

# Revelation

## The Prologue

**1:1** The revelation of Jesus Christ,<sup>1</sup> which God gave him to show his servants<sup>2</sup> what must happen very soon.<sup>3</sup> He made it clear<sup>4</sup> by sending his angel to his servant<sup>5</sup> John, **1:2** who then<sup>6</sup> testified to everything that he saw concerning the word of God and the testimony about<sup>7</sup> Jesus Christ. **1:3** Blessed is the one who reads the words of this<sup>8</sup> prophecy aloud,<sup>9</sup> and blessed are<sup>10</sup> those who hear and obey<sup>11</sup> the things written in it, because the time is near!<sup>12</sup>

**1 tn** The phrase ἀποκάλυψις Ἰησοῦ Χριστοῦ (*apokalypsis Iēsou Christou*, “the revelation of Jesus Christ”) could be interpreted as either an objective genitive (“the revelation about Jesus Christ”), subjective genitive (“the revelation from Jesus Christ”), or both (M. Zerwick’s “general” genitive [*Biblical Greek*, §§36-39]; D. B. Wallace’s “plenary” genitive [*ExSyn* 119-21]). In 1:1 and 22:16 it is clear that Jesus has sent his angel to proclaim the message to John; thus the message is from Christ, and this would be a subjective genitive. On a broader scale, though, the revelation is about Christ, so this would be an objective genitive. One important point to note is that the phrase under consideration is best regarded as the title of the book and therefore refers to the whole of the work in all its aspects. This fact favors considering this as a plenary genitive.

**2 tn** Grk “slaves.” Although this translation frequently renders δούλος (*doulos*) as “slave,” the connotation is often of one who has sold himself into slavery; in a spiritual sense, the idea is that of becoming a slave of God or of Jesus Christ voluntarily. The voluntary notion is not conspicuous here; hence, the translation “servants.” In any case, the word does not bear the connotation of a free individual serving another. BDAG notes that “servant” for “slave” is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v.). The most accurate translation is “bondservant” (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

**3 tn** BDAG 992-93 s.v. τάχος has “quickly, at once, without delay Ac 10:33 D; 12:7; 17:15 D; 22:18; 1 Cl 48:1; 63:4... soon, in a short time...Rv 1:1; 22:6...shortly Ac 25:4.”

**4 tn** Or “He indicated it clearly” (L&N 33.153).

**5 tn** See the note on the word “servants” earlier in this verse.

**6 tn** “Then” is not in the Greek text, but is supplied to make the chronological succession clear in the translation.

**7 tn** The genitive phrase “about Jesus Christ” is taken as an objective genitive.

**8 tn** The word “this” is used to translate the Greek article τῆς (*tēs*), bringing out its demonstrative force.

**9 tn** The word “aloud” has been supplied to indicate that in the original historical setting reading would usually refer to reading out loud in public rather than silently to oneself.

**10 tn** The words “blessed are” are repeated from the beginning of this verse for stylistic reasons and for clarity.

**11 tn** Grk “keep.” L&N 36.19 has “to continue to obey orders or commandments – ‘to obey, to keep commandments, obedience.’”

**12 sn** The time refers to the time when the things prophesied would happen.

**1:4** From John,<sup>13</sup> to the seven churches that are in the province of Asia:<sup>14</sup> Grace and peace to you<sup>15</sup> from “he who is,”<sup>16</sup> and who was, and who is still to come,<sup>17</sup> and from the seven spirits who are before his throne, **1:5** and from Jesus Christ – the faithful<sup>18</sup> witness,<sup>19</sup> the firstborn from among

**13 tn** Grk “John.” The word “From” is not in the Greek text, but has been supplied to indicate the sender of the letter.

**14 tn** Grk “Asia”; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

**15 tn** It is probable that the ὑμῖν (*humin*) applies to both elements of the greeting, i.e., to both grace and peace.

**16 tc** The earliest and best MSS (1<sup>3</sup>26<sup>vid</sup> N A C P 2050 al lat sy co) lack the term “God” (θεοῦ, *theou*) between “from” (ἀπό, *apo*) and “he who is” (ὁ ὢν, *ho ōn*). Its inclusion, as supported by the bulk of the Byzantine witnesses, is clearly secondary and a scribal attempt to achieve two things: (1) to make explicit the referent in the passage, namely, God, and (2) to smooth out the grammar. The preposition “from” in Greek required a noun in the genitive case. But here in Rev 1:4 the words following the preposition “from” (ἀπό) are in another case, i.e., the nominative. There are two principal ways in which to deal with this grammatical anomaly. First, it could be a mistake arising from someone who just did not know Greek very well, or as a Jew, was heavily influenced by a Semitic form of Greek. Both of these unintentional errors are unlikely here. Commenting on this *ExSyn* 63 argues: “Either of these is doubtful here because (1) such a flagrant misunderstanding of the rudiments of Greek would almost surely mean that the author could not compose in Greek, yet the Apocalypse itself argues against this; (2) nowhere else does the Seer [i.e., John] use a nom. immediately after a preposition (in fact, he uses ἀπό 32 times with the gen. immediately following).” The passage appears to be an allusion to Exod 3:14 (in the LXX) where God refers to himself as “he who is” (ὁ ὢν), the same wording in Greek as here in Rev 1:4. Thus, it appears that John is wanting to leave the divine name untouched (perhaps to allude to God’s immutability, or as a pointer to the Old Testament as the key to unlocking the meaning of this book), irrespective of what it “looks” like grammatically. The translation has placed the “he who is” in quotation marks to indicate to the reader that the syntactical awkwardness is intentional. (For further comments, see *ExSyn* 63).

**17 tn** BDAG 106 s.v. ἀπό 5.d states: “The expr. εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος Rv 1:4 is quite extraordinary. It may be an interpretation of the name Yahweh already current, or an attempt to show reverence for the divine name by preserving it unchanged, or simply one more of the grammatical peculiarities so frequent in Rv.”

**18 tn** Or “Jesus Christ – the faithful one, the witness...” Some take ὁ πιστός (*ho pistos*) as a second substantive in relation to ὁ μάρτυς (*ho martus*). In the present translation, however, ὁ πιστός was taken as an adjective in attributive position to ὁ μάρτυς. The idea of martyrdom and faithfulness are intimately connected. See BDAG 820 s.v. πιστός 1.a.α: ὁ μάρτυς μου ὁ πιστός μου Rv 2:13 (μάρτυς 3); in this ‘book of martyrs’ Christ is ὁ μάρτυς ὁ πιστός (καὶ ὁ ἀληθινός) 1:5; 3:14; cp. 19:11 (the combination of ἀληθινός and πιστός in the last two passages is like 3 Macc 2:11). Cp. Rv 17:14.”

**19 sn** The Greek term translated *witness* can mean both “witness” and “martyr.”

the dead, the ruler over the kings of the earth. To the one who loves us and has set us free<sup>1</sup> from our sins at the cost of<sup>2</sup> his own blood 1:6 and has appointed<sup>3</sup> us as a kingdom,<sup>4</sup> as priests<sup>5</sup> serving his God and Father – to him be the glory and the power for ever and ever!<sup>6</sup> Amen.

1:7 (Look! *He is returning with the clouds,*<sup>7</sup> and every eye will see him, even<sup>8</sup> those who pierced him,<sup>9</sup>

and all the tribes<sup>10</sup> on the earth will mourn because<sup>11</sup> of him. This will certainly come to pass!<sup>12</sup> Amen.)<sup>13</sup>

1:8 “I am the Alpha and the Omega,”<sup>14</sup> says the Lord God – the one who is, and who was, and who is still to come – the All-Powerful!<sup>15</sup>

1:9 I, John, your brother and the one who shares<sup>16</sup> with you in the persecution, kingdom, and endurance that<sup>17</sup> are in Jesus, was on the island called Patmos because of the word of God and the testimony about Jesus.<sup>18</sup> 1:10 I was in the Spirit<sup>19</sup> on the Lord’s Day<sup>20</sup> when<sup>21</sup> I heard behind me a loud voice like a trumpet, 1:11 saying: “Write in a book what you see and send it to the seven churches – to Ephesus,<sup>22</sup> Smyrna, and Laodicea, Thyatira, Sardis, Philadelphia, and Laodicea.”

**1 tc** The reading “set free” (λύσαντι, *lusanti*) has better MS support (ϋ<sup>18</sup> N A C 1611 2050 2329 2351 M<sup>a</sup> sy) than its rival, λουσάντι (*lousanti*, “washed”; found in P 1006 1841 1854 2053 2062 M<sup>a</sup> lat bo). Internally, it seems that the reading “washed” could have arisen in at least one of three ways: (1) as an error of hearing (both “released” and “washed” are pronounced similarly in Greek); (2) an error of sight (both “released” and “washed” look very similar – a difference of only one letter – which could have resulted in a simple error during the copying of a MS); (3) through scribal inability to appreciate that the Hebrew preposition נ can be used with a noun to indicate the price paid for something. Since the author of Revelation is influenced significantly by a Semitic form of Greek (e.g., 1:3-10), and since the Hebrew preposition “in” (כ) can indicate the price paid for something, and is often translated with the preposition “in” (עַן, *en*) in the LXX, the author may have tried to communicate by the use of עַן the idea of a price paid for something. That is, John was trying to say that Christ delivered us at the price of his own blood. This whole process, however, may have been lost on a later scribe, who being unfamiliar with Hebrew, found the expression “delivered in his blood” too difficult, and noticing the obvious similarities between λουσάντι and λουσάντι, assumed an error and then proceeded to change the text to “washed in his blood” – a thought more tolerable in his mind. Both readings, of course, are true to scripture; the current question is what the author wrote in this verse.

**tn** Or “and released us” (L&N 37.127).

**2 tn** The style here is somewhat Semitic, with the use of the עַן (*en*) + the dative to mean “at the price of.” The addition of “own” in the English is stylistic and is an attempt to bring out the personal nature of the statement and the sacrificial aspect of Jesus’ death – a frequent refrain in the Apocalypse.

**3 tn** The verb ποιέω (*poiōō*) can indicate appointment or assigning rather than simply “make” or “do.” See Mark 3:14 (L&N 37.106).

**4 tn** See BDAG 168 s.v. βασιλεία 1.a for the idea of “he made us a kingdom,” which was translated as “he appointed us (to be or function) as a kingdom” (see the note on the word “appointed” earlier in the verse).

**5 tn** Grk “a kingdom, priests.” The term ἱερεῖς (*hiereis*) is either in apposition to βασιλεῖαν (*basileian*) or as a second complement to the object “us” (ἡμᾶς, *hēmas*). The translation retains this ambiguity.

**6 tc** Both the longer reading τῶν αἰώνων (*tōn aiōnōn*, “to the ages of the ages” or, more idiomatically, “for ever and ever”; found in N C M) and the shorter (“for ever”; found in ϋ<sup>18</sup> A P 2050 pc bo) have good MS support. The author uses the longer expression (εἰς [τοῦς] αἰῶνας [τῶν] αἰώνων, *eis [tous] aiōnas [tōn] aiōnōn*) in every other instance of αἰών in Revelation, twelve 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). Thus, on the one hand, the style of the author is consistent, while on the other hand, the scribes may have been familiar with such a stylistic feature, causing them to add the words here. The issues are more complex than can be presented here; the longer reading, however, is probably original (the shorter reading arising from accidental omission of the genitive phrase due to similarity with the preceding words).

**7 sn** An allusion to Dan 7:13.

**8 tn** Here καί (*kai*) was translated as ascensive.

**9 sn** An allusion to Zech 12:10.

**10 tn** In this context, *tribes* (φυλαί, *phulai*) could also be translated as “nations” or “peoples” (L&N 11.56).

**11 tn** The conjunction ἐπί (*epi*) is most likely causal here. The people who crucified him are those of every tribe on the earth and they will mourn because he comes as judge.

**12 tn** Grk “Yes, Amen.” The expression “This will certainly come to pass” is an attempt to capture the force of the juxtaposition of the Greek ναί (*nai*) and the Hebrew אָמֵן (*amen*). See L&N 69.1.

**13 sn** These lines are placed in parentheses because they form an aside to the main argument.

**14 tc** The shorter reading “Omega” (ὦ, *ō*) has superior MS evidence (N<sup>1</sup>-A C 1611) to the longer reading which includes “the beginning and the end” (ἀρχὴ καὶ τέλος or ἡ ἀρχὴ καὶ τὸ τέλος, *archē kai telos* or *hē archē kai to telos*), found in N<sup>2</sup>-2 1854 2050 2329 2351 M<sup>a</sup> lat bo. 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 indicate that they are a secondary addition to the text.

**15 tn** On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεὸς ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

**16 tn** The translation attempts to bring out the verbal idea in συγκοινωνός (*sunkoinōnos*, “co-sharer”); John was suffering for his faith at the time he wrote this.

**17 tn** The prepositional phrase ἐν Ἰησοῦ (*en Iēsou*) could be taken with ὑπομονή (*hypomonē*) as the translation does or with the more distant συγκοινωνός (*sunkoinōnos*), in which case the translation would read “your brother and the one who shares with you in Jesus in the persecution, kingdom, and endurance.”

**18 tn** The phrase “about Jesus” has been translated as an objective genitive.

**19 tn** Or “in the spirit.” “Spirit” could refer either to the Holy Spirit or the human spirit, but in either case John was in “a state of spiritual exaltation best described as a trance” (R. H. Mounce, *Revelation* [NICNT], 75).

**20 tn** Concerning the phrase κυριακῆ ἡμέρα (*kuriakehē hēmera*) BDAG 576 s.v. κυριακός states: “pert. to belonging to the Lord, the Lord’s... κ. ἡμέρα the Lord’s day (Keph. I 192, 1; 193, 31...) i.e. certainly Sunday (so in Mod. Gk...)” Rv 1:10 (WStott, NTS 12, ‘65, 70-75).”

**21 tn** The conjunction καί (*kai*) is not introducing a coordinate thought, but one that is logically subordinate to the main verb ἐγενεῖσθαι (*egenēsthai*).

**22 map** For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

**23 tn** Grk “and to Smyrna.” For stylistic reasons the conjunction καί (*kai*) and the preposition εἰς (*eis*) have not been translated before the remaining elements of the list. In lists with more than two elements contemporary English generally does not repeat the conjunction except between the next to last and last elements.

1:12 I<sup>1</sup> turned to see whose voice was speaking to me,<sup>2</sup> and when I did so,<sup>3</sup> I saw seven golden lampstands, 1:13 and in the midst of the lampstands was one like a son of man.<sup>4</sup> He was dressed in a robe extending down to his feet and he wore a wide golden belt<sup>5</sup> around his chest. 1:14 His<sup>6</sup> head and hair were as white as wool, even as white as snow,<sup>7</sup> and his eyes were like a fiery<sup>8</sup> flame. 1:15 His feet were like polished bronze<sup>9</sup> refined<sup>10</sup> in a furnace, and his voice was like the roar<sup>11</sup> of many waters. 1:16 He held<sup>12</sup> seven stars in his right hand, and a sharp double-

edged sword extended out of his mouth. His<sup>13</sup> face shone like the sun shining at full strength. 1:17 When<sup>14</sup> I saw him I fell down at his feet as though I were dead, but<sup>15</sup> he placed his right hand on me and said: “Do not be afraid! I am the first and the last, 1:18 and the one who lives! I<sup>16</sup> was dead, but look, now I am alive – forever and ever – and I hold the keys of death and of Hades!<sup>17</sup> 1:19 Therefore write what you saw, what is, and what will be after these things.<sup>18</sup> 1:20 The mystery of the seven stars that you saw in my right hand and the seven golden lampstands is this:<sup>19</sup> The seven stars are the angels<sup>20</sup> of the seven churches and the seven lampstands are the seven churches.

<sup>1</sup> **tn** Throughout the translation John’s use of *καί* (*kai*) often reflects the varied usage of the Hebrew conjunction *vav*. A clause which *καί* introduces has been translated in terms of its semantic relationship to the clause that preceded it. If the *καί* seemed redundant, however, it was left untranslated; that is the case in this verse.

<sup>2</sup> **tn** *Grk* “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, *μετ’ ἐμοῦ* (*met’ emou*, “with me”) was translated as “to me.”

<sup>3</sup> **tn** *Grk* “and turning I saw.” The repetition of *ἐπιστρέφω* (*epistrephō*) is somewhat redundant in contemporary English and has been translated generally.

<sup>4</sup> **tn** This phrase constitutes an allusion to Dan 7:13. Concerning *υἱὸς τοῦ ἀνθρώπου* (*huios tou anthrōpou*), BDAG 1026 s.v. *υἱὸς* 2.d.γ says: “ὁ υἱὸς τοῦ ἀνθρώπου lit. ‘the son of the man’... ‘the human being, the human one, the man’... On Israelite thought contemporary w. Jesus and alleged knowledge of a heavenly being looked upon as a ‘Son of Man’ or ‘Man’, who exercises Messianic functions such as judging the world (metaph., pictorial passages in En 46:48; 4 Esdr 13:3, 51f)... Outside the gospels: Ac 7:56... Rv 1:13; 14:14 (both after Da 7:13...)” The term “son” here in this expression is anarthrous and as such lacks specificity. Some commentators and translations take the expression as an allusion to Daniel 7:13 and not to “the son of man” found in gospel traditions (e.g., Mark 8:31; 9:12; cf. D. E. Aune, *Revelation* [WBC], 2:800-801; cf. also NIV). Other commentators and versions, however, take the phrase “son of man” as *definite*, involving allusions to Dan 7:13 and “the son of man” gospel traditions (see G. K. Beale, *Revelation* [NIGTC], 771-72; NRSV).

<sup>5</sup> **tn** Or “a wide golden sash,” but this would not be diagonal, as some modern sashes are, but horizontal. The Greek term can refer to a wide band of cloth or leather worn on the outside of one’s clothing (L&N 6.178).

<sup>6</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>7</sup> **tn** The clause, “even as white as snow” seems to heighten the preceding clause and is so understood in this ascensive sense (“even”) in the translation.

<sup>8</sup> **tn** The genitive noun *πυρός* (*pyros*) has been translated as an attributive genitive.

<sup>9</sup> **tn** The precise meaning of the term translated “polished bronze” (*χαλκολίβανον*, *chalcolibanōn*), which appears nowhere else in Greek literature outside of the book of Revelation (see 2:18), is uncertain. Without question it is some sort of metal. BDAG 1076 s.v. *χαλκολίβανον* suggests “fine brass/bronze.” L&N 2.57 takes the word to refer to particularly valuable or fine bronze, but notes that the emphasis here and in Rev 2:18 is more on the lustrous quality of the metal.

<sup>10</sup> **tn** Or “that has been heated in a furnace until it glows.”

<sup>11</sup> **tn** *Grk* “sound,” but the idea is closer to the roar of a waterfall or rapids.

<sup>12</sup> **tn** *Grk* “and having.” In the Greek text this is a continuation of the previous sentence, but because contemporary English style employs much shorter sentences, a new sentence was started here in the translation by supplying the pronoun “he.”

### To the Church in Ephesus

2:1 “To the angel of the church in Ephesus,<sup>21</sup> write the following:<sup>22</sup>

<sup>13</sup> **tn** This is a continuation of the previous sentence in the Greek text, but a new sentence was started here in the translation.

<sup>14</sup> **tn** *Grk* “And when.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, *καί* (*kai*) has not been translated here.

<sup>15</sup> **tn** Here the Greek conjunction *καί* (*kai*) has been translated as a contrastive (“but”) due to the contrast between the two clauses.

<sup>16</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>17</sup> **tn** Concerning “Hades” BDAG 19 s.v. *ᾗδης* 1 and 2 states: “Orig. proper noun, god of the nether world, ‘Hades’, then the nether world, *Hades* as place of the dead, Ac 2:27, 31 (Ps 15:10; Eccl 9:10; PGM 1, 179; 16, 8; Philo, Mos. 1, 195; Jos., Bell. 1, 596, Ant. 6, 332). Of Jonah’s fish ἐκ τοῦ κατωτάτου ᾗδου. In the depths, contrasted w. heaven *ἔως* (τοῦ) ᾗδου Mt 11:23; Lk 10:15 (PsSol 15:10; cp.; Is 14:11, 15); ἐν τῷ ᾗδῃ 16:23; ἐν ᾧ Αἰδου ApcPt Rainer. Accessible by gates (but the pl. is also used [e.g. Hom., X., Ael. Aristid. 47, 20 K.=23 p. 450 D.] when only one gate is meant), hence *πύλαι ᾗδου* (ll. 5, 646; Is 38:10; Wsd 16:13; 3 Macc 5:51; Pss. Sol. 16:2. – Lucian, Menipp. 6 the magicians can open τοῦ ᾗδου τὰς πύλας and conduct people in and out safely) Mt 16:18...locked *ἔχω τὰς κλείδας τοῦ θανάτου καὶ τοῦ ᾗδου* Rv 1:18 (the genitives are either obj. [Ps.-Apollod. 3, 12, 6, 10 Aeacus, the son of Zeus holds the *κλείς* τοῦ ᾗδου; SEG VIII, 574, 3 (III αβ) τῶ τὰς κλείδας ἔχοντι τῶν καθ’ ᾗδου (restored)] or possess.; in the latter case death and Hades are personif.; s. 2)...*Hades* personif....w. θάνατος (cp. Is 28:15; Job 38:17...) Rv 6:8; 20:13f.”

<sup>18</sup> **tn** In the OT, *Hades* was known as *Sheol*. It is the place where the unrighteous will reside (Matt 11:23; Luke 16:23; Rev 20:13-14).

<sup>19</sup> **tn** *Grk* “Therefore write the things that you saw, and the things that are, and the things that will take place after these things.” Verse 19 could also be translated (taking *καί...καί* [*kai...kai*] as “both...and”): “Therefore write what you have seen, both what things currently are and what is going to happen after these things.” The structure of this verse is debated.

<sup>20</sup> **tn** The words “is this” are supplied to make a complete sentence in English.

<sup>21</sup> **tn** Or perhaps “the messengers.”

<sup>22</sup> **map** For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

<sup>23</sup> **tn** The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

“This is the solemn pronouncement of<sup>1</sup> the one who has a firm grasp on<sup>2</sup> the seven stars in his right hand<sup>3</sup> – the one who walks among the seven golden<sup>4</sup> lampstands: 2:2 ‘I know your works as well as your<sup>5</sup> labor and steadfast endurance, and that you cannot tolerate<sup>6</sup> evil. You have even put to the test<sup>7</sup> those who refer to themselves as apostles (but are not), and have discovered that they are false. 2:3 I am also aware<sup>8</sup> that you have persisted steadfastly,<sup>9</sup> endured much for the sake of my name, and have not grown weary. 2:4 But I have this against you: You have departed<sup>10</sup> from your first love! 2:5 Therefore, remember from what high state<sup>11</sup> you have fallen and repent! Do<sup>12</sup> the deeds you

**1 tn** Grk “These things says [the One]...” The expression τῶδε λέγει (*tade legei*) occurs eight times in the NT, seven of which are in Rev 2-3. “The pronoun is used to add solemnity to the prophetic utterance that follows. ...In classical drama, it was used to introduce a new actor to the scene (Smyth, *Greek Grammar*, 307 [§1241]). But the τῶδε λέγει formula in the NT derives from the OT, where it was used to introduce a prophetic utterance (BAGD, s.v. ὅδε, 1)” (ExSyn 328). Thus, the translation “this is the solemn pronouncement of” for τῶδε λέγει is very much in keeping with the OT connotations of this expression.

**2 sn** The expression *This is the solemn pronouncement of* reflects an OT idiom. The LXX has the same Greek phrase (τῶδε λέγει, *tade legei*) about 350 times, with nearly 320 of them having “the Lord” (*Heb* יהוה, *Yahweh*) as subject. That the author of Revelation would use such an expression seven times with the risen Christ as the speaker may well imply something of Christ’s sovereignty and deity. Cf. also Acts 21:11 in which the Holy Spirit is the speaker of this expression.

**2 tn** Grk “holds,” but the term (i.e., κρατῶν, *kratōn*) with an accusative object, along with the context, argues for a sense of firmness. (Cf. ExSyn 132.)

**3 sn** On seven stars in his right hand see 1:16.

**4 tn** Grk “lampstands of gold” with the genitive τῶν χρυσοῦν (*tōn chrusōn*) translated as an attributive genitive.

**5 tn** Although the first possessive pronoun σου (*sou*) is connected to τὰ ἔργα (*ta erga*) and the second σου is connected to ὑπομονήν (*hupomonēn*), semantically κόπων (*kopon*) is also to be understood as belonging to the Ephesian church. The translation reflects this.

**6 tn** The translation “tolerate” seems to capture the sense of βαστάσαι (*bastasai*) here. BDAG 171 s.v. βαστάζω 2.b.β says, “bear, endure...κακοῦς Rev 2:2....bear patiently, put up with: weaknesses of the weak Ro 15:1; cf. IPol 1:2; evil Rev 2:3.”

**7 tn** Because of the length and complexity of the Greek sentence, the participle was broken off from the previous sentence and translated as an indicative verb beginning a new sentence here in the translation.

**8 tn** Because of the length and complexity of this Greek sentence, a new sentence was started here in the translation by supplying the phrase “I am also aware” to link this English sentence back to “I know” at the beginning of v. 2.

**9 tn** The Greek word translated “persisted steadfastly” (ὑπομονή, *hupomonē*) is the same one translated “steadfast endurance” in v. 2.

**10 tn** The Greek word translated “departed from” (ἀφίημι, *aphiēmi*; L&N 15.48) can actually be used of divorce (L&N 34.78), so the imagery here is very strong.

**11 tn** Grk “from where,” but status is in view rather than physical position. On this term BDAG 838 s.v. πόθεν 1 states, “from what place? from where?...In imagery μνημόνευε πόθεν πείπτικες remember from what (state) you have fallen Rev 2:5.”

**12 tn** Grk “and do” (a continuation of the previous sentence in the Greek text). For stylistic reasons in English a new sentence was started here in the translation. The repeated mention of repenting at the end of the verse suggests that the intervening material (“do the deeds you did at first”) specifies

did at the first;<sup>13</sup> if not, I will come to you and remove your lampstand from its place – that is, if you do not repent.<sup>14</sup> 2:6 But you do have this going for you:<sup>15</sup> You hate what the Nicolaitans<sup>16</sup> practice<sup>17</sup> – practices I also hate. 2:7 The one who has an ear had better hear what the Spirit says to the churches. To the one who conquers,<sup>18</sup> I will permit<sup>19</sup> him to eat from the tree of life that is<sup>20</sup> in the paradise of God.’<sup>21</sup>

*To the Church in Smyrna*

2:8 “To<sup>22</sup> the angel of the church in Smyrna write the following:<sup>23</sup>

“This is the solemn pronouncement of<sup>24</sup> the one who is the first and the last, the one who was dead, but<sup>25</sup> came to life: 2:9 ‘I know the distress you are suffering<sup>26</sup> and your poverty (but you are rich). I also know<sup>27</sup> the slander against you<sup>28</sup> by those who call themselves Jews and really are

how the repentance is to be demonstrated.

**13 tn** Or “you did formerly.”

**14 tn** Although the final clause is somewhat awkward, it is typical of the style of Revelation.

**15 tn** Grk “But you do have this.” The words “going for you” are supplied to complete the English idiom; other phrases like “in your favor” (NIV) or “to your credit” (NRSV) could also be supplied.

**16 sn** The *Nicolaitans* were a sect (sometimes associated with Nicolaus, one of the seven original deacons in the church in Jerusalem according to Acts 6:5) that apparently taught that Christians could engage in immoral behavior with impunity.

**17 tn** The expression τὰ ἔργα τῶν Νικολαϊτῶν (*ta erga tōn Nikolaitōn*) has been translated as a subjective genitive.

**18 tn** Or “who is victorious”; traditionally, “who overcomes.” The pendent dative is allowed to stand in the English translation because it is characteristic of the author’s style in Revelation.

**19 tn** Or “grant.”

**20 tn** Or “stands.”

**21 tc** The omission of “my” (μου, *mou*) after “God” (θεοῦ, *theou*) is well attested, supported by  $\aleph$  A C and the Andreas of Caesarea group of Byzantine mss ( $\aleph^b$ ). Its addition in 1611, the  $\aleph^k$  group, latt, and others, seems to be evidence of a purposeful conforming of the text to 3:2 and the four occurrences of “my God” (θεοῦ μου) in 3:12.

**22 tn** Here καί (*kai*) has not been translated due to differences between Greek and English style.

**23 tn** The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

**24 tn** Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

**sn** The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

**25 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present between these two phrases.

**26 tn** Or “know your suffering.” This could refer to suffering or distress caused by persecution (see L&N 22.2).

**27 tn** Because of the length and complexity of this Greek sentence, a new sentence was started here in the translation by supplying the phrase “I also know” to link this English sentence back to “I know” at the beginning of the verse.

**28 tn** The words “against you” are not in the Greek text, but are implied.

not, but are a synagogue<sup>1</sup> of Satan. **2:10** Do not be afraid of the things you are about to suffer. The devil is about to have some of you thrown<sup>2</sup> into prison so you may be tested,<sup>3</sup> and you will experience suffering<sup>4</sup> for ten days. Remain faithful even to the point of death, and I will give you the crown that is life itself.<sup>5</sup> **2:11** The one who has an ear had better hear what the Spirit says to the churches. The one who conquers<sup>6</sup> will in no way be harmed by the second death.<sup>7</sup>

*To the Church in Pergamum*

**2:12** “To<sup>7</sup> the angel of the church in Pergamum write the following:<sup>8</sup>

“This is the solemn pronouncement<sup>9</sup> the one who has the sharp double-edged sword:<sup>10</sup> **2:13** ‘I know<sup>11</sup> where you live – where Satan’s throne is. Yet<sup>12</sup> you continue to cling<sup>13</sup> to my name and you have not denied your<sup>14</sup> faith in me,<sup>15</sup> even in the days of Antipas, my faithful witness,<sup>16</sup> who was killed in your city<sup>17</sup> where Satan lives. **2:14** But I have a few things against you: You have some people there who follow the teaching of Balaam,<sup>18</sup> who instructed Balak

to put a stumbling block<sup>19</sup> before the people<sup>20</sup> of Israel so they would eat food sacrificed to idols and commit sexual immorality.<sup>21</sup> **2:15** In the same way, there are also some among you who follow the teaching of the Nicolaitans.<sup>22</sup> **2:16** Therefore,<sup>23</sup> repent! If not, I will come against you quickly and make war against those people<sup>24</sup> with the sword of my mouth. **2:17** The one who has an ear had better hear what the Spirit says to the churches. To the one who conquers,<sup>25</sup> I will give him some of the hidden manna, and I will give him a white<sup>26</sup> stone,<sup>27</sup> and on that stone will be written a new name that no one can understand<sup>28</sup> except the one who receives it.’

*To the Church in Thyatira*

**2:18** “To<sup>29</sup> the angel of the church in Thyatira write the following:<sup>30</sup>

<sup>19</sup> **tn** That is, a cause for sinning. An alternate translation is “who instructed Balak to cause the people of Israel to sin by eating food sacrificed to idols...”

<sup>20</sup> **tn** Grk “sons,” but the expression υἱοὶ Ἰσραὴλ (*huioi Israēl*) is an idiom for the people of Israel as an ethnic entity (see L&N 11.58).

<sup>21</sup> **tn** Due to the actual events in the OT (Num 22-24; 31:16), πορνεύσαι (*porneusai*) is taken to mean “sexual immorality.” BDAG 854 s.v. πορνεύω 1 states, “engage in illicit sex, to fornicate, to whore...W. φαγεῖν εἰδωλόματα ‘eat meat offered to idols’ Rv 2:14, 20.”

<sup>22</sup> **tn** The term ὁμοίως (*homoios*, “likewise”) is left untranslated because it is quite redundant.

**sn** See the note on the term *Nicolaitans* in 2:6.

<sup>23</sup> **tc** The “therefore” (οὖν, *oun*) is not found in N 2053 2329 2351 30<sup>a</sup> or the Latin mss. It is, however, included in impressive witnesses such as {A C 046 1006 1611 sy<sup>ph</sup> co}. Though the conjunction looks at first glance like a scribal clarification, its omission may be explained on the basis of its similarity to the last three letters of the verb “repent” (μετανοήσον, *metanoōson*; since οὖν is a postpositive conjunction in Greek, the final three letters of the verb [-σον, *-son*] would have been immediately followed by οὖν). A scribe could have simply passed over the conjunction in his copy when he saw the last three letters of the imperative verb. A decision is difficult, however, because of the motivation to add to the text and the quality of witnesses that lack the conjunction.

<sup>24</sup> **tn** Grk “with them”; the referent (those people who follow the teaching of Balaam and the Nicolaitans) has been specified in the translation for clarity.

<sup>25</sup> **tn** Or “who is victorious”; traditionally, “who overcomes.” The pendent dative is allowed to stand in the English translation because it is characteristic of the author’s style in Revelation.

<sup>26</sup> **tn** Or “bright.” The Greek term λευκός (*leukos*) can refer either to the color white (traditional here) or to an object that is bright or shining, either from itself or from an outside source of illumination (L&N 14.50; 79.27).

<sup>27</sup> **tn** On the interpretation of the stone, L&N 2.27 states, “A number of different suggestions have been made as to the reference of ψῆφος in this context. Some scholars believe that the white ψῆφος indicates a vote of acquittal in court. Others contend that it is simply a magical amulet; still others, a token of Roman hospitality; and finally, some have suggested that it may represent a ticket to the gladiatorial games, that is to say, to martyrdom. The context, however, suggests clearly that this is something to be prized and a type of reward for those who have ‘won the victory.’”

<sup>28</sup> **tn** Or “know”; for the meaning “understand” see L&N 32.4.

<sup>29</sup> **tn** Here καί (*kai*) has not been translated due to differences between Greek and English style.

<sup>30</sup> **tn** The phrase “the following” after “write” is supplied to

<sup>1</sup> **sn** A *synagogue* was a place for Jewish prayer and worship, with recognized leadership (e.g., Mt 4:23, Mk 1:21, Lk 4:15, Jn 6:59).

<sup>2</sup> **tn** Grk “is about to throw some of you,” but the force is causative in context.

<sup>3</sup> **tn** Or “tempted.”

<sup>4</sup> **tn** Or “experience persecution,” “will be in distress” (see L&N 22.2).

<sup>5</sup> **tn** Grk “crown of life,” with the genitive “of life” (τῆς ζωῆς, *tēs zōēs*) functioning in apposition to “crown” (στέφανον, *stephanon*): “the crown that consists of life.”

<sup>6</sup> **tn** Or “who is victorious”; traditionally, “who overcomes.”

<sup>7</sup> **tn** Here καί (*kai*) has not been translated due to differences between Greek and English style.

<sup>8</sup> **tn** The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

<sup>9</sup> **tn** Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

**sn** The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

<sup>10</sup> **sn** On the sharp double-edged sword see 1:16.

<sup>11</sup> **tc** The shorter reading adopted here has superior ms support (N A C P 2053 al latt co), while the inclusion of “your works and” (τὰ ἔργα σου καί, *ta erga sou kai*) before “where you reside” is supported by the Byzantine witnesses and is evidently a secondary attempt to harmonize the passage with 2:2, 19; 3:1, 8, 15.

<sup>12</sup> **tn** Here καί (*kai*) has been translated as “Yet” to indicate the contrast between their location and their faithful behavior.

<sup>13</sup> **tn** The present indicative verb κρατεῖς (*krateis*) has been translated as a progressive present.

<sup>14</sup> **tn** Grk “the faith”; here the Greek article is used as a possessive pronoun (ExSyn 215).

<sup>15</sup> **tn** Grk “the faith of me” (τὴν πίστιν μου, *tēn pistin mou*) with the genitive “of me” (μου) functioning objectively.

<sup>16</sup> **tn** Or “martyr.” The Greek word μάρτυς can mean either “witness” or “martyr.”

<sup>17</sup> **tn** Grk “killed among you.” The term “city” does not occur in the Greek text of course, but the expression παρ’ ὑμῖν, ὅπου ὁ σατανᾶς κατοικεῖ (*par’ hūmīn, hopou ho satanās katoikei*) seems to indicate that this is what is meant. See G. B. Caird, *Revelation* (HNTC), 36-38.

<sup>18</sup> **sn** See Num 22-24; 31:16.

“This is the solemn pronouncement of<sup>1</sup> the Son of God, the one who has eyes like a fiery flame<sup>2</sup> and whose feet are like polished bronze:<sup>3</sup> 2:19 ‘I know your deeds: your love, faith,<sup>4</sup> service, and steadfast endurance.<sup>5</sup> In fact,<sup>6</sup> your more recent deeds are greater than your earlier ones. 2:20 But I have this against you: You tolerate that<sup>7</sup> woman<sup>8</sup> Jezebel,<sup>9</sup> who calls herself a prophetess, and by her teaching deceives<sup>10</sup> my servants<sup>11</sup> to commit sexual immorality and to eat food sacrificed to idols.<sup>12</sup> 2:21 I<sup>13</sup> have given her time to repent, but<sup>14</sup> she is not willing to

clarify that what follows is the content of what is to be written.

**1 tn** Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

**sn** The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

**2 tn** Grk “a flame of fire.” The Greek term πυρός (*pyros*) has been translated as an attributive genitive.

**3 tn** The precise meaning of the term translated “polished bronze” (χαλκολιβάνω, *chalkolibanō*), which appears nowhere else in Greek literature outside of the book of Revelation (see 1:15), is uncertain. Without question it is some sort of metal. BDAG 1076 s.v. χαλκολιβάνων suggests “fine brass/bronze.” L&N 2.57 takes the word to refer to particularly valuable or fine bronze, but notes that the emphasis here and in Rev 1:15 is more on the lustrous quality of the metal.

**4 tn** Grk “and faith.” Here and before the following term καί (*kai*) has not been translated because English normally uses a coordinating conjunction only between the next to last and last terms in a list.

**5 tn** Or “perseverance.”

**6 tn** The phrase “In fact” is supplied in the translation to bring out the ascensive quality of the clause. It would also be possible to supply here an understood repetition of the phrase “I know” from the beginning of the verse (so NRSV). Grk “and your last deeds [that are] greater than the first.”

**7 tn** The Greek article has been translated here with demonstrative force.

**8 tc** The ms evidence for γυναῖκα (*gunaika*, “woman”) alone includes (N C P 1611 2053 pc lat). The ms evidence for the addition of “your” (σου, *sou*) includes A 1006 2351 28<sup>8</sup> pc sy. With the pronoun, the text reads “your wife, Jezebel” instead of “that woman, Jezebel.” In Revelation, A C are the most important mss, along with N 1<sup>47</sup> (which only reads in portions of chapters 9-17) 1006 1611 2053; in this instance, the external evidence slightly favors the shorter reading. But internally, it gains strength. The longer reading implies the idea that the angel in 2:18 is the bishop or leader of the church in Thyatira. The pronoun “your” (σου) is used four times in vv. 19-20 and may have been the cause for the scribe copying it again. Further, once the monarchical episcopate was in vogue (beginning in the 2nd century) scribes might have been prone to add “your” here.

**9 sn** Jezebel was the name of King Ahab’s idolatrous and wicked queen in 1 Kgs 16:31; 18:1-5; 19:1-3; 21:5-24. It is probable that the individual named here was analogous to her prototype in idolatry and immoral behavior, since those are the items singled out for mention.

**10 tn** Grk “teaches and deceives” (διδάσκει καὶ πλανᾷ, *didaskei kai plana*), a construction in which the first verb appears to specify the means by which the second is accomplished: “by her teaching, deceives...”

**11 tn** See the note on the word “servants” in 1:1.

**12 sn** To commit sexual immorality and to eat food sacrificed to idols. Note the conclusions of the Jerusalem Council in Acts 15:29, which specifically prohibits Gentile Christians from engaging in these activities.

**13 tn** Here καί (*kai*) has not been translated because of differences between Greek and contemporary English style.

**14 tn** Here καί (*kai*) has been translated as “but” to bring out the contrast present in this woman’s obstinate refusal to

repent of her sexual immorality. 2:22 Look! I am throwing her onto a bed of violent illness,<sup>15</sup> and those who commit adultery with her into terrible suffering,<sup>16</sup> unless they repent of her deeds. 2:23 Furthermore, I will strike her followers<sup>17</sup> with a deadly disease,<sup>18</sup> and then all the churches will know that I am the one who searches minds and hearts. I will repay<sup>19</sup> each one of you<sup>20</sup> what your deeds deserve.<sup>21</sup> 2:24 But to the rest of you in Thyatira, all who do not hold to this teaching<sup>22</sup> (who have not learned the so-called “deep secrets<sup>23</sup> of Satan”), to you I say: I do not put any additional burden on you. 2:25 However, hold on to what you have until I come. 2:26 And to the one who conquers<sup>24</sup> and who continues in<sup>25</sup> my deeds until the end, I will give him authority over the nations<sup>26</sup> –

**2:27 he<sup>27</sup> will rule<sup>28</sup> them with an iron rod<sup>29</sup> and like clay jars he will break them to pieces,<sup>30</sup>**

2:28 just as I have received the right to rule<sup>31</sup> from my Father – and I will give him the morning star.<sup>32</sup> 2:29 The one who has an ear had better hear what the Spirit says to the churches.’

repent.

**15 tn** Grk “onto a bed,” in this context an idiom for severe illness (L&N 23.152).

**16 tn** Or “into great distress.” The suffering here is not specified as physical or emotional, and could involve persecution.

**17 tn** Grk “her children,” but in this context a reference to this woman’s followers or disciples is more likely meant.

**18 tn** Grk “I will kill with death.” θάνατος (*thanatos*) can in particular contexts refer to a manner of death, specifically a contagious disease (see BDAG 443 s.v. 3; L&N 23.158).

**19 tn** Grk “I will give.” The sense of δίδωμι (*didomi*) in this context is more “repay” than “give.”

**20 sn** This pronoun and the following one are plural in the Greek text.

**21 tn** Grk “each one of you according to your works.”

**22 sn** That is, the teaching of Jezebel (v. 20).

**23 tn** Grk “deep things.” For the translation “deep secrets” see L&N 28.76; cf. NAB, NIV, CEV.

**24 tn** Or “who is victorious”; traditionally, “who overcomes.”

**25 tn** Grk “keeps.” In a context that speaks of “holding on to what you have,” the idea here is one of continued faithful behavior (BDAG 1002 s.v. τηρέω 3 has “ὁ τηρῶν τὰ ἔργα μου the one who takes my deeds to heart Rv 2:26”).

**26 tn** Or “over the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

**27 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**28 tn** Grk “will shepherd.”

**29 tn** Or “scepter.” The Greek term ῥάβδος (*rhabdos*) can mean either “rod” or “scepter.”

**30 sn** A quotation from Ps 2:9 (with the line introducing the quotation containing a partial allusion to Ps 2:8). See also Rev 12:5, 19:15.

**31 tn** What has been received is not specified in the Greek text, but must be supplied from the context. In the light of the two immediately preceding verses about rulership or dominion, it seems that the implied direct object of δόσω (*dōsō*) is “the right to rule” (i.e., ἔχειν ἐξουσίαν ποιμαίνειν, *echein exousian poimainein*), although many modern translations supply the word “authority” here (so NAB, NRSV, NLT).

**32 tn** On this expression BDAG 892 s.v. πρωϊνός states, “early, belonging to the morning ὁ ἀστὴρ ὁ πρ. the morning star, Venus Rv 2:28; 22:16.”

## To the Church in Sardis

3:1 “To<sup>1</sup> the angel of the church in Sardis write the following:<sup>2</sup>

“This is the solemn pronouncement of<sup>3</sup> the one who holds<sup>4</sup> the seven spirits of God and the seven stars: ‘I know your deeds, that you have a reputation<sup>5</sup> that you are alive, but<sup>6</sup> in reality<sup>7</sup> you are dead. 3:2 Wake up then, and strengthen what remains that was about<sup>8</sup> to die, because I have not found your deeds complete<sup>9</sup> in the sight<sup>10</sup> of my God. 3:3 Therefore, remember what you received and heard,<sup>11</sup> and obey it,<sup>12</sup> and repent. If you do not wake up, I will come like a thief, and you will never<sup>13</sup> know at what hour I will come against<sup>14</sup> you. 3:4 But you have a few individuals<sup>15</sup> in Sardis who have not stained<sup>16</sup> their clothes, and they will walk with me dressed<sup>17</sup> in white, because they are worthy. 3:5 The one who conquers<sup>18</sup> will be dressed like them<sup>19</sup> in white clothing,<sup>20</sup> and I will never<sup>21</sup> erase<sup>22</sup> his name from the book of life, but<sup>23</sup> will declare<sup>24</sup> his

<sup>1</sup> tn Here καί (*kai*) has not been translated due to differences between Greek and English style.

<sup>2</sup> tn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

<sup>3</sup> tn Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

<sup>sn</sup> The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

<sup>4</sup> tn Grk “who has” (cf. 1:16).

<sup>5</sup> tn Grk “a name.”

<sup>6</sup> tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>7</sup> tn The prepositional phrase “in reality” is supplied in the translation to make explicit the idea that their being alive was only an illusion.

<sup>8</sup> tn The verb ἐμellon (*emellon*) is in the imperfect tense.

<sup>9</sup> tn The perfect passive participle has been translated as an intensive (resultative) perfect here.

<sup>10</sup> tn Or “in the judgment.” BDAG 342 s.v. ἐνώπιον 3 states, “in the opinion/judgment of...As a rule...of θεός or κύριος; so after...πεπληρωμένος Rv 3:2.”

<sup>11</sup> tn The expression πώς εἴληφας καὶ ἤκουσας (*pōs eilēphas kai ēkousas*) probably refers to the initial instruction in the Christian life they had received and been taught; this included doctrine and ethical teaching.

<sup>12</sup> tn Grk “keep it,” in the sense of obeying what they had initially been taught.

<sup>13</sup> tn The negation here is with οὐ μή (*ou mē*, the strongest possible form of negation in Koine Greek).

<sup>14</sup> tn Or “come on.”

<sup>15</sup> tn Grk “a few names”; here ὄνομα (*onoma*) is used by figurative extension to mean “person” or “people”; according to L&N 9.19 there is “the possible implication of existence or relevance as individuals.”

<sup>16</sup> tn Or “soiled” (so NAB, NRSV, NIV); NCV “have kept their clothes unstained”; CEV “have not dirtied your clothes with sin.”

<sup>17</sup> tn The word “dressed” is not in the Greek text, but is implied.

<sup>18</sup> tn Or “who overcomes.”

<sup>19</sup> tn Grk “thus.”

<sup>20</sup> tn Or “white robes.”

<sup>21</sup> tn The negation here is with οὐ μή (*ou mē*), the strongest possible form of negation in Koine Greek.

<sup>22</sup> tn Or “will never wipe out.”

<sup>23</sup> tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>24</sup> tn Grk “will confess.”

name before my Father and before his angels. 3:6 The one who has an ear had better hear what the Spirit says to the churches.’

## To the Church in Philadelphia

3:7 “To<sup>25</sup> the angel of the church in Philadelphia write the following:<sup>26</sup>

“This is the solemn pronouncement of<sup>27</sup> the Holy One, the True One, who holds the key of David, who opens doors<sup>28</sup> no one can shut, and shuts doors<sup>29</sup> no one can open: 3:8 ‘I know your deeds. (Look! I have put<sup>30</sup> in front of you an open door that no one can shut.)<sup>31</sup> I know<sup>32</sup> that you have little strength,<sup>33</sup> but<sup>34</sup> you have obeyed<sup>35</sup> my word and have not denied my name. 3:9 Listen!<sup>36</sup> I am going to make those people from the synagogue<sup>37</sup> of Satan – who say they are Jews yet<sup>38</sup> are not, but are lying – Look, I will make<sup>39</sup> them come and bow down<sup>40</sup> at

<sup>25</sup> tn Here καί (*kai*) has not been translated due to differences between Greek and English style.

<sup>26</sup> tn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

<sup>27</sup> tn Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

<sup>sn</sup> The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

<sup>28</sup> tn The word “door” is not in the Greek text but has been supplied in the translation. Direct objects were often omitted in Greek when clear from the context. Since the following verse does contain the word “door” (θύραν, *thuran*), that word has been supplied as the direct object here.

<sup>29</sup> tn See the note on the word “door” earlier in this verse.

<sup>30</sup> tn Grk “I have given.”

<sup>31</sup> tn Grk “to shut it,” but English would leave the direct object understood in this case.

<sup>sn</sup> The entire statement is parenthetical, interrupting the construction found in other letters to the churches in 3:1 and 3:15, “I know your deeds, that...” where an enumeration of the deeds follows.

<sup>32</sup> tn This translation is based on connecting the ὅτι (*hoti*) clause with the οἶδα (*oida*) at the beginning of the verse, giving the content of what is known (see also 3:1, 3:15 for parallels). Because of the intervening clause that is virtually parenthetical (see the note on the word “shut” earlier in this verse), the words “I know that” from the beginning of the verse had to be repeated to make this connection clear for the English reader. However, the ὅτι could be understood as introducing a causal subordinate clause instead and thus translated, “because you have.”

<sup>33</sup> tn Or “little power.”

<sup>34</sup> tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>35</sup> tn Grk “and having kept.” The participle ἐτήρησας (*etērēsas*) has been translated as a finite verb due to requirements of contemporary English style. For the translation of τηρέω (*tērēō*) as “obey” see L&N 36.19. This is the same word that is used in 3:10 (there translated “kept”) where there is a play on words.

<sup>36</sup> tn Grk “behold” (L&N 91.13).

<sup>37</sup> sn See the note on *synagogue* in 2:9.

<sup>38</sup> tn Here καί (*kai*) has been translated as “yet” to indicate the contrast between what these people claimed and what they were.

<sup>39</sup> tn The verb here is ποιέω (*poiēō*), but in this context it has virtually the same meaning as δίδωμι (*didōmi*) used at the beginning of the verse. Stylistic variation like this is typical of Johannine literature.

<sup>40</sup> tn The verb here is προσκυνήσουσιν (*proskunēsousin*), normally used to refer to worship.

your feet and acknowledge<sup>4</sup> that I have loved you. **3:10** Because you have kept<sup>2</sup> my admonition<sup>3</sup> to endure steadfastly,<sup>4</sup> I will also keep you from the hour of testing that is about to come on the whole world to test those who live on the earth. **3:11** I am coming soon. Hold on to what you have so that no one can take away<sup>5</sup> your crown.<sup>6</sup> **3:12** The one who conquers<sup>7</sup> I will make<sup>8</sup> a pillar in the temple of my God, and he will never depart from it. I<sup>9</sup> will write on him the name of my God and the name of the city of my God (the new Jerusalem that comes down out of heaven from my God),<sup>10</sup> and my new name as well. **3:13** The one who has an ear had better hear what the Spirit says to the churches.’

*To the Church in Laodicea*

**3:14** “To<sup>14</sup> the angel of the church in Laodicea write the following:<sup>12</sup>

“This is the solemn pronouncement of<sup>13</sup> the Amen, the faithful and true witness, the originator<sup>14</sup> of God’s creation: **3:15** ‘I know your deeds,

<sup>1</sup> **tn** Or “and know,” “and recognize.”

<sup>2</sup> **tn** Or “obey.” For the translation of τηρέω (*tēreō*) as “obey” see L&N 36.19. In the Greek there is a wordplay: “because you have kept my word...I will keep you,” though the meaning of τηρέω is different each time.

<sup>3</sup> **tn** The Greek term λόγον (*logon*) is understood here in the sense of admonition or encouragement.

<sup>4</sup> **tn** Or “to persevere.” Here ὑπομονῆς (*hupomonēs*) has been translated as a genitive of reference/respect related to τὸν λόγον (*ton logon*).

<sup>5</sup> **tn** On the verb λάβη (*labē*) here BDAG 583 s.v. λαμβάνω 2 states, “to take away, remove...with or without the use of force τὰ ἀργύρια *take away the silver coins* (fr. the temple) Mt 27:6. τὰς ἀσθενείας *diseases* 8:17. τὸν στέφανον Rv 3:11.”

<sup>6</sup> **sn** *Your crown* refers to a wreath consisting either of foliage or of precious metals formed to resemble foliage and worn as a symbol of honor, victory, or as a badge of high office – “wreath, crown” (L&N 6.192).

<sup>7</sup> **tn** Or “who is victorious”; traditionally, “who overcomes.”

<sup>8</sup> **tn** Grk “I will make him,” but the pronoun (αὐτόν, *auton*, “him”) is redundant in contemporary English and has not been translated here.

<sup>9</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>10</sup> **sn** This description of *the city of my God* is parenthetical, explaining further the previous phrase and interrupting the list of “new names” given here.

<sup>11</sup> **tn** Here καί (*kai*) has not been translated due to differences between Greek and English style.

<sup>12</sup> **tn** The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

<sup>13</sup> **tn** Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

**sn** The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

<sup>14</sup> **tn** Or “the beginning of God’s creation”; or “the ruler of God’s creation.” From a linguistic standpoint all three meanings for ἀρχή (*archē*) are possible. The term is well attested in both LXX (Gen 40:13, 21; 41:13) and intertestamental Jewish literature (2 Macc 4:10, 50) as meaning “ruler, authority” (BDAG 138 s.v. 6). Some have connected this passage to Paul’s statements in Col 1:15, 18 which describe Christ as ἀρχὴ and πρωτότοκος (*prototokos*; e.g., see R. H. Mounce, *Revelation* [NICNT], 124) but the term ἀρχή has been understood as either “beginning” or “ruler” in that passage as well. The most compelling connection is to be found in the prologue to John’s Gospel (1:2–4) where the λόγος (*logos*) is said to be “in the beginning (ἀρχή) with God,” a temporal reference con-

necting with creation, and then v. 3 states that “all things were made through him.” The connection with the original creation suggests the meaning “originator” for ἀρχή here. BDAG 138 s.v. 3 gives the meaning “the first cause” for the word in Rev 3:14, a term that is too philosophical for the general reader, so the translation “originator” was used instead. BDAG also notes, “but the mng. *beginning* = ‘first created’ is linguistically probable (s. above 1b and Job 40:19; also CBurney, Christ as the Ἀρχή of Creation: JTS 27, 1926, 160–77).” Such a meaning is unlikely here, however, since the connections described above are much more probable.

<sup>15</sup> **sn** 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 fervor to temperature. This would mean that Laodicea would be commended for being spiritually cold, but 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> **tn** Or “I intend.”

<sup>17</sup> **tn** This is the literal meaning of the Greek verb ἐμέω (*emeō*). It is usually translated with a much weaker term like “spit out” due to the unpleasant connotations of the English verb “vomit,” as noted by L&N 23.44. The situation confronting the Laodicean church is a dire one, however, and such a term is necessary if the modern reader is to understand the gravity of the situation.

<sup>18</sup> **tn** Grk “and have become rich.” The semantic domains of the two terms for wealth here, πλούσιος (*plousios*, adjective) and πλουτέω (*plouteō*, verb) overlap considerably, but are given slightly different English translations for stylistic reasons.

<sup>19</sup> **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>20</sup> **tn** All the terms in this series are preceded by καί (*kai*) in the Greek text, but contemporary English generally uses connectives only between the last two items in such a series.

<sup>21</sup> **tn** Grk “I counsel you to buy.”

<sup>22</sup> **tn** Grk “rich, and.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation, repeating the words “Buy from me” to make the connection clear for the English reader.

<sup>23</sup> **tn** Grk “the shame of the nakedness of you,” which has been translated as an attributed genitive like καὶνότητι ζωῆς (*kainotēti zōēs*) in Rom 6:4 (*ExSyn* 89–90).

<sup>24</sup> **sn** The city of Laodicea had a famous medical school and exported a powder (called a “Phrygian powder”) that was widely used as an eye salve. It was applied to the eyes in the form of a paste the consistency of dough (the Greek term for the salve here, κολλούριον, *kollourion* [Latin *collyrium*], is a diminutive form of the word for a long roll of bread).



so you can see! **3:19** All those<sup>1</sup> I love, I rebuke and discipline. So be earnest and repent! **3:20** Listen!<sup>2</sup> I am standing at the door and knocking! If anyone hears my voice and opens the door I will come into his home<sup>3</sup> and share a meal with him, and he with me. **3:21** I will grant the one<sup>4</sup> who conquers<sup>5</sup> permission<sup>6</sup> to sit with me on my throne, just as I too conquered<sup>7</sup> and sat down with my Father on his throne. **3:22** The one who has an ear had better hear what the Spirit says to the churches.”

*The Amazing Scene in Heaven*

**4:1** After these things I looked, and there was<sup>8</sup> a door standing open in heaven!<sup>9</sup> And the first voice I had heard speaking to me<sup>10</sup> like a trumpet<sup>11</sup> said: “Come up here so that<sup>12</sup> I can show you what must happen after these things.” **4:2** Immediately I was in the Spirit,<sup>13</sup> and<sup>14</sup> a throne was standing<sup>15</sup> in heaven with someone seated on it! **4:3** And the one seated on it was like jasper<sup>16</sup> and carnelian<sup>17</sup> in appearance, and a

rainbow looking like it was made of emerald<sup>18</sup> encircled the throne. **4:4** In<sup>19</sup> a circle around the throne were twenty-four other thrones, and seated on those thrones were twenty-four elders. They were<sup>20</sup> dressed in white clothing and had golden crowns<sup>21</sup> on their heads. **4:5** From<sup>22</sup> the throne came out flashes of lightning and roaring<sup>23</sup> and crashes of thunder. Seven flaming torches, which are the seven spirits of God,<sup>24</sup> were burning in front of the throne **4:6** and in front of the throne was something like a sea of glass, like crystal.<sup>25</sup>

In<sup>26</sup> the middle of the throne<sup>27</sup> and around the throne were four living creatures<sup>28</sup> full of eyes in front and in back. **4:7** The<sup>29</sup> first living creature was like a lion, the<sup>30</sup> second creature like an ox, the third creature had a face like a man’s, and the fourth creature looked like an eagle flying. **4:8** Each one of the four living creatures had six wings<sup>31</sup> and was full of eyes all around and inside.<sup>32</sup> They never rest day or night, saying:<sup>33</sup>

<sup>1</sup> **tn** The Greek pronoun ὅσος (*hosos*) means “as many as” and can be translated “All those” or “Everyone.”

<sup>2</sup> **tn** Grk “Behold.”

<sup>3</sup> **tn** Grk “come in to him.”

**sn** The expression in Greek does not mean entrance into the person, as is popularly taken, but entrance into a room or building toward the person. See ExSyn 380-82. Some interpreters understand the *door* here to be the door to the Laodicean church, and thus a collective or corporate image rather than an individual one.

<sup>4</sup> **tn** Grk “The one who conquers, to him I will grant.”

<sup>5</sup> **tn** Or “who is victorious”; traditionally, “who overcomes.”

<sup>6</sup> **tn** Grk “I will give [grant] to him.”

<sup>7</sup> **tn** Or “have been victorious”; traditionally, “have overcome.”

<sup>8</sup> **tn** Grk “and behold.” The Greek word ἰδοῦ (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>9</sup> **tn** Or “in the sky” (the same Greek word means both “heaven” and “sky”).

<sup>10</sup> **tn** Grk “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, μετ’ ἐμοῦ (*met’ emou*, “with me”) was translated as “to me.”

<sup>11</sup> **tn** **sn** The phrase *speaking to me like a trumpet* refers back to Rev 1:10.

<sup>12</sup> **tn** The conjunction καί (*kai*), much like the *vav*-consecutive in Hebrew, appears to be introducing a final/purpose clause here rather than a coordinate clause.

<sup>13</sup> **tn** Or “in the spirit.” “Spirit” could refer either to the Holy Spirit or the human spirit, but in either case John was in “a state of spiritual exaltation best described as a trance” (R. H. Mounce, *Revelation* [NICNT], 75).

<sup>14</sup> **tn** Grk “and behold.” The Greek word ἰδοῦ (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>15</sup> **tn** BDAG 537 s.v. κείμεναι 2 gives the translation “stand” for the term in this verse.

<sup>16</sup> **tn** Grk “jasper stone.”

**sn** Jasper was a semiprecious gemstone, probably green in color (L&N 2.30).

<sup>17</sup> **sn** Carnelian was a semiprecious gemstone, usually red in color (L&N 2.36).

<sup>18</sup> **tn** Or “a rainbow emerald-like in appearance.”

<sup>19</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>20</sup> **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the words “They were” to indicate the connection to the preceding material.

<sup>21</sup> **sn** See the note on the word *crown* in Rev 3:11.

<sup>22</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>23</sup> **tn** Or “sounds,” “voices.” It is not entirely clear what this refers to. BDAG 1071 s.v. φωνή 1 states, “In Rv we have ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ (cp. Ex 19:16) 4:5; 8:5; 11:19; 16:18 (are certain other sounds in nature thought of here in addition to thunder, as e.g. the roar of the storm?...)”

<sup>24</sup> **sn** Some interpret the *seven spirits of God* as angelic beings, while others see them as a reference to the sevenfold ministry of the Holy Spirit.

<sup>25</sup> **tn** This could refer to rock crystal, but it is possible this refers to ice (an older meaning). See BDAG 571 s.v. κρύσταλλος.

<sup>26</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>27</sup> **tn** Perhaps, “in the middle of the throne area” (see L&N 83.10).

<sup>28</sup> **tn** On the meaning of ζῶον (*zōon*) BDAG 431 s.v. 2 states, “Of the four peculiar beings at God’s throne, whose description Rv 4:6-9 reminds one of the ζῶα in Ezk 1:5ff, the cherubim. S. also Rv 5:6, 8, 11, 14; 6:1, 3, 5-7; 7:11; 14:3; 15:7; 19:4.”

<sup>29</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>30</sup> **tn** Both here and before the phrase “the third,” καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>31</sup> **tn** Grk “six wings apiece,” but this is redundant with “each one” in English.

<sup>32</sup> **tn** Some translations render ἔσωθεν (*esōthen*) as “under [its] wings,” but the description could also mean “filled all around on the outside and on the inside with eyes.” Since the referent is not available to the interpreter, the exact force is difficult to determine.

<sup>33</sup> **tn** Or “They never stop saying day and night.”

**“Holy Holy Holy is the Lord God, the All-Powerful,<sup>1</sup> Who was and who is, and who is still to come!”**

**4:9** And whenever the living creatures give glory, honor,<sup>2</sup> and thanks to the one who sits on the throne, who lives forever and ever, **4:10** the twenty-four elders throw themselves to the ground<sup>3</sup> before the one who sits on the throne and worship the one who lives forever and ever, and they offer their crowns<sup>4</sup> before his<sup>5</sup> throne, saying:

**4:11** “You are worthy, our Lord and God, to receive glory and honor and power, since you created all things, and because of your will they existed and were created!”<sup>6</sup>

### *The Opening of the Scroll*

**5:1** Then<sup>7</sup> I saw in the right hand of the one who was seated on the throne a scroll written on the front and back<sup>8</sup> and sealed with seven seals.<sup>9</sup> **5:2** And I saw a powerful angel proclaiming in a loud voice: “Who is worthy to open the scroll and to break its seals?” **5:3** But<sup>10</sup> no one in heaven or on earth or under the earth was able to open the scroll or look into it. **5:4** So<sup>11</sup> I began

weeping bitterly<sup>12</sup> because no one was found who was worthy to open the scroll or to look into it. **5:5** Then<sup>13</sup> one of the elders said<sup>14</sup> to me, “Stop weeping!<sup>15</sup> Look, the Lion of the tribe of Judah, the root of David, has conquered,<sup>16</sup> thus he can open<sup>17</sup> the scroll and its seven seals.”

**5:6** Then<sup>18</sup> I saw standing in the middle of the throne<sup>19</sup> and of the four living creatures, and in the middle of the elders, a Lamb that appeared to have been killed.<sup>20</sup> He had<sup>21</sup> seven horns and seven eyes, which<sup>22</sup> are the seven<sup>23</sup> spirits of God<sup>24</sup> sent out into all the earth. **5:7** Then<sup>25</sup> he came and took the scroll<sup>26</sup> from the right hand of the one who was seated on the throne, **5:8** and when he had taken the scroll, the four living creatures and the twenty-four elders threw themselves to the ground<sup>27</sup> before the Lamb. Each<sup>28</sup> of them had a harp and golden bowls full of

<sup>12</sup> tn Grk “much.”

<sup>13</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>14</sup> tn Grk “says” (a historical present).

<sup>15</sup> tn The present imperative with μή (*mē*) is used here to command cessation of an action in progress (ExSyn 724 lists this verse as an example).

<sup>16</sup> tn Or “has been victorious”; traditionally, “has overcome.”

<sup>17</sup> tn The infinitive has been translated as an infinitive of result here.

<sup>18</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>19</sup> tn Perhaps, “in the middle of the throne area” (see L&N 83.10).

<sup>20</sup> tn Or “slaughtered”; traditionally, “slain.” The phrase behind this translation is ὡς ἐσφαγμένον (*hōs esphagmenon*). The particle ὡς is used in Greek generally for comparison, and in Revelation it is used often to describe the appearance of what the author saw. This phrase does not imply that the Lamb “appeared to have been killed” but in reality was not, because the wider context of the NT shows that in fact the Lamb, i.e., Jesus, was killed. See 13:3 for the only other occurrence of this phrase in the NT.

<sup>21</sup> tn Grk “killed, having.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “he.”

<sup>22</sup> sn The relative pronoun *which* is masculine, referring back to the eyes rather than to the horns.

<sup>23</sup> tc There is good ms evidence for the inclusion of “seven” (ἑπτὰ, *hepta*; ℵ<sup>24</sup> N 2053 2351 ℵ<sup>6</sup>). There is equally good ms support for the omission of the term (A 1006 1611 ℵ<sup>4</sup> pc). It may have been accidentally added due to its repeated presence in the immediately preceding phrases, or it may have been intentionally added to maintain the symmetry of the phrases or more likely to harmonize the phrase with 1:4; 3:1; 4:5. Or it may have been accidentally deleted by way of homoioteleuton (τὰ ἑπτὰ, *ta hepta*). A decision is difficult in this instance. NA<sup>27</sup> also does not find the problem easy to solve, placing the word in brackets to indicate doubts as to its authenticity.

<sup>24</sup> sn See the note on the phrase *the seven spirits of God* in Rev 4:5.

<sup>25</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>26</sup> tn The words “the scroll” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>27</sup> tn Grk “fell down.” BDAG 815 s.v. πίπτω 1.b.α.ζ. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

<sup>28</sup> tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>1</sup> tn On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ κύριος ὁ θεός ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

sn A quotation from (or an allusion to) Isa 6:3.

<sup>2</sup> tn Here καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>3</sup> tn Grk “the twenty-four elders fall down.” BDAG 815 s.v. πίπτω 1.b.α.ζ. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

<sup>4</sup> sn See the note on the word *crown* in Rev 3:11.

<sup>5</sup> tn The pronoun “his” is understood from the demonstrative force of the article τοῦ (*tou*) before θρόνου (*thronou*).

<sup>6</sup> tc The past tense of “they existed” (ἦσαν, *ēsan*) and the order of the expression “they existed and were created” seems backwards both logically and chronologically. The text as it stands is the more difficult reading and seems to have given rise to codex A omitting the final “they were created,” 2329 replacing “they existed” (ἦσαν) with “have come into being” (ἐγένοντο, *egeneto*), and 046 adding οὐκ (*ouk*, “not”) before ἦσαν (“they did not exist, [but were created]”). Several mss (1854 2050 ℵ<sup>4</sup> sa) also attempt to alleviate the problem by replacing ἦσαν with “they are” (εἰσιν, *eisín*).

<sup>7</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>8</sup> tn Grk “written on the inside and the outside” (an idiom for having writing on both sides).

<sup>9</sup> tn L&N 6.55 states, “From the immediate context of Rev 5:1 it is not possible to determine whether the scroll in question had seven seals on the outside or whether the scroll was sealed at seven different points. However, since according to chapter six of Revelation the seals were broken one after another, it would appear as though the scroll had been sealed at seven different places as it had been rolled up.”

<sup>10</sup> tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>11</sup> tn Here καί (*kai*) has been translated as “so” to indicate the implied result of no one being found worthy to open the scroll.

incense (which are the prayers of the saints).<sup>4</sup>

5:9 They were singing a new song:<sup>2</sup>

“You are worthy to take the scroll  
and to open its seals  
because you were killed,<sup>3</sup>  
and at the cost of your own blood<sup>4</sup> you  
have purchased<sup>5</sup> for God  
persons<sup>6</sup> from every tribe, language,<sup>7</sup>  
people, and nation.

5:10 You have appointed<sup>8</sup> them<sup>9</sup> as a king-  
dom and priests<sup>10</sup> to serve<sup>11</sup> our God, and  
they will reign<sup>12</sup> on the earth.”

5:11 Then<sup>13</sup> I looked and heard the voice  
of many angels in a circle around the throne, as  
well as the living creatures and the elders. Their<sup>14</sup>  
number was ten thousand times ten thousand<sup>15</sup> –

<sup>1</sup> **sn** This interpretive comment by the author forms a parenthesis in the narrative.

<sup>2</sup> **tn** The redundant participle λέγοντες (*legontes*) has not been translated here.

<sup>3</sup> **tn** Or “slaughtered”; traditionally, “slain.”

<sup>4</sup> **tn** The preposition ἐν (*en*) is taken to indicate price here, like the Hebrew preposition ב (*bet*) does at times. BDAG 329 s.v. ἐν 5.b states, “The ἐν which takes the place of the gen. of price is also instrumental ἡγόρασας ἐν τῷ αἱματί σου Rv 5:9 (cp. 1 Ch 21:24 ἀγοράζω ἐν ἀργυρίῳ).”

<sup>5</sup> **tc** The Greek text as it stands above (i.e., the reading τῷ θεῷ [*tō theō*] alone) is found in codex A. **¶** 2050 2344 **¶** sy add the term “us” (ἡμᾶς, *hēmas*), either before or after τῷ θεῷ, as an attempt to clarify the object of “purchased” (ἡγόρασας, *ēgorasas*). A few mss (1 vg<sup>ms</sup>) delete the reference to God altogether and simply replace it with “us” (ἡμᾶς). This too is an attempt to remove ambiguity in the phrase and provide an object for “purchased.” The shorter reading, supported by the best witness for Revelation, best accounts for the other readings.

<sup>6</sup> **tn** The word “persons” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>7</sup> **tn** Grk “and language,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>8</sup> **tn** The verb ἐποίησας (*epoiēsas*) is understood to mean “appointed” here. For an example of this use, see Mark 3:14.

<sup>9</sup> **tc** The vast majority of witnesses have αὐτούς (*autous*, “them”) here, while the *Textus Receptus* reads ἡμᾶς (*hēmas*, “us”) with insignificant support (*pc* *gig* *vg*<sup>sl</sup> *sa* *Prm* *Bea*). There is no question that the original text read αὐτούς here.

<sup>10</sup> **tn** The reference to “kingdom and priests” may be a hendiadys: “priestly kingdom.”

<sup>11</sup> **tn** The words “to serve” are not in the Greek text, but are implied by the word “priests.”

<sup>12</sup> **tc** The textual problem here between the present tense βασιλεύουσιν (*basileuousin*, “they are reigning”; so A 1006 1611 **¶** *pc*) and the future βασιλεύσουσιν (*basileuousin*, “they will reign”; so **¶** 1854 2053 **¶** *pc* lat *co*) is a difficult one. Both readings have excellent support. On the one hand, the present tense seems to be the harder reading in this context. On the other hand, codex A elsewhere mistakes the future for the present (20:6). Further, the lunar sigma in uncial script could have been overlooked by some scribes, resulting in the present tense. All things considered, there is a slight preference for the future.

<sup>13</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>14</sup> **tn** Grk “elders, and the number of them was.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>15</sup> **tn** Or “myriads of myriads.” Although μυριάς (*murias*) literally means “10,000,” the point of the combination here may simply be to indicate an incalculably huge number. See

thousands times thousands – 5:12 all of whom<sup>16</sup>  
were singing<sup>17</sup> in a loud voice:

“Worthy is the lamb who was killed<sup>18</sup>  
to receive power and wealth  
and wisdom and might  
and honor and glory and praise!”

5:13 Then<sup>19</sup> I heard every creature – in heaven,  
on earth, under the earth, in the sea, and all that is  
in them – singing.<sup>20</sup>

“To the one seated on the throne and to  
the Lamb  
be praise, honor, glory, and ruling power<sup>21</sup>  
forever and ever!”

5:14 And the four living creatures were saying  
“Amen,” and the elders threw themselves to the  
ground<sup>22</sup> and worshiped.

### The Seven Seals

6:1 I looked on when the Lamb opened  
one of the seven seals, and I heard one of the  
four living creatures saying with a thunderous  
voice,<sup>23</sup> “Come!”<sup>24</sup> 6:2 **So**<sup>25</sup> I looked,<sup>26</sup> and here  
came<sup>27</sup> a white horse! The<sup>28</sup> one who rode it<sup>29</sup>

L&N 60.9.

<sup>16</sup> **tn** The words “all of whom” are not in the Greek text, but have been supplied to indicate the resumption of the phrase “the voice of many angels” at the beginning of the verse.

<sup>17</sup> **tn** Grk “saying.”

<sup>18</sup> **tn** Or “slaughtered”; traditionally, “slain.”

<sup>19</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>20</sup> **tn** Grk “saying.”

<sup>21</sup> **tn** Or “dominion.”

<sup>22</sup> **tn** Grk “fell down.” BDAG 815 s.v. πίπτω 1.b.α.β. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

<sup>23</sup> **tn** Grk “saying like a voice [or sound] of thunder.”

<sup>24</sup> **tc** The addition of “and see” (καὶ ἴδε or καὶ βλέπε [*kai ide* or *kai blepe*]) to “come” (ἔρχου, *erchou*) in 6:1, 3-5, 7 is a gloss directed to John, i.e., “come and look at the seals and the horsemen!” But the command ἔρχου is better interpreted as directed to each of the horsemen. The shorter reading also has the support of the better witnesses.

<sup>25</sup> **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of hearing the voice summon the first rider.

<sup>26</sup> **tc** The reading “and I looked” (καὶ εἶδον, *kai eidon*) or some slight variation (e.g., ἴδον, *idon*) has excellent ms support (**¶** A C P 1611) and its omission seems to come through the mss that have already placed “and look” (καὶ ἴδε or καὶ βλέπε [*kai ide* or *kai blepe*]) after the verb “come” (ἔρχου, *erchou*) as mentioned in the text-critical note on 6:1. Thus, for these copyists it was redundant to add “and I looked” again.

<sup>27</sup> **tn** The phrase “and here came” expresses the sense of καὶ ἰδοῦ (*kai idou*).

<sup>28</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>29</sup> **tn** Grk “the one sitting on it.”

**sn** *The one who rode it.* The identity of the first rider on the white horse has been discussed at great length by interpreters. Several answers are given: (1) A number understand the rider on the white horse to be Christ himself, identifying this horse and rider with the one mentioned in 19:11, where the identification is clear (cf. 19:13, 16). It must be noted, though, that there is little in common between the two riders beyond the white horse. The word for “crown” is different, the armament is different, and the context here is different (conquest vs. retribution), with three other horsemen bringing catastrophe following. (2) Others see the rider on the white horse representing a spirit of military conquest that dominates human

had a bow, and he was given a crown,<sup>1</sup> and as a conqueror<sup>2</sup> he rode out to conquer.

**6:3** Then<sup>3</sup> when the Lamb<sup>4</sup> opened the second seal, I heard the second living creature saying, “Come!” **6:4** And another horse, fiery red,<sup>5</sup> came out, and the one who rode it<sup>6</sup> was granted permission<sup>7</sup> to take peace from the earth, so that people would butcher<sup>8</sup> one another, and he was given a huge sword.

**6:5** Then<sup>9</sup> when the Lamb opened the third seal I heard the third living creature saying, “Come!” So<sup>10</sup> I looked,<sup>11</sup> and here came<sup>12</sup> a black horse! The<sup>13</sup> one who rode it<sup>14</sup> had a balance scale<sup>15</sup> in his hand. **6:6** Then<sup>16</sup> I heard something like a voice from among the four

living creatures saying, “A quart<sup>17</sup> of wheat will cost a day’s pay<sup>18</sup> and three quarts of barley will cost a day’s pay. But<sup>19</sup> do not damage the olive oil and the wine!”

**6:7** Then<sup>20</sup> when the Lamb opened the fourth seal I heard the voice of the fourth living creature saying, “Come!” **6:8** So<sup>21</sup> I looked<sup>22</sup> and here came<sup>23</sup> a pale green<sup>24</sup> horse! The<sup>25</sup> name of the one who rode it<sup>26</sup> was Death, and Hades followed right behind.<sup>27</sup> They<sup>28</sup> were given authority over a fourth of the earth, to kill its population with the sword,<sup>29</sup> famine, and disease,<sup>30</sup> and by the wild animals of the earth.

**6:9** Now<sup>31</sup> when the Lamb opened the fifth seal, I saw under the altar the souls of those who had been violently killed<sup>32</sup> because of the word of God and because of the testimony they had g

history and leads to the catastrophes that follow. (3) Another possibility is that the white horse rider represents the Antichrist, who appears later in Rev 11:7; 13:17, and whose similarity to Christ explains the similarity with the rider in 19:11. This interpretation has been discussed at length by M. Rissi, “The Rider on the White Horse: A Study of Revelation 6:1-8,” *Int* 18 (1964): 407-18. This interpretation is the most probable one.

**1 sn** See the note on the word *crown* in Rev 3:11.

**2 tn** The participle νικῶν (*nikōn*) has been translated as substantival, the subject of the verb ἐξῆλθεν (*exēlthen*). Otherwise, as an adverbial participle of manner, it is somewhat redundant: “he rode out conquering and to conquer.”

**3 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**4 tn** Grk “he”; the referent (the Lamb) has been specified in the translation for clarity here and throughout the rest of the chapter.

**5 tn** L&N 79.31 states, “fiery red” (probably with a tinge of yellow or orange)."

**6 tn** Grk “the one sitting on it.”

**7 tn** The word “permission” is implied; Grk “it was given to him to take peace from the earth.”

**8 tn** BDAG 979 s.v. σφάζω states, “Of the killing of a person by violence...σφάζειν τινά *butcher or murder someone* (4 Km 10:7; Jer 52:10; Manetho: 609 fgm. 8, 76 Jac. [in Jos., C. Ap. 1, 76]; Demetr.[?]: 722 fgm. 7; Ar. 10, 9) 1J 3:12; Rv 6:4. Pass. (Hdt. 5, 5) 5:9; 6:9; 18:24.”

**9 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**10 tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of the summons by the third creature.

**11 tc** The reading “and I looked” (καί εἶδον, *kai eidon*) or some slight variation (e.g., ἶδον, *idon*) has excellent ms support (Ɱ A C P 1611) and its omission seems to have come through the mss that have already placed “and look” (καί ἴδε or καί βλέπε [*kai ide* or *kai blepe*]) after the verb “come” (ἔρχου, *erchou*) in 6:1. Thus, for these copyists it was redundant to add “and I looked” again.

**12 tn** The phrase “and here came” expresses the sense of καί ἰδού (*kai idou*).

**13 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**14 tn** Grk “the one sitting on it.”

**15 sn** A *balance scale* would have been a rod held by a rope in the middle with pans attached to both ends for measuring.

**16 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**17 tn** BDAG 1086 s.v. χοῖνιξ states, “a dry measure, oft. used for grain, approximately equivalent to one quart or one liter, *quart*. A χ. of grain was a daily ration for one pers....Rv 6:6ab.”

**18 tn** Grk “a quart of wheat for a denarius.” A denarius was one day’s pay for an average worker. The words “will cost” are used to indicate the genitive of price or value; otherwise the English reader could understand the phrase to mean “a quart of wheat to be given as a day’s pay.”

**19 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**20 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**21 tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of the summons by the fourth creature.

**22 tc** The reading “and I looked” (καί εἶδον, *kai eidon*) or some slight variation (e.g., ἶδον, *idon*) has excellent ms support (Ɱ A C P 1611) and its omission seems to have come through the mss that have already placed “and look” (καί ἴδε or καί βλέπε [*kai ide* or *kai blepe*]) after the verb “come” (ἔρχου, *erchou*) in 6:1. Thus, for these copyists it was redundant to add “and I looked” again.

**23 tn** The phrase “and here came” expresses the sense of καί ἰδού (*kai idou*).

**24 tn** A sickly pallor, when referring to persons, or the green color of plants. BDAG 1085 s.v. χλωρός 2 states, “*pale, greenish gray*...as the color of a pers. in sickness contrasted with appearance in health...so the horse ridden by Death...ἵππος χλωρός Rv 6:8.” Because the color of the horse is symbolic, “pale green” is used in the translation. Cf. NIV, NCV “pale”; NASB “ashen.”

**25 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**26 tn** Grk “the one sitting on it.”

**27 tn** Grk “And Hades was following with him.” The Greek expression μετ’ αὐτοῦ (*met’ autou*, “with him”) is Semitic and indicates close proximity. The translation “followed right behind” reflects this.

**28 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

**29 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**30 tn** Grk “with death.” θάνατος (*thanatos*) can in particular contexts refer to a manner of death, specifically a contagious disease (see BDAG 443 s.v. 3; L&N 23.158).

**31 tn** Here καί (*kai*) has been translated as “now” to indicate the introduction of a new and somewhat different topic after the introduction of the four riders.

**32 tn** Or “murdered.” See the note on the word “butcher” in 6:4.

iven. **6:10** They<sup>1</sup> cried out with a loud voice,<sup>2</sup> “How long,<sup>3</sup> Sovereign Master,<sup>4</sup> holy and true, before you judge those who live on the earth and avenge our blood?” **6:11** Each<sup>5</sup> of them was given a long white robe and they were told to rest for a little longer, until the full number was reached<sup>6</sup> of both their fellow servants<sup>7</sup> and their brothers who were going to be killed just as they had been.

**6:12** Then<sup>8</sup> I looked when the Lamb opened the sixth seal, and a huge<sup>9</sup> earthquake took place; the sun became as black as sackcloth made of hair,<sup>10</sup> and the full moon became blood red;<sup>11</sup> **6:13** and the stars in the sky<sup>12</sup> fell to the earth like a fig tree dropping<sup>13</sup> its unripe figs<sup>14</sup> when shaken by a fierce<sup>15</sup> wind. **6:14** The sky<sup>16</sup> was split apart<sup>17</sup> like a scroll being rolled up,<sup>18</sup> and every mountain and island was moved from its place. **6:15** Then<sup>19</sup> the kings of the earth, the<sup>20</sup>

very important people, the generals,<sup>21</sup> the rich, the powerful, and everyone, slave<sup>22</sup> and free, hid themselves in the caves and among the rocks of the mountains. **6:16** They<sup>23</sup> said to the mountains and to the rocks, “Fall on us and hide us from the face of the one who is seated on the throne and from the wrath of the Lamb,<sup>24</sup> **6:17** because the great day of their<sup>25</sup> wrath has come, and who is able to withstand it?”<sup>26</sup>

### *The Sealing of the 144,000*

**7:1** After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so no wind could blow on the earth, on the sea, or on any tree. **7:2** Then<sup>27</sup> I saw another angel ascending from the east,<sup>28</sup> who had<sup>29</sup> the seal<sup>30</sup> of the living God. He<sup>31</sup> shouted out with a loud voice to the four angels who had been given permission<sup>32</sup> to damage the earth and the sea:<sup>33</sup> **7:3** “Do not damage the earth or the sea or the trees until we have put a seal on the foreheads of the servants<sup>34</sup> of our God.” **7:4** Now<sup>35</sup> I heard the number of those

<sup>1</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>2</sup> **tn** Grk “voice, saying”; the participle *λέγοντες* (*legontes*) is redundant in contemporary English and has not been translated here.

<sup>3</sup> **tn** The expression *ἕως πότε* (*eōs pote*) was translated “how long.” Cf. BDAG 423 s.v. *ἕως* 1.b.γ.

<sup>4</sup> **tn** The Greek term here is *δεσπότης* (*despotēs*; see L&N 37.63).

<sup>5</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>6</sup> **tn** Grk “until they had been completed.” The idea of a certain “number” of people is implied by the subject of *πληρωθῶσιν* (*plerōthōsin*).

<sup>7</sup> **tn** Though *σύνδουλος* (*sundoulos*) has been translated “fellow servant,” the word does not bear the connotation of a free individual serving another. See the note on the word “servants” in 1:1.

<sup>8</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>9</sup> **tn** Or “powerful”; Grk “a great.”

<sup>10</sup> **tn** Or “like hairy sackcloth” (L&N 8.13).

<sup>11</sup> **tn** Grk “like blood,” understanding *αἶμα* (*aima*) as a blood-red color rather than actual blood (L&N 8.64).

<sup>12</sup> **tn** Or “in heaven” (the same Greek word means both “heaven” and “sky”). The genitive *τοῦ οὐρανοῦ* (*tou ouranou*) is taken as a genitive of place.

<sup>13</sup> **tn** Grk “throws [off]”; the indicative *ῥίπτει* has been translated as a participle due to English style.

<sup>14</sup> **tn** L&N 3.37 states, “a fig produced late in the summer season (and often falling off before it ripens) – ‘late fig,’ *ὡς σικη βάλλει τοὺς ἄλυνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη* ‘as the fig tree sheds its late figs when shaken by a great wind’ Re 6:13. In the only context in which *ἄλυνθος* occurs in the NT (Re 6:13), one may employ an expression such as ‘unripe fig’ or ‘fig which ripens late.’”

<sup>15</sup> **tn** Grk “great wind.”

<sup>16</sup> **tn** Or “The heavens were.” The Greek word *οὐράνος* (*ouranos*) can mean either “heaven” or “sky.”

<sup>17</sup> **tn** BDAG 125 s.v. *ἀποχωρίζω* states, “ὁ οὐρανὸς ἀπεχωρίσθη *the sky was split* Rv 6:14.” Although L&N 79.120 gives the meaning “the sky disappeared like a rolled-up scroll” here, a scroll that is rolled up does not “disappear,” and such a translation could be difficult for modern readers to understand.

<sup>18</sup> **tn** On this term BDAG 317 s.v. *ἐλίσσω* states, “ὡς βιβλίον ἐλίσσομενον *like a scroll that is rolled up*...Rv 6:14.”

<sup>19</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>20</sup> **tn** Here *καί* (*kai*) has not been translated; nor is it translated before each of the following categories, since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>21</sup> **tn** Grk “chiliarchs.” A chiliarch was normally a military officer commanding a thousand soldiers, but here probably used of higher-ranking commanders like generals (see L&N 55.15; cf. Rev 6:15).

<sup>22</sup> **tn** See the note on the word “servants” in 1:1.

<sup>23</sup> **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>24</sup> **tn** It is difficult to say where this quotation ends. The translation ends it after “withstand it” at the end of v. 17, but it is possible that it should end here, after “Lamb” at the end of v. 16. If it ends after “Lamb,” v. 17 is a parenthetical explanation by the author.

<sup>25</sup> **tc** Most mss (A B<sup>2</sup> bo) change the pronoun “their” to “his” (*αὐτοῦ*, *autou*) in order to bring the text in line with the mention of the one seated on the throne in the immediately preceding verse, and to remove the ambiguity about whose wrath is in view here. The reading *αὐτῶν* (*autōn*, “their”) is well supported by **Σ** C 1611 1854 2053 2329 2344 pc latt sy. On both internal and external grounds, it should be regarded as original.

<sup>26</sup> **tn** The translation “to withstand (it)” for *ἵστημι* (*histēmi*) is based on the imagery of holding one’s ground in a military campaign or an attack (BDAG 482 s.v. B.4).

<sup>27</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>28</sup> **tn** Grk “from the rising of the sun.” BDAG 74 s.v. *ἀνατολή* 2.a takes this as a geographical direction: “ἀπὸ ἄ. ἡλίου... *from the east* Rv 7:2; 16:12...simply ἀπὸ ἄ. ...21:13.”

<sup>29</sup> **tn** Grk “having,” but v. 3 makes it clear that the angel’s purpose is to seal others with the seal he carries.

<sup>30</sup> **tn** Or “signet” (L&N 6.54).

<sup>31</sup> **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>32</sup> **tn** The word “permission” is implied; Grk “to whom it was given to them to damage the earth.”

<sup>33</sup> **tn** Grk “saying.” The participle *λέγων* (*legōn*) is redundant in contemporary English and has not been translated.

<sup>34</sup> **tn** See the note on the word “servants” in 1:1.

<sup>35</sup> **tn** Here *καί* (*kai*) has been translated as “now” to indicate the introduction of new but related material.

who were marked with the seal,<sup>1</sup> one hundred and forty-four thousand, sealed from all<sup>2</sup> the tribes of the people of Israel:<sup>3</sup>

**7:5** From the tribe of Judah, twelve thousand were sealed,  
from the tribe of Reuben, twelve thousand,  
from the tribe of Gad, twelve thousand,  
**7:6** from the tribe of Asher, twelve thousand,  
from the tribe of Naphtali, twelve thousand,  
from the tribe of Manasseh, twelve thousand,  
**7:7** from the tribe of Simeon, twelve thousand,  
from the tribe of Levi, twelve thousand,  
from the tribe of Issachar, twelve thousand,  
**7:8** from the tribe of Zebulun, twelve thousand,  
from the tribe of Joseph, twelve thousand,  
from the tribe of Benjamin, twelve thousand were sealed.

**7:9** After these things I looked, and here was<sup>4</sup> an enormous crowd that no one could count, made up of persons from every nation, tribe,<sup>5</sup> people, and language, standing before the throne and before the Lamb dressed in long white robes, and with palm branches in their hands. **7:10** They were shouting out in a loud voice,

“Salvation belongs to our God,<sup>6</sup>  
to the one seated on the throne, and to the Lamb!”

**7:11** And all the angels stood<sup>7</sup> there in a circle around the throne and around the elders and the four living creatures, and they threw themselves down with their faces to the ground<sup>8</sup> before the throne and worshiped God, **7:12** saying,

“Amen! Praise and glory,  
and wisdom and thanksgiving,  
and honor and power and strength  
be to our God for ever and ever. Amen!”

<sup>1</sup> **tn** *Grk* “who were sealed.”

<sup>2</sup> **tn** Normally, “every,” but since 144,000 is the total number, “all” is clearer here.

<sup>3</sup> **tn** *Grk* “the sons of Israel,” normally an idiom for the Israelites as an ethnic entity (L&N 11.58). However, many scholars understand the expression in this context to refer to Christians rather than ethnic Israelites.

<sup>4</sup> **tn** The phrase “and here was” expresses the sense of καὶ ἰδοὺ (*kai idou*).

<sup>5</sup> **tn** Here καὶ (*kai*) has not been translated before each of the following categories, since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>6</sup> **tn** The dative here has been translated as a dative of possession.

<sup>7</sup> **tn** The verb is pluperfect, but the force is simple past. See *ExSyn* 586.

<sup>8</sup> **tn** *Grk* “they fell down on their faces.” BDAG 815 s.v. πίπτω 1.b.α.2. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

**7:13** Then<sup>9</sup> one of the elders asked<sup>10</sup> me, “These dressed in long white robes – who are they and where have they come from?” **7:14** So<sup>11</sup> I said to him, “My lord, you know the answer.”<sup>12</sup> Then<sup>13</sup> he said to me, “These are the ones who have come out of the great tribulation. They<sup>14</sup> have washed their robes and made them white in the blood of the Lamb! **7:15** For this reason they are before the throne of God, and they serve<sup>15</sup> him day and night in his temple, and the one seated on the throne will shelter them.<sup>16</sup> **7:16** They will never go hungry or be thirsty again, and the sun will not beat down on them, nor any burning heat,<sup>17</sup> **7:17** because the Lamb in the middle of the throne will shepherd them and lead them to springs of living water, and God will wipe away every tear from their eyes.”<sup>18</sup>

### The Seventh Seal

**8:1** Now<sup>19</sup> when the Lamb<sup>20</sup> opened the seventh seal there was silence in heaven for about half an hour. **8:2** Then<sup>21</sup> I saw the seven angels who stand before God, and seven trumpets were given to them. **8:3** Another<sup>22</sup> angel holding<sup>23</sup> a golden censer<sup>24</sup> came and was stationed<sup>25</sup> at the altar. A<sup>26</sup> large amount of incense was given to

<sup>9</sup> **tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>10</sup> **tn** *Grk* “spoke” or “declared to,” but in the context “asked” reads more naturally in English.

<sup>11</sup> **tn** Here καὶ (*kai*) has been translated as “so” to indicate the implied result of the previous question.

<sup>12</sup> **tn** Though the expression “the answer” is not in the Greek text, it is clearly implied. Direct objects in Greek were frequently omitted when clear from the context.

<sup>13</sup> **tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>14</sup> **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>15</sup> **tn** Or “worship.” The word here is λατρεύω (*latreuo*).

<sup>16</sup> **tn** *Grk* “will spread his tent over them,” normally an idiom for taking up residence with someone, but when combined with the preposition ἐπί (*epi*, “over”) the idea is one of extending protection or shelter (BDAG 929 s.v. σκηνώω).

<sup>17</sup> **tn** An allusion to Isa 49:10. The phrase “burning heat” is one word in Greek (καῦμα, *kauma*) that refers to a burning, intensely-felt heat. See BDAG 536 s.v.

<sup>18</sup> **sn** An allusion to Isa 25:8.

<sup>19</sup> **tn** Here καὶ (*kai*) has been translated as “now” to indicate the resumption of the topic of the seals.

<sup>20</sup> **tn** *Grk* “he”; the referent (the Lamb) has been specified in the translation for clarity.

<sup>21</sup> **tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>22</sup> **tn** Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

<sup>23</sup> **tn** *Grk* “having.”

<sup>24</sup> **sn** A golden censer was a bowl in which incense was burned. The imagery suggests the OT role of the priest.

<sup>25</sup> **tn** The verb “to station” was used to translate ἐστάθη (*hestathē*) because it connotes the idea of purposeful arrangement in English, which seems to be the idea in the Greek.

<sup>26</sup> **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here καὶ (*kai*) has not been translated because of differences between Greek and English style.

him to offer up, with the prayers of all the saints, on the golden altar that is before the throne. 8:4 The<sup>1</sup> smoke coming from the incense,<sup>2</sup> along with the prayers of the saints, ascended before God from the angel's hand. 8:5 Then<sup>3</sup> the angel took the censer, filled it with fire from the altar, and threw it on the earth, and there were crashes of thunder, roaring,<sup>4</sup> flashes of lightning, and an earthquake.

8:6 Now<sup>5</sup> the seven angels holding<sup>6</sup> the seven trumpets prepared to blow them.

8:7 The<sup>7</sup> first angel blew his trumpet, and there was hail and fire mixed with blood, and it was thrown at the earth so that<sup>8</sup> a third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.

8:8 Then<sup>9</sup> the second angel blew his trumpet, and something like a great mountain of burning fire was thrown into the sea. A<sup>10</sup> third of the sea became blood, 8:9 and a third of the creatures<sup>11</sup> living in the sea died, and a third of the ships were completely destroyed.<sup>12</sup>

8:10 Then<sup>13</sup> the third angel blew his trumpet, and a huge star burning like a torch fell from the sky;<sup>14</sup> it landed<sup>15</sup> on a third of the rivers and on the springs of water. 8:11 (Now<sup>16</sup> the name of the star is<sup>17</sup> Wormwood.)<sup>18</sup>

<sup>1</sup> tn Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>2</sup> tn The expression τῶν θυμιμάτων (*tōn thumiamatōn*) is taken as a "genitive of producer," i.e., the noun in the genitive produces the head noun.

<sup>3</sup> tn Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>4</sup> tn Or "sounds," "voices." It is not entirely clear what this refers to. BDAG 1071 s.v. φωνή 1 states, "In Rv we have ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ (cp. Ex 19:16) 4:5; 8:5; 11:19; 16:18 [are certain other sounds in nature thought of here in addition to thunder, as e.g. the roar of the storm?..]"

<sup>5</sup> tn Here *καί* (*kai*) has been translated as "now" to indicate the transition to a new topic.

<sup>6</sup> tn Grk "having."

<sup>7</sup> tn Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>8</sup> tn Here *καί* (*kai*) has been translated as "so that" because what follows has the logical force of a result clause.

<sup>9</sup> tn Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>10</sup> tn Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>11</sup> tn Or "a third of the living creatures in the sea"; Grk "the third of the creatures which were in the sea, the ones having life."

<sup>12</sup> tn On the term translated "completely destroyed," L&N 20.40 states, "to cause the complete destruction of someone or something - 'to destroy utterly.' τὸ τρίτον τῶν πλοίων διεφθάρησαν 'a third of the ships were completely destroyed' Re 8:9."

<sup>13</sup> tn Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>14</sup> tn Or "from heaven" (the same Greek word means both "heaven" and "sky").

<sup>15</sup> tn Grk "fell."

<sup>16</sup> tn Here *καί* (*kai*) has been translated as "now" in keeping with the parenthetical nature of this remark.

<sup>17</sup> tn Grk "is called," but this is somewhat redundant in contemporary English.

<sup>18</sup> sn *Wormwood* refers to a particularly bitter herb with medicinal value. According to L&N 3.21, "The English term *wormwood* is derived from the use of the plant as a medicine

So<sup>19</sup> a third of the waters became wormwood,<sup>20</sup> and many people died from these waters because they were poisoned.<sup>21</sup>

8:12 Then<sup>22</sup> 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 a third of them were darkened. And there was no light for a third of the day<sup>23</sup> and for a third of the night likewise. 8:13 Then<sup>24</sup> I looked, and I heard an<sup>25</sup> eagle<sup>26</sup> flying directly overhead,<sup>27</sup> proclaiming with a loud voice, "Woe! Woe! Woe to those who live on the earth because of the remaining sounds of the trumpets of the three angels who are about to blow them!"<sup>28</sup>

9:1 Then<sup>29</sup> the fifth angel blew his trumpet, and I saw a star that had fallen from the sky<sup>30</sup> to the earth, and he was given the key to the shaft of the abyss.<sup>31</sup> 9:2 He<sup>32</sup> opened the shaft of the abyss and smoke rose out of it<sup>33</sup> like smoke from

to kill intestinal worms." This remark about the star's name is parenthetical in nature.

<sup>19</sup> tn Here *καί* (*kai*) has been translated as "so" to indicate the implied result of the star falling on the waters.

<sup>20</sup> tn That is, terribly bitter (see the note on "Wormwood" earlier in this verse).

<sup>21</sup> tn Grk "and many of the men died from these waters because they were bitter."

<sup>22</sup> tn Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>23</sup> tn Grk "the day did not shine [with respect to] the third of it."

<sup>24</sup> tn Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>25</sup> tn Grk "one eagle."

<sup>26</sup> tc  $\mathfrak{M}^a$  reads "angel" (*ἀγγέλου, angelou*) instead of "eagle" (*ἀετού, aetou*), a reading strongly supported by (N A O46  $\mathfrak{M}^k$  and several versions). On external grounds, *ἀετού* is clearly the superior reading. *ἀγγέλου* could have arisen inadvertently due to similarities in spelling or sound between *ἀετού* and *ἀγγέλου*. It may also have been intentional in order to bring this statement in line with 14:6 where an *angel* is mentioned as the one flying in midair. This seems a more likely reason, strengthened by the facts that the book only mentions eagles two other times (4:7; 12:14). Further, the immediate as well as broad context is replete with references to angels.

<sup>27</sup> tn Concerning the word *μεσουράνημα* (*mesouranēma*), L&N 1.10 states, "a point or region of the sky directly above the earth - 'high in the sky, midpoint in the sky, directly overhead, straight above in the sky.' εἶδον, καὶ ἤκουσα ἐνὸς ἀετοῦ πετομένου ἐν μεσουράνηματι 'I looked, and I heard an eagle that was flying overhead in the sky' Re 8:13."

<sup>28</sup> tn Grk "about to sound their trumpets," but this is redundant in English.

<sup>29</sup> tn Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>30</sup> tn Or "from heaven" (the same Greek word means both "heaven" and "sky").

<sup>31</sup> tn On this term BDAG 2 s.v. ἄβυσσος 2 states, "*netherworld, abyss*, esp. the abode of the dead Ro 10:7 (Ps 106:26) and of demons Lk 8:31; *dungeon* where the devil is kept Rv 20:3; *abode of the θηρίον, the Antichrist* 11:7; 17:8; of Ἀβαδδών (a.v.), the angel of the underworld 9:11...*φρέαρ τῆς ἅ. 9:1f; capable of being sealed* 9:1; 20:1, 3."

<sup>32</sup> tn Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>33</sup> tn Grk "the shaft," but since this would be somewhat redundant in English, the pronoun "it" is used here.

a giant furnace. The<sup>4</sup> sun and the air were darkened with smoke from the shaft. 9:3 Then<sup>2</sup> out of the smoke came locusts onto the earth, and they were given power<sup>3</sup> like that of the scorpions of the earth. 9:4 They<sup>4</sup> were told<sup>5</sup> not to damage the grass of the earth, or any green plant or tree, but only those people<sup>6</sup> who did not have the seal of God on their<sup>7</sup> forehead. 9:5 The locusts<sup>8</sup> were not given permission<sup>9</sup> to kill<sup>10</sup> them, but only to torture<sup>11</sup> them<sup>12</sup> for five months, and their torture was like that<sup>13</sup> of a scorpion when it stings a person.<sup>14</sup> 9:6 In<sup>15</sup> those days people<sup>16</sup> will seek death, but<sup>17</sup> will not be able to<sup>18</sup> find it; they will long to die, but death will flee from them.

9:7 Now<sup>19</sup> the locusts looked like horses equipped for battle. On<sup>20</sup> their heads were something like crowns similar to gold,<sup>21</sup> and their

faces looked like men's<sup>22</sup> faces. 9:8 They<sup>23</sup> had hair like women's hair, and their teeth were like lions' teeth. 9:9 They had breastplates<sup>24</sup> like iron breastplates, and the sound of their wings was like the noise of many horse-drawn chariots charging into battle. 9:10 They have<sup>25</sup> tails and stingers like scorpions, and their ability<sup>26</sup> to injure people for five months is in their tails. 9:11 They have as king over them the angel of the abyss, whose name in Hebrew is *Abaddon*, and in Greek, *Apollyon*.<sup>27</sup>

9:12 The first woe has passed, but<sup>28</sup> two woes are still coming after these things!

9:13 Then<sup>29</sup> the sixth angel blew his trumpet, and I heard a single voice coming from the<sup>30</sup> horns on the golden altar that is before God, 9:14 saying to the sixth angel, the one holding<sup>31</sup> the trumpet, "Set free<sup>32</sup> the four angels who are bound at the great river Euphrates!" 9:15 Then<sup>33</sup> the four angels who had been prepared for this<sup>34</sup> hour, day,<sup>35</sup> month, and year were set free to kill<sup>36</sup> a third of humanity. 9:16 The<sup>37</sup> number of soldiers on horseback was two hundred million;<sup>38</sup>

<sup>1</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>2</sup> tn Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>3</sup> tn See BDAG 352 s.v. ἐξουσία 2, "potential or resource to command, control, or govern, capability, might, power."

<sup>4</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>5</sup> tn The dative indirect object (αὐταῖς, *autais*) was converted into the subject ("they") as this more closely approximates English usage. The following ἵνα (*hina*) is taken as substantival, introducing a direct object clause. In this case, because it is reported speech, the ἵνα is similar to the declarative ὅτι (*hoti*).

<sup>6</sup> tn Grk "men"; but ἄνθρωπος (*anthrōpos*) is used in a generic sense here of both men and women.

<sup>7</sup> tn The article τῶν (*tōn*) has been translated as a possessive pronoun here (ExSyn 215).

<sup>8</sup> tn Grk "It was not permitted to them"; the referent (the locusts) has been specified in the translation for clarity.

<sup>9</sup> tn The word "permission" is not in the Greek text, but is implied.

<sup>10</sup> tn The two ἵνα (*hina*) clauses of 9:5 are understood to be functioning as epexegetical or complementary clauses related to ἐδόθη (*edothē*).

<sup>11</sup> tn On this term BDAG 168 s.v. βασανισμός states, "1. infliction of severe suffering or pain associated with torture or torment, *tormenting, torture* Rv 9:5b. – 2. the severe pain experienced through torture, *torment* vs. 5a; 14:11; 18:10, 15; (w. πένθος) vs. 7."

<sup>12</sup> tn The pronoun "them" is not in the Greek text but is picked up from the previous clause.

<sup>13</sup> tn Grk "like the torture," but this is redundant in contemporary English.

<sup>14</sup> tn Grk "a man"; but ἄνθρωπος (*anthrōpos*) is used here in an individualized sense without being limited to the male gender.

<sup>15</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>16</sup> tn Grk "men"; but ἄνθρωπος (*anthrōpos*) is used in a generic sense here of both men and women.

<sup>17</sup> tn Here καί (*kai*) has been translated as "but" to indicate the contrast present in this context.

<sup>18</sup> tn The phrase "not be able to" was used in the translation to emphasize the strong negation (οὐ μὴ, *ou mē*) in the Greek text.

<sup>19</sup> tn Here καί (*kai*) has been translated as "now" to indicate the introduction of the description of the locusts, which is somewhat parenthetical in the narrative.

<sup>20</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>21</sup> tn The translation attempts to bring out the double uncertainty in this clause in the Greek text, involving both the form (ὡς στέφανοι, *hōs stephanoi*, "like crowns") and the mate-

rial (ὅμοιοι χρυσοῦ, *homoioi chrusō*, "similar to gold").

<sup>22</sup> tn Or "human faces." The Greek term ἀνθρώπος (*anthrōpos*) is often used in a generic sense, referring to both men and women. However, because "women's hair" in the next clause suggests a possible gender distinction here, "men's" was retained.

<sup>23</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>24</sup> tn Or perhaps, "scales like iron breastplates" (RSV, NRSV) although the Greek term θώραξ (*thōrax*) would have to shift its meaning within the clause, and elsewhere in biblical usage (e.g., Eph 6:14; 1 Thess 5:8) it normally means "breastplate." See also L&N 8.38.

<sup>25</sup> tn In the Greek text there is a shift to the present tense here; the previous verbs translated "had" are imperfects.

<sup>26</sup> tn See BDAG 352 s.v. ἐξουσία 2, "potential or resource to command, control, or govern, capability, might, power."

<sup>27</sup> sn Both the Hebrew *Abaddon* and the Greek *Apollyon* mean "Destroyer."

<sup>28</sup> tn Grk "behold." Here ἰδοῦ (*idou*) has been translated as "but" to indicate the contrast present in the context.

<sup>29</sup> tn Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>30</sup> tc † Several key mss (B<sup>47</sup> N<sup>1</sup> A 0207 1611 2053 2344 pc lat sy<sup>h</sup> co) lack the word τεσσάρων (*tessarōn*, "four") before κεράτων (*keratōn*, "horns"). The word seems to have been added by scribes because a "horned" altar (described in the OT [Exod 30:2, 10]) could have only four "horns" or projections at the corners. NA<sup>27</sup> includes the word in brackets, indicating doubts as to its authenticity.

<sup>31</sup> tn Grk "having."

<sup>32</sup> tn On λύσον (*lison*) BDAG 606-7 s.v. λύω 2 states, "set free, loose, untie – a. lit. a pers., animal, or thing that is bound or tied...Angels that are bound Rv 9:14f."

<sup>33</sup> tn Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>34</sup> tn The Greek article τῆν (*tēn*) has been translated with demonstrative force here.

<sup>35</sup> tn The Greek term καί (*kai*) has not been translated here and before the following term "month" since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>36</sup> tn Grk "so that they might kill," but the English infinitive is an equivalent construction to indicate purpose here.

<sup>37</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>38</sup> tn Grk "twenty thousand of ten thousands."



I heard their number. **9:17** Now<sup>1</sup> this is what the horses and their riders<sup>2</sup> looked like in my<sup>3</sup> vision: The riders had breastplates that were fiery red,<sup>4</sup> dark blue,<sup>5</sup> and sulfurous<sup>6</sup> yellow in color.<sup>7</sup> The<sup>8</sup> heads of the horses looked like lions' heads, and fire, smoke, and sulfur<sup>9</sup> came out of their mouths. **9:18** A third of humanity was killed by these three plagues, that is,<sup>10</sup> by the fire, the smoke, and the sulfur that came out of their mouths. **9:19** For the power<sup>11</sup> of the horses resides<sup>12</sup> in their mouths and in their tails, because their tails are like snakes, having heads that inflict injuries. **9:20** The rest of humanity, who had not been killed by these plagues, did not repent of the works of their hands, so that they did not stop worshipping demons and idols made<sup>13</sup> of gold, silver,<sup>14</sup> bronze, stone, and wood – idols that cannot see or hear or walk about. **9:21** Furthermore,<sup>15</sup> they did not repent of their murders, of their magic spells,<sup>16</sup> of their sexual immorality, or of their stealing.

*The Angel with the Little Scroll*

**10:1** Then<sup>17</sup> I saw another powerful angel descending from heaven, wrapped<sup>18</sup> in a cloud, with a rainbow above his head; his face was like the sun and his legs were like pillars of fire.<sup>19</sup> **10:2** He held<sup>20</sup> in his hand a little scroll that was open, and he put his right foot on the sea and his left on the land. **10:3** Then<sup>21</sup> he shouted in a loud voice like a lion roaring, and when he shouted, the seven thunders sounded their voices. **10:4** When the seven thunders spoke, I was preparing to write, but<sup>22</sup> just then<sup>23</sup> I heard a voice from heaven say, “Seal up what the seven thunders spoke and do not write it down.” **10:5** Then<sup>24</sup> the angel I saw standing on the sea and on the land raised his right hand to heaven **10:6** and swore by the one who lives forever and ever, who created heaven and what is in it, and the earth and what is in it, and the sea and what is in it, “There will be no more delay!<sup>25</sup> **10:7** But in the days<sup>26</sup> when the seventh angel is about to blow his trumpet, the mystery of God is completed,<sup>27</sup> just as he has<sup>28</sup> proclaimed to his servants<sup>29</sup> the prophets.” **10:8** Then<sup>30</sup> the voice I had heard from heaven began to speak<sup>31</sup> to me<sup>32</sup> again,<sup>33</sup>

**1 tn** Here καί (*kai*) has been translated as “now” to indicate the introduction of the description of the horses and riders, which is somewhat parenthetical in the narrative.

**2 tn** Grk “and those seated on them.”

**3 tn** Grk “the vision”; the Greek article has been translated as a possessive pronoun (ExSyn 215).

**4 tn** L&N 79.31 states, “fiery red” (probably with a tinge of yellow or orange)."

**5 tn** On this term BDAG 1022 s.v. ὑακίνθινος states, “hyacinth-colored, i.e. dark blue (dark red?) w. πύρινος Rv 9:17.”

**6 tn** On this term BDAG 446 s.v. θειώδης states, “sulphurous Rv 9:17.”

**7 sn** The colors of the riders' breastplates parallel the three plagues of fire, smoke, and sulfur in v. 18.

**8 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**9 tn** Traditionally, “brimstone.”

**10 tn** The phrase ἐκ τοῦ πυρός καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν (“by the fire, the smoke, and the sulfur that came out of their mouths”) is taken as exegetical (explanatory) to the phrase τῶν τριῶν πληγῶν τούτων (“these three plagues”).

**11 tn** See BDAG 352 s.v. ἐξουσία 2, “potential or resource to command, control, or govern, capability, might, power.”

**12 tn** Grk “is.”

**13 tn** The word “made” is not in the Greek text but is implied.

**14 tn** The Greek conjunction καί (*kai*) has not been translated here or before the following materials in this list, since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

**15 tn** Grk “and.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation, with “furthermore” used to indicate a continuation of the preceding.

**16 tn** On the term φαρμακεία (*pharmakeia*, “magic spells”) see L&N 53.100: “the use of magic, often involving drugs and the casting of spells upon people – to practice magic, to cast spells upon, to engage in sorcery, magic, sorcery; φαρμακεία: ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη ‘with your magic spells you deceived all the peoples (of the world)’ Re 18:23.”

**17 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**18 tn** Or “clothed.”

**19 tn** Or “like fiery pillars,” translating πυρός (*puros*) as an attributive genitive.

**20 tn** Grk “and having.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “he.”

**21 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**22 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**23 tn** The words “just then” are not in the Greek text, but are implied.

**24 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**25 tn** On this phrase see BDAG 1092 s.v. χρόνος.

**26 tn** Grk “But in the days of the voice of the seventh angel.”

**27 tn** The aorist ἐτελέσθη (*etelesthe*) has been translated as a proleptic (futuristic) aorist (ExSyn 564 cites this verse as an example).

**28 tn** The time of the action described by the aorist εὐηγγέλισεν (*euangelisen*) seems to be past with respect to the aorist passive ἐτελέσθη (*etelesthe*). This does not require that the prophets in view here be OT prophets. They may actually refer to the martyrs in the church (so G. B. Caird, *Revelation* [HNTC], 129).

**29 tn** See the note on the word “servants” in 1:1.

**30 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**31 tn** The participle λαλοῦσαν (*lalousan*) has been translated as “began to speak.” The use of παλιν (*palin*) indicates an ingressive idea.

**32 tn** Grk “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, μετ' ἐμοῦ (*met' emou*, “with me”) was translated as “to me.”

**33 tn** Grk “again, saying.” The participle λέγουσαν (*legousan*) is redundant in contemporary English and has not been translated.

“Go and take the open<sup>1</sup> scroll in the hand of the angel who is standing on the sea and on the land.” **10:9** So<sup>2</sup> I went to the angel and asked him to give me the little scroll. He<sup>3</sup> said to me, “Take the scroll<sup>4</sup> and eat it. It<sup>5</sup> will make your stomach bitter, but it will be as sweet as honey in your mouth.” **10:10** So<sup>6</sup> I took the little scroll from the angel’s hand and ate it, and it did taste<sup>7</sup> as sweet as honey in my mouth, but<sup>8</sup> when I had eaten it, my stomach became bitter. **10:11** Then<sup>9</sup> they<sup>10</sup> told me: “You must prophesy again about many peoples, nations,<sup>11</sup> languages, and kings.”

### *The Fate of the Two Witnesses*

**11:1** Then<sup>12</sup> a measuring rod<sup>13</sup> like a staff was given to me, and I was told,<sup>14</sup> “Get up and measure the temple of God, and the altar, and the ones who worship there. **11:2** But<sup>15</sup> do not measure the outer courtyard<sup>16</sup> of the temple; leave it out,<sup>17</sup> because it has been given to the Gentiles,<sup>18</sup> and they will trample on the holy city<sup>19</sup> for forty-two months. **11:3** And I will grant my two witnesses authority<sup>20</sup> to prophesy for 1,260 days, dressed in sackcloth. **11:4** (These are the two olive trees and the two lampstands that stand before the Lord of the earth.)<sup>21</sup> **11:5** If<sup>22</sup>

anyone wants to harm them, fire comes out of their mouths<sup>23</sup> and completely consumes<sup>24</sup> their enemies. If<sup>25</sup> anyone wants to harm them, they must be killed this way. **11:6** These two have the power<sup>26</sup> to close up the sky so that it does not rain during the time<sup>27</sup> they are prophesying. They<sup>28</sup> have power<sup>29</sup> to turn the waters to blood and to strike the earth with every kind of plague whenever they want. **11:7** When<sup>30</sup> they have completed their testimony, the beast that comes up from the abyss will make war on them and conquer<sup>31</sup> them and kill them. **11:8** Their<sup>32</sup> corpses will lie in the street<sup>33</sup> of the great city that is symbolically<sup>34</sup> called Sodom and Egypt, where their Lord was also crucified. **11:9** For three and a half days those from every<sup>35</sup> people, tribe,<sup>36</sup> nation, and language will look at their corpses, because they will not permit them to be placed in a tomb.<sup>37</sup> **11:10** And those who live on the earth will rejoice over them and celebrate, even sending gifts to each other, because these two prophets had tormented those who live on the earth. **11:11** But<sup>38</sup> after three and a half days a breath of life from God entered them, and they stood on their feet, and tremendous fear seized<sup>39</sup> those who were watching them. **11:12** Then<sup>40</sup> they<sup>41</sup> heard a loud voice from heaven saying to them: “Come up here!” So the two prophets<sup>42</sup>

**1 tn** The perfect passive participle ἡνεωγμένον (*ēneōgmenon*) is in second attributive position and has been translated as an attributive adjective.

**2 tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of the instructions given by the voice.

**3 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**4 tn** The words “the scroll” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

**5 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**6 tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of the instructions given by the angel.

**7 tn** Grk “it was.” The idea of taste is implied.

**8 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**9 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**10 tn** The referent of “they” is not clear in the Greek text.

**11 tn** Grk “and nations,” but καί (*kai*) has not been translated here or before the next item since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

**12 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

**13 tn** Grk “a reed” (but these were used for measuring). Cf. Ezek 40:3ff.

**14 tn** Grk “saying.”

**15 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**16 tn** On the term αὐλήν (*aulēn*) BDAG 150 s.v. αὐλή 1 states, “(outer) court of the temple...Rv 11:2.”

**17 tn** The precise meaning of the phrase ἔκβαλε ἕξωθεν (*ekbale exōthen*) is difficult to determine.

**18 tn** Or “to the nations” (the same Greek word may be translated “Gentiles” or “nations”).

**19 sn** The *holy city* appears to be a reference to Jerusalem. See also Luke 21:24.

**20 tn** The word “authority” is not in the Greek text, but is implied. “Power” would be another alternative that could be supplied here.

**21 sn** This description is parenthetical in nature.

**22 tn** Here καί (*kai*) has not been translated because of dif-

ferences between Greek and English style.

**23 tn** This is a collective singular in Greek.

**24 tn** See L&N 20.45 for the translation of καταθίω (*katasthō*) as “to destroy utterly, to consume completely.”

**25 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**26 tn** Or “authority.”

**27 tn** Grk “the days.”

**28 tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here καί (*kai*) has not been translated because of differences between Greek and English style.

**29 tn** Or “authority.”

**30 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**31 tn** Or “be victorious over”; traditionally, “overcome.”

**32 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**33 tn** The Greek word πλατεία (*plateia*) refers to a major (broad) street (L&N 1.103).

**34 tn** Grk “spiritually.”

**35 tn** The word “every” is not in the Greek text, but is implied by the following list.

**36 tn** The Greek term καί (*kai*) has not been translated before this and the following items in the list, since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

**37 tn** Or “to be buried.”

**38 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**39 tn** Grk “fell upon.”

**40 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**41 tn** Though the nearest antecedent to the subject of ἠκουσαν (*ekousan*) is the people (“those who were watching them”), it could also be (based on what immediately follows) that the two prophets are the ones who heard the voice.

**42 tn** Grk “they”; the referent (the two prophets) has been specified in the translation for clarity.

went up to heaven in a cloud while<sup>1</sup> their enemies stared at them. **11:13** Just then<sup>2</sup> a major earthquake took place and a tenth of the city collapsed; seven thousand people<sup>3</sup> were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

**11:14** The second woe has come and gone;<sup>4</sup> the third is coming quickly.

### *The Seventh Trumpet*

**11:15** Then<sup>5</sup> the seventh angel blew his trumpet, and there were loud voices in heaven saying:

“The kingdom of the world has become the kingdom of our Lord and of his Christ,<sup>6</sup> and he will reign for ever and ever.”

**11:16** Then<sup>7</sup> the twenty-four elders who are seated on their thrones before God threw themselves down with their faces to the ground<sup>8</sup> and worshiped God **11:17** with these words:<sup>9</sup>

“We give you thanks, Lord God, the All-Powerful,<sup>10</sup> the one who is and who was, because you have taken your great power and begun to reign.<sup>11</sup> **11:18** The<sup>12</sup> nations<sup>13</sup> were enraged, but<sup>14</sup> your wrath has come, and the time has come for the dead to be judged, and the time has come to give to your servants,<sup>15</sup> the prophets, their reward, as well as to the saints and to those who revere<sup>16</sup> your name, both small and great,

and the time has come<sup>17</sup> to destroy those who destroy<sup>18</sup> the earth.”

**11:19** Then<sup>19</sup> the temple of God in heaven was opened and the ark of his covenant was visible within his temple. And there were flashes of lightning, roaring,<sup>20</sup> crashes of thunder, an earthquake, and a great hailstorm.<sup>21</sup>

### *The Woman, the Child, and the Dragon*

**12:1** Then<sup>22</sup> a great sign 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>23</sup> **12:2** She<sup>24</sup> was pregnant and was screaming in labor pains, struggling<sup>25</sup> to give birth. **12:3** Then<sup>26</sup> another sign appeared in heaven: a huge red dragon on that had seven heads and ten horns, and on its heads were seven diadem crowns.<sup>27</sup> **12:4** Now<sup>28</sup> the dragon’s<sup>29</sup> tail swept away a third of the stars in heaven and hurled them to the earth. Then<sup>30</sup> the dragon stood before the woman who was about to give birth, so that he might devour her child as soon

<sup>17</sup> **tn** The words “the time has come” do not occur except at the beginning of the verse; the phrase has been repeated for emphasis and contrast. The Greek has one finite verb (“has come”) with a compound subject (“your wrath,” “the time”), followed by three infinitive clauses (“to be judged,” “to give,” “to destroy”). The rhetorical power of the repetition of the finite verb in English thus emulates the rhetorical power of its lone instance in Greek.

<sup>18</sup> **tn** Or “who deprave.” There is a possible wordplay here on two meanings for διαφθείρω (*diaphtheirō*), with the first meaning “destroy” and the second meaning either “to ruin” or “to make morally corrupt.” See L&N 20.40.

<sup>19</sup> **tn** Here καί (*hai*) has been translated as “then” to indicate the implied sequence on events within the vision.

<sup>20</sup> **tn** Or “sounds,” “voices.” It is not entirely clear what this refers to. BDAG 1071 s.v. φωνή 1 states, “In Rv we have ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ (cp. Ex 19:16) 4:5; 8:5; 11:19; 16:18 (are certain other sounds in nature thought of here in addition to thunder, as e.g. the roar of the storm?...)”

<sup>21</sup> **tn** Although BDAG 1075 s.v. χάλαζα gives the meaning “hail” here, it is not clear whether the adjective μεγάλη (*megale*) refers to the intensity of the storm or the size of the individual hailstones, or both.

<sup>22</sup> **tn** Here καί (*hai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>23</sup> **sn** *Sun...moon...stars*. This imagery is frequently identified with the nation Israel because of Joseph’s dream in Gen 37.

<sup>24</sup> **tn** Here καί (*hai*) has not been translated because of differences between Greek and English style.

<sup>25</sup> **tn** *Grk* “and being tortured,” though βασανίζω (*basanizō*) in this context refers to birth pangs. BDAG 168 s.v. 2.b states, “Of birth-pangs (Anth. Pal. 9, 311 βάσανος has this mng.) Rv 12:2.” The καί (*hai*) has not been translated.

<sup>26</sup> **tn** Here καί (*hai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>27</sup> **tn** For the translation of διαδήμα (*diadēma*) as “diadem crown” see L&N 6.196.

**sn** *Diadem crowns* were a type of crown used as a symbol of the highest ruling authority in a given area, and thus often associated with kingship.

<sup>28</sup> **tn** Here καί (*hai*) has been translated as “now” to indicate that this remark is virtually parenthetical.

<sup>29</sup> **tn** *Grk* “its”; the referent (the dragon) has been specified in the translation for clarity.

<sup>30</sup> **tn** Here καί (*hai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>1</sup> **tn** The conjunction καί (*kai*) seems to be introducing a temporal clause contemporaneous in time with the preceding clause.

<sup>2</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>3</sup> **tn** *Grk* “seven thousand names of men.”

<sup>4</sup> **tn** *Grk* “has passed.”

<sup>5</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>6</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>7</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>8</sup> **tn** *Grk* “they fell down on their faces.” BDAG 815 s.v. πίπτω 1.b.α.γ. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

<sup>9</sup> **tn** *Grk* “saying.”

<sup>10</sup> **tn** On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεός ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

<sup>11</sup> **tn** The aorist verb ἐβασίλευσας (*ebasileusas*) has been translated ingressively.

<sup>12</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>13</sup> **tn** Or “The Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

<sup>14</sup> **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>15</sup> **tn** See the note on the word “servants” in 1:1.

<sup>16</sup> **tn** *Grk* “who fear.”

as it was born. **12:5** So<sup>1</sup> the woman gave birth to a son, a male child,<sup>2</sup> who is going to rule<sup>3</sup> over all the nations<sup>4</sup> with an iron rod.<sup>5</sup> Her<sup>6</sup> child was suddenly caught up to God and to his throne, **12:6** and she<sup>7</sup> fled into the wilderness<sup>8</sup> where a place had been prepared for her<sup>9</sup> by God, so she could be taken care of<sup>10</sup> for 1,260 days.

### War in Heaven

**12:7** Then<sup>11</sup> war broke out in heaven: Michael<sup>12</sup> and his angels fought against the dragon, and the dragon and his angels fought back. **12:8** But<sup>13</sup> the dragon was not strong enough to prevail,<sup>14</sup> so there was no longer any place left<sup>15</sup> in heaven for him and his angels. **12:9** So<sup>17</sup> that huge dragon – the ancient serpent, the one called the devil and Satan, who deceives the whole world – was thrown down to the earth, and his angels along with him. **12:10** Then<sup>18</sup> I heard a loud voice in heaven saying,

“The salvation and the power and the kingdom of our God, and the ruling authority<sup>19</sup> of his Christ,<sup>20</sup> have now come, because the accuser of our brothers and sisters,<sup>21</sup>

<sup>1</sup> **tn** Here καί (*kai*) has been translated as “so” to indicate the conclusion of the anticipated birth.

<sup>2</sup> **tn** On this term BDAG 135 s.v. ἄρσεν states: “male...The neut. ἄρσεν Rv 12:5, diff. vs. 13, comes fr. Is 66:7 and is in apposition to οὐδόν. On the juxtaposition s. FBoll, ZNW 15, 1914, 253; BÖlsson, Glotta 23, '34, 112.”

<sup>3</sup> **tn** Grk “shepherd.”

<sup>4</sup> **tn** Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

<sup>5</sup> **tn** Or “scepter.” The Greek term ῥάβδος (*rhabdos*) can mean either “rod” or “scepter.”

<sup>6</sup> **sn** An allusion to Ps 2:9 (see also Rev 2:27; 19:15).

<sup>7</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>8</sup> **tn** Grk “and the woman,” which would be somewhat redundant in English.

<sup>9</sup> **tn** Or “desert.”

<sup>10</sup> **tn** Grk “where she has there a place prepared by God.”

<sup>11</sup> **tn** Grk “so they can take care of her.”

<sup>12</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>13</sup> **tn** The archangel Michael had a special role in protecting the nation of Israel in the OT (Dan 10:13, 21; 12:1; see also Jude 9).

<sup>14</sup> **tn** Here καί (*kai*) has been translated as “but” to indicate the implied contrast.

<sup>15</sup> **tn** The words “to prevail” are not in the Greek text, but are implied.

<sup>16</sup> **tn** Grk “found.”

<sup>17</sup> **tn** Grk “for them”; the referent (the dragon and his angels, v. 7) has been specified in the translation for clarity.

<sup>18</sup> **tn** Here καί (*kai*) has been translated as “so” to indicate the result of the war in heaven.

<sup>19</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>20</sup> **tn** Or “the right of his Messiah to rule.” See L&N 37.35.

<sup>21</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>22</sup> **tn** Grk “brothers,” but the Greek word may be used for “brothers and sisters” or “fellow Christians” (cf. BDAG 18 s.v. ἀδελφός 1, where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning “brothers and sisters” is cited). The translation “fellow believer” would normally apply

the one who accuses them day and night<sup>22</sup> before our God, has been thrown down.

**12:11** But<sup>23</sup> they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives<sup>24</sup> so much that they were afraid to die.

**12:12** Therefore you heavens rejoice, and all who reside in them!

But<sup>25</sup> woe to the earth and the sea because the devil has come down to you! He<sup>26</sup> is filled with terrible anger, for he knows that he only has a little time!<sup>27</sup>

**12:13** Now<sup>27</sup> when the dragon realized<sup>28</sup> that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. **12:14** But<sup>29</sup> the woman was given the two wings of a giant eagle so that she could fly out into the wilderness,<sup>30</sup> to the place God<sup>31</sup> prepared for her, where she is taken care of – away from the presence of the serpent – for a time, times, and half a time.<sup>32</sup> **12:15** Then<sup>33</sup> the serpent spouted water like a river out of his mouth after the woman in an attempt to<sup>34</sup> sweep her away by a flood, **12:16** but<sup>35</sup> the earth came to her

(L&N 11.23), but since the speaker(s) are not specified in this context, it is not clear if such a translation would be appropriate here. The more generic “brothers and sisters” was chosen to emphasize the fact of a relationship without specifying its type.

<sup>22</sup> **tn** Or “who accuses them continually.”

<sup>23</sup> **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast.

<sup>24</sup> **sn** They did not love their lives. See Matt 16:25; Luke 17:33; John 12:25.

<sup>25</sup> **tn** The word “But” is not in the Greek text, but the contrast is clearly implied. This is a case of asyndeton (lack of a connective).

<sup>26</sup> **tn** Grk “and is filled,” a continuation of the previous sentence. Because English tends to use shorter sentences (especially when exclamations are involved), a new sentence was started here in the translation.

<sup>27</sup> **tn** Here καί (*kai*) has been translated as “now” because the clause it introduces is clearly resumptive.

<sup>28</sup> **tn** Grk “saw.”

<sup>29</sup> **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present here.

<sup>30</sup> **tn** Or “desert.”

<sup>31</sup> **tn** The word “God” is supplied based on the previous statements made concerning “the place prepared for the woman” in 12:6.

<sup>32</sup> **tc** The reading “and half a time” (καὶ ἥμισυ καιροῦ, *kai hēmisu kairou*) is lacking in the important uncial C. Its inclusion, however, is supported by {B}47 N A and the rest of the MS tradition). There is apparently no reason for the scribe of C to intentionally omit the phrase, and the fact that the word “time” (καῖρον καὶ καιρούς, *kairon kai kairous*) appears twice before may indicate a scribal oversight.

<sup>33</sup> **tn** The parallel statement in Rev 12:6 suggests that the phrase a time, times, and half a time equals 1,260 days (three and a half years of 360 days each).

<sup>34</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>35</sup> **tn** Grk “so that he might make her swept away.”

<sup>36</sup> **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present here.

rescue;<sup>1</sup> the ground opened up<sup>2</sup> and swallowed the river that the dragon had spewed from his mouth. **12:17** So<sup>3</sup> the dragon became enraged at the woman and went away to make war on the rest of her children,<sup>4</sup> those who keep<sup>5</sup> God's commandments and hold to<sup>6</sup> the testimony about Jesus.<sup>7</sup> **12:18** And the dragon<sup>8</sup> stood<sup>9</sup> on the sand<sup>10</sup> of the seashore.<sup>11</sup>

### The Two Beasts

**13:1** Then<sup>12</sup> I saw a beast coming up out of the sea. It<sup>13</sup> had ten horns and seven heads, and on its horns were ten diadem crowns,<sup>14</sup> and on its heads a blasphemous name.<sup>15</sup>

<sup>1</sup> tn Grk "the earth helped the woman."

<sup>2</sup> tn Grk "the earth opened its mouth" (a metaphor for the ground splitting open).

<sup>3</sup> tn Here καί (*kai*) has been translated as "so" to indicate the implied result of the woman's escape.

<sup>4</sup> tn Grk "her seed" (an idiom for offspring, children, or descendants).

<sup>5</sup> tn Or "who obey."

<sup>6</sup> tn Grk "and having."

<sup>7</sup> tn Grk "the testimony of Jesus," which may involve a subjective genitive ("Jesus' testimony") or, more likely, an objective genitive ("testimony about Jesus").

<sup>8</sup> tn Grk "he"; the referent (the dragon) has been specified in the translation for clarity.

<sup>9</sup> tc Grk ἐστᾶθη (*estathē*, "he stood"). The reading followed by the translation is attested by the better mss (Ɀ<sup>47</sup> N A C 1854 2344 2351 pc lat sy<sup>h</sup>) while the majority of mss (051 071 vg<sup>ms</sup> sy<sup>ph</sup> co) have the reading ἐστᾶθην (*estathēn*, "I stood"). Thus, the majority of mss make the narrator, rather than the dragon of 12:17, the subject of the verb. The first person reading is most likely an assimilation to the following verb in 13:1, "I saw." The reading "I stood" was introduced either by accident or to produce a smoother flow, giving the narrator a vantage point on the sea's edge from which to observe the beast rising out of the sea in 13:1. But almost everywhere else in the book, the phrase καί εἶδον (*kai eidon*, "and I saw") marks a transition to a new vision, without reference to the narrator's activity. On both external and internal grounds, it is best to adopt the third person reading, "he stood."

<sup>10</sup> tn Or "sandy beach" (L&N 1.64).

<sup>11</sup> sn The standard critical texts of the Greek NT, NA<sup>27</sup> and UBS<sup>4</sup>, both include this sentence as **12:18**, as do the RSV and NRSV. Other modern translations like the NASB and NIV include the sentence at the beginning of **13:1**; in these versions chap. 12 has only 17 verses.

<sup>12</sup> tn Here καί (*kai*) has been translated as "then" to indicate the implied sequence within the narrative.

<sup>13</sup> tn Grk "having" (a continuation of the previous sentence). All of the pronouns referring to this beast (along with the second beast appearing in 13:11) could be translated as "it" because the word for beast (θηρίον, *thērion*) is neuter gender in Greek and all the pronouns related to it are parsed as neuter in the Gramcord/Accordance database. Nevertheless, most interpreters would agree that the beast ultimately represents a human ruler, so beginning at the end of v. 4 the masculine pronouns ("he," "him," etc.) are used to refer to the first beast as well as the second beast appearing in 13:11.

<sup>14</sup> tn For the translation of διάδημα (*diadēma*) as "diadem crown" see L&N 6.196.

<sup>15</sup> sn *Diadem crowns* were a type of crown used as a symbol of the highest ruling authority in a given area, and thus often associated with kingship.

<sup>15</sup> tc † Several mss (A 051 1611 1854 2053 2344 2351 071<sup>a</sup>) read the plural ὀνόματα (*onomata*, "[blasphemous] names"), while the singular ὄνομα (*onoma*, "name") has somewhat better support (Ɀ<sup>47</sup> N C 1006 1841 2329 071<sup>a</sup>). The plural reading seems motivated by the fact that what is written is written "on its heads." In the least, it is a clarifying reading. NA<sup>27</sup> puts the plural in brackets, indicating doubts as to

**13:2** Now<sup>16</sup> the beast that I saw was like a leopard, but its feet were like a bear's, and its mouth was like a lion's mouth. The<sup>17</sup> dragon gave the beast<sup>18</sup> his power, his throne, and great authority to rule.<sup>19</sup> **13:3** One of the beast's<sup>20</sup> heads appeared to have been killed,<sup>21</sup> but the lethal wound had been healed.<sup>22</sup> And the whole world followed<sup>23</sup> the beast in amazement; **13:4** they worshiped the dragon because he had given ruling authority<sup>24</sup> to the beast, and they worshiped the beast too, saying: "Who is like the beast?" and "Who is able to make war against him?"<sup>25</sup> **13:5** The beast<sup>26</sup> was given a mouth speaking proud words<sup>27</sup> and blasphemies, and he was permitted<sup>28</sup> to exercise ruling authority<sup>29</sup> for forty-two months.

its authenticity.

<sup>sn</sup> Whether this means a single *name* on all seven *heads* or seven names, one on each head, is not clear.

<sup>16</sup> tn Here καί (*kai*) has been translated as "now" to indicate the parenthetical nature of the following description of the beast.

<sup>17</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>18</sup> tn Grk "gave it"; the referent (the beast) has been specified in the translation for clarity.

<sup>19</sup> tn For the translation "authority to rule" for ἐξουσία (*exousia*) see L&N 37.35.

<sup>20</sup> tn Grk "one of its heads"; the referent (the beast) has been specified in the translation for clarity. Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>21</sup> tn Grk "killed to death," an expression emphatic in its redundancy. The phrase behind this translation is ὡς ἐσφαγμένον (*hōs esphagmenon*). The particle ὡς is used in Greek generally for comparison, and in Revelation it is used often to describe the appearance of what the author saw. In this instance, the appearance of the beast's head did not match reality, because the next phrase shows that in fact it did not die. This text does not affirm that the beast died and was resurrected, but some draw this conclusion because of the only other use of the phrase, which refers to Jesus in 5:6.

<sup>22</sup> tn The phrase τοῦ θανάτου (*tou thanatou*) can be translated as an attributive genitive ("deathly wound") or an objective genitive (the wound which caused death) and the final αὐτοῦ (*autou*) is either possessive or reference/respect.

<sup>23</sup> tn On the phrase "the whole world followed the beast in amazement," BDAG 445 s.v. θαυμάζω 2 states, "wonder, be amazed...Rv 17:8. In pregnant constr. ἐθαυμάσθη ὅλη ἡ γῆ ὁπίσω τ. Θηρίου the whole world followed the beast, full of wonder 13:3 (here wonder becomes worship: cp. Ael. Aristid. 13 p. 290 D.; 39 p. 747 of Dionysus and Heracles, οἱ ὑπ' ἡμῶν ἐθαυμάσθησαν. Sir 7:29; Jos., Ant. 3, 65. - The act. is also found in this sense: Cebes 2, 3 θ. τινά = 'admire' or 'venerate' someone; Epict. 1, 17, 19 θ. τὸν θεόν.)"

<sup>24</sup> tn For the translation "ruling authority" for ἐξουσία (*exousia*) see L&N 37.35.

<sup>25</sup> tn On the use of the masculine pronoun to refer to the beast, see the note on the word "It" in 13:1.

<sup>26</sup> tn Grk "and there was given to him." Here the passive construction has been simplified, the referent (the beast) has been specified for clarity, and καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>27</sup> tn For the translation "proud words" (Grk "great things" or "important things") see BDAG 624 s.v. μέγας 4.b.

<sup>28</sup> tn Grk "to it was granted."

<sup>29</sup> tn For the translation "ruling authority" for ἐξουσία (*exousia*) see L&N 37.35.

13:6 So<sup>1</sup> the beast<sup>2</sup> opened his mouth to blaspheme against God – to blaspheme both his name and his dwelling place,<sup>3</sup> that is, those who dwell in heaven. 13:7 The beast<sup>4</sup> was permitted to go to war against the saints and conquer them.<sup>5</sup> He was given ruling authority<sup>6</sup> over every tribe, people,<sup>7</sup> language, and nation, 13:8 and all those who live on the earth will worship the beast,<sup>8</sup> everyone whose name has not been written since the foundation of the world<sup>9</sup> in the book of life belonging to the Lamb who was killed.<sup>10</sup> 13:9 If anyone has an ear, he had better listen!

13:10 If anyone is meant for captivity, into captivity he will go. If anyone is to be killed by the sword,<sup>11</sup>

then by the sword he must be killed.

This<sup>12</sup> requires steadfast endurance<sup>13</sup> and faith from the saints.

13:11 Then<sup>14</sup> I saw another beast<sup>15</sup> coming up from the earth. He<sup>16</sup> had two horns like a lamb,<sup>17</sup> but<sup>18</sup> was speaking like a dragon. 13:12 He<sup>19</sup> exercised all the ruling authority<sup>20</sup> of the first beast on his behalf,<sup>21</sup> and made the earth and those who inhabit it worship the first beast, the one whose lethal wound had been healed. 13:13 He<sup>22</sup> performed momentous signs, even making fire come down from heaven in front of people<sup>23</sup> 13:14 and, by the signs he was permitted to perform on behalf of the beast, he

<sup>1</sup> **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of the permission granted to the beast.

<sup>2</sup> **tn** Grk “he” (or “it”); the referent (the beast) has been specified in the translation for clarity.

<sup>3</sup> **tc** The reading “and his dwelling place” does not occur in codex C, but its omission is probably due to scribal oversight since the phrase has the same ending as the phrase before it, i.e., they both end in “his” (αὐτοῦ, *autou*). This is similar to the mistake this scribe made in 12:14 with the omission of the reading “and half a time” (καὶ ἡμισυ καιροῦ, *kai hēmisu kairou*).

<sup>4</sup> **tn** Grk “and it was given to him to go to war.” Here the passive construction has been simplified, the referent (the beast) has been specified for clarity, and καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>5</sup> **tc** Many mss omit the phrase “it was given to make war with the saints and to overcome them” (ⲓ<sup>47</sup> A C 2053 20<sup>a</sup> sa). It is, however, found in ⲓ<sup>15vid</sup> 2051 1006 (1611) 1841 (1854) 2329 2344 2351 (20<sup>a</sup>) lat sy<sup>ph,tri</sup> bo. Although the ms evidence is somewhat in favor of the shorter reading, the support of ⲓ<sup>15</sup> (a recently-discovered ms) for the longer reading balances things out. Normally, the shorter reading should be given preference. However, in an instance in which homoioteleuton could play a role, caution must be exercised. In this passage, accidental omission is quite likely. That this could have happened seems apparent from the two occurrences of the identical phrase “and it was given to him” (καὶ ἐδόθη αὐτῷ, *kai edothē autō*) in v. 7. The scribe’s eye skipped over the first καὶ ἐδόθη αὐτῷ and went to the second, hence creating an accidental omission of eleven words.

<sup>6</sup> **tn** For the translation “ruling authority” for ἐξουσία (*exousia*) see L&N 37.35.

<sup>7</sup> **tn** Grk “and people,” but καί (*kai*) has not been translated here or before the following term since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>8</sup> **tn** Grk “it”; the referent (the beast) has been specified in the translation for clarity.

<sup>9</sup> **tn** The prepositional phrase “since the foundation of the world” is traditionally translated as a modifier of the immediately preceding phrase in the Greek text, “the Lamb who was killed” (so also G. B. Caird, *Revelation* [HNTC], 168), but it is more likely that the phrase “since the foundation of the world” modifies the verb “written” (as translated above). Confirmation of this can be found in Rev 17:8 where the phrase “written in the book of life since the foundation of the world” occurs with no ambiguity.

<sup>10</sup> **tn** Or “slaughtered”; traditionally, “slain.”

<sup>11</sup> **tc** Many mss (C 051\* 2351 20<sup>a</sup> pc) read “if anyone will kill with the sword, it is necessary for him to be killed with the sword” (εἰ τις ἐν μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι). Other mss (N 1006 1611\* 1854 a) are similar except that they read a present tense “kills” (ἀποκτείνει, *apokteinei*) in this sentence. Both of these variants may be regarded as essentially saying the same thing. On the other hand, codex A reads “if anyone is to be killed by

the sword, he is to be killed by the sword” (εἰ τις ἐν μαχαίρῃ ἀποκτανθῆναι αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι). Thus the first two variants convey the idea of retribution, while the last variant, supported by codex A, does not. (There are actually a dozen variants here, evidence that scribes found the original text quite difficult. Only the most important variants are discussed in this note.) The first two variants seem to be in line with Jesus’ comments in Matt 26:52: “everyone who takes up the sword will die by the sword.” The last variant, however, seems to be taking up an idea found in Jer 15:2: “Those destined for death, to death; those for the sword, to the sword; those for starvation, to starvation; those for captivity, to captivity.” Though G. B. Caird, *Revelation* (HNTC), 169-70, gives four arguments in favor of the first reading (i.e., “whoever kills with the sword must with the sword be killed”), the arguments he puts forward can be read equally as well to support the latter alternative. In the end, the reading in codex A seems to be original. The fact that this sentence seems to be in parallel with 10a (which simply focuses on God’s will and suffering passively and is therefore akin to the reading in codex A), and that it most likely gave rise to the others as the most difficult reading, argues for its authenticity.

<sup>12</sup> **tn** On ὅδε (*hōde*) here, BDAG 1101 s.v. 2 states: “a ref. to a present event, object, or circumstance, *in this case, at this point, on this occasion, under these circumstances...in this case moreover* 1 Cor 4:2. ὅδε ἡ σοφία ἐστίν...Rev 13:18; cf. 17:9. ὅδε ἐστὶν ἡ ὑπομονή...13:10; 14:12.”

<sup>13</sup> **tn** Or “perseverance.”

<sup>14</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>15</sup> **sn** This second beast is identified in Rev 16:13 as “the false prophet.”

<sup>16</sup> **tn** Grk “and it had,” a continuation of the preceding sentence. On the use of the pronoun “he” to refer to the second beast, see the note on the word “it” in 13:1.

<sup>17</sup> **tn** Or perhaps, “like a ram.” Here L&N 4.25 states, “In the one context in the NT, namely, Re 13:11, in which ἀρνίον refers literally to a sheep, it is used in a phrase referring to the horns of an ἀρνίον. In such a context the reference is undoubtedly to a ‘ram,’ that is to say, the adult male of sheep.” In spite of this most translations render the word “lamb” here to maintain the connection between this false lamb and the true Lamb of the Book of Revelation, Jesus Christ.

<sup>18</sup> **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>19</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>20</sup> **tn** For the translation “ruling authority” for ἐξουσία (*exousia*) see L&N 37.35.

<sup>21</sup> **tn** For this meaning see BDAG 342 s.v. ἐνώπιον 4.b, “by the authority of, on behalf of Rev 13:12, 14; 19:20.”

<sup>22</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>23</sup> **tn** This is a generic use of ἄνθρωπος (*anthrōpos*), referring to both men and women.

deceived those who live on the earth. He told<sup>1</sup> those who live on the earth to make an image to the beast who had been wounded by the sword, but still lived. **13:15** The second beast<sup>2</sup> was empowered<sup>3</sup> to give life<sup>4</sup> to the image of the first beast<sup>5</sup> so that it could speak, and could cause all those who did not worship the image of the beast to be killed. **13:16** He also caused<sup>6</sup> everyone (small and great, rich and poor, free and slave<sup>7</sup>) to obtain a mark on their right hand or on their forehead. **13:17** Thus no one was allowed to buy<sup>8</sup> or sell things<sup>9</sup> unless he bore<sup>10</sup> the mark of the beast – that is, his name or his number.<sup>11</sup> **13:18** This calls for wisdom.<sup>12</sup> Let the one who has insight calculate the beast's number, for it is man's number,<sup>13</sup> and his number is 666.<sup>14</sup>

<sup>1</sup> **tn** Grk "earth, telling." This is a continuation of the previous sentence in Greek.

<sup>2</sup> **sn** He told followed by an infinitive ("to make an image...") is sufficiently ambiguous in Greek that it could be taken as "he ordered" (so NIV) or "he persuaded" (so REB).

<sup>3</sup> **tn** Grk "it"; the referent (the second beast) has been specified in the translation for clarity.

<sup>4</sup> **tn** Grk "it was given [permitted] to it [the second beast]."

<sup>5</sup> **tn** Grk "breath," but in context the point is that the image of the first beast is made to come to life and speak.

<sup>6</sup> **tn** Grk "of the beast"; the word "first" has been supplied to specify the referent.

<sup>7</sup> **tn** Or "forced"; Grk "makes" (ποιεῖ, *poiiei*).

<sup>8</sup> **tn** See the note on the word "servants" in 1:1.

<sup>9</sup> **tn** Grk "and that no one be able to buy or sell." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Although the ἵνα (*hina*) is left untranslated, the English conjunction "thus" is used to indicate that this is a result clause.

<sup>10</sup> **tn** The word "things" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context. In the context of buying and selling, food could be primarily in view, but the more general "things" was used in the translation because the context is not specific.

<sup>11</sup> **tn** Grk "except the one who had."

<sup>12</sup> **tn** Grk "his name or the number of his name."

<sup>13</sup> **tn** Grk "Here is wisdom."

<sup>14</sup> **tn** Grk "it is man's number." *ExSyn* 254 states "if ἀνθρώπου is generic, then the sense is, 'It is [the] number of humankind.' It is significant that this construction fits Apollonius' Canon (i.e., both the head noun and the genitive are anarthrous), suggesting that if one of these nouns is definite, then the other is, too. Grammatically, those who contend that the sense is 'it is [the] number of a man' have the burden of proof on them (for they treat the head noun, ἀριθμός, as definite and the genitive, ἀνθρώπου, as indefinite – the rarest of all possibilities). In light of Johannine usage, we might also add *Rev* 16:18, where the Seer clearly uses the anarthrous ἀνθρώπος in a generic sense, meaning 'humankind.' The implications of this grammatical possibility, exegetically speaking, are simply that the number '666' is the number that represents humankind. Of course, an individual is in view, but his number may be the number representing all of humankind. Thus the Seer might be suggesting here that the antichrist, who is the best representative of humanity without Christ (and the best counterfeiter of a perfect man that his master, that old serpent, could muster), is still less than perfection (which would have been represented by the number seven)." See G. K. Beale, *Revelation*, [NIGTC], 723-24, who argues for the "generic" understanding of the noun; for an indefinite translation, see the ASV and ESV which both translate the clause as "it is the number of a man."

**sn** The translation *man's number* suggests that the beast's number is symbolic of humanity in general, while the translation *a man's number* suggests that it represents an individual.

<sup>14</sup> **tc** A few mss (ϩ)<sup>145</sup> C, along with a few mss known to Irenaeus

*An Interlude: The Song of the 144,000*

**14:1** Then<sup>15</sup> I looked, and here was<sup>16</sup> the Lamb standing on Mount Zion, and with him were one hundred and forty-four thousand, who had his name and his Father's name written on their foreheads. **14:2** I also heard a sound<sup>17</sup> coming out of heaven like the sound of many waters and like the sound of loud thunder. Now<sup>18</sup> the sound I heard was like that made by harpists playing their harps, **14:3** and they were singing a new song before the throne and before the four living creatures and the elders. No<sup>19</sup> one was able to learn the song except the one hundred and forty-four thousand who had been redeemed from the earth.

**14:4** These are the ones who have not defiled themselves<sup>20</sup> with women, for they are virgins. These are the ones who follow the Lamb wherever he goes. These were redeemed from humanity as firstfruits to God and to the Lamb, **14:5** and no lie was found on their lips;<sup>21</sup> they<sup>22</sup> are blameless.

us (and two minuscule mss, 5 and 11, no longer extant), read 616 here, and several other witnesses have other variations. Irenaeus' mention of mss that have 616 is balanced by his rejection of such witnesses in this case. As intriguing as the reading 616 is (since the conversion of Nero Caesar's name in Latin by way of gematria would come out to 616), it must remain suspect because such a reading seems motivated in that it conforms more neatly to Nero's gematria.

<sup>15</sup> **tn** Here καί (*hai*) has been translated as "then" to indicate the implied sequence within the narrative.

<sup>16</sup> **tn** The phrase "and here was" expresses the sense of καὶ ἰδοὺ (*hai idou*).

<sup>17</sup> **tn** Or "a voice" (cf. *Rev* 1:15), but since in this context nothing is mentioned as the content of the voice, it is preferable to translate φωνή (*phōnē*) as "sound" here.

<sup>18</sup> **tn** Here καί (*hai*) has been translated as "now" to indicate the introduction of a new topic.

<sup>19</sup> **tn** Grk "elders, and no one." This is a continuation of the previous sentence in the Greek text, but because of the length and complexity of the sentence a new sentence was started here in the translation.

<sup>20</sup> **tn** The aorist passive verb is rendered as a reflexive ("defiled themselves") by BDAG 657 s.v. μολύνω 2.

<sup>21</sup> **tn** Grk "in their mouth was not found a lie."

<sup>22</sup> **tc** Several mss (ϩ)<sup>47</sup> N 1 1006 1611 2351 286 pc) have the conjunction "for" (γάρ, *gar*) here so that the phrase reads: "for they are blameless." Other important mss (A C P 1854 2053 al lat) lack the word. The shorter reading is to be preferred since the scribes were more likely to make the connection explicit through the addition of "for" than they would have been to omit the conjunction. As it is, the passage without the conjunction makes good sense and evokes a very somber tone.

### Three Angels and Three Messages

**14:6** Then<sup>1</sup> I saw another<sup>2</sup> angel flying directly overhead,<sup>3</sup> and he had<sup>4</sup> an eternal gospel to proclaim<sup>5</sup> to those who live<sup>6</sup> on the earth – to every nation, tribe,<sup>7</sup> language, and people. **14:7** He declared<sup>8</sup> in a loud voice: “Fear God and give him glory, because the hour of his judgment has arrived, and worship the one who made heaven and earth, the sea and the springs of water!”

**14:8** A<sup>9</sup> second<sup>10</sup> angel<sup>11</sup> followed the first,<sup>12</sup> declaring:<sup>13</sup> “Fallen, fallen is Babylon the great

city!<sup>14</sup> She made all the nations<sup>15</sup> drink of the wine of her immoral passion.”<sup>16</sup>

**14:9** A<sup>17</sup> third angel<sup>18</sup> followed the first two,<sup>19</sup> declaring<sup>20</sup> in a loud voice: “If anyone worships the beast and his image, and takes the mark on his forehead or his hand, **14:10** that person<sup>21</sup> will also drink of the wine of God’s anger<sup>22</sup> that has been mixed undiluted in the cup of his wrath, and he will be tortured with fire and sulfur<sup>23</sup> in front of the holy angels and in front of the Lamb. **14:11** And the smoke from their<sup>24</sup> torture will go up<sup>25</sup> forever and ever, and those who worship the beast and his image will have<sup>26</sup> no rest day or night, along with<sup>27</sup> anyone who receives the mark of his name.” **14:12** This requires<sup>28</sup> the steadfast endurance<sup>29</sup> of the saints – those who obey<sup>30</sup> God’s commandments and hold to<sup>31</sup> their faith in Jesus.<sup>32</sup>

**14:13** Then<sup>33</sup> I heard a voice from heaven say, “Write this:

“Blessed are the dead, those who die in the Lord from this moment on!””

<sup>1</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>2</sup> **tc** Most mss (147 N\* 11 sa) lack ἄλλον (*allon*, “another”) here, but the support for it is stronger (115vid N<sup>2</sup> A C P 051 1006 1611 1841 2053 2329 *al* latt sy bo). The problem that its inclusion represents is that there is no reference to any other angel in the immediate context (the last mention was in 11:15). In this instance, the longer reading is harder. The word was probably intentionally omitted in order to resolve the tension; less likely, it might have been accidentally omitted since its spelling is similar to “angel” (ἄγγελος, *angelos*).

<sup>3</sup> **tn** L&N 1.10 states, “a point or region of the sky directly above the earth – ‘high in the sky, midpoint in the sky, directly overhead, straight above in the sky.’”

<sup>4</sup> **tn** Grk “having.”

<sup>5</sup> **tn** Or “an eternal gospel to announce as good news.”

<sup>6</sup> **tn** Grk “to those seated on the earth.”

<sup>7</sup> **tn** Grk “and tribe,” but καί (*kai*) has not been translated here or before the following term since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>8</sup> **tn** Grk “people, saying.” In the Greek text this is a continuation of the previous sentence. For the translation of λέγω (*legō*) as “declare,” see BDAG 590 s.v. 2.e.

<sup>9</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>10</sup> **tc** There are several different variants comprising a textual problem involving “second” (δεύτερος, *deuteros*). First, several mss (A 1 2329 11<sup>a</sup>) read “another, a second angel” (ἄλλος δεύτερος ἄγγελος, *allos deuteros angelos*). Second, other mss (147 N\* 1006 1841 1854 pc) read just “another, a second” (ἄλλος δεύτερος). Third, the reading “another angel” (ἄλλος ἄγγελος) is supported by a few Greek mss and some versional evidence (69 pc ar vg). Fourth, several mss (N<sup>2</sup> [C reads δεύτερον instead of δεύτερος] 051 1611 2053 2344 11<sup>a</sup>) support the reading “another, a second angel” (ἄλλος ἄγγελος δεύτερος). The reading that most likely gave rise to the others is the fourth. The first reading attempts to smooth out the grammar by placing the adjective in front of the noun. The second reading may have dropped out the “angel” on the basis of its similarity to “another” (ἄλλος). The third reading either intentionally or accidentally left out the word “second.” In any event, this is weakly attested and should not be given much consideration. (If, however, this reading had had good support, with “second” floating, and with “third” in the text in 14:9, one could possibly see δεύτερος as a motivated reading. But without sufficient support for the third reading, the one thing that is most certain is that δεύτερος was part of the original text here.) It is difficult to account for the rise of the other readings if “second” is not original. And the undisputed use of “third” (τρίτος, *tritos*) in 14:9 may be another indicator that the adjective “second” was in the original text. Finally, the fourth reading is the more difficult and therefore, in this case, to be accepted as the progenitor of the others.

<sup>11</sup> **tn** Grk “And another angel, a second.”

<sup>12</sup> **tn** The words “the first” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>13</sup> **tn** For the translation of λέγω (*legō*) as “declare,” see BDAG 590 s.v. 2.e.

<sup>14</sup> **sn** The fall of *Babylon the great city* is described in detail in Rev 18:2-24.

<sup>15</sup> **tn** Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

<sup>16</sup> **tn** Grk “of the wine of the passion of the sexual immorality of her.” Here τῆς πορνείας (*tēs porneias*) has been translated as an attributive genitive. In an ironic twist of fate, God will make Babylon drink her own mixture, but it will become the wine of his wrath in retribution for her immoral deeds (see the note on the word “wrath” in 16:19).

<sup>17</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>18</sup> **tn** Grk “And another angel, a third.”

<sup>19</sup> **tn** Grk “followed them.”

<sup>20</sup> **tn** For the translation of λέγω (*legō*) as “declare,” see BDAG 590 s.v. 2.e.

<sup>21</sup> **tn** Grk “he himself.”

<sup>22</sup> **tn** The Greek word for “anger” here is θυμός (*thumos*), a wordplay on the “passion” (θυμός) of the personified city of Babylon in 14:8.

<sup>23</sup> **tn** Traditionally, “brimstone.”

<sup>24</sup> **tn** The Greek pronoun is plural here even though the verbs in the previous verse are singular.

<sup>25</sup> **tn** The present tense ἀνοβαίνει (*anobainei*) has been translated as a futuristic present (ExSyn 535-36). This is also consistent with the future passive βασιανισθήσεται (*basanisthēsetai*) in v. 10.

<sup>26</sup> **tn** The present tense ἔχουσιν (*echousin*) has been translated as a futuristic present to keep the English tense consistent with the previous verb (see note on “will go up” earlier in this verse).

<sup>27</sup> **tn** Grk “and.”

<sup>28</sup> **tn** Grk “Here is.”

<sup>29</sup> **tn** Or “the perseverance.”

<sup>30</sup> **tn** Grk “who keep.”

<sup>31</sup> **tn** The words “hold to” are implied as a repetition of the participle translated “keep” (οἱ τηροῦντες, *hoi tērountes*).

<sup>32</sup> **tn** Grk “faith of Jesus.” The construction may mean either “faith in Jesus” or “faithful to Jesus.” Either translation implies that Ἰησοῦ (*Iēsou*) is to be taken as an objective genitive; the difference is more lexical than grammatical because πίστις (*piستis*) can mean either “faith” or “faithfulness.”

<sup>33</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.



“Yes,” says the Spirit, “so they can rest from their hard work,<sup>1</sup> because their deeds will follow them.”<sup>2</sup>

**14:14** Then<sup>3</sup> I looked, and a white cloud appeared,<sup>4</sup> and seated on the cloud was one like a son of man!<sup>5</sup> He had<sup>6</sup> a golden crown on his head and a sharp sickle in his hand. **14:15** Then<sup>7</sup> another angel came out of the temple, shouting in a loud voice to the one seated on the cloud, “Use<sup>8</sup> your sickle and start to reap,<sup>9</sup> because the time to reap has come, since the earth’s harvest is ripe!” **14:16** So<sup>10</sup> the one seated on the cloud swung his sickle over the earth, and the earth was reaped.

**14:17** Then<sup>11</sup> another angel came out of the temple in heaven, and he too had a sharp sickle. **14:18** Another<sup>12</sup> angel, who was in charge of<sup>13</sup> the fire, came from the altar and called in a loud voice to the angel<sup>14</sup> who had the sharp sickle, “Use<sup>15</sup> your sharp sickle and gather<sup>16</sup> the clusters

of grapes<sup>17</sup> off the vine of the earth<sup>18</sup> because its grapes<sup>19</sup> are now ripe.”<sup>20</sup> **14:19** So<sup>21</sup> the angel swung his sickle over the earth and gathered the grapes from the vineyard<sup>22</sup> of the earth and tossed them into the great<sup>23</sup> winepress of the wrath of God. **14:20** Then<sup>24</sup> the winepress was stomped<sup>25</sup> outside the city, and blood poured out of the winepress up to the height of horses’ bridles<sup>26</sup> for a distance of almost two hundred miles.<sup>27</sup>

### The Final Plagues

**15:1** Then<sup>28</sup> I saw another great and astounding sign in heaven: seven angels who have seven final plagues<sup>29</sup> (they are final because in them God’s anger is completed).

<sup>1</sup> tn Or “from their trouble” (L&N 22.7).

<sup>2</sup> tn Grk “their deeds will follow with them.”

<sup>3</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>4</sup> tn Grk “and behold, a white cloud.”

<sup>5</sup> tn This phrase constitutes an allusion to Dan 7:13. Concerning υἱός τοῦ ἀνθρώπου (*huios tou anthrōpou*), BDAG 1026 s.v. υἱός 2.d.γ says: “ὁ υἱός τοῦ ἀνθρώπου lit. ‘the son of the man’...‘the human being, the human one, the man’...On Israelite thought contemporary w. Jesus and alleged knowledge of a heavenly being looked upon as a ‘Son of Man’ or ‘Man’, who exercises Messianic functions such as judging the world (metaph., pictorial passages in En 46-48; 4 Esdr 13:3, 51f)...Outside the gospels: Ac 7:56...Rv 1:13; 14:14 (both after Da 7:13...)” The term “son” here in this expression is anarthrous and as such lacks specificity. Some commentators and translations take the expression as an allusion to Daniel 7:13 and not to “the son of man” found in gospel traditions (e.g., Mark 8:31; 9:12; cf. D. E. Aune, *Revelation* [WBC], 2:800-801; cf. also NIV). Other commentators and versions, however, take the phrase “son of man” as *definite*, involving allusions to Dan 7:13 and “the son of man” gospel traditions (see G. K. Beale, *Revelation* [NIGTC], 771-72; NRSV).

<sup>6</sup> tn Grk “like a son of man, having.” In the Greek text this is a continuation of the previous sentence.

<sup>7</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>8</sup> tn Grk “Send out.”

<sup>9</sup> tn The aorist θέρισον (*therison*) has been translated aggressively.

<sup>10</sup> tn Here καί (*kai*) has been translated as “so” to indicate the implied result of the angel’s directions.

<sup>11</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>12</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>13</sup> tn Grk “who had authority over.” This appears to be the angel who tended the fire on the altar.

<sup>14</sup> tn Grk “to the one having the sharp sickle”; the referent (the angel in v. 17) has been specified in the translation for clarity.

<sup>15</sup> tn Grk “Send.”

<sup>16</sup> tn On this term BDAG 1018 s.v. τρυγᾶω states: “gather in” ripe fruit, esp. harvest (*grapes*) w. acc. of the fruit (Poslo. 21, 13 [71 ad]; Jos., Ant. 4, 227) Lk 6:44; Rv 14:18 (in imagery, as in the foll. places)...W. acc. of that which bears the fruit gather the fruit of the vine...or the vineyard (s. ἀμπελος a) Rv 14:19.”

<sup>17</sup> tn On this term BDAG 181 s.v. βότρυς states, “bunch of grapes Rv 14:18...The word is also found in the Phrygian Papias of Hierapolis, in a passage in which he speaks of the enormous size of the grapes in the new aeon (in the Lat. transl. in Irenaeus 5, 33, 2f.): dena millia botruum Papias (1:2). On this see Stephan. Byz. s.v. Εὐκαρπία: Metrophanes says that in the district of Εὐκαρπία in Phrygia Minor the grapes were said to be so large that one bunch of them caused a wagon to break down in the middle.”

<sup>18</sup> tn The genitive τῆς γῆς (*tēs gēs*), taken symbolically, could be considered a genitive of apposition.

<sup>19</sup> tn Or perhaps, “its bunches of grapes” (a different Greek word from the previous clause). L&N 3.38 states, “the fruit of grapevines (see 3.27) – ‘grape, bunch of grapes.’ τρύγησον τοὺς βότρυας τῆς ἀμπελου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς ‘cut the grapes from the vineyard of the earth because its grapes are ripe’ Re 14:18. Some scholars have contended that βότρυς means primarily a bunch of grapes, while σταφυλή designates individual grapes. In Re 14:18 this difference might seem plausible, but there is scarcely any evidence for such a distinction, since both words may signify grapes as well as bunches of grapes.”

<sup>20</sup> tn On the use of ἤκμασαν (*ēkmasan*) BDAG 36 s.v. ἀκμαῖζω states, “to bloom...of grapes...Rv 14:18.”

<sup>21</sup> tn Here καί (*kai*) has been translated as “so” to indicate the implied result of the angel’s directions.

<sup>22</sup> tn Or “vine.” BDAG 54 s.v. ἀμπελος a states, “τρυγᾶν τοὺς βότρυας τῆς ἀ. τῆς γῆς to harvest the grapes fr. the vine of the earth (i.e. fr. the earth, symbol. repr. as a grapevine) Rv 14:18f; but ἄ. may be taking on the meaning of ἀμπελών, as oft. in pap., possibly PHib. 70b, 2 [III ad].” The latter alternative has been followed in the translation (ἀμπελών = “vineyard”).

<sup>23</sup> tn Although the gender of μέγαν (*megan*, masc.) does not match the gender of ληνόν (*lēnon*, fem.) it has been taken to modify that word (as do most English translations).

<sup>24</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>25</sup> sn The winepress was stomped. See Isa 63:3, where Messiah does this alone (usually several individuals would join in the process).

<sup>26</sup> tn L&N 6.7 states, “In Re 14:20 the reference to a bit and bridle is merely an indication of measurement, that is to say, the height of the bit and bridle from the ground, and one may reinterpret this measurement as ‘about a meter and a half’ or ‘about five feet.’”

<sup>27</sup> tn Grk “1,600 stades.” A stade was a measure of length about 607 ft (185 m). Thus the distance here would be 184 mi or 296 km.

<sup>28</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>29</sup> tn Grk “seven plagues – the last ones.”

15:2 Then<sup>1</sup> I saw something like a sea of glass<sup>2</sup> mixed with fire, and those who had conquered<sup>3</sup> the beast and his image and the number of his name. They were standing<sup>4</sup> by<sup>5</sup> the sea of glass, holding harps given to them by God.<sup>6</sup> 15:3 They<sup>7</sup> sang the song of Moses the servant<sup>8</sup> of God and the song of the Lamb:<sup>9</sup>

“Great and astounding are your deeds,  
Lord God, the All-Powerful!<sup>10</sup>  
Just<sup>11</sup> and true are your ways,  
King over the nations!<sup>12</sup>  
15:4 Who will not fear you, O Lord,  
and glorify<sup>13</sup> your name, because you  
alone are holy?<sup>14</sup>

<sup>1</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>2</sup> **sn** See Rev 4:6 where the sea of glass was mentioned previously.

<sup>3</sup> **tn** Or “had been victorious over”; traditionally, “had overcome.”

<sup>4</sup> **tn** Grk “of his name, standing.” A new sentence was started here in the translation by supplying the words “They were.”

<sup>5</sup> **tn** Or “on.” The preposition ἐπί (*epi*) with the accusative case could mean “on, at, by, near”; given the nature of this scene appearing in a vision, it is difficult to know precisely which the author of Revelation intended. See BDAG 363 s.v. ἐπί 1.c.y., “At, by, near someone or someth.”

<sup>6</sup> **tn** Grk “harps of God.” The phrase τοῦ θεοῦ (*tou theou*) has been translated as a genitive of agency.

<sup>7</sup> **tn** Here καί (*kai*) has not been translated.

<sup>8</sup> **tn** See the note on the word “servants” in 1:1.

<sup>9</sup> **tn** Grk “saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

<sup>10</sup> **tn** On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεός ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

<sup>11</sup> **tn** Or “righteous,” although the context favors justice as the theme.

<sup>12</sup> **tc** Certain mss (Ɑ<sup>47</sup> N<sup>\*2</sup> C 1006 1611 1841 pc) read “ages” (αἰώνων, *aionōn*) instead of “nations” (ἔθνων, *ethnōn*), which itself is supported by several mss (N<sup>4</sup> A 051 Ɑ). The ms evidence seems to be fairly balanced, though αἰώνων has somewhat better support. The replacement of “ages” with “nations” is possibly a scribal attempt to harmonize this verse with the use of “nations” in the following verse. On the other hand, the idea of “nations” fits well with v. 4 and it may be that “ages” is a scribal attempt to assimilate this text to 1 Tim 1:17: “the king of the ages” (βασιλεὺς τῶν αἰώνων, *basileus tōn aionōn*). The decision is a difficult one since both scenarios deal well with the evidence, though the verbal parallel with 1 Tim 1:17 is exact while the parallel with v. 4 is not. The term “king” occurs 17 other times (most occurrences refer to earthly kings) in Revelation and it is not used with either “ages” or “nations” apart from this verse. Probably the reading “nations” should be considered original due to the influence of 1 Tim 1:17.

<sup>13</sup> **tn** Or “and praise.”

**sn** Jeremiah 10:7 probably stands behind the idea of fearing God, and Psalm 86:9-10 stands behind the ideas of glorifying God, his uniqueness, and the nations coming to worship him. Many other OT passages also speak about the nations “coming to his temple” to worship (Isa 2:2-3; 49:22-23; 66:23-24; Micah 4:2; Zech 8:20-22). See G. K. Beale, *Revelation* (NIGTC), 796-97.

<sup>14</sup> **sn** Because you alone are holy. In the Greek text the sentence literally reads “because alone holy.” Three points can be made in connection with John’s language here: (1) Omitting the second person, singular verb “you are” lays stress on the attribute of God’s holiness. (2) The juxtaposition of alone

All nations<sup>15</sup> will come and worship  
before you  
for your righteous acts<sup>16</sup> have been  
revealed.”

15:5 After<sup>17</sup> these things I looked, and the temple (the tent<sup>18</sup> of the testimony)<sup>19</sup> was opened in heaven, 15:6 and the seven angels who had the seven plagues came out of the temple, dressed in clean bright linen, wearing wide golden belts<sup>20</sup> around their chests. 15:7 Then<sup>21</sup> one of the four living creatures gave the seven angels seven

with *holy* stresses the unique nature of God’s holiness and complete “otherness” in relationship to his creation. It is not just moral purity which is involved in the use of the term *holy*, though it certainly includes that. It is also the pervasive OT idea that although God is deeply involved in the governing of his creation, he is to be regarded as separate and distinct from it. (3) John’s use of the term *holy* is also intriguing since it is the term ὁσιος (*hosios*) and not the more common NT term ἅγιος (*hagios*). The former term evokes images of Christ’s messianic status in early Christian preaching. Both Peter in Acts 2:27 and Paul in Acts 13:35 apply Psalm 16:10 (LXX) to Jesus, referring to him as the “holy one” (ὁσιος). It is also the key term in Acts 13:34 (Isa 55:3 [LXX]) where it refers to the “holy blessings” (i.e., forgiveness and justification) brought about through Jesus in fulfillment of Davidic promise. Thus, in Rev 15:3-4, when John refers to God as “holy,” using the term ὁσιος in a context where the emphasis is on both God and Christ, there might be an implicit connection between divinity and the Messiah. This is bolstered by the fact that the Lamb is referred to in other contexts as the King of Kings and Lord of Lords (cf. 1:5; 17:14; 19:16 and perhaps 11:15; G. K. Beale, *Revelation* [NIGTC], 796-97).

<sup>15</sup> **tn** Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

<sup>16</sup> **tn** Or perhaps, “your sentences of condemnation.” On δικαίωμα (*dikaíōma*) in this context BDAG 249 s.v. 2 states, “righteous deed...δι’ ἐνός δικαίωματος (οὐκ. παράπτωμα) Ro 5:18. – B 1:2 (cp. Wengst, Barnabas-brief 196, n.4); Rv 15:4 (here perf. = ‘sentence of condemnation’ [cp. Pla., Leg. 9, 864e; ins fr. Asia Minor: LBW 41, 2 [κατὰ] τὸ δικαίωμα τὸ κυρω[θέν] = ‘acc. to the sentence which has become valid’; diff. Wengst, s. above); 19:8.”

<sup>17</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>18</sup> **tn** On this term BDAG 928 s.v. σκηνή 1.b.α states, “ἡ σκηνή τοῦ μαρτυρίου the Tabernacle or Tent of Testimony (Ex 27:21; 29:4; Lev 1:1; Num 1:1 and oft...) Ac 7:44; 1 Cl 43:2, 5,” and then continues in section 2 to state, “Rv 15:5 speaks of a ναός τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. God’s σκ. = dwelling is in heaven 13:6, and will some time be among humans 21:3.”

<sup>19</sup> **tn** Grk “the temple of the tent of the testimony” (ὁ ναός τῆς σκηνῆς τοῦ μαρτυρίου, *ho naos tēs skēnēs tou marturiou*). The genitive “of the tent” is probably an appositional genitive and should be rendered as “the temple, which is the tent.” The entire expression, then, would be “the temple which is the tent of testimony,” that is, “the heavenly equivalent of the tent or tabernacle that was with Israel in the wilderness” (G. K. Beale, *Revelation* [NIGTC], 801-2).

**sn** In the OT the expression “tent of the testimony” occurs frequently (130 times in Exodus through Deuteronomy). The “testimony” refers to the ten commandments, i.e., the revelation of the righteous will of God (Exod 16:34; 25:21; 31:18; 32:15; 40:24). It is little wonder that the wrath of God upon an unrighteous, lawbreaking humanity follows in John’s description.

<sup>20</sup> **tn** Or “wide golden sashes,” but these would not be diagonal, as some modern sashes are, but horizontal. The Greek term can refer to a wide band of cloth or leather worn on the outside of one’s clothing (L&N 6.178).

<sup>21</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

golden bowls filled with the wrath<sup>1</sup> of God who lives forever and ever, 15:8 and the temple was filled with smoke from God's glory and from his power. Thus<sup>2</sup> no one could enter the temple until the seven plagues from the seven angels were completed.

*The Bowls of God's Wrath*

16:1 Then<sup>3</sup> I heard a loud voice from the temple declaring to the seven angels: "Go and pour out on the earth the seven bowls containing God's wrath."<sup>4</sup> 16:2 So<sup>5</sup> the first angel<sup>6</sup> went and poured out his bowl on the earth. Then<sup>7</sup> ugly and painful sores<sup>8</sup> appeared on the people<sup>9</sup> who had the mark of the beast and who worshiped his image.

16:3 Next,<sup>10</sup> the second angel<sup>11</sup> poured out his bowl on the sea and it turned into blood, like that of a corpse, and every living creature that was in the sea died.

16:4 Then<sup>12</sup> the third angel<sup>13</sup> poured out his bowl on the rivers and the springs of water, and they turned into blood. 16:5 Now<sup>14</sup> I heard the angel of the waters saying:

"You are just<sup>15</sup> – the one who is and who was,  
the Holy One – because you have passed  
these judgments,<sup>16</sup>

16:6 because they poured out the blood of  
your saints and prophets,  
so<sup>17</sup> you have given them blood to drink.

They got what they deserved!"<sup>18</sup>

16:7 Then<sup>19</sup> I heard the altar reply,<sup>20</sup> "Yes, Lord God, the All-Powerful,<sup>21</sup> your judgments are true and just!"

16:8 Then<sup>22</sup> the fourth angel<sup>23</sup> poured out his bowl on the sun, and it was permitted to scorch people<sup>24</sup> with fire. 16:9 Thus<sup>25</sup> people<sup>26</sup> were scorched by the terrible heat,<sup>27</sup> yet<sup>28</sup> they blasphemed the name of God, who has ruling authority<sup>29</sup> over these plagues, and they would not repent and give him glory.

16:10 Then<sup>30</sup> the fifth angel<sup>31</sup> poured out his bowl on the throne of the beast so that<sup>32</sup> darkness covered his kingdom,<sup>33</sup> and people<sup>34</sup> began to bite<sup>35</sup> their tongues because<sup>36</sup> of their pain. 16:11 They blasphemed the God of heaven because of their sufferings<sup>37</sup> and because of their sores,<sup>38</sup> but nevertheless<sup>39</sup> they still refused to repent<sup>40</sup> of their deeds.

<sup>18</sup> tn Grk "They are worthy"; i.e., of this kind of punishment. By extension, "they got what they deserve."

<sup>19</sup> tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>20</sup> tn Grk "the altar saying."

<sup>21</sup> tn On this word BDAG 755 s.v. παντοκράτωρ states, "the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεὸς ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22."

<sup>22</sup> tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>23</sup> tn Grk "the fourth"; the referent (the fourth angel) has been specified in the translation for clarity.

<sup>24</sup> tn Grk "men," but this is a generic use of ἄνθρωπος (anthrōpos) and refers to both men and women.

<sup>25</sup> tn Here καί (kai) has been translated as "thus" to indicate the implied result of the bowl poured on the sun.

<sup>26</sup> tn Grk "men," but this is a generic use of ἄνθρωπος (anthrōpos) and refers to both men and women.

<sup>27</sup> tn On this phrase BDAG 536 s.v. καύω states, "burning, heat Rv 7:16...καυματίεσθαι κ. μέγα be burned with a scorching heat 16:9."

<sup>28</sup> tn Here καί (kai) has been translated as "yet" to indicate the contrast present in this context.

<sup>29</sup> tn For the translation "ruling authority" for ἐξουσία (exousia) see L&N 37.35.

<sup>30</sup> tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>31</sup> tn Grk "the fifth"; the referent (the fifth angel) has been specified in the translation for clarity.

<sup>32</sup> tn Here καί (kai) has been translated as "so that" to indicate the implied result of the fifth bowl being poured out.

<sup>33</sup> tn Grk "his kingdom became dark."

<sup>34</sup> tn Grk "men," but this is a generic use of ἄνθρωπος (anthrōpos) and refers to both men and women.

<sup>35</sup> tn On this term BDAG 620 s.v. μάσσωμαι states, "bite w. acc. τὰς γλώσσας bite their tongues Rv 16:10."

<sup>36</sup> tn The preposition ἐκ (ek) has been translated here and twice in the following verse with a causal sense.

<sup>37</sup> tn Grk "pains" (the same term in Greek [πόνος, ponos] as the last word in v. 11, here translated "sufferings" because it is plural). BDAG 852 s.v. 2 states, "ἐκ τοῦ π. in pain...Rv 16:10; pl. (Gen 41:51; Jos. C. Ap. 2, 146; Test. Jud. 18:4) ἐκ τῶν π. ...because of their sufferings vs. 11."

<sup>38</sup> tn Or "ulcerated sores" (see 16:2).

<sup>39</sup> tn Grk "and they did not repent." Here καί (kai) has been translated as "but nevertheless" to express the contrast here.

<sup>40</sup> tn Grk "they did not repent." The addition of "still refused" reflects the hardness of people's hearts in the context.

<sup>1</sup> tn Or "anger."

<sup>2</sup> tn Grk "power, and no one." A new sentence was started here in the translation. Here καί (kai) has been translated as "thus" to indicate the implied result of the temple being filled with smoke.

<sup>3</sup> tn Here καί (kai) has been translated as "then" to indicate the implied sequence within the narrative.

<sup>4</sup> tn Or "anger." Here τοῦ θυμοῦ (tou thumou) has been translated as a genitive of content.

<sup>5</sup> tn Here καί (kai) has been translated as "so" to indicate the implied result of the directions given by the voice from the temple.

<sup>6</sup> tn Grk "the first"; the referent (the first angel) has been specified in the translation for clarity.

<sup>7</sup> tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>8</sup> tn Or "ulcerated sores"; the term in the Greek text is singular but is probably best understood as a collective singular.

<sup>9</sup> tn Grk "the men," but this is a generic use of ἄνθρωπος (anthrōpos) and refers to both men and women.

<sup>10</sup> tn Here καί (kai) has been translated as "next" to indicate the implied sequence of events within the vision.

<sup>11</sup> tn Grk "the second"; the referent (the second angel) has been specified in the translation for clarity.

<sup>12</sup> tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the vision.

<sup>13</sup> tn Grk "the third"; the referent (the third angel) has been specified in the translation for clarity.

<sup>14</sup> tn Here καί (kai) has been translated as "now" to indicate the somewhat parenthetical nature of the remarks that follow.

<sup>15</sup> tn Or "righteous," although the context favors justice as the theme.

<sup>16</sup> tn Or "because you have judged these things." The pronoun ταῦτα (tauta) is neuter gender.

<sup>17</sup> tn Here καί (kai) has been translated as "so" to indicate that this judgment is the result of what these wicked people did to the saints and prophets.

16:12 Then<sup>1</sup> the sixth angel<sup>2</sup> poured out his bowl on the great river Euphrates and dried up its water<sup>3</sup> to prepare the way<sup>4</sup> for the kings from the east.<sup>5</sup> 16:13 Then<sup>6</sup> I saw three unclean spirits<sup>7</sup> that looked like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. 16:14 For they are the spirits of the demons performing signs who go out to the kings of the earth<sup>8</sup> to bring them together for the battle that will take place on the great day of God, the All-Powerful.<sup>9</sup>

16:15 (Look! I will come like a thief! Blessed is the one who stays alert and does not lose<sup>10</sup> his clothes so that he will not have to walk around naked and his shameful condition<sup>11</sup> be seen.)<sup>12</sup>

16:16 Now<sup>13</sup> the spirits<sup>14</sup> gathered the kings and their armies<sup>15</sup> to the place that is called Armageddon<sup>16</sup> in Hebrew.

**1 tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**2 tn** Grk “the sixth”; the referent (the sixth angel) has been specified in the translation for clarity.

**3 tn** Grk “and its water was dried up.” Here the passive construction has been translated as an active one.

**4 tn** Grk “in order that the way might be prepared.” Here the passive construction has been translated as an active one.

**5 tn** Grk “from the rising of the sun.” BDAG 74 s.v. ἀνατολή 2.a takes this as a geographical direction: “ἀπὸ ἄ. ἡλίου... from the east Rv 7:2; 16:12; simply ἀπὸ ἄ. ...21:13.”

**6 tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**7 sn** According to the next verse, these *three unclean spirits* are spirits of demons.

**8 tn** BDAG 699 s.v. οἰκουμένη 1 states, “the inhabited earth, the world... ὅλη ἡ οἰκ. the whole inhabited earth... Mt 24:14; Ac 11:28; Rv 3:10; 16:14.”

**9 tn** On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεός ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

**10 tn** Grk “and keeps.” BDAG 1002 s.v. τηρέω 2.c states “of holding on to something, so as not to give it up or lose it... τὰ ἱμάτια αὐτοῦ Rv 16:15 (or else he will have to go naked).”

**11 tn** On the translation of ἀσχημοσύνη (*aschemosunē*) as “shameful condition” see L&N 25.202. The indefinite third person plural (“and they see”) has been translated as a passive here.

**12 sn** These lines are parenthetical, forming an aside to the narrative. The speaker here is the Lord Jesus Christ himself rather than the narrator. Many interpreters have seen this verse as so abrupt that it could not be an original part of the work, but the author has used such asides before (1:7; 14:13) and the suddenness here (on the eve of Armageddon) is completely parallel to Jesus’ warning in Mark 13:15-16 and parallels.

**13 tn** Here *καί* (*kai*) has been translated as “now” to indicate the resumption and conclusion of the remarks about the pouring out of the sixth bowl.

**14 tn** Grk “they”; the referent (the demonic spirits, v. 14) has been specified in the translation for clarity.

**15 tn** Grk “gathered them”; the referent (the kings and [implied] their armies, v. 14) has been specified in the translation for clarity.

**16 tc** There are many variations in the spelling of this name among the Greek mss, although Ἄρμαγεδών (*harmagedōn*) has the best support. The usual English spelling is Armageddon, used in the translation.

**tn** Or “Harmagedon” (a literal transliteration of the Greek), or “Har-Magedon” (NASB), meaning “the Mount of Magedon”

16:17 Finally<sup>17</sup> the seventh angel<sup>18</sup> poured out his bowl into the air and a loud voice came out of the temple from the throne, saying: “It is done!” 16:18 Then<sup>19</sup> there were flashes of lightning, roaring,<sup>20</sup> and crashes of thunder, and there was a tremendous earthquake – an earthquake unequaled since humanity<sup>21</sup> has been on the earth, so tremendous was that earthquake. 16:19 The<sup>22</sup> great city was split into three parts and the cities of the nations<sup>23</sup> collapsed.<sup>24</sup> So<sup>25</sup> Babylon the great was remembered before God, and was given the cup<sup>26</sup> filled with the wine made of God’s furious wrath.<sup>27</sup> 16:20 Every<sup>28</sup> island fled away<sup>29</sup> and no mountains could be found.<sup>30</sup> 16:21 And gigantic hailstones, weighing about a hundred pounds<sup>31</sup> each, fell from heaven<sup>32</sup> on

in Hebrew.

**17 tn** Here *καί* (*kai*) has been translated as “finally” to indicate the conclusion of the seven bowl judgments.

**18 tn** Grk “the seventh”; the referent (the seventh angel) has been specified in the translation for clarity.

**19 tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

**20 tn** Or “sounds,” “voices.” It is not entirely clear what this refers to. BDAG 1071 s.v. φωνή 1 states, “In Rv we have ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ (cp. Ex 19:16) 4:5; 8:5; 11:19; 16:18 (are certain other sounds in nature thought of here in addition to thunder, as e.g. the roar of the storm?...).”

**21 tn** The singular ἀνθρώπος (*anthrōpos*) is used generically here to refer to the human race.

**22 tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

**23 tn** Or “of the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

**24 tn** Grk “fell.”

**25 tn** Here *καί* (*kai*) has been translated as “so” to indicate the implied result of Babylon’s misdeeds (see Rev 14:8).

**26 tn** Grk “the cup of the wine of the anger of the wrath of him.” The concatenation of four genitives has been rendered somewhat differently by various translations (see the note on the word “wrath”).

**27 tn** Following BDAG 461 s.v. θυμός 2, the combination of the genitives of θυμός (*thumos*) and ὀργή (*orgē*) in Rev 16:19 and 19:15 are taken to be a strengthening of the thought as in the OT and Qumran literature (Exod 32:12; Jer 32:37; Lam 2:3; CD 10:9). Thus in Rev 14:8 (to which the present passage alludes) and 18:3 there is irony: The wine of immoral behavior with which Babylon makes the nations drunk becomes the wine of God’s wrath for her.

**28 tn** Grk “And every.” Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

**29 tn** Or “vanished.”

**30 sn** Every island fled away and no mountains could be found. Major geographical and topographical changes will accompany the Day of the Lord.

**31 tn** Here BDAG 988 s.v. ταλαντίαος states, “weighing a talent... χάλιαζα μεγάλη ὡς ταλαντιαία a severe hailstorm with hailstones weighing a talent (the talent=125 librae, or Roman pounds of c. 343 gr. or 12 ounces each) (weighing about a hundred pounds NRSV) Rv 16:21.” This means each hailstone would weigh just under 100 pounds or 40 kilograms.

**32 tn** Or “the sky.” Due to the apocalyptic nature of this book, it is probably best to leave the translation as “from heaven,” since God is ultimately the source of the judgment.

people,<sup>1</sup> but they<sup>2</sup> blasphemed God because of the plague of hail, since it<sup>3</sup> was so horrendous.<sup>4</sup>

*The Great Prostitute and the Beast*

17:1 Then<sup>5</sup> one of the seven angels who had the seven bowls came and spoke to me.<sup>6</sup> “Come,” he said, “I will show you the condemnation and punishment<sup>7</sup> of the great prostitute who sits on many waters, 17:2 with whom the kings of the earth committed sexual immorality and the earth’s inhabitants got drunk with the wine of her immorality.”<sup>8</sup> 17:3 So<sup>9</sup> he carried me away in the Spirit<sup>10</sup> to a wilderness,<sup>11</sup> and there<sup>12</sup> I saw a woman sitting on a scarlet beast that was full of blasphemous names and had seven heads and ten horns. 17:4 Now<sup>13</sup> the woman was dressed in purple and scarlet clothing,<sup>14</sup> and adorned with gold,<sup>15</sup> precious stones, and pearls. She held<sup>16</sup> in her hand a golden cup filled with detestable things and unclean things from her sexual immorality.<sup>17</sup>

<sup>1</sup> **tn** Grk “on men,” but ἄνθρωπος (*anthrōpos*) is used here in a generic sense to refer to people in general (the hailstones did not single out adult males, but would have also fallen on women and children).

<sup>2</sup> **tn** Grk “the men”; for stylistic reasons the pronoun “they” is used here.

<sup>3</sup> **tn** Grk “the plague of it.”

<sup>4</sup> **tn** Grk “since the plague of it was exceedingly great.”

<sup>5</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>6</sup> **tn** Grk “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, μετ’ ἐμοῦ (*met’ emou*, “with me”) was translated as “to me.”

<sup>7</sup> **tn** Here one Greek term, κρίμα (*krima*), has been translated by the two English terms “condemnation” and “punishment.” See BDAG 567 s.v. 4.b, “mostly in an unfavorable sense, of the *condemnatory verdict* and sometimes the subsequent *punishment* itself 2 Pt 2:3; Jd 4...τὸ κ. τῆς πόρνῆς *the condemnation and punishment of the prostitute* Rv 17:1.”

<sup>8</sup> **tn** This is the same word translated “sexual immorality” earlier in the verse, but here the qualifier “sexual” has not been repeated for stylistic reasons.

<sup>9</sup> **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of the angel’s invitation to witness the fate of the prostitute.

<sup>10</sup> **tn** Or “in the spirit.” “Spirit” could refer either to the Holy Spirit or the human spirit, but in either case John was in “a state of spiritual exaltation best described as a trance” (R. H. Mounce, *Revelation* [NICNT], 75).

<sup>11</sup> **tn** Or “desert.”

<sup>12</sup> **tn** The word “there” is not in the Greek text, but is supplied for stylistic reasons.

<sup>13</sup> **tn** Here καί (*kai*) has been translated as “now” to indicate the detailed description of the woman, which is somewhat parenthetical in nature.

<sup>14</sup> **tn** The word “clothing” is supplied to clarify that the words “purple” and “scarlet” refer to cloth or garments rather than colors.

<sup>15</sup> **tn** Grk “gilded with gold” (an instance of semantic reinforcement, see L&N 49.29).

<sup>16</sup> **tn** Grk “pearls, having in her hand.” Due to the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>17</sup> **tc** Several mss (including 1611 1854 2053 28<sup>ca</sup> pc) read “sexual immorality on/of the earth” (πορνείας τῆς γῆς, *porneias tēs gēs*) instead of “her sexual immorality.” Other mss

17:5 On<sup>18</sup> her forehead was written a name, a mystery.<sup>19</sup> “Babylon the Great, the Mother of prostitutes and of the detestable things of the earth.”

17:6 I saw that the woman was drunk with the blood of the saints and the blood of those who testified to Jesus.<sup>20</sup> I<sup>21</sup> was greatly astounded<sup>22</sup> when I saw her. 17:7 But<sup>23</sup> the angel said to me, “Why are you astounded? I will interpret<sup>24</sup> for you the mystery of the woman and of the beast with the seven heads and ten horns that carries her. 17:8 The beast you saw was, and is not, but is about to come up from the abyss<sup>25</sup> and then go to destruction. The<sup>26</sup> inhabitants of the earth – all those whose names have not been written in the book of life since the foundation of the world – will be astounded when they see that<sup>27</sup> the beast was, and is not, but is to come. 17:9 (This requires<sup>28</sup> a mind that has wisdom.) The seven heads are seven mountains<sup>29</sup> the woman sits on. They are

(**¶** sy<sup>h\*</sup>\* [co] read “her sexual immorality and the earth’s” (πορνείας αὐτῆς καὶ τῆς γῆς, *porneias autēs kai tēs gēs*). The translation is a rendering of πορνείας αὐτῆς, found in [A 1006 2344 af]. It seems that the first reading “sexuality immorality on/of the earth” was a scribal mistake in which letters may have been confused (ΔΥΤΗC would have been read as ΤΗCΓΗC), or was perhaps influenced by the presence of “of the world” (τῆς γῆς) at the end of v. 5. The original wording seems to be “her sexual immorality”; codex **¶** has conflated the two readings.

<sup>18</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>19</sup> **tn** Some translations consider the word μυστήριον (*musterion*, “mystery”) a part of the name written (“Mystery Babylon the Great,” so KJV, NIV), but the gender of both ὄνομα (*onoma*, “name”) and μυστήριον are neuter, while the gender of “Babylon” is feminine. This strongly suggests that μυστήριον should be understood as an appositive to ὄνομα (“a name, i.e., a mystery”).

<sup>20</sup> **tn** Or “of the witnesses to Jesus.” Here the genitive Ἰησοῦ (*Iēsou*) is taken as an objective genitive; Jesus is the object of their testimony.

<sup>21</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>22</sup> **tn** Grk “I marveled a great marvel” (an idiom for great astonishment).

<sup>23</sup> **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>24</sup> **tn** Grk “I will tell you,” but since what follows is the angel’s interpretation of the vision, “interpret for you” is the preferred translation here.

<sup>25</sup> **tn** On this term BDAG 2 s.v. ἄβυσσος 2 states, “*netherworld, abyss*, esp. the abode of the dead Ro 10:7 (Ps 106:26) and of demons Lk 8:31; *dungeon* where the devil is kept Rv 20:3; *abode of the θηρίον, the Antichrist* 11:7; 17:8; of Ἀβοδδών (q.v.), the angel of the underworld 9:11...φρέαρ τῆς ἄ. 9:1f; *capable of being sealed* 9:1; 20:1, 3.”

<sup>26</sup> **tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>27</sup> **tn** Some translations take the ὅτι (*hoti*) here as causal: “because he was, and is not, but is to come” (so NIV, NRSV), but it is much more likely that the subject of the ὅτι clause has been assimilated into the main clause: “when they see the beast, that he was...” = “when they see that the beast was” (so BDAG 732 s.v. ὅτι 1.f, where Rev 17:8 is listed).

<sup>28</sup> **tn** Grk “Here is the mind that has wisdom.”

<sup>29</sup> **tn** It is important to note that the height of “mountains” versus “hills” or other topographical terms is somewhat relative. In terms of Palestinian topography, Mount Tabor (traditionally regarded as the mount of transfiguration) is some 1,800 ft (550 m) above sea level, while the Mount of Olives is only some 100 ft (30 m) higher than Jerusalem.

also seven kings: 17:10 five have fallen; one is,<sup>1</sup> and the other has not yet come, but whenever he does come, he must remain for only a brief time. 17:11 The<sup>2</sup> beast that was, and is not, is himself an eighth king and yet is one of the seven, and is going to destruction. 17:12 The<sup>3</sup> ten horns that you saw are ten kings who have not yet received a kingdom, but will receive ruling authority<sup>4</sup> as kings with the beast for one hour. 17:13 These kings<sup>5</sup> have a single intent, and they will give their power and authority to the beast. 17:14 They will make war with the Lamb, but the Lamb will conquer them, because he is Lord of lords and King of kings, and those accompanying<sup>6</sup> the Lamb are the called, chosen, and faithful.”

17:15 Then<sup>7</sup> the angel<sup>8</sup> said to me, “The waters you saw (where the prostitute is seated) are peoples, multitudes,<sup>9</sup> nations, and languages. 17:16 The<sup>10</sup> ten horns that you saw, and the beast – these will hate the prostitute and make her desolate and naked. They<sup>11</sup> will consume her flesh and burn her up with fire.<sup>12</sup> 17:17 For God has put into their minds<sup>13</sup> to carry out his purpose<sup>14</sup> by making<sup>15</sup> a decision<sup>16</sup> to give their royal power<sup>17</sup> to the beast until the words of God are fulfilled.<sup>18</sup> 17:18 As for<sup>19</sup> the woman you saw, she is the great city that has sovereignty over the kings of the earth.”

<sup>1</sup> **tn** That is, one currently reigns.

<sup>2</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>3</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>4</sup> **tn** For the translation “ruling authority” for *ἐξουσία* (*exousia*) see L&N 37.35.

<sup>5</sup> **tn** The word “kings” is not in the Greek text, but has been supplied to clarify the referent.

<sup>6</sup> **tn** See BDAG 636 s.v. μετά A.2.a.α.

<sup>7</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>8</sup> **tn** *Grk* “he”; the referent (the angel) has been specified in the translation for clarity.

<sup>9</sup> **tn** *Grk* “and multitudes,” but *καί* (*kai*) has not been translated here and before the following term since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>10</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>11</sup> **tn** A new sentence was started here in the translation. Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>12</sup> **tn** The final clause could also be turned into an adverbial clause of means: “They will consume her flesh by burning her with fire.”

<sup>13</sup> **tn** *Grk* “hearts.”

<sup>14</sup> **tn** Or “his intent.”

<sup>15</sup> **tn** The infinitive ποιῆσαι (*poiēsai*) was translated here as giving the logical means by which God’s purpose was carried out.

<sup>16</sup> **tn** On this term BDAG 203 s.v. γνῶμη 4 states, “*declaration, decision, resolution...of God Rv 17:17.*”

<sup>17</sup> **tn** For this translation see BDAG 168 s.v. βασιλεία 1.a, “*kingship, royal power, royal rule.*”

<sup>18</sup> **tn** Or “completed.”

<sup>19</sup> **tn** *Grk* “And.” Because this remark is somewhat resumptive in nature, “as for” is used in the translation.

### Babylon is Destroyed

18:1 After these things I saw another angel, who possessed great authority, coming down out of heaven, and the earth was lit up by his radiance.<sup>20</sup> 18:2 He<sup>21</sup> shouted with a powerful voice:

“Fallen, fallen, is Babylon the great!  
She<sup>22</sup> has become a lair for demons,  
a haunt<sup>23</sup> for every unclean spirit,  
a haunt for every unclean bird,  
a haunt for every unclean and detested  
beast.<sup>24</sup>

18:3 For all the nations<sup>25</sup> have fallen<sup>26</sup> from

<sup>20</sup> **tn** *Grk* “glory”; but often in the sense of splendor, brightness, or radiance (see L&N 14.49).

<sup>21</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style

<sup>22</sup> **tn** Or “it” (the subject is embedded in the verb in Greek; the verb only indicates that it is third person). Since the city has been personified as the great prostitute, the feminine pronoun was used in the translation.

<sup>23</sup> **tn** Here BDAG 1067 s.v. φυλακή 3 states, “a place where guarding is done, *prison*...Of the nether world or its place of punishment (πνεῦμα 2 and 4c) 1 Pt 3:19 (BReicke, *The Disobedient Spirits and Christian Baptism* ‘46, 116f). It is in a φ. in the latter sense that Satan will be rendered harmless during the millennium Rv 20:7. The fallen city of Babylon becomes a φυλακή *haunt* for all kinds of unclean spirits and birds 18:2ab.”

<sup>24</sup> **tc** There are several problems in this verse. It seems that according to the *ms* evidence the first two phrases (i.e., “and a haunt for every unclean spirit, and a haunt for every unclean bird” [καί φυλακή παντός πνεύματος ἀκαθάρτου, *kai phulakē pantos pneumatos akathartou kai phulakē pantos orneou akathartou*]) are to be regarded as authentic, though there are some *ms* discrepancies. The similar beginnings (*καί φυλακή παντός*) and endings (*ἀκαθάρτου*) of each phrase would easily account for some *ms* omitting one or the other phrase. The third phrase (“a haunt for every unclean animal” [καί φυλακή παντός θηρίου ἀκαθάρτου, *kai phulakē pantos thēriou akathartou*]), however, is more problematic since it is missing in several important *mss* (N C051 ㉓). The passage as a whole, including the third phrase, seems to be an allusion to Isa 13:21 and 34:11. It seems reasonable, in such a case, to assume that since there is good *ms* evidence to support the third phrase (A 1611 2329 *al*), it probably dropped out of certain *mss* because of its similarity to the two preceding clauses. It is the presence of all three phrases in the original that most likely gave rise to the divergent *ms* evidence extant today.

<sup>25</sup> **tn** Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

<sup>26</sup> **tc** † Several *mss* (N A C 1006\* 1611 1841 2030 ㉓<sup>h</sup>), including the best witnesses, read “have fallen” (πέπτωκαν or πέπωκαν [*peptōkasin* or *peptōkan*]). The singular πέπωκεν (*peptōken*), which is better grammatically with the *neuter* plural subject πάντα τὰ ἔθνη (*panta ta ethnē*, “all the nations”), is read by 1854 2062 *pc*; 2042 *pc* read πέποτικεν (*pepotiken*). A few *mss* (1006\* 2329 *pc* latt *sy*) read “have drunk” (πέπωκαν/πεπώκασιν, *pepōkan/pepōkasin*); the singular πέπωκεν (*pepōken*) is read by P 051 1 2053\* *al*. The more difficult reading and that which has the best *ms* support is “have fallen.” That it is not too difficult is evidenced by the fact that the great majority of Byzantine minuscules, which have a tendency to smooth out problems, left it stand as is. Nonetheless, it is somewhat difficult (TCGNT 683 says that this reading is “scarcely suitable in the context”), and for that reason certain *mss* seem to have changed it to “have drunk” to agree with the idea of “wine” (οἴνου, *oinou*). One can understand how this could happen: A scribe coming to the text and seeing the term “wine” expects a verb of drinking. When he sees “have fallen” and knows that in Greek the verbs “have fallen” and “have drunk” are spelled similarly,

the wine of her immoral passion,<sup>1</sup> and the kings of the earth have committed sexual immorality with her, and the merchants of the earth have gotten rich from the power of her sensual behavior.”<sup>2</sup>

**18:4** Then<sup>3</sup> I heard another voice from heaven saying, “Come out of her, my people, so you will not take part in her sins and so you will not receive her plagues, **18:5** because her sins have piled<sup>4</sup> up all the way to heaven<sup>5</sup> and God has remembered<sup>6</sup> her crimes.<sup>7</sup> **18:6** Repay her the same way she repaid others;<sup>8</sup> pay her back double<sup>9</sup> corresponding to her deeds. In the cup she mixed, mix double the amount for her. **18:7** As much as<sup>10</sup> she exalted herself and lived in sensual luxury,<sup>11</sup> to this extent give her torment and grief because she said to herself,<sup>12</sup> ‘I rule as queen and am no widow; I will never experience grief!’ **18:8** For this reason, she will experience her plagues<sup>13</sup> in a single day: disease,<sup>14</sup>

mourning,<sup>15</sup> and famine, and she will be burned down<sup>16</sup> with fire, because the Lord God who judges her is powerful!”

**18:9** Then<sup>17</sup> the kings of the earth who committed immoral acts with her and lived in sensual luxury<sup>18</sup> with her will weep and wail for her when they see the smoke from the fire that burns her up.<sup>19</sup>

**18:10** They will stand a long way off because they are afraid of her torment, and will say,

“Woe, woe, O great city,  
Babylon the powerful city!  
For in a single hour your doom<sup>20</sup> has come!”

**18:11** Then<sup>21</sup> the merchants of the earth will weep and mourn for her because no one buys their cargo<sup>22</sup> any longer – **18:12** cargo such as gold, silver,<sup>23</sup> precious stones, pearls, fine linen, purple cloth, silk,<sup>24</sup> scarlet cloth,<sup>25</sup> all sorts of things made of citron wood,<sup>26</sup> all sorts of objects made of ivory, all sorts of things made of expensive wood, bronze, iron and marble, **18:13** cinnamon, spice,<sup>27</sup> incense, perfumed ointment,<sup>28</sup>

he concludes that there has been a slip of the pen in the MS he is using, which he then seeks to correct back to the “have drunk” reading. This appears to be more reasonable than to conclude that three early uncials (i.e.,  $\aleph$  A C) as well as a great number of other witnesses all felt the need to change “have drunk” (πέπωκον) to “have fallen” (πέπτωκον), even if “fallen” occurs in the immediate context (“fallen, fallen, [ἔπεσεν ἐπεσεν, *epesen epesen*] Babylon the great” in the preceding verse). The preferred reading, on both external and internal grounds, is “have fallen,” and thus the Seer intends to focus on the effects of wine, namely, a drunken stupor.

<sup>1</sup> **tn** See the notes on the words “passion” in Rev 14:8 and “wrath” in 16:19.

<sup>2</sup> **tn** According to BDAG 949 s.v. στρῆνος and στρηνιαῖα, these terms can refer either to luxury or sensuality. In the context of Rev 18, however (as L&N 88.254 indicate) the stress is on gratification of the senses by sexual immorality, so that meaning was emphasized in the translation here.

<sup>3</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>4</sup> **tn** On ἐκολλήθησαν (*ekollēthēsan*) BDAG 556 s.v. κολλάω 2.a.β states, “fig. *cling to* = *come in close contact with* (cp. Ps 21:16; 43:26 ἐκολλήθη εἰς γῆν ἢ γαστήρ ἡμῶν. The act. = ‘bring into contact’ PGM 5, 457 κολλήσας τ. λίθον τῷ ὀπίῳ) ἐκολλήθησαν αἱ ἁμαρτίαι ἄχρι τ. οὐρανοῦ *the sins have touched the heaven* = *reached the sky* (two exprs. are telescoped) Rv 18:5.”

<sup>5</sup> **tn** Or “up to the sky” (the same Greek word means both “heaven” and “sky”).

<sup>6</sup> **tn** That is, remembered her sins to execute judgment on them.

<sup>7</sup> **tn** Or “her sins.”

<sup>8</sup> **tn** The word “others” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>9</sup> **tn** On this term BDAG 252 s.v. διπλαῖω states, “to double τὰ διπλαῖα *pay back double* Rv 18:6.”

<sup>10</sup> **tn** “As much as” is the translation of ὅσα (*hosa*).

<sup>11</sup> **tn** On the term ἐστρηνιασεν (*estrēniasen*) BDAG 949 s.v. στρηνιαῖα states, “live in luxury, live sensually Rv 18:7. W. πορνεύειν vs. 9.”

<sup>12</sup> **tn** Grk “said in her heart,” an idiom for saying something to oneself.

<sup>13</sup> **tn** Grk “For this reason, her plagues will come.”

<sup>14</sup> **tn** Grk “death.” (θανάτος (*thanatos*) can in particular contexts refer to a manner of death, specifically a contagious disease (see BDAG 443 s.v. 3; L&N 23.158).

<sup>15</sup> **tn** This is the same Greek word (πένθος, *penthos*) translated “grief” in vv. 7-8.

<sup>16</sup> **tn** Here “burned down” was used to translate κατακαυθήσεται (*katakauthēsetai*) because a city is in view.

<sup>17</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>18</sup> **tn** On the term ἐστρηνιασεν (*estrēniasen*) BDAG 949 s.v. στρηνιαῖα states, “live in luxury, live sensually Rv 18:7. W. πορνεύειν vs. 9.”

<sup>19</sup> **tn** Grk “from the burning of her.” For the translation “the smoke from the fire that burns her up,” see L&N 14.63.

<sup>20</sup> **tn** Or “judgment,” condemnation,” “punishment.” BDAG 569 s.v. κρίσις 1.a.β states, “The word oft. means *judgment* that goes against a person, *condemnation*, and the sentence that follows... ἡ κ. σου *your judgment* Rv 18:10.”

<sup>21</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>22</sup> **tn** On γόμος (*gomos*) BDAG 205 s.v. states, “load, freight... cargo of a ship... Ac 21:3. W. gen. of the owner Rv 18:1.1. W. gen. of content... γ χρυσοῦ *a cargo of gold* vs. 12.”

<sup>23</sup> **tn** Grk “and silver,” but καί (*kai*) has not been translated before most of these terms since English normally uses a coordinating conjunction only between the last two elements in a series of three or more

<sup>24</sup> **tn** On this term BDAG 924-25 s.v. σιρικόν states, “per. to silk from Ser, subst. τὸ σιρικόν *silk cloth or garments w. other costly materials* Rv 18:12.”

<sup>25</sup> **tn** On the translation of κόκκινον (*kokkinon*) as “scarlet cloth” see L&N 6.170.

<sup>26</sup> **tn** On the phrase πᾶν ξύλον θύϊνον (*pan xulon thuinon*) L&N 3.63 states, “pertaining to being made or consisting of citron wood (that is, from a citron tree) – ‘of citron wood.’ καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον ‘and all kinds of things made of citron wood and all kinds of objects made of ivory’ Rv 18:12. The citron tree belongs to the citrus family of plants, and it produces a pale yellow fruit somewhat larger than a lemon, the rind of which is often candied. In Rv 18:12, however, the focus is upon the fine quality of the wood.”

<sup>27</sup> **tn** On the term ἄμωμον (*amōmon*) L&N 5.23 states, “a generic term for any kind of spice, though often a specific reference to amomum, an Indian type of spice – ‘spice, amomum.’ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα ‘cinnamon and spice and incense’ Rv 18:13. In most translations ἄμωμον is interpreted as spice in general.”

<sup>28</sup> **tn** Or “myrrh,” a strong aromatic ointment often used to prepare a body for burial (L&N 6.205).

frankincense,<sup>1</sup> wine, olive oil and costly flour,<sup>2</sup> wheat, cattle and sheep, horses and four-wheeled carriages,<sup>3</sup> slaves and human lives.<sup>4</sup>

**18:14** (The ripe fruit<sup>5</sup> you greatly desired<sup>6</sup> has gone from you, and all your luxury<sup>7</sup> and splendor<sup>8</sup> have gone from you – they will never ever be found again!)<sup>9</sup>

**18:15** The merchants who sold<sup>10</sup> these things, who got rich from her, will stand a long way off because they are afraid of her torment. They will weep<sup>11</sup> and mourn, **18:16** saying,

“Woe, woe, O great city – dressed in fine linen, purple and scarlet clothing,<sup>12</sup> and adorned with gold,<sup>13</sup> precious stones, and pearls – **18:17** because in a single hour such great wealth has been destroyed!”<sup>14</sup>

<sup>1</sup> **tn** The Greek term λιβανος (*libanos*) refers to the aromatic resin of a certain type of tree (L&N 6.212).

<sup>2</sup> **tn** On σμιδάλις (*semidalis*) L&N 5.10 states, “a fine grade of wheat flour – ‘fine flour.’ οἶνον καὶ ἔλαιον καὶ σμιδάλιν καὶ σίτον ‘wine and oil and fine flour and wheat’ Re 18:13. In some languages ‘fine flour’ may be best expressed as ‘expensive flour.’ Such a rendering fits well the context of Re 18:13.”

<sup>3</sup> **tn** Or “and wagons.” On the term ῥέδη (*rhedē*) see L&N 6.53: “a four-wheeled carriage or wagon used for travel or the transportation of loads – ‘carriage, wagon.’ The term ῥέδη occurs only in Re 18:13 in a list of products bought and sold by merchants.”

<sup>4</sup> **tn** Grk “and bodies and souls of men.” This could be understood (1) as a hendiadys (two things mentioned = one thing meant), referring only to slave trade; (2) it could be referring to two somewhat different concepts: slavery (bodies) and the cheapness of human life – some of the items earlier in the list of merchandise were to be obtained only at great cost of human life; or (3) a somewhat related idea, that the trade is in not just physical bodies (slavery) but human souls (people whose lives are destroyed through this trade).

<sup>5</sup> **tn** On ὄπωρα (*opōra*) L&N 3.34 states, “ἡ ὄπωρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ‘the ripe fruit for which you longed’ Re 18:14. In this one occurrence of ὄπωρα in the NT, ‘ripe fruit’ is to be understood in a figurative sense of ‘good things.’”

<sup>6</sup> **tn** Grk “you desired in your soul.”

<sup>7</sup> **tn** On λιπαρός (*liparos*) BDAG 597 s.v. states, “luxury Rv 18:14.”

<sup>8</sup> **tn** On τὰ λαμπρά (*ta lampra*) BDAG 585 s.v. λαμπρός 4 states, “splendor...in which a rich man takes delight (cp. Jos., Ant. 12, 220 δωρεάς δούς λαμπράς) Rv 18:14.”

<sup>9</sup> **tn** Verse 14 is set in parentheses because in it the city, Babylon, is addressed directly in second person.

**sn** This verse forms a parenthetical aside in the narrative.

<sup>10</sup> **tn** Grk “the merchants [sellers] of these things.”

<sup>11</sup> **tn** Grk “her torment, weeping.” Because of the length and complexity of the Greek sentence, a new sentence was started in the translation by supplying the words “They will” here.

<sup>12</sup> **tn** The word “clothing” is supplied to clarify that the words “purple” and “scarlet” refer to cloth or garments rather than colors.

<sup>13</sup> **tn** Grk “gilded with gold” (an instance of semantic reinforcement, see L&N 49.29).

<sup>14</sup> **tn** On ἡρημώθη (*ērēmōthē*) L&N 20.41 states, “to suffer destruction, with the implication of being deserted and abandoned – ‘to be destroyed, to suffer destruction, to suffer desolation.’ ἐρημώομαι: μιὰ ὥρα ἡρημώθη ὁ τοσοῦτος πλοῦτος ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

And every ship’s captain,<sup>15</sup> and all who sail along the coast<sup>16</sup> – seamen, and all who<sup>17</sup> make their living from the sea, stood a long way off **18:18** and began to shout<sup>18</sup> when they saw the smoke from the fire that burned her up,<sup>19</sup> “Who is like the great city?” **18:19** And they threw dust on their heads and were shouting with weeping and mourning.<sup>20</sup>

“Woe, Woe, O great city – in which all those who had ships on the sea got rich from her wealth – because in a single hour she has been destroyed!”<sup>21</sup>

**18:20** (Rejoice over her, O heaven, and you saints and apostles and prophets, for God has pronounced judgment<sup>22</sup> against her on your behalf!)<sup>23</sup>

**18:21** Then<sup>24</sup> one powerful angel picked up a stone like a huge millstone, threw it into the sea, and said,

“With this kind of sudden violent force<sup>25</sup>

<sup>15</sup> **tn** On κυβερνήτης (*kubernētēs*) BDAG 574 s.v. 1 states, “one who is responsible for the management of a ship, *ship-master*, lit. Rv 18:17.”

<sup>16</sup> **tn** Or perhaps, “everyone who sails as a passenger.” On πλέων (*plēōn*) BDAG 825 s.v. πλέω states, “πᾶς ὁ ἐπὶ τόπον πλέων *everyone who sails to a place = seafarer, sea traveler*...Rv 18:17. The vv.ll...have led to various interpretations. Some render: *everyone who sails along the coast*...See EbNestle, Einführung in das Griech. NT 1909, 182; AFridrichsen, K. Hum. Vetensk.-Samf. i Upps. Årsb. ’43, 31 note ὁ ἐπιτόπων πλέων=one who sails occasionally, a passenger. – S. also IHeikel, StKr 106, ’34/’35, 317.”

<sup>17</sup> **tn** Grk “and as many as.”

<sup>18</sup> **tn** Here the imperfect ἐκραζον (*ekrazon*) has been translated ingressively.

<sup>19</sup> **tn** Grk “from the burning of her, saying.” For the translation “the smoke from the fire that burned her up,” see L&N 14.63. Here the participle λέγοντες (*legontes*, “saying”) has not been translated because it is redundant in contemporary English.

<sup>20</sup> **tn** Grk “with weeping and mourning, saying.” Here the participle λέγοντες (*legontes*) has not been translated because it is redundant in contemporary English.

<sup>21</sup> **tn** On ἡρημώθη (*ērēmōthē*) L&N 20.41 states, “to suffer destruction, with the implication of being deserted and abandoned – ‘to be destroyed, to suffer destruction, to suffer desolation.’ ἐρημώομαι: μιὰ ὥρα ἡρημώθη ὁ τοσοῦτος πλοῦτος ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

<sup>22</sup> **tn** On the phrase “pronounced judgment” BDAG 567 s.v. κρίμα 4.b states, “The OT is the source of the expr. κρίνειν τὸ κρ. (cp. Zech 7:9; 8:16; Ezk 44:24) ἐκρίνειν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς *God has pronounced judgment for you against her or God has pronounced on her the judgment she wished to impose on you* (HHoltzmann, Hdb. 1893 ad loc.) Rv 18:20.”

<sup>23</sup> **tn** Grk “God has judged a judgment of you of her.” Verse 20 is set in parentheses because in it the saints, etc. are addressed directly in the second person.

**sn** This verse forms a parenthetical aside in the narrative.

<sup>24</sup> **tn** Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>25</sup> **tn** On ὄρμημα (*hormēma*) BDAG 724 s.v. states, “violent rush, onset ὁρμησται βληθήσεται Βαβυλῶν *Babylon will be thrown down with violence* Rv 18:21.” L&N 68.82 refers to the suddenness of the force or violence.



Babylon the great city will be thrown down<sup>1</sup>

and it will never be found again!

**18:22** And the sound of the harpists, musicians, flute players, and trumpeters will never be heard in you<sup>2</sup> again. No<sup>3</sup> craftsman<sup>4</sup> who practices any trade will ever be found in you again; the noise of a mill<sup>5</sup> will never be heard in you again.

**18:23** Even the light from a lamp will never shine in you again! The voices of the bridegroom and his bride will never be heard in you again.

For your merchants were the tycoons of the world, because all the nations<sup>6</sup> were deceived by your magic spells!<sup>7</sup>

**18:24** The<sup>8</sup> blood of the saints and prophets was found in her,<sup>9</sup> along with the blood<sup>10</sup> of all those who had been killed on the earth.”

**19:1** After these things I heard what sounded like the loud voice of a vast throng in heaven, saying,

“Hallelujah! Salvation and glory and power belong to our God,

**19:2** because his judgments are true and just.<sup>11</sup>

For he has judged<sup>12</sup> the great prostitute who corrupted the earth with her sexual immorality, and has avenged the blood of his servants<sup>13</sup>

poured out by her own hands!”<sup>14</sup>

**19:3** Then<sup>15</sup> a second time the crowd shouted, “Hallelujah!” The smoke rises from her forever and ever.<sup>16</sup> **19:4** The twenty-four elders and the four living creatures threw themselves to the ground<sup>17</sup> and worshiped God, who was seated on the throne, saying: “Amen! Hallelujah!”

**19:5** Then<sup>18</sup> a voice came from the throne, saying:

“Praise our God  
all you his servants,  
and all you who fear Him,  
both the small and the great!”

### *The Wedding Celebration of the Lamb*

**19:6** Then<sup>19</sup> I heard what sounded like the voice of a vast throng, like the roar of many waters and like loud crashes of thunder. They were shouting:<sup>20</sup>

“Hallelujah!  
For the Lord our God,<sup>21</sup> the All-Powerful,<sup>22</sup> reigns!  
**19:7** Let us rejoice<sup>23</sup> and exult  
and give him glory,  
because the wedding celebration of the  
Lamb has come,  
and his bride has made herself ready.

<sup>14</sup> **tn** *Grk* “from her hand” (referring to her responsibility in causing the blood of God’s followers to be shed).

<sup>15</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>16</sup> **tn** Or “her smoke ascends forever and ever.”

<sup>17</sup> **tn** *Grk* “creatures fell down.” BDAG 815 s.v. πίπτω 1.b.α.γ. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

<sup>18</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>19</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>20</sup> **tn** *Grk* “like the voice of a large crowd...saying.” Because of the complexity of the Greek sentence, a new sentence was started here in the translation by supplying the words “They were.”

<sup>21</sup> **tc** Several mss (N<sup>2</sup> P 1611 2053 2344 pc <sup>mk</sup> lat) read “the Lord our God” (κύριος ὁ θεός ἡμῶν, *kurios ho theos hēmōn*). Other important mss (A 1006 1841 pc) change the order of the statement to “God our Lord” (ὁ θεός ὁ κύριος ἡμῶν). The expression “the Lord God, the All-Powerful” occurs in 6 other places in Revelation (1:8; 4:8; 11:17; 15:3; 16:7; 21:22) and the pronoun “our” is never used. Scribes familiar with the expression in this book, and especially with the frequent κύριος ὁ θεός ὁ παντοκράτωρ (*kurios ho theos ho pantokrator*; “the Lord God, the All-Powerful”) in the OT Prophets (LXX; cf. Jer 39:19; Hos 12:6; Amos 3:13; 4:13; 5:8, 14, 15, 16, 27; 9:5, 6, 15; Nah 3:5; Zech 10:3), would naturally omit the pronoun. Its presence may have arisen due to liturgical motivations or to conform to the expression “our God” in 19:1, 5, but this seems much less likely than an aversion to using the pronoun here and only here in the Greek Bible in the fuller title κύριος ὁ θεός ὁ παντοκράτωρ.

<sup>22</sup> **tn** On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεός ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22...κύριος ὁ θεός ἡμῶν ὁ π. Rv 19:6.”

<sup>23</sup> **tn** This verb and the next two verbs are hortatory subjunctives (giving exhortations).

<sup>1</sup> **sn** *Thrown down* is a play on both the words and the action. The angel’s action with the stone illustrates the kind of sudden violent force with which the city will be overthrown.

<sup>2</sup> **tn** The shift to a second person pronoun here corresponds to the Greek text.

<sup>3</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>4</sup> **tn** On this term BDAG 1001 s.v. τεχνίτης states, “craftsperson, artisan, designer...Of a silversmith Ac 19:24, 25 v.l., 38...Of a potter 2 Cl 8:2 (metaph., cp. Ath. 15:2). πᾶς τεχνίτης πάσης τέχνης Rv 18:22.”

<sup>5</sup> **tn** This is a different Greek word (μύλος, *mulos*) from the one for the millstone in v. 21 (μύλινος, *mulinos*). See L&N 7.68.

<sup>6</sup> **tn** Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

<sup>7</sup> **tn** On the term φαρμακεία (*pharmakeia*, “magic spells”) see L&N 53.100: “the use of magic, often involving drugs and the casting of spells upon people – ‘to practice magic, to cast spells upon, to engage in sorcery, magic, sorcery.’ φαρμακεία: ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη ‘with your magic spells you deceived all the peoples (of the world)’ Re 18:23.”

<sup>8</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>9</sup> **tn** The shift in pronouns from second to third person corresponds to the Greek text.

<sup>10</sup> **tn** *Grk* “and of all.” The phrase “along with the blood” has been repeated from the previous clause for stylistic reasons.

<sup>11</sup> **tn** Compare the similar phrase in Rev 16:7.

<sup>12</sup> **tn** Or “has punished.” See BDAG 568 s.v. κρίνω 5.b.α, describing the OT background which involves both the vindication of the innocent and the punishment of the guilty.

<sup>13</sup> **tn** See the note on the word “servants” in 1:1.

19:8 She was permitted to be dressed in bright, clean, fine linen<sup>71</sup> (for the fine linen is the righteous deeds of the saints).<sup>2</sup>

19:9 Then<sup>3</sup> the angel<sup>4</sup> said to me, “Write the following: Blessed are those who are invited to the banquet at the wedding celebration of the Lamb!” He also said to me, “These are the true words of God.” 19:10 So<sup>5</sup> I threw myself down<sup>6</sup> at his feet to worship him, but<sup>7</sup> he said, “Do not do this!<sup>8</sup> I am only<sup>9</sup> a fellow servant<sup>10</sup> with you and your brothers<sup>11</sup> who hold to the testimony about<sup>12</sup> Jesus. Worship God, for the testimony about Jesus is the spirit of prophecy.”

### *The Son of God Goes to War*

19:11 Then<sup>13</sup> I saw heaven opened and here came<sup>14</sup> a white horse! The<sup>15</sup> one riding it was called “Faithful” and “True,” and with justice<sup>16</sup> he judges and goes to war. 19:12 His eyes are like a fiery<sup>17</sup> flame and there are many diadem crowns<sup>18</sup>

**1 tn** On the term translated “fine linen,” BDAG 185 s.v. βύσσινος states, “made of fine linen, subst. τὸ β. fine linen, linen garment...Rv 18:12...16; 19:8, 14.”

**2 sn** This phrase is treated as a parenthetical explanation by the author.

**3 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

**4 tn** Grk “he”; the referent (the angel) has been specified in the translation for clarity.

**5 tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of the angel’s announcement.

**6 tn** Grk “I fell down at his feet.” BDAG 815 s.v. πίπτω 1.b.α.2. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

**7 tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**8 tn** On the elliptical expression ὅρα μὴ (*hora mē*) BDAG 720 s.v. ὁράω B.2 states: “Elliptically...ὅρα μὴ (sc. ποιήσης) watch out! don’t do that! Rv 19:10; 22:9.”

**9 tn** The lowliness of a slave is emphasized in the Greek text with the emphatic position of σύνδουλος (*sundoulos*). The use of “only” helps to bring this nuance out in English.

**10 tn** Grk “fellow slave.” See the note on the word “servants” in v. 2.

**11 tn** The Greek term “brother” literally refers to family relationships, but here it is used in a broader sense to connote familial relationships within the family of God (cf. BDAG 18 s.v. ἀδελφός 2.a).

**12 tn** The genitive Ἰησοῦ (*Iēsou*) has been translated as an objective genitive here. A subjective genitive, also possible, would produce the meaning “who hold to what Jesus testifies.”

**13 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

**14 tn** The phrase “and here came” expresses the sense of καὶ ἰδοὺ (*kai idou*).

**15 tn** A new sentence was started in the translation at this point and καί (*kai*) was not translated because of differences between Greek and English style.

**16 tn** Or “in righteousness,” but since the context here involves the punishment of the wicked and the vindication of the saints, “justice” was preferred.

**17 tn** The genitive noun πυρός (*puros*) has been translated as an attributive genitive (see also Rev 1:14).

**18 tn** For the translation of διαδήμα (*diadēma*) as “diadem crown” see L&N 6.196.

**sn** *Diadem crowns* were a type of crown used as a symbol of the highest ruling authority in a given area, and thus often

on his head. He has<sup>19</sup> a name written<sup>20</sup> that no one knows except himself. 19:13 He is dressed in clothing dipped<sup>21</sup> in blood, and he is called<sup>22</sup> the Word of God. 19:14 The<sup>23</sup> armies that are in heaven, dressed in white, clean, fine linen,<sup>24</sup> were following him on white horses. 19:15 From his mouth extends a sharp sword, so that with it he can strike the nations. **25 He<sup>26</sup> will rule<sup>27</sup> them with an iron rod,<sup>28</sup> and he stomps the winepress<sup>29</sup> of the furious<sup>30</sup> wrath of God, the All-Powerful.** 19:16 He has a name written on his clothing and on his thigh: “King of kings and Lord of lords.”

19:17 Then<sup>32</sup> I saw one angel standing in<sup>33</sup> the sun, and he shouted in a loud voice to all the birds flying high in the sky:<sup>34</sup>

associated with kingship.

**19 tn** Grk “head, having.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

**20 tn** Although many translations supply a prepositional phrase to specify what the name was written on (“upon Him,” NASB; “on him,” NIV), there is no location for the name specified in the Greek text.

**21 tc** It appears that “dipped” (βεβαμμένον, *bebammenon*), supported by several uncials and other witnesses (A 051 38), is the original reading. Due to the lack of the preposition “in” (ἐν, *en*) after the verb (βεβαμμένον αἵματι, *bebammenon haimati*), and also probably because of literary allusions to Isa 63:3, several mss and versions seem to have changed the text to “sprinkled” (either βραφαντισμένον [*rherantismenon*] in P 2329 4; ἔραφαντισμένον [*errantismenon*] in 1006 1841; ἔροραμμένον [*errammenon*] in 2053 2062; or βεραμμένον [*rherammenon*] in 1611; or in one case περιβεραμμένον [*perirerammenon*] in 8<sup>[2]</sup>). The reading most likely to give rise to the others is “dipped.”

**tn** Or perhaps “soaked.”

**22 tn** Grk “the name of him is called.”

**23 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**24 tn** On the term translated “fine linen,” BDAG 185 s.v. βύσσινος states, “made of fine linen, subst. τὸ β. fine linen, linen garment...Rv 18:12, 16; 19:8, 14.”

**25 tn** Or “the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

**26 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**27 tn** Grk “will shepherd.”

**28 tn** Or “scepter.” The Greek term ῥάβδος (*rhabdos*) can mean either “rod” or “scepter.”

**sn** A quotation from Ps 2:9 (see also Rev 2:27, 12:5).

**29 sn** *He stomps the winepress.* See Isa 63:3, where Messiah does this alone (usually several individuals would join in the process), and Rev 14:20.

**30 tn** The genitive θυμοῦ (*thumou*) has been translated as an attributed genitive. Following BDAG 461 s.v. θυμός 2, the combination of the genitives of θυμός (*thumos*) and ὄργη (*orge*) in Rev 16:19 and 19:15 are taken to be a strengthening of the thought as in the OT and Qumran literature (Exod 32:12; Jer 32:37; Lam 2:3; CD 10:9).

**31 tn** On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεὸς ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

**32 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

**33 tn** The precise significance of ἐν (*en*) here is difficult to determine.

**34 tn** On μεσουρανήματι (*mesouranēmati*) here see L&N 1.10: “high in the sky, midpoint in the sky, directly overhead, straight above in the sky.” The birds mentioned here are carrion birds like vultures, circling high overhead, and now being summoned to feast on the corpses.

“Come, gather around for the great banquet<sup>1</sup> of God,  
 19:18 to eat<sup>2</sup> your fill<sup>3</sup> of the flesh of kings,  
 the flesh of generals,<sup>4</sup>  
 the flesh of powerful people,  
 the flesh of horses and those who ride  
 them,  
 and the flesh of all people, both free and  
 slave,<sup>5</sup>  
 and small and great!”

19:19 Then<sup>6</sup> I saw the beast and the kings of the earth and their armies assembled to do battle with the one who rode the horse and with his army. 19:20 Now<sup>7</sup> the beast was seized, and along with him the false prophet who had performed the signs on his behalf<sup>8</sup> – signs by which he deceived those who had received the mark of the beast and those who worshiped his image. Both of them were thrown alive into the lake of fire burning with sulfur.<sup>9</sup> 19:21 The<sup>10</sup> others were killed by the sword that extended from the mouth of the one who rode the horse, and all the birds gorged<sup>11</sup> themselves with their flesh.

### The Thousand Year Reign

20:1 Then<sup>12</sup> I saw an angel descending from heaven, holding<sup>13</sup> in his hand the key to the

abyss and a huge chain. 20:2 He<sup>14</sup> seized the dragon – the ancient serpent, who is the devil and Satan – and tied him up for a thousand years. 20:3 The angel<sup>15</sup> then<sup>16</sup> threw him into the abyss and locked<sup>17</sup> and sealed it so that he could not deceive the nations until the one thousand years were finished. (After these things he must be released for a brief period of time.)

20:4 Then<sup>18</sup> I saw thrones and seated on them were those who had been given authority to judge.<sup>19</sup> I also saw the souls of those who had been beheaded because of the testimony about Jesus and because of the word of God. These<sup>20</sup> had not worshiped the beast or his image and had refused to receive his mark on their forehead or hand. They<sup>21</sup> came to life<sup>22</sup> and reigned with Christ for a thousand years. 20:5 (The rest of the dead did not come to life until the thousand years were finished.)<sup>23</sup> This is the first resurrection. 20:6 Blessed and holy is the one who takes part<sup>24</sup> in the first resurrection. The second death has no power over them,<sup>25</sup> but they will be priests of God and of Christ, and they will reign with him for a thousand years.

### Satan's Final Defeat

20:7 Now<sup>26</sup> when the thousand years are finished, Satan will be released from his prison 20:8 and will go out to deceive<sup>27</sup> the nations at

<sup>1</sup> tn This is the same Greek word (δειπνον, *deipnon*) used in 19:9.

<sup>2</sup> tn The ἵνα (*hina*) clause, insofar as it is related to the first imperative, has the force of an imperative.

<sup>3</sup> tn The idea of eating “your fill” is evident in the context with the use of χορτάζω (*chortazō*) in v. 21.

<sup>4</sup> tn Grk “chiliarchs”; normally a *chiliarch* was a military officer commanding a thousand soldiers, but here probably used of higher-ranking commanders like generals (see L&N 55.15; cf. Rev 6:15).

<sup>5</sup> tn See the note on the word “servants” in 1:1.

<sup>6</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>7</sup> tn Here καί (*kai*) has been translated as “now” to indicate the introduction of an unexpected development in the account: The opposing armies do not come together in battle; rather the leader of one side is captured.

<sup>8</sup> tn For this meaning see BDAG 342 s.v. ἐνώπιον 4.b, “by the authority of, on behalf of Rv 13:12, 14; 19:20.”

<sup>9</sup> tn Traditionally, “brimstone.”

<sup>10</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>11</sup> tn On the translation of ἐχορτάσθησαν (*echortasthēsan*) BDAG 1087 s.v. χορτάζω 1.a states, “of animals, pass. in act. sense πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν all the birds gorged themselves with their flesh Rv 19:21 (cp. TestJud. 21:8).”

<sup>12</sup> tn Grk “And.” Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>13</sup> tn The word “holding” is implied. The two clauses “having the key of the abyss” and “a huge chain in his hand” can be construed in two ways: (1) both are controlled by the participle ἔχοντα (*echonta*) and both are modified by the phrase “in his hand” – “having in his hand the key to the abyss and a huge chain.” (2) The participle ἔχοντα refers only to the key, and the phrase “in his hand” refers only to the chain – “having the key of the abyss and holding a huge chain in his hand.” Because of the stylistic tendency in Rev to use the verb ἔχω (*echō*) to mean “hold (something)” and the phrase “in his hand” forming a “bracket” along with the verb ἔχω around both the phrases in question, the first option is preferred.

<sup>14</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>15</sup> tn Grk “he”; the referent (the angel introduced in v. 1) has been specified in the translation for clarity.

<sup>16</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>17</sup> tn Or “and shut.” While the lexical force of the term is closer to “shut,” it is acceptable to render the verb ἐκλείσεν (*ekleisen*) as “locked” here in view of the mention of the key in the previous verse.

<sup>18</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>19</sup> tn Grk “I saw thrones, and those seated on them, and judgment was given to them.” BDAG 567 s.v. κρίμα 3 says, “judging, judgment, the κρίμα ἐδόθη αὐτοῖς authority to judge was given to them Rv 20:4.”

<sup>20</sup> tn Grk “God, and who.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “these” as subject.

<sup>21</sup> tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

<sup>22</sup> tn On the use of the aorist ἐζήσαν (*ezēsan*) BDAG 425 s.v. ζῶω 1.a.β says, “of dead persons who return to life become alive again: of humans in general (3 Km 17:23) Mt 9:18; Ac 9:41; 20:12; Rv 20:4, 5.”

<sup>23</sup> sn This statement appears to be a parenthetical comment by the author.

<sup>24</sup> tn Grk “who has a share.”

<sup>25</sup> tn The shift from the singular pronoun (“the one”) to the plural (“them”) in the passage reflects the Greek text: The singular participle ὁ ἔχων (*ho echōn*) is followed by the plural pronoun τούτων (*toutōn*). In the interests of English style, this is obscured in most modern translations except the NASB.

<sup>26</sup> tn Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>27</sup> tn Or “mislead.”

the four corners of the earth, Gog and Magog,<sup>1</sup> to bring them together for the battle. They are as numerous as the grains of sand in the sea.<sup>2</sup> **20:9** They<sup>3</sup> went up<sup>4</sup> on the broad plain of the earth<sup>5</sup> and encircled<sup>6</sup> the camp<sup>7</sup> of the saints and the beloved city, but<sup>8</sup> fire came down from heaven and devoured them completely.<sup>9</sup> **20:10** And the devil who deceived<sup>10</sup> them was thrown into the lake of fire and sulfur,<sup>11</sup> where the beast and the false prophet are<sup>12</sup> too, and they will be tormented there day and night forever and ever.

### *The Great White Throne*

**20:11** Then<sup>13</sup> I saw a large<sup>14</sup> white throne and the one who was seated on it; the earth and the heaven<sup>15</sup> fled<sup>16</sup> from his presence, and no place

was found for them. **20:12** And I saw the dead, the great and the small, standing before the throne. Then<sup>17</sup> books were opened, and another book was opened – the book of life.<sup>18</sup> So<sup>19</sup> the dead were judged by what was written in the books, according to their deeds.<sup>20</sup> **20:13** The<sup>21</sup> sea gave up the dead that were in it, and Death<sup>22</sup> and Hades gave up the dead that were in them, and each one was judged according to his deeds. **20:14** Then<sup>23</sup> Death and Hades were thrown into the lake of fire. This is the second death – the lake of fire. **20:15** If<sup>24</sup> anyone's name<sup>25</sup> was not found written in the book of life, that person<sup>26</sup> was thrown into the lake of fire.

### *A New Heaven and a New Earth*

**21:1** Then<sup>27</sup> I saw a new heaven and a new earth, for the first heaven and earth had ceased to exist,<sup>28</sup> and the sea existed no more. **21:2** And I saw the holy city – the new Jerusalem – descending out of heaven from God, made ready like a bride adorned for her husband. **21:3** And I heard a loud voice from the throne saying: “Look! The residence<sup>29</sup> of God is among human beings.<sup>30</sup> He<sup>31</sup> will live among them, and they

<sup>1</sup> **sn** The battle with *Gog and Magog* is described in the OT in Ezek 38:1-39:20.

<sup>2</sup> **tn** *Grk* “of whom the number of them [is] like the sand of the sea” (an allusion to Isa 10:22).

<sup>3</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>4</sup> **tn** The shift here to past tense reflects the Greek text.

<sup>5</sup> **tn** On the phrase “broad plain of the earth” BDAG 823 s.v. *πλάτος* states, “τὸ πλάτος τῆς γῆς Rv 20:9 comes fr. the OT (Da 12:2 LXX. Cp. Hab 1:6; Sir 1:3), but the sense is not clear: *breadth = the broad plain of the earth* is perh. meant to provide room for the countless enemies of God vs. 8, but the ‘going up’ is better suited to Satan (vs. 7) who has recently been freed, and who comes up again fr. the abyss (vs. 3).” The referent here thus appears to be a plain large enough to accommodate the numberless hoards that have drawn up for battle against the Lord Christ and his saints.

<sup>6</sup> **tn** Or “surrounded.”

<sup>7</sup> **tn** On the term *παρεμβολή* (*parembolē*) BDAG 775 s.v. states, “Mostly used as a military t.t....so always in our lit....1. *a (fortified) camp...ἡ παρεμβολὴ τῶν ἁγίων Rv 20:9* is also to be understood fr. the OT use of the word.”

<sup>8</sup> **tn** Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>9</sup> **tn** See L&N 20.45 for the translation of *κατεσθίω* (*ka-testhīō*) as “to destroy utterly, to consume completely.”

<sup>10</sup> **tn** Or “misled.”

<sup>11</sup> **tn** Traditionally, “brimstone.”

<sup>12</sup> **tn** The verb in this clause is elided. In keeping with the previous past tenses some translations supply a past tense verb here (“were”), but in view of the future tense that follows (“they will be tormented”), a present tense verb was used to provide a transition from the previous past tense to the future tense that follows.

<sup>13</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>14</sup> **tn** Traditionally, “great,” but *μέγας* (*me-gas*) here refers to size rather than importance.

<sup>15</sup> **tn** Or “and the sky.” The same Greek word means both “heaven” and “sky,” and context usually determines which is meant. In this apocalyptic scene, however, it is difficult to be sure what referent to assign the term.

<sup>16</sup> **tn** Or “vanished.”

**sn** The phrase *the earth and the heaven fled from his presence* can be understood (1) as visual imagery representing the fear of corruptible matter in the presence of God, but (2) it can also be understood more literally as the dissolution of the universe as we know it in preparation for the appearance of the new heaven and new earth (Rev 21:1).

<sup>17</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>18</sup> **tn** *Grk* “another book was opened, which is of life.”

<sup>19</sup> **tn** Here *καί* (*kai*) has been translated as “so” to indicate the implied result of the books being opened.

<sup>20</sup> **tn** *Grk* “from the things written in the books according to their works.”

<sup>21</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>22</sup> **sn** Here *Death* is personified (cf. 1 Cor 15:55).

<sup>23</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>24</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>25</sup> **tn** The word “name” is not in the Greek text, but is implied.

<sup>26</sup> **tn** *Grk* “he”; the pronoun has been intensified by translating as “that person.”

<sup>27</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>28</sup> **tn** For the translation of *ἀπέρχομαι* (*aperchomai*; here *ἀπῆλθαν* [*apēlthan*]) L&N 13.93 has “to go out of existence – to cease to exist, to pass away, to cease.”

<sup>29</sup> **tn** Or “dwelling place”; traditionally, “tabernacle”; literally “tent.”

<sup>30</sup> **tn** Or “people”; *Grk* “men” (*ἀνθρώπων*, *anthrōpōn*), a generic use of the term. In the translation “human beings” was used here because “people” occurs later in the verse and translates a different Greek word (*λαοί*, *laoi*).

<sup>31</sup> **tn** *Grk* “men, and he.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

will be his people, and God himself will be with them.<sup>1</sup> 21:4 He<sup>2</sup> will wipe away every tear from their eyes, and death will not exist any more – or mourning, or crying, or pain, for the former things have ceased to exist.”<sup>3</sup>

21:5 And the one seated on the throne said: “Look! I am making all things new!” Then<sup>4</sup> he said to me, “Write it down,<sup>5</sup> because these words are reliable<sup>6</sup> and true.” 21:6 He also said to me, “It is done!<sup>7</sup> I am the Alpha and the Omega, the beginning and the end. To the one who is thirsty I will give water<sup>8</sup> free of charge<sup>9</sup> from the spring of the water of life. 21:7 The one who conquers<sup>10</sup> will inherit these things, and I will be his God and he will be my son. 21:8 But to the cowards, unbelievers, detestable persons, murderers, the sexually immoral, and those who practice magic spells,<sup>11</sup> idol worshipers,<sup>12</sup> and all those who lie, their place<sup>13</sup> will be in the lake that burns with fire and sulfur.<sup>14</sup> That<sup>15</sup> is the second death.”

<sup>1</sup> **tc** † Most mss (Σ ℳ<sup>k</sup>) do not add the words “[as] their God” (αὐτῶν θεός, *autōn theos*) after “he will be with them.” The mss with these words include A 2030 2050 2329 *al*. The Andreas group (ℳ<sup>4</sup>) also has the words, but in a different arrangement with the preceding (ἔσται μετ’ αὐτῶν θεός αὐτῶν, *estai me’ autōn theos autōn*). Not only do the words float, but scribes may have been motivated to make a connection here more directly with Isa 7:14; 8:8; Jer 24:7; 31:33; Zech 8:8. In light of sufficient external evidence as well as the possibility that the longer reading is theologically motivated, the shorter reading is preferred. NA<sup>27</sup> places the words in brackets, indicating doubts as to their authenticity.

<sup>2</sup> **tn** Grk “God, and he.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here *καί* (*kai*) has not been translated.

<sup>3</sup> **tn** For the translation of ἀπέρχομαι (*aperchomai*; here ἀπήλθαν [*apēlthan*]) L&N 13.93 has “to go out of existence – ‘to cease to exist, to pass away, to cease.’”

<sup>4</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>5</sup> **tn** The words “it down” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>6</sup> **tn** Grk “faithful.”

<sup>7</sup> **tn** Or “It has happened.”

<sup>8</sup> **tn** The word “water” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>9</sup> **tn** Or “as a free gift” (see L&N 57.85).

<sup>10</sup> **tn** Or “who is victorious”; traditionally, “who overcomes.”

<sup>11</sup> **tn** On the term φαρμακεία (*pharmakeia*, “magic spells”) see L&N 53.100: “the use of magic, often involving drugs and the casting of spells upon people – ‘to practice magic, to cast spells upon, to engage in sorcery, magic, sorcery.’ φαρμακεία: ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη ‘with your magic spells you deceived all the peoples (of the world)’ Re 18:23.”

<sup>12</sup> **tn** Grk “idolaters.”

<sup>13</sup> **tn** Grk “their share.”

<sup>14</sup> **tn** Traditionally, “brimstone.”

<sup>15</sup> **tn** Grk “sulfur, which is.” The relative pronoun has been translated as “that” to indicate its connection to the previous clause. The nearest logical antecedent is “the lake [that burns with fire and sulfur],” although “lake” (λίμνη, *limnē*) is feminine gender, while the pronoun “which” (ὅ, *ho*) is neuter gender. This means that (1) the proper antecedent could be “their place” (Grk “their share,”) agreeing with the relative pronoun in number and gender, or (2) the neuter pronoun still has as its antecedent the feminine noun “lake,” since agreement in gender between pronoun and antecedent was not always maintained, with an explanatory phrase occurring with a

### The New Jerusalem Descends

21:9 Then<sup>16</sup> one of the seven angels who had the seven bowls full of the seven final plagues came and spoke to me,<sup>17</sup> saying, “Come, I will show you the bride, the wife of the Lamb!” 21:10 So<sup>18</sup> he took me away in the Spirit<sup>19</sup> to a huge, majestic mountain<sup>20</sup> and showed me the holy city, Jerusalem, descending out of heaven from God. 21:11 The city possesses<sup>21</sup> the glory of God; its brilliance is like a precious jewel, like a stone of crystal-clear jasper.<sup>22</sup> 21:12 It has<sup>23</sup> a massive, high wall<sup>24</sup> with twelve gates,<sup>25</sup> with twelve angels at the gates, and the names of the twelve tribes of the nation of Israel<sup>26</sup> are written on the gates.<sup>27</sup> 21:13 There are<sup>28</sup> three gates on the east side, three gates on the north side, three gates on the south side and three gates on the

neuter pronoun regardless of the case of the antecedent. In favor of the latter explanation is Rev 20:14, where the phrase “the lake of fire” is in apposition to the phrase “the second death.”

<sup>16</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>17</sup> **tn** Grk “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, μετ’ ἐμοῦ (*met’ emou*, “with me”) was translated as “to me.” See also v. 15.

<sup>18</sup> **tn** Here *καί* (*kai*) has been translated as “so” to indicate the implied result of the angel’s invitation.

<sup>19</sup> **tn** Or “in the spirit.” “Spirit” could refer either to the Holy Spirit or the human spirit, but in either case John was in “a state of spiritual exaltation best described as a trance” (R. H. Mounce, *Revelation* [NICNT], 75).

<sup>20</sup> **tn** Grk “to a mountain great and high.”

<sup>21</sup> **tn** Grk “from God, having the glory of God.” Here a new sentence was started in the translation by supplying the words “the city” to refer back to the previous clause and translating the participle (“having”) as a finite verb.

<sup>22</sup> **tn** On the term ἰασπίδι (*iaspidi*) BDAG 465 s.v. ἰασπίς states, “*jasper*, a precious stone found in various colors, mostly reddish, somet. green...brown, blue, yellow, and white. In antiquity the name was not limited to the variety of quartz now called *jasper*, but could designate any opaque precious stone. Rv 21:18f. W. λίθος 4:3 (TestSol C 11:8). λίθος ἰασπίς κρυσταλλίζων a *stone of crystal-clear jasper* 21:11 (cp. Is 54:12); perh. the opal is meant here; acc. to some, the diamond.”

<sup>23</sup> **tn** Grk “jasper, having.” Here a new sentence was started in the translation.

<sup>24</sup> **tn** Grk “a (city) wall great and high.”

<sup>25</sup> **tn** On this term BDAG 897 s.v. πυλῶν 1 states, “*gate*, esp. of the large, impressive gateways at the entrance of temples and palaces...of the entrances of the heavenly Jerusalem...οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν *its entrances shall never be shut* Rv 21:25; cp. vss. 12ab, 13abcd, 15, 21ab; 22:14.”

<sup>26</sup> **tn** Grk “of the sons of Israel.” The translation “nation of Israel” is given in L&N 11.58.

<sup>27</sup> **tn** Grk “on them”; the referent (the gates) has been specified in the translation for clarity.

<sup>28</sup> **tn** The words “There are” have been supplied to make a complete English sentence. This is a continuation of the previous sentence, a lengthy and complicated one in Greek.

west side.<sup>1</sup> **21:14** The<sup>2</sup> wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb.

**21:15** The angel<sup>3</sup> who spoke to me had a golden measuring rod with which to measure the city and its foundation stones and wall. **21:16** Now<sup>4</sup> the city is laid out as a square,<sup>5</sup> its length and width the same. He<sup>6</sup> measured the city with the measuring rod<sup>7</sup> at fourteen hundred miles<sup>8</sup> (its length and width and height are equal). **21:17** He also measured its wall, one hundred forty-four cubits<sup>9</sup> according to human measurement, which is also the angel's.<sup>10</sup> **21:18** The city's<sup>11</sup> wall is made<sup>12</sup> of jasper and the city is pure gold, like transparent glass.<sup>13</sup> **21:19** The foundations of the city's wall are decorated<sup>14</sup> with every kind of precious stone. The first foundation is jasper, the second sapphire, the third agate,<sup>15</sup> the fourth emerald, **21:20** the fifth

onyx,<sup>16</sup> the sixth carnelian,<sup>17</sup> the seventh chrysolite,<sup>18</sup> the eighth beryl,<sup>19</sup> the ninth topaz, the tenth chrysochryse,<sup>20</sup> the eleventh jacinth,<sup>21</sup> and the twelfth amethyst. **21:21** And the twelve gates are twelve pearls – each one of the gates is made from just one pearl! The<sup>22</sup> main street<sup>23</sup> of the city is pure gold, like transparent glass.

**21:22** Now<sup>24</sup> I saw no temple in the city, because the Lord God – the All-Powerful<sup>25</sup> – and the Lamb are its temple. **21:23** The city does not need the sun or the moon to shine on it, because the glory of God lights it up, and its lamp is the Lamb. **21:24** The nations<sup>26</sup> will walk by its light and the kings of the earth will bring their grandeur<sup>27</sup> into it. **21:25** Its gates will never be closed during the day<sup>28</sup> (and<sup>29</sup> there will be no night there).<sup>30</sup> **21:26** They will bring the grandeur and the wealth<sup>31</sup> of the nations<sup>32</sup> into it,

**1 tn** The word “side” has been supplied four times in this verse for clarity.

**2 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**3 tn** Grk “the one”; the referent (the angel of v. 9) has been specified in the translation for clarity.

**4 tn** Here καί (*kai*) has been translated as “now” to indicate the somewhat parenthetical nature of the description of the city.

**5 tn** Or “the city lies square.” On κείμαι (*keimai*) in this context, BDAG 537 s.v. 2 states, “lie, of things..ή πόλις τετράγωνος κείται is laid out as a square Rv 21:16.”

**6 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**7 tn** Grk “with the rod”; the word “measuring” is supplied from the description in v. 15.

**8 tn** Or “two thousand two hundred kilometers.” Grk “12,000 stades.” A stade was a measure of length about 607 ft (185 m).

**9 tn** Here the measurement was kept in cubits in the translation because of the possible symbolic significance of the number 144 (12 times 12). This is about 216 ft (65 m).

**10 tn** Here L&N 81.1 translate the phrase μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου (*metron anthrōpou, ho estin angelou*) “the unit of measurement used by a person, that is, by an angel” Re 21:17. It is more likely that μέτρον is an accusative of respect or reference.

**11 tn** Grk “and its wall”; the referent of the pronoun (the city) has been specified in the translation for clarity. Here καί (*kai*) has not been translated because of differences between Greek and English style.

**12 tn** The phrase ἡ ἐνδόμησις τοῦ τείχους (*hē endōmēsis tou teichous*) is difficult to translate precisely. BDAG 334 s.v. ἐνδόμησις states, “primary mng. ‘interior structure’; in our lit. prob.=construction, hence material τοῦ τείχους Rv 21:18.” The phrase could then be translated, “the foundation of the city wall was jasper” or “the material used for the wall of the city was jasper.” The latter alternative has been used in the translation because the text goes on to discuss the foundation in 21:19 (using the term θεμελίος [*themelios*]), which is somewhat redundant if the foundation is mentioned here.

**13 tn** Or “transparent crystal.” See L&N 6.222, which notes the emphasis is on transparency here. The same Greek word, καθαρός (*katharos*), means both “pure” (referring to the gold) and “transparent” (referring to the glass).

**14 tn** The perfect participle here has been translated as an intensive (resultative) perfect.

**15 sn** Agate (also called chalcidony) is a semiprecious stone usually milky or gray in color (L&N 2.32).

**16 sn** Onyx (also called sardonyx) is a semiprecious stone that comes in various colors (L&N 2.35).

**17 sn** Carnelian is a semiprecious gemstone, usually red in color (L&N 2.36).

**18 sn** Chrysolite refers to either quartz or topaz, golden yellow in color (L&N 2.37).

**19 sn** Beryl is a semiprecious stone, usually blue-green or green in color (L&N 2.38).

**20 sn** Chrysochryse is a greenish type of quartz (L&N 2.40).

**21 sn** Jacinth is a semiprecious stone, probably blue in color (also called “hyacinth,” but that translation is not used here because of possible confusion with the flower of the same name). See L&N 2.41.

**22 tn** Here καί (*kai*) has not been translated because of differences between Greek and English style.

**23 tn** The Greek word πλατεία (*plateia*) refers to a major (broad) street (L&N 1.103).

**24 tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic. Every verse from here to the end of this chapter begins with καί in Greek, but due to differences between Greek and contemporary English style, these have not been translated.

**25 tn** On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεός ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

**26 tn** Or “the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

**27 tn** Or “splendor”; Grk “glory.”

**28 tn** On the translation “during the day” see BDAG 436 s.v. ἡμέρα 1.a. “But also, as in Thu. et al., of time within which someth. occurs, ἡμέρας during the day Rv 21:25.”

**29 tn** The Greek connective γάρ (*gar*) most often expresses some sort of causal connection. However, in this context there is no causal force to the second phrase; γάρ simply expresses continuation or connection. Because of this it has been translated as “and.” See BDAG 189-90 s.v. 2.

**30 tn** The clause has virtually the force of a parenthetical comment.

**31 tn** Grk “honor,” but BDAG 1005 s.v. τιμή 2.b states, “An outstanding feature of the use of τ., as already shown in several passages, is its combination w. δόξα...of earthly possessions τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν Rv 21:26 (τιμὴν concr.=an object of value: Ezk 22:25).”

**32 tn** Or “the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

21:27 but<sup>1</sup> nothing ritually unclean<sup>2</sup> will ever enter into it, nor anyone who does what is detestable<sup>3</sup> or practices falsehood,<sup>4</sup> but only those whose names<sup>5</sup> are written in the Lamb's book of life.

22:1 Then<sup>6</sup> the angel<sup>7</sup> showed me the river of the water of life – water as clear as crystal – pouring out<sup>8</sup> from the throne of God and of the Lamb, 22:2 flowing down the middle of the city's<sup>9</sup> main street.<sup>10</sup> On each side<sup>11</sup> of the river is the tree of life producing twelve kinds<sup>12</sup> of fruit, yielding its fruit every month of the year.<sup>13</sup> Its leaves are for the healing of the nations. 22:3 And there will no longer be any curse,<sup>14</sup> and the throne of God and the Lamb will be in the city.<sup>15</sup> His<sup>16</sup> servants<sup>17</sup> will worship<sup>18</sup> him, 22:4 and they will see his face, and his name will be on their foreheads. 22:5 Night will be no more, and they will not need the light of a lamp or the light of the sun, because the Lord God will shine on them, and they will reign forever and ever.

### A Final Reminder

22:6 Then<sup>19</sup> the angel<sup>20</sup> said to me, “These words are reliable<sup>21</sup> and true. The Lord, the God

of the spirits of the prophets, has sent his angel to show his servants<sup>22</sup> what must happen soon.”

22:7 (Look! I am coming soon!  
Blessed is the one who keeps the words  
of the prophecy expressed in this  
book.)<sup>23</sup>

22:8 I, John, am the one who heard and saw these things,<sup>24</sup> and when I heard and saw them,<sup>25</sup> I threw myself down<sup>26</sup> to worship at the feet of the angel who was showing them to me. 22:9 But<sup>27</sup> he said to me, “Do not do this!<sup>28</sup> I am a fellow servant<sup>29</sup> with you and with your brothers the prophets, and with those who obey<sup>30</sup> the words of this book. Worship God!” 22:10 Then<sup>31</sup> he said to me, “Do not seal up the words of the prophecy contained in this book, because the time is near. 22:11 The evildoer must continue to do evil,<sup>32</sup> and the one who is morally filthy<sup>33</sup> must continue to be filthy. The<sup>34</sup> one who is righteous must continue to act righteously, and the one who is holy must continue to be holy.”

22:12 (Look! I am coming soon,  
and my reward is with me to pay<sup>35</sup> each  
one according to what he has done!  
22:13 I am the Alpha and the Omega,  
the first and the last,  
the beginning and the end!)<sup>36</sup>

<sup>1</sup> tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>2</sup> tn Here BDAG 552 s.v. κοινός 2 states, “pert. to being of little value because of being common, *common, ordinary, profane*...b. specifically, of that which is ceremonially impure: Rv 21:27.”

<sup>3</sup> tn Or “what is abhorrent”; Grk “who practices abominations.”

<sup>4</sup> tn Grk “practicing abomination or falsehood.” Because of the way βδέλυγμα (*bdelugma*) has been translated (“does what is detestable”) it was necessary to repeat the idea from the participle ποιῶν (*poiōn*, “practices”) before the term “falsehood.” On this term, BDAG 1097 s.v. ψεῦδος states, “ποιεῖν ψεῦδος *practice (the things that go with) falsehood* Rv 21:27; 22:15.” Cf. Rev 3:9.

<sup>5</sup> tn Grk “those who are written”; the word “names” is implied.

<sup>6</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>7</sup> tn Grk “he”; the referent (the angel mentioned in 21:9, 15) has been specified in the translation for clarity.

<sup>8</sup> tn Grk “proceeding.” Water is more naturally thought to pour out or flow out in English idiom.

<sup>9</sup> tn Grk “its”; the referent (the city, the new Jerusalem) has been specified in the translation for clarity.

<sup>10</sup> tn The Greek word πλατεῖα (*plateia*) refers to a major (broad) street (L&N 1.103).

<sup>11</sup> tn Grk “From here and from there.”

<sup>12</sup> tn Or “twelve crops” (one for each month of the year).

<sup>13</sup> tn The words “of the year” are implied.

<sup>14</sup> tn Or “be anything accursed” (L&N 33.474).

<sup>15</sup> tn Grk “in it”; the referent (the city, the new Jerusalem) has been specified in the translation for clarity.

<sup>16</sup> tn Grk “city, and his.” Although this is a continuation of the previous sentence in Greek, a new sentence was started here in the translation because of the introduction of the Lamb's followers.

<sup>17</sup> tn See the note on the word “servants” in 1:1.

<sup>18</sup> tn Or “will serve.”

<sup>19</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

<sup>20</sup> tn Grk “he”; the referent (the angel mentioned in 21:9, 15; 22:1) has been specified in the translation for clarity.

<sup>21</sup> tn Grk “faithful.”

<sup>22</sup> tn See the note on the word “servants” in 1:1.

<sup>23</sup> sn These lines are parenthetical, forming an aside to the narrative. The speaker here is the Lord Jesus Christ himself rather than the narrator.

<sup>24</sup> tn Or “I am John, the one who heard and saw these things.”

<sup>25</sup> tn The pronoun “them” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>26</sup> tn Grk “I fell down and worshiped at the feet.” BDAG 815 s.v. πίπτω 1.b.α.2. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

<sup>27</sup> tn Here καί (*kai*) has been translated as “but” to indicate the contrast present here.

<sup>28</sup> tn On the elliptical expression ὥρα μὴ (*hora mē*) BDAG 720 s.v. ὥρα B.2 states: “Elliptically...ὥρα μὴ (sc. ποιήσης) *watch out! don't do that!* Rv 19:10; 22:9.”

<sup>29</sup> tn Grk “fellow slave.” Though σύνδουλος (*sundoulos*) is here translated “fellow servant,” the word does not bear the connotation of a free individual serving another. See the note on the word “servants” in 1:1.

<sup>30</sup> tn Grk “keep” (an idiom for obedience).

<sup>31</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

<sup>32</sup> tn Grk “must do evil still.”

<sup>33</sup> tn For this translation see L&N 88.258; the term refers to living in moral filth.

<sup>34</sup> tn Grk “filthy, and the.” This is a continuation of the previous sentence in Greek, but because of the length and complexity of the construction a new sentence was started in the translation.

<sup>35</sup> tn The Greek term may be translated either “pay” or “pay back” and has something of a double meaning here. However, because of the mention of “wages” (“reward,” another wordplay with two meanings) in the previous clause, the translation “pay” for ἀποδοῦναι (*apodounai*) was used here.

<sup>36</sup> sn These lines are parenthetical, forming an aside to the narrative. The speaker here is the Lord Jesus Christ himself rather than the narrator.

**22:14** Blessed are those who wash their robes so they can have access<sup>1</sup> to the tree of life and can enter into the city by the gates. **22:15** Outside are the dogs and the sorcerers<sup>2</sup> and the sexually immoral, and the murderers, and the idolaters and everyone who loves and practices falsehood!<sup>3</sup>

**22:16** “I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star!”<sup>4</sup> **22:17** And the Spirit and the bride say, “Come!” And let the one who hears say: “Come!” And let the one who is thirsty come; let the one who wants it take the water of life free of charge.

**22:18** I testify to the one who hears the words of the prophecy contained in this book: If anyone adds to them, God will add to him the plagues described<sup>5</sup> in this book. **22:19** And if anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life<sup>6</sup> and in the holy city that are described in this book.

**22:20** The one who testifies to these things says, “Yes, I am coming soon!” Amen! Come, Lord Jesus!<sup>7</sup> **22:21** The grace of the Lord Jesus be with all.<sup>7</sup>

<sup>1</sup> **tn** *Grk* “so that there will be to them authority over the tree of life.”

<sup>2</sup> **tn** On the term φάρμακοι (*pharmakoi*) see L&N 53.101.

<sup>3</sup> **tn** Or “lying,” “deceit.”

<sup>4</sup> **tn** On this expression BDAG 892 s.v. πρωϊνός states, “early, belonging to the morning ὁ ἄστηρ ὁ πρ. *the morning star*, Venus Rv 2:28; 22:16.”

<sup>5</sup> **tn** *Grk* “written.”

<sup>6</sup> **tc** The *Textus Receptus*, on which the KJV rests, reads “the book” of life (ἀπὸ βιβλοῦ, *apo biblou*) instead of “the tree” of life. When the Dutch humanist Desiderius Erasmus translated the NT he had access to no Greek mss for the last six verses of Revelation. So he translated the Latin Vulgate back into Greek at this point. As a result he created seventeen textual variants which were not in any Greek mss. The most notorious of these is this reading. It is thus decidedly inauthentic, while “the tree” of life, found in the best and virtually all Greek mss, is clearly authentic. The confusion was most likely due to an intra-Latin switch: The form of the word for “tree” in Latin in this passage is *ligno*; the word for “book” is *libro*. The two-letter difference accounts for an accidental alteration in some Latin mss; that “book of life” as well as “tree of life” is a common expression in the Apocalypse probably accounts for why this was not noticed by Erasmus or the KJV translators. (This textual problem is not discussed in NA<sup>27</sup>.)

<sup>7</sup> **tc** Most mss (N ℣) read “amen” (ἀμήν, *amēn*) after “all” (πάντων, *pantōn*). It is, however, not found in other important mss (A 1006 1841 pc). 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. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ἀμήν in every NT book except Acts, James, and 3 John (and even in these books, ἀμήν is found in some witnesses). It is thus a predictable variant.