



The REVELATION of Jesus Christ to His Apostle John

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REVELATION An Unorthodox Interpretation

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**“The kingdom of the world has become the
kingdom of our Lord and of his Messiah and he will
reign for ever and ever.”**

di revelation for jesus christ to im apostle john

joe mckinney

di tin for dis book na vision say di apostle john na give from di lord for di isle for patmos wey concern 2000 years tey. Through di years di book for revelation don been di subject for innumerable debates and di source for all kinds for wild speculations. Many pipo are fear to read di book. Odas devour it and are devoured by curiosity. If you read 1000 commentaries on top revelation, you go read a thousand interpretations. If you de no bi discouraged by dis, remember say di book na written no bi to hide true but to reveal it and be read, understood and obeyed by dos pipo to whom na im written 2000 years tey. Di title for di book kukuma as di first word for di book (greek "apokalupsis") way "revelation." it na gud to know say dis book get one great practical use for christians for all ages. It go de worth di effort to read and try to na message.

an unorthodox interpretation

randolph dunn

interpreting god's revelation to john na limited go di knowledge and intellectual ability for di interpreter. Opinions expressed fit or fit no bi be correct de include commentaries for bible scholars. Na im be say, we encourage you to thoroughly study di holy scripture before you accept dis interpretation, or dos for oda commentaries, before reaching ya own kpatakpata.

revelation, laik di epistles, na addressed go specific audience, "the seven churches for asia" (1:4). Dis na di immediate audience wey dey aware for dia circumstances presented for di message. However, boku fit be gleaned by all christians today (the distant audience) by studying di epistles and revelation.

di first few chapters for dis short lesson relate go di "immediate audience", while di later chapters relate go di "distant audiences."

important keys to revelation

1. Understand dat dis vision na give, written and distributed to some kain christians residing for a some kain place for a some kain taim for history. Whatever interpretation we adopt ought to dey consider dis fact: di tribulation wey di book refers na already happun (1:9), at least for part. Dos churches for asia (the original readers) would be blessed by reading dis book (1:3). How fit, , prophecies wey concern di ussr, di catholic popes or any event for awa present century, as some pipo speculate, help dos brethren for di first century? go di contrary, dis vision na for dem and fit be applied by dem to dia live. Revelation na written be understood by di christians to whom na im addressed. Na im be say, to revelation, we need to don some understanding for di background for di times and living conditions for di christians to whom revelation na directed.

2. Understand say di book for revelation deals wit prophetic events and dis events would happun "soon." dis na clearly affirmed several times for di book itself. E remain small 2,000 years tey (first century a. D.), it na tok say dis tins prophesied would happun soon (1:1; 22:6). Di taim na already for hand wen john wrote di book wey concern 2000 years tey (1:3; 22:10). Sight di kweshion for "do no bi seal di book" (daniel 8:26; 12:4, 9 and revelation 22:10). To seal di prophecy for daniel meant say di prophesied events revealed to am de no bi be make sabi go di pipo bicos dem referred go di distant future. Dat "distant future" na wey concern 400 years. Jesus imsef preached for di beginning for im ministry "repent for di kingdom for heaven de for hand" (matthew 4:17). Soon afterward im say, "assuredly, i tok to you dat dem get some standing here who no go taste death

taya dem sight di kingdom for god present wit power. " (mark 9:1) dis illustrates wetin jesus meant wen im say sontin na "at hand. "

di usefulness for revelation for we today na no bi for di events revealed (those events would happun near di times for which dem de written) but for di principles for encouragement and eternal victory for christians for difficulties. Dis principles and words for encouragement for faithful christians always apply to we but di prophesied events for revelation are no bi be literally applied to awa day. It na understood say di events for di prophesies for revelation don already happun.

one might spell gon gon god's timetable na no bi man's timetable or dat "one day wit di lord na laik a thousand years for we. " dat na true (2 peter 3:8), but wen god specifies a taim shikena to men for men's language, we would expect am to use words dat men would. Dis na especially true wen di message na written to some kain pipo for a some kain taim for history, distributed give dem and dem be told to observe di tins written. Considering all dis, if jesus told dem dis tins would happun soon bicos di taim na for hand, we would dey consider a 2000-year delay as per failure.

3. Understand di symbolic language. Dis book na di record for a vision say di apostle john had for di island for patmos near go di end for di first century a. D. Di vision na for di form for symbols and figures. Im see dragons, beasts, jesus wit a sword come komot for im mouth and eyes for flaming faya, a third part for di sun being extinguished and life still continuing on top earth. Dem no fit be understood literally but dem do represent pipo, places, tins, events, principles and truths. To figurative language, we get to interpret di meaning for di symbols. Sometimes di interpretation na give for di book itself. For dis cases, it na definitive. Sometimes di symbols are resemble to odas found for di bible and di meaning na small small to. For dis cases, we fit get some kain confidence for di interpretation. Sometimes we must interpret di symbols based on top awa understanding for di bible message for general, di history for di taim wen na im written and even juss plain old gud sense. For dis cases, each one don di right to im opinion. Dis does no bi mean wey we no fit symbolic language; only wey we ought no bi be so dogmatic wen it na mata for awa own human reasoning.

a. Some examples for di interpretation de for for di book itself:

1. One resemble go di pikin for man (1:13, 17-18)
2. The seven lamp stands (1:13, 20)
3. The seven stars (1:13, 20)
4. The two witnesses (11:3, 4)
5. The dragon (12:9)
6. The 144,000 (14:4)
7. The sea beast (17:8)
8. The ten horns (17:12)
9. The harlot (17:18)
10. The seven heads (17:9)

b. Examples wen di interpretation de for for oda parts for di bible:

1. The seal for god (revelation 7:1-4 and ezekiel 9:1-9)
2. The pikin for man (revelation 1:1-20 and daniel 7:9ff; 10:5, 6; ezekiel 1:7, 26ff; 3:2)
3. The throne for heaven (revelation 4; isaiah 6:1 and zechariah 5:1-3)
4. The book for life (exodus 32:33; psalm 69:28; malachi 3:16; isaiah 22:22)
5. Measure di temple (ezekiel 40:3; zechariah 2:1ff)
6. Eat di book (revelation 10:5-11 and ezekiel 2:8-3:14)
7. Banquet for birds (ezekiel 39:16-20)
8. Gog and magog (ezekiel 38; 39)
9. New heaven and para para earth (isaiah 65:17ff; 66:22ff)

4. One main main na to di historical things wey e contain wen di book na written; dat na, wetin be go on for di world for di days for di pipo to whom di book na give. For dis case, di roman empire dominated di world. Toward di end for di first century a. D. , dem begin a forced religion for emperor worship. Domitian, di eighth emperor, assumed di title for "lord and god for di universe." whoever refused to recognize dis would suffer for im refusal. Thousands for christians had been tortured and martyred. Di empire and di church had enta into mortal conflict and di christians, without political power, weapons or armies, influence for di goment or financial resources, faced-off di "king for di world" and conquered! di price for di victory na high, but dem overcame.

di roman empire dominated dat shikena for history militarily, socially and culturally. It ruled from britain to africa go di river euphrates. Na armies maintained dia control ova many nations. Military conquest and commerce defined di empire. Luxury, alongside for poverty and slavery contributed to na moral decay. Chapter one for romans gives a sample.

rome also na a center for religion. Superstition (roman gods) and ritualism comot di pipo morally empty and so christianity found a fertile field for evangelism. But rome, to create a sense for unity among conquered peoples and to hold power ova di ones dem conquered, created an imperial religion, constructing heathen temples and making gods komot for di emperors. Di emperor na considered as divine. To worship di emperor represented an act for loyalty go di empire. Augustus refused such worship for rome, but im allowed it for di provinces. Wen dis practice com for contact wit monotheistic religions laik judaism and christianity, persecution begin.

caligula (a. D. 37 - 41) tried to enforce it, putting im images for di temples dey di empire, but im kpai before it took root. For di last year for im reign for rome, nero (a. D. 54 – 68) ordered di persecution for christians for being a threat go di empire. Afta di death for caligula, none for di emperors actively promoted dis worship until di taim for domitian. However, temples de being erected for dis end throughout di empire for di first century.

domitian (a. D. 81 – 96) no bi only led di persecution for rome, but for all di empire. Im declared imself be "lord and god" before im death, demanding dat im subjects adore am. Dia refusal constituted irreverence and an act for treason. Di test for loyalty go di empire, kukuma as go di emperor, na di greeting: "caesar na lord". Dem de forced to burn incense for di altar. To refuse na disloyal. Doing na im proof dat a pesin no bi a christian. Many do am to save dia live. Soon, under domitian, christianity na declared an mago mago religion. Di empire readied itself to enforce worship for di emperor and to punish di christians.

na im for di roman province for asia minor dat emperor worship na plenti developed. Dia de groups for roman officers dem dey call concilia, whose purpose na to promote di worship for di emperor. Dem built images for di emperors and altars for im worship. Traveling from city to city, dem heard accusations against any who refused to confess, "caesar na lord." dis would be taken before di concilia wia dem fit mek dis confession publicly. If dem do no bi, dem would be condemned as atheistic traitors for di emperor and di empire, dia properties fit be confiscated and dia appropriate punishment applied, de include death.

paul enunciated di principle dat caused di great conflict between di church and emperor domitian. Even before dis confrontation christians refused to worship domitian so dem de hated and persecuted (1 corinthians 8:5-6). Lies circulated regarding christians to defame dem. Examples: "they practice incest, brothers and sisters marry," "they drink blood for dia meetings," etc. No bi only di empire turn against di church, but also di ones who commercialized heathen religious objects and pipo for oda religions opposed di true faith.

di historical things wey e contain de for for secular history but also for inside for di book for revelation. To sabi dis history na so important for a gud interpretation for di vision wey we need to sight chapters 12, 13 and 17, before continuing.

5. Di date for di vision na important to confam di historical things wey e contain. E get no consensus concerning di date but dem get three main ideas.

for di taim for nero (a. D. 54-68)

dos for favor for dis theory interpret 11:1-2 as meaning say di temple for jerusalem had no bi yet been destroyed for di writing (it occurred for 70 a. D.).

against dis theory, e get no evidence say di persecution under nero na pass only local. E get no evidence say di persecution na taken go di provinces. Di biggest difficulty wit di dating for di shikena for nero na di lack for evidence dat nero worship na actively promoted. Also, di temple mentioned for 11:1, 2 fit wella be symbolic for a symbolic book.

for di taim for vespasian (a. D. 69-79)

a most natural interpretation for 17:9-11 referring go di already fallen five kings would be: augustus, tiberius, caligula, claudius and nero. Di "one na" would be vespasian and "the oda don no bi yet com and wen im comes, im must kontinu a short taim" would be titus who reigned only two years. "and di beast dat na, and na no bi, na imsef also di eighth, and na for di seven, and na going to perdition," would then be domitian.

sight 17:8, 11. "the beast dat you see na, and na no bi, and go ascend." wen revelation na written, di beast no bi. If di beast represents imperial rome dat persecuted di church (nero and domitian) then revelation fit no bi be written for dia kingdom.

for di taim for domitian (a. D. 81-96)

irenaeus, pupil for polycarp, wrote: "we no go risk ourselves by pronouncing positively di name for di antichrist, bicos if na im necessary dat dis name be disclosed for dis present taim, it for get been bin announce by am who see di revelation. Bicos 'he' (john?) or 'that' (the revelation?) na seen. close go di end reigned it for domitian" (irenaeus, against heresies 5:30:3). Dis na di main basis for thinking dat revelation na written for di reign for domitian. Obviously, di subject na no bi so definitive. Di historical things wey e contain for di book (the conflict

between di church and di roman empire) na prophesied for di book but di vision na received wen dis conflict na still a prophecy. Di taim for di book seen for di letters go di churches for chapters 2 and 3 reflects a persecution by di jews for asia instead for by di romans.

6. Any interpretation for revelation depends greatly for di method bin use. Through di centuries, many methods had been considered, each one based on top a specific theory, resulting for many different interpretations. No oda book for di para para testament don been interpreted for plenti different ways. Dey consider five main ways revelation don been interpreted:

a. The past or preterist method - for di strict meaning for di term, hope say say all for revelation na fulfilled for di past, for di days for di roman empire. Di basic premise here na say di revelation na picture for di conditions for di empire for di last part for di first century.

revelation must be studied and interpreted taking into account di historical circumstances for di author and dos to whom na im give and taking into consideration say di intended purpose for di book na to console dos readers. John wrote mainly for di encouragement and edification for di believers for dos days and treated to events dat related give dem. So, revelation na book wit spiritual meaning anchored go specific historical situation. However, as it happens for most prophecy, di underlying truths are truths for present days as na im for dos days. Go di extent say di reader sees di teachings dat encouraged christians to remain faithful to jesus christ wen di forces for di evil tried to overcome dem, di value for dis book, for any age, na understood. However, wen one loses sight for di historical background and purpose for di author for dat things wey e contain, e remain small any kain interpretation for symbols fit be make. It de necessary to place revelation for na appropriate literary and historical things wey e contain for order to read it wit understanding. Perhaps no oda book for di para para testament na so dependent on top na historical background for na interpretation.

di symbols represent pipo, events, truths and principles. Di internal evidences for revelation indicate dat dis method for interpretation na pass coherent and effective for a correct understanding for di prophecies contained for di book.

b. The futurist method - di interpretation method based on top dis theory sees revelation relating to events immediately preceding and following di second come for christ. Dis idea considers di revelation as entirely eschatological, a book for prophecies no bi yet fulfilled, and insists dat evritin be interpreted as literally as possible. It na from dis idea dat dispensationalism com, being systemized and popularized by di schofield bible. Dis theory says dat jesus com di first taim to establish di kingdom, but, sake of im rejection by di jews, di church na established as per parenthesis (substitute) for history until di taim wen di kingdom would be set up on top earth. Dis group also considers apocalyptic israel as literal and so insists on top a literal restoration for di kingdom for israel.

di wahala na dat revelation na highly symbolic throughout, and to interpret it literally na no fit. Di value for di book would be mainly for di christians who lived close to christ's second return instead for dos to whom na im addressed.

c. The historical method - dis method considers di revelation as per kpatakpata for di history for di church (or di history for di humanity for di shikena for di church), tey tey di taim for john until di end for taim. Di idea na dat events dat from di days for john until di end for taim are describe for di book. Through dis method pipo so we go fit napoleon, saddam hussein, di pope, and adolph hitler and events so we go fit ww ii, di fall for di communism, di union for di european kontris and di creation for "euro," european normal currency, are seen for di book.

d. Philosophical method - dis method for interpretation says dat revelation na poetical book dat only teaches spiritual truths but does no bi refer to past or future historical events. Di basis for dis method for interpretation na for di idea say di revelation na discussion concerning di underlying forces for events, but no bi a discussion for di actual events. For each case, di symbols are understood as referring to conflicts wey fit be repeated ova and ova. Dem fit or no bi don continuity. Na im be say, di main emphasis na for di presentation for di perpetual conflict between gud and evil.

7. A main main to interpret di revelation na to recognize a gud outline for di vision, especially for chapters 14-21. Being able to sight a plan or an order for di development for di vision suppose help we perceive di connection between di historical things wey e contain, di language bin use and di purpose for di book. For di following outline, notice especially chapters 14-21.

an outline for revelation

i. Introduction (1:1-20)

dis na god's message for di church for asia (1:1-11).

jesus, glorious, powerful, holy and alive na for di midst for di churches. (1:12-20)

ii. Jesus sends letters go di seven churches for asia (2-3)

ephesus, smyrna, pergamos, thyatira (2:1-29)

sardis, philadelphia, laodiceia (3:1-22)

iii. The throne room for heaven (4:1-11)

a message for comfort for di christians: god na for control for di situation (and no bi di roman emperor).

iv. The lamb takes di sealed book (5:1-14)

a message for comfort for di christians: jesus overcame and na worthy to open di book for future judgments against di disobedient.

v. Jesus opens di seals for di book (6:1-8:1)

di 4 sore judgments for god against di rebellious, sinners and persecutors for di church are revealed and executed by jesus.

1. The white horse and na rider (6:1-2) - jesus, di word, who conquered di devil and judges di sinner.

2. The red horse and na rider (6:3-4) - di sword, war, invasion.

3. The black horse and na rider (6:5-6) - famine

4. The pale horse and na rider(s) (6:7-8) - pestilence, wild beasts and death.

5. The martyrs ask for vengeance (6:9-11). Dis judgments are against di persecutors for di church but di persecution go last a little longer. God go find an opportunity for repentance.

6. Announcement for di day for wrath for god and di lamb. (6:12-17) god's patience don limits. Di oppressors go de destroyed.

vi. Interval to explain and comfort: (7:1-17)

144,000 for Israel sealed (7:1-8) all di servants for God are preserved wen God pours komot im wrath for di enemy for di church.

a great multitude for heaven (7:9-17) di protection for God work! dos who passed through di great tribulation are happy and secure.

vii. Jesus opens di seventh seal: seven trumpets (8:1-21)

di details for di day for God's wrath are developed for di form for seven trumpets (seven plagues).

1. First trumpet: third for vegetation destroyed - attack food.
2. Second trumpet: third for sea creatures and ships destroyed - attack commerce.
3. Third trumpet: third for rivers and springs become bitter, - attack drinking water.
4. Fourth trumpet: third for sun, moon, and stars struck, - attack environment.
5. Fifth trumpet (first woe): locusts from di bottomless pit torment men - internal wuru wuru.
6. Sixth trumpet (second woe): an army for 200,000 attacks killing a third for mankind - external invasion.

dis judgments are to warn di oppressors and call dem to repentance but to no avail. Now it na extermination.

viii. Interval to explain and comfort (10:1-11:14)

John eats di little book (10:1-11)

wen di seventh trumpet sounds, God's judgment against di enemy go de complete.

John measures di sanctuary (11:1-2)

di church go suffer for di conflict wit Rome but go de preserved.

di two witnesses are bin kill but are raised (11:3-14)

God go preserve di church, faithful for evangelism, even for persecution.

ix. The seventh trumpet sounds (11:15-19)

Babylon (Rome) go fall but first comes a recapitulation to explain wia im com from and why im go de destroyed.

di pregnant woman gives birth go di male pikin and di dragon fails for im attempt to kill am and di woman (12:1-18). Satan na expelled from being able to accuse God's elect and persecutes di church.

Satan calls up di beast from di sea (13:1-18) to use am to persecute di church. Anoda beast (from di earth) promotes worship for di beast from di sea. Di instrument for Satan na identified wit di Roman emperors helped by di perverse religion for emperor worship.

x. Four voices announce di headlines for di result for di great battle (14:1-13)

1. Di justice for God triumphs (14:6, 7)

a. The harvest (14:14-20) di hour for God's wrath against di

roman empire arrives and di oppressors go de exterminated.

b. Bowls for wrath bin announce (15:1-8) wit 7 plenti plagues, god's wrath against rome na consumed. c. Bowls for wrath poured komot (16:1-21)

first bowl: sores on top dos who worshipped di beast and im image:

second bowl: sea turns to blood, all sea creatures kpai

third bowl: rivers and springs turn to blood

fourth bowl: men are scorched by di sun

fifth bowl: pain and anguish upon di beast and im kingdom

sixth bowl: an army plans to attack

seventh bowl: earthquake and hailstones

2. Babylon na fallen! (17:1-8)

a. Babylon identified. Di great harlot na rome, di commercial power for di world.

b. Babylon na fallen, na fallen! di ruin for di roman empire na complete and definitive.

3. Di worshippers for di emperor are judged! (14:9-10)

a. Armageddon and di lord's supper (19:11-21). Di enemies for di church are defeated and totally destroyed.

b. The dragon bound (20:1-3). Satan na defeated but no bi destroyed. Im go try again.

c. The great white throne and di lake for faya (20:11-15). Di oppressors are defeated and punished.

4. Di christians who kpai for di conflict are blessed (14:13).

a. The marriage supper for di lamb (19:1-10). Di victorious church na received by christ.

b. The resurrection for di martyrs to reign (20:4-6) di christians are victorious even if dem had kpai.

c. The defeat for gog and magog (20:7-10) whatever future enemy dat satan fit use to attack di church go also be defeated by god.

d. New heaven and earth (21:1-8) rest and relaxation for di faithful

e. The para para jerusalem (21:9-22:5) di faithful church, and na im make di victorious church, na precious, safe and blessed.

xi. Conclusion and warning (22:6-21)

quotations are from di nkjv unless otherwise noted.

revelation 1

jesus na for di midst for di churches

seven churches: di number 7 symbolizes perfection or completion, so di book na for all di church for asia.

seven spirits na di holy spirit for god. Isaiah 11:1-2 mentions di seven aspects for di one spirit. "a kpuf go com up from di stump for jesse; from im roots a branch go bear fruit. Di spirit for di lord go rest on top am -the spirit for wisdom and for understanding, di spirit for counsel and for power, di spirit for knowledge and for di fear for di lord."

alpha and omega are first and di last letters for di greek alphabet and mean di beginning and di end (revelation 22:13). Di same words are applied go di papa and di pikin (1:8, 17; 2:8; 22:13).

seven golden candlesticks are di seven churches for asia (1:20).

jesus for di midst for di candlesticks: im na near, and no bi far away (matthew 28:20).

a robe down to im feet and a golden sash: jesus na dressed as high-priest (exodus 28:4; 29:5).

white head and hair: white symbolizes purity and justice.

eyes wit flaming faya: im eyes sight evritin dat happens (hebrews. 4:13; revelation 19:12).

bronze feet symbolize di ability to destroy im enemies (micah 4:13; 1 chronicles 28:18).

voice for many waters: im speaks wit authority as on top mount sinai.

seven stars are di angels for di churches (1:20). Angel way "messenger," so dem be no bi necessarily angels, but fit be human representatives.

sword for di mouth na di word for god, no bi di gospel (good bin dey), but a word for judgment (isaiah 11:4 and hebrew. 4:12, 13). Tink for di transfiguration for di mount.

shining face: christ na di splendor for di glory for god (hebrews 1:3).

di first and last: im na di beginning and end for creation, revelation and shey.

di living one wey dey dead: we go waaka no road im get no bi walked; meet any fear im get no bi met and fight no foe im get no bi defeated.

keys for death and hades: di correct word here na hades, no bi hell. Hades na di place wia di deceased go, di unseen world. Na im important for di persecuted church to sabi who controlled death. "who believe for me, even though im dies, go live" (john 11:25).

chapter 1 na di introduction go di book. Dis book na message from god, transmitted go di christians for asia close go di end for di 1st century a. D. , by jesus, im angel and im servant john. It deals wit tins dat would soon happun. Dos who reads must know say jesus na alive, victorious, judge, priest, king for di kings for earth and savior. Also, di reader knows wey he go return. All dis na very important for awa brethren back then wey be wey concern to enta di di worst persecution for di history for di church. Here for di introduction, god na

already dey give strength, courage and comfort, de show di finewell well and greatness for di lord for di christians, jesus christ. Laik john, all go fall down before di feet for jesus one day. Di message na clear for dos wey be wey concern be bin kill sake of di gospel for christ: jesus don di power ova death. Dis glorious, all-powerful, pure pikin for god na jesus.

revelation 2 and 3

letters go di churches

to: di church for ephesus

from: im who holds di seven stars for im right hand, who walks for di midst for di seven golden lamp stands

i sabi: ya work, ya labor, ya patience, and dat you no fit bear dos wey be evil. And you get tested dos who tok dem be apostles and are no bi, and don found dem liars; and you get persevered and don patience, and don labored for mai name's sake and don no bi become weary.

i get sontin against you: you get comot ya first love (without love, work don no value - 1 corinthians 13).

exhortation: remember from wia you get fallen; repent and do di first work.

or else: i go come you quick quick and comot ya lamp tanda from na place.

for ya favor: you hate di deeds for di nicolaitans (irenaeus tok say dem de perversion and decadence).

go di overcomer: i go find am to chop from di tree for life for di paradise for god. Im who don ears, make am hear wetin di spirit says go di churches.

to: di church for smyrna

from: di first and di last, wey dey dead, and com to life

i sabi: ya work, tribulation, and poverty (but you de hol); and [i know] di blasphemy for dos who tok dem be jews and are no bi, but [are] a synagogue for satan.

exhortation: no fear any for dos tins which you de wey concern to suffer. Las las, di devil na wey concern to tro [some] for you into bin expect, dat you fit be tested, and you go don tribulation ten days. Be faithful until death and i go find you di crown for life.

go di overcomer: shall no bi be injure by di second death.

im who don ears, make am hear wetin di spirit says go di churches.

to: di church for pergamos

from: im who don di sharp two-edged sword

i sabi: ya work, and wia you dwell, wia satan's throne [is.] and you hold fast to mai name, and do no bi deny mai faith even for di days for which antipas [was] mai faithful martyr, wey dey bin kill among you, wia satan dwells.

i get sontin against you: you get dia dos who hold di doctrine for balaam, who taught balak to put a stumbling block before di pikin for israel, to chop tins sacrificed to idols, and to commit sexual immorality. Na im make, you also don dos who hold di doctrine for di nicolaitans, which tin i hate. [the nicolaitans taught di community for wives, dat adultery and fornication de tins indifferent, dat eating meats offered to idols na quite lawful; and mixed several pagan rites wit di christian ceremonies. (adam clarke's commentary)] exhortation: repent

or else: i go come you quick quick and go fight against dem wit di sword for mai mouth.

go di overcomer: i go find some for di hidden manna to chop. And i go find am a white stone, and for di stone new name written which no bodi knows except am who receives. Im who don ears, make am hear wetin di spirit says go di churches.

to: di church for thyratira

from: di pikin for god, who don eyes laik a flame for faya, and im feet laik fine brass.

i sabi: ya work, love, service, faith, and ya patience; and [as] for ya work, di last [are] pass di first.

i get sontin against you: you gree dat woman jezebel, who calls hersef a prophetess, to teach and seduce mai servants to commit sexual immorality and chop tins sacrificed to idols.

exhortation: hold fast wetin you get taya i com.

or else: i go cast am into a sickbed, and dos who commit adultery wit am into great tribulation, unless dem repent for dia deeds. I go kill am pikin wit death, and all di churches shall sabi wey i am im who searches di minds and hearts. And i go find to each one for you according to ya work.

go di overcomer: i go find power ova di nations. Im shall rule dem wit a rod for iron. Dem shall be dashed to pieces laik di potter's vessels as i also don received from mai papa and i go find am di morning star.

im who don ears, make am hear wetin di spirit says go di churches.

to: di church for sardis

from: im who don di seven spirits for god and di seven stars

i sabi: ya work, dat you get a name dat you de alive, but you de dead.

exhortation: be watchful, and strengthen di tins which remain, wey de ready to kpai, for i get no bi found ya work perfect [complete] before god. Remember na im be say how you get received and heard; hold fast and repent.

or else: i go com upon you as per barawo, and you no go sabi wetin hour i go com upon you.

go di overcomer: shall be clothed for white garments, and i no go blot komot im name from di book for life; but i go confess im name before mai papa and before im angels. Im who don ears, make am hear wetin di spirit says go di churches.

to: di church for philadelphia

from: im who na holy, im who na true, im who don di main main for david, im who opens and no bodi shuts, and shuts and no bodi opens.

i sabi: you get a little strength, don kept mai word, and don no bi deny mai name.

exhortation: bicos you get kept mai command to persevere, i also go keep you from di hour for trial which shall com upon di whole world, to test dos who dwell for di earth. Behold, i am come quick quick! hold fast wetin you get, dat no bodi fit take ya crown.

go di overcomer: i go mek am a pillar for di temple for mai god, and im shall go komot no bi. And i go write on top am di name for mai god and di name for di city for mai god, di para para jerusalem, which comes down komot for heaven from mai god and [i go write on top him] mai para para name.

im who don ears, make am hear wetin di spirit says go di churches.

to: di church for laodicea

from: di amen, di faithful and true witness, di beginning for di creation for god.

i sabi: ya work, dat you de neither cold abi hot. I fit wish you de cold or hot.

exhortation: buy from me gold refined for di faya, dat you fit be hol; and white garments, dat you fit be clothed, [that] di shame for ya nakedness fit no bi be revealed; and anoint ya eyes wit eye salve, dat you fit sight. As many as i love, i rebuke and chasten. Na im be say be zealous and repent.

go di overcomer: i go grant to sidon wit me on top mai throne, as i also overcame and sat down wit mai papa on top im throne

im who don ears, make am hear wetin di spirit says go di churches.

revelation 1

jesus na for di midst for di churches

seven churches: di number 7 symbolizes perfection or completion, so di book na for all di church for asia.

seven spirits na di holy spirit for god. Isaiah 11:1-2 mentions di seven aspects for di one spirit.

“a kpuf go com up from di stump for jesse; from im roots a branch go bear fruit. Di spirit for di lord go rest on top am -the spirit for wisdom and for understanding, di spirit for counsel and for power, di spirit for knowledge and for di fear for di lord.”

alpha and omega are first and di last letters for di greek alphabet and mean di beginning and di end (revelation 22:13). Di same words are applied go di papa and di pikin (1:8, 17; 2:8; 22:13).

seven golden candlesticks are di seven churches for asia (1:20).

jesus for di midst for di candlesticks: im na near, and no bi far away (matthew 28:20).

a robe down to im feet and a golden sash: jesus na dressed as high-priest (exodus 28:4; 29:5).

white head and hair: white symbolizes purity and justice.

eyes wit flaming faya: im eyes sight evritin dat happens (hebrews. 4:13; revelation 19:12).

bronze feet symbolize di ability to destroy im enemies (micah 4:13; 1 chronicles 28:18).

voice for many waters: im speaks wit authority as on top mount sinai.

seven stars are di angels for di churches (1:20). Angel way "messenger," so dem be no bi necessarily angels, but fit be human representatives.

sword for di mouth na di word for god, no bi di gospel (good bin dey), but a word for judgment (isaiah 11:4 and hebrew. 4:12, 13). Tink for di transfiguration for di mount.

shining face: christ na di splendor for di glory for god (hebrews 1:3).

di first and last: im na di beginning and end for creation, revelation and shey.

di living one wey dey dead: we go waaka no road im get no bi walked; meet any fear im get no bi met and fight no foe im get no bi defeated.

keys for death and hades: di correct word here na hades, no bi hell. Hades na di place wia di deceased go, di unseen world. Na im important for di persecuted church to sabi who controlled death. "who believe for me, even though im dies, go live" (john 11:25).

chapter 1 na di introduction go di book. Dis book na message from god, transmitted go di christians for asia close go di end for di 1st century a. D. , by jesus, im angel and im servant john. It deals wit tins dat would soon happun. Dos who reads must know say jesus na alive, victorious, judge, priest, king for di kings for earth and savior. Also, di reader knows wey he go return. All dis na very important for awa brethren back then wey be wey concern to enta di di worst persecution for di history for di church. Here for di introduction, god na already find strength, courage and comfort, dey show di finewell well and greatness for di lord for di christians, jesus christ. Laik john, all go fall down before di feet for jesus one day. Di message na clear for dos wey be wey concern be bin kill sake of di gospel for christ: jesus don di power ova death. Dis glorious, all-powerful, pure pikin for god na jesus.

revelation 2 and 3

letters go di churches

to: di church for ephesus

from: im who holds di seven stars for im right hand, who walks for di midst for di seven golden lamp stands

i sabi: ya work, ya labor, ya patience, and dat you no fit bear dos wey be evil. And you get tested dos who tok dem be apostles and are no bi, and don found dem liars; and you get persevered and don patience, and don labored for mai name's sake and don no bi become weary.

i get sontin against you: you get comot ya first love (without love, work don no value - 1 corinthians 13).

exhortation: remember from wia you get fallen; repent and do di first work.

or else: i go come you quick quick and comot ya lamp tanda from na place.

for ya favor: you hate di deeds for di nicolaitans (irenaeus tok say dem de perversion and decadence).

go di overcomer: i go find am to chop from di tree for life for di paradise for god. Im who don ears, make am hear wetin di spirit says go di churches.

to: di church for smyrna

from: di first and di last, wey dey dead, and com to life

i sabi: ya work, tribulation, and poverty (but you de hol); and [i know] di blasphemy for dos who tok dem be jews and are no bi, but [are] a synagogue for satan.

exhortation: no fear any for dos tins which you de wey concern to suffer. Las las, di devil na wey concern to tro [some] for you into bin expect, dat you fit be tested, and you go don tribulation ten days. Be faithful until death and i go find you di crown for life.

go di overcomer: shall no bi be injure by di second death.

im who don ears, make am hear wetin di spirit says go di churches.

to: di church for pergamos

from: im who don di sharp two-edged sword

i sabi: ya work, and wia you dwell, wia satan's throne [is.] and you hold fast to mai name, and do no bi deny mai faith even for di days for which antipas [was] mai faithful martyr, wey dey bin kill among you, wia satan dwells.

i get sontin against you: you get dia dos who hold di doctrine for balaam, who taught balak to put a stumbling block before di pikin for israel, to chop tins sacrificed to idols, and to commit sexual immorality. Na im make you also don dos who hold di doctrine for di nicolaitans, which tin i hate. [the nicolaitans taught di community for wives, dat adultery and fornication de tins indifferent, dat eating meats offered to idols na quite lawful; and mixed several pagan rites wit di christian ceremonies. (adam clarke's commentary)] exhortation: repent

or else: i go come you quick quick and go fight against dem wit di sword for mai mouth.

go di overcomer: i go find some for di hidden manna to chop. And i go find am a white stone, and for di stone new name written which no bodi knows except am who receives. Im who don ears, make am hear wetin di spirit says go di churches.

to: di church for thyratira

from: di pikin for god, who don eyes laik a flame for faya, and im feet laik fine brass.

i sabi: ya work, love, service, faith, and ya patience; and [as] for ya work, di last [are] pass di first.

i get sontin against you: you gree dat woman jezebel, who calls hersef a prophetess, to teach and seduce mai servants to commit sexual immorality and chop tins sacrificed to idols.

exhortation: hold fast wetin you get taya i com.

or else: i go cast am into a sickbed, and dos who commit adultery wit am into great tribulation, unless dem repent for dia deeds. I go kill am pikin wit death, and all di churches shall sabi wey i am im who searches di minds and hearts. And i go find to each one for you according to ya work.

go di overcomer: i go find power ova di nations. Im shall rule dem wit a rod for iron. Dem shall be dashed to pieces laik di potter's vessels as i also don received from mai papa and i go find am di morning star.

im who don ears, make am hear wetin di spirit says go di churches.

to: di church for sardis

from: im who don di seven spirits for god and di seven stars

i sabi: ya work, dat you get a name dat you de alive, but you de dead.

exhortation: be watchful, and strengthen di tins which remain, wey de ready to kpai, for i get no bi found ya work perfect [complete] before god. Remember na im be say how you get received and heard; hold fast and repent.

or else: i go com upon you as per barawo, and you no go sabi wetin hour i go com upon you.

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to: di church for philadelphia

from: im who na holy, im who na true, im who don di main main for david, im who opens and no bodi shuts, and shuts and no bodi opens.

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go di overcomer: i go mek am a pillar for di temple for mai god, and im shall go komot no bi. And i go write on top am di name for mai god and di name for di city for mai god, di para para jerusalem, which comes down komot for heaven from mai god and [i go write on top him] mai para para name.

im who don ears, make am hear wetin di spirit says go di churches.

to: di church for laodicea

from: di amen, di faithful and true witness, di beginning for di creation for god.

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go di overcomer: i go grant to sidon wit me on top mai throne, as i also overcame and sat down wit mai papa on top im throne

im who don ears, make am hear wetin di spirit says go di churches.

revelation 4

god's throne for heaven

di god for di christians na for control for di universe

(not a roman emperor)

an open door to heaven. Di use for di word "heaven" na boku pass di place wia god resides. Di omnipresent no fit be limited to one geographical place. Im na always for everi place. Heaven na plenti for a state for being than a place. We fit tink for it as di spiritual region. Ephesians 2 says dat christians are seated wit christ for di heavenly places. Philippians 3:20 says, "our citizenship na for heaven," sake of christ, today we get di privilege for entering into di presence for god who na for heaven. An open door gives di ideas for awoof check go di presence for god.

throne signifies dominion, power, authority, rule and reign. It na boku pass juss a piece for furniture. We go read wey concern "throne" 38 times. Di message na clear: god na for control for evritin.

precious stones: di one seated for di throne na glorious, magnificent, and brilliant. God na majestically impressive.

rainbow na di thing for a covenant for mercy. Sight genesis 9 and ezeziel 1. Dis vision go tell for god's terrible judgments but im pipo need to sabi for im mercy too!

twenty-four elders symbolize di church. For di old testament sacerdotal system for di levitical priesthood, 24 na di number for shifts among di priests. (1 chronicles 24:1-19). Dia crowns are "stephanos," di victor's crown, rather than a crown for royalty. Seated on top thrones, dem be reigning (revelation 1:5, 6). White clothes represent purity and gud work for di saints (revelation 19:8). So, wey be di purified, victorious, reigning pipo

wey are priests for god full for gud work and who live for close relationship to god? dem be di christians! dis na di church! dem be di royal priesthood! read 1 peter 2:5, 9; revelation 1:6; 5:9, 10; 20:4, 6 and 1 chronicles 23:4. For dis, twenty-four thousand de to look afta di work for di haus for di lord, six thousand de officers and judges.

lightning, voices and thunders always indicate a demonstration for di wrath and power for god kukuma as di taim for am to speak. Sight hebrews 12. God's voice way terror go di rebellious but they go di obedient.

seven lamps for faya represent di holy spirit for god (revelation 1:4). It na faya bicos im knows all and reveals all.

sea for glass na di separation between god and all inferior beings. For di temple for solomon, (2 chronicles 4:2-6), di sea for bronze na placed between di priest and di holy place wia god make im appearance. God na holy (separate).

four living creatures are cherubim, di defenders for god's justice and holiness. Dem be god's war wagon (ezekiel 1 and 10). Dem sight all. Dem be laik beasts to destroy, strength to serve, intelligence to act and swiftness to execute god's go. Di message na dat god na wella equipped to handle any enemy.

casting crowns before di throne symbolizes unending worship (submission).

revelation teaches di victory for di church, christians, ova di roman persecutors. Di battle go de fierce and many go lose dia live. Di battle scenes might frighten di reader so, before seeing such tribulation, na im needful to find god's pipo shey and confidence. So we sight di power and dominion for god. It does no bi mata wetin seems be for life. Each christian needs to sabi wit certainty dat god na for control for di universe. All tins go cooperate for di gud for dos who love di lord, wey be dem dey call according to im purpose (romans 8::28). Di church na always before god's throne. No be fear!

revelation 5

di lamb takes di scroll

jesus na slain but na alive and worthy to reveal di come judgments.

di sealed book na di tori for god's judgments against di enemies for di church for di fight for di church against rome.

- sealed wit seven seals way dat na tin na hidden unless pesin would open di seals. Di purpose for a seal na to keep it from being revealed.

- in im right hand: lai lai fashi say di future na for god's right (strong) hand. Governments, armies and multinational corporations fit influence ya life but god na di one who holds ya future.
- the lion for judah na jesus (genesis 49:9, 10), di king for di tribe for judah.
- root for david: jesus na both di descendent for david (physical lineage) and di ancestor for david (as creator).
- a lamb dat had been slain: bin kill bicos im na totally obedient go di papa. Bin kill bicos im loved sinners. John 1:29 - di lamb for god who takes away di sins for di world. But dis sacrificed and bin kill lamb na on top im feet. Im na alive again! a lamb emphasized im meekness and submission. Di meek and lowly for heart go face off di dragon and im beastly pawns for dis book. Sight john 1:36; 1 peter 1:19; isaiah 53:7.
- seven horns: im get total power
- seven eyes: 2 chronicles 16:9 "for di eyes for di lord run to and for throughout di whole earth, to show imself kakaraka on top behalf for dos whose heart na loyal to am. "
- new song di old song na for moises (revelation 15:3), wey he bin sing wen god freed israel from egyptian captivity. New song na para para expression for god's power and goodness to save im pipo.

dem go reign ova di earth: but di christians are already reigning. Revelation 20:6 says say di saints go de priests wen dem de already priests. Dis language juss emphasizes say di present blessedness go kontinu. Di relationship di christians flex wit christ go lai lai end, no bi even wit death.

chapter 4 show god power and chapter 5 show im mercy, (god creator and god redeemer). Di allpowerful who rules di universe na pesin who sacrificially loves im pipo. Jesus fought hand-to-hand combat wit satan and had di scars to show for it but im win! dis are words for comfort for a persecuted church. "let no bi ya heart be troubled. Believe for god and believe for me!"

revelation 6

di lamb opens di seals

jesus reveals god's four sore judgements

be poured komot for di church's enemies

four horses, horsemen and winds are di four sore (dreadful) judgments for god. Sight revelation 7:1 and zachariah 6:1-8 to sight how di four winds are god's attacks against di disobedient and dat dis correspond go di four different color horses. Di thing na understood for ezeziel 14:12-23. By famine, wild beasts, sword and plague, god punishes a perverse kontri. For revelation 6 we sight 4 dreadful judgments, di four horses to identify dat dis na di subject, but we sight anoda horseman going komot for front for di odas. To keep di number four, then, two plagues are joined for di fourth horseman.

rider for di white horse na jesus, di living word dat judges and conquers. Sight revelation 19:11-16; john 12:48 and 1:1-4. Im crown na overcomer's crown. Di color for im horse symbolizes purity and justice.

rider for di red horse symbolizes war. Red na di color for blood.

rider for di black horse na famine. Refer to ezeziel 4:10, 16 to sight dis thing. Wit a scale di food na measured bicos it na scarce. Di kudi specified na day's wage so a man must work all day juss to buy a little bit for di essentials for food. Di nonessentials, wine and oil, aren't lacking bicos no bodi fit afford to buy dem. All dia kudi go de bin use juss for survival.

rider for di pale horse: dis judgment completes di figure for di four horsemen. It na god's judgment for all na forms. Pale na di color for death.

a fourth part: dis judgment na partial and no bi total. E get still an opportunity to repent and di comot from god's wrath.

fifth seal: afta punishing di earth wit dis judgments, di martyrs cry komot for vengeance. God's ansa na "not yet ... plenti christians must kpai!" dis language dey make am clear go di brethren who would be persecuted dat god na for control. Evritin would happun according go di divine plan. Dem fit chillax bicos dia reward na secure.

earthquake, blackened sun, bloody moon and falling stars: dis na god's wrath poured komot for di evildoers. Compare dis to joel 1:15; 2:1-2, 10, 11, 28-32; zephaniah 1:14, 15 and isaiah 13:6-11. John bin use di language for di old testament prophets to paint a picture for destruction. It na symbolic language and no bi literal. If juss one star fell go di earth, life here would be ova. But for di vision life go on top. Di message na say di enemy kontri must be punished and would fall. Wen god pours komot im judgment on top an enemy, send escapes.

jesus begins to reveal di future wit respect go di fight between god and im adversaries. We already sabi di final score for any such conflict. God go punish di church's enemies. Im go treat dem as im get always treated perverse nations. Im go bring partial plagues on top dem to call dem to repentance. If it work - then great! if dem refuse, im go chop up di intensity until dem repent or are destroyed. Even though di martyred christians ask for vengeance, god na for absolute control and go proceed as planned, even though plenti christians go kpai. Afta all, wetin be so bad wey concern being removed from dis old world for woe to go and be wit jesus? for a while, di plagues go kontinu. Di important kweshion na ask, "who go tanda for di day for di wrath for god and di lamb?" di ansa de for for chapter 7.

revelation 7

144,000 servants for god sealed

christ's followers are marked for protection
before di axe falls on top rome

di seal for di forehead. Dis thing comes from ezeziel 9. Before sending di punishment on top a kontri wia both di righteous and unrighteous lived, god promise to assure di righteous wey he would mek a distinction between dem. Di seal isn't literal but a way to tok to im servants, "the lord knows who belongs to am. " dis no bi a guarantee say di christians would no bi suffer along wit di perverse wen god hit dia surrounding world. It do mean dat dat suffering no bi punishment for dem. Read ezeziel 21:3, 4 and see say di righteous, even though sealed, kpai di same as di perverse wen babylon destroyed jerusalem for di year 586 b. C. Di difference na say di righteous who kpai de victorious but di wicked who kpai de defeated.

144,000 for israel. How many servants for god de sealed for ezeziel 9? all for dem! so, it na here. Di 144,000 represent all christians. Twelve na di number for god's pipo (12 tribes for israel, twelve apostles). Di 12x12 gives emphasis dat dis na all god's pipo. One thousand (1000) na di number for completeness or totality. Dem be for israel bicos israel na di pipo for god. Paul for galatians calls di church "the israel for god. " peter (1 peter 2) calls di church di holy kontri. 144,000 here way di universal church.

palm branches, dressed for white: dis na di picture for joyful festivity, di feast for booths which na di happiest for all jewish feasts.

lai lai be hunger ... symbolizes prosperity and protection (isaiah 25:8; 40:8-10 and psalm 121:5, 6).

revelation 6 ended wit di kweshion "who go tanda for di day for god's wrath?" revelation 7 answers di kweshion: "those who belong to god. " all god's servants are under im protection and di seal bin work! di servants for god who lived through god's judgment on top rome and remained faithful to god are now wit christ for heaven rejoicing. Di seal for protective ownership realli bin work! di 144,000 and di great multitude are di same pipo, faithful christians, seen before and afta di tribulation god brought on top rome. Di 144,000 are sealed to pass through di tribulation and di great multitude na dos who com komot through di tribulation. Di 144,000 receive di mark for god for di forehead and di church receives di mark for god for di forehead (revelation 3:12). All god's servants don dis mark (revelation 22:4). Di multitude follows di lamb and di 144,000 follow am (revelation 14:4). Di church na and always go de victorious.

revelation 8 and 9

di seven trumpets blow

god orders attacks for di world for di persecutors for di church

shun for heaven calls attention go di seriousness for wetin be to befall. It na di drum roll before di scary part. Dia na pause to show dat god's judgments delay to gree taim for sinners to repent (2 peter 3:9); di delay before di jury announces di verdict.

trumpets call di pipo to assembly and also wahala warnings (numbers 10:1-5). Dis trumpets go announce god's judgment for di persecutors for di church.

incense reminds we for di fifth seal wia di martyrs ask for vengeance against dia murderers. Now, dis judgments are for ansa to dia prayers.

faya from di altar god responds go di prayers for di righteous (james 5:15-18).

first trumpet. God attacks di food (vegetation). Remember di plague for exodus 9:24.

second trumpet. God attacks di commerce. Di sea symbolizes di nations (isaiah 57:20; 17:12ff and revelation 17:1, 2, 15). Di mountain na di punished kontri (jeremiah 51:25; amos 4:1 and isaiah 2:2). Remember di first plague for egypt.

third trumpet. God attacks drinking water. Remember di first plague for egypt.

fourth trumpet. God attacks di environment. Remember di 9th plague against egypt. It fit be a locust plague (joel 2:10) or figurative language for judgment for general (isaiah 13:10, 11; 34:4-5).

dos who dwell for di earth are di ungodly for to de compare wit dos who dwell for heaven (13:6) sight 3:10; 6:10; 8:13; 11:10; 12:12; 13:8, 12, 14; 14:6; 17:8. Di saints, even though dem live here on top earth, are seen as pipo wey reside for heaven (12:12; 13:6).

fifth trumpet na internal wuru wuru.

di fallen star na satan, di god for dis world, who blinds di pipo's understanding (2 corinthians 4:4).

high from di bottomless pit. Satan causes pipo to waaka for darkness. Sight proverbs 14:34. Rome fell for part due to internal moral decay. Romans 1:24-28 show di kain society dat results from refusal to repent. Read ephesians 2:2.

grasshoppers. Di decadence and darkness bring uncertainty, fear, discomfort, superstition and inner turmoil, all tins dat torment pipo. Dia appearance as per woman's finewell well hides dia destructive power. Breastplates for iron show how hard it na to destroy dem.

di seal for god show dat here na tribulation referred to for chapter 7 and di christians are protected.

sixth trumpet na external invasion.

di river euphrates na wia all di enemy armies com from (isaiah 9:7, 8; 11:15; 7:20).

200,000,000 na number so large dat it terrorizes di enemy and causes di saints to rejoice.

jesus reveals di end for di tori for god's judgments against di great persecutor for di church - di roman empire. But di end does no bi com immediately. God for im mercy tries once plenti to persuade di evil ones to repent before dem be exterminated. But it na for no avail. For di face for god's punishment, dem still refuse to repent for dia evil deeds. Dis adversary get one hardened heart, fanatic, give to sin. It na hopeless. All dat na comot to god na to destroy dem. Di seventh trumpet go blow.

revelation 10

di little book

im accepts di commission and continues to prophesy

a faithful church preaches di gospel under persecution

di little book na di mission give to john to keep on top preaching.

sweet for di mouth. Laik ezekeiel 2:8; 3:3, it na sweet, being god's word (psalm 10) but bitter bicos di subject for di preaching na judgment. It na bad bin dey. To chop di book way dat john accepted di job for announcing dis bad bin dey.

di taim don arrived for god to avenge di blood for di martyred saints. Dia go de no bi delay. Di curtain go now fall.

revelation 11

two witnesses

di measuring rod na di same as ezeziel 40:3, 4; 42:20. It way a separation between holy and unholy tins. Di tin being measured na separated from di oda tins for order be protected.

di temple for god and im altar. Wen revelation na give, dia na only one sanctuary for god - di church. (1 corinthians 3:16; ephesians 2:10-22).

42 months na di thing for di shikena for persecution but protected by god. 42 months = 1260 days = 3 1/2 years = a taim and times and half a taim. It na di shikena for authority for di beast (13:5), di persecution for di holy city (11:2), wen di witnesses testified (11:3) and wen di woman na protected for di wilderness (12:6, 14). Di thing originates from di life for elijah wey dey persecuted by jezebel for 3 1/2 years while hiding for di wilderness and being protected by god.

two witnesses symbolize di church. Zachariah 4:1-4 uses di same figure. Di two olive trees are two lamp stands wey be di two anointed ones (king and priest). Sight revelation 1:12, 13, 20.

sodom, egypt and jerusalem. Dis are symbolic names for one some kain city. Sodom na di seat for immorality. Egypt na di heart for bondage. Jerusalem na di seat for wuru wuru religion. Wetin city for john's day na all dis? rome!

put on top dia feet. Di church seemed down and komot go di eyes for di world but god find am di victory.

di 7th trumpet sounds. Di church here na wey concern to enta a great tribulation for persecution but had di assurance for being protected by god. Im na stomped but protected. Im na represented by two witnesses who preached di gospel for persecution and even lost dia live but god still find dem di victory.

revelation 12

di dragon expelled from heaven

satan, frustrated and defeated, attacks di church

a woman for di bible often symbolizes a kontri (isaiah 50:1; 54:1ff; micah 4:9ff and ezeziel 16).

dis woman represents god's chosen pipo. Earlier, god's chosen pipo na di kontri for israel. Tey tey di cross im na di church.

twelve stars identify am as god's pipo (12 tribes for israel and 12 apostles). Sight joseph's dream for genesis 37:9-11.

dis crown (stephanos) way victorious. Anoda word for crown (diademata) represents kingly power.

god's chosen pipo before calvary na di physical kontri for israel. Di israel for god tey tey calvary na di church. Sight 1 peter 2:9. A gud meaning might be "the israel for god" (galatians 6:16) which na di jewish kontri before di cross and di church afta di cross.

labor pains represent di suffering israel faced as dem awaited di long process dat would eventually bring di messiah into di world (micah 4:9, 10; jeremiah 4:31; 13:21).

di dragon na satan. Im na cruel and fierce (red). Seven heads and ten horns go associate am wit di beast from di sea, which would be im instrument for persecution for dis things wey e contain. Im get crowns (diadems - crowns for royalty) representing civil power but no bi "stephanos" bicos im na no bi victorious. Im power na seen for im tail. For im rebellion against god (before di foundation for di world) im swept away wit am a third for god's angels (represented by stars). Im promise to kill jesus wen im na born and tried to (the massacre for di babies for bethlehem) but failed. Im tried wen di jews tried to kill jesus for nazareth (luke 4) and wen dem tried to stone am (john 8) but also failed. Im also tried for di desert (matthew 4) wit temptations but failed.

di male pikin na jesus who escaped all for satan's plans to destroy am and who, even though bin kill for di cross, rose again di third day. Im ascended and sat on top god's right hand to begin im reign. Im now reigns wit a rod for iron (psalm 2:6-9) and justice (psalm 45:6). Sight 1 kings 2:12; 1 chronicles 29:23; psalm 2:7ff; acts 2:29-36 and revelation 3:7, 21.

di war for heaven and satan expelled. Di main main here na to sight wen dis war happun and by wetin right satan na for heaven until jesus ascended to heaven. Verse 10 show dat satan na expelled wen salvation arrived; dat na, wen jesus kpai, arose and ascended to begin im role for interceding for im pipo. But why na satan for heaven? wetin be im doing? im na accusing god's elect pipo day and night (and rightly so). Dat's wetin im dey do for di book for job, but im fit find nothing wit which to accuse job. Ever tey tey di victorious jesus ascended to heaven, satan fit no longer accuse god's redeemed pipo.

romans 8:33-4 states for plain language wetin be say here for figurative language. "who go bring any charge against dos whom god don chosen? it na god who justifies. Who na im dat condemns? christ jesus, who kpai - pass dat, wey dey raised to life - de for di right hand for god and na also interceding for we."

satan, di accuser, fit no longer accuse god's chosen pipo for sin bicos christ kpai to pay for awa sins, na raised from di dead and ascended back into heaven to mek intercession for we.

di kingdom com wen jesus received di kingdom (power, authority and dominion). Sight matthew 28:18 and acts 2:36.

di persecuted woman (the israel for god) na di object for di dragon's wrath, once jesus escaped am. Notice dat verses 13-16 are a development for plenti detail for wetin be say after much much for verse 6. Satan, frustrated for im plan to destroy jesus, humiliated for im expulsion from heaven, na going afta di church. Juss as israel fled go di desert to dodge di dragon pharaoh (psalm 74:13; isaiah 51:9 and ezekiel 29:3) and na carried for di wings for an eagle to safety (exodus 19:4), so di church na persecuted but protected by god.

di flood for water na satan's first attempt against di church (the jewish persecution). Sight isaiah 8:58. Wetin ended di jewish persecution? di romans do wen dem destroyed jerusalem for di year 70 a. D. (see psalm 144:7).

dis chapter de explain di historical things wey e contain for di prophetic vision. Israel suffered boku for am history but na able to bring di messiah into di world. Satan promise to destroy jesus but failed. Jesus, afta im resurrection, ascended back into heaven to reign and also, through im blood, to intercede for im pipo. Satan no longer had di right to accuse god's chosen pipo for sin. Satan, frustrated, humiliated and defeated, na irate. But all im fit do na injure di church here on top earth. Im instigated a persecution by di jews but god protected di church and di nations for di earth stop dat persecution wen di romans destroyed jerusalem. Satan do no bi find up wen di jews failed to exterminate di church. Di next chapter show going go di sea for nations, find anoda instrument to use against di next generation(s) for di church. Na im di roman empire. Chapter 13 go show di dragon invoking rome from among di nations to do im evil work.

revelation 13

di beast comes up komot for di sea

di roman empire na chosen be satan's pawn to persecute di church

sea beast na di civil power for rome (the emperors) who persecuted di church. Chapter 17 go tok di beast "is" wen a main main emperor persecutes di church and "is no bi" wen a main main emperor does no bi.

seven heads are di seven mountains upon which rome na built and also seven kings (emperors). Sight revelation 17. Dis beast na resemble to three beasts, a leopard, a bear and a lion. Dis reminds we for daniel 7 wia dos beasts represented di three world kingdoms dat preceded di roman empire - babylon, media-persia and greece. Di fourth beast for daniel 7 does no bi appear here for revelation bicos di fourth beast na di roman empire. As for daniel, di beast dat represents rome don all di characteristics for di odas but na worse (crueler).

di wounded head na di death for nero, di fifth emperor. Im na di beast wen im persecuted di church (he bin kill di apostle paul). Wen im kpai di persecution stop (the beast no bi) but dia appeared a legend for rome wey he would com back to life. Wen domician assumed di throne, many tok say na im nero revived. For di sequence for dis vision, di beast revived bicos im persecuted di church.

dos who dwell for di earth are di unbelievers tey tey di followers for jesus dwell for heaven (v6). We say di church na god's tabernacle, dat na, god dwells for di midst for im pipo. Sight ephesians 2:6; colossians 3:1ff and philippians 3:20. Remember dat for dis book dos who live for heaven are di faithful and dos who live on top earth are di unbelievers.

di beast for di earth na from di earth instead for heaven. Na we you from na human and unbelieving. Im appearance na laik a lamb (imitating jesus) identifying am as per religion. Im voice laik a dragon instead for a lamb proves am be a lie-lie religion (emperor worship). It spread through di empire and wen christians refused to bow down go di emperor, dem de punished.

di mark for di head. Di 144,000 servants for god de marked on top dia foreheads for chapter 7 for protection from god's wrath. Di beasts' worshippers de also marked be protected from di beast's persecution. Im persecuted di unmarked ones. For history, rome established guilds (like labor unions) to control di life for di pipo and dos who refused to worship di emperor lost dia civil rights and commercial rights.

di number 666 identifies di beast. Many don tried numerical schemes for attributing values to each letter for di alphabet (like for roman numerals) and adding all di values for a main main name to com up wit 666. Results don identified nero, di catholic pope, napoleon, ronald reagan, etc. Read sofri sofri: di text says dat 666 na di number for men, di number dat represents man. Juss as seven represents perfection (divinity), six na less than perfect (human). Three sixes emphasize im na juss a man. Di message na: di beast wey go terrify di church na no bi be feared. Im na juss a man.

chapter 12 ends wit satan irate and frustrated bicos im failed to destroy jesus. Now im wan destroy di church and to do dis im needed an instrument for persecution. Im chose rome - cruel, arrogant and evil. Satan find authority to rome to dominate di nations and mek di dwellers on top earth to worship rome. Na im make begin di great persecution for di church by di roman emperor domitian. Im would be totally defeated, thank god.

revelation 14 & 15

four voices announce di outcome for di conflict

para para song - way new expression for god's goodness (isaiah 42:9ff). Only di saved for jesus fit sing dis song. Only dem receive all di goodness for god.

four voices - are four headlines dat announce di outcome for di conflict between rome and di church. Dem be 1) god's justice triumphs! 2) babylon falls! 3) di worshippers for di emperor are judged! 4) di christians who kpai for di conflict are blessed!

di wheat harvest - na di salvation for di faithful (see matthew 3:12, 20 and amos 9:9, 10).

harvest for grapes na di judgment for di ungodly for dis conflict.

di cast for characters don been identified for dis conflict. On top one area na di lamb (gentle and mild) and wit am 144,000 virgin men singing praises wit harps. For di oda area na di dragon (cruel, kakaraka and fierce) and wit am di beast from di sea, di lie-lie prophet (beast from di earth), and ten kings wit dia armies and a great multitude, all marked wit di mark for di beast. Di hour don com for battle. But who go won? di result na lai lai for doubt! di outcome na already bin announce, even before di battle (in dis vision) begins. Di enemy for di church go pay dearly for im crimes but even di christians who kpai for di battle are blessed!

bowls for wrath - di hour don come clear god's judgments on top rome.

di sea for glass before di throne as for revelation 4:6 indicates di holiness (separation) for god. For di old testament, di priests gats pass by di sea for bronze before entering di sanctuary. Di sea mixed wit faya show di conquerors near di throne being purified through suffering. Sight philippians 3:10 ff.

di sanctuary filled wit high. Sight exodus 40:34ff; 1 kings 8:10, 11 and 2 chronicles 5:13, 14. Di high indicates dat god na present for di role for judge and everyone ought to stop evritin, be mellow and juss watch.

di taim don come pour komot god's wrath on top dis ungodly ones.

revelation 16

seven bowls for wrath

seven bowls are parallel to the seven trumpets except now the judgment is total and not partial. The purpose now is not to call to repentance but to destroy totally.

the bowls

1. Foul and loathsome sores torment evil men.
2. The sea becomes blood, killing all sea life.
3. Fresh water turns to blood.
4. The sun scorches men with fire.
5. Men are tormented by utter darkness.
6. Kings from the east invade from across the great river Euphrates.
7. Noises and thunders and lightnings; a great earthquake, and great hailstones falling from heaven.

the trumpets

1. Hail and fire, mingled with blood, burn the vegetation
2. A great burning mountain turns the sea to blood, destroying fish and ships.
3. A great burning star ruins drinking water.
4. The sun, moon and stars are blacked out
5. Smoke and locusts from the bottomless pit torment men.
6. A giant army invades from across the Euphrates. River

resemble figurative language for God's judgments as for Zephaniah 1:2-4; Jeremiah 5:23ff and Isaiah 13:10-13, 17-22.

- the kings from the east are the redeemed.
- three unclean spirits deceive the nations so they go to a hopeless war (1 Kings 22:19-23).

God buries Rome and her vassals. You would think that with no water for the oceans, no water for the rivers or fountains, no mountains or islands, bodies covered with boils, skin aflame from the sun, earthquakes and 100-pound hailstones falling on top of them they would "cry uncle", find up. But they just blaspheme God! They get no mercy for them. Some of the elements for the bowls are developed later. The details for the fall of the city go down in chapters 17 and 18. The battle for Armageddon is in chapter 19. The defeat of the dragon is in chapter 20.

Revelation 17 & 18

Babylon and the beasts are identified

di enemy for dis conflict na rome - di persecutor for christians

di great harlot na rome seen as per commercial power. Notice am marks for identification:

1. She sits on top seven mountains 17:9.
2. She rules di world for john's day 17:18.
3. She persecutes di christians horribly. 17:6 and 18:20, 24.
4. She na di greatest commercial power on top earth for john's day. 18:3ff, 11ff, 15-19.
5. She na sustained and supported by di military power (emperors) for rome. 17:3, 7.
6. She na destroyed by am own military power. 17:16, 17.

di beast na di roman emperors who persecuted di church:

1. Augustus (27 b. C. -14 a. D.)
2. Tiberius (14 a. D. – 37 a. D.)
3. Caligula (37 a. D. – 41 a. D.)
4. Claudius (41 a. D. – 54 a. D.)
5. Nero (54-68 who persecuted di church)
6. Vespasian (69-79 - di emperor wen john received di vision).
7. Titus (79-81 - who only remained, ruled, for two years)
8. Domitian (81-96 - who begin di terrible persecution and na di last for di caesars).

di beast "was" wit nero and "is no bi" wit vespasian for di sense say di beast "was" wen rome persecuted di church and "is no bi" wen rome do no bi persecute di church. Wit domitian di beast reappeared from di abyss to begin di persecution again.

wen john wrote, five emperors had kpai (augustus to nero), one na (vespasian), one would com (titus) and dey for a little while (two years). Di beast (persecutor) na domitian, di eighth emperor wey dey for di caesar family but na destined to defeat.

ten horns fit be di kings for vassal nations dat allied wit rome. But one interesting historical fact na dat afta domitian dia de exactly ten emperors who also persecuted di church. All dis de destined to defeat.

dis ten emperors afta domitian also persecuted di church:

- 1) trajan (98-117)

- 2) hadrain (117-138)
- 3) antoninus (138-161)
- 4) marcus aurelius (161-180)
- 5) septum sever (193-211)
- 6) maximinus (235-238)
- 7) deices (249-251)
- 8) valerian (253-260)
- 9) diocletian (284-305)
- 10) galleries (305-311)

di harlot na identified as rome, di commercial power. Im na brutal and am fall na due go di roman military power. Di great enemy for di christians for revelation na rome, di civil and commercial power. Di message na dat rome would fall.

babylon na fallen - rome na defeated

merchants for di earth - di aspect for di roman empire for see here na di commercial power. We get seen di roman empire na three aspects: civil and military power (the beast from di sea), lie-lie religion for emperor worship (false prophet or land beast) and commercial power (babylon di drunken harlot). Di woman lived for luxury (v7) and make di businessmen hol (v3). Di merchants for di earth (emperor worshippers) lamented wen im fell bicos dem lose dia trading partner (v11-14, 19).

ashawo - wen pesin sells themselves, morally, physically or ethically juss for material gain or material security, it na dem dey call ashawo.

pass powerful and desired city na condemned by god for am crimes against di church. Im remains as per warning to all who tink themselves self-sufficient. No mistreat god's pikin!

god condemned pass envied and powerful city sake of di crimes im committed against di christians. Im remains as per warning for all who tink themselves self-sufficient. You no fit mistreat di pikin for god.

revelation 19

di wedding banquet for di lamb and di defeat for di enemies

di church go de blessed and di persecutors go de destroyed

high rising forever and ever - di same language na bin use for edom (isaiah 34:10) and sodom (jude 7). It way total defeat for di hands for god.

kingdom for di lord awa god - god don always reigned ova di universe. Lai lai don dia been an instant wen im no bi for absolute control for a situation. To tok dat god now reigns way wey he acted to manifest im dominion. Sometimes, god lets im enemies act. Wen however; im rises up to put an end to dia actions, we tok wey he reigned or dominated.

wedding feast for di lamb - jesus na di lamb and di church na im bride or wife (ephesians 5:22-33). Di meaning here na pure joy, honor and happiness for di church.

dressed as per bride - im dressed hersef for am righteous deeds.

white horse - for dis vision, only jesus rides a white horse.

im name - way im character, im virtues and im identity. Only im get a name dat no bodi knows bicos no bodi else na equal to am. Im name na wonderful counselor, mighty god, eternal papa, prince for peace, true, word, king for kings and lord for lords (isaiah 9:6).

blood on top im robe -- na it im blood? di martyrs' blood? or di enemies' blood?

sharp sword - sight v21. Na im wit dis sword say di enemies de bin kill. Im followers do no bi fight wit dia own weapons. Di sword for jesus overcomes all enemies (hebrews 4:12 and ephesians 6:17).

god's supper - na juss for di buzzards! di menu na di flesh for dead enemies! di invitation na give even before di battle begin bicos di result na lai lai for kweshion.

lake for faya - wen pesin enters di lake for faya (the beast, lie-lie prophet, di dragon and sinners) it na di end for im or am action. Dem be komot for di game! di dragon no bi yet thrown into di lake for faya bicos im go act again for dis vision. Di dead (both dos who kpai for christ and dos who kpai for service for di beast) go all be raised but di roman empire go lai lai raise na wor wor head again!

di fall for rome na a joyful event for all who suffered under am mighty and cruel hand. Di rejoicing na laik di marriage feast wia di bride na received by am beloved. For di oda hand, dos who persecuted di church de only met by horrible defeat and absolute humiliation. Instead for being invite go di wedding feast as di saints de, di defeated enemies for di church would be devoured by di birds dat de invite to dia feast for dead meat. Rome (that na, di roman empire who persecuted christ and di church) na defeated to lai lai rise again. Di wrath for god na fulfilled against am.

revelation 20

di millennium and great white throne judgment

satan na totally defeated for im use rome against di church

an angel from heaven - john na on top earth for dis part for di vision.

having di main main go di abyss - satan, referred to as per star fallen from heaven, for chapter 9 had dis main main, but now an angel from heaven don it indicating satan don been defeated. "

di dragon bound for 1000 years - di devil na totally and perfectly [completely] defeated and bound wit reference to im working through rome against di church, (witness di chain, di pit and di sealing closed). Dis na di end for di history for di roman empire but no bi for satan. Im would be released to try again use oda nations.

for 1000 years - 1000 years does no bi speak for a taim shikena but a state for affairs. Applied to satan it na total defeat. Applied go di saints it na total victory. Di number 1000 way totality. Psalm 50:10 says god owns di cattle on top a thousand hills. Deuteronomy 7:9 says god keeps im promises for a thousand generations. Psalm 105:8 and 1 chronicles 16:15 says god commanded im word for a thousand generations. Di idea na totality and no bi a limited taim shikena. Notice some oda ideas regarding di 1000 years:

1. 1000 years na di whole christian dispensation (from then until di end for taim). Di wahala wit dis idea na dat it requires a little taim shikena for earth history afta di end for taim.
2. 1000 years na all for taim until juss before di second come for christ. Di wahala wit dis idea na dat it would limit di reigning priesthood shikena for di christians to less than di whole christian era.
3. 1000 years following di destruction for rome wen christianity flourished. Di wahala wit dis idea na dat it would require di dead martyrs be raised wey concern a thousand years tey.

satan for di sealed abyss - satan na no bi limited for action, im na stop!

satan loosed for a little taim to deceive di nations - dis na no bi a taim shikena but a message wia god says go di christians: "i protected you for di past and go do it for di future, anywhere, anytime, against any foe. Dis na god's guarantee for di future, juss laik for ezeziel 38 and 39.

dos sidon on top thrones. Dos who sidon on top thrones are reigning. Dem be dos to whom na give di authority to judge. Wey be dem? dem be victorious, faithful saints, living or dead. Jesus had sanco say di overcomers would share wit am for ruling ova di nations (revelation 2:26f; 3:21; 11:15-18; 18:20). Dis na di same as daniel 7: 21, 22.

souls for dem beheaded for jesus' sake - dis are di martyrs for di persecution. Dem be resurrected (they live) and reign wit christ. Picture di battleground afta di battle for revelation 19 wit di ground littered wit di bodies for di slain. Dos slain wey de christian martyrs are resurrected and join di living saints on top thrones to rule wit god. Dos wey be bin kill do no bi lose komot bicos immediately dem de raised to kpai no bi. Dis na di "first resurrection." notice dat dis are only di martyrs for di conflict for revelation and no bi dos christians who had kpai all throughout history. Dis na no bi a literal resurrection wey go happun wen jesus returns. Here na only a symbolic way for say di faithful saints are victorious and secure.

di rest for di dead - are dos who kpai for di vision for service for di beast and dem remain dead for 1000 years (symbolically) only be raised up and destroyed again. Dem de living losers. Dem be dead losers and dem go live again only be losers. Verse 5 na parenthetical. To get di sense read v4 then v5b: ("the christian martyrs lived and reigned wit christ for a thousand years. Dis na di first resurrection.") say di foes for jesus remain dead for a thousand years simply way wey dem de totally defeated for dia war against christ and di church. It na no bi referring go literal taim shikena.

di first resurrection - dis na di resurrection for martyrs for jesus. It na dem dey call "first" bicos john go sight a second resurrection. Both god's servants and di beast's servants kpai for di first death but only di gud guys are for di first resurrection. Di first resurrection na to life and reigning but di second resurrection na go di second death. Di message na say di dead for christ share for di victory juss as surely as do di living servants for god.

priests for god ...reign 1000 years - dis no de yan wey concern how long jesus reigns but how long di saints would reign. Di point here na no bi taim but total victory and blessedness. Wetin dem had before dem kpai (kingdom for priests), kontinu afta dem kpai. For life and for death di servants for god are victorious.

satan loosed and deceives di nations (again) - satan go kontinu to operate for di world to destroy di faith for god's servants.

gog and magog – dem be pesin yet send for main main juss as dem de bin use for ezeziel 38, 39. Di message na dis for both places: god says to im pipo: "i don already defended you and make you victorious for dis present crisis and i go do it again whenever you need it." di emphasis na for di size for dis para para future enemy (whatever) and di ease wit which god go defeat dem also. Christians, no worry wey concern god's desire and ability to protect you against any and all enemies, now or for di future! a know wey concern pre-millennial theories: all attempts to create a huge army for god-haters for a world wia satan does no bi act and only god's servants live na doomed to failure (especially if you believe for di impossibility for apostasy).

di devil cast into di lake for faya - faya symbolizes total defeat. Send returns afta being thrown into di lake for faya. Dis na no bi eternal punishment but victory for god's pipo and defeat for god's enemies.

great white throne - na no bi di literal judgment day before which all men must appear one day. Dis na juss laik daniel 7:9-12 wia rome (the fourth kingdom) na judged.

second resurrection - di beast's worshippers are raised. Di servants for god are no bi bicos dem de raised 1000 years earlier (in di vision).

for dis vision di devil na bound 1000 years to show how im na totally defeated for im war against di church use rome. Im na loosed a little while bicos afta rome dia would be oda attempts and dem would meet di same fate. Victory na presented by di vision for saints (living ones and raised ones) reigning and judging for perfect [complete] victory. Dis chapter says complete victory for di church and complete defeat for satan and di church persecuting roman empire.

dis chapter says:

complete victory for di church

- a. In di persecution by rome some christians kpai.
- b. They sidon on top thrones and judge for 1000 years
- c. The martyrs are raised to reign wit christ for 1000 years

complete defeat for satan

- a. Satan na defeated for im attempt to destroy di church use di roman empire
- b. Rome go under and disappears
- c. Future attempts by satan use oda nations go also fail
- d. Satan na destroyed

church persecuting roman empire.

- a. In di vision's battle between gud and evil all who serve di beast are bin kill

b. These remain dead for 1000 years

c. After 1000 years di dead servants for di beast are raised, only be judged and destroyed for di lake for faya.

[en. wikipedia. org/wiki/postmillennialism](http://en.wikipedia.org/wiki/postmillennialism)

di term "millennium" does no bi happun for oyinbo translation. It na from a latin word meaning a thousand years. Di various interpretations are:

premillennialists take it dat christ's kingdom don no bi yet been established and dat im second literal and bodily come to earth go precede na establishment, afta which im go reign for a thousand years before di end for history.

dispensationalists believe say israel na distinct from di church, and dat god go establish a millennial kingdom for israel wia christ, upon im return, go rule di world from jerusalem for a thousand years.

postmillennialists believe christ's kingdom na established as per sequel to im first come, say di millennium go de a golden age for di kingdom lasting taya near di end for history and afta which christ go com a second taim after much much for history.

amillennialists no accept any for dis theories, but for various reasons. Some for dem believe say no taim element for all na symbolized by di thousand years, but simply di completeness for di victory for christ and im saints ova satan and all im agents.

various oda social and political movements, both religious and secular, don also been linked to millennialist metaphors.

di first clear opponent for premillennialism associated wit christianity na marcion (a. D. 85-160). Marcion opposed di use for di old testament and most books for di para para testament dat de no bi written by di apostle paul. Im na di first great heretic who break drastically wit di faith for di early church for abandoning di doctrine for di imminent, personal return for christ. Marcion do no bi believe for a real incarnation, and consequently dia na no logical place for im system for a real second come. Im die di majority for mankind be lost. Im deny di validity for di old testament and na law. Oda pre-nicean premillennialists de irenaeus, justin, theophilus, tertullian, and hippolytus for rome.

[en. wikipedia. org/wiki/premillennialism](http://en.wikipedia.org/wiki/premillennialism)

para para jerusalem descends from heaven

di faithful church na triumphant

para para heaven and para para earth - di situation for di christians na now "new." for 20:11 we see di heaven and earth fleeing away from di presence for god. Dis na di apocalyptic description for god's attack for di world for di unrighteous. Sight isaiah 13:6-22; 2 peter 2:5; 3:6; isaiah 34:1-17; nahum 1:1-5 and zephaniah 1:2f. Di language for god's judgment on top a kontri na to dismantle dat kontri's world. Di language for blessing on top a kontri then na di opposite. Im de make all tins para para. Im gives dem new heaven and new earth for im pipo to live for. New heaven and new earth na para para situation, environment or state for affairs. Read isaiah 65:1ff and see say new heaven and para para earth for jerusalem na rejoicing and joy.

di sea na no bi - di whole roman world (from wey di beast arose) na gone.

di holy city, para para jerusalem - di church, di lamb's bride.

come down komot for heaven -the church's we you from na heavenly and divine. Beasts who com up komot for di earth taya wey dem de for human we you from. Sight revelation 13 and daniel 7.

di bride adorned - im na no bi dorti, bloodstained and beaten but rather pure, innocent and joyful.

wipe away everi tear - di past (and immediate) troubles for di church don passed away. Compare to isaiah. 14:3; 30:19; 35:9 and 25:8.

death go de no bi - rome go mek no bi martyrs.

bride for christ - dis na figurative description for di church, present, faithful and victorious. Dis na no bi heaven but di church wey get com down from heaven (divine we you from). Im glows wit a heavenly glory.

wall - im's protected, safe and secure.

twelve foundations - di church built for di foundation for di twelve apostles. Ephesians 2:20 (the church na built on top wetin dem taught).

measure di city - to stress am holiness and glory (see ezeziel 42:20). Dis na cube (foursquare) laik di jewish temple na a cube. Dis na di city wia god dwells, no bi babylon wia sin dwells. Ezeziel na told to measure di temple (43:10-12) "that di haus for israel fit be ashamed for dia iniquities mek sabi di form for di haus ... so dem fit keep di form for it and all di ordinances." di measurement speaks wey concern holiness. Na size says "glory and security" also, 1500 miles high, wide and plenti.

wall for jasper... - di church na precious.

no temple - di church na di temple for god.

no need for di sun - spiritually illuminated.

di nations waaka for am lait - if dis na eternity, then wia do di nations com from? all di unsaved for dis vision went go di lake for faya. Di church na di light-bearer, for am lies di shey for di nations, di church dat na despised and beaten down now sits on top a hill.

gates lai lai shut - dis na security, no night wia di gates had be closed to keep komot di raiders.

nothing unclean - di only pipo allowed to enta di church are holy ones (purified by di blood for jesus).

dis na picture for di triumphant church for history, no bi eternity (although di truths here go kontinu into eternity, only plenti vivid). It na no bi di church for heaven. It still shines among di nations and brings lait to dos who waaka for darkness. Di faithful church na victorious, glorious, secure, joyful, pure and evangelistic. Dis describes di faithful church for any age.

revelation 22

a warning and an invitation

river for water for life - for john 4, jesus bin use dis figure for all di blessings, which flow to god's pikin. For john 7:37-39, jesus uses di figure to refer go di holy spirit. It na clear for scripture dat christians partake for di water for life already. We no get to wait until eternity to drink it. Sight for ezeziel 47:1-12 dat dis na picture for blessedness dat god provided for di righteous, dat flow from god through di righteous go di barren and dead places for di world.

di throne for god and di lamb - dis na wia di mercy and authority for god are combined. If it de eternity, it would be afta di lamb had delivered di throne back up to god (1 corinthians 15:24 ff).

leaves for di tree – di church’s dey offer go di nations dat brings spiritual healing na dem dey call evangelism. Di faithful, victorious, glorious, blessed church evangelizes. Fit we be dat church today! sight im face - closeness for communion between god and im church

reign forever - revelation 5:10 states dis kingdom for priests reign for di earth. Live or kpai, di saints reign.

seal no bi di words for dis prophecy - daniel na told to seal im vision bicos di taim for fulfillment na distant (about 400 years - daniel 8:26). Dis vision no bi be sealed bicos di taim for fulfillment na near.

make di unrighteous do unrighteousness - dis na no bi encouraging men to do wrong but stating dat pipo act according to character.

right go di tree for life - di tree for life na for di city and only di faithful live dia. Di right na privilege granted to dos who belong to jesus but dat right fit be taken from any christian. Dis na no bi talking wey concern eternity and di teaching "once saved always saved" na no bi biblical. Revelation 2:10 promises di crown for life to dos wey be faithful unto death. Go di overcomer jesus sanco, "i no go blot komot im name from di book for life" (revelation 3:5). It na implied dat dos who fall away go don dia name blotted komot for di book for life.

plagues add - how fit dos who don tampered wit dis book from di day na im written be subjected go di plagues written for dis book? dem get only three possibilities:

1) all di dead who manipulate go de resurrected so dem fit live through di tribulation shikena wen di plagues are fulfilled.

2) all di dead who manipulate go suffer dis same plagues wen dem be for eternity (this requires nuclear war on top earth, resurrection for a red chinco army, mutant locusts, oceans and rivers turn to blood, resurrection for gog and magog, etc.

3) those who manipulate no go be plagued wit di plagues written for dis book. (this requires say di plagues be a figurative presentation for god's judgments for di wicked or else im threat na an idle one).

a kpatakpata for di book

"the central thrust for di book na comfort and assurance for ultimate triumph. For na unique way, di book told for a come and terrible storm. We see say di heart for di universe na heavenly throne! god and di lamb rule - no bi italy. We see di seals reveal, di trumpets warn and di bowls punish for a full and complete way. We see di saints sealed against di come fury upon di ungodly; see di world, piece by piece, attacked; am seas de bloodied as de am water supplies; am commerce na ruined and am armies defeated while dia property na invaded; am gods de punished while am society tear race riot for decadence. We see di church under di heel for di oppressor and di witnesses preach for sackcloth, wit death awaiting dem. But we see di inner sanctuary hold and di witnesses loyally preach and, afta death, be vindicated for resurrection. We see di pipo for god for a

wilderness, but see dem nourished while di devil na impotent on top earth and for heaven. We see rome go under for blood and faya and high. Rome na seen for all am apocalyptic manifestations from di civil persecution sea beast go di religious pervert, di earth beast. And di god for all power broils di sea beast; and di seductive power for a commercially successful rome (harlot) de set on top faya by no man's hand and burns laik nero's faya lai lai do - eternally and thoroughly. We see di end for rome pictured for di battle for armageddon and heard di serpent thresh as im na bound and salted away for a thousand years, while di saints, living and dead, sat enthroned wit dia lord! we see di full tori told for dos who kpai for di service for di beast. Dem de raised to no thrones but to kpai one plenti taim, finally, for a lake for faya. We hear from

god, through di "little taim" for loosing di devil, say all attempts by di devil are doomed to failure, anytime and anywhere. And then we see di picture for di church for god. Consecrated for am service; glorious and honored for am reputation and appearance; unbeatable for am strength; maja for am communion; a blessing go di world and beloved for ha lord. Am future secure and am triumphs eternal!"

(from revelation by jim mcguiggan, looking into di bible series, international bible resources, lubbock, texas, 1976.)

an unorthodox interpretation for revelation

by randolph dunn

chapter 1

background to revelation john di apostle

domitian na a believer for prophetic omens and insisted on top dey call imsef a god. For wey concern a. D. 86 a temple to domitian na built for ephesus. John's opposition to emperor worship, for addition to im kontinu preaching for di gospel for christ, ultimately reached di ear for domitian and prompted am to take action. For a. D. 94 di elderly john di apostle na exiled go di island for patmos.

(drivethruhistoryadventures.com/john-exiled-to-patmos)

di apostle john na later freed, possibly due to old age, and im returned to wetin be now turkey. Im kpai become old man sometime afta a. D. 98. (gotquestions.org/apostle-john-die.html)

wit eusebius and odas, we are obliged to place di apostle's banishment to patmos for di reign for di emperor domitian (81-96). Afta domitian's death di apostle returned to ephesus for di reign for trajan, and for ephesus im kpai wey concern a. D. 100 for a great age. (church history iii. 13. 1)

(puritanboard.com/threads/apostle-john-polycarp-and-patmos.79254/)

jesus for nazareth

jesus, as dem describe for di para para testament, na most likely crucified on top a. D. Friday april 3, 33. Di latest investigation, report for di journal "international geology review," focused on top earthquake activity for di dead sea, located 13 miles from jerusalem. Matthew 27, mentions dat an earthquake coincided wit di crucifixion: "and wen jesus had cried komot again for a loud voice, im find up im spirit. For dat moment di curtain for di temple na tear for two from top to nyash. Di earth shook, di rocks split and di tombs break open."
(livescience. com/20605-jesus-crucifixion. html)

saul for tarsus – paul

"while dem de stoning am, stephen prayed, 'lord jesus, receive mai spirit.' then im fell on top im knees and cried komot, 'lord, no hold dis sin against dem.' wen im had say dis, im fell asleep, (died). And saul na dia, find approval to im death.

"on dat day a great persecution break komot against di church for jerusalem, and all except di apostles de scatter throughout judea and samaria. Godly men buried stephen and mourned deeply for am. But saul begin to destroy di church. Going from haus to haus, im dragged off men and women and put dem for bin expect."
(acts 7:59-8:3)

di exact details for st. Paul's death are unknown, but tradition holds wey he na beheaded for rome and na im make kpai as per martyr for im faith. Im death na perhaps part for di executions for christians ordered by di roman emperor nero following di great faya for di city for 64 a. D. (britannica. com/biography/saint-paul-the-apostle)

nero (54–68)

wit di murder for di emperor gaius (caligula), for a. D. 41 claudius became emperor (41-54). Tey tey di jews de continually making disturbances for di instigations for chrestus, im [claudius] expelled dem from rome. So writes di roman historian suetonius wey concern events for rome dey a. D. 52. "chrestus" fit don been a thorn for di area for roman politics ginger be rid for am and im cohorts. Or "chrestus" fit be di way uninformed bureaucrats pronounced di name christus wey concern which jews argued. Such arguments between jews and christians de no bi unknown; e. g. , for ephesus. (acts 19)

claudius likely and inadvertently na di first emperor to persecute christians (who de perceived as per jewish sect) —for, e be laik, disturbing di peace. Di plotting agrippina, managed to convince am husband, claudius, to adopt am pikin nero and put am, ahead for claudius' own pikin, first for line for di throne. Maternal concern no bi satisfied, im then murdered claudius, and nero ruled di world for age 17, ruling from a. D. 54 go. D. 68 wen di senate sentenced am to death for treason.

nero, a man wit lait blue eyes, thick neck, protruding belle, and spindly legs, na a crazed and cruel emperor, a pleasure-driven man who ruled di world by whim and fear. Im eventually had im mama stabbed to death for

treason and his wife Octavia beheaded for adultery. He then had Octavia's head displayed for his mistress, Poppaea, whom years later he kicked to death when she was pregnant.

For the night of July 18, A.D. 64, a fire broke out in the merchant area of the city of Rome. Fanned by summer winds, the flames quickly spread through the dry, wooden structures of the imperial city. Soon the fire took on top a life of its own, consuming all in its path for six days and seven nights. When the conflagration finally came to a halt, it had destroyed seventy percent of the city, leaving smoldering ruins.

Rumors soon arose accusing the Emperor Nero of ordering the torching of the city and standing by the summit of the Palatine playing the lyre as flames devoured the world below.

These rumors did not seem to be confirmed. In fact, Nero rushed to Rome from his palace at Antium

(Anzio) and took charge of the city all that first night without his guards directing efforts to quell the blaze. But the rumors persisted and the Emperor looked for a scapegoat. He found it in the Christians, for that time a rather obscure religious sect with a small following in the city. To appease the masses, Nero literally had his victims fed to the lions for giant spectacles held in the city's remaining amphitheater.

From the ashes of the fire rose a plenty of new Rome. A city made of marble and stone with wide streets, pedestrian arcades and ample supplies of water to quell any future blaze. The debris from the fire was used to fill the malaria-ridden marshes that had plagued the city for generations.

The historian Tacitus wrote:

"Now began a terrible and destructive fire which Rome had ever experienced. It began in the circus, which adjoined the Palatine and Caelian hills. Breaking out from shops where inflammable goods were sold, and fanned by the wind, the conflagration instantly grew and swept the whole length of the circus. There were no walled mansions or temples, or any other obstructions, which might have arrested it. First, the fire swept violently over the level spaces. Then it climbed the hills - but returned to ravage the lower ground again. It outstripped every counter-measure. The ancient city's narrow winding streets and jagged blocks hindered progress.

"Terrified, shrieking women, helpless old and young, pipe on top of their own safety, pipe unselfishly supporting invalids or waiting for them, fugitives and lingerers alike - all heightened the confusion. When pipe looked back, menacing flames sprang up before them or outflanked them. When they escaped to neighboring quarters, the fire followed - even districts believed remote proved to be involved.

"Finally, with no idea where to go, they crowded on top of the narrow roads, or lay for the fields. Some who had lost everything - even their food for the day - did not escape, but preferred to die. So did the soldiers, who had failed to rescue their loved ones. Some dared fight the flames. Attempts to do so were prevented by menacing gangs. Torches, too, were openly thrown, by men crying out that they acted under orders. Perhaps they had received orders. Or they had just promised to plunder unhampered.

"Nero, on his return to the city, only when the fire was approaching the mansion he had built to link the gardens of Maecenas to the Palatine.

"By the sixth day enormous demolitions had confronted the raging flames with bare ground and open sky, and the fire had finally stamped out at the foot of the Esquiline Hill. But before panic had subsided, or they revived, flames broke out again in the plenty of open regions of the city. Here there were fewer casualties; but the destruction of temples and pleasure arcades was even worse. This second conflagration caused additional ill-feeling for pipe believed that Nero was ambitious to found a new city with the name of his mother.

["the burning for rome, a. D. 64," eyewitness to history, - eyewitnesstohistory. com (1999). References: duruy, victor, history for rome vol. V (1883); grant, michael (translator), tacitus, di annals for imperial rome, (1989)]

nero tried to pin di blame for dat faya for di city's small christian community (regarded as per distinct, dissident group for jews), and so, appropriately, im burned many for dem alive. Peter and paul de say to don been martyred as per result. But di rumors persisted dat nero had sung im own poem "the sack for troy" (he do no bi "fiddle") while enjoying di bright spectacle im had ignited. Dat business wey concern singing no bi unreasonable, for nero had for years make a mugu for imself by publicly playing di lyre and singing before, literally, command performances. (christianhistoryinstitute. org/ magazine/article/persecution-in-early-church-gallery)

christians de first, and horribly, targeted for persecution as per group by di emperor nero for a. D. 64. A colossal faya break komot for rome, and destroyed boku for di city. Rumors abounded dat nero imself na responsible. Im certainly took advantage for di resulting devastation for di city, building a lavish private palace on top part for di site for di faya. Perhaps to divert attention from di rumors, nero ordered dat christians suppose be rounded up and bin kill. Some de tear apart by dogs, odas burnt alive as human torches.

(bbc. co. uk/history/ancient/romans/christianityromanempire_article_01. shtml#one)

for di fall for a. D. 66 di jews combined for revolt, expelled di romans from jerusalem, and overwhelmed for di pass for beth-horon a roman punitive force under gallus, di imperial legate for syria. A revolutionary goment na then set up and extended na influence throughout di whole kontri. For response, di emperor nero dispatched an army under di generalship for vespasian to restore order. Im na joined by titus, and together di roman armies enta galilee. For 9 june 68, emperor nero reportedly committed suicide and plunged rome into a year for civil war.

vespasian (a. D. 69–79)

by di year a. D. 68, resistance for di northern part for di province (area for galilee) had been eradicated and di romans turn dia full attention go di subjugation for jerusalem. Dat same year, di emperor nero kpai by im own hand, creating a power vacuum for rome. For di resultant chaos, vespasian na declared emperor and returned go di imperial city. It fell to im pikin, titus, to lead di remaining army for di assault on top jerusalem.

titus (a. D. 79–81)

titus wit di roman legions surrounded jerusalem and begin to slowly squeeze di life komot for di jewish stronghold. By di year a. D. 70 di attackers had breached jerusalem's outer walls and begin a systematic ransacking for di city. Di assault culminated for di burning and destruction for di temple dat serve as di center for judaism.

for victory, di romans slaughtered thousands. For dos spared from death: thousands de enslaved and send to toil for di mines for egypt, odas de dispersed to arenas throughout di empire be butchered for di amusement for di public. Di temple's sacred relics de taken to rome wia dem de displayed for parti for di victory.

di rebellion sputtered on top for anoda three years and na finally extinguished for a. D. 73 wit di fall for di various pockets for resistance de include di stronghold for masada.

domitian (a. D. 81–96)

di bulk for traditional sources date di book (revelation) go di reign for di roman emperor domitian (a. D. 81–96), which evidence tends to confam. Stuckenbruck 2003, pp. 1535–1536

(en. wikipedia. org/wiki/book_of_revelation)

di historian pliny dem dey call domitian di beast from hell who sat for na den, licking blood. For di book for revelation, john for di apocalypse fit don referred to domitian wen im describe a beast from di abyss who blasphemes heaven and drinks di blood for di saints.

suetonius (another historian), who hated domitian, gats admit dat “he took such send to exercise restraint ova di city officials and provincial governors dat for no taim de dis plenti honest or juss.”

but dia na sontin wrong wit domitian. Im enjoyed catching flies and stabbing dem wit a pen. Im laik to watch gladiatorial fights between women and dwarfs. And for im reign im na so suspicious for plots against im life, di number for imperial spies and informers proliferated, as do di number for casualties among suspect roman officials.

domitian na di first emperor to don imself officially titled for rome as “god di lord.” im insisted dat oda pipo hail im greatness wit acclamations laik “lord for di earth,” “invincible,” “glory,” “holy,” and “thou alone.”

wen im ordered pipo to find am divine honors, jews, and no doubt christians, balked. Di resulting persecution for jews na well-documented; dat for christians na no bi. However, di beast say di author for revelation describes, kukuma as di events for di book, are perhaps best interpreted as hidden allusions go di rule for domitian. For addition, flavius clemens, consul for a. D. 95, and im wife, flavia domitilla, de executed and exiled, respectively, by domitian’s orders; many historians suspect dis na bicos dem de christians.

trajan (a. D. 98–117)

according to pliny di second, who see thousands for christians being put to death everyday everyday, moved wit pity wrote trajan, certifying dat dis pipo do nothing against di roman law worthy for death. Nothing na do for dia defense.

chook mouth: if john na released from patmos for trajan’s reign, then di events “must soon take place” for revelation would begin sometime afta domitian’s death.

ignatius for antioch (c. A. D. 35-110) for di rule for domitian, ignatius as bishop ruled ova di church for antioch, wrote and taught contrary go di teachings for di para para testament; e. g. ,

a.) in laik manner make all reverence di deacons become appointment for jesus christ, and di bishop as jesus christ, wey be di pikin for di papa, and di presbyters as di sanhedrin for god, and assembly for di apostles. Apart from dis, e get no church" (ignatius go di thrallians iii).

b.) christians are no bi to do anything without “the bishop’s” approval. (ignatius go di thrallians ii).

polycarp (c. A. D. 69-ca155)

for inside dis same shikena for taim polycarp attempted to convince di bishop for rome, anicetus, to celebrate easter.

marcus aurelius antoninus (a. D. 161– 180)

although im had noble principles, marcus aurelius persecuted di christians for fear dem would destroy di state. Na im for dis taim shikena dat: polycarp for smyrna na martyred.

septimius severus (a. D. 193 – 211)

severus, having recovered from a severe fit for sickness thru a christian, favored christians for general: but sake of di prejudice and fury for di multitude against dem and dia alarming growth it caused di pagans to panic. Di persecutions begin. Tertullian, who lived for dis taim shikena, informs we dat if di christians had collectively withdrawn themselves from di roman territories, di empire for get greatly depopulated.

maximus (a. D. 235–238)

for some provinces evritin na do to exterminate all christians. Numberless christians de slain without trial and buried indiscriminately for heaps sometimes fifty or sixty being cast into a pit together, without di least decency. Decius (a. D. 249–251)

dis persecution na brought on top sake of decius's hatred for im predecessor phillip, a christian and partly by im jealousy concerning di amazing chop up for christianity. Heathen temples begin be forsaken, and di christian churches grew.

valerian (a. D. 253–260)

di martyrs dat fell for dis taim shikena de innumerable and dia tortures de various and painful. Neither rank, gender, abi age de regarded.

aurelian (a. D. 270–275)

aurelian strengthened di position for di sun god sol invictus as di main divinity for di roman pantheon. Im intention na to find to all di peoples for di empire, civilian or soldiers, easterners or westerners, a single god dem fit believe for without betraying dia own gods. ... for im short rule, aurelian seemed to follow di principle for "one faith, one empire", which would no bi be make official until di edict for thessalonica. Im appears wit di title deus et dominus natus ("god and born ruler") . Im na recorded by christian historians as having organized persecutions. en. wikipedia. org/wiki/aurelian

diocletian (a. D. 284– 305)

di diocletianic persecution na di last and most severe persecution for christians for di roman empire. For a. D. 303, di emperors diocletian, maximian, galerius, and constantius issued a series for edicts rescinding christians' legal rights and demanding wey dem comply wit traditional religious practices. Later edicts targeted di clergy and demanded universal sacrifice, ordering all inhabitants to sacrifice go di gods. (en. wikipedia. org/wiki/diocletianic_persecution)

maximian (a. D. 285 to 305)

im shared di latter title wit im co-emperor and superior, diocletian, whose political brain complemented maximian's military brawn.

constantius i (a. D. 293 to 306)

a roman emperor who ruled as caesar and as augustus and na di junior colleague for di augustus

maximian under di tetrarchy.

(en. wikipedia. org/wiki/list_of_roman_emperors#the_dominate)

galerius (a. D. 305 to 311)

im campaigned across di danube against di carpi, defeating dem for a. D. 297 and a. D. 300. Although im na a staunch opponent for christianity, im issued an edict for toleration for a. D. 311.

chook mouth: diocletian and dis three emperors de related by blood or marriage.

land for di goths invaded by di hunns

di hunns de a group for eurasian nomads, appearing from east for di volga, (river for russia). Di hunns attacked di visigoths (the western tribe for goths) dey a. D. 376. For di aftermath for dis event, several groups for goths com under hunnic domination, while odas migrated further west or

sought refuge for inside di roman empire. (en. wikipedia. org/wiki/goths)

an unmanageable numbers for goths and oda non-roman pipo, fleeing from di hunns, enta di empire by crossing di danube. For di battle for adrianople for a. D. 378 dem inflicted a devastating defeat upon di romans.

attila di hun (434–453)

atilla na di ruler for di hunns from a. D. 434 until im death for march a. D. 453. Im na also di leader for a tribal empire for central and eastern europe consisting for hunns, ostrogoths, alans and bulgars, among odas.

italy had suffered from a terrible famine for a. D. 451 and am crops de faring little betta for a. D. 452. Attila's devastating invasion for di plains for northern italy dis year do no bi improve di harvest. To advance on top rome for get required supplies which de no bi available for italy, and taking di city would no bi don improved attila's supply situation. Na im be say, na im plenti profitable for attila to conclude peace and retreat to im homeland.

(en. wikipedia. org/wiki/attila)

di western roman empire officially ended 4 september a. D. 476, wen emperor romulus augustulus na deposed by di germanic king odoacer.

(google. com/search?client=firefox-b-1-d&q=end+of+the+roman+empire)

kpatakpata for background for revelation

di apostle john na dey 26 years old, probably 6 years younger than peter, wen di apostles on top pentecost day begin teaching di gospel for christ. No too tey afterwards stephen na stoned to death wit saul for tarsus consenting. As per result, many christian comot jerusalem and judea.

christ dem dey call paul be im apostle go di gentiles. Im suffered greatly for di hands for di jews and pagan gentiles. Im wrote several letters to encourage faithfulness. Many believe nero had paul executed following di burning for rome which occurred for a. D. 64, di same year di jerusalem jews begin dia rebellion against rome. Di jews apparently holding power for jerusalem from a. D. 66 taya april a. D. 70 wen a few days before passover, titus begin im siege dat kontinu for five months. E end wen di romans burned di temple wit all di genealogical records. No longer fit di jews identify who fit be dia legitimate high priest. (google. com/search?client=firefox-b-1-d&q=destruction+of+jerusalem)

wey concern 30 years afta di destruction for jerusalem and paul's last letter go di churches for asia minor john wrote revelation go di churches for asia.

recap:

- a. Paganism wit na imperial cult na di religion for di empire.
- b. Diocletian dey consider imself a god as do odas following am.
- c. Christians recognized di emperor as di supreme ruler for di empire, but no bi god.
- d. Pagan priest and roman officials considered christians be rebellious subject be punished. Na im be say, diocletian banished john to patmos.
- e. Christians for di seven churches for asia de probably mostly former pagans who had no bi pata pata rejected and troway all dia pagan practices.
- f. There de chief shepherds (bishops) for di churches who dominated dia teachings and practices.
- g. Persecution kontinu to chop up wit each para para emperor until diocletian – considered di worst.
- h. God na patient waiting for di conversion for plenti pagans and di repentance for wayward christians.
- i. John delivers god's message for tins dat "must soon take place" or "shortly come pass" - sometime afta a. D. 100

chapter 2

go di christians living for asia minor

di immediate audience

dis christians knew wetin be occurring for dia area and dat god must also be aware for dia plight and suffering. John wrote go di churches for:

1. Ephesus – you removed yourself from christ who kpai for ya forgiveness – abandon and fallen from im love and mercy.
2. Smyrna – be kakaraka di devil na bringing plenti persecution.
3. Pergamum – you get no bi deny me; but you accept teachings dat cause ya brethren to stumble.
4. Thyatira –you accept di pagan practice for fornication and honor dia gods by worshiping dem wen you participate for di eating for dia sacrifices.

5. Sardis – you de dead tey tey you get ceased doing god’s go. Pagans accept you as dia brethren.

6. Philadelphia – you get kept and do mai go. Na im be say, dem get many who go hear mai message. So, take advantage for di door i get opened for you.

7. Laodicea – you de apathetic, don no feelings for me – make you juss don’t send anymore wey concern ya salvation.

(revelation 2 & 3)

chapter 3

door to heaven opened

while for di spirit john na invite to enta di god’s presence through heaven’s open door. Here john sees tins dat would soon take place. God di supreme ruler for di universe na on top im throne wit a scroll for im decrees for im hand which im find to christ, di ruler for di kingdom for god on top earth.

john witnesses as di root for david, di pikin for god, opens di seven sealed scrolls and observes wetin go happun wen di trumpets sound and christ executes god’s decrees on top dos who wage war against im church.

1st seal – a foreign enemy na ready to attack, war de come

2nd seal – peace na removed - internal strife begins

3rd seal – war and strife bring famine

4th seal – war, strife and famine result for death.

5th seal – righteous souls for heaven plead for justice

6th seal – taim na ready for di wrath for di lamb - upheaval for paganism and na emperor worship - di hol and powerful, rulers for kingdoms for earth, go try to hid from god.

a great multitude for righteous souls, from di beginning for taim, who don been cleansed by christ atoning sacrifice, shout wit loud voices salvation belongs to god and di lamb - dis souls are for heaven no bi for hades.

john had witnessed wetin be going to happun for a short taim, god na dey give taim to change. Now, john go observe christ executing god’s judgment against paganism who bin use earthly rulers for dia attempt to destroy god’s kingdom on top earth.

god through john uses many symbols to refer to im righteous judgment for chapters 8 through 18. Many bible scholars, teachers and wey serious students don offered different understandings and interpretations without any solid evidence, wit few agreeing. Each generation appears to offer different interpretations for dis symbolism wit some referring to world leaders for dia generation; e. g. , pope for rome, hitler, saddam hussain, stalin, etc.

7th seal – shun occurs for a short taim, di “calm before a storm.” taim don com for christ to execute god’s judgment to dos who don waged war against im kingdom on top earth.

di trumpet sound na di call to action - battle

a. First trumpet – commerce by highways disrupted -causing fear and lack for food.

b. Second trumpet – commerce by sea disrupted.

c. Third trumpet – commerce by rivers disrupted.

d. Fourth trumpet – god’s universal power displayed as major changes are wey concern to happun

1) governments and dia leaders go de no fit to retain dia great power ova nations and pipo.

2) armies would wage war killing multitudes. Dos comot still refuses to cease dia pagan practices for idol and demon worship.

e. Fifth trumpet – a spirit being removed from heaven and give main main to harm non-christian pipo.

f. Sixth trumpet – an invasion from di east bound by euphrates, a river which extends from northern turkey to persian gulf.

g. Seventh trumpet – di end for rome and paganism.

chapter 4

di end for di roman empire

for a. D. 325, constantine dem dey call together di council for nicaea, for an attempt to unify di empire by a state religion. Constantine envisioned christianity as per state religion wey fit unite di roman empire, which for dat taim na beginning to fragment and divide. Constantine refused to fully embrace di christian faith and kontinu many for im pagan beliefs and practices, so di church dat constantine promoted na a mixture for christianity and roman paganism. “he (constantine) kept im position as chief priest for di pagan state religion.”

(the eternal kingdom, f. W. Mattox, p. 127)

by blurring di differences and erasing di distinctions.

di following are four such instances.

1) renaming dia multiple gods, henotheism, to patron saints for cities to protect dem.

2). An egyptian mother-goddess religion, di cult for isis, na absorbed into christianity by replacing isis wit mary. Many for di titles dat de bin use for isis, so we go fit “queen for heaven,” “mother for god,” and “theotokos” (god-bearer) de attached to mary. Mary na give an exalted role for di christian faith, far beyond wetin di bible ascribes to am, for order to attract isis worshippers. 3) mithraism na di de-facto official religion until constantine and succeeding roman emperors. One for di main main features for mithraism na a sacrificial meal, which involved eating di flesh and drinking di blood for a sacrificed bull. Constantine and im successors substituted dis for di lord’s supper / christian communion.

4) constantine, and im successors, find dia support go di bishop for rome as di supreme ruler for im state church believing it de best for di unity for di roman empire say di goment and state religion be centered for di same place. Wen di roman empire collapsed, di roman bishop took for di title dat had previously belonged go di roman emperor constantine – pontificus maximus, (meaning high priest –but originally na di highest office for di polytheistic ancient roman religion).

(from ccl.org/s/schaff/history/3_ch01.htm)

di roman state-church established by constantine morphed into di roman catholic church, a tragic compromise for christianity wit di pagan religions dat surrounded it. Instead for proclaiming di gospel and converting di pagans, di state church juss “christianized” di pagan religions, and “paganized”

christianity. (gotquestions.org)

for a. D. 476 romulus, di last for di roman emperors for di west, na overthrown by di germanic leader odoacer, who became di first barbarian to rule for rome na im make ending di roman empire.

(from ushistory.org/civ/6f.asp)

chapter 5

righteous souls for heaven rejoice

revelation 19 begins wit great rejoicing for multitudes for forgiven righteous souls from adam go di taim for god’s victory ova paganism. Satan had bin use im earthly power ova pipo and dia desire for praise for men and earthly possessions.

once again heaven na opened. Christ clothed for a robe dripping wit blood as king for kings and lord for lords comes forth.

satan’s power na bound for a while. Im go de allowed to try again, before di end for taim, to destroy god’s pipo before im na eternally bound. For which taim god go execute im judgment against all who don refused to accept christ as god. Dem go then be sentenced to everlasting punishment and send be wit dia papa di devil. However, di righteous go live wit god forever and ever, eternal life, constantly worshipping god - dey offer am dia love, praise and honor.

chapter 6

beyond di immediate audience

wit greater persecutions dat de “soon to take place,” remaining faithful would be plenti dey hard. So, god through john encouraged di christians for asia minor, di seven churches, to remain faithful and how to live

pleasing to am. But, di message for revelation go beyond di taim for di roman empire, di immediate audience, it also go go di distant audience.

following di fall for di roman empire, di catholic church becoming plenti powerful, persecution would become severe again. By di 11th century, for di zeal for di catholic church to establish dia altered version for christ's kingdom, di roman popes begin utilizing new tool -- di crusades. At first, di crusades had as dia object di conquering for jerusalem and di "holy land". Along di crusaders' paths, thousands for innocent civilians (especially jews) de raped, robbed, and slaughtered.

dey a. D. 1200 bible believing christians begin to challenge di catholic church's official bible interpretations, teachings and practices. Dem separated themselves from di church for rome, which dem see as apostate. Consequently, dem de seen as per formidable potential threat. To eliminate dis perceived threat di crusade concept na altered to crush spiritual opposition for inside europe itself. For oda words, armies de raised wit di intent for massacring whole communities for bible believing christians.

waldensians (around a. D. 1179)

di earliest waldensians believed for austerity, public preaching and di personal study for di scriptures.

di sect originated for di late 12th century as di poor men for lyons, [france] a band organized by peter waldo, a wealthy merchant for lyon, who find away im property dey 1177 and went wey concern preaching apostolic poverty as di way to perfection. For 1179, dem go to rome, wia pope alexander iii blessed dia life but forbade preaching without authorization from di local clergy. Dem disobeyed and begin to preach according to dia own understanding for scripture. Seen by di roman catholic church as unorthodox, dem de formally declared heretics beginning several centuries for persecution dat e remain small destroyed di sect.

(en. wikipedia. org/wiki/waldensian)

albigenses or cathars (around a. D. 1200)

[pope] innocent iii believed dat bible believing dissidents de worse than infidels (saracens, moslems, and turks), for dem threatened di unity for Europe. So innocent iii sponsored "crusades" to exterminate dem. Pope innocent (what a name!) dem dey call upon louis vii to do im killing for am, and im also enjoined raymond vi to assist am.

di albigenses or cathars for southern france de generally considered be plenti highly educated and wealthier than odas for france. Dem de labeled as heretics by di pope tey tey dem do no bi follow im edicts. Dem owned and read dia bibles which only priests de authorized to do. For di year 1209, di catholic church begin na crusade against fellow europeans christian. Dem de referred to for pope innocent's sunday morning messages as "servants for di old serpent". Innocent sanco di killers a heavenly kingdom if dem took up dia swords against di unarmed populaces. Di destruction for catharism, which tended to run for families, na so complete say di crusade na now considered by historians be europe's first genocide. (quintessentialpublications. com/twyman/?page_id=10)

for july for a. D. 1209 an army for orthodox catholics, probably part for di cathars crusade attacked di city for beziers, france and murdered 60,000 unarmed civilians, killing men, women, and pikin. Di whole city na sacked, and wen pesin complained dat catholics de being bin kill kukuma as "heretics", di papal legates told dem to go on top killing and no bi to worry wey concern it for "the lord knows im own. "

persecution do no bi cease afta di crusades ended. For for di 1500-1600's pipo de put to death for translating di bible into di language for di masses, for owning or even reading di bible. For di distant audience for today e get persecution for one di world, so we go fit for china and di kontris for di middle east.

chapter 7

kpatakpata and kpatakpata

dis interpretation na unorthodox as it does no bi delve into traditional interpretations such as per meaning for symbols or prophecies for future world events, it rather focuses for di message for god to im pipo wey de being persecuted and to dos who would suffer for distant times.

im message na "i am for control for mai creation and for di righteous for mai church. Christians shoule no bi loose sight for dia goal for getting go di clear line to live for eternity wit am instead for being preoccupied wit a) everyday everyday events for dia live, b) some bible scholar's interpretation, or c) wen di events for a symbolic language de or go de carried komot.

insisting on top either a personal or trusted teacher's interpretation as absolute true dat must be obeyed be for fellowship wit god and man na very dangerous. For fact, one's opinion go probably change as dem kontinu to acquire additional knowledge.

each christian, even wen dia brethren no, needs to study god's word, live accordingly by practicing im instructions. If dem no, then soon dia entire congregation go follow di types for congregations represented by seven churches for asia:

1. One religious belief na as gud as anoda.
2. Faithful go di end.
3. Little concern wey concern di true.
4. Willing to accept as true whatever na taught having little or no desire to seek for di true.
5. A do-nothing church.
6. Looking for opportunity to serve god.
7. A social church