

Revelation

NET Bible

The Prologue

1:1 The revelation of Jesus Christ, which God gave him to show his servants¹ what must happen very soon.² He made it clear³ by sending his angel to his servant⁴ John, **1:2** who then⁵ testified to everything that he saw concerning the word of God and the testimony about⁶ Jesus Christ. **1:3** Blessed is the one who reads the words of this⁷ prophecy aloud,⁸ and blessed are⁹ those who hear and obey¹⁰ the things written in it, because the time is near.¹¹

1:4 From John,¹² to the seven churches that are in Asia:¹³ Grace and peace to you¹⁴ from “he who is,”¹⁵ and who was, and who is coming,¹⁶ and from the seven spirits who are before his throne, **1:5** and from Jesus Christ—the faithful¹⁷ witness,¹⁸ the firstborn from among the dead, the ruler over the kings of the earth. To the one who loves us and has set us free¹⁹ from our sins at the cost of²⁰ his own blood **1:6** and has appointed²¹ us as a kingdom,²² as priests²³ serving his God and Father—to him be the glory and the power for ever and ever!²⁴ Amen.

¹tn 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. BAGD notes that “servant” for “slave” is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished” (BAGD 205 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.

²tn BAGD 807 s.v. τάχος has “quickly, at once, without delay Ac 10:33 D; 12:7; 17:15D; 22:18; 1 Cl 48:1; 63:4; soon, in a short time...Rv 1:1; 22:6...shortly Ac 25:4.”

³tn Or “He indicated it clearly” (L&N 33.153).

⁴tn See the note on the word “servants” earlier in this verse.

⁵tn “Then” is not in the Greek text, but is supplied to make the chronological succession clear in the translation.

⁶tn The genitive phrase “about Jesus Christ” is taken as an objective genitive.

⁷tn The word “this” is used to translate the Greek article τῆς (*tēs*), bringing out its demonstrative force.

⁸tn 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.

⁹tn The words “blessed are” are repeated from the beginning of this verse for stylistic reasons and for clarity.

¹⁰tn Grk “keep.” L&N 36.19 has “to continue to obey orders or commandments—to obey, to keep commandments, obedience.”

¹¹tn *The time* refers to the time when the things prophesied would happen.

¹²tn Grk “John.” The word “From” is not in the Greek text, but has been supplied to indicate the sender of the letter.

¹³tn *Asia* in the NT is always the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia.

¹⁴tn It is probable that the ὑμῖν (*humin*) applies to both elements of the greeting, i.e., to both grace and peace.

¹⁵tc The earliest and best MSS (ϩ18^{vid} & A C P) omit the term “God” (θεοῦ, *theou*) between “from” (ἀπό, *apo*) and “he who is” (ὁ ὢν, *ho ōn*). Its inclusion, as supported by the bulk of the Byzantine witnesses, is clearly secondary and a scribal attempt to achieve two things: (1) to make explicit the referent in the passage, namely, God, and (2) to smooth out the grammar. The preposition “from” in Greek required a noun in the genitive case. But here in Rev 1:4 the words following the preposition “from” (ἀπό) are in another case, i.e., the nominative. There are two principal ways in which to deal with this phenomenon. First, it could be a mistake arising from someone who just did not know Greek very well, or as a Jew, was heavily influenced by a Semitic form of Greek. Both of these unintentional errors are unlikely here. Commenting on this D. B. Wallace, *Exegetical Syntax*, 63, argues: “Either of these is doubtful here because (1) such a flagrant misunderstanding of the rudiments of Greek would almost surely mean that the author could not compose in Greek, yet the Apocalypse itself argues against this; (2) nowhere else does the Seer [i.e., John] use a nom. immediately after a preposition (in fact, he uses ἀπό 32 times with the gen. immediately following).” The passage appears to be an allusion to Exodus 3:14 (in the LXX) where God refers to himself as “he who is” (ὁ ὢν), the same wording in Greek as here in Rev 1:4. Thus, it appears that John is wanting to leave the divine name untouched (perhaps to allude to God’s immutability, or as a pointer to the Old Testament as the key to unlocking the meaning of this book), irrespective of what it “looks” like grammatically. The translation has placed the “he who is” in quotation marks to indicate to the reader that the syntactical awkwardness is intentional. For further comments see D. B. Wallace, *Exegetical Syntax*, 63.

¹⁶tn BAGD 88 s.v. ἄπό V.4 states: “The expr. εἰρήνη ἀπό ‘ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος’ Rv 1:4 is quite extraordinary. It may be an interpretation of the name Yahweh already current, or an attempt to show reverence for the divine name by preserving it unchanged, or simply one more of the grammatical peculiarities so frequent in Rv.”

¹⁷tn Or “Jesus Christ—the faithful one, the witness...” Some take ὁ πιστός (*ho pistos*) as a second substantive in relation to ὁ μάρτυς (*ho martus*). In the present translation, however, ὁ πιστός was taken as an adjective in attributive position to ὁ μάρτυς. The idea of martyrdom and faithfulness are intimately connected. See BAGD 664 s.v. πιστός 1.a: “ὁ μάρτυς μου ὁ πιστός μου Rv 2:13 (μάρτυς 3); in this ‘book of martyrs’ Christ is ὁ μάρτυς ὁ πιστός καὶ ὁ ἀληθινός 1:5; 3:14; cf. 19:11 (the combination of ἀληθινός and πιστός in the last two passages is like 3 Macc 2:11). Cf. Rv 17:14.”

¹⁸tn The Greek term translated *witness* can mean both “witness” and “martyr.”

¹⁹tc The reading “set free” (λύσαντι, *lusanti*) has better MS support (ϩ18 & A C 1611) than its rival, λούσαντι (*lousanti*, “washed”; found in P 046 *et al.*). 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. Perhaps the scribe thought he heard “washed” instead of “released” when copying his MS; (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 ׀ 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” (׀) 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 λούσαντι and λούσαντι, 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.

²⁰tn Or “and released us” (L&N 37.127).

²¹tn The style here is somewhat Semitic, with the use of the ἐν (*en*) + the dative to mean “at the price of.” The addition of “own” in the English is stylistic and is an attempt to bring out the personal nature of the statement and the sacrificial aspect of Jesus’ death—a frequent refrain in the Apocalypse.

²²tn The verb ποιέω (*poiōō*) can indicate appointment or assignment rather than simply “make” or “do.” See Mark 3:14 (L&N 37.106).

²³tn See BAGD 134 s.v. βασιλεία 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).

²⁴tn Grk “a kingdom, priests.” The term ἱερεῖς (*hierets*) is either in apposition to βασιλείαν (*basileian*) or as a second complement to the object “us” (ἡμῶς, *hēmas*). The translation retains this ambiguity.

²⁵tc Both the longer reading τῶν αἰώνων (*tōn aiōnōn*, “to the ages of the ages” or, more idiomatically, “for ever and ever” [found in & C 046 1 1611 2053 Byz]) and the shorter (“for ever” [found in ϩ18 A P]) have good MS support. Admittedly this is a difficult problem, though the meaning of the passage is not greatly affected either way. The author uses the longer expression (εἰς [τοὺς] αἰῶνας [τῶν] αἰώνων) in every other instance of αἰών in Revelation, twelve passages in all (1:18; 4:9, 10; 5:13; 7:12; 10:6; 11:15; 14:11; 15:7; 19:3; 20:10; 22:5). Thus, on the one hand, the style of the author is consistent, while on the other hand, the scribes may have been familiar with such a stylistic feature, causing them to add the words here. The issues are

1:7 (Look! *He is coming with the clouds,*²⁵
and every eye will see him,
even²⁶ those who pierced him,²⁷
and all the tribes²⁸ on the earth will mourn because²⁹ of him.
This will certainly come to pass!³⁰ Amen.)³¹

1:8 “I am the Alpha and the Omega,”³² says the Lord God—the one who is, and who was, and who is coming—the All-Powerful!³³

1:9 I, John, your brother and the one who shares³⁴ with you in the persecution, kingdom, and endurance that³⁵ are in Jesus, was on the island called Patmos because of the word of God and the testimony about Jesus.³⁶ **1:10** I was in the Spirit³⁷ on the Lord’s Day³⁸ when³⁹ I heard behind me a loud voice like a trumpet, **1:11** saying: “Write in a book what you see and send it to the seven churches—to Ephesus, Smyrna,⁴⁰ Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.”

1:12 I⁴¹ turned to see whose voice was speaking to me,⁴² and when I did so,⁴³ I saw seven golden lampstands, **1:13** and in the midst of the lampstands was one *like a son of man*.⁴⁴ He was dressed in a robe extending down to his feet and he wore a wide golden belt⁴⁵ around his chest. **1:14** His⁴⁶ head and hair were as white as wool, even as white as snow,⁴⁷ and his eyes were like a fiery⁴⁸ flame. **1:15** His feet were like polished bronze⁴⁹ refined⁵⁰ in a furnace, and his voice was like the roar⁵¹ of many waters. **1:16** He held⁵² seven stars in his right hand, and a sharp double-edged sword extended out of his mouth. His⁵³ face shone like the sun shining at full strength. **1:17** When⁵⁴ I saw him I fell down at his feet as though I were dead, but⁵⁵ 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! I⁵⁶ was dead, but look, now I am alive—forever and ever—

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).

²⁵sn An allusion to Dan 7:13.

²⁶tn Here καί (*kai*) was translated as ascensive.

²⁷sn An allusion to Zech 12:10.

²⁸sn In this context, *tribes* (φυλαί, *phulai*) could also be translated as “nations” or “peoples” (L&N 11.56).

²⁹tn 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.

³⁰tn Grk “Yes, Amen.” The expression “This will certainly come to pass” is an attempt to capture the force of the juxtaposition of the Greek ναί (*nai*) and the Hebrew אָמֵן (*amēn*). See L&N 69.1.

³¹sn These lines are placed in parentheses because they form an aside to the main argument.

³²tc The reading “Omega” (ὦ, *ō*) has superior MS evidence (N¹ A C 1611 Byz) to the addition of “the beginning and the end” (ἀρχὴ καὶ τέλος or ἡ ἀρχὴ καὶ τὸ τέλος, *archē kai telos* or *hē archē kai to telos*). There is no good reason why a scribe would have deleted the words, but their clarifying value and the fact that they harmonize with 21:6 indicate that they are a secondary addition to the text.

³³tn On this word BAGD 608 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεός ὁ π. ... Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

³⁴tn The translation attempts to bring out the verbal idea in συγκοινωνός (*sunkoinōnos*, “co-sharer”); John was suffering for his faith at the time he wrote this.

³⁵tn The prepositional phrase ἐν Ἰησοῦ (*en Iēsou*) could be taken with ὑπομονῆ (*hupomonē*) as the translation does or with the more distant συγκοινωνός (*sunkoinōnos*), in which case the translation would read “your brother and the one who shares with you in Jesus in the persecution, kingdom, and endurance.”

³⁶tn The phrase “about Jesus” is translated as an objective genitive.

³⁷tn 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).

³⁸tn Concerning the phrase κυριακῆ ἡμέρα (*kuriakē hēmera*) BAGD 458 s.v. κυριακός states: “belonging to the Lord, the Lord’s... κ. ἡμέρα the Lord’s day (Keph. I 192, 1; 193, 31) i.e. certainly Sunday (so in Mod. Gk.) Rv 1:10 (WStott, NTS 12, ‘65, 70-75).”

³⁹tn The conjunction καί (*kai*) is not introducing a coordinate thought, but one that is logically subordinate to the main verb ἐγενόμην (*egenomēn*).

⁴⁰tn Grk “and to Smyrna.” For stylistic reasons the conjunction καί (*kai*) and the preposition εἰς (*eis*) have not been translated before the remaining elements of the list. In lists with more than two elements contemporary English generally does not repeat the conjunction except between the next to last and last elements.

⁴¹tn Throughout the translation John’s use of καί (*kai*) often reflects the varied usage of the Hebrew conjunction ו (*wāw*). A clause which καί introduces has been translated in terms of its semantic relationship to the clause that preceded it. If the καί seemed redundant, however, it was left untranslated; that is the case in this verse.

⁴²tn Grk “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, μετ’ ἐμοῦ (*met’ emou*, “with me”) was translated as “to me.”

⁴³tn Grk “and turning I saw.” The repetition of ἐπιστρέφω (*epistrephō*) is somewhat redundant in contemporary English and has been translated generally.

⁴⁴tn This phrase constitutes an allusion to Dan 7:13. Concerning υἱός τοῦ ἀνθρώπου (*huios tou anthrōpou*), BAGD 835 s.v. υἱός 2.c says: “ὁ υἱός τοῦ ἀνθρώπου the Son of Man, the Man (Jewish thought contemporary w. Jesus knows of a heavenly being looked upon as a ‘son of Man’ or ‘Man’, who exercises Messianic functions such as judging the world [symbolic, pictorial] passages in En. 46-8; 4 Esdr 13:3, 51f... Outside the gospels: Ac 7:56; Rv 1:13; 14:14 (both after Da 7:13).” The term “son” here in this expression is anarthrous and as such lacks specificity. Some commentators and translations take the expression as an allusion to Daniel 7:13 and not to “the son of man” found in gospel traditions (e.g., Mark 8:31; 9:12; cf. D. E. Aune, *Revelation* [WBC], 2:800-1; cf. also NIV). Other commentators and versions, however, take the phrase “son of man” as *definite*, involving allusions to Dan 7:13 and “the son of man” gospel traditions (see G. K. Beale, *Revelation* [NIGTC], 771-72; NRSV).

⁴⁵tn Or “a wide golden sash,” but this would not be diagonal, as some modern sashes are, but horizontal. The Greek term can refer to a wide band of cloth or leather worn on the outside of one’s clothing (L&N 6.178).

⁴⁶tn Here δέ (*de*) has not been translated.

⁴⁷tn The clause, “even as white as snow” seems to heighten the preceding clause and is so understood in this ascensive sense (“even”) in the translation.

⁴⁸tn The genitive noun πυρός (*pyros*) is translated as an attributive genitive.

⁴⁹tn The precise meaning of the term translated “polished bronze” (χαλκολιβάνω, *chalkolibanō*), which appears no where else in Greek literature outside of the book of Revelation (see 2:18), is uncertain. Without question it is some sort of metal. BAGD 875 s.v. χαλκολιβάνων suggests “gold ore, fine brass, or bronze.” L&N 2.57 takes the word to refer to particularly valuable or fine bronze, but notes that the emphasis here and in Rev 2:18 is more on the lustrous quality of the metal.

⁵⁰tc Πεπουρωμένης (*pepurōmenēs*, the genitive of the participle that means “refined”) is definitely the harder reading due to the lack of grammatical agreement with καμίνω (*kaminō*, one would expect the dative); further, it enjoys good MS support (A C). The other readings arose out of an attempt to harmonize this grammatical problem. Πεπουρωμένω (*pepurōmenō*) is found in \aleph et pauci and is clearly an attempt to harmonize the participle with καμίνω; πεπουρωμένοι (*pepurōmenoi*, found in Byz) harks back to οἱ πόδες (*hoi podes*). Translation is not affected by this textual problem.

⁵¹tn Or “that has been heated in a furnace until it glows.”

⁵²tn Grk “sound,” but the idea is closer to the roar of a waterfall or rapids.

⁵³tn Grk “and having.” In the Greek text this is a continuation of the previous sentence, but because contemporary English style employs much shorter sentences, a new sentence was started here in the translation by supplying the pronoun “he.”

⁵⁴tn This is a continuation of the previous sentence in the Greek text, but a new sentence was started here in the translation.

⁵⁵tn 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*) is not translated here.

⁵⁶tn Here the Greek conjunction καί (*kai*) is translated as a contrastive (“but”) due to the contrast between the two clauses.

⁵⁷tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

and I hold the keys of death and of Hades!⁵⁷ **1:19** Therefore write what you saw, what is, and what will be after these things.⁵⁸ **1:20** The mystery of the seven stars that you saw in my right hand and the seven golden lampstands is this:⁵⁹ The seven stars are the angels⁶⁰ of the seven churches and the seven lampstands are the seven churches.

To the Church in Ephesus

2:1 ⁶¹“To the angel of the church in Ephesus, write the following:”

“This is the solemn pronouncement of⁶² the one who has a firm grasp on⁶³ the seven stars in his right hand⁶⁴—the one who walks among the seven golden⁶⁵ lampstands: **2:2** ‘I know your works as well as your⁶⁶ labor and steadfast endurance, and that you cannot tolerate⁶⁷ evil. You have even put to the test⁶⁸ those who refer to themselves as apostles (but are not), and have discovered that they are false. **2:3** I am also aware⁶⁹ that you have persisted steadfastly,⁷⁰ endured much for the sake of my name, and have not grown weary. **2:4** But I have this against you: You have departed⁷¹ from your first love! **2:5** Therefore, remember from what high state⁷² you have fallen and repent! Do⁷³ the deeds you did at the first;⁷⁴ if not, I will come to you and remove your lampstand from its place—that is, if you do not repent.’⁷⁵ **2:6** But you do have this going for you:⁷⁶ You hate what the Nicolaitans⁷⁷ practice⁷⁸—practices I also hate. **2:7** The one who has an ear had better hear what the Spirit says to the churches. To the one who conquers,⁷⁹ I will permit⁸⁰ him to eat from the tree of life that is⁸¹ in the paradise of God.’⁸²

To the Church in Smyrna

2:8 ⁸³“To⁸³ the angel of the church in Smyrna write the following:”

“This is the solemn pronouncement of⁸⁵ the one who is the first and the last, the one who was dead, but⁸⁶ came to life: **2:9** ‘I know the distress you are suffering⁸⁷ and your poverty (but you are rich). I also know⁸⁸ the slander against you⁸⁹ by those who call

⁵⁷ **tn** Concerning “Hades” BAGD 16 s.v. ᾠδης 1 states: “*Hades* (orig. proper noun, name of god of the underworld), *the underworld* as the 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). In the depths, contrasted w. heaven Mt 11:23; Lk 10:15 (cf. Is 14:11, 15); 16:23. Accessible by gates (but the pl. is also used [e.g. Hom., X., Ael. Aristid. 47, 20 K.=23 p. 450 D.] when only one gate is meant), hence πύλαι ᾠδου (since II. 5, 646; Is 38:10; Wis 16:13; 3 Macc 5:51; Pss. Sol. 16, 2.—Lucian, Menipp. 6 the magicians can open τοῦ Αἰδίου τῶς πύλας and conduct people in and out safely) Mt 16:18...; locked ἔχω τῶς κλείς τοῦ θανάτου καὶ τοῦ ᾠδου Rv 1:18 (the genitives are either obj. [Ps.-Apollod. 3, 12, 6, 10 Aecaeus, the son of Zeus holds the κλείς τοῦ Αἰδίου; Suppl. Epigr. Gr. VIII 574, 3 [III AD] τῶ τὰς κλείδας ἔχοντι τῶν καθ’ Αἰδίου] or poss.; in the latter case death and Hades are personif.; s. 2)... 2. personif., w. θάνατος (cf. Is 28:15; Job 38:17) Rv 6:8; 20:13f.”

⁵⁸ **tn** In the OT, *Hades* was known as *Sheol*. It is the place where the unrighteous will reside (Matt 11:23; Luke 16:23; Rev 20:13-14).
⁵⁹ **tn** *Grk* “Therefore write the things that you saw, and the things that are, and the things that will take place after these things.” Verse 19 could also be translated (taking καὶ...καὶ [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.

⁶⁰ **tn** The words “is this” are supplied to make a complete sentence in English.

⁶¹ **tn** Or perhaps “the messengers.”

⁶² **tn** The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

⁶³ **tn** *Grk* “These things says [the One]...” The expression τῶδε λέγει (*tade legei*) occurs eight times in the NT, seven of which are in Rev 2-3. “The pronoun is used to add solemnity to the prophetic utterance that follows. ...In classical drama, it was used to introduce a new actor to the scene (Smyth, *Greek Grammar*, 307 [§1241]). But the τῶδε λέγει formula in the NT derives from the OT, where it was used to introduce a prophetic utterance (BAGD, s.v. ὅδε, 1)” (D. B. Wallace, *Exegetical Syntax*, 328). Thus, the translation “this is the solemn pronouncement of” for τῶδε λέγει is very much in keeping with the OT connotations of this expression.

⁶⁴ **tn** The expression *This is the solemn pronouncement of* reflects an OT idiom. The LXX has the same Greek phrase (τῶδε λέγει, *tade legei*) about 350 times, with nearly 320 of them having “the Lord” (*Heb* יהוה, *YHWH*) as subject. That the author of Revelation would use such an expression seven times with the risen Christ as the speaker may well imply something of Christ’s sovereignty and deity. Cf. also Acts 21:11 in which the Holy Spirit is the speaker of this expression.

⁶⁵ **tn** *Grk* “holds,” but the term (i.e., κρατῶν, *kratōn*) with an accusative object, along with the context, argues for a sense of firmness. (Cf. D. B. Wallace, *Exegetical Syntax*, 132.)

⁶⁶ **tn** On seven stars in his right hand see 1:16.

⁶⁷ **tn** *Grk* “lampstands of gold” with the genitive τῶν χρυσοῦν (*tōn chrusōn*) translated as an attributive genitive.

⁶⁸ **tn** Although the first possessive pronoun σου (*sou*) is connected to τὰ ἔργα (*ta erga*) and the second σου is connected to ὑπομονήν (*hupomonēn*), semantically κόπον (*kopon*) is also to be understood as belonging to the Ephesian church. The translation reflects this.

⁶⁹ **tn** The translation “tolerate” seems to capture the sense of βαστάσαι (*bastasai*) here. BAGD 137 s.v. βαστάζω 2.b.β says, “bear, endure...κακούς Rv 2:2;...bear patiently, put up with: weaknesses Ro 15:1; cf. IPol 1:2; evil Rv 2:3.”

⁷⁰ **tn** Because of the length and complexity of the Greek sentence, the participle was broken off from the previous sentence and translated as an indicative verb beginning a new sentence here in the translation.

⁷¹ **tn** Because of the length and complexity of this Greek sentence, a new sentence was started here in the translation by supplying the phrase “I am also aware” to link this English sentence back to “I know” at the beginning of v. 2.

⁷² **tn** The Greek word translated “persisted steadfastly” (ὑπομονή, *hupomonē*) is the same one translated “steadfast endurance” in v. 2.

⁷³ **tn** The Greek word translated “departed from” (ἀφίημι, *aphiēmi*; L&N 15.48) can actually be used of divorce (L&N 34.78), so the imagery here is very strong.

⁷⁴ **tn** *Grk* “from where,” but status is in view rather than physical position. On this term BAGD 680 s.v. πόθεν 1 states, “locally *from what place? from where?* —As a symbol μνημόνευε πόθεν πέπτωκες *remember from what (state) you have fallen* Rv 2:5.”

⁷⁵ **tn** *Grk* “and do” (a continuation of the previous sentence in the Greek text). For stylistic reasons in English a new sentence was started here in the translation. The repeated mention of repenting at the end of the verse suggests that the intervening material (“do the deeds you did at first”) specifies how the repentance is to be demonstrated.

⁷⁶ **tn** Or “you did formerly.”

⁷⁷ **tn** Although the final clause is somewhat awkward, it is typical of the style of Revelation.

⁷⁸ **tn** *Grk* “But you do have this.” The words “going for you” are supplied to complete the English idiom; other phrases like “in your favor” (NIV) or “to your credit” (NRSV) could also be supplied.

⁷⁹ **tn** 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.

⁸⁰ **tn** The expression τὰ ἔργα τῶν Νικολαϊτῶν (*ta erga tōn Nikolaitōn*) is translated as a subjective genitive.

⁸¹ **tn** Or “who is victorious”; traditionally, “who overcomes.” The pendent dative is allowed to stand in the English translation because it is characteristic of the author’s style in Revelation.

⁸² **tn** Or “grant.”

⁸³ **tn** Or “stands.”

⁸⁴ **tn** The omission of “my” (μου, *μου*) after “God” (θεοῦ, *theou*) is well attested, supported by MSS \aleph A C and the Andreas of Caesarea group of Byz MSS. Its addition in MSS 1611, the Byz^z group, latt, *et pauci*, seems to be evidence of a purposeful conforming of the text to 3:2 and the four occurrences of “my God” (θεοῦ μου) in 3:12.

⁸⁵ **tn** Here καὶ (*kai*) has not been translated due to differences between Greek and English style.

⁸⁶ **tn** The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

⁸⁷ **tn** *Grk* “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

⁸⁸ **tn** The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

⁸⁹ **tn** Here καὶ (*kai*) has been translated as “but” to indicate the contrast present between these two phrases.

⁹⁰ **tn** Or “know your suffering.” This could refer to suffering or distress caused by persecution (see L&N 22.2).

themselves Jews and really are not, but are a synagogue⁹⁰ 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 thrown⁹¹ into prison so you may be tested,⁹² and you will experience suffering⁹³ for ten days. Remain faithful even to the point of death, and I will give you the crown that is life itself.⁹⁴ **2:11** The one who has an ear had better hear what the Spirit says to the churches. The one who conquers⁹⁵ will in no way be harmed by the second death.⁹⁶

To the Church of Pergamum

2:12 “To⁹⁶ the angel of the church in Pergamum write the following.⁹⁷

“This is the solemn pronouncement of⁹⁸ the one who has the sharp double-edged sword:⁹⁹ **2:13** ‘I know¹⁰⁰ where you reside, where Satan’s throne is. Yet¹⁰¹ you continue to cling¹⁰² to my name and you have not denied your¹⁰³ faith in me,¹⁰⁴ even in the days of Antipas, my faithful witness,¹⁰⁵ who was killed in your city¹⁰⁶ where Satan lives. **2:14** But I have a few things against you: You have some people there who follow the teaching of Balaam,¹⁰⁷ who instructed Balak to put a stumbling block¹⁰⁸ before the people¹⁰⁹ of Israel so they would eat food sacrificed to idols and commit sexual immorality.¹¹⁰ **2:15** In the same way, there are also some among you who follow the teaching of the Nicolaitans.¹¹¹ **2:16** Therefore,¹¹² repent! If not, I will come against you quickly and make war against those people¹¹³ 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,¹¹⁴ I will give him some of the hidden manna, and I will give him a white¹¹⁵ stone,¹¹⁶ and on that stone will be written a new name that no one can understand¹¹⁷ except the one who receives it.’”

To the Church of Thyatira

2:18 “To¹¹⁸ the angel of the church in Thyatira write the following.¹¹⁹

“This is the solemn pronouncement of¹²⁰ the Son of God, the one who has eyes like a fiery flame¹²¹ and whose feet are like polished bronze:¹²² **2:19** ‘I know your deeds: your love, faith,¹²³ service, and steadfast endurance.¹²⁴ In fact,¹²⁵ your more recent deeds

⁸⁸tn Because of the length and complexity of this Greek sentence, a new sentence was started here in the translation by supplying the phrase “I also know” to link this English sentence back to “I know” at the beginning of the verse.

⁸⁹tn The words “against you” are not in the Greek text, but are implied.

⁹⁰sn 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).

⁹¹tn Grk “is about to throw some of you,” but the force is causative in context.

⁹²tn Or “tempted.”

⁹³tn Or “experience persecution,” “will be in distress” (see L&N 22.2).

⁹⁴tn Grk “crown of life,” with the genitive “of life” (τῆς ζωῆς, *tēs zōēs*) functioning in apposition to “crown” (στέφανον, *stephanon*): “the crown that consists of life.”

⁹⁵tn Or “who is victorious”; traditionally, “who overcomes.”

⁹⁶tn Here καί (*kai*) has not been translated due to differences between Greek and English style.

⁹⁷tn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

⁹⁸tn Grk “These things says [the One].” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

⁹⁹sn The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

¹⁰⁰sn On the sharp double-edged sword see 1:16.

¹⁰¹tc The shorter reading has superior MS support (N A C P 2053), while the inclusion of “your works and” (τὰ ἔργα σου καί, *ta erga sou kai*) before “where you reside” is supported by the Byzantine witnesses and is evidently a secondary attempt to harmonize the passage with 2:2, 19; 3:1, 8, 15.

¹⁰²tn Here καί (*kai*) has been translated as “Yet” to indicate the contrast between their location and their faithful behavior.

¹⁰³tn The present indicative verb κρατεῖς (*krateis*) has been translated as a progressive present.

¹⁰⁴tn Grk “the faith”; here the Greek article is used as a possessive pronoun (D. B. Wallace, *Exegetical Syntax*, 215).

¹⁰⁵tn Grk “the faith of me” (τὴν πίστιν μου, *tēn pistin mou*) with the genitive “of me” (μου) functioning objectively.

¹⁰⁶tn Or “martyr.” The Greek word μάρτυς can mean either “witness” or “martyr.”

¹⁰⁷tn Grk “killed among you.” The term “city” does not occur in the Greek text of course, but the expression παρ’ ὑμῖν, ὅπου ὁ σατανᾶς κατοικεῖ (*par’ humin, hopou ho satanas katoikei*) seems to indicate that this is what is meant. See G. B. Caird, *Revelation* (HNTC), 36-38.

¹⁰⁸sn See Num 22-24; 31:16.

¹⁰⁹tn That is, a cause for sinning. An alternate translation could be “who instructed Balak to cause the people of Israel to sin by eating food sacrificed to idols...”

¹¹⁰tn Grk “sons,” but the expression υἱοὶ Ἰσραὴλ (*huioi Israēl*) is an idiom for the people of Israel as an ethnic entity (see L&N 11.58).

¹¹¹tn Due to the actual events in the OT (Num 22-24; 31:16), πορνεῖσαι (*porneusai*) is taken to mean “sexual immorality.” BAGD 693 s.v. πορνεύω 1 states, “to prostitute, practice prostitution or sexual immorality... W. φαγεῖν εἰδωλόθουτα ‘eat meat offered to idols’ Rv 2:14, 20.”

¹¹²tn The term ὁμοίως (*homoios*, “likewise”) is left untranslated because it is quite redundant.

¹¹³sn See the note on the term *Nicolaitans* in 2:6.

¹¹⁴tc The “therefore” (οὖν, *oun*) is not found in N 2053 Byz^A or the Latin MSS. It is, however, included in A C 046 1611. Though it looks at first glance like a scribal clarification, its omission may be explained on the basis of its similarity to the last three letters of the verb “repent” (μετανοήσον, *metanoēson*; since οὖν is a postpositive conjunction in Greek, the final three letters of the verb [-σον, *-son*] would have been immediately followed by οὖν). A scribe could have simply passed over the conjunction in his copy when he saw the last three letters of the imperative verb. A decision is difficult, however, because of the motivation to add to the text.

¹¹⁵tn Grk “with them”; the referent (those people who follow the teaching of Balaam and the Nicolaitans) has been specified in the translation for clarity.

¹¹⁶tn Or “who is victorious”; traditionally, “who overcomes.” The pendent dative is allowed to stand in the English translation because it is characteristic of the author’s style in Revelation.

¹¹⁷tn 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).

¹¹⁸tn On the interpretation of the stone, L&N 2.27 states, “A number of different suggestions have been made as to the reference of ψῆφος in this context. Some scholars believe that the white ψῆφος indicates a vote of acquittal in court. Others contend that it is simply a magical amulet; still others, a token of Roman hospitality; and finally, some have suggested that it may represent a ticket to the gladiatorial games, that is to say, to martyrdom. The context, however, suggests clearly that this is something to be prized and a type of reward for those who have ‘won the victory.’”

¹¹⁹tn Or “know”; for the meaning “understand” see L&N 32.4.

¹²⁰tn Here καί (*kai*) has not been translated due to differences between Greek and English style.

¹²¹tn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

¹²²tn Grk “These things says [the One].” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

¹²³sn The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

¹²⁴tn Grk “a flame of fire.” The Greek term πυρός (*puros*) has been translated as an attributive genitive.

¹²⁵tn The precise meaning of the term translated “polished bronze” (χαλκολίβανον, *chalkolibanon*), which appears nowhere else in Greek literature outside of the book of Revelation (see 1:15), is uncertain. Without question it is some sort of metal. BAGD 875 s.v. χαλκολίβανον suggests “gold ore, fine brass, or 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.

¹²⁶tn Grk “and faith.” Here and before the following term καί (*kai*) has not been translated because English normally uses a coordinating conjunction only between the next to last and last terms in a list.

¹²⁷tn Or “perseverance.”

¹²⁸tn The phrase “In fact” is supplied in the translation to bring out the ascensive quality of the clause. It would also be possible to supply here an understood repetition of the phrase “I know” from the beginning of the verse (so NRSV). Grk “and your last deeds [that are] greater than the first.”

are greater than your earlier ones. **2:20** But I have this against you: You tolerate that¹²⁶ woman¹²⁷ Jezebel,¹²⁸ who calls herself a prophetess, and by her teaching deceives¹²⁹ my servants¹³⁰ to commit sexual immorality and to eat food sacrificed to idols.¹³¹ **2:21** I¹³² have given her time to repent, but¹³³ she is not willing to repent of her sexual immorality. **2:22** Look! I am throwing her onto a bed of violent illness,¹³⁴ and those who commit adultery with her into terrible suffering,¹³⁵ unless they repent of her deeds. **2:23** Furthermore, I will strike her followers¹³⁶ with a deadly disease,¹³⁷ and then all the churches will know that I am the one who searches minds and hearts. I will repay¹³⁸ each one of you¹³⁹ what your deeds deserve.¹⁴⁰ **2:24** But to the rest of you in Thyatira, all who do not hold to this teaching¹⁴¹ (who have not learned the so-called “deep secrets¹⁴² 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 conquers¹⁴³ and who continues in¹⁴⁴ my deeds until the end, I will give him authority over the nations.¹⁴⁵

2:27 He¹⁴⁶ will rule¹⁴⁷ them with an iron rod¹⁴⁸ and like clay jars he will break them to pieces,¹⁴⁹

2:28 just as I have received the right to rule¹⁵⁰ from my Father, and I will give him the morning star.¹⁵¹ **2:29** The one who has an ear had better hear what the Spirit says to the churches.’

To the Church of Sardis

3:1 ¹⁵²To the angel of the church in Sardis write the following:¹⁵³

“This is the solemn pronouncement of¹⁵⁴ the one who holds¹⁵⁵ the seven spirits of God and the seven stars: ‘I know your deeds, that you have a reputation¹⁵⁶ that you are alive, but¹⁵⁷ in reality¹⁵⁸ you are dead. **3:2** Wake up then, and strengthen what remains that was about¹⁵⁹ to die, because I have not found your deeds complete¹⁶⁰ in the sight¹⁶¹ of my God. **3:3** Therefore, remember what you received and heard,¹⁶² and obey it,¹⁶³ and repent. If you do not wake up, I will come like a thief, and you will never¹⁶⁴ know at what hour I will come against¹⁶⁵ you. **3:4** But you have a few individuals¹⁶⁶ in Sardis who have not soiled¹⁶⁷ their clothes, and they will walk with me dressed¹⁶⁸ in white, because they are worthy. **3:5** The one who conquers¹⁶⁹ will be dressed like¹⁷⁰ them in white

¹²⁶tn The Greek article is translated here with demonstrative force.

¹²⁷tc The MS evidence for γυναῖκα (*gunaika*) alone includes Ⲛ C P 1611 Old Latin. The MS evidence for the addition of “your” (σου, *sou*) includes A 1006 2351 Byz.^A. With the pronoun, the text reads “your wife, Jezebel” instead of “that woman, Jezebel.” The longer reading implies the idea that the angel in 2:18 is the bishop or leader of the church in Thyatira. The pronoun “your” (σου) is used four times in vv. 19-20 and may have been the cause for the scribe copying it again. Further, once the monarchical episcopate was in vogue (beginning in the 2nd century) scribes might be prone to add “your” here.

¹²⁸sn *Jezebel* was the name of King Ahab’s idolatrous and wicked queen in 1 Kgs 16:31; 18:1-5; 19:1-3; 21:5-24. It is probable that the individual named here was analogous to her prototype in idolatry and immoral behavior, since those are the items singled out for mention.

¹²⁹tn Grk “teaches and deceives” (διδάσκει καὶ πλανᾷ, *didaskei kai plana*), a construction in which the first verb appears to specify the means by which the second is accomplished: “by her teaching, deceives...”

¹³⁰tn See the note on the word “servants” in 1:1.

¹³¹sn *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.

¹³²tn Here καί (*kai*) has not been translated because of differences between Greek and contemporary English style.

¹³³tn Here καί (*kai*) has been translated as “but” to bring out the contrast present in this woman’s obstinate refusal to repent.

¹³⁴tn Grk “onto a bed,” in this context an idiom for severe illness (L&N 23.152).

¹³⁵tn Or “into great distress.” The suffering here is not specified as physical or emotional, and could involve persecution.

¹³⁶tn Grk “her children,” but in this context a reference to this woman’s followers or disciples is more likely meant.

¹³⁷tn Grk “I will kill with death.” θάνατος can in particular contexts refer to a manner of death, specifically a contagious disease (See BAGD 351 s.v. 1.e; L&N 23.158).

¹³⁸tn Grk “I will give.” The sense of δίδωμι (*didōmi*) in this context is more “repay” than “give.”

¹³⁹sn This pronoun and the following one are plural in the Greek text.

¹⁴⁰tn Grk “each one of you according to your works.”

¹⁴¹sn That is, the *teaching* of Jezebel (v. 20).

¹⁴²tn Grk “deep things.” For the translation “deep secrets” see L&N 28.76.

¹⁴³tn Or “who is victorious”; traditionally, “who overcomes.”

¹⁴⁴tn Grk “keeps.” In a context that speaks of “holding on to what you have,” the idea here is one of continued faithful behavior (BAGD 815 s.v. τηρέω 5 has “ὁ τηρῶν τὰ ἔργα μου *he who takes my deeds to heart* Rv 2:26.”)

¹⁴⁵tn Or “over the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

¹⁴⁶tn Here καί (*kai*) is not translated because of differences between Greek and English style.

¹⁴⁷tn Grk “will shepherd.”

¹⁴⁸tn Or “scepter.” The Greek term ῥάβδος (*rhabdos*) can mean either “rod” or “scepter.”

¹⁴⁹sn A quotation from Ps 2:9 (with the line introducing the quotation containing a partial allusion to Ps 2:8). See also Rev 12:5, 19:15.

¹⁵⁰tn 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 δώσω (*dōsō*) is “the right to rule” (i.e., ἔχειν ἐξουσίαν ποιμάνειν, *echein exousian poimanein*), although many modern translations supply the word “authority” here.

¹⁵¹tn On this expression BAGD 725 s.v. πρωϊνός states, “early, belonging to the morning ὁ ἀστήρ ὁ πρ. *the morning star*, Venus Rv 2:28; 22:16.”

¹⁵²tn Here καί (*kai*) has not been translated due to differences between Greek and English style.

¹⁵³tn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

¹⁵⁴tn Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

¹⁵⁵sn The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

¹⁵⁶tn Grk “who has” (cf. 1:16).

¹⁵⁷tn Grk “a name.”

¹⁵⁸tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹⁵⁹tn The prepositional phrase “in reality” is supplied in the translation to make explicit the idea that their being alive was only an illusion.

¹⁶⁰tn The verb ἐμελλον (*emellon*) is in the imperfect tense.

¹⁶¹tn The perfect passive participle has been translated as an intensive (resultative) perfect here.

¹⁶²tn Or “in the judgment.” BAGD 270 s.v. ἐνώπιον 3 states, “in the opinion or judgment of...As a rule...of θεός or κύριος; so after...πεπληρωμένος Rv 3:2.”

¹⁶³tn The expression πῶς εἴληφας καὶ ἤκουσας (*pōs eilēphas kai ēkousas*) probably refers to the initial instruction in the Christian life they had received and been taught; this included doctrine and ethical teaching.

¹⁶⁴tn Grk “keep it,” in the sense of obeying what they had initially been taught.

¹⁶⁵tn The negation here is with οὐ μή (*ou mē*, the strongest possible form of negation in Koine Greek).

¹⁶⁶tn Or “come on.”

¹⁶⁷tn Grk “a few names”; here ὄνομα (*onoma*) is used by figurative extension to mean “person” or “people”; according to L&N 9.19 there is “the possible implication of existence or relevance as individuals.”

¹⁶⁸tn Or “stained.”

¹⁶⁹tn The word “dressed” is not in the Greek text, but is implied.

¹⁷⁰tn Or “who overcomes.”

¹⁷¹tc The change between “like[wise]” (οὕτως, *houtōs*) (Ⲛ* [A] C 1006 2344 vg cop) and “this one” (οὗτος, *houtos*) in Ⲛ¹ P 046 Byz may be a simple sight or hearing error. Such an error could go either way, however. Based on superior evidence, οὕτως is strongly preferred.

clothing,¹⁷¹ and I will never¹⁷² erase¹⁷³ his name from the book of life, but¹⁷⁴ will declare¹⁷⁵ 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 of Philadelphia

3:7 “To¹⁷⁶ the angel of the church in Philadelphia write the following:¹⁷⁷

“This is the solemn pronouncement of¹⁷⁸ the Holy One, the True One, who holds the key of David, who opens doors¹⁷⁹ no one can shut, and shuts doors¹⁸⁰ no one can open: **3:8** ‘I know your deeds. (Look! I have put¹⁸¹ in front of you an open door that no one can shut.)¹⁸² I know¹⁸³ that you have little strength,¹⁸⁴ but¹⁸⁵ you have obeyed¹⁸⁶ my word and have not denied my name. **3:9** Listen!¹⁸⁷ I am going to make¹⁸⁸ those people from the synagogue¹⁸⁹ of Satan—who say they are Jews yet¹⁹⁰ are not, but are lying—Look, I will make¹⁹¹ them come and bow down¹⁹² at your feet and acknowledge¹⁹³ that I have loved you. **3:10** Because you have kept¹⁹⁴ my admonition¹⁹⁵ to endure steadfastly,¹⁹⁶ 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 away¹⁹⁷ your crown.¹⁹⁸ **3:12** The one who conquers¹⁹⁹ I will make²⁰⁰ a pillar in the temple of my God, and he will never depart from it. I²⁰¹ will write on him the name of my God and the name of the city of my God (the new Jerusalem that comes down out of heaven from my God),²⁰² and my new name as well. **3:13** The one who has an ear had better hear what the Spirit says to the churches.’

To the Church at Laodicea

3:14 “To²⁰³ the angel of the church in Laodicea write the following:²⁰⁴

“This is the solemn pronouncement of²⁰⁵ the Amen, the faithful and true witness, the originator²⁰⁶ of God’s creation: **3:15** ‘I know your deeds, that you are neither cold nor hot. I wish you were either cold or hot! **3:16** So because you are lukewarm, and neither hot nor cold, I am going²⁰⁷ to vomit²⁰⁸ you out of my mouth! **3:17** Because you say, “I am rich and have acquired great wealth,²⁰⁹ and

¹⁷¹tn Or “white robes.”

¹⁷²tn The negation here is with οὐ μή (*ou mē*, the strongest possible form of negation in Koine Greek).

¹⁷³tn Or “will never wipe out.”

¹⁷⁴tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹⁷⁵tn Grk “will confess.”

¹⁷⁶tn Here καί (*kai*) has not been translated due to differences between Greek and English style.

¹⁷⁷tn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

¹⁷⁸tn Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

¹⁷⁹sn The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

¹⁷⁹tn 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.

¹⁸⁰tn See the note on the word “door” earlier in this verse.

¹⁸¹tn Grk “I have given.”

¹⁸²tn Grk “to shut it,” but English would leave the direct object understood in this case.

¹⁸³sn 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.

¹⁸³tn This translation is based on connecting the ὅτι (*hoti*) clause with the οἶδα (*oida*) at the beginning of the verse, giving the content of what is known (see also 3:1, 3:15 for parallels). Because of the intervening clause that is virtually parenthetical (see the note on the word “shut” earlier in this verse), the words “I know that” from the beginning of the verse had to be repeated to make this connection clear for the English reader. However, the ὅτι could be understood as introducing a causal subordinate clause instead and thus translated, “because you have.”

¹⁸⁴tn Or “little power.”

¹⁸⁵tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹⁸⁶tn Grk “and having kept.” The participle ἐτήρησας (*etēresas*) is translated as a finite verb due to requirements of contemporary English style. For the translation of τηρέω (*tēreō*) 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.

¹⁸⁷tn Grk “behold” (L&N 91.13).

¹⁸⁸tc The Byzantine witnesses change the subjunctive διδῶ (*didō*) to the indicative δίδωμι (*didōmi*), a change that represents a clear attempt to smooth out the grammar of the sentence, for one would normally expect an indicative in an independent clause, not the subjunctive.

¹⁸⁹tn The verb here is διδῶ (*didō*, from the lexical form δίδωμι [*didōmi*]) (cf. L&N 13.128).

¹⁹⁰sn See the note on *synagogue* in 2:9.

¹⁹¹tn Here καί (*kai*) has been translated as “yet” to indicate the contrast between what these people claimed and what they were.

¹⁹²tn The verb here is ποιεῖν (*poieō*), but in this context it has virtually the same meaning as δίδωμι (*didōmi*) used at the beginning of the verse. Stylistic variation like this is typical of Johannine literature.

¹⁹³tn The verb here is προσκυνήσουσιν (*proskunēsousin*), normally used to refer to worship.

¹⁹⁴tn Or “and know,” “and recognize.”

¹⁹⁵tn Or “obey.” For the translation of τηρέω (*tēreō*) as “obey” see L&N 36.19. In the Greek there is a wordplay: “because you have kept my word... I will keep you,” though the meaning of τηρέω is different each time.

¹⁹⁶tn The Greek term λόγον (*logon*) is understood here in the sense of admonition or encouragement.

¹⁹⁷tn Or “to persevere.” Here ὑπομονῆς (*hupomonēs*) is translated as a genitive of reference/respect related to τὸν λόγον (*ton logon*).

¹⁹⁸tn On the verb λάβη (*labē*) here BAGD 464 s.v. λαμβάνω 1.b states, “take away, remove with or without the use of force τὰ ἀργύρια *take away the silver coins* (fr. the temple) Mt 27:6. τὰς ἀσθενείας *diseases* 8:17. τὸν στέφανον Rv 3:11.”

¹⁹⁹sn *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).

²⁰⁰tn Or “who is victorious”; traditionally, “who overcomes.”

²⁰¹tn Grk “I will make him,” but the pronoun (αὐτόν, *auton*, “him”) is redundant in contemporary English and has not been translated here.

²⁰²tn Here καί (*kai*) is not translated because of differences between Greek and English style.

²⁰³sn This description of *the city of my God* is parenthetical, explaining further the previous phrase and interrupting the list of “new names” given here.

²⁰⁴tn Here καί (*kai*) has not been translated due to differences between Greek and English style.

²⁰⁵tn The phrase “the following” after “write” is supplied to clarify that what follows is the content of what is to be written.

²⁰⁶tn Grk “These things says [the One]...” See the note on the phrase “this is the solemn pronouncement of” in 2:1.

²⁰⁷sn The expression *This is the solemn pronouncement of* reflects an OT idiom. See the note on this phrase in 2:1.

²⁰⁸tn Or “the beginning of God’s creation”; or “the ruler of God’s creation.” From a linguistic standpoint all three meanings for ἀρχή (*archē*) are possible. The term is well attested in both LXX (Gen 40:13, 21; 41:13) and intertestamental Jewish literature (2 Macc 4:10, 50) as meaning “ruler, authority” (BAGD 112 s.v. 3). Some have connected this passage to Paul’s statements in Col 1:15, 18 which describe Christ as ἀρχή and πρωτότοκος (*prototokos*; e.g., see R. H. Mounce, *Revelation* [NICNT], 124) but the term ἀρχή has been understood as either “beginning” or “ruler” in that passage as well. The most compelling connection is to be found in the prologue to John’s Gospel (1:2-4) where the λόγος (*logos*) is said to be “in the beginning (ἀρχή) with God,” a temporal reference connected with creation, and then v. 3 states that “all things were made through him.” The connection with the original creation suggests the meaning “originator” for ἀρχή here. BAGD 112 s.v. 2 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. BAGD also notes, “but the mng. *beginning* = first created is linguistically poss. (s. above 1b and Job 40:19); cf. CFBurney, Christ as the Ἀρχή of Creation: JTS 27, ’26, 160-77.” Such a meaning is unlikely here, however, since the connections described above are much more probable.

²⁰⁹tn Or “I intend.”

²⁰⁸tn This is the literal meaning of the Greek verb ἐμέω (*emeō*). It is usually translated with a much weaker term like “spit out” due to the unpleasant

need nothing,” but²¹⁰ do not realize that you are wretched, pitiful,²¹¹ poor, blind, and naked. **3:18** take my advice²¹² and buy gold from me refined by fire so you can become rich! Buy from me²¹³ white clothing so you can be clothed and your shameful nakedness²¹⁴ will not be exposed, and buy eye salve²¹⁵ to put on your eyes so you can see! **3:19** All those²¹⁶ I love, I rebuke and discipline. So be earnest and repent! **3:20** Listen!²¹⁷ I am standing at the door and knocking! If anyone hears my voice and opens the door I will come into his home²¹⁸ and share a meal with him, and he with me. **3:21** I will grant the one²¹⁹ who conquers²²⁰ permission²²¹ to sit with me on my throne, just as I too conquered²²² 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 Wondrous Scene in Heaven

4:1 After these things I looked, and there was²²³ a door standing open in heaven!²²⁴ And the first voice I had heard speaking to me²²⁵ like a trumpet²²⁶ said: “Come up here so that²²⁷ I can show you what must happen after these things.” **4:2** Immediately I was in the Spirit,²²⁸ and²²⁹ a throne was standing²³⁰ in heaven with someone seated on it! **4:3** And the one seated on it was like jasper²³¹ and carnelian²³² in appearance, and a rainbow looking like it was made of emerald²³³ encircled the throne. **4:4** In²³⁴ a circle around the throne were twenty-four other thrones, and seated on those thrones were twenty-four elders. They were²³⁵ dressed in white clothing and had golden crowns²³⁶ on their heads. **4:5** From²³⁷ the throne came out flashes of lightning and roaring²³⁸ and crashes of thunder. Seven flaming torches, which are the seven spirits of God,²³⁹ were burning in front of the throne **4:6** and in front of the throne was something like a sea of glass, like crystal.²⁴⁰

In²⁴¹ the middle of the throne²⁴² and around the throne were four living creatures²⁴³ full of eyes in front and in back. **4:7** The²⁴⁴ first living creature was like a lion, the²⁴⁵ 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 wings²⁴⁶ and was full of eyes all around and inside.²⁴⁷ They never rest day or night, saying:²⁴⁸

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.

²⁰⁹ **tn** *Grk* “and have become rich.” The semantic domains of the two terms for wealth here, πλούσιος (*plousios*, adjective) and πλουτέω (*plouteō*, verb) overlap considerably, but are given slightly different English translations for stylistic reasons.

²¹⁰ **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

²¹¹ **tn** All the terms in this series are preceded by καί (*kai*) in the Greek text, but contemporary English generally uses connectives only between the last two items in such a series.

²¹² **tn** *Grk* “I counsel you to buy.”

²¹³ **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.

²¹⁴ **tn** *Grk* “the shame of the nakedness of you,” which has been translated as an attributed genitive like καινότητι ζωῆς (*hainotēti zōēs*) in Rom 6:4 (D. B. Wallace, *Exegetical Syntax*, 89-90).

²¹⁵ **sn** The city of Laodicea had a famous medical school and exported a powder (called a “Phrygian powder”) that was widely used as an eye salve. It was applied to the eyes in the form of a paste the consistency of dough (the Greek term for the salve here, κολλούριον, *kollourion* [Latin *collyrium*], is a diminutive form of the word for a long roll of bread).

²¹⁶ **tn** The Greek pronoun ὅσος (*hosos*) means “as many as” and can be translated “All those” or “Everyone.”

²¹⁷ **tn** *Grk* “Behold.”

²¹⁸ **tn** *Grk* “come in to him.”

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

²¹⁹ **tn** *Grk* “The one who conquers, to him I will grant.”

²²⁰ **tn** Or “who is victorious”; traditionally, “who overcomes.”

²²¹ **tn** *Grk* “I will give [grant] to him.”

²²² **tn** Or “have been victorious”; traditionally, “have overcome.”

²²³ **tn** *Grk* “and behold.” The Greek word ἰδοῦ (*idou*) at the beginning of this statement is not translated because it has no exact English equivalent here, but adds interest and emphasis (BAGD 371 s.v. 1.b.δ).

²²⁴ **tn** Or “in the sky” (the same Greek word means both “heaven” and “sky”).

²²⁵ **tn** *Grk* “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, μετ’ ἐμοῦ (*met’ emou*, “with me”) was translated as “to me.”

²²⁶ **sn** The phrase *speaking to me like a trumpet* refers back to Rev 1:10.

²²⁷ **tn** The conjunction καί (*kai*), much like the *waw*-consecutive in Hebrew, appears to be introducing a final/purpose clause here rather than a coordinate clause.

²²⁸ **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).

²²⁹ **tn** *Grk* “and behold.” The Greek word ἰδοῦ (*idou*) at the beginning of this statement is not translated because it has no exact English equivalent here, but adds interest and emphasis (BAGD 371 s.v. 1.b.δ).

²³⁰ **tn** BAGD 426 s.v. κείμενοι 1.b gives the translation “stand” for the term in this verse.

²³¹ **tn** *Grk* “jasper stone.”

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

²³² **sn** *Carnelian* was a semiprecious gemstone, usually red in color (L&N 2.36).

²³³ **tn** Or “a rainbow emerald-like in appearance.”

²³⁴ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

²³⁵ **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.

²³⁶ **sn** See the note on the word *crowns* in Rev 3:11.

²³⁷ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

²³⁸ **tn** Or “sounds,” “voices.” It is not entirely clear what this refers to. BAGD 870 s.v. φωνή 1 states, “In Rv we have ἀστραπαὶ καὶ φωναὶ καὶ βροῦνται (cf. 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?...)”

²³⁹ **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.

²⁴⁰ **tn** This could refer to rock crystal, but it is possible this refers to ice (an older meaning). See BAGD 454 s.v. κρύσταλλος.

²⁴¹ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

²⁴² **tn** Perhaps, “in the middle of the throne area” (see L&N 83.10).

²⁴³ **tn** On the meaning of ζώων (*zōon*) BAGD 341 s.v. 1 states, “Of the four peculiar beings at God’s throne, whose description Rv 4:6-9 reminds us of the ζῶα in Ezk 1:5ff, the cherubim. S. also Rv 5:6, 8, 11, 14; 6:1, 3, 5-7; 7:11; 14:3; 15:7; 19:4.”

²⁴⁴ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

²⁴⁵ **tn** Both here and before the phrase “the third,” καί (*kai*) is not translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

²⁴⁶ **tn** *Grk* “six wings apiece,” but this is redundant with “each one” in English.

²⁴⁷ **tn** Some translations render ἐσωθεν (*esōthen*) as “under [its] wings,” but the description could also mean “filled all around on the outside and on the inside with eyes.” Since the referent is not available to the interpreter, the exact force is difficult to determine.

²⁴⁸ **tn** Or “They never stop saying day and night.”

“Holy Holy Holy is the Lord God, the All-Powerful,²⁴⁹

Who was and who is, and who is coming!”

4:9 And whenever the living creatures give glory, honor,²⁵⁰ 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 ground²⁵¹ before the one who sits on the throne and worship the one who lives forever and ever, and they offer their crowns²⁵² before his²⁵³ 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!”²⁵⁴

The Opening of the Scroll

5:1 Then²⁵⁵ I saw in the right hand of the one who was seated on the throne a scroll written on the front and back²⁵⁶ and sealed with seven seals.²⁵⁷ **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** But²⁵⁸ no one in heaven or on earth or under the earth was able to open the scroll or look into it. **5:4** So²⁵⁹ I began weeping bitterly²⁶⁰ because no one was found who was worthy to open the scroll or to look into it. **5:5** Then²⁶¹ one of the elders said²⁶² to me, “Stop weeping!²⁶³ Look, the Lion of the tribe of Judah, the root of David, has conquered;²⁶⁴ thus he can open²⁶⁵ the scroll and its seven seals.”

5:6 Then²⁶⁶ I saw standing in the middle of the throne²⁶⁷ and of the four living creatures, and in the middle of the elders, a Lamb that appeared to have been killed.²⁶⁸ He had²⁶⁹ seven horns and seven eyes, which²⁷⁰ are the seven²⁷¹ spirits of God²⁷² sent out into all the earth. **5:7** Then²⁷³ he came and took the scroll²⁷⁴ 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 ground²⁷⁵ before the Lamb. Each²⁷⁶ of them had a harp and golden bowls full of incense (which are the prayers of the saints).²⁷⁷ **5:9** They were singing a new song:²⁷⁸

“You are worthy to take the scroll
and to open its seals
because you were killed,²⁷⁹
and at the cost of your own blood²⁸⁰ you have purchased²⁸¹ for God
persons²⁸² from every tribe, language,²⁸³ people, and nation.

²⁴⁹tn On this word BAGD 608 s.v. παντοκράτωρ states, “the *Almighty, All-Powerful, Omnipotent (One)* only of God... (ὁ) κύριος ὁ θεὸς ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

²⁵⁰sn A quotation from (or an allusion to) Isa 6:3.

²⁵¹tn Here καί (*kai*) is not translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

²⁵²tn Grk “the twenty-four elders fall down.” BAGD 659 s.v. πίπτω 1.b.α.ζ. has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

²⁵³sn See the note on the word *crowns* in Rev 3:11.

²⁵⁴tn The pronoun “his” is understood from the demonstrative force of the article τοῦ (*tou*) before θρόνου (*thronou*).

²⁵⁵tc The past tense of “they were/existed” (ἦσαν, *ēsan*) and the order of the expression “they were/existed and were created” seems backwards both logically and chronologically. The text as it stands is the more difficult reading (though not too difficult) and seems to have given rise to codex A omitting the final “they were created” and 2329 replacing “they were” (ἦσαν) with “have come into being” or “are” (εἶσιν, *eisin*). Certain Byzantine MSS also attempt to alleviate the problem by replacing ἦσαν with “they are” (εἶσιν, *eisin*).

²⁵⁶tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

²⁵⁷tn Grk “written on the inside and the outside” (an idiom for having writing on both sides).

²⁵⁸tn L&N 6.55 states, “From the immediate context of Re 5:1 it is not possible to determine whether the scroll in question had seven seals on the outside or whether the scroll was sealed at seven different points. However, since according to chapter six of Revelation the seals were broken one after another, it would appear as though the scroll had been sealed at seven different places as it had been rolled up.”

²⁵⁹tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

²⁶⁰tn Here καί (*kai*) has been translated as “so” to indicate the implied result of no one being found worthy to open the scroll.

²⁶¹tn Grk “much.”

²⁶²tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

²⁶³tn Grk “says” (a historical present).

²⁶⁴tn The present imperative with μή (*mē*) is used here to command cessation of an action in progress (D. B. Wallace, *Exegetical Syntax*, 724 lists this verse as an example).

²⁶⁵tn Or “has been victorious”; traditionally, “has overcome.”

²⁶⁶tn The infinitive has been translated as an infinitive of result here.

²⁶⁷tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

²⁶⁸tn Perhaps, “in the middle of the throne area” (see L&N 83.10).

²⁶⁹tn Or “slaughtered”; traditionally, “slain.” The phrase behind this translation is ὡς ἐσφαγμένον (*hōs esphagmenon*). The participle ὡς is used in Greek generally for comparison, and in Revelation it is used often to describe the appearance of what the author saw. This phrase does not imply that the Lamb “appeared to have been killed” but in reality was not, because the wider context of the NT shows that in fact the Lamb, i.e., Jesus, was killed. See 13:3 for the only other occurrence of this phrase in the NT.

²⁷⁰tn 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.”

²⁷¹sn The relative pronoun *which* is masculine, referring back to the *eyes* rather than to the *horns*.

²⁷²tc There is good MS evidence for the inclusion of “seven” (ἑπτὰ, *hepta*; Ɔ24 Ɔ 2053 2351 Byz^K). There is equally good MS support for the omission of the term (A 1611 Byz^A). It may have been accidentally added due to its repeated presence in the immediately preceding phrases, or it may have been intentionally added to maintain the symmetry of the phrases or more likely to harmonize the phrase with 1:4; 3:1; 4:5.

²⁷³sn See the note on the phrase *the seven spirits of God* in Rev 4:5.

²⁷⁴tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

²⁷⁵tn The words “the scroll” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

²⁷⁶tn Grk “fell down.” BAGD 659 s.v. πίπτω 1.b.α.ζ. has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

²⁷⁷tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

²⁷⁸sn This interpretive comment by the author forms a parenthesis in the narrative.

²⁷⁹tn The redundant participle λέγοντες (*legontes*) has not been translated here.

²⁸⁰tn Or “slaughtered”; traditionally, “slain.”

²⁸¹tn The preposition ἐν (*en*) is taken to indicate price here, like the Hebrew preposition בְּ (*beth*) does at times. BAGD 260 s.v. ἐν III.1.a states, “The ἐν which takes the place of the gen. of price is also instrumental ἠγόρασας ἐν τῷ ἀίματι σου Rv 5:9 (cf. 1 Ch 21:24 ἀγοράζω ἐν ἀγορεύῳ).”

²⁸²tc The Greek text as it stands (i.e., the reading τῶ θεῷ [τῷ θεῷ] alone) is found in codex A. Both Ɔ and Byz (*en bloc*) add the term “us” (ἡμᾶς, *hēmas*) as an attempt to clarify the object of “purchased” (ἠγόρασας, *ēgorasas*). A few MSS (1 vg^{ms}) delete the reference to God altogether and simply replace it with “us” (ἡμᾶς). This too is an attempt to remove ambiguity in the phrase and provide an object for “purchased.”

²⁸³tn The word “persons” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

5:10 You have appointed²⁸⁴ them as a kingdom and priests²⁸⁵ to serve²⁸⁶ our God, and they will reign²⁸⁷ on the earth.”

5:11 Then²⁸⁸ I looked and heard the voice of many angels in a circle around the throne, as well as the living creatures and the elders. Their²⁸⁹ number was ten thousand times ten thousand²⁹⁰—thousands times thousands— **5:12** all of whom²⁹¹ were singing²⁹² in a loud voice:

“Worthy is the lamb who was killed²⁹³
to receive power and wealth
and wisdom and might
and honor and glory and praise!”

5:13 Then²⁹⁴ I heard every creature—in heaven, on earth, under the earth, in the sea,²⁹⁵ and all that is in them—singing:²⁹⁶
“To the one seated on the throne and to the Lamb
be praise, honor, glory, and ruling power²⁹⁷ forever and ever!”

5:14 And the four living creatures were saying “Amen,” and the elders threw themselves to the ground²⁹⁸ 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,²⁹⁹ “Come!”³⁰⁰ **6:2** So³⁰¹ I looked,³⁰² and here came³⁰³ a white horse! The³⁰⁴ one who rode it³⁰⁵ had a bow, and he was given a crown,³⁰⁶ and as a conqueror³⁰⁷ he rode out to conquer.

6:3 Then³⁰⁸ when the Lamb³⁰⁹ opened the second seal, I heard the second living creature saying, “Come!” **6:4** And another horse, fiery red,³¹⁰ came out, and the one who rode it³¹¹ was granted permission³¹² to take peace from the earth, so that people would butcher³¹³ one another, and he was given a huge sword.

6:5 Then³¹⁴ when the Lamb opened the third seal I heard the third living creature saying, “Come!” So³¹⁵ I looked,³¹⁶ and here came³¹⁷ a black horse! The³¹⁸ one who rode it³¹⁹ had a balance scale³²⁰ in his hand. **6:6** Then³²¹ I heard something like a voice from

²⁸³ **tn** *Grk* “and language,” but *καί* (*kai*) is not translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

²⁸⁴ **tn** The verb ἐποίησας (*epoīēsas*) is understood to mean “appointed” here. For an example of this use, see Mark 3:14.

²⁸⁵ **tn** The reference to “kingdom and priests” may be a hendiadys: “priestly kingdom.”

²⁸⁶ **tn** The words “to serve” are not in the Greek text, but are implied by the word “priests.”

²⁸⁷ **tc** The textual problem here between the present tense βασιλεύουσιν (*basileuousin*, “they are reigning”; so A 1006 1611) and the future βασιλεύσουσιν (*basileusousin*, “they will reign”; so \aleph 2053 *Byz*^A) can be solved by realizing that codex A mistakes the future for the present in 20:6. The future tense in 20:6 is so certain that it is not even listed as a textual problem in NA27 or UBS 4.

²⁸⁸ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

²⁸⁹ **tn** *Grk* “elders, and the number of them was.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

²⁹⁰ **tn** Or “myriads of myriads.” Although μυριάς (*urias*) literally means “10,000,” the point of the combination here may simply be to indicate an incalculably huge number. See L&N 60.9.

²⁹¹ **tn** The words “all of whom” are not in the Greek text, but have been supplied to indicate the resumption of the phrase “the voice of many angels” at the beginning of the verse.

²⁹² **tn** *Grk* “saying.”

²⁹³ **tn** Or “slaughtered”; traditionally, “slain.”

²⁹⁴ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

²⁹⁵ **tc** Certain MSS (A 1006 1841 2344 *Byz*^A) add an “is” (ἐστίν, *estin*) before the “and” (*καί*, *kai*). Other MSS (046 2050 *Byz*^A) insert “the things which are” (ἃ εἰσιν, *ha eisin*). The reading “and” (*καί*) alone is found in \aleph 1611* *et pauci*. Despite its slender MS support, it seems to have given rise to the other readings as they attempted to supply the implied “to be” verb for the clause.

²⁹⁶ **tn** *Grk* “saying.”

²⁹⁷ **tn** Or “dominion.”

²⁹⁸ **tn** *Grk* “fell down.” BAGD 659 s.v. πίπτω 1.b.α.ζ. has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

²⁹⁹ **tn** *Grk* “saying like a voice [or sound] of thunder.”

³⁰⁰ **tc** The addition of “and see” (*καὶ ἴδε* or *καὶ βλέπε* [*kai ide* or *kai blepe*]) to “come” (ἔρχου, *erchou*) in 6:1, 3-5, 7 is a gloss to fill out what the living creatures want John to do, i.e., “come and look at the seals and the horsemen!” This agrees with the following words in each case, except after verse 3: “and I saw.”

³⁰¹ **tn** Here *καί* (*kai*) has been translated as “so” to indicate the implied result of hearing the voice summon the first rider.

³⁰² **tc** The reading “and I looked” (*καὶ εἶδον*, *kai eidon*) or some slight variation (e.g., *ἴδον*, *idon*) has excellent MS support (\aleph A C P 1611) and its omission seems to come through the MSS that have already placed “and look” (*καὶ ἴδε* or *καὶ βλέπε* [*kai ide* or *kai blepe*]) after the verb “come” (ἔρχου, *erchou*) as mentioned in the text-critical note on 6:1. Thus, for these copyists it was redundant to add “and I looked” again.

³⁰³ **tn** The phrase “and here came” expresses the sense of *καὶ ἰδοῦ* (*kai idou*).

³⁰⁴ **tn** Here *καί* (*kai*) is not translated because of differences between Greek and English style.

³⁰⁵ **tn** *Grk* “the one sitting on it.”

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

³⁰⁶ **sn** See the note on the word *crowns* in Rev 3:11.

³⁰⁷ **tn** The participle νικῶν (*nikōn*) has been translated as substantival, the subject of the verb ἐξῆλθεν (*exēlthen*). Otherwise, as an adverbial participle (circumstantial of manner), it is somewhat redundant: “he rode out conquering and to conquer.”

³⁰⁸ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

³⁰⁹ **tn** *Grk* “he”; the referent (the Lamb) has been specified in the translation for clarity here and throughout the rest of the chapter.

³¹⁰ **tn** L&N 79.31 states, “fiery red” (probably with a tinge of yellow or orange)."

³¹¹ **tn** *Grk* “the one sitting on it.”

³¹² **tn** The word “permission” is implied; *Grk* “it was given to him to take peace from the earth.”

³¹³ **tn** BAGD 796 s.v. σφάζω states, “Of the killing of a person by violence...σφάζειν τινά *butcher or murder someone* (4 Km 10:7; Jer 52:10; Manetho in Jos., C. Ap. 1, 76) 1J 3:12; Rv 6:4. Pass. (Hdt. 5, 5) 5:9; 6:9; 18:24.”

³¹⁴ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

³¹⁵ **tn** Here *καί* (*kai*) has been translated as “so” to indicate the implied result of the summons by the third creature.

³¹⁶ **tc** The reading “and I looked” (*καὶ εἶδον*, *kai eidon*) or some slight variation (e.g., *ἴδον*, *idon*) has excellent MS support (\aleph A C P 1611) and its omission seems to come through the MSS that have already placed “and look” (*καὶ ἴδε* or *καὶ βλέπε* [*kai ide* or *kai blepe*]) after the verb “come” (ἔρχου, *erchou*) as mentioned in the text-critical note on 6:1. Thus, for these copyists it was redundant to add “and I looked” again.

³¹⁷ **tn** The phrase “and here came” expresses the sense of *καὶ ἰδοῦ* (*kai idou*).

³¹⁸ **tn** Here *καί* (*kai*) is not translated because of differences between Greek and English style.

among the four living creatures saying, “A quart³²² of wheat will cost a day’s pay³²³ and three quarts of barley will cost a day’s pay. But³²⁴ do not damage the olive oil and the wine!”

6:7 Then³²⁵ when the Lamb opened the fourth seal I heard the voice of the fourth living creature saying, “Come!” **6:8** So³²⁶ I looked³²⁷ and here came³²⁸ a pale green³²⁹ horse! The³³⁰ name of the one who rode it³³¹ was Death, and Hades followed right behind.³³² They³³³ were given authority over a fourth of the earth, to kill its population with the sword,³³⁴ famine, and disease,³³⁵ and by the wild animals of the earth.

6:9 Now³³⁶ when the Lamb opened the fifth seal, I saw under the altar the souls of those who had been violently killed³³⁷ because of the word of God and because of the testimony they had given. **6:10** They³³⁸ cried out with a loud voice,³³⁹ “How long,³⁴⁰ Sovereign Master,³⁴¹ holy and true, before you judge those who live on the earth and avenge our blood?” **6:11** Each³⁴² of them was given a long white robe and they were told to rest for a little longer, until the full number was reached³⁴³ of both their fellow servants³⁴⁴ and their brothers who were going to be killed just as they had been.

6:12 Then³⁴⁵ I looked when the Lamb opened the sixth seal, and a huge³⁴⁶ earthquake took place; the sun became as black as sackcloth made of hair,³⁴⁷ and the full moon became blood red;³⁴⁸ **6:13** and the stars in the sky³⁴⁹ fell to the earth like a fig tree dropping³⁵⁰ its unripe figs³⁵¹ when shaken by a fierce³⁵² wind. **6:14** The sky³⁵³ was split apart³⁵⁴ like a scroll being rolled up,³⁵⁵ and every mountain and island was moved from its place. **6:15** Then³⁵⁶ the kings of the earth, the³⁵⁷ very important people, the generals,³⁵⁸ the rich, the powerful, and everyone, slave³⁵⁹ and free, hid themselves in the caves and among the rocks of the mountains. **6:16** They³⁶⁰ said to the mountains and to the rocks, “Fall on us and hide us from the face of the one who is seated on the throne and from the wrath of the Lamb,³⁶¹ **6:17** because the great day of their³⁶² wrath has come, and who is able to withstand it?”³⁶³

³¹⁹ **tn** *Grk* “the one sitting on it.”
³²⁰ **sn** A balance scale would have been a rod held by a rope in the middle with pans attached to both ends for measuring.
³²¹ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.
³²² **tn** BAGD 883 s.v. *χοῖνιξ* states, “*choenix*, a dry measure, oft. used for grain, almost equivalent to a quart; a choenix of grain was a daily ration for one man...Rv 6:6a, b.”
³²³ **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.”
³²⁴ **tn** Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.
³²⁵ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.
³²⁶ **tn** Here *καί* (*kai*) has been translated as “so” to indicate the implied result of the summons by the fourth creature.
³²⁷ **tc** The reading “and I looked” (*καὶ εἶδον, kai eidon*) or some slight variation (e.g., *ἶδον, idon*) has excellent MS support (N A C P 1611) and its omission seems to come through the MSS that have already placed “and look” (*καὶ ἴδε* or *καὶ βλέπε [kai ide or kai blepe]*) after the verb “come” (*έρχου, erchou*) as mentioned in the text-critical note on 6:1. Thus, for these copyists it was redundant to add “and I looked” again.
³²⁸ **tn** The phrase “and here came” expresses the sense of *καὶ ἰδοῦ [kai idou]*.
³²⁹ **tn** A sickly pallor, when referring to persons, or the green color of plants. BAGD 882 s.v. *χλωρός* 2 states, “pale as the color of a pers. in sickness as contrasted with his appearance in health...so the horse ridden by Death...ἵππος χλωρός Rv 6:8.” Because the color of the horse is symbolic, “pale green” is used in the translation.
³³⁰ **tn** Here *καί* (*kai*) is not translated because of differences between Greek and English style.
³³¹ **tn** *Grk* “the one sitting on it.”
³³² **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.
³³³ **tn** Here *καί* (*kai*) is not 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.
³³⁴ **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.
³³⁵ **tn** *Grk* “with death.” *θάνατος* can in particular contexts refer to a manner of death, specifically a contagious disease (See BAGD 351 s.v. 1.e; L&N 23.158).
³³⁶ **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.
³³⁷ **tn** Or “murdered.” See the note on the word “butcher” in 6:4.
³³⁸ **tn** Here *καί* (*kai*) is not translated because of differences between Greek and English style.
³³⁹ **tn** *Grk* “voice, saying”; the participle *λέγοντες [legontes]* is redundant in contemporary English and has not been translated here.
³⁴⁰ **tn** The expression *ὡς πότε [eōs pote]* was translated “how long.” Cf. BAGD 335 s.v. *ἕως* II.1.c.
³⁴¹ **tn** The Greek term here is *δεσπότης [despotēs]*; see L&N 37.63.
³⁴² **tn** Here *καί* (*kai*) is not translated because of differences between Greek and English style.
³⁴³ **tn** *Grk* “until they had been completed.” The idea of a certain “number” of people is implied by the subject of *πληρωθῶσιν [plērōthōsin]*.
³⁴⁴ **tn** Though *σύνδουλος [sundoulos]* is translated “fellow servant,” the word does not bear the connotation of a free individual serving another. See the note on the word “servants” in 1:1.
³⁴⁵ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.
³⁴⁶ **tn** Or “powerful”; *Grk* “a great.”
³⁴⁷ **tn** Or “like hairy sackcloth” (L&N 8.13).
³⁴⁸ **tn** *Grk* “like blood,” understanding *αἷμα [aima]* as a blood-red color rather than actual blood (L&N 8.64).
³⁴⁹ **tn** Or “in heaven” (the same Greek word means both “heaven” and “sky”). The genitive *τοῦ οὐρανοῦ [tou ouranou]* is taken as a genitive of place.
³⁵⁰ **tn** *Grk* “throws [off]”; the indicative verb has been translated as a participle due to English style.
³⁵¹ **tn** L&N 3.37 states, “a fig produced late in the summer season (and often falling off before it ripens) — ‘late fig.’ ὡς συκὴ βάλλει τοὺς ὄλυνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη ‘as the fig tree sheds its late figs when shaken by a great wind’ Re 6:13. In the only context in which ὄλυνθος occurs in the NT (Re 6:13), one may employ an expression such as ‘unripe fig’ or ‘fig which ripens late.’”
³⁵² **tn** *Grk* “great wind.”
³⁵³ **tn** Or “The heavens were.” The Greek word *οὐρανός [ouranos]* can mean either “heaven” or “sky.”
³⁵⁴ **tn** BAGD 102 s.v. *ἀποχωρίζω* states, “ὁ οὐρανός ἀπεχωρίσθη the sky was split Rv 6:14.” Although L&N 79.120 gives the meaning “the sky disappeared like a rolled-up scroll” here, a scroll that is rolled up does not “disappear,” and such a translation could be difficult for modern readers to understand.
³⁵⁵ **tn** On this term BAGD 251 s.v. *ἐλίσσω* states, “ὡς βιβλίον ἐλίσσόμενον like a scroll that is rolled up...Rv 6:14.”
³⁵⁶ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.
³⁵⁷ **tn** Here *καί* (*kai*) is not translated; nor is it translated before each of the following categories, since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.
³⁵⁸ **tn** *Grk* “chiliarchs.” A chiliarch was normally a military officer commanding a thousand soldiers, but here probably used of higher-ranking commanders like generals (see L&N 55.15; cf. Rev 6:15).
³⁵⁹ **tn** See the note on the word “servants” in 1:1.
³⁶⁰ **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here *καί* (*kai*) is not translated because of differences between Greek and English style.
³⁶¹ **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.
³⁶² **tc** Certain MSS (A Byz [en bloc]) change the pronoun “their” (*αὐτῶν, autōn*; supported by N C 1611) 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 “their” is original.
³⁶³ **tn** The translation “to withstand (it)” for *ἵστημι [histēmi]* is based on the imagery of holding one’s ground in a military campaign or an attack (BAGD 382 s.v. II.1.d).

The Sealing of the 144,000

7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so no wind could blow on the earth, on the sea, or on any tree. **7:2** Then³⁶⁴ I saw another angel ascending from the east,³⁶⁵ who had³⁶⁶ the seal³⁶⁷ of the living God. He³⁶⁸ shouted out with a loud voice to the four angels who had been given permission³⁶⁹ to damage the earth and the sea.³⁷⁰ **7:3** “Do not damage the earth or the sea or the trees until we have put a seal on the foreheads of the servants³⁷¹ of our God.” **7:4** Now³⁷² I heard the number of those who were marked with a seal,³⁷³ one hundred and forty-four thousand, sealed from all³⁷⁴ the tribes of the people of Israel:³⁷⁵

7:5 From the tribe of Judah, twelve thousand were sealed,
from the tribe of Reuben, twelve thousand,
from the tribe of Gad, twelve thousand,

7:6 from the tribe of Asher, twelve thousand,
from the tribe of Naphtali, twelve thousand,
from the tribe of Manasseh, twelve thousand,

7:7 from the tribe of Simeon, twelve thousand,
from the tribe of Levi, twelve thousand,
from the tribe of Issachar, twelve thousand,

7:8 from the tribe of Zebulun, twelve thousand,
from the tribe of Joseph, twelve thousand,
from the tribe of Benjamin, twelve thousand were sealed.

7:9 After these things I looked, and here was³⁷⁶ an enormous crowd that no one could count, made up of persons from every nation, tribe,³⁷⁷ 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,³⁷⁸
to the one seated on the throne, and to the Lamb!”

7:11 And all the angels stood³⁷⁹ there in a circle around the throne and around the elders and the four living creatures, and they threw themselves down with their faces to the ground³⁸⁰ before the throne and worshipped 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!”

7:13 Then³⁸¹ one of the elders asked³⁸² me, “These dressed in long white robes—who are they and where have they come from?” **7:14** So³⁸³ I said to him, “My lord, you know the answer.”³⁸⁴ Then³⁸⁵ he said to me, “These are the ones who have come out of the great tribulation. They³⁸⁶ have washed their robes and made them white in the blood of the Lamb! **7:15** For this reason they are before the throne of God, and they serve³⁸⁷ him day and night in his temple, and the one seated on the throne will shelter them.³⁸⁸ **7:16** They will never go hungry or be thirsty again, and the sun will not beat down on them, nor any burning heat,³⁸⁹ **7:17** because the Lamb in the middle of the throne will shepherd them and lead them to springs of living water, and God will wipe away every tear from their eyes.”³⁹⁰

³⁶⁴tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

³⁶⁵tn Grk “from the rising of the sun.” BAGD 62 s.v. ἀνατολή 2.a takes this as a geographical direction: “ἀπὸ ἄ. ἡλίου *from the east* Rv 7:2; 16:12; simply ἀπὸ ἄ. ... 21:13.”

³⁶⁶tn Grk “having,” but v. 3 makes it clear that the angel’s purpose is to seal others with the seal he carries.

³⁶⁷tn Or “signet” (L&N 6.54).

³⁶⁸tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here καί (*kai*) is not translated because of differences between Greek and English style.

³⁶⁹tn The word “permission” is implied; Grk “to whom it was given to them to damage the earth.”

³⁷⁰tn Grk “saying.” The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

³⁷¹tn See the note on the word “servants” in 1:1.

³⁷²tn Here καί (*kai*) has been translated as “now” to indicate the introduction of new but related material.

³⁷³tn Grk “who were sealed.”

³⁷⁴tn Normally, “every,” but since 144,000 is the total number, “all” is clearer here.

³⁷⁵tn Grk “the sons of Israel,” normally an idiom for the Israelites as an ethnic entity (L&N 11.58). However, many scholars understand the expression in this context to refer to Christians rather than ethnic Israelites.

³⁷⁶tn The phrase “and here was” expresses the sense of καὶ ἰδοὺ (*kai idou*).

³⁷⁷tn Here καὶ (*kai*) is not translated before each of the following categories, since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

³⁷⁸tn The dative here is translated as a dative of possession.

³⁷⁹tn The verb is pluperfect, but the force is simple past. See D. B. Wallace, *Exegetical Syntax*, 586.

³⁸⁰tn Grk “they fell down on their faces.” BAGD 659 s.v. πίπτω 1.b.α.ζ. has “*fall down, throw oneself to the ground* as a sign of devotion, before high-ranking persons or divine beings.”

³⁸¹tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

³⁸²tn Grk “spoke” or “declared to,” but in the context “asked” reads more naturally in English.

³⁸³tn Here καὶ (*kai*) has been translated as “so” to indicate the implied result of the previous question.

³⁸⁴tn 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.

³⁸⁵tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

³⁸⁶tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here καί (*kai*) is not translated because of differences between Greek and English style.

³⁸⁷tn Or “worship.” The word here is λατρεύω (*latreuō*).

³⁸⁸tn Grk “will spread his tent over them,” normally an idiom for taking up residence with someone, but when combined with the preposition ἐπί (*epi*, “over”) the idea is one of extending protection or shelter (BAGD 755 s.v. σκηνοῦ).

³⁸⁹tn 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 BAGD 425.

³⁹⁰sn An allusion to Isa 25:8.

The Seventh Seal

8:1 Now³⁹¹ when³⁹² the Lamb³⁹³ opened the seventh seal there was silence in heaven for about half an hour. **8:2** Then³⁹⁴ I saw the seven angels who stand before God, and seven trumpets were given to them. **8:3** Another³⁹⁵ angel holding³⁹⁶ a golden censer³⁹⁷ came and was stationed³⁹⁸ at the altar. A³⁹⁹ large amount of incense was given to him to offer up,⁴⁰⁰ with the prayers of all the saints, on the golden altar that is before the throne. **8:4** The⁴⁰¹ smoke coming from the incense,⁴⁰² along with the prayers of the saints, ascended before God from the angel's hand. **8:5** Then⁴⁰³ 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,⁴⁰⁴ flashes of lightning, and an earthquake.

8:6 Now⁴⁰⁵ the seven angels holding⁴⁰⁶ the seven trumpets prepared to blow them.

8:7 The⁴⁰⁷ first angel blew his trumpet, and there was hail and fire mixed with blood, and it was thrown at the earth so that⁴⁰⁸ 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 Then⁴⁰⁹ the second angel blew his trumpet, and something like a great mountain of burning fire was thrown into the sea. A⁴¹⁰ third of the sea became blood, **8:9** and a third of the creatures⁴¹¹ living in the sea died, and a third of the ships were completely destroyed.⁴¹²

8:10 Then⁴¹³ the third angel blew his trumpet, and a huge star burning like a torch fell from the sky,⁴¹⁴ it landed⁴¹⁵ on a third of the rivers and on the springs of water.⁴¹⁶ **8:11** (Now⁴¹⁷ the name of the star is⁴¹⁸ Wormwood.)⁴¹⁹ So⁴²⁰ a third of the waters became wormwood,⁴²¹ and many people died from these waters because they had turned bitter.⁴²²

8:12 Then⁴²³ the fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of them were darkened. And there was no light for a third of the day⁴²⁴ and for a third of the night likewise. **8:13** Then⁴²⁵ I looked, and I heard an⁴²⁶ eagle⁴²⁷ flying directly overhead,⁴²⁸ proclaiming with a loud voice, "Woe! Woe! Woe to those who live on the earth because of the remaining sounds of the trumpets of the three angels who are about to blow them!"⁴²⁹

9:1 Then⁴³⁰ the fifth angel blew his trumpet, and I saw a star that had fallen from the sky⁴³¹ to the earth, and he was given the key to the shaft of the abyss.⁴³² **9:2** He⁴³³ opened the shaft of the abyss and smoke rose out of it⁴³⁴ like smoke from a giant furnace. The⁴³⁵

³⁹¹ **tn** Here *καί* (*kai*) has been translated as "now" to indicate the resumption of the topic of the seals.

³⁹² **tc** The *ὅτε* (*hote*) reading is found in **N Byz** (*en bloc*) while the *ὅταν* (*hotan*) has better MS support (A C 1006 1611). The term *ὅταν* is used in Revelation a total of eight times (4:9; 8:1; 10:7; 11:7; 12:4; 17:10; 18:9; 20:7). In only one other occurrence, apart from this passage, is the indicative used (i.e., 4:9). *ὅτε*, on the other hand, is found in Revelation 13 times (6 times in chapter 6 alone), each instance with the indicative (1:17; 5:8; 6:1, 3, 5, 7, 9, 12; 10:3, 4, 10; 12:13; 22:8). In chapter 6 the phrase *ὅτε ἤνοιξεν* (*hote enoixen*) occurs 6 times and it appears that **N** and **Byz** have attempted to harmonize the *ὅταν ἤνοιξεν* of 8:1 to the *ὅτε ἤνοιξεν* of chapter 6.

³⁹³ **tn** *Grk* "he"; the referent (the Lamb) has been specified in the translation for clarity.

³⁹⁴ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

³⁹⁵ **tn** Here *καί* (*kai*) is not translated because of differences between Greek and English style.

³⁹⁶ **tn** *Grk* "having."

³⁹⁷ **sn** A golden censer was a bowl in which incense was burned. The imagery suggests the OT role of the priest.

³⁹⁸ **tn** The verb "to station" was used to translate *ἐστάθη* (*hestathē*) because it connotes the idea of purposeful arrangement in English, which seems to be the idea in the Greek.

³⁹⁹ **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here *καί* (*kai*) is not translated because of differences between Greek and English style.

⁴⁰⁰ **tc** The Byzantine MSS change the indicative (*δόσει*, *dōsei*) to the subjunctive (*δόση*, *dōsē*) in an apparent attempt to bring the mood in line with what one would expect following the conjunction *ἵνα* (*hina*); other late minuscule MSS make the same kind of change (1006, 2053, *et pauci*). The indicative is maintained in **N** AC and some minuscules.

⁴⁰¹ **tn** Here *καί* (*kai*) is not translated because of differences between Greek and English style.

⁴⁰² **tn** The expression *τῶν θυμιαμάτων* (*tōn thumiāmātōn*) is taken as a "genitive of producer," i.e., the noun in the genitive produces the head noun.

⁴⁰³ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁴⁰⁴ **tn** Or "sounds," "voices." It is not entirely clear what this refers to. BAGD 870 s.v. *φωνή* 1 states, "In Rv we have ἀστραπαὶ καὶ φωναὶ καὶ βροῦνται (cf. 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?...)".

⁴⁰⁵ **tn** Here *καί* (*kai*) has been translated as "now" to indicate the transition to a new topic.

⁴⁰⁶ **tn** *Grk* "having."

⁴⁰⁷ **tn** Here *καί* (*kai*) is not translated because of differences between Greek and English style.

⁴⁰⁸ **tn** Here *καί* (*kai*) has been translated as "so that" because what follows has the logical force of a result clause.

⁴⁰⁹ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁴¹⁰ **tn** Here *καί* (*kai*) is not translated because of differences between Greek and English style.

⁴¹¹ **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."

⁴¹² **tn** On the term translated "completely destroyed," L&N 20.40 states, "to cause the complete destruction of someone or something—'to destroy utterly.' τὸ τρίτον τῶν πλοίων διεφθάρσαν 'a third of the ships were completely destroyed' Re 8:9."

⁴¹³ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁴¹⁴ **tn** Or "from heaven" (the same Greek word means both "heaven" and "sky").

⁴¹⁵ **tn** *Grk* "fell."

⁴¹⁶ **tc** There appears to be no intentional reason for the omission of "and on the springs of water" (*καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων*, *kai epi tas pegas tōn hudatōn*) in codex A. Most likely the omission arose because of similar endings of words. That is, the Greek expression "of the waters" (*τῶν ὑδάτων*) looks similar to the expression "of the rivers" (*τῶν ποταμῶν*, *tōn potamōn*). The scribe's eye may have glanced at his copy and seeing what he thought was "of the waters" glanced back at his MS from which he was copying and then proceeded with the next line.

⁴¹⁷ **tn** Here *καί* (*kai*) has been translated as "now" in keeping with the parenthetical nature of this remark.

⁴¹⁸ **tn** *Grk* "is called," but this is somewhat redundant in contemporary English.

⁴¹⁹ **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.

⁴²⁰ **tn** Here *καί* (*kai*) has been translated as "so" to indicate the implied result of the star falling on the waters.

⁴²¹ **tn** That is, terribly bitter (see the note on "Wormwood" earlier in this verse).

⁴²² **tn** *Grk* "and many of the men died from these waters because they were poisoned."

⁴²³ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁴²⁴ **tn** *Grk* "the day did not shine [with respect to] the third of it."

⁴²⁵ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁴²⁶ **tn** *Grk* "one eagle."

⁴²⁷ **tc** The **Byz** group replaces "eagle" (*ἀετοῦ*, *aetou*) with "angel" (*ἀγγέλου*, *angelou*). The error could have arisen inadvertently due to similarities in spelling or sound between "eagle" and "angel" in Greek. 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), and the immediate, as well as broad context, is replete with references to angels.

⁴²⁸ **tn** Concerning the word *μεσουράνημα* (*mesouranēma*), L&N 1.10 states, "a point or region of the sky directly above the earth—'high in the sky, midpoint in the sky, directly overhead, straight above in the sky.' εἶδον, καὶ ἤκουσα ἐνὸς ἀετοῦ πετομένου ἐν μεσουράνηματι 'I looked, and I heard an eagle that was flying overhead in the sky' Re 8:13."

⁴²⁹ **tn** *Grk* "about to sound their trumpets," but this is redundant in English.

⁴³⁰ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁴³¹ **tn** Or "from heaven" (the same Greek word means both "heaven" and "sky").

sun and the air were darkened with smoke from the shaft. **9:3** Then⁴³⁶ out of the smoke came locusts onto the earth, and they were given power⁴³⁷ like that of the scorpions of the earth. **9:4** They⁴³⁸ were told⁴³⁹ not to damage⁴⁴⁰ the grass of the earth, or any green plant or tree, but only those people⁴⁴¹ who did not have the seal of God on their⁴⁴² forehead. **9:5** The locusts⁴⁴³ were not given permission⁴⁴⁴ to kill⁴⁴⁵ them, but only to torture⁴⁴⁶ them⁴⁴⁷ for five months, and their torture was like that⁴⁴⁸ of a scorpion when it stings a person.⁴⁴⁹ **9:6** In⁴⁵⁰ those days people⁴⁵¹ will seek death, but⁴⁵² will not be able to⁴⁵³ find it; they will long to die, but death will flee from them.

9:7 Now⁴⁵⁴ the locusts looked like horses equipped for battle. On⁴⁵⁵ their heads were something like crowns similar to gold,⁴⁵⁶ and their faces looked like men's⁴⁵⁷ faces. **9:8** They⁴⁵⁸ had hair like women's hair, and their teeth were like lions' teeth. **9:9** They had breastplates⁴⁵⁹ like iron breastplates, and the sound of their wings was like the noise of many horse-drawn chariots charging into battle. **9:10** They have⁴⁶⁰ tails and stingers like scorpions, and their ability⁴⁶¹ to injure people for five months is in their tails. **9:11** They have as king over them the angel of the abyss, whose name in Hebrew is *Abaddon*, and in Greek, *Apollyon*.⁴⁶²

9:12 The first woe has passed, but⁴⁶³ two woes are still coming after these things!

9:13 Then⁴⁶⁴ the sixth angel blew his trumpet, and I heard a single voice coming from the four⁴⁶⁵ horns on the golden altar that is before God. **9:14** saying to the sixth angel, the one holding⁴⁶⁶ the trumpet, "Set free⁴⁶⁷ the four angels who are bound at the great river Euphrates!" **9:15** Then⁴⁶⁸ the four angels who had been prepared for this⁴⁶⁹ hour, day,⁴⁷⁰ month, and year were set free to kill⁴⁷¹ a third of humanity. **9:16** The⁴⁷² number of soldiers on horseback was two hundred million,⁴⁷³ I heard their number. **9:17** Now⁴⁷⁴ this is what the horses and their riders⁴⁷⁵ looked like in my⁴⁷⁶ vision: The riders had breastplates that were fiery red,⁴⁷⁷ dark blue,⁴⁷⁸ and

⁴³² **tn** On this term BAGD 2 s.v. ἄβυσσος 2 states, "abyss, depth, underworld...esp. the abode of the dead Ro 10:7 (Ps 106:26) and of demons Lk 8:31; dungeon where the devil is kept Rv 20:3; abode of the θηρίον, the Antichrist 11:7; 17:8; of Abaddon (q.v.), the angel of the underworld 9:11...φρέαρ τῆς ἁ. 9:1f; capable of being sealed 9:1; 20:1, 3."

⁴³³ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

⁴³⁴ **tn** *Grk* "the shaft," but since this would be somewhat redundant in English, the pronoun "it" is used here.

⁴³⁵ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

⁴³⁶ **tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁴³⁷ **tn** See BAGD 278 s.v. ἐξουσία 2, "ability to do someth., capability, might, power."

⁴³⁸ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

⁴³⁹ **tn** The dative indirect object (αὐτοῖς, *autais*) was converted into the subject ("they") as this more closely approximates English usage. The following ἵνα (*hina*) is taken as substantival, introducing a direct object clause. In this case, because it is reported speech, the ἵνα is similar to the declarative ὅτι (*hōti*).

⁴⁴⁰ **tc** Codex A 2329 *et pauci* read the future indicative of "damage" (ἀδικήσουσιν, *adikēsousin*) while **ℵ** Byz (*en bloc*) read the aorist subjunctive of "damage" (ἀδικήσωσιν, *adikēsōsin*). The subjunctive is apparently an attempt to smooth out the grammar as this is the mood one expects following ἵνα (*hina*). See note on the phrase "to offer up" in 8:3 above.

⁴⁴¹ **tn** *Grk* "men"; but ἄνθρωπος (*anthrōpos*) is used in a generic sense here of both men and women.

⁴⁴² **tn** The article τῶν (*tōn*) is translated as a possessive pronoun here (D. B. Wallace, *Exegetical Syntax*, 215).

⁴⁴³ **tn** *Grk* "It was not permitted to them"; the referent (the locusts) has been specified in the translation for clarity.

⁴⁴⁴ **tn** The word "permission" is not in the Greek text, but is implied.

⁴⁴⁵ **tn** The two ἵνα (*hina*) clauses of 9:5 are understood to be functioning as expegegetical or complementary clauses related to ἐδόθη (*edōthē*).

⁴⁴⁶ **tc** Several MSS (1006 1611 1841) including Byz read the aorist subjunctive "torture" (βασανίσθωσιν, *basanisthōsin*) while other MSS (A C *et al*) read the future indicative "torture" (βασανισθήσονται, *basanisthēsontai*). The subjunctive is secondary and an attempt to smooth out the grammar, for as was stated in the note on "to offer up" in 8:3 and on "to damage" in 9:4, the word ἵνα (*hina*), which introduces the clause wherein these verbs are found, requires the subjunctive, not the indicative. (The reader of Greek will be interested in looking at a similar phenomenon in 9:6 [εὐρήσουσιν, *heurēsousin*] as well.)

tn On this term BAGD 134 s.v. βασανισμός states, "1. act. *tormenting, torture* Rv 9:5b.—2. pass. the condition of those tortured, *torment* vs. 5a; 14:11; 18:10, 15; (w. πένθος) vs. 7."

⁴⁴⁷ **tn** The pronoun "them" is not in the Greek text but is picked up from the previous clause.

⁴⁴⁸ **tn** *Grk* "like the torture"; but this is redundant in contemporary English.

⁴⁴⁹ **tn** *Grk* "a man"; but ἄνθρωπος (*anthrōpos*) is used here in an individualized sense without being limited to the male gender.

⁴⁵⁰ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

⁴⁵¹ **tn** *Grk* "men"; but ἄνθρωπος (*anthrōpos*) is used in a generic sense here of both men and women.

⁴⁵² **tn** Here καί (*kai*) has been translated as "but" to indicate the contrast present in this context.

⁴⁵³ **tn** The phrase "not be able to" was used in the translation to emphasize the strong negation (οὐ μὴ, *ou mē*) in the Greek text.

⁴⁵⁴ **tn** Here καί (*kai*) has been translated as "now" to indicate the introduction of the description of the locusts, which is somewhat parenthetical in the narrative.

⁴⁵⁵ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

⁴⁵⁶ **tn** The translation attempts to bring out the double uncertainty in this clause in the Greek text, involving both the form (ὡς στέφανοι, *hōs stephanoī*, "like crowns") and the material (ὅμοιοι χρυσῷ, *hōmoioi chrusō*, "similar to gold").

⁴⁵⁷ **tn** 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.

⁴⁵⁸ **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

⁴⁵⁹ **tn** Or perhaps, "scales like iron breastplates" (RSV, NRSV) although the Greek term θώραξ (*thōrax*) would have to shift its meaning within the clause, and elsewhere in biblical usage (e.g., Eph 6:14; 1 Thess 5:8) it normally means "breastplate." See also L&N 8.38.

⁴⁶⁰ **tn** In the Greek text there is a shift to the present tense here; the previous verbs translated "had" are imperfects.

⁴⁶¹ **tn** See BAGD 278 s.v. ἐξουσία 2, "ability to do someth., capability, might, power."

⁴⁶² **sn** Both the Hebrew *Abaddon* and the Greek *Apollyon* mean "Destroyer."

⁴⁶³ **tn** *Grk* "behold." Here ἰδοῦ (*idou*) has been translated as "but" to indicate the contrast present in the context.

⁴⁶⁴ **tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁴⁶⁵ **tc** Although some MSS (D47 **ℵ**¹ A 0207 1611 2053 2344 *et pauci*) omit the word "four," it is included because a "horned" altar (described in the OT [Exod 30:2, 10]) could have only four "horns" or projections at the corners.

⁴⁶⁶ **tn** *Grk* "having."

⁴⁶⁷ **tn** On λῦσον (*luson*) BAGD 483 s.v. λύω 2.a states, "*set free, loose, untie*—a. lit. a pers., animal, or thing that is bound or tied; a prisoner...Angels that are bound Rv 9:14f."

⁴⁶⁸ **tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁴⁶⁹ **tn** The Greek article τῆν (*tēn*) is translated with demonstrative force here.

⁴⁷⁰ **tn** The Greek term καί (*kai*) is not translated here and before the following term "month" since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

⁴⁷¹ **tn** *Grk* "so that they might kill," but the English infinitive is an equivalent construction to indicate purpose here.

⁴⁷² **tn** Here καί (*kai*) is not translated because of differences between Greek and English style.

⁴⁷³ **tn** *Grk* "twenty thousand of ten thousands."

⁴⁷⁴ **tn** Here καί (*kai*) has been translated as "now" to indicate the introduction of the description of the horses and riders, which is somewhat parenthetical in the narrative.

⁴⁷⁵ **tn** *Grk* "and those seated on them."

⁴⁷⁶ **tn** Lit. "the vision"; the Greek article is translated as a possessive pronoun (D. B. Wallace, *Exegetical Syntax*, 215).

⁴⁷⁷ **tn** L&N 79.31 states, "'fiery red" (probably with a tinge of yellow or orange)."

⁴⁷⁸ **tn** On this term BAGD 831 s.v. ὑακίνθινος states, "*hyacinth-colored, i.e. dark blue (dark red?)* w. πύρινος Rv 9:17."

sulfurous⁴⁷⁹ yellow in color.⁴⁸⁰ The⁴⁸¹ heads of the horses looked like lions' heads, and fire, smoke, and sulfur⁴⁸² came out of their mouths. **9:18** A third of humanity was killed by these three plagues, that is,⁴⁸³ by the fire, the smoke, and the sulfur that came out of their mouths. **9:19** For the power⁴⁸⁴ of the horses resides⁴⁸⁵ in their mouths and in their tails, because their tails are like snakes, having heads that inflict injuries. **9:20** The rest of humanity, who had not been killed by these plagues, did not repent of the works of their hands, so that they did not stop worshipping⁴⁸⁶ demons and idols made⁴⁸⁷ of gold, silver,⁴⁸⁸ bronze, stone, and wood—idols that cannot see or hear or walk about. **9:21** Furthermore,⁴⁸⁹ they did not repent of their murders, of their magic spells,⁴⁹⁰ of their sexual immorality, or of their stealing.

The Angel with the Little Scroll

10:1 Then⁴⁹¹ I saw another powerful angel descending from heaven, wrapped⁴⁹² in a cloud, with a rainbow above his head; his face was like the sun and his legs were like pillars of fire.⁴⁹³ **10:2** He held⁴⁹⁴ 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** Then⁴⁹⁵ 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, but⁴⁹⁶ just then⁴⁹⁷ I heard a voice from heaven say, “Seal up what the seven thunders spoke and do not write it down.” **10:5** Then⁴⁹⁸ 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!⁴⁹⁹ **10:7** But in the days⁵⁰⁰ when the seventh angel is about to blow his trumpet, the mystery of God is completed,⁵⁰¹ just as he has⁵⁰² proclaimed to his servants⁵⁰³ the prophets.” **10:8** Then⁵⁰⁴ the voice I had heard from heaven began to speak⁵⁰⁵ to me⁵⁰⁶ again.⁵⁰⁷ “Go and take the open⁵⁰⁸ scroll in the hand of the angel who is standing on the sea and on the land.” **10:9** So⁵⁰⁹ I went to the angel and asked him to give me the little scroll. He⁵¹⁰ said to me, “Take the scroll⁵¹¹ and eat it. It⁵¹² will make your stomach bitter, but it will be as sweet as honey in your mouth.” **10:10** So⁵¹³ I took the little scroll from the angel's hand and ate it, and it did taste⁵¹⁴ as sweet as honey in my mouth, but⁵¹⁵ when I had eaten it, my stomach became bitter. **10:11** Then⁵¹⁶ they⁵¹⁷ told me: “You must prophesy again about many peoples, nations,⁵¹⁸ languages, and kings.”

The Fate of the Two Witnesses

11:1 Then⁵¹⁹ a measuring rod⁵²⁰ like a staff was given to me, and I was told,⁵²¹ “Get up and measure the temple of God, and the altar, and the ones who worship there. **11:2** But⁵²² do not measure the outer courtyard⁵²³ of the temple; leave it out,⁵²⁴ because it has

⁴⁷⁹tn On this term BAGD 354 s.v. θειώδης states, “sulfurous Rv 9:17.”

⁴⁸⁰sn The colors of the riders' breastplates parallel the three plagues of fire, smoke, and sulfur in v. 18.

⁴⁸¹tn Here καί (kai) is not translated because of differences between Greek and English style.

⁴⁸²tn Traditionally, “brimstone.”

⁴⁸³tn The phrase ἐκ τοῦ πυρός καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν (“by the fire, the smoke, and the sulfur that came out of their mouths”) is taken as exegetical (explanatory) to the phrase τῶν τριῶν πληγῶν τούτων (“these three plagues”).

⁴⁸⁴tn See BAGD 278 s.v. ἐξουσία 2, “ability to do someth., capability, might, power.”

⁴⁸⁵tn Grk “is.”

⁴⁸⁶tc The Byz witness (en bloc) reads the aorist subjunctive “worship” (προσκυνήσωσιν, *proskunēsōsin*) while Ɔ47 Ɔ A C read the future indicative “worship” (προσκυνήσουσιν, *proskunēsousin*). The subjunctive is clearly secondary and an attempt to smooth out the grammar, for as was stated in the notes on “to offer up” in 8:3, “to damage” in 9:4, and “to torture” in 9:5 the word ἵνα (*hina*) requires the subjunctive, not the indicative.

⁴⁸⁷tn The word “made” is not in the Greek text but is implied.

⁴⁸⁸tn The Greek conjunction καί (kai) is not translated here or before the following materials in this list, since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

⁴⁸⁹tn Grk “and.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation, with “furthermore” used to indicate a continuation of the preceding.

⁴⁹⁰tn On the term φαρμακεία (*pharmakeia*, “magic spells”) see L&N 53.100: “the use of magic, often involving drugs and the casting of spells upon people—to practice magic, to cast spells upon, to engage in sorcery, magic, sorcery.” φαρμακεία: ἐν τῇ φαρμακείᾳ σου ἐπληθήσαν πάντα τὰ ἔθνη “with your magic spells you deceived all the peoples (of the world)” Re 18:23.”

⁴⁹¹tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.

⁴⁹²tn Or “clothed.”

⁴⁹³tn Or “like fiery pillars,” translating πυρός (*puros*) as an attributive genitive.

⁴⁹⁴tn Grk “and having.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “he.”

⁴⁹⁵tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.

⁴⁹⁶tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

⁴⁹⁷tn The words “just then” are not in the Greek text, but are implied.

⁴⁹⁸tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.

⁴⁹⁹tn On this phrase see BAGD 888 s.v. χρόνος.

⁵⁰⁰tn Grk “But in the days of the voice of the seventh angel.”

⁵⁰¹tn The aorist ἐτελέσθη (*etelesthē*) is translated as a proleptic (futuristic) aorist (D. B. Wallace, *Exegetical Syntax*, 564, cites this verse as an example).

⁵⁰²tn The time of the action described by the aorist εὐηγγέλισεν (*euēngelisen*) seems to be past with respect to the aorist passive ἐτελέσθη (*etelesthē*). 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).

⁵⁰³tn See the note on the word “servants” in 1:1.

⁵⁰⁴tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.

⁵⁰⁵tn The participle λαλοῦσαν (*lalousan*) is translated as “began to speak.” The use of πάλιν (*palin*) indicates an ingressive idea.

⁵⁰⁶tn Grk “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, μετ' ἐμοῦ (*met' emou*, “with me”) was translated as “to me.”

⁵⁰⁷tn Grk “again, saying.” The participle λέγουσαν (*legousan*) is redundant in contemporary English and has not been translated.

⁵⁰⁸tn The perfect passive participle ἠνεῳγμένον (*hneōgmenon*) is in second attributive position and has been translated as an attributive adjective.

⁵⁰⁹tn Here καί (kai) has been translated as “so” to indicate the implied result of the instructions given by the voice.

⁵¹⁰tn Here καί (kai) is not translated because of differences between Greek and English style.

⁵¹¹tn The words “the scroll” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

⁵¹²tn Here καί (kai) is not translated because of differences between Greek and English style.

⁵¹³tn Here καί (kai) has been translated as “so” to indicate the implied result of the instructions given by the angel.

⁵¹⁴tn Grk “it was.” The idea of taste is implied.

⁵¹⁵tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

⁵¹⁶tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.

⁵¹⁷tn The referent of “they” is not clear in the Greek text.

⁵¹⁸tn Grk “and nations,” but καί (kai) is not translated here or before the next item since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

⁵¹⁹tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.

been given to the Gentiles,⁵²⁵ and they will trample on the holy city⁵²⁶ for forty-two months. **11:3** And I will grant my two witnesses authority⁵²⁷ to prophesy for 1,260 days, dressed in sackcloth. **11:4** (These are the two olive trees and the two lampstands that stand before the Lord of the earth.)⁵²⁸ **11:5** If⁵²⁹ anyone wants to harm them, fire comes out of their mouths⁵³⁰ and completely consumes⁵³¹ their enemies. If⁵³² anyone wants to harm them, they must be killed this way. **11:6** These two have the power⁵³³ to close up the sky so that it does not rain during the time⁵³⁴ they are prophesying. They⁵³⁵ have power⁵³⁶ to turn the waters to blood and to strike the earth with every kind of plague whenever they want. **11:7** When⁵³⁷ they have completed their testimony, the beast that comes up from the abyss will make war on them and conquer⁵³⁸ them and kill them. **11:8** Their⁵³⁹ corpses will lie in the street⁵⁴⁰ of the great city that is symbolically⁵⁴¹ called Sodom and Egypt, where their Lord was also crucified. **11:9** For three and a half days those from every⁵⁴² people, tribe,⁵⁴³ nation, and language will look at their corpses, because they will not permit them to be placed in a tomb.⁵⁴⁴ **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** But⁵⁴⁵ after three and a half days a breath of life from God entered them, and they stood on their feet, and tremendous fear seized⁵⁴⁶ those who were watching them. **11:12** Then⁵⁴⁷ they⁵⁴⁸ heard a loud voice from heaven saying to them: “Come up here!” So the two prophets⁵⁴⁹ went up to heaven in a cloud while⁵⁵⁰ their enemies stared at them. **11:13** Just then⁵⁵¹ a major earthquake took place and a tenth of the city collapsed; seven thousand people⁵⁵² 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;⁵⁵³ the third is coming quickly.

The Seventh Trumpet

11:15 Then⁵⁵⁴ 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,⁵⁵⁵
 and he will reign for ever and ever.”

11:16 Then⁵⁵⁶ the twenty-four elders who are seated on their thrones before God threw themselves down with their faces to the ground⁵⁵⁷ and worshiped God **11:17** with these words:⁵⁵⁸

“We give you thanks, Lord God, the All-Powerful,⁵⁵⁹
 the one who is and who was,
 because you have taken your great power
 and begun to reign.⁵⁶⁰

11:18 The⁵⁶¹ nations⁵⁶² were enraged,
 but⁵⁶³ your wrath has come,

⁵²⁰tn Grk “a reed” (but these were used for measuring). Cf. Ezek 40:3ff.

⁵²¹tn Grk “saying.”

⁵²²tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

⁵²³tn On the term αὐλήν (*aulēn*) BAGD 121 s.v. αὐλή 3 states, “(outer) court of the temple... Rv 11:2.”

⁵²⁴tn The precise meaning of the phrase ἐκβαλε ἔξωθεν (*ekbate exōthen*) is difficult to determine.

⁵²⁵tn Or “to the nations” (the same Greek word may be translated “Gentiles” or “nations”).

⁵²⁶sn The *holy city* appears to be a reference to Jerusalem. See also Luke 21:24.

⁵²⁷tn The word “authority” is not in the Greek text, but is implied. “Power” would be another alternative that could be supplied here.

⁵²⁸sn This description is parenthetical in nature.

⁵²⁹tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁵³⁰tn This is a collective singular in Greek.

⁵³¹tn See L&N 20.45 for the translation of κατασθίω (*katesthīō*) as “to destroy utterly, to consume completely.”

⁵³²tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁵³³tn Or “authority.”

⁵³⁴tn Grk “the days.”

⁵³⁵tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here καί (*kai*) is not translated because of differences between Greek and English style.

⁵³⁶tn Or “authority.”

⁵³⁷tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁵³⁸tn Or “be victorious over”; traditionally, “overcome.”

⁵³⁹tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁵⁴⁰tn The Greek word πλατεῖα (*plateia*) refers to a major (broad) street (L&N 1.103).

⁵⁴¹tn Grk “spiritually.”

⁵⁴²tn The word “every” is not in the Greek text, but is implied by the following list.

⁵⁴³tn The Greek term καί (*kai*) is not translated before this and the following items in the list, since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

⁵⁴⁴tn Or “to be buried.”

⁵⁴⁵tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

⁵⁴⁶tn Grk “fell upon.”

⁵⁴⁷tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁵⁴⁸tn Though the nearest antecedent to the subject of ἤκουσαν (*ēkousan*) is the people (“those who were watching them”), it could also be (based on what immediately follows) that the two prophets are the ones who heard the voice.

⁵⁴⁹tn Grk “they”; the referent (the two prophets) has been specified in the translation for clarity.

⁵⁵⁰tn The conjunction καί (*kai*) seems to be introducing a temporal clause contemporaneous in time with the preceding clause.

⁵⁵¹tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁵⁵²tn Grk “seven thousand names of men.”

⁵⁵³tn Grk “has passed.”

⁵⁵⁴tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁵⁵⁵tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

⁵⁵⁶tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁵⁵⁷tn Grk “they fell down on their faces.” BAGD 659 s.v. πίπτω 1.b.α.γ. has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

⁵⁵⁸tn Grk “saying.”

⁵⁵⁹tn On this word BAGD 608 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεός ὁ π. ... Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

⁵⁶⁰tn The aorist verb ἐβασίλευσας (*ebasileusas*) has been translated ingressively.

⁵⁶¹tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁵⁶²tn Or “The Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

⁵⁶³tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

and the time has come for the dead to be judged,
and the time has come to give to your servants,⁵⁶⁴
the prophets, their reward,
as well as to the saints
and to those who revere⁵⁶⁵ your name, both small and great,
and the time has come⁵⁶⁶ to destroy those who destroy⁵⁶⁷ the earth.”

11:19 Then⁵⁶⁸ 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,⁵⁶⁹ crashes of thunder, an earthquake, and a great hailstorm.⁵⁷⁰

The Woman, the Child, and the Dragon

12:1 Then⁵⁷¹ a great sign appeared in heaven: a woman clothed with the sun, and with the moon under her feet, and on her head was a crown of twelve stars.⁵⁷² **12:2** She⁵⁷³ was pregnant and was screaming in labor pains, struggling⁵⁷⁴ to give birth. **12:3** Then⁵⁷⁵ another sign appeared in heaven: a huge red dragon that had seven heads and ten horns, and on its heads were seven diadem crowns.⁵⁷⁶ **12:4** Now⁵⁷⁷ the dragon's⁵⁷⁸ tail swept away a third of the stars in heaven and hurled them to the earth. Then⁵⁷⁹ the dragon stood before the woman who was about to give birth, so that he might devour her child as soon as it was born. **12:5** So⁵⁸⁰ the woman gave birth to a son, a male child,⁵⁸¹ who is going to rule⁵⁸² over all the nations⁵⁸³ with an iron rod.⁵⁸⁴ Her⁵⁸⁵ child was suddenly caught up to God and to his throne, **12:6** and she⁵⁸⁶ fled into the wilderness⁵⁸⁷ where a place had been prepared for her⁵⁸⁸ by God, so she could be taken care of⁵⁸⁹ for 1,260 days.

War in Heaven

12:7 Then⁵⁹⁰ war broke out in heaven: Michael⁵⁹¹ and his angels fought against the dragon, and the dragon and his angels fought back. **12:8** But⁵⁹² the dragon was not strong enough to prevail.⁵⁹³ so there was no longer any place left⁵⁹⁴ in heaven for him and his angels.⁵⁹⁵ **12:9** So⁵⁹⁶ 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** Then⁵⁹⁷ I heard a loud voice in heaven saying,

“The salvation and the power
and the kingdom of our God,
and the ruling authority⁵⁹⁸ of his Christ,⁵⁹⁹ have now come,
because the accuser of our brothers,⁶⁰⁰
the one who accuses them day and night⁶⁰¹ before our God,
has been thrown down.
12:11 But⁶⁰² they overcame him

⁵⁶⁴tn See the note on the word “servants” in 1:1.

⁵⁶⁵tn Grk “who fear.”

⁵⁶⁶tn The words “the time has come” do not occur except at the beginning of the verse; the phrase has been repeated for emphasis and contrast. The Greek has one finite verb (“has come”) with a compound subject (“your wrath,” “the time”), followed by three infinitive clauses (“to be judged,” “to give,” “to destroy”). The rhetorical power of the repetition of the finite verb in English thus emulates the rhetorical power of its lone instance in Greek.

⁵⁶⁷tn Or “who deprave.” There is a possible wordplay here on two meanings for διαφθείρω (*diaphtheirō*), with the first meaning “destroy” and the second meaning either “to ruin” or “to make morally corrupt.” See L&N 20.40.

⁵⁶⁸tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence on events within the vision.

⁵⁶⁹tn Or “sounds,” “voices.” It is not entirely clear what this refers to. BAGD 870 s.v. φωνή 1 states, “In Rv we have ἀστραπαὶ καὶ φωναὶ καὶ βροῦνται (cf. 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?...”).

⁵⁷⁰tn Although BAGD 874 s.v. χάλαζα gives the meaning “hail” here, it is not clear whether the adjective μεγάλη (*megalē*) refers to the intensity of the storm or the size of the individual hailstones, or both.

⁵⁷¹tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁵⁷²sn Sun...moon...stars. This imagery is frequently identified with the nation Israel because of Joseph's dream in Gen 37.

⁵⁷³tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁵⁷⁴tn Grk “and being tortured,” though βασανίζω (*basanizō*) in this context refers to birth pangs. BAGD 134 s.v. 2.a states, “Of birth-pangs (Anth. Pal. 9, 311 βάσανος has this mng.) Rv 12:2.” The καί (*kai*) has not been translated.

⁵⁷⁵tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁵⁷⁶tn For the translation of διὰδῆμα (*diadēma*) as “diadem crown” see L&N 6.196.

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

⁵⁷⁷tn Here καί (*kai*) has been translated as “now” to indicate that this remark is virtually parenthetical.

⁵⁷⁸tn Grk “its”; the referent (the dragon) has been specified in the translation for clarity.

⁵⁷⁹tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁵⁸⁰tn Here καί (*kai*) has been translated as “so” to indicate the conclusion of the anticipated birth.

⁵⁸¹tn On this term BAGD 109 s.v. ἄρσην states: “male...The neut. ἄρσην Rv 12:5, otherw. vs. 13, comes fr. Is 66:7 and is in apposition to οὐρόν. Of the juxtaposition s. FBoll, ZNW 15, '14, 253; BOlsson, Glotta 23, '34, 112.”

⁵⁸²tn Grk “shepherd.”

⁵⁸³tn Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

⁵⁸⁴tn Or “scepter.” The Greek term ῥάβδος (*rhabdos*) can mean either “rod” or “scepter.”

sn An allusion to Ps 2:9 (see also Rev 2:27; 19:15).

⁵⁸⁵tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁵⁸⁶tn Grk “and the woman,” which would be somewhat redundant in English.

⁵⁸⁷tn Or “desert.”

⁵⁸⁸tn Grk “where she has there a place prepared by God.”

⁵⁸⁹tn Grk “so they can take care of her.”

⁵⁹⁰tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁵⁹¹sn 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).

⁵⁹²tn Here καί (*kai*) has been translated as “but” to indicate the implied contrast.

⁵⁹³tn The words “to prevail” are not in the Greek text, but are implied.

⁵⁹⁴tn Grk “found.”

⁵⁹⁵tn Grk “for them”; the referent (the dragon and his angels, v. 7) has been specified in the translation for clarity.

⁵⁹⁶tn Here καί (*kai*) has been translated as “so” to indicate the result of the war in heaven.

⁵⁹⁷tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁵⁹⁸tn Or “the right of his Messiah to rule.” See L&N 37.35.

⁵⁹⁹tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

⁶⁰⁰tn In such a situation the translation “fellow believer” would normally apply (L&N 11.23), but since the speaker(s) are not specified in this context, it is not clear if such a translation would be appropriate here.

⁶⁰¹tn Or “who accuses them continually.”

⁶⁰²tn Here καί (*kai*) has been translated as “but” to indicate the contrast.

by the blood of the Lamb
and by the word of their testimony,
and they did not love their lives⁶⁰³ so much that they were afraid to die.

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

But⁶⁰⁴ woe to the earth and the sea
because the devil has come down to you!
He⁶⁰⁵ is filled with terrible anger,
for he knows that he only has a little time!”

12:13 Now⁶⁰⁶ when the dragon realized⁶⁰⁷ that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. **12:14** But⁶⁰⁸ the woman was given the two wings of a giant eagle so that she could fly out into the wilderness,⁶⁰⁹ to the place God⁶¹⁰ prepared for her, where she is taken care of—away from the presence of the serpent—for a time, times, and half a time.⁶¹¹ **12:15** Then⁶¹² the serpent spouted water like a river out of his mouth after the woman in an attempt to⁶¹³ sweep her away by a flood, **12:16** but⁶¹⁴ the earth came to her rescue;⁶¹⁵ the ground opened up⁶¹⁶ and swallowed the river that the dragon had spewed from his mouth. **12:17** So⁶¹⁷ the dragon became enraged at the woman and went away to make war on the rest of her children,⁶¹⁸ those who keep⁶¹⁹ God’s commandments and hold to⁶²⁰ the testimony about Jesus.⁶²¹ **12:18** And the dragon⁶²² stood⁶²³ on the sand⁶²⁴ of the seashore.⁶²⁵

The Coming of the Two Beasts

13:1 Then⁶²⁶ I saw a beast coming up out of the sea. It⁶²⁷ had ten horns and seven heads, and on its horns were ten diadem crowns,⁶²⁸ and on its heads a blasphemous name.⁶²⁹ **13:2** Now⁶³⁰ the beast that I saw was like a leopard, but its feet were like a bear’s, and its mouth was like a lion’s mouth. The⁶³¹ dragon gave the beast⁶³² his power, his throne, and great authority to rule.⁶³³ **13:3** One of the beast’s⁶³⁴ heads appeared to have been killed,⁶³⁵ but the lethal wound had been healed.⁶³⁶ And the whole world followed⁶³⁷ the beast in amazement; **13:4** they worshiped the dragon because he had given ruling authority⁶³⁸ to the beast, and they worshiped the

⁶⁰³sn They did not love their lives. See Matt 16:25; Luke 17:33; John 12:25.
⁶⁰⁴tn 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).
⁶⁰⁵tn Grk “and is filled,” a continuation of the previous sentence. Because English tends to use shorter sentences (especially when exclamations are involved), a new sentence was started here in the translation.
⁶⁰⁶tn Here καί (kai) has been translated as “now” because the clause it introduces is clearly resumptive.
⁶⁰⁷tn Grk “saw.”
⁶⁰⁸tn Here καί (kai) has been translated as “but” to indicate the contrast present here.
⁶⁰⁹tn Or “desert.”
⁶¹⁰tn The word “God” is supplied based on the previous statements made concerning “the place prepared for the woman” in 12:6.
⁶¹¹tc The reading “and half a time” (καὶ ἥμισυ καιροῦ, kai hēmisu kairou) is omitted from the important uncial C. Its inclusion, however, is supported by Ƴ47 8 A et al. There is apparently no reason for the scribe of C to intentionally omit the phrase and the fact that the word “time” (καιρὸν καὶ καιροῦς, kairon kai kairous) appears twice before may indicate a scribal oversight.
⁶¹²sn 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).
⁶¹³tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
⁶¹⁴tn Grk “so that he might make her swept away.”
⁶¹⁵tn Here καί (kai) has been translated as “but” to indicate the contrast present here.
⁶¹⁶tn Grk “the earth helped the woman.”
⁶¹⁷tn Grk “the earth opened its mouth” (a metaphor for the ground splitting open).
⁶¹⁸tn Here καί (kai) has been translated as “so” to indicate the implied result of the woman’s escape.
⁶¹⁹tn Grk “her seed” (an idiom for offspring, children, or descendants).
⁶²⁰tn Or “who obey.”
⁶²¹tn Grk “and having.”
⁶²²tn Grk “the testimony of Jesus,” which may involve a subjective genitive (“Jesus’ testimony”) or, more likely, an objective genitive (“testimony about Jesus”).
⁶²³tn Grk “he”; the referent (the dragon) has been specified in the translation for clarity.
⁶²⁴tc Grk ἐστᾶθη (estathē, “he stood”). The reading followed by the translation is attested by the better MSS (Ƴ47 8 A C 1854 2344 2351 et pauci lat syr^h) while the majority of MSS (051 Byz vg^{ms} syr^{ph} cop) have the reading ἐστᾶθην (estathēn, “I stood”). Thus, the majority of MSS make the narrator, rather than the dragon of 12:17, the subject of the verb. This reading is most likely an assimilation to the following verb in 13:1, “I saw.” The reading “I stood” was introduced either by accident or to produce a smoother flow, giving the narrator a vantage point on the sea’s edge from which to observe the beast rising out of the sea in 13:1. But almost everywhere else in the book, the phrase καὶ εἶδον (kai eidon, “and I saw”) marks a transition to a new vision, without reference to the narrator’s activity. It is best to adopt the third person reading, “he stood.”
⁶²⁵tn Or “sandy beach” (L&N 1.64).
⁶²⁶sn The standard critical texts of the Greek NT, NA27 and UBS4, both include this sentence as **12:18**, as do the RSV and NRSV. Other modern translations like the NASB and NIV include the sentence at the beginning of **13:1**; in these versions chap. 12 has only 17 verses.
⁶²⁷tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.
⁶²⁸tn Grk “having” (a continuation of the previous sentence). All of the pronouns referring to this beast (along with the second beast appearing in 13:11) could be translated as “it” because the word for beast (θηρίον, thērion) is neuter gender in Greek and all the pronouns related to it are parsed as neuter in the Gramcord/Accordance database. Nevertheless, most interpreters would agree that the beast ultimately represents a human ruler, so beginning at the end of v. 4 the masculine pronouns (“he,” “him,” etc.) are used to refer to the first beast as well as the second beast appearing in 13:11.
⁶²⁹tn For the translation of διάδημα (diadēma) as “diadem crown” see L&N 6.196.
⁶³⁰sn 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.
⁶³¹tc Some MSS (A 051 Byz) read the plural “blasphemous names,” but the singular has better MS support (Ƴ47 8 C Byz⁴).
⁶³²sn Whether this means a single name on all seven heads or seven names, one on each head, is not clear.
⁶³³tn Here καί (kai) has been translated as “now” to indicate the parenthetical nature of the following description of the beast.
⁶³⁴tn Here καί (kai) is not translated because of differences between Greek and English style.
⁶³⁵tn Grk “gave it”; the referent (the beast) has been specified in the translation for clarity.
⁶³⁶tn For the translation “authority to rule” for ἐξουσία (exousia) see L&N 37.35.
⁶³⁷tn Grk “one of its heads”; the referent (the beast) has been specified in the translation for clarity. Here καί (kai) is not translated because of differences between Greek and English style.
⁶³⁸tn Grk “killed to death,” an expression emphatic in its redundancy. The phrase behind this translation is ὡς ἐσφαγμένον (hōs esphagmenon). The particle ὡς is used in Greek generally for comparison, and in Revelation it is used often to describe the appearance of what the author saw. In this instance, the appearance of the beast’s head did not match reality, because the next phrase shows that in fact it did not die. This text does not affirm that the beast died and was resurrected, but some draw this conclusion because of the only other use of the phrase, which refers to Jesus in 5:6.
⁶³⁹tn The phrase τοῦ θανάτου (tou thanatou) can be translated as an attributive genitive (“deathly wound”) or an objective genitive (the wound which caused death) and the final αὐτοῦ (autou) is either possessive or reference/respect.
⁶⁴⁰tn On the phrase “the whole world followed the beast in amazement,” BAGD 352 s.v. θαυμάζω 2 states, “wonder, be amazed Rv 17:8. In pregnant constr. ἐθαυμάσθη ὅλη ἡ γῆ ὅπισω τ. θηρίου the whole world followed the beast, full of wonder 13:3 (here wonder becomes worship; cf. Ael. Aristid. 13 p. 290 D.; 39 p. 747 of Dionysus and Heracles, οἱ ὄψ’ ἡμῶν ἐθαυμάσθησαν. Sir 7:29; Jos., Ant. 3, 65.—The act. is also found in this sense: Cebeus 2, 3 θ. τινα = ‘admire’ or ‘venerate’ someone; Epict. 1, 17, 19 θ. τὸν θεόν.)”
⁶⁴¹tn For the translation “ruling authority” for ἐξουσία (exousia) see L&N 37.35.

beast too, saying: “Who is like the beast?” and “Who is able to make war against him?”⁶³⁹ **13:5** The beast⁶⁴⁰ was given a mouth speaking proud words⁶⁴¹ and blasphemies, and he was permitted⁶⁴² to exercise ruling authority⁶⁴³ for forty-two months. **13:6** So⁶⁴⁴ the beast⁶⁴⁵ opened his mouth to blaspheme against God—to blaspheme both his name and his dwelling place,⁶⁴⁶ that is, those who dwell in heaven. **13:7** The beast⁶⁴⁷ was permitted to go to war against the saints and conquer them.⁶⁴⁸ He was given ruling authority⁶⁴⁹ over every tribe, people,⁶⁵⁰ language, and nation, **13:8** and all those who live on the earth will worship the beast,⁶⁵¹ everyone whose name has not been written since the foundation of the world⁶⁵² in the book of life belonging to the Lamb who was killed.⁶⁵³ **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,⁶⁵⁴ then by the sword he must be killed.

This⁶⁵⁵ requires steadfast endurance⁶⁵⁶ and faith from the saints.

13:11 Then⁶⁵⁷ I saw another beast⁶⁵⁸ coming up from the earth. He⁶⁵⁹ had two horns like a lamb,⁶⁶⁰ but⁶⁶¹ was speaking like a dragon. **13:12** He⁶⁶² exercised all the ruling authority⁶⁶³ of the first beast on his behalf,⁶⁶⁴ and made the earth and those who inhabit it worship the first beast, the one whose lethal wound had been healed. **13:13** He⁶⁶⁵ performed momentous signs, even making fire come down from heaven in front of people⁶⁶⁶ **13:14** and, by the signs he was permitted to perform on behalf of the beast, he deceived those who live on the earth. He told⁶⁶⁷ 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 beast⁶⁶⁸ was empowered⁶⁶⁹ to give life⁶⁷⁰ to the image of the first beast⁶⁷¹ so that it could

⁶³⁹tn On the use of the masculine pronoun to refer to the beast, see the note on the word “It” in 13:1.

⁶⁴⁰tn Grk “and there was given to him.” Here the passive construction has been simplified, the referent (the beast) has been specified for clarity, and καί (kai) has not been translated because of differences between Greek and English style.

⁶⁴¹tn For the translation “proud words” (Grk “great things” or “important things”) see BAGD 498 s.v. μέγας 2.b.β.

⁶⁴²tn Grk “to it was granted.”

⁶⁴³tn For the translation “ruling authority” for ἐξουσία (exousia) see L&N 37.35.

⁶⁴⁴tn Here καί (kai) has been translated as “so” to indicate the implied result of the permission granted to the beast.

⁶⁴⁵tn Grk “he” (or “it”); the referent (the beast) has been specified in the translation for clarity.

⁶⁴⁶tc The reading “and his dwelling place” does not occur in codex C, but its omission is probably due to scribal oversight since the phrase has the same ending as the phrase before it, i.e., they both end in “his” (αὐτοῦ, *autou*). This is similar to the mistake this scribe made in 12:14 with the omission of the reading “and half a time” (καὶ ἡμισυ καιροῦ, *kai hēmisu kairou*).

⁶⁴⁷tn 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.

⁶⁴⁸tc Many MSS omit the phrase “it was given to make war with the saints and to overcome them” (¶47 A C 2053 Byz^A). It is, however, found in N 1006 2351 Byz^A (though Byz^A *et pauci* reverse the order of πόλεμον ποιῆσαι [*polemon poiēsai*] to ποιῆσαι πόλεμον). The MS evidence is clearly in favor of the shorter reading. In evaluating the internal evidence two options present themselves. First, it is not original and several MSS (as noted above) have added it. It seems unlikely that several MSS, many of which were copied independently of one another, would accidentally add the same words; further, there is not enough similar material in the context to see how it could have happened. Second, it is original and several MSS have accidentally omitted it (i.e., it is most likely accidental since there does not appear any good reason to suggest why all of them would intentionally disregard the passage). That this could have happened seems apparent from the two occurrences of the identical phrase “and it was given to him” (καὶ ἐδόθη αὐτῷ, *kai edothē autō*) in v. 7. Perhaps these scribes copied a word or two at a time and after copying καὶ ἐδόθη αὐτῷ in their MS returned to the MS they were copying from only to have their eyes land on the second of the two identical phrases, with the result that they omitted the first of the two phrases.

⁶⁴⁹tn For the translation “ruling authority” for ἐξουσία (exousia) see L&N 37.35.

⁶⁵⁰tn Grk “people,” but καί (kai) is not 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.

⁶⁵¹tn Grk “it”; the referent (the beast) has been specified in the translation for clarity.

⁶⁵²tn 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.

⁶⁵³tn Or “slaughtered”; traditionally, “slain.”

⁶⁵⁴tc Certain MSS (C 051* 2351 Byz^A *et pauci*) read: “if anyone will kill with the sword, it is necessary for him to be killed with the sword” (εἴ τις ἐν μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι). Other MSS (N 1006 1611 1854 Byz^A *et pauci*) are similar except that they read a present tense “kills” (ἀποκτείνει, *apokteinei*) in this sentence. Both of these variants may be regarded as essentially saying the same thing. On the other hand, codex A reads: “if anyone is to be killed by the sword, he is to be killed by the sword” (εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι). Thus the first two variants convey the idea of retribution, while the last variant, supported by codex A, does not. The first two variants seem to be in line with Jesus’ comments in Matt 26:52: “everyone who takes up the sword will die by the sword.” The last variant, however, seems to be taking up an idea found in Jer 15:2: “Those destined for death, to death; those for the sword, to the sword; those for starvation, to starvation; those for captivity, to captivity.” Though G. B. Caird, *Revelation* (HNTC), 169-70, gives four arguments in favor of the first reading (i.e., “whoever kills with the sword must with the sword be killed”), the arguments he puts forward can be read equally as well to support the latter alternative. In the end, the reading in codex A seems to be original. The fact that this sentence seems to be in parallel with 10a (which simply focuses on God’s will and suffering passively and is therefore akin to the reading in codex A), and that it most likely gave rise to the others as the most difficult reading, argues for its authenticity.

⁶⁵⁵tn On ὅδε (*ōde*) here, BAGD 815 s.v. 2.b states: “w. the local mng. weakened in *this case*, at *this point*, on *this occasion*, under *these circumstances*...in *this case moreover* 1 Cor 4:2. ὅδε ἡ σοφία ἐστίν Rv 13:18; cf. 17:9. ὅδε ἐστίν ἡ ὑπομονή 13:10; 14:12.”

⁶⁵⁶tn Or “perseverance.”

⁶⁵⁷tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.

⁶⁵⁸sn This second *beast* is identified in Rev 16:13 as “the false prophet.”

⁶⁵⁹tn 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.

⁶⁶⁰tn Or perhaps, “like a ram.” Here L&N 4.25 states, “In the one context in the NT, namely, Re 13:11, in which ἀρνίον refers literally to a sheep, it is used in a phrase referring to the horns of an ἀρνίον. In such a context the reference is undoubtedly to a ‘ram,’ that is to say, the adult male of sheep.” In spite of this most translations render the word “lamb” here to maintain the connection between this false lamb and the true Lamb of the Book of Revelation, Jesus Christ.

⁶⁶¹tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

⁶⁶²tn Here καί (kai) is not translated because of differences between Greek and English style.

⁶⁶³tn For the translation “ruling authority” for ἐξουσία (exousia) see L&N 37.35.

⁶⁶⁴tn For this meaning see BAGD 271 s.v. ἐνώπιον 5.c, “by the authority of, on behalf of Rv 13:12, 14; 19:20.”

⁶⁶⁵tn Here καί (kai) is not translated because of differences between Greek and English style.

⁶⁶⁶tn This is a generic use of ἀνθρώπος (*anthrōpos*), referring to both men and women.

⁶⁶⁷tn Grk “earth, telling.” This is a continuation of the previous sentence in Greek.

⁶⁶⁸sn *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).

⁶⁶⁹tn Grk “it”; the referent (the second beast) has been specified in the translation for clarity.

⁶⁷⁰tn Grk “it was given [permitted] to it [the second beast].”

⁶⁷¹tn Grk “breath,” but in context the point is that the image of the first beast is made to come to life and speak.

⁶⁷²tn Grk “of the beast”; the word “first” has been supplied to specify the referent.

speak, and could cause all those who did not worship the image of the beast to be killed. **13:16** He also caused⁶⁷² everyone (small and great, rich and poor, free and slave⁶⁷³) to obtain a mark on their right hand or on their forehead. **13:17** Thus no one was allowed to buy⁶⁷⁴ or sell things⁶⁷⁵ unless he bore⁶⁷⁶ the mark of the beast—that is, his name or his number.⁶⁷⁷ **13:18** This calls for wisdom.⁶⁷⁸ Let the one who has insight calculate the beast’s number, for it is man’s number,⁶⁷⁹ and his number is 666.⁶⁸⁰

An Interlude—the Song of the 144,000

14:1 Then⁶⁸¹ I looked, and here was⁶⁸² 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 sound⁶⁸³ coming out of heaven like the sound of many waters and like the sound of loud thunder. Now⁶⁸⁴ the sound I heard was like that made by harpists playing their harps, **14:3** and they were singing a new song before the throne and before the four living creatures and the elders. No⁶⁸⁵ 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 been defiled 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,⁶⁸⁶ they⁶⁸⁷ are blameless.

Three Angels and Three Messages

14:6 Then⁶⁸⁸ I saw another⁶⁸⁹ angel flying directly overhead,⁶⁹⁰ and he had⁶⁹¹ an eternal gospel to proclaim⁶⁹² to those who live⁶⁹³ on the earth—to every nation, tribe,⁶⁹⁴ language, and people. **14:7** He declared⁶⁹⁵ 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 A⁶⁹⁶ second⁶⁹⁷ angel⁶⁹⁸ followed the first,⁶⁹⁹ declaring:⁷⁰⁰ “Fallen, fallen is Babylon the great city!⁷⁰¹ She made all the nations⁷⁰² drink of the wine of her immoral passion.”⁷⁰³

⁶⁷²tn Or “forced”; Grk “makes” (ποιεῖ, *poiei*).

⁶⁷³tn See the note on the word “servants” in 1:1.

⁶⁷⁴tn 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.

⁶⁷⁵tn The word “things” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context. In the context of buying and selling, food could be primarily in view, but the more general “things” was used in the translation because the context is not specific.

⁶⁷⁶tn Grk “except the one who had.”

⁶⁷⁷tn Grk “his name or the number of his name.”

⁶⁷⁸tn Grk “Here is wisdom.”

⁶⁷⁹tn Grk “it is man’s number.” D. B. Wallace, *Exegetical Syntax*, 254, states “if ἀνθρώπου is generic, then the sense is, ‘It is [the] number of humankind.’ It is significant that this construction fits Apollonius’ Canon (i.e., both the head noun and the genitive are anarthrous), suggesting that if one of these nouns is definite, then the other is, too. Grammatically, those who contend that the sense is ‘it is [the] number of a man’ have the burden of proof on them (for they treat the head noun, ὀρθίμος, 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 counterfeit 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 understanding, see R. H. Mounce, *Revelation*, [NICNT], 258, who translates the clause as “it is the number of a man.”

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

⁶⁸⁰tc A few MSS (C, along with a few MSS known to Irenaeus and two minuscule MSS, 5 and 11, no longer extant), read 616 here, but there is little doubt that 666 is the original reading.

⁶⁸¹tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁶⁸²tn The phrase “and here was” expresses the sense of καί ἰδοὺ (*kai idou*).

⁶⁸³tn Or “a voice” (cf. Rev 1:15), but since in this context nothing is mentioned as the content of the voice, is preferable to translate φωνή (*phōnē*) as “sound” here.

⁶⁸⁴tn Here καί (*kai*) has been translated as “now” to indicate the introduction of a new topic.

⁶⁸⁵tn 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.

⁶⁸⁶tn Grk “in their mouth was not found a lie.”

⁶⁸⁷tc Several MSS (ϳ47 8 1 1006 1611 2351 Byz^K) add the connective “for” (γάρ, *gar*) so that the phrase reads: “for they are blameless.” Other important MSS (A C P 2053) do not read the connective. 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 it. As it is, the passage without the connection makes good sense and evokes a very somber tone.

⁶⁸⁸tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁶⁸⁹tc There is better MS support (including 8* A C P 1006 1611 latt) for the inclusion of “other” (ἄλλων, *allon*) than there is for its omission (including ϳ47 8* Byz [en bloc]). The problem that its inclusion represents is that there is no reference to any other angel in the immediate context. The last mention was in 11:15. Therefore, it was probably intentionally omitted in order to resolve the tension; less likely, it might have been accidentally omitted since its spelling is similar to “angel” (ἄγγελος, *angelos*).

⁶⁹⁰tn 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.’”

⁶⁹¹tn Grk “having.”

⁶⁹²tn Or “an eternal gospel to announce as good news.”

⁶⁹³tn Grk “to those seated on the earth.”

⁶⁹⁴tn Grk “and tribe,” but καί (*kai*) is not 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.

⁶⁹⁵tn Grk “people, saying.” In the Greek text this is a continuation of the previous sentence. For the translation of λέγω (*legō*) as “declare,” see BAGD 469 s.v. II.1.e.

⁶⁹⁶tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁶⁹⁷tc There are several different variants comprising a textual problem involving “second” (δεύτερος, *deuteros*). First, several MSS (A 1 Byz^K) read “another, a second angel” (ἄλλος δεύτερος ἄγγελος, *allos deuteros angelos*). Second, other MSS (ϳ47 8* 1006 1841) read just “another, a second” (ἄλλος δεύτερος). Third, the reading “another angel” (ἄλλος ἄγγελος) is supported by several MSS (69 vg *et pauci*). Fourth, several MSS (8* C [reads δεύτερον instead of δεύτερος] 051 1611 2053 Byz^K) support the reading “another, a second angel” (ἄλλος ἄγγελος δεύτερος). The reading that most likely gave rise to the others is the fourth. The first reading attempts to smooth out the grammar by placing the adjective in front of the noun. The second reading probably dropped out the “angel” on the basis of its similarity to “another” (ἄλλος). The third reading either intentionally or accidentally left out the word “second.” It is difficult to account for the rise of the other readings if “second” is not original. And the undisputed use of “third” (τρίτος, *tritos*) in 14:9 is another indicator that the adjective “second” was in the original text. Finally, the fourth reading is the more difficult and therefore, in this case, to be accepted as the progenitor of the others.

⁶⁹⁸tn Grk “And another angel, a second.”

⁶⁹⁹tn The words “the first” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

14:9 A⁷⁰⁴ third angel⁷⁰⁵ followed the first two,⁷⁰⁶ declaring⁷⁰⁷ 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 person⁷⁰⁸ will also drink of the wine of God’s anger⁷⁰⁹ that has been mixed undiluted in the cup of his wrath, and he will be tortured with fire and sulfur⁷¹⁰ in front of the holy angels and in front of the Lamb. **14:11** And the smoke from their torture will go up⁷¹¹ forever and ever, and those who worship the beast and his image will have⁷¹² no rest day or night, along with⁷¹³ anyone who receives the mark of his name.” **14:12** This requires⁷¹⁴ the steadfast endurance⁷¹⁵ of the saints—those who obey⁷¹⁶ God’s commandments and hold to⁷¹⁷ their faith in Jesus.⁷¹⁸

14:13 Then⁷¹⁹ 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 work⁷²⁰ because their deeds will follow them.”⁷²¹

14:14 Then⁷²² I looked, and a white cloud appeared,⁷²³ and seated on the cloud was one like a son of man.⁷²⁴ He had⁷²⁵ a golden crown on his head and a sharp sickle in his hand. **14:15** Then⁷²⁶ another angel came out of the temple, shouting in a loud voice to the one seated on the cloud, “Use⁷²⁷ your sickle and start to reap,⁷²⁸ because the time to reap has come, since the earth’s harvest is ripe!”

14:16 So⁷²⁹ the one seated on the cloud swung his sickle over the earth, and the earth was reaped.

14:17 Then⁷³⁰ another angel came out of the temple in heaven, and he too had a sharp sickle. **14:18** Another⁷³¹ angel, who was in charge of⁷³² the fire, came from the altar and called in a loud voice to the angel⁷³³ who had the sharp sickle, “Use⁷³⁴ your sharp sickle and gather⁷³⁵ the clusters of grapes⁷³⁶ off the vine of the earth,⁷³⁷ because its grapes⁷³⁸ are now ripe.”⁷³⁹ **14:19** So⁷⁴⁰ the angel swung his sickle over the earth and gathered the grapes from the vineyard⁷⁴¹ of the earth and tossed them into the great⁷⁴² winepress of the wrath

⁷⁰⁰tn For the translation of λέγω (*legō*) as “declare,” see BAGD 469 s.v. II.1.e.

⁷⁰¹sn The fall of *Babylon the great city* is described in detail in Rev 18:2-24.

⁷⁰²tn Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

⁷⁰³tn Grk “of the wine of the passion of the sexual immorality of her.” Here τῆς πορνείας (*tēs porneias*) has been translated as an attributive genitive. In an ironic twist of fate, God will make Babylon drink her own mixture, but it will become the wine of his wrath in retribution for her immoral deeds (see the note on the word “wrath” in 16:19).

⁷⁰⁴tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁷⁰⁵tn Grk “And another angel, a third.”

⁷⁰⁶tn Grk “followed them.”

⁷⁰⁷tn For the translation of λέγω (*legō*) as “declare,” see BAGD 469 s.v. II.1.e.

⁷⁰⁸tn Grk “he himself.”

⁷⁰⁹tn The Greek word for “anger” here is θυμός (*thumos*), a wordplay on the “passion” (θυμός) of the personified city of Babylon in 14:8.

⁷¹⁰tn Traditionally, “brimstone.”

⁷¹¹tn The present tense ἀναβαίνει (*anabainei*) has been translated as a futuristic present (D. B. Wallace, *Exegetical Syntax*, 535-36). This is also consistent with the future passive βασανισθήσεται (*basanisthēsetai*) in v. 10.

⁷¹²tn The present tense ἐχούσιν (*echousin*) has been translated as a futuristic present to keep the English tense consistent with the previous verb (see note on “will go up” earlier in this verse).

⁷¹³tn Grk “and.”

⁷¹⁴tn Grk “Here is.”

⁷¹⁵tn Or “the perseverance.”

⁷¹⁶tn Grk “who keep.”

⁷¹⁷tn The words “hold to” are implied as a repetition of the participle translated “keep” (οἱ τηρούντες, *hoi tērountes*).

⁷¹⁸tn Grk “faith of Jesus.” The construction may mean either “faith in Jesus” or “faithful to Jesus.” Either translation implies that Ἰησοῦ (*Iēsou*) is to be taken as an objective genitive; the difference is more lexical than grammatical because πίστις (*pistis*) can mean either “faith” or “faithfulness.”

⁷¹⁹tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁷²⁰tn Or “from their trouble” (L&N 22.7).

⁷²¹tn Grk “their deeds will follow with them.”

⁷²²tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁷²³tn Grk “and behold, a white cloud.”

⁷²⁴tn This phrase constitutes an allusion to Dan 7:13. Concerning υἱὸς τοῦ ἀνθρώπου (*huios tou anthrōpou*), BAGD 835 s.v. υἱός 2.c says: “ὁ υἱὸς τοῦ ἀνθρώπου the Son of Man, the Man (Jewish thought contemporary w. Jesus knows of a heavenly being looked upon as a ‘son of Man’ or ‘Man’, who exercises Messianic functions such as judging the world [symbolic, pictorial passages in En. 46-8; 4 Esdr 13:3, 51f. . . Outside the gospels: Ac 7:56; Rv 1:13; 14:14 (both after Da 7:13).” The term “son” here in this expression is anarthrous and as such lacks specificity. Some commentators and translations take the expression as an allusion to Daniel 7:13 and not to “the son of man” found in gospel traditions (e.g., Mark 8:31; 9:12; cf. D. E. Aune, *Revelation* [WBC], 2:800-1; cf. also NIV). Other commentators and versions, however, take the phrase “son of man” as *definite*, involving allusions to Dan 7:13 and “the son of man” gospel traditions (see G. K. Beale, *Revelation* [NIGTC], 771-72; NRSV).

⁷²⁵tn Grk “like a son of man, having.” In the Greek text this is a continuation of the previous sentence.

⁷²⁶tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁷²⁷tn Grk “Send out.”

⁷²⁸tn The aorist θέρισον (*therison*) has been translated ingressively.

⁷²⁹tn Here καί (*kai*) has been translated as “so” to indicate the implied result of the angel’s directions.

⁷³⁰tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁷³¹tn Here καί (*kai*) is not translated because of differences between Greek and English style.

⁷³²tn Grk “who had authority over.” This appears to be the angel who tended the fire on the altar.

⁷³³tn Grk “to the one having the sharp sickle”; the referent (the angel in v. 17) has been specified in the translation for clarity.

⁷³⁴tn Grk “Send.”

⁷³⁵tn On this term BAGD 828 s.v. τρυγᾶω states: “gather ripe fruit, esp. *pick (grapes)* w. acc. of the fruit (POsl. 21, 13 [71 AD]; Jos., Ant. 4, 227) Lk 6:44; Rv 14:18 (symbolic, as in the foll. places)...W. the acc. of that which bears the fruit *gather the fruit of the vine...or the vineyard* (s. ἀμπελος 1) Rv 14:19.”

⁷³⁶tn On this term BAGD 145 s.v. βότρυς states, “*bunch of grapes* Rv 14:18. . . The word is also found in the Phrygian Papias of Hierapolis, in a passage in which he speaks of the enormous size of the grapes in the new aeon (in the Lat. transl. in Irenaeus 5, 33, 3 as ‘*botrus*’). On this see Stephan. Byz. s.v. Εὐκαρπία: Metrophanes says that in the district of Εὐκαρπία in Phrygia Minor the grapes were said to be so large that one bunch of them caused a wagon to break down in the middle.”

⁷³⁷tn The genitive τῆς γῆς (*tēs gēs*), taken symbolically, could be considered a genitive of apposition.

⁷³⁸tn Or perhaps, “its bunches of grapes” (a different Greek word from the previous clause). L&N 3.38 states, “the fruit of grapevines (see 3.27) — ‘grape, bunch of grapes.’ τρύγησον τοὺς βότρυας τῆς ἀμπελῶς τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς ‘cut the grapes from the vineyard of the earth because its grapes are ripe’ Re 14:18. Some scholars have contended that βότρυς means primarily a bunch of grapes, while σταφυλή designates individual grapes. In Re 14:18 this difference might seem plausible, but there is scarcely any evidence for such a distinction, since both words may signify grapes as well as bunches of grapes.”

⁷³⁹tn On the use of ἤκμασαν BAGD 30 s.v. ἀκμάζω states, “*be ripe...of grapes...Rv 14:18.*”

⁷⁴⁰tn Here καί (*kai*) has been translated as “so” to indicate the implied result of the angel’s directions.

⁷⁴¹tn Or “vine.” BAGD 46 s.v. ἀμπελος 1 states “τρυγᾶν τοὺς βότρυας τῆς ἀ. τῆς γῆς *to harvest the grapes fr. the vine of the earth* (i.e., fr. the earth, symbol. repr. as a grapevine) Rv 14:18f; perh., however, αἱ. has taken on the meaning of ἀμπελών, as oft. in pap., poss. Phib. 70b, 2 [III BC].” The latter alternative has been followed in the translation (ἀμπελών = “vineyard”).

⁷⁴²tn Although the gender of μέγαν (*megan*, masc.) does not match the gender of ληνόν (*lenon*, fem.) it has been taken to modify that word (as do most English translations).

of God. **14:20** Then⁷⁴³ the winepress was stomped⁷⁴⁴ outside the city, and blood poured out of the winepress up to the height of horses' bridles⁷⁴⁵ for a distance of almost two hundred miles.⁷⁴⁶

The Final Plagues

15:1 Then⁷⁴⁷ I saw another great and astounding sign in heaven: seven angels who have seven final plagues⁷⁴⁸ (they are final because in them God's anger is completed).

15:2 Then⁷⁴⁹ I saw something like a sea of glass⁷⁵⁰ mixed with fire, and those who had conquered⁷⁵¹ the beast and his image and the number of his name. They were standing⁷⁵² by⁷⁵³ the sea of glass, holding harps given to them by God.⁷⁵⁴ **15:3** They⁷⁵⁵ sang the song of Moses the servant⁷⁵⁶ of God and the song of the Lamb.⁷⁵⁷

“Great and astounding are your deeds,
Lord God, the All-Powerful!⁷⁵⁸
Just⁷⁵⁹ and true are your ways,
King over the nations!⁷⁶⁰

15:4 Who will not fear you, O Lord,
and glorify⁷⁶¹ your name, because you alone are holy?⁷⁶²
All nations⁷⁶³ will come and worship before you
for your righteous acts⁷⁶⁴ have been revealed.”

15:5 After⁷⁶⁵ these things I looked, and the temple (the tent⁷⁶⁶ of the testimony)⁷⁶⁷ was opened in heaven, **15:6** and the seven angels who had the seven plagues came out of the temple, dressed in clean bright linen, wearing wide golden belts⁷⁶⁸ around their chests. **15:7** Then⁷⁶⁹ one of the four living creatures gave the seven angels seven golden bowls filled with the wrath⁷⁷⁰ of God who

⁷⁴³tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁷⁴⁴sn *The winepress was stomped*. See Isa 63:3, where Messiah does this alone (usually several individuals would join in the process).

⁷⁴⁵tn L&N 6.7 states, “In Re 14:20 the reference to a bit and bridle is merely an indication of measurement, that is to say, the height of the bit and bridle from the ground, and one may reinterpret this measurement as ‘about a meter and a half’ or ‘about five feet.’”

⁷⁴⁶tn Grk “1,600 stades.” A stade was a measure of length about 607 ft (185 m). Thus the distance here would be 184 mi or 296 km.

⁷⁴⁷tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁷⁴⁸tn Grk “seven plagues—the last ones.”

⁷⁴⁹tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁷⁵⁰sn See Rev 4:6 where the *sea of glass* was mentioned previously.

⁷⁵¹tn Or “had been victorious over”; traditionally, “had overcome.”

⁷⁵²tn Grk “of his name, standing.” A new sentence was started here in the translation by supplying the words “They were.”

⁷⁵³tn Or “on.” The preposition ἐπί (*epi*) with the accusative case could mean “on, at, by, near”; given the nature of this scene appearing in a vision, it is difficult to know precisely which the author of Revelation intended. See BAGD 288 s.v. ἐπί III.a.α., “—At, by, near someone or someth.”

⁷⁵⁴tn Grk “harps of God.” The phrase τοῦ θεοῦ (*tou theou*) is translated as a genitive of agency.

⁷⁵⁵tn Here καί (*kai*) is not translated.

⁷⁵⁶tn See the note on the word “servants” in 1:1.

⁷⁵⁷tn Grk “saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

⁷⁵⁸tn On this word BAGD 608 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God... (ὁ) κύριος ὁ θεὸς ὁ π... Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

⁷⁵⁹tn Or “righteous,” although the context favors justice as the theme.

⁷⁶⁰tc Certain MSS (D47 N* N* C 1006 1611) read “ages” (αἰώνων, *aiōnōn*) instead of “nations” (ἔθνων, *ethnōn*) which itself is supported by several MSS (N* A 051 Byz [en bloc]). Thus the MS evidence seems to be fairly balanced. The replacement of “ages” with “nations” is possible as a scribal attempt to harmonize this verse with the use of “nations” in the following verse. On the other hand, the idea of “nations” fits well with v. 4 and it may be that “ages” is a scribal attempt to assimilate this text to 1 Tim 1:17: “the king of the ages” (βασιλεὺς τῶν αἰώνων, *basileus tōn aiōnōn*). The decision is a difficult one since both scenarios deal equally well with the evidence. 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. Perhaps, due to the influence of 1 Tim 1:17, the reading “nations” should be considered original, but it receives at best a C rating.

⁷⁶¹tn Or “and praise.”

sn Jeremiah 10:7 probably stands behind the idea of fearing God, and Psalm 86:9-10 stands behind the ideas of glorifying God, his uniqueness, and the nations coming to worship him. Many other OT passages also speak about the nations “coming to his temple” to worship (Isa 2:2-3, 49:22-23, 66:23-24; Micah 4:2; Zech 8:20-22). See G. K. Beale, *Revelation* [NIGTC], 796-97.

⁷⁶²sn *Because you alone are holy*. In the Greek text the sentence literally reads “because alone holy.” Three points can be made in connection with John's language here: (1) Omitting the second person, singular verb “you are” lays stress on the attribute of God's holiness. (2) The juxtaposition of *alone* 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 ὅσιος (*hosios*) and not the more common NT term ἅγιος (*hagios*). The former term evokes images of Christ's messianic status in early Christian preaching. Both Peter in Acts 2:27 and Paul in Acts 13:35 apply Psalm 16:10 (LXX) to Jesus, referring to him as the “holy one” (ὅσιος). It is also the key term in Acts 13:34 (Isa 55:3 [LXX]) where it refers to the “holy blessings” (i.e., forgiveness and justification) brought about through Jesus in fulfillment of Davidic promise. Thus, in Rev 15:3-4, when John refers to God as “holy,” using the term ὅσιος 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], 796-7).

⁷⁶³tn Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

⁷⁶⁴tn Or perhaps, “your sentences of condemnation.” On δικαίωμα (*dikaïōma*) in this context BAGD 198 s.v. 2, states, “righteous deed... δι' ἐνός δικαίωματος (opp. παράπτωμα) Ro 5:18.—B 1:2; Rv 15:4 (here perh. = ‘sentence of condemnation’ [cf. Pla., Leg. 9, 864E; inscr. fr. Asia Minor: PhLeBas, Voyage archeol. II 1853, Explication des inscriptions vol. III p. 22 no. 41 κατὰ τὸ δικαίωμα τὸ κυρωθὲν = ‘acc. to the sentence which has become valid’]); 19:8.”

⁷⁶⁵tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁷⁶⁶tn On this term BAGD 754 s.v. σκηνή states, “ἡ σκηνὴ τοῦ μαρτυρίου the *Tabernacle* or *Tent of Testimony* (Ex 27:21; 29:4; Lev 1:1; Num 1:1 and oft.) Ac 7:44; 1 Cl 43:2, 5... Rv 15:5 speaks of a ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. God has his σκ.= *dwelling* in heaven 13:6, and will some time have it among men 21:3.”

⁷⁶⁷tn Grk “the temple of the tent of the testimony” (ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου, *ho naos tēs skēnēs tou marturiou*). The genitive “of the tent” is probably an appositional genitive and should be rendered as “the temple, which is the tent.” The entire expression, then, would be “the temple which is the tent of testimony,” that is, “the heavenly equivalent of the tent or tabernacle that was with Israel in the wilderness” (G. K. Beale, *Revelation* [NIGTC], 801-2).

sn In the OT the expression “tent of the testimony” occurs frequently (130 times in Exodus through Deuteronomy). The “testimony” refers to the ten commandments, i.e., the revelation of the righteous will of God (Exod 16:34; 25:21; 31:18; 32:15; 40:24). It is little wonder that the wrath of God upon an unrighteous, lawbreaking humanity follows in John's description.

⁷⁶⁸tn Or “wide golden sashes,” but these would not be diagonal, as some modern sashes are, but horizontal. The Greek term can refer to a wide band of cloth or leather worn on the outside of one's clothing (L&N 6.178).

⁷⁶⁹tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁷⁷⁰tn Or “anger.”

lives forever and ever, **15:8** and the temple was filled with smoke from God's glory and from his power. Thus⁷⁷¹ no one could enter the temple until the seven plagues from the seven angels were completed.

The Bowls of God's Wrath

16:1 Then⁷⁷² I heard a loud voice from the temple declaring to the seven angels: "Go and pour out on the earth the seven bowls containing God's wrath."⁷⁷³ **16:2** So⁷⁷⁴ the first angel⁷⁷⁵ went and poured out his bowl on the earth. Then⁷⁷⁶ ugly and painful sores⁷⁷⁷ appeared on the people⁷⁷⁸ who had the mark of the beast and who worshiped his image.

16:3 Next,⁷⁷⁹ the second angel⁷⁸⁰ 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 Then⁷⁸¹ the third angel⁷⁸² poured out his bowl on the rivers and the springs of water, and they turned into blood. **16:5** Now⁷⁸³ I heard the angel of the waters saying:

"You are just⁷⁸⁴—the one who is and who was,
the Holy One—because you have passed these judgments,⁷⁸⁵

16:6 because they poured out the blood of your saints and prophets,
so⁷⁸⁶ you have given them blood to drink. They got what they deserved!"⁷⁸⁷

16:7 Then⁷⁸⁸ I heard the altar reply,⁷⁸⁹ "Yes, Lord God, the All-Powerful,⁷⁹⁰ your judgments are true and just!"

16:8 Then⁷⁹¹ the fourth angel⁷⁹² poured out his bowl on the sun, and it was permitted to scorch people⁷⁹³ with fire. **16:9** Thus⁷⁹⁴ people⁷⁹⁵ were scorched by the terrible heat,⁷⁹⁶ yet⁷⁹⁷ they blasphemed the name of God, who has ruling authority⁷⁹⁸ over these plagues, and they would not repent and give him glory.

16:10 Then⁷⁹⁹ the fifth angel⁸⁰⁰ poured out his bowl on the throne of the beast so that⁸⁰¹ darkness covered his kingdom,⁸⁰² and people⁸⁰³ began to bite⁸⁰⁴ their tongues because⁸⁰⁵ of their pain. **16:11** They blasphemed the God of heaven because of their sufferings⁸⁰⁶ and because of their sores,⁸⁰⁷ but nevertheless⁸⁰⁸ they still refused to repent⁸⁰⁹ of their deeds.

16:12 Then⁸¹⁰ the sixth angel⁸¹¹ poured out his bowl on the great river Euphrates and dried up its water⁸¹² to prepare the way⁸¹³ for the kings from the east. **16:13** Then⁸¹⁵ I saw three unclean spirits⁸¹⁶ 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 earth⁸¹⁷ to bring them together for the battle that will take place on the great day of God, the All-Powerful.⁸¹⁸

⁷⁷¹ **tn** *Grk* "power, and no one." A new sentence was started here in the translation. Here *καί* (*kai*) has been translated as "thus" to indicate the implied result of the temple being filled with smoke.

⁷⁷² **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence within the narrative.

⁷⁷³ **tn** Or "anger." Here τοῦ θυμοῦ (*tou thumou*) is translated as a genitive of content.

⁷⁷⁴ **tn** Here *καί* (*kai*) has been translated as "so" to indicate the implied result of the directions given by the voice from the temple.

⁷⁷⁵ **tn** *Grk* "the first"; the referent (the first angel) has been specified in the translation for clarity.

⁷⁷⁶ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁷⁷⁷ **tn** Or "ulcerated sores"; the term in the Greek text is singular but is probably best understood as a collective singular.

⁷⁷⁸ **tn** *Grk* "the men," but this is a generic use of ἀνθρώπος (*anthrōpos*) and refers to both men and women.

⁷⁷⁹ **tn** Here *καί* (*kai*) has been translated as "next" to indicate the implied sequence of events within the vision.

⁷⁸⁰ **tn** *Grk* "the second"; the referent (the second angel) has been specified in the translation for clarity.

⁷⁸¹ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁷⁸² **tn** *Grk* "the third"; the referent (the third angel) has been specified in the translation for clarity.

⁷⁸³ **tn** Here *καί* (*kai*) has been translated as "now" to indicate the somewhat parenthetical nature of the remarks that follow.

⁷⁸⁴ **tn** Or "righteous," although the context favors justice as the theme.

⁷⁸⁵ **tn** Or "because you have judged these things." The pronoun ταῦτα (*tauta*) is neuter gender.

⁷⁸⁶ **tn** Here *καί* (*kai*) has been translated as "so" to indicate that this judgment is the result of what these wicked people did to the saints and prophets.

⁷⁸⁷ **tn** *Grk* "They are worthy"; i.e., of this kind of punishment. By extension, "they got what they deserve."

⁷⁸⁸ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁷⁸⁹ **tn** *Grk* "the altar saying."

⁷⁹⁰ **tn** On this word BAGD 608 s.v. παντοκράτωρ states, "the Almighty, All-Powerful, Omnipotent (One) only of God...(ὁ) κύριος ὁ θεὸς ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22."

⁷⁹¹ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁷⁹² **tn** *Grk* "the fourth"; the referent (the fourth angel) has been specified in the translation for clarity.

⁷⁹³ **tn** *Grk* "men," but this is a generic use of ἀνθρώπος (*anthrōpos*) and refers to both men and women.

⁷⁹⁴ **tn** Here *καί* (*kai*) has been translated as "thus" to indicate the implied result of the bowl poured on the sun.

⁷⁹⁵ **tn** *Grk* "men," but this is a generic use of ἀνθρώπος (*anthrōpos*) and refers to both men and women.

⁷⁹⁶ **tn** On this phrase BAGD 425 s.v. καύμα states, "burning, heat Rv 7:16...καυματίζεσθαι κ. μέγα be burned with a scorching heat 16:9."

⁷⁹⁷ **tn** Here *καί* (*kai*) has been translated as "yet" to indicate the contrast present in this context.

⁷⁹⁸ **tn** For the translation "ruling authority" for ἐξουσία (*exousia*) see L&N 37.35.

⁷⁹⁹ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁸⁰⁰ **tn** *Grk* "the fifth"; the referent (the fifth angel) has been specified in the translation for clarity.

⁸⁰¹ **tn** Here *καί* (*kai*) has been translated as "so that" to indicate the implied result of the fifth bowl being poured out.

⁸⁰² **tn** *Grk* "his kingdom became dark."

⁸⁰³ **tn** *Grk* "men," but this is a generic use of ἀνθρώπος (*anthrōpos*) and refers to both men and women.

⁸⁰⁴ **tn** On this term BAGD 495 s.v. μασσόμαι states, "bite w. acc. τὰς γλώσσας bite their tongues Rv 16:10."

⁸⁰⁵ **tn** The preposition ἐκ (*ek*) is translated here and twice in the following verse with a causal sense.

⁸⁰⁶ **tn** *Grk* "pains" (the same term in Greek [πόνος, *ponos*] as the last word in v. 11, here translated "sufferings" because it is plural). BAGD 691 s.v. 2 states, "ἐκ τοῦ π. in pain...Rv 16:10; pl. (Gen 41:51; Jos. C. Ap. 2, 146; Test. Jud. 18:4) ἐκ πῶν π. ...because of their sufferings vs. 11."

⁸⁰⁷ **tn** Or "ulcerated sores" (see 16:2).

⁸⁰⁸ **tn** *Grk* "and they did not repent." Here *καί* (*kai*) has been translated as "but nevertheless" to express the contrast here.

⁸⁰⁹ **tn** *Grk* "they did not repent" The addition of "still refused" reflects the hardness of people's hearts in the context.

⁸¹⁰ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁸¹¹ **tn** *Grk* "the sixth"; the referent (the sixth angel) has been specified in the translation for clarity.

⁸¹² **tn** *Grk* "and its water was dried up." Here the passive construction has been translated as an active one.

⁸¹³ **tn** *Grk* "in order that the way might be prepared." Here the passive construction has been translated as an active one.

⁸¹⁴ **tn** *Grk* "from the rising of the sun." BAGD 62 s.v. ἀνατολή 2.a takes this as a geographical direction: "ἀπὸ ἀ. ἡλίου from the east Rv 7:2; 16:12; simply ἀπὸ ἀ. ...21:13."

⁸¹⁵ **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the vision.

⁸¹⁶ **sn** According to the next verse, these three unclean spirits are spirits of demons.

⁸¹⁷ **tn** BAGD 561 s.v. οικουμένη 1.a states, "the inhabited earth, the world...ὅλη ἡ οἰκ. the whole inhabited earth...Mt 24:14; Ac 11:28; Rv 3:10; 16:14."

⁸¹⁸ **tn** On this word BAGD 608 s.v. παντοκράτωρ states, "the Almighty, All-Powerful, Omnipotent (One) only of God...(ὁ) κύριος ὁ θεὸς ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22."

16:15 (Look! I am coming like a thief!

Blessed is the one who stays alert and does not lose⁸¹⁹ his clothes so that he will not have to walk around naked and his shameful condition⁸²⁰ be seen.)⁸²¹

16:16 Now⁸²² the spirits⁸²³ gathered the kings and their armies⁸²⁴ to the place that is called Armageddon⁸²⁵ in Hebrew.

16:17 Finally⁸²⁶ the seventh angel⁸²⁷ poured out his bowl into the air and a loud voice came out of the temple from the throne, saying: “It is done!” **16:18** Then⁸²⁸ there were flashes of lightning, roaring,⁸²⁹ and crashes of thunder, and there was a tremendous earthquake—an earthquake unequaled since humanity⁸³⁰ has been on the earth, so tremendous was that earthquake. **16:19** The great city was split into three parts and the cities of the nations⁸³² collapsed.⁸³³ So⁸³⁴ Babylon the great was remembered before God, and was given the cup⁸³⁵ filled with the wine made of God’s furious wrath.⁸³⁶ **16:20** Every⁸³⁷ island fled away⁸³⁸ and no mountains could be found.⁸³⁹ **16:21** And gigantic hailstones, weighing about a hundred pounds⁸⁴⁰ each, fell from heaven⁸⁴¹ on people,⁸⁴² but they⁸⁴³ blasphemed God because of the plague of hail, since it⁸⁴⁴ was so horrendous.⁸⁴⁵

The Great Prostitute and the Beast

17:1 Then⁸⁴⁶ one of the seven angels who had the seven bowls came and spoke to me.⁸⁴⁷ “Come,” he said, “I will show you the condemnation and punishment⁸⁴⁸ 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.”⁸⁴⁹ **17:3** So⁸⁵⁰ he carried me away in the Spirit⁸⁵¹ to a wilderness,⁸⁵² and there⁸⁵³ I saw a woman sitting on a scarlet beast that was full of blasphemous names and had seven heads and ten horns. **17:4** Now⁸⁵⁴ the woman was dressed in purple and scarlet clothing,⁸⁵⁵ and adorned with gold,⁸⁵⁶ precious stones, and pearls. She held⁸⁵⁷ in her hand a golden cup filled with detestable things and unclean things from her sexual immorality.⁸⁵⁸ **17:5** On⁸⁵⁹ her forehead was written a name, a mystery.⁸⁶⁰ “Babylon the Great, the Mother of prostitutes and of the detestable things of the

⁸¹⁹tn Grk “and keeps.” BAGD 815 s.v. τηρέω 3 states “keep = not lose...τὸ ἴματια αὐτοῦ Rv 16:15 (or else he will have to go naked).”

⁸²⁰tn On the translation of ἀσχημοσύνη (*aschēmosunē*) as “shameful condition” see L&N 25.202. The indefinite third person plural (“and they see”) has been translated as a passive here.

⁸²¹sn 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.

⁸²²tn 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.

⁸²³tn Grk “they”; the referent (the demonic spirits, v. 14) has been specified in the translation for clarity.

⁸²⁴tn Grk “gathered them”; the referent (the kings and [implied] their armies, v. 14) has been specified in the translation for clarity.

⁸²⁵tc There are many variations in the spelling of the name among the Greek MSS, although Ɱ A E and some 95 minuscules have Ἄρμαγεδών (*harmagedōn*). The usual English spelling is Armageddon, used in the translation.

tn Or “Harmagedon” (a literal transliteration of the Greek), or “Har-Magedon” (NASB), meaning “the Mount of Magedon” in Hebrew.

⁸²⁶tn Here καί (*kai*) is translated as “finally” to indicate the conclusion of the seven bowl judgments.

⁸²⁷tn Grk “the seventh”; the referent (the seventh angel) has been specified in the translation for clarity.

⁸²⁸tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

⁸²⁹tn Or “sounds,” “voices.” It is not entirely clear what this refers to. BAGD 870 s.v. φωνή 1 states, “In Rv we have ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ (cf. 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? ...).”

⁸³⁰tn The singular ἄνθρωπος (*anthrōpos*) is used generically here to refer to the human race.

⁸³¹tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁸³²tn Or “of the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

⁸³³tn Grk “fell.”

⁸³⁴tn Here καί (*kai*) has been translated as “so” to indicate the implied result of Babylon’s misdeeds (see Rev 14:8).

⁸³⁵tn Grk “the cup of the wine of the anger of the wrath of him.” The concatenation of four genitives has been rendered somewhat differently by various translations (see the note on the word “wrath”).

⁸³⁶tn Following BAGD 365 s.v. θυμός 2, the combination of the genitives of θυμός (*thumos*) and ὀργή (*orgē*) in Rev 16:19 and 19:15 are taken to be a strengthening of the thought as in the OT and Qumran literature (Exod 32:12; Jer 32:37; Lam 2:3; CD 10:9). Thus in Rev 14:8 (to which the present passage alludes) and 18:3 there is irony: the wine of immoral behavior with which Babylon makes the nations drunk becomes the wine of God’s wrath for her.

⁸³⁷tn Grk “And every.” Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁸³⁸tn Or “vanished.”

⁸³⁹sn Every island fled away and no mountains could be found. Major geographical and topographical changes will accompany the Day of the Lord.

⁸⁴⁰tn Here BAGD 803 s.v. ταλαντίαος states, “weighing a talent...χάλαζα μεγάλη ὡς ταλαντίαα a severe hailstorm with hailstones weighing a talent (the talent=125 librae, or Roman pounds of 12 ounces each) (heavy as a hundred-weight RSV) Rv 16:21.” This means each hailstone would weigh just under 100 pounds or 40 kilograms.

⁸⁴¹tn 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.

⁸⁴²tn Grk “on men,” but ἄνθρωπος (*anthrōpos*) is used here in a generic sense to refer to people in general (the hailstones did not single out adult males, but would have also fallen on women and children).

⁸⁴³tn Grk “the men”; for stylistic reasons the pronoun “they” is used here.

⁸⁴⁴tn Grk “the plague of it.”

⁸⁴⁵tn Grk “since the plague of it was exceedingly great.”

⁸⁴⁶tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁸⁴⁷tn Grk “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, μετ’ ἐμοῦ (*met’ emou*, “with me”) was translated as “to me.”

⁸⁴⁸tn Here one Greek term, κρίμα (*krima*), is translated by the two English terms “condemnation” and “punishment.” See BAGD 450 s.v. 4.b, “mostly in an unfavorable sense, of the sentence of condemnation, also of the condemnation and the subsequent punishment itself 2 Pt 2:3; Jd 4...τὸ κρ. τῆς πόρνῆς the condemnation and punishment of the harlot Rv 17:1.”

⁸⁴⁹tn This is the same word translated “sexual immorality” earlier in the verse, but here the qualifier “sexual” has not been repeated for stylistic reasons.

⁸⁵⁰tn Here καί (*kai*) has been translated as “so” to indicate the implied result of the angel’s invitation to witness the fate of the prostitute.

⁸⁵¹tn 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).

⁸⁵²tn Or “desert.”

⁸⁵³tn The word “there” is not in the Greek text, but is supplied for stylistic reasons.

⁸⁵⁴tn Here καί (*kai*) has been translated as “now” to indicate the detailed description of the woman, which is somewhat parenthetical in nature.

⁸⁵⁵tn The word “clothing” is supplied to clarify that the words “purple” and “scarlet” refer to cloth or garments rather than colors.

⁸⁵⁶tn Grk “gilded with gold” (an instance of semantic reinforcement, see L&N 49.29).

⁸⁵⁷tn Grk “pearls, having in her hand.” Due to the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁸⁵⁸tc Several MSS (including 1611 1854 2053 Byz^a) read “adulteries of the earth” (πορνείας τῆς γῆς, *porneias tēs gēs*). Other MSS (Ɱ syr^h) read “her adulteries and the earth’s” (πορνείας αὐτῆς καὶ τῆς γῆς, *porneias autēs kai tēs gēs*). Still other MSS (A 1006 1841) read “her adulteries” (πορνείας αὐτῆς). It seems that the first reading “adulteries of the earth” was a scribal mistake which makes very little sense (i.e., since the focus is on the woman and not on the world at this point), and was probably due to the presence of “of the world” (τῆς γῆς) at the end of v. 5. The original wording seems to be “her adulteries” or “her immorality” and codex Ɱ *et al* have conflated the two readings.

⁸⁵⁹tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁸⁶⁰tn Some translations consider the word μυστήριον (*mustērion*, “mystery”) a part of the name written (“Mystery Babylon the Great,” so KJV, NIV),

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.⁸⁶¹ I⁸⁶² was greatly astounded⁸⁶³ when I saw her. **17:7** But⁸⁶⁴ the angel said to me, “Why are you astounded? I will interpret⁸⁶⁵ 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 abyss⁸⁶⁶ and then go to destruction. The⁸⁶⁷ 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 that⁸⁶⁸ the beast was, and is not, but is to come. **17:9** (This requires⁸⁶⁹ a mind that has wisdom.) The seven heads are seven mountains⁸⁷⁰ the woman sits on. They are also seven kings: **17:10** five have fallen; one is,⁸⁷¹ and the other has not yet come, but whenever he does come, he must remain for only a brief time. **17:11** The⁸⁷² 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** The⁸⁷³ ten horns that you saw are ten kings who have not yet received a kingdom, but will receive ruling authority⁸⁷⁴ as kings with the beast for one hour. **17:13** These kings⁸⁷⁵ 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 accompanying⁸⁷⁶ the Lamb are the called, chosen, and faithful.”

17:15 Then⁸⁷⁷ the angel⁸⁷⁸ said to me, “The waters you saw (where the prostitute is seated) are peoples, multitudes,⁸⁷⁹ nations, and languages. **17:16** The⁸⁸⁰ ten horns that you saw, and the beast—these will hate the prostitute and make her desolate and naked. They⁸⁸¹ will consume her flesh and burn her up with fire.⁸⁸² **17:17** For God has put into their minds⁸⁸³ to carry out his purpose⁸⁸⁴ by making⁸⁸⁵ a decision⁸⁸⁶ to give their royal power⁸⁸⁷ to the beast until the words of God are fulfilled.⁸⁸⁸ **17:18** As for⁸⁸⁹ 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** He⁸⁹⁰ shouted with a powerful voice:

“Fallen, fallen, is Babylon the great!

She⁸⁹² has become a lair for demons,

a haunt⁸⁹³ for every unclean spirit,

a haunt for every unclean bird,

a haunt for every unclean and detested beast.⁸⁹⁴

18:3 For all the nations⁸⁹⁵ have fallen⁸⁹⁶ from the wine of her immoral passion,⁸⁹⁷

but the gender of both ὄνομα (*onoma*, “name”) and μυστήριον are neuter, while the gender of “Babylon” is feminine. This strongly suggests that μυστήριον should be understood as an appositive to ὄνομα (“a name, i.e., a mystery”).

⁸⁶¹tn Or “of the witnesses to Jesus.” Here the genitive Ἰησοῦ (*Iēsou*) is taken as an objective genitive; Jesus is the object of their testimony.

⁸⁶²tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁸⁶³tn Grk “I marveled a great marvel” (an idiom for great astonishment).

⁸⁶⁴tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

⁸⁶⁵tn Grk “I will tell you,” but since what follows is the angel’s interpretation of the vision, “interpret for you” is the preferred translation here.

⁸⁶⁶tn On this term BAGD 2 s.v. ἄβυσσος 2 states, “abyss, depth, underworld... esp. the abode of the dead Ro 10:7 (Ps 106:26) and of demons Lk 8:31; dungeon where the devil is kept Rv 20:3; abode of the θηρίον, the Antichrist 11:7; 17:8; of Abaddon (q.v.), the angel of the underworld 9:11... φρέαρ τῆς ἄ. 9:1f; capable of being sealed 9:1; 20:1, 3.”

⁸⁶⁷tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁸⁶⁸tn Some translations take the ὅτι (*hoti*) here as causal: “because he was, and is not, but is to come” (so NIV, NRSV), but it is much more likely that the subject of the ὅτι clause has been assimilated into the main clause: “when they see the beast, that he was...” = “when they see that the beast was” (so BAGD 588-89 s.v. ὅτι 1.b.ζ, where Rev 17:8 is listed).

⁸⁶⁹tn Grk “Here is the mind that has wisdom.”

⁸⁷⁰tn It is important to note that the height of “mountains” versus “hills” or other topographical terms is somewhat relative. In terms of Palestinian topography, Mount Tabor (traditionally regarded as the mount of transfiguration) is some 1,800 ft (550 m) above sea level, while the Mount of Olives is only some 100 ft (30 m) higher than Jerusalem.

⁸⁷¹tn That is, one currently reigns.

⁸⁷²tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁸⁷³tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁸⁷⁴tn For the translation “ruling authority” for ἐξουσία (*exousia*) see L&N 37.35.

⁸⁷⁵tn The word “kings” is not in the Greek text, but has been supplied to clarify the referent.

⁸⁷⁶tn See BAGD 508 s.v. μετά A.II.1.a.

⁸⁷⁷tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁸⁷⁸tn Grk “he”; the referent (the angel) has been specified in the translation for clarity.

⁸⁷⁹tn Grk “and multitudes,” but καί (*kai*) is not translated here and before the following term since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

⁸⁸⁰tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁸⁸¹tn A new sentence was started here in the translation. Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁸⁸²tn The final clause could also be turned into an adverbial clause of means: “They will consume her flesh by burning her with fire.”

⁸⁸³tn Grk “hearts.”

⁸⁸⁴tn Or “his intent.”

⁸⁸⁵tn The infinitive ποιῆσαι (*poiēsai*) was translated here as giving the logical means by which God’s purpose was carried out.

⁸⁸⁶tn On this term BAGD 163 s.v. γνώμη 4 states, “decision, declaration... γ. ἀγαθή favorable decision 1 Cl 8:2; cf. B 2:9; Rv 17:17.”

⁸⁸⁷tn For this translation see BAGD 134 s.v. βασιλεία 1, “kingship, royal power, royal rule, kingdom.”

⁸⁸⁸tn Or “completed.”

⁸⁸⁹tn Grk “And.” Because this remark is somewhat resumptive in nature, “as for” is used in the translation.

⁸⁹⁰tn Grk “glory”; but often in the sense of splendor, brightness, or radiance (see L&N 14.49).

⁸⁹¹tn Here καί (*kai*) has not been translated because of differences between Greek and English style

⁸⁹²tn Or “It” (the subject is embedded in the verb in Greek; the verb only indicates that it is third person). Since the city has been personified as the great prostitute, the feminine pronoun was used in the translation.

⁸⁹³tn Here BAGD 867 s.v. φυλακή 3 states, “the place of guarding, prison... Of the underworld or the place of punishment in hell (πνεύμα 2 and 4c) 1 Pt 3:19 (BREicke, The Disobedient Spirits and Christian Baptism 46, 116f). It is in the φυλ. in the latter sense that Satan will be rendered harmless during the millennium Rv 20:7. The fallen city of Babylon becomes a φυλακή haunt for all kinds of unclean spirits and birds 18:2a, b.”

⁸⁹⁴tc There are several problems in this verse. It seems that according to the MS evidence the first two phrases (i.e., “and a haunt for every unclean spirit, and a haunt for every unclean bird” [καὶ φυλακή παντός πνεύματος ἀκαθάρτου καὶ φυλακή παντός ὄρνέου ἀκαθάρτου]) are to be regarded as authentic, though there are some MS discrepancies. The third phrase (“a haunt for every unclean animal” [καὶ φυλακή παντός θηρίου ἀκαθάρτου]), however, is more problematic since it is missing in several important MSS (8 C^{vid} 046 1611 2053 Byz). The passage as a whole, including the third phrase, seems to be an allusion to Isa 13:21 and 34:11. It seems reasonable, in such a case, to assume that since there is good MS evidence to support the third phrase (A P 2329), it probably dropped out of certain MSS because of its similarity to the two preceding clauses. (Note: the same kind of thing probably occurred with codex A regarding the second phrase: “a haunt for unclean birds.”) It is the presence of all three phrases in the original that most likely gave rise to the divergent MS evidence extant today.

⁸⁹⁵tn Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

and the kings of the earth have committed sexual immorality with her,
and the merchants of the earth have gotten rich from the power of her sensual behavior.”⁸⁹⁸

18:4 Then⁸⁹⁹ I heard another voice from heaven saying, “Come out of her, my people, so you will not take part in her sins and so you will not receive her plagues, **18:5** because her sins have piled⁹⁰⁰ up all the way to heaven⁹⁰¹ and God has remembered⁹⁰² her crimes. **18:6** Repay her the same way she repaid others;⁹⁰⁴ pay her back double⁹⁰⁵ corresponding to her deeds. In the cup she mixed, mix double the amount for her. **18:7** As much as⁹⁰⁶ she exalted herself and lived in sensual luxury,⁹⁰⁷ to this extent give her torment and grief because she said to herself, ⁹⁰⁸ ‘I rule as queen and am no widow; I will never experience grief!’ **18:8** For this reason, she will experience her plagues⁹⁰⁹ in a single day: disease,⁹¹⁰ mourning,⁹¹¹ and famine, and she will be burned down⁹¹² with fire, because the Lord God who judges her is powerful!”

18:9 Then⁹¹³ the kings of the earth who committed immoral acts with her and lived in sensual luxury⁹¹⁴ with her will weep and wail for her when they see the smoke from the fire that burns her up.⁹¹⁵ **18:10** They will stand a long way off because they are afraid of her torment, and will say,

“Woe, woe, O great city,
Babylon the powerful city!
For in a single hour your doom⁹¹⁶ has come!”

18:11 Then⁹¹⁷ the merchants of the earth will weep and mourn for her because no one buys their cargo⁹¹⁸ any longer— **18:12** cargo such as gold, silver,⁹¹⁹ precious stones, pearls, fine linen, purple cloth, silk,⁹²⁰ scarlet cloth,⁹²¹ all sorts of things made of citron wood,⁹²² all sorts of objects made of ivory, all sorts of things made of expensive wood, bronze, iron and marble, **18:13** cinnamon, spice,⁹²³ incense, perfumed ointment,⁹²⁴ frankincense,⁹²⁵ wine, olive oil and costly flour,⁹²⁶ wheat, cattle and sheep, horses and four-wheeled carriages,⁹²⁷ slaves and human lives.⁹²⁸

18:14 (The ripe fruit⁹²⁹ you greatly desired⁹³⁰

⁸⁹⁶tc Several MSS (8 A C 1006 1611 Byz), many of which are good, read “have fallen” (πεπτώκασιν [peptōkasin] or πέπωκαν [peptōkan]; 2042 reads πέπωκεν [peptōken]). Other MSS (1006^c 2329 it^v vg syr^h et pauci) read “have drunk” (πέπωκαν/πεπόκασιν or πέπωκεν [pepōkan/pepōkasin] or pepōken). The more difficult reading and that which has the best MS support is “have fallen.” That it is not too difficult is evidenced by the fact that the Byz (en bloc), which has a tendency to smooth out problems, left it stand as is. Nonetheless, it is somewhat difficult, and for that reason certain MSS have changed it to “have drunk” to agree with the idea of “wine” (οίνου, oinou). One can understand how this could happen: a scribe coming to the text and seeing the term “wine” expects a verb of drinking. When he sees “have fallen” and knows that in Greek the verbs “have fallen” and “have drunk” are spelled similarly, he concludes that there has been a slip of the pen in the MS he is using, which he then seeks to correct back to the “have drunk” reading. This appears to be more reasonable than to conclude that three early uncials (i.e., N A C) all felt the need to change “have drunk” (πέπωκαν) to “have fallen” (πέπωκαν), even if “fallen” occurs in the immediate context (“fallen, fallen, [ἔπεσαν ἐπεσαν, epesen epesen] Babylon the great” in the preceding verse). The original reading is, tentatively, “have fallen,” and thus the Seer intends to focus on the effects of wine, namely, a drunken stupor.

⁸⁹⁸tn See the notes on the words “passion” in Rev 14:8 and “wrath” in 16:19.
⁸⁹⁹tn According to BAGD 771 s.v. στρήνος and στρηνιάω, 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.

⁹⁰⁰tn Here καί (kai) has been translated as “then” to indicate the implied sequence within the narrative.
⁹⁰¹tn On ἐκολληθήσαν (ekollēthēsan) BAGD 441 s.v. κολλάω 2.α.β states, “fig. cling to=come in close contact with (cf. Ps 21:16; 43:26 ἐκολληθή εἰς γῆν ἢ γαστήρ ἡμῶν. The act.=‘bring into contact’ PGM 5, 457 κολλησας τ. λίθον τῷ ὕτιῳ) ἐκολληθήσαν αἱ ἁμαρτίαι ἄχρι τ. οὐρανοῦ the sins have touched the heaven = reached the sky (two exprs. are telescoped) Rv 18:5.”

⁹⁰²tn Or “up to the sky” (the same Greek word means both “heaven” and “sky”).
⁹⁰³tn That is, remembered her sins to execute judgment on them.

⁹⁰⁴tn Or “her sins.”
⁹⁰⁵tn The word “others” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.
⁹⁰⁶tn On this term BAGD 199 s.v. διπλόω states, “to double τὰ διπλά pay back double Rv 18:6.”

⁹⁰⁷tn “As much as” is the translation of ὅσα (hosa).
⁹⁰⁸tn On the term ἐστρηνιάσεν (estrēniasen) BAGD 771 s.v. στρηνιάω states, “live in luxury, live sensually Rv 18:7. W. πορνεύειν vs. 9.”

⁹⁰⁹tn Grk “said in her heart,” an idiom for saying something to oneself.
⁹¹⁰tn Grk “For this reason, her plagues will come.”

⁹¹¹tn Grk “death.” θάνατος can in particular contexts refer to a manner of death, specifically a contagious disease (See BAGD 351 s.v. 1.e; L&N 23.158).

⁹¹²tn This is the same Greek word (πένθος, penthos) translated “grief” in vv. 7-8.
⁹¹³tn Here “burned down” was used to translate κατακαυθήσεται (katakauthēsetai) because a city is in view.

⁹¹⁴tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
⁹¹⁵tn On the term ἐστρηνιάσεν (estrēniasen) BAGD 771 s.v. στρηνιάω states, “live in luxury, live sensually Rv 18:7. W. πορνεύειν vs. 9.”

⁹¹⁶tn Grk “from the burning of her.” For the translation “the smoke from the fire that burns her up,” see L&N 14.63.
⁹¹⁷tn Or “judgment,” condemnation, “punishment.” BAGD 452 s.v. κρίσις 1.α.β states, “The word oft. means judgment that goes against a person, condemnation, and the punishment that follows... ἢ κρ. σου your judgment Rv 18:10.”

⁹¹⁸tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the vision.
⁹¹⁹tn On γόμος (gomos) BAGD 164 s.v. states, “load, freight...cargo of a ship...Ac 21:3. W. gen. of the owner Rv 18:11. W. gen. of content...y. χρυσοῦ a cargo of gold vs. 12.”

⁹²⁰tn Grk “and silver,” but καί (kai) is not 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

⁹²¹tn On this term BAGD 751 s.v. σιρικός states, “silk (en) subst. τὸ σιρικόν silk cloth or garments w. other costly materials Rv 18:12.”
⁹²²tn On the translation of κόκκινον (kokkinon) as “scarlet cloth” see L&N 6.170.

⁹²³tn On the phrase πᾶν ξύλον θύϊνον (pan xulon thuïnon) L&N 3.63 states, “pertaining to being made or consisting of citron wood (that is, from a citron tree) —‘of citron wood.’ καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεοῦς ἐλεφάντινον ‘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.”

⁹²⁴tn On the term ἄμωμον (amōmon) L&N 5.23 states, “a generic term for any kind of spice, though often a specific reference to amomum, an Indian type of spice—‘spice, amomum.’ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα ‘cinnamon and spice and incense’ Re 18:13. In most translations ἄμωμον is interpreted as spice in general.”

⁹²⁵tn Or “myrrh,” a strong aromatic ointment often used to prepare a body for burial (L&N 6.205).
⁹²⁶tn The Greek term λίβανος (libanos) refers to the aromatic resin of a certain type of tree (L&N 6.212).

⁹²⁷tn On σείμιδαλις (semidalis) L&N 5.10 states, “a fine grade of wheat flour—‘fine flour.’ οἶνον καὶ ἔλαιον καὶ σείμιδαλις καὶ σίτον ‘wine and oil and fine flour and wheat’ Re 18:13. In some languages ‘fine flour’ may be best expressed as ‘expensive flour.’ Such a rendering fits well the context of Re 18:13.”

⁹²⁸tn Or “and wagons.” On the term ῥέδη (rhedē) see L&N 6.53: “a four-wheeled carriage or wagon used for travel or the transportation of loads—‘carriage, wagon.’ The term ῥέδη occurs only in Re 18:13 in a list of products bought and sold by merchants.”

⁹²⁹tn Grk “and bodies and souls of men.” This could be understood (1) as a hendiadys (two things mentioned = one thing meant), referring only to slave trade; (2) it could be referring to two somewhat different concepts: slavery (bodies) and the cheapness of human life—some of the items earlier in the list of merchandise were to be obtained only at great cost of human life; or (3) a somewhat related idea, that the trade is in not just physical bodies (slavery) but human souls (people whose lives are destroyed through this trade).

⁹³⁰tn On ὄπωρα (opōra) L&N 3.34 states, “ἡ ὄπωρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ‘the ripe fruit for which you longed’ Re 18:14. In this one occurrence of ὄπωρα in the NT, ‘ripe fruit’ is to be understood in a figurative sense of ‘good things.’”

⁹³¹tn Grk “you desired in your soul.”

has gone from you,
and all your luxury⁹³¹ and splendor⁹³²
have gone from you—
they will never, ever, be found again!⁹³³

18:15 The merchants who sold⁹³⁴ these things, who got rich from her, will stand a long way off because they are afraid of her torment. They will weep⁹³⁵ and mourn, **18:16** saying,

“Woe, woe, O great city—
dressed in fine linen, purple and scarlet clothing,⁹³⁶
and adorned with gold,⁹³⁷ precious stones, and pearls—

18:17 because in a single hour such great wealth has been destroyed!⁹³⁸

And every ship’s captain,⁹³⁹ and all who sail along the coast⁹⁴⁰—seamen, and all who⁹⁴¹ make their living from the sea, stood a long way off **18:18** and began to shout⁹⁴² when they saw the smoke from the fire that burned her up,⁹⁴³ “Who is like the great city?”

18:19 And they threw dust on their heads and were shouting with weeping and mourning,⁹⁴⁴

“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!⁹⁴⁵

18:20 (Rejoice over her, O heaven,
and you saints and apostles and prophets,
for God has pronounced judgment⁹⁴⁶ against her on your behalf!)⁹⁴⁷

18:21 Then⁹⁴⁸ one powerful angel picked up a stone like a huge millstone, threw it into the sea, and said,
“With this kind of sudden violent force⁹⁴⁹

Babylon the great city will be thrown down⁹⁵⁰
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 you⁹⁵¹ again.
No⁹⁵² craftsman⁹⁵³ who practices any trade
will ever be found in you again;
the noise of a mill⁹⁵⁴ 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 nations⁹⁵⁵ were deceived by your magic spells!⁹⁵⁶

⁹³¹tn On λιπαρός (*liparos*) BAGD 475 s.v. states, “luxury Rv 18:14.”

⁹³²tn On τὰ λαμπρά (*ta lampra*) BAGD 466 s.v. λαμπρός 5 states, “splendor, in which a rich man takes delight (cf. Jos., Ant. 12, 220 δωρεὰς δούς λαμπρός) Rv 18:14.”

⁹³³tn Verse 14 is set in parentheses because in it the city, Babylon, is addressed directly in second person.

⁹³⁴sn This verse forms a parenthetical aside in the narrative.

⁹³⁵tn Grk “the merchants [sellers] of these things.”

⁹³⁶tn Grk “her torment, weeping.” Because of the length and complexity of the Greek sentence, a new sentence was started in the translation by supplying the words “They will” here.

⁹³⁷tn The word “clothing” is supplied to clarify that the words “purple” and “scarlet” refer to cloth or garments rather than colors.

⁹³⁸tn Grk “gilded with gold” (an instance of semantic reinforcement, see L&N 49.29).

⁹³⁹tn On ἡρημώθη (*hērēmōthē*) L&N 20.41 states, “to suffer destruction, with the implication of being deserted and abandoned —‘to be destroyed, to suffer destruction, to suffer desolation.’ ἐρημόομαι: μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

⁹⁴⁰tn On κυβερνήτης (*kubernētēs*) BAGD 456 s.v. states, “captain, steersman, pilot...lit. Rv 18:17.”

⁹⁴¹tn Or perhaps, “everyone who sails as a passenger.” On πλέων (*pleōn*) BAGD 668 s.v. πλέω states, “πᾶς ὁ ἐπὶ τόπον πλέων Rv 18:17 is uncertain in mng. and the rdg. varies. The majority prefer to interpret it as *every one who sails along the coast*... Cf. EbNestle, Einführung in das Griech. NT³ ’09, 182; AFrdrichsen, K. Hum. Vetensk.-Samf. i Upps. Årsb. ’43, 31 note ὁ ἐπιτοπον πλέων=one who sails occasionally, a passenger.—S. also IHeikel, StKr 106, ’34/’35, 317.”

⁹⁴²tn Grk “and as many as.”

⁹⁴³tn Here the imperfect ἐκράζον (*ekrazon*) has been translated ingressively.

⁹⁴⁴tn Grk “from the burning of her, saying.” For the translation “the smoke from the fire that burned her up,” see L&N 14.63. Here the participle λέγοντες (*legontes*, “saying”) has not been translated because it is redundant in contemporary English.

⁹⁴⁵tn Grk “with weeping and mourning, saying.” Here the participle λέγοντες (*legontes*) has not been translated because it is redundant in contemporary English.

⁹⁴⁶tn On ἡρημώθη (*hērēmōthē*) L&N 20.41 states, “to suffer destruction, with the implication of being deserted and abandoned —‘to be destroyed, to suffer destruction, to suffer desolation.’ ἐρημόομαι: μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος πλοῦτος ‘such great wealth has been destroyed within a single hour’ Re 18:17.”

⁹⁴⁷tn On the phrase “pronounced judgment” BAGD 450 s.v. κρίμα 5.a states, “The OT is the source of—a. the expr. κρίνειν τὸ κρ. (cf. Zech 7:9; 8:16; Ezk 44:24) ἐκρίνει ὁ θεὸς τὸ κρίμα ὁμῶν ἐξ αὐτῆς *God has pronounced judgment for you against her* or *God has pronounced on her the judgment she wished to impose on you* (HJHoltzmann, Hdb. 1893 ad loc.) Rv 18:20.”

⁹⁴⁸tn Grk “God has judged a judgment of you of her.” Verse 20 is set in parentheses because in it the saints, etc. are addressed directly in the second person.

⁹⁴⁹sn This verse forms a parenthetical aside in the narrative.

⁹⁵⁰tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁹⁵¹tn On ὄρμημα (*hormēma*) BAGD 581 s.v. states, “violent rush, onset ὄρμηματι βληθήσεται Βαβυλῶν *Babylon will be thrown down with violence* Rv 18:21.” L&N 68.82 refers to the suddenness of the force or violence.

⁹⁵²sn *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.

⁹⁵³tn The shift to a second person pronoun here corresponds to the Greek text.

⁹⁵⁴tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁹⁵⁵tn On this term BAGD 814 s.v. τεχνίτης states, “craftsman, artisan, designer...Of the silversmith Ac 19:24, 25 v.l., 38. Of the potter 2 Cl 8:2 (symbolically). πᾶς τεχνίτης πάσης τέχνης Rv 18:22.”

⁹⁵⁶tn This is a different Greek word (μόλος, *mulos*) from the one for the millstone in v. 21 (μύλινος, *mulinos*). See L&N 7.68.

⁹⁵⁷tn Or “all the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

18:24 The⁹⁵⁷ blood of the saints and prophets was found in her,⁹⁵⁸ along with the blood⁹⁵⁹ of all those who had been killed on the earth.”

19:1 After these things I heard what sounded like the loud voice of a vast throng in heaven, saying, “Hallelujah! Salvation and glory and power belong to our God,

19:2 because his judgments are true and just.⁹⁶⁰

For he has judged⁹⁶¹ the great prostitute

who corrupted the earth with her sexual immorality,

and has avenged the blood of his servants⁹⁶² poured out by her own hands!”⁹⁶³

19:3 Then⁹⁶⁴ a second time the crowd shouted, “Hallelujah!” The smoke rises from her forever and ever.⁹⁶⁵ **19:4** The twenty-four elders and the four living creatures threw themselves to the ground⁹⁶⁶ and worshiped God, who was seated on the throne, saying: “Amen! Hallelujah!”

19:5 Then⁹⁶⁷ a voice came from the throne, saying:

“Praise our God

all you his servants,

and all you who fear Him,

both the small and the great!”

The Wedding Celebration of the Lamb

19:6 Then⁹⁶⁸ 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:⁹⁶⁹

“Hallelujah!

For the Lord God,⁹⁷⁰ the All-Powerful,⁹⁷¹ reigns!

19:7 Let us rejoice⁹⁷² and exult

and give him glory,

because the wedding celebration of the Lamb has come,

and his bride has made herself ready.

19:8 She was permitted to be dressed in bright, clean, fine linen⁹⁷³ (for the fine linen is the righteous deeds of the saints).⁹⁷⁴

19:9 Then⁹⁷⁵ the angel⁹⁷⁶ 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** So⁹⁷⁷ I threw myself down⁹⁷⁸ at his feet to worship him, but⁹⁷⁹ he said, “Do not do this!” I am only⁹⁸⁰ a fellow servant⁹⁸¹ with you and your brothers⁹⁸² who hold to the testimony about⁹⁸⁴ Jesus. Worship God, for the testimony about Jesus is the spirit of prophecy.”

⁹⁵⁶tn On the term *φαρμακεία* (*pharmakeia*, “magic spells”) see L&N 53.100: “the use of magic, often involving drugs and the casting of spells upon people—to practice magic, to cast spells upon, to engage in sorcery, magic, sorcery.” *φαρμακεία*: ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη “with your magic spells you deceived all the peoples (of the world)” Re 18:23.”

⁹⁵⁷tn Here καί (*kai*) has not been translated because of differences between Greek and English style.

⁹⁵⁸tn The shift in pronouns from second to third person corresponds to the Greek text.

⁹⁵⁹tn Grk “and of all.” The phrase “along with the blood” has been repeated from the previous clause for stylistic reasons.

⁹⁶⁰tn Compare the similar phrase in Rev 16:7.

⁹⁶¹tn Or “has punished.” See BAGD 452 s.v. κρίνω 4.b.α., describing the OT background which involves both the vindication of the innocent and the punishment of the guilty.

⁹⁶²tn See the note on the word “servants” in 1:1.

⁹⁶³tn Grk “from her hand” (referring to her responsibility in causing the blood of God’s followers to be shed).

⁹⁶⁴tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁹⁶⁵tn Or “her smoke ascends forever and ever.”

⁹⁶⁶tn Grk “creatures fell down.” BAGD 659 s.v. πίπτω 1.b.α.β. has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

⁹⁶⁷tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁹⁶⁸tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁹⁶⁹tn 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.”

⁹⁷⁰tc Several MSS (N² P 1611 2053 2344 Byz^K lat *et pauci*) read “the Lord our God” (κύριος ὁ θεός ἡμῶν, *kurios ho theos hēmōn*). Other important MSS (A 1006 1841 *et pauci*), however, omit the “our” (ἡμῶν). Further, certain MSS (051 Byz^A) omit “lord” (κύριος), while others (including N^{*}) change the order of the statement to “the God our Lord” (ὁ θεός ὁ κύριος ἡμῶν). The expression “the Lord our God, the Almighty” occurs in 6 other places in Revelation (1:8; 4:8; 11:17; 15:3; 16:7; 21:22—there is no significant textual deviation in these verses with regard to the addition or omission of “our”) and the pronoun “our” is never used. This would tend to argue for it not being original here. Its presence may have arisen due to liturgical motivations or to conform the expression to 19:1, 5.

⁹⁷¹tn On this word BAGD 608 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God...(ὁ) κύριος ὁ θεός ὁ π...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

⁹⁷²tn This verb and the next two verbs are hortatory subjunctives (giving exhortations).

⁹⁷³tn On the term translated “fine linen,” BAGD 148 s.v. βύσσινος states, “made of fine linen...subst. τὸ β. *fine linen, linen* garment...Rv 18:12, 16; 19:8.”

⁹⁷⁴sn This phrase is treated as a parenthetical explanation by the author.

⁹⁷⁵tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

⁹⁷⁶tn Grk “he”; the referent (the angel) has been specified in the translation for clarity.

⁹⁷⁷tn Here καί (*kai*) has been translated as “so” to indicate the implied result of the angel’s announcement.

⁹⁷⁸tn Grk “I fell down at his feet.” BAGD 659 s.v. πίπτω 1.b.α.β. has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

⁹⁷⁹tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

⁹⁸⁰tn On the elliptical expression ὅρα μή (*hora mē*) BAGD 578 s.v. ὁράω 2.b.β states: “Elliptically...ὅρα μή (sc. ποιήσης) *take care! don’t do that!*” Rv 19:10; 22:9.”

⁹⁸¹tn The lowliness of a slave is emphasized in the Greek text with the emphatic position of σύνδουλος (*sundoulos*). The use of “only” helps to bring this nuance out in English.

⁹⁸²tn Grk “fellow slave.” See the note on the word “servants” in v. 2.

⁹⁸³tn 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. BAGD 16 s.v. ἀδελφός 2).

⁹⁸⁴tn The genitive Ἰησοῦ (*Iēsou*) is translated as an objective genitive here. A subjective genitive, also possible, would produce the meaning “who hold to what Jesus testifies.”

The Son of God Goes Forth to War

19:11 Then⁹⁸⁵ I saw heaven opened and here came⁹⁸⁶ a white horse! The⁹⁸⁷ one riding it was called “Faithful” and “True,” and with justice⁹⁸⁸ he judges and goes to war. **19:12** His eyes are like a fiery⁹⁸⁹ flame and there are many diadem crowns⁹⁹⁰ on his head. He has⁹⁹¹ a name written⁹⁹² that no one knows except himself. **19:13** He is dressed in clothing dipped⁹⁹³ in blood, and he is called⁹⁹⁴ the Word of God. **19:14** The⁹⁹⁵ armies that are in heaven, dressed in white, clean, fine linen,⁹⁹⁶ were following him on white horses. **19:15** From his mouth extends a sharp sword, so that with it he can strike the nations,⁹⁹⁷ *He⁹⁹⁸ will rule⁹⁹⁹ them with an iron rod,*¹⁰⁰⁰ and he stomps the winepress¹⁰⁰¹ of the furious¹⁰⁰² wrath of God, the All-Powerful.¹⁰⁰³ **19:16** He has a name written on his clothing and on his thigh: “King of kings and Lord of lords.”

19:17 Then¹⁰⁰⁴ I saw one angel standing in¹⁰⁰⁵ the sun, and he shouted in a loud voice to all the birds flying high in the sky:¹⁰⁰⁶ “Come, gather around for the great banquet¹⁰⁰⁷ of God,

19:18 to eat¹⁰⁰⁸ your fill¹⁰⁰⁹ of the flesh of kings,
the flesh of generals,¹⁰¹⁰
the flesh of powerful people,
the flesh of horses and those who ride them,
and the flesh of all people, both free and slave,¹⁰¹¹
and small and great!”

19:19 Then¹⁰¹² 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** Now¹⁰¹³ the beast was seized, and along with him the false prophet who had performed the signs on his behalf¹⁰¹⁴—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.¹⁰¹⁵ **19:21** The¹⁰¹⁶ others were killed by the sword that extended from the mouth of the one who rode the horse, and all the birds gorged¹⁰¹⁷ themselves with their flesh.

The Thousand Year Reign

20:1 Then¹⁰¹⁸ I saw an angel descending from heaven, holding¹⁰¹⁹ in his hand the key to the abyss and a huge chain. **20:2** He¹⁰²⁰ seized the dragon—the ancient serpent, who is the devil and Satan—and tied him up for a thousand years. **20:3** The angel¹⁰²¹ then¹⁰²²

⁹⁸⁵tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.
⁹⁸⁶tn The phrase “and here came” expresses the sense of καὶ ἰδοὺ (*kai idou*).
⁹⁸⁷tn A new sentence was started in the translation at this point and καί (*kai*) was not translated because of differences between Greek and English style.
⁹⁸⁸tn Or “in righteousness,” but since the context here involves the punishment of the wicked and the vindication of the saints, “justice” was preferred.
⁹⁸⁹tn The genitive noun πυρός (*pyros*) is translated as an attributive genitive (see also Rev 1:14).
⁹⁹⁰tn For the translation of διὰ δέμας (*diadēma*) as “diadem crown” see L&N 6.196.
⁹⁹¹sn *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.
⁹⁹²tn Grk “head, having.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
⁹⁹³tn 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.
⁹⁹⁴tc It appears that “dipped” (βεβαμμένον, *bebammenon*), supported by several uncials and other witnesses (A 046 051 Byz), is the original reading and that due to the lack of the preposition “in” (ἐν, *en*) after the verb, and also probably because of Isa 63:3, several MSS and versions have changed the text to “sprinkled” (either ραντίζω [*rhantizo*; so P 1006 *et pauci*] or ραίνω [*rhainō*; so 2053 2062] or in one case περιραίνω [*perirainō*; N]). The reading most likely to give rise to the others is “dipped.”
⁹⁹⁵tn Or perhaps “soaked.”
⁹⁹⁶tn Grk “the name of him is called.”
⁹⁹⁷tn Here καί (*kai*) has not been translated because of differences between Greek and English style.
⁹⁹⁸tn On the term translated “fine linen,” BAGD 148 s.v. βύσσινος states, “made of fine linen...subst. τὸ β. *fine linen, linen* garment...Rv 18:12, 16; 19:8.”
⁹⁹⁹tn Or “the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).
¹⁰⁰⁰tn Here καί (*kai*) is not translated because of differences between Greek and English style.
¹⁰⁰¹tn Grk “will shepherd.”
¹⁰⁰²tn Or “scepter.” The Greek term ῥάβδος (*rhados*) can mean either “rod” or “scepter.”
¹⁰⁰³sn A quotation from Ps 2:9 (see also Rev 2:27, 12:5).
¹⁰⁰⁴tn He stomps the winepress. See Isa 63:3, where Messiah does this alone (usually several individuals would join in the process), and Rev 14:20.
¹⁰⁰⁵tn The genitive θυμῶν (*thumou*) is translated as an attributed genitive. Following BAGD 365 s.v. θυμός 2, the combination of the genitives of θυμός (*thumos*) and ὄργη (*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).
¹⁰⁰⁶tn On this word BAGD 608 s.v. παντοκράτωρ states, “the *Almighty, All-Powerful, Omnipotent (One)* only of God...(ὁ) κύριος ὁ θεὸς ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”
¹⁰⁰⁷tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.
¹⁰⁰⁸tn The precise significance of ἐν (*en*) here is difficult to determine.
¹⁰⁰⁹tn On μεσουρανήματι (*mesouranēmati*) here see L&N 1.10: “high in the sky, midpoint in the sky, directly overhead, straight above in the sky.” The birds mentioned here are carrion birds like vultures, circling high overhead, and now being summoned to feast on the corpses.
¹⁰¹⁰tn This is the same Greek word (δείπνον, *deipnon*) used in I9:9.
¹⁰¹¹tn The ἵνα (*hina*) clause, insofar as it is related to the first imperative, has the force of an imperative.
¹⁰¹²tn The idea of eating “your fill” is evident in the context with the use of χορτάζω (*chortazō*) in v. 21.
¹⁰¹³tn Grk “chiliarchs”; normally a *chiliarch* was a military officer commanding a thousand soldiers, but here probably used of higher-ranking commanders like generals (see L&N 55.15; cf. Rev 6:15).
¹⁰¹⁴tn See the note on the word “servants” in 1:1.
¹⁰¹⁵tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.
¹⁰¹⁶tn Here καί (*kai*) has been translated as “now” to indicate the introduction of an unexpected development in the account: the opposing armies do not come together in battle; rather the leader of one side is captured.
¹⁰¹⁷tn For this meaning see BAGD 271 s.v. ἐνώπιον 5.c, “by the authority of, on behalf of Rv 13:12, 14; 19:20.”
¹⁰¹⁸tn Traditionally, “brimstone.”
¹⁰¹⁹tn Here καί (*kai*) has not been translated because of differences between Greek and English style.
¹⁰²⁰tn On the translation of ἐχορτάσθησαν (*echortasthēsan*) BAGD 884 s.v. χορτάζω 1 states, “of animals πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν *all the birds gorged themselves with their flesh* Rv 19:21 (cf. Test. Jud. 21:8).”
¹⁰²¹tn Grk “And.” Here καί (*kai*) has been translated as “and” to indicate the implied sequence within the narrative.
¹⁰²²tn The word “holding” is implied. The two clauses “having the key of the abyss” and “a huge chain in his hand” can be construed in two ways: (1) both are controlled by the participle ἔχοντα (*echonta*) and both are modified by the phrase “in his hand”—“having in his hand the key to the abyss and a huge chain.” (2) The participle ἔχοντα refers only to the key, and the phrase “in his hand” refers only to the chain—“having the key of the abyss and holding a huge chain in his hand.” Because of the stylistic tendency in Rev to use the verb ἔχω to mean “hold (something)” and the phrase “in his hand” forming a “bracket” along with the verb ἔχω around both the phrases in question, the first option is preferred.
¹⁰²³tn Here καί (*kai*) has not been translated because of differences between Greek and English style.
¹⁰²⁴tn Grk “he”; the referent (the angel introduced in v. 1) has been specified in the translation for clarity.

threw him into the abyss and locked¹⁰²³ 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 Then¹⁰²⁴ I saw thrones and seated on them were those who had been given authority to judge.¹⁰²⁵ I also saw the souls of those who had been beheaded because of the testimony about Jesus and because of the word of God. These¹⁰²⁶ had not worshiped the beast or his image and had refused to receive his mark on their forehead or hand. They¹⁰²⁷ came to life¹⁰²⁸ 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.)¹⁰²⁹ This is the first resurrection. **20:6** Blessed and holy is the one who takes part¹⁰³⁰ in the first resurrection. The second death has no power over them,¹⁰³¹ 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 Now¹⁰³² when the thousand years are finished, Satan will be released from his prison **20:8** and will go out to deceive¹⁰³³ the nations at the four corners of the earth, Gog and Magog,¹⁰³⁴ to bring them together for the battle. They are as numerous as the grains of sand in the sea.¹⁰³⁵ **20:9** They¹⁰³⁶ went up¹⁰³⁷ on the broad plain of the earth¹⁰³⁸ and encircled¹⁰³⁹ the camp¹⁰⁴⁰ of the saints and the beloved city, but¹⁰⁴¹ fire came down from heaven and devoured them completely.¹⁰⁴² **20:10** And the devil who deceived¹⁰⁴³ them was thrown into the lake of fire and sulfur,¹⁰⁴⁴ where the beast and the false prophet are¹⁰⁴⁵ too, and they will be tormented there day and night forever and ever.

The Great White Throne

20:11 Then¹⁰⁴⁶ I saw a large¹⁰⁴⁷ white throne and the one who was seated on it; the earth and the heaven¹⁰⁴⁸ fled¹⁰⁴⁹ 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. Then¹⁰⁵⁰ books were opened, and another book was opened—the book of life.¹⁰⁵¹ So¹⁰⁵² the dead were judged by what was written in the books, according to their deeds.¹⁰⁵³ **20:13** The¹⁰⁵⁴ sea gave up the dead that were in it, and Death¹⁰⁵⁵ and Hades gave up the dead that were in them, and each one was judged according to his deeds. **20:14** Then¹⁰⁵⁶ Death and Hades were thrown into the lake of fire. This is the second death—the lake of fire. **20:15** If¹⁰⁵⁷ anyone's name¹⁰⁵⁸ was not found written in the book of life, that person¹⁰⁵⁹ was thrown into the lake of fire.

¹⁰²² **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.
¹⁰²³ **tn** Or “and shut.” While the lexical force of the term is closer to “shut,” it is acceptable to render the verb *ἐκλείσεν* (*ekleisen*) as “locked” here in view of the mention of the key in the previous verse.
¹⁰²⁴ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.
¹⁰²⁵ **tn** *Grk* “I saw thrones, and those seated on them, and judgment was given to them.” BAGD 450 s.v. κρίμα 3 says, “judging, judgment, the action or function of a judge κρίμα ἐδόθη αὐτοῖς authority to judge was given to them Rv 20:4.”
¹⁰²⁶ **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.
¹⁰²⁷ **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.
¹⁰²⁸ **tn** On the use of the aorist *ἐζήσαν* (*ezēsan*) BAGD 336 s.v. ζῶω 1.a.β says, “of dead persons who return to life *become alive again* of men (3 Km 17:23) Mt 9:18; Ac 9:41; 20:12; Rv 20:4, 5.”
¹⁰²⁹ **sn** This statement appears to be a parenthetical comment by the author.
¹⁰³⁰ **tn** *Grk* “who has a share.”
¹⁰³¹ **tn** The shift from the singular pronoun (“the one”) to the plural (“them”) in the passage reflects the Greek text: the singular participle *ὁ ἔχων* (*ho echōn*) is followed by the plural pronoun *τούτων* (*toutōn*). In the interests of English style, this is obscured in most modern translations except the NASB.
¹⁰³² **tn** Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic.
¹⁰³³ **tn** Or “mislead.”
¹⁰³⁴ **sn** The battle with *Gog and Magog* is described in the OT in Ezek 38:1-39:20.
¹⁰³⁵ **tn** *Grk* “of whom the number of them [is] like the sand of the sea” (an allusion to Isa 10:22).
¹⁰³⁶ **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.
¹⁰³⁷ **tn** The shift here to past tense reflects the Greek text.
¹⁰³⁸ **tn** On the phrase “broad plain of the earth” BAGD 666 s.v. πλάτος 1 states, “τὸ πλάτος τῆς γῆς Rv 20:9 comes fr. the OT (Da 12:2 LXX. Cf. Hab 1:6; Sir 1:3). But the sense is not clear. *Breadth—the broad plain of the earth* is perh. meant to provide room for the countless enemies of God vs. 8, but the “going up” is better suited to Satan (vs. 7) who has recently been freed, and who comes up again fr. the abyss (vs. 3).” The referent here thus appears to be a plain large enough to accommodate the numberless hoards that have drawn up for battle against the Lord Christ and his saints.
¹⁰³⁹ **tn** Or “surrounded.”
¹⁰⁴⁰ **tn** On the term *παρεμβολή* (*parembolē*) BAGD 625 s.v. 1 states, “Mostly used as a military [technical] [term]. ...so always in our lit. ...a (fortified) camp... ἡ παρεμβολὴ τῶν ἁγίων Rv 20:9 is also to be understood fr. the OT use of the word.”
¹⁰⁴¹ **tn** Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.
¹⁰⁴² **tn** See L&N 20.45 for the translation of *κατεσθίω* (*katesthō*) as “to destroy utterly, to consume completely.”
¹⁰⁴³ **tn** Or “misled.”
¹⁰⁴⁴ **tn** Traditionally, “brimstone.”
¹⁰⁴⁵ **tn** The verb in this clause is elided. In keeping with the previous past tenses some translations supply a past tense verb here (“were”), but in view of the future tense that follows (“they will be tormented”), a present tense verb was used to provide a transition from the previous past tense to the future tense that follows.
¹⁰⁴⁶ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.
¹⁰⁴⁷ **tn** Traditionally, “great,” but *μέγας* (*meγas*) here refers to size rather than importance.
¹⁰⁴⁸ **tn** Or “and the sky.” The same Greek word means both “heaven” and “sky,” and context usually determines which is meant. In this apocalyptic scene, however, it is difficult to be sure what referent to assign the term.
¹⁰⁴⁹ **tn** Or “vanished.”
¹⁰⁵⁰ **sn** The phrase *the earth and the heaven fled from his presence* can be understood (1) as visual imagery representing the fear of corruptible matter in the presence of God, but (2) it can also be understood more literally as the dissolution of the universe as we know it in preparation for the appearance of the new heaven and new earth (Rev 21:1).
¹⁰⁵¹ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.
¹⁰⁵² **tn** *Grk* “another book was opened, which is of life.”
¹⁰⁵³ **tn** Here *καί* (*kai*) has been translated as “so” to indicate the implied result of the books being opened.
¹⁰⁵⁴ **tn** *Grk* “from the things written in the books according to their works.”
¹⁰⁵⁵ **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.
¹⁰⁵⁶ **sn** Here *Death* is personified (cf. 1 Cor 15:55).
¹⁰⁵⁷ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.
¹⁰⁵⁸ **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.
¹⁰⁵⁹ **tn** The word “name” is not in the Greek text, but is implied.
¹⁰⁶⁰ **tn** *Grk* “he”; the pronoun has been intensified by translating as “that person.”

A New Heaven and a New Earth

21:1 Then¹⁰⁶⁰ I saw a new heaven and a new earth, for the first heaven and earth had ceased to exist,¹⁰⁶¹ 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 residence¹⁰⁶² of God is among men and women.¹⁰⁶³ He¹⁰⁶⁴ will live among them, and they will be his people, and God himself will be with them as their God.¹⁰⁶⁵ **21:4** He¹⁰⁶⁶ will wipe away every tear from their eyes, and death will not exist any more—or mourning, or crying, or pain;¹⁰⁶⁷ the former things have ceased to exist.”¹⁰⁶⁸

21:5 And the one seated on the throne said: “Look! I am making all things new!” Then¹⁰⁶⁹ he said to me, “Write it down,¹⁰⁷⁰ because these words are reliable¹⁰⁷¹ and true.” **21:6** He also said to me, “It is done!¹⁰⁷² I am the Alpha and the Omega, the beginning and the end. To the one who is thirsty I will give water¹⁰⁷³ free of charge¹⁰⁷⁴ from the spring of the water of life. **21:7** The one who conquers¹⁰⁷⁵ will inherit these things, and I will be his God and he will be my son. **21:8** But to the cowards, unbelievers, detestable persons, murderers, the sexually immoral, and those who practice magic spells,¹⁰⁷⁶ idol worshipers,¹⁰⁷⁷ and all those who lie, their place¹⁰⁷⁸ will be in the lake that burns with fire and sulfur.¹⁰⁷⁹ That¹⁰⁸⁰ is the second death.”

The New Jerusalem Descends

21:9 Then¹⁰⁸¹ one of the seven angels who had the seven bowls full of the seven final plagues came and spoke to me,¹⁰⁸² saying, “Come, I will show you the bride, the wife of the Lamb!” **21:10** So¹⁰⁸³ he took me away in the Spirit¹⁰⁸⁴ to a huge, majestic mountain¹⁰⁸⁵ and showed me the holy city, Jerusalem, descending out of heaven from God. **21:11** The city possesses¹⁰⁸⁶ the glory of God; its brilliance is like a precious jewel, like a stone of crystal-clear jasper.¹⁰⁸⁷ **21:12** It has¹⁰⁸⁸ a massive, high wall¹⁰⁸⁹ with twelve gates,¹⁰⁹⁰ with twelve angels at the gates, and the names of the twelve tribes of the nation of Israel¹⁰⁹¹ are written on the gates.¹⁰⁹² **21:13** There are¹⁰⁹³ three gates on the east side, three gates on the north side, three gates on the south side and three gates on the west side.¹⁰⁹⁴ **21:14** The¹⁰⁹⁵ wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb.

¹⁰⁶⁰ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

¹⁰⁶¹ **tn** For the translation of ἀπέρχομαι (*aperchomai*; here ἀπήλθαν [*apēlthan*]) L&N 13.93 has “to go out of existence—to cease to exist, to pass away, to cease.”

¹⁰⁶² **tn** Or “dwelling place”; traditionally, “tabernacle”; literally “tent.”

¹⁰⁶³ **tn** Or “humans.” In the translation “men and women” was used here because “people” occurs later in the verse and translates a different Greek word (λαοί, *laoi*).

¹⁰⁶⁴ **tn** *Grk* “men, and he.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁰⁶⁵ **tc** Many MSS (N 046 Byz) do not contain the words “their God” (αὐτῶν θεός, *autōn theos*).

¹⁰⁶⁶ **tn** *Grk* “God, and he.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation. Here *καί* (*kai*) has not been translated.

¹⁰⁶⁷ **tc** Several MSS (A P 051 1611 2053 Byz^A *et pauci*) omit the conjunction “because” (ὅτι, *hoti*) while others (N¹ *et pauci*) omit the term “now” (ἔτι, *eti*) and retain “because.” Another uncial MS (94) reads “for the former things” (τὰ γὰρ πρότετα, *ta gar prōta*). Finally, certain MSS (1 1854 Byz^K *et pauci*) read “now, because the former things” (ἔτι ὅτι τὰ πρότετα). The omission of the term “because” could have been due to the similarity in spelling with “now” (cf. ὅτι and ἔτι). On the other hand, it might have been added to make the sense of the passage clearer: death and mourning and crying and pain are no more *because* the former things are gone. On the basis of external evidence, combined with the fact that while the shorter reading is more difficult it is not too difficult and that a scribe probably added the term for clarification, it is best to see the original text as not having the term “because.” (The addition of “for” [γάρ] in MS 94 is yet another attempt to smooth out the grammar.) The passage is quite comprehensible without the conjunction and perhaps intended as such to create an atmosphere of solemnity.

¹⁰⁶⁸ **tn** For the translation of ἀπέρχομαι (*aperchomai*; here ἀπήλθαν [*apēlthan*]) L&N 13.93 has “to go out of existence—to cease to exist, to pass away, to cease.”

¹⁰⁶⁹ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

¹⁰⁷⁰ **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.

¹⁰⁷¹ **tn** *Grk* “faithful.”

¹⁰⁷² **tn** Or “It has happened.”

¹⁰⁷³ **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.

¹⁰⁷⁴ **tn** Or “as a free gift” (see L&N 57.85).

¹⁰⁷⁵ **tn** Or “who is victorious”; traditionally, “who overcomes.”

¹⁰⁷⁶ **tn** On the term φαρμακεία (*pharmakeia*, “magic spells”) see L&N 53.100: “the use of magic, often involving drugs and the casting of spells upon people—to practice magic, to cast spells upon, to engage in sorcery, magic, sorcery.” φαρμακεία: ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη “with your magic spells you deceived all the peoples (of the world)” Re 18:23.”

¹⁰⁷⁷ **tn** *Grk* “idolaters.”

¹⁰⁷⁸ **tn** *Grk* “their share.”

¹⁰⁷⁹ **tn** Traditionally, “brimstone.”

¹⁰⁸⁰ **tn** *Grk* “sulfur, which is.” The relative pronoun has been translated as “that” to indicate its connection to the previous clause. The nearest logical antecedent is “the lake [that burns with fire and sulfur],” although “lake” (λίμνη, *limnē*) is feminine gender, while the pronoun “which” (ὃ, *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 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.”

¹⁰⁸¹ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

¹⁰⁸² **tn** *Grk* “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., Jesus or an angel) when in reality it was a one-sided conversation, with John doing all the listening. For this reason, μετ’ ἐμοῦ (*met’ emou*, “with me”) was translated as “to me.” See also v. 15.

¹⁰⁸³ **tn** Here *καί* (*kai*) has been translated as “so” to indicate the implied result of the angel’s invitation.

¹⁰⁸⁴ **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).

¹⁰⁸⁵ **tn** *Grk* “to a mountain great and high.”

¹⁰⁸⁶ **tn** *Grk* “from God, having the glory of God.” Here a new sentence was started in the translation by supplying the words “the city” to refer back to the previous clause and translating the participle “having”) as a finite verb.

¹⁰⁸⁷ **tn** On the term ἰασπιδί (*iaspidi*) BAGD s.v. ἰασπιδί states, “jasper, a precious stone found in various colors, mostly reddish, somet. green.... brown, blue, yellow, and white. In antiquity the name was not limited to the variety of quartz now called jasper, but could designate any opaque precious stone. Rv 21:18f. W. λίθος 4:3. λίθος ἰασπιδίς κρυσταλλίζων a stone of crystal-clear jasper 21:11 (cf. Is 54:12); perh. the opal is meant here; acc. to some, the diamond.”

¹⁰⁸⁸ **tn** *Grk* “jasper, having.” Here a new sentence was started in the translation.

¹⁰⁸⁹ **tn** *Grk* “a (city) wall great and high.”

¹⁰⁹⁰ **tn** On this term BAGD 729 s.v. πυλών 1 states, “gate, esp. of the large gate at the entrance of temples and palaces...Of the gates of the heavenly Jerusalem...οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν Rv 21:25; cf. vss. 12a, b, 13a, b, c, d, 15, 21a, b, 22:14.”

¹⁰⁹¹ **tn** *Grk* “of the sons of Israel.” The translation “nation of Israel” is given in L&N 11.58.

¹⁰⁹² **tn** *Grk* “on them”; the referent (the gates) has been specified in the translation for clarity.

¹⁰⁹³ **tn** The words “There are” have been supplied to make a complete English sentence. This is a continuation of the previous sentence, a lengthy and

21:15 The angel¹⁰⁹⁶ who spoke to me had a golden measuring rod with which to measure the city and its foundation stones and wall. **21:16** Now¹⁰⁹⁷ the city is laid out as a square,¹⁰⁹⁸ its length and width the same. He¹⁰⁹⁹ measured the city with the measuring rod¹¹⁰⁰ at fourteen hundred miles¹¹⁰¹ (its length and width and height are equal). **21:17** He also measured its wall, one hundred forty-four cubits¹¹⁰² according to human measurement, which is also the angel's.¹¹⁰³ **21:18** The city's¹¹⁰⁴ wall is made¹¹⁰⁵ of jasper and the city is pure gold, like transparent glass.¹¹⁰⁶ **21:19** The foundations of the city's wall are decorated¹¹⁰⁷ with every kind of precious stone. The first foundation is jasper, the second sapphire, the third agate,¹¹⁰⁸ the fourth emerald, **21:20** the fifth onyx,¹¹⁰⁹ the sixth carnelian,¹¹¹⁰ the seventh chrysolite,¹¹¹¹ the eighth beryl,¹¹¹² the ninth topaz, the tenth chrysoptase,¹¹¹³ the eleventh jacinth,¹¹¹⁴ and the twelfth amethyst. **21:21** And the twelve gates are twelve pearls—each one of the gates is made from just one pearl! The¹¹¹⁵ main street¹¹¹⁶ of the city is pure gold, like transparent glass.

21:22 Now¹¹¹⁷ I saw no temple in the city, because the Lord God, the All-Powerful,¹¹¹⁸ and the Lamb are its temple. **21:23** The city does not need the sun or the moon to shine on it, because the glory of God lights it up, and its lamp is the Lamb. **21:24** The nations¹¹¹⁹ will walk by its light and the kings of the earth will bring their grandeur¹¹²⁰ into it. **21:25** Its gates will never be closed during the day¹¹²¹ (and¹¹²² there will be no night there).¹¹²³ **21:26** They will bring the grandeur and the wealth¹¹²⁴ of the nations¹¹²⁵ into it. **21:27** but¹¹²⁶ nothing ritually unclean¹¹²⁷ will ever enter into it, nor anyone who does what is detestable¹¹²⁸ or practices falsehood,¹¹²⁹ but only those whose names¹¹³⁰ are written in the Lamb's book of life.

22:1 Then¹¹³¹ the angel¹¹³² showed me the river of the water of life—water as clear as crystal—pouring out¹¹³³ from the throne of God and of the Lamb, **22:2** flowing down the middle of the city's¹¹³⁴ main street.¹¹³⁵ On each side¹¹³⁶ of the river is the tree of life producing twelve kinds¹¹³⁷ of fruit, yielding its fruit every month of the year.¹¹³⁸ Its leaves are for the healing of the nations. **22:3** And there will no longer be any curse,¹¹³⁹ and the throne of God and the Lamb will be in the city.¹¹⁴⁰ His¹¹⁴¹ servants¹¹⁴² will worship¹¹⁴³

complicated one in Greek.

¹⁰⁹⁴ **tn** The word “side” has been supplied four times in this verse for clarity.

¹⁰⁹⁵ **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

¹⁰⁹⁶ **tn** *Grk* “the one”; the referent (the angel of v. 9) has been specified in the translation for clarity.

¹⁰⁹⁷ **tn** Here *καί* (*kai*) has been translated as “now” to indicate the somewhat parenthetical nature of the description of the city.

¹⁰⁹⁸ **tn** Or “the city lies square.” On *κείμεναι* (*keimai*) in this context, BAGD 426 s.v. b states, “of things *lie...ἡ πόλις τετραγώνος κείται* is laid out as a square Rv 21:16.”

¹⁰⁹⁹ **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

¹¹⁰⁰ **tn** *Grk* “with the rod”; the word “measuring” is supplied from the description in v. 15.

¹¹⁰¹ **tn** Or “two thousand two hundred kilometers.” *Grk* “12,000 stades.” A stade was a measure of length about 607 ft (185 m).

¹¹⁰² **tn** Here the measurement was kept in cubits in the translation because of the possible symbolic significance of the number 144 (12 times 12). This is about 216 ft (65 m).

¹¹⁰³ **tn** Here L&N 81.1 translate the phrase μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου (*metron anthrōpou, ho estin angelou*) “the unit of measurement used by a person, that is, by an angel” Rv 21:17. It is more likely that μέτρον is an accusative of respect or reference.

¹¹⁰⁴ **tn** *Grk* “and its wall”; the referent of the pronoun (the city) has been specified in the translation for clarity. Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

¹¹⁰⁵ **tn** The phrase ἡ ἐνδωμήσις τοῦ τείχους (*hē endōmēsis tou teichous*) is difficult to translate precisely. BAGD 264 s.v. ἐνδωμήσις states, “interior structure, prob.=construction, hence material; perh. foundation τοῦ τείχους Rv 21:18.” The phrase could then be translated, “the foundation of the city wall was jasper” or “the material used for the wall of the city was jasper.” The latter alternative has been used in the translation because the text goes on to discuss the foundation in 21:19 (using the term θεμέλιος [*themelios*]), which is somewhat redundant if the foundation is mentioned here.

¹¹⁰⁶ **tn** Or “transparent crystal.” See L&N 6.222, which notes the emphasis is on transparency here. The same Greek word, καθαρός (*katharos*), means both “pure” (referring to the gold) and “transparent” (referring to the glass).

¹¹⁰⁷ **tn** The perfect participle here is translated as an intensive (resultative) perfect.

¹¹⁰⁸ **sn** *Agate* (also called chalcedony) is a semiprecious stone usually milky or gray in color (L&N 2.32).

¹¹⁰⁹ **sn** *Onyx* (also called sardonyx) is a semiprecious stone that comes in various colors (L&N 2.35).

¹¹¹⁰ **sn** *Carnelian* is a semiprecious gemstone, usually red in color (L&N 2.36).

¹¹¹¹ **sn** *Chrysolite* refers to either quartz or topaz, golden yellow in color (L&N 2.37).

¹¹¹² **sn** *Beryl* is a semiprecious stone, usually blue-green or green in color (L&N 2.38).

¹¹¹³ **sn** *Chrysoptase* is a greenish type of quartz (L&N 2.40).

¹¹¹⁴ **sn** *Jacinth* is a semiprecious stone, probably blue in color (also called “hyacinth,” but that translation is not used here because of possible confusion with the flower of the same name). See L&N 2.41.

¹¹¹⁵ **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

¹¹¹⁶ **tn** The Greek word πλατεῖα (*plateia*) refers to a major (broad) street (L&N 1.103).

¹¹¹⁷ **tn** Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic. Every verse from here to the end of this chapter begins with *καί* in Greek, but due to differences between Greek and contemporary English style, these have not been translated.

¹¹¹⁸ **tn** On this word BAGD 608 s.v. παντοκράτωρ states, “the Almighty, All-Powerful, Omnipotent (One) only of God...ὁ κύριος ὁ θεὸς ὁ π. ...Rv 1:8; 4:8; 11:17; 15:3; 16:7; 21:22.”

¹¹¹⁹ **tn** Or “the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

¹¹²⁰ **tn** Or “splendor”; *Grk* “glory.”

¹¹²¹ **tn** On the translation “during the day” see BAGD 346 s.v. ἡμέρα 1.a, “But also, as in class. wr., of time within which someth. occurs, ἡμέρας *during the day* Rv 21:25.”

¹¹²² **tn** The Greek connective γάρ (*gar*) most often expresses some sort of causal connection. However, in this context there is no causal force to the second phrase; γάρ simply expresses continuation or connection. Because of this it has been translated as “and.” See BAGD 152 s.v. 4.

¹¹²³ **tn** The clause has virtually the force of a parenthetical comment.

¹¹²⁴ **tn** *Grk* “honor,” but BAGD 817 s.v. τιμή 2.b states, “An outstanding feature of the use of τι., as already shown in several passages, is its combination w. δόξα...of earthly possessions τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν Rv 21:26 (τιμὴ concr.=an object of value; Ezk 22:25).”

¹¹²⁵ **tn** Or “the Gentiles” (the same Greek word may be translated “Gentiles” or “nations”).

¹¹²⁶ **tn** Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹¹²⁷ **tn** Here BAGD 438 s.v. κοινός 2 states, “of that which comes into contact w. anything and everything, and is therefore *common, ordinary*...Of that which is ceremonially impure Rv 21:27.”

¹¹²⁸ **tn** Or “what is abhorrent”; *Grk* “who practices abominations.”

¹¹²⁹ **tn** *Grk* “practicing abomination or falsehood.” Because of the way βδέλυγμα (*bdelugma*) has been translated (“does what is detestable”) it was necessary to repeat the idea from the participle ποιών (*poiōn*, “practices”) before the term “falsehood.” On this term, BAGD 892 s.v. ψεῦδος states, “ποιεῖν ψεῦδος *practice (the things that go with) falsehood* (in the relig. sense) Rv 21:27; 22:15.” Cf. Rev 3:9.

¹¹³⁰ **tn** *Grk* “those who are written”; the word “names” is implied.

¹¹³¹ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

¹¹³² **tn** *Grk* “he”; the referent (the angel mentioned in 21:9, 15) has been specified in the translation for clarity.

¹¹³³ **tn** *Grk* “proceeding.” Water is more naturally thought to pour out or flow out in English idiom.

¹¹³⁴ **tn** *Grk* “its”; the referent (the city, the new Jerusalem) has been specified in the translation for clarity.

¹¹³⁵ **tn** The Greek word πλατεῖα (*plateia*) refers to a major (broad) street (L&N 1.103).

¹¹³⁶ **tn** *Grk* “From here and from there.”

¹¹³⁷ **tn** Or “twelve crops” (one for each month of the year).

¹¹³⁸ **tn** The words “of the year” are implied.

¹¹³⁹ **tn** Or “be anything accursed” (L&N 33.474).

¹¹⁴⁰ **tn** *Grk* “in it”; the referent (the city, the new Jerusalem) has been specified in the translation for clarity.

him, **22:4** and they will see his face, and his name will be on their foreheads. **22:5** Night will be no more, and they will not need the light of a lamp or the light of the sun, because the Lord God will shine on them, and they will reign forever and ever.

A Final Reminder

22:6 Then¹¹⁴⁴ the angel¹¹⁴⁵ said to me, “These words are reliable¹¹⁴⁶ and true. The Lord, the God of the spirits of the prophets, has sent his angel to show his servants¹¹⁴⁷ 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.)¹¹⁴⁸

22:8 I, John, am the one who heard and saw these things,¹¹⁴⁹ and when I heard and saw them,¹¹⁵⁰ I threw myself down¹¹⁵¹ to worship at the feet of the angel who was showing them to me. **22:9** But¹¹⁵² he said to me, “Do not do this!¹¹⁵³ I am a fellow servant¹¹⁵⁴ with you and with your brothers the prophets, and with those who obey¹¹⁵⁵ the words of this book. Worship God!” **22:10** Then¹¹⁵⁶ 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,¹¹⁵⁷ and the one who is morally filthy¹¹⁵⁸ must continue to be filthy. The¹¹⁵⁹ one who is righteous must continue to act righteously, and the one who is holy must continue to be holy.”

22:12 (Look! I am coming soon,
and my reward is with me to pay¹¹⁶⁰ 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!)¹¹⁶¹

22:14 Blessed are those who wash their robes so they can have access¹¹⁶² to the tree of life and can enter into the city by the gates. **22:15** Outside are the dogs and the sorcerers¹¹⁶³ and the sexually immoral, and the murderers, and the idolaters and everyone who loves and practices falsehood!¹¹⁶⁴

22:16 “I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendent of David, the bright morning star!”¹¹⁶⁵ **22:17** And the Spirit and the bride say, “Come!” And let the one who hears say: “Come!” And let the one who is thirsty come; let the one who wants it take the water of life free of charge.

22:18 I testify to the one who hears the words of the prophecy contained in this book: If anyone adds to them, God will add to him the plagues described¹¹⁶⁶ in this book. **22:19** And if anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life¹¹⁶⁷ and in the holy city that are described in this book.

22:20 The one who testifies to these things says, “Yes, I am coming soon!” Amen! Come, Lord Jesus! **22:21** The grace of the Lord Jesus be with all.¹¹⁶⁸

¹¹⁴¹ **tn** *Grk* “city, and his.” Although this is a continuation of the previous sentence in Greek, a new sentence was started here in the translation because of the introduction of the Lamb’s followers.

¹¹⁴² **tn** See the note on the word “servants” in 1:1.

¹¹⁴³ **tn** Or “will serve.”

¹¹⁴⁴ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence within the narrative.

¹¹⁴⁵ **tn** *Grk* “he”; the referent (the angel mentioned in 21:9, 15; 22:1) has been specified in the translation for clarity.

¹¹⁴⁶ **tn** *Grk* “faithful.”

¹¹⁴⁷ **tn** See the note on the word “servants” in 1:1.

¹¹⁴⁸ **sn** These lines are parenthetical, forming an aside to the narrative. The speaker here is the Lord Jesus Christ himself rather than the narrator.

¹¹⁴⁹ **tn** Or “I am John, the one who heard and saw these things.”

¹¹⁵⁰ **tn** The pronoun “them” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

¹¹⁵¹ **tn** *Grk* “I fell down and worshiped at the feet.” BAGD 659 s.v. *πίπτω* 1.b.α.γ. has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

¹¹⁵² **tn** Here *καί* (*kai*) has been translated as “but” to indicate the contrast present here.

¹¹⁵³ **tn** On the elliptical expression *ὄρα μή* (*hora mē*) BAGD 578 s.v. *ὄρώω* 2.b.β states: “Elliptically...ὄρα μή (sc. ποιήσης) *take care! don’t do that!* Rv 19:10; 22:9.”

¹¹⁵⁴ **tn** *Grk* “fellow slave.” Though *σύνδουλος* (*sundoulos*) is here translated “fellow servant,” the word does not bear the connotation of a free individual serving another. See the note on the word “servants” in 1:1.

¹¹⁵⁵ **tn** *Grk* “keep” (an idiom for obedience).

¹¹⁵⁶ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the vision.

¹¹⁵⁷ **tn** *Grk* “must do evil still.”

¹¹⁵⁸ **tn** For this translation see L&N 88.258; the term refers to living in moral filth.

¹¹⁵⁹ **tn** *Grk* “filthy, and the.” This is a continuation of the previous sentence in Greek, but because of the length and complexity of the construction a new sentence was started in the translation.

¹¹⁶⁰ **tn** The Greek term may be translated either “pay” or “pay back” and has something of a double meaning here. However, because of the mention of “wages” (“reward,” another wordplay with two meanings) in the previous clause, the translation “pay” for *ἀποδοῦναι* (*apodounai*) was used here.

¹¹⁶¹ **sn** These lines are parenthetical, forming an aside to the narrative. The speaker here is the Lord Jesus Christ himself rather than the narrator.

¹¹⁶² **tn** *Grk* “so that there will be to them authority over the tree of life.”

¹¹⁶³ **tn** On the term *φάρμακοι* (*pharmakoi*) see L&N 53.101.

¹¹⁶⁴ **tn** Or “lying,” “deceit.”

¹¹⁶⁵ **tn** On this expression BAGD 725 s.v. *πρωϊνός* states, “early, belonging to the morning ὁ ἄσπῆρ ὁ πρ. *the morning star*, Venus Rv 2:28; 22:16.”

¹¹⁶⁶ **tn** *Grk* “written.”

¹¹⁶⁷ **tc** The *Textus Receptus*, on which the King James Version rests, reads “the book” of life (*ἀπὸ βιβλοῦ*, *apo biblou*) instead of “the tree” of life. When the Dutch humanist Desiderius Erasmus translated the NT he had access to no Greek MSS for the last six verses of Revelation. So he translated the Latin Vulgate back into Greek at this point. As a result he created 17 textual variants which have not been found in any Greek MSS to date. This is one of them. No Greek MS contains the words “the book” of life. It is thus decidedly inauthentic, while “the tree” of life, found in the best MSS, is clearly authentic.

¹¹⁶⁸ **tc** Several MSS (N 051^s Byz) read “amen” (*ἀμήν*, *amēn*) after “all” (*πάντων*, *pantōn*). It is, however, not found in other important MSS (A 1006 1841). It is easier to account for its addition than its omission from the text if original. It seems that certain MSS added the term as a way to bring closure to the book, as was a typical practice among the scribes for other NT books as well.