

|7| “Let us have simcha and exult, and give kavod (glory) to him because has come the Yom HaChuppah, the Yom Nisu'im of the SEH (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiach*), and His Kallah (Bride) has made herself ready.”

|8| And it was given to her that she should be clothed with fine linen, bright and tahor (clean); for the fine linen are the Tzedakot of the Kadoshim. [YESHAYAH 61:10; YECHEZKEL 44:17; ZECHARYAH 3:4]

|9| And he says to me, Write: "Ashrey are the ones having been summoned to the Seudas Moshiach, the Seudas Yom Nisu'im of the SEH" (Lamb, *SHEMOT 12:3; YESHAYAH 53:7 Moshiach*). And he says to me, “These are divrei Emes of Hashem.”

|10| And I fell before his feet to worship him. And he says to me, “You must abstain from such. For I am a fellow eved with both you and your chaverim who hold on to the edut (testimony) of Rebbe, Melech HaMoshiach; worship Hashem! For the edut (testimony) of Rebbe, Melech HaMoshiach Yehoshua is the Ruach HaNevu'ah (prophecy).”

|11| And I saw Shomayim having been opened, and, hinei, a sus lavan (white horse) and the one riding on it is called Ne'emán and Yashar, and in Tzedek [DANIEL 9:25] He judges and makes milchamah (war). [SHEMOT 15:3; TEHILLIM 96:13; YESHAYAH 11:4]

|12| And the Eynayim of Him are as a flame of eish, and on the head of Him are many atarot, and He has a Name inscribed of which no one has da'as except Himself.

|13| And He is robed in a kaftan dipped in dahm, and

His Name is called, “The DVAR HASHEM.”

[YESHAYAH 63:2,3]

|14| And the Tzivos Hashem (the Army of Hashem), the Tzivos HaShomayim, were following Him on susim levanim (white horses). They were dressed in fine linen, lavan (white) and tahor (clean).

|15| And out of the peh (mouth) of Him goes forth a sharp cherev, that with it He may strike the Goyim, and He will shepherd them with a shevet barzel, and He treads the press of the yayin of the fury of Charon Af of Hashem, El Shaddai. [YESHAYAH 11:4; TEHILLIM 2:9]

|16| And He has on His kaftan and on His thigh a name inscribed: MELECH HAMELACHIM AND ADON HAADONIM.

|17| And I saw one malach (angel) having taken his stand in the shemesh (sun) and he cried out in a kol gadol (loud voice), saying to all the birds flying in mid-heaven, “Bo! Gather to the Seudah Hagedolah of Hashem; [Jer 12:9; 46:10; Ezek 39:17; Isa 34:6]

|18| “That you may eat the basar of melachim (kings) and the basar of captains and the basar of strong men and the basar of susim and of their riders and the basar of all, both, bnei Chorin and avadim and the ketanim and the gedolim.” [YECHEZKEL 39:18-20]

|19| And I saw the Chayyah [Anti-Moshiach] and the melachim (kings) of ha'aretz and their armies assembled to make milchamah (war) with the One sitting on the sus (horse) and with the Tzivos Hashem (Army of Hashem).

|20| And the Chayyah [Anti-Moshiach] was captured and, with it, the Navi Sheker (the

False Prophet), the one having performed the otot (signs) before it, by which he deceived the ones having received the tav (mark) of the Chayyah [Anti-Moshiach] and the ones worshiping its Atzav (idol, image). These two were cast alive into the Agam HaEish (Lake of Fire) burning with gofrit (sulfur). [DANIEL 7:11]

|21| And the rest were killed with the cherev (sword) of the One sitting on the sus (horse), the cherev (sword) having proceeded out of the PEH of Him, and all the birds were fully fed by their basar.

20 And I saw a malach (an angel) coming down out of Shomayim having the maft'e'ach (key) of the Tehom (Abyss) and a great chain in his hand,

|2| And he seized the Dragon, the NACHASH HaKadmoni, who is Malshin [*samekh mem, the devil*] and Hasatan. And he bound him for elef shanim (one thousand years),

|3| And threw him into the Tehom (Abyss), and shut and sealed it over him that he could not deceive any more the Goyim until the elef shanim (thousand years) were completed. After these things it is necessary for him to be released a short time.

[DANIEL 6:17]

|4| And I saw kise'ot (thrones) and they sat on them and authority for mishpat (judgment) was given to them, and I saw the nefashot (souls) of the ones having been beheaded because of their edut (testimony) for Rebbe, Melech HaMoshiach and because of the dvar Hashem and for those who did not worship the Chayyah [Beast, Anti-Moshiach] nor its Atzav and did not receive the tav (mark) on the metsakh