

The Apocalypse of St. John (Revelation)

In the first, second, and third chapters of this Book are contained instructions and admonitions which St. John was commanded to write to the seven bishops of the churches in Asia. And in the following chapters, to the end, are contained prophecies of things that are to come to pass in the Church of Christ, particularly towards the end of the world, in the time of Antichrist. It was written in Greek, in the island of Patmos, where St. John was in banishment by order of the cruel emperor Domitian, about sixty-four years after our Lord's Ascension.

Revelation I

St. John is ordered to write to the seven churches in Asia. The manner of Christ's appearing to him.

¹¶ The Revelation of Jesus Christ, which God gave to him, in order to make known to his servants the things that must soon occur, and which he signified by sending his Angel to his servant John;^a ²he has offered testimony to the Word of God, and whatever he saw is the testimony of Jesus Christ. ³Blessed is he who reads or hears the words of this Prophecy, and who keeps the things that have been written in it. For the time is near.^b

⁴¶ John, to the seven Churches, which are in Asia. Grace and peace to you, from him who is, and who was, and who is to come, and from the seven spirits who are in the sight of his

throne;^c ⁵and from Jesus Christ, who is the faithful witness, the first-born of the dead, and the leader over the kings of the earth, who has loved us and has washed us from our sins with his blood,⁶ and who has made us into a kingdom and into priests for God and for his Father. To him be glory and dominion forever and ever. Amen.^d ⁷Behold, he arrives with the clouds, and every eye shall see him, even those who pierced him. And all the tribes of the earth shall lament for themselves over him. Even so. Amen.^e ⁸"I am the Alpha and the Omega, the Beginning and the End," says the Lord God, who is, and who was, and who is to

a1:1 The things which must shortly come:: and again it is said, ver. 3, "The time is at hand" This can not be meant of all the things prophesied in the Apocalypse, where mention is made also of the day of judgment, and of the glory of heaven at the end of the world. That some things were to come to pass shortly, is evident, by what is said to the Seven Churches, chap. 2 and 3, Or that the persecutions foretold should begin shortly. Or that these words signified, that all time is short, and that from the coming of Christ, we are now in the last age or last hour. See 1 John 2.18. (**Challoner**)

b1:3 Here is an example where the meaning of 'et' clearly corresponds to the English word 'or', not to the word 'and'. These first three verses appear to have been added afterward by John's disciples, when they were translating this book from the original Aramaic, in which John wrote, into Greek. (**Conte**)

c1:4 The seven Churches represent the universal Church on earth after the Orthodox and Protestant Churches repent (in the late 2010's) and unite with the Catholic Church (in the early 2020's) as one Catholic Church with seven divisions within unity: one part for the Latin Rite, one part for the Eastern Churches (within which there may still be separate sui juris churches), and five parts for the formerly Protestant Churches. These seven are also represented in the Gospels by the seven baskets full of fragments, and by the fives loaves and two fish, at the two miracles of the loaves. (**Conte**)

d1:6 Here the word 'et' is translated as 'and' but actually has a slightly different meaning; it does not mean that God and the Father are two completely different things. It means 'God and [especially/specifically] his Father'. (**Conte**)

e1:7 Christ will return bodily, descending visibly from the sky, just as at his Ascension he ascended visibly into the sky and then invisibly into Heaven. His return will not be in secret. When Christ returns, all will see and know, throughout the world, even those who pierced him by crucifying His Church. (**Conte**)

come, the Almighty.^{abc 9} I, John, your brother, and a sharer in the tribulation and in the kingdom and in patient endurance for Christ Jesus, was on the island which is called Patmos, because of the Word of God and the testimony to Jesus.^{d 10} I was in the Spirit on the Lord's day, and I heard behind me a great voice, like that of a trumpet, ¹¹saying, "What you see, write in a book, and send it to the seven Churches, which are in Asia: to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea." ¹²And I turned around, so as to see the voice which was speaking with me. And having turned around, I saw seven golden lampstands. ¹³And in the midst of the seven golden lampstands was one resembling the Son of man, clothed to the feet with a vestment, and wrapped to the breast with a wide belt of gold. ¹⁴But his head and hair were bright, like white wool, or like snow; and his eyes were like a flame of fire; ¹⁵and his feet

resembled shining brass, just as in a burning furnace; and his voice was like the voice of many waters. ¹⁶And in his right hand, he held the seven stars; and from his mouth went out a sharp two-edged sword; and his face was like the sun, shining with all its might. ¹⁷And when I had seen him, I fell at his feet, like one who is dead. And he laid his right hand upon me, saying: "Do not be afraid. I am the First and the Last." ¹⁸And I am alive, though I was dead. And, behold, I live forever and ever. And I hold the keys of death and of Hell. ¹⁹Therefore, write the things which you have seen, and which are, and which must occur afterward: ²⁰the mystery of the seven stars, which you have seen in my right hand, and of the seven golden lampstands. The seven stars are the Angels of the seven Churches, and the seven lampstands are the seven Churches."

Revelation 2

Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamus and Thyatira.

¹ **G** "And to the Angel of the Church of Ephesus write: Thus says the One who holds the seven stars in his right hand, who walks in the midst of the seven golden lampstands:^e ² I know your works, and your hardship and patient endurance, and that you cannot stand those who are evil. And so, you have tested those who declare themselves to be Apostles and are not, and you have found them to be liars. ³ And you have patient endurance for the sake of my name, and you have not fallen away. ⁴ But I have this against you: that you have relinquished your first charity.^f ⁵ And so, call to mind the place from which you have fallen, and do penance, and do the first works. Otherwise, I will come to you and remove your

e2:1 The seven stars are the seven parts into which the Church will be restructured in the early 2020's, when the Orthodox Church and all the Protestant Churches repent and unite with the Catholic Church. There will be seven divisions within unity. This passage refers primarily to those seven parts of the Church. (Conte)

f2:4 This could mean that charity is no longer first among these Christians, or that they no longer have charity to the degree that they had at first. Or both. (Conte)

a1:8 John originally wrote the Book of Revelation in Aramaic (see my article on this point). And when Christ spoke to John saying 'I am the Alpha and the Omega' he probably did not speak in Greek, but in Aramaic or Hebrew. So the words Alpha and Omega are a translation. So this sentence becomes either, in Aramaic, "I am the Alap and the Tau," or, in Hebrew, "I am the Aleph and the Tof." (Conte)

b1:8 I am Alpha and Omega: These are the names of the first and last letters of the Greek alphabet, and signify the same as what follows: The beginning and the end: the first cause and last end of all beings. (Challoner)

c1:8 Who is, and who was, and who is to come, the Almighty: These words signify the true God only, and are here applied to our Lord and Saviour Jesus Christ, who is to come again to judge the living and the dead. (Challoner)

d1:9 John was on Patmos, in my chronology, in the early A.D. 80's, beginning about A.D. 82, for about 2 or 3 years or so. He was put there by the emperor Domitian, who had first tried to have John killed. John was placed in a pot of boiling oil. All the other 11 of the 12 Apostles (Matthias replacing Judas) had already been martyred. But John was not martyred. When he came out of the boiling oil, he was unharmed and looked refreshed, as if he had just taken a bath in water, rather than boiling oil. So the emperor, unaffected by this miracle, exiled John to Patmos, where other Christians also had been exiled, working in the copper mines there. John became a target of Domitian because John had, some years earlier, written the Gospel of John. (Conte)

lampstand from its place, unless you repent.⁶ But this you have, that you hate the deeds of the Nicolaitans, which I also hate.^a ⁷Whoever has an ear, let him hear what the Spirit says to the Churches. To him who prevails, I will give to eat from the Tree of Life, which is in the Paradise of my God.

⁸¶ And to the Angel of the Church of Smyrna write: Thus says the First and the Last, he who was dead and now lives: ⁹I know your tribulation and your poverty, but you are rich, and that you are blasphemed by those who declare themselves to be Jews and are not, but who are a synagogue of Satan.^b ¹⁰You should fear nothing amid those things which you will suffer. Behold, the devil will cast some of you into prison, so that you may be tested. And you will have tribulation for ten days. Be faithful even unto death, and I will give to you the crown of life. ¹¹Whoever has an ear, let him hear what the Spirit says to the Churches. Whoever will prevail, he shall not be harmed by the second death.

¹²¶ And to the Angel of the Church of Pergamus write: Thus says he who holds the sharp two-edged spear:^c ¹³I know where you dwell, where the seat of Satan is, and that you

hold to my name and have not denied my faith, even in those days when Antipas was my faithful witness, who was slain among you, where Satan dwells. ¹⁴But I have a few things against you. For you have, in that place, those who hold to the doctrine of Balaam, who instructed Balak to cast a stumbling block before the sons of Israel, to eat and to commit fornication. ¹⁵And you also have those who hold to the doctrine of the Nicolaitans. ¹⁶So do penance to the same extent. If you do less, I will come to you quickly and I will fight against these ones with the sword of my mouth. ¹⁷Whoever has an ear, let him hear what the Spirit says to the Churches. To him who prevails, I will give the hidden manna. And I will give to him a white emblem, and on the emblem, a new name has been written, which no one knows, except the one who receives it.

¹⁸¶ And to the Angel of the Church of Thyatira write: Thus says the Son of God, who has eyes like a flame of fire, and his feet are like shining brass. ¹⁹I know your works, and your faith and charity, and your ministry and patient endurance, and that your more recent works are greater than the earlier ones. ²⁰But I have a few things against you. For you permit the woman Jezebel, who calls herself a prophetess, to teach and to seduce my servants, to commit fornication and to eat the food of idolatry.^d ²¹And I gave her a time, so that she might do penance, but she is not willing to repent from her fornication. ²²Behold, I will cast her onto a bed, and those who commit adultery with her shall be in a very great tribulation, unless they repent from their works.^e ²³And I will put her sons to death, and

a2:6 The Nicolaitans were an early heretical group. They took their name from one of the first seven Deacons, but he was never a part of the group, he did not establish it, and he would not have approved of it. They were known for sexual promiscuity. This group foreshadows groups in the present and near future. For example, there are the Society of Saint Pius X, who take their name from Pope Pius X, but he was never a part of the group, he did not establish it, and he would not have approved of it. And in the future, there will be groups that push for women deacons. The Church will approve of the ordination of women deacons, but the deeds of those who demand women deacons are hateful to God. *(Conte)*

b2:9 This reference to Jews who are associated with Satan refers to the fact that, in the second part of the tribulation, during the time of the Antichrist in the distant future, a significant number of Jews will follow the Antichrist. But later many of these will repent of this sin and will convert and follow Christ. It is those Jews who are a synagogue of Satan, and who will blaspheme against the true Christians of that time. But some devout Jews during that time will not follow the Antichrist at all, but will recognize that he is evil. *(Conte)*

c2:12 Notice that the Latin word here means 'spear,' not 'sword.' *(Conte)*

d2:20 In the Church today and in the near future, the role of women will continue to be a problem, with some groups and religious leaders giving women roles that are contrary to the will of God. This will particularly be a problem in the 2020's, when the Protestant Churches are united with the Catholic Church. There are many women ministers and many men used to the idea of women pastors among some Protestant groups. Also, sexual ethics are looser in Protestant theology than in Catholic theology. *(Conte)*

e2:22 The first part of the tribulation will be more severe for those who are more sinful. *(Conte)*

all the Churches shall know that I am the one who examines temperaments and hearts. And I will give to each one of you according to your works. But I say to you,^a ²⁴and to the others who are at Thyatira: Whoever does not hold to this doctrine, and who has not 'known the depths of Satan,' as they say, I will not set any other weight upon you. ²⁵Even so, that which you have, hold on to it until I return. ²⁶And whoever will prevail and will observe my works even unto the end, I will give to him authority over the nations.^b ²⁷And he shall rule them with an iron rod, and they shall be broken like the earthenware of a potter. ²⁸The same I also have received from my Father. And I will give to him the morning star. ²⁹Whoever has an ear, let him hear what the Spirit says to the Churches."

Revelation 3

Directions what to write to Sardis, Philadelphia and Laodicea.

¹¶ "And to the Angel of the Church of Sardis write: Thus says he who has the seven spirits of God and the seven stars: I know your works, that you have a name which is alive, but you are dead. ²Be vigilant, and confirm the things that remain, lest they soon die out. For I do not find your works to be full in the sight of my God. ³Therefore, keep in mind the way that you have received and heard, and then observe it and repent. But if you will not be vigilant, I will come to you like a thief, and you will not know at what hour I will come to you. ⁴But you have a few names in Sardis who have not defiled their garments. And these shall walk with me in white, because they are worthy. ⁵Whoever prevails, so shall he be clothed in white vestments. And I will not delete his name from the Book of Life. And I will confess

a2:23 Her 'sons' are those who follow her heretical teachings. This may also refer to soldiers dying in warfare, because it is generally young men who are sent to war. **(Conte)**

b2:26 Power over the nations: This shows, that the saints, who are with Christ our Lord in heaven, receive power from him to preside over nations and provinces, as patrons; and shall come with him at the end of the world to execute his will against those who have not kept his commandments. **(Challoner)**

his name in the presence of my Father and in the presence of his Angels. ⁶Whoever has an ear, let him hear what the Spirit says to the Churches.

⁷¶ And to the Angel of the Church of Philadelphia write: Thus says the Holy One, the True One, he who holds the key of David. He opens and no one closes. He closes and no one opens.^c ⁸I know your works. Behold, I have set an open door before you, which no one is able to close. For you have little power, and you have observed my word, and you have not denied my name.^d ⁹Behold, I will take from the synagogue of Satan those who declare themselves to be Jews and are not, for they are lying. Behold, I will cause them to approach and to reverence before your feet. And they shall know that I have loved you. ¹⁰Since you have kept the word of my patient endurance, I also will keep you from the hour of temptation, which shall overcome the whole world in order to test those living upon the earth. ¹¹Behold, I am approaching quickly. Hold on to what you have, so that no one may take your crown. ¹²Whoever prevails, I will set him as a column in the temple of my God, and he shall not depart from it anymore. And I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem that descends out of heaven from my God, and my new name. ¹³Whoever has an ear, let him hear what the Spirit says to the Churches.

¹⁴¶ And to the Angel of the Church of Laodicea write: Thus says the Amen, the faithful and true Witness, who is the Beginning of the creation of God.^e ¹⁵I know your works:

c3:7 Since ancient languages, such as Hebrew, Latin, and Greek, had no punctuation and no spaces between words, words like 'and' sometimes functioned like punctuation and spaces. So a translation need not translate every instance of the word 'and,' as long as the meaning is preserved. **(Conte)**

d3:8 The meaning of 'virtutem' here must be power and not virtue, because, having observed Christ's word and having not denied his name, they could not have little virtue, but they could still have little worldly power. **(Conte)**

e3:14 The Amen,: that is, the true one, the Truth itself; the Word and Son of God. **(Challoner)**

f3:14 The beginning: that is, the principle, the source, and the efficient cause of the whole creation. **(Challoner)**

that you are neither cold, nor hot. I wish that you were either cold or hot. ¹⁶But because you are lukewarm and are neither cold nor hot, I will begin to vomit you out of my mouth. ¹⁷For you declare, 'I am wealthy, and I have been enriched further, and I have need of nothing.' And you do not know that you are wretched, and miserable, and poor, and blind, and naked. ¹⁸I urge you to buy from me gold, tested by fire, so that you may be enriched and may be clothed in white vestments, and so that the shame of your nakedness may disappear. And anoint your eyes with an eye salve, so that you may see. ¹⁹Those whom I love, I rebuke and chastise. Therefore, be zealous and do penance. ²⁰Behold, I stand at the door and knock. If anyone will hear my voice and will open the door to me, I will enter to him, and I will dine with him, and he with me. ²¹Whoever prevails, I will grant to him to sit with me on my throne, just as I also have overcome and have sat down with my Father on his throne. ²²Whoever has an ear, let him hear what the Spirit says to the Churches."

Revelation 4

The vision of the throne of God, the twenty-four ancients and the four living creatures.

¹¶ After these things, I saw, and behold, a door was opened in heaven, and the voice that I heard speaking with me first was like a trumpet, saying: "Ascend to here, and I will reveal to you what must occur after these things." ²And immediately I was in the Spirit. And behold, a throne had been placed in heaven, and there was One sitting upon the throne. ³And the One who was sitting there was similar in appearance to a stone of jasper and sardius. And there was an iridescence surrounding the throne, in aspect similar to an emerald.^a ⁴And surrounding the throne were twenty-four smaller thrones. And upon the thrones, twenty-four elders were sitting, clothed entirely in white vestments, and on their

a4:3 The word 'iris' is not translated as 'rainbow' in this context because a rainbow is not similar to an emerald. The word 'iris' can also refer to an iridescent stone, which could well be similar to an emerald. **(Conte)**

heads were gold crowns. ⁵And from the throne, lightnings and voices and thunders went forth. And there were seven burning lamps before the throne, which are the seven spirits of God. ⁶And in view of the throne, there was something that seemed like a sea of glass, similar to crystal. And in the middle of the throne, and all around the throne, there were four living creatures, full of eyes in front and in back. ⁷And the first living creature resembled a lion, and the second living creature resembled a calf, and the third living creature had a face like a man, and the fourth living creature resembled a flying eagle.^b ⁸And each of the four living creatures had upon them six wings, and all around and within they are full of eyes. And they took no rest, day or night, from saying: "Holy, Holy, Holy is the Lord God Almighty, who was, and who is, and who is to come." ⁹And while those living creatures were giving glory and honor and blessings to the One sitting upon the throne, who lives forever and ever, ¹⁰the twenty-four elders fell prostrate before the One sitting upon the throne, and they adored him who lives forever and ever, and they cast their crowns before the throne, saying: ¹¹"You are worthy, O Lord our God, to receive glory and honor and power. For you have created all things, and they became and were created because of your will."

Revelation 5

b4:7 The lion is the Gospel of Matthew, because Matthew wrote in Judea, for the Christians of Judea who converted from Judaism, which is represented by a lion, and the lion from the tribe of Judah is Christ, who led them from Judaism to Christianity. The calf is the Gospel of Mark, because Mark wrote in Rome, for the Christians who were Romans; they are represented by a calf because as Romans they used to worship false gods (analogous to the molten calf in Exodus), but now they sacrifice to God according to true worship. The living creature with a face like a man is Gospel of Luke, because Luke was a Gentile convert and who wrote in a Gentile nation for the Gentile converts (such as Theophilus); they are represented by the face of a man because Christ called them from being mere men apart from God to the fullness of humanity revealed only by Christ. The eagle is Gospel of John, because John's Gospel soared above the earth with its profound and heavenly insights into the Gospel, which are beyond the reach of mere human reason and ability. **(Conte)**

The book sealed with seven seals is opened by the Lamb, who thereupon receives adoration and praise from all.

¹¶ And in the right hand of the One sitting upon the throne, I saw a book, written inside and out, sealed with seven seals. ²And I saw a strong Angel, proclaiming with a great voice, "Who is worthy to open the book and to break its seals?" ³And no one was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to gaze upon it. ⁴And I wept greatly because no one was found worthy to open the book, nor to see it.

⁵¶ And one of the elders said to me: "Weep not. Behold, the lion from the tribe of Judah, the root of David, has prevailed to open the book and to break its seven seals." ⁶And I saw, and behold, in the midst of the throne and the four living creatures, and in the midst of the elders, a Lamb was standing, as if it were slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth to all the earth. ⁷And he approached and received the book from the right hand of the One sitting upon the throne. ⁸And when he had opened the book, the four living creatures and the twenty-four elders fell down before the Lamb, each having stringed instruments, as well as golden bowls full of fragrances, which are the prayers of the saints. ⁹And they were singing a new canticle, saying: "O Lord, you are worthy to receive the book and to open its seals, because you were slain and have redeemed us for God, by your blood, from every tribe and language and people and nation. ¹⁰And you have made us into a kingdom and into priests for our God, and we shall reign over the earth."

¹¹¶ And I saw, and I heard the voice of many Angels surrounding the throne and the living creatures and the elders, (and their number was thousands of thousands) ¹²saying with a great voice: "The Lamb who was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and blessing." ¹³And every creature that is in heaven, and on earth, and under the earth,

a5:8 The prayers of saints: Here we see that the saints in heaven offer up to Christ the prayers of the faithful upon earth. (**Challoner**)

and all that is within the sea: I heard them all saying: "To the One sitting upon the throne and to the Lamb be blessing, and honor, and glory, and authority, forever and ever."^b ¹⁴And the four living creatures were saying, "Amen." And the twenty-four elders fell down on their faces, and they adored the One who lives forever and ever.^c

Revelation 6

What followed upon opening six of the seals.

¹¶ And I saw that the Lamb had opened one of the seven seals. And I heard one of the four living creatures saying, in a voice like thunder: "Draw near and see." ²And I saw, and behold, a white horse. And he who was sitting upon it was holding a bow, and a crown was given to him, and he went forth conquering, so that he might prevail.^{de}

³¶ And when he had opened the second seal, I heard the second living creature saying: "Draw near and see." ⁴And another horse went forth, which was red. And it was granted to him who was sitting upon it that he would take peace from the earth, and that they would kill one another. And a great sword was given to him.^f

⁵¶ And when he had opened the third seal, I heard the third living creature saying: "Draw near and see." And behold, a black horse. And he who was sitting upon it was holding a bal-

b5:13 Here the sea is a figure of Purgatory. (**Conte**)

c5:14 The use of the imperfect tense indicates that the four living creatures were saying 'Amen' over and over again. (**Conte**)

d6:2 The first Seal is the first horseman of the Apocalypse. The first four Seals are grouped together, by being represented each by one of four horsemen, because they are a related series of events. The first horseman is World War III. (**Conte**)

e6:2 White horse: He that sits on the white horse is Christ, going forth to subdue the world by his gospel. The other horses that follow represent the judgments and punishment that were to fall on the enemies of Christ and his church. The red horse signifies war; the black horse, famine; and the pale horse (which has Death for its rider), plagues or pestilence. (**Challoner**)

f6:4 The second Seal is the second horseman of the Apocalypse, which is severe worldwide civil violence and disorder. (**Conte**)

ance in his hand.^a ⁶And I heard something like a voice in the midst of the four living creatures saying, "A double measure of wheat for a denarius, and three double measures of barley for a denarius, but do no harm to wine and oil."^{bc}

⁷¶ And when he had opened the fourth seal, I heard the voice of the fourth living creature saying: "Draw near and see."^d ⁸And behold, a pale horse. And he who was sitting upon it, his name was Death, and Hell was following him. And authority was given to him over the four parts of the earth, to destroy by the sword, by famine, and by death, and by the creatures of the earth.

⁹¶ And when he had opened the fifth seal, I saw, under the altar, the souls of those who had been slain because of the Word of God and

because of the testimony that they held.^{ef}

¹⁰And they were crying out with a loud voice, saying: "How long, O Holy and True Lord, will you not judge and not vindicate our blood against those who dwell upon the earth?"^g

¹¹And white robes were given to each of them. And they were told that they should rest for a brief time, until their fellow servants and their brothers, who were to be slain even as they were slain, would be completed.

¹²¶ And when he had opened the sixth seal, I saw, and behold, a great earthquake occurred. And the sun became black, like a haircloth sack, and the entire moon became like blood.^h ¹³And the stars from heaven fell

a6:5 The third Seal and the third horseman is the great famine of the 21st century, which begins about the time of World War 3. This famine will not end until all the Protestant Churches, and the Orthodox Church, repent and unite with the Catholic Church in one holy unified Church with seven parts. This is the famine predicted by Jesus in the parable of the Prodigal Son. **(Conte)**

b6:6 This verse says that a denarius (a day's pay) will buy one double measure of wheat, but three double measures of barley. During Biblical times, wheat was the grain of the wealthy, and barley was the food of the poor. Therefore, this famine will be unusual, because it will be more severe in wealthy nations and less severe in poor nations. Wine and oil were luxury items during the time that these verses were written. The wealthy nations will lack basic necessities like food, but will have various kinds of modern day luxury items. The famine will be most severe in the wealthy nations of Europe because of the war; it will afflict the United States with a lesser severity. Third world and developing nations will be less affected, because they grow their food locally and they are not as affected by the war. **(Conte)**

c6:6 A libra is an ancient Greek unit of weight equaling about 11 or 12 ounces; so a bilibra is about 23 ounces of weight. **(Conte)**

d6:7 The fourth Seal and the fourth horseman is the set of results from the war and the civil unrest and the famine, especially, but not limited to, death from a variety of different causes. The devastating effects of these first three Seals is the fourth Seal, for war and violence and famine have lasting effects, making people more susceptible to disease, causing extreme poverty, joblessness, homelessness, and economic ruin, and many other consequences. But these shall be tempered by the mercy of God. **(Conte)**

e6:9 The fifth Seal is not a fifth horseman, because now the war and the civil unrest and the famine have ended, though their effects linger on. The fifth Seal is a great persecution and martyrdom of Christians in the occupied territories by the Arab/Muslim extremists. Do not blame this massacre on all Muslims, nor on all Arabs, but only on the extremists who are now drunk with power. God gave them victory in the war because of the sins of the nations that they conquered; but they now act as if they were gods, deciding life and death. This massacre will be like the Jewish Holocaust, except that it will be mostly Christians who are put to death. This Christian Holocaust will be even more severe than the Jewish Holocaust. The worst of this massacre occurs during the latter part of the occupation. **(Conte)**

f6:9 Under the altar: Christ, as man, is this altar, under which the souls of the martyrs live in heaven, as their bodies are here deposited under our altars. **(Challoner)**

g6:10 Revenge our blood: They ask not this out of hatred to their enemies, but out of zeal for the glory of God, and a desire that the Lord would accelerate the general judgment, and the complete beatitude of all his elect. **(Challoner)**

h6:12 The sixth Seal is World War IV. This war is started by the Allied (free) nations because the extremists have been killing millions of Christians, and because now that they have many nuclear missiles there is nothing to stop them from nuking and conquering the free nations. The Allies develop a nuclear weapon with very little radioactivity (pure fusion weapons). They attack the extremists in a nuclear first strike. They also attack with massive air and naval power. The extremists reply with nuclear missiles. This war is the most devastating war that the human race has ever seen. Very many nuclear weapons are used by both sides. The great monarch is the preeminent leader among the Allies. He has the blessing of the Pope. His troops are few and holy. The Allies call upon the help of God and of His Angels. Otherwise, they would not succeed. **(Conte)**

upon the earth, just as when a fig tree, shaken by a great wind, drops its immature figs.

¹⁴And heaven receded, like a scroll being rolled up. And every mountain, and the islands, were moved from their places. ¹⁵And the kings of the earth, and the rulers, and the military leaders, and the wealthy, and the strong, and everyone, servant and free, hid themselves in caves and among the rocks of the mountains. ¹⁶And they said to the mountains and the rocks: "Fall over us and hide us from the face of the One sitting upon the throne, and from the wrath of the Lamb." ¹⁷For the great day of their wrath has arrived. And who will be able to stand?"

Revelation 7

The number of them that were marked with the seal of the living God and clothed in white robes.

¹¶ After these things, I saw four Angels standing above the four corners of the earth, holding the four winds of the earth, so that they would not blow upon the earth, nor upon the sea, nor upon any tree. ²And I saw another Angel ascending from the rising of the sun, having the Seal of the living God. And he cried out, in a great voice, to the four Angels to whom it was given to harm the earth and the sea, ³saying: "Do no harm to the earth, nor to the sea, nor to the trees, until we seal the servants of our God on their foreheads." ⁴And I heard the number of those who were sealed: one hundred and forty-four thousand sealed, out of every tribe of the sons of Israel. ^{ab} ⁵From the tribe of Judah, twelve thousand were

a7:4 The number sealed is symbolic, not literal. The seal of God is an external sign on the forehead, for most persons the Cross, and internal graces, and providential protection from the final afflictions of the first part of the tribulation. *(Conte)*

b7:4 Presently (Nov. 2006), only one person on earth (that I know of) has the Seal: the Angelic Shepherd (Fr. Sudac). The rest of those sealed will be sealed towards the end of World War IV (which is the sixth of the seven seals) about the year 2037. Not every faithful Catholic Christian will be sealed. Many who are in a state of grace will not be sealed. Only certain faithful souls receive the seal. I do not know how they are chosen by God, but they will be mostly Catholic Christians. Those without the seal can still go to Heaven. *(Conte)*

sealed. From the tribe of Reuben, twelve thousand were sealed. From the tribe of Gad, twelve thousand were sealed. ⁶From the tribe of Asher, twelve thousand were sealed. From the tribe of Naphtali, twelve thousand were sealed. From the tribe of Manasseh, twelve thousand were sealed. ⁷From the tribe of Simeon, twelve thousand were sealed. From the tribe of Levi, twelve thousand were sealed. From the tribe of Issachar, twelve thousand were sealed. ⁸From the tribe of Zebulun, twelve thousand were sealed. From the tribe of Joseph, twelve thousand were sealed. From the tribe of Benjamin, twelve thousand were sealed.

⁹¶ After these things, I saw a great crowd, which no one could number, from all the nations and tribes and peoples and languages, standing before the throne and in sight of the Lamb, clothed in white robes, with palm branches in their hands. ¹⁰And they cried out, with a great voice, saying: "Salvation is from our God, who sits upon the throne, and from the Lamb." ^c ¹¹And all the Angels were standing around the throne, with the elders and the four living creatures. And they fell upon their faces in view of the throne, and they worshipped God, ¹²saying: "Amen. Blessing and glory and wisdom and thanksgiving, honor and power and strength to our God, forever and ever. Amen." ¹³And one of the elders responded and said to me: "These ones who are clothed in white robes, who are they? And where did they come from?" ¹⁴And I said to him, "My lord, you know." And he said to me: "These are the ones who have come out of the great tribulation, and they have washed their robes and have made them white by the blood of the Lamb." ¹⁵Therefore, they are before the throne of God, and they serve him, day and night, in his temple. And the One who sits

c7:10 The ones with the Seal on their foreheads are the holy servants of God who are spared from most of the remaining afflictions; these are relatively few, since they can be numbered. But the ones without the seal are the great crowd, which no one could number; these go through the remaining afflictions, and very many of them will die. But they can still be saved by enduring these afflictions with God's grace. They are the larger number, so large that they cannot be counted. *(Conte)*

upon the throne shall dwell over them. ¹⁶They shall not hunger, nor shall they thirst, any more. Neither shall the sun beat down upon them, nor any heat. ¹⁷For the Lamb, who is in the midst of the throne, will rule over them, and he will lead them to the fountains of the waters of life. And God will wipe away every tear from their eyes.”

Revelation 8

The seventh seal is opened. The angels with the seven trumpets.

¹¶ And when he had opened the seventh seal, there was silence in heaven for about half an hour. ²And I saw seven Angels standing in the sight of God. And seven trumpets were given to them.^a ³And another Angel approached, and he stood before the altar, holding a golden censer. And much incense was given to him, so that he might offer upon the golden altar, which is before the throne of God, the prayers of all the saints. ⁴And the smoke of the incense of the prayers of the saints ascended, in the presence of God, from the hand of the Angel. ⁵And the Angel received the golden censer, and he filled it from the fire of the altar, and he cast it down upon the earth, and there were thunders and voices and lightnings and a great earthquake. ⁶And the seven Angels who hold the seven trumpets prepared themselves, in order to sound the trumpet.

⁷¶ And the first Angel sounded the trumpet. And there came hail and fire, mixed with blood; and it was cast down upon the earth. And a third part of the earth was burned, and a third part of the trees was entirely burned up, and all the green plants were burned.^b

a8:2 The length of time for the silence is figurative, because heaven is timeless. **(Conte)**

b8:7 In the year 2038, a comet which has broken into pieces (probably Comet Tempel 1) will approach the earth. Many of its medium and smaller sized pieces will fall to the earth. Comets are frozen like hail, but they burn with fire as they pass through the atmosphere. This event will affect a third of the earth's inhabited land mass. An extremely large number of human lives will be lost, along with great destruction to society, to plants and animals, and to the environment in general. The phrase 'green plants' refers to newly sprouting plants,

⁸¶ And the second Angel sounded the trumpet. And something like a great mountain, burning with fire, was cast down into the sea. And a third part of the sea became like blood. ⁹And a third part of the creatures that were living in the sea died. And a third part of the ships were destroyed.^c

¹⁰¶ And the third Angel sounded the trumpet. And a great star fell from heaven, burning like a torch. And it fell upon a third part of the rivers and upon the sources of water. ¹¹And the name of the star is called Wormwood. ¹²¶ And a third part of the waters were turned into wormwood. And many men died from the waters, because they were made bitter.^d

¹²¶ And the fourth Angel sounded the trumpet. And a third part of the sun, and a third part of the moon, and a third part of the stars were struck, in such a way that a third part of them was obscured. And a third part of the day did not shine, and similarly the night.^e

since 'viride' can refer specifically to newly green plants, i.e. plants that have recently sprouted. So not all greenery is destroyed. **(Conte)**

c8:9 One of the larger pieces of this comet will fall into the ocean. This will cause great devastation at sea and will cause huge tidal waves to inundate areas near the shore. Very many more human lives will be lost; very many ships and many cities will be utterly destroyed; many fish will die. **(Conte)**

d8:11 This star burning like a torch refers to the radioactive fallout from certain nuclear weapons (those made using plutonium or uranium) used in World War IV (the Sixth Seal). Radioactivity from nuclear weapons takes time to rise up into the upper atmosphere, to circulate around the world, and then to fall slowly to earth. Once this occurs, during and after World War IV, radioactivity will be found in the oceans, especially the Atlantic, and on the land. However, the main source of the radioactivity at this time is the events of the first two Trumpets. The fires caused by the first Trumpet raise radioactive material from the land into the atmosphere, where it is next removed from the atmosphere by rain. Thus it makes numerous sources of water unusable. Then the second Trumpet strikes the ocean, causing a huge quantity of ocean water, with its radioactivity, to be raised up into the atmosphere. Again, it falls back to the earth's surface in rainwater. As a result, very many human lives will be lost, due to the radioactivity in the water. **(Conte)**

e8:12 This decrease in the amount of light coming from the Sun and moon and stars is caused by a nuclear winter, which results not only from World War IV (an all-out nuclear war), but also from the huge number of fires

¹³ And I saw, and I heard the voice of a lone eagle flying through the midst of heaven, calling with a great voice: "Woe, Woe, Woe, to the inhabitants of the earth, from the remaining voices of the three Angels, who will soon sound the trumpet!"

Revelation 9

Locusts come forth from the bottomless pit. The vision of the army of horsemen.

¹ ^g And the fifth Angel sounded the trumpet. And I saw upon the earth, a star that had fallen from heaven, and the key to the well of the abyss was given to him. ^{abc} ² And he opened the well of the abyss. And the smoke of the well ascended, like the smoke of a great furnace. And the sun and the air were obscured by the smoke of the well. ³ And locusts went forth from the smoke of the well into the earth. And power was given to them, like the power that the scorpions of the earth have. ^d ⁴ And it was

caused by the falling pieces of the comet. **(Conte)**

a9:1 Notice that the pluperfect tense is used, 'had fallen.' The fifth Angel is a holy angel, but when he sounds the trumpet, a key is given to a fallen angel to open the gates of Hell. It is surprising that a fallen angel has this role. **(Conte)**

b9:1 A star full: This may mean the fall and apostasy of great and learned men from the true faith. Or a whole nation falling into error and separating from the church, not having the sign of God in their foreheads. **(Challoner)**

c9:1 And there was given to him the key of the bottomless pit: That is, to the angel, not to the fallen star. To this angel was given the power, which is here signified by a key, of opening hell. **(Challoner)**

d9:3 There came out locusts: These may be devils in Antichrist's time, having the appearance of locusts, but large and monstrous, as here described. Or they may be real locusts, but of an extraordinary size and monstrous shape, such as were never before seen on earth, sent to torment those who have not the sign (or seal) of God on their foreheads. Some commentators by these locusts understand heretics, and especially those heretics, that sprung from Jews, and with them denied the divinity of Jesus Christ; as Theodotus, Praxeas, Noetus, Paul of Samosata, Sabellius, Arius, etc. These were great enemies of the Christian religion; they tormented and infected the souls of men, stinging them like scorpions, with the poison of their heresies. Others have explained these locusts, and other animals, mentioned in different places throughout this sacred and mystical book, in a most absurd, fanciful, and ridiculous manner; they make Abaddon the Pope, and the locusts to be friars

commanded of them that they must not harm the plants of the earth, nor anything green, nor any tree, but only those men who do not have the Seal of God upon their foreheads. ⁵ And it was given to them that they would not kill them, but that they would torture them for five months. And their torture was like the torture of a scorpion, when he strikes a man. ⁶ And in those days, men will seek death and they will not find it. And they will desire to die, and death will flee from them. ^{ef} ⁷ And the likenesses of the locusts resembled horses prepared for battle. And upon their heads were something like crowns similar to gold. And their faces were like the faces of men. ⁸ And they had hair like the hair of women. And their teeth were like the teeth of lions. ⁹ And they had breastplates like iron breastplates. And the noise of their wings was like the noise of many running horses, rushing to battle. ¹⁰ And they had tails similar to scorpions. And there were stingers in their tails, and these had the power to harm men for five months. ¹¹ And they had over them a king, the Angel of the abyss, whose name in Hebrew is Doom; in Greek, Destroyer; in Latin, Exterminator. ^g ¹² One woe

mendicant, etc. Here it is thought proper, not to enter into any controversy upon that subject, as the inventors of these fancies have been already answered, and fully refuted by many controvertists: besides, those who might be imposed on by such chimerical writers, are in these days much better informed. **(Challoner)**

e9:6 These 'locusts' are not real locusts, but rather some type of supernatural affliction figuratively referred to as locusts. This affliction comes from the 'well of the abyss,' that is, from Hell. These figurative locusts are not a result of the previous Seals or Trumpets; it is not the affliction of radioactive fallout, nor of nuclear winter, nor of any natural disaster, nor of any man-made weapon. The five months of this affliction occurs from late 2038 to early 2039. I believe that the exact length of time is 153 days, from Nov. 8 of 2038 to April 9th of 2039, inclusive. **(Conte)**

f9:6 The three woes are the fifth, sixth, and seventh Trumpets, each of which differs from the previous Trumpets and Seals because the woes are the result, not of natural disasters, nor of human actions, but of the intervention of God and of angels. Therefore, the fifth Trumpet is not the result of events of nature, nor of human endeavor. **(Conte)**

g9:11 Notice how much more informative it is for the reader to have the translation of the words (Doom,

has gone out, but behold, there are still two woes approaching afterward.

¹³g And the sixth Angel sounded the trumpet. And I heard a lone voice from the four horns of the golden altar, which is before the eyes of God, ¹⁴saying to the sixth Angel who had the trumpet: "Release the four Angels who were bound at the great river Euphrates."

¹⁵And the four Angels were released, who had been prepared for that hour, and day, and month, and year, in order to kill one third part of men. ¹⁶And the number of the army of horsemen was two hundred million. For I heard their number. ¹⁷And I also saw the horses in the vision. And those who were sitting upon them had breastplates of fire and hyacinth and sulphur. And the heads of the horses were like the heads of lions. And from their mouths proceeded fire and smoke and sulphur. ¹⁸And one third part of men were slain by these three afflictions: by the fire and by the smoke and by the sulphur, which proceeded from their mouths. ¹⁹For the power of these horses is in their mouths and in their tails. For their tails resemble serpents, having heads; and it is with these that they cause harm. ²⁰And the rest of men, who were not slain by these afflictions, did not repent from the works of their hands, so that they would not worship demons, or idols of gold and silver and brass and stone and wood, which can neither see, nor hear, nor walk. ²¹And they did not repent from their murders, nor from their drugs, nor from their fornication, nor from their thefts.^a

Revelation 10

The cry of a mighty angel. He gives John a book to eat.

¹g And I saw another strong Angel, descending from heaven, clothed with a cloud.

Destroyer, Exterminator), rather than merely the Hebrew, Greek, and Latin names untranslated. (Conte)

a9:21 The word 'veneficiis' refers to magic or sorcery, but it also refers to poison and to poisoned drinks (not necessarily poisoned unto death, but unto harm). This is a way of referring to immoral drugs (whether legal or not), including chemical contraceptives, recreational prescription drugs (such as those used for fornication), and illegal drugs that cause the user to become 'high'. (Conte)

And a rainbow was upon his head, and his face was like the sun, and his feet were like columns of fire. ²And he held in his hand a small open book. And he stationed his right foot upon the sea, and his left foot upon the land. ³And he cried out with a great voice, in the manner of a lion roaring. And when he had cried out, seven thunders uttered their voices. ⁴And when the seven thunders had uttered their voices, I was about to write. But I heard a voice from heaven, saying to me: "Seal the things that the seven thunders have spoken, and do not write them."^{bc} ⁵And the Angel, whom I saw standing upon the sea and upon the land, lifted up his hand toward heaven. ⁶And he swore by the One who lives forever and ever, who created heaven, and the things that are in it; and the earth, and the things that are in it; and the sea, and the things that are in it: that the time will not be any longer, ⁷but in the days of the voice of the seventh Angel, when he shall begin to sound the trumpet, the mystery of God will be completed, just as he has proclaimed in the Gospel, through his servants the Prophets.^d

⁸g And again, I heard a voice from heaven speaking with me and saying: "Go and receive the open book from the hand of the Angel who stands upon the sea and upon the land." ⁹And I went to the Angel, saying to him that he should give the book to me. And he said to me: "Receive the book and consume it. And it shall cause bitterness in your stomach, but in your mouth it shall be sweet like honey." ¹⁰And I received the book from the hand of the Angel, and I consumed it. And it was sweet like honey in my mouth. And when I had consumed it,

b10:4 The seven thunders represent the period of time from after the first part of the tribulation through the end of the second part of the tribulation, that is why the Angel says that the mystery of God is completed by the end of the seven thunders. (Conte)

c10:4 I think that the seven thunders are seven kingdoms. The seven kingdoms are explained in Daniel, chapter seven. (Conte)

d10:7 Declared: literally evangelized, to signify the good tidings, agreeable to the Gospel, of the final victory of Christ, and of that eternal life, which should be the reward of the temporal sufferings of the martyrs and faithful servants of God. (Challoner)

my stomach was made bitter. ¹¹And he said to me, "It is necessary for you to prophesy again about many nations and peoples and languages and kings."

Revelation 11

He is ordered to measure the temple.

The two witnesses.

¹ And a reed, similar to a staff, was given to me. And it was said to me: "Rise up and measure the temple of God, and those who are worshipping in it, and the altar.^a" ² But the atrium, which is outside of the temple, set it aside and do not measure it, because it has been given over to the Gentiles. And they shall trample upon the Holy City for forty-two months. ³ And I will present my two witnesses, and they shall prophesy for one thousand two hundred and sixty days, clothed in sackcloth.^{bcd} ⁴ These are the two olive trees and the two lampstands, standing in the sight of the lord of the earth.^e ⁵ And if anyone will want to

harm them, fire shall go forth from their mouths, and it shall devour their enemies. And if anyone will want to wound them, so must he be slain.^{f6} These have the power to close up the

which is also found in the Fathers of the Church (Saint Victorinus, Commentary on the Apocalypse of Blessed John), these two prophets can stand even in view of the Antichrist and Satan, and yet neither the Antichrist nor Satan nor anyone else can do anything against these two prophets, until the time appointed by God for their deaths. It is uncertain whether these two prophets are Enoch and Elijah themselves, or two men who prophesy in their spirit and power. My opinion is that they are literally Enoch and Elijah, for Christ himself said: "For all the prophets and the law prophesied, even until John. And if you are willing to accept it, he is the Elijah, who is to come." (Mt 11:13-14). "Elijah, when he will arrive first, shall restore all things. And in the manner that it has been written about the Son of man, so must he suffer many things and be condemned. But I say to you, that Elijah also has arrived, (and they have done to him whatever they wanted) just as it has been written about him." (Mk 9:11-12). John the Baptist arrived "with the spirit and power of Elijah" (Lk 1:17). So, in one sense, John the Baptist was the Elijah who was to come. But notice the use of the future tense in Mt 11:14 and in Mk 9:11. Elijah, in another sense, is still to arrive, so as to precede Christ's Return in the distant future, just as John preceded Him. Also, John the Baptist did not restore all things, but Elijah and Enoch precede the Return of Christ, which shall restore all and establish the kingdom of God on earth. During that future time, Enoch will testify as one who lived before formal religion to those who have no formal religion, and Elijah will testify as one who was a devout adherent of formal religion, Judaism. Also, at that time, there will be the First Fruits on earth: Christians born in that time period who have original sin, but no personal sins whatsoever. These will be more like John the Baptist than Enoch and Elijah, for John the Baptist had original sin, but no personal sins whatsoever. The First Fruits will assist their fellow members of the Church during this persecution, being witnesses within the Church to the faithful. But Enoch and Elijah are the witnesses to those outside of the Church, and to those who were once members of the Church and yet abandoned the Faith. The lord of the earth is the Antichrist, who presents himself as if he were a god over the earth. The two prophets prophesy openly, in his sight, yet he can do nothing against them. This powerlessness over the two prophets is a sign to the people of the world that the Antichrist is a false god. (Conte)

^{f11:5} Enoch and Elijah do not literally emit fire from their mouths. Rather, they can strike any person or group or place with literal fire by a word of prayer to God. No one can harm them or kill them or prevent them from prophesying, because God has given them power over their enemies. (Conte)

a11:1 The Book of Revelation prophesies the first part of the tribulation in chapters 6 through 9. Then, in chapter 10, Revelation uses the term 'the seven thunders' to refer to the long time period after the first part of the tribulation. Next, in chapter 11, Revelation moves the discussion to a new time frame, to the distant future when the second part of the tribulation occurs. This second part of the tribulation includes the reign of the Antichrist, the Return of Jesus Christ, and a series of afflictions sent by God upon the unrepentant wicked. (Conte)

b11:3 The 42 months is the same period of time referred to later as the 1260 days of the prophesying of the two prophets. This time period is the last half of the Antichrist's reign, when he tries to destroy the Church from within by supporting the abomination of desolation and the false prophet. The 42 months is the latter half of the Antichrist's reign of nearly seven years. (Conte)

c11:3 Notice that 42 months is not 1260 days in the Christian calendar, but only in a calendar which uses a 30-day month. The calendar in secular use at that time will not be the Christian calendar, but rather a lunar calendar similar to the Islamic calendar, but without religious reference. (Conte)

d11:3 My two witnesses: It is commonly understood of Enoch and Elias. (Challoner)

e11:4 lord of the earth The expression 'lord of the earth' does not, in this context, refer to God, for it is not informative or necessary to say that God's two prophets are in the sight of Him who sees all. Instead, it refers to the Antichrist or Satan. According to this interpretation,

heavens, so that it may not rain during the days of their prophesying. And they have power over the waters, to convert them into blood, and to strike the earth with every kind of affliction as often as they will.^a ⁷ And when they will have finished their testimony, the beast that ascended from the abyss will make war against them, and will overcome them, and will kill them.⁸ And their bodies shall lie in the streets of the Great City, which is figuratively called 'Sodom' and 'Egypt,' the place where their Lord also was crucified.⁹ And those from the tribes and peoples and languages and nations shall be watching their bodies for three and one half days. And they shall not permit their bodies to be placed in tombs.¹⁰ And the inhabitants of the earth will rejoice over them, and they will celebrate, and they will send gifts to one another, because these two prophets tortured those who were living upon the earth.^{bc}

^{11g} And after three and one half days, the spirit of life from God entered into them. And

a11:6 The two prophets will cause a worldwide drought as a sign to the sinners of the world that they are speaking for God and that the Antichrist is a false god. For they call for a drought, and so it happens, and the Antichrist cannot end the drought by his powers. The two prophets do not literally turn water into blood, but rather they can make water undrinkable by a word of prayer to God, and they can strike the earth with any kind of affliction, as often as they wish, with a word of prayer to God. Then, at the end of the 1260 days, God allows the two prophets to be killed. **(Conte)**

b11:10 In the year 2437 A.D., when the two prophets have completed their prophesying, they will be permitted by God to be killed by Satan and the Antichrist and the false prophetess. And their bodies will lie in the streets of Jerusalem, while all the peoples of the world watch (on whatever the future equivalent of 24-hour news television will be) their dead bodies. They will not permit these two to be buried, because they want to rejoice over their dead bodies. Then they will establish a new holiday, taking time off from work and exchanging gifts, to celebrate their deaths and the end of the afflictions with which they were tormented by the two prophets. **(Conte)**

c11:10 The Antichrist and the false prophetess (a woman antipope) will proclaim, during this holiday, that the killing of the two prophets proves that Jesus is not the Son of God (for these two prophets proclaimed the Gospel of Jesus Christ), and that it proves that the Antichrist is a god. **(Conte)**

they stood upright on their feet. And a great fear fell over those who saw them.¹² And they heard a great voice from heaven, saying to them, "Ascend to here!" And they ascended into heaven on a cloud. And their enemies saw them.^{de} ¹³ And at that hour, a great earthquake occurred. And one tenth part of the City fell. And the names of the men slain in the earthquake were seven thousand. And the remainder were thrown into fear, and they gave glory to the God of heaven.^f ¹⁴ The second woe has gone out, but behold, the third woe approaches quickly.^g **Test footer**

^{15g} And the seventh Angel sounded the

d11:12 Then, in the sight of the whole world (as they all watch on television), God will raise these two prophets from the dead and assume them into Heaven. (They are not assumed into the first Heaven, where only Jesus and Mary are present in both body and soul; rather, they are assumed into the new Heaven, in the future.) Now the claims of the Antichrist and the false prophetess are clearly refuted, for the two prophets (who preached Jesus Christ and who argued against the Antichrist and the false prophetess) are resurrected by God and assumed into Heaven. "What shall we do to these men? For certainly a public sign has been done through them, before all the inhabitants of Jerusalem. It is manifest, and we cannot deny it. But lest it spread further among the people, let us threaten them not to speak anymore in this name to any man." (Acts 4:16-17). **(Conte)**

e The Antichrist uses threats to try to quiet the worldwide disturbance caused by this event, but to no avail. Many people now realize that the God of Heaven is the Father of Jesus Christ, the Son of God, and that the two prophets spoke the truth. **(Conte)**

f11:13 The two prophets are killed at the end of the 1260 days of their prophesying. Then, at the end of the 1290 days, that is, about thirty days after the death of the two prophets, the Antichrist tries to regain the worship of the whole world by requiring them to watch as he makes a fake ascension to heaven. He claims that he is going up to heaven to pursue the two prophets, as if these two were the false ones, as if he were the Son of God. "... and he will rise up against the Lord of lords, and he will be knocked down without a hand." (Dan 8:25). When he makes his fake ascension, merely rising up into the air, not literally going to Heaven, the whole world watches skeptically. Then the Archangel Michael smothered him and throws him down to the ground, so that he is badly wounded, by not killed. The whole world now realizes that the Antichrist is not a god. **(Conte)**

g11:14 The third woe is the Seven Bowls of God's Wrath, which will be poured out on the unrepentant wicked after the Return of Christ and a space of time for repentance. **(Conte)**

trumpet. And there were great voices in heaven, saying: "The kingdom of this world has become our Lord's and his Christ's, and he shall reign forever and ever. Amen." ¹⁶And the twenty-four elders, who sit on their thrones in the sight of God, fell upon their faces, and they adored God, saying: ¹⁷"We give thanks to you, Lord God Almighty, who is, and who was, and who is to come. For you have taken your great power, and you have reigned. ¹⁸And the nations became angry, but your wrath arrived, and the time for the dead to be judged, and to render a reward to your servants the prophets, and to the saints, and to those who fear your name, small and great, and to exterminate those who have corrupted the earth."

¹⁹¶ And the temple of God was opened in heaven. And the Ark of his Testament was seen in his temple. And there were lightnings and voices and thunders, and an earthquake, and great hail.

Revelation 12

The vision of the woman clothed with the sun and of the great dragon her persecutor.

¹¶ And a great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and on her head was a crown of twelve stars.^a ²And being with child, she cried out while giving birth, and she was suffering in order to give birth.^b ³And another sign was seen in heaven. And behold, a great red dragon, having seven heads and ten horns, and on his heads were seven diadems. ⁴And his tail drew down a third part of the stars of heaven and cast them to the earth. And the

a12:1 A woman: The church of God. It may also, by allusion, be applied to our blessed Lady. The church is clothed with the sun, that is, with Christ: she has the moon, that is, the changeable things of the world, under her feet: and the twelve stars with which she is crowned, are the twelve apostles: she is in labour and pain, whilst she brings forth her children, and Christ in them, in the midst of afflictions and persecutions. (**Challoner**)

b12:2 The woman in the sky is, in one sense, the Virgin Mary, who was in great pain at the birth of the Church during the Crucifixion of Christ. It is also the Church giving birth to the kingdom of God through the tribulation. (**Conte**)

dragon stood before the woman, who was about to give birth, so that, when she had brought forth, he might devour her son. ⁵And she brought forth a male child, who was soon to rule all the nations with an iron rod. And her son was taken up to God and to his throne. ⁶And the woman fled into solitude, where a place was being held ready by God, so that they might pasture her in that place for one thousand two hundred and sixty days.

⁷¶ And there was a great battle in heaven. Michael and his Angels were battling with the dragon, and the dragon was fighting, and so were his angels. ⁸But they did not prevail, and a place for them was no longer found in heaven. ⁹And he was thrown out, that great dragon, that ancient serpent, who is called the devil and Satan, who seduces the whole world. And he was thrown down to the earth, and his angels were cast down with him. ¹⁰And I heard a great voice in heaven, saying: "Now have arrived salvation and virtue and the kingdom of our God and the power of his Christ. For the accuser of our brothers has been cast down, he who accused them before our God day and night. ¹¹And they overcame him by the blood of the Lamb and by the word of his testimony. And they loved not their own lives, even unto death. ¹²Because of this, rejoice, O heavens, and all who dwell within it. Woe to the earth and to the sea! For the devil has descended to you, holding great anger, knowing that he has little time."

¹³¶ And after the dragon saw that he had been thrown down to the earth, he pursued the woman who brought forth the male child. ¹⁴And the two wings of a great eagle were given to the woman, so that she might fly away, into the desert, to her place, where she is being nourished for a time, and times, and half a time, from the face of the serpent. ¹⁵And the serpent sent out from his mouth, after the woman, water like a river, so that he might cause her to be carried away by the river. ¹⁶But the earth assisted the woman. And the earth opened her mouth and absorbed the river, which the dragon sent out from his mouth. ¹⁷And the dragon was angry at the woman. And so he went away to do battle with the

remainder of her offspring, those who keep the commandments of God and who hold to the testimony of Jesus Christ. ¹⁸ And he stood upon the sand of the sea.

Revelation 13

Of the beast with seven heads and of a second beast.

¹ And I saw a beast ascending from the sea, having seven heads and ten horns, and upon its horns were ten diadems, and upon its heads were names of blasphemy. ^{abc} ² And the beast that I saw was similar to a leopard, and its feet were like the feet of a bear, and its mouth was like the mouth of a lion. And the

dragon gave his own power and great authority to it. ^d ³ And I saw that one of its heads seemed to be slain unto death, but his deadly wound was healed. And the entire world was in wonder following the beast. ^{ef} ⁴ And they worshipped the dragon, who gave authority to the beast. And they worshipped the beast, saying: "Who is like the beast? And who would be able to fight with it?" ^g ⁵ And there was given to it a mouth, speaking great things and blasphemies. And authority was given to him to act for forty-two months. ^h ⁶ And he opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle and those who dwell in heaven. ⁱ ⁷ And it was given to him

a13:1 In this chapter, the beast with seven heads is the kingdom of the Antichrist, and that kingdom is referred to using the pronoun 'it' because it is not an individual. The one head of the seven that was healed of a mortal wound is the Antichrist, who will be one particular human being, so he is referred to with masculine pronouns. And the false prophet who assists the Antichrist will be a woman, an anti-type of the Virgin Mary. This false prophet is referred to in this translation with feminine pronouns. At times the word 'beast' is used to refer to the kingdom of the Antichrist, and at other times the word 'beast' is used to refer to the Antichrist himself.

(Conte)

b13:1 The beast is a kingdom. The sea represents a great sea of people, from many different nations, languages, and cultures. The ten horns are ten rulers, one over each of the ten kingdoms comprising all the nations of the world. The ten diadems are the ten positions of leadership, one for each kingdom. The kingdom of the ten kings will rule the world for several generations. Then the Antichrist will replace one of the kings (the king of the North, whose kingdom includes part of Europe). Next, the Antichrist defeats three kings. Thus, the kingdom of ten kings becomes ruled by seven heads, i.e. the Antichrist plus the six remaining kings. The kingdom of the Antichrist is the kingdom with seven heads and ten horns. (Conte)

c13:1 A beast: This first beast with seven heads and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of God; of these, five were then fallen, viz.: the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies: one was present, viz., the empire of Rome: and the seventh and chiefest was to come, viz., the great Antichrist and his empire. The ten horns may be understood of ten lesser persecutors. (Challoner)

d13:2 The leopard, bear, and lion represent the kingdoms where the Antichrist will have the most power within his kingdom. The dragon is the fallen angel called Satan, who supports the Antichrist and his kingdom with all his might. Notice, however, that the kingdom is run by the Antichrist, not by Satan. The fallen angels are not permitted to have power over men like that of kings. Fallen angels may attempt to influence them, but they cannot take charge of even the most evil kingdom. (Conte)

e13:3 The head which was slain and then healed is the Antichrist. The world is conquered with force by the Antichrist, but it is also seduced by him into freely choosing evil. After he begins his reign over nearly the whole world, the Antichrist has a mortal wound, inflicted by a weapon, but the mortal wound is healed. This helps him convince people to worship him, so that he does not merely possess political and military power over the world, but is worshiped. (Conte)

f13:3 One of his heads, etc: Some understand this of the mortal wound, which the idolatry of the Roman empire (signified by the sixth head) received from Constantine; which was, as it were, healed again by Julian the Apostate. (Challoner)

g13:4 The worship of evil is really a kind of worship of Satan (the dragon). This worship of evil leads to a worship of the kingdom of the Antichrist, the kingdom referred to as the beast, which is strong in promoting evil throughout the world. (Conte)

h13:5 The mouth speaking great things is the Antichrist. For the first half of his reign, 42 months, he attempts to force the world to worship him. He uses the force of weapons and unjust law enforcement to try to force people to worship him. (Conte)

i13:6 The Antichrist blasphemes against God and attempts to destroy all religion, except the worship of himself. But this is not, at this point in time, an organized religion with ceremonies, etc. (Conte)

j13:6 His tabernade, etc: That is, his church and his saints. (Challoner)

to make war with the saints and to overcome them. And authority was given to him over every tribe and people and language and nation.^a ⁸And all who inhabit the earth worshiped the beast, those whose names have not been written, from the origin of the world, in the Book of Life of the Lamb who was slain.^{bc} ⁹If anyone has an ear, let him hear. ¹⁰Whoever will be led into captivity, into captivity he goes. Whoever will kill with the sword, with the sword he must be killed. Here is the patient endurance and faith of the Saints.^d

¹¹g And I saw another beast ascending from the land. And she had two horns like the

Lamb, but she was speaking like the dragon.^{ef}

¹²And she acted with all the authority of the first beast in his sight. And she caused the earth, and those dwelling in it, to worship the first beast, whose deadly wound was healed.^g

¹³And she accomplished great signs, even so that she would cause fire to descend from the

a13:7 The Antichrist is permitted to use the force of war and battles and weapons to conquer the Church, forbidding the practice of Christianity (and of Judaism, and of Islam) under pain of death. He succeeds in conquering the world by force of arms, but he does not win over their hearts and minds. Even many wicked persons resent the Antichrist and follow him only unwillingly. There are constant attempted rebellions against him. **(Conte)**

b13:8 This is the third time that we are told about this false worship. First, in verse four we are told that they worship the dragon (Satan). Then, in the same verse, we are told that they worship the beast (the kingdom). Now, in this verse, we are told that they worship the person of the Antichrist. Notice that both the kingdom and the leader of that kingdom (the Antichrist) are referred to as the beast. (The pronoun 'eam' in Latin refers to the beast, a word which is feminine in Latin.) The worship of evil (Satan) leads to a worship of the kingdom of the Antichrist (the beast), which leads to a worship of the person of the Antichrist (also called the beast). **(Conte)**

c13:8 Slain from the beginning, etc: In the foreknowledge of God; and inasmuch as all mercy and grace, from the beginning, was given in view of his death and passion. **(Challoner)**

d13:10 God's Providence permits the Antichrist to have power over nearly the whole world for nearly seven years. Nothing can be done about it. The force of arms will not shorten the Antichrist's reign. Even prayer will not shorten his reign. The time allotted is the time allotted. The Saints must accept captivity and even death, with patient endurance and in true faith. **(Conte)**

e13:11 When a beast symbolically arises from the sea, this refers to a kingdom that arises from the great sea of different peoples and languages and nations. When a beast arises from the land, this refers to one individual human person, because human persons are dust above the dust of the earth. This beast is the false prophetess, a woman. The passage about the harlot (feminine) ruling over the world from the city with seven hills (Rome), makes it clear that the false prophet is a woman and an antipope. Also, later in the book, the beast (i.e. the Antichrist) and the false prophet are thrown alive (body and soul) into Hell. If the Antichrist is a perverse imitation of Christ, then the false prophetess is a perverse imitation of the Virgin Mary. Now Christ and Mary are the only two persons in Heaven with both a human body and a human soul. Therefore, the Antichrist and the false prophet are the only two persons in Hell with both a human body and a human soul; one male and one female, like Jesus and Mary in Heaven, like Adam and Eve in Paradise. All this indicates clearly that the false prophet is really a false prophetess. **(Conte)**

f13:11 Another beast: This second beast with two horns, may be understood of the heathenish priests and magicians; the principal promoters both of idolatry and persecution. **(Challoner)**

g13:12 For the first half of his reign, the Antichrist attempted to use force to obtain the worshipful obedience of the world. But all he obtained was an unwilling external obedience; few persons worshipped him willingly. Now, in the last half of his reign, the false prophetess assists the Antichrist in obtaining the worship that he desires. She convinces the Antichrist to use false doctrines and a perverse version of Catholic Christianity to seduce the minds and hearts of the people of the world. Formerly, the Antichrist sought to be worshiped, but without ceremonies and formal doctrines and an institutional church. Now all the peoples of the world are pressured into joining in this false worship. Formerly closed Catholic churches are reopened and dedicated to this new evil purpose; new churches are built for this false worship. The false prophetess is a woman antipope, who uses false teachings and a perverse version of every Sacrament of Catholicism to try to convince the world to worship the Antichrist. She uses the healing of the Antichrist's wound to claim that he is the Messiah, as if his healing from a deadly wound were analogous (perversely) to the death and resurrection of Jesus Christ. But they deny that Jesus Christ came as God Incarnate. **(Conte)**

sky to the earth in the sight of men.^{a 14} And she seduced those living on the earth, by means of the signs that were given to her to perform in the sight of the beast, saying to those dwelling on the earth that they should make an image of the beast who had a wound of the sword and yet lived.^{b 15} And it was given to her to give a spirit to the image of the beast, so that the image of the beast would speak. And she acted so that whoever would not worship the image of the beast would be slain.^{c 16} And she will cause everyone, small and great, wealthy and poor, free and servant, to have a character on their right hand or on their foreheads,¹⁷ so that no one may buy or sell, unless he has the character, or the name of the beast, or the number of his name.^{d 18} Here is wisdom. Whoever has intelligence, let him determine the number of the beast. For it is the number of a man, and his number is six hundred and sixty-

six.^{ef}

Revelation 14

Of the Lamb and of the virgins that follow him. Of the judgments that shall fall upon the wicked.

¹**g** And I saw, and behold, the Lamb was standing above mount Zion, and with him were one hundred and forty-four thousand, having his name and the name of his Father written on their foreheads. ²And I heard a voice from heaven, like the voice of many waters, and like the voice of a great ^{Test footer}thunder. And the voice that I heard was like that of singers, while playing on their stringed instruments. ³And they were singing what seemed like a new canticle before the throne and before the four living creatures and the elders. And no one was able to recite the canticle, except those one hundred and forty-four thousand, who were redeemed from the earth.^g ⁴These are the ones who were not defiled with women, for they are Virgins. These follow the Lamb wherever he will go. These were redeemed from men as the first-fruits for God and for the Lamb.^{h 5} And in their mouth, no lie

a13:13 She is assisted by fallen angels in producing great signs and wonders. This is one of the reasons why the Antichrist agrees to her plan to seduce the world with a perverse version of Catholicism, because she can perform signs and wonders, and she promises that he will be able to do the same. *(Conte)*

b13:14 She now sets up various aspects of Catholicism, perverted to this evil worship of the Antichrist, such as icons (religious images) and false versions of the Sacraments, including, most horrifically, a perverse version of the Eucharist, that Most Blessed Sacrament, which in its perverse invalid form is called the abomination of desolation. *(Conte)*

c13:15 The world is forced to join in this false worship, under pain of death. Many true worshipers of God will be put to death at this time, including Christians, Jews, and Muslims. The image of the beast is given the ability to produce false signs and wonders by means of fallen angels. *(Conte)*

d13:17 The mark of the beast is used to force the worship of the Antichrist, so that no one may obtain the necessities of life without assenting to this false worship. In that future time, faithful Christians are permitted to expropriate the goods that they need to survive; this is not stealing and is not immoral. *(Conte)*

e13:18 The number is the name of the Antichrist. His name has six letters in his first name, six letters in his middle name, and six letters in his last name. Some ancient manuscripts have the number as 616, which stands for the six letters in his first name, the one letter of his middle initial, and the six letters in his last name. This is the correct interpretation because it fits the chapter and verse numbers: $6 + 1 + 6 = 13$ and $6 + 6 + 6 = 18$; the chapter is 13 and the verse is 18. Furthermore, the number 600, written in Aramaic, is written as 400-200 (the character for 400 and the character for 200 joined together), therefore, one of his names (the first or the last?) will have the six letters separated by a hyphen: 4 letters - 2 letters. *(Conte)*

f13:18 Six hundred sixty-six: The numeral letters of his name shall make up this number. *(Challoner)*

g14:3 The Latin verb 'empti sunt' literally means 'were bought' or 'were purchased,' but the word redemption is derived from this Latin verb. And in this context, it is not a literal buying that occurs, but a redeeming of souls. *(Conte)*

h14:4 They are Virgins with a capital 'V' because they are virginal not merely in body, but in soul also, following the Lamb wherever he may lead. These are the sinless first fruits, who have original sin, but no personal sin at all, for they are without flaw in the sight of God. *(Conte)*

was found, for they are without flaw before the throne of God.

⁶¶ And I saw another Angel, flying through the midst of heaven, holding the eternal Gospel, so as to evangelize those sitting upon the earth and those of every nation and tribe and language and people, ⁷saying with a loud voice: "Fear the Lord, and give honor to him, for the hour of his judgment has arrived. And worship him who made heaven and earth, the sea and the sources of water." ⁸And another Angel followed, saying: "Fallen, fallen is Babylon the great, who inebriated all nations with the wine of her wrath and of fornication."^{ab}

⁹¶ And the third Angel followed them, saying with a great voice: "If anyone has worshiped the beast, or his image, or has received his character on his forehead or on his hand, ¹⁰he shall drink also from the wine of the wrath of God, which has been mixed with strong wine in the cup of his wrath, and he shall be tortured with fire and sulphur in the sight of the holy Angels and before the sight of the Lamb. ¹¹And the smoke of their torments shall ascend forever and ever. And they shall have no rest, day or night, those who have worshiped the beast or his image, or who have received the character of his name." ¹²Here is the patient endurance of the Saints, those who keep the commandments of God and the faith of Jesus.

¹³¶ And I heard a voice from heaven, saying to me: "Write: Blessed are the dead, who die in the Lord, now and hereafter, says the Spirit, so that they may find rest from their

labors. For their works follow them."^c ¹⁴And I saw, and behold, a white cloud. And upon the cloud was one sitting, resembling a son of man, having a crown of gold on his head, and a sharp sickle in his hand. ¹⁵And another Angel went forth from the temple, crying out in a great voice to the one sitting upon the cloud: "Send out your sickle and reap! For the hour of reaping has arrived, because the harvest of the earth has ripened."^d ¹⁶And the one who was sitting upon the cloud sent out his sickle to the earth, and the earth was reaped. ¹⁷And another Angel went forth from the temple that is in heaven; he also had a sharp sickle. ¹⁸And another Angel went forth from the altar, who held power over fire. And he cried out in a great voice to him who held the sharp sickle, saying: "Send out your sharp sickle, and harvest the clusters of grapes from the vineyard of the earth, because its grapes have matured." ¹⁹And the Angel sent out his sharp sickle to the earth, and he harvested the vineyard of the earth, and he cast it into the great basin of the wrath of God. ²⁰And the basin was trodden beyond the city, and blood went forth from the basin, even as high as the harnesses of horses, out to one thousand six hundred stadia.

Revelation 15

They that have overcome the beast glorify God. Of the seven angels with the seven vials.

¹¶ And I saw another sign in heaven, great and wondrous: seven Angels, holding the seven last afflictions. For with them, the wrath of God is completed. ²And I saw something like a sea of glass mixed with fire. And those who had overcome the beast and his image and the number of his name, were standing upon the sea of glass, holding the harps of God, ³and singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: "Great and wondrous are your works, Lord God Almighty. Just and true are your

a14:8 The verb 'potavit' can mean simply to drink, but it can also mean to drink heavily, i.e. to become inebriated. (Conte)

b14:8 Babylon: By Babylon may be very probably signified all the wicked world in general, which God will punish, and destroy after the short time of this mortal life: or it may signify every great city wherein enormous sins and abominations are daily committed; and that when the measure of its iniquities is full, the punishments due to its crimes are poured on it. It may also be some city of the description in the text, that will exist, and be destroyed, as here described, towards the end of the world. (Challoner)

c14:13 Die in the Lord: It is understood of the martyrs who die for the Lord. (Challoner)

d14:15 Literally, the harvest 'has dried' (aruit), because the ripe grain in the ear turns from green and moist, to brown and dry, when ripe. (Conte)

ways, King of all ages. ⁴Who shall not fear you, O Lord, and magnify your name? For you alone are blessed. For all nations shall approach and adore in your sight, because your judgments are manifest.”

⁵¶ And after these things, I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened. ⁶And the seven Angels went forth from the temple, holding the seven afflictions, clothed with clean white linen, and girded around the chest with wide golden belts. ⁷And one of the four living creatures gave to the seven Angels seven golden bowls, filled with the wrath of God, of the One who lives forever and ever. ⁸And the temple was filled with smoke from the majesty of God and from his power. And no one was able to enter into the temple, until the seven afflictions of the seven Angels were completed.

Revelation 16

The seven vials are poured out. The plagues that ensue.

¹¶ And I heard a great voice from the temple, saying to the seven Angels: “Go forth and pour out the seven bowls of the wrath of God upon the earth.”

²¶ And the first Angel went forth and poured out his bowl upon the earth. And a severe and most grievous wound occurred upon the men who had the character of the beast, and upon those who adored the beast or its image.^a

³¶ And the second Angel poured out his bowl upon the sea. And it became like the blood of the dead, and every living creature in the sea died.

⁴¶ And the third Angel poured out his bowl upon the rivers and the sources of water, and these became blood. ⁵And I heard the Angel of the waters saying: “You are just, O Lord, who is and who was: the Holy One who has judged these things. ⁶For they have shed the blood of the Saints and the Prophets, and so you have given them blood to drink. For they deserve this.” ⁷And from the altar, I heard another one,

saying, “Even now, O Lord God Almighty, your judgments are true and just.”

⁸¶ And the fourth Angel poured out his bowl upon the sun. And it was given to him to afflict men with heat and fire. ⁹And men were scorched by the great heat, and they blasphemed the name of God, who holds power over these afflictions, but they did not repent, so as to give him glory.

¹⁰¶ And the fifth Angel poured out his bowl upon the throne of the beast. And his kingdom became darkened, and they gnawed ^{test-roofer} at their tongues out of anguish. ¹¹And they blasphemed the God of heaven, because of their anguish and wounds, but they did not repent from their works. ¹²And the sixth Angel poured out his bowl upon that great river Euphrates. And its water dried up, so that a way might be prepared for the kings from the rising of the sun. ¹³And I saw, from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophetess, three unclean spirits go out in the manner of frogs.^b ¹⁴For these are the spirits of the demons that were causing the signs. And they advanced to the kings of the entire earth, to gather them for battle on the great day of Almighty God. ¹⁵“Behold, I arrive like a thief. Blessed is he who is vigilant and who preserves his vestment, lest he walk naked and they see his disgrace.” ¹⁶And he shall gather them together at a place which is called, in Hebrew, Armageddon.^c

¹⁷¶ And the seventh Angel poured out his bowl upon the air. And a great voice went out of the temple from the throne, saying: “It is done.” ¹⁸And there were lightnings and voices and thunders. And a great earthquake occurred, of a kind such as has never happened since men have been upon the earth, so great was this kind of earthquake. ¹⁹And the

b16:13 This verse is amended with the addition of ‘exire’ which is in the 1590 edition, but not the 1598 edition. The reference to going out in the manner of frogs means that these unclean spirits leapt out from the dragon and the beast (the Antichrist) and the false prophetess (who is the last and worst antipope). (Conte)

c16:16 Armageddon: That is, the hill of robbers. (Chal-loner)

a16:2 The Latin Clementine text is here amended according to the 1590 Sixtus V edition, in several places. (Conte)

Great City became divided into three parts. And the cities of the Gentiles fell. And Babylon the great came to mind before God, to give her the cup of the wine of the indignation of his wrath.^a ²⁰ And every island fled away, and the mountains were not found. ²¹ And hail as heavy as a talent descended from the sky upon men. And men blasphemed God, because of the affliction of the hail, for it was exceedingly great.

Revelation 17

The description of the great harlot and of the beast upon which she sits.

¹ ¶ And one of the seven Angels, those who hold the seven bowls, approached and spoke with me, saying: "Come, I will show you the condemnation of the great harlot, who sits upon many waters. ² With her, the kings of the earth have fornicated. And those who inhabit the earth have been inebriated by the wine of her prostitution." ³ And he carried me away in spirit to the desert. And I saw a woman sitting upon a scarlet beast, filled with names of blasphemy, having seven heads and ten horns. ⁴ And the woman was clothed all around with purple and scarlet, and adorned with gold and precious stones and pearls, holding a golden cup in her hand, filled with the abomination and with the filth of her fornication. ⁵ And a name was written upon her forehead: Mystery, Babylon the great, the mother of the fornications and the abominations of the earth.^{bc} ⁶ And I saw that the woman was inebriated from the blood of the saints and from the blood of the martyrs of Jesus. And I was amazed, when I had seen her, with a great wonder.

a16:19 The phrase 'venit in memoriam' means to call to mind or to remember something. So God remembered that He was to give to Babylon the punishment due for her sins. (*Conte*)

b17:5 A mystery: That is, a secret; because what follows of the name and title of the great harlot is to be taken in a mystical sense. (*Challoner*)

c17:5 Babylon: Either the city of the devil in general; or, if this place be to be understood of any particular city, pagan Rome, which then and for three hundred years persecuted the church; and was the principal seat both of empire and idolatry. (*Challoner*)

⁷ ¶ And the Angel said to me: "Why do you wonder? I will tell you the mystery of the woman, and of the beast that carries her, which has seven heads and ten horns.^d ⁸ The beast that you saw, was, and is not, and is soon to ascend from the abyss. And he goes forth unto destruction. And the inhabitants upon the earth (those whose names have not been written in the Book of Life from the foundation of the world) shall be amazed upon seeing the beast who was and is not.^e ⁹ And this is for one who understands, who has wisdom: the seven heads are seven mountains, upon which the woman sits, and they are seven kings. ¹⁰ Five have fallen, one is, and the other has not yet arrived. And when he arrives, he must remain for a brief time. ¹¹ And the beast who was, and is not, the same is also the eighth, and he is of the seven, and he goes forth unto destruction. ¹² And the ten horns that you saw are ten kings; these have not yet received a kingdom, but they shall receive authority, as if they were kings, for one hour, after the beast.^f ¹³ These hold to one plan, and they shall hand over their power and authority to the beast. ¹⁴ These shall fight against the Lamb, and the Lamb shall conquer them. For he is the Lord of lords and the King of kings. And those who are with him are called, and chosen, and faithful."

¹⁵ ¶ And he said to me: "The waters that you saw, where the harlot sits, are peoples and

d17:7 This woman is the same as the false prophetess, hence the use of the feminine in the earlier verses. (*Conte*)

e17:8 The beast that you saw: This beast which supports Babylon, may signify the power of the devil: which was and is not, being much limited by the coming of Christ, but shall again exert itself under Antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny; of which five were then fallen. (See chap. 13.1, and below, ver. 10.) The beast itself is said to be the eighth, and is of the seven; because they all act under the devil, and by his instigation, so that his power is in them all, yet so as to make up, as it were, an eighth empire, distinct from them all. (*Challoner*)

f17:12 Ten kings: Ten lesser kingdoms, enemies also of the church of Christ: which, nevertheless, shall be made instruments of the justice of God for the punishment of Babylon. Some understand this of the Goths, Vandals, Huns, and other barbarous nations, that destroyed the empire of Rome. (*Challoner*)

nations and languages. ¹⁶And the ten horns that you saw on the beast, these shall hate the woman who fornicates, and they shall make her desolate and naked, and they shall chew her flesh, and they shall burn her completely with fire.^a ¹⁷For God has granted to their hearts that they may do to her whatever is pleasing, so that they may give their kingdom to the beast, until the words of God may be completed.^b ¹⁸And the woman that you saw is the great City, which holds a kingdom above that of the kings of the earth."

Revelation 18

The fall of Babylon. Kings and merchants lament over her.

¹¶ And after these things, I saw another Angel, descending from heaven, having great authority. And the earth was illuminated by his glory. ²And he cried out with strength, saying: "Fallen, fallen is Babylon the great. And she has become the habitation of demons, and the keepsake of every unclean spirit, and the possession of every unclean and hateful flying thing. ³For all the nations have imbibed the wine of the wrath of her fornication. And the kings of the earth have fornicated with her. And the merchants of the earth have become wealthy by the power of her pleasures."

⁴¶ And I heard another voice from heaven, saying: "Go away from her, my people, so that you may not be participants in her pleasures, and so that you may not be recipients of her afflictions. ⁵For her sins have pierced through even to heaven, and the Lord has remembered her iniquities. ⁶Render to her, as she has also rendered to you. And repay her doubly, according to her works. Mix for her a double portion,

in the cup with which she mixed. ⁷As much as she has glorified herself and lived in pleasure, so much so give to her torment and grief. For in her heart, she has said: 'I am enthroned as queen,' and, 'I am not a widow,' and, 'I shall not see sorrow.' ⁸For this reason, her afflictions shall arrive in one day: death and grief and famine. And she shall be burned with fire. For God, who will judge her, is strong. ⁹And the kings of the earth, who have fornicated with her and lived in luxury, shall weep and mourn for themselves over her, ¹⁰when they see the smoke of her conflagration, ¹⁰standing far away, out of fear of her torments, saying: 'Woe! Woe! to Babylon, that great city, that strong city. For in one hour, your judgment has arrived.' ¹¹And the businessmen of the earth shall weep and mourn over her, because no one will buy their merchandise anymore: ¹²merchandise of gold and silver and precious stones and pearls, and of fine linen and purple and silk and scarlet, and of every citrus tree wood, and of every tool of ivory, and of every tool from precious stone and brass and iron and marble, ¹³and of cinnamon and black cardamom, and of fragrances and ointments and incense, and of wine and oil and fine flour and wheat, and of beasts of burden and sheep and horses and four-wheeled wagons, and of slaves and the souls of men. ¹⁴And the fruits of the desires of your soul have gone away from you. And all things fat and splendid have perished from you. And they shall never find these things again. ¹⁵The merchants of these things, who were made wealthy, shall stand far away from her, out of fear of her torments, weeping and mourning, ¹⁶and saying: 'Woe! Woe! to that great city, which was clothed with fine linen and purple and scarlet, and which was adorned with gold and precious stones and pearls.' ¹⁷For such great wealth was brought to destitution in one hour. And every shipmaster, and all who navigate on lakes, and mariners, and those who work at sea, stood far away.

a17:16 They hate her (the false prophetess) at this point in time, after she has lost her power, because she lost her power and the kingdom of the Antichrist lost its power. The ten horns are ten kings, who each take control of one kingdom of the ten kings, after the Antichrist loses power. They attack the false church of the false prophetess and her seat of pretended religious authority, the city of the seven hills (Rome). Then they try to attack Christ and his saints (Jerusalem). (Conte)

b17:17 The word 'illi' is dative singular, referring to the harlot; what they do is not pleasing to God; rather, they do 'illi' (to her) whatever they please. (Conte)

c18:12 Citrus tree wood is used in occult practices. The word 'vasa' can refer to a container, but it can also refer to a tool or to equipment; in the modern sense this would include electronic devices and other modern tools. (Conte)

¹⁸ And they cried out, seeing the place of her conflagration, saying: 'What city resembles this great city?' ¹⁹ And they cast dust upon their heads. And they cried out, weeping and mourning, saying: 'Woe! Woe! to that great city, by which all who had ships at sea were made rich from her treasures. For she has been made desolate in one hour. ²⁰ Exult over her, O heaven, O holy Apostles and Prophets. For God has judged your judgment upon her.'

²¹ ¶ And a certain strong Angel took up a stone, similar to a great millstone, and he cast it into the sea, saying: "With this force shall Babylon, that great city, be cast down. And she shall never be found again. ²² And the sound of singers, and musicians, and flute and trumpet players shall not be heard in you again. And every artisan of every art shall not be found in you again. And the sound of the mill shall not be heard in you again. ²³ And the light of the lamp shall not shine in you again. And the voice of the groom and of the bride shall not be heard in you anymore. For your merchants were the leaders of the earth. For all the nations were led astray by your drugs." ²⁴ And in her was found the blood of the Prophets and of the Saints, and of all who were slain upon the earth."

Revelation 19

The saints glorify God for his judgments on the great harlot. Christ's victory over the beast and the kings of the earth.

¹ ¶ After these things, I heard something like the voice of many multitudes in heaven, saying: "Alleluia! Praise and glory and power is for our God." ² For true and just are his judgments, he who has judged the great harlot that corrupted the earth by her prostitution. And he has vindicated the blood of his servants from her hands." ³ And again, they said: "Alleluia! For her smoke ascends forever and ever." ⁴ And the twenty-four elders and the four

living creatures fell down and worshiped God, sitting upon the throne, saying: "Amen! Alleluia!" ⁵ And a voice went out from the throne, saying: "Express praise to our God, all you his servants, and you who fear him, small and great." ⁶ And I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of great thunders, saying: "Alleluia! For the Lord our God, the Almighty, has reigned. ⁷ Let us be glad and exult. And let us give glory to him. For the marriage feast of the Lamb has arrived, and his wife has prepared herself." ⁸ And it was granted to her that she should cover herself with fine linen, splendid and white. For the fine linen is the justifications of the Saints. ⁹ And he said to me: "Write: Blessed are those who have been called to the wedding feast of the Lamb." And he said to me, "These words of God are true." ¹⁰ And I fell down before his feet, to adore him. And he said to me: "Be careful not to do so. I am your fellow servant, and I am among your brothers, who hold to the testimony of Jesus. Adore God. For the testimony of Jesus is a spirit of prophecy."

¹¹ ¶ And I saw heaven opened, and behold, a white horse. And he who was sitting upon it was called Faithful and True. And with justice does he judge and fight. ¹² And his eyes are like a flame of fire, and on his head are many diadems, having a name written, which no one knows except himself. ¹³ And he was clothed with a vestment sprinkled with blood. And his name is called: THE WORD OF GOD. ¹⁴ And the armies that are in heaven were following him on white horses, clothed in fine linen, white and clean. ¹⁵ And from his mouth pro-

c19:10 I fell down before, etc: St. Augustine (lib. 20, contra Faust, c. 21) is of opinion, that this angel appeared in so glorious a manner, that St. John took him to be God; and therefore would have given him divine honour had not the angel stopped him, by telling him he was but his fellow servant. St. Gregory (Hom. 8, in Evang.) rather thinks that the veneration offered by St. John, was not divine honour, or indeed any other than what might lawfully be given; but was nevertheless refused by the angel, in consideration of the dignity to which our human nature had been raised, by the incarnation of the Son of God, and the dignity of St. John, an apostle, prophet, and martyr. (**Challoner**)

a18:23 Or, more loosely, 'were led astray by your addictions.' (**Conte**)

b19:1 The phrasing 'Alleluia: Laus,' was corrected according to the 1590 edition of the Vulgate, from the phrasing: 'Alleluia: Salus.' (**Conte**)

ceeded a sharp two-edged sword, so that with it he may strike the nations. And he shall rule them with an iron rod. And he treads the winepress of the fury of the wrath of God Almighty. ¹⁶And he has on his garment and on his thigh written: KING OF KINGS AND LORD OF LORDS. ¹⁷And I saw a certain Angel, standing in the sun. And he cried out with a great voice, saying to all the birds that were flying through the midst of the sky, "Come and gather together for the great supper of God, ¹⁸so that you may eat the flesh of kings, and the flesh of tribunes, and the flesh of the strong, and the flesh of horses and those sitting on them, and the flesh of all: free and servant, small and great." ¹⁹And I saw the beast and the kings of the earth and their armies, having been gathered together to do battle against him who was sitting upon the horse, and against his army. ²⁰And the beast was apprehended, and with him the false prophetess, who in his presence caused the signs, by which she seduced those who accepted the character of the beast and who worshiped his image. These two were cast alive into the pool of fire burning with sulphur. ²¹And the others were slain by the sword that proceeds from the mouth of him who was sitting upon the horse. And all the birds were sated with their flesh.

Revelation 20

Satan is bound for a thousand years.
The souls of the martyrs reign with
Christ in the first resurrection. The last
attempts of Satan against the church.
The last judgment.

¹¶ And I saw an Angel, descending from heaven, holding in his hand the key of the abyss and a great chain. ²And he apprehended the dragon, the ancient serpent, who is the devil and Satan, and he bound him for a thousand years. ³And he cast him into the abyss,

azo:2 Bound him, etc: The power of Satan has been very much limited by the passion of Christ: for a thousand years; that is, for the whole time of the New Testament; but especially from the time of the destruction of Babylon or pagan Rome, till the new efforts of Gog and Magog against the church, towards the end of the world. During which time the souls of the martyrs and saints

and he closed and sealed it, so that he would no longer seduce the nations, until the thousand years are completed. And after these things, he must be released for a brief time.

⁴¶ And I saw thrones. And they sat upon them. And judgment was given to them. And the souls of those beheaded because of the testimony of Jesus and because of the Word of God, and who did not adore the beast, nor his image, nor accept his character on their foreheads or on their hands: they lived and they reigned with Christ for a thousand years. ⁵The rest of the dead did not live, until the thousand years are completed. This is the First Resurrection. ⁶Blessed and holy is he who takes part in the First Resurrection. Over these the second death has no power. But they shall be priests of God and of Christ, and they shall reign with him for a thousand years.

⁷¶ And when the thousand years will have been completed, Satan shall be released from his prison, and he will go out and seduce the nations which are upon the four quarters of the earth, Gog and Magog. And he will gather them together for battle, those whose number is like the sand of the sea. ⁸And they climbed across the breadth of the earth, and they encompassed the camp of the Saints and the Beloved City. ⁹And fire from God descended from heaven and devoured them. And the devil, who seduced them, was cast into the pool of fire and sulphur, ¹⁰where both the beast and the false prophetess shall be tortured, day and night, forever and ever.

¹¹¶ And I saw a great white throne, and One sitting upon it, from whose sight earth and heaven fled, and no place was found for them. ¹²And I saw the dead, great and small, standing in view of the throne. And books were opened. And another Book was opened, which is the Book of Life. And the dead were judged by those things that had been written in the books, according to their works. ¹³And the sea gave up the dead who were in it. And death and Hell gave up their dead who were in

live and reign with Christ in heaven, in the first resurrection, which is that of the soul to the life of glory; as the second resurrection will be that of the body, at the day of the general judgment. **(Challoner)**

them. And they were judged, each one according to his works.^a ¹⁴And Hell and death were cast into the pool of fire. This is the second death. ¹⁵And whoever was not found written in the Book of Life was cast into the pool of fire.

Revelation 21

The new Jerusalem described.

¹¶ I saw the new heaven and the new earth. For the first heaven and the first earth passed away, and the sea is no more.^b ²And I, John, saw the Holy City, the New Jerusalem, descending out of heaven from God, prepared like a bride adorned for her husband. ³And I heard a great voice from the throne, saying: "Behold the tabernacle of God with men. And he will dwell with them, and they will be his people. And God himself will be their God with them. ⁴And God will wipe away every tear from their eyes. And death shall be no more. And neither mourning, nor crying out, nor grief shall be anymore. For the first things have passed away."

⁵¶ And the One who was sitting upon the throne, said, "Behold, I make all things new." And he said to me, "Write, for these words are entirely faithful and true." ⁶And he said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To those who thirst, I will give freely from the fountain of the water of life. ⁷Whoever prevails shall possess these things. And I will be his God, and he shall be my son. ⁸But the fearful, and the unbelieving, and the abominable, and murderers, and fornicators, and drug users, and idolaters, and all liars, these shall be a part of the pool burning with fire and sulphur, which is the second death."

⁹¶ And one of the seven Angels, those holding the bowls filled with the seven last afflictions, approached and spoke with me, saying: "Come, and I will show you the bride,

the wife of the Lamb."¹⁰ And he took me up in spirit to a great and high mountain. And he showed me the Holy City Jerusalem, descending out of heaven from God, ¹¹having the glory of God. And its light was like that of a precious stone, even like that of the jasper stone or like crystal. ¹²And it had a wall, great and high, having twelve gates. And at the gates were twelve Angels. And names were written upon them, which are the names of the twelve tribes of the sons of Israel. ¹³On the East were three gates, and on the North were three gates, and on the South were three gates, and on the West were three gates. ¹⁴And the wall of the City had twelve foundations. And upon them were the twelve names of the twelve Apostles of the Lamb. ¹⁵And he who was speaking with me was holding a golden measuring reed, in order to measure the City, and its gates and wall. ¹⁶And the city is laid out as a square, and so its length is as great as the width. And he measured the city with the golden reed for twelve thousand stadia, and its length and height and breadth were equal.^c ¹⁷And he measured its wall as one hundred and forty-four cubits, the measure of a man, which is of an Angel.^d ¹⁸And the structure of its wall was of jasper stone. Yet truly, the city itself was of pure gold, similar to pure glass. ¹⁹And the foundations of the wall of the city were adorned with every kind of precious stone. The first foundation was of jasper, the second was of sapphire, the third was of chalcedony, the fourth was of emerald, ²⁰the fifth was of sardonyx, the sixth was of sardius, the seventh was of chrysolite, the eighth was of beryl, the ninth was of topaz, the tenth was of chrysoprasus, the eleventh was of jacinth, the twelfth was of amethyst.

c21:16 There is some uncertainty about whether the city was 12 by 12 by 12, or 3 by 3 by 3. In my opinion, the 12 thousand stadia is related to the 12 sections of the wall, so the perimeter is 12 thousand stadia; this interpretation makes the latter part of the verse much more significant, in that it is needed to indicate that the length and height are equal (so 3 thousand stadia each), and that the height is therefore also 3 thousand stadia. (Conte)

d21:17 The measure of a man, i.e., According to the measure of men, and used by the angel: This seems to be the true meaning of these words. (Challoner)

a20:13 The Latin text has the equivalent of 'their works,' but this phrasing, while clear in Latin, does not work in English. (Conte)

b21:1 The first heaven and the first earth was gone: being changed, not as to their substance, but in their qualities. (Challoner)

²¹And the twelve gates are twelve pearls, one for each, so that each gate was made from a single pearl. And the main street of the city was of pure gold, similar to transparent glass. ²²And I saw no temple in it. For the Lord God Almighty is its temple, and the Lamb. ²³And the city has no need of sun or moon to shine in it. For the glory of God has illuminated it, and the Lamb is its lamp. ²⁴And the nations shall walk by its light. And the kings of the earth shall bring their glory and honor into it. ²⁵And its gates shall not be closed throughout the day, for there shall be no night in that place. ²⁶And they shall bring the glory and honor of the nations into it. ²⁷There shall not enter into it anything defiled, nor anything causing an abomination, nor anything false, but only those who have been written in the Book of Life of the Lamb.

Revelation 22

The water and tree of life. The conclusion.

¹¶ And he showed me the river of the water of life, shining like crystal, proceeding from the throne of God and of the Lamb. ²In the midst of its main street, and on both sides of the river, was the Tree of Life, bearing twelve fruits, offering one fruit for each month, and the leaves of the tree are for the health of the nations.^a ³And every curse shall be no more. But the throne of God and of the Lamb will be in it, and his servants shall serve him. ⁴And they shall see his face. And his name shall be on their foreheads. ⁵And night shall be no more. And they will not need the light of a lamp, nor the light of the sun, because the Lord God will illuminate them. And they shall reign forever and ever. ⁶And he said to me: "These words are entirely faithful and true." And the Lord, the God of the spirits of the prophets, sent his Angel to reveal to his servant what must occur soon: ⁷"For behold, I

am approaching quickly! Blessed is he who keeps the words of the prophecy of this book."

⁸¶ And I, John, heard and saw these things. And, after I had heard and seen, I fell down, so as to adore before the feet of the Angel, who was revealing these things to me. ⁹And he said to me: "Be careful not to do so. For I am your fellow servant, and I am among your brothers the prophets, and among those who keep the words of the prophecy of this book. Adore God." ¹⁰And he said to me: "Do not seal the words of the prophecy of this book. For the time is near."^b ¹¹Whoever does harm, he might still do harm. And whoever is filthy, he might still be filthy. And whoever is just, he may still be just. And one who is holy, he may still be holy."^c ¹²"Behold, I am

b22:10 For the time is at hand: That is, when compared to eternity, all time and temporal things vanish, and are but of short duration. As to the time when the chief predictions should come to pass, we have no certainty, as appears by the different opinions, both of the ancient fathers and late interpreters. Many think that most things set down from the 4th chapter to the end, will not be fulfilled till a little time before the end of the world. Others are of opinion, that a great part of them, and particularly the fall of the wicked Babylon, happened at the destruction of paganism, by the destruction of heathen Rome, and its persecuting heathen emperors. Of these interpretations, see Aleazar, in his long commentary; see the learned Bossnet, bishop of Meaux, in his treatise on this Book; and P. Alleman, in his notes on the same Apocalypse, tom. 12, who in his Preface says, that this, in a great measure, may be now looked upon as the opinion followed by the learned men. In fine, others think that St. John's design was in a mystical way, by metaphors and allegories, to represent the attempts and persecutions of the wicked against the servants of God, the punishments that should in a short time fall upon Babylon, that is, upon all the wicked in general: the eternal happiness and reward, which God had reserved for the pious inhabitants of Jerusalem, that is, for his faithful servants, after their short trials and the tribulations of this mortal life. In the mean time we meet with many profitable instructions and admonitions, which we may easily enough understand: but we have no certainty when we apply these predictions to particular events: for as St. Jerome takes notice, the Apocalypse has as many mysteries as words, or rather mysteries in every word. *Apocalypsis Joannis tot habet Sacramenta quot verba--parum dixi, in verbis singulis multiplices latent intelligentiae.* Ep. ad Paulin, t. 4. p. 574. Edit. Benedict. (**Challoner**)

c22:11 Let him hurt still: It is not an exhortation, or

a22:2 The text literally says 'for each month offering its fruit'; but the meaning is that of one fruit per month, 12 fruits, one per month. And health is not merely healing of disease or injury; health can refer to what which prevents disease or injury, or to that which maintains health. (**Conte**)

approaching quickly! And my repayment is with me, to render to each one according to his works. ¹³I am the Alpha and the Omega, the First and the Last, the Beginning and the End.” ¹⁴Blessed are those who wash their robes in the blood of the Lamb. So may they have a right to the tree of life; so may they enter through the gates into the City. ¹⁵Outside are dogs, and drug users, and homosexuals, and murderers, and those who serve idols, and all who love and do what is false.” ¹⁶“I, Jesus, have sent my Angel, to testify to these things for you

license to go on in sin; but an intimation, that how far soever the wicked may proceed, their progress shall quickly end, and then they must expect to meet with proportionable punishments. **(Challoner)**

a22:15 The word ‘venefici’ literally, in ancient times, referred to those who engaged in magical or occult practices, including mixing various potions, drugs, and poisons; it also was used to refer to those who made poisons, and to those who made drugs of various kinds. In the modern context, this term has little meaning if translated as ‘sorcerers.’ It is best translated by reference to those persons in modern times who use, promote, or distribute immoral drugs (legal or illegal), such as: chemical contraceptives, drugs of abuse, recreational drugs, abuse of prescription drugs, etc. **(Conte)**

among the Churches. I am the Root and the Origin of David, the bright morning Star.” ¹⁷And the Spirit and the Bride say: “Draw near.” And whoever hears, let him say: “Draw near.” And whoever thirsts, let him draw near. And whoever is willing, let him accept the water of life, freely.

¹⁸¶ For I call as witnesses all listeners of the words of the prophecy of this book. If anyone will have added to these, God will add upon him the afflictions written in this book. ¹⁹And if anyone will have taken away from the words of the book of this prophecy, ^{Test footer} God will take away his portion from the Book of Life, and from the Holy City, and from these things which have been written in this book. ²⁰He who offers testimony to these things, says: “Even now, I am approaching quickly.” Amen. Come, Lord Jesus. ^b ²¹The grace of our Lord Jesus Christ be with you all. Amen.

b22:20 It is not entirely clear in this passage when it is the Angel speaking, when it is Christ speaking, and when it is John writing. **(Conte)**