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# Αποκαλυψις Ιωαννου † THE REVELATION TO JOHN

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## INTRODUCTION

The *Revelation to John* (or ‘Apocalypse of John’ – *Αποκαλυψις* is Greek for Revelation) may be described as an inspired picture book that, using magnificent poetic imagery (much of which is drawn from the Book of Daniel and other apocalyptic sources), makes a powerful appeal to the reader’s imagination; many of the details are intended to be taken, not in literal isolation, but as contributions to an overall impression. Modern biblical scholarship views the *Revelation to John* as a 1<sup>st</sup> Century apocalyptic message warning early Christian communities not to assimilate into Roman imperial culture, interpreting its vivid symbolism through historical, literary, and cultural lenses. The victory of God over Satan and his Antichrist (in this case, the perseverance of Christians in the face of Roman persecution) typifies similar victories over evil in ages still to come and God’s final victory at the end of time.

Although Christ is clearly the central figure of Revelation, an understanding of the text presupposes familiarity with Old Testament language and concepts, especially those taken from the books of Daniel and Ezekiel. For example, the author uses the number seven in a symbolic sense to signify ‘totality’ or ‘perfection’.

The *Revelation to John* was among the last books accepted into the Christian biblical canon and, to the present day, some eastern churches reject it; the Orthodox Church accepts it as canonical but with the provision that it is not to be read aloud during services. There are fewer manuscripts of the *Revelation to John* than of any other text of the New Testament and it is (significantly) not included in *Codex Vaticanus*.

## AUTHORSHIP AND DATES

Although the author identifies himself as ‘John’, and there was a widespread belief at the end of the 2<sup>nd</sup> Century that this was John the Apostle, many early scholars and commentators did not accept the author as being John the Evangelist. The style, language, and some theological positions are so different from those of the other Johannine writings that it is now generally accepted that the work, as it stands cannot be by the same author as the Gospel and Letters of John. Most modern scholars refer to the author as ‘*John of Patmos*’ (cf. 1:9), who may well have been a (one time) disciple of John the Apostle or, at least, a member of the Johannine brotherhood.

Parts of the book (such as Ch. 11) may have been written before the fall of Jerusalem (70 CE) but it is likely that the author composed the book in its present form near the end of the reign of the Emperor Domitian (81–96 CE), when he demanded that subjects address him as ‘Lord and God’ and worship his image.

## Αποκαλυψις Ι

## REVELATION 1

<sup>1</sup> Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμενεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, <sup>2</sup> ὃς ἐμαρτύρησεν τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν. <sup>3</sup> μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

<sup>4</sup> Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, <sup>5</sup> καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς.

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ – <sup>6</sup> καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ – αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν αἰώνων]· ἀμήν.

<sup>1</sup> The revelation of Jesus Christ, which God gave him to show his servants what is now to take place very soon; and he made it known by sending his angel to his servant John, <sup>2</sup> who has borne witness to the Word of God and to the witness of Jesus Christ, everything that he saw. <sup>3</sup> Blessed is anyone who reads the words of this prophecy, and blessed are those who hear them, if they treasure the content, because the Time is near.

<sup>4</sup> John, to the seven churches that are in Asia: grace and peace to you from him who is, who was, and who is to come, from the seven spirits who are before his throne, <sup>5</sup> and from Jesus Christ, the faithful witness, the firstborn from the dead, the ruler over the kings of the earth.

To him who loves us and has washed away our sins with his blood, <sup>6</sup> and made us to be a Kingdom of Priests to serve his God and Father; to him, then, be glory and power for ever and ever. Amen.

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### REVELATION 1

<sup>1</sup> The NJB opens with the indefinite article in place of the definite article. Another reading for 'angel' is 'messenger'.

<sup>2</sup> The NJB opens with 'and John' in place of 'who'.

<sup>3</sup> After 'reads', the NRSV adds 'aloud' (NETB has the word after 'prophecy').

<sup>4</sup> At the start of this verse, NETB adds 'From'.

<sup>5</sup> In place of 'washed away', some MSS (and the NRSV) has 'freed us from'.

<sup>6</sup> Both the longer reading, τοὺς αἰῶνας τῶν αἰώνων ('to the ages of the ages' or, 'for ever and ever') and the shorter (τοὺς αἰῶνας, 'for ever') have good MS support. The author uses the longer expression in every other instance of αἰώνων in Rv – 12 passages in all (1:18, 4:9, 10, 5:13, 7:12, 10:6, 11:15, 14:11, 15:7, 19:3, 20:10 & 22:5). However, the longer reading, is probably original, with the shorter reading arising from accidental omission of the genitive phrase due to similarity with the preceding words. This verse alludes to Ex 19:6 & Is 61:6.

<sup>7</sup> Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόφονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

<sup>8</sup> Ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

<sup>9</sup> Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. <sup>10</sup> ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος <sup>11</sup> λεγούσης, Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτιρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

<sup>12</sup> Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἐπτὰ λυχνίας χρυσᾶς, <sup>13</sup> καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.

<sup>7</sup> Look, he is coming on the clouds; everyone will see him, even those who pierced him, and all the races of earth will mourn over him. Indeed, this shall be so. Amen.

<sup>8</sup> "I am the Alpha and the Omega," says the Lord God, who is, who was, and who is to come, the Almighty.

<sup>9</sup> I, John, your brother and the one who shares with you in persecutions, and in the kingdom, and in perseverance in Jesus, was on the island of Patmos on account of the Word of God and of testimony about Jesus; <sup>10</sup> it was the Lord's Day and I was in the Spirit, and I heard a loud voice behind me, like the sound of a trumpet, saying, <sup>11</sup> "Write down in a book all that you see, and send it to the seven churches, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

<sup>12</sup> Then I turned round to see whose voice was speaking to me and, when I turned, I saw seven golden lampstands <sup>13</sup> and, in the middle of the lampstands, I saw one like a Son of Man, dressed in a long robe and with a golden sash across his chest.

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<sup>7</sup> NETB places this verse in parentheses because it forms an aside to the main argument.

<sup>8</sup> The shorter reading, 'Omega' (Ὠ), has superior MS evidence to the longer reading, which adds 'the beginning and the end' (ἀρχὴ καὶ τέλος or ἡ ἀρχὴ καὶ τὸ τέλος), found in a few MSS: there is little reason why a scribe would have deleted the words but their clarifying value and the fact that they harmonize with 21:6 suggest that they are a secondary addition to the text. The *Textus Receptus* lacks 'God' after 'Lord'.

<sup>9</sup> In place of 'the one who shares with you', the NJB has 'your partner'.

<sup>10</sup> The NJB has 'ecstasy' in place of 'the Spirit'.

<sup>11</sup> At the start of this verse, the *Textus Receptus* adds 'I am the Alpha and the Omega, the First and the Last'.

<sup>12</sup> In place of 'whose voice', the NJB has 'who'.

<sup>13</sup> The NJB ends, "tied at the waist with a belt of gold." Cf. Dn 7:13.

<sup>14</sup> ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, <sup>15</sup> καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, <sup>16</sup> καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὅξεϊα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

<sup>17</sup> Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ’ ἐμὲ λέγων, Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, <sup>18</sup> καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου. <sup>19</sup> γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα. <sup>20</sup> τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν, καὶ αἱ λυχναὶ αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσιν.

<sup>14</sup> His head and his hair were white with the whiteness of wool, even as white as snow, and his eyes were like a burning flame, <sup>15</sup> and his feet were like burnished bronze when it has been refined in a furnace, and his voice was like the sound of many waters. <sup>16</sup> In his right hand, he was holding seven stars; and, out of his mouth came a sharp sword, double-edged; and his face was like the sun shining with all its force.

<sup>17</sup> And, when I saw him, I fell at his feet as though dead, but he laid his right hand on me and said, “Do not be afraid! I am the First and the Last; <sup>18</sup> and I am the Living One; I was dead and behold! – I am alive for ever and ever, and I hold the keys of Death and of Hades. <sup>19</sup> Now, write down all that you have seen of present happenings and what is still to come. <sup>20</sup> The mystery of the seven stars that you have seen in my right hand, and of the seven golden lampstands, is this: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches themselves.

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<sup>14</sup> The NJB & NRSV lack ‘and’ before ‘his eyes’.

<sup>15</sup> In place of ‘many waters’ (as NRSV & NETB), the NJB has ‘the ocean’.

<sup>16</sup> The NJB & NRSV lack ‘and’ before ‘out of his mouth’.

<sup>17</sup> The NJB & NRSV lack the opening conjunction.

<sup>18</sup> The NJB includes the words, ‘[and] I am the Living One’ as part of v. 17.

<sup>19</sup> The structure of this verse is debated; the NRSV reads, “Now write what you have seen, what is, and what is to take place after this.”

<sup>20</sup> In place of ‘mystery’, the NJB has ‘secret’.

## Αποκαλυψις 2

<sup>1</sup> Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

<sup>2</sup> Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσὶν, καὶ εὗρες αὐτοὺς ψευδεῖς· <sup>3</sup> καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίηκες. <sup>4</sup> ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες. <sup>5</sup> μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς. <sup>6</sup> ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαιτῶν, ἃ κἀγὼ μισῶ. <sup>7</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

<sup>8</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·

## REVELATION 2

<sup>1</sup> “To the angel of the church in Ephesus write, “The words of the one who firmly holds the seven stars in his right hand and who walks among the seven golden lampstands:

<sup>2</sup> “I know your works, your toil and your perseverance. I know you cannot stand evildoers, and how you tested those who were self-styled apostles (but are not) and found them false. <sup>3</sup> I know, too, that you have perseverance, bearing up for my name without growing tired. <sup>4</sup> But I have this complaint to make: you have left your first love. <sup>5</sup> Think where you were before you fell; repent and behave as you did at first; if not, I shall come to you and take your lampstand from its place, unless you repent. <sup>6</sup> Yet, it is to your credit that you loathe as I do the way the Nicolaitans are behaving. <sup>7</sup> Let anyone who has an ear listen to what the Spirit is saying to the churches: those who prove victorious, I will feed from the tree of life set in God’s paradise.”

<sup>8</sup> “And to the angel of the church in Smyrna write, “The words of the First and the Last, who was dead and came to life:

## REVELATION 2

<sup>1</sup> The NJB has ‘lives’ in place of ‘walks’.

<sup>2</sup> In place of ‘evildoers’, the NJB has ‘wicked people’.

<sup>3</sup> The NJB has ‘have suffered’ in place of ‘bearing up’. Before ‘without growing tired’, the Textus Receptus adds ‘and have laboured’.

<sup>4</sup> The NJB ends the verse with, “you have less love now than formerly.”

<sup>5</sup> For ‘if not’, the NJB has ‘or else, if you will not repent’.

<sup>6</sup> In place of ‘to your credit’, the NJB has ‘in your favour’.

<sup>7</sup> The NJB has ‘can hear’ in place of ‘has an ear’.

<sup>8</sup> The NJB adds ‘again’ at the end of the verse.



<sup>9</sup> Οἶδά σου τὴν θλιψὶν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. <sup>10</sup> μὴδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῇτε, καὶ ἔξετε θλιψὶν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. <sup>11</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

<sup>12</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

<sup>13</sup> Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστὸς μου, ὃς ἀπεκτάνθη παρ' ὑμῶν, ὅπου ὁ Σατανᾶς κατοικεῖ. <sup>14</sup> ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. <sup>15</sup> οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν

<sup>9</sup> “I know your hardships and your poverty (but you are rich) and the slander of the people who falsely claim to be Jews but are a synagogue of Satan. <sup>10</sup> Do not fear the sufferings that are coming to you. Look, the devil will send some of you to prison to test you, and you will suffer for ten days. Even if you have to die, keep faithful and I will give you the crown of life for your prize. <sup>11</sup> Let anyone who has an ear listen to what the Spirit is saying to the churches: whoever proves victorious will come to no harm from the second death.”

<sup>12</sup> “And to the angel of the church in Pergamum write, “Here are the words of the one who has the sharp, two-edged sword:

<sup>13</sup> “I know where you live, in the place where Satan is enthroned, and that you still hold firmly to my name, and did not deny your faith in me even when my faithful witness, Antipas, was killed among you, where Satan lives. <sup>14</sup> But I have a few charges against you: some among you hold to the teachings of Balaam, who taught Balak to set a stumbling-block for the Israelites, so that they committed adultery by eating food that had been sacrificed to idols; <sup>15</sup> and likewise, among you, there

<sup>9</sup> Their physical poverty is contrasted here with their spiritual wealth.

<sup>10</sup> The NJB has ‘must face hardships’ in place of ‘will suffer’.

<sup>11</sup> The NJB has ‘can hear’ in place of ‘has an ear’.

<sup>12</sup> The NJB opens, “Write to the angel ... and say.”

<sup>13</sup> The shorter reading adopted here has superior MS support, while the inclusion of τὰ ἔργα σου καὶ (‘your works and’) before ‘where you reside’ is supported by the Byzantine MSS and is evidently a secondary attempt to harmonize the passage with 2:2, 19, 3:1, 8, 15.

<sup>14</sup> In place of ‘hold to the teachings’, the NJB has ‘are followers’.

<sup>15</sup> The Textus Receptus reads ‘which I hate’ in place of ‘likewise’.

Νικολαιτῶν ὁμοίως. <sup>16</sup> μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. <sup>17</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

<sup>18</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατίροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

<sup>19</sup> Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων. <sup>20</sup> ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἣ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμούς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα. <sup>21</sup> καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. <sup>22</sup> ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς· <sup>23</sup> καὶ τὰ τέκνα αὐτῆς

are some also hold to the teaching of the Nicolaitans. <sup>16</sup> So, repent, or I shall soon come to you and attack these people with the sword out of my mouth. <sup>17</sup> Let anyone who has an ear listen to what the Spirit is saying to the churches: to those who prove victorious, I will give some hidden manna and a white stone, with a new name written on it, known only to the person who receives it."

<sup>18</sup> "And, to the angel of the church in Thyatira write, "These are the words of the Son of God, who has eyes like a burning flame and whose feet are like burnished bronze:

<sup>19</sup> "I know your works, and your love, and your faith, and your service, and your perseverance, and I know that your last works are greater than your first. <sup>20</sup> But I have a complaint to make: you tolerate the woman, Jezebel, who claims to be a prophetess and, by her teaching, she is luring my servants away to commit the adultery of eating food that has been sacrificed to idols. <sup>21</sup> I have given her time to repent but she is not willing to repent of her adulterous life. <sup>22</sup> Look, I am consigning her to a bed of pain, and all her partners in adultery to great hardship, unless they repent of her practices; <sup>23</sup> and I

<sup>16</sup> The NRSV has 'make war against' in place of 'attack'.

<sup>17</sup> The NJB has 'can hear' in place of 'has an ear'.

<sup>18</sup> The NJB lacks the opening conjunction.

<sup>19</sup> Most English translations omit the 3 occurrences of 'and' before 'your' in this verse.

<sup>20</sup> Before 'Jezebel', some MSS add 'your wife'. She was a self-styled prophetess of the Nicolaitan sect and her name is symbolic (cf. 2K 9:22).

<sup>21</sup> The NRSV has 'fornication' in place of 'adulterous life'.

<sup>22</sup> The NRSV opens with 'Beware' in place of 'Look'.

<sup>23</sup> In place of 'strike her children dead', the NJB has 'see that her children die'.

ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. <sup>24</sup> ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθεῖα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος. <sup>25</sup> πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἴξω. <sup>26</sup> καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, <sup>27</sup> καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, <sup>28</sup> ὡς καὶ ἐγὼ εἴληφα παρὰ τοῦ πατρὸς μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. <sup>29</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

will strike her children dead; and all the churches will know that it is I who test minds and hearts and repay you as your deeds deserve. <sup>24</sup> But, on the rest of you in Thyatira, all of you who have not accepted this teaching or learnt the deep things of Satan, as they are called, I am not laying any other burden; <sup>25</sup> but hold on firmly to what you already have until I come. <sup>26</sup> To anyone who proves victorious, and keeps working for me until the end, I will give the authority over the nations <sup>27</sup> that I myself have been given by my Father, to rule them all with an iron sceptre and shatter them like so many pots. <sup>28</sup> And I will give such a person the Morning Star. <sup>29</sup> Let anyone who has an ear listen to what the Spirit is saying to the churches."

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<sup>24</sup> The NJB has 'secrets' in place of 'things'.

<sup>25</sup> The NRSV opens with 'only' in place of 'but'.

<sup>26</sup> Note that the word here translated 'nations' (ἐθνῶν) can also mean 'Gentiles'.

<sup>27</sup> An alternative reading for 'rule' is 'shepherd'; the author here quotes Ps 2:8–9.

<sup>28</sup> The 'Morning Star' (traditionally, the planet Venus in the morning sky) here refers to Christ himself.

<sup>29</sup> The NJB has 'can hear' in place of 'has an ear'.



### Αποκαλυψις 3

<sup>1</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας·

Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.  
<sup>2</sup> γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὗρηκά σου [τὰ] ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου· <sup>3</sup> μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς, ἦξω ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σέ. <sup>4</sup> ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. <sup>5</sup> ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.  
<sup>6</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

### REVELATION 3

<sup>1</sup> “To the angel of the church in Sardis, write, “Here is the word of the one who holds the seven spirits of God and the seven stars:

“I know your works, how you are called alive and yet are dead. <sup>2</sup> Wake up! And strengthen what remains that was on the point of death, because I have not found your deeds perfect in the sight of my God. <sup>3</sup> Remember how you first received and heard the word. Hold on to that. Repent! If you do not wake up, I shall come to you like a thief and you will have no idea at what hour I shall come upon you. <sup>4</sup> You have a few people in Sardis who have kept their robes unstained, and they are fit to come with me, dressed in white. <sup>5</sup> Anyone who proves victorious will be dressed, like these, in white robes. I shall not blot that name out of the book of life but acknowledge it in the presence of my Father and his angels. <sup>6</sup> Let anyone who has an ear listen to what the Spirit is saying to the churches.”

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#### REVELATION 3

- <sup>1</sup> In place of ‘I know your works’, the NJB has ‘I know about your behaviour’.
- <sup>2</sup> For this verse, the NJB reads, “Wake up! Put some resolve into what little vigour you have left; it is dying fast. So far, I have failed to notice anything in your behaviour that my God could possibly call perfect.” The WEBBE has ‘which you were about to throw away’ for ‘that was dying fast’.
- <sup>3</sup> The NJB lacks ‘received and’ before ‘heard’. The expression, πῶς εἴληφας καὶ ἤκουσας (‘how you first received and heard’), probably refers to the initial instruction in the Christian life they had received and been taught; this included doctrine and ethical teaching.
- <sup>4</sup> The literal translation of ‘people’ is ‘names’ – the word (ὀνόματα) is used, by figurative extension, to refer to people, with a possible reference to specific individuals in mind,
- <sup>5</sup> The negation in ‘I shall not blot out’ is with οὐ μὴ, the strongest possible form of negation in Koine Greek.
- <sup>6</sup> The NJB has ‘can hear’ in place of ‘has an ear’.

<sup>7</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·  
<sup>8</sup> Οἶδά σου τὰ ἔργα – ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἡνεωγμένην, ἣν οὐδεὶς δύναται κλειῖσαι αὐτήν – ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. <sup>9</sup> ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. <sup>10</sup> ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. <sup>11</sup> ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. <sup>12</sup> ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. <sup>13</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

<sup>7</sup> “And to the angel of the church in Philadelphia write, “The word of the holy and true one who has the key of David, who opens and no one will shut, who shuts and no one will open:  
<sup>8</sup> “I know your works. Look, I have opened in front of you a door that no one will be able to close – and I know that, though you are not very strong, you have kept my commandments and not disowned my name. <sup>9</sup> Look, I am going to make the synagogue of Satan – those who falsely claim to be Jews but are liars, because they are not – I will make them come and fall at your feet and recognise that I have loved you. <sup>10</sup> Because you have kept my commandments to persevere, I will keep you safe in the time of trial that is coming for the whole world, to test the people of the world. <sup>11</sup> I am coming soon: hold firmly to what you already have and let no one take your victor’s crown away from you. <sup>12</sup> Anyone who proves victorious I will make into a pillar in the sanctuary of my God, and it will stay there for ever; I will inscribe on it the name of my God and the name of the city of my God, the new Jerusalem that is coming down from my God in heaven, and my own new name as well. <sup>13</sup> Let anyone who has an ear listen to what the Spirit is saying to the churches.”

<sup>7</sup> This verse alludes to Is 22:22.

<sup>8</sup> In place of ‘I know your works’, the NJB has ‘I know about your activities’.

<sup>9</sup> The NJB has ‘no such thing’ in place of ‘not’.

<sup>10</sup> In place of ‘test ... the world’, the NJB has ‘put ... the word to the test’.

<sup>11</sup> The ‘victor’s crown’ refers to a wreath made of leaves or precious metals, resembling foliage, worn as a symbol of honour or victory.

<sup>12</sup> In place of ‘inscribe on it’, the NRSV has ‘write on you’ and NETB has ‘write on him’.

<sup>13</sup> The NJB has ‘can hear’ in place of ‘has an ear’.

<sup>14</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ·

<sup>15</sup> Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ἢ ζεστός. <sup>16</sup> οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου. <sup>17</sup> ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός, <sup>18</sup> συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου, καὶ κολλούριον ἐγχεῖν τοὺς ὀφθαλμούς σου ἵνα βλέπῃς. <sup>19</sup> ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον. <sup>20</sup> Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐὰν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς

<sup>14</sup> “And, to the angel of the church in Laodicea write, “Here are the words of the Amen, the trustworthy, the true witness, the beginning of God’s creation:

<sup>15</sup> “I know your works: how you are neither cold nor hot; I wish you were either hot or cold <sup>16</sup> however, because you are neither hot nor cold but only lukewarm, I am going to spit you out of my mouth. <sup>17</sup> For, you say to yourself, “I am rich; I have made a fortune and have everything I want,” never realising that you are wretchedly and pitifully poor, and blind and naked, too. <sup>18</sup> I warn you, therefore, buy from me the gold that has been tested in the fire to make you truly rich, and white robes to clothe you and hide your shameful nakedness, and ointment to put on your eyes to enable you to see. <sup>19</sup> I reprove and discipline those whom I love; therefore, repent in real earnest. <sup>20</sup> Look, I am standing at the door, knocking. If one of you hears me calling and opens the door, I will come in to

<sup>14</sup> In place of ‘beginning’, the NRSV has ‘origin’ and the NJB has ‘Principle’.

<sup>15</sup> Laodicea was near two other towns, each of which had a unique water source: to the north was Hierapolis, which had a natural hot spring often used for medicinal purposes; to the east was Colossae, which had cold, pure waters. In contrast to these towns, Laodicea had no permanent supply of good water; efforts to pipe water to the city from nearby springs were successful but it would arrive lukewarm. The metaphor in the text is not meant to relate spiritual fervour to temperature, which would mean that Laodicea would be commended for being spiritually cold, and it is unlikely that Jesus would commend this. Instead, the metaphor condemns Laodicea for not providing spiritual healing (being hot) or spiritual refreshment (being cold) to those around them; it is a condemnation of their lack of works and lack of witness.

<sup>16</sup> The literal translation of ‘spit’ is ‘vomit’.

<sup>17</sup> The NJB lacks the opening ‘For’.

<sup>18</sup> Another reading for ‘warn’ is ‘counsel’.

<sup>19</sup> This verse may allude to Pr 3:12.

<sup>20</sup> The NRSV & NETB open with ‘Listen’ in place of ‘Look’.

αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. <sup>21</sup> ὁ  
νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς  
καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ  
θρόνῳ αὐτοῦ. <sup>22</sup> ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει  
ταῖς ἐκκλησίαις.

share a meal at that person's side. <sup>21</sup> Anyone who proves  
victorious I will allow to share my throne, just as I have myself  
overcome and have taken my seat with my Father on his  
throne. <sup>22</sup> Let anyone who has an ear listen to what the Spirit is  
saying to the churches.

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<sup>21</sup> Literally translated, the verse opens, “The one who conquers, to him I will grant.”

<sup>22</sup> The NJB has ‘can hear’ in place of ‘has an ear’.

## Αποκαλυψις 4

<sup>1</sup> Μετὰ ταῦτα εἶδον, καὶ ἶδού θύρα ἡνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων, Ἀνάβα ὧδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα. <sup>2</sup> εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἶδού θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος, <sup>3</sup> καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἴρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ. <sup>4</sup> καὶ κυκλόθεν τοῦ θρόνου θρόνους εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. <sup>5</sup> καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, <sup>6</sup> καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνῃ ὁμοία κρυστάλλῳ.

Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν· <sup>7</sup> καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον

## REVELATION 4

<sup>1</sup> After these things, I looked and saw a door standing open in heaven and I heard the first voice speaking to me, the voice that sounded like a trumpet, saying, "Come up here: I will show you what is to take place in the future." <sup>2</sup> With that, I fell into the Spirit and I saw a throne standing in heaven, and the One who was sitting on the throne; <sup>3</sup> and the One sitting there looked like a jasper stone and a carnelian; and there was a rainbow encircling the throne and this looked like an emerald. <sup>4</sup> And, round the throne in a circle were twenty-four thrones and, on them, twenty-four elders sitting, dressed in white robes with golden crowns on their heads. <sup>5</sup> Flashes of lightning were coming from the throne and the sounds of peals of thunder; and, in front of the throne, there were seven flaming lamps burning, the seven Spirits of God. <sup>6</sup> And, in front of the throne was a sea as transparent as crystal.

And, in the middle of the throne and around the throne, were four living creatures all studded with eyes, in front and behind. <sup>7</sup> The first living creature was like a lion, the second

### REVELATION 4

<sup>1</sup> The NJB opens, "Then, in my vision, I saw."

<sup>2</sup> In place of 'the Spirit', the NJB has 'ecstasy'.

<sup>3</sup> The NJB has 'a diamond and a ruby' in place of 'a jasper stone and a carnelian'.

<sup>4</sup> The NRSV lacks 'in a circle'.

<sup>5</sup> Another reading for 'sounds' is 'voices'.

<sup>6</sup> 'Crystal' here could refer to rock crystal but it is possible it means ice (an older meaning). The NJB lacks 'And' before 'in the middle'.

<sup>7</sup> The four creatures are reminiscent of the cherubim of Ezk 1:5ff.



μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς  
ἄνθρωπον, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ.  
<sup>8</sup> καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἐν αὐτῶν ἔχων ἀνὰ  
πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ  
ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες,

Ἄγιος ἅγιος ἅγιος  
κύριος ὁ θεὸς ὁ παντοκράτωρ,  
ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

<sup>9</sup> καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ  
εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου τῷ ζῶντι εἰς τοὺς  
αἰῶνας τῶν αἰώνων, <sup>10</sup> πεσοῦνται οἱ εἴκοσι τέσσαρες  
πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ  
προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ  
βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου  
λέγοντες,

<sup>11</sup> Ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν,  
λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν,  
ὅτι σὺ ἔκτισας τὰ πάντα,  
καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

living creature like a bull, the third living creature had a  
human face, and the fourth living creature was like a flying  
eagle. <sup>8</sup> Each of the four living creatures had six wings and was  
studded with eyes all the way round, as well as inside; and,  
day and night, they never stopped singing:

Holy, Holy, Holy,  
is the Lord God, the Almighty;  
who was, and is, and is to come.

<sup>9</sup> And every time the living creatures glorified and gave  
honour and gave thanks to the One who was sitting on the  
throne, who lives for ever and ever, <sup>10</sup> the twenty-four elders  
would prostrate themselves before the one who was sitting on  
the throne, to worship the One who lives for ever and ever;  
and they would cast down their crowns in front of the throne,  
saying:

<sup>11</sup> You are worthy, our Lord and God,  
to receive glory and honour and power;  
for, you made the whole universe;  
and, by your will, when it did not exist, it was created.

<sup>8</sup> The Hodges-Farstad 'Majority Text' has 'holy' 9 times instead of 3. The poem quotes from Is 6:2-3.

<sup>9</sup> The NJB lacks the opening conjunction.

<sup>10</sup> In place of 'the one who was sitting on the throne', the NJB here has just 'him'.

<sup>11</sup> The NJB lacks the 'and' opening the last line. The *Textus Receptus* omits 'and God' and the *WEBBE* adds 'the Holy One' at the end of the 1<sup>st</sup> line.

## Αποκαλυψις 5

<sup>1</sup> Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν, κατεσφραγισμένον σφραγίσιν ἑπτὰ. <sup>2</sup> καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ; <sup>3</sup> καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. <sup>4</sup> καὶ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος εὐρέσθαι ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν αὐτό. <sup>5</sup> καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.

<sup>6</sup> Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν. <sup>7</sup> καὶ ἦλθεν καὶ εἵληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. <sup>8</sup> καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ

## REVELATION 5

<sup>1</sup> I saw that, in the right hand of the One sitting on the throne, there was a scroll that was written on the inside and on the back and was sealed with seven seals. <sup>2</sup> Then I saw a powerful angel who called with a loud voice, "Who is worthy to open the scroll and break its seals?" <sup>3</sup> And there was no one, in heaven or on the earth or under the earth, who was able to open the scroll and read it. <sup>4</sup> And I wept bitterly because nobody could be found to open the scroll and read it; <sup>5</sup> then one of the elders said to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, has triumphed, and so he will open the scroll and its seven seals."

<sup>6</sup> Then I saw, in the middle of the throne with its four living creatures and among the elders, a Lamb standing that seemed to have been sacrificed; it had seven horns and seven eyes, which are the seven Spirits of God, sent out over the whole world. <sup>7</sup> And he came forward to take the scroll from the right hand of the One sitting on the throne; <sup>8</sup> and, when he took it,

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### REVELATION 5

<sup>1</sup> Another possible reading is, 'written on the inside and sealed on the back'.

<sup>2</sup> The NRSV has 'mighty' in place of 'powerful', here following the NJB & NETB.

<sup>3</sup> The NJB opens with 'But' in place of 'And'.

<sup>4</sup> The NJB lacks the opening conjunction.

<sup>5</sup> The NJB opens with 'but' in place of 'then' (as NRSV); the Greek has καὶ ('and').

<sup>6</sup> Here, the opening Καὶ ('And') has been translated as 'Then' to indicate the implied sequence within the narrative.

<sup>7</sup> In place of 'And he', the NJB opens with 'The Lamb'.

<sup>8</sup> The NJB has 'prostrated themselves' in place of 'fell down'.

τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων. <sup>9</sup> καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες,

Ἄξιός ἐστι λαβεῖν τὸ βιβλίον

καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ,

ὅτι ἐσφάγης καὶ ἠγόρασας τῷ θεῷ

ἐν τῷ αἵματί σου

ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

<sup>10</sup> καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν

βασιλείαν καὶ ἱερεῖς,

καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

<sup>11</sup> Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

<sup>12</sup> λέγοντες φωνῇ μεγάλῃ,

Ἄξιός ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον

λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν

καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

<sup>13</sup> καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας,

the four living creatures fell down before him and, with them, the twenty-four elders; each one of them was holding a harp and had a golden bowl full of incense, which are the prayers of the saints. <sup>9</sup> They sang a new hymn:

You are worthy to take the scroll

and to break its seals,

because you were sacrificed and, with your blood,

you bought people for God,

of every race, language, people, and nation

<sup>10</sup> and made them a line

of kings and priests to serve our God,

and to rule the world.

<sup>11</sup> And I looked and heard the sound of many angels gathered round the throne and the living creatures and the elders; there were myriads of myriads of them and thousands of thousands,

<sup>12</sup> singing in a full voice:

Worthy is the Lamb that was sacrificed

to receive power, riches, wisdom,

strength, honour, glory, and blessing.

<sup>13</sup> Then I heard all the living things in creation – everything that lives in heaven, and on earth, and under the earth, and in the sea, crying:

<sup>9</sup> Before 'people', some MSS add 'us' – a reading that assumes the elders are human beings, possibly the OT patriarchs.

<sup>10</sup> The NJB has just 'for God' in place of 'to serve our God'.

<sup>11</sup> In place of 'many', the NJB has 'an immense number of'; and, for 'myriads of myriads', it has 'ten thousand times ten thousand'.

<sup>12</sup> For 'singing in a full voice', the NJB has 'loudly chanting'.

<sup>13</sup> Universal praise to the Creator and to the Redeemer as equal in majesty. The WEBBE adds 'Amen' at the end of this verse.

Τῷ καθήμενῳ ἐπὶ τοῦ θρόνου  
καὶ τῷ ἀρνίῳ  
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος  
εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>14</sup> καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· καὶ οἱ πρεσβύτεροι  
ἔπεσαν καὶ προσεκύνησαν.

To the One seated on the throne  
and to the Lamb,  
be all praise, honour, glory, and power,  
for ever and ever.

<sup>14</sup> And the four living creatures said, "Amen;" and the elders  
fell down to worship.

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<sup>14</sup> The NJB has 'prostrated themselves' in place of 'fell down'. The *Textus Receptus* adds 'twenty-four' before 'elders' and 'the one living for ever and ever' at the end of the verse.

## Αποκαλυψις 6

<sup>1</sup> Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἐπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῇ βροντῆς, Ἔρχου. <sup>2</sup> καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ. <sup>3</sup> Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἔρχου. <sup>4</sup> καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. <sup>5</sup> Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. <sup>6</sup> καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς. <sup>7</sup> Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος, Ἔρχου. <sup>8</sup> καὶ εἶδον,

## REVELATION 6

<sup>1</sup> And I looked and saw the Lamb break one of the seven seals, and I heard one of the four living creatures call out, as with a voice like thunder, "Come!" <sup>2</sup> Immediately, I saw a white horse appear, and its rider was holding a bow; he was given a victor's crown and he went away, to go from victory to victory. <sup>3</sup> And, when he broke the second seal, I heard the second living creature call out, "Come!" <sup>4</sup> And out came another horse, bright red, and its rider was given this duty: to take away peace from the earth and set people slaughtering each other; and he was given a huge sword. <sup>5</sup> And, when he broke the third seal, I heard the third living creature call out, "Come!" Immediately, I saw a black horse appear, and its rider held a pair of scales; <sup>6</sup> and I seemed to hear a voice shout from among the four living creatures saying, "A denarius for a quart of corn, and a denarius for three quarts of barley, but do not damage the oil or the wine." <sup>7</sup> And, when he broke the fourth seal, I heard the voice of the fourth living creature call out, "Come!" <sup>8</sup> Immediately, I saw

### REVELATION 6

- <sup>1</sup> According to a footnote to the NRSV, another possible reading for "Come!" is "Go!"
- <sup>2</sup> The NRSV ends, "and he came out conquering and to conquer."
- <sup>3</sup> The NJB & NRSV lack the opening conjunction.
- <sup>4</sup> According to a footnote to the NRSV, another possible reading for 'came' is 'went'.
- <sup>5</sup> The NJB & NRSV lack the opening conjunction.
- <sup>6</sup> The NJB has 'a day's wages' in place of 'a denarius' (twice in this verse). 'Quart' here translates Χοῖνιξ.
- <sup>7</sup> The NJB & NRSV lack the opening conjunction.
- <sup>8</sup> The phrase, 'pale green as death', represents a sickly pallor, when referring to persons, or the green colour of plants.



καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω [αὐτοῦ] ὄνομα αὐτῷ [ὁ] Θάνατος, καὶ ὁ ἄδης ἠκολούθει μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

<sup>9</sup> Καὶ ὅτε ἥνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. <sup>10</sup> καὶ ἔκραξαν φωνῇ μεγάλη λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; <sup>11</sup> καὶ ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτενέσθαι ὡς καὶ αὐτοί.

<sup>12</sup> Καὶ εἶδον ὅτε ἥνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, <sup>13</sup> καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῇ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, <sup>14</sup> καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, καὶ πᾶν

another horse appear, pale green as death, and he who sat on him was called Death, and Hades followed at his heels. They were given authority over a quarter of the earth, to kill by the sword, by famine, and by plague, and through the wild animals of the earth.

<sup>9</sup> And, when he broke the fifth seal, I saw underneath the altar the souls of all the people who had been slaughtered on account of the Word of God, for the testimony they had given.

<sup>10</sup> They shouted in a loud voice, "Holy, true Master, how much longer will you wait before you pass sentence and take vengeance for our death on the inhabitants of the earth?"

<sup>11</sup> Each of them was given a white robe, and they were told to be patient a little longer, until the roll was completed of their fellow servants and brothers who were still to be killed, as they had been.

<sup>12</sup> And I looked and saw, when he broke the sixth seal, there was a violent earthquake and the sun became as black as coarse sackcloth; and the moon turned red as blood all over,

<sup>13</sup> and the stars of the sky fell onto earth like figs dropping from a fig tree when it is shaken by a high wind; <sup>14</sup> and the sky disappeared like a scroll rolling itself up and all the mountains

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<sup>9</sup> The NJB & NRSV lack the opening conjunction.

<sup>10</sup> In place of 'Master', the NRSV has 'Sovereign Lord'.

<sup>11</sup> After 'brothers', the NRSV adds 'and sisters'.

<sup>12</sup> The NJB opens, "In my vision, when he broke."

<sup>13</sup> In place of 'high wind', the NRSV has 'gale'.

<sup>14</sup> The NJB lacks the opening conjunction.

ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν. <sup>15</sup> καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων. <sup>16</sup> καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ κρύφατε ἡμᾶς ἀπὸ προσώπου τοῦ καθήμενου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου, <sup>17</sup> ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;

and islands were shaken from their places. <sup>15</sup> Then, all the kings of the earth, and the governors and the commanders, and the rich people and the men of influence, and the whole population, both slaves and citizens, hid in caverns and among the rocks of the mountains. <sup>16</sup> And they said to the mountains and to the rocks, "Fall on us and hide us away from the One who sits on the throne and from the retribution of the Lamb. <sup>17</sup> For, the Great Day of his retribution has come, and who can face it?"

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<sup>15</sup> The NJB lacks many of the instance of the word, 'and', in the list of this verse.

<sup>16</sup> The NJB lacks the opening conjunction.

<sup>17</sup> In place of 'his retribution', some MSS have 'their retribution'.

## Αποκαλυψις 7

<sup>1</sup> Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον. <sup>2</sup> καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, <sup>3</sup> λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

<sup>4</sup> Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·

- <sup>5</sup> ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι,  
ἐκ φυλῆς Ρουβὴν δώδεκα χιλιάδες,  
ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,
- <sup>6</sup> ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,  
ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,  
ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες,

## REVELATION 7

<sup>1</sup> After this, I saw four angels, standing at the four corners of the earth, holding back the four winds of the world so that no wind could blow over the land, or over the sea, or against any tree. <sup>2</sup> Then I saw another angel ascending from where the sun rises, carrying the seal of the Living God; he called in a powerful voice to the four angels who had been given the power to devastate land and sea, <sup>3</sup> saying, “Wait before you do any damage to the land or to the sea or to the trees, until we have marked the servants of our God with a seal on their foreheads”

<sup>4</sup> And I heard the number of those who had been sealed: one hundred and forty-four thousand, sealed out of all the tribes of the sons of Israel.

- <sup>5</sup> From the tribe of Judah, twelve thousand sealed;  
from the tribe of Reuben, twelve thousand;  
from the tribe of Gad, twelve thousand;
- <sup>6</sup> from the tribe of Asher, twelve thousand;  
from the tribe of Naphtali, twelve thousand;  
from the tribe of Manasseh, twelve thousand;

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### REVELATION 7

<sup>1</sup> The NJB lacks ‘against’ before ‘any tree’.

<sup>2</sup> Here, the opening καὶ (literally, ‘And’) has been translated as ‘Then’ to indicate the implied sequence of events within the vision.

<sup>3</sup> The NJB lacks the opening ‘saying’.

<sup>4</sup> The NJB lacks ‘the sons of’.

<sup>5</sup> Before ‘sealed’, the NJB adds ‘had been’ (as also in v. 8).

<sup>6</sup> Note that ‘Manasseh’ is included but ‘Ephraim’ is not (and neither is ‘Dan’).

<sup>7</sup> ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,  
ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες,  
ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,  
<sup>8</sup> ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,  
ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,  
ἐκ φυλῆς Βενιαμὲν δώδεκα χιλιάδες ἐσφραγισμένοι.

<sup>9</sup> Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν. <sup>10</sup> καὶ κράζουσιν φωνῇ μεγάλη λέγοντες, Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ. <sup>11</sup> καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, <sup>12</sup> λέγοντες,

Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία  
καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς  
τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

<sup>13</sup> Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς τίνες εἰσὶν καὶ

<sup>7</sup> from the tribe of Simeon, twelve thousand;  
from the tribe of Levi, twelve thousand;  
from the tribe of Issachar, twelve thousand;  
<sup>8</sup> from the tribe of Zebulun, twelve thousand;  
from the tribe of Joseph, twelve thousand;  
from the tribe of Benjamin, twelve thousand sealed.

<sup>9</sup> After this, I saw that there was a huge number, impossible for anyone to count, of people from every nation, race, tribe, and language; they were standing in front of the throne and in front of the Lamb, dressed in white robes and holding palms in their hands. <sup>10</sup> They shouted in a loud voice, "Salvation to our God, who sits on the throne, and to the Lamb!" <sup>11</sup> And all the angels who were standing in a circle round the throne, surrounding the elders and the four living creatures, prostrated themselves before the throne and touched the ground with the foreheads, worshipping God, <sup>12</sup> saying:

Amen! Praise and glory and wisdom,  
and thanksgiving and honour and power and strength  
to our God for ever and ever. Amen.

<sup>13</sup> And one of the elders then spoke and asked me, "Who are these people, dressed in white robes, and where have they

<sup>7</sup> Note the inclusion of the Levites.

<sup>8</sup> The NJB adds 'and' at the beginning of the last line.

<sup>9</sup> The NJB opens with 'After that' in place of 'After this'.

<sup>10</sup> The NRSV formats the chant as poetry.

<sup>11</sup> The NRSV lacks the words, 'in a circle'.

<sup>12</sup> In place of 'Praise'. The NRSV has 'Blessing'.

<sup>13</sup> The NJB lacks the opening conjunction.

πόθεν ἦλθον; <sup>14</sup> καὶ εἶρηκα αὐτῷ, Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου. <sup>15</sup> διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. <sup>16</sup> οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα, <sup>17</sup> ὅτι τὸ ἀρνίον τὸ ἀνα μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

come from?" <sup>14</sup> I answered him, "Sir, you can tell me." Then he said, "These are the people who have been through the great trial; they have washed their robes white again in the blood of the Lamb. <sup>15</sup> That is why they are standing in front of God's throne and serving him day and night in his sanctuary; and the One who sits on the throne will spread his tent over them. <sup>16</sup> They will never hunger or thirst again; sun and scorching wind will never plague them, <sup>17</sup> because the Lamb who is at the heart of the throne will be their shepherd and will guide them to springs of living water; and God will wipe away all tears from their eyes.

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<sup>14</sup> In place of 'Sir, you can tell me', the NRSV has 'Sir, you are the one that knows'. Other readings for 'trial' are 'suffering' (as WEBBE) and 'oppression'.

<sup>15</sup> The NRSV formats vv. 15–17 as poetry.

<sup>16</sup> This verse alludes to Is 49:10.

<sup>17</sup> In place of 'living water', the NRSV has 'water of life'.



## Αποκαλυψις 8

<sup>1</sup> Καὶ ὅταν ἥνοιξεν τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡμίωρον. <sup>2</sup> καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

<sup>3</sup> Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. <sup>4</sup> καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. <sup>5</sup> καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγέμισεν αὐτόν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

<sup>6</sup> Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἠτοίμασαν αὐτοὺς ἵνα σαλπίσωσιν.

<sup>7</sup> Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον

## REVELATION 8

<sup>1</sup> And, when the Lamb broke the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup> And I saw the seven angels who stand before God and seven trumpets being given to them.

<sup>3</sup> And another angel, who had a golden censer, came and stood at the altar. A large quantity of incense was given to him to offer with the prayers of all the saints on the golden altar that stood in front of the throne; <sup>4</sup> and so, from the hand of the angel, the smoke of the incense went up in the presence of God and, with it, the prayers of the saints. <sup>5</sup> And then the angel took the censer and filled it from the fire of the altar, which he then hurled down onto the earth; and, immediately, there came peals of thunder, rumblings, and flashes of lightning, and the earth shook.

<sup>6</sup> And the seven angels that had the seven trumpets now made ready to sound them.

<sup>7</sup> And the first blew his trumpet and, with that, hail and fire, mixed with blood, were hurled on the earth: a third of the earth

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### REVELATION 8

<sup>1</sup> The NJB opens, "The Lamb then broke."

<sup>2</sup> The NJB opens with 'Next' in place of 'And'.

<sup>3</sup> The imagery here suggests the role of the priests in the OT.

<sup>4</sup> NETB lacks the opening conjunction.

<sup>5</sup> Another possible reading for 'rumblings' is 'voices'; the NJB lacks the word.

<sup>6</sup> The NJB lacks the opening conjunction.

<sup>7</sup> The NJB & NETB lack the opening conjunction. The *Textus Receptus* lacks 'a third of the earth was burned up'.

τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

<sup>8</sup> Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καϊόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα, <sup>9</sup> καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσει, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

<sup>10</sup> Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καϊόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

<sup>11</sup> καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἄψινθος. καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

<sup>12</sup> Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

<sup>13</sup> Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

was burned up, and a third of all the trees, and every blade of grass was burned up.

<sup>8</sup> And the second angel blew his trumpet, and something like a great mountain, blazing with fire, was hurled into the sea: a third of the sea turned into blood, <sup>9</sup> and a third of all the living creatures in the sea were killed, and a third of all the ships were completely destroyed.

<sup>10</sup> And the third angel blew his trumpet, and a huge star fell from the sky, burning like a ball of fire, and it fell on a third of all the rivers and on the springs of water; <sup>11</sup> and the name of this star was ‘Wormwood’, and a third of all the waters turned to wormwood, so that many people died from the water, because it had become so bitter.

<sup>12</sup> And the fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon and a third of the stars, so that the light went out of a third of them and the day lost a third of its illumination, and likewise the night.

<sup>13</sup> And, in my vision, I heard an eagle, calling aloud as it flew overhead, “Disaster, disaster, disaster, on all the people on earth at the sound of the other three trumpets, which the three angels have yet to blow!”

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<sup>8</sup> The NJB & NRSV lack the opening conjunction.

<sup>9</sup> In place of ‘creatures’, the NJB has ‘things’.

<sup>10</sup> The NJB opens, “this was the star called.”

<sup>11</sup> ‘Wormwood’ is an extremely bitter herb, which was used for medicinal purposes.

<sup>12</sup> In place of ‘was struck’, the NJB has ‘were blasted’ (after ‘stars’).

<sup>13</sup> A few MSS (including the Textus Receptus) have ‘angel’ (ἄγγελου) in place of ‘eagle’ (ἀετοῦ).

## Αποκαλυψις 9

## REVELATION 9

<sup>1</sup> Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. <sup>2</sup> καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἄρ' ἐκ τοῦ καπνοῦ τοῦ φρέατος. <sup>3</sup> καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐτοῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς. <sup>4</sup> καὶ ἐρρέθη αὐτοῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων. <sup>5</sup> καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον. <sup>6</sup> καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὕρῃουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν. <sup>7</sup> Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοιοι ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι

<sup>1</sup> And the fifth angel blew his trumpet, and I saw a star that had fallen from heaven onto the earth, and the angel was given the key to the shaft leading down to the bottomless pit. <sup>2</sup> And, when he unlocked the shaft of the bottomless pit, smoke rose out of the bottomless pit like the smoke from a gigantic furnace, so that the sun and the sky were darkened by the smoke from the shaft of the bottomless pit; <sup>3</sup> and, from out of the smoke, dropped locusts onto the earth: and they were given the authority that scorpions have on the earth; <sup>4</sup> they were forbidden to damage the grass of the earth or any green growth or any tree and told to attack only those people who were without God's seal on their foreheads. <sup>5</sup> They were not to kill them but to torture them for five months; and the torture was to be like the torture of a scorpion when it stings a man. <sup>6</sup> And, when this happens, people will seek death and not find it anywhere; they will want to die and death will evade them. <sup>7</sup> And these locusts had the appearance of horses armoured for battle; and they had something that looked like crowns of gold

### REVELATION 9

<sup>1</sup> The NJB & NETB open with 'Then' in place of 'And'.

<sup>2</sup> In place of 'bottomless pit', here following the NRSV, the NJB has 'Abyss' (throughout this verse and also in v. 1). The WEBBE lacks 'gigantic'.

<sup>3</sup> The NJB has 'power' in place of 'authority'.

<sup>4</sup> In place of 'the grass of the earth or any green growth', the NJB has 'any fields or crops'.

<sup>5</sup> The NJB has 'the anguish' in place of 'like the torture'.

<sup>6</sup> In place of 'seek', the NJB has 'long for'.

<sup>7</sup> The NJB lacks the opening conjunction.

ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, <sup>8</sup> καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, <sup>9</sup> καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. <sup>10</sup> καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. <sup>11</sup> ἔχουσιν ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

<sup>12</sup> Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο οὐαὶ μετὰ ταῦτα.

<sup>13</sup> Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θροῦ, <sup>14</sup> λέγοντα τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. <sup>15</sup> καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν

on their heads, and their faces were like human faces, <sup>8</sup> and they had hair that was like women's hair, and teeth were like lions' teeth. <sup>9</sup> And they had body armour like iron breastplates, and the noise of their wings sounded like the racket of chariots with many horses charging into battle. <sup>10</sup> And they have tails that are like scorpions' tails, with stings; and, with their tails, they have the power to torture people for five months. <sup>11</sup> As their leader, they had their emperor, the angel of the bottomless pit, whose name in Hebrew is 'Abaddon' and, in Greek, he is called 'Apollyon'.

<sup>12</sup> That was the first of the woes; behold: there are still two woes to come.

<sup>13</sup> And the sixth angel blew his trumpet and I heard a single voice issuing from the [four] horns of the golden altar in God's presence. <sup>14</sup> It spoke to the sixth angel, who had the trumpet, saying, "Release the four angels that are chained up at the great river, Euphrates." <sup>15</sup> And, these four angels, who had been held ready for this hour of this day of this month and of this year, were then released to destroy a third of the human

<sup>8</sup> In place of 'they had hair that was like', the NJB has 'their hair was like'.

<sup>9</sup> The NRSV has 'scales' in place of 'body armour' (following the NJB); the term, *θώρακας*, is often translated as 'breastplate' (as later in the verse).

<sup>10</sup> In the Greek text, there is a shift to use of the present tense, here.

<sup>11</sup> The name, 'Abaddon' means 'Destruction' and 'Apollyon' means 'Destroyer'.

<sup>12</sup> The NJB has 'disasters' in place of the (1<sup>st</sup> instance of) 'woes'.

<sup>13</sup> Some MSS add the word *τεσσάρων* ('four') before *κεράτων* ('horns'); the word seems to have been added by scribes because a 'horned' altar (Ex 30:2, 10) could have only 4 horns at the corners. *Nestle-Aland* includes the word in brackets, indicating doubts as to its authenticity.

<sup>14</sup> The Euphrates was the eastern border of the Roman empire, where invasion from the Parthians was feared.

<sup>15</sup> The NJB lacks the opening conjunction.

ἀνθρώπων. <sup>16</sup> καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππικοῦ  
δισμυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν. <sup>17</sup> καὶ  
οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθήμενους  
ἐπ’ αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ  
θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων,  
καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς  
καὶ θεῖον. <sup>18</sup> ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν  
τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ  
τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. <sup>19</sup> ἡ  
γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστὶν καὶ ἐν  
ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν,  
ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

<sup>20</sup> Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν  
ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν  
χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ  
εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ  
λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν  
οὔτε περιπατεῖν, <sup>21</sup> καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν  
οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν  
οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

race. <sup>16</sup> And I learned how many there were in their army:  
twice ten thousand times ten thousand troops of cavalry.  
<sup>17</sup> And, in my vision, this was how I saw the horses and the  
riders in my vision, with their breastplates the colour of flame,  
and hyacinth blue and sulphur yellow; the heads of the horses  
were like lions’ heads, and fire, and smoke, and sulphur were  
coming out of their mouths. <sup>18</sup> It was by these three plagues,  
the fire, and the smoke, and the sulphur, coming from their  
mouths, that the one-third of the human race was killed. <sup>19</sup> For,  
all the horses’ power is in their mouths and in their tails: for,  
their tails are like serpents, having heads; and, with them, they  
can inflict wounds.

<sup>20</sup> And the rest of the human race, those who had not been  
killed by these plagues, refused either to repent of the works  
of their hands or to cease from worshipping devils, and the  
idols made of gold, and silver, and bronze, and stone, and  
wood, which can neither see nor hear nor walk about. <sup>21</sup> And  
nor did they repent of their murdering, or their witchcraft, or  
their fornication, or their stealing.

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<sup>16</sup> The NJB lacks the opening conjunction. The NRSV & NETB ‘translate’ the number, reading ‘two hundred million’.

<sup>17</sup> The NRSV has ‘sapphire’ in place of ‘hyacinth blue’.

<sup>18</sup> In place of ‘the human race’, the NRSV has ‘humankind’.

<sup>19</sup> The NJB lacks the 2 instances of ‘for’ (translating γὰρ) in this verse.

<sup>20</sup> The NJB opens with ‘But’ in place of ‘And’.

<sup>21</sup> The term here translated ‘witchcraft’ (φαρμάκων) refers to the use of magic, often involving drugs and the casting of spells upon people.



## Αποκαλυψις 10

<sup>1</sup> Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἱρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός, <sup>2</sup> καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἡνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, <sup>3</sup> καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. <sup>4</sup> καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφραγίσον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. <sup>5</sup> καὶ ὁ ἄγγελος ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἤρην τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανόν· <sup>6</sup> καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται, <sup>7</sup> ἀλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ

## REVELATION 10

<sup>1</sup> Then I saw another powerful angel coming down from heaven, wrapped in a cloud and with a rainbow over his head; and his face was like the sun and his legs were like pillars of fire. <sup>2</sup> And, in his hand, he had a small scroll, unrolled; and he put his right foot into the sea and his left foot upon the land; <sup>3</sup> and he shouted with such a loud voice it was like a lion roaring. And, when he shouted, seven claps of thunder made themselves heard; <sup>4</sup> and, when the seven thunderclaps had sounded, I was preparing to write, when I heard a voice from heaven say to me, "Keep the words of the seven thunderclaps secret and do not write them down." <sup>5</sup> Then, the angel that I had seen, standing in the sea and upon the land, raised his right hand to heaven <sup>6</sup> and swore by him who lives for ever and ever, and who created heaven and everything in it, and the earth and everything in it, and the sea and everything in it, "The time of waiting is over; <sup>7</sup> but, in the days of the voice of the seventh angel, when he is about to sound [the trumpet], then the mystery

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### REVELATION 10

<sup>1</sup> Here, the opening *Kai* (literally, 'And') has been translated as 'Then' to indicate the implied sequence of events within the vision.

<sup>2</sup> The NJB lacks the opening conjunction.

<sup>3</sup> In place of 'when he shouted', the NJB has 'at this'.

<sup>4</sup> The literal translation of 'keep ... secret' is 'seal up'.

<sup>5</sup> The NRSV formats vv. 5b-6a as poetry.

<sup>6</sup> The NJB has 'all [that] it contains' in place of 'everything in it' (thrice in this verse).

<sup>7</sup> After 'announced', the NJB adds 'in the gospel'.

μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.

<sup>8</sup> Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν, "Ὑπαγε λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. <sup>9</sup> καὶ ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. <sup>10</sup> καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

<sup>11</sup> Καὶ λέγουσίν μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

of God will be fulfilled, just as he announced to his servants, the prophets."

<sup>8</sup> Then, the voice that I had heard from heaven began speaking to me again, saying, "Go and take the scroll that is open from the hand of the angel who is standing in the sea and upon the land." <sup>9</sup> And I went to the angel and asked him to give me the small scroll, and he said to me, "Take it and eat it; it will make your stomach turn bitter but it will taste as sweet as honey." <sup>10</sup> So, I took the small scroll out of the angel's hand and I ate it; and it tasted sweet as honey; but, when I had eaten it, my stomach turned bitter.

<sup>11</sup> And they told me, "You are to prophesy again about many peoples and nations and languages and kings."

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<sup>8</sup> Here, the opening *Kai* (literally, 'And') has been translated as 'Then' to indicate the implied sequence of events within the vision.

<sup>9</sup> The NJB lacks the opening conjunction.

<sup>10</sup> Here, the opening *Kai* (literally, 'And') has been translated as 'So' to indicate the implied the implied result of the instructions given by the voice.

<sup>11</sup> The referent of the pronoun, 'they', is not clear; the *Textus Receptus* has 'he'.

## Αποκαλυψις ΙΙ

<sup>1</sup> Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, Ἔγειρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. <sup>2</sup> καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα δύο. <sup>3</sup> καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους.

<sup>4</sup> Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχναὶ αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες. <sup>5</sup> καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθρούς αὐτῶν· καὶ εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. <sup>6</sup> οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὅσάκις ἐὰν θελήσωσιν.

<sup>7</sup> Καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσῃ μετ' αὐτῶν πόλεμον καὶ

## REVELATION 11

<sup>1</sup> And I was given a long cane like a measuring rod, and I was told, "Get up and measure the sanctuary of God, and the altar, and the people who worship there; <sup>2</sup> but do not measure the court that is outside the temple; leave that out, because it has been handed over to the Gentiles – and they will trample on the holy city for forty-two months. <sup>3</sup> And I shall send them my witnesses to prophesy for one thousand two hundred and sixty days, wearing sackcloth.

<sup>4</sup> These are the two olive trees and the two lamps that stand before the Lord of the world. <sup>5</sup> And, if anyone tries to harm them, fire comes from their mouths and completely consumes their enemies; and anyone who tries to harm them will certainly be killed in this manner. <sup>6</sup> They have the authority to lock up the sky, so that no rain may fall during the days that they are prophesying; and they have the authority to turn water into blood and strike the whole world with every kind of plague as often as they like.

<sup>7</sup> And, when they have completed giving their testimony, the beast that comes out of the bottomless pit is going to make war

### REVELATION 11

<sup>1</sup> After 'measuring rod', some MSS add 'and the angel stood there'.

<sup>2</sup> The NJB opens, "but exclude the outer court and do not measure it;" here, we (loosely) follow the NRSV.

<sup>3</sup> The NJB opens with 'But' in place of 'And'.

<sup>4</sup> NETB places this whole verse in parentheses.

<sup>5</sup> The NJB & NRSV lack 'completely', here following NETB.

<sup>6</sup> In place of 'authority', the NJB has 'power' (twice in this verse).

<sup>7</sup> The NJB, NRSV & NETB lack the opening conjunction.

νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. <sup>8</sup> καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη. <sup>9</sup> καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα. <sup>10</sup> καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

<sup>11</sup> Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. <sup>12</sup> καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. <sup>13</sup> καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

on them and overcome them and kill them. <sup>8</sup> And their dead bodies will lie in the main street of the great city known by the allegorical names of 'Sodom' and 'Egypt', in which their Lord was also crucified. <sup>9</sup> And people of every race, and tribe, and language, and nation will stare at their dead bodies, for three and a half days, and will refuse to let them be placed in a tomb; <sup>10</sup> and the inhabitants of the world will be glad about it and celebrate the event by giving presents to each other, because these two prophets have been a plague to the inhabitants of the world."

<sup>11</sup> And, after the three and a half days, the breath of life from God entered into them and they stood up on their feet, and a tremendous fear fell upon everybody who saw it happen; <sup>12</sup> and then they heard a loud voice from heaven, saying to them, "Come up here!" And, while their enemies were watching them, they went up to heaven in a cloud. <sup>13</sup> And, at that moment, there was a violent earthquake, and a tenth of the city collapsed; and seven thousand persons were killed in the earthquake, and the survivors, overcome with fear, could only praise the God of heaven.

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<sup>8</sup> A more literal translation of 'allegorical' is 'spiritual'.

<sup>9</sup> The NJB has simply 'buried' in place of 'placed in a tomb'.

<sup>10</sup> In place of 'inhabitants' (twice in this verse), the NJB has 'people'.

<sup>11</sup> Another reading for 'breath' is 'spirit'.

<sup>12</sup> In place of 'they heard' (ἤκουσαν), some MSS (and the NJB) read 'I heard'. Although the nearest antecedent to the subject of the verb is the people (those who saw it happen), it could also be possible (based on what immediately follows) that the two prophets are the ones who heard the voice.

<sup>13</sup> The NJB, NRSV & NETB lack the opening conjunction.

<sup>14</sup> Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

<sup>15</sup> Καὶ ὁ ἑβδόμος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>16</sup> Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ κάθηνται ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ <sup>17</sup> λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ᾄς, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας· <sup>18</sup> καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἤλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν. <sup>19</sup> καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ [ὁ] ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

<sup>14</sup> That was the second of the woes; the third is to come quickly after it.

<sup>15</sup> And the seventh angel blew his trumpet and voices could be heard shouting in heaven, calling, “The kingdom of the world has become the kingdom of our Lord and his Christ, and he will reign for ever and ever.”

<sup>16</sup> And the twenty-four elders, enthroned in the presence God, fell on their faces, worshipping God <sup>17</sup> with these words, “We give thanks to you, Almighty Lord God, the One who is, and the One who was, for assuming your great power and beginning your reign. <sup>18</sup> And the nations were in uproar and now the time has come for your retribution, and for the dead to be judged, and for your servants the prophets, and for the saints, and for those who fear your name, small and great alike, to be rewarded. The time has come to destroy those who are destroying the earth.” <sup>19</sup> Then the sanctuary of God in heaven opened and the Ark of the Covenant could be seen inside it. Then came flashes of lightning, rumblings, peals of thunder, and an earthquake and violent hail.

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<sup>14</sup> The NJB has ‘disasters’ in place of ‘woes’.

<sup>15</sup> The NJB opens with ‘Then’ in place of ‘And’.

<sup>16</sup> In place of ‘fell on their faces’, the NJB has ‘prostrated themselves and touched the ground with their foreheads’.

<sup>17</sup> The NRSV formats vv. 17b–18 as poetry. After, ‘who was’, the Textus Receptus adds ‘and who is coming’.

<sup>18</sup> The NJB, NRSV & NETB lack the opening conjunction.

<sup>19</sup> The NRSV has ‘temple’ in place of ‘sanctuary’.



## Αποκαλυψις 12

<sup>1</sup> Καὶ σημεῖον μέγα ὥφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα, <sup>2</sup> καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν. <sup>3</sup> καὶ ὥφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων πυρρὸς μέγας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα, <sup>4</sup> καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκη τὸ τέκνον αὐτῆς καταφάγη. <sup>5</sup> καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. <sup>6</sup> καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα. <sup>7</sup> Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ

## REVELATION 12

<sup>1</sup> Then a great portent appeared in heaven: a woman, clothed with the sun, and with the moon under her feet; and, on her head, was a crown of twelve stars. <sup>2</sup> And she was pregnant, and was in labour, and was crying aloud in the pangs of childbirth. <sup>3</sup> Then a second portent appeared in heaven: there was a huge red dragon with seven heads and ten horns, and each of his seven heads was crowned with a diadem. <sup>4</sup> And its tail swept a third of the stars from the sky and hurled them to the ground, and the dragon stopped in front of the woman as she was at the point of giving birth, so that he could devour the child as soon as it was born. <sup>5</sup> And the woman was delivered of a boy, the son who was to rule all the nations with an iron sceptre, and the child was taken straight up to God and to his throne, <sup>6</sup> while the woman escaped into the desert, where God had prepared a place for her to be looked after for one thousand two hundred and sixty days. <sup>7</sup> And now war broke out in heaven, when Michael with his angels fought against the dragon. And the dragon fought back

### REVELATION 12

- <sup>1</sup> Here, the opening *Kai* ('And') has been translated as 'Then' to indicate the implied sequence within the narrative.
- <sup>2</sup> The NRSV, NJB & NETB lack the opening conjunction.
- <sup>3</sup> The NJB has 'coronet' in place of 'diadem'.
- <sup>4</sup> In place of 'devour', the NJB has 'eat'.
- <sup>5</sup> The literal translation of 'rule' is 'shepherd'.
- <sup>6</sup> The NJB has 'twelve hundred' in place of 'one thousand two hundred'.
- <sup>7</sup> The archangel, 'Michael', had a special role in protecting the nation of Israel in the OT (Dn 10:13, 21, 12:1; cf. Jude 9).

δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ, <sup>8</sup> καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὐρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. <sup>9</sup> καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην – ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ’ αὐτοῦ ἐβλήθησαν.

<sup>10</sup> Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. <sup>11</sup> καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. <sup>12</sup> διὰ τοῦτο εὐφραίνεσθε, οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

<sup>13</sup> Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρσενά. <sup>14</sup> καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα

with his angels, <sup>8</sup> but they were defeated and there was no longer any place left for them in heaven. <sup>9</sup> And the great dragon was thrown down, the primeval serpent known as the Devil and Satan, who had led the whole world astray – he was hurled down to the earth and his angels were hurled down with him.

<sup>10</sup> Then I heard a voice shout from heaven, proclaiming, “Now have come the salvation and the power and the kingdom of our God, and the ruling authority for his Christ; for, the accuser of our brothers has been brought down, who accused them day and night before our God. <sup>11</sup> And they have conquered him by the blood of the Lamb and by the world to which they bore witness; for, even in the face of death, they did not cling to life. <sup>12</sup> So, let the heavens rejoice and all who live in them; but for you, earth and sea, disaster is coming – for, the devil has gone down to you in a rage, knowing that he has little time left.”

<sup>13</sup> And, as soon as the dragon found himself hurled down to earth, he sprang in pursuit of the woman, who had given birth to the male child, <sup>14</sup> but the woman was given a pair of the

<sup>8</sup> In place of ‘there was no longer any place left for them in heaven’, the NJB has ‘driven out of heaven’.

<sup>9</sup> The NJB & NETB do not capitalize ‘Devil’, here following the NRSV.

<sup>10</sup> The NRSV & NETB format vv. 10b–12 as poetry.

<sup>11</sup> The NJB lacks the opening conjunction.

<sup>12</sup> The NRSV ends with, ‘he knows that his time is short’.

<sup>13</sup> Another, more literal, reading of ‘sprang in pursuit’ is ‘persecuted’.

<sup>14</sup> Literally translated, the verse ends, “a time and times and half a time” – the phrase (most likely) means 3½ years. (The words ‘and half a time’, καὶ ἥμισυ καιροῦ, are missing from one important uncial MS.)

πέτῃται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως. <sup>15</sup> καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. <sup>16</sup> καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. <sup>17</sup> καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ. <sup>18</sup> καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

great eagle's wings, so that she could fly away from the serpent into the desert, to the place where she was to be looked after for a time, two times, and a half a time. <sup>15</sup> So, the serpent vomited water from his mouth, like a river, after the woman, to sweep her away in the current, <sup>16</sup> but the earth came to help the woman; it opened its mouth and swallowed the river spewed from the dragon's mouth. <sup>17</sup> Then the dragon was enraged with the woman and went away to make war on the rest of her children, who obey God's commandments and have in themselves the witness of Jesus. <sup>18</sup> And he took his stand on the sand of the sea.

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<sup>15</sup> The NRSV has 'flood' in place of 'current'.

<sup>16</sup> In place of 'to help the woman', the NJB has 'to her rescue'.

<sup>17</sup> The literal translation of 'children' is 'seed'.

<sup>18</sup> Some MSS (and the NJB) read 'I took my stand' in place of 'he took his stand'. The WEBBE includes this verse as 13:1.

## Αποκαλυψις 13

<sup>1</sup> Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας. <sup>2</sup> καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. <sup>3</sup> καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἡ θαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, <sup>4</sup> καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

<sup>5</sup> Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο. <sup>6</sup> καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. <sup>7</sup> καὶ ἐδόθη αὐτῷ ποιῆσαι πόλε-

## REVELATION 13

<sup>1</sup> Then I saw a beast coming up out of the sea: it had seven heads and ten horns, with a diadem on each of its ten horns, and its heads were marked with blasphemous names. <sup>2</sup> And I saw that the beast was like a leopard, with paws like a bear and a mouth like a lion's mouth; the dragon had handed over to it his own power and his throne and his immense authority. <sup>3</sup> I saw that one of its heads seemed to have had a fatal wound but that this deadly injury had been healed and the whole world had marvelled and followed the beast. <sup>4</sup> And they prostrated themselves in front of the dragon because he had given the beast his authority; and they prostrated themselves in front of the beast, saying, "Who can compare with the beast and who can fight against him?"

<sup>5</sup> And the beast was given a mouth speaking its boasts and blasphemies and was allowed to exercise authority for forty-two months; <sup>6</sup> and it opened its mouth to utter its blasphemies against God, blaspheming his name and his dwelling-place, and all those who are sheltered there. <sup>7</sup> And it was allowed to

### REVELATION 13

- <sup>1</sup> Here, the opening *Kai* ('And') has been translated as 'Then' to indicate the implied sequence within the narrative.
- <sup>2</sup> The NJB lacks the opening conjunction.
- <sup>3</sup> The literal translation of 'a fatal wound' is 'the plague of its death'.
- <sup>4</sup> The NJB lacks the opening conjunction.
- <sup>5</sup> In place of 'given a mouth speaking', the NJB has 'allowed to mouth'.
- <sup>6</sup> The NJB has 'mouthed its blasphemies' in place of 'opened its mouth to utter its blasphemies'. At least one MS lacks 'and his dwelling-place'.
- <sup>7</sup> Many MSS lack the 1<sup>st</sup> sentence of this verse.

μον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

<sup>8</sup> καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

<sup>9</sup> Εἴ τις ἔχει οὖς ἀκουσάτω. <sup>10</sup> εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῇ, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὡδέ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

<sup>11</sup> Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. <sup>12</sup> καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. <sup>13</sup> καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. <sup>14</sup> καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ

make war against the saints and to conquer them. And it was given power over every race, people, language, and nation; <sup>8</sup> and all the people of the world will worship it, that is, everybody whose name has not been written down since the foundation of the world in the sacrificial Lamb's book of life.

<sup>9</sup> Let anyone who has an ear listen: <sup>10</sup> Those meant for captivity into captivity; those meant to be killed by the sword to be killed by the sword. This is why the saints must have perseverance and faith.

<sup>11</sup> Then I saw a second beast, coming up out of the ground; it had two horns like a lamb but made a noise like a dragon.

<sup>12</sup> And this second beast exercised all the authority of the first beast, on its behalf and it was making the world and all its people worship the first beast, and its deadly injury had been healed. <sup>13</sup> And it worked great miracles, even to making fire come down from heaven onto the earth in the sight of all people. <sup>14</sup> And, through the miracles that it was permitted to do on behalf of the first beast, it was able to lead astray the inhabitants of the world and to persuade them to put up a statue in honour of the beast that had been wounded by the

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<sup>8</sup> Another possible reading for the end of the verse is, "written in the book of life of the Lamb that was slaughtered from the foundation of the world."

<sup>9</sup> The NJB has 'can hear' in place of 'has an ear'.

<sup>10</sup> In place of 'those meant to be killed by the sword to be killed', some MSS (& the NRSV) read, 'those who kill by the sword must die'.

<sup>11</sup> Here, the opening *Kai* ('And') has been translated as 'Then' to indicate the implied sequence within the narrative.

<sup>12</sup> The literal translation of 'its deadly injury' is 'the plague of its death'.

<sup>13</sup> This is a generic use of ἀνθρώπων ('people'), referring to both men and women. The WEBBE adds 'my own' before 'people'.

<sup>14</sup> The literal translation of 'wounded by the sword' is 'received the plague of the sword'.



ἔζησεν. <sup>15</sup> καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ ἵνα ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν. <sup>16</sup> καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν, <sup>17</sup> καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. <sup>18</sup> ὧδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

sword and yet still lived. <sup>15</sup> And it was allowed to breathe life into this statue of the beast, so that the statue of the beast was even able to speak, and to have anyone who refused to worship the statue of the beast put to death. <sup>16</sup> And it compelled everyone – both small and great, both rich and poor, both slave and citizen – to be branded on the right hand or on the forehead, <sup>17</sup> and made it illegal for anyone to buy or sell anything unless he had been branded with the name of the beast or with the number of his name. <sup>18</sup> There is need for shrewdness here: anyone clever may interpret the number of the beast: it is the number of a human being, the number six hundred and sixty-six.

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<sup>15</sup> A more literal reading for ‘breathe life into’ is ‘give spirit to’.

<sup>16</sup> The NJB lacks the opening conjunction.

<sup>17</sup> The NJB has ‘its name’ in place of ‘his name’.

<sup>18</sup> Some MSS have ‘six hundred and sixteen’ (χρς) in place of ‘six hundred and sixty-six’ (ἑξακόσιοι ἑξήκοντα ἕξ or χρξς); in both Hebrew and Greek, letters are used for numbers – in Hebrew, the letters of ‘Neron Caesar’ add up to 666 and, in Greek, the letters of ‘Caesar-God’ add up to 616.

## Αποκαλυψις 14

<sup>1</sup> Καὶ εἶδον, καὶ ἶδού τὸ ἀρνίον ἐστὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἔχουσιν τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. <sup>2</sup> καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. <sup>3</sup> καὶ ᾄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. <sup>4</sup> οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν. οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ, <sup>5</sup> καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος· ἁμωμοί εἰσιν.

<sup>6</sup> Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθεμένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ

## REVELATION 14

<sup>1</sup> And I looked and behold! there was Mount Zion and, standing on it, was the Lamb, who had with him one hundred and forty-four thousand people, all of whom had his name and his Father's name written on their foreheads. <sup>2</sup> And I heard a voice coming out of heaven like the sound of many waters or the roar of loud thunder; and the voice I heard was like the sound of harpists playing their harps. <sup>3</sup> There, before the throne, they were singing a new hymn before the four living creatures and before the elders, a hymn that no one could learn except the one hundred and forty-four thousand who had been redeemed from the world. <sup>4</sup> These are the ones who have kept their virginity and not been defiled with women; they follow the Lamb wherever he goes; they, out of all people, have been redeemed to be the first fruits for God and for the Lamb. <sup>5</sup> And no lie was found in their mouths and no fault can be found in them.

<sup>6</sup> Then I saw another angel, flying directly overhead, who had been sent to announce the gospel of eternity to all those who live on the earth, every nation, and race, and language, and

### REVELATION 14

<sup>1</sup> Some MSS read 'a lamb' in place of 'the Lamb'.

<sup>2</sup> The NJB lacks the opening conjunction.

<sup>3</sup> In place of 'before', the NJB has 'in the presence of'.

<sup>4</sup> These virgins are contrasted with the devotees of pagan cults.

<sup>5</sup> The NJB lacks the opening conjunction. At the end of the verse, the *Textus Receptus* adds 'before the throne of God'.

<sup>6</sup> Here, the opening *Kaì* ('And') has been translated as 'Then' to indicate the implied sequence within the narrative.

γλῶσσαν καὶ λαόν, <sup>7</sup> λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἤλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

<sup>8</sup> Καὶ ἄλλος δεύτερος [ἄγγελος] ἠκολούθησεν λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.

<sup>9</sup> Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, <sup>10</sup> καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου. <sup>11</sup> καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

<sup>12</sup> Ὡδὲ ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

tribe. <sup>7</sup> He was calling in a loud voice, "Fear God and glorify him, because the time has come for him to sit in judgement; worship the maker of heaven and earth and sea and the springs of water."

<sup>8</sup> And a second angel followed him, calling, "She has fallen! Babylon the Great has fallen! She who made all the nations drink the wine of the anger of her adultery."

<sup>9</sup> And a third angel followed them, shouting with a loud voice, "All those who worship the beast and his statue, or have had themselves branded on their forehead or on their hands, <sup>10</sup> they will also be made to drink of the wine of God's fury, which is ready, poured undiluted into the cup of his retribution; in fire and brimstone, they will be tormented in the presence of the holy angels and in the presence of the Lamb; <sup>11</sup> and the smoke of their torment will rise for ever and ever. There will be no respite, night or day, for those who worship the beast and its statue, or for anyone who accepts branding with its name."

<sup>12</sup> This is why there must be perseverance in the saints who keep the commandments of God and faith in Jesus.

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<sup>7</sup> The NJB lacks 'in a loud voice'.

<sup>8</sup> For the end of the verse, the NJB reads, "Babylon, which gave the whole world the wine of retribution to drink."

<sup>9</sup> The NJB lacks the opening conjunction.

<sup>10</sup> The NJB lacks the 2<sup>nd</sup> instance of 'in the presence of'.

<sup>11</sup> In place of 'for anyone who accepts', the NJB has just 'accept'.

<sup>12</sup> Another reading for 'perseverance' is 'endurance'. For this verse, the NRSV reads, "Here is a call for the endurance of the saints, those who keep the commandments of God and hold fast to the faith of Jesus."

<sup>13</sup> Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ’ ἄρτι· ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.

<sup>14</sup> Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. <sup>15</sup> καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλη τῷ καθυμένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἤλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. <sup>16</sup> καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

<sup>17</sup> Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. <sup>18</sup> καὶ ἄλλος ἄγγελος ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς. <sup>19</sup> καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν

<sup>13</sup> And I heard a voice from heaven saying to me, “Write down: Blessed are those who die in the Lord! Blessed indeed, the Spirit says; now they can rest for ever after their work, since their good deeds go with them.”

<sup>14</sup> And I looked and behold! there was a white cloud and, seated on it, was one like a Son of Man, having a golden crown on his head and a sharp sickle in his hand. <sup>15</sup> Then another angel came out of the sanctuary and shouted at the top of his voice to the one seated on the cloud, “Ply your sickle and reap! For, the time of harvest has come because the harvest of the earth is fully ripe.” <sup>16</sup> Then the one sitting on the cloud set his sickle to work over the earth, and the [harvest of] the earth was reaped.

<sup>17</sup> And another angel came out of the temple in heaven, and he, too, was carrying a sharp sickle; <sup>18</sup> and another angel came out from the altar, the angel who has authority over of the fire, and he shouted at the top of his voice to the one with the sharp sickle, “Put your sharp sickle in and harvest the bunches from the vine of the earth; for, all its grapes are ripe.” <sup>19</sup> So, the angel set his sickle to work over the earth and harvested the whole

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<sup>13</sup> The NJB opens with ‘Then’ in place of ‘And’. NETB formats much of this verse as poetry.

<sup>14</sup> The NJB & NETB do not capitalize ‘Son of Man’, here following the NRSV. This verse alludes to Dn 7:13.

<sup>15</sup> In place of ‘because’, the NJB has ‘and’.

<sup>16</sup> The Greek text does not have the words ‘harvest of’ before ‘the earth’, here following the NJB.

<sup>17</sup> The NRSV & NETB open with ‘Then’ in place of ‘And’.

<sup>18</sup> The NJB opens, “and the angel in charge of the fire.”

<sup>19</sup> A more literal translation of ‘set his sickle to work’ is ‘swung his sickle’ (as also in v. 16).

γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν. <sup>20</sup> καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

vintage of the earth; and he threw it into a huge winepress, the winepress of God's anger. <sup>20</sup> And, outside the city, where it was trodden until the blood that came out of the winepress was up to the horses' bridles as far away as one thousand six hundred stadia.

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<sup>20</sup> For 'one thousand six hundred stadia', the NJB has 'sixteen hundred furlongs'; the distance is just under 300 Km.



## Αποκαλυψις 15

<sup>1</sup> Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.

<sup>2</sup> Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ. <sup>3</sup> καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ Θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες,

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,  
κύριε ὁ Θεὸς ὁ παντοκράτωρ·  
δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου,  
ὁ βασιλεὺς τῶν ἐθνῶν.

<sup>4</sup> τίς οὐ μὴ φοβηθῇ, κύριε, καὶ δοξάσει τὸ ὄνομά σου;  
ὅτι μόνος ὁσῖος,  
ὅτι πάντα τὰ ἔθνη ἡξοῦσιν  
καὶ προσκυνήσουσιν ἐνώπιόν σου,  
ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

<sup>5</sup> Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, <sup>6</sup> καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι

## REVELATION 15

<sup>1</sup> And I saw in heaven another sign, great and wonderful: seven angels were bringing the seven plagues that are the last of all because, in them, the anger of God is ended.

<sup>2</sup> And I saw what appeared to be a sea of crystal mixed with fire and, standing by the sea of crystal, were those who had conquered the beast, and his statue, and the number that is his name. They all had harps of God in their hands, <sup>3</sup> and they were singing the hymn of Moses, the servant of God, and the hymn of the Lamb:

How great and wonderful are all your works,  
Lord God Almighty;  
upright and true are all your ways,  
King of nations.

<sup>4</sup> Who does not revere and glorify your name, O Lord?  
For, you alone are holy;  
for, all nations will come  
and worship before you;  
for, your judgements have been revealed.

<sup>5</sup> And I looked and behold! the sanctuary, the tabernacle of the Testimony, was opened in heaven, <sup>6</sup> and out of the temple

### REVELATION 15

<sup>1</sup> The NJB ends, "because they exhaust the anger of God."

<sup>2</sup> In place of 'conquered the beast', the NJB has 'fought against the beast and won'. After 'his statue', the Textus Receptus adds 'his mark'.

<sup>3</sup> For the 'hymn of Moses', see Ex 15.

<sup>4</sup> For the last line, here following the NRSV, the NJB reads, "for the many acts of saving justice you have shown."

<sup>5</sup> The NJB & NETB have 'tent' in place of 'tabernacle', here following a footnote to the NRSV.

<sup>6</sup> The NJB lacks 'of the temple'. Some MSS read 'stone' in place of 'linen'.

[οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρόν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς. <sup>7</sup> καὶ ἐν ἓκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσαῖς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. <sup>8</sup> καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

came the seven angels with the seven plagues, wearing pure white linen, fastened round their chests with wide belts of gold. <sup>7</sup> And one of the four living creatures gave the seven angels seven golden bowls filled with the anger of God, who lives for ever and ever. <sup>8</sup> And the temple was filled with the smoke from the glory of God and his power, so that no one could go into the temple until the seven plagues of the seven angels were completed.

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<sup>7</sup> The NJB lacks the opening conjunction.

<sup>8</sup> In place of 'glory of God and his power', the NJB has 'glory and the power of God'.

## Αποκαλυψις 16

<sup>1</sup> Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

<sup>2</sup> Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

<sup>3</sup> Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

<sup>4</sup> Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα. <sup>5</sup> καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος εἶ, ὁ ὢν καὶ ὁ ᾧ, ὁ ὅσιος, ὅτι ταῦτα ἔκρινας, <sup>6</sup> ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας πιεῖν· ἅξιοί εἰσιν. <sup>7</sup> καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.

## REVELATION 16

<sup>1</sup> Then I heard a loud voice from the sanctuary calling to the seven angels, "Go, and pour out the seven bowls of God's anger over the earth."

<sup>2</sup> And the first angel went and emptied his bowl over the earth; at once, on all the people who had been branded with the mark of the beast and had worshipped its statue, there came disgusting and virulent sores.

<sup>3</sup> And the second angel emptied his bowl into the sea, and it turned to blood, like the blood of a corpse, and every living creature in the sea died.

<sup>4</sup> And the third angel emptied his bowl on the rivers and springs of water and they became blood. <sup>5</sup> And I heard the angel of water say, "You are just, O Holy One, who is and who was, for judging these things; <sup>6</sup> they shed the blood of saints and prophets, and you have given them blood to drink; it is what they deserve." <sup>7</sup> And I heard the altar say, "Truly, Lord God Almighty, the judgements you give are true and just."

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### REVELATION 16

<sup>1</sup> Here, the opening *Kai* ('And') has been translated as 'Then' to indicate the implied sequence within the narrative.

<sup>2</sup> The NJB lacks the opening conjunction. The term translated 'sores' is singular in Greek but can be understood as collective.

<sup>3</sup> The NJB & NRSV lack the opening conjunction, as also in v. 4.

<sup>4</sup> In place of 'became', the NJB has 'turned into'.

<sup>5</sup> The NJB opens the angel's speech with, "You are the Upright One, He who is, He who was, the Holy One, for giving this verdict." Here, we (loosely) follow the NRSV.

<sup>6</sup> Before both 'saints' and 'prophets', the NJB adds the definite article.

<sup>7</sup> The NJB has 'punishments' in place of 'judgements'.

<sup>8</sup> Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ. <sup>9</sup> καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

<sup>10</sup> Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, <sup>11</sup> καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

<sup>12</sup> Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.

<sup>13</sup> καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι· <sup>14</sup> εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς μεγάλης ἡμέρας τοῦ θεοῦ τοῦ παντοκράτορος.

<sup>8</sup> And the fourth angel emptied his bowl over the sun and it was allowed to scorch men with its flames; <sup>9</sup> and, although they were scorched by the fierce heat of it, they blasphemed the name of God who had the power to cause such plagues, and they would not repent and give him glory.

<sup>10</sup> And the fifth angel emptied his bowl over the throne of the beast and its whole empire was plunged into darkness. And people began to bite their tongues because of the pain; <sup>11</sup> but, instead of repenting for what they had done, they blasphemed the God of heaven because of their pains and because of their sores.

<sup>12</sup> And the sixth angel emptied his bowl over the great river Euphrates; and all its waters were dried up, in order that a way was prepared for the kings from the rising of the sun to come in. <sup>13</sup> Then, from out of the mouth of the dragon, and from out of the mouth of the beast, and from out of the mouth of the false prophet, I saw three foul spirits coming; they looked like frogs <sup>14</sup> and, in fact, they were demonic spirits, able to perform miracles, going abroad to all the kings of the world to assemble them together for the war of the Great Day of God the Almighty.

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<sup>8</sup> In place of 'its flames', here following the NJB, the NRSV & NETB have 'fire'.

<sup>9</sup> The NRSV & NJB have 'cursed' in place of 'blasphemed', here following NETB.

<sup>10</sup> The NJB & NRSV lacks the opening conjunction (as also in vv. 8 & 12).

<sup>11</sup> Here, the opening καὶ (literally, 'and') has been translated as 'but', following the NJB.

<sup>12</sup> Most English translations have 'of the east' in place of 'from the rising of the sun', here following the Greek text.

<sup>13</sup> The NJB does not repeat 'from out of the mouth (jaws) of'; here, the threefold repetition follows the Greek text (and NRSV & NETB).

<sup>14</sup> The NRSV does not capitalize 'Great Day'.

<sup>15</sup> Ἴδού ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. <sup>16</sup> καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

<sup>17</sup> Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν. <sup>18</sup> καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο μέγας οἷος οὐκ ἐγένετο ἄφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς τηλικούτος σεισμὸς οὕτω μέγας. <sup>19</sup> καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. <sup>20</sup> καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν. <sup>21</sup> καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

<sup>15</sup> Behold! I shall come like a thief. Blessed is anyone who has kept watch, and has kept his clothes on, so that he does not go out naked and expose his shame. <sup>16</sup> They called the kings together at the place called, in Hebrew, Armageddon.

<sup>17</sup> And the seventh angel emptied his bowl into the air and a great voice boomed out from the sanctuary, proceeding from the throne "The end has come." <sup>18</sup> Then there were flashes of lightning, and rumblings, and peals of thunder, and a violent earthquake, unparalleled since humanity has been on the earth, so violent was that earthquake. <sup>19</sup> And the Great City was split into three parts and the cities of the world collapsed; Babylon the Great was not forgotten and God made her drink the full winecup of his furious wrath. <sup>20</sup> And every island vanished and the mountains disappeared; <sup>21</sup> and hail, with great hailstones weighing a talent each, fell from the sky on the people. And they blasphemed God for sending such a plague of hail; it was the most terrible plague.

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<sup>15</sup> The NJB opens with 'Look' in place of 'Behold'.

<sup>16</sup> The name, 'Armageddon', means 'The mountains of Megiddo'; there are many variations in the spelling of this name among the Greek MSS, although Ἀρμαγεδών ('Harmageddon', as NRSV) has the best support – the usual English spelling is used in the translation.

<sup>17</sup> In place of 'from the throne', some MSS have 'from God'.

<sup>18</sup> Here, the opening Καὶ ('And') has been translated as 'Then' to indicate the implied sequence of event within the vision.

<sup>19</sup> The NJB has 'retribution' in place of 'furious wrath'.

<sup>20</sup> The NJB lacks the opening conjunction.

<sup>21</sup> A 'talent' was about 40 Kg.



## Αποκαλυψις 17

<sup>1</sup> Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης τῆς καθήμενης ἐπὶ ὑδάτων πολλῶν, <sup>2</sup> μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς. <sup>3</sup> καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθήμενην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἐπτὰ καὶ κέρατα δέκα. <sup>4</sup> καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, <sup>5</sup> καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. <sup>6</sup> καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ.

Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα. <sup>7</sup> καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον

## REVELATION 17

<sup>1</sup> And, one of the seven angels that had the seven bowls came to speak to me, saying, "Come here, and I will show you the condemnation and punishment of the great whore who is enthroned beside abundant waters, <sup>2</sup> with whom all the kings of the earth have committed fornication and who, with the wine of her fornication, all the inhabitants of the world have become drunk." <sup>3</sup> And he took me in spirit to a desert and, there, I saw a woman riding a scarlet beast that had seven heads and ten horns, and had blasphemous titles written all over it. <sup>4</sup> And the woman was dressed in purple and scarlet and glittered with gold and jewels and pearls, and she was holding a gold winecup filled with the disgusting filth of her fornication; <sup>5</sup> and, on her forehead was written a name, a cryptic name: "Babylon the Great, the mother of all whores and all the abominations of the earth." <sup>6</sup> I saw that she was drunk, drunk with the blood of the saints, and the blood of the martyrs of Jesus.

And, when I saw her, I was greatly amazed. <sup>7</sup> And the angel said to me, "Why are you amazed? I will tell you the meaning

### REVELATION 17

<sup>1</sup> Here, following NETB, one Greek term, κρίμα, has been translated by the two English terms 'condemnation' and 'punishment'.

<sup>2</sup> In place of 'fornication', NETB has '[sexual] immorality'.

<sup>3</sup> The NJB lacks the opening conjunction.

<sup>4</sup> Several MSS read 'the fornication of the earth' in place of 'her fornication' and others have 'her fornication and the earth's'.

<sup>5</sup> In place of 'cryptic name', the NRSV & NETB have 'mystery'.

<sup>6</sup> Another reading for 'martyrs' is 'witnesses' (the same Greek word, μαρτύρων, means both).

<sup>7</sup> For the angel's opening question, the NJB has, "Do you not understand?"

τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα· <sup>8</sup> τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται.

<sup>9</sup> Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθεται ἐπ’ αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν· <sup>10</sup> οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὕπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μεῖναι. <sup>11</sup> καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει. <sup>12</sup> καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὕπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. <sup>13</sup> οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδώσιν. <sup>14</sup> οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

of this woman, and of the beast she is riding, with seven heads and ten horns. <sup>8</sup> The beast you have seen was, and is not, and is yet to come up from the bottomless pit and go to destruction. And the people of the world, whose names have not been written since the foundation of the world in the book of life, will be astonished when they see the beast, because it was, and is not, and is still to come.

<sup>9</sup> “This calls for a wise mind. The seven heads are the seven hills, on which the woman is sitting; they are also seven kings, <sup>10</sup> five of them have fallen, one is living, and one is yet to come; once here, he must stay for a short while. <sup>11</sup> The beast, who was and is not, is an eighth and yet one of the seven, and he is going to destruction. <sup>12</sup> And the ten horns that you saw are ten kings who have not yet been given a kingdom but will have royal authority as kings only for a single hour, with the beast. <sup>13</sup> They are all of one mind in putting their power and their authority at the beast’s disposal, <sup>14</sup> and they will go to war against the Lamb; and, because the Lamb is Lord of lords and King of kings, he will defeat them, he and his followers, the called, the chosen, the faithful.”

<sup>8</sup> The NJB has ‘Abyss’ in place of ‘bottomless pit’, here following the NRSV. For ‘and is still to come’, the *Textus Receptus* has ‘yet is’.

<sup>9</sup> NETB places the 1<sup>st</sup> sentence in parentheses. Some have ‘mountains’ in place of ‘hills’ – the difference, in terms of the heights of the features, is vague and relative: Mt Tabor is around 550 m but the Mount of Olives rises only 30 m above Jerusalem.

<sup>10</sup> In place of ‘fallen’, the NJB has ‘already gone’.

<sup>11</sup> For ‘who was and is not’, the NJB has ‘who was alive and is alive no longer’.

<sup>12</sup> The NJB has ‘their royal power’ in place of ‘a kingdom’.

<sup>13</sup> In place of ‘are all of one mind’, the NRSV has ‘are united’.

<sup>14</sup> The NJB has ‘trustworthy’ in place of ‘faithful’.

<sup>15</sup> Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὓς ἡ πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι. <sup>16</sup> καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτήν καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτήν κατακαύσουσιν ἐν πυρί. <sup>17</sup> ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῆσονται οἱ λόγοι τοῦ θεοῦ. <sup>18</sup> καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς.

<sup>15</sup> And he said to me, "The waters you saw, beside which the whore was sitting, are all the peoples, and multitudes, and nations, and the languages. <sup>16</sup> And the ten horns you saw and the beast will hate the whore, and tear off her clothes, and leave her stark naked; then they will eat her flesh and burn her in the fire. <sup>17</sup> For, God has influenced their minds to do what he intends, to agree together to put their royal powers at the beast's disposal until the time when God's words shall be fulfilled. <sup>18</sup> And the woman you saw is the great city, which has authority over all the rulers on earth."

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<sup>15</sup> In place of 'And he said to me', the NJB opens with 'The angel continued'.

<sup>16</sup> The NJB lacks 'you saw'.

<sup>17</sup> The NJB opens with 'In fact' in place of 'For'.

<sup>18</sup> NETB has 'sovereignty' in place of 'authority'.

## Αποκαλυψις 18

<sup>1</sup> Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. <sup>2</sup> καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου, <sup>3</sup> ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

<sup>4</sup> Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθατε, ὁ λαός μου, ἐξ αὐτῆς, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε. <sup>5</sup> ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἅχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς. <sup>6</sup> ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε [τὰ] διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν. <sup>7</sup> ὅσα ἐδόξασεν αὐτήν καὶ

## REVELATION 18

<sup>1</sup> After these things, I saw another angel coming down from heaven, with great authority given to him; the earth shone with his splendour. <sup>2</sup> And, at the top of his voice, he shouted, "She has fallen! Babylon the Great has fallen and has become the dwelling-place of devils and a haunt for every foul spirit, a haunt for every unclean bird, a haunt for every foul and hateful beast. <sup>3</sup> For, all the nations have drunk deep of the wine of the wrath of her fornication; every king on the earth has committed fornication with her, and every merchant has grown rich from the power of her debauchery."

<sup>4</sup> And I heard another voice speaking from heaven, saying, "Come out, my people, away from her, so that you do not take part in her sins and so you do not have the same plagues to bear. <sup>5</sup> For, her sins have reached high up to heaven and God has remembered her iniquities. <sup>6</sup> Render to her as she herself has rendered. She must be paid double the amount she exacted. She is to have a double draught from the cup of her own mixture. <sup>7</sup> As much as she glorified herself and lived

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### REVELATION 18

<sup>1</sup> In place of 'splendour', here following the NRSV, the NJB has 'glory' and NETB has 'radiance'.

<sup>2</sup> The NJB lacks the opening conjunction.

<sup>3</sup> Some MSS open with, "She has made all the nations drink."

<sup>4</sup> The NJB has 'share in her crimes' in place of 'take part in her sins'.

<sup>5</sup> The NJB lacks the opening 'For'.

<sup>6</sup> In place of 'double draught', the NJB has 'doubly strong mixture'.

<sup>7</sup> The phrase, 'as much as' translates ὅσα.

ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθηναι βασιλίσσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω.<sup>8</sup> διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

<sup>9</sup> Καὶ κλαύσουσιν καὶ κόψονται ἐπ’ αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορνέυσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,<sup>10</sup> ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες,

Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,  
Βαβυλὼν ἡ πόλις ἡ ἰσχυρά,  
ὅτι μιᾷ ὥρᾳ ἤλθεν ἡ κρίσις σου.

<sup>11</sup> Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ’ αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,<sup>12</sup> γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,<sup>13</sup> καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα καὶ μύρον

luxuriously, so give her a like measure of torment and grief. “I am enthroned as queen,” she thinks, “I am no widow and will never know bereavement.”<sup>8</sup> For that reason, in one day, the plagues will fall on her: pestilence and mourning and famine. She will be burned to the ground. The Lord God who has condemned her is mighty.

<sup>9</sup> “And there will be mourning and weeping for her by the kings of the earth, who have committed fornication with her and held orgies with her, when they see the smoke as she burns,<sup>10</sup> while they keep a safe distance through fear of her anguish. They will say:

Alas, alas, for this great city,  
Babylon, so powerful a city;  
for, in one hour, your doom has come.

<sup>11</sup> “And there will be weeping and distress over her among all the merchants of the earth, when no one is left to buy their cargoes of goods;<sup>12</sup> their stocks of gold and silver, jewels and pearls, fine linen and purple and silks and scarlet, and all sorts of things made of scented wood, and every piece in ivory, all articles of fine wood, of bronze, or of iron, or of marble;<sup>13</sup> and the cinnamon, and the spices, and the myrrh, and the

<sup>8</sup> Here, we translate κατακαυθήσεται as ‘burned to the ground’ because a city is in view.

<sup>9</sup> In place of ‘committed fornication’, the NJB has ‘prostituted themselves’.

<sup>10</sup> The NJB has ‘mourn’ in place of ‘alas’ (twice in this verse) and NETB has ‘woe’.

<sup>11</sup> The NJB lacks the opening conjunction.

<sup>12</sup> In place of ‘all sorts of things made of scented wood’, here loosely following NETB, the NJB has ‘all the sandalwood’.

<sup>13</sup> The NJB has ‘human cargo’ in place of ‘the bodies and souls of men’.



καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον  
καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ  
σωμάτων, καὶ ψυχὰς ἀνθρώπων. <sup>14</sup> καὶ ἡ ὀπώρα σου τῆς  
ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ  
λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ  
αὐτὰ εὐρήσουσιν. <sup>15</sup> οἱ ἔμποροι τούτων, οἱ πλουτήσαντες  
ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ  
βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, <sup>16</sup> λέγοντες,

Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,  
ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν  
καὶ κόκκινον,  
καὶ κεχρυσωμένη [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ  
καὶ μαργαρίτῃ,

<sup>17</sup> ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος.

Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων καὶ ναῦται  
καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἔστησαν  
<sup>18</sup> καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς  
λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; <sup>19</sup> καὶ ἔβαλον  
χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ  
πενθοῦντες, λέγοντες,

Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,  
ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ

ointment, and the incense, and the wine and the oil, and the  
flour, and the corn, and their stocks of cattle and sheep, horses,  
and chariots, their slaves and the bodies and souls of me.  
<sup>14</sup> And all the fruits you longed for have failed you; gone for  
ever, never to return again, is your life of magnificence and  
ease. <sup>15</sup> The merchants who had made a fortune out of her will  
be standing at a safe distance through fear of her anguish,  
mourning, and weeping. <sup>16</sup> They will be saying:

Alas, alas for this great city;  
clothed in fine linen and purple  
and scarlet,  
and adorned with finery of gold and jewels  
and pearls;

<sup>17</sup> for, in one hour, all such wealth was destroyed."

And every ship's captain and every seafaring man, all sailors  
and all those who make a living from the sea, kept a safe  
distance, <sup>18</sup> and, watching the smoke of her burning, they cried  
out, "Has there ever been a city as great as this?" <sup>19</sup> And they  
threw dust on their heads, with weeping and with mourning,  
saying:

Alas, alas for this great city,  
whose lavish living has made a fortune

<sup>14</sup> NETB places this verse in parentheses because in it the city, Babylon, is addressed directly in the 2<sup>nd</sup> person.

<sup>15</sup> In place of 'merchants', the NJB has 'traders'.

<sup>16</sup> The NJB has 'mourn' in place of 'alas' (twice in this verse) and NETB has 'woe'.

<sup>17</sup> For the 1<sup>st</sup> line, the NJB reads, "your huge riches are all destroyed within a single hour."

<sup>18</sup> The NJB lacks the opening conjunction.

<sup>19</sup> The NJB has 'mourn' in place of 'alas' (twice in this verse) and NETB has 'woe'.

θαλάσση ἐκ τῆς τιμιότητος αὐτῆς,  
ὅτι μιᾷ ὥρᾳ ἠρημώθη.

<sup>20</sup> Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ  
ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα  
ὑμῶν ἐξ αὐτῆς.

<sup>21</sup> Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον μέγαν  
καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι  
βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ  
ἔτι.

<sup>22</sup> καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν  
καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

καὶ πᾶς τεχνίτης πάσης τέχνης  
οὐ μὴ εὐρεθῇ ἐν σοὶ ἔτι,  
καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

<sup>23</sup> καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι,  
καὶ φωνὴ νυμφίου καὶ νύμφης  
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι·

ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς,  
ὅτι ἐν τῇ φαρμακείᾳ σου  
ἐπλανήθησαν πάντα τὰ ἔθνη,

<sup>24</sup> καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη καὶ  
πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

for every owner of a sea-going ship,  
ruined within a single hour.

<sup>20</sup> “Now heaven, celebrate her downfall, and all you saints,  
apostles, and prophets: For, God has given judgement for you  
against her.”

<sup>21</sup> And a mighty angel picked up a stone like a great millstone  
and, as he hurled it into the sea, he said, “That is how the great  
city of Babylon is going to be hurled down, never to be seen  
again.

<sup>22</sup> And the song of harpists and minstrels,  
and the trumpeter will be heard no more in you;

and craftsmen of every skill  
will not be found in you again  
and the sound of the millstone will not be heard;

<sup>23</sup> and the light of a lamp will no longer shine in you;  
and the voice of bridegroom and bride  
will never again be heard in you.

For, your merchants were princes of the earth;  
and your sorcery  
led astray all the nations.

<sup>24</sup> “And, in her was found the blood of the prophets and saints,  
and all the blood that was ever shed on earth.”

<sup>20</sup> The NJB lacks ‘For’.

<sup>21</sup> The NJB has ‘powerful’ in place of ‘mighty’ and ‘boulder’ in place of ‘stone’.

<sup>22</sup> The NJB rearranges the lines of this verse, opening with, “Never again in you /will be heard the song.”

<sup>23</sup> In place of ‘merchants’, the NJB has ‘traders’.

<sup>24</sup> The NRSV has ‘in you’ in place of ‘in her’ but the Greek text here shifts to the 3<sup>rd</sup> person.

## Αποκαλυψις 19

<sup>1</sup> Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων, Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν, <sup>2</sup> ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἐφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς. <sup>3</sup> καὶ δεύτερον εἶρκαν, Ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. <sup>4</sup> καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ, λέγοντες, Ἀμήν, Ἀλληλουϊά. <sup>5</sup> Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα, Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, [καὶ] οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι. <sup>6</sup> καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων, Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς [ἡμῶν] ὁ παντοκράτωρ. <sup>7</sup> χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν·

## REVELATION 19

<sup>1</sup> After this, I heard what seemed to be the loud voice of a great multitude in heaven, singing, "Hallelujah! Salvation and glory and power to our God! <sup>2</sup> For, he judges fairly, he punishes justly, and he has condemned the great whore who corrupted the earth with her fornication; and he has avenged the blood of his servants that she shed." <sup>3</sup> And a second time, they sang, "Hallelujah! The smoke of her will rise for ever and ever." <sup>4</sup> Then the twenty-four elders and the four living creatures threw themselves down and worshipped God, who is seated on the throne, saying, "Amen, Hallelujah." <sup>5</sup> And a voice came from the throne, saying, "Praise our God, all you servants of his, and all those who fear him, both the small and the great." <sup>6</sup> And I heard what seemed to be the voices of a great multitude, like the sound of many waters and like the great roar of thunder, answering, "Hallelujah! For, the reign of the Lord our God, the Almighty, has begun; <sup>7</sup> let us be glad and joyful and give glory to God, for the time for the marriage of the Lamb has come. <sup>8</sup> And his bride is ready and

### REVELATION 19

<sup>1</sup> The NJB has 'Alleluia' in place of 'Hallelujah'.

<sup>2</sup> In place of 'whore', the NJB has 'prostitute'.

<sup>3</sup> The NJB has 'again' in place of 'a second time'.

<sup>4</sup> Here, the opening *Kai* ('And') has been translated as 'Then' to indicate the implied sequence within the narrative.

<sup>5</sup> In place of 'both the small and the great', here following NETB, the NJB has 'small and great alike'.

<sup>6</sup> The NJB has 'the ocean' in place of 'many waters'.

<sup>7</sup> The NRSV lacks 'the time for', here following the NJB.

<sup>8</sup> The NJB lacks the opening conjunction.

<sup>8</sup> καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

<sup>9</sup> Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἁρνίου κεκλημένοι. καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ Θεοῦ εἰσιν. <sup>10</sup> καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον. ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν τὸ πνεῦμα τῆς προφητείας.

<sup>11</sup> Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν πιστὸς καλούμενος καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. <sup>12</sup> οἱ δὲ ὀφθαλμοὶ αὐτοῦ [ὡς] φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, <sup>13</sup> καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ Θεοῦ. <sup>14</sup> καὶ τὰ στρατεύματα [τὰ] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν. <sup>15</sup> καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν

she has been able to dress herself in dazzling white linen, because her linen is made of the good deeds of the saints.”

<sup>9</sup> And he said to me, “Write this: Blessed are those who are invited to the wedding feast of the Lamb.” And said to me, “These are true words of God.” <sup>10</sup> And I knelt at his feet to worship him but he said to me, “Never do that! I am a fellow servant with you and all your brothers who have in them the testimony of Jesus. God alone must you worship.” For, the testimony of Jesus is the spirit of prophecy.

<sup>11</sup> And now I saw heaven opened and there was a white horse; its rider was called Faithful and True; and, in righteousness, he judges and makes war. <sup>12</sup> His eyes were like flames of fire and he was crowned with many diadems; and he has a name inscribed on him that no one knows but himself, <sup>13</sup> and he was dressed in a cloak that was soaked in blood. And he is known by the name, ‘The Word of God’. <sup>14</sup> And, following him, dressed in fine linen of dazzling white, the armies of heaven were riding on white horses. <sup>15</sup> And, from his mouth, there came a sharp sword with which to strike down the Gentiles; and he

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<sup>9</sup> The NJB opens with, “The angel said.”

<sup>10</sup> The NRSV has ‘comrades’ in place of ‘brothers’.

<sup>11</sup> Note that Nestle-Aland has καλούμενος (‘called’) in brackets.

<sup>12</sup> The NJB has ‘coronets’ in place of ‘diadems’.

<sup>13</sup> The NJB lacks the opening conjunction.

<sup>14</sup> In place of ‘dazzling white’, the NRSV has ‘white and pure’.

<sup>15</sup> Another reading for ‘rule’ is ‘shepherd’. This verse alludes to Ps 2:9.

ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος. <sup>16</sup> καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

<sup>17</sup> Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν [ἐν] φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ, <sup>18</sup> ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθήμενων ἐπ’ αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων. <sup>19</sup> καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθήμενου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. <sup>20</sup> καὶ ἐπιάσθη τὸ θηρίον καὶ μετ’ αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ. <sup>21</sup> καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθήμενου ἐπὶ τοῦ ἵππου τῇ ἐξελεύσει ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

is the one who will rule them with an iron sceptre, and he will tread out the wine of the fierce retribution God the Almighty <sup>16</sup> And, on his cloak and on his thigh, he has a name inscribed: King of kings, Lord of lords.

<sup>17</sup> And I saw an angel standing in the sun and he shouted with a loud voice to all the birds that were flying high overhead in the sky, “Come here! Gather together at the great feast of God. <sup>18</sup> You will eat the flesh of kings and the flesh of great generals and the flesh of heroes, and the flesh of horses and their riders, and the flesh of all kinds of people, citizens and slaves, small and great alike.” <sup>19</sup> And then I saw the beast, with all the kings of the earth and their armies, gathered together to make war against the Rider and against his army. <sup>20</sup> Now, the beast was taken prisoner, together with the false prophet who had performed miracles on the beast’s behalf and, by them, had deceived those who had accepted branding with the mark of the beast and those who had worshipped his statue. These two were hurled alive into the lake of fire that burns with sulphur. <sup>21</sup> And all the rest were killed by the sword of the Rider on the horse, the sword that came out of his mouth; and all the birds glutted themselves with their flesh.

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<sup>16</sup> The NJB & NETB have ‘written’ in place of ‘inscribed’.

<sup>17</sup> The Textus Receptus has ‘the feast of the great God’ in place of ‘the great feast of God’.

<sup>18</sup> NETB formats vv. 17–18 as poetry. The NJB lacks the last 2 instances of ‘the flesh’.

<sup>19</sup> In place of ‘make war against’, the NJB has ‘fight’.

<sup>20</sup> Here, the opening καὶ (literally, ‘and’) has been translated as ‘now’ to indicate an unexpected development.

<sup>21</sup> The NJB lacks ‘on the horse’.



## Αποκαλυψις 20

<sup>1</sup> Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἄβυσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. <sup>2</sup> καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὅφιος ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, <sup>3</sup> καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

<sup>4</sup> Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη. <sup>5</sup> οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. <sup>6</sup> μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ [τὰ] χίλια ἔτη.

## REVELATION 20

<sup>1</sup> And I saw an angel come down from heaven with the key to the bottomless pit in his hand and a great chain. <sup>2</sup> He seized the dragon, that primeval serpent, who is the Devil and Satan, and bound him for a thousand years, <sup>3</sup> and hurled him into the pit and locked and sealed it over him, to make sure he would not lead the nations astray again until the thousand years had passed. After these things, he must be released, but only for a short while.

<sup>4</sup> And I saw thrones, where they took their seats, and on them was conferred authority to judge. I saw the souls of all who had been beheaded for testifying to Jesus and because of the word of God, and those who refused to worship the beast or his statue and would not accept the mark on their foreheads or on their hands; they came to life and reigned with Christ for a thousand years. <sup>5</sup> The rest of the dead did not come to life until the thousand years were over. This is the first resurrection. <sup>6</sup> Blessed and holy are those who share in the first resurrection; the second death has no power over these but they will be priests of God and of Christ, and they will reign with him for a thousand years.

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### REVELATION 20

<sup>1</sup> The NJB & NRSV open with 'Then' in place of 'And'.

<sup>2</sup> After 'Satan', the WEBBE adds 'who deceives the whole inhabited earth'.

<sup>3</sup> The NJB has 'shut the entrance' in place of 'locked'.

<sup>4</sup> This difficult verse is one of those where traces may remain of different stages and revisions in the editing of this book.

<sup>5</sup> The NRSV & NETB place the 1<sup>st</sup> sentence in parentheses.

<sup>6</sup> A more literal translation for 'are those who share' is 'is the one who has a share'.

<sup>7</sup> Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, <sup>8</sup> καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. <sup>9</sup> καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην. καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς. <sup>10</sup> καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθῶσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>11</sup> Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς. <sup>12</sup> καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθήσαν· καὶ ἄλλο βιβλίον ἠνοιχθή, ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. <sup>13</sup> καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν

<sup>7</sup> And, when the thousand years are over, Satan will be released from his prison <sup>8</sup> and will come out to lead astray all the nations in the four quarters of the earth, Gog and Magog, in order to mobilise them for battle, his army being as numerous as the sands of the sea. <sup>9</sup> And they came swarming over the breadth of the earth and besieged the camp of the saints, which is the beloved City. But fire rained down on them from heaven and consumed them. <sup>10</sup> And the devil, who had led them astray, was hurled into the lake of fire and sulphur, where the beast and the false prophet are, and their torture will not come to an end, day or night, for ever and ever.

<sup>11</sup> Then I saw a great white throne and the One who was sitting on it. And the earth and the sky fled from his presence, and no place was found for them. <sup>12</sup> And I saw the dead, great and small alike, standing in front of his throne while the books lay open. And another book was opened, which is the book of life, and the dead were judged according to what was written in the books, as their deeds deserved. <sup>13</sup> And the sea gave up all the dead who were in it; and Death and Hades were emptied of the dead that were in them; and everyone was

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<sup>7</sup> The NJB & NRSV lack the opening conjunction.

<sup>8</sup> The battle with 'Gog and Magog' is described in Ezk 38:1–39:20.

<sup>9</sup> In place of 'breadth of the earth', the NJB has 'entire country'.

<sup>10</sup> The NJB opens with 'Then' in place of 'And'.

<sup>11</sup> For the 2<sup>nd</sup> sentence, here loosely following the NRSV & NETB, the NJB reads, "In his presence, earth and sky vanished, leaving no trace."

<sup>12</sup> The NJB lacks the opening conjunction.

<sup>13</sup> The NJB includes the text from 'and Death and Hades' as part of v. 14.

ἕκαστος κατὰ τὰ ἔργα αὐτῶν. <sup>14</sup> καὶ ὁ θάνατος καὶ ὁ ᾗδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός. <sup>15</sup> καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

judged according to what he had done. <sup>14</sup> And Death and Hades were hurled into the burning lake. This burning lake is the second death; <sup>15</sup> and anybody whose name could not be found written in the book of life was hurled into the burning lake.

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<sup>14</sup> Here and in v. 13, 'Death' and 'Hades' are personified.

<sup>15</sup> The NRSV has 'lake of fire' in place of 'burning lake'.

## Αποκαλυψις 21

<sup>1</sup> Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. <sup>2</sup> καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινήν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. <sup>3</sup> καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται, [αὐτῶν Θεός,] <sup>4</sup> καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· [ὅτι] τὰ πρῶτα ἀπῆλθαν. <sup>5</sup> Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἰδοὺ καινὰ ποιῶ πάντα. καὶ λέγει, Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν. <sup>6</sup> καὶ εἶπέν μοι, Γέγοναν. ἐγὼ [εἰμι] τὸ Ἄλφα καὶ τὸ Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. <sup>7</sup> ὁ νικῶν

## REVELATION 21

<sup>1</sup> Then I saw a new heaven and a new earth; for, the first heaven and the first earth had disappeared now, and there was no longer any sea. <sup>2</sup> And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice call from the throne, saying: "Behold! God's home is among mortals and he will dwell among them; and they will be his people and he will be their God, God-with-them. <sup>4</sup> And he will wipe all tears from their eyes; and death will be no more, no more mourning, or sadness, or pain. [For,] the world of the past has gone." <sup>5</sup> And the One sitting on the throne spoke, "See, I am making all things new. Write this: For, these words are faithful and true." <sup>6</sup> And he said to me, "It is done. I am the Alpha and the Omega, the Beginning and the End. I will give water from the well of life free to anybody who is thirsty; <sup>7</sup> anyone who proves

### REVELATION 21

<sup>1</sup> The NJB lacks 'for' at the start of the 2<sup>nd</sup> sub-sentence.

<sup>2</sup> The NJB lacks the opening conjunction.

<sup>3</sup> Some MSS end the verse with, "and God himself will be their God" or "and God himself will be with them."

<sup>4</sup> The NJB formats vv. 3b-4 as prose.

<sup>5</sup> In place of 'all things', the NJB has 'the whole creation'.

<sup>6</sup> The NJB has 'It has already happened' in place of 'It is done'.

<sup>7</sup> The NRSV opens, "Those who conquer."

κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός. <sup>8</sup> τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

<sup>9</sup> Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας, τῶν γεμόντων τῶν ἐπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου. <sup>10</sup> καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, <sup>11</sup> ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι. <sup>12</sup> ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα ἃ ἐστὶν τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ. <sup>13</sup> ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς. <sup>14</sup> καὶ τὸ τεῖχος τῆς πόλεως ἔχων

victorious will inherit these things; and I will be his God and he will be my son. <sup>8</sup> But the legacy for cowards, for those who break their word or worship obscenities, for murderers and the sexually immoral, and for sorcerers, worshippers of false gods, or any other sort of liars, is the second death in the burning lake of sulphur.

<sup>9</sup> And one of the seven angels that had the seven bowls full of the seven final plagues came to speak with me and said, "Come here, and I will show you the bride that the Lamb has married." <sup>10</sup> And, in the spirit, he carried me away to the top of a very high mountain and showed me the holy city of Jerusalem, coming down out of heaven from God. <sup>11</sup> It had all the glory of God and glittered like some precious jewel, a stone of crystal-clear jasper. <sup>12</sup> Its wall was of a great height and had twelve gates; and, at each of the twelve gates, there was an angel; and, over the gates, were inscribed the names of the twelve tribes of the sons of Israel; <sup>13</sup> on the east side there were three gates, on the north side three gates, on the south side three gates, and on the west side three gates. <sup>14</sup> And the walls of the city stood on twelve foundation stones, and on them are

<sup>8</sup> The NRSV has 'fornicators' in place of 'the sexually immoral'. Throughout this book, many more traditional English translations use 'brimstone' in place of 'sulphur'. Before 'for murderers', the WEBBE adds 'sinners'.

<sup>9</sup> The NJB lacks the opening conjunction.

<sup>10</sup> Here, 'spirit' could also mean the Holy Spirit, in which case the word should be capitalized.

<sup>11</sup> The NJB ends the verse with, "jewel of crystal-clear diamond."

<sup>12</sup> The NJB lacks 'the sons of' before 'Israel'.

<sup>13</sup> The NRSV & NJB lacks the 4 instances of the word, 'side', here following NETB.

<sup>14</sup> The NJB ends the verse with, "each of which bore the name of one of the twelve apostles of the Lamb."



θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

<sup>15</sup> Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. <sup>16</sup> καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν. <sup>17</sup> καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. <sup>18</sup> καὶ ἡ ἐνδύμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ. <sup>19</sup> οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος, <sup>20</sup> ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἑβδόμος χρυσόλιθος, ὁ ὀγδοὺς βήρυλλος, ὁ ἕνατος τοπάζιον, ὁ δεκάτος χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. <sup>21</sup> καὶ οἱ δώδεκα πυλώνες δώδεκα μαργαρίται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.

[inscribed] the twelve names of the twelve apostles of the Lamb.

<sup>15</sup> And the angel that was speaking to me was carrying a gold measuring rod to measure the city and its gates and wall.

<sup>16</sup> And the layout of the city is perfectly square, its length being the same as its breadth. And he measured the city with his rod and it was twelve thousand stadia, equal in length and in breadth, and equal in height. <sup>17</sup> And he measured its wall and this was a hundred and forty-four cubits high – by human measurements, which the angel was using. <sup>18</sup> And the wall was built of jasper and the city of pure gold, like transparent crystal. <sup>19</sup> The foundations of the wall of the city were adorned with every kind of precious stone: the first with jasper, the second with lapis lazuli, the third with turquoise, the fourth with emerald, <sup>20</sup> the fifth with onyx, the sixth with ruby, the seventh with golden quartz, the eighth with beryl, the ninth with topaz, the tenth with chrysoprase, the eleventh with sapphire, and the twelfth with amethyst. <sup>21</sup> And the twelve gates were twelve pearls, each gate made of a single pearl, and the main street of the city was pure gold, transparent as glass.

<sup>15</sup> NETB here has 'foundation stones' in place of 'gates'.

<sup>16</sup> In place of 'layout', the NJB has 'plan'. The measurement corresponds to around 2,220 Km.

<sup>17</sup> The NJB lacks the words, 'which the angel was using'. The height is about 66 m.

<sup>18</sup> The NJB has 'diamond' in place of 'jasper'.

<sup>19</sup> The NJB lacks 'the wall of' before 'the city'. The WEBBE has 'sapphire' in place of 'lapis lazuli'.

<sup>20</sup> In place of 'onyx', the NJB has 'agate'. The precise nature and names of the precious stones in this list are subject to debate and vary considerably between translations.

<sup>21</sup> The NJB lacks the opening conjunction.

<sup>22</sup> Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον. <sup>23</sup> καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. <sup>24</sup> καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν. <sup>25</sup> καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ. <sup>26</sup> καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνῶν εἰς αὐτήν. <sup>27</sup> καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁγίου.

<sup>22</sup> And, I could not see any temple in the city, since the Lord God, the Almighty, and the Lamb were themselves the temple, <sup>23</sup> and the city has no need for the sun or the moon to shine on it, since its light is the radiant glory of God, and the Lamb was a lighted torch for it. <sup>24</sup> And the nations will walk by its light and the kings of the earth will bring their splendour into it. <sup>25</sup> And its gates will never be closed by day – and there will be no night there – <sup>26</sup> and people will come into it, bringing the splendour and the honour of the nations. <sup>27</sup> And nothing unclean may come into it, nor anyone who does what is abhorrent or false, but only those who are listed in the Lamb's book of life.

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<sup>22</sup> The NJB lacks the opening conjunction.

<sup>23</sup> The NJB opens, “and the city did not need the sun or the moon for light.”

<sup>24</sup> In place of ‘lighted torch’, the NRSV & NETB have just ‘lamp’.

<sup>25</sup> The NJB has ‘treasures’ in place of ‘splendour’.

<sup>26</sup> For this verse, the NJB reads, “and the nations will come, bringing their treasure and their wealth.”

<sup>27</sup> The NJB has ‘loathsome’ in place of ‘abhorrent’.

## Αποκαλυψις 22

<sup>1</sup> Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου. <sup>2</sup> ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδίδουν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. <sup>3</sup> καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ, <sup>4</sup> καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. <sup>5</sup> καὶ νύξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρεῖαν φωτὸς λύχνου καὶ φῶς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίζει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

<sup>6</sup> Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. <sup>7</sup> καὶ ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

## REVELATION 22

<sup>1</sup> Then the angel showed me the river of life, rising from the throne of God and of the Lamb and flowing crystal-clear. <sup>2</sup> Down the middle of the city's main street, on either bank of the river, were the trees of life, which bear twelve crops of fruit in a year, one in each month, and the leaves of the trees are the healing for the nations. <sup>3</sup> And nothing accursed will be found there any longer. And the throne of God and of the Lamb will be in the city; and his servants will worship him; <sup>4</sup> and they will see him face to face and his name will be written on their foreheads. <sup>5</sup> And there will be no more night; and they will not need the light of a lamp nor the light of the sun, because the Lord God will be shining on them. And they will reign for ever and ever.

<sup>6</sup> And the angel said to me, "All that you have written is sure and will come true; for, the Lord God who inspires the prophets has sent his angel to reveal to his servants what is soon to take place. <sup>7</sup> And behold! I am coming soon!" Blessed is he who keeps the prophetic message of this book.

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### REVELATION 22

- <sup>1</sup> Before 'river', the *Textus Receptus* adds 'pure'.
- <sup>2</sup> The word, *πλατείας*, refers to a major (broad) street.
- <sup>3</sup> The *NJB* opens the verse, here loosely following the *NRSV*, with, "The curse of destruction will be abolished."
- <sup>4</sup> The *NJB* lacks the opening conjunction.
- <sup>5</sup> The *NRSV* lacks the 2<sup>nd</sup> instance of 'the light'.
- <sup>6</sup> The *NJB* lacks the opening conjunction.
- <sup>7</sup> The *NJB* lacks 'And behold' (*καὶ ἰδοὺ*).

<sup>8</sup> Καὶ γὰρ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ ἑβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. <sup>9</sup> καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.

<sup>10</sup> Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.

<sup>11</sup> ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

<sup>12</sup> Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ. <sup>13</sup> ἐγὼ τὸ Ἄλφα καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

<sup>14</sup> Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. <sup>15</sup> ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

<sup>8</sup> I, John, am the one who heard and saw these things. And, when I had heard and seen them, I knelt at the feet of the angel who showed them to me, to worship him; <sup>9</sup> but he said, "Do no such thing! I am your fellow servant and the fellow servant of your brothers the prophets and those who keep the message of this book. God alone you must worship."

<sup>10</sup> And he said to me, "Do not keep the prophecies in this book a secret, because the Time is close. <sup>11</sup> Meanwhile, let the sinner continue sinning and the filthy continue to be filthy; let the upright continue in his uprightness and those who are holy continue to be holy.

<sup>12</sup> "Behold! I am coming soon, and my reward is with me, to repay everyone according to what he has done. <sup>13</sup> I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

<sup>14</sup> "Blessed are those who wash their robes clean, so that they will have the right to feed on the tree of life and can come through the gates into the city. <sup>15</sup> Others must stay outside: dogs, sorcerers, and fornicators, murderers, idolators, and all who love and practice deceit."

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<sup>8</sup> The NRSV & NETB have 'fell' in place of 'knelt'.

<sup>9</sup> In place of 'brothers', the NRSV has 'comrades'.

<sup>10</sup> The NJB opens with 'This, too' in place of 'And'.

<sup>11</sup> The NJB has 'unclean' in place of 'filthy' (twice in this verse).

<sup>12</sup> In place of 'Behold', the NJB has 'Look' and the NRSV has 'See'.

<sup>13</sup> NETB encloses vv. 12 – 13 in parentheses and formats them as poetry.

<sup>14</sup> In place of 'who wash their robes clean', the WEBBE has 'who do his commandments'.

<sup>15</sup> The NJB has 'fortune-tellers' in place of 'sorcerers'.

<sup>16</sup> Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωϊνός. <sup>17</sup> καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου. καὶ ὁ ἀκούων εἰπάτω, Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

<sup>18</sup> Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ἐπ' αὐτὸν ὁ θεὸς τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ. <sup>19</sup> καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

<sup>20</sup> Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν, ἔρχου, κύριε Ἰησοῦ.

<sup>21</sup> Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

<sup>16</sup> I, Jesus, sent my angel to attest these things to you for the churches. I am the root and seed of David and the bright morning star. <sup>17</sup> The Spirit and the Bride say, "Come!" And let all who hear say, "Come!" Then let all who are thirsty come: all who want it may have the water of life – and have it free.

<sup>18</sup> This is my solemn attestation to everyone who hears the words of the prophecies contained in this book: if anyone adds anything to them, God will add to him every plague mentioned in the book; <sup>19</sup> and, if anyone cuts anything out of the words of the prophecies in this book, God will cut off his share of the tree of life and of the holy city, which are described in this book.

<sup>20</sup> The one who attests these things says, "Yes, I am coming soon." Amen; come, Lord Jesus.

<sup>21</sup> May the grace of the Lord Jesus be with you all.

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<sup>16</sup> Before 'the churches', the NJB adds 'the sake of'. In place of 'root and seed', the NJB has 'sprig from the root'.

<sup>17</sup> For 'all who hear', the NJB has 'everyone who listens'.

<sup>18</sup> The NJB lacks 'the words of' before 'the prophecies' (as also in v. 19).

<sup>19</sup> The *Textus Receptus* has 'book' in place of 'tree'.

<sup>20</sup> The NJB has 'I am indeed coming' in place of 'Yes, I am coming'.

<sup>21</sup> In place of 'with you all', some MSS have 'with all the saints'. Most MSS read Ἀμήν ('Amen') at the end of the book but it is not found in the most important MSS. It is easier to account for its addition than its omission from the text if original: such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rm 16:27, Ga 6:18, Jude 25) and it is a predictable variant.