, worshiping God, thus the people John sees are standing "on" the sea of glass along with everyone else in front of the throne. But in addition, they have metaphorically crossed through the sea of glass, just as the Israelites crossed through the Red Sea with Moses, and they are standing safe on the shore opposite to "Egypt," that is, the earth under the domination of the great dragon, Satan (see Isa. 51:9-11, which looks at Egypt under the metaphor of the dragon).

<sup>d</sup> It's the Lamb's song too, because the Lamb has rescued them by leading them across this fiery Red Sea of glass, just as Moses led the Israelites.

<sup>e</sup> Some mss have, "worlds/ages."

<sup>f</sup> Lit. "Who can ever not revere." Some mss have, "revere you."

<sup>g</sup> See "Bible Words" under "tent of witness."

angels, “Go pour out the seven bowls of God’s fury on the earth.”

<sup>2</sup>And the first angel went off and poured his bowl on the earth. And a nasty, evil sore appeared on the people who had the stamp of the beast, and those who had worshiped his image.

<sup>3</sup>The second angel poured out his bowl on the ocean.<sup>a</sup> And blood appeared,<sup>b</sup> as though from a dead body. Every living thing<sup>c</sup> in the ocean<sup>d</sup> died.

<sup>4</sup>The third angel poured out his bowl on the rivers and the springs of water. And blood appeared.<sup>e</sup> <sup>5</sup>And I heard the angel of the water sources<sup>f</sup> saying,

You’re right, O Holy One, who is and who was,<sup>g</sup>  
To have passed down these verdicts!

<sup>6</sup>Because they poured out the blood of holy ones and prophets,  
And you’ve given them blood to drink.  
They deserve it!

<sup>7</sup>And I heard voices from the altar, saying,

Yes, Lord God, the All Powerful!  
Your verdicts are true and just.<sup>h</sup>

<sup>8</sup>The fourth angel poured out his bowl on the sun. And it was given the power to burn people with fire, <sup>9</sup>and people were badly burned.<sup>i</sup> They blasphemed<sup>j</sup> God’s name, because he had authority over these plagues. But<sup>k</sup> they didn’t change their hearts<sup>l</sup> and give him glory.<sup>m</sup>

<sup>10</sup>The fifth angel poured out his bowl on the beast’s throne, and his territory<sup>n</sup> went dark. And people chewed their tongues from pain. <sup>11</sup>They blasphemed the God of

<sup>a</sup> Lit. “the sea.”

<sup>b</sup> See Exod. 7:19.

<sup>c</sup> Or, possibly, “all the mammals.” See Rev. 8:9 and the nt. there.

<sup>d</sup> Lit. “the sea.”

<sup>e</sup> Some mss have, “and they turned to blood.”

<sup>f</sup> Lit. “the waters.”

<sup>g</sup> Lit. “the Is and the Was.”

<sup>h</sup> See Rev. 6:9-11.

<sup>i</sup> Lit. “And people were burned a great burn.”

<sup>j</sup> See “Bible Words.”

<sup>k</sup> Lit. “And.”

<sup>l</sup> Traditionally: “repent” (see “Bible Words”).

<sup>m</sup> Or “and admit the truth.” See the nt. on Rev. 11:13.

<sup>n</sup> Lit. “realm.”

heaven because of their pains and sores, and they didn't turn away from the things they were doing.<sup>a</sup>

<sup>12</sup>The sixth angel poured out his bowl on the great river Euphrates.<sup>b</sup> And its water dried up, to prepare the way for the rulers who come from the east. <sup>13</sup>And I saw, coming out of the mouths of the dragon and the beast and the false prophet, three unclean spirits like frogs. <sup>14</sup>Those are demonic spirits that do miracles.<sup>c</sup> They go out to the rulers of the whole world. They get them together for the war on<sup>d</sup> the great day of God the All Powerful.

<sup>15</sup>Look, I'm coming like a burglar.<sup>e</sup> The blessed person is the one that keeps watch and keeps their clothes on. That way, they won't walk around naked with people seeing their clothes falling off.<sup>f</sup>

<sup>16</sup>And they got them all together at the place known in the Jewish language as Har-Magedon.<sup>g</sup>

<sup>17</sup>The seventh angel poured out his bowl on the air. And a loud voice came out of the temple, from the throne. It was saying, "It's done." <sup>18</sup>And there were lightning flashes, sounds, and rumbles of thunder. And there was a huge earthquake—so big that there's never been one like it, ever since humanity appeared on earth. That's how huge an earthquake it was. <sup>19</sup>The great city split into three parts, and all the nations' cities collapsed. And Babylon the Great got remembered in God's presence, and it was given the wine cup of God's furious wrath. <sup>20</sup>And every island ran away, and the mountains were nowhere to be found. <sup>21</sup>And huge hailstones, weighing about a hundred pounds, came down out of the sky on people. And people blasphemed<sup>h</sup> God because of the plague of hail. Because that plague was absolutely terrible.<sup>i</sup>

### *The Beast and the Great Prostitute*

**17** One of the seven angels with the seven bowls came and talked to me. He said, "Come here. I'm going to show you the verdict<sup>j</sup> against the great prostitute, who's sitting on many water sources.<sup>a</sup> <sup>2</sup>She's the one that the earth's

<sup>a</sup> Traditionally: "didn't repent from their works."

<sup>b</sup> Prn. *yoo-frayt-eez*.

<sup>c</sup> Traditionally: "signs."

<sup>d</sup> Lit. "of."

<sup>e</sup> See Mt. 24:42-44; Lk. 12:35-40; Rev. 3:3.

<sup>f</sup> Lit. "naked, and people see their disarray." Having your clothes in "disarray" is a euphemism for exposing yourself. The wise person goes to bed with their robe belted, ready to get up in an emergency.

<sup>g</sup> Prn. *har-ma-gedd-an*.

<sup>h</sup> See "Bible Words."

<sup>i</sup> Lit. "because its plague was exceedingly huge."

<sup>j</sup> Or "judgment," or "sentencing."

rulers went to. The people who live on the earth got drunk from the wine of her prostitution.

<sup>3</sup>And he took me away in the Spirit, to a deserted place. And I saw a woman sitting on a scarlet beast. The beast was covered with blasphemous<sup>b</sup> names, and it had seven heads and ten horns. <sup>4</sup>And the woman was robed in purple and scarlet.<sup>c</sup> She was sparkling<sup>d</sup> with gold, and jewels, and pearls.<sup>e</sup> She has a gold cup in her hand, full of filthy<sup>f</sup> things—the diseases<sup>g</sup> from her prostitution.<sup>h</sup> <sup>5</sup>On her forehead, her secret name was written:

Babylon the Great  
 Mother of All Prostitutes  
 Mother of All Filthy Things on Earth

<sup>6</sup>And I saw that the woman was drunk with the blood of the holy ones: with the blood of Jesus' witnesses.

And I was absolutely amazed<sup>i</sup> when I saw her. <sup>7</sup>The angel said to me, "Why are you so amazed? I'm going to tell you the secret of this woman, and of the beast that's carrying her—the one with the seven heads and the ten horns. <sup>8</sup>The beast that you saw used to exist, and it doesn't exist now. But it's going to come up out of the bottomless pit, and it's headed for destruction. And the people who live on the earth are going to be amazed when they see the beast again—that is, the people whose names haven't been written in the Book of Life from the creation<sup>j</sup> of the world. Because the beast used to exist, and he doesn't exist now, and yet he's going to show up. <sup>9</sup>Here's where a wise understanding comes in.<sup>k</sup> The seven heads are seven mountains. These are the mountains where the woman has settled. They're also seven rulers."

<sup>10</sup>The first five have died,  
 One is ruling now,  
 Another one hasn't come yet.

<sup>a</sup> Lit. "sitting/settling upon many waters."

<sup>b</sup> See "Bible Words" under "blaspheme, blasphemy."

<sup>c</sup> Both purple and scarlet were very expensive colors, and only the rich wore them.

<sup>d</sup> Lit. "gilded."

<sup>e</sup> See Ezek. 28:11-19 for a similar mystical vision. That passage personifies Tyre (another city world-famous for its wealth) under the figure of a king who is an expert in international trade.

<sup>f</sup> Lit. "vile." This word is associated with idolatry.

<sup>g</sup> Lit. "the uncleannesses."

<sup>h</sup> Some mss have, "her prostitution with the earth."

<sup>i</sup> Lit. "And I was amazed with a great amazement."

<sup>j</sup> Lit. "foundation."

<sup>k</sup> Lit. "Here's the mind that has wisdom."

When he comes,  
 He only gets to stay a little while.<sup>a</sup>  
<sup>11</sup>As for the beast,  
     who used to exist and doesn't exist now,  
 He himself makes the eighth head.  
 He's one of the seven,  
 And he's headed for destruction.

<sup>12</sup>“The ten horns that you saw are ten rulers. They haven't taken up their rule yet. But they get authority for a single moment<sup>b</sup> along with the beast. <sup>13</sup>These rulers have a single intention, and they give their power and authority to the beast. <sup>14</sup>They're going to go to war against the Lamb, but the Lamb is going to defeat them. Because he's Lord of Lords and Ruler of Rulers. And those who are with him are called, chosen and faithful.”

<sup>15</sup>And the angel said to me, “Remember the water sources where the prostitute sits? They're peoples, groups, nations, and languages. <sup>16</sup>And remember the ten horns you saw, and the beast? They're going to hate the prostitute, and they're going to make her desolate and strip her naked. They're going to eat her flesh and burn her up with fire. <sup>17</sup>Because God has put it into their hearts to carry out his intention. So<sup>c</sup> they carry out one intention, and give their rulership to the beast, until God's words have come to fulfillment.<sup>d</sup> <sup>18</sup>And the woman that you saw—she's the great city that has sovereignty<sup>e</sup> over the rulers of the earth.”

*The Fall of Babylon the Great*

**18** After that I saw another angel coming down out of heaven. He had great authority, and the earth was illuminated by his glory. <sup>2</sup>He cried out in a powerful voice,

She has fallen!  
 Babylon the Great has fallen!  
 She's become a place where demons live,  
 And a prison for every unclean spirit,  
 And a prison for every kind of unclean and hateful bird.

<sup>a</sup> Lit. “And whenever he comes, he must stay a little while.”

<sup>b</sup> Lit. “hour.”

<sup>c</sup> Lit. “And.”

<sup>d</sup> See “Bible Words.”

<sup>e</sup> Lit. “a realm.”

3Because all the nations have fallen down from<sup>a</sup> the wine of her furious sexual immorality.

The earth's rulers have visited her,<sup>b</sup>

And the earth's businesspeople<sup>c</sup> have gotten rich from the power of her luxury.

4And I heard a different voice saying from heaven,

Leave, my people! Leave her!

That way you won't participate in her sins,

And you won't get her plagues.

5Because her sins have piled up to heaven,

And God has kept in mind the evidence against her.<sup>d</sup>

6Give her the same treatment as she gave others!

Give her a double portion of the things that she does.<sup>e</sup>

In the cup that she used to mix drinks for others, mix a double portion for her.

7She has glorified herself so much!

She has lived in so much luxury!

Give her the same amount of torment and sorrow.

Because she says in her heart,

"I sit enthroned as Queen! I'm no widow!

I'm never going to face<sup>f</sup> sorrow."

8Because of that, her plagues are going to arrive all on one day:

Death, sorrow, and famine,

And she's going to be destroyed<sup>g</sup> by fire,

Because the Lord God, her judge, is powerful.

9And the earth's rulers—the ones who visited her and joined in her luxury—cry and hit themselves in grief over her, when they see the smoke from her fire.

10They stand a long ways away, for fear of her torment, and they say,

How horrible, how horrible for you, O great city, Babylon,

<sup>a</sup> Some mss have, "have drunk from." This sentence could even possibly be read as saying, "Drunk on the wine of her furious immorality, she has drunk up all the nations."

<sup>b</sup> That is, they've paid her for sex. The world's rulers are seen like heads of households, who owe their first loyalty to their families (i.e. to their people). Babylon entices the world's rulers to enrich her by getting them addicted to her wealth and luxury. Once addicted, they keep diverting resources to her that should have gone to support their families.

<sup>c</sup> Lit. "merchants."

<sup>d</sup> Or "God has remembered her wrongdoings."

<sup>e</sup> Lit. "Double two-fold according to her works."

<sup>f</sup> Lit. "see."

<sup>g</sup> Lit. "burned down."

The powerful city!

Because your judgment has come all in one moment!<sup>a</sup>

<sup>11</sup>And the earth's businesspeople<sup>b</sup> cry and grieve over her, because nobody buys their shipments anymore:<sup>c</sup>

<sup>12</sup>Shipments of gold, silver, gems, and pearls;

Shipments of fine linen, expensive purple fabrics, silk, expensive scarlet fabrics;

Shipments of every kind of hardwood,<sup>d</sup> every kind of article made out of ivory, and every kind of article made out of expensive wood;

Shipments of copper, iron, and marble;

<sup>13</sup>Shipments of cinnamon and spice;

Shipments of incense, perfume, and frankincense;

Shipments of wine, olive oil, pastry flour, and grain;

Shipments of beef and lamb;

Shipments of horses, carriages, and human bodies<sup>e</sup>—in other words, people's lives.<sup>f</sup>

<sup>14</sup>Now all the fruit that you're so addicted to has disappeared,<sup>g</sup>

And all your luxuries and your shiny things have been lost;<sup>h</sup>

People will never find them any more.

<sup>15</sup>The people who sell all these things, who got rich from selling them to her, are going to stand a long ways away, for fear of her torment, <sup>16</sup>and they'll say,

How horrible, how horrible for you, O great city!

You wore fine linen, purple and scarlet!

You sparkled with gold, and jewels, and pearls!

<sup>17</sup>In a single moment,<sup>i</sup> all that wealth has been ruined!

And all the ships' captains, and navigators, and sailors, and everybody that made their living on the ocean,<sup>j</sup> stood a long ways away. <sup>18</sup>They cried when they saw

<sup>a</sup> Lit. "hour."

<sup>b</sup> Lit. "merchants."

<sup>c</sup> For a similar list of products, see Ezek. 27.

<sup>d</sup> Or "aromatic wood"; lit. citron wood.

<sup>e</sup> The immediate context is modes of transportation. I think it's about slaves to carry you around in a litter.

<sup>f</sup> Or "and bodies—and human lives."

<sup>g</sup> Lit. "And the fruit of the craving of your soul has gone away from you." It may be referring to literal delicious fruit, it may be symbolizing all the luxuries just named as delicious fruit, or both.

<sup>h</sup> Lit. "And all the luxuries and the shiny things have been destroyed/lost from you."

<sup>i</sup> Lit. "In one hour."

<sup>j</sup> Lit. "the sea."

the smoke from her fire.<sup>a</sup> They were saying, “Who’s like the great city?”<sup>19</sup> They threw dust on their heads, and screamed, and cried, and grieved. They were saying,

How horrible, how horrible for the great city!  
Everybody who had a ship on the ocean<sup>b</sup> got rich off of her—  
Off of her wealth!  
In a single moment,<sup>c</sup> she’s been ruined!

<sup>20</sup>Let heaven celebrate over her, Together with<sup>d</sup> the holy ones, apostles, and prophets! Because God has convicted her of her crimes against you.<sup>e</sup>

<sup>21</sup>And a powerful angel lifted up a stone like a huge millstone, and threw it into the ocean.<sup>f</sup> He said,

That’s how quickly<sup>g</sup> Babylon, the great city, is going to be overthrown.  
She’ll never be found again.

<sup>22</sup>The sound of harp players and singers,<sup>h</sup> flutists and trumpet players—  
They’re never going to be heard in you any more.

No worker in any skilled trade is ever going to be found in you any more.  
The sound of a mill grinding flour is never going to be heard in you any more.

<sup>23</sup>The light of a lamp is never going to be seen in you any more.

And the sound of a bride and groom is never going to be heard in you any more.<sup>i</sup>

Because your businesspeople were the most powerful people on earth,<sup>j</sup>  
Because you deceived all the nations with your sorcery.<sup>k</sup>

<sup>24</sup>In her was found the blood of prophets and holy ones,

And the blood of all the people who’d been slaughtered on the earth.

<sup>a</sup> Lit. “burning.”

<sup>b</sup> Lit. “the sea.”

<sup>c</sup> Lit. “In one hour.”

<sup>d</sup> Lit. “And.”

<sup>e</sup> Lit. “God has decided your case against her.”

<sup>f</sup> Lit. “the sea.”

<sup>g</sup> Or “how violently,” or “how suddenly.”

<sup>h</sup> Or “musicians.” See Ezek. 26:13.

<sup>i</sup> See Jer. 25:10.

<sup>j</sup> Lit. “your merchents were the great ones of the earth.” See Isa. 23:8.

<sup>k</sup> For moderns, sorcery can be defined as the use of secret knowledge to gain the power of life and death over others.



*Praise in Heaven for God's Verdict Against Babylon*

19 After that, I heard something like the sound of a huge, massive crowd in heaven. They were saying,

Hallelujah!<sup>a</sup>

The salvation and the glory and the power of our God have come,

<sup>2</sup>Because his verdicts are just and true!

Because he has convicted the great prostitute,

Who ruined the earth with her prostitution,

And he has held her accountable for the blood of his servants that's on her hands.<sup>b</sup>

<sup>3</sup>They said a second time,

Hallelujah!

Her smoke goes up forever and ever!

<sup>4</sup>And the twenty-four ancient ones got down on their knees and bowed low, along with the four living creatures. They worshiped God, who sits on the throne. They were saying, "Amen! Hallelujah!"

*Celebration of God's Reign and of the Wedding of the Lamb*

<sup>5</sup>And a voice came from the throne, saying,

Praise our God, all his servants:

Those who revere him,

The weak and the powerful.<sup>c</sup>

<sup>6</sup>And I heard something like a massive crowd, and like the sound of a roaring waterfall,<sup>d</sup> and like the sound of powerful rumbles of thunder. They were saying,

Hallelujah!<sup>e</sup>

Our Lord God, the All Powerful, now reigns!<sup>f</sup>

<sup>7</sup>Let's celebrate and be happy,

Let's give<sup>g</sup> him the glory,

Because it's the Lamb's wedding day,

And his bride has gotten herself all ready.

<sup>a</sup> See "Bible Words."

<sup>b</sup> Lit. "And God has gotten restitution for the blood of his servants from her hand."

<sup>c</sup> Lit. "the small and the great."

<sup>d</sup> Or perhaps a deafening downpour? Lit. "many waters." See Ezek. 1:24; 43:2.

<sup>e</sup> See "Bible Words."

<sup>f</sup> Lit. "has taken up the rulership."

<sup>g</sup> Some mss have, "And we will give."

<sup>8</sup>She's been given the authority to wear fine, sparkling clean linen.

(The fine linen represents all the proofs of the integrity of the holy ones.)

<sup>9</sup>And the angel said to me, "Write, 'Those who've been invited to the Lamb's wedding banquet are blessed!'" And he told me, "These are the true words of God."<sup>10</sup>And I threw myself down at his feet to worship him. He said to me, "Don't do that! I'm your fellow servant, and the fellow servant of your brothers and sisters who hold the testimony of Jesus. Worship God. After all, the testimony of Jesus is the spirit of prophecy."<sup>a</sup>

*The Rider on the White Horse and His Armies*

<sup>11</sup>And I saw heaven standing open, and suddenly<sup>b</sup> there was a white horse. The One who sat on it is called Faithful and True.<sup>c</sup> With justice he judges and goes to battle.<sup>d</sup> <sup>12</sup>His eyes are a flaming fire,<sup>e</sup> and on his head are many royal crowns, with names inscribed that nobody knows but him. <sup>13</sup>He's wearing a robe dyed in<sup>f</sup> blood, and he's known by the name, The Word of God.<sup>g</sup> <sup>14</sup>And the armies of heaven are with him, on white horses. They're wearing fine linen, all white and clean. <sup>15</sup>And there is a sharp sword coming out of his mouth. With it, he's going to strike the nations.<sup>h</sup> He's going to "shepherd them with an iron staff."<sup>i</sup>

And he's going to stomp the grapes in the winepress of the furious wrath of God, the All Powerful. <sup>16</sup>And he has a name written on his robe, at the thigh:<sup>j</sup>

Ruler of Rulers,  
Lord of Lords.

<sup>17</sup>And I saw an angel standing in the sun. He shouted with a loud voice, calling to all the birds that fly up high in the sky.<sup>k</sup> "Come, gather together for the great feast of God! <sup>18</sup>Come eat<sup>l</sup> the flesh of rulers, the flesh of commanders, the flesh of

<sup>a</sup> The angel is saying that all he is doing is speaking God's words, or, in other words, prophesying. And he's saying that to present the testimony of/about Jesus (as John and many Christians have faithfully done) is equally prophetic.

<sup>b</sup> Lit. "behold."

<sup>c</sup> Some mss leave out the word, "called."

<sup>d</sup> Or "makes war."

<sup>e</sup> Lit. "a flame of fire." Many mss have "like a flame of fire." For the description, see Dan. 7:9; 10:6; Rev. 1:15; 2:18.

<sup>f</sup> Or "drenched in"; lit. "dunked in." Some mss have "sprinkled with."

<sup>g</sup> See Jn 1:1-18; Heb. 4:12-13.

<sup>h</sup> Lit. "so that with it he can strike the nations." Notice that his one and only weapon is his testimony.

<sup>i</sup> Ps. 2:9; see Rev. 2:26-28; 12:5.

<sup>j</sup> Lit. "and on his thigh." I think the "and" here means "that is."

<sup>k</sup> Lit. "flying in mid-heaven."

<sup>l</sup> Lit. "...God, in order to eat."

influential people,<sup>a</sup> and the flesh of horses and riders—the flesh of everyone: the free, the enslaved, the weak, and the powerful.”<sup>b</sup>

*The Beast and Its Armies are Defeated*

<sup>19</sup>And I saw the beast, together with the earth’s rulers and their armies. They’d gotten together to make war against the One who sat on the horse, and against his armies. <sup>20</sup>The beast was captured, along with the false prophet. He was the one who’d done those miracles<sup>c</sup> with the beast’s approval. He’d used them to deceive<sup>d</sup> those who accepted the beast’s stamp, and those who worshiped his image. Those two were thrown alive into the lake that’s on fire with burning sulfur.<sup>e</sup> <sup>21</sup>All the rest were killed by the sword of the One who sat on the horse—the sword that came out of his mouth.

*Satan is Imprisoned for a Thousand Years*

**20** And I saw another angel coming down from heaven. He had the key to the bottomless pit in his hand, and a huge chain. <sup>2</sup>He grabbed the dragon, the ancient serpent,<sup>f</sup> who is the devil and Satan, and he chained him up for a thousand years. <sup>3</sup>He threw him in the bottomless pit, and closed<sup>g</sup> it and sealed it over him. That way, he couldn’t deceive the nations anymore, until the thousand years were over. After that, he has to be set free for a little while.

*The First Resurrection*

<sup>4</sup>And I saw thrones, and people sat on them.<sup>h</sup> They were given the task of passing judgment.<sup>i</sup> And I saw the souls of the people who’d been executed<sup>j</sup> because of the testimony of Jesus, and because of the word of God—whoever<sup>k</sup> hadn’t worshiped the beast and his image, and hadn’t taken his stamp on their forehead and their hand. They came alive<sup>l</sup> and ruled with Christ for a thousand years. <sup>5</sup>The rest of the dead didn’t come to life<sup>m</sup> until the thousand years were over. This is the first resurrection. <sup>6</sup>The person who gets to take part<sup>n</sup> in the first resurrection is blessed

<sup>a</sup> Lit. “the strong.”

<sup>b</sup> Lit. “the small and the great.”

<sup>c</sup> Traditionally: “signs.”

<sup>d</sup> Lit. “. . . who’d done the signs in front of him, by which he deceived.”

<sup>e</sup> Lit. “the lake of fire burning with sulfur.” Sulfur was proverbial for burning extremely hot.

<sup>f</sup> See Gen. 3.

<sup>g</sup> Or “locked.”

<sup>h</sup> See Dan. 7.

<sup>i</sup> Lit. “and judgment was given to them.” It can also mean, “and judgment was passed in their favor,” or “and judgment was passed by them.”

<sup>j</sup> Or “beheaded”: lit. “given the ax.”

<sup>k</sup> Or “and whoever.”

<sup>l</sup> Or “And they lived.”

<sup>m</sup> Lit. “didn’t live.”

<sup>n</sup> Lit. “has a portion.”

and holy. The second death doesn't have any power at all over them. They're going to be priests of God and of Christ, and they're going to rule with him for the thousand years.<sup>a</sup>

### *Satan's Release and Final Defeat*

<sup>7</sup>And when the thousand years are over, Satan's going to be let out of his prison. <sup>8</sup>He's going to go out to deceive the nations that are at the four corners of the earth: Gog and Magog.<sup>b</sup> He's going to gather them together for battle.<sup>c</sup> They're as numerous as the sands of the ocean.<sup>d</sup> <sup>9</sup>And they came up, covering the breadth of the earth.<sup>e</sup> They surrounded the camp of the holy ones, the Beloved City.<sup>f</sup> And fire came down out of heaven<sup>g</sup> and burned them up.<sup>h</sup> <sup>10</sup>And the devil, who was deceiving them, was thrown into the lake of fire and sulfur—where both the beast and the false prophet are. They're going to be tormented day and night, forever and ever.

### *The Dead are Judged*

<sup>11</sup>And I saw a huge white throne, and the One who sat on it. From the presence of that One, earth and heaven had fled away, and there'd been no room found for them. <sup>12</sup>And I saw the dead, the powerful and the weak,<sup>i</sup> standing in front of the throne. And books were opened. And another book was opened: the Book of Life. The dead were judged on the basis of the things written in the books—on the basis of their actions.<sup>j</sup>

<sup>13</sup>And the ocean<sup>k</sup> gave up the dead that were in *it*, and Death and Hades gave up the dead that were in *them*, and they were each judged on the basis of their actions. <sup>14</sup>And Death and Hades<sup>l</sup> were thrown in the lake of fire. That's the second death, the lake of fire. <sup>15</sup>If somebody wasn't found recorded<sup>m</sup> in the Book of Life, they were thrown in the lake of fire.

<sup>a</sup> Some mss have, "a thousand years."

<sup>b</sup> Prn. *gog* and *may-gog*. These are encountered in scripture as vaguely known enemy nations that live far, far away from Israel. See Ezek. 38.

<sup>c</sup> Or "for the war."

<sup>d</sup> Lit. "the sea."

<sup>e</sup> Lit. "And they came up upon the breadth [or the plain] of the earth." See Hab. 1:6 for this imagery.

<sup>f</sup> Lit. "and the Beloved City." "And" here means "that is."

<sup>g</sup> Some mss add, "from God."

<sup>h</sup> See 2 Kgs 1:10; Ezek. 38; Isa. 26.

<sup>i</sup> Lit. "the great and the small."

<sup>j</sup> Traditionally: "their works."

<sup>k</sup> Lit. "the sea."

<sup>l</sup> Prn. *hay-deez*.

<sup>m</sup> Lit. "written."

*A Renewed Heaven and a Renewed Earth*

**21** And I saw a renewed heaven, and a renewed earth: the first heaven and the first earth had gone away, and the sea<sup>a</sup> wasn't there anymore. <sup>2</sup>And I saw the Holy City, the New Jerusalem, coming down out of heaven from God. She was all dressed up, like a bride all ready for her husband. <sup>3</sup>And I heard a loud voice from the throne, saying,

Look! God's home<sup>b</sup> is with humanity!<sup>c</sup>  
 He is going to live with them,  
 And they're going to be his people,<sup>d</sup>  
 And God himself, their God, is going to be with them.<sup>e</sup>  
<sup>4</sup>God is going to wipe every tear from their eyes,<sup>f</sup>  
 And death will no longer exist.<sup>g</sup>  
 Nor will grief, nor crying, nor pain, exist any longer,<sup>h</sup>  
 Because the previous<sup>i</sup> things are gone.

<sup>5</sup>And the One who sat on the throne said,

Look! I'm making everything new!

The Enthroned One said to me,<sup>j</sup>

Write! Because these words are faithful and true.

<sup>6</sup>The Enthroned One said to me,

It's done!  
 I'm the Alpha and the Omega,<sup>k</sup>  
 The Beginning and the End.<sup>l</sup>  
 To the person who's thirsty,  
 I'm going to give free permission to drink from the spring of the water of life.<sup>a</sup>

<sup>a</sup> Or, possibly, "the ocean."

<sup>b</sup> Lit. "tent"; this is the presence of God on earth that was hinted at and hoped for in the divinely revealed symbols of the Tent of Meeting/Witness (e.g. Exod. 25ff. and 40:34-38, see "Bible Words") and the Temple (e.g. 1 Kgs 5-8; 2 Chron. 6:18; 7:1-3). For the promise of God's final dwelling with humanity, see Ezek. 37:27.

<sup>c</sup> Lit. "with human beings."

<sup>d</sup> Zech. 2:10-11.

<sup>e</sup> Lev. 26:11. Some mss lack the words, "their God."

<sup>f</sup> Isa. 25:8.

<sup>g</sup> Isa. 25:6-10.

<sup>h</sup> Isa. 35:10; 65:17-19.

<sup>i</sup> Or "the former things," or "the first things." See Isa. 35:10; 43:18; 65:19.

<sup>j</sup> Some mss lack the words, "to me."

<sup>k</sup> These are the first and last letters of the Greek alphabet.

<sup>l</sup> Isa. 44:6; 48:12.

<sup>7</sup>The person that wins the battle is going to inherit all of this.<sup>b</sup>  
 I'm going to be their God,  
 And they're going to be my child.<sup>c</sup>

<sup>8</sup>But as for the cowards, and the untrustworthy,<sup>d</sup> and the filthy,<sup>e</sup> and the murderers, and the sexually immoral, and the sorcerers, and the idolaters, and all the liars, their inheritance is going to be in the lake that burns with fire and sulfur—which is the second death.

### *The New Jerusalem*

<sup>9</sup>And one of the seven angels that had the seven bowls full of the seven last plagues came and talked to me. He said, “Come on: I'm going to show you the bride—the Lamb's wife. <sup>10</sup>He led me up in the Spirit<sup>f</sup> to the top of a huge, high mountain. He showed me the Holy City, Jerusalem. It was coming down out of heaven from God, <sup>11</sup>shining with<sup>g</sup> God's glory.<sup>h</sup> The source of her light<sup>i</sup> was like a priceless gem, like a crystal-clear diamond.<sup>j</sup>

<sup>12</sup>She has a huge, high wall<sup>k</sup> with twelve gates, and at the gates are twelve angels. They're inscribed with the names of the twelve tribes of the children of Israel.<sup>l</sup>  
<sup>13</sup>There are three gates on the east, three on the north, three on the south, and three on the west. <sup>14</sup>The City's wall has twelve foundations. On them are twelve names: the names of the twelve apostles of the Lamb.

<sup>15</sup>The angel who was talking with me had a gold measuring stick, to measure the City, with its gates and its wall. <sup>16</sup>And the City is laid out as a square, with its length and width the same. He measured out the City with the measuring stick at

<sup>a</sup> Isa. 55:1; Jer. 2:13; Ps. 36:9; see Jn 7:37.

<sup>b</sup> Lit. “these things.”

<sup>c</sup> See 2 Sam. 7:14, now extended to all the faithful.

<sup>d</sup> Or “the faithless,” or “the unbelievers.” In John's world, all these amount to the same thing. Those who don't trust God and Christ will eventually prove themselves unwilling to risk their lives for the hope of resurrection, and so they will prove themselves untrustworthy by abandoning their faith under persecution and worshiping the beast.

<sup>e</sup> Lit. “vile.” By implication, they're filthy and disgusting because of practices related to idolatry.

<sup>f</sup> Or “in spirit.”

<sup>g</sup> “Shining with”: lit. “having.”

<sup>h</sup> See Isa. 60:1, 2, 19.

<sup>i</sup> In other words, God, whose glory illuminates her. God has already been compared to a shining gemstone in Rev. 4:4.

<sup>j</sup> Lit. “like an exceedingly costly gemstone of crystal-clear jasper” (i.e. quartz). Diamond is the costliest clear gemstone familiar to moderns.

<sup>k</sup> It's no coincidence that “huge, high” is repeated here from v. 10: John is hinting that Mount Zion and the New Jerusalem are one. See Heb. 12:22.

<sup>l</sup> See Ezek. 48:30-35.

fourteen hundred miles. Its length and width and height are equal.<sup>a</sup> <sup>17</sup>He measured out its wall at two hundred feet, using human measurement, which is what the angel was using.<sup>b</sup>

<sup>18</sup>Its wall was constructed of quartz.<sup>c</sup> And the City is pure gold, like clear<sup>d</sup> crystal. <sup>19</sup>The foundations of the City's walls were all decorated with gemstones: the first with quartz,<sup>e</sup> the second with sapphire, the third with agate,<sup>f</sup> the fourth with emerald, <sup>20</sup>the fifth with onyx,<sup>g</sup> the sixth with red quartz,<sup>h</sup> the seventh with golden peridot,<sup>i</sup> the eighth with beryl,<sup>j</sup> the ninth with topaz, the tenth with green quartz,<sup>k</sup> the eleventh with red zircon,<sup>l</sup> and the twelfth with amethyst.<sup>m</sup> <sup>21</sup>The twelve gates were twelve pearls: each gate was made of a single pearl. And the main street of the City was pure gold, like clear glass.

<sup>22</sup>And I didn't see a temple in the City, because the Lord God, the All Powerful, and the Lamb, are its temple. <sup>23</sup>The City doesn't need the sun or the moon to shine on it, because God's glory illuminates it, and its lamp is the Lamb.<sup>n</sup> <sup>24</sup>The nations are going to walk by the light of it.<sup>o</sup> And the rulers of the earth are going to bring their glory into it. <sup>25</sup>And its gates will never be shut for the *day*, because there isn't going to be any *night* there.<sup>p</sup> <sup>26</sup>And they're going to bring the glory and honor of the nations into it. <sup>27</sup>And nothing unholy, or anyone that does filthy<sup>q</sup> things, or any liar, is ever going to enter it—only those who are recorded<sup>r</sup> in the Lamb's Book of Life.

<sup>a</sup> That is, it's cube-shaped, like the Holiest Place in the Temple (see 1 Kgs 6:20), the place that symbolizes God's total presence.

<sup>b</sup> Or "human measurement, which is also the angelic measurement."

<sup>c</sup> Or "diamond"; lit. "jasper." John is naming the finest, hardest clear crystal he knows.

<sup>d</sup> Lit. "pure."

<sup>e</sup> Lit. "jasper," color not certain.

<sup>f</sup> Prn. *ag-it*. Lit. "chalcedony," color not certain.

<sup>g</sup> Prn. *on-ix*.

<sup>h</sup> Lit. "sardonyx," color not certain.

<sup>i</sup> Peridot prn. *pear-a-dot*. Lit. "chrysolite," color not certain.

<sup>j</sup> Prn. *bear-al*.

<sup>k</sup> Lit. "chrysoprase," color not certain.

<sup>l</sup> Lit. "jacinth," color not certain.

<sup>m</sup> Prn. *am-a-thist*.

<sup>n</sup> See Isa. 60:19-20.

<sup>o</sup> See Isa. 60:3.

<sup>p</sup> See Isa. 60:11.

<sup>q</sup> Lit. "vile." This word is associated with idolatry.

<sup>r</sup> Lit. "written."

*The River of Life and the Tree of Life*

**22** And the angel showed me the river of the water of life,<sup>a</sup> sparkling like crystal. It was coming from the throne of God and of the Lamb, <sup>2</sup>and flowing in the middle of the City's main street.<sup>b</sup> On either side of the river was the tree of life.<sup>c</sup> It bears twelve fruits—one fruit each month. And the tree's leaves are for the healing of the nations.

<sup>3</sup>Nothing cursed is going to exist anymore.<sup>d</sup> And the throne of God and of the Lamb is going to be in that City.<sup>e</sup> And his servants are going to serve him there. <sup>4</sup>They're going to see his face, and his name is going to be on their foreheads. <sup>5</sup>Night won't exist anymore, and they don't need the light of a lamp or the light of the sun, because the Lord God is going to shine on them. And they're going to rule forever and ever.

*Jesus is Coming Soon!*

<sup>6</sup>And the angel said to me, "You can depend on these things—they're true.<sup>f</sup> The Lord God, who inspires the prophets,<sup>g</sup> has sent his angel to show his servants what has to happen soon. <sup>7</sup>And see, I *am* coming soon. A blessing on the person that obeys the words of prophecy in this book!"<sup>h</sup>

<sup>8</sup>Now I, John, am the one that heard and saw all this. And when I heard and saw it all, I got down to worship at the feet of the angel who was showing it all to me. <sup>9</sup>And he said to me, "Don't do that! I'm your fellow servant, and the fellow servant of your brothers and sisters the prophets, and of those who obey the words of this book! Worship God." <sup>10</sup>And he said to me, "Don't seal up the words of prophecy in this book, because the time is nearly here!"

<sup>11</sup>If you're doing wrong, keep on doing wrong;  
If you're filthy, keep on being filthy;  
If you're a person of integrity, keep on doing the right thing;

<sup>a</sup> Or "And the angel showed me a river of spring water." The expression "river of living water" naturally refers to an artesian spring, but "the water of life" also evokes the second meaning of water that nurtures (resurrection) life. See Ezek. 47:1-12, which describes Ezekiel's vision of a miraculous river that comes up under the foundation of the Temple: "Everything will live wherever the river goes" (47:9).

<sup>b</sup> Or "plaza."

<sup>c</sup> In other words, the river is lined with trees of the "tree of life" species. See Ezek. 47:12; compare Gen. 2:9; 3:22.

<sup>d</sup> Or, possibly, "to be there anymore."

<sup>e</sup> Lit. "in it."

<sup>f</sup> Lit. "These words/things are trustworthy and true."

<sup>g</sup> Lit. "And the Lord God of the spirits of the prophets."

<sup>h</sup> Lit. "that keeps the words of the prophecy of this book."



And if you're holy, keep on being holy.<sup>a</sup>

<sup>12</sup>Look! I'm coming soon, and I have my rewards with me!<sup>b</sup> I'm going to give each person what their behavior deserves.<sup>c</sup> <sup>13</sup>I'm the Alpha and the Omega,<sup>d</sup> the First and the Last, the Beginning and the End. <sup>14</sup>Those who wash their robes<sup>e</sup> are blessed, because<sup>f</sup> they're going to have a right to the tree of life. And they're going to go through the gates into the City. <sup>15</sup>Outside are the dogs and the sorcerers, the sexually immoral and the murderers, the idolaters, and everybody that loves, and does, what's false.

<sup>16</sup>I, Jesus, have sent my angel to testify to you all those<sup>g</sup> things about the communities. I'm the root and offspring of David, the bright morning star. <sup>17</sup>The Spirit and the Bride say, "Come!" Let the person who hears this say, "Come!" And let the person who's thirsty come, if they want to receive the water of life<sup>h</sup> for free.<sup>i</sup>

<sup>18</sup>"I testify to everybody that hears the words of this book of prophecy: If somebody adds to its words, God's going to add to them the plagues contained<sup>j</sup> in this book. <sup>19</sup>And if somebody takes away from the words of this book of prophecy, God's going to take away their inheritance of the tree<sup>k</sup> of life, and the Holy City, that are contained<sup>l</sup> in this book. <sup>20</sup>The one who's testifying to all this says, 'Yes, I'm coming soon!'"

Amen! Come, Lord Jesus! <sup>21</sup>May the grace of the Lord Jesus be with you all.<sup>m</sup>

<sup>a</sup> Lit. "Let the wrongdoer do wrong still, and let the filthy be filthy still, and let the righteous be righteous still, and let the holy be holy still."

<sup>b</sup> See Isa. 40:10; 62:11.

<sup>c</sup> Lit. "I'm going to reward each person as is their work." This "reward" can be positive or negative.

<sup>d</sup> These are the first and last letters of the Greek alphabet.

<sup>e</sup> Some mss have, "Those who keep his commands are blessed," which sounds similar in Greek. It looks like a copyist's mistake.

<sup>f</sup> Lit. "so that."

<sup>g</sup> "All those": lit. "these." But I think he's talking about chs. 2 and 3.

<sup>h</sup> Or "flowing spring water."

<sup>i</sup> See Isa. 55:1; Jn 7:37; Rev. 21:6.

<sup>j</sup> Lit. "written."

<sup>k</sup> Lit. "their portion from the tree of life."

<sup>l</sup> Lit. "written."

<sup>m</sup> Some mss leave out "you," and some add "Amen" at the very end.