Revelation: The Promise That Evil Won't Win

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Written by Daniel Tesfamariam

Ages 10-17

Little Believers Tigrinya Bible Stories - Book 55 of 60

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Scene 1

[PICTURE: An elderly man with white hair and weathered skin sits alone on a rocky, barren island surrounded by deep blue sea. His clothes are worn and threadbare. He gazes out at the horizon where storm clouds gather, yet his face holds quiet determination rather than despair. A small cave behind him serves as shelter. Seagulls circle overhead. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The island of Patmos was a prison without walls — a desolate rock in the Aegean Sea where Rome sent its most dangerous political prisoners. The apostle John, now elderly and weathered by decades of faithful ministry, had been exiled here for one crime: refusing to stop proclaiming that Jesus Christ is Lord. Everyone he had walked with was gone. Peter — crucified. Paul — beheaded. James — killed by Herod's sword. John was the last apostle standing, and the empire wanted him silenced on this forgotten island. But Rome had made a critical miscalculation. You can exile a prophet, but you cannot exile the God who speaks through him.

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halifom'yom. Petros — teseqilu. Pawlos — ri'isu teqoritsu. Ya'iqob — bisef Herodis teqetilu. Yohannis ziterefe nay meweda'ita hawarya nebere nigisnet dma abza ziterese'et deset kisqet delayet. Gin Rom wesani gega geberet. Ninebiy kitisegud tikhil gin ab'u geyru nizareb Amlak kitisegud aytikhiln.)

Scene 2

[PICTURE: John kneeling on the rocky ground, his face illuminated by an overwhelming supernatural light. Behind him stands a majestic figure — the glorified Jesus — with hair white as snow, eyes like blazing fire, feet like burnished bronze, and a sharp two-edged sword proceeding from His mouth. Seven golden lampstands surround the figure. John has fallen as though dead, overcome by the vision. East African/Eritrean features. Warm watercolor children's Bible illustration.]

On the Lord's Day, John heard behind him a voice like a trumpet — thunderous, commanding, impossible to ignore. When he turned, he saw something that shattered every comfortable image he had ever held of his old friend Jesus. This was not the gentle rabbi who had leaned on his shoulder at the Last Supper. This was the glorified Christ — hair white as snow, eyes like blazing fire, feet like bronze refined in a furnace, voice like the roar of many waters. In His right hand He held seven stars, and from His mouth came a sharp double-edged sword. John, who had once rested his head on Jesus' chest, fell at His feet as though dead. The risen Christ is not merely our friend — He is the terrifying, beautiful, sovereign Lord of the universe.

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(Ab me'alti goyta Yohannis dihri'u kem melekhet zikhone dimtsi seme'e — negodawi ti'azazawi kishelbiywo zeyike'al. Mis temelese nay aregit arku Yesus zinebero kulu michu'e misli zisebir neger re'aye. Izi ab nay meweda'ita dirar ab menikubu zitemerrkose lizub rebi ayineberen. Izi zitekhbre Kristos nebere — tseguru kem bered tsa'ida aynitattu kem nebelbal hawi igru kem ab iton zitsefey nehasi dimtsu kem ga'ita buzuh mayat. Ab yemanaiy idu shew'ate kokheb hizu kab afu bilhuts kilte-arat sef yiwetsi'e nebere. Yohannis hansab ri'isu ab haquafi Yesus zi'irefe kem zimote ab a'igaru wedeqe. Zitenis'a Kristos arkina tiray zeyikone zefrih tsibuq li'ul goyta kulu alem'yu.)

Scene 3

[PICTURE: Jesus placing His right hand gently on the fallen John's shoulder. His face now shows compassion alongside majesty. Seven golden lampstands glow around them representing the seven churches. Scrolls with the names of seven cities float in the air — Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"Do not be afraid," Jesus said, placing His right hand on John. "I am the First and the Last. I am the Living One; I was dead, and now look, I am alive forever and ever! And I hold the keys of death and Hades." Then Jesus dictated seven letters to seven churches — each one showing that He knew their struggles intimately. To Ephesus: "You have forsaken your first love." To Smyrna: "Be faithful even unto death." To Pergamum: "You dwell where Satan's throne is, yet you hold fast to My name." Jesus walks among His churches. He sees everything — the hidden faithfulness, the secret compromise, the slow drift, the quiet perseverance. Nothing escapes His burning eyes.

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(Ayitifrah bele Yesus yemanaiy idu ab Yohannis anbiru. Ane qedamay'n nay meweda'ita'n'ye. Hiyaw'ye, moyte neyre hiji ke'a nizele'alem hiyaw'ye! Nay mot'n si'ol'n meftih abay'yu. Dihri'u Yesus nishew'ate abiyate kristiyanat shew'ate

debdabetat anbebe — nefsi wekefen qalsen bilibi kem zifelit zeri'i. Ni'Efeson, "Nay qedem fiqrikha hadigkha." Nismurna, "Kisab mot imun kun." Nipergamon, "Zufan seytan ab zelewo tinebir gin bismey tseni'ikha hizkha." Yesus ab ma'ikel abiyate kristiyanat'u yimelalles. Kulu yiri'i — zitehab'a imnet situr mitihilakh qes zibele minishat hidu'e tsini'at. Kab nebelbal aynitattu zihadim wala hanti yelen.)

Scene 4

[PICTURE: A breathtaking throne room in heaven. A magnificent throne radiates emerald green light, surrounded by a rainbow. Twenty-four elders in white robes sit on smaller thrones wearing golden crowns. Four living creatures — one like a lion, one like an ox, one with a human face, one like an eagle — worship continuously. Lightning flashes from the throne. A sea of crystal glass stretches before it. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Then a door opened in heaven, and John was caught up into the throne room of God. What he saw there would have shattered every notion of worship he had ever known. A throne stood in heaven with One seated upon it, radiating jasper and carnelian light, encircled by an emerald rainbow. Twenty-four elders sat on surrounding thrones, casting their golden crowns before the throne. Four living creatures — covered in eyes, never resting — cried out day and night: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come!" This is the reality behind reality. Whatever chaos reigns on earth, there is a throne in heaven, and it is occupied. God is not absent. He is not asleep. He reigns.

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(Dihri'u ab semay ma'itsho tekhefte Yohannis dma nab zufan bet Amlak teweside. Ab'u zire'ayo zifelto kulu nay amilkho hasab zisebir nebere. Hade zufan ab semay dew ilu hade teqemitwo nay yaspis'n sardiyon'n birhan kem demena zenitsabirq binay zemrud qeste debena tekhebibu nebere. Isra'n arba'ite'n shimagiletat ab zikhkhibu zufanat teqemitom nay werqi akhlilatom qidmi zufan yidirbiyu neberu. Arba'ite hiyawan fiturat — bi'ayni ziteshefenu zey'arfu — leyt'n qetir'n yichidru neberu, "Qidus qidus qidus'yu goyta Amlak kulu zikhil zinebere zelo zimets'e!" Izi dihri haqi zelo haqi'yu. Ab midri zikhone igrirgir yigeza'a ab semay zufan alo tetqemitwo dma alo. Amlak zeyele ayikonen. Ayideqesen. Yigeze'e alo.)

Scene 5

[PICTURE: A scroll sealed with seven wax seals rests in the right hand of the One on the throne. An angel with mighty wings calls out with a loud voice. John weeps bitterly in the corner because no one is found worthy to open the scroll. The elders and creatures look on with solemn faces. The sealed scroll glows with divine importance. East African/Eritrean features. Warm watercolor children's Bible illustration.]

In the right hand of the One on the throne was a scroll sealed with seven seals — containing God's plan for the final redemption of all creation. A mighty angel proclaimed with a loud voice: "Who is worthy to break the seals and open the scroll?" And no one in heaven or on earth or under the earth could open it. John wept bitterly. Think about why: if no one can open the scroll, then evil wins. History remains unresolved. The martyrs die in vain. Injustice stands forever. The tears of every orphan, every victim, every oppressed soul remain unanswered. Without someone worthy to open the scroll, there is no justice, no resolution, no hope.

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(Ab yemanaiy id ab zufan ziteqemete bishew'ate mahtem zite'ashege tiqilul nebere — nay Amlak nimilu'e fitret nay meweda'ita midhan witin zihaze. Hade hayal mel'ak bi'abiyi dimtsi aweje, "Neti mahtem kisebir neti tiqilul kikheft zibeqi'e men'yu?" Ab semay ab midri ab tihiti midri hade'kuwa kikhefto zikhiale ayiterekhibeen. Yohannis

bikhiyat bikheye. Silemintay hiseb, neti tiqilul kikheft zikhil hade'kuwa inte zeyele khu'e yisi'ir. Tarikh bizey mefthi yiterif. Sema'itat bikhentiu yimotu. Zeyfithawnet nizele'alem yitseneh. Nay kulu zekhtam kulu giday kulu zitecheqone nefsi nib'at bizey melsi yiterif. Neti tiqilul kikheft zibeqi'e bizey fithi yelen miftah yelen tesfa yelen.)

Scene 6

[PICTURE: A Lamb standing at the center of the throne, appearing as though it had been slain — bearing the marks of sacrifice yet radiantly alive. The Lamb has seven horns and seven eyes. All of heaven — the elders, the four creatures, and millions of angels — bow before the Lamb. Golden bowls of incense (the prayers of the saints) rise around Him. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Then one of the elders said: "Do not weep! See, the Lion of the tribe of Judah has triumphed." But when John looked, he did not see a lion — he saw a Lamb, looking as if it had been slain. This is the great paradox at the heart of all reality: God conquers not through violence but through sacrifice. The Lamb who was slain is the Lion who has conquered. Jesus won the victory not by destroying His enemies but by dying for them. And when the Lamb took the scroll, every creature in heaven and earth erupted in worship: "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" The slaughtered Lamb holds the destiny of the universe in His hands.

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fitur bi'amilkho fekhkere, "Ziteharde genshel hayil'n habit'n tibeb'n birit'en kibir'n khbri'n misigana'n kiqebel yibeqi'e!" Ziteharde genshel idil kulu alem ab idu hizu'lo.)

Scene 7

[PICTURE: The Lamb breaking open seals on the scroll. With each seal broken, scenes appear — a white horse of conquest, a red horse of war, a black horse of famine, a pale horse of death. Below these apocalyptic riders, people on earth look up with both fear and anticipation. The sky above churns with supernatural activity. East African/Eritrean features. Warm watercolor children's Bible illustration.]

As the Lamb opened each seal, God's judgment began to unfold upon the earth. The first four seals released four horsemen — conquest, war, famine, and death — representing the devastating consequences that follow when humanity rejects God's rule. These are not random disasters; they are the natural fruit of a world in rebellion. The fifth seal revealed the souls of martyrs crying out: "How long, O Lord, until you judge and avenge our blood?" God's answer was not yet — but soon. The sixth seal shook the cosmos itself: the sun turned black, the moon turned blood-red, stars fell. Kings and generals hid in caves, crying to the mountains: "Fall on us and hide us from the wrath of the Lamb!" Even the powerful tremble before divine justice.

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(Genshel nefsi wekef mahtem kikheft kelo firdi Amlak ab midri kigihad jemere. Nay qedamot arba'ite mahtemat arba'ite feresenyatat fetehe — werera wige'e timet mot — seb gizat Amlak mis zi'abi zisi'ib inwet zimelekhtu. Izi'om zeyitsebya hadegat ayikonun; alem ab ilwet mis tinebir tefetroawi fire'yom. Hamishaiy mahtem zichidru nay sema'itat nefsatat qele'e, "Kisab me'as goyta ab demna kitiferd'n kitifedin?" Melsi Amlak gena'yu — gin qeribu. Shadishaiy mahtem nikosmos ba'ilu anqetiqeto, tsehay tselemeet werhi kem dem qeyehet kokhibti wedequ. Negistat'n jeneralat'n ab be'ati tehab'u ni'akhran tsew'i, "Ab li'ilena widequ kab qut'a genshel hib'una!" Hayalat'wun qidmi nay Amlak fithi yir'idu.)

Scene 8

[PICTURE: Seven angels standing before God's throne, each holding a golden trumpet. As they blow their trumpets one by one, scenes of divine judgment appear — hail and fire, a burning mountain cast into the sea, a great star falling, darkness covering a third of the sky. Yet amidst the chaos, a protective seal glows on the foreheads of God's faithful people. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Seven trumpets sounded, each bringing intensifying warnings to a rebellious world. Hail and fire scorched the earth. A third of the sea turned to blood. Fresh water became bitter. Darkness swallowed portions of sky. These judgments echoed the plagues of Egypt — God using the same methods He used to liberate His people from Pharaoh, now deployed on a cosmic scale. But notice: they affected a third, not all. These were warnings, not final destruction. God's justice is not reckless rage — it is measured, purposeful, designed to awaken repentance. Even in judgment, mercy holds the door open. God would rather warn than destroy, rather discipline than condemn.

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kab Fere'on kinagif zitetheqemelu mela hiji ab kosmoswai dereja teteqi'mu. Gin astewi'il: siso tiray abtseha kulu ayikonen. Izi'om mitinqaqat neberu nay meweda'ita inwet ayikonen. Fithi Amlak zeyqitsur qut'a ayikonen — zitesefer ilama zelewo ninhas keberabir zitemedebe'yu. Ab firdi'wun mihret neti ma'itsho kufut tihizo'ya. Amlak kab dimimsas mimihtsan kab mikunan mi'irrim yimerts.)

Scene 9

[PICTURE: A radiant woman clothed with the sun, standing on the moon, with a crown of twelve stars on her head. She is in labor, crying out in pain. Behind her looms an enormous red dragon with seven heads and ten horns, its tail sweeping a third of the stars from the sky. The dragon crouches, ready to devour the child the moment it is born. The cosmic battle fills the sky. East African/Eritrean features. Warm watercolor children's Bible illustration.]

A great sign appeared in heaven: a woman clothed with the sun, the moon under her feet, a crown of twelve stars on her head. She was pregnant and cried out in labor. Then another sign: an enormous red dragon with seven heads and ten horns, its tail sweeping a third of the stars from the sky. The dragon stood before the woman, waiting to devour her child the moment it was born. This is the cosmic story behind all earthly suffering — a dragon who has been trying to destroy God's purposes since the beginning. The woman represents God's people throughout history; the child is Christ. Every act of persecution, every empire that has tried to stamp out faith, every system that oppresses the vulnerable — behind it all is this ancient dragon, this serpent from Eden, who wages war against those who bear God's image.

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(Ab semay abi milkit tere'aye: bitsehay zitekhidnet sebeyti werhi ab tihiti a'igara ab ri'isa nay aserte kilte kokheb zewdi zi'ateqet. Teniha neberet biqanza hirsi dma tichdir neberet. Dihri'u kal'e milkit: abi qeyah gebel shew'ate ri'is'n aserte qerin'n zelewo chirau siso kokhibti kab semay ziweli'e. Gebel qidmi sebeyti dew ilu qol'a mis tewelde kiwihto teqeribu nebere. Izi dihri kulu midrawi siqay zelo kosmoswai zanta'yu — kab mejmerya ni'ilama Amlak ketfi'e zifitin gebel. Sebeyti nihizbi Amlak ab kulu tarikh tiwkil; qol'a dma Kristos'yu. Kulu sidet ni'imnet ketfi'e zifetene kulu ngisnet nidikhhumat zichiqun kulu sir'at — dihri kulu'zi izi tintawi gebel'yu zelo izi nay Eden temen ab li'ili nay Amlak misli zitserew wige'e zigbeir.)

Scene 10

[PICTURE: The archangel Michael and his angels battling the dragon and its angels in the heavens. Light clashes against darkness in a dramatic cosmic war. The dragon is being hurled downward from heaven toward the earth, its seven heads thrashing in fury. Angels with swords of light pursue the defeated dragon. Below, the earth waits. East African/Eritrean features. Warm watercolor children's Bible illustration.]

War broke out in heaven. Michael and his angels fought against the dragon, and the dragon was hurled down — that ancient serpent called the devil, or Satan, who leads the whole world astray. He was thrown to the earth, and his angels with him. Then a loud voice proclaimed: "Now have come the salvation and the power and the kingdom of our God! They triumphed over him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death." The dragon is defeated — not by military might, but by sacrifice and faithful witness. This is how God's people overcome: not by becoming more powerful than evil, but by remaining faithful even when faithfulness costs everything.

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(Ab semay wige'e tele'ale. Mika'el'n mela'ikhtu'n mis gebel tewagi'u gebel dma tedarbeye — iti tintawi temen diyablos wey seytan zibhal nikulu alem zisihit. Nab midri tedarbeye mela'ikhtu'wn mis'u. Dihri'u abi dimtsi aweje, "Hiji midhan'n hayil'n

mengisti Amlakna metsiu! Bidem genshel'n biqal misikirnetom'n si'iromwo; kisab mot nihiwetom ayifetewwan." Gebel tesi'iru — biwetehadrawi hayli zeyikone bimeswa'iht'n imun misikirnet'n. Hizbi Amlak kemzi'yom zisi'iru: kab khu'e bizyada hayalat bimkhwan zeyikone mot'wun wagau mis zikhewn imunat bimiqitsal.)

Scene 11

[PICTURE: A terrifying beast rising from the sea with seven heads and ten horns, wearing crowns of blasphemy. People of many nations bow before it in worship and awe. Beside it, a second beast rises from the earth, looking like a lamb but speaking like a dragon, performing deceptive signs. Some people resist, standing apart with the seal of God on their foreheads. East African/Eritrean features. Warm watercolor children's Bible illustration.]

From the sea rose a beast — a monster combining features of all the world empires Daniel had prophesied: leopard, bear, lion. It had authority over every tribe and nation, and the whole earth worshiped it. This beast represents every system of human power that sets itself up against God — every empire that demands ultimate allegiance, every ideology that claims to be the answer, every government that crushes the image of God in its people. A second beast rose from the land, looking like a lamb but speaking like a dragon — false religion that serves political power. Throughout history, these beasts take different forms: Rome, fascism, communism, consumerism, nationalism elevated to idolatry. The question for every generation is: will you worship the beast or the Lamb?

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(Kab bahri arawit tele'ale — Dani'el zitenebyom kulom nay alem nigisnetat bahriyat zihaze chekan fitur: nebri dibi anbesa. Ab kulu neged'n hizb'n siltan nebero milu'e midri dma segedelu. Izi arawit niba'ilu antsaar Amlak zeqeme kulu nay seb siltan sir'at yiwkil — nay meweda'ita ta'izaza zihatit kulu nigisnet melsi'ye zibil kulu sine-hasab ab hizba ninay Amlak misli zichiqun kulu mengisti. Kab midri kal'ay arawit tele'ale kem genshel zimesil gin kem gebel zizareb — nipolitikawi siltan zigelgil hasewti haymanot. Ab kulu tarikh izi arawit zitefelaleye qiritsi yiwesid: Rom fashizm komyunizm nay sheqet bahli nab tsa'otawi zi'abeye bihertenyant. Nikulu weledo zelo hito: neti arawit wey neti genshel kitisegid ikha?)

Scene 12

[PICTURE: Seven angels pouring out golden bowls of God's final judgment upon the earth. The bowls pour like waterfalls of light. The earth below shows the consequences — but also shows a remnant of faithful people looking upward with hope, protected by divine light. The contrast between judgment and mercy is visible. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Seven bowls of God's wrath were poured out — the final, complete expression of divine justice against unrepentant evil. Unlike the seals and trumpets which affected a third, these bowls are total and final. They represent God's definitive "enough" to the accumulated evil of history. Some ask: "How can a loving God judge?" But the real question is: "How can a just God not?" If God never acts against evil, then every murderer goes free, every tyrant escapes accountability, every victim is forgotten. God's wrath is not the opposite of His love — it is the expression of His love for the oppressed, His commitment that evil will not have the last word. A God who never judges evil is not loving; He is indifferent.

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(Shew'ate tsiwa'at qut'a Amlak tekhe'awe — antsaar zeyitenehase kifa'e nay Amlak fithi nay meweda'ita milu'e migilats. Siso zitsele'e mahtemat'n melekhetat'n zeykem izi tsiwa'at milu'e'n nay meweda'ita'n'yu. Nizite'akebe kifa'e tarikh Amlak

nimeweda'ita gize "yi'akil" mibalu yiwkil. Gele yihatu, "Feqar Amlak bikemey yiferd?" Gin haqenya hito: "Fithawi Amlak bikemey zeyferd?" Amlak antsaar kifa'e fetsimu zeygbir inte koynu kulu qetali netsa yiwets'e kulu chequani tehatatnet yihadim kulu giday yirisa'e. Qut'a Amlak nay fiqiru tetsarari ayikonen — nichiqunat fiqiru migilats'yu kifa'e nay meweda'ita qal kem zeyhilwo qal kidanu. Fetsimu nikifa'e zeyiferd Amlak feqar ayikonen; gidelenya'yu.)

Scene 13

[PICTURE: A great city — Babylon — depicted as a wealthy woman in purple and scarlet, adorned with gold and jewels, sitting on the beast. The city is magnificent but corrupt, with towers of gold built on the suffering of the poor. Now the city crumbles and burns, smoke rising to heaven. Merchants weep at the harbor watching their wealth destroyed. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"Fallen! Fallen is Babylon the Great!" An angel declared the doom of the world system that opposes God. Babylon represents every civilization built on exploitation — every economy fueled by injustice, every culture intoxicated with its own wealth and power. She sits on many waters, meaning her influence corrupts all nations. Her merchants grew rich selling luxury — and human souls. Throughout history, Babylons rise: empires that seem invincible, systems that appear permanent, cultures that mock God and prosper. But the message of Revelation is clear: every Babylon falls. Rome fell. Every empire since has fallen. The systems of this world that seem unshakeable are temporary. God's kingdom alone endures.

"ወዲቕ! ባቢሎን ወዲቕ!" ኣብ ሓደ ኣንጌሎ ዝተፈጥሐ ስርዓት ዓለም ዝቃወመ ዝተሓንፀ ዘሎ ዓለም ዝተሓንፀ ኣብ ሓደ ኣንጌሎ ዝተፈጥሐ ኣብ ሓደ ዓለም — ዝተሓንፀ ዝተሓንፀ ኣብ ዓለም ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ኣብ ሓደ ኣብ ዓለም ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ — ዝተሓንፀ'ዩ ዝተሓንፀ ዝተሓንፀ ኣብ ኣብ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ኣብ ኣብ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ'ዩ ኣብ ዝተሓንፀ ዝተሓንፀ ኣብ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ'ዩ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ'ዩ ዝተሓንፀ ዝተሓንፀ ዝተሓንፀ

(Wediqa! Abay Babilon wediqa! Hade mel'ak ni'Amlak ziqawem nay alem sir'at tifi'at aweje. Babilon ab mizmeza zitehantsee kulu siltane tiwkil — bizeyfithawnet zisirih

kulu quteba bihab'ta'n siltan'a'n zisekhre kulu bahli. Ab buzuh mayat tiqmet malet tsilwa'a nikulu hizibtant tebelashwo. Negado'a tiruf negeraat — kemu'wun nefsaat seb bimishat habtemu. Ab kulu tarikh Babilonat yile'ala: zeyisi'ar zimesla nigisnetat qewami zimesla sir'atat ni'Amlak zilegitsa ziselitena bahltat. Gin nay ra'iy mel'ikhti nitsur'yu: kulu Babilon yiwediq. Rom wedeqet. Kab'u zimetsee kulu nigisnet wediqu. Zeyniqneq zimesil nayza alem sir'atat gizeyawi'yu. Mengisti Amlak tiray'ya nizele'alem titseneh.)

Scene 14

[PICTURE: A joyous celebration in heaven — a great multitude in white robes raising their hands in worship. A magnificent wedding feast is being prepared with golden tables and overflowing cups. A bride in radiant white linen stands ready, glowing with purity. The atmosphere is one of overwhelming joy and vindication after long suffering. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready." After the fall of Babylon, heaven erupts in celebration. The marriage supper of the Lamb represents the ultimate union between Christ and His people — the intimacy and joy that God has been working toward since creation. The bride wears fine linen, bright and clean, which represents the righteous acts of God's people. Every act of faithfulness, every moment of endurance, every sacrifice made in love — these become the wedding garment. The suffering was not pointless. The waiting was not wasted. Every tear becomes a thread in the most beautiful garment ever worn.

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(Haleluya! Goyta Amlakna kulu zikhil yigeze'e'lo. Nitihigos'n nihigos'n kibri nihabo! Nay genshel mer'a metsiu mir'itu dma tedaliya'la. Dihri widqet Babilon semay bibeal

fekhkere. Nay genshel nay mer'a dirar ab mengo Kristos'n hizbu'n nay meweda'ita hadnet yiwkil — Amlak kab fitret jimiru ziserhalu qirbet'n hagos'n. Mir'iti tsiruy lihitsi tikhden buruh'n nitsuh'n nay hizbi Amlak tsidqi tegbarat ziwkil. Kulu nay imnet tegbar kulu nay ti'igisti himot kulu bifiqri zitgebere meswa'ihti — izi'om nay mer'a kidan yikhonu. Siqay bizey ilama ayineberen. Mitsbay bikhentiu ayineberen. Kulu nib'at abti zitekhidne aziyu tsibuq kidan kir yikhewn.)

Scene 15

[PICTURE: A majestic rider on a white horse descending from an open heaven. His eyes are like blazing fire, He wears many crowns, and His robe is dipped in blood. The name "King of Kings and Lord of Lords" is written on His thigh. Behind Him ride the armies of heaven on white horses, dressed in pure white linen. The beast and false prophet cower below. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Heaven opened, and there was a white horse whose rider is called Faithful and True. With justice He judges and wages war. His eyes are like blazing fire, and on His head are many crowns. He is dressed in a robe dipped in blood, and His name is the Word of God. On His robe and on His thigh He has this name written: KING OF KINGS AND LORD OF LORDS. The beast and the false prophet were captured and thrown alive into the lake of fire. This is not a battle — it is a verdict. Christ does not struggle against evil; He speaks and it is finished. The beast that seemed invincible, the false prophet that deceived millions — disposed of in a single sentence. This is the destiny of every system that opposes God.

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kifa'e ayiqalesn; yizareb yiwda'e dma. Zeysi'ar zimesil arawit nimiliyanat zetalele hasewti nebiy — ab hade hareg tewegedu. Izi ni'Amlak ziqawem kulu sir'at idilu'yu.)

Scene 16

[PICTURE: A mighty angel descending from heaven with a great chain in his hand. He seizes the dragon — the ancient serpent, Satan — and binds him, casting him into a deep abyss. A heavy seal is placed over the pit. The darkness below contrasts with the brilliant light above. The angel's face shows divine authority and finality. East African/Eritrean features. Warm watercolor children's Bible illustration.]

An angel came down from heaven holding a great chain. He seized the dragon — that ancient serpent, who is the devil and Satan — and bound him for a thousand years, throwing him into the Abyss and sealing it over him. Then, after the thousand years, Satan was released one final time, gathered the nations for one last rebellion, and fire came down from heaven and consumed them. The devil was thrown into the lake of fire and sulfur, where the beast and false prophet had been thrown — and they will be tormented day and night forever and ever. This is permanent. Satan's defeat is not temporary or uncertain. Evil does not get a sequel. The dragon who terrorized humanity from Eden to the end is finished — completely, finally, irreversibly.

ሓዲ ሰማይ ብ ሓይሊ ሓዲ ብ ሓዲ ክፍሊ ሰማይ ብ ክፍሊ — ብ ሰይጣን ክፍሊ ሓዲሽ ሰይጣን ክፍሊ — ብ ክፍሊ ክፍሊ ክፍሊ ብ ክፍሊ ሰማይ ሰማይ ብ ሰማይ ሰማይ ክፍሊ'ኡ ብ ክፍሊ ሰማይ ክፍሊ ሰማይ ብ ሰማይ ሰማይ ክፍሊ ሰማይ ሰማይ ሰማይ ብ ብ ክፍሊ ክፍሊ ሰማይ ሰማይ ብ ብ ክፍሊ ክፍሊ ክፍሊ ሰማይ ሰማይ ሰማይ ሰማይ ብ ሰማይ — ሰማይ ሰማይ ሰማይ ክፍሊ ሰማይ ሰማይ'ክፍሊ ብ ክፍሊ'ብ ሰማይ ሰማይ ሰማይ ብ ሰማይ ሰማይ ክፍሊ ክፍሊ ክፍሊ ሰማይ ብ ክፍሊ ክፍሊ ሰማይ ክፍሊ ሰማይ ክፍሊ ክፍሊ — ክፍሊ ሰማይ ሰማይ ሰማይ

(Hade mel'ak abi sensilet hizu kab semay werede. Neti gebel — iti tintawi temen diyablos'n seytan'n zikhone — hazo nishih amet asero nab amiq godiguad derbyo ab

li'ili'u hatemo. Dihri'ti shih amet seytan ninay meweda'ita gize teftihe nihizibtaat ninay meweda'ita ilwet akebom hawi kab semay weridu abresom. Diyablos nab nay hawi'n din'n qelay tedarbeye arawit'n hasewti nebiy'n ab zitederbeyluu — leyt'n qetir'n nizele'aleme alem kisqeyu'yom. Izi qewami'yu. Si'iret seytan gizeyawi wey zeyriguts ayikonen. Kifa'e qetsali zanta ayirekibn. Kab Eden kisab meweda'ita niseb zefrehe gebel tewedi'u — milu'e bimilu'e nihawaru bizeytemelasi.)

Scene 17

[PICTURE: A breathtaking new heaven and new earth emerging — the old earth dissolving like mist and a glorious new creation forming in its place. A magnificent city — the New Jerusalem — descends from heaven like a bride adorned for her husband, radiating golden light and studded with precious gems. The sea is gone. Everything is fresh, whole, and beautiful beyond imagination. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea." This is not the destruction of creation but its renewal — not escape from the physical world but its restoration. God does not abandon His creation; He redeems it. The New Jerusalem came down out of heaven from God, prepared as a bride beautifully dressed for her husband. Heaven is not "up there" — it comes down here. God's eternal plan is not to take His people away from earth but to bring heaven to earth. The whole point of the story is this: God made the world good, sin broke it, and God is making it new again. Not a different world — this world, healed.

"ክሕሊ ክሳብ ክሕሊ ክሳብ ክሕሊ ክሳብ ክሕሊ ክሕሊ ክሕሊ ክሕሊ ክሕሊ ክሕሊ ክሕሊ'ዩ ክሳብ ክሳብ ዘይብሉ ዓለም" ዘይ ዘይ ክሕሊ ክሕሊ ክሕሊ ክሕሊ'ኻ — ዘይ ክሕሊ ክሳብ ክሕሊ ክሕሊ ክሕሊ'ዩ ክሕሊ ክሕሊ ክሕሊ ክሕሊ ክሳብ ክሳብ ክሕሊ ዘይ ክሕሊ ክሳብ ክሕሊ ክሕሊ ክሕሊ ክሕሊ ዘይ ክሳብ ዘይ ክሳብ ክሳብ ክሕሊ "ዘይ ክሳብ" ክሕሊ — ክሳብ ክሕሊ ዘይ ክሕሊ ክሕሊ ክሳብ ክሕሊ ክሕሊ ዘይ ክሳብ ክሕሊ ክሕሊ ክሳብ ዘይ ክሳብ ክሕሊ'ዩ ዘይ ዘይ ክሳብ ክሕሊ ክሕሊ'ዩ ክሕሊ ክሕሊ ክሳብ ክሳብ ክሕሊ ክሳብ ክሕሊ ዘይ ክሳብ ክሕሊ ክሳብ ክሕሊ ክሳብ — ዘይ ክሳብ ክሕሊ

(Dihri'u hadish semay'n hadish midir'n re'akhu mikiniyatu qedamay semay'n qedameyti midir'n halifom bahri'wun dihri de'a ayineberen. Izi nay fitret tifi'at

zeyikone mihdas'yu — kab akalawi alem mihdam zeyikone mimilas'yu. Amlak nifitret'u ayihadgon; yi'idgo. Hadis Iyerusalem kem niseb'aya tsibuq ziteshelmet mir'iti tedaliya kab Amlak kab semay weredet. Semay "ab la'ili" ayikonen — nabzi yiwerid. Nay Amlak zele'alemawi witin nihizbu kab midri miwsad zeyikone semay nab midri mimitsa'e'yu. Nay kulu zanta trigum izi'yu: Amlak ni'alem tsibuq gebera hati'at sebera Amlak dma hadis yigibra alo. Zitefelaye alem zeyikone — iza alem zihawyet.)

Scene 18

[PICTURE: God's throne at the center of the New Jerusalem. A loud voice declares His presence among His people. Around the throne, people of every nation embrace — tears being wiped from their eyes by gentle divine light. A mother holds a child she lost. An elderly man stands straight and strong, his body renewed. All sorrow dissolves into overwhelming joy. East African/Eritrean features. Warm watercolor children's Bible illustration.]

A loud voice from the throne declared: "Look! God's dwelling place is now among the people, and He will dwell with them. They will be His people, and God Himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." Let those words sink in. No more death — no more funerals, no more goodbye. No more mourning — no more grief that hollows out your chest. No more crying — not tears of pain, loss, or injustice. No more pain — physical, emotional, relational. The old order — where entropy wins, where love ends in loss, where every beautiful thing decays — that order is finished. Forever.

ዕዉ ዘበ ዕዉ ዘበ ዘበ "ዕዉ! ዘበ ዘበ ዕዉ ዕዉ ዕ'ዉ ዘበ ዘበ'ዕ ዘበ ዘበ ዘበ ዘበ ዘበ ዘበ ዘበ ዘበ'ዕ ዕ ዘበ ዕዉ ዘበ'ዕ ዕ ዘበ ዕ ዘበ ዘበ'ዕ ዘበ ዘበ ዘበ'ዕ ዘበ ዘበ ዕ ዘበ ዘበ" ዘበ ዘበ ዘበ ዘበ ዘበ ዕ ዕ ዘበ — ዘበ ዕ ዘበ ዘበ ዘበ ዕ ዘበ ዘበ ዘበ ዕ ዘበ ዘበ — ዘበ ዘበ ዕ ዘበ ዘበ ዕ ዘበ ዘበ — ዕ ዘበ ዘበ ዘበ ዘበ ዘበ ዘበ ዘበ ዕ ዘበ ዘበ — ዘበ ዘበ ዘበ ዕ ዘበ ዘበ ዕ ዘበ ዘበ ዘበ ዘበ — ዘበ ዘበ ዘበ ዘበ ዘበ ዘበ ዕ ዘበ ዘበ ዘበ ዘበ — ዕ ዘበ ዘበ ዘበ ዘበ ዘበ ዘበ ዘበ

(Kab zufan abi dimtsi aweje: "Re'a! Mahder Amlak hiji mis seb'yu misom kinebir'yu. Nisatom hizbu kikhonu Amlak ba'ilu misom kikhewn Amlakhom kikhewn'yu. Kab

a'intom kulu nib'at kidriz'yu. Mot dihri de'a ayikhilun hazen bikhiyat qanza'wun ayikhilun mikiniyatu nay qedem negeraat halifu." Izen qalat ki'atwa gidef. Dihri de'a mot yelen — dihri de'a qebri yelen dihri de'a sinibit yelen. Dihri de'a hazen yelen — nihiqueue'na zitsahtir guahi yelen. Dihri de'a bikhiyat yelen — nay qanza khisara zeyfithawnet nib'at yelen. Dihri de'a qanza yelen — akalawi simi'itawi rikibawi. Iti nay qedem sir'at — mibisbas zisi'irelu fiqri bikhisara ziwda'e kulu tsibuq neger zibisbis — iti sir'at tewedi'u. Nizele'alem.)

Scene 19

[PICTURE: The One on the throne speaking with cosmic authority. His words appear to transform reality itself — old broken things dissolving and new perfect things forming in their place. A cracked pot becomes whole, a dead tree blooms, a wounded bird flies again. The words "Behold, I am making all things new" shimmer in golden script across the sky. East African/Eritrean features. Warm watercolor children's Bible illustration.]

He who was seated on the throne said: "I am making all things new." Then He said, "Write this down, for these words are trustworthy and true." Notice the present tense — "I am making." Not "I will make" as if it is only future. God is already at work renewing creation. Every time someone forgives instead of retaliates, the new creation breaks through. Every time justice prevails over oppression, the new creation breaks through. Every act of compassion, every moment of worship, every choice to love when hatred would be easier — these are foretastes of the world to come. We live between the "already" and the "not yet." The Kingdom has begun, but it is not yet complete. We are people of the dawn, living in the gray hour before full sunrise.

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(Ab zufan ziteqemete bele: "Kulu neger hadish yigebir alekhu." Dihri'u bele "Izi tsihaf'o mikiniyatu izen qalat amunat'n haqenyatat'n'yen." Neti nay hiji gize astewi'il — "yigebir alekhu." "Kigebir'ye" kem nay metsai tiray zeyikone. Amlak diro fitret ab mihdas yisirih alo. Hade seb kab hine yiqire kibil kelo hadish fitret yisbeir yi'atu. Fithi nichiqona kisi'ir kelo hadish fitret yisbeir yi'atu. Kulu nay rihrahe tegbar kulu nay amilkho himot tsilii qelil mis zikhewn fiqri zimerts kulu mircha — izi'om nay zimets'e alem qidme-ta'imi'yom. Ab mengo "diro" kemu'wun "gena" ninebir ina. Mengisti jimira gin gena ayiteweda'atn. Nay wegahta sebat ina qidmi milu'e tsehay miwtsae ab gracha se'at ninebir.)

Scene 20

[PICTURE: The New Jerusalem from above — a perfect cube city of pure gold, transparent as glass. Its twelve gates are made of single pearls, its foundations adorned with every precious stone — jasper, sapphire, emerald, topaz. The city has no temple, for God Himself is the temple. No sun or moon, for the glory of God illuminates everything. The city gates are always open. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The New Jerusalem was stunning beyond description — a perfect cube of pure gold, clear as glass, measuring 1,400 miles in each direction. Its twelve gates were single pearls; its foundations blazed with precious stones. But the most remarkable feature was what was missing: there was no temple, for the Lord God Almighty and the Lamb are its temple. There was no sun or moon, for the glory of God gives it light, and the Lamb is its lamp. The gates were never shut — there is nothing to fear. The nations walk by its light, and the kings of the earth bring their glory into it. This means that human culture, art, achievement — redeemed and purified — have a place in eternity. Nothing good is lost. Everything beautiful finds its home in God's city.

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(Hadis Iyerusalem kiglets li'ili zikhone dinqi neberet — kem mistewat nitsur nay tsiruy werqi fitsum kub ab nefsi wekef anfet 1,400 mayls zi'iqenu. Aserte kilte dejetatata nefsi wekefa hanti inqu; meseretata bikhbur imni zinedid. Gin aziyu zideniq bahri zigodele nebere: bete meqdis ayineberan mikiniyatu goyta Amlak kulu zikhil'n genshel'n bete meqdisa'yom. Tsehay wey werhi ayineberan mikiniyatu kibri Amlak birhana'yu genshel dma mebrahta'yu. Dejetat fetsimy ayitsewan — zefrih wala hanti yelen. Hizibtaat bibirhana yimelallesu negistat midri dma kibrom nab'a yemtsu'u. Izi malet nay seb bahli sine-tibeb awet — zite'adegen zitsereyen — ab zele'alem bota alewo. Zikhone tsibuq aytifin. Kulu tsibuq neger ab ketema Amlak gezau yirekib.)

Scene 21

[PICTURE: A crystal-clear river of the water of life flowing from God's throne down the middle of the great street of the city. On each side of the river stands the tree of life, bearing twelve kinds of fruit — one for each month. Its leaves shimmer with healing light. People of every nation gather by the river, drinking freely, laughing, whole. The scene echoes and surpasses Eden. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Then the angel showed John the river of the water of life, clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. Do you see it? This is Eden restored — but surpassed. In Genesis, one tree of life in a garden. In Revelation, trees of life lining an entire river, bearing fruit constantly, with leaves that heal the nations. What was lost in Genesis 3 is not merely recovered — it is multiplied beyond measure. God always gives back more than what was taken. The final chapter of the Bible answers the tragedy of the first chapters.

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(Dihri'u mel'ak niYohannis nay hiwet may wenz ar'ayo kem bloret nitsur kab zufan Amlak'n genshel'n ab ma'ikel nayta khetema abi godena ziwihiz. Ab kiltii'u wegen wenz nay hiwet om dew ila aserte kilte aynet fire tiferi ab nefsi wekef werhi fire tihib neberet. Qotsli om dma nimifiwas hizibtaat'yu. Tiri'iyo dikha? Izi zitemelise Eden'yu — gin zi'abeye. Ab Zefitret ab genet hanti nay hiwet om. Ab ra'iy milu'e wenz zishifna nay hiwet a'iwam biqetsali ziferi nihizibtaat zifiwis qotsli zilewen. Ab Zefitret 3 zitef'a zitemelise tiray zeyikone li'ili zigmet zibezhe'yu. Amlak kulu gize kab zitewesde nila'ili yimelis. Nay metshaf qidus nay meweda'ita mi'raf ninay qedamot mi'rafat hazen yimlis.)

Scene 22

[PICTURE: People standing in the light of God's presence, His name written on their foreheads. They serve Him joyfully — not as slaves but as beloved children. There is no night. Their faces radiate with the reflected glory of God. They reign with Him — not as distant subjects but as co-rulers of the renewed creation. The atmosphere is one of perfect peace and purpose. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"No longer will there be any curse. The throne of God and of the Lamb will be in the city, and His servants will serve Him. They will see His face, and His name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign forever and ever." They will see His face — the thing Moses was denied, the thing humanity lost in Eden, the deepest longing of every human heart — unmediated, face-to-face communion with God. And they will reign — not as passive residents of heaven but as active participants in God's eternal purposes. Heaven is not eternal boredom; it is eternal purpose, eternal creativity, eternal growth in knowing the infinite God.

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(Dihri de'a rigiman ayikhilun. Zufan Amlak'n genshel'n abta khetema kikhewn'yu agelgeltu dma kegelgilwo'yom. Getsu kiri'iyu'yom simu dma ab gimbarom kikhewn'yu. Dihri de'a leyti ayikhilun. Birhan mebrahti wey birhan tsehay ayedliyomn mikiniyatu goyta Amlak birhanom'yu. Nizele'aleme alem dma kigez'u'yom. Getsu kiri'iyu — Muse zitekelkele seb ab Eden zetifi'o nay kulu seb libi zi'amiqe bahgi — bizey ma'ineqaqi gets nigets mis Amlak mihiwas. Kigez'u dma — kem tekwal neberti semay zeyikone kem nituf tesatefti nay Amlak zele'alemawi ilama. Semay zele'alemawi zeselchu ayikonen; zele'alemawi ilama zele'alemawi fetera neti zeywida'e Amlak ab mifiilat zele'alemawi ibiyet'yu.)

Scene 23

[PICTURE: Jesus speaking directly to John — and through him, to us — His face now showing tender urgency. His hands are extended in invitation. Behind Him, the New Jerusalem gleams. Before Him, the world continues in its mixture of beauty and brokenness. The words "I am coming soon" echo through the scene. Dawn light breaks on the horizon. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End." Three times in this final chapter, Jesus repeats: "I am coming soon." This is not a threat — it is a promise. The same Jesus who came as a baby in Bethlehem, who died on a cross, who rose from the dead, who ascended to heaven — He is coming back. History is not a circle going nowhere; it is an arrow aimed at His return. Every day that passes brings us one day closer. "I am coming soon" is the promise that sustains every believer through suffering, persecution, doubt, and weariness. He who promised is faithful.

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(Re'a qeltife yimetsi'e alekhu! Asbey misay'yu ninefsi wekef seb kem gibru kihbo'ye. Ane alfa'n omega'n qedamay'n nay meweda'ita'n mejmerya'n meweda'ita'n'ye. Seleste gize abzi nay meweda'ita mi'raf Yesus degimu, "Qeltife yimetsi'e alekhu." Izi sig'at ayikonen — tesfa'yu. Iti ab Betelhem kem hitsan zimetsee ab mesqel zimote kab mot zitenis'a nab semay zi'arege — kimles'yu. Tarikh niwala bota zeykeyd zurya

ayikonen; nab mimlasu zi'aleme milach'yu. Zihalefe kulu me'alti bihade me'alti niqerebena yigebir. "Qeltife yimetsi'e alekhu" ab siqay sidet tirtare dikhham nikulu amani zihizo tesfa'yu. Zitesfe imun'yu.)

Scene 24

[PICTURE: The Spirit and the Bride — represented as a radiant community of believers — extending their hands outward in invitation. A fountain of living water flows freely before them. People from every nation, young and old, approach the water. Some hesitate at the edge; others drink deeply with joy. The scene is one of open welcome and freely given grace. East African/Eritrean features. Warm watercolor children's Bible illustration.]

"The Spirit and the bride say, 'Come!' And let the one who hears say, 'Come!' Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life." The book of Revelation — often thought of as a book of terror — ends with an invitation. Come. Anyone who is thirsty. The water of life is free. You don't have to earn it, achieve it, or deserve it. You simply have to want it. This is the final word of the Bible's story: not condemnation but invitation. Not exclusion but welcome. God's arms are open. The door is not yet shut. The invitation still stands. But it will not stand forever — "I am coming soon" means the window of response is real and finite.

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(Menfes'n mir'iti'n "Ni'a!" yiblu. Zismi'e dma "Ni'a!" yibel. Zitseme'a yimtsa'e; zideli dma nay hiwet may hiyab binetsa yiwsed. Metshaf Ra'iy — buzuh gize nay firihi metshaf tebahhilu zihiseb — bi'idme yiwda'e. Ni'a. Zitsem'a zikhone. Nay hiwet may binetsa'yu. Kitirekhbo kitbeqi'o kitigiba'o ayedliyekan. Kitidelyo tiray'yu zeleka. Izi nay

metshaf qidus zanta nay meweda'ita qal'yu: kunene zeyikone idme. Miglal zeyikone aqebabla. Id Amlak kufut'yu. Ma'itsho gena ayite'atswen. Idme gena tseni'u'lo. Gin nizele'alem ayitsenhin — "Qeltife yimetsi'e alekhu" malet nay melsi meskot haqenya'n ziwda'e'n'yu.)

Scene 25

[PICTURE: Old John back on Patmos, but now transformed by what he has seen. His face glows with hope and certainty. He writes on a scroll, recording the vision for future generations. Through the window of his cave, the dawn breaks golden over the sea. Stars still linger in the fading night sky — caught between night and day, between "already" and "not yet." His expression says: the best is yet to come. East African/Eritrean features. Warm watercolor children's Bible illustration.]

John closed his scroll on Patmos with these words: "He who testifies to these things says, 'Yes, I am coming soon.' Amen. Come, Lord Jesus." An old man, exiled, persecuted, alone on a rock in the sea — yet filled with an unshakeable hope. He had seen behind the curtain. He knew how the story ends. And because he knew the ending, he could endure anything in the middle. This is what Revelation gives every generation of believers: not a puzzle to decode, but a promise to hold. The story of the world has an Author and He has written a good ending. Evil is real but temporary. Suffering is painful but not permanent. The Lamb has already won. And He is coming to make all things new.

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(Yohannis nezen qalat bi'ab Patmos zelo tiqilulu atsew: "Nezi zimiskir 'iwe qeltife yimetsi'e alekhu' yibil. Amen. Ni'a goyta Yesus." Aregit seb zitesegode zitesede ab

bahri ab kewhi beynu — gin bizeyinqineq tesfa zimel'a. Dihri megareja ri'iyu'yu. Zanta bikemey kem ziwda'e felitu'yu. Meweda'ita sile zifelete ab ma'ikel zikhone kittsawer yikhil nebere. Ra'iy nikulu weledo aminti zihbo izi'yu: kiftah zelewo shewihat zeyikone kihizwo zelom tesfa. Zanta alem tsehafi alewa tsibuq meweda'ita dma tsihifu'yu. Kifa'e haqenya'yu gin gizeyawi'yu. Siqay qanza zelewo'yu gin qewami ayikonen. Genshel diro si'iru'yu. Kulu neger hadish kigebir dma yimetsi'e alo.)

The Moral of the Story / □□ □□□ □□□□□

The story of the world is not chaos — it has an Author and an ending. Evil is real, but it is temporary; God's justice will ultimately prevail. Suffering in this life is not the final chapter. Heaven is not escape from earth but earth made new — creation restored, relationships healed, purpose fulfilled. We live between "already" and "not yet" — the Kingdom has begun in the resurrection of Jesus, but it is not yet complete. This means we work and wait, we serve and hope, we fight against evil and rest in God's sovereignty simultaneously.

Hope is not wishful thinking; it is confidence in God's character and promises. The God who has been faithful throughout all of history — who kept His promise to Abraham, who delivered Israel from Egypt, who sent His Son to die and rise again — this same God has promised to make all things new. And He will. The Lamb who was slain holds the scroll of history. Every tear is counted. Every injustice will be answered. Every person who has suffered for faithfulness will be vindicated. And every power that has oppressed the vulnerable will be overthrown.

Until that day, we live as people of hope — not because our circumstances are easy, but because we know the Author of the story. We are not waiting for escape; we are waiting for renewal. And while we wait, we participate in that renewal by living as citizens of the Kingdom that is coming.

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Discussion Questions for Teens / □□ □□□□□□ □□□□ □□□□

1. **John was isolated and persecuted on Patmos, yet God met him there with the greatest vision in Scripture. Have you ever experienced God's presence most powerfully in your hardest seasons? Why do you think suffering sometimes opens us up to hear God more clearly than comfort does?**
2. **Revelation says Jesus conquered not as a roaring Lion through force, but as a slain Lamb through sacrifice. How does this challenge the world's definition of power and victory? What does it mean for how we should pursue change in our communities?**
3. **The "beasts" in Revelation represent systems of oppression throughout history — governments, ideologies, and cultures that demand ultimate allegiance. What modern-day "beasts" compete for your worship and loyalty? How can you identify when something good (like patriotism, success, or even religion) becomes an idol?**
4. **Revelation teaches that heaven is not escape from earth but earth made new. How does this change the way you think about caring for creation, pursuing justice, and investing in this world? If God will renew earth rather than destroy it, what does that say about the value of our work here?**
5. **We live between "already" and "not yet" — the Kingdom has begun but isn't complete. How do you personally hold together the tension of working for change while trusting God's timing? When you see evil prospering and**

injustice continuing, how does the promise "I am coming soon" sustain you?

1. [illegible]?
2. [illegible]?
3. [illegible] "[illegible]" [illegible] — [illegible]? [illegible] (ብ[illegible]) [illegible]?
4. [illegible]?
5. [illegible] "ብ" [illegible] — [illegible]? [illegible] "[illegible]"?

Let's Pray Together / □□□□□ □□□

Lord Jesus, Alpha and Omega, Beginning and End — thank You that the story of this world is not chaos but has an Author. Thank You that evil is temporary and Your justice is eternal. When we face suffering, remind us that it is not the final chapter. When we see injustice, give us the courage to fight against it and the faith to trust that You will ultimately make all things right.

Thank You for the promise that You are making all things new — not just in the future but even now. Help us to be agents of renewal in a broken world. Help us to live as people of the dawn, citizens of the Kingdom that is coming. Give us the endurance to remain faithful in the "not yet" while celebrating the "already."

And when the wait feels long and the night feels dark, whisper again to our hearts: "I am coming soon." We say with John: Amen. Come, Lord Jesus.

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"He who was seated on the throne said, 'I am making all things new!'"
— Revelation 21:5

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