Revelation

The Prologue

1:1 The revelation of Jesus Christ,1 which God gave him to show his servants2 what must happen very soon.3 He made it clear4 by sending his angel to his servant5 John, 1:2 who then6 testified to everything that he saw concerning the word of God and the testimony about7 Jesus Christ. 1:3 Blessed is the one who reads the words of this8 prophecy aloud,9 and blessed are10 those who hear and obey11 the things written in it, because the time is near!12

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1 tn The phrase ἀπόκαλυψις Ἰησοῦ Χριστοῦ (apokalupsis Iesou Christou), “the revelation of Jesus Christ,” could be interpreted as an either an objective genitive (“the revelation about Jesus Christ”), subjective genitive (“the revelation from Jesus Christ”), or both (M. Zerwick’s “general” genitive [BDAG 260 s.v.]). 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 δοῦλος (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 transil, 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 δοῦλος), 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. τάγος has “quickly, at once, without delay Ac 10:33 D; 12:7; 17:15 D; 22:18; 1 Q 48:1; 63:4... soon, in a short time....Rev 1:1; 22:5...shortly Ac 25:4.”

4 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 της (tis), 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.
and all the tribes10 on the earth will mourn because11 of him. This will certainly come to pass!12 Amen.)13

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

1:9 I, John, your brother and the one who shares16 with you in the persecution, kingdom, and endurance that17 are in Jesus, was on the island called Patmos because of the word of God and the testimony about Jesus.18 1:10 I was in the Spirit19 on the Lord’s Day20 when21 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—the Ephesus,22 Smyrna,23 Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.”

10 In this context, tribes (φυλαί, philai) could also be translated as “nations” or “peoples” (L&N 11.56).
11 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 In Grk “Yes, Amen.” The expression “This will certainly come to pass” is an attempt to capture the force of the juxtaposition of the Greek ναὶ (nai) and the Hebrew יְמֵ֥ה יְמֵה (amēn).
13 See L&N 69.1.
14 These lines are placed in parentheses because they form an aside to the main argument.
15 The shorter reading “Omega” (Ω, Ω) has superior ms support (P 119 197, 2051), but it has a rival, λογος (logos), “word,” as a secondary addition to the text.
16 In this word BDAG 785 s.v. τοῦκοριστοῦ states, “the Almighty, All-Powerful, Omnipotent (One) only of God… (ὁ) κύριος ὁ θεός ὁ π… Ρ. 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”
17 The translation attempts to bring out the verbal idea in συγκοινωνίας (sunkoioniai) “co-sharer”; John was suffering for his faith at the time he wrote this.
18 In this case, the prepositional phrase ἐν τούτῳ (en touto) could be taken with ἐν αὐτῷ (hina touto) as the translation does or with the more distant συγκοινωνίας (sunkoioniai), in which case the translation would read “your brother and the one who shares with you in Jesus in the persecution, kingdom, and endurance.”
19 In this context, “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 [NIGNT], 75).
20 Concerning the phrase χριστός (christos) BDAG 576 s.v. κυριοκτόνος states: “pert. to belonging to the Lord, the Lord’s… ἡμέρα ἡμέρας τοῦ Κυρίου” (Kephal. 152, 1:193, 31…). i.e. certainly Sunday (so in Mod. Gk….) Rev 1:10 (Westcott, TST, NTS, 155, 70-75).
21 In the conjunction καὶ (kai) is not introducing a coordinate thought, but one that is logically subordinate to the main verb ἐγενόμην (egenomhn).
22 Map For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.
23 Grk “and to Smyrna.” For stylistic reasons the conjunction καὶ (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.

thef, the ruler over the kings of the earth. To him be the glory and the power and else will see him,2 even those who pierced him,9

1 The reading “set free” (λύσαντί, lousyantì) has better ms support (P 119 197, 2051) than its rival, λογος (logos), “word,” found in P 1006 2154 2053 2052 2062 (Ì) 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 א (à) 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., 13:10), and since the Hebrew preposition “in” (א) can indicate the price paid for something, and is often translated with the preposition “in” (ἐν, en) in the LXX, the author may have tried to communicate by the use of ἐν 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 λύσαντι and λογος, 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.
2 In this context, tribes (φυλαί, philai) could also be translated as “nations” or “peoples” (L&N 11.56).
3 The verb ποιέω (poiew) could indicate appointment or assignment rather than simply “make” or “do.” See Mark 3:14 (L&N 37.106).
4 In this word BDAG 168 s.v. βασιλείαν 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 In Grk “a kingdom, priests.” The term ἱερεῖς (hieraies) is either in apposition to βασιλείαν (basielian) or as a second complement to the object “us” (ὑμᾶς, hymas). The translation gains this ambiguity.
6 Both the longer reading τῶν αἰώνων (tòn aionan), “to the ages of the ages” or, more idiomatically, “for ever and ever”; found in Χ 39, the shorter (“for ever”; found in Χ 18 1 2050 2062/ a pc bo) have good ms support. The author uses the longer expression εἰς τοὺς αἰώνας (eis tòous aionan), εἰς τοὺς αἰώνας, εἰς τοὺς αἰώνας (eis tôn aionan) in every other instance of εἰς τοὺς in Revelation, twelve passages in all (1:6; 7:12; 10:6; 14:11; 15:7; 19:3; 20:10; 22:25). Thus, on the one hand, the style of the author is consistent, while on the other, 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 In this context, tribes (φυλαί, philai) could also be translated as “nations” or “peoples” (L&N 11.56).
8 The conjunction καὶ (kai) is not introducing a coordinate thought, but one that is logically subordinate to the main verb ἐγενόμην (egenomhn).
9 Map For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.
10 Grk “and to Smyrna.” For stylistic reasons the conjunction καὶ (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 P\textsuperscript{2} turned to see whose voice was speaking to me,\textsuperscript{2} and when I did so,\textsuperscript{2} I saw seven golden lampstands, 1:13 and in the midst of the lampstands was one like a son of man.\textsuperscript{4} He was dressed in a robe extending down to his feet and he wore a wide golden belt\textsuperscript{8} around his chest. 1:14 His\textsuperscript{6} head and hair were as white as wool,\textsuperscript{7} even as white as snow,\textsuperscript{7} and his eyes were like a fiery\textsuperscript{8} flame. 1:15 His feet were like polished bronze\textsuperscript{10} refined\textsuperscript{10} in a furnace, and his voice was like the roar\textsuperscript{11} of many waters. 1:16 He held\textsuperscript{12} seven stars in his right hand, and a sharp double-edged sword extended out of his mouth. His\textsuperscript{13} face shone like the sun shining at full strength. 1:17 When\textsuperscript{14} I saw him I fell down at his feet as though I were dead,\textsuperscript{15} but 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! \textsuperscript{16} He was dead, but look, now I am alive—forever and ever—and I hold the keys of death and of Hades.\textsuperscript{17} 1:19 Therefore write what you saw, what is, and what will be after these things.\textsuperscript{18} 1:20 The mystery of the seven stars that you saw in my right hand and the seven golden lampstands is this: the seven stars are the angels of the seven churches and the seven lampstands are the seven churches.

\textbf{To the Church in Ephesus} 2:1 “To the angel of the church in Ephesus,\textsuperscript{21} write the following:\textsuperscript{22}

\textsuperscript{2} tn Throughout the translation John’s use of καί (kai) often reflects the varied usage of the Hebrew conjunction ה (vav). A clause which produces has been translated as the phrase “write” translates as “and” in the Greek text, but a new sentence was started here in the translation.

\textsuperscript{13} This is a continuation of the previous sentence in the Greek text, but a new sentence was started here in the translation.

\textsuperscript{14} 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.

\textsuperscript{21} tn Here καί (kai) has not been translated because of differences between Greek and English style.

\textsuperscript{22} Concerning “Hades” BDAG 19 s.v. ὠδής 1 and 2 states: “Oríg. 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 κατατυπου ὠδοῦ. In the depths, contrasted with heaven ἑώς (to) ὠδοῦ Mt 11:23; Lk 10:15 (PsSol 15:10; cp.; Is 14:11, 15); ἐν τῷ ὠδό 16:23; ἐν Ἀιῶν Ἀρχ.PR 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 πόλει ὠδοῦ [II. 5, 646; Is 38:10; Wed 16:13; 3 Macc 5:51; Ps 69:6; 126, 2; Lucian, Menipp. 6 the magicians can open to Ἀιῶν τας πύλας and conduct people in and out safe-ly] Mt 16:18, 31, locked ἔξω τας κλέες του τάνατον και του ὠδοῦ Rv 1:18 (the genitives are either obj. [Ps. Apollod. 3, 12, 6, 10 Aecus, the son of Zeus holds the κλείς τοῦ Ἅιδου; SEG VIII 574, 3 (11 iv) τος τας κλεκτας ἔχοντα τον κατατυπου] Ἄιδου (restored) or possess.; in the latter case death and Hades are personific.; s. 2). Hades personific. [w. ἅπαντος] Grk ἄπαντος (cp. Is 28:15; Job 38:17) Rv 6:8; 20:13f.”

\textsuperscript{23} tn In the OT, Hades was known as Sheol. It is the place where the righteous will reside (Matt 11:23; Luke 16:23; Rev 20:13-14).

\textsuperscript{24} 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.

\textsuperscript{25} The “words this is” are supplied to make a complete sentence in English.

\textsuperscript{26} Or perhaps “the messengers.”

\textsuperscript{27} Map For location see JPI-D2; JP2-D2; JP3-D2; JP4-D2.

\textsuperscript{28} 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 the one who has a firm grasp on the seven stars in his right hand— the one who walks among the seven golden lampstands: 2:2 ‘I know your works as well as your labor and steadfast endurance, and that you cannot tolerate evil. You have even put to the test those who refer to themselves as apostles (but are not), and have discovered that they are false. 2:3 I am also aware that you have persisted steadfastly, endured much for the sake of my name, and have not grown weary. 2:4 But I have this against you: You have departed from your first love! 2:5 Therefore, remember from what high state you have fallen and repent! Do 2:6 the deeds you did at the first; 2:7 if not, I will come to you and remove your lampstand from its place— that is, if you do not repent. 2:8 But you do have this: 2:9 ‘I know the distress you are suffering 2:10 and your poverty (but you are rich). I also know 2:11 the slander against you by those who call themselves Jews and really are those who refer to themselves as apostles (but are not). 2:12 Therefore, remember from what high state you have fallen and repent! Do 2:13 the deeds you did at the first; 2:14 if not, I will come to you and remove your lampstand from its place— that is, if you do not repent. 2:15 You hate what the Nicolaitans practice— practices I also hate. 2:16 The one who has an ear should listen to what the Spirit says to the churches. To the one who conquers, I will permit him to eat from the tree of life that is in the paradise of God. 2:17

To the Church in Smyrna
2:8 “To 2:9 the angel of the church in Smyrna write the following: 2:10 ‘This is the solemn pronouncement of the one who is the first and the last, the one who was dead, but 2:11 came to life: 2:12 ‘I know the distress you are suffering and your poverty (but you are rich). I also know 2:13 the slander against you by those who call themselves Jews and really are those who refer to themselves as apostles (but are not). 2:14 Therefore, remember from what high state you have fallen and repent! Do 2:15 the deeds you did at the first; 2:16 if not, I will come to you and remove your lampstand from its place— that is, if you do not repent. 2:17 But you do have this: 2:18 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.

2:19 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.

2:20 The expression τά ἔργα τῶν Νικολαίτων (τὰ ἐργά τοῦ Νικολαίτην) has been translated as a subjective genitive.

2:21 Or “is victorious”; traditionally, “who overcomes.” The pendentative is allowed to stand in the English translation because it is characteristic of the author’s style in Revelation.

2:22 To the Church in Laodicea
2:23 The phrase “the angel of the church in Smyrna write the following:” See the note on this phrase in 2:1.
not, but are a synagogue5 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 into prison so you may be tested,3 and you will experience suffering6 for ten days. Remain faithful even to the point of death, and I will give you the crown that is life itself.5 2:11 The one who has an ear had better hear what the Spirit says to the churches. The one who conquers6 will in no way be harmed by the second death.

To the Church in Pergamum

2:12 “To the angel of the church in Pergamum write the following:5

“This is the solemn pronouncement of5 the one who has the sharp double-edged sword:10

2:13 ‘I know11 where you live – where Satan’s throne is. Yet12 you continue to cling13 to my name and you have not denied your faith in me,15 even in the days of Antipas, my faithful witness,16 who was killed in your city,17 where Satan lives. 2:14 But I have a few things against you: You have some people there who follow the teaching of Balaam,18 who instructed Balak to put a stumbling block29 before the people20 of Israel so they would eat food sacrificed to idols and commit sexual immorality.21 2:15 In the same way, there are also some among you who follow the teaching of the Nicolaitans.22 2:16 Therefore,23 repent! If not, I will come against you quickly and make war against those people24 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,25 I will give him some of the hidden manna, and I will give him a white26 stone, and on that stone will be written a new name that no one can understand28 except the one who receives it.’

To the Church in Thyatira

2:18 “To30 the angel of the church in Thyatira write the following:30

5 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).
10 sn The shorter reading adopted here has superior support (A C P 2053 2293 2329 2351 D Θ Ψ sy). It is, however, included in impressive witnesses such as (A C 046 1006 1611 sy co L&N 11.58). Thus the final three letters of the verb [συν].
11 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…”
12 sn Or “tempted.”
13 sn The pendent dative is allowed to stand in the English translation because it is characteristic of the author’s style in Rev 2:1.
14 sn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.
15 sn Here καί (kai) has not been translated due to differences between Greek and English style.
16 sn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.
17 sn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.
18 sn Here καί (kai) has been translated as “yet” to indicate the contrast between their location and their faithful behavior.
19 tn The present indicative verb κρατεῖ (krateî) has been translated as a progressive present.
20 sn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.
21 sn 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).
22 sn On the interpretation of the stone, L&N 2.27 states, “A number of different suggestions have been made as to the reference of ἴδιος in this context. Some scholars believe that the white ἰδιος 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.’”
23 tn Or “know”; for the meaning “understand” see L&N 32.4.
24 sn This is the solemn pronouncement of5 the one who has the sharp double-edged sword.
25 tn Or “who is victorious”; traditionally, “who overcomes.”
26 sn The term ἀναίρεσις (anairēsis), “likewise” is left untranslated because it is quite redundant.
27 sn See the note on the term Nicolaitans in 2:6.
28 sn Or “victorious”; traditionally, “who overcomes.”
29 sn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.
30 sn The term ὁμολογίας (homologias), “likewise” is left untranslated because it is quite redundant.
“This is the solemn pronouncement of the Son of God, the one who has eyes like a fiery flame and whose feet are like polished bronze: 3:19 I know your deeds: you love, faith, service, and steadfast endurance. 4 In fact, your more recent deeds are greater than your earlier ones. 20 But I have this against you: You tolerate that seventh woman, Jezebel, who calls herself a prophetess, and by her teaching deceives my servants to commit sexual immorality and to eat food sacrificed to idols. 21 [13] have given her time to repent, but she is not willing to clarify that what follows is the content of what is to be written.

4 In Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1. The expression This is the solemn pronouncement of reflects an OT idiom. See the note on this phrase in 2:1.

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

3 In Grk the precise meaning of the term translated “polished bronze” (χαλκολίβανον, chalkolibanon), which appears no where else in Greek literature outside of the book of Revelation (see 1:15), is uncertain. Without question it is some sort of metal. BDAG 1976 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 1:15 is more on the lustrous quality of the metal.

4 In Grk “and faith.” Here and before the following term καὶ (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 In Grk “perseverance.”

6 In Grk “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 “your last deeds [that are] greater than the first.”

7 In Grk the Greek article has been translated with demonstrative force.

8 In Grk the ms evidence for γυναῖκα (gunaika, “woman”) alone includes [K C P 1611 2053 pc lat]. The ms evidence for the addition of your (ους, ou) includes A 1006 2351 ΝΠ pc sy. With the pronoun, the text reads “your wife, Jezebel” instead of “that woman, Jezebel.” In Revelation, A C are the most important vss, along with N ΝΠ (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 (ους) 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 pronoun to add “your” here.

9 In 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 who call themselves Jezebel are the items singled out for mention.

10 In Grk “teaches and deceives” (διδάσκει καὶ διδασκαλία, didaskei kai didaskalia) a construction in which the first verb appears to specify the means by which the second is accomplished: “by her teaching, deceives...” See the note on the word “servants” in 1:1.

11 In Grk “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.

12 In Grk has not been translated because of differences between Greek and contemporary English style.

13 In Here καὶ (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, and those who commit adultery with her into terrible suffering, unless they repent of her deeds. 2:23 Furthermore, I will strike her followers with a deadly disease, and then all the churches will know that I am the one who searches minds and hearts. I will repay each one of you what your deeds deserve. 2:24 But to the rest of you in Thyatira, all who do not hold to this teaching (who have not learned the so-called “deep secrets 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 and who continues in my deeds until the end, I will give him authority over the nations – 2:27 he will rule them with an iron rod and like clay jars he will break them to pieces.

2:28 just as I have received the right to rule from my Father – and I will give him the morning star.

3:1 [29] The one who has an ear had better hear what the Spirit says to the churches.”

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

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

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

18 In Grk “I will kill with death.” ὁ τηρῶν (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 In Grk “will give.” The sense of διδασκάλιον (didasm) in this context is more “repay” than “give.”

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

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

22 In Grk “the teaching of Jezebel” (v. 20).

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

24 In Grk “who is victorious”; traditionally, “who overcomes.”

25 In 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. περιέχω 3 has ὁ περιέχω τὸ ἔργα μου the one who takes my deeds to heart Rev 2:26).”

26 In Grk “over the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

27 In Here καὶ (kai) has not been translated because of differences between Greek and English style.

28 In Grk “will shepherd.”

29 In Grk “scepter.” The Greek term ῥάβδος (rhados) can mean either “rod” or “scepter.”

30 In 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, 13:12.

31 In 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 διδασκαλία (didaskalia) is “the right to rule” (i.e., ἐξουσία ἐξουσίας ποιμάνειν, echein exousian poimanein), although many modern translations supply the word “authority” here (so NAB, NRSV, NLT).

32 In On this expression BDAG 892 s.v. πρωϊνός states, “early, belonging to the morning ὁ ἀπόρτη ὁ πρ. the morning star, Venus Rev 2:28; 22:16.”
**REVELATION 3:1**

*To the Church in Sardis*

3:1 “To the angel of the church in Sardis write the following:2

“This is the solemn pronouncement of the one who holds the seven spirits of God and the seven stars: ‘I know your deeds, that you have a reputation that you are alive, but you are dead. 3:2 Wake up, and strengthen what remains that was about to die, because I have not found your deeds completed3 in the sight4 of my God. 3:3 Therefore, remember what you received and heard, and obey it, and repent. If you do not wake up, I will come like a thief, and you will never know at what hour I will come against you. 3:4 But you have a few individuals5 in Sardis who have not stained6 their clothes, and they will walk with me dressed7 in white, because they are worthy. 3:5 The one who conquers8 will be dressed like them9 in white clothing,10 and I will never erase11 his name from the book of life, but I12 will declare13 his 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 the angel of the church in Philadelphia write the following:26

“This is the solemn pronouncement of the Holy One, who holds the key of David, who opens doors28 no one can shut, and shuts doors29 no one can open: 3:8 ‘I know your deeds. (Look! I have put30 in front of you an open door that no one can shut.)’ I know,32 you have little strength,33 but34 you have obeyed35 my word and have not denied my name. 3:9 Listen!36 I am going to make those people from the synagogue37 of Satan – who say they are Jews yet38 are not, but are lying – Look, I will make39 them come and bow down40 at

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1 tn Here καί (kai) has not been translated due to differences between Greek and English style.
2 tn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.
3 tn Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.
4 sn The expression This is the solemn pronouncement of reflects an OT idiom. See the note on this phrase in 2:1.
5 tn Grk “who has” (cf. 1:15);
6 tn Grk “a name.”
7 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
8 tn The perfect passive participle has been translated as an intensive (resultative) perfect here.
9 tn Or “in the judgment.” BDAG 342 s.v. ἐκκόμιον 3 states, “the opinion/judgment of... As a rule...of θεός or κύριος; so after...πεπληρωμένος Ὀρ 3:2.”
10 tn The expression πῶς εἶλθας καὶ θύρας (πῶς εἰλθάς καὶ θύρας) probably refers to the initial instruction in the Christian life they had received and been taught; this included doctrine and ethical teaching.
11 tn Grk “keep it,” in the sense of obeying what they had initially been taught.
12 tn The negation here is with οὐ (ou) μὴ (mē), the strongest possible form of negation in Koine Greek.
13 tn Or “come on.”
14 tn Grk “a few names”; here ὄνομα (onomata) 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.”
15 tn Or “soiled” (so NAB, NRSV, NIV); NCV “have kept their clothes unstained”; GEV “have not dirtied your clothes with sin.”
16 tn The word “dressed” is not in the Greek text, but is implied.
17 tn Or “who overcomes.”
18 tn Grk “thus.”
19 tn Or “white robes.”
20 tn The negation here is with ὥσπερ (wsper), the strongest possible form of negation in Koine Greek.
21 tn Or “will never wipe out.”
22 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
23 tn Grk “will confess.”
24 tn Here καί (kai) has not been translated due to differences between Greek and English style.
25 tn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.
26 sn The expression This is the solemn pronouncement of reflects an OT idiom. See the note on this phrase in 2:1.
27 sn 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.
28 sn See the note on the word “door” earlier in this verse.
29 tn Grk “I have given.”
30 sn Grk “to shut it,” but English would leave the direct object understood in this case.
31 sn 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.
32 tn This translation is based on connecting the ὁτι (hoti) clause with the οἷς (oīs) at the beginning of the verse, giving the content of what is known (see also 3:1, 3:15 for parallel). 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 ὁτι could be understood as introducing a causal subordinate clause instead and thus translated, “because you have.”
33 tn Or “little power.”
34 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
35 tn Grk “and having kept.” The participle τετερέσας (teterešas) has been translated as a finite verb due to requirements of contemporary English style. For the translation of τετερέω (teterēo) 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.
36 tn Grk “behold” (L&N 91.13).
37 sn See the note on synagogōue in 2:9.
38 tn Here καί (kai) has been translated as “yet” to indicate the contrast between what these people claimed and what they were.
39 tn The verb here is ποιέω (poeō), but in this context it has virtually the same meaning as διδωμι (diddōmi) used at the beginning of the verse. Stylistic variation like this is typical of Johannine literature.
40 tn The verb here is προσκυνήσουσιν (proskunēsousin), normally used to refer to worship.
your feet and acknowledge that you have loved you.

3:10 Because you have kept my admonition to endure steadfastly, 1 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 your crown. 3:12 The one who conquers 2 I will make a pillar in the temple of my God, and he will never depart from it. 

To the Church in Laodicea

3:14 1 Cor 1:24 “To 2 the angel of the church in Laodicea write the following: 2

“The is the solemn pronouncement of the Amen, the faithful and true witness, the originator 3 of God’s creation: 3:15 ‘I know your deeds, that you are neither cold nor hot. 3:16 So because you are lukewarm, and neither hot nor cold, I am going to vomit you out of my mouth! 3:17 Because you say, “I am rich and have acquired great wealth, and need nothing,” but you do not realize that you are wretched, pitiful, 4 poor, blind, and naked, 3:18 take my advice and buy gold from me refined by fire so you can become rich! Buy from me white clothing so you can be clothed and your shameful nakedness 5 will not be exposed, and buy eye salve 6 to put on your eyes.

1 sn Or “and know,” “and recognize.”
2 tn Or “obey.” For the translation of τιμεῖν (ērēō) 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 τιμεῖν is different each time.
3 sn The Greek term λόγον (logon) is understood here in the sense of admonition or encouragement.
4 tn Or “to persevere.” Here ὑπομονήν (hupomoniēs) has been translated as a genitive of reference/respect related to τὸν λόγον (ton logon).
5 tn On the verb λάβῃ (labē) here BDAG 583 s.v. λάμβανον 2 states, “to take away, remove… with or without the use of force τὰ ἀργυρία take away the silver coins (fr. the temple) Mt 27:6. τα ἀσθένειας diseases 8:17. τὸν στήριξιν Ῥφ 3:11.”
6 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).
7 tn Or “who is victorious”; traditionally, “who overcomes.”
8 tn Grk “I will make him,” but the pronoun (αὐτόν, auton, “him”) is redundant in contemporary English and has not been translated here.
9 sn Here καί (kai) has not been translated because of differences between Greek and English style.
10 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.
11 tn Here καί (kai) has not been translated due to differences between Greek and English style.
12 tn The phrase “the following” after “write” is supplied to clarify what that which is the context of that which is to be written.
13 tn Grk “These things says [the One]…” See the note on the phrase “this is the solemn pronouncement of” in 2:1.
14 sn The expression This is the solemn pronouncement of reflects an OT idiom. See the note on this phrase in 2:1.
15 tn Or “the beginning of God’s creation”; or “the ruler of God’s creation.” From a linguistic standpoint all three meanings (κόσμος, τῶν κόσμων, or τοῦ κόσμου) 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 ἀρχή and πρωτόκος (πρωτόκος; 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 prelude to John’s Gospel (1:2-4) where the λόγος (logos) is said to be “in the beginning (ἀρχῇ) with God,” a temporal reference connected with creation, and then v. 3 states that “all things were made through him.” The connection with the originator “originator” for τὸν λόγον 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 CSburney, 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.
16 tn Or “I intend.”
17 tn This is the literal meaning of the Greek verb ἐμήθη (emēthē). 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.
18 tn Grk “and have become rich.” The semantic domains of the two terms for wealth here, πλοῦσιος (plousios, adjective) and πλούτεις (ploutēs, verb) overlap considerably, but are given slightly different English translations for stylistic reasons.
19 sn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
20 tn In 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.
21 tn Grk “I counsel you to buy.”
22 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.
23 tn Grk “the shame of the nakedness of you,” which has been translated as an attributed genitive like καίνωτι καθεὶς (kainōthēn kathēs) in Rom 6:4 (ExSyn 89-90).
24 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, κολλοῦριον, kollourion [Latin collyrium], is a diminutive form of the word for a long roll of bread).
so you can see! 3:19 All those I love, I rebuke and discipline. So be earnest and repent! 3:20 Listen! I am standing at the door and knocking! If anyone hears my voice and opens the door I will come into his home and share a meal with him, and he with me. 3:21 I will grant the one who conquers permission to sit with me on my throne, just as I too conquered 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 a door standing open in heaven! And the first voice I had heard speaking to me said: “Come up here so that I can show you what must happen after these things.”

4:2 Immediately I was in the Spirit, and a throne was standing in heaven with someone seated on it! 4:3 And the one seated on it was like jasper and carnelian in appearance, and a rainbow looking like it was made of emerald encircled the throne. 4:4 In a circle around the throne were twenty-four other thrones, and seated on those thrones were twenty-four elders. They were dressed in white clothing and had golden crowns on their heads. 4:5 From the throne came out flashes of lightning and roaring and crashes of thunder. Seven flaming torches, which are the seven spirits of God, were burning in front of the throne 4:6 and in front of the throne was something like a sea of glass, like crystal.

In the middle of the throne and around the throne were four living creatures full of eyes in front and in back. 4:7 The first living creature was like a lion, the 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, and was full of eyes all around and inside. They never rest day or night, saying:


1 tn The Greek pronoun ζῷον (zōon) means “as many as” and can be translated “All those” or “Everyone.”
2 tn Grk “Behold.”
3 tn Grk “come in to him.”
4 tn Grk “The one who conquers, to him I will grant.”
5 tn Or “who is victorious”; traditionally, “whoovercomes.”
6 tn Grk “I will give [grant] to him.”
7 tn Or “have been victorious”; traditionally, “have overcome.”
8 tn Grk “and behold.” The Greek word ἰδοὺ (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).
9 tn Or “in the sky” (the same Greek word means both “heaven” and “sky”).
10 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’ ἐμοί (met’ emou, “with me”) was translated as “to me.”
11 sn The phrase speaking to me like a trumpet refers back to Rev 1:10.
12 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.
13 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).
14 tn Grk “and behold.” The Greek word ιδοὺ (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).
15 tn BDAG 537 s.v. κεῖμαι 2 gives the translation “stand” for the term in this verse.
16 tn Grk “jasper stone.”
17 sn Carnelian was a semiprecious gemstone, usually red in color (L&N 2.30).
18 tn Or “a rainbow emerald-like in appearance.”
19 tn Here καί (kai) has not been translated because of differences between Greek and English style.
20 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.
21 sn See the note on the word crown in Rev 3:11.
22 tn Here καί (kai) has not been translated because of differences between Greek and English style.
23 tn Or “sounds,” “voices.” It is not entirely clear what this refers to. BDAG 1071 s.v. φωνή 1 states, “In Rv we have ἀστραπαί καί φωναί καί βροντοί (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?).”
24 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.
25 tn This could refer to rock crystal, but it is possible this refers to ice (an older meaning). See BDAG 571 s.v. χρυστάλλος.
26 tn Here καί (kai) has not been translated because of differences between Greek and English style.
27 tn Perhaps, “in the middle of the throne area” (see L&N 83.10).
28 tn On the meaning of δῶρον (dōron) 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 δῶρον 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.”
29 tn Here καί (kai) has not been translated because of differences between Greek and English style.
30 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.
31 tn Grk “six wings apiece,” but this is redundant with “each one” in English.
32 sn Some translations render ἑτέρους (ēthērous) 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.
33 tn Or “They never stop saying day and night.”
The Opening of the Scroll

5:1 Then2 I saw in the right hand of the one who was seated on the throne a scroll written on the front and back3 and sealed with seven seals.4 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 But5 no one in heaven or on earth or under the earth was able to open the scroll or look into it. 5:4 So6 I began weeping bitterly7 because no one was found who was worthy to open the scroll or to look into it. 5:5 Then8 one of the elders said9 to me, “Stop weeping!10 Look, the Lion of the tribe of Judah, the root of David, has conquered;11 thus he can open12 the scroll and its seven seals.”

5:6 Then13 I saw standing in the middle of the throne14 and of the four living creatures, and in the middle of the elders, a Lamb that appeared to have been killed.15 He had16 seven horns and seven eyes, which17 are the seven spirits of God18 sent out into all the earth. 5:7 Then19 he came and took the scroll20 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 ground21 before the Lamb. Each22 of them had a harp and golden bowls full of

“A Holy Holy Holy is the Lord God, the All-Powerful.2
Who was and who is, and who is still to come!”2

4:9 And whenever the living creatures give glory, honor,2 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 ground3 before the one who sits on the throne and worship the one who lives forever and ever, and they offer their crowns4 before his5 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!”6

2 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... Ρv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”
3 sn A quotation from (or an allusion to) Isa 6:3.
4 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.
5 tn Grk “the twenty-four elders fall down.” BDAG 815 s.v. πετασμός 1.b.a.2. has “fall down, throw oneself to the ground” as a sign of devotion or humility, before high-ranking persons or divine beings.
6 sn See the note on the word κράτος in Rev 3:11.
7 sn The pronoun “his” is understood from the demonstrative force of the article τοῦ (tou) before θρόνου (thrōnou).
8 tn Here καί (kai) has been translated as “then,” to indicate the implied sequence within the narrative.
9 tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.
10 tn Grk “much.”
11 tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.
12 tn Perhaps, “in the middle of the throne area” (see L&N 83.10).
13 tn Or “slaughtered”; traditionally, “slain.” The phrase here translates ἐστάλης εἰς φθοράν ἀπὸ τὴς ἐν πανεργίᾳ. The particle ἐστάλης 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.
14 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.”
15 sn The relative pronoun which is masculine, referring back to the eyes rather than to the horrible beings.
16 tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.
17 sn The past tense of “they existed” (ἦσαν). Several ms (1854 2050 311) also attempt to alleviate the problem by replacing ἦσαν with “they are” (ἦσαν, εἶσιν).
18 tn Grk “written on the inside and the outside” (an idiom for having writing on both sides).
19 tn L&N 6.55 states, “From the immediate context of the Imposition of the Scroll in chapter five, 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.”
20 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
21 tn Here καί (kai) has been translated as “so” to indicate the implied result of no one being found worthy to open the scroll.
22 tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
incense (which are the prayers of the saints).

They were singing a new song:

“You are worthy to take the scroll and to open its seals because you were killed, and at the cost of your own blood you have purchased for God persons from every tribe, language, people, and nation.

You have appointed them as a kingdom and priests to serve our God, and they will reign on the earth.”

Then 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 number was ten thousand times ten thousand – thousands times thousands – 5:12 all of whom were singing in a loud voice:

“You are worthy to take the scroll and to receive power and wealth and wisdom and might and honor and glory and praise!”

I heard every creature – in heaven, on earth, under the earth, in the sea, and all that is in them – singing:

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

And the four living creatures were saying “Amen,” and the elders threw themselves to the ground 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, “Come!”

6:2 So I looked, and there came a white horse!

6:3 The one who rode it.

6:4 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 as representing a spirit of military conquest that dominates human history, before high-ranking persons or divine beings.

6:5 Textus Receptus reads ἡμᾶς (hēmas), “us,” in 6:1, 3-5, 7 which takes the place of the gen. of price is also instrumental ἡγόρασας ἐν ἀργυρίῳ (hēgōrāsas en arguríō), “they have purchased” here. For an example of this use, see Mark 3:14.

6:6 The verb ἐποίησας (epoíēsas) is understood to mean “appointed” here. For this reading, supported by the best witness for Revelation, best accounts for the implied object for “purchased.” The shorter reading, supported by the best witness for Revelation, best accounts for the other readings.

6:7 The word “persons” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

6:8 The addition of “and see” (καὶ βλέπε) after the verb “come” (ἔρχομαι) in 6:1, 3-5, 7 is a gloss directed to John, i.e., “come and look at the seals and the horrible!” But the command ἔρχομαι is better interpreted as directed to each of the horsemen. The shorter reading also has the support of the better witnesses.

6:9 The word “to serve” are not in the Greek text, but are implied by the word “priests.”

6:10 The reference to “kingdom and priests” may be a hendiadys: “priestly kingdom.”

6:11 The words “to serve” are not in the Greek text, but are implied by the word “priests.”

6:12 The textual problem here between the present tense βασιλεύουσιν (basileuousin, “they are reigning”; so A 1006 1611 30 pc) and the future βασιλεύσετε (basileusete, “they will reign”; so Ν 1854 2053 30 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 (2056). Further, the lunar sanguis in uncial script could have been overlooked by some抄手, resulting in the present tense. All things considered, there is a slight preference for the future.

6:13 Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the vision.

6:14 Grk “elders, and the number of them was.” Because there is little in common between the two riders beyond the color of their horses, there is no question that the original text read καί ἰδού (kai idou) representing a spirit of military conquest that dominates human
had a bow, and he was given a crown, and as a conqueror he rode out to conquer.

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

6:5 Then when the Lamb opened the third seal I heard the third living creature saying, “Come!” So I looked, and here came a black horse! The one who rode it had a balance scale in his hand. 6:6 Then I heard something like a voice from among the four living creatures saying, “A quart of wheat will cost a day’s pay and three quarts of barley will cost a day’s pay. But do not damage the olive oil and the wine!”

6:7 Then when the Lamb opened the fourth seal I heard the voice of the fourth living creature saying, “Come!” 6:8 So I looked and here came a pale green horse! The name of the one who rode it was Death, and Hades followed right behind. 6:9 They were given authority over a fourth of the earth, to kill its population with the sword, famine, and disease, and by the wild animals of the earth.

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

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2419  REVELATION 6:9  

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 tc The participle μετ᾿ αὐτοῦ (met’ autou) has been translated as substantival, the subject of the verb ἐξῆλθεν (exelthen). 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. σακάζω states, “Of the killing of a person by violence…σακάζειν τινὰ butcher or murder someone (4 Km 10:7; Jer 52:10; Manetho: 609 fgm. 8, 76 Jac. [in Jos. C. Ap. 1, 76]; Demetr.[?] 7:722 fgm. 7; Ar. 10, 9) 1J 3:12; Rev 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., ἐδοξον, idon) has excellent ms support (N A C P 1611) and its omission seems to have come through the ms that have already placed “and look” (καί ἐδεικνύει [kai ide or kai blepei]) after the verb “come” (ἐρχομαι, 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 ἐδεικνύει (kai idon).

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

14 tc 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. χύνων states, “a dry measure, oft. used for grain, approximately equivalent to one quart or one liter. A χύνων of grain was a daily ration for one person…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 sn 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., ἐδοξον, idon) has excellent ms support (N A C P 1611) and its omission seems to have come through the ms that have already placed “and look” (καί ἐδεικνύει [kai ide or kai blepei]) after the verb “come” (ἐρχομαι, 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 ἐδεικνύει (kai idon).

24 sn A sickly pallor, when referring to persons, or the green appearance of plants. BDAG 1085 s.v. χάλκιον states, “a dry measure, oft. used for grain, approximately equivalent to one quart or one liter. A χάλκιον of grain was a daily ration for one person…RV 6:6ab.”

25 sn 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.” 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).

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 sn Or “murdered.” See the note on the word “butcher” in 6:4.
REVELATION 6:10

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 I saw another angel ascending from the east, who had the seal of the living God. He shouted out with a loud voice to the four angels who had been given permission to damage the earth and the sea;

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 of our God.”

7:4 Note: I heard the number of those very important people, the generals, the rich, the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains.

1 tf Here καὶ (kai) has not been translated because of differences between Greek and English style.

2 tn Grk “voice,” saying;” the participle ἄγγελοις (ángeloi) is redundant in contemporary English and has not been translated here.

3 tn The expression εἰς τὸν πότε (eis potē) was translated “how long.” Cf. BDAG 423 s.v. εἰς 1.b.

4 tn The Greek term here is δεσπότης (despōtēs; see L&N 37.63).

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

6 tn Grk “until they had been completed.” The idea of a certain “number” of people is implied by the subject of πληρωθῶσιν (plhrwqwsin).

7 tn Though συνδούλως (sun-doulōs) has been translated “fellow servant,” the word does not bear the connotation of “servants” in 1:1.

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

9 tn Or “powerful”; Grk “a great.”

10 tn Or “like hairy sackcloth” (L&N 8.13).

11 tn Grk “like blood,” understanding σίμα (aima) as a blood-red color rather than actual blood (L&N 8.64).

12 tn Or “in heaven” (the same Greek word means both “heaven” and “sky”). The genitive τοῦ οὐρανοῦ (to oúranou) has been translated as a partitive due to English style.

13 tn Grk “throws [off]”; the indicative verb has been translated as a participle due to English style.

14 tn L&N 3.37 states, “a fig produced late in the summer season (and often falling off before it ripens) – ‘late fig,’ as a symbol of the poor and destitute, e.g. the Jews during the siege of Jerusalem.”

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

16 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.

17 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.

18 tc Most ἡλίου (hēlīou) 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 Κ C 1611 1854 2053 2329 2344 pc latt sy. On both internal and external grounds, it should be regarded as original.

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

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

21 tn Grk “chilarch.” A chilarch 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).

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

23 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.

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

28 tn Grk “from the rising of the sun.” BDAG 74 s.v. ἀνατολη 2.a takes this as a geographical direction: “unto α. ἡλίου...from the east” (from the east) 7:2; 16:12...simply ὀπό α...21:13.”

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

30 tn Or “signet” (L&N 6.54).

31 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.

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

33 tn Grk “saying.” The participle λέγοντες (legōn) is redundant in contemporary English and has not been translated.

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

35 tn Here καὶ (kai) has been translated as “now” to indicate the introduction of new but related material.
who were marked with the seal,¹ four hundred and forty-four thousand, sealed from all² the tribes of the people of Israel.³

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, from the tribe of Asher, twelve thousand, from the tribe of Naphtali, twelve thousand, from the tribe of Manasseh, twelve thousand, from the tribe of Simeon, twelve thousand, from the tribe of Levi, twelve thousand, from the tribe of Issachar, twelve thousand, 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 there was an enormous crowd that no one could count, made up of persons from every nation, tribe,⁴ 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,⁵ to the one seated on the throne, and to the Lamb!”

7:11 And all the angels stood around the throne and around the elders and the four living creatures, and they threw themselves down with their faces to the ground⁶ 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!”

¹ tn Grk “who were sealed.”
² tn Normally, “every,” but since 144,000 is the total number, “all” is clearer here.
³ tn Grk “the sons of Israel,” normally an idiom for the Israelites as an ethnic entity (L&N 11.5B). However, many scholars understand the expression in this context to refer to Christians rather than ethnic Israelites.
⁴ tn The phrase “and here was” expresses the sense of καί ὁ θεός (kai idou).
⁵ tn Here και (kai) has not been translated as “now” because it connotes the implied result of the previous question.
⁶ tn Grk “spoke” or “declared to,” but in the context “asked” reads more naturally in English.
⁷ tn Here και (kai) has been translated as “so” to indicate the implied sequence of events within the vision.
⁸ 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.
⁹ tn Here και (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
¹⁰ tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here και (kai) has not been translated because of differences between Greek and English style.
¹¹ tn Or “worship.” The word here is λατρεύω (latreueō).
¹² tn Grk “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. κτίσμα).
¹³ tn An allusion to Isa 49:10. The phrase “burning heat” is one word in Greek (καύμα, kauma) that refers to a burning, intensely felt heat. See BDAG 536 s.v.
¹⁴ tn Grk “he”; the referent (the Lamb) has been specified in the translation for clarity.
¹⁵ tn Grk “theirs”; the referent (the Lamb) has been specified in the translation for clarity.
¹⁶ tn Grk “he”; the referent (the Lamb) has been specified in the translation for clarity.
¹⁷ tn Here και (kai) has been translated as “now” to indicate the resumption of the topic of the seals.
¹⁸ tn Grk “he”; the referent (the Lamb) has been specified in the translation for clarity.
¹⁹ tn Here και (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
²⁰ tn Here και (kai) has not been translated because of differences between Greek and English style.
²¹ tn Grk “having.”
²² tn A golden censer was a bowl in which incense was burned. The imagery suggests the OT role of the priest.
²³ tn The verb “to station” was used to translate ἐσπεράθη (hestathē) because it connotes the idea of purposeful arrangement in English, which seems to be the idea in the Greek.
²⁴ tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here και (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 The5 smoke coming from the incense,6 along with the prayers of the saints, ascended before God from the angel’s hand. 8:5 Then7 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,4 flashes of lightning, and an earthquake. 8:6 Now5 the seven angels holding6 the seven trumpets prepared to blow them. 8:7 The7 first angel blew his trumpet, and there was hail and fire mixed with blood, and it was thrown at the earth so that8 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 Then9 the second angel blew his trumpet, and something like a great mountain of burning fire was thrown into the sea. A20 third of the sea became blood, 8:9 and a third of the creatures15 living in the sea died, and a third of the ships were completely destroyed.12 8:10 Then13 the third angel blew his trumpet, and a huge star burning like a torch fell from the sky,14 it landed15 on a third of the rivers and on the springs of water. 8:11 (Now16 the name of the star is17 Wormwood.)18

1 tn Here καί (kai) has not been translated because of differences between Greek and English style. 2 tn The expression τῶν θυμιαμάτων (tōn thumiamatōn) is taken as a “genitive of producer,” i.e., the noun in the genitive produces the head noun. 3 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision. 4 tn Or “sounds,” “voices.” It is not entirely clear what this refers to. BDAG 1071 s.v. φωνή 1 states, “In Rv we have ἀκούσματα καί φωναί καί βρονταί (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?).…” 5 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic. 6 tn Grk “having.” 7 tn Here καί (kai) has not been translated because of differences between Greek and English style. 8 tn Here καί (kai) has been translated as “so that” because what follows has the logical force of a result clause. 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 not been translated because of differences between Greek and English style. 11 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.” 12 tn On the term translated “completely destroyed,” L&N 20.40 states, “to cause the complete destruction of someone or something – to destroy utterly.” τῶν πλαίων διεφθάραν ‘a third of the ships were completely destroyed’ Re 8:9. 13 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision. 14 tn Or “from heaven” (the same Greek word means both “heaven” and “sky”). 15 tn Grk “fell.” 16 tn Here καί (kai) has been translated as “now” in keeping with the parenthetical nature of this remark. 17 tn Grk “is called,” but this is somewhat redundant in contemporary English. 18 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 to kill intestinal worms.” This remark about the star’s name is parenthetical in nature. 19 tn Here καί (kai) has been translated as “so” to indicate the implied result of the star falling on the waters. 20 tn That is, terribly bitter (see the note on “Wormwood” earlier in this verse). 21 tn Grk “and many of the men died from these waters because they were bitter.” 22 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision. 23 tn Grk “the day did not shine [with respect to] the third of it.” 24 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision. 25 tn Grk “one eagle.” 26 tc 29 reads “angel” (αὐγγέλου, angelou) instead of “eagle” (ἀετοῦ, aetou), a reading strongly supported by [A A 046 173 and several versions]. On external grounds, ἀετοῦ is clearly the superior reading, ἀγγέλου could have arisen inadvertently due to similarities in spelling or sound between ἀετοῦ 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. 27 tn Concerning the word μεσοφωνάμη (mesowphonama), 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 ἰδοὺ ἐν ὑπερήφανον ἀετοῦ πετομένου ἐν μεσοφωνάμι ἤτ’ ίδωκα, and I heard an eagle that was flying overhead in the sky’ Re 8:13.” 28 tn Grk “about to sound their trumpets,” but this is redundant in English. 29 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision. 30 tn Or “from heaven” (the same Greek word means both “heaven” and “sky”). 31 tn On this term BDAG 2 s.v. ἀβαδδών, 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 θηριον, the Antichrist 11:7; 17:8; of Ἄρμοδόν (q.v.), the angel of the underworld 9:11…φρέαρ τῆς ἰδ. 9:1f; capable of being sealed 9:1; 20:1, 3.” 32 tn Here καί (kai) has not been translated because of differences between Greek and English style. 33 tn Grk “the shaft,” but since this would be somewhat redundant in English, the pronoun “it” is used here.
a giant furnace. The sun and the air were darkened with smoke from the shaft. 9:3 Then out of the smoke came locusts onto the earth, and they were given power like that of the scorpions of the earth. 9:4 They were told not to damage the grass of the earth, or any green plant or tree, but only those people who did not have the seal of God on their forehead. 9:5 The locusts were not given permission to kill them, but only to torture for five months, and their torture was like that of a scorpion when it stings a person. 9:6 In those days people will seek death, but will not be able to find it; they will long to die, but death will flee from them.

9:7 Now the locusts looked like horses equipped for battle. On their heads were something like crowns similar to gold.

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1 This clause in the Greek text, involving both the form of a scorpion when it stings a person.
2 The dative indirect object (autá, autais) was converted into the subject ("they") as this more closely approximates English usage. The following ἐν (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).
3 The article τῶν (tōn) has been translated as a possessive pronoun here (ExSyn 215).
4 Or "human faces." The Greek term ἄνθρωπος (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.
5 Or, perhaps, "scales like iron breastplates" (RSV, NRSV) although the Greek term ἐκκόρας (θήραξ) 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.
6 The Greek term καί (kai) has not been translated because of differences between Greek and English style.
7 The article τῶν (tōn) has been translated as a possessive pronoun here (ExSyn 215).
8 Or "human faces." The Greek term ἄνθρωπος (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.
9 This clause in the Greek text, involving both the form of a scorpion when it stings a person.
10 The dative indirect object (autá, autais) was converted into the subject ("they") as this more closely approximates English usage. The following ἐν (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).
11 The phrase "not be able to" was used in the translation to emphasize the strong negation (οὐ μὴν, ou mé) in the Greek text.
12 This clause in the Greek text, involving both the form of a scorpion when it stings a person.
13 The phrase "not be able to" was used in the translation to emphasize the strong negation (οὐ μὴν, ou mé) in the Greek text.
14 On this term BDAG 168 s.v. βασανίζω states, "1. inflicting or suffering or pain; 2. associated with torture or torment, tormenting, torture."
15 The phrase "not be able to" was used in the translation to emphasize the strong negation (οὐ μὴν, ou mé) in the Greek text.
16 The phrase "not be able to" was used in the translation to emphasize the strong negation (οὐ μὴν, ou mé) in the Greek text.
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18 This clause in the Greek text, involving both the form of a scorpion when it stings a person.
19 This clause in the Greek text, involving both the form of a scorpion when it stings a person.
20 This clause in the Greek text, involving both the form of a scorpion when it stings a person.
21 The translation attempts to bring out the double uncertainty in this clause in the Greek text, involving both the form of a scorpion when it stings a person.
22 It was not permitted to them"; the referent (the locusts) has been specified in the translation for clarity.
23 "Scales like iron breastplates" (RSV, NRSV) although the Greek term ἐκκόρας (θήραξ) 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.
24 The article τῶν (tōn) has been translated as a possessive pronoun here (ExSyn 215).
25 The Greek term καί (kai) has not been translated because of differences between Greek and English style.
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29 On this term BDAG 168 s.v. βασανίζω states, "1. inflicting or suffering or pain; 2. associated with torture or torment, tormenting, torture."
30 The phrase "not be able to" was used in the translation to emphasize the strong negation (οὐ μὴν, ou mé) in the Greek text.
31 The phrase "not be able to" was used in the translation to emphasize the strong negation (οὐ μὴν, ou mé) in the Greek text.
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38 The phrase "not be able to" was used in the translation to emphasize the strong negation (οὐ μὴν, ou mé) in the Greek text.
The Angel with the Little Scroll

10:1 Then17 I saw another powerful angel descending from heaven, wrapped18 in a cloud, with a rainbow above his head; his face was like the sun and his legs were like pillars of fire.19 10:2 He held20 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 Then21 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, but22 just then23 I heard a voice from heaven say, “Seal up what the seven thunders spoke and do not write it down.” 10:5 Then24 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!25 10:7 But in the days26 when the seventh angel is about to blow his trumpet, the mystery of God is completed,27 just as he has28 proclaimed to his servants29 the prophets.” 10:8 Then30 the voice I had heard from heaven began to speak31 to me32 again,33

17 tn Here καὶ (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 πῦρος (puros) as an attributive genitive.
20 tn “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 καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
22 tn Here καὶ (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 καὶ (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 “But in the days of the voice of the seventh angel.”
27 tn The aorist ἔτελεσθη (etelesetha) 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 ἐγέρθησαν (egeithesen) seems to be past with respect to the aorist passive ἔτελεσθη (etelesetha). 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 καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
31 tn The participle ἔλεγαν (elagun) has been translated as “began to speak.” The use of ἔλεγαν (elagun) indicates an impressive idea.
32 tn “and 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'. ἐμαυτοῦ (“with me”) was translated as “to me.”
33 tn Grk “again, saying.” The participle λέγοντα (legouan) is redundant in contemporary English and has not been translated.
anyone wants to harm them, fire comes out of their mouths\textsuperscript{23} and completely consumes\textsuperscript{24} their enemies. If\textsuperscript{25} anyone wants to harm them, they must be killed this way. 11:6 These two have the power\textsuperscript{28} to close up the sky so that it does not rain during the time\textsuperscript{27} they are prophesying. They\textsuperscript{28} have power\textsuperscript{29} to turn the waters to blood and to strike the earth with every kind of plague whenever they want. 11:7 When\textsuperscript{30} they have completed their testimony, the beast that comes up from the abyss will make war on them and conquer\textsuperscript{31} them and kill them. 11:8 Their\textsuperscript{32} corpses will lie in the street\textsuperscript{33} of the great city that is symbolically\textsuperscript{34} called Sodom and Egypt, where their Lord was also crucified. 11:9 For three and a half days those from every\textsuperscript{35} people, tribe,\textsuperscript{36} nation, and language will look at their corpses, because they will not permit them to be placed in a tomb.\textsuperscript{37} 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\textsuperscript{38} after three and a half days a breath of life from God entered them, and they stood on their feet, and tremendous fear seized\textsuperscript{39} those who were watching them. 11:12 Then\textsuperscript{40} they\textsuperscript{41} heard a loud voice from heaven saying to them: “Come up here!” So the two prophets\textsuperscript{42}
went up to heaven in a cloud while their enemies stared at them. 11:13 Just then a major earthquake took place and a tenth of the city collapsed; seven thousand people 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; the third is coming quickly.

The Seventh Trumpet

11:15 Then 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, and he will reign for ever and ever.”

11:16 Then the twenty-four elders who are seated on their thrones before God threw themselves down with their faces to the ground and worshiped God 11:17 with these words:

“We give you thanks, Lord God, the All-Powerful,

the one who is and who was, because you have taken your great power and begun to reign.

11:18 The nations were enraged, but 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, the prophets, their reward, as well as to the saints and to those who revere your name, both small and great,

and the time has come to destroy those who destroy the earth.”

11:19 Then 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 crashes of thunder, and a great hailstorm.
as it was born. 12:5 So the woman gave birth to a son, a male child, who is going to rule over all the nations with an iron rod. Her child was suddenly caught up to God and to his throne, 12:6 and she fled into the wilderness where a place had been prepared for her by God, so she could be taken care of for 1,260 days.

War in Heaven

12:7 Then war broke out in heaven: Michael and his angels fought against the dragon, and the dragon and his angels fought back. 12:8 But the dragon was not strong enough to prevail, so there was no longer any place left in heaven for him and his angels. 12:9 So 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 I heard a loud voice in heaven saying, “The salvation and the power and the kingdom of our God, and the ruling authority of his Christ, have now come, because the accuser of our brothers and sisters,”

1 tn Here καὶ (kai) has been translated as “so” to indicate the conclusion of the anticipated birth.
2 tn On this term BDAG 135 s.v. ἀποστόλος states: “male...The neut. ἀπόστολος is often used in translation for “minister” or “missionary.””
3 tn ἀδελφός (adelfos) “brothers and sisters” or “fellow Christians” (cf. BDAG 18 s.v. “brother.”) In present-day English, the Greek term may be used as a general term for “companions” or “friends.”
4 tn On “shepherd.” The Greek term ἄρσην (rjabdos) can mean either “rod” or “scepter.”
5 tn Or “scepter.” The Greek term ὀξύς ῥάβδος (rhabdos) can mean either “rod” or “scepter.”
6 sn An allusion to Ps 2:9 (see also Rev 2:27; 19:15).
7 tn ἄρσην (rjabdos) “rod” or “scepter.” The Greek term ὀξύς (oxys) means “sharp” or “thorny,” and ῥάβδος (rhabdos) means “rod” or “scepter.”
9 sn 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).
10 tn “so they can take care of her.”
11 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).
12 sn See also the reference to Michael in Enoch 9:1.
13 tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence within the narrative.
14 sn 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).
15 sn See also the reference to Michael in Enoch 9:1.
16 tn “so they can take care of her.”
17 sn 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).
18 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).
19 tn Or “the right of his Messiah to rule.” See L&N 37.35.
20 tn Or “Messiah,” both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
21 tn Grk “brothers,” but the Greek word may be used for “brothers and sisters” or “fellow Christians” (cf. BDAG 18 s.v. ἄδελφοι (adelphoi) meaning “brothers and sisters” is cited). The translation “fellow believer” would normally apply to the one who accuses them day and night before our God, has been thrown down.
22 sn But they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives so much that they were afraid to die.
23 sn But woe to the earth and the sea because the devil has come down to you! He is filled with terrible anger, for he knows that he only has a little time!”
24 tn Here καὶ (kai) has been translated as “but” to indicate the contrast.
25 sn They did not love their lives. See Matt 16:25; Luke 17:33; John 12:25.
26 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).
27 tn “and half a time.”
28 tn The reading “and half a time” (καὶ ἥμισυ καιροῦ) is lacking in the important uncials C. Its inclusion, however, is supported by 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 (καιρόν καιροὺς, kairon kai kairous) appears twice before may indicate a scribal oversight.
29 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).
30 sn 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).
31 sn 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).
32 tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
33 tn The word “desert” is used to describe the location of the woman in the desert after her flight.
34 sn The word “God” is supplied based on the previous statements made concerning “the place prepared for the woman” in 12:6.
35 sn The reading “and half a time” (καὶ ἥμισυ καιροῦ, kairin kai kairous) is lacking in the important uncial C. Its inclusion, however, is supported by 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 (καιρόν καιροὺς, kairon kai kairous) appears twice before may indicate a scribal oversight.
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38 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).
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rescue; 4 the ground opened up 5 and swallowed the river that the dragon had spewed from his mouth. 12:17 So 6 the dragon became enraged at the woman and went away to make war on the rest of her children, 4 those who keep 5 God’s commandments and hold to 6 the testimony about Jesus. 7 12:18 And the dragon 8 stood 9 on the sand 10 of the seashore.

The Two Beasts

13:1 Then 2 12 I saw a beast coming up out of the sea. It 23 had ten horns and seven heads, and on its horns were ten diadem crowns, 14 and on its heads a blasphemous name.

2 tn Grk “the earth helped the woman.”
3 tn Grk “the earth opened its mouth” (a metaphor for the ground splitting open).
4 tn Here καὶ (kai) has been translated as “so” to indicate the implied result of the woman’s escape.
5 tn Or “who obey.”
6 tn Grk “and having.”
7 tn Grk “the testimony of Jesus,” which may involve a subjective genitive (“Jesus’ testimony”) or, more likely, an objective genitive (“testimony about Jesus”).
8 tn Grk “he”; the referent (the dragon) has been specified in the translation for clarity.
9 tc Grk ἐσταθεὶς (estathē, “he stood”). The reading followed by the translation is attested by the better mss 47 A C 1854 2344 2351 pc lat syr) while the majority of mss (051 33 vg ms Ï sy co) have the reading ἐσταθεὶς (estathē, “I stood”). Thus, the majority of ms make the narrator, rather than the dragon of 12:17, the verb’s subject.
10 tn Or “sandy beach” (L&N 1.64).
11 sn The standard critical texts of the Greek NT, NA 27 and UBS 5, both include this sentence as 12:18, as do the RSV and NRSV. Other modern translations like the NASB and NIV include this sentence, but the beginning of 13:1, in these versions chap. 12 has only 17 verses.
12 tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence within the narrative.
13 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 parceled 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.
14 tn For the translation of διὰ δούλους (diadéma) as “diadem crown” see L&N 6.196.
15 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.
16 tc † Several mss (A 051 1611 1854 2053 2344 2351 syr) read the plural ὄνοματα (onomata, “blasphemous names”), while the singular ὀνόμα (onom, “name”) has somewhat better support (47 in C 1006 1841 2329 syr). 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 27 puts the plural in brackets, indicating doubts as to its authenticity.
17 tn Whether this means a single name on all seven heads or seven names, one on each head, is not clear.
18 tn Here καὶ (kai) has been translated as “now” to indicate the parenthetical nature of the following description of the beast.
19 tn Here καὶ (kai) has not been translated because of differences between Greek and English style.
20 tn Grk “gave it”; the referent (the beast) has been specified in the translation for clarity.
21 tn For the translation “authority to rule” for εξουσία (exousia) see L&N 37.35.
22 tn Grk “one of its heads”; the referent (the beast) has been specified in the translation for clarity. Here καὶ (kai) has not been translated because of differences between Greek and English style.
23 tn Grk “killed to death,” an expression emphatic in its redundancy. The phrase behind this translation is ὡς ἐξογαμών (ōs 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 this phrase, which refers to Jesus in 5:6.
24 tn The phrase τοῦ θανάτου (tou thanaτou) 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.
25 tn On the phrase “the whole world followed the beast in amazement,” BDAG 445 s.v. θαυμάζω 2 states, “wonder, be amazed...Rev 17.8. In pregnant constr. θαυμάζω θάνατον ὑη γῇ ὀπίσω του θανάτου 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 υἱοί θανάτου).” See 7:9; Jos., Ant. 3, 65. – The act is also found in this sense: Cebes 2, 3 6, τυνιν = ’admire’ or ‘venerate’ someone; Epicet. 1, 17, 19 6. τον θεόν.”
26 tn For the translation “ruling authority” for ἐξουσία (exousia) see L&N 37.35.
27 tn On the use of the masculine pronoun to refer to the beast, see the note on the word “it” in 13:1.
28 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 κοί (kai) has not been translated because of differences between Greek and English style.
29 tn For the translation “proud words” (Grk “great things” or “important things”) see BDAG 624 s.v. μεγάς 4.b.
30 tn Grk “gave it.”
31 tn For the translation “ruling authority” for ἐξουσία (exousia) see L&N 37.35.
13:6 So² the beast² opened his mouth to blaspheme against God – to blaspheme both his name and his dwelling place,³ that is, those who dwell in heaven. 13:7 The beast⁴ was permitted to go to war against the saints and conquer them.⁵ He was given ruling authority⁶ over every tribe, people,⁷ language, and nation, 13:8 and all those who live on the earth will worship the beast,⁸ everyone whose name has not been written since the foundation of the world⁹ in the book of life belonging to the Lamb who was killed.¹⁰ 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,¹¹

¹ tn Here καί (kai) has been translated as “so” to indicate the implied result of the permission granted to the beast.
² tn For the referent (the beast) has been specified in the translation for clarity.
³ tn 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, autōu). This is similar to the mistake this scribe made in 12:14 with the omission of the reading “and half a time” (καὶ ἥμισυ καιροῦ, kai himisus kairou).
⁴ 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.
⁵ tn Many mss omit the phrase “it is given to war with the saints and to overcome them” (δὲ Ἀ 2053 Υ sa). It is, however, found in 13:11-12: 051 1006 (1611) 1841 (1854) 2329 2344 2351 (39) lat sy eb bo. Although the ms evidence is somewhat in favor of the shorter reading, the support of δὲ (a recently-discovered vs) for the longer reading balances things out. Normally, the shorter reading should be given preference. However, in an instance in which homoeoteleuton 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 edothè autò) 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.
⁶ tn For the translation “ruling authority” for εξουσία (exousia) see L&N 57.35.
⁷ 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.
⁸ tn Grk “it;” the referent (the beast) has been specified in the translation for clarity.
⁹ 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.
¹⁰ tn Or “slaughtered”; traditionally, “slain.”
¹¹ tn Many mss (C 051* 2351 39 pc) read “if anyone will kill with the sword, it is necessary for him to be killed with the sword” (εἰ τις ἐν μαχαίρῃ ἀποκτείνει, dei autôn en macahire apokteinei). Other mss (א 1006 1611* 1854 a) are similar except that they read a present tense “kills” (ἀποκτήτης, apoktētēs) 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 ἀποκτανθῇ, deι autôn en macahire apokatanthēi). 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), 159-70, gives in the comments 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.
¹² tn Or ὥδε (hode) 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. ὥδε ἡ σοφία ἐστίν...Rv 13:18; cf. 17:9. ὥδε ἡ σοφία ἐστιν...13:10, 14:12.”
¹³ tn Grk “perseverance.”
¹⁴ tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.
¹⁵ tn This second beast is identified in Rev 16:13 as “the false prophet.”
¹⁶ 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.
¹⁷ tn Or perhaps, “like a ram.” Here L&N 4.25 states, “In the one context in the NT, namely, Rev 13:11, in which ὄργιον 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.
¹⁸ tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
¹⁹ tn Here καί (kai) has not been translated because of differences between Greek and English style.
²⁰ tn For the translation “ruling authority” for εξουσία (exousia) see L&N 37.35.
²¹ tn For this meaning see BDAG 342 s.v. ἐνώπιον 4b, “by the authority of, on behalf of Rv 13:12, 14; 19:20.”
²² tn Here καί (kai) has not been translated because of differences between Greek and English style.
²³ tn This is a generic use of ἀνθρώπος (anthropos), referring to both men and women.
deceived those who live on the earth. He told 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 was empowered to give life to the image of the first beast 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 everyone (small and great, rich and poor, free and slave) to obtain a mark on their right hand or on their forehead. 13:17 Thus no one was allowed to buy or sell things unless he bore the mark of the beast—that is, his name or his number.

This calls for wisdom. Let the one who has insight calculate the beast’s number, for it is man’s number, and his number is 666.

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1 tn Grk “earth, telling.” This is a continuation of the previous sentence in Greek.
2 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).
3 tn Grk “it”; the referent (the second beast) has been specified in the translation for clarity.
4 tn Grk “is given” (permitted) to it [the second beast],
5 tn Grk “breath,” but in context the point is that the image of the first beast is made to come to life and speak.
6 tn Or “forced”; Grk “makes” (ποιεῖ, poiei).
7 tn See the note on the word “servants” in 1:1.
8 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.
9 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 to indicate that the context of the sentence is not specific.
10 tn Grk “except the one who had.”
11 tn Grk “his name or the number of his name.”
12 tn Grk “Here is wisdom.”
13 tn Grk “it is man’s number.” ExSyn 254 states “if ἀνθρώπος is generic, then the sense is, ‘it is [the] number of humankind.’ It is significant that this construction fits Apollos’ 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, ἀνθρώπος, 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 counterpart 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.”
14 sn The translation makes the number suggest that the beast’s number is symbolic of humanity in general, while the translation a man’s number suggests that it represents an individual.
15 tc A few MSS (115 C, along with a few MSS known to Irenaeus' Canon (i.e., both the head noun and the genitive are anarthrous), 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.
16 tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.
17 tn The phrase “and here was” expresses the sense of καί ἢδον (kai idion).
18 tn Here καί (kai) has been translated as “now” to indicate the introduction of a new topic.
19 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.
20 tn The aorist passive verb is rendered as a reflexive (“deceived themselves”) by B04 G567 s.v. μαλακοῖς 2.
21 tn Grk “in their mouth was not found a lie.”
22 tc Several MSS (티 Ν 1 1006 1611 2351 τπ) have the conjunction “for” (ὄφη, 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.

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An Interlude: The Song of the 144,000

14:1 Then I looked, and here was 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 coming out of heaven like the sound of many waters and like the sound of loud thunder. Now the sound I heard was like that made by harps 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 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 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; they are blameless.
Three Angels and Three Messages

14:6 Then I saw another angel flying directly overhead, and he had an eternal gospel to proclaim to those who live on the earth – to every nation, tribe, language, and people. 14:7 He declared 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 second angel followed the first declaring, “Fallen, fallen is Babylon the great city! She made all the nations drink of the wine of her immoral passion.”

14:9 A third angel followed the first two 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 will also drink of the wine of God’s anger, which has been mixed undiluted in the cup of his wrath, and he will be tormented with fire and sulfur in front of the holy angels and in front of the Lamb. 14:11 And the smoke from their torment will go up forever and ever, and those who worship the beast and his image will have no rest day or night, along with anyone who receives the mark of his name.”

14:12 This requires the steadfast endurance of the saints – those who obey God’s commandments and hold to their faith in Jesus.

14:13 Then I heard a voice from heaven say, ‘Write this: ‘Blessed are the dead, those who die in the Lord from this moment on!’”
"Yes," says the Spirit, "so they can rest from their hard work, because their deeds will follow them."  

14:14 Then3 I looked, and a white cloud appeared, and seated on the cloud was one like a son of man.4 He had5 a golden crown on his head and a sharp sickle in his hand.  14:15 Then6 another angel came out of the temple, shouting in a loud voice to the one seated on the cloud. "Use8 your sickle and start to reap,9 because the time to reap has come, since the earth's harvest is ripe!"

14:16 So10 the one seated on the cloud swung his sickle and gathered the fruit of the earth over the earth, and the earth was reaped. 14:17 Then11 another angel came out of the temple in heaven, and he too had a sharp sickle. 14:18 Another12 angel, who was in charge of13 the fire, came from the altar and called in a loud voice to the angel14 who had the sharp sickle, "Use15 your sharp sickle and gather16 the clusters of grapes off the vine of the earth,18 because its grapes are now ripe.19 14:19 So20 the angel swung his sickle over the earth and gathered the grapes from the vineyard22 of the earth and tossed them into the great23 winepress of the wrath of God. 14:20 Then24 the winepress was stomped25 outside the city, and blood poured out of the winepress up to the height of horses' bridles26 for a distance of almost two hundred miles.27

The Final Plagues

15:1 Then28 I saw another great and astounding sign in heaven: seven angels who have seven final plagues29 (they are final because in them God's anger is completed).
15:2 Then I saw something like a sea of glass mixed with fire, and those who had conquered the beast and his image and the number of his name. They were standing by the sea of glass, holding harps given to them by God. 15:3 They sang the song of Moses the servant of God and the song of the Lamb.

Great and astounding are your deeds, Lord God, the All-Powerful! Just and true are your ways, King over the nations! 15:4 Who will not fear you, O Lord, and glorify your name, because you are alone holy?

1 tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence within the narrative.
2 sn See Rev 4:6 where the sea of glass was mentioned previously.
3 tn Or “had been victorious over”; traditionally, “had overcome.”
4 tn Grk “of his name, standing.” A new sentence was started here in the translation by supplying the words “They were.”
5 tn Or “on.” The preposition εἰ (eis) with the accusative 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. εἰ.
6 tn Grk “harps of God.” The phrase τοῦ θεοῦ (toû theou) has been translated as a genitive of agency.
7 sn Here καὶ (kai) has not been translated.
8 tn See the note on the word “servants” in 1:1.
9 tn Grk “saying.” The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.
10 tn On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κυρίος ὁ θεός ὁ π. ... ṭατοτ. 11:4; 13:12; 14:6; 16:7; 21:22.”
11 tn Or “righteous,” although the context favors justice as the theme.
12 tc Certain ms (𝔓 74 81 א C 1006 1611 1841 pc) read “ages” (αἰώνων, aîōnōn) instead of “nations” (τῶν αἰώνων, tōn aîōnōn), which itself is supported by several ms (N 1015 0513). 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 language of Genesis 1:28. 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) 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, baseleus tōn aîōnōn). 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.
13 tn Or “and praise.”
14 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.
15 sn Because you alone are holy. In the Greek text the sentence literally reads “because alone you are holy.” Thus the parts 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 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 ὁσιός (hios) and not the more common NT term ὅσιος (hios), the former term often carrying a 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” (hios). 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 15:3-5 when John refers to God as “holy,” using ὁσιός 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).
16 tn Or “or Gentiles” (the Greek word may be translated “Gentiles” or “nations”).
17 tn Or perhaps, “your sentences of condemnation.” On δίκαιωμα (dikaiwma) in this context BDAG 249 s.v. 2, states, “righteousness; righteousness of... (opp. παράπτωμα) ῥο 5:18, - 8 B 12 (cp. Wengst, Barnabas-brief 196, n.4); ῥυ 15:4 (here perf. = sentence of condemnation) [cp. Psa, Leg. 9, 864e; ins fr. Asia Minor: LBW 41, 2 [kopto]. τὸ δικαίωμα τοῦ κυρίου = ‘acc. to the sentence which has become valid’; diff. Wengst, s. above); 198:8.”
18 tn Here καὶ (kai) has not been translated because of differences between Greek and English style.
19 tn On this term BDAG 928 s.v. σκηνή 1.b.a states, “ἡ σκηνή τοῦ μαρτυρίου τοῦ Ταξιαμβρούν or Tent of Testimony (Ex 27:21; 29-45; Lev 1:1 Num 1:1 and oft...). Ac 7:44: 1 Or 43:2, 5,” and then continues in section 2 to state, “Ṛv 15:5 speaks of a νος τῆς σκήνης τοῦ μαρτυρίου ἐν τῷ ὑδάτι. God’s σκ. dwelling is in heaven 13:6, and will some time be among humans 21:3.”
20 tn Grk “the temple of the tent of the testimony” (ὁ ναός τῆς σκήνης τοῦ μαρτυρίου, ὁ ναός τῆς σκήνης τοῦ μαρτυρίου, ὁ ναός της σκηνής του μαρτυρίου). The genitive “of the tent” is probably an appositional genitive and could 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).
21 tn 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.
22 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 gold or leather worn on the outside of one’s clothing (L&N 6.178).
23 tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
The Bowls of God’s Wrath

16:1 Then a loud voice from the temple declared to the seven angels: “Go and pour out on the earth the seven bowls containing God’s wrath.”

16:2 So the first angel went out and poured his bowl on the earth. Then mighty and painful sores appeared on the people who had the mark of the beast and who worshiped his image.

16:3 Next, the second angel 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 the third angel poured out his bowl on the rivers and the springs of water, and they turned into blood. 16:5 Now I heard the angel of the waters saying: “You are just—the one who is and who was, the Holy One—because you have passed these judgments.

16:6 because they poured out the blood of your saints and prophets, so you have given them blood to drink.

They got what they deserved!”

16:7 Then I heard the altar reply, “Yes, Lord God, the All-Powerful, your judgments are true and just!”

16:8 Then the fourth angel poured out his bowl on the sun, and it was permitted to scorch people with fire. 16:9 Thus people were scorchéd by the terrible heat, yet they blasphemed the name of God, who has ruling authority over these plagues, and they would not repent and give him glory.

16:10 Then the fifth angel poured out his bowl on the throne of the beast so that darkness covered his kingdom, and people began to bite their tongues because of their pain. 16:11 They blasphemed the God of heaven because of their suffering and because of their sores, but nevertheless they still refused to repent of their deeds.

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1 tn Or “anger.”
2 tn Grk “power, and no one.” A new sentence was started here in the translation. Here kai (kai) has been translated as “thus” to indicate the implied result of the temple being filled with smoke.
3 tn Here kai (kai) has been translated as “then” to indicate the implied sequence within the narrative.
4 tn Or “anger.” Here τοῦ θυμοῦ (tou thumou) has been translated as a genitive of content.
5 tn Here kai (kai) has been translated as “so” to indicate the implied result of the directions given by the voice from the temple.
6 tn Grk “the first”; the referent (the first angel) has been specified in the translation for clarity.
7 tn Here kai (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
8 tn Or “ulcerated sores”; the term in the Greek text is singular but is probably best understood as a collective singular.
9 tn Grk “the men,” but this is a generic use of ἄνθρωπος (anthrōpos) and refers to both men and women.
10 tn Here kai (kai) has been translated as “next” to indicate the implied sequence of events within the vision.
11 tn Grk “the second”; the referent (the second angel) has been specified in the translation for clarity.
12 tn Here kai (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
13 tn Grk “the third”; the referent (the third angel) has been specified in the translation for clarity.
14 tn Here kai (kai) has been translated as “now” to indicate the somewhat parenthetical nature of the remarks that follow.
15 tn Or “righteous,” although the context favors justice as the theme.
16 tn Or “because you have judged these things.” The pronoun τούτο (touto) is neuter gender.
17 tn Here kai (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.

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18 tn Grk “They are worthy”; i.e., of this kind of punishment. By extension, “they got what they deserve.”
19 tn Here kai (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
20 tn Grk “the altar saying.”
21 tn On this word BDAG 755 s.v. πονηρόκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεὸς ὁ παντοκράτωρ...”
22 tn On this word BDAG 536 s.v. κακά states, “burning, heat”
23 tn Grk “the fourth”; the referent (the fourth angel) has been specified in the translation for clarity.
24 tn Grk “men,” but this is a generic use of ἄνθρωπος (anthrōpos) and refers to both men and women.
25 tn Here kai (kai) has been translated as “thus” to indicate the implied result of the bowl poured on the sun.
26 tn Grk “men,” but this is a generic use of ἄνθρωπος (anthrōpos) and refers to both men and women.
27 tn On this phrase BDAG 536 s.v. κακά states, “burning, heat”
28 tn Here kai (kai) has been translated as “yet” to indicate the contrast present in this context.
29 tn For the translation “ruling authority” for εξουσία (exousia) see L&N 37.35.
30 tn Here kai (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
31 tn Grk “the fifth”; the referent (the fifth angel) has been specified in the translation for clarity.
32 tn Here kai (kai) has been translated as “so that” to indicate the implied result of the fifth bowl being poured out.
33 tn Grk “his kingdom became dark.”
34 tn Grk “men,” but this is a generic use of ἄνθρωπος (anthrōpos) and refers to both men and women.
35 tn On this term BDAG 620 s.v. μακαρία states, “blessed”
36 tn The preposition ἐκ (ek) has been translated here and twice in the following verse with a causal sense.
37 tn Grk “pains” (the same term in Greek πόνος, ponoς) as the last word in v. 11, here translated “sufferings” because it is plural. BDAG 852 s.v. states, “ἐκ τοῦ π. in pain...”
38 tn Grk “and they did not repent.” Here kai (kai) has been translated as “but nevertheless” to express the contrast here.
39 tn Grk “they did not repent” The addition of “still refused” reflects the harshness of people’s hearts in the context.
16:12 Then the sixth angel poured out his bowl on the great river Euphrates and dried up its water to prepare the way for the kings from the east. 5 16:13 Then I saw three unclean spirits 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 and of the whole world, to gather their armies, v. 14) has been specified in the translation for clarity.

16:15 (Look! I will come like a thief! Blessed is the one who stays alert and does not lose his clothes so that he will not have to walk around naked and his shameful condition will be seen.)

16:16 Now the spirits gathered the kings and their armies to the place that is called Armageddon in Hebrew.

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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: “east.” ἤλιον...the east Rv 7:2; 16:12; simply ἤλιον...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. οὐκομένη 1 states, “the inhabited earth, the world...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, Omniscient (One) only of God... (ὁ) κύριος ὁ θεὸς ὁ παντοκράτωρ (ὁ Κύριος ὁ Θεὸς ὁ Παντοκράτωρ),” (One) only of God... (ὁ) κύριος ὁ θεὸς ὁ παντοκράτωρ παντοκράτωρ as “shameful condition” see L&N 25.202. The indefinite third person plural (“and they see”) has been translated as a passive here.
10 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.
11 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.
12 tr Grk “they”; the referent (the demonic spirits, v. 14) has been specified in the translation for clarity.
13 tn Grk “gathered them”; the referent (the kings and [implied] their armies, v. 14) has been specified in the translation for clarity.
14 te There are many variations in the spelling of this name among the Greek mss, although ἀρμαγέδων (harmageddon) has the best support. The usual English spelling is Armageddon, used in the translation.
15 tn Or “Harmagedon” (a literal transliteration of the Greek), or “Har-Magedon” (NAB), meaning “the Mount of Magedon” in Hebrew.
16 tn Here καί (kai) has been translated as “finally” to indicate the conclusion of the seven bowl judgments.
17 tn Grk “the seventh”; the referent (the seventh angel) has been specified in the translation for clarity.
18 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
19 tn Or “sounds,” “voices.” It is not entirely clear what this refers to. BDAG 1071 s.v. φωνή 1 states, “In Rv we have ὀχύρωμα καὶ φωναί καὶ βουρνεία (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?...).”
20 tn The singular ἀνθρωπός (anthropos) is used generically here to refer to the human race.
21 tn Here καί (kai) has not been translated because of differences between Greek and English style.
22 tn Or “of the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).
23 tn Or “fell.”
24 tn Here καί (kai) has been translated as “so” to indicate the implied result of Babylon’s misdeeds (see Rev 14:8).
25 tn Grk “the cup of the wine of the anger of him.” The concatenation of four genitives has been rendered somewhat differently by various translations (see the note on the word “wrath”).
26 tn Following BDAG 461 s.v. θηρίος 2, the combination of the genitives of θηρίος (thērios) 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 is clearly parallel) the wine of immoral behavior with which Babylon makes the nations drunk becomes the wine of God’s wrath for her.
27 tn Grk “And every.” Here καί (kai) has not been translated because of differences between Greek and English style.
28 tn Or “vanished.”
29 sn Every island fled away and no mountains could be found. Major geographical and topographical changes will accompany the Day of the Lord.
30 tn Here BDAG 988 s.v. ταλαντεύω, states, “weighing a talent...” the talent=125 librae, or about a hundred pounds.
31 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,1 but they2 blasphemed God because of the plague of hail, since it3 was so horrendous.4

The Great Prostitute and the Beast

17:1 Then5 one of the seven angels who had the seven bowls came and spoke to me,6 “Come,” he said, “I will show you the condemnation and punishment7 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.”8 17:3 So9 he carried me away in the Spirit10 to a wilderness,11 and there12 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,13 the woman was dressed in purple and scarlet clothing,14 and adorned with gold,15 precious stones, and pearls. She held16 in her hand a golden cup filled with detestable things and unclean things from her sexual immorality.17

17:5 On18 her forehead was written a name, a mystery:19 “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.20 [21] was greatly astounded22 when I saw her. 17:7 But23 the angel said to me, “Why are you astounded? I will interpret24 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 abyss25 and then go to destruction. The26 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 that27 the beast was, and is not, but is to come. 17:9 (This requires28 a mind that has wisdom.) The seven heads are seven mountains;29 the woman sits on. They are
also seven kings: 17:10 five have fallen; one is, and the other has not yet come, but whenever he does come, he must remain for only a brief time. 17:11 The 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 ten horns that you saw are ten kings who have not yet received a kingdom, but will receive ruling authority as kings with the beast for one hour. 17:13 These kings 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 the Lamb are the called, chosen, and faithful.”

17:15 Then the angel said to me, “The waters you saw (where the prostitute is seated) are peoples, multitudes, nations, and languages. 17:16 The ten horns that you saw, and the beast—these will hate the prostitute and make her desolate and naked. They will consume her flesh and burn her up with fire. 17:17 For God has put into their minds to carry out his purpose by making a decision to give their royal power to the beast until the words of God are fulfilled.

17:18 As for the woman you saw, she is the great city that has sovereignty over the kings of the earth.”

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. 18:2 He shouted with a powerful voice: “Fallen, fallen, is Babylon the great! She has become a lair for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detested beast.”

18:3 For all the nations have fallen from...
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 he is using early uncialia (i.e., A C) as well as a great number of other witnesses all felt the need to change “have drunk” (πέτυκον) to “have fallen” (πέπτωκα), even if “fallen” occurs in the immediate context (“fallen, fallen, [ἔπεσεν ἐπέσεν ἐπέσεν 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.

1 tn See the notes on the words “passion” in Rev 14:18 and “wrath” in Rev 18:4.

2 tn According to BDAG 949 s.v. στρήνιος and στρηνίω, 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.

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

4 On ἐκκόλληθαν (ekkolítheían) BDAG 556 s.v. κόλλα 2a,b states, “fig. cling to = come in close contact with” (cp. Ps 21:16; 43:6 ἐκκόλληθη εἰς γην ἡ γαστήρ ἡμῶν. The act =‘bring into contact’ PGM 5, 457 κόλλασας τ. λίθου της ὀψεως ἐκκόλληθην ας ἀμαρτία ἄρτη τ. οὐρανοῦ the sins have touched the heaven = reached the sky (two exprs. are telescoped) Rev 18:5.)

5 tn Or “up to the sky” (the same Greek word means both “heaven” and “sky”).

6 tn That is, remembered her sins to execute judgment on them.

7 tn Or “her sins.”

8 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.

9 tn On this term BDAG 252 s.v. διπλάκος states, “to double τα διπλα pay back double Rev 18:6.”

10 tn “As much as” is the translation of ὡσα (hosa).

11 tn On the term ἐστρηνιάσωs (estrēniasw) BDAG 949 s.v. στρηνίω states, “live in luxury, live sensually Rev 18:7. W. porneuēn vs. 9.”

12 tn Grk “from the burning of her.” For the translation “the smoke from the fire that burns her up,” see L&N 14.63.

13 tn Or “judgment,” condemnation,” “punishment.” BDAG 569 s.v. κρίνεις 1a,b states, “The word oft. means judgment that goes against a person, condemnation, and the sentence that follows…” τ. σου your judgment Rev 18:10.”

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


16 tn Grk “and silver,” but και (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

17 tn On this term BDAG 924-25 s.v. σμίχη states, “per. to silk from Ser, subst. το σμίχων silk cloth or garments w. other costly materials Rev 18:12.”

18 tn On the translation of κόκκινον (kokkínōn) as “scarlet cloth” see L&N 6.170.

19 tn On the phrase πῶν εὐλογίων θυτίων (pan xulon thnion) L&N 3.63 states, “pertaining to being made or consisting of citron wood (that is, from a citron tree) – ‘of citron wood.’ και πῶν εὐλογίων θυτίων και πᾶν σκεύος ἐλέφαντον ‘and all kinds of things made of citron wood and all kinds of objects made of ivory’ Re 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 Re 18:12, however, the focus is upon the fine quality of the wood.”

20 tn On the term ἁμαρτόν (artmón) 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 and ἅμαρτον και κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα ‘cinnamon and spice and incense’ Re 18:13. In most translations ἁμαρτόν is interpreted as spice in general.”

21 tn Or “myrrh,” a strong aromatic ointment often used to prepare a body for burial (L&N 6.205).
frankincense, wine, oil and costly flour, wheat, cattle and sheep, horses and four-wheeled carriages, slaves and human lives.

18:14 (The ripe fruit you greatly desired has gone from you, and all your luxury and splendor have gone from you — they will never ever be found again!)

18:15 The merchants who sold these things, who got rich from her, will stand a long way off because they are afraid of her torment. They will weep and mourn, saying, “Woe, woe, O great city — dressed in fine linen, purple and scarlet clothing, and adorned with gold, precious stones, and pearls — 18:17 because in a single hour such great wealth has been destroyed!”

And every ship’s captain, and all who sail along the coast, seamen, and all who make their living from the sea, stood a long way off 18:18 and began to shout when they saw the smoke from the fire that burned her up. “Who is like the great city?” 18:19 And they threw dust on their heads and were shouting with weeping and mourning. “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!”

18:20 (Rejoice over her, O heaven, and you saints and apostles and prophets, for God has pronounced judgment against her on your behalf)

18:21 Then 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”

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1 The Greek term λίβανος (libanos) refers to the aromatic resin of a certain type of tree (L&N 6.212).

2 On σεμίδαλις (semidalis) L&N 5.10 states, “a fine grade of wheat flour — fine flour.” ἔλαιον καὶ ἕλασιν καὶ σεμίδαλιν καὶ σίτον ‘wine and oil and fine flour and wheat’ Re 18:13. In some languages “fine flour” may be expressed as ‘expensive flour.’ Such a rendering fits well the context of Re 18:13.

3 τὰ λαμπρά (ta lampra) BDAG 574 s.v. states, “one who is responsible for the management of a ship, shipmaster, lit. Rv 18:17.”

4 On the phrase “pronounced judgment” BDAG 567 s.v. states, “to suffer destruction, to be destroyed, to suffer destruction, to suffer desolation.” ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

5 ἀναφέρεται (anapheretai) BDAG 627 s.v. states, “to be mentioned, to be cited, to be quoted, to be referred to, to be spoken of.”

6 ἑρημώθη (erhmothi) L&N 20.41 states, “to suffer destruction, to be destroyed, to suffer destruction, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

7 On the phrase “pronounced judgment” BDAG 567 s.v. states, “to suffer destruction, to be destroyed, to suffer destruction, to suffer desolation.” ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

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16 ἑρημώθη (erhmothi) L&N 20.41 states, “to suffer destruction, to be destroyed, to suffer destruction, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

17 ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

18 ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

19 ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

20 ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

21 ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

22 ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

23 ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

24 ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

25 ἔκρινεν ὁ θεὸς τὸ κρίμα to suffer destruction, to be destroyed, to suffer desolation, ‘such great wealth has been destroyed within a single hour’ Re 18:17.”
Babylon the great city will be thrown down\(^1\) 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\(^2\) again. No\(^3\) craftsmen\(^4\) who practices any trade will ever be found in you again; the noise of a mill\(^5\) 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\(^6\) were deceived by your magic spells!\(^7\) 18:24 The\(^8\) blood of the saints and prophets was found in her,\(^9\) along with the blood\(^10\) of all those who had been killed on the earth.\(^11\)

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.\(^12\) For he has judged\(^13\) the great prostitute who corrupted the earth with her sexual immorality, and has avenged the blood of his servants.\(^14\)

18:22-23 Tn: “fall down, throw oneself to the ground.”
19:1 Tn: “poured out by her own hands!”
19:3 Tn: “a second time the crowd shouted, “Hallelujah!” The smoke rises from her forever and ever.”
19:4 Tn: “The twenty-four elders and the four living creatures threw themselves to the ground and worshiped God, who was seated on the throne, saying: “Amen! Hallelujah!”
19:5 Tn: “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!”

19:6 Then 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.\(^15\)

“Hallelujah! For the Lord our God,\(^21\) the All-Powerful,\(^22\) reigns!”

19:7 Let us rejoice\(^23\) and exult and give him glory, because the wedding celebration of the Lamb has come, and his bride has made herself ready.

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\(^1\) 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.

\(^2\) tn The shift to a second person pronoun here corresponds to the Greek text.

\(^3\) tn Here και (kai) has not been translated because of differences between Greek and English style.

\(^4\) tn On this term BDAG 1001 s.v. *tekhinites*, states, “craftsman, artisan, designer.”

\(^5\) tn This is a different Greek word (μύλος, mulos) from the one for the millstone in v. 21 (μύλινος, mulinos). See L&N 768.

\(^6\) tn Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

\(^7\) tn On the term *pharmakeia* (pharmacie, “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,’ *pharmakeia* εν τη *pharmakeia* σου επελανθησαν πάντα τα ιδνη with your magic spells you deceived all the peoples (of the world)!” Re 18:23.

\(^8\) tn Here και (kai) has not been translated because of differences between Greek and English style.

\(^9\) tn The shift in pronouns from second to third person corresponds to the Greek text.

\(^10\) tn Grk “and of all.” The phrase “along with the blood” has not been translated because of differences between Greek and English style.

\(^11\) tn See the note on the word “servants” in 1:1.

\(^12\) tn In giving exhortations.

\(^13\) tn See the note on the word “servants” in 1:1.

\(^14\) tn Grk “from her hand” (referring to her responsibility in causing the blood of God’s followers to be shed).

\(^15\) tn Here και (kai) has been translated as “then” to indicate the implied sequence within the narrative.

\(^16\) tn Or “her smoke ascends forever and ever.”

\(^17\) tn Grk “creatures fell down.” BDAG 815 S.V. *πτερω* 1.b.a.2. has “fall down, throw oneself to the ground as a sign of devotion or humility, before high-ranking persons or divine beings.”

\(^18\) tn Here και (kai) has been translated as “then” to indicate the implied sequence within the narrative.

\(^19\) tn Here και (kai) has been translated as “then” to indicate the implied sequence within the narrative.

\(^20\) 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.”

\(^21\) tn Several mss (N² P¹ 1611 2053 2344 pc 304 lat) read “the Lord our God” (κυριος ο θεος ημων, kurios ho theos hemôn). Other important mss (A 1006 1841 pc), however, omit the “our” (ημων). Further, certain mss (051 33) omit “Lord” (κυριος), while others (including N⁷) change the order of the statement to “God our Lord” (ο θεος ο κυριος ημων). 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 κυριος ο θεος ο παντοκρατωρ (kuriouis 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 κυριος ο θεος ο παντοκρατωρ.

\(^22\) tn On this word BDAG 755 S.V. *παντοκρατωρ* states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ο) κυριος ο θεος ο π ρ ...Rv 12:8; 13:11; 17:5; 16:7; 21:22, κυριος ο θεος ημων ο π ρ. Rv 19:6."

\(^23\) tn This verb and the next two verbs are hortatory subjunctives (giving exhortations).
19:8 She was permitted to be dressed in bright, clean, fine linen14 (for the fine linen is the righteous deeds of the saints).2

19:9 Then3 the angel4 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 So5 I threw myself down6 at his feet to worship him, but7 he said, “Do not do this!8 I am only9 a fellow servant10 with you and your brothers11 who hold to the testimony about12 Jesus. Worship God, for the testimony about Jesus is the spirit of prophecy.”

The Son of God Goes to War

19:11 Then13 I saw heaven opened and here came14 a white horse! The15 one riding it was called “Faithful” and “True,” and with justice16 he judges and goes to war. 19:12 His eyes are like a fiery27 flame and there are many diadem crowns38 associated with kingship.

19 tn On the term translated “fine linen,” BDAG 185 s.v. βύσσινος states, “made of fine linen, subst. to β. fine linen, linen garment...Rev 18:12...19:8, 14.”
2 sn This phrase is treated as a parenthetical expression 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. πτων 1.b.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 ὥρα μή (hora mé) BDAG 720 s.v. ὥρα 2.B.2 states: “Elliptically...ὥρα μή (sc. ποιήσας) watch out! don’t do that!” Rev 19:10; 22:9.”
9 tn The lowliness of a slave is emphasized in the Greek text with the emphatic position of συνδουλοῖς (symudoloi). This helps bring out the nuance of the word “slave.”
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. αδελφὸς 2a).
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 καί ἐδού (kai edou).
15 tn A new sentence was started in the translation at this point because 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 ποιμήν (poimēn) has been translated as an attributive genitive (see also Rev 1:14).
18 tn For the translation of βοσμία (bośmiā) as “diadem crown” see L&N 6.196.
19 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 has19 a name written20 that no one knows except himself. 19:13 He is dressed in clothing dipped22 in blood, and he is called22 the Word of God. 19:14 The23 armies that are in heaven, dressed in white, clean, fine linen,24 were following him on white horses. 19:15 From his mouth extends a sharp sword, so that with it he can strike the nations. 19:16 He26 will rule27 them with an iron rod,28 and he stomps the winepress29 of the furious,30 wrath of God, the All-Powerful.31 19:16 He has a name written on his clothing and on his thigh: “King of kings and Lord of lords.”

19:17 Then32 I saw one angel standing in33 the sun, and he shouted in a loud voice to all the birds flying high in the sky:34

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Revelation 19:17

19 tn On 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 tn It appears that “dipped” (βεβαμμένον, bekammȧnon), supported by several uncials and other witnesses (A 501 3q), is the original reading. Due to the lack of the preposition “in” (ἐν, en) after the verb (βεβαμμένον σώματι, bekammȧnon somati), and also probably because of literary allusions to Isa 63:3, several mss and versions seem to have changed the text to “sprinkled” (either ἐρραμμένον [herantismenon] in P 2329 αἰρετισμένον [aírreptoménon] in 1006 1841; ἔρραμεν [erreamen] in 2053 2062; or ἔρραμεν [erreamen] in 1611; or in one case περιερραμμένον [perierreamenon] in N[7]). The reading most likely to give rise to the others is “dipped.”
22 tn Or perhaps “soaked.”
23 tn Grk “the name of him is called.”
24 tn Here καί (kai) has not been translated because of differences between Greek and English style.
25 tn On the term translated “fine linen,” BDAG 185 s.v. βύσσινος states, “made of fine linen, subst. to β. fine linen, linen garment...Rev 18:12; 19:8, 14.”
26 tn Or “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 ῥῆβος (rhēbos) can mean either “rod” or “scepter.”
30 sn A quotation from Ps 2:9 (see also Rev 2:27; 12:5).
31 sn He stumps the winepress. See Isa 63:3, where Messiah does this alone (usually several individuals would join in the process), and Rev 14:20.
32 tn The genitive θυμός (thumos) has been translated as an attributed genitive. Following BDAG 461 s.v. θυμός 2, the combination of the genitives of θυμός (thumos) and ὀργή (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).
33 tn On this word BDAG 755 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God...” (κύριος ὁ θεὸς ὁ παντοκράτωρ). 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 of God, 19:18 to eat your fill of the flesh of kings, the flesh of powerful people, the flesh of horses and those who ride them, and the flesh of all people, both free and slave, and small and great!”

19:19 Then 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 the beast was seized, and along with him the false prophet who had performed the signs on his behalf—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. 19:21 The others were killed by the sword that extended from the mouth of the one who rode the horse, and all the birds gorged themselves with their flesh.

The Thousand Year Reign

20:1 Then I saw an angel descending from heaven, holding a key to the abyss and a huge chain. 20:2 He seized the dragon—the ancient serpent, who is the devil and Satan—and tied him up for a thousand years. 20:3 The angel then threw him into the abyss and locked 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 I saw thrones and seated on them were those who had been given authority to judge. 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 had not worshiped the beast or his image and had refused to receive his mark on their forehead or hand. They came to life 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.) This is the first resurrection. 20:6 Blessed and holy is the one who takes part in the first resurrection. The second death has no power over them, 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, when the thousand years are finished, Satan will be released from his prison and will go out to deceive the nations at

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14 tn Here καί (kai) has not been translated because of differences between Greek and English style.
15 tn Grk “he,” the referent (the angel introduced in v. 1) has been specified in the translation for clarity.
16 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
17 tn Grk “and shut.” While the lexical force of the term is closer to “shut,” it is acceptable to render the verb ἐκλείψαεν (ekleipsen) as “locked” here in view of the mention of the key in the previous verse.
18 tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.
19 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.
20 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.
21 tn Here καί (kai) has not been translated because of differences between Greek and English style.
22 tn On the use of the aorist ἐκλήσαν (eklesan) BDAG 425 s.v. ἐκλέγομαι 1.α.β says, “of dead persons who return to life again; of humans in general” (3 Km 17:23) Mt 9:18; Ac 9:41; 20:12; Rv 20:4, 5.
23 sn This statement appears to be a parenthetical comment by the author.
24 tn Grk “who has a share.”
25 tn The shift from the singular pronoun (“the one”) to the plural (“them”) in the passage reflects the Greek text: The singular participle ἔχων (ho echôn) is followed by the plural pronoun τοὺς (tous). In the interests of English style, this is obscured in most modern translations except the NASB.
26 Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
27 tn Or “mislead.”
the four corners of the earth, Gog and Magog,\(^2\) to bring them together for the battle. They are as numerous as the grains of sand in the sea.\(^2\) 20:9 They\(^3\) went up\(^4\) on the broad plain of the earth\(^5\) and encircled\(^6\) the camp\(^7\) of the saints and the beloved city, but\(^8\) fire came down from heaven and devoured them completely.\(^9\) 20:10 And the devil who deceived\(^10\) them was thrown into the lake of fire and sulfur;\(^11\) where the beast and the false prophet are\(^12\) too, and they will be tormented there day and night forever and ever.

The Great White Throne

20:11 Then\(^13\) I saw a large\(^14\) white throne and the one who was seated on it; the earth and the heaven\(^15\) fled\(^16\) 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\(^17\) books were opened, and another book was opened – the book of life.\(^18\) So\(^19\) the dead were judged by what was written in the books, according to their deeds.\(^20\) 20:13 The\(^21\) sea gave up the dead that were in it, and Death\(^22\) and Hades gave up the dead that were in them, and each one was judged according to his deeds. 20:14 Then\(^23\) Death and Hades were thrown into the lake of fire. This is the second death – the lake of fire. 20:15 If\(^24\) anyone’s name\(^25\) was not found written in the book of life, that person\(^26\) was thrown into the lake of fire.

A New Heaven and a New Earth

21:1 Then\(^27\) I saw a new heaven and a new earth, for the first heaven and earth had ceased to exist.\(^28\) 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\(^29\) of God is among human beings.\(^30\) He\(^31\) will live among them, and they..."
21:4 will be his people, and God himself will be with them. He 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. 13

21:5 And the one seated on the throne said: “Look! I am making all things new!” Then he said to me, “Write it down, because these words are reliable and true.” 21:6 He also said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. And to the one who is thirsty I will give water free of charge from the spring of the water of life.

13 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.”

The New Jerusalem Descends

21:9 Then one of the seven angels who had the seven bowls full of the seven final plagues came and spoke to me, saying, “Come, I will show you the bride, the wife of the Lamb!” 21:10 So he took me away in the Spirit to a huge, majestic mountain and showed me the holy city, Jerusalem, descending out of heaven from God. 21:11 The city possesses the glory of God; its brilliance is like a precious jewel, like a stone of crystal-clear Jasper.

21:12 It has three massive, high walls with twelve gates, with twelve angels at the gates, and the names of the twelve tribes of the nation of Israel are written on the gates. 21:13 There are three gates on the east side, three gates on the north side, three gates on the south side and three gates on the

1 tn Most MSS (\textit{N 203}) do not add the words “[as] their God” (\textit{agnosto theou autou}). The MSS with these words include A 2030 2050 2329 ai. The Andreas group (\textit{203}) also has the words, but in a different arrangement with the preceding (\textit{estai met' auton theos auton}, \textit{estai met' auton theos auton}). 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. 

2 Grk “God, and he.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here \textit{kai} (\textit{ka}) has not been translated.

3 tn For the translation of \textit{apērōmpei} (\textit{aperchomai}; here \textit{apēlēthnai}) L&N 13.93 has “to go out of existence” – “to cease to exist, to pass away, to cease.”

4 tn Here \textit{kai} (\textit{ka}) has been translated as “then” to indicate the implied sequence of events within the vision.

5 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.

6 tn Grk “Faithful.”

7 tn Or “It has happened.”

8 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.

9 tn Or “as a free gift” (see L&N 57.85).

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

11 tn On the term \textit{pharmakeia} (\textit{pharmakaia}; “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.” \textit{Pharmaceliae} \textit{en tis pharmakeia sou epaplnihsan paanta} \textit{ta ewh} \textit{yv} \textit{with your magic spells you deceived all the peoples of the world} (Rev 18:23).

12 tn Grk “Idolaters.”

13 tn Grk “their share.”

14 tn Traditionally, “brimstone.”

15 tn Grk “sulfur, with fire.” 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” (\textit{limnē}, \textit{limnē}) is feminine gender, while the pronoun “which” (\textit{ho}, \textit{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
west side. 21:14 The 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 who spoke to me had a golden measuring rod with which to measure the city and its foundation stones and wall. 21:16 Now the city is laid out as a square, its length and width the same. He measured the city with the measuring rod at fourteen hundred miles (its length and width and height are equal). 21:17 He also measured its wall, one hundred forty-four cubits according to human measurement, which is also the angel’s. 21:18 The city’s wall is made of jasper and the city is pure gold, like transparent glass. 21:19 The foundations of the city’s wall are decorated with every kind of precious stone. The first foundation is jasper, the second sapphire, the third agate, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

21:20 And the wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb.

21:21 And the twelve gates are twelve pearls—each one of the gates is made from just one pearl!

21:22 Now I saw no temple in the city, because the Lord God—the Almighty—and the Lamb are in 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 will walk by its light and the kings of the earth will bring their glory into it. 21:25 Its gates will never be closed during the day (and there will be no night there). 21:26 They will bring the grandeur and the wealth of the nations into it,
of the spirits of the prophets, has sent his angel to show his servants 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.)

22:8 I, John, am the one who heard and saw these things, and when I heard and saw them, I threw myself down to worship at the feet of the angel who was showing them to me. 22:9 But he said to me, “Do not do this! I am a fellow servant with you and with your brothers the prophets, and with those who obey the words of this book. Worship God!” 22:10 Then 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, and the one who is morally filthy must continue to be filthy. The one who is righteous must continue to act righteousness, 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 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!)
Blessed are those who wash their robes so they can have access to the tree of life and can enter into the city by the gates. Outside are the dogs and the sorcerers and the sexually immoral, and the murderers, and the idolaters and everyone who loves and practices falsehood!

"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!" 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.

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 in this book. And if anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life and in the holy city that are described in this book.

The one who testifies to these things says, "Yes, I am coming soon!" Amen! Come, Lord Jesus! The grace of the Lord Jesus be with all.

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1 tn Grk “so that there will be to them authority over the tree of life.”
2 tn On the term ψάρμακοι (pharmakoī) see L&N 53.101.
3 tn Or “lying,” “deceit.”
4 tn On this expression BDAG 892 s.v. πρωϊνός states, “early, belonging to the morning ὁ ἀστὴρ ὁ πρωϊνός ὁ πρ. the morning star; Venus Rv 2:28; 22:16.”
5 tn Grk “written.”
6 tc The Textus Receptus, on which the KJV rests, reads “the book” of life (ἀπὸ βίβλου, 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 NA27.)
7 tc Most mss (N Ἱ) read “amen” (ἀμὴν, 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 ἀμὴν in every NT book except Acts, James, and 3 John (and even in these books, ἀμὴν is found in some witnesses). It is thus a predictable variant.