

John's Book of Revelation

הספר הסודות

The Scroll of Mysteries



The Unauthorized Judean Copy

from a first-century manuscript stream

Cambridge MS Oo.1.16.2

Discovered in Cochin, Travancore, India c.1803

With Hebrew transcription and English translations

With preface by Janice F. Baca and

Forward by Catherine Stewart-Jones

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קדוש הוא הקורא והשומעים זאת הנביאות ומקיימים מה שכתוב:

Holy are the reader and the hearers of these prophecies and those establishing what is written. (Revelation 1:3, Travancore Cochin)

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Personal Acknowledgements

I want to thank Dr. Miles R. Jones for his passion to discover *The Mysteries*. His willingness to serve Yehovah led the way to this amazing discovery! And to my beautiful friend, Mrs. Catherine Stewart-Jones, who continually encourages me when I need it most.

I am also grateful for my loving husband, David Baca, who supported me during the many hours I dedicated to the research and translating of this manuscript.

Also, to my dear friends, Jonathan Felt and Pam Lutzker, this great task would not have happened without your perseverance and love for the word of Yehovah!

Also, I want to thank the Israel Institute of Biblical Studies. For it is because of your programs, a firm foundation was established for our team.

I am also grateful for the donors who gave selflessly so that you, the servants of Yehovah, have printed copies of *The Mysteries* for your personal studies.

Lastly, I am indebted to my Heavenly Father, Yehovah, and my Messiah, Yeshua, for considering me for this great task!

- Janice F. Baca

Preface

By Janice F. Baca

“Go, and help uncover *The Mysteries!*” That was Yehovah’s instruction in a dream given to me two years ago when I was invited to join the Benai Emunah Institute (BEI) Translation Team. At our first BEI meeting I was amazed to see the Travancore Cochin Hebrew Revelation Oo.1.16.2 manuscript, with the title מְסֵתֵרִים – The Mysteries. As you can imagine, I was awestruck: for this reason I share these “mysteries” of Revelation, the history, our story, and the tremendous effort our team made in providing an English translation of what could be the cleanest copy of the Hebrew Revelation given by Yehovah to John through Yeshua Messiah, “to show to his servants what would soon happen” (Cochin Revelation 1:1).

The History of The Travancore Cochin Hebrew Revelation

According to Dr. Miles R. Jones,¹ the earliest information we have about the Hebrew gospel is linked to the church established by the apostle Thomas in India.

According to Eusebius, the Gospel according to Matthew had been taken to India by the apostle Bartholomew [Thomas]... written 'in Hebrew script' and preserved in India until the visit of Pantaenus... Jerome repeats this testimony of Eusebius, adding that Pantaenus brought Hebrew Matthew with him on his return from India to Alexandria.²

Thomas traveled throughout India and was responsible for the establishment of churches in the state of Travancore, where the city of Cochin is located. In 1803, Claudius Buchanan discovered the existence of New Testament manuscripts in the Hebrew language in a synagogue of black Jews and purchased them for his collection. These were later incorporated into the Moses Gaster collection, which was added to the Rylands Library, and included MS Oo.1.16.2, now located at the Cambridge University Library in the United Kingdom.

Hebrew grammarian and team leader, Matthew Chamberlain further explains:

The New Testament was written by the disciples, first century witnesses to the life and testimony of Yeshua, the Messiah. These were Jewish, Hebrew-speaking men from Galilee, in northern Israel. So, in a manner of speaking, every single book, every single manuscript has a first century source. We know that the book of Revelation was originally written in Hebrew. There are words we recognize in English, such as “Amen” and “Hallelujah” which are Hebrew words, which would not have made it into our English bibles if it wasn’t originally written in Hebrew. Yet, our English New Testament has been translated from Greek manuscripts, not Hebrew ones.

I am reminded of the parable of the wheat and the tares. There was a man who sowed good seed in a field, and by night, his enemy sowed tares in the field. When the wheat sprouted, the tares also sprouted, and the servants of the man enquired if they should take up the tares. The man told his servants not to uproot the tares, for fear of uprooting the wheat also. They waited until the harvest, at which time the man told the servants to take up the tares, bind them and burn them, and then gather the wheat into the barns.

It is one thing to translate a manuscript from Hebrew to Greek; it is quite another to change it for your own purposes, to create your own doctrines. These are the tares in the wheat. There are manuscripts which have been translated from Hebrew to Greek, and back to Hebrew again. And we can see the Greek impression left behind in the Hebrew, just as we can see the Hebrew in the English today. This is not one of them.

The Travancore Cochin Hebrew Revelation manuscript, Oo.1.16.2, is part of a larger collection of the New Testament written in Hebrew, from Cochin India, Oo.1.32, discovered by Claudius Buchanan at the turn of the 1800s, and assembled, collected, and possibly even scribed by Ezekiel Rahibi, the chief Jewish merchant of the Dutch East India Company in Cochin, India. Rahibi wrote in Oo.1.32,

¹ Jones, Miles. R. *Sons of Zion versus Sons of Greece: The Survival of the Hebrew Gospels and the Messianic Church.*, Volume 1, 2002. p. 166.

² Edwards, James R. *The Hebrew Gospel and the development of the synoptic tradition.* Wm. B. Eerdmans Publishing, 2009. p. 12.

“Heaven is my witness that I have not translated this, God forefend, to believe it, but to understand it and know how to answer the heretics . . . that our true Messiah will come. Amen.”

He worked in concert with two other scribes: a less educated Sephardi writer, and a more educated German rabbi, Leopold Immanuel Jacob von Dort.³

Why is this book of Revelation its own distinct manuscript? Why was it not included in the rest of the collection of the books of the New Testament? Simply because *it was banned*. It had to be procured from another source because it was illegal for it to be published. We are familiar with the idea of *authorized versions* of scripture. The most prominent one is the *Authorized King James Version* (KJV). The KJV is the translation of scripture that was ‘authorized,’ or approved, by King James the First. Even today, there are ‘King James only’ people in many Christian circles. The mere existence of the name ‘Authorized Version’ allows us to deduce that there were unauthorized translations, as well as unauthorized books. There was an agenda to be achieved, a truth to be concealed. That is why the book of Revelation was banned.

In AD 313, Emperor Constantine issued the Edict of Milan, legalizing Christianity in the Roman Empire. Fifty years later, in the Council of Laodicea AD 363, about 30 clerics and bishops from Asia minor made 60 canons, or rules, that governed church procedures, beliefs, and a list of the canon of scripture, among other things. Three canons of note are canons 29, 59, and 60. Canon 29 forbids the sign of God’s people, even though Christianity was legalized. It reads:

“Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ.”

Yet, the Messiah Yeshua Himself said that He is Lord of the Sabbath (Matthew 12:8), and the bible says that the Sabbath is the sign of God’s people (Exodus 31:13, Isaiah 56:1 – 8). Canons 59 and 60 reads as follows:

“No psalms composed by private individuals, nor any uncanonical books may be read in the church, but only the Canonical Books of the Old and New Testaments.”

“These are all the books of Old Testament appointed to be read: 1, Genesis of the world; 2, The Exodus from Egypt; 3, Leviticus; 4, Numbers; 5, Deuteronomy; 6, Joshua, the son of Nun; 7, Judges, Ruth; 8, Esther; 9, Of the Kings, First and Second; 10, Of the Kings, Third and Fourth; 11, Chronicles, First and Second; 12, Esdras, First and Second; 13, The Book of Psalms; 14, The Proverbs of Solomon; 15, Ecclesiastes; 16, The Song of Songs; 17, Job; 18, The Twelve Prophets; 19, Isaiah; 20, Jeremiah, and Baruch, the Lamentations, and the Epistle; 21, Ezekiel; 22, Daniel.”

“And these are the books of the New Testament: Four Gospels, according to Matthew, Mark, Luke and John; The Acts of the Apostles; Seven Catholic Epistles, to wit, one of James, two of Peter, three of John, one of Jude; Fourteen Epistles of Paul, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon.”

The book Revelation, or the Apocalypse, is not listed. This censorship, once buried in the pages of history, is clearly against the Scriptures. Revelation 22:18 – 19 clearly warns against censorship or editing the book. Once this censorship is uncovered and illuminated, anyone can clearly see the truth was being concealed: that the same Church that forbade the sign of God’s people is the same one that produces its own sign of Revelation 13. That is why it was imperative for them to exclude Revelation.

³ “Commissioner, purpose, translators, copyist and age of the Hebrew New Testament of Cochin and the Quran of the Library of Congress”. Mascha van Dort, Professor Meir Bar-Ilan, July 2021, DOI: 10.13140/RG.2.2.20148.58242.

For, it is The Church of Rome that persecuted believers, keepers of sabbath, the most famous of which was the Spanish Inquisition, which lasted for hundreds of years. Fundamentally, it carried the same message as Islam: “convert or die” (Reve 13:7).

The Roman Church crowns kings. And we recently witnessed the coronation of King Charles the Third by the Archbishop of Canterbury (Rev 13:7). It was the Roman Church that established itself in every nation around the world^{4,5} according to Revelation 13:8. Additionally, the Church of Rome has daughters: that is, every church that broke off from the Catholic Church, keeping worship on Sunday by the authority of the pope; they are, according to Revelation, a daughter of the church of Rome (Rev 17:5, 6). The Roman Church is simply a transformation of the Roman Empire.

Revelation is about revealing the beast as much as it is about revealing the Messiah. It is a record of their final conflict. It took great effort to conceal the dragon's true identity: censorship, persecution, indoctrination (2 Cor 11:13 – 15). And the book of Revelation is a scathing witness to the true identity of the beast and also exalts the true identity of the Messiah and His people; it simply had to go.

So, while Cochin Oo.1.32 contains the New Testament from Matthew to Jude, as authorized by The Church, Revelation had to be procured from a different source. As Rahibi testified, “Heaven is my witness that I have not translated this . . .” It is not a translation from Greek to Hebrew. It is a copy. It is wheat sifted from the tares.

We hope you enjoy the gems of the hidden things revealed in this “unauthorized” copy, and our translation.

“Buy the truth, and do not sell it, also wisdom and instruction and understanding.” (Proverbs 23:23)

The Calling of Yehovah

Yehovah is the miracle-weaver of BEI. He chose the finest around the world to serve in every capacity imaginable: transcriptionists, researchers, translators, publicists, web designers, computer programmers, videographers, administrators, Torah experts, and more. But our story begins with Founder, Dr. Miles R. Jones, Pam Lutzker, and Jonathan Felt, BEI board member and researcher extraordinaire.

Revelation Mission Project Beginning

In December 2019, Dr. Miles Jones traveled to Cambridge, England, and photographed copies of the New Testament manuscripts at the Cambridge University Library. And in January 2021, board members, Pam Lutzker and Jonathan Felt sought Dr. Jones to assist with translation and publishing the Hebrew manuscripts and materials.

And in January 2021, Jonathan Felt was commissioned by Yehovah to drive from upstate New York to Texas, rendezvous there with another man, Uwanigalv Suli / Eugene Richardson and, together, meet with Dr. Miles R. Jones, to assist him in translating the Book of Revelation. Jonathan did not know Hebrew well enough to be of any help to the linguist Dr. Jones. However, it is Jonathan's sincerest belief that John the Revelator was the one who arranged and prepared for my coming to the Team. And, at that time in 2021, Dr. Jones could not find a copy of this manuscript from India, so he challenged Jonathan with decoding and translating a unique Hebrew manuscript consisting of the *Epistles of St. James and St. Jude*, which was copied by a professor from Oxford University in about 1540, as a birthday present to King Henry VIII. It was as though my teams were the first trained in a “furnace of faith”! And I must consider that John the Revelator was somehow involved, since some Torah experts postulate that John, the Revelator will be one of the two witnesses described in *Revelation* chapter 11.

One year later, I was commissioned by Yehovah to join the BEI Team. And it was then that the BEI Board of Directors commissioned me to manage a worldwide translation project, building multiple teams for the purpose of transcribing and translating the 80+ manuscripts we have in our possession today. Thus, immediately after my appointment, I raised up new leaders of individual teams with unique assignments. I call these Team Leaders, the ground-

⁴ [https://en.wikipedia.org/wiki/List_of_Catholic_dioceses_\(alphabetical\)](https://en.wikipedia.org/wiki/List_of_Catholic_dioceses_(alphabetical))

⁵ https://en.wikipedia.org/wiki/Category:Lists_of_Roman_Catholic_dioceses_by_country

breaking leaders. For these leaders are the finest that Yehovah has to offer. Jenny Webster was the first Hebrew grammarian appointed to facilitate our largest team. Then later came Jennifer Howell, John Abel, Matthew Chamberlain, Stephanie Shiflet, Anna Knecht, and Bryan Williams. Jonathan Felt, Bryan Williams, Jonathan Meyer, and Nick Strickland worked many hours carefully identifying the accuracy of the transcription and preparing the workbooks for publication. These are the shining stars of BEI who led the way of building stronger teams for a growing vision! And each team grew with many amazing volunteers who dedicate many hours of their days for this great endeavor. And it is for this reason, we do our due diligence in mentioning every name of every volunteer who has assisted in this project.

When the mysteries of the *Cochin* manuscript were being miraculously revealed, I knew it was time to step down from the manager's role, dedicate myself to the *Cochin* manuscript, and encourage another fine leader to take over managing the translation teams. John Abel graciously accepted the offer and rose to the occasion with great zeal and passion. John is leading the teams to new heights! Additionally, Bryan Williams accepted my offer to become my assistant to lead the way for a more agile, dedicated team to reveal *The Mysteries*.

While preparing the workbooks for publication, I was disturbed by the uniquely spelled words and unusual phrases in the *Cochin* manuscript. I immediately determined they were errors due to John being a simple, uneducated fisherman according to Acts 4:13. For these words and phrases were not Archaic Biblical Hebrew, or Classical Biblical Hebrew, nor were they modern Hebrew. Therefore, I labeled them as "errors." However, Jonathan Felt knew in his heart these were not errors, but intentional. Therefore, he determined to prove they were unique and discovered a wealth of Second Temple, first-century spellings, dialectic, and Hebrew idioms that existed during the day of John the Revelator. And it was Hebrew grammarian, Nick Strickland who discovered the first century Hebrew Nit'pael verb form. These findings confirmed what we all felt in our hearts: that we may have a copy of John's first century source!

A new team was formed in 2023, called the Review Board. The goal of the Review Board is to review, assess, and finalize all translations, research, and word dating, and to do a complete evaluation of marginal notes - to include attempting to identify the scribes who made the notations.

The Review Board's first project is the *Travancore Cochin Hebrew Revelation*. As you can well imagine, this has been a time-consuming process. And even though we are releasing these preliminary results, the Review Board has not completed its analysis of chapters 2-8. A second version will be released with additional findings at a later date.

The Review Board consists of Pam Lutzker, Jonathan Felt, John Abel, and me. This is a uniquely gifted team. And I would be remiss if I didn't mention that Pam Lutzker, BEI board member, is one of the finest authors, writers, and publicists I have known.

Additionally, I encourage you to go to writingofgod.com and sign up for the "Revelation of the Month Club." There you can acquire your copy of the *Cochin Workbooks*, so as to realize the fullness of our research, findings, and detailed thoughts in the workbooks provided to you. For in this הסודות הקפר The Hebrew Books of Revelation we provide only the transcription, translation, and the images for each chapter. Yet the online workbooks can easily be printed and bound to accompany your personal favorite translation. In my opinion, the workbooks supply the missing pieces to your studies. Our team understood the chilling warning to not add to, nor take away from the book of this prophecy:

However, I testify to all the hearers of the prophecies of this scroll: anyone who adds any words to it, Yehovah will add to him the plagues written within this scroll." And if one removes any words from this scroll, Yehovah will erase his name from the Scroll of Life. (Revelation 22:18-19, *Travancore Cochin*)

Our BEI Team - a team composed of men and women of integrity, called by Yehovah to serve with excellence, so that you have what you need in preparing for these final days with the first of its kind English translation of the *Travancore Cochin Hebrew Revelation*. Our BEI Team - is a team comprised of men and women of integrity - men and women

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called by Yehovah to serve with excellence, by producing this first-of-its-kind English translation of the Travancore Cochin Hebrew Revelation (The Mysteries) free to the public for preparation for these end of days. It is my belief and conviction that Yehovah will open your minds to the understanding of His words for such a time as this! How do I know? Because these are *The Mysteries!*

- *Janice F. Baca*

*Benai Emunah Senior Translator
and Biblical Hebrew Grammarian*

Then he said to me, "All has passed.

I am the First and the Last,

the Beginning and the End,

and I will freely give living water to the thirsty."

(Revelation 21:6, Travancore Cochin)

Foreword

“There is more ahead of you than time would suggest, Fiona.” I am now known by my middle name Catherine, but Fiona is my given name. It was January 18th, 2023 when I had a dream where these words were spoken to me in a clarion voice. I did not know what this could mean, and if this pertained to my immediate future or not, but I was told it was important to take notice when spoken to, by name. I kept this divine message in my heart, and whenever it came to mind I tried to remember to say, “Hineini”. Hineini is Hebrew - meaning - “I am ready, Yehovah. Here I am.”

Just like Queen Esther, we are ALL here in this world right now, “for such a time as this” — Esther 4:14. We hear this said so often now because it is *so* true! When I said, “I am ready, Yehovah. Here I am,” I opened myself to allow Yehovah to bring me new opportunities to serve Him by ministering love and healing to others — in some unique and powerful ways. One such opportunity has been within the Benai Emunah Institute team.

Yehovah sent amazing volunteers to Benai Emunah Institute to assist with translating the Hebrew manuscripts. As you can imagine, with so many diverse beliefs and strong passions for the Word of Yehovah, there were challenging times. There have been the ‘steel sharpening steel’ challenges among the team, but a great deal of spiritual warfare too. How could this not be, when working to illuminate and elevate the living Word of Yehovah! A purer living Word that better opens up the mysteries behind what is happening and touching all our lives right now in our world, and revealing what is yet to come. And so I have had opportunities to use my natural inclination to bring love, healing, and prayer at critical times, to the team who would ultimately transcribe, research, translate, and publish the unique manuscript of the *Travancore Hebrew Revelation Oo.1.16.2* (i.e. *The Mysteries*). Satan wanted to stop the publication of this manuscript, to keep the truth from you. Yehovah would not allow it. That is the miracle!

Yet this healing ministry extends further. For Matthew 24:12 says, “And because of the increase in lawlessness (*without Torah*), the love of many shall become cold.” We are certainly in those days. Many hearts have grown cold. The calling I see on my life, now as the bride of my beloved, Dr. Miles R. Jones, is to love, pray, and minister to the hurting and the wounded. To speak and pray the name Yeshua, as ointment poured forth (Song of Solomon 1:3).

As my friend, Janice Baca, mentioned in her blog, *Warning to America*,⁶ Dr. Jones and the Benai Emunah Institute team has a tremendous calling that seems to correlate with these end of day events and the publication of the *Travancore Hebrew Revelation*. It is my sincerest belief that the miracles of Mount Sinai that I referenced in our book, *Moedim: Celestial Events in The Heavens*, now go hand in hand with the warning and judgment to not only America, but to all the world through the words of Revelation. For we know that Revelation was written to the servants of Yehovah, and I pray that this English translation of the *Travancore Hebrew Revelation* finds its way into the hands of every servant of Yehovah as we are to enter into difficult days ahead.

Lastly, it is imperative we not allow our hearts to grow cold. So, I leave you a gentle reminder of this verse to ponder in your hearts. For this is the day we are to rise above and be a light to the nations.

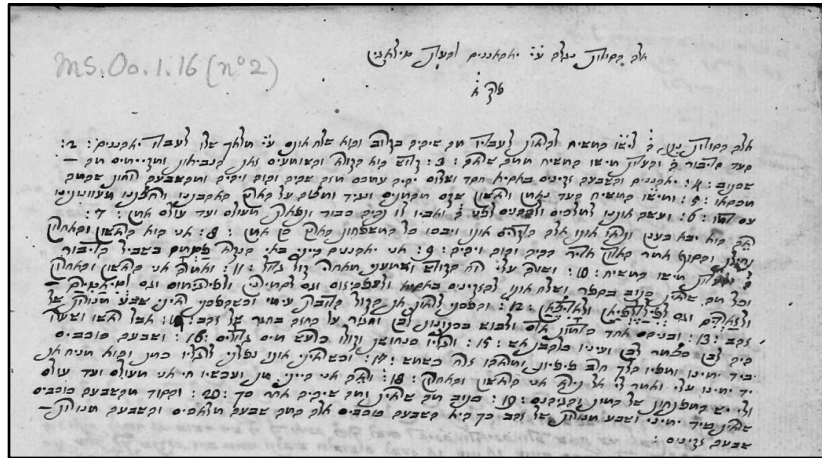
“Rejoice and be glad, because your reward in the heavens is great. For in this way they persecuted the prophets who were before you. You are the salt of the earth, but if the salt becomes tasteless, how shall it be seasoned? For it is no longer of any use but to be thrown out and to be trodden down by men. You are the light of the world. It is impossible for a city to be hidden on a mountain. Nor do they light a lamp and put it under a basket, **but on a lamp stand (Menorah)**, and it shines to all those in the house. Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.” (Matthew 5:12-16 TS2009 (*emphasis mine*))

A Servant of Yehovah, *Mrs. Catherine Stewart-Jones*

⁶ Baca, Janice F. “Warning to America”. February, 2024. <https://writingofgod.com/warning-to-america/>

Chapter 1

פרק א'



	Travancore		KJV
Intro	<p>אלה הסודות נגלה ע"י יאהאנניס להעדת טילאגין</p> <p>These⁷ are the mysteries revealed by the hand of Yochanan⁸ to the congregation of Tillagen.⁹</p>	Intro	The Revelation of Saint John the Divine
1:1	<p>אלה הסודות נתן ה' ליישו המשיח להראות לעבדיו מה שיהיה¹⁰ בקרוב והוא שלח אותם ע"י¹¹ מלאך שלו לעבדו יאהנניס:</p> <p>These are the mysteries given by Yehovah to Yeshua the Messiah, to show to his servants what would soon happen. And He sent them by the hand of his messenger to his servant, Yochanan (John).</p>	1:1	The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:
1:2	<p>העד הדיבור ה' והעדוּת מישו המשיח ממה שראה:</p> <p>The witness <i>is</i> the Word of Yehovah and the testimony¹² of Yeshua the Messiah <i>and</i> of what he (Yochanan) saw.</p>	1:2	Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

⁷ This heading was not originally part of the text.

⁸ This word uses the Greek ending for Yohannos.

⁹ This word could be the loan word "theologians" transliterated into Hebrew (טילאגין). It most likely refers to the elders of the assemblies like a conference representing all 7 of the congregations or something else. There is also a place in the country of Georgia transliterated as Tilaginskaya "Dzhuma" Mechet' in an area where Christianity has been present since the 1st Century. Other possibilities include an area of Iran that is transliterated as Telegan.

¹⁰ The yiqtol can be a simple future tense, the language of the Law, or a continual action - past (Numbers 11:4-6).

¹¹ The Travancore Hebrew Revelation (THR) Manuscript (Oo.1.16.2) uses the standard rabbinic abbreviation "ע" which means "by the hand of," but the Gaster spells out the complete phrase על-ידי.

¹² We have translated עדות as testimony, not congregations (plural) since that fits better in the context.

	Travancore		KJV
1:3	<p>קדוש הוא הקורא והשומעים זאת הנביאות ומקיימים מה שכתוב: Holy¹³ are the reader and the hearers of these prophecies and those establishing what is written.</p>	1:3	Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.
1:4	<p>יאהננים והשבעה זקינים¹⁴ באסיא חסד ושלום יהיה עמכם מזה שהיה והיה ויהיה ומהשבעה רוחות שהמה מכסאו: Yochanan (<i>John</i>) and the seven elders in Asia <i>minor</i>, grace and peace to you from he who is, and was, and will be, and from the seven spirits that are from his throne.</p>	1:4	John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
1:5	<p>ומישו המשיח העד נאמן וראשון שקם מהמתים ונגיד ומצוה על הארץ האהבתנו ורחצתנו מעוונותינו עם דמו: And from Yeshua the Messiah, the faithful witness and the first one resurrected from the dead and the Messiah and Prince¹⁵ commanding on the earth, the one who loves us and washes¹⁶ our transgressions¹⁷ in his blood.</p>	1:5	And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
1:6	<p>ועשה אותנו למלכים ולכהנים לפני ה' ואביו לו תהיה כבוד ותפארת מעולם ועד עולם אמן: And he made us kings and priests before Yehovah, his Father. To Him be honor and glory forever and ever, amen.</p>	1:6	And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
1:7	<p>ראה הוא יבא בענן ותראו אותו אלה הדוקרים אותו ויבכו כל המשפחות הארץ כן אמן: See, he will come in a cloud and those who pierced him will see him. And all the families of the earth will weep. Yes, Amen!</p>	1:7	Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
1:8	<p>אני הוא הראשון והאחרון תחילת והסוף אמר האדון אדיר ההיה והיה ויהיה: I am He <i>who</i> is the First and the Last,¹⁸ the beginning and the end, says the Almighty, the one who is, and who was, and who will be.</p>	1:8	I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.
1:9	<p>אני יאהננים הייתי באי הנקרא פטמס בשביל הדיבור ה' והעדות מישו המשיח: I John, who also am your brother, and companion in tribulation,</p>	1:9	I John, who also am your brother, and companion in tribulation,

¹³ קדוש This is the Hebrew word *kadosh*, which means “set-apart” and is commonly translated as “holy, sanctified, consecrated.”

¹⁴ Zekinim זקינים for “elder” was a valid spelling used starting at about the 1st century. See Sifrei Devarim 346:1.

¹⁵ נגיד is used in Daniel 9:25-26, speaking of the Nagid Mashiach – Messiah the Prince. The Gaster 1616 scribe copied the word *nagid* as נגיד. This could have been an error because there is no meaning for the word or it could have been intentional based on his rabbinical training to obscure Yeshua as the Messiah.

¹⁶ An unusual spelling רחצתנו and verb conjugation not found in the TaNaKh, except in the simpler form used when Aaron and his sons were washed with water, readied by Moses to receive their priestly garments.

¹⁷ Isaiah 53:5 מעוונותינו “our transgression.”

¹⁸ This is an exact quote from Isaiah 44:6, 48:12. See also Isaiah 41:4.

	Travancore		KJV
	I, Yochanan (<i>John</i>), was on the island called Patmos for the sake of the Word of Yehovah and the testimony ¹⁹ of Yeshua the Messiah.		and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
1:10	<p>ושורה עלי רוח הקודש ושמעני מאחרי קול גדול:</p> <p>And the Holy Spirit²⁰ rested²¹ on me, and I heard a great voice from behind me.</p>	1:10	I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,
1:11	<p>ואמרה אני הראשון והאחרון וכל מה שראית כתוב בספר ושלה אותו להזקינים באסיה ולעפהיזוס וגם לסמירנון ולפירגימוס וגם לטיאטירס ולזארדס וגם לפילדלפיאן ולאדיצאן:</p> <p>And saying, I am the First and the Last²²; and all that you see,²³ write in a scroll, and send it to the Elders of Asia; and to Ephesus, and also to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.</p>	1:11	Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
1:12	<p>והפכתי לראות את הקול הדוברת עימי וכשהפכתי ראיתי שבע מנורות של זהב:</p> <p>And I turned to see the voice that spoke with me. And when I turned, I saw seven menorahs²⁴ of gold.</p>	1:12	And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
1:13	<p>ובניהם אחד כדמות אדם ולבוש בכתונות לבן והגור על החזה בחגר של זהב:</p> <p>And in the midst of them was one in the likeness of man (adam), and dressed in white garments²⁵ and girded around the chest²⁶ with a sash of gold.</p>	1:13	And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
1:14	<p>אבל ראשו ושערו היה לבן כצמר לבן ועיניו כלהבת אש:</p> <p>Indeed, his head and hair <i>were</i> white, as white as wool, and his eyes <i>were</i> as flames of fire.</p>	1:14	His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

¹⁹ See Revelation 1:2.

²⁰ The adjective and the noun must match in gender, number, and definiteness. When the adjective does not match the noun, it is called a "predicate adjective." A predicate adjective can be placed anywhere within the sentence. The sentence then becomes a nominal sentence and is translated as, "Spirit is holy." However, it appears John is using this as an attributive adjective and we have chosen to translate it as "Holy Spirit." There are many similar instances of this anomaly within this manuscript.

²¹ Jastrow and Klein indicate this word means "soaked" as used in the Talmud. However, it can also simply mean to "rest" or "dwell."

²² See verse footnote on Revelation 1:8.

²³ Literally, "you saw" (qatal, past).

²⁴ menorot can refer to a menorah lamp stand of seven branches (see Zech 4), or it could refer to seven lampstands.

²⁵ The word for "garment" refers to layers of a robe that completely cover the body, going down to the feet and covering the arms. Two layers are typical.

²⁶ A chest binding can include the waist.

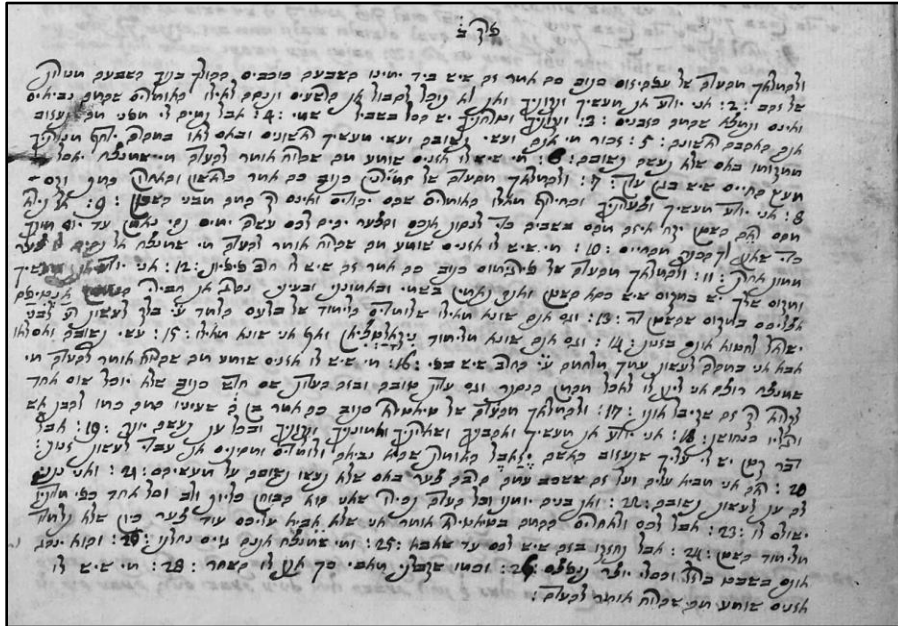
	Travancore		KJV
1:15	<p>ורגליו כנחושת וקולו כרעש מים גדולים:</p> <p>And his feet were like copper, and his voice was like the sound of mighty waters.</p>	1:15	And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
1:16	<p>ושבעה כוכבים ביד ימינו ומפיו הלך חרב פיפיות ומראהו זרח כשמש:</p> <p>And seven stars were in his right hand, and from his mouth came a double-edged sword, and his appearance shined like the sun.</p>	1:16	And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength
1:17	<p>וכשראיתי אותו נפלתי לרגליו כמת והוא הניח את יד ימינו עלי ואמר לי אל תירא אני הראשון והאחרון:</p> <p>And when I saw him, I fell, as if dead at His feet. And placing his right hand on me, he said, "Fear not. I am the First and the Last."²⁷</p>	1:17	And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
1:18	<p>וראָה אני הייתי מת ועכשיו חי אני מעולם ולי עולם ולי יש המפתחות של המות והגיהנום:</p> <p>See I,²⁸ I was dead. Now I live. I am eternal. I have the keys to death and Gehinnom</p>	1:18	I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.
1:19	<p>כתוב מה שראית ומה שיהיה אחר כך:</p> <p>Write what you saw, and what follows!</p>	1:19	Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;
1:20	<p>והסוד מהשבעה כוכבים שראית ביד ימיני ושבע מנורות של זהב כך הוא השבעה כוכבים אלה המה שבעה מלאכים והשבעה מנורות שבעה זקינים:</p> <p><i>This is the mystery of the seven stars that you saw in his right hand, and of the seven menorahs of gold. The seven stars are the seven messengers, and the seven menorahs are the seven elders.</i></p>	1:20	The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

²⁷ See footnote in Revelation 1:8.

²⁸ The tsere marking under the alef of the first word of this verse emphasizes the imperative, "Behold!" The insertion of the nikud "tsere" in verse 18 distinguishes the verb ראה from the past tense 3ms "he saw" to the imperative 2ms "see!" As in, "Behold!"

Chapter 2

פרק ב



V	Travancore	KJV
2:1	<p>ולהמלאך המעלה של עפיהזום כתוב כה אמר זה שיש ביד ימינו השבעה כוכבים ההולך בתוך השבעה מנורות של זהב:</p> <p>Write to the messenger of the congregation of Ephesus. He who has the seven stars in his right hand and walks among the seven menorahs of gold, says,</p>	2:1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
2:2	<p>אני יודע את מעשיך ותקותיך ואת לא תוכל לסבול את הרשעים ותנסה לאילו האומרים שהמה נביאים ואינם ותמצא שהמה כזבנים:</p> <p>I know your deeds and hopes. You are not able to tolerate the wicked. You are testing those who are saying they are prophets, and you are finding they are liars.</p>	2:2 know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles ²⁹ , and are not, and hast found them liars:
2:3	<p>ותקותיך וטרחתך יש הכל בשביל שמי:</p> <p>So your hopes and your troubles are all for the sake of my name.</p>	2:3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.
2:4	<p>אבל תמיה³⁰ לי מפני מה תעזוב אתה האהבה ראשונה:</p> <p>So, I am bewildered. Why would you leave your first love?</p>	2:4 I have somewhat against thee, because thou hast left thy first love.
2:5	<p>זכור מי אתה ועשי תשובה ועשי מעשיך הראשונים ובאם לאו במהרה ידחף מנורתך ממקומו באם שלא תעשה תשובה:</p>	2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

²⁹ "Apostles" is a Greek title.

³⁰ Temia תמיה is Second Temple spelling found in *Midrash of Philo* 15:17:8. This author uses it 3 times in 2:4, 17:6, and 17:7. It can be either a noun or an adjective. We have chosen to use this word as an adjective in this case, according to context.

	Remember who you are and repent, ³¹ and do your deeds as at the beginning. But if not, your menorah will be quickly pushed from its place, if you do not repent.		
	<i>This verse does not exist in the Travancore manuscript³²</i>	2:6	But this you have, that you hate the deeds of the Nicolaitans, which I also hate.
2:6	מי שיש לו אזנים שומע מה שהרוח אומר להעדה מי שמנצח יאכל מעץ החיים שיש בגן עדן: He who has ears, hear what the Spirit is saying to the congregation: "He who prevails will eat from the Tree of Life, ³³ which is in the Garden of Eden."	2:7	He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
2:7	ולהמלאך מהעדה של זמ"רנין כתוב כה אמר הראשון והאחרון המת וקם: Write to the messenger of the congregation of Smyrna, thus said the First and the Last of the dead and is risen.	2:8	And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;
2:8	אני יודע מעשיך וצערותיך והחירוף מאלו האזמרים שהם יהודים ואינם רק המה מבני השטתן: "I know your deeds and sorrows, and the blasphemy of those who say they are - "people of Yahu" - Jews, but are not. They are the sons of Satan."	2:9	I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.
2:9	אל תירא מהם ראה השטן יקה איזה מהם בשביה כדי לנסות אתכם והצער יהיה לכם עשרה ימים תהי נאמן עד מותך כדי שאתן לך הכתר מהחיים: Hebrew Text Translation Alternate #1: "Do not fear them. See, Satan will possess them in order to test you. And the tribulation will last for ten days. Be faithful until your death is set in motion, so that I may give to you the crown of life." ³⁴ Hebrew Text Translation Alternate #2: "Do not fear them. See, Satan will take some among the captives ³⁵ in order to test you. And the tribulation will last for ten days. <i>May you</i> be faithful until your death, so that I may give to you the crown of life."	2:10	Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.
2:10	מי שיש לו אזנים שומע מה שהרוח אומר להעדה מי שמנצח אל תהיה לו צער ממות אחרת: "He who has ears, hears ³⁶ what the Spirit is speaking to the congregation: He who prevails will not have the anguish of another death."	2:11	He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.
2:11	ולהמלאך מהעדה של פירגימום כתוב כה אמר זה שיש לו חרב פיפיות: Write to the messenger of the congregation of Pergamum: So said the One who has the double-edged sword, ³⁷	2:12	And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;
2:12	אני יודע את מעשיך ומקום שלך יש במקום שיש כסא השטן ואתה תאמין בשמי ובאמונתי ובעיתי הרג את חברי הנאמן אנטיפס אנטִיפס במקום שהשטן דר: I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days	2:13	I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days

³¹ Literally, תשובה teshuva, "Repent" is "do repentance," It is an idiom meaning to turn back to Yehovah and His ways. This phrasing began to be used in the Second Temple period of time, but has come into common use with Jews today especially during the Ten Days of Awe and Yom Kippur. The TaNaKh uses just the verb shuva (שובה), see Numbers 10:36.

³² Nicolaitans are mentioned in Revelation 2:15.

³³ This exact phrase in Hebrew is used in Genesis 3:22, where it is commonly translated as "Tree of Life;" however, "life" is plural so it is literally either "the tree of lives" or "the living tree." This phrase is also found in *Testaments of the Twelve Patriarchs* 18:11, *The Midrash of Philo* 3:22:7.

³⁴ Literally: "the crown of lives."

³⁵ This word בשביה is used in Deuteronomy 21:11, 2 Chronicles 28:15, and Jeremiah 48:46 and is translated as "among the captives."

³⁶ "Ears to hear" is first found in Deuteronomy 29:4.

³⁷ The Hebrew idiom "two edged sword" is first found in Psalms 149:6.

	"I know your deeds and your place. You are in the place of the throne of Satan. Believe in my name, and my faithfulness, and my timing. He killed my faithful friend, Antipas, who walked with you in the place where Satan dwells."		wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.
2:13	וגם אתה שונא מאילו שלומדים ³⁸ בלימוד ³⁹ של בלעם ע"י בלק לעשות רע לבני ישראל לחטוא אותם בזנות: "And you also hate those among you who are students of the teachings of Balaam, who guided the way of Balak to do evil to the sons of Israel, causing them to sin by whoredom." ⁴⁰	2:14	But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.
2:14	וגם אתה שונא מלימוד ניקאֶלְטָצִיאן ⁴¹ ואף אני שונא מאילו: "But also, you hate the teachings of the Nicolaitans, which even I hate."	2:15	So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.
2:15	עשי תשובה ואם לאו אבא אני במהרה לעשות עמך מלחמה ע"י החרב שיש בפי: "Repent! But if you do not, I will come swiftly to make war with you, by the sword in my mouth."	2:16	Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.
2:16	מי שיש לו אזנים שומע מה שהרוח אומר להעדה מי שמנצח רוצה אני ליתן ⁴² לו לאכל מהמן הנסתר וגם עדות טובה ובזה העדות שם קדש כתוב שלא יוכל שום אחד לקרוא רק זה שקיבל אותו: "He who has ears, hear what the Spirit speaks to the congregation: To him who prevails, I desire to give the hidden manna to eat; and also a good testimony of him, and in this testimony is written a new name that no one can read except he who receives it."	2:17	He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
2:17	ולמלאך מהעדה של טיאטירא כתוב כה אמר בן ה' שעניו המה כמו להבת אש ורגליו כנחושת: "And to the messenger of the congregation of Thyatira write, 'Thus says the Son of Yehovah, whose eyes are as flames of fire, his legs, copper,'"	2:18	And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;
2:18	אני יודע את מעשיך ואהבתיך ושארתיך ואמונתיך ותקותיך ובכול עת נעשה יותר: "I know your deeds - your love, your service, your faith, your hope - in all seasons, doing more."	2:19	I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.
2:19	אבל דבר קטן יש לי עליך שתעזוב האשה הנאכל האומרת שהיא נביאה ולומדים ומסיתים את עבדי לעשות זנות: "But I have a small matter - You must abandon the woman Jezebel who says she is a prophetess but teaches and inflames to cause my servants to commit whoredom."	2:20	Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.
2:21	ואני נתתי לה עת לעשות תשובה: And I gave her time to repent. ⁴³	2:21	And I gave her space to repent of her fornication; and she repented not.

³⁸ Spelling as early as 100 CE in *Sefer HaKanna* 105:4.

³⁹ Spelling as early as 10 CE in *The Midrash of Philo* 2:8:19. See also Revelation 2:15, 2:16, and 2:24.

⁴⁰ See Numbers chapter 22, 23, and 31:16; Deuteronomy 23:4-5; Joshua 13:22.

⁴¹ Traditionally transliterated as Nicolaitans...it is probably from (1) the noun νικη (nike), victory, and (2) the noun λαος (laos), [common] people – source Abarim Publications. The work and the doctrine of the Nicolaitans, consisted of hierarchizing the church, destroying the horizontal framework, to raise a pyramidal order. <https://alsina-sa.com/sobre-religion/cual-es-la-doctrina-de-la-iglesia-filadelfia.html>

⁴² ליתן is a uniquely spelled 1st century Mishnaic word meaning "to give" (Pirkei Avot 3:1).

⁴³ Literally, "to do repentance."

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2:20	ראה אני מביא עליה ועל זה ששכב עמה הרבה צער באם שלא תעשו תשובה על מעשיהם: "See I, I bring great sorrow upon her and anyone who lays ⁴⁴ down with her, if they do not repent of their deeds." ⁴⁵	2:22	Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.
2:22	ואת בניה יומתו וכל העדה תכירו שאני הוא הבוחן כליות ולב וכל אחד כפי מדותיו ישולם לו: "And her children will be put to death: And all the congregation will know it is I who is the examiner of the innermost parts. ⁴⁶ Each one will be paid according to his measure."	2:23	And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.
2:23	אבל לכם ולאחרים ההמה בטיאטירא אומר אני שלא אביא עליכם עוד צער כיון שלא תלמדו מלימוד השטן: "But to you and others in Thyatira, I say that I will not bring more sorrow upon you because you do not follow the teachings of Satan."	2:24	But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.
2:24	אבל תחזקו בזה שיש לכם עד שאבא: "However, be strong in what you have, until I come." ⁴⁷	2:25	But that which ye have already hold fast till I come.
2:25	ומי שִׁמְנַצָּה אתנה גוים נחלתו: "But to him who prevails, I will give the nations for his inheritance." ⁴⁸	2:26	And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
2:27	והוא ינהג אותם בשבט ברזל וככלי יוצר תנפצם: ⁴⁹ "He leads them with an iron rod, as an instrument ⁵⁰ that shatters them into pieces." ⁵¹	2:27	And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.
2:27	וכמו שקבלתי מאבי כך אתן לו השחר: "As I have received from my Father, so I will give to him a new day." ⁵²	2:28	And I will give him the morning star.
2:28	מי שיש לו אזנים שומע מה שהרוח אומר להעדה: "He who has ears, hears what the Spirit says to the congregation."	2:29	He that hath an ear, let him hear what the Spirit saith unto the churches. ⁵³

⁴⁴ Literally, "lays with her."

⁴⁵ The Cochin manuscript changes the order of the verses at this point. For consistency, the KJV Revelation 2:21 is on this page, but the Cochin Revelation 2:21, which is its equivalent, will be found in the order of the verses of the Cochin after Cochin Revelation 2:20 (which is the next verse).

⁴⁶ Literally, "the kidneys and the heart," which is a Hebrew idiom for a person's nefesh ("soul").

⁴⁷ This is likely a contraction of the phrase עד שאני בא which means "until I come."

⁴⁸ Verse 26 is likely a paraphrase of Psalm 2:7-8, because verse 27 alludes to Psalm 2:9.

⁴⁹ The Travancore manuscript uses two verses, which are numbered 26 & 27, for verse 27 in the KJV. For this reason, we divided the KJV verse into parts A & B.

⁵⁰ See Psalms 2:9. This phrase is also used in Revelation 12:5, and 19:15.

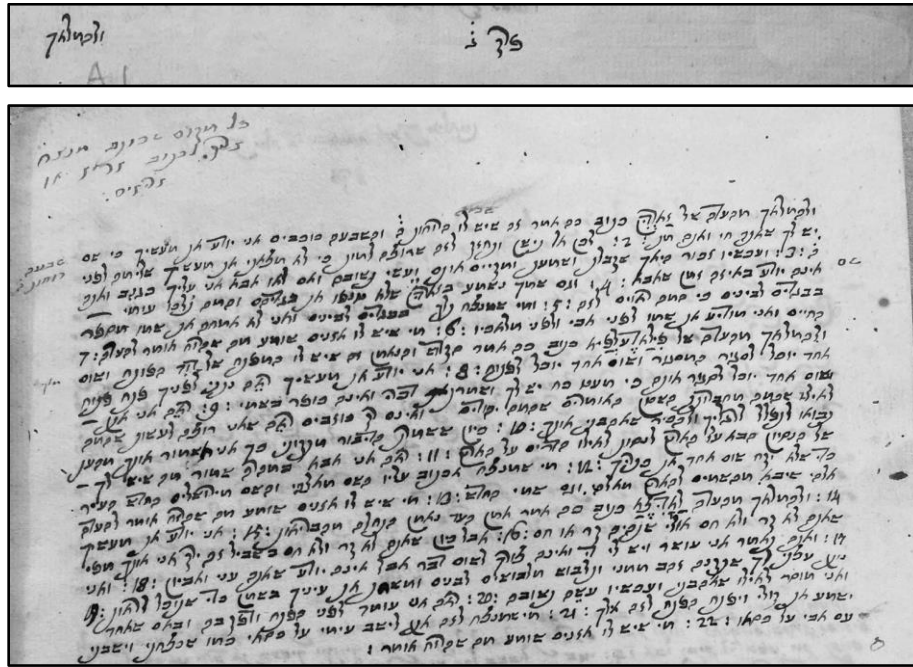
⁵¹ See Daniel 2:44, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

⁵² "Day": the dawn, the sunrise, the light.

⁵³ KJV is plural "churches," but Travancore is singular "congregation."

Chapter 3

פרק ג



V	Travancore	KJV
3:1	<p>ולהמלאך מהעדה של זאךדין כתוב כה אמר זה שיש לו הרוחות ה' והשבעה כוכבים אני יודע את מעשיך כי שם יש לך שאתה חי ואתה מת:</p> <p>Write to the messenger of the congregation of Sardis: "Thus says the one who has the Spirits of Yehovah and the seven stars: I know your deeds because you have a name⁵⁴ that lives, yet you are dead."</p>	<p>3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.</p>
3:2	<p>לכן אל תישן ותחזק לזה שרוצה למות כי לא מצאתי את מעשיך שלימה לפני ה'.</p> <p>"Therefore, do not sleep, but strengthen those who wish to die: For I do not find your deeds before Yehovah yet completed."</p>	<p>3:2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.</p>
3:3	<p>ועכשיו זכור היאך שקבלת ושמתת ומקיים אותם ועשי תשובה ואם לאו אבא אני עליך כגנב ואתה אינה יודע באיזה זמן שאבא:</p> <p>"Remember what you received and heard, and hold fast to it. So, repent!⁵⁵ But if not, remember I come upon you unexpectedly,⁵⁶ and you do not know when I will come."</p>	<p>3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.</p>
3:4	<p>וגם שמך נשמע בזאךדין שלא טנפו את בגדיהם והמה תלכו עימי בבגדים לבינים כי המה ראויים לזה:</p>	<p>3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.</p>

⁵⁴ *shem* שם means name or reputation.

⁵⁵ Literally, "you (fs) do repentance!" The word repentance comes from the noun teshuvah which means to repent and "return" to Yehovah.

⁵⁶ "As a thief" is the idiom used for "unexpectedly" in 1 Thessalonians 5:2, 2 Peter 3:10.

V	Travancore		KJV
	"Furthermore, your name is heard in Sardis. For they are worthy because they did not defile their garments ⁵⁷ and will walk with me in white robes."		
3:5	ומי שמנצח תלך בבגדים לבינים ואני לא אמחה את שמו מספר החיים ואני מודיע את שמו לפני אבי ולפני מלאכיו: "Whoever prevails will walk in white robes. I will not blot out his name from the Book of Life and I will declare his name before my Father, and before His messengers."	3:5	He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.
3:6	מי שיש לו אזנים שומע מה שהרוח אומר להעדה: "He who has ears, let him hear what the Spirit says to the congregation."	3:6	He that hath an ear, let him hear what the Spirit saith unto the churches.
3:7	ולהמלאך מהעדה של פילאדלפיה כתוב כה אמר הקדוש והנאמן זה שיש לו המפתח של דוד הפותח ושום אחד יוכל לסגור המסגור ושום אחד יוכל לפתוח: To the messenger of the congregation of Philadelphia, write: "Thus says the Holy and the Faithful One. This is he who has the Key of David, the One who opens and no one can shut; and the One ⁵⁸ who shuts, no man can open," ⁵⁹	3:7	And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;
3:8	אני יודע את מעשיך ראה נתתי לפניך פתח פתוח שום אחד יוכל לסגור אותם כי מעט כח יש לך ושמרת את דברי ואינך כופר בשמי: "I know your deeds. See, I set before you an open door, ⁶⁰ that no one can shut. Although you have little strength, yet you kept my Word and did not deny my name."	3:8	I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
3:9	ראה אני אתן לאילו שהמה מחברותת השטן האומרים שהמה יהודים ואינם רק כוזבים ראה שאני רוצה לעשות שהמה תבואו לתפלל לרגליך ולהכיר שאהבתי אותך: "See, I will deliver them up - those who are of the fellowship ⁶¹ of Satan, who say they are of Yehovah, ⁶² but are not. They are only liars. See, I will make them come to pray at your feet, and to acknowledge that I loved you." ⁶³	3:9	Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.
3:10	כיון ששמרת הדיבור מתקוטי כך אני אשמור אותך מהעת של הנסיון הבא על הארץ לנסות לאילו הדורים על הארץ: "Since you have guarded the Word, as I had hoped, so will I guard you in the time of the coming tribulation, which will be to test those dwelling on the earth."	3:10	Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.
3:11	ראה אני אבא במהרה שמור מה שיש לך כדי שלא יקח שום אחד את כתריך: "See, I will be coming soon. Guard what you have, so that no one will take your crown."	3:11	Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
3:12	מי שמנצח אכתוב עליו השם מאלהי והשם מירושלים החדש העיר אלהי שיבא מהשמים להארץ מאלהי וגם שמי החדש:	3:12	Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God,

⁵⁷ "They did not defile their garments," meaning, "they did not defile themselves."

⁵⁸ The Cochin manuscript says אהד, but the Gaster 1616 (which is a near copy of the Cochin manuscript) says, אדם. Both can be translated as "one" meaning a person.

⁵⁹ See Isaiah 22:22.

⁶⁰ This phrase is similar to John 10:9, when Yeshua says he is הפתח "the door."

⁶¹ chavrotat is a fellowship and is not a synagogue or church.

⁶² The word is Yehudim, which can mean Judean but literally means "of Yehovah."

⁶³ See Isaiah 45:14, 49:23, 60:14.

V	Travancore		KJV
	"To him who prevails, I will write on him the name of my Eloah, ⁶⁴ and the name of the new Jerusalem, which is the city of my Eloah, which will come from the heavens to the earth, along with my new name from my Elohim.		which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.
3:13	מי שיש לו אזנים שומע מה שהרוח אומר להעדה: "He who has ears, <i>let him</i> hear what the Spirit says to the congregation."	3:13	He that hath an ear, let him hear what the Spirit saith unto the churches.
3:14	ולמלאך מהעדה לאַדִיָּצָא כתוב כה אמר אמן העד נאמן התחלה מהבריאות: "And to the messenger of the congregation of Laodicea write: 'Amen! ⁶⁵ - so says the faithful witness from the beginning of creation.'"	3:14	And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;
3:15	אני יודע את מעשיך שאתה לא קר ולא חם אולי שתהיה קר או חם: "I know your deeds, that you are neither cold nor hot. I would rather that you will be either cold or hot!"	3:15	I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
3:16	אבל כון שאתה לא קר ולא חם בשביל זה ירק אני אותך מפִי: "But surely, since you are neither cold nor hot, for this reason I will spit you out of my mouth."	3:16	So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.
3:17	אתה תאמר אני עושר ויש לי די ואינה צורך לשום דבר אבל אינך יודע שאתה עני ואביון: "And you will say, 'I am wealthy and I have enough and have no need of anything. 'However, you do not know that you are poor and destitute!"	3:17	Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
3:18	ואני נותן עצתי לך שתקנה זהב ממני ותלבוש מלבושים לבנים ומשחת את עיניך בשמן כדי שתוכל לראות: "I advise you: Acquire wealth ⁶⁶ from me. Dress in white garments. And anoint your eyes with oil, so that you will be able to see."	3:18	I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
3:19	ואני מוסר לאילו שאהבתי ועכשיו עשה תשובה ⁶⁷ : "I am sending a message to those whom I have loved. So now, repent, and return to me! ⁶⁸	3:19	As many as I love, I rebuke and chasten: be zealous therefore, and repent.
3:20	ראה אני עומד לפני הפתח ודפק בה ובאם שאחד ישמע את קולי ויפתח בפתח לזה אילך: "See! I am standing before the door knocking. If one hears my voice and opens this door, I will walk <i>in</i> . ⁶⁹	3:20	Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

⁶⁴ This word is repeated 3 times in this verse and is the singular form of Elohim.

⁶⁵ This can be translated as a title, "The Amen," but we decided not to use it. "Amen" אמן is translated "proven reliable, faithful, stable, steadfast, entrusted, approved" throughout the TaNaKh ("Old Testament") and, given the context, is probably best translated "Faithful" or "Steadfast," a clear contrast to the evaluation of the congregation at Laodicea in the verses which follow.

⁶⁶ Literally, זהב meaning, "gold."

⁶⁷ aseh tshuvah עשה תשובה is a phrase found commonly from 100 BCE to 900 CE in the Talmud. which is well within the timing of this revelation by John.

⁶⁸ Literally, "do repentance."

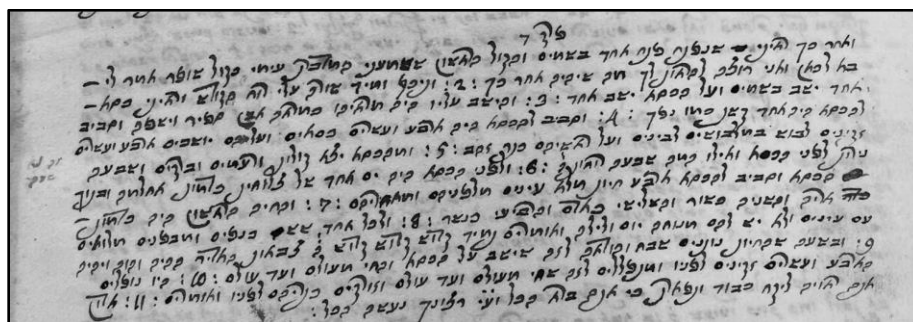
⁶⁹ שמע (shema, Deut 6:4) is the verb "to hear, to hearken, to listen, to obey."

John's Book of Revelation: The Scroll of Mysteries

V	Travancore		KJV
3:21	<p>מי שמנצח לזה אתן לישיב עימי על כסאי כמו שנצחתי וישבתי עם אבי על כסאו:</p> <p>"Whoever prevails, I will permit <i>him</i> to sit with me upon my throne, in the same way as I have overcome and sit with my Father upon his throne."</p>	3:21	<p>To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.</p>
3:22	<p>מי שיש לו אזנים שומע מה שהרוח אומר:</p> <p>"He who has ears, let him hear what the Spirit says."</p>	3:22	<p>He that has an ear, let him hear what the Spirit said unto the churches.</p>

Chapter 4

פרק ד



V	Travancore		KJV
4:1	<p>ואחר כך ראיתי שנפתח פתח אחד בשמים והקול הראשון ששמעתי המדברת עימי כקול שופר אמר לי בא לכאן ואני רוצה להראות לך מה שיהיה אחר כך:</p> <p>Then I saw a portal opening in the heavens, and the first voice I heard speaking to me was like the voice of a shofar. It said, "Come here. I want to show you what comes after this."</p>	4:1	After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
4:2	<p>ותיכף ומיד שורה עלי רוח הקודש וראיתי כסא אחד יושב בשמים ועל הכסא יושב אחד:</p> <p>And immediately, the Holy Spirit came upon⁷⁰ me, and I saw a throne sitting in the heavens, and upon the throne was One sitting upon it.</p>	4:2	And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.
4:3	<p>והישוב עליו היה מראהו כמראהו אבן ספיר וישפה וסביב להכסא היה אחד קשת כמו נפק:</p> <p>Then, He who sat upon it, and His countenance was like the appearance of a sapphire stone and jasper, and around the throne was a rainbow of emerald.</p>	4:3	And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.
4:4	<p>וסביב להכסא היה ארבע ועשרים כסאים ועליהם יושבים ארבע ועשרים זקנים לבוש במלבושים לבנים ועל ראשיהם כתר זהב:</p> <p>And around the throne were twenty-four seats. Upon them were sitting twenty-four elders, entering in white garments, and upon their heads, a crown of gold.</p>	4:4	And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.
4:5	<p>ומהכסא יצא קולות ורעמים וברקים ושבעה נירות לפני הכסא ואילו המה שבעה רוחות ה':</p> <p>From the throne came sounds — thunders and lightnings — and seven lamps were before the throne the same are the seven Spirits of Yehovah.⁷¹</p>	4:5	And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.
4:6	<p>ולפני הכסא היה ים אחד של צלוחית כדמות אהלמה ובתוך הכסא וסביב להכסא ארבע חיות מלא עינים מלפניהם ומאחריהם:</p>	4:6	And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were

⁷⁰ Literally, "The Spirit (she or he) soaked upon me."

⁷¹ See Isaiah 11:1-5 for the names of the seven Spirits of Yehovah.

V	Travancore		KJV
	Before the throne was one sea of glass ⁷² like an amethyst; and in the midst and around the throne were four living creatures, ⁷³ full of eyes in front and back.		four beasts full of eyes before and behind.
4:7	<p>והחיה הראשון היה כדמות אריה והשניה כשור והשלישי כאדם והרביעי כנשר:</p> <p>The first living creature was like the image of a lion; the second like a bull; the third like a man; and the fourth, like an eagle.</p>	4:7	And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.
4:8	<p>ולכל אחד שש כנפים ומבפנים מלואים עם עינים ולא יש להם מנוחה יום ולילה ואומרים תמיד קדוש קדוש קדוש ה' צבאות האדיר ההיה והיה ויהיה:</p> <p>Every one of them had six wings⁷⁴ covered with eyes.⁷⁵ And there was no rest for them day or night, as they were continuously declaring, "Holy, Holy,⁷⁶ is Yehovah of Armies, the Almighty One, who was, is, and will be!"⁷⁷</p>	4:8	And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.
4:9	<p>ובשעה שהחיות נותנים שבח והודאה לזה שישב על הכסא וכחי מעולם ועד עולם:</p> <p>Alternate #1 Hebrew Text Translation: At that time, the living creatures give praise and thanksgiving to Him who sits upon the throne and lives from eternity to eternity.</p> <p>Alternate #2 Hebrew Text Translation: At that time, the living creatures give praise and thanksgiving to Him who sits upon the throne, and is my strength from eternity to eternity.</p>	4:9	And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.
4:10	<p>היו נופלים הארבע ועשרים זקינים לפניו ומתפללים לזה שחי מעולם ועד עולם וזורקים כתריהם לפניו ואומרים:</p> <p>There were twenty-four elders prostrate before Him praying⁷⁸ the One who lives forever and ever, casting their crowns before him, saying,</p>	4:10	The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
4:11	<p>אדון אתה ראוי ליקח⁷⁹ כבוד ותפארת כי אתה ברא הכול ועל ידי רצונך נעשה הכל:</p> <p>"Lord, You are worthy to receive honor and glory. For you created all things, and by the hand of your will, everything was made."</p>	4:11	Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

⁷² Or "sea of glass or reflecting pool."

⁷³ The word חיה can mean "beast" or "living creature." We have chosen to use "beast" when referring to the beast of Satan and "living creature" when referring to the creatures before the throne of Yehovah.

⁷⁴ See Isaiah 6:2.

⁷⁵ See Ezekiel 1:18.

⁷⁶ See Isaiah 6:1-13.

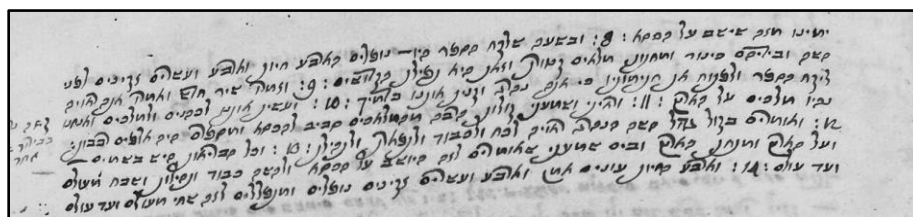
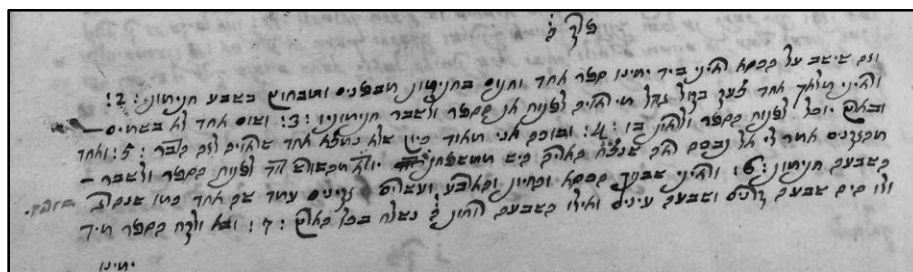
⁷⁷ See Exodus 3:14.

⁷⁸ Compare to Isaiah 45:20. This word is also a unique Hith'pael verb form and expresses a reciprocal action. An example of a reciprocal action is in a conversational dialogue.

⁷⁹ Tractate Avadim 2:3 uses this exact spelling and is traced from as early as 100 BCE to 900 CE.

Chapter 5

פרק ה



V	Travancore		KJV
5:1	<p>וזה שישב על הכסא ראיתי ביד ימינו ספר אחד וחתום בחתימות מבפנים ומבחוץ בשבע חתימות:</p> <p>Then the One who sat upon the throne: I saw in His right hand a scroll sealed from within and on the outside with seven seals.</p>	5:1	And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
5:2	<p>וראיתי מלאך אחד זעק בקול גדול מי ראויה לפתוח את הספר ולשבר חתימותיו:</p> <p>And I saw a messenger. He cried with a loud voice, "Who is worthy to open the scroll and break its seals?"</p>	5:2	And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
5:3	<p>ושום אחד לא בשמים ובארץ יוכל לפתוח הספר ולראות בו:</p> <p>But not one in the heavens nor on the earth was able to open the scroll and look in it.</p>	5:3	And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
5:4	<p>ובוכה אני מאוד כיון שלא נמצא אחד שראויה לזה הדבר:</p> <p>So I wept greatly because not one was found worthy to do this thing.</p>	5:4	And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.
5:5	<p>ואחד מהזקנים אמר לי אל תבכה ראה שנצח האריה היש ממשפחתי יודא מהשורש דוד לפתוח הספר ולשבר השבעה חתימות:</p> <p>One of the elders said to me, "Do not cry! Behold! The eternal Lion from the family of Judah, the root of David, has prevailed to open the scroll and its seals!"</p>	5:5	And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
5:6	<p>ראיתי שבתוך הכסא והחיות והארבע ועשרים זקנים עמד שה אחד כמו שנהרג ולו היה שבעה קרנים ושבעה עינים ואילו השבעה רוחות ה' נשלח בכל הארץ:</p> <p>I saw in the midst of the throne, the living creatures and the twenty-four elders, One standing like a lamb who was slain. And he had seven horns and seven eyes, which are the seven Spirits of Yehovah sent into all the earth.</p>	5:6	And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

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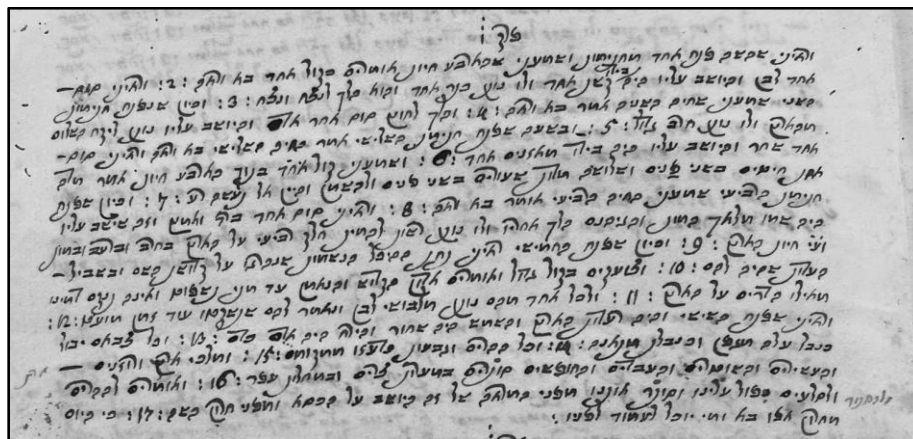
5:7	<p>ובא ולקח הספר מיד ימינו מזה שישב על הכסא: Then he came and took the scroll from the right hand of the One who sat upon the throne.</p>	5:7	And he came and took the book out of the right hand of him that sat upon the throne.
5:8	<p>ובשעה שלקח הספר היו נופלים הארבע חיות וארבע ועשרים זקינים לפני השה ובידיהם כינור ומחתות מלאים קטורת וזאת היא תפילת הקדושים: When he took the scroll, the four living creatures⁸⁰ and twenty-four elders prostrated before the Lamb. In their hands were a lyre and censers full of incense, which are the prayers of the set apart ones.</p>	5:8	And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.
5:9	<p>וזמרו שיר חדש ואמרו אתה ראויה ליקח הספר ולפתוח את התימותיו כי אתה נהרג וקנית אותנו בדמיך: And <i>then</i> sang⁸¹ a renewed song saying, "You are worthy to take the scroll and open its seals, for you were slain, and you redeemed us by your own blood."</p>	5:9	And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
5:10	<p>ועשית אותנו לכהנים ולמלכים ואנחנו נהיו מלכים על הארץ: "You made us priests and sovereigns, and will become kings upon the earth."</p>	5:10	And hast made us unto our God kings and priests: and we shall reign on the earth.
5:11	<p>ראיתי ושמעתי קולות הרבה מהמלאכים סביב להכסא ומספרם היה אלפים רבבות: I saw and heard many voices of angels surrounding the throne. Their number was myriad.</p>	5:11	And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;
5:12	<p>ואומרים בקול גדול השה הנהרג ראויה לכח ולכבוד ולתפארת ולתהילת: They proclaimed with a loud voice, "The Lamb that was slain is worthy of power, honor, glory, and praise!"</p>	5:12	Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
5:13	<p>וכול הבריאות היש בשמים ועל הארץ ומתחת הארץ ובים שמעתי שאומרים לזה היושב על הכסא ולהשה כבוד ותהילות ושבה מעולם ועד עולם: All the creatures in the heavens and upon the earth, beneath the earth and in the sea: I heard them say, "To the One who sits upon the throne and the Lamb, are given honor and praise forever and ever!"</p>	5:13	in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.
5:14	<p>וארבע החיות עונים אמן וארבע ועשרים זקינים נופלים ומתפללים לזה שחי מעולם ועד עולם: So the four living creatures answer, "Amen!" And the twenty-four elders fell down and worshiped the One who lives forever and ever.</p>	5:14	And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

⁸⁰ Ezekiel 1:5-6.

⁸¹ This can also be qatal, past tense. The (root: זמר) means both song and might: Hebrew and Aramaic Lexicon of the Old Testament (HALOT).

Chapter 6

פרק ו



V	Travancore	KJV
6:1	<p>וראיתי שהשה פתח אחד מחתימות ושמעתי שהארבע חיות אומרים כקול אחד בא וראה:</p> <p>I saw the Lamb open one of the seals. I heard the four living creatures say as one voice, "Come and see!"</p>	6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.
6:2	<p>וראיתי סוס אחד לבן והיושב עליו היה בידו קשת אחד ולו נותן כתר אחד והוא הלך לנצח ונצח:</p> <p>I saw a white horse, and he who sits upon him had a bow in his hand, and a crown was given to him. And he proceeded to prevail and he prevailed.</p>	6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.
6:3	<p>וכיון שנפתח חתימות השני שמעתי שחיה השניה אמר בא וראה:</p> <p>Then <i>afterwards</i>, the second seal was opened. I heard the second beast saying, "Come and see!"</p>	6:3 And when he had opened the second seal, I heard the second beast say, Come and see.
6:4	<p>והלך לחוץ סוס אחר אדם והיושב עליו נותן ליקח השלום מהארץ ולו נותן חרב גדול:</p> <p>And a red horse went out. Sitting on it was one given to remove peace from the earth, and he was given a great sword.⁸²</p>	6:4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.
6:5	<p>ובשעה שפתח חתימת השלישי אמר החיה השלישי בא וראה וראיתי סוס אחד שחר והיושב עליו היה בידו מאזנים אחד:</p> <p>The Lamb opened the third seal at that time. And the third beast said, "Come and see!" And I saw a black horse, and sitting upon it was one with scales in his hand.</p>	6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.
6:6	<p>ושמעתי קול אחד בתוך הארבע חיות אמר מדה אחת חיטים בשני פנים ושלושה מדות שעורים בשני פנים ולהשמן והיין אל תעשה רע:</p> <p>And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.</p>	6:6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

⁸² Can be translated as, "he was granted to do great destruction."

V	Travancore		KJV
	Then I heard a voice in the midst of the four living creatures say, "A measure of wheat for two coins, ⁸³ three measures of barley for two coins; but for the oil and the wine do not injure.		
6:7	<p>וכיון שפתח חתימת הרביעי שמעתי החיה הרביעי אומר בא וראה:</p> <p>With He opening the fourth seal, I heard the fourth living creature saying, "Come and see!"</p>	6:7	With He opening the fourth seal, I heard the fourth living creature saying, "Come and see!"
6:8	<p>וראיתי סוס אחד ברד ואמץ וזה שישב עליו היה שמו מלאך המות והגיהנם הלך אחריו ולו נותן רשות להמית חלק רביעי על הארץ בחרב וברעב ובמות וע"י חיות הארץ:</p> <p>I saw a courageous mottled horse. He who sat on him was named the Angel of Death. And Hell (Gei-Hinnom) went after him.⁸⁴ He⁸⁵ was given <i>authority</i> to cause death to a fourth upon the earth with sword, and with hunger, and with death, and by the animals of the earth.</p>	6:8	And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.
6:9	<p>וכיון שפתח החמישי ראיתי תחת ההיכל הנשמות שנהרגו על קדושת השם ובשביל העדות שהיה להם:</p> <p>Then when the Lamb opened the fifth seal, I saw beneath the holy place, the souls slain for Yehovah, and for the sake of their testimony.</p>	6:9	And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
6:10	<p>וצועקים בקול גדול ואומרים אדון הקדוש והנאמן עד מתי תשפט ואינה תנקם דמינו מאילו הדרים על הארץ:</p> <p>They cried out with a great voice, saying, "Holy and faithful is the Lord! How long until you judge, and avenge our blood from those dwelling upon the earth?"</p>	6:10	And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
6:11	<p>ולכל אחד מהם נותן מלבושי לבן ונאמר להם שתשקטו עוד זמן מועט:</p> <p>Every one of them was given white garments, and it was said to them, "Relax, yet a little while."</p>	6:11	And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.
6:12	<p>וראיתי שפתח השישי והיה רעדות הארץ והשמש היה שחור והירח היה אדם כדם:</p> <p>Then I saw the Lamb opening the sixth seal. There were earthquakes. The sun was black, and the moon was red as blood.</p>	6:12	And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;
6:13	<p>וכל צבאם יבול כנבל עלה מגפן וכנבלת מתאנה:</p> <p>All their hosts fall like a falling leaf of a vine like from a withering fig tree.⁸⁶</p>	6:13	and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.
6:14	<p>וכל ההרים וגבעות נדעזו ממקומם:</p>	6:14	And the heaven departed as a scroll when it is rolled together;

⁸³ Literally, "faces."

⁸⁴ Gei-Hinnom is a valley outside of Jerusalem where Solomon had built a statue of Moloch. The statue was heated until it was red-hot, then babies were sacrificed by putting them into the red-hot arms of the idol. By Messiah's time that valley was the refuse dump for the city of Jerusalem, "where their worm does not die and the fire is not quenched," Isaiah 66:22-24, Mark 9:44.

⁸⁵ Literally, "this one."

⁸⁶ This verse is a stunning reflection of Isa 34:4, The "Revised JPS 2023" version of Isa 34:4 translates like this: The heavens shall be rolled up like a scroll, And all their host shall wither Like a leaf withering on the vine, Or shriveled fruit on a fig tree.

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V	Travancore		KJV
	All the mountains and hills were shaken from their places. ⁸⁷		and every mountain and island were moved out of their places.
6:15	<p>ומלכי ארץ ורוזנים והעשירים והשוטרים והעבדים והחופשים סותרים במערות צרים ובמחלות עפר:</p> <p>The kings of the earth, the rulers, the wealthy and the officers, the servants and the free men hid themselves in rocks and in caves, and in the burrows of the earth.⁸⁸</p>	6:15	And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;
6:16	<p>ואומרים לההרים ולסלעים נפול עלינו וסותר אותנו מפני המראה של זה היושב על הכסא ומפני חרון השה:</p> <p>They say to the mountains and to the rocks, "Fall on us, and hide us from the face of Him⁸⁹ who sits upon the throne, and from the fierce anger of the Lamb."</p>	6:16	And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
6:17	<p>כי היום מחרון אפו בא ומי יוכל לעמוד לפניו:</p> <p>For the day of His fierce wrath has come. Who will be able to stand before Him?</p>	6:17	For the great day of his wrath is come; and who shall be able to stand?

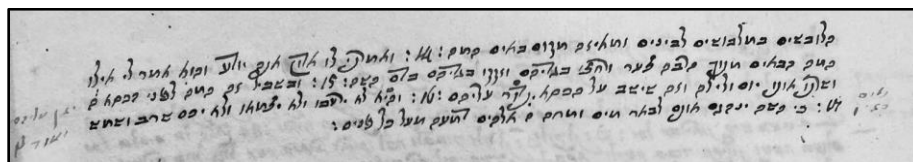
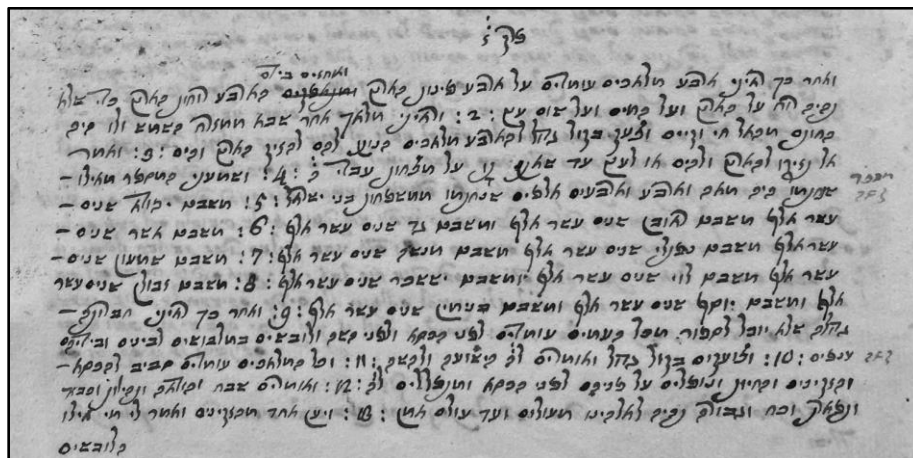
⁸⁷ Compare to Isaiah 22:15.

⁸⁸ Compare to Isaiah 2:19.

⁸⁹ Literally "this one"; compare to Luke 23:30.

Chapter 7

פרק ז



V	Travancore		KJV
7:1	<p>ואחר כך ראיתי ארבע מלאכים עומדים על ארבע פינות הארץ ואוחזים בידם הארבע רוחות הארץ כדי שלא תהיה רוח על הארץ ועל המים ועל שום עץ:</p> <p>Then after this I saw four messengers standing upon the four corners of the earth, restraining in their hands the four winds⁹⁰ of the earth, so that the wind would not be upon the earth nor on the waters, nor bring to pass on any tree.</p>	7:1	And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
7:2	<p>וראיתי מלאך אחר שבא ממזרח השמש ולו היה החותם מהאל חי וקיים וצעק בקול גדול להארבע מלאכים הנותן להם להזיק הארץ והים:</p> <p>I saw a messenger who came from the east of the sun. With him was the seal of the living and existing El. He cried out with a great voice to the four who were permitted to damage the earth and the sea.</p>	7:2	And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
7:3	<p>ואמר אל תזיקו להארץ ולהים או לעץ עד שאתן תו על מצחות⁹¹ עברי ה':</p> <p>He said, "Do not damage the earth, nor the sea, nor even a tree, until I give a mark⁹² (tav) upon the foreheads⁹³ of Yehovah."</p>	7:3	saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

⁹⁰ See Jeremiah 49:36 describing the "four winds."

⁹¹ Compare to Ezekiel 9:4, "תו על-מצחות" ("tav upon foreheads").

⁹² Compare Ezekiel 9:4.

⁹³ "Servants" can be men and women.

7:4	<p>ושמעתי המספר מאילו שנחתמו היה מאה וארבע וארבעים אלפים שנחתמו ממשפחות בני ישראל:</p> <p>I heard the number that was sealed. 144,000 were sealed of the families of the children of Israel:</p>	7:4	<p>And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.</p>
7:5	<p>משבט יהודה שנים עשר אלף משבט ראובן שנים עשר אלף ומשבט גד שנים עשר אלף:</p> <p>From the tribe of Judah were 12,000. From the tribe of Reuben were 12,000. From the tribe of Gad were 12,000.</p>	7:5	<p>Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.</p>
7:6	<p>משבט אשר שנים עשר אלף משבט נפתלי שנים עשר אלף משבט מנשה שנים עשר אלף:</p> <p>From the tribe of Asher were 12,000. From the tribe of Naphtali were 12,000. From the tribe of Manasseh were 12,000.</p>	7:6	<p>Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.</p>
7:7	<p>משבט שמעון שנים עשר אלף משבט לוי שנים עשר אלף ומשבט יששכר שנים עשר אלף:</p> <p>From the tribe of Simeon were 12,000. From the tribe of Levi were 12,000. From the tribe of Issachar were 12,000.</p>	7:7	<p>Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.</p>
7:8	<p>משבט זבולן שנים עשר אלף ומשבט יוסף שנים עשר אלף ומשבט בנימין שנים עשר אלף:</p> <p>From the tribe of Zebulun were 12,000. From the tribe of Joseph were 12,000. From the tribe of Benjamin were 12,000.</p>	7:8	<p>Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand</p>
7:9	<p>ואחר כך ראיתי הברותה גדולה שלא יוכל לספור מכל העמים עומדים לפני הכסא ולפני השה ולובשים במלבושים לבינים ובידיהם ענפים:</p> <p>Then after this I beheld a great multitude which no one⁹⁴ can number, from all the nations, standing before the throne and before the Lamb, wearing white garments. And palm branches were in their hands.</p>	7:9	<p>After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;</p>
7:10	<p>וצועקים בקול גדול ואומרים לה ישועה ולהשה:</p> <p>They cried out with a great voice, saying, "Salvation belongs to Yehovah, and to the Lamb!"</p>	7:10	<p>and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.</p>
7:11	<p>וכל המלאכים עומדים סביב להכסא והזקינים וההיות ונופלים על פניהם לפני הכסא ומתפללים לה:</p> <p>And all standing before the throne, the messengers, the elders, and the living creatures, were falling on their faces before the throne, praying to Yehovah,</p>	7:11	<p>And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,</p>
7:12	<p>ואומרים שבה והודאה ותהילות וכבוד ותפארת וכה וגבורה תהיה לאלהינו מעולם ועד עולם אמן:</p> <p>saying, "Praise and thanksgiving, adoration, honor, glory, power, and strength be to our Elohim, from everlasting to everlasting. Amen!"</p>	7:12	<p>Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.</p>

⁹⁴ Literally, "he/it will not be able to count."

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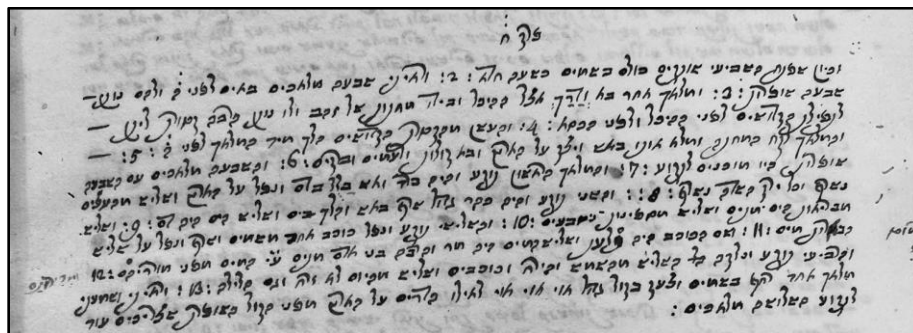
7:13	<p>ויען אחד מהזקנים ואמר לי מי אילו הלובשים במלבשים לבינים ומאיזה מקום באים המה:</p> <p>Then one of the elders answered and said to me, "Who are these dressed in white garments? From what place do they come?"</p>	7:13	<p>And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?</p>
7:14	<p>ואמרתי לו אדון אתה יודע והוא אמר לי אילו המה הבאים מתוך הרבה צער ורחצו בגדיהם וזקקו בגדיהם בדם השם:</p> <p>I said unto Him, "Master, You know." And He said to me, "These are those coming out of the midst of much tribulation. They have washed and purified their garments by the blood of the Lamb."</p>	7:14	<p>And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.</p>
7:15	<p>ובשביל זה המה לפני הכסא ה' ושרתו אותו יום ולילה וזה שישב על הכסא תדור עליהם:</p> <p>For this reason they are before the throne of Yehovah, and shall serve Him day and night. And this One sitting upon the throne will dwell among them.</p>	7:15	<p>Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.</p>
7:16	<p>והיא לא ירעבו ולא יצמאו ולא יכם שרב ושמש:</p> <p>She⁹⁵ will not hunger, nor thirst, nor be afflicted by the scorching heat and sun!</p>	7:16	<p>They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.</p>
7:17	<p>כי השם ינהגם אותם לבאר מים ומחה ה' אלהים דמעה מעל כל פנים:</p> <p>For the Lamb shall lead them to a well of waters, and Yehovah Elohim will wipe the tear⁹⁶ from all faces.</p>	7:17	<p>For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.</p>

⁹⁵ Isaiah 49:10 has been translated to be "They will not hunger nor thirst."

⁹⁶ dim'ah דמעה is a singular noun.

Chapter 8

פרק ח



V	Travancore		KJV
8:1	<p>וכיון שפתח השביעי שותקים כולם בשמים כשעה חדא⁹⁷:</p> <p>Then when he opened the seventh seal, all were silent in the heavens for about an hour.</p>	8:1	And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.
8:2	<p>וראיתי שבעה מלאכים באים לפני ה' ולהם נותן שבעה שופרות:</p> <p>I saw seven messengers coming before Yehovah. They were given seven shofars.</p>	8:2	And I saw the seven angels which stood before God; and to them were given seven trumpets.
8:3	<p>ומלאך אחר בא וַנְבְרָךְ אצל ההיכל ובירדו מהתות של זהב ולו נותן הרבה קטורת ליתן לתפילת הקדושים לפני ההיכל ולפני הכסא:</p> <p>Another messenger came walking near to the Temple. And in his hand was a censer of gold. He was given much incense, to deliver prayers for the set apart ones before the Temple and before the throne.</p>	8:3	And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer <i>it</i> with the prayers of all saints upon the golden altar which was before the throne.
8:4	<p>והעשן מהקטרת הקדושים הלך מיד המלאך לפני ה':</p> <p>The smoke from the incense of the set apart ones went up from the hand of the messenger before Yehovah.</p>	8:4	And the smoke of the incense, <i>which came</i> with the prayers of the saints, ascended up before God out of the angel's hand.
8:5	<p>והמלאך לקח המחטה ומלא אותו באש ויצק על הארץ ובא קולות ורעמים וברקים:</p> <p>The messenger took the censer and filled it with fire and poured it out upon the earth. Then came the sounds of thunder and lightning!</p>	8:5	And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.
8:6	<p>והשבעה מלאכים עם השבעה שופרות היו מוכנים לתקוע:</p> <p>Then the seven messengers with the seven shofars were prepared to blow.</p>	8:6	And the seven angels which had the seven trumpets prepared themselves to sound.
8:7	<p>והמלאך הראשון תוקע והיה ברד ואש בלל בדם ונפל על הארץ ושליש מהעצים נשרף וכל ירק השדה נשרף:</p> <p>The first messenger blew, and there was hail and fire mingled with blood. And it fell upon the earth. And a third of the trees burned, and all the greenery of the field burned.</p>	8:7	The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.
8:8	<p>והשני תוקע והיה כהר גדול שרף באש והלך בים ושליש הים היה דם:</p> <p>And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and</p>	8:8	And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and

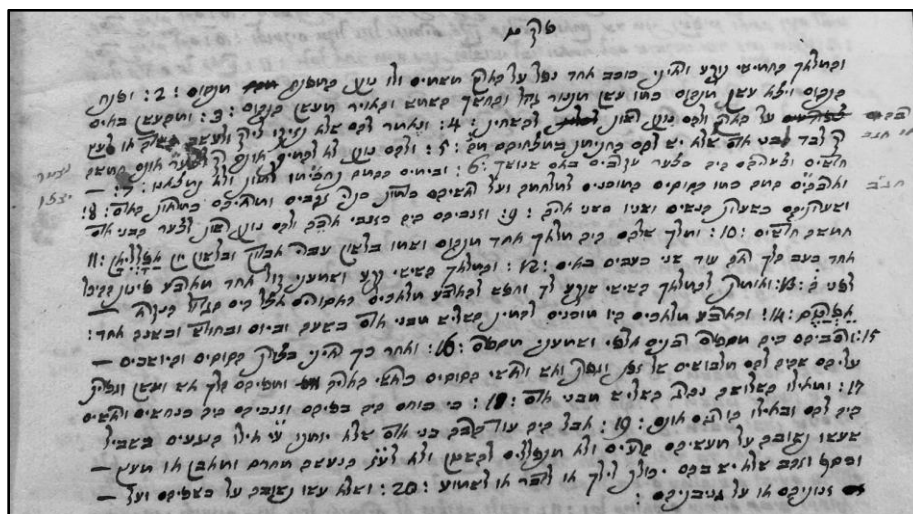
⁹⁷ This form of חד "one" is found in the first century Targum Onkelos Genesis 1:15.

V	Travancore		KJV
	The second <i>shofar</i> blew. Then like a great mountain, burned with fire, and moved into the sea, and a third of the sea was blood.		the third part of the sea became blood;
8:9	ושליש מבריאות הים ימתים ושליש מספינות נישבעים: And a third of the creatures of the sea were put to death, and a third of the ships were swamped.	8:9	And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.
8:10	והשלישי תוקע ונפל כוכב אחד משמים ושרף ונפל על שלישי הבארות מים: Then the third <i>shofar</i> blew, and a star burned and fell from the heavens upon a third of the springs of water.	8:10	And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;
8:11	ושם הכוכב היה תלעת ⁹⁸ ושליש המים היה מר והרבה בני אדם מתים ע"י המים מפני מורריהם: The name of the star was Scarlet. A third of the waters became bitter. And because of its bitterness, many of the sons of man were dying.	8:11	And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
8:12	והרביעי תוקע ונלקה השליש מהשמש והירח וכוכבים ושליש מהיום לא זרח וגם הלילה: The fourth <i>shofar</i> blew, and a third part of the sun, moon, and the stars were eclipsed. And a third of the day did not shine, nor the night.	8:12	And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.
8:13	וראיתי ושמעתי מלאך אחד רחף בשמים וצעק בקול גדול אוי אוי לאילו הדרים על הארץ מפני הקול השופרת שצריכים עוד לתקוע השלושה מלאכים: Then I saw and heard a messenger <i>who</i> hovered in the heavens. And he shouted with a great voice, "Woe! Woe! Woe to those dwelling upon the earth, because the voice of the <i>shofars</i> — which are required — are yet to be blown from the three messengers!"	8:13	And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

⁹⁸ Helminthiasis (disease), Exodus 26:1, Klein Dictionary.

Chapter 9

פרק ט



V	Travancore		KJV
9:1	<p>והמלאך החמישי תוקע וראיתי כוכב אחד נפל על הארץ משמים ולו נותן המפתח מתהום:</p> <p>The fifth messenger blew <i>his shofar</i>, and I saw a star fall upon the earth from the heavens. And he was given the key to the deep.</p>	9:1	And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.
9:2	<p>ופתח התהום ויצא עשן מתהום כמו עשן מתנור גדול והחשך השמש והאוויר מעשן התהום:</p> <p>He opened the deep, and smoke went out from the deep like smoke from a large furnace, the sun and the air darkened from the smoke of the deep.</p>	9:2	And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.
9:3	<p>ומהעשן באים צפרדעים⁹⁹ על הארץ ולהם נותן רשות לכלות¹⁰⁰ להשחית:</p> <p>From the smoke came frogs¹⁰¹ upon the earth, and to them was granted authority to annihilate and to destroy.</p>	9:3	And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.
9:4	<p>ונאמר להם שלא תזיקו לירק ולעשב השדה או לעץ רק לבד לבני אדם שלא יש להם החתימת במצחיהם מ״:</p> <p>They were told, "Do not damage the plants or the green grass of the field, or any tree. Injure only the children of mankind who do not have the seal of Yehovah in their foreheads."</p>	9:4	They were told, "Do not damage the plants or the green grass of the field, or any tree. Injure only the children of mankind who do not have the seal of Yehovah in their foreheads."
9:5	<p>ולהם נותן לא להמית אותם רק לצער אותם חמשה חדשים וצעריהם היה כצער עקרבים באם שנושר:</p> <p>And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.</p>	9:5	And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

⁹⁹ Tzfarde'im "Upon the earth came frogs" see Exodus 8:1. He crossed out צפרדעים tzafradi'im, frogs (1) that is plural and wrote רבה ravah (2), singular as compared to Greek imagery for swelling locusts. Cochin Revelation 16:13 uses the plural form of ravah. See also marginal note 9:7.

¹⁰⁰ This strikethrough may be a clue for the motive of striking out tzfarde'im for frogs. Lcalot לללות has the meaning of "consumption of, to exhaust, to end, to annihilate." There is no associated margin note.

¹⁰¹ Tzfarde'im צפרדעים are explained in Revelation 16:13 as demons that look like frogs. Without a noun, as it was stricken, the verse is not complete.

	To them (<i>the frogs/locusts</i>) was not granted authority to kill them, only to grieve them for five months. But their grief was like the pain when scorpions bite.		
9:6	ובימים ההמה תחכמו למות ולא תמצאנו: In those days you would be wiser to die, but you will not find it!	9:6	And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.
9:7	וארבה ¹⁰² המה כמו הסוסים המוכנים למלחמה ועל ראשיהם כדמות כתרי זהבים ומראיהם כמראות האדם: Those ambushers <i>were</i> like the <i>war</i> horses poised for battle. Upon their heads were crowns as of gold, their appearance like the appearance of mankind.	9:7	And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.
9:8	ושערותיהם כשערות הנשים ושניו כשני אריה: Their hair <i>was</i> like the hair of women, and their teeth, like the teeth of a lion, ¹⁰³	9:8	And they had hair as the hair of women, and their teeth were as the teeth of lions.
	<i>This verse does not exist in the Travancore manuscript</i>	9:9	And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.
9:9	וזנביהם היה כזנבי ארבה ¹⁰⁴ ולהם נותן רשות לצער ¹⁰⁵ הבני אדם חמשה חדשים: and their rears were as the tails of a swarm. To them was granted authority to grieve the sons of mankind for five months.	9:10	And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.
9:10	ומלך שלהם היה מלאך אחד מתהום ושמו בלשון עברי אבדון ובלשון יון אפֿלֿליֿאָן: Their sovereign was a messenger from the deep. His name in the Hebrew language, Abaddon, and in the Greek language, Apollyon. ¹⁰⁶	9:11	And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.
9:11	אחד כעב הלך ראה עוד שני כעבים באים: One like a cloud ¹⁰⁷ has passed. ¹⁰⁸ Behold, the second is coming as clouds!	9:12	One woe is past; and, behold, there come two woes more hereafter.
9:12	והמלאך השישי תקע ושמעתי קול אחד מארבע פינות ההיכל לפני ה': And the sixth messenger blew <i>his shofar</i> . I heard one voice coming from the four corners of the Temple that is before Yehovah,	9:13	And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

¹⁰² הגב ארבה¹⁰² - The gershayim above the yod indicates the note in the margin which is the word chagav חָגָב for locust or grasshopper, which is a type of swarming locusts or grasshoppers when it is spelled ארבים this may help to explain why "frogs" was crossed out in 9:3.

¹⁰³ Similar to Joel 1:6 "With teeth like the teeth of a lion" שניו שני אריה

¹⁰⁴ Arbeh ארבה is vowel pointed and leads the reader back to 9:7 ארבים. It can mean a type of swarming locust or a multitude or a vast number.

¹⁰⁵ I'tzar לצער is a verb meaning to torment and to restrict. It is found in use starting from the late 1st to 2nd Century. See *Midrash Tanchuma Buber, Beshalach*

¹⁰⁶ Generally, we think of insertions like "in the Hebrew language" and "in the Greek language," as added later. However, consider that John knew who he was writing to and the elders of the seven congregations were not all Greek or Hebrew. John, having been in the regions of modern day Turkey and Greece, may have known some Greek. Josephus did the same kind of writing style. See The War of the Jews 5:4:2 - "This new-built part of the city was called "Bezetha," in our language, which, if interpreted in the Grecian language, may be called "the New City." – William Whiston, translator. However, the added vowel points would indicate this was added at a later date.

¹⁰⁷ See Ezekiel 1:4 describing a wind coming from the north, a "great cloud" before Yehovah revealed Himself brilliantly like a rainbow and cloud (Ezekiel 1:27-28) before pronouncing judgment upon the children of Israel.

¹⁰⁸ The Hebrew words used are "like/as dark storm clouds," a simile for "more trouble is coming." The use of a metaphor like "dark cloud" for "woe" shows the writer has familiarity with Hebrew.

9:13	<p>ואומרת להמלאך השישי שתקע לך וחפש להארבע מלאכים האסורים אצל הים הגדול הנקרא אֶפְרָטָס:</p> <p>saying to the sixth messenger who blew, "Go, and search for the four bound messengers in the great sea¹⁰⁹ called 'Euphrates.'"</p>	9:14	Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.
9:14	<p>והארבע מלאכים הוי מוכנים להמית השליש מבני אדם בשעה וביום ובחודש ובשנה אחד:</p> <p>The four messengers were prepared to kill a third part¹¹⁰ of the sons of mankind in an hour, in a day, in a month, and in one year.</p>	9:15	And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.
9:15	<p>ורכביהם היה מספרם רבתיים אלפי ושמעתי הספרם:</p> <p>And their riders were numbered a great many¹¹¹ thousands. And I heard their number.</p>	9:16	And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.
9:16	<p>ואחר כך ראיתי בצורת הסוסים והיושבים עליהם שהיה להם מלבושים של זפת וגפרת ואש וראשי הסוסים כראשי האריה ומפיהם הלך אש ועשן וגפרית:</p> <p>After this I saw the horses in formation and those sitting upon them wearing garments of pitch, brimstone, and fire. The heads of the horses <i>were</i> like the heads of a lion, <i>and</i> from the horses' mouths went fire, smoke, and brimstone.</p>	9:17	And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.
9:17	<p>ומאילו השלושה נהרג השליש מבני אדם:</p> <p>And by these three (<i>fire, smoke, brimstone</i>) a third part of the sons of mankind were killed,</p>	9:18	By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.
9:18	<p>כי כוחם היה בפיהם וזנביהם היה כנחשים וראשיהם היה להם ובאילו הורגים אותם:</p> <p>for their power was in their mouths, and their tails had heads like serpents, with which they kill.</p>	9:19	For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.
9:19	<p>אבל היה עוד הרבה בני אדם שלא יומתו לִי אילו הנגעים בשביל שעשו תשובה על מעשיהם הרעים ולא מתפללים להשטן ולא לעֹז לעבודה זרה הנעשה מחרס ומאבן או מעץ וכסף וזהב שלא יש בהם יכולת לילך¹¹² וא לדבר או לשמוע:</p> <p>However, there were many children of mankind who will not be put to death by these strokes,¹¹³ because they repented of their evil deeds. They did not pray to Satan nor to idolatry of clay, stone, wood, silver, or gold - which are not able to walk or speak or hear.</p>	9:20	And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:
9:20	<p>ושלא עשו תשובה על כשפיהם ועל זנותיהם או על גניבתיהם:</p> <p>And <i>there are</i> those who did not make repentance for their fornications, nor for their thefts.</p>	9:21	Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

¹⁰⁹ Presumed river Euphrates, but this is a transliteration of the Greek. In the TaNaKh it is פְּרַת Perat, so more than likely this is an insertion.

¹¹⁰ See Ezekiel 5:12.

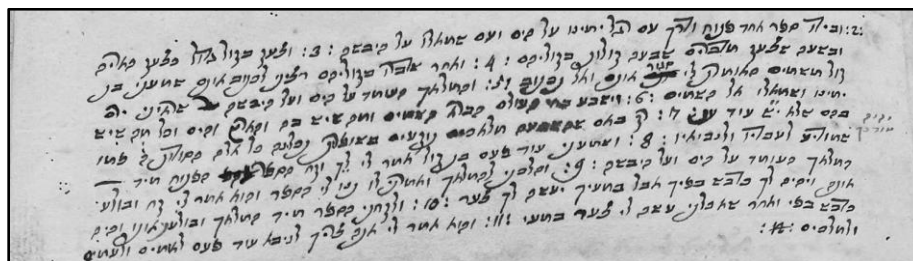
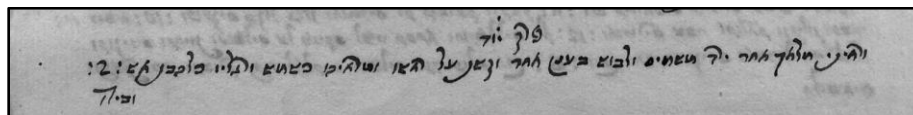
¹¹¹ This word could also be translated as "myriad" or "ten thousand" but the context seems to indicate a great many (a thousand upon thousand) so we have chosen to use "great many" to indicate this large number. See Psalm 68:18.

¹¹² 1st Century spelling, see *Tractate Tefillin*.

¹¹³ The word h' hagah'm הנגעים is from the נגע root which means "touch, reach, strike."

Chapter 10

פרק וד



V	Travancore		KJV
10:1	<p>וראיתי מלאך אחר ירד משמים ולבוש בענן אחר וקשת על ראשו ומראיהו כשמש ורגליו כלהבת¹¹⁴ אש:</p> <p>I saw another messenger descending from the heavens, clothed in a cloud, with a rainbow over his head. His appearance was like the sun, his feet, like a flame, a fire.</p>	10:1	And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:
10:2	<p>ובידו ספר אחד פתוח ודרך עם רגל ימינו על הים ועם שמאלו על היבשה:</p> <p>In his hand was one open scroll. He stepped with his right foot upon the sea and with his left upon the dry land.</p>	10:2	And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.
10:3	<p>וצעק בקול גדול כצעק האריה ובשעה שצעק מדברים שבעה קולות בקוליהם:</p> <p>He cried out with a great voice, like the cry of a lion. And at the time he called out the seven voices spoke with their voices.</p>	10:3	And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.
10:4	<p>ואחר שדברו בקוליהם רציתי לכתוב אותם שמעתי בת קול¹¹⁵ משמים האומרת לי סגור אותם ואל תכתוב:</p> <p>After they spoke with their voices, I wanted to record them. But I heard a small voice¹¹⁶ from the heavens saying to me, "Shut them up and do not record them!"</p>	10:4	And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.
10:5	<p>והמלאך העומד על הים ועל היבשה שראיתי ירם ימינו ושמאלו אל השמים:</p> <p>And the messenger which I saw standing on the sea and on the dry land lifted up his right and left hands toward the heavens.¹¹⁷</p>	10:5	And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

¹¹⁴ This rare secondary form of להבה is used in 1 Samuel 17:7.

¹¹⁵ Bat kol בת קול started to be used as the Divine Voice or small voice of God from 100 BC through the Talmudic period of Jewish thought (see Tractate Kallah Rabbati 8:2). John could have known this term. The term is not found earlier in the TaNaKh.

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¹¹⁷ Daniel 12:7; ירם ימינו ושמאלו is an exact quote from the verse "One said to the man clothed in linen, who was above the water of the river, "How long until the end of these awful things? Then I heard the man dressed in linen, who was above the water of the river, swear by the Ever-Living

V	Travancore		KJV
10:6	<p>וישבע בחי העולם הברא השמים ומה שיש בה והארץ והים וכל מה שיש בהם שלא יש עוד עת:</p> <p>May he swear¹¹⁸ by the Eternal Living One, who created the heavens and all that exists - the earth, the sea, and all that is in them - "There is no more time!"¹¹⁹</p>	10:6	And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:
10:7	<p>רק באם שהשבעה מלאכים תוקעים בשופרות תכלינה כל אלה הסודות ה' כמו שמודיע לעבדיו ולנביאיו:</p> <p>"Once the seven messengers blow the shofars all the secrets of Yehovah will be accomplished just as He revealed to his servants and His prophets!"¹²⁰</p>	10:7	But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.
10:8	<p>ושמעתי עוד פעם בת קול אמר לי לך וקה הספר הפתוח מיד המלאך העומד על הים ועל היבשה:</p> <p>I heard again the small voice¹²¹ saying to me, "Go and take the open scroll out of the hand of the messenger standing on the sea and on the dry land!"</p>	10:8	And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.
10:9	<p>והלכתי להמלאך ואמרתי לו תנו לי הספר והוא אמר לי קח ובולע אותה ויהיה לך כדבש בפיך אבל במעיך יעשה לך צער:</p> <p>So I went to the messenger and said, "Give me¹²² the scroll." Then he said, "Take, and swallow it, for it will be like honey in your mouth, but in your bowels it will give you grief."¹²³</p>	10:9	And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.
10:10	<p>ולקחתי הספר מיד המלאך ובולעתי אותו והיה כדבש בפי ואחר שאכלתי עשה לי צער במעי:</p> <p>I took the scroll from the hand of the messenger and then ate. It became like honey in my mouth. But after I swallowed, it was grief to my bowels.</p>	10:10	And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.
10:11	<p>והוא אמר לי אתה צריך לניבא עוד פעם לאומים ולעמים ולמלכים:</p> <p>Then he said to me, "You must prophesy again, to nations, peoples, and to sovereigns!"</p>	10:11	And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

One as he lifted his right hand and his left hand to heaven: "For a time, times, and half a time; -a and when the breaking of the power of the holy people comes to an end, then shall all these things be fulfilled." – JPS, 1985 Translation.

¹¹⁸ This verb can be either Nif'al yiqtol, future or Nif'al jussive, future. We chose to use the jussive because it fits the context better.

¹¹⁹ Compare to Daniel 12:6-7; וישבע בחי העולם.

¹²⁰ Compare Amos 3:7 "Indeed, אדני יהוה (*my Lord, Yehovah*) does nothing – Without having revealed His purpose (*secrets*) – To His servants the prophets." – JPS, 1985 Version.

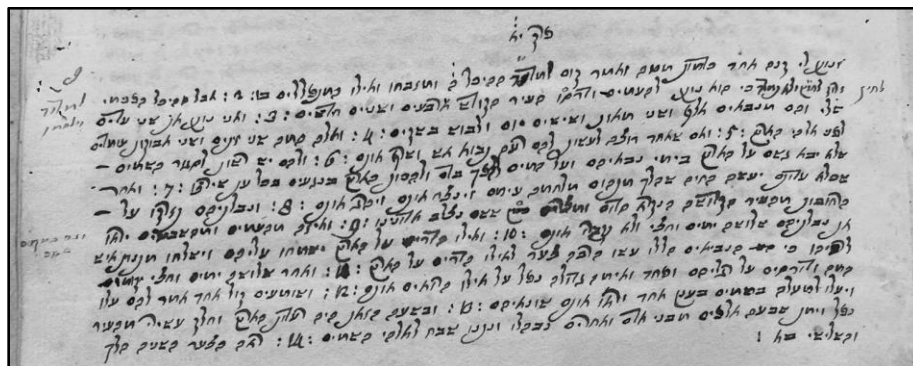
¹²¹ See Revelation 10:4 for more details on this Hebrew idiom.

¹²² Genesis 23:4 has tanu li תנו לי exactly to convey an agreement to a condition as when Avraham asked to be accommodated with a burial plot for his dead.

¹²³ Refer to Ezekiel 2:3 to 3:3 for an excellent comparison.

Chapter 11

פרק יא



V	Travancore		KJV
11:1	<p>ונתן לי קנה אחד כדמות מטה ואמר קום למדוד ההיכל ה' ומזבחו ואילו המתפללים בו:</p> <p>Then he gave to me one reed,¹²⁴ like a rod, and he said, "Get up to measure the temple of Yehovah and His altar! There are worshippers in it."</p>	11:1	And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.
11:2	<p>אבל ההיכל הפנימי זרוק לחוץ ולא תמוד כי הוא נתן להעמים ידרכו העיר הקודש ארבעים שנים חדשים:¹²⁵</p> <p>Rather measure¹²⁶ the inner temple, but do not include¹²⁷ the outer court: for it is given to the nations to walk the Holy City for forty-two months."</p>	11:2	But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the Holy City shall tread underfoot forty and two months.
11:3	<p>ואני נתן את שני עדים שלי והם מנבאים אלף ושני מאות ושישים יום ולבוש בשקים:</p> <p>"For I give unto my two witnesses to prophesy 1,260 days, dressed in sackcloth."¹²⁸</p>	11:3	And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth
11:4	<p>ואלה המה שני זיתים ושני אבוקות עומדים לפני (אלהי) אלה הארץ:</p> <p>For these are the two olive trees and the two torches standing before Elohei¹²⁹ of the earth.¹³⁰</p>	11:4	These are the two olive trees, and the two candlesticks standing before the God of the earth.

¹²⁴ Ezekiel 40:5 uses *kaneh echad* קנה אחד to say, "Along the outside of the temple [area] ran a wall on every side. The rod that the man held was six cubits long, plus one handbreadth for each cubit; and when he applied it to that structure, it measured one rod deep and one rod high." -- JPS, 1985 Version The description of the Temple and its interior and buildings in Ezekiel chapter 40 and 41 includes a measurement of the altar.

¹²⁵ Because there are no vowel markers חדשים could be translated as "new years," but the context of the following verse clearly makes it "two months."

¹²⁶ Although the Cochin and the Gaster 1616 manuscripts have two different spellings of the word translated as "measure" it is the same word with archaic versus more modern spelling.

¹²⁷ The word זרוק *zerok*, means to throw out - that is, to "not include"; remove something from private to public - that is, so as to differentiate the sacred inner temple from the outer courtyard.

¹²⁸ Sackcloth is worn when in mourning: The second woe is coming.

¹²⁹ The translation of אלהי could be: "Gods of..." or "my God," and can refer to either a pagan deity, to Yehovah or to rulers. We have chosen to capitalize Elohei to show that it refers to Yehovah based on Zechariah 4:14 (which uses "Adon"). However, there are a number of places in the Tanakh that refer to "gods of the earth," or pagan deities. For example: Zephaniah 2:11.

¹³⁰ See also Zechariah 4:11-14 for the prophecy of the two messiahs (anointed ones).

V	Travancore		KJV
11:5	<p>ואם שאחד רוצה לעשות להם רעה תבוא אש ושרף אותם:</p> <p>If anyone wants to harm these <i>two</i>, then fire will come¹³¹ and consume them (<i>the doers of harm</i>).</p>	11:5	And if any man will hurt them, fire proceedeth out of their out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.
11:6	<p>ולהם יש רשות לסגור השמים שלא יבא גשם על הארץ בימי נבאיהם ועל המים להפך בדם ולהכות הארץ בנגעים בכל עת שירצו:</p> <p>During the time they <i>are</i> prophets, they have the authority to shut the heavens so that no rain comes on the earth; and over the waters to turn them into blood;¹³² and to strike the earth with plagues, whenever they please.</p>	11:6	These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.
11:7	<p>ואחר שכלא יעשה החיה שהלך מתהום מלחמה עימם וינצח אותם ויהרג אותם:</p> <p>After their testimony was finished, He¹³³ brings forth¹³⁴ the beast from the deep. <i>The beast</i> battles,¹³⁵ prevails and kills¹³⁶ them.</p>	11:7	And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them and kill them.
11:8	<p>ונבלתיהם תזרקו על הרחובות מהעיר הקדושה הנקרא סדום ומצרים כיון וגם המקום ששם נצלב אדונינו:</p> <p>Then their corpses are thrown¹³⁷ into the streets of the Holy City, which is called Sodom and Egypt, and is also the place¹³⁸ where our Master was crucified.¹³⁹</p>	11:8	and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.
11:9	<p>ואיזה מהעמים ומהשבטים יראו את נבלתיהם שלושה ימים וחצי ולא תקברו אותם:</p> <p>And they of the nations and tribes see their corpses for three and one-half days, but you¹⁴⁰ do not bury them.</p>	11:9	And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.
11:10	<p>ואילו הדרים על הארץ ישמחו עליהם וישלחו מתנות איש לרעהו כי הנביאים הללו עשו הרבה צער לאילו הדרים על הארץ:</p> <p>Some of those dwelling¹⁴¹ on the earth rejoice over them and send gifts one to another since these prophets brought a lot of grief to the inhabitants of the earth.</p>	11:10	And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another: because these two prophets tormented them that dwelt on the earth.

¹³¹ The yiqtol can be a simple future tense, the language of the Law, or a continual action - past (Numbers 11:4-6) or future.

¹³² See Exodus 7:20.

¹³³ This is not a gender mismatch because this is a continued message from chapter 10. The "He" could be referring to Yehovah or Yeshua. The context is not clear.

¹³⁴ See example Isaiah 66:7 as an example of yiqtol verb forms used in a narrative active voice.

¹³⁵ This מלחמה (milchama) is a noun, but appears to be used as a verb as in Deuteronomy 2:9.

¹³⁶ "Overcame and killed" are examples of verbs also used in an active narrative voice.

¹³⁷ This could be a tense error or could be a verb form used in a passive narrative voice as described in the footnote of 11:7.

¹³⁸ The scribe crossed out כיון and placed a small circle above to indicate a marginal note. We have chosen to include the marginal note.

¹³⁹ This Nif'al verb form is not found in the TaNaKh nor is its root tzlav צלב. However, during the Second Temple period, the root meaning "to crucify" is found in many ancient sources including *The War of the Jews* 1:4.

¹⁴⁰ The "you" is plural and it is unclear to whom it is referring.

¹⁴¹ This word could be either an English noun or a verb and is repeated later in the verse. We have chosen to translate as an English verb in the first place and as a noun in the second place because it sounds better in English and also fits the context.

V	Travancore		KJV
11:11	<p>ואחר שלושה ימים וחצי יקומו המה ודורסים על רגליהם ופחד ואימה גדולה נפל על אילו הרואים אותם:</p> <p>After three and one-half days, they rise and stomp to their feet. And great fear and terror falls on those who saw them.</p>	11:11	And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet: and great fear fell upon them which saw them.
11:12	<p>ושומעים קול אחד אמר להם עלו ויעלו למעלה בשמים בענן אחד וראו אותם שונאיהם:</p> <p>Hebrew Text Translation Alternate #1: And they hear one voice saying, "Rise up!" And they ascend up to the heavens in one cloud and they saw their enemies.</p> <p>Hebrew Text Translation Alternate #2: And they hear one voice saying, "Rise up!" And they ascend up to the heavens in one cloud and their enemies saw them.¹⁴²</p>	11:12	And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.
11:13	<p>ובשעה הזאת היה רעדות הארץ וחלק עשירי מהעיר נפל וימת שבעה אלפים מבני אדם ואחרים נבהלו ונתנו שבח לאלהי השמים:</p> <p>At that time, there are tremblings of the earth; a tenth part of the city falls, and seven thousand die among the children of mankind (adam). Others are terrified but we gave praise to Elohei (God) of the heavens.</p>	11:13	And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.
11:14	<p>ראה הצער השנייה הלך והשלישי בא:</p> <p>See! The second sorrow has come, and the third sorrow is coming!</p>	11:14	The second woe is past and behold, the third woe cometh quickly.
12:1 143	<p>והמלאך השביעי תקע והיו קולות הרבה בשמים האומרים השירים מהעולם הזה הולכים כולם אחר אדונינו ישו והוא ימשל מעולם ועד עולם:</p> <p>Then the seventh messenger blew and there were many voices in heaven declaring the music of creation. All things are subject to our Lord Yeshua and he shall reign forever and ever.</p>	11:15	And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.
12:2	<p>וארבע ועשרים זקנים היושבים על כסאיהם לפני אלהים נופלים על פניהם ומתפללים לה:</p> <p>The twenty-four elders sitting on their thrones which are before Yehovah fell upon their faces, praying to Yehovah,</p>	11:16	And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God.
12:3	<p>ואומרים אנו נותנים שבח לך אדון צבאות ההיה והוא ויהיה:</p> <p>saying, "We praise You, Yehovah of Armies - who was, and is, and will be!"</p>	11:17	Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou has taken to thee thy great power, and hast reigned.
12:4	<p>והעמים נתמלאו¹⁴⁴ אף וחמה ובא אפך והעת לשפוט המתים וליתן השכר לעבדיך הנביאים ולקדושים ולאילו היראים מפניך לקטנים ולגדולים ולהשחית לאילו שהשחיתו הארץ:</p> <p>"The time of the nations¹⁴⁵ is full. Therefore the time of Your wrath and judgment of the dead comes: to give recompense to your servants, the</p>	11:18	And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

¹⁴² It is unclear whether the "they" refers to the witness or the enemies, so we have included both translations.

¹⁴³ Chapter 11 continues with verse 15 version. However, the Cochin begins chapter 12 with this verse.

¹⁴⁴ "Nitpael A mix of the nifal and hitpael stems used regularly in Mishnaic Hebrew to express reflexive action. Retrieved from: [Accordance software help files](#). This spelling is found in *Sefer HaKana* 25:25.

¹⁴⁵ See Genesis 15:16, Revelation 11:17 and Luke 21:24.

V	Travancore		KJV
	holy prophets, and the righteous who revere You - for the small and the great; and to destroy those who corrupted the earth.”		
12:5	<p>ובית תפילת ה' נפתח בשמים ונתראה¹⁴⁶ ארון לוחות הברית בבית תפילתו והיה קולות ורעמים וברקים ורעדות הארץ וברד גדול:</p> <p>In the heavens, Yehovah's house of prayer¹⁴⁷ opens and reveals the Ark of the Covenant in His house.¹⁴⁸ Then there are voices and thunderings and lightnings¹⁴⁹ and tremors of the earth and great hail.</p>	11:19	And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake and great hail.

¹⁴⁶ See Revelation 11:18 for more details on the Nit'pael verb form.

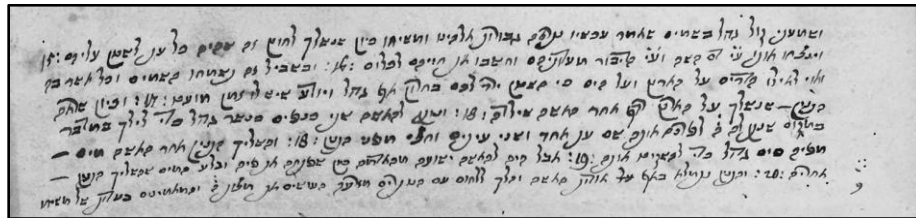
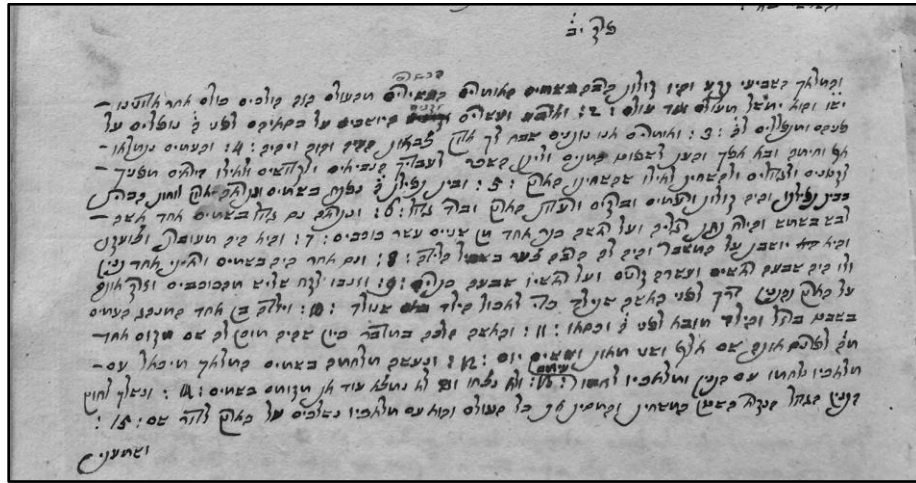
¹⁴⁷ See Isaiah 56:7, Ezekiel 43:10. The Temple is referred to as a "house of prayer."

¹⁴⁸ "Of prayer" is included in the text, but we used ellipsis in the English for emphasis.

¹⁴⁹ See Exodus 20:18.

Chapter 12

פרק יב



V	Travancore		KJV
12:6	<p>ונתראה¹⁵⁰ גם גדול בשמים אחד אשה לבש בשמש והירה תחת רגליה ועל ראשה כתר אחד מן שניים עשר כוכבים:</p> <p>A great thing is seen again in the heavens: a woman clothed with the sun, the moon beneath her feet, and on her head a crown of twelve stars.</p>	12:1	. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
12:7	<p>והיא אשה מעוברת וצועקת והיא יושבת על המשבר והיה לה הרבה צער בשביל הלידה:</p> <p>She was with child and, crying out, sat upon the birthing seat, and was in great pain because of her labor.</p>	12:2	And she being with child cried, travailing in birth, and pained to be delivered.
12:8	<p>ונס אחר היה בשמים וראיתי אחד תנין ולו היה שבעה ראשים ועשרה קרנים ועל ראשיו שבעה כתרים:</p> <p>Then there was a different wonder in the heavens. I saw one dragon,¹⁵¹ and he had seven heads and ten horns, and on his heads were seven crowns.</p>	12:3	And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
12:9	<p>וזנבו לקח שליש מהכוכבים וזרק אותם על הארץ והתנין דרך לפני האשה שתילד כדי לאכול הילד באם שנולד:</p> <p>His tail took a third of the stars and threw them to the earth. Then the dragon stepped in front of the woman giving birth, in order to consume the male child being born of the mother.</p>	12:4	And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

¹⁵⁰ See Revelation 11:18 for more details on the Nit'pael verb form.

¹⁵¹ The first use of this word is in Genesis 1:21 where Jewish Publication Society (JPS) translates it as "sea monster." Revelation 12:15 speaks of a "waters like a great sea from its mouth" so there is some association with the sea.

V	Travancore		KJV
12:10	<p>וילדה בן אחד המנהג העמים בשבט ברזל והילד מובא לפני ה' וכסאו:</p> <p>She gave birth to a son <i>who</i> leads the nations with a rod of iron.¹⁵² And he is taken before Yehovah and His throne.</p>	12:5	And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.
12:11	<p>והאשה הלכה במדבר כיון שהיה מוכן לה שם מקום אחד מה' לפרנס אותה שם אלף ושני מאות וששים יום:</p> <p>Because it was prepared for her by Yehovah, the woman walked the wilderness, in the place there supporting her, 1,260 days.</p>	12:6	And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.
12:12	<p>ונעשה מלחמה בשמים המלאך מיכאל עם מלאכיו נלחמו עם התנין ומלאכיו לחמו עימם:</p> <p>Then war was made in the heavens. The messenger Michael and his messengers fought the dragon and his messengers; they fought¹⁵³ with them.</p>	12:7	And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels; they fought with them.
12:13	<p>ולא נצחו וגם לא נמצא עוד את מקומם בשמים:</p> <p>They (<i>the dragon and his messengers</i>) did not prevail, so their place was not found in heaven any longer.</p>	12:8	And prevailed not; neither was their place found any more in heaven.
12:14	<p>ונשלך לחוץ התנין הגדול הנקרא השטן המשחית והמסית את כל העולם והוא עם מלאכיו נשלכים על הארץ לדור שם:</p> <p>And the great dragon - called Satan the Destroyer, the inciter of the entire world - was cast out. He with his messengers were thrown to the earth, to dwell there.</p>	12:9	And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
12:15a 154	<p>ושמעתי קול גדול בשמים שאמר עכשיו נתראה¹⁵⁵ גבורות אלהינו ומשיחו כיון שנשלך לחוץ זה שהיה כל עת לשטן עליהם:</p> <p>Hebrew Text Translation Alternate #1: I heard a great voice in the heavens that said, "Now we will see again¹⁶ the mighty deeds of our Elohim and His Messiah, because he (<i>Satan</i>) was their adversary the entire time."</p> <p>Hebrew Text Translation Alternate #2: I heard a great voice in heaven that said, "Now the mighty deeds were seen of our Elohim and His Messiah, because having been the adversary from all time, they are cast out."¹⁵⁶</p>	12:10	And I heard a great voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
12:15b	<p>וינצחו אותו על ידי דם השה ועל ידי הדיבור מעדותיהם וחשבו את חייהם לכלום:</p> <p>They prevail over him by the blood of the Lamb and by the word of their testimonies, and they count their lives as nothing.</p>	12:11	And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
12:16	<p>ובשביל זה תשמחו השמים וכל אשר בה ואוי לאילו הדרים על הארץ ועל הים כי השטן ירד לכם בחרון אף גדול ויודע שיש לו זמן מועט:</p> <p>So you will rejoice, O heavens and everything in it, but woe to those dwelling on land and sea! Satan is coming down to you with the fierceness of great anger, for he knows his time is shortened!</p>	12:12	Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
12:17	<p>וכיון שראה התנין שנשלך על הארץ רדף אחר האשה שילדה:</p>	12:13	And when the dragon saw that he was cast unto the earth, he persecuted the

¹⁵² See Psalm 2:9. This phrase is also used in Revelation 2:27a and 19:15.

¹⁵³ This is a clear Hebrew marker echoing chiastic structure Hebrew poetry found in the Tanakh.

¹⁵⁴ This is 15a because the Cochin combines both verses 10 and 11 into one verse.

¹⁵⁵ See Revelation 11:18 for more details on the Nit'pael verb form.

¹⁵⁶ We are unsure whether this is the Hit'pael or the Nit'pael verb form. Therefore, we supplied both translations.

V	Travancore		KJV
	Because the dragon saw that he was thrown to the earth, he pursues the woman who gave birth.		woman which brought forth the man child.
12:18a	<p>ונותן להאשה שתי כנפים גדול כדי לילך במדבר במקום שנתן לה ה' לפרנס אותה שם עת אחד ושני עיתים וחצי מפני התנין:</p> <p>The woman is given two wings like a great eagle.¹⁵⁷ She walks to the wilderness in a place belonging to Yehovah who supports her there, away from the dragon, for one season and two and one-half seasons.</p>	12:14	And to the women were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
12:18b	<p>והשליך התנין אחר האשה מים מפיה כים גדול כדי להשקיט אותה:</p> <p>From his mouth the dragon cast waters behind her like a great sea, so as to silence her.</p>	12:15	And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.
12:19	<p>אבל היה להאשה ישועה מהאדמה כיון שפתחה את פיה ובלע המים שהשליך התנין אחריה:</p> <p>But because he opened his mouth and swallowed the waters the dragon had cast behind her, the earth delivered the woman.</p>	12:16	And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
12:20	<p>והתנין נתמלא¹⁵⁸ באף על אודות האשה והלך ללחום עם הנותרים מזרעה העושים את מצות ה' והמאמינים בעדות של משיחו:</p> <p>Hebrew Text Translation Alternate #1: The dragon, filled with anger for the woman, goes to war with the remnant of her seed - those doing the commands of Yehovah and believing in the testimony of His Messiah.¹⁵⁹</p> <p>Hebrew Text Translation Alternate #2: The dragon, filled with anger for the woman, goes to war with the remnant of her seed - those doing the commands of Yehovah and believing in the testimony of His anointed.¹⁶⁰</p>	12:17	And the sea dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

¹⁵⁷ Compare Exodus 19:4, Isaiah 43:19 chapter 41.

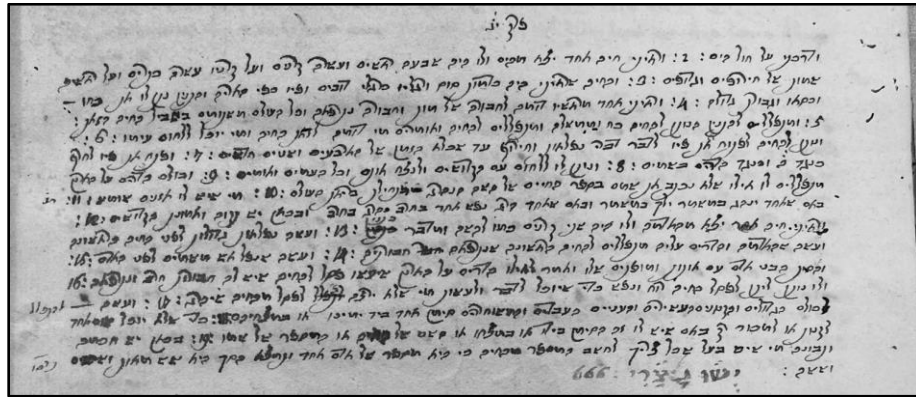
¹⁵⁸ See Revelation 11:18 for more details on the Nit'pael verb form.

¹⁵⁹ The "testimony of His Messiah," see Matthew 5:17-20.

¹⁶⁰ Compare to Isaiah 45:1.

Chapter 13

פרק יג



V	Travancore	KJV
13:1	<p>ודרכתי על חול הים:</p> <p>Then I stepped¹⁶¹ onto the sand of the sea.</p>	13:1a And I stood upon the sand of the sea,
13:2	<p>וראיתי חיה אחד יצא מהים ולו היה שבעה ראשים ועשרה קרנים ועל קרניו עשרה כתרים ועל ראשיה שמות של חירופים וגדופים:</p> <p>And I saw one beast¹⁶² come out of the sea, and it had seven heads and ten horns, and on its horns ten crowns, and on its heads names of slander and mockery.</p>	13:1b and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
13:3	<p>והחיה שראיתי היה כדמות סוס ורגליו כרגלי דובים ופיו כפי האריה והתנין נתן לו את כחו וכסאו וגבורת גדולה:</p> <p>The beast that I saw was like a horse; its legs and feet like the legs and feet of bears, and its mouth like the mouth of a lion. And the dragon¹⁶³ gave it his power and his throne, and great¹⁶⁴ military strength.¹⁶⁵</p>	13:2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
13:4	<p>וראיתי אחד מראשיו דומה לחבורה של מות וחבורה נתרפאה וכל העולם משתומם בשביל החיה הזאת:</p> <p>I saw one of its heads resembling a wound leading to death, but the wound was healed. So the whole world was astonished by this beast.</p>	13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
13:5	<p>ומתפללים להתנין הנותן להחיה כח וממשלה ומתפללים להחיה אומרים מי דומה לזאת החיה ומי יוכל ללחום עימו:</p>	13:4 And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like

¹⁶¹ This can also be “marched” indicating an anticipation of military stance.

¹⁶² This word is feminine. So every verb or adjective that refers to this noun, should be feminine. However, it is masculine all the way through. It is possible that חיה was considered a masculine word during the second Temple time period, and that would mean that there are no gender mismatches with the verb forms. There are other Hebrew words that are considered masculine, even though they look feminine.

¹⁶³ The first use of this word is in Genesis 1:21 where Jewish Publication Society (JPS) translates it as “sea monster.” Revelation 12:15 speaks of a “waters like a great sea from its mouth” so there is some association with the sea.

¹⁶⁴ The adjective and the noun must match in gender, number, and definiteness. When the adjective does not match the noun, it is called a “predicate adjective.” A predicate adjective can be placed anywhere within the sentence. The sentence then becomes a nominal sentence and is translated as, “Courage is great.” However, it appears John is using this as an attributive adjective and we have chosen to translate it as “great courage.” There are many similar instances of this anomaly within this manuscript. See Revelation 1:10 for the first occurrence of a predicate adjective used as an attributive adjective.

¹⁶⁵ Contrast with Revelation 12:10. See Genesis' explanation of this word גבורה comparing Judges 8:21 and Isaiah 36:5.

	Those praying to the dragon were giving power and dominion to the beast. And those praying ¹⁶⁶ said, "Who is like this beast?" and "Who is able to battle ¹⁶⁷ with it?"		unto the beast? Who is able to make war with him?
13:6	ונותן להחיה לפתוח את פיו לדבר דברי נפלאות וחירות עד שכלא הזמן של הארבעים ושנים חדשים: The beast was permitted to open its mouth to speak words of wonders and cursing until imprisoned at the time of forty-two months.	13:5	And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue for forty and two months.
13:7	ופתה את פיו לחרף כנגד ה' וכנגד הדורים בשמים: It opened its mouth to curse against Yehovah, and against those living in the heavens.	13:6	And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
13:8	ונותן לו ללחום עם הקדושים ולנצח אותם וכל העמים ואומים: It was permitted to battle with the people of the set-apart ones, but to prevail over all the peoples and nations.	13:7	And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
13:9	וכולם הדורים על הארץ מתפללים לו אילו שלא נכתב את שמם בספר החיים של השה הנהרג מתחילת בריאת העולם: All those living on the earth were praying to it - all whose names are not written in the Scroll of Life belonging to the slain Lamb who was from the beginning of the creation of the world.	13:8	And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
13:10	מי שיש לו אזנים שומע: He who has ears, hear!	13:9	He who has ears, hear!
13:11	באם שאחד ינהג במשמר ילך במשמר ובאם שאחד הרג נפש אחד בחרב יהרג בחרב ובכאן יש תקוה ואמונת הקדושים: If one drives another into captivity, he will go into captivity, and if one kills one soul by the sword, he will be killed by the sword. But with the set-apart ones there is hope and faith!	13:10	He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.
13:12	וראית חיה אחר יצא מהאדמה ולו היה שתי קרנים כמו להשה ומדבר כתנין: Then I saw another beast who came out of the ground. It had two horns like a lamb, and it was speaking like the dragon.	13:11	And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.
13:13	ועשה נפלאות גדולות לפני החיה הראשונה ועשה שהאדמה והדורים עליה מתפללים להחיה הראשונה שנתרפאה חבורתיה: It did great wonders before the first beast. And it made those dwelling on the earth pray to the first beast, whose wounds were healed.	13:12	And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.
13:14	ועשה שנפל אש משמים לפני האדם: It made fire fall from the heavens before mankind.	13:13	And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,
13:15	והסית הבני אדם עם אותות ומופתים שלו ואמר לאילו הדורים על הארץ שיעשו פסל להחיה שיש לה חבורות חרב ונתרפאה: It inflamed the children of mankind with signs and wonders. And it told those dwelling on the earth to make an idol of the beast, whose wounds from the sword were healed.	13:14	And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to

¹⁶⁶ Compare to Isaiah 45:20. This word is a unique Hith'pael verb form and expresses a reciprocal action. An example of a reciprocal action is in a conversational dialogue. Also see Revelation 4:10 for first use

¹⁶⁷ L'Ichom ללחום can mean "to eat" or "to battle." The first use of it for "to battle" is *The Book of Maccabees* 9:30

			the beast, which had the wound by a sword, and did live.
13:16	<p>ולו נותן ליתן לפסל החיה רוח ונפש כדי שיוכל לדבר ולעשות מי שלא ירצה לפסל¹⁶⁸ להתפלל לפסל מהחיה שיהרג:</p> <p>And it was permitted to give to the idol of the beast a spirit and a soul, so that it would be able to speak. And whoever did not want to pray¹⁶⁹ to the idol of the beast would be killed.</p>	13:15	And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.
13:17	<p>ועשה לכולם הגדולם והקטנים העשירים והעניים העבדים והמשוחררים סימן אחד ביד ימינו או במצחיהם:</p> <p>It made them all - the great and the small, the wealthy and the poor, the slaves and the free - put one sign¹⁷⁰ in his right hand or in their foreheads,</p>	13:16	And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:
13:18	<p>כדי שלא יוכל שום אחד לקנות או למכור רק באם שיש לו זה הסימן בידו או במצחו או השם של החיה או המספר של שמו:</p> <p>so that only one who has the sign in his hands,¹⁷¹ or forehead, or the name belonging to the beast, or the number of its¹⁷² name would be able to buy or to sell.</p>	13:17	And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
13:19	<p>בכאן יש חכמה ותבונה מי שים בעל שכל צריך לחשב המספר מהחיה כי היא מספר של אדם אחד ותמצא הסך היא שש מאות וששים וששה:</p> <p>Here is wisdom and understanding: Appoint an intelligent person to calculate the number of the beast, for it is a number belonging to one person, for you will discover the sum is six hundred and sixty-six.</p>	13:18	Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

¹⁶⁸ This word was crossed out by the Gaster scribe since it was in the wrong place.

¹⁶⁹ The Hith'pael can be reciprocal or reflexive. In this case, it is reciprocal as in a conversational dialogue. This word was crossed out in the Cambridge Oo.1.16.1.2 as a mistake that was corrected in the margin.

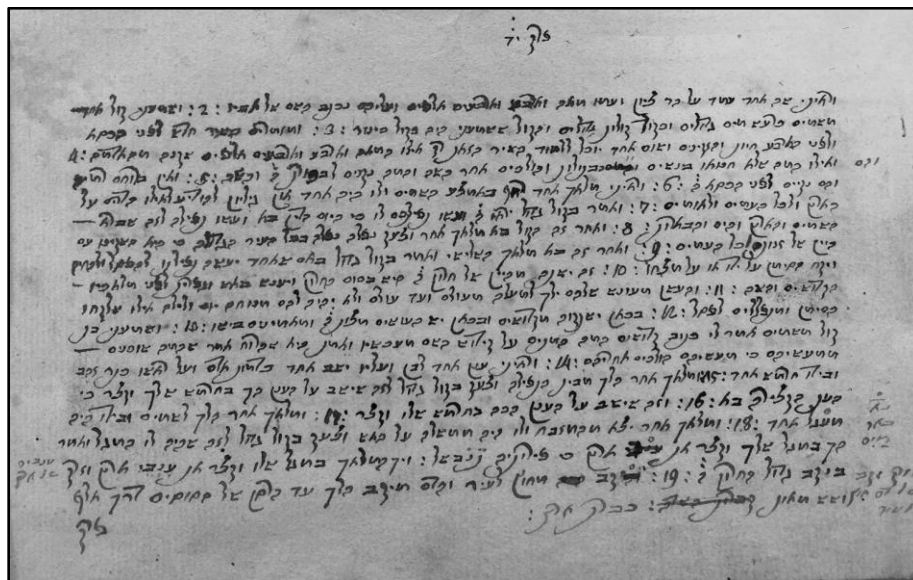
¹⁷⁰ We have chosen to translate this as "sign" to reflect the sound of the Hebrew word used and to clearly show the difference between it and the tav mark mentioned in Revelation 7:3. The first publication found with this word is in the Mishnah, Berakhot published c.190 to c230 CE and was first translated as "omen."

¹⁷¹ Curiously, it is *hand* (singular) in the previous verse but *hands* (plural) in this verse, while it is *foreheads* (plural) in the previous verse but *forehead* (singular) in this verse.

¹⁷² The number may be the number of the one who has the sign, or it may be the number of the beast.

Chapter 14

פרק יד



V	Travancore	KJV
14:1	<p>וראיתי שם אדם עמד על הר ציון ועמו מאה וארבע וארבעים אלפים ועליהם נכתב השם של אביו:</p> <p>Then I saw a lamb standing on Mount Zion, and with him 144,000, on whose foreheads were inscribed the name of his Father.</p>	<p>14:1 And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.</p>
14:2	<p>ושמעתי קול אחד משמים כרעש מים גדולים וכקול קולות גדולים והקול ששמעתי היה כקול כינור:</p> <p>I heard a voice¹⁷³ from the heavens, like a tumult of many waters, and as the sound of many¹⁷⁴ voices. The voice that I heard was like the voice of a harp.</p>	<p>14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:</p>
14:3	<p>ומזמרים בשיר חדש לפני הכסא ולפני הארבע חיות והזקנים ושום אחד יוכל ללמוד השיר הזאת רק אילו המאה וארבע וארבעים אלפים שקנה מהאדמה:</p> <p>They¹⁷⁵ were singing¹⁷⁶ the renewed song before the throne, the four living creatures, and the elders. No one was able to learn this song but the hundred and forty-four thousand that he redeemed from the ground.</p>	<p>14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.</p>
14:4	<p>ואלו ואלה המה שלא חטאו בנשים והם כבתולות והולכים אחר השם והמה נקנים לבכורת ה' והשם:</p> <p>These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.</p>	<p>14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.</p>

¹⁷³ Literally, "one voice."

¹⁷⁴ See Revelation 1:10 for the first occurrence of a predicate adjective used as an attributive adjective.

¹⁷⁵ "They" can be men and women.

¹⁷⁶ The (root: זמר) means both song, might, and plucking: Hebrew and Aramaic Lexicon of the Old Testament (HALOT).

V	Travancore		KJV
	These are ones ¹⁷⁷ who did not sin with women, so are like ¹⁷⁸ virgins who followed the Lamb and who were purchased for the firstborn of Yehovah and the Lamb.		
14:5	ואין ברוחם רמיה והם נקיים לפני הכסא ה': In their spirit there is no deceit, so they are innocent before the throne of Yehovah.	14:5	And in their mouth was found no guile: for they are without fault before the throne of God.
14:6	וראיתי מלאך אחד רחף באמצע השמים ולו היה אחד און גיליון להודיע לאולו הדרים על הארץ ולכל העמים ולאומים: Then I saw one messenger hovering in the midst of the heavens, and he had one powerful notice ¹⁷⁹ to announce to the inhabitants on the earth, the peoples and the nations.	14:6	And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
14:7	ואמר בקול גדול יראו ה' ועשו תפילתכם לו כי היום הדין בא ועשו תפילה לזה שברא השמים והארץ והים והבארות: He said in a loud voice, "Fear Yehovah! Pray to Him for the day of judgment comes. Pray to Him who created the heavens, the earth, the sea, and the wellsprings.	14:7	Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.
14:8	ואחר זה הקול בא מלאך אחר וצעק נפלה נפלה בבל העיר הגדולה כי היא השקיט עם היין של זנותה לכל העמים: After this, the voice of another messenger shouted, "She is fallen! She is fallen, Babel the great city! For she ¹⁸⁰ was appeased with the wine of her fornication for all nations."	14:8	And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
14:9	ואחר זה בא מלאך השלישי ואמר בקול גול באם שאחד יעשה תפילתו להפסל ולהחיה ויקח הסימן על ידו או על מצחו: Then the third messenger came and said in a loud voice, "If anyone prays to the idol of the beast and takes the sign on his hand or on his forehead,"	14:9	And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
14:10	זה ישתה מהיין שלחרון ה' היש בכוס החרון ויענש באש וגפרית לפני מלאכיו הקדושים והשה: "then he will drink from the wine of Yehovah's wrath. There is the cup of wrath. ¹⁸¹ And he will be punished with fire and brimstone in the presence of His holy messengers ¹⁸² and the Lamb."	14:10	The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of His holy angels, and in the presence of the Lamb:

¹⁷⁷ Third masculine plural can be men, or both men and women.

¹⁷⁸ In the Gaster 1616 manuscript that was copied from the Travancore Cochin manuscript, the scribe eliminated the kaf prefix, meaning, "like, as, or similar to." By removing the kaf prefix, many believed this manuscript was not authentic. However, the Travancore Cochin Hebrew Revelation maintains the kaf prefix, and it says the 144,000 will be "like virgins."

¹⁷⁹ This idiom has at least two meanings. The positive meaning is "powerful writing." For the Jews, this Book of Revelation was apparently used against them and they defined the powerful scroll of Revelation as cacophemistic adaptation of εὐαγγέλιον (גליון). Sabb. 116^a bot. (after לסכנויה, omitted in ed.) ר' יוחנן קרי ליה עון גליון (Rashi Ms. דר' מאיר א' ג' ר' יוחנן קרי ליה עון גליון or עון גליון in Ms. a. older editions, for אירייתא אהריתי &c. in recent ed., v. Rabb. D. S. a. 1.)

¹⁸⁰ Although the verb is masculine singular, the word it is associated with is feminine so this is a gender mismatch and we have chosen to use "she" instead of "he."

¹⁸¹ See Jeremiah 25:15-17.

¹⁸² The phrase "מלאכיו הקדושים" is not found in the Tanakh, but can be found in the Book of *Jubilees* 15:30, and in kabbalistic writings.

V	Travancore		KJV
14:11	<p>והעשן מעונש שלהם ילך למעלה מעולם ועד עולם ולא יהיה להם מנוחה יום וליילה אילו שלקחו הסימן ומתפללים לפסל:</p> <p>So, the smoke from their punishment will ascend forever. There will be no rest day or night for those who took the sign and prayed to the idol.</p>	14:11	And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
14:12	<p>בכאן יש תקוה מקדושים ובכאן יש העושים מצות ה' ומאמינים בישו:</p> <p>In this there is hope for the set-apart ones, those who do the commandments of Yehovah and believe in Yeshua.¹⁸³</p>	14:12	Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.
14:13	<p>ושמעתי בת קול¹⁸⁴ משמים אמר לי כתוב קדושים המה המתים על קידוש השם מעכשיו ואמת היא שהרוח אמר שהמה שוכנים ממעשיהם כי מעשיהם הולכים אחריהם:</p> <p>Hebrew Text Translation Alternate #1: Then I heard a small voice¹⁸⁵ from heaven saying to me, "Write! 'From this time forward, the set-apart ones, they - the dead due to the sanctification of the Name¹⁸⁶ - (and surely the Spirit said) they live <i>on</i> by their deeds, because their deeds follow them.'"</p> <p>Hebrew Text Translation Alternate #2: And I heard an inner-voice from heaven say to me, "Write: Sanctified are the dead on account of martyrdom from now on. And it is true, for the Spirit says that they shall rest from their works, for their works follow them."¹⁸⁷</p>	14:13	And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
14:14	<p>ווראיתי ענן אחד לבן ועליו ישב אחד כדמות אדם ועל ראשו כתר זהב ובידו חרמש אחד:</p> <p>I saw one sitting on a white cloud who had the appearance of one man,¹⁸⁸ and on his head was a crown of gold, and in his hand was a sickle.</p>	14:14	And I looked, and behold a white cloud, and upon the cloud <i>one</i> sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.
14:15	<p>מלאך אחר הלך מבית התפילה וצעק בקול גדול לזה שישב על הענן הך בחרמש שלך וקצר כי העת הקצירה בא:</p> <p>And another messenger came from the house of prayer¹⁸⁹ and cried in a loud voice to the one who sat on the cloud, "Harvest with your sickle! For the time of harvest has come!"</p>	14:15	And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.
14:16	<p>וזה שישב על הענן הכה בחרמש שלו וקצר:</p> <p>So he who sat on the cloud struck with his sickle and he harvested.</p>	14:16	And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.
14:17	<p>ומלאך אחר הלך לשמים ובידו היה מעגל אחד:</p> <p>Another messenger went to the heavens, and in his hand was one snare.¹⁹⁰</p>	14:17	And another angel came out of the temple which is in heaven, he also having a sharp sickle.

¹⁸³ In order to make this read well in English, we have chosen not to repeat the Hebrew phrase "וכאן יש".

¹⁸⁴ Bat kol קול בת started to be used as the Divine Voice or small voice of God from 100 BC through the Talmudic period of Jewish thought (see Tractate Kallah Rabbati 8:2). See Revelation 10:4.

¹⁸⁵ See Revelation 10:4 for more details on this Hebrew idiom.

¹⁸⁶ Found first in *Sefer HaKana* 2:1 about 100 AD. According to Wikipedia: "Kiddush HaShem (Hebrew: קידוש השם "sanctification of the Name") is a precept of Judaism. In rabbinic sources and modern parlance, it refers to private and communal conduct that reflects well, instead of poorly, on the Jewish people from its usage that started in John's lifetime....the ultimate act of sanctification of the Name is a Jew who is prepared to sacrifice his life rather than commit idolatry."

¹⁸⁷ This translation using rabbinic idioms is courtesy of Joseph Gebhardt-Klein, who published a paper on the book of Matthew from the Cambridge Oo.1.32 called *The Travancore-Cochin, India Manuscript of Ezekiel Rahabi's Rabbinical-Hebrew Matthew: Text and Translation*, 2022.

¹⁸⁸ See Ezekiel 1:5.

¹⁸⁹ See Revelation 11:19.

¹⁹⁰ The word מעגל literally means a circle, but is used figuratively as a snare since a snare is a circle of rope or line. See BDB definition.

V	Travancore		KJV
14:18	<p>ומלאך אחר יצא מהמזבח ולו היה ממשלה על האש וצעק בקול גדול לזה שהיה לו המגל ואמר הך במגל שלך וקצר את ענבי¹⁹¹ של ארץ כי פירותיה תנבשל¹⁹²: ויך המלאך במגל שלו וקצר את ענבי ארץ וזרק ביקב גדול החרון ה׃</p> <p>Another messenger came out from the altar having authority over fire and cried out with a loud voice to the one who had the sickle, saying, "Strike with your sickle and reap the grapes of the land, for its fruit are ripe."¹⁹³ And the messenger harvested with his sickle the grapes of the land and threw them into the great winepress of the wrath of Yehovah.</p>	14:18	And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel struck with his sickle. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.
14:19	<p>NOTE: Verses 19-20 are complicated verses. First, verses 19 and 20 are combined into one verse in the manuscripts, so verse 20, according to the KJV versification, does not exist in these manuscripts.</p> <p>והיקב היה מחוץ לעיר והדם מיקב הלך עד הרסן של הסוסים דרך אלף ושש מאות קברות השדה¹⁹⁴:</p> <p>Hebrew Text Translation Alternate #1: And the winepress was outside the city, and the blood of the winepress rose to the bridles of the horses through one thousand six hundred field graves.</p> <p>Hebrew Text Translation Alternate #2: And the winepress was outside the city, and the blood of the winepress rose to the bridles of the horses trampling one thousand six hundred field graves.</p>	14:19	And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.
	<i>This verse does not exist in the Travancore manuscript</i>	14:20	And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

¹⁹¹ It appears that another scribe crossed this word out and added the marginal note to replace it. The Gaster scribe took this marginal note (ענבים) and added it in, removing the direct object marker את.

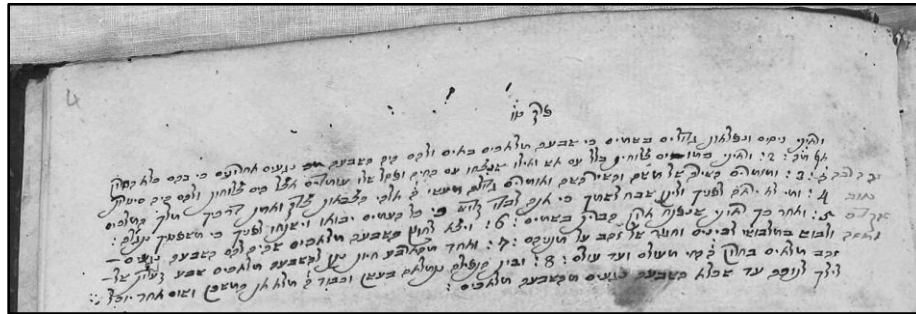
¹⁹² The word b'shal בשל is simple. It means "mature" or "ripe." When the nun is added with the tav תנ prefix it becomes a one-of-a-kind word not found in any source from Sefaria.org. However, if the Rahibi clerk transposed (or reversed the order of) the first two letters, this would be a Second Temple word meaning, "it was ripened."

¹⁹³ In the Cochin manuscript there is a sof passuq, which indicates the end of a sentence or phrase.

¹⁹⁴ These last two words are crossed out in the manuscript, however the writing indicates that the cross-out was done by a different scribe, so the original words are kept in this transcription.

Chapter 15

פרק טו



V	Travancore		KJV
15:1	<p>וראיתי ניסים ונפלאות גדולים בשמים כי שבעה מלאכים באים ולהם היה השבעה מצ נגעים האחרונים כי בהם כלא החרון הסרון אף מה:</p> <p>Then I saw miracles and great wonders in the heavens: seven messengers came, and they had the seven last plagues. In them is the total wrath of the anger of Yehovah!</p>	15:1	And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.
15:2	<p>וראיתי כמו ים צלוחית בלל עם אש ואילו־שנצחו עם החיה ופסל שלו עומדים אצל הים הצלוחית ולהם היה כינורות ה:</p> <p>I saw <i>something</i> like a sea of glass¹⁹⁵ mixed with fire. And some of those who overcame the beast and its idol were standing by the sea of glass, and they had lyres of Yehovah.</p>	15:2	And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.
15:3	<p>ומזמרים השירה של משה והשיר השה ואומרים גדולה מעשי ה אלהי הצבאות צדק ואמת דרכיך מלך המלכים:</p> <p>They sang¹⁹⁶ the song of Moses and the song of the Lamb, saying, "Great are the deeds of Yehovah, Elohim of Armies!¹⁹⁷ Justice and truth are your ways, King of kings!"</p>	15:3	And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.
15:4	<p>ומי לא יראה לפניך וליתן שבח לשמך כי אתה לבדו קדוש כי כל העמים יבואו וישתחו לפניך כי משפטיך נתגלה:</p> <p>"Who does not fear You and give praise to Your Name? For You alone¹⁹⁸ are holy! People shall come and bow down before You, for Your judgments are revealed!"</p>	15:4	Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.
15:5	<p>ואחר כך ראיתי שנפתח ארון הברית בשמים:</p> <p>And after this, I saw that the Ark of the Covenant in the heavens was opened.</p>	15:5	And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:
15:6	<p>ויצא לחוץ השבעה מלאכים שהיה להם השבעה נגעים ולבוש במלבושי לבינים וחגור של זהב על מתניהם:</p>	15:6	And the seven angels came out of the temple, having the seven plagues, clothed in pure and white

¹⁹⁵ If a saucer or bowl צלוחית is made of glass, a sea of saucer or sea bowl could be translated "a very large sea of glass." צלוחית also has the meaning of a flask with a large belly at the bottom. Every sea is a bowl at the bottom of the land.

¹⁹⁶ The (root: זמר) means both song, might and plucking: Hebrew and Aramaic Lexicon of the Old Testament (HALOT).

¹⁹⁷ The first occurrence is seen in Hosea 12:6.

¹⁹⁸ See Genesis 43:32 for translation of the word לבדו, "by Himself." Genesis 2:18 translates this as "alone."

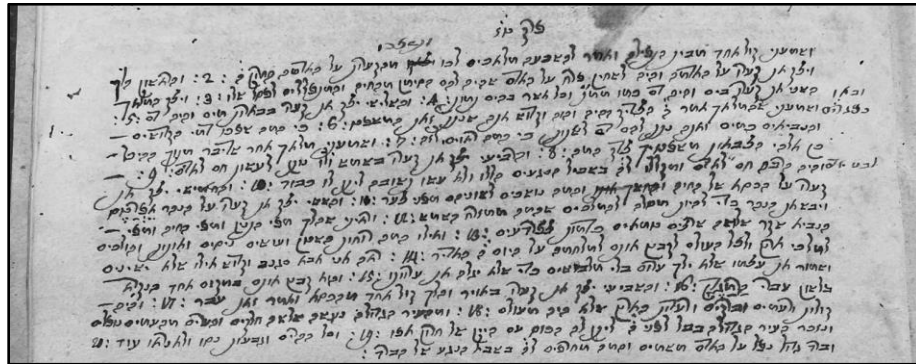
John's Book of Revelation: The Scroll of Mysteries

V	Travancore		KJV
	Then the seven messengers having the seven plagues went out, clothed in white garments, belts of gold on their waist.		linen, and having their breasts girded with golden girdles.
15:7	<p>ואחד מהארבע חיות נתן להשבעה מלאכים שבע קערות של זהב מלאים בחרון אִי הַחַי מֵעוֹלָם וְעַד עוֹלָם:</p> <p>And one of the four living creatures gave the seven messengers seven bowls of gold filled with the wrath of Yehovah, <i>who</i> lives forever.</p>	15:7	And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.
15:8	<p>ובית התפילה נתמלאה¹⁹⁹ בעשן וכבוד אִי מלא את המשכן ושום אחד יוכל לילך לתוכה עד שכלא השבעה נגעים מהשבעה מלאכים:</p> <p>Then the house of prayer was filled with smoke, and the glory of Yehovah filled the Temple. Thus no one is permitted inside until the seven messengers complete the seven plagues.</p>	15:8	And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

¹⁹⁹ See Revelation 11:18 for more details on the Nit'pael verb form.

Chapter 16

פרק טז



V	Travancore	KJV
16:1	<p>ושמעתי קול אחד מבית התפילה ואחר להשבעה מלאכים לכו יצאקו²⁰⁰ ותהפכו מהקערות על האדמה החרון ה'.</p> <p>Then I heard one voice in the house of prayer saying to the seven messengers, "Go and pour out the bowls of the wrath of Jehovah on the ground!"</p>	16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.
16:2	<p>והראשון הלך ויצק את קערו על האדמה והיה לשחין פרח על האדם שהיה להם הסימן מהחיה והמתפללים לפסל שלו:</p> <p>So the first one poured out his bowl on the ground and a skin disease²⁰¹ broke out on anyone who had the sign of the beast, and was praying to its idol.</p>	16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.
16:3	<p>ויצק המלאך השני את קערו בים והיה דם כמו ממת²⁰² וכל אשר בהים תמות:</p> <p>And the second messenger poured his bowl into the sea, and it became blood like from one dying. And everything in the sea died.</p>	16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.
16:4	<p>והשלישי יצק את קערו בבארות מים והיה דם:</p> <p>Then the third messenger poured his bowl into the wells of water, and it became blood.</p>	16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.
16:5	<p>ושמעתי שהמלאך אמר ה' הצדיק ההיה והוה וקדוש אתה שנתת זאת המשפט:</p> <p>And I heard the messenger say, "Yehovah the Righteous, who was and is holy; You, who gave this judgment!"</p>	16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.
16:6	<p>כי המה שפכו דמי הקדושים והנביאים כמים ואתה נתת להם דם לשתות כי המה ראויים לזה:</p>	16:6 For they have shed the blood of saints and prophets, and thou

²⁰⁰ The word יצאקו is crossed out, apparently by an unknown scribe who wrote ותשפכו above the cross-out. For this reason, we kept the word that was crossed out.

²⁰¹ This word could refer to a number of different skin conditions and diseases.

²⁰² There are two marks above this word that appear to refer to the marginal note on the right (circled in red). The marginal note is not included in the translation.

V	Travancore		KJV
	<p>Hebrew Text Translation Alternate #1: "Because they spilled the blood of the set-apart ones and the prophets like water. And you gave them blood to drink, for they deserve it."</p> <p>Hebrew Text Translation Alternate #2: "Because they spilled the blood of the set-apart ones and the prophets. And you gave them blood to drink like water, for they deserve it."</p>		<p>hast given them blood to drink; for they are worthy.</p>
16:7	<p>ושמעתי מלאך אחר שדיבר מתוך ההיכל כן אלהי הצבאות משפטיך צדק המה: Then I heard another messenger inside the Temple say, "Yes, Elohim of Armies, your judgments are righteous!"</p>	16:7	<p>And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous <i>are</i> thy judgments.</p>
16:8	<p>והרביעי יצק את קערו בשמש ולו נותן לעשות חם לאדם: Then the fourth <i>messenger</i> poured his bowl into the sun, giving it permission to cause heat on mankind.</p>	16:8	<p>And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.</p>
16:9	<p>והיה הרבה חם לאדם ומקללו לה בשביל הנגעים הללו ולא עשו תשובה ליתן לו כבוד: So, it became very hot for mankind, and Yehovah cursed them with these plagues, but they did not repent nor give Him honor.</p>	16:9	<p>And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.</p>
16:10	<p>והחמישי יצק את קערו על הכסא של החיה והחשך אותו והמה נושכים לשוניהם מפני צער: Then the fifth <i>messenger</i> poured out his bowl on the throne of the beast, and concealed it. So, they gnawed their tongues in the face of <i>their</i> despair.</p>	16:10	<p>And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,</p>
	<p><i>This verse does not exist in the Travancore manuscript</i></p>	16:11	<p>and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.</p>
16:11 203	<p>הששי יצק את קערו על הנהר אֶפְרַטָס ויבש את הנהר כדי להיות מפלה להמלכים שהמה ממזרח השמש: Then the sixth <i>messenger</i> poured out his bowl on the Euphrates river. So, the river dried up and became a ruin for the rulers²⁰⁴ of the East.</p>	16:12	<p>And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.</p>
16:12	<p>וראיתי שהלך מפי התנין ומפי החיה ומפי הנביא שקר שלושה שרצים טמאים כדמות צפרדעים: Then I saw three unclean creeping things, like frogs, coming out of the mouths of the dragon, the beast, and the false prophet.</p>	16:13	<p>And I saw three unclean spirits like frogs <i>come</i> out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.</p>
16:13	<p>ואילו המה רוחות השטן ועושים ניסים ואותות והולכים למלכי ארץ ולכל העולם לקבץ אותם למלחמה על היום ה' האדיר: For these are the same spirits of Satan doing wonders and signs, who are going to the kings of the earth, and to all the world to gather them for the battle on the day of the Almighty Yehovah.</p>	16:14	<p>For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.</p>

²⁰³ The Gaster 1616 manuscript numbers this verse as "10" but since the previous verse is also verse 10 and the following verse is 12, it should be verse 11. The Cochin manuscript has "10" but the zero has been written over with a "1" to make it "11."

²⁰⁴ In ancient times מלכים meant rulers, or heads of tribes and over time it became kings.

V	Travancore		KJV
16:14	<p>ראה אני אבא כגנב וקדוש אילו שלא ישנים ושמור את עצמו שלא ילך ערום בלי מלבושים כדי שלא יגלה את ערוותו:</p> <p>See, I will come as a thief.²⁰⁵ So, holy is he²⁰⁶ who does not sleep and who keeps himself; so that he does not go naked without clothes so that he does not reveal his nakedness.</p>	16:15	Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.
16:15	<p>והוא קבץ אותם במקום אחד הנקרא בלשון עברי הרמגדון:</p> <p>And he gathered them in one place called in the Hebrew tongue²⁰⁷ Harmageddan.²⁰⁸</p>	16:16	And he gathered them together into a place called in the Hebrew tongue Armageddon
16:16	<p>והשביעי יצק את קערו באויר והלך קול אחד מהכסא ואמר זאת עבר:</p> <p>Then the seventh messenger poured out his bowl on the atmosphere, and a voice came from the throne and said, "This one has passed."</p>	16:17	And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.
16:17	<p>והיה קולות ורעמים וברקים ורעדות הארץ שלא היה מעולם:</p> <p>And there were voices, thunders, lightnings, and earthquakes like never before.²⁰⁹</p>	16:18	And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.
16:18	<p>ומהעיר הגדולה נעשה שלשה חלקים והערים מהעמים נופלים ונזכר העיר הגדולה בבל לפני ה' ליתן לה הכוס עם היין של חרון אפו:</p> <p>Thus, the great city became three parts and the cities of the nations fell. So, the great city Babel was remembered before Yehovah who gave her the cup with²¹⁰ wine, which is the wrath of His anger.</p>	16:19	And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.
16:19	<p>וכל ההרים וגבעות נסו ולא נראו עוד:</p> <p>Then all the mountains and hills fled and were seen no more.</p>	16:20	And every island fled away, and the mountains were not found.
16:20	<p>וברד גדול נפל על האדם משמים והמה מחרפים לאלהים בשביל הנגע של הברד:</p> <p>And great hail fell upon man from the heavens and they cursed Yehovah because of the plague of the hail.</p>	16:21	And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

²⁰⁵ See Revelation 3:3 for more details.

²⁰⁶ The Hebrew word אילו is plural and should be translated as "these" or "those," but the rest of the sentence is singular so we have changed the English for consistency.

²⁰⁷ Whenever a text written in Hebrew says, "which is called in the Hebrew tongue," it probably is an insertion from another language.

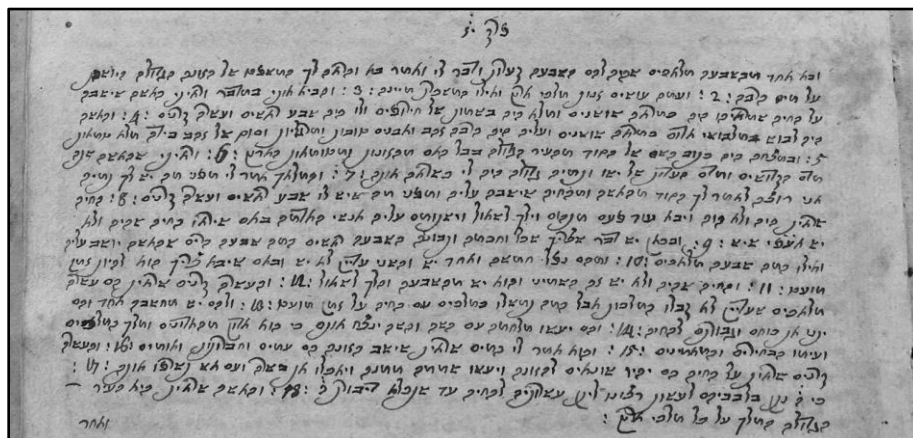
²⁰⁸ Rahibi added nikkudot to ensure that it is clear how to pronounce the word and it is one word. It more than likely was originally two words, "Har (mountain) Megeddan."

²⁰⁹ Idiom: she'lo hayah m'olam מעולם שלא היה מעולם: which literally means "not be of eternity" means idiomatically "not like ever before."

²¹⁰ The word "with" is only found in the Cochin.

Chapter 17

פרק יז



V	Travancore	KJV
17:1	<p>ובא אחר מהשבעה מלאכים שהיה להם השבעה קערות ודבר לי ואמר בא והראה לך המשפט של הזונה הגדולה היושבת על מים הרבה:</p> <p>Then one of the seven messengers having one of the seven bowls came and spoke to me. And he said, "Come, and I will show you the judgment of the big harlot who sits upon many waters."</p>	17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:
17:2	<p>ועמה עושים זנות מלכי ארץ ואילו המשכרת מינה:</p> <p>"The kings of the earth commit fornication with her and become intoxicated by her wine."</p>	17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
17:3	<p>והביא אותי במדבר וראיתי האשה שישבה על החיה שמראיהו היה כמראה שושנים²¹¹ ומלא היה בשמות של חירופים ולו היה שבע ראשים ועשרה קרנים:</p> <p>Then he brought me into the wilderness. And I saw the woman sitting on the beast, whose appearance was like the appearance of lilies and who was full of slanderous names, having seven heads and ten horns.</p>	17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
17:4	<p>והאשה היה לבוש במלבושי אדום כמראה שושנים ועליה היה הרבה זהב ואבנים טובות ומרגליות וכוס של זהב בידה מלא טמאות:</p> <p>And the woman²¹² was clothed in red garments with the appearance of lilies. And on her was a great deal of gold with precious stones and pearls. A golden cup full of impurities was in her hand.</p>	17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:
17:5	<p>ובמצחה היה כתוב השם של הסוד מהעיר הגדולה בבל האם מהזנות ומטומאות הארץ:</p> <p>And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND</p>	17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND

²¹¹ While this is translated as "lilies" it could refer to a flower that is like the lily. Modern Hebrew translates this word as "rose." It is used six times in Song of Songs, as well as Psalm 45:1, 69:1 and 80:1. Lilies come in a number of different colors, including the color red.

²¹² Literally, this reads, "And the woman, he was clothed in..."

V	Travancore		KJV
	And written on her forehead was the name of the secret of the great city, Babel, the mother of harlots and the defiled of the earth.		ABOMINATIONS OF THE EARTH
17:6	וראיתי שהאשה שתה מדם הקדושים ומדם העדות של ישו ותמיה גדולה היה לי כשראה אותה: And I saw that the woman drank the blood of the set apart ones and the blood of the congregations of Yeshua. I had great astonishment when I saw her.	17:6	And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
17:7	והמלאך אמר לי מפני מה יש לך תמיה אני רוצה לאמר לך הסוד מהאשה ומהחיה שישבה עליה ומפני מה שיש לו שבע ראשים ועשרה קרנים: And the messenger said to me, "Why are you astonished? ²¹³ I want to tell you the secret of the woman, and of the beast which she sat upon — he has seven heads and ten horns."	17:7	And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
17:8	החיה שראית היה ולא הוה ויבא עוד פעם מתהום וילך לשאול וישתומם עליה אנשי האדמה באם שיראו החיה שהיה ולא יש אעפ"י שיש: The beast that you saw was and was not, and it will come once more from the deep and will go to Sheol. The people of the earth will be amazed at it when they see the beast that was and is not even though it is.	17:8	The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
17:9	ובכאן יש דבר שצריך שכל וחכמה ותבונה השבעה ראשים המה שבעה הרים שהאשה יושב עליה ואילו המה שבעה מלאכים: And here is the matter that requires intellect, wisdom and understanding: the seven heads are seven mountains that the woman ²¹⁴ dwells upon; they are the seven kings ²¹⁵ .	17:9	And here <i>is</i> the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
17:10	ומהם נפל ²¹⁶ חמשה ואחד יש והשני עדיין ²¹⁷ לא יש ובאם שיבא צריך הוא להיות זמן מועט: But five of these fell, and one is, the second is not yet; but when ²¹⁸ he comes, it must be for a short time.	17:10	And there are seven kings: five are fallen, and one is, <i>and</i> the other is not yet come; and when he cometh, he must continue a short space.
17:11	והחיה שהיה דלא יש זה השמיני והוא יש מהשבעה והלך לשאול: And the beast that is not is the eighth and he was <i>one</i> of the seven, but he went to Sheol. ²¹⁹	17:11	And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.
17:12	והעשרה קרנים שראית הם עשרה מלאכים שעדיין לא קבלו המלכות אבל המה תמשלו כמלכים עם החיה על זמן מועט:	17:12	And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but

²¹³ Literally, "What is your astonishment."

²¹⁴ The verb "dwelling" does not match the gender of the noun "woman." The literal translation reads as follows, "He, the woman, dwells upon..."

²¹⁵ "Kings" and "messengers" are spelled the same in Hebrew, but "kings" fits the context of the verse and is in the following verse of the KJV.

²¹⁶ The verb (נפל) "he fell" does not match the 3mp "they" and should match according to Hebrew grammar.

²¹⁷ This spelling of adyiin עדיין seems deliberate in order not to be a homonym of עדין which has a dual meaning of "gentleness and pampered." עדיין has the meaning "in the meantime, so far, until now, at this stage, at the moment, as of now, and by the hour." This is also the predominant spelling of it in Second Temple *Midrash of Philo* wherein it is found 28 times.

²¹⁸ This can be "if he returns" or "when he returns."

²¹⁹ Verses ten and eleven taken together seem to be saying that one of the heads died (one of the seven that went to Sheol), and when it was resurrected it became the eighth head.

V	Travancore		KJV
	And the ten horns that you saw are ten kings who have not yet received <i>their</i> kingdoms, but they will rule as kings with the beast for a short time.		receive power as kings one hour with the beast.
17:13	<p>וליהם יש מחשבה אחד והם יתנו את כוחם וגבורתם להחיה:</p> <p>And they have one purpose and they will give their power and strength to the beast.</p>	17:13	These have one mind, and shall give their power and strength unto the beast.
17:14	<p>והם יעשו מלחמה עם השה והשה ינצח אותם כי הוא אדון מהאדונים ומלך המלכים ועימו הבחירים והמאמינים:</p> <p>And they will make war with the Lamb, and the Lamb will prevail over them. For He is Lord of lords, and King of kings;²²⁰ and with Him <i>are</i> the chosen and the faithful.</p>	17:14	These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
17:15	<p>הוא אמר לי המים שראית שישב הזונה הם עמים וחברותות²²¹ ואומות:</p> <p>And he said to me, "The waters where the harlot lives that I saw are peoples, corporations,²²² and nations."</p>	17:15	And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.
17:16	<p>והעשרה קרנים שראית על החיה הם יהיו שונאים להזונה ויעשו שממה ממנה ויאכלו את בשרה ועם אש תשרפו אותה:</p> <p>And the ten horns that you saw on the beast, they will hate the harlot, and will make a wasteland of her, and eat her flesh and burn her with fire.²²³</p>	17:16	And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
17:17	<p>כי ה' נתן בלבביהם לעשות רצונו ליתן²²⁴ עשרותיה להחיה עד שתכלא דיבור ה':</p> <p>For Yehovah allowed their hearts to do his will, to give her riches to the beast until she is devastated <i>by</i> the words of Yehovah.</p>	17:17	For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.
17:18	<p>והאשה שראית היא העיר הגדולה המלך על כל מלכי ארץ:</p> <p>And the woman that you saw is the great city, the king over all the kings of the earth</p>	17:18	And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

²²⁰ This phrase המלך ומלך can also be translated as "Ruler of rulers."

²²¹ The vav and the tav on the end are a spelling error.

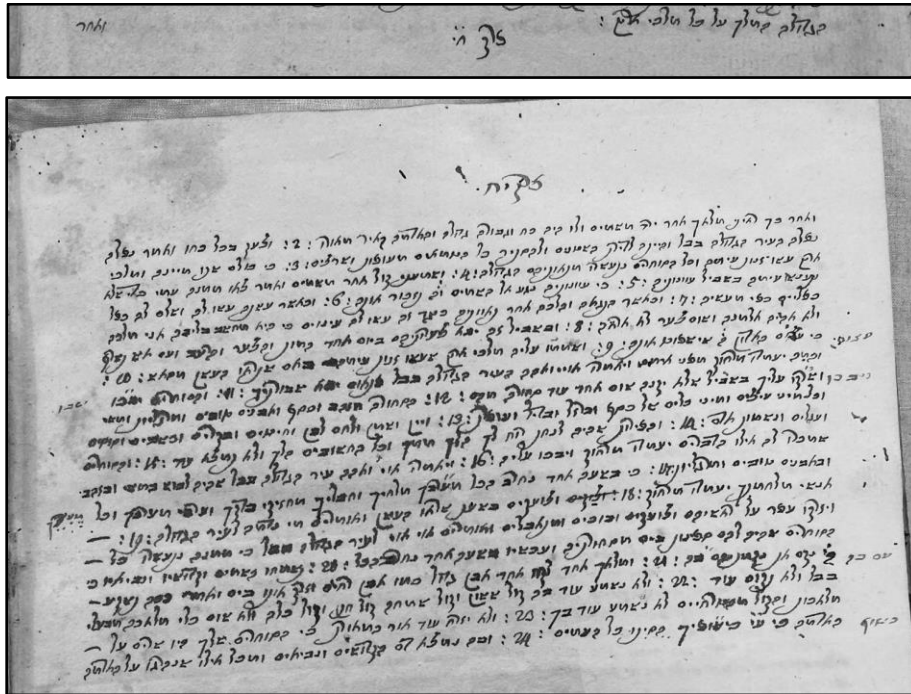
²²² The word חברותות can also mean, "joined ones, multitudes, companies, societies, associations, firms, sodalities,"

²²³ Literally, "you will burn her," but that does not fit in the context.

²²⁴ This is a unique spelling, see Revelation 2:17 for more details.

Chapter 18

פרק יח



V	Travancore		KJV
18:1	ואחר כך ראיתי מלאך אחר ירד משמים ולו היה כח וגבורה גדולה והאדמה האיר מאורו: Afterwards, I saw another messenger descending from the heavens, and he had power and great strength, and his light illuminated the earth.	18:1	And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
18:2	וצעק בכל כחו ואמר נפלה נפלה העיר הגדולה בבל והייתה לדירת השטנים ולהסתיר כל הטמאים מעופות ושרצים: Then he cried with all his power, and said, "Fallen! Fallen! Is the great city Babel! ²²⁵ For she was the dwelling place of the adversaries to hide all the unclean birds and creeping things."	18:2	And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
18:3	כי כולם שתו מיינה ומלכי ארץ עשו יזנות ²²⁶ עימה וכל הסוחרים נתעשרו ²²⁷ מתאותיהם הגדולה: "Because all of them drank of her wine, and the kings of the earth committed fornication with her. And all the merchants became rich, for their lust was great."	18:3	For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

²²⁵ See Isaiah 21:9.

²²⁶ It is unclear whether the yod mark in the Cambridge belongs to זנות, to the end of עשו, or if it is just a random ink splatter that fell in just the wrong spot. We have decided it is a random spot because it is higher on the line than other yods on that line.

²²⁷ See Revelation 11:18 for more details on the Nit'pael verb form.

V	Travancore		KJV
18:4	<p>ושמעתי קול אחר משמים ואמר צאו ממנה עמי כדי שלא נתענשו²²⁸ עימה בשביל עוונותיה: Then I heard another voice from the heavens say, "Come out of her, my people, so that you will not be punished with her because of her perversions."</p>	18:4	And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.
18:5	<p>כי עוונותיה נגע אל השמים וה' תזכור אותה: "For her perversions are a plague to the heavens and Yehovah will remember her."²²⁹</p>	18:5	For her sins have reached unto heaven, and God hath remembered her iniquities.
18:6	<p>וכאשר עשתה עשו לה ושלם לה כפל כפליים כפי מעשיה: "So, what she did, they did to her. Then He paid her double, twice as much, according to her deeds."</p>	18:6	Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.
18:7	<p>וכאשר התגאה והלכה אחר תאוותיה כיצד זה עשו לה עינים כי היא מחשב בליבה אני מלכה ולא אהיה אלמנה ושום צער לא אראה: "Then when she boasted and went after her lusts, how they made her suffer.²³⁰ For she devised in her heart, 'I am Queen and I will not be a widow, nor see sorrow.'"</p>	18:7	How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.
18:8	<p>ובשביל זה יבא צערותיהם ביום אחד המות והצער והרעב ועם אש תשרף כי עוזם²³¹ האדון ה' שישפוט אותה: "For this reason, it will come, their sorrows on one day of death: grief and hunger. And the people will burn by fire because the mighty Master Yehovah will judge her."</p>	18:8	Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.
18:9	<p>ושממו עליה מלכי ארץ שעשו זנות עימה באם שתראו העשן מהאש: "So they will be ruined over her; the kings of the earth who did fornication with her, when they see the smoke of the fire!"</p>	18:9	And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,
18:10	<p>והמה יעמדו מרחוק מפני אימה ויאמרו אוי ואהה העיר הגדולה בכל פתאום יבא שברתיך: "And they will stand far away from the terror and say, 'Woe!' and 'Alas!' The great city Babel! Suddenly, your brokenness comes!"</p>	18:10	Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.
18:11	<p>והסוחרים יבכו²³² ושרקו²³³ עליך בשביל שלא יקנה שום אחד עוד סחורה מהם: "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:"</p>	18:11	And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

²²⁸ See Revelation 11:18 for more details on the Nit'pael verb form. This is a gender mismatch and means "we" if it is a hit'pael or "they" if it is a nit'pael verb form.

²²⁹ Literally, "You will remember her."

²³⁰ We are uncertain if this word עינים is a plural form or a singular form with a 3rd masculine plural pronominal suffix (their). Modern Hebrew would make a singular form meaning either "torture" (with the yod) or "cruelty" (with the vav). In any case, it seems to have something to do with making her suffer.

²³¹ A word was crossed out by an unknown scribe and another word added in the margin. The original word in the Cochin manuscript is עוזם, meaning "your strength," was replaced by עצום, meaning, "tremendous, enormous, great, excellent, wonderful." We included this word in our translation.

²³² An unknown scribe placed gershayim over יבכו and added a new word in the margin. For this reason, we included this word in our translation.

²³³ An unknown scribe added a mark above this word ושרקו and added an additional word in the margin. For this reason, we included this word in our translation.

V	Travancore		KJV
	"The merchants will weep and hiss because no one can buy merchandise any longer."		
18:12	<p>הסחורה מזהב וכסף ואבנים טובים ומרגליות ומשי וכל מיני עיצים ומיני כלים של כסף וברזל ובדיל ועופרת:</p> <p>"the merchandise of gold, silver, precious stones, gems, silk, all kinds of wood, and instruments of silver, iron, tin, and lead,"</p>	18:12	The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,
18:13	<p>ויין ושמן ולחם לבן וחיטים ובקרים וכבשים וסוסים ועגלים ונשמות אדם:</p> <p>"wine, oil, white bread, grain, oxen, ewes, horses, calves and the souls of man."</p>	18:13	And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.
18:14	<p>והפירות שהיה לנחת רוח לך הלך ממך וכל החשובים הלך ולא תמצא עוד:</p> <p>"And the fruit that was satisfaction for your spirit will leave you and all the calculations will not be found again."</p>	18:14	And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
18:15	<p>והסוחרים שמכרו לה אילו הדברים יעמדו מרחוק ויבכו עליה:</p> <p>"And the merchants who sold her these things will stand far off and lament over her."</p>	18:15	The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,
18:16	<p>ויאמרו אוי ואהה עיר הגדולה בבל שהיה לבוש במשי ובזהב ובאבנים טובים ומרגליות:</p> <p>"Then they will say, 'Woe!' and 'Alas!' The great city, Babel was clothed in splendor of silk, gold, and precious stones."</p>	18:16	And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
18:17	<p>כי בשעה אחר נחרב הכל מערבך מלחך וחבליך מחזיקי בדקך וערבי מערבך וכל אנשי מלחמתך יעמדו מלחך:</p> <p>"For in another hour, all your merchandise will be destroyed: your sailers,²³⁴ and seaman, your calkers, and pilots of your merchandise. So all the men of your war stand from far off."</p>	18:17	For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,
18:18	<p>וצועקים בשעת שראו העשן ואומרים מי נדמה לעיר הגדולה:</p> <p>They will shout when they see the smoke and say, "Who is like the great ruined city?"</p>	18:18	And cried when they saw the smoke of her burning, saying, What city is like unto this great city!
18:19	<p>ויזרקו עפר על ראשיהם וצועקים ובוכים ומתאבלים ואומרים אוי לעיר הגדולה בבל כי ממנה נתעשרו²³⁵ כל הסוחרים שהיה להם ספינות בים מסחורתיה ועכשיו בשעה אחד נחרב הכל:</p> <p>Then they will throw ashes on their heads,²³⁶ shouting, weeping, grieving, and saying, "Woe! Woe! The great city, Babel!" Because from her, all the merchants who had ships were made rich by the merchandise of the sea and now in one hour, everything is destroyed!</p>	18:19	And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

²³⁴ This is a direct quote from Ezekiel 27:27.

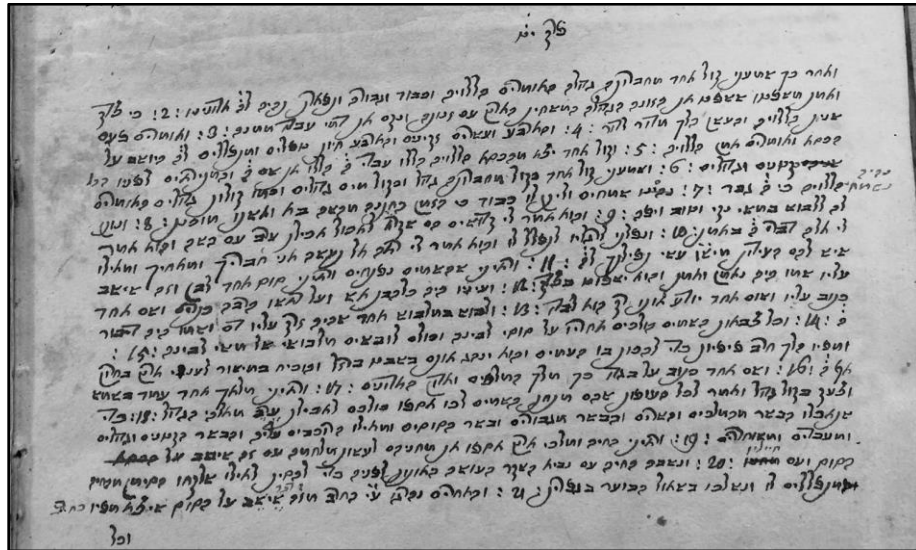
²³⁵ See Revelation 11:18 for more details on the Nit'pael verb form.

²³⁶ Direct quote from Job 2:12.

V	Travancore		KJV
18:20	<p>תשמחו השמים וקדושי ונביאיו כי ה' נקם את נקמתכם בה: "Rejoice, O heavens, His set apart ones and His prophets! For Yehovah avenges your vengeance for her!"</p>	18:20	Rejoice over her, <i>thou</i> heaven, and ye holy apostles and prophets; for God hath avenged you on her.
18:21	<p>ומלאך אחד לקח אחד אבן גדול כמו אבן רחים וזרק אותו בים ואמר ככה תשקע בכל ולא תרום עוד: Then one messenger took a great stone, like a millstone, and threw it into the sea and said, "Thus, Babel will sink and not rise up again,"</p>	18:21	And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.
18:22	<p>ולא נשמע עוד בה קול ששון וקול שמחה קול חתן וקול כלה ולא שום כלי מלאכה מבעלי מלאכות והקול מהרוחיים לא נשמע עוד כך: "and will not be heard again, not the sound of joy nor a sound of rejoicing, nor the voice of a bridegroom and the voice of a bride. And no longer will there be any tool of workmanship from the masters of handicrafts nor will the sound of a breath be heard!"</p>	18:22	And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;
18:23	<p>ולא יזרח עוד אור המאורת כי הסוחרים שלך היו שרים על ידי האדמה כי עי כשופיך הסיתו כל העמים: "Nor will a light shine in <i>any</i> den because the merchants were the kings on the ground; for by witchcraft they incited all the people."</p>	18:23	And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.
18:24	<p>ובה נמצא דם הקדושים ונביאים ומכל אילו שנהרגו על האדמה: "And in her was found the blood of the set apart ones, the prophets, and from all those killed on the ground."</p>	18:24	And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Chapter 19

פרק יט



V	Travancore		KJV
19:1	<p>ואחר שמעתי קול אחד מחברותה גדולה האומרים הללויה וכבוד וגבורה ותפארת תהיה לָהּ אדונינו:</p> <p>Then afterwards, I heard one voice, from its great companies saying, "HalleluYah! Honor, might, and glory be to Yehovah, our Master."</p>	19:1	And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:
19:2	<p>כי צדק ואמת משפטו ששפט את הזונה הגדולה המשחית הארץ עם זנותה ונקם את דמי עבדיו ממנה:</p> <p>"For righteous and true is His judgment who sentenced the great harlot, destroyer of the land with her fornication. For He avenged the blood of His servants from her."</p>	19:2	For true and righteous <i>are</i> his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.
19:3	<p>ואומרים פעם שנית הללויה והעשן הלך מדור לדור:</p> <p>Then they say once more, "HalleluYah!" And the smoke rises through the ages.²³⁷</p>	19:3	And again they said, Alleluia. And her smoke rose up for ever and ever
19:4	<p>והארבע ועשרים זקינים והארבע חיות ופלים ומתפללים לָהּ היושב על הכסא ואומרים אמן הללויה²³⁸:</p> <p>So the twenty-four elders and the four living creatures fall and pray to Yehovah <i>who is</i> sitting on the throne, saying, "Amen! HalleluYah!"</p>	19:4	And the four and twenty elders and the four beasts fell down and worshipped the God that sat on the throne, saying, Amen; Alleluia.
19:5	<p>וקול אחד יצא מהכסא הללויה הללו עבדי ה' הללו את שם ה' וחמת יראים²³⁹ לפניו הכל שניהם²⁴⁰ קטנים וגדלים:</p>	19:5	And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great

²³⁷ See Isaiah 43:10 for this idiom.

²³⁸ The Cochin manuscript has "amen halleluYah" and the Gaster has, "HalleluYah amen." Of the two phrases, the Cochin phrase is the most common.

²³⁹ These two words (והמת יראים) appear to be together as one word. However, with the two words together, it doesn't form an actual word.

²⁴⁰ The unknown scribe crossed this word out from the Cochin line which literally means "both."

V	Travancore		KJV
	Then one voice comes out from the throne, "HalleluYah! Praise, you servants of Yehovah, praise the name of Yehovah!" For all, both small and great before Him, feared His wrath!		
19:6	<p>ושמעתי קול אחד כקול מחברותה גדול וכקול מים גדולים וכמו קולות גדולים האומרים הללויה כי ה' גבר:</p> <p>And I heard one voice like the voice of His great companies, like the sound of many waters. And it was like great voices saying, "HalleluYah! For Yehovah is mighty!"</p>	19:6	And I heard as it were the voice of a great multitude, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.
19:7	<p>נהינו²⁴¹ נהינו שמחים וליתן²⁴² לו כבוד כי הזמן החתנה מהשה בא ואשתו מוכנת:</p> <p>"They rejoice²⁴³ happily and give Him honor, for the time of the wedding of the Lamb has come and his bride is prepared!"</p>	19:7	Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready
19:8	<p>ונותן לה ללבוש במ במשי נקי וטוב ויפה:</p> <p>And He gives her pure, becoming and beautiful silk to wear.</p>	19:8	And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.
19:9	<p>והוא אמר לי קדושים הם שקרא לאכול אכילת ערב עם השה והוא אמר לי אלה דברי ה' באמת:</p> <p>Then he said to me, "Holy are those called to eat the evening meal with the Lamb." For he said to me these are the words of Yehovah in truth.</p>	19:9	And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God
19:10	<p>ונפלתי לרגליו לתפלל²⁴⁴ לו והוא אמר לי ראה אל תעשה אני חבריך ומאריך ומאילו שיש להם העידות מישו עדי תפלתך לה':</p> <p>Then I fell at his feet to pray to him and he said to me, "See, don't do <i>this!</i> I am of your friends and of your brothers who have the testimonies of Yeshua. Make your prayer to Yehovah!"</p>	19:10	And I fell at his feet to worship him. And he said unto me, See <i>thou do it</i> not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.
19:11	<p>וראיתי שהשמים נפתחים וראיתי סוס אחד לבן וזה ישב עליו שמו היה נאמן ואמת והוא ישפוט בצדק:</p> <p>Then I saw the heavens open. And I saw one white horse, and sitting on him was <i>one</i> named Faithful and True, for He will judge righteously.</p>	19:11	And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
19:12	<p>ועיניו היה כלהבת אש ועל ראשו הרבה כתרים ושם אחד כתוב עליו ושום אחד יודע אותו רק הוא לבדו:</p> <p>And His eyes were like a flame of fire and on His head were many crowns; and a name was written upon Him that no one knows - only He alone.</p>	19:12	His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
19:13	<p>ולבוש במלבוש אחד שהיה זרק עליו דם ושמו היה דיבור ה':</p> <p>And He was dressed in clothing sprinkled with blood and His name was <i>the</i> Word of Yehovah.</p>	19:13	And he <i>was</i> clothed with a vesture dipped in blood: and his name is called The Word of God.

²⁴¹ This word was crossed out by an unknown scribe with a dot above the word, marking a change, and he added words in the margin. The marginal words were not included in the translation.

²⁴² See Revelation 2:17 for more details on this uniquely spelled word.

²⁴³ This word was crossed out by an unknown scribe and a marginal note added. We kept the crossed out word as original.

²⁴⁴ It appears the hey was mistakenly left off and should be: להתפלל - hith'pael, inf constr, "to pray." Otherwise, the translation would be "to you (ms) will pray" or "to her will pray," which is nonsensical.

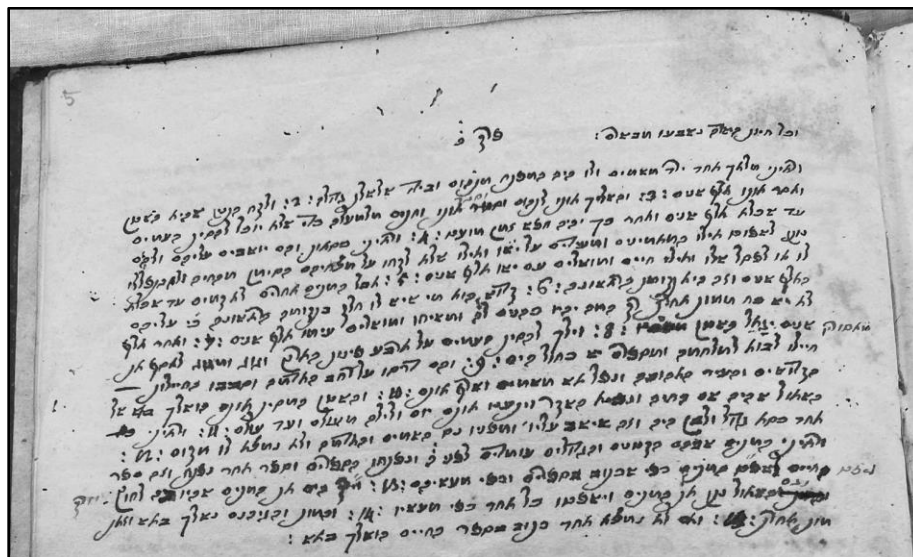
V	Travancore		KJV
19:14	<p>וכל צבאות השמים הולכים אחריו על סוסי לבינה וכולם לובשים מלבושי של משי לבינה:</p> <p>And all the armies of the heavens follow Him on white horses, wearing clothing of white silk.</p>	19:14	And the armies <i>which</i> were in heaven followed him upon white horses, clothed in fine linen, white and clean.
19:15	<p>ומפיו הלך חרב פיפיות כדי להכות בו העמים והוא ינהג אותם בשבט ברזל והוכיח במישור לענוי ארץ בחרון אף ה':</p> <p>Coming from his mouth is a two-edged sword to strike the peoples with it. He is driving them with a rod of iron²⁴⁵ and in the fierceness of the anger of Jehovah, he is rebuking honestly for the suffering of the land.</p>	19:15	And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
19:16	<p>ושם אחד כתוב על בגדו כך מלך המלכים ואדון האדונים:</p> <p>And the name written on His clothes is, "King of the kings, and Lord of the lords."</p>	19:16	And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
19:17	<p>וראיתי מלאך אחד עמד בשמש וצעק בקול גדול ואמר לכל העופות שהם מתחת השמים לכו אספו כולכם לאכילת עֶרֶב מאלהי הגדול:</p> <p>Then I saw a messenger standing in the sun and he shouted with a loud voice and said to all the birds under the heavens, "Come! Reap from the evening meal of the great Elohim!"</p>	19:17	And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
19:18	<p>כדי שתאכלו הבשר המלכים והשרים והבשר מגיבורים ובשר הסוסים ומאילו הרכבים עליה והבשר הקטנים וגדולים ומעבדים ומשוחררים:</p> <p>"So that you eat the flesh of the rulers, the overseers, the strong men, the horses and some of those riding them, even the small and the great, and the slaves and the free."</p>	19:18	That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.
19:19	<p>וראיתי החיה ומלכי ארץ אספו את מחניהם לעשות מלחמה עם זה שישב על הסוס ועם מחניו:</p> <p>Then I saw the beast and the kings of the land assemble their armies to make war with the one sitting on the horse, and with His army.</p>	19:19	And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.
19:20	<p>ונשבה החיה עם נביא השקר העושה האותות לפניו כדי להסית לאילו שלקחו הסימן מהחיה וממתפללים לו ונשלכו בשאול הבווער בגופרית:</p> <p>And the beast was captured with the false prophet, who was performing signs to incite those following who took the sign of the beast, and prayed to him. They were sent to²⁴⁶ Sheol <i>which</i> was burning with sulfur.</p>	19:20	And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.
19:21	<p>והאחרים נהרגו עי החרב מזה שישב על הסוס שיצא מפיו וכל חיות השדה נשבעו מבשרם:</p> <p>And the others were killed by the sword (which came out of His mouth) of the one who sat on the horse. And all of the animals of the field were satiated with their flesh.</p>	19:21	And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

²⁴⁵ See Psalms 2:9. This phrase is also used in Revelation 2:27a and 12:5.

²⁴⁶ It is literally "in." The prefix is ב bet not ל lamed, so it is "in" not "to." However, we have chosen to use "to."

Chapter 20

פרק כ



V	Travancore	V	KJV
20:1	<p>וראיתי מלאך אחד ירד משמים ולו היה המפתח מתהום ובידו שלשלת גדולה:</p> <p>Then I saw one messenger descending from the heavens and he had²⁴⁷ the key of the deep, and a great chain in his hand.</p>	20:1	And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
20:2	<p>ולקח התנין שהיה השטן ואסר אותו אלף שנים:</p> <p>And he took the dragon, who is Satan, and bound him for a thousand years.</p>	20:2	And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
20:3	<p>והשליך אותו לתהום וסגור אותו וחתם מלמעלה כדי שלא יוכל להסית העמים עד שכלא אלף שנים ואחר כך²⁴⁸ יהיה חפש זמן מועט:</p> <p>Then he threw him to the deep, closed²⁴⁹ him in and sealed it from above so that he could not incite the peoples until he is restrained for a thousand years. Afterwards, he will be free for a short time.</p>	20:3	And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
20:4	<p>וראיתי כסאות והם יושבים עליהם לו נותן או לשפוט אילו המאמינים ומעידים על ישו ואילו שלא לקחו על מצחיהם הסימן מהחיה ולא נתפללו לו או לפסל שלו ואילו חיים ומושלים עם ישו אלף שנים:²⁵⁰</p> <p>Then I saw thrones, and those sitting upon them. He authorized them to judge those believing and testifying of Yeshua. These are the ones who did not take the sign of the beast upon their foreheads, nor did they pray to him or his idol. These are the ones who live and rule with Yeshua for a thousand years.</p>	20:4	And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in

²⁴⁷ The literal is "belonging to him was the key."

²⁴⁸ This word does not fit anywhere in the context so has been left out in the translation.

²⁴⁹ The Cambridge uses the word "וסגור," which is either an adjective or an imperative verb, neither of which make sense in the context. The unknown scribe crossed this word out and wrote in "ורסגר," which makes it a verb. We have used the verb because that makes the best sense.

²⁵⁰ Notes: ונותן not in Cochin; the י (yod) is not found in the Gaster manuscript; Gaster תיים, Cochin היה.

V	Travancore	V	KJV
			their hands; and they lived and reigned with Christ a thousand years.
20:5	<p>אבל המתים אחרים לא קמים עד שכלא האלף שנים וזה היא תקומת הראשונה:</p> <p>However, the rest of the dead will not rise until the thousand years of imprisonment <i>are over</i>. For this is the first resurrection.</p>	20:5	But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
20:6	<p>קדוש הוא מי שיש לו חלק בתקומה הראשונה כי עליהם לא יש פח ממות אחרת רק המה יהיו כהנים ל' ומשיחו ומושלים עימו אלף שנים:</p> <p>Set-apart is he who has a part in the first resurrection, because there is no snare of another death for them. Only those will be Cohanim²⁵¹ of Yehovah and His messiah and rule for a thousand years.</p>	20:6	Blessed and holy <i>is</i> he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
20:7	<p>ואחר אלף שנים יגאל השטן משומריו²⁵²:</p> <p>But after a thousand years, Satan will be redeemed from his guards,</p>	20:7	And when the thousand years are expired, Satan shall be loosed out of his prison,
20:8	<p>וילך להסית העמים על ארבע פינות הארץ וגוג ומגוג לאסוף את חיילו לבוא למלחמה ומספרם יש כחול הים:</p> <p>Then he will go and entice the peoples throughout the four corners of the land, and Gog and Magog, to gather his army for battle: for their number is as the sand of the sea.</p>	20:8	And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea
20:9	<p>והם דרכו על רחב האדמה וסבבו החיילות הקדושים והעיר האהובה ונפל אש משמים ושרף אותם:</p> <p>And they trampled the wide ground surrounding the soldiers of the set apart ones and the beloved city. But fire from the heavens fell and burned them.</p>	20:9	And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
20:10	<p>והשטן המסית אותם הושלך באש של השאול שהיה שם המה ונביא השקר ויתענו²⁵³ אותם יום ולילה מעולם ועד עולם:</p> <p>And Satan, the inciter, will be thrown into the fire of the Sheol, where the false prophet is. They will be tortured day and night forever.</p>	20:10	And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.
20:11	<p>וראיתי אחד כסא גדול ולבן היה וזה שישב עליו ומפניו בס השמים והאדמה ולא נמצא לו מקום:</p> <p>Then I saw one great white throne and He who sat upon it. For the heavens and the ground flee before Him, and no place is found for Him.</p>	20:11	And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
20:12	<p>וראיתי המתים שבהם הקטנים והגדולים עומדים לפני ה' ונפתחו הספרים וספר אחר נפתח וזה ספר החיים לשפט המתים כפי שכתוב בספרים וכפי מעשיהם:</p> <p>Then I saw the dead with them, the least and the great, standing before Yehovah, and the books were opened. Then another book was opened. And this book was the book of life to judge the dead according to what was written in the books, and according to their deeds.</p>	20:12	And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is <i>the book of life</i> : and the dead were judged out of those things which were written in the books, according to their works.

²⁵¹ We have chosen to use "cohanim," which is the Hebrew word for the sons of Aaron who serve Yehovah as priests in the Temple according to Exodus 28.

²⁵² We believe this word was originally misspelled by the Cochin scribe as משורמיו, but it was most likely משומריו. The added mater lectionis places the word in the Mishnaic period, but without the vav it is used in Nehemiah 13:14 for "its attendants," "its watches."

²⁵³ This word was misspelled and appears to be יענו - "they will be tortured," (Pu'al, yiqtol, future, 3 masculine plural).

John's Book of Revelation: The Scroll of Mysteries

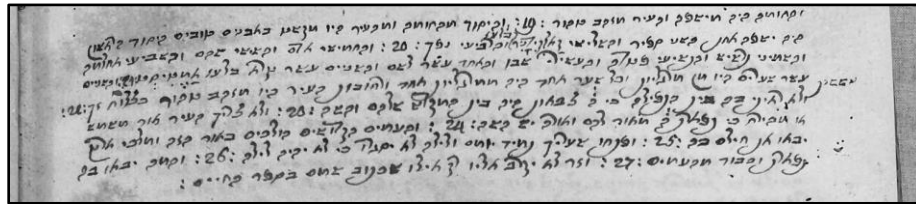
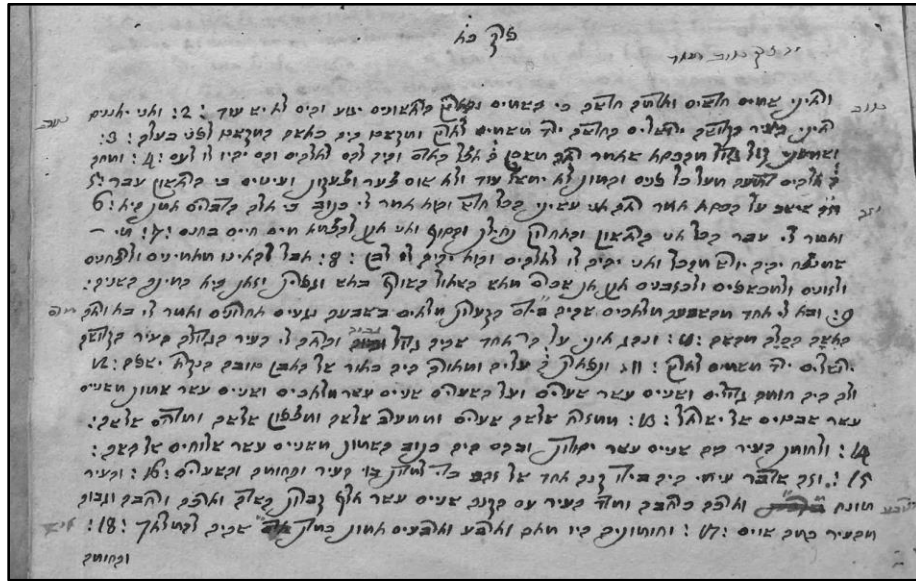
V	Travancore	V	KJV
20:13	<p style="text-align: center;">וּזְרַק²⁵⁴ הַיָּם אֶת הַמֵּתִים שֶׁהָיוּ בָּהּ לַחוּץ וְהַמֵּת וְהַמֵּת²⁵⁵ הַשְּׂאוֹל נָתַן אֶת הַמֵּתִים וַיִּשְׁפֹּטוּ כֹל אֶחָד כַּפִּי מַעֲשָׂיו:</p> <p>Then the sea threw out the dead that were in it. And the dead of Sheol gave the dead to be judged, everyone according to his deeds.</p>	20:13	And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
20:14	<p style="text-align: center;">וְהַמּוֹת וְהַגִּיהֵנוֹם נִשְׁלָךְ בְּאֵשׁ וְזֹאת מוֹת אַחֶרֶת:</p> <p>For death and Gehinnom will be thrown into the fire: for this is another death.</p>	20:14	And death and hell were cast into the lake of fire. This is the second death.
20:15	<p style="text-align: center;">וְאִם לֹא נִמְצָא אֶחָד כָּתוּב בְּסֵפֶר הַחַיִּים הוּשְׁלָךְ בְּאֵשׁ:</p> <p>And moreover, if one is not found written in the Book of Life he is thrown into the fire.</p>	20:15	And whosoever was not found written in the book of lives were cast into the fire.

²⁵⁴ Original word was smudged, and an unknown scribe placed a mark above it and put the word he thought was correct in the margin. We believe the clarification to be accurate.

²⁵⁵ This crossed out word appears to be an error and doesn't make sense according to context.

Chapter 21

פרק כא



V	Travancore	V	KJV
21:1	<p>וראיתי שמים חדשים ואדמה חדשה כי השמים והארץ הראשונים יגוע והים לא יש עוד:</p> <p>Then I saw a new heavens and the new ground,²⁵⁶ for the first heavens and land will perish, and the sea will be no more.</p>	21:1	And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
21:2	<p>ואני יאנניס ראיתי העיר הקדושה ירושלים החדשה ירד משמים לארץ ומקשט היה כאשר המשקט לפני בעלה:</p> <p>For I, Yochanan (John) have seen the city of the set apart new Jerusalem, descend from the heavens unto the earth, adorned as a serene woman before her husband.</p>	21:2	And I John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
21:3	<p>ושמעתי קול גדול מהכסא שאמר ראה משכן ה' אצל האדם והיה להם לאלהים והם יהיו לו לעם:</p> <p>Then I heard a loud voice from the throne that said, "See, the dwelling place of Yehovah is near mankind! So, He was the Elohim to them and they will be His people."</p>	21:3	And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

²⁵⁶ The first word used that is translated as "earth" in the KJV is the word אדמה (adamah) and means "ground." The second word in this verse translated as "earth" in the KJV is the word ארץ (eretz) which can be translated either "land" or "earth." We have tried to be consistent in translating it as "land" since it is often used to refer to the land of Israel.

V	Travancore	V	KJV
21:4	<p>ומחה אדני ה' דמעה מעל כל פנים והמות ולא ימשל עוד ולא שום צער וצעקות ועינוים כי הראשון עבר:</p> <p>And Yehovah Elohim wipes every tear from all faces, and death will no longer reign, nor will there be any grief, shouting, and sufferings because the first has passed away.</p>	21:4	And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
21:5	<p>וזה שישב על הכסא אמר ראה אני עשיתי הכל חדש והוא אמר לי כתוב כי אלה הדברים אמת היא:</p> <p>And the One sitting on the throne said, "See, I made all things new." And He said to me "Write, for these words are the truth of it."</p>	21:5	And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
21:6	<p>ואמר לי עבר הכל אני הראשון והאחרון תחילת והסוף ואני אתן להצמא מים חיים בחנם:</p> <p>Then he said to me, "All has passed. I am the First and the Last, the Beginning and the End, and I will freely give living water to the thirsty."</p>	21:6	And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is a thirst of the fountain of the water of life freely.
21:7	<p>מי שמנצח יהיה יורש מהכל ואני יהיה לו לאלהים והוא יהיה לי לבן:</p> <p>"He that prevails will inherit everything, and I will be to him the Elohim, and he will be my son."</p>	21:7	He that overcometh shall inherit all things; and I will be his God, and he shall be my son.
21:8	<p>אבל להאינו מאמינים ולרצחנים²⁵⁷ ולזוננים ולמכשפים ולכזבנים אתן את שכרם מאש השאול השורף באש וגפרית וזאת היא המיתה השניה:</p> <p>But, for the unbelievers,²⁵⁸ the murderers, the harlots, the sorcerers, and deceivers, I will give their wages from the fire of the Sheol, burning with fire and sulfur. This is the second death.</p>	21:8	But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
21:9	<p>ובא לי אחד מהשבעה מלאכים שהיה בידם הקערות מלאים בשבעה נגעים אחרונים ואמר לי בא וראה האשה הפלה מהשה:</p> <p>Then one of the seven messengers who had the bowls in their hands that were filled with the seven last plagues came to me and said, "Come and see the woman who is the bride of the Lamb!"</p>	21:9	And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
21:10	<p>ונהג אותי על הר אחד שהיה וגבוה והראה לי העיר הגדולה העיר הקדושה ירושלים ירד משמים לארץ:</p> <p>And he led me on one mountain that was large and high, and he showed me the great, holy city, Jerusalem. It came down from the heavens to the land.</p>	21:10	And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,
21:11	<p>ותפארת ה' עליה ומאורה היה כאור של האבן טובה הנקרא ישפה:</p> <p>The glory of Yehovah was upon her as the light of the precious stone which is called Jasper.</p>	21:11	Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;
21:12	<p>ולה היה חומה גדולים ושניים עשר שערים ועל השערים שניים עשר מלאכים ושניים עשר שמות משניים עשר שבטים של ישראל:</p> <p>And had a wall great²⁵⁹ and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which</p>	21:12	And had a wall great ²⁵⁹ and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which

²⁵⁷ This word is misspelled but appears to be "to those who murder," or "murders," רוצח (Pa'al/Qal, act part, mp)

²⁵⁸ Literally, "those without belief."

²⁵⁹ The Greek clearly shows the adjective as singular and not plural.

V	Travancore	V	KJV
	And it had a great wall and twelve gates. On the twelve gates were twelve angels and twelve names from the twelve tribes of Israel:		are the names of the twelve tribes of the children of Israel:
21:13	ממזרח שלשה שערים וממערב שלשה ומצפון שלשה ומדרום שלשה: to the east, three gates, and to the west three gates, and to the north three gates, and to the south three gates.	21:13	On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
21:14	ולחומת העיר בה שניים עשר יסודות ובהם היה כתוב השמות משניים עשר שלוחים של השה: The wall of the city had twelve foundations and on them were inscribed the names of the twelve apostles of the Lamb.	21:14	And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.
21:15	וזה שדבר עימי היה בידו קנה אחר של זהב כדי למרות בו העיר והחומה והשערים: Then the One that spoke with me had in His hand one measuring-rod made of gold to measure the city, the wall and the gates.	21:15	And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.
21:16	והעיר מונח ברבעת וארכה כרחבה ומדד העיר עם הקנה שניים עשר אלף קברות השדה וארבה ורחבה וגבוה מהעיר המה שוים: Then the city was laid out on four sides, its length the same as its width. He measured the city with the measuring-rod as 12,000 graves ²⁶⁰ of the field, with the city's length, width and height all equal.	21:16	And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.
21:17	וחומותיה היו מאה וארבע וארבעים אמות כמדת אדם שהיה להמלאך: And its walls were one hundred forty and four cubits like the measurement of a man that a messenger was. ²⁶¹	21:17	And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.
21:18	והחומה היה מישפה והעיר מזהב טהור: The wall was jasper, and the city was pure gold.	21:18	And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.
21:19	והיסוד מהחומה ומהיר היו מקשט באבנים טובים היסוד הראשון היה ישפה אחת השני ספיר והשלישי קאלקיִדְנִיר והרביעי ובלעז נָפֶד: The foundation of the wall and the city was adorned with precious stones. The first foundation was jasper, the second sapphire, the third, chalcedony, ²⁶² the fourth emerald,	21:19	And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;
21:20	והחמישי אדם והשישי שהם והשביעי אחלמה תרשיש והתשיעי פטדה שבו והאחד עשר לשם עשר נקרא בלעז אֶמְטִיסְט: the fifth ruby, the sixth onyx, the seventh amethyst, the eighth beryl, the ninth topaz, tenth agate, the eleventh opal, and the twelfth, called in a foreign tongue, amethyst.	21:20	The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, an agate; the eleventh, a jacinth; the twelfth, an amethyst.

²⁶⁰ This must be a standard measurement. Graves and sepulchers probably were made all the same length and that became the standard.

²⁶¹ It is possible that this entire verse was added in at some point. All the other verses speak of a "wall," while this one refers to "walls" and the measurement of the wall is already given in the previous verse, so adding another measurement makes no sense. The way it is written makes it seem that the messenger, translated as "angel" in the KJV and elsewhere, is 144 cubits tall.

²⁶² The scribe inserts "בלעז" (in a foreign tongue) just above this word. We have left that phrase out of the translation since it appears that he is noting that this word is a transliteration of foreign word.

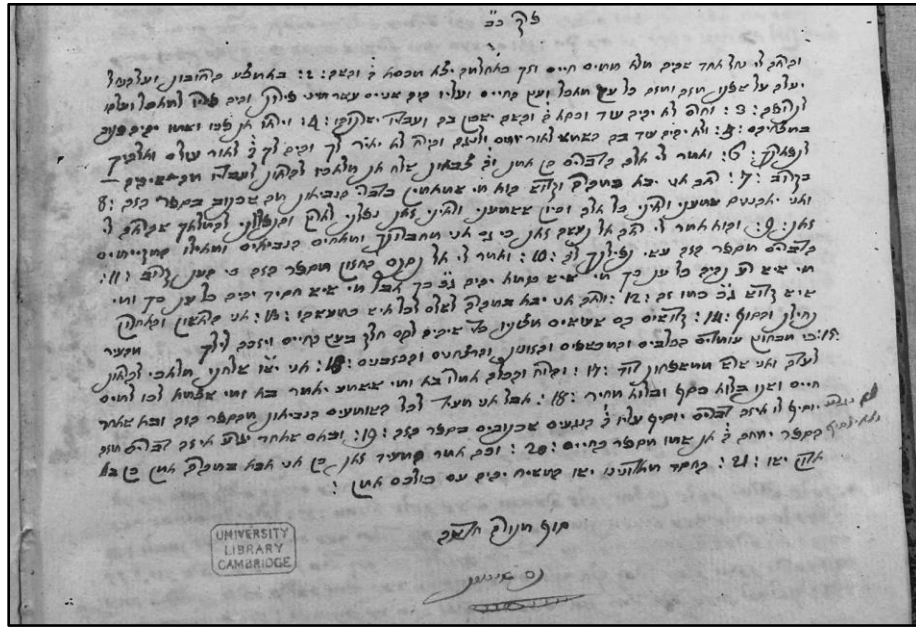
V	Travancore	V	KJV
21:21	<p>והשניים עשר שערים היו מן מרגליות וכל שער אחד היה ממרגליות אחד ורחובות העיר היו מזהב טהור כצלוח זך:</p> <p>The twelve gates were of pearls, and each gate was of one pearl. The streets of the city were of pure gold, like a clear plate.</p>	21:21	And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.
21:22	<p>ולא ראיתי בה בית התפילה כי ה' צבאות היה בית המקדש שלהם והשה:</p> <p>But I saw no house of prayer in it because Yehovah of Armies was the Temple for them and the Lamb.</p>	21:22	And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.
21:23	<p>ולא צריך העיר אור משמש או מהירח כי תפארת ה' מאור להם ואורה יש השה:</p> <p>So, the city had no need of light from the sun or the moon, because the glory of Yehovah was their light, and there was the light of the Lamb.</p>	21:23	And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
21:24	<p>והעמים הקדושים הולכים באור הזה ומלכי ארץ יבאו את חילם בה:</p> <p>And the set apart people walked in this light and the kings of the land brought their wealth to it.</p>	21:24	And the nations of them which are saved shall walk in the light of this king of the earth do bring their glory and honour into it.
21:25	<p>ופתחו שעריך תמיד יומם ולילה לא יסגרו כי לא יהיה לילה:</p> <p>The gates were continually open all the time, and did not shut for <i>there will be</i> no night.</p>	21:25	And the gates of it shall not be shut at all by day: for there shall be no night there.
21:26	<p>והמה יבאו בה תפארת וכבוד מהעמים:</p> <p>Hebrew Text Translation Alternate #1:²⁶³ And what glory and honor will come in²⁶⁴ from the peoples.</p> <p>Hebrew Text Translation Alternate #2: Then they came in <i>with</i> glory and honor from the peoples.</p>	21:26	And they shall bring the glory and honour of the nations into it.
21:27	<p>וזר לא יקרב אליו רק אילו שכתוב שמם בספר החיים:</p> <p>And no stranger will come near it; only those written in the book of life.</p>	21:27	And there shall in no wise enter into it any thing that defileth, neither <i>whatsoever</i> worketh abomination, or <i>maketh</i> a lie: but they which are written in the Lamb's book of life.

²⁶³ We chose two different translations because of the word המה (hema). If it is literal, then we have an extra pronoun, since "they" is part of the verb which follows. But if it is used as מה (ma) then it becomes an exclamation.

²⁶⁴ Literally, "In her."

Chapter 22

פרק כב



V	Travancore		KJV
22:1	והראה לי נחל אהד מלא ממים חיים וזך כאחלמה יצא מכסא ה' והשה: Then one river was shown to me full of living waters - pure, like amethyst, coming from the throne of Yehovah and the Lamb.	22:1	And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.
22:2	באמצע הרחובות ועל הנחל יעלה על שפתו מזה ומזה כל עץ מאכל ועץ החיים ועליו והיה שניים עשר מיני פירות והיה פיריו למאכל ועלהו לתרופה: And in the middle of the streets and on the river, every tree of food and the Tree of Life will grow on its border. And there will be twelve species of fruit on it; for its fruit will be for food and its leaves will be medicine.	22:2	In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.
22:3	וחרם ²⁶⁵ לא יהיה עוד וכסא ה' והשה ישכון בה ועבדיו ישרתוהו: For there will never again be utter destruction. And the throne of Yehovah and the Lamb will dwell in it, ²⁶⁶ and His servants will minister to Him.	22:3	And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:
22:4	ויראו את פניו ושמו יהיה כתוב במצחיהם: Then they will see His face, and His name will be written on their foreheads.	22:4	And they shall see his face; and his name shall be in their foreheads.
22:5	ולא יהיה עוד בה השמש לאור יומם ולגנה והירח לא יאיר לך והיה לך ה' לאור עולם ואלהיך לתפארתך: And there shall never again be ²⁶⁷ the light of the sun, nor the brightness of the moon. It will not shine for you because Yehovah is the light forever, and your Elohim for your glory.	22:5	And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

²⁶⁵ See Zachariah 14:11.

²⁶⁶ Literally, "In her," (i.e. Jerusalem).

²⁶⁷ Literally, "On her," (i.e. Jerusalem).

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V	Travancore		KJV
22:6	<p>ואמר לי אלה הדברים הן אמת וה' צבאות שלח את מלאכיו להראות לעבדיו מה שיהיה בקרוב:</p> <p>Then He said to me, "These things (words) are truth. Yehovah of Armies sent His messengers to show His servants what will soon be."</p>	22:6	And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.
22:7	<p>ראה אני בא במהרה וקדוש הוא מי שמאמין בדברי הנביאות מה שכתוב בספר הזה:</p> <p>See, I come in haste! Set apart is he who believes in the words of the prophecies, what is written in this scroll.</p>	22:7	Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.
22:8	<p>ואני יאהנניס שמעתי וראיתי כל אלה וכיון ששמעתי וראיתי זאת נפלתי לארץ והתפללתי להמלאך שהראה לי זאת:</p> <p>For I, Yochanan (John), heard and saw all this. And because of what I heard and saw, I fell to the ground and prayed to the messenger who showed me this.</p>	22:8	And I John saw these things, and heard <i>them</i> . And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
22:9	<p>והוא אמר לי ראה אל תעשה זאת כי גם אני מחברותך מאחים הנביאים ומאילו המקיימים ומאחים הדברים מספר הזה עשי תפילתך לה':</p> <p>And he said to me, See! "Don't do this!" I am also of your friends and of your company of brothers, the prophets and of those who fulfilling the words of this scroll; make your prayer to Yehovah!"</p>	22:9	Then saith he unto me, See <i>thou do it</i> not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
22:10	<p>ואמר לי אל תסתם החזון מספר הזה כי העת קרוב:</p> <p>Then he said to me, "Absolutely do not²⁶⁸ seal the vision of this scroll because the time is near."</p>	22:10	And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.
22:11	<p>מי שיש רע תהיה כל עת כן מי שיש טמא יהיה ג'ם כן כן אבל מי שיש חסיד יהיה כל עת כך ומי שיש קדוש ג'ם כמו זה:</p> <p>"Those who are evil will be for all time. Yes, those who are impure will also be the same way. However, those who are devout will continue to be so for all time. Yes, and whoever is set apart is also like this. Yes, like this."</p>	22:11	He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
22:12	<p>וראה אני יבא במהרה לשלם לכל איש כמעשהו:</p> <p>"See, I come in haste to pay every man²⁶⁹ according to his deeds!"</p>	22:12	And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.
22:13	<p>אני הראשון והאחרון תחילת והסוף:</p> <p>"I am the First and the Last,²⁷⁰ beginning and the end."</p>	22:13	I am Alpha and Omega, the beginning and the end, the first and the last.
22:14	<p>קדושים הם שעושים מצותיו כדי שיהיה להם חלק בעץ החיים ויזכה לי לך מהעיר:</p> <p>"Set apart are they who do His commandments so that they will have a part in the tree of life. Pure, he will walk to the city."</p>	22:14	Blessed <i>are</i> they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
22:15	<p>כי מבחוץ עומדים הכלב והמכשפים והזנות והרצחנים והכזבנים:</p> <p>"For outside <i>the city</i> stands the dog, the sorcerers, the harlots, the murderers, and the deceivers."</p>	22:15	For without <i>are</i> dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

²⁶⁸ Hebrew has two words for the negative, אל (al) and לא (lo). In this case it is the word אל (al) which is an absolute negative, unlike לא (lo) which is conditional.

²⁶⁹ This is אש (ish) not אדם (adam).

²⁷⁰ See footnote for Revelation 1:8.

V	Travancore		KJV
22:16	<p>אני ישו שלחתי מלאכי להראות לעדה ואני שרש ממשפחת דוד: "I, Yeshua, I sent messengers to show the congregation. I am the root of the families of David."</p>	22:16	I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.
22:17	<p>והרוח והכלה אמרו בא ומי ששמע יאמר בא ומי שצמא לכו למים חיים ושתו בלוא כסף ובלוא מחיר: "And the Spirit and the bride say, 'Come!' For whoever hears, says, 'Come!' And whoever thirsts, go to the Living Water and drink without silver and without price.</p>	22:17	And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
22:18	<p>אבל אני מעיד לכל השומעים הנביאות מהספר הזה ובא שאחד יוסיף לו איזה דברים יוסיף עליו ה' הנגעים שכתובים בספר הזה: "However, I testify to all the hearers of the prophecies of this scroll: anyone who adds any words²⁷¹ to it, Yehovah will add to him the plagues written within this scroll."</p>	22:18	For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
22:19	<p>ובאם שאחד יגרע איזה דברים מזה מספר ימחה ה' את שמו מספר החיים: "And if one removes²⁷² any words²⁷³ from this scroll, Yehovah will erase his name from the Scroll of Life."</p>	22:19	And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and <i>from</i> the things which are written in this book.
22:20	<p>וכה אמר המעיד זאת כן אני אבא במהרה אמן כן בא אדון ישו: And thus says this witness, "Yes, I will come in haste! Amen. Yes, come Master Yeshua!"</p>	22:20	He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.
22:21	<p>החסד מאדונינו ישו המשיח יהיה עם כולכם אמן: May the grace of our Master Yeshua, the Messiah be with all of you. Amen!</p>	22:21	The grace of our Lord Jesus Christ be with you all. Amein.

²⁷¹ This word, (devarim), can mean words, matter, or things.

²⁷² This word, יגרע (yigra), does not simply mean remove, it has the connotation of to diminish or reduce.

²⁷³ See previous verse, this is also the word דברים (devarim).



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John was raised as a Hebrew son and was a simple Judean fisherman, according to Acts 4:13. Therefore, we know Revelation was originally written in Hebrew, and translated into other languages, including Greek. For Yeshua gave him and the other disciples a commission to take His message into all the world.

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²⁷⁴ Jones, Dr. Miles R. *Sons of Zion versus Sons of Greece*, Volume 1. 2002, p. 163. Website: www.thewritingofgod.com