

# **The Revelation of Jesus Christ**

A New Translation of the Apocalypse  
into English, with notes.

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This translation is based on the Greek text of the 'Novum  
Testamentum Graece' by Nestle-Aland, 26th edition, Deutsche  
Bibelgesellschaft, Stuttgart.

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## General Notes on the Translation

This translation is based on the Greek text of the ‘Novum Testamentum Graece’ by Nestle-Aland, 26th edition, Deutsche Bibelgesellschaft, Stuttgart. Although Greek is the language of the oldest surviving manuscripts of ‘The Revelation’, certain features of the grammar, idiom and vocabulary reflect a strong Semitic influence (from Hebrew or Aramaic).

It is important to mention that, as far as possible, the original tenses of the Greek verbs have been kept in this translation. Therefore, apparently ungrammatical combinations of tenses, past, present or future may be found in the same passage. This is inevitable: at a certain time in the past, the prophet is granted a vision of actions which appear to be present (‘the prophetic present’) but which, in reality, relate to events which are to be realized in the future.

Words in italics in the translation represent additions to the original Greek text, made necessary by the differences between the Greek and the English idiom.

The following notes offer information that may be useful to the reader, especially with unfamiliar terms. These include the literal translation of passages that have been rephrased for the sake of clarity, and explanations for the three occasions where words in parentheses are to be found in this translation.

<b>ch : vs</b>	<b>Description</b>
<b>1:11</b>	‘Book’: in this translation the same Greek word is rendered in English by ‘book’ or ‘scroll’, depending on the context.
<b>2:5</b>	<b>Literally:</b> ‘and repent and do the first deeds’.
<b>5:1</b>	<b>Literally:</b> ‘a scroll written on the inside and on the back’.
<b>6:6</b>	<b>Literally:</b> ‘a choenix of wheat for a denarius, and three choenices of barley for a denarius’. The choenix is a dry measure of capacity, which is approximately equal to one litre. The denarius was a Roman coin of silver, which was the average daily wage for hired labour (cf. Mt. 20:1-16).
<b>8:12</b>	<b>Literally:</b> ‘and the day did not shine the third of it and the night likewise’.
<b>9:11</b>	[In English: Destroyer] is included to help the reader.
<b>9:16</b>	As an exact number, a myriad in Greek equals ten thousand; the number represented by ‘two myriads of myriads’ would therefore be two hundred million.
<b>10:1</b>	[legs] is a suggestion based on the vision described (the same word is used in Hebrew for ‘feet’ and ‘legs’).
<b>13:17</b>	‘the name of the beast or the number of his name’: this refers to the number system called ‘gematria’, where each letter of the alphabet (of Hebrew or ancient Greek) has a numerical value, and the number for a word or name can be calculated by adding the value for each letter.
<b>14:6</b>	<b>Literally:</b> ‘with everlasting good news to bring to those sitting on the earth’. Here ‘those sitting on the earth’ is a Semitism for those living or dwelling on the earth.

- 14:20** The stadium (plural: stadia) is a measure of distance equal to 185 metres.
- 16:5** **Literally:** ‘Just are you, the One who is and who was, the Holy One’.
- 16:12** **Literally:** ‘the way of the kings from the rising of the sun’.
- 16:19** The talent is a measure of weight that varied, at different times and places in the ancient world, from about 26 to 59 kilograms.
- 17:12** **Literally:** ‘who have not yet received a kingdom’.
- 18:17** **Literally:** ‘And every ship-master and everyone sailing to a place’
- 18:7** **Literally:** ‘Because in her heart she says’. This is a Semitic expression.
- 19:2** **Literally:** ‘and he has avenged the blood of his servants at her hand’. This is a Semitic expression.
- 19:16** [standard] is a suggestion based on the vision described and the almost identical orthography of the words for ‘standard’ and ‘leg’ in Hebrew.
- 21:16** Stadia: see above at 14:20.
- 21:17** The cubit is the distance between the elbow and the tip of the middle finger of a man. Its precise length varied but was of the order of 18 inches, a little less than half-a-metre.
- 21:18** **Literally:** ‘And the incrustation of her wall is jasper’.

## **The Revelation of Jesus Christ**

I

<sup>1</sup>The Revelation of Jesus Christ, which God gave him to show his servants what must soon take place, and *which* he made known by sending his angel to his servant John, <sup>2</sup>who bears witness to the Word of God and the Witness of Jesus Christ, of all that he saw. <sup>3</sup>Blessed is the one who reads and those who hear the words of the prophecy and take to heart what is written in it, for the time is near.

<sup>4</sup>John to the seven churches that are in Asia: Grace and peace to you from the One who is and who was and who is to come, and from the Seven Spirits who are before his throne, <sup>5</sup>and from Jesus Christ, the faithful witness, the first-born of the dead and the ruler of the kings of the earth. To him who loves us and freed us from our sins with his blood, <sup>6</sup>and made us a kingdom, priests to his God and Father, to him be glory and might for ever and ever, amen.

<sup>7</sup>Behold, he comes with the clouds and every eye will see him, even those who pierced him, and all the tribes of the earth will mourn over him. Yes, amen.

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

<sup>9</sup>I John, your brother and companion in the hardship and kingdom and endurance in Jesus, was on the island called Patmos because of the Word of God and the Witness of Jesus. <sup>10</sup>I came to be in spirit on the Lord's day, and heard behind me a loud voice like a trumpet <sup>11</sup>saying: Write in a book what you see and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

<sup>12</sup>And I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, <sup>13</sup>and in the midst of the lampstands one like a son of man, dressed in a long tunic and bound around the breast with a golden

belt; <sup>14</sup>his head and hair were white as white wool, as snow, and his eyes like a flame of fire, <sup>15</sup>and his feet like bronze that has been refined in a furnace, and his voice like the sound of many waters; <sup>16</sup>and in his right hand he had seven stars and coming out of his mouth was a sharp two-edged sword, and his face was like the sun shining at full strength.

<sup>17</sup>And when I saw him I fell at his feet as though dead, and he placed his right hand on me saying: Do not be afraid, I am the First and the Last, <sup>18</sup>and the Living One—I was put to death and behold, I am alive for ever and ever, and I have the keys of Death and Hades. <sup>19</sup>Therefore write what you saw, and what is now, and what is to take place in the future. <sup>20</sup>As for the mystery of the seven stars which you saw on my right and the seven golden lampstands: the seven stars are angels of the seven churches, and the seven lampstands are seven churches.

## II

<sup>1</sup>To the angel of the church in Ephesus write: This says the one who holds the seven stars in his right hand, who walks among the seven golden lampstands.

<sup>2</sup>I know your deeds, your labour and endurance, and that you can not endure wicked men, and have put to the test those calling themselves apostles and are not, and have found them false. <sup>3</sup>Yet endurance you have, and you have endured for the sake of my name and have not weakened. <sup>4</sup>But I have *this* against you, that you have lost the love you had at first. <sup>5</sup>Therefore remember how far you have fallen and repent, and act as you did at first; and if not, I am coming to you and will remove your lampstand from its place, unless you repent. <sup>6</sup>But this you have, that you hate the practices of the Nicolaitans, which I also hate.

<sup>7</sup>He who has an ear, let him hear what the Spirit says to the churches. The one who overcomes—I will let him eat from the tree of life, which is in the paradise of God.



<sup>8</sup>And to the angel of the church in Smyrna write: This says the First and the Last, the one who was put to death and returned to life.

<sup>9</sup>I know your affliction and poverty—but you are rich—and the slander of those saying they are Jews and are not, but are a synagogue of Satan. <sup>10</sup>Do not fear what you are about to suffer. Behold, the devil is going to throw some of you into prison so that you may be tested, and you will have hardship for ten days. Be faithful up to death and I will give you the crown of life.

<sup>11</sup>He who has an ear, let him hear what the Spirit says to the churches. The one who overcomes by no means will be hurt by the second death.

<sup>12</sup>And to the angel of the church in Pergamum write: This says the one who has the sharp two-edged sword.

<sup>13</sup>I know where you live—where the throne of Satan is—yet you hold to my name and did not deny your faith in me even in the days of Antipas, my faithful witness, who was put to death amongst you, where Satan dwells. <sup>14</sup>But I have a few things against you, because you have there some that hold the teaching of Balaam, who taught Balak to throw a stumbling-block before the sons of Israel, to eat idol-sacrifices and to fornicate. <sup>15</sup>So you too, in the same way, have some that hold the teaching of the Nicolaitans. <sup>16</sup>Therefore repent, and if not I am coming to you quickly and will fight them with the sword of my mouth.

<sup>17</sup>He who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give from the hidden manna, and I will give him a little white stone, and on the stone a new name is written which no one knows except the one who receives it.

<sup>18</sup>And to the angel of the church in Thyatira write: This says the Son of God, whose eyes are like a flame of fire and his feet like bronze.

<sup>19</sup>I know your deeds, and your love, faith, service and endurance, also that your last deeds are better than the first. <sup>20</sup>But I have *this* against you, that you tolerate Jezebel, the woman who calls herself a prophetess and teaches and deceives my servants to fornicate and to eat idol-sacrifices. <sup>21</sup>And I gave her time to repent and she does not want to repent from her fornication. <sup>22</sup>Behold, I am putting her to bed and those committing adultery with her into great distress, unless they repent from her practices; <sup>23</sup>also I will kill her children with pestilence, and all the churches will know that I am the one who searches minds and hearts, and will give to each one of you according to your deeds. <sup>24</sup>But I say to the rest of you in Thyatira, all who do not keep this teaching, who do not know the deep things of Satan as they say: I am not putting any other burden on you; <sup>25</sup>only, hold to what you have until I come.

<sup>26</sup>And the one who overcomes and attends to my work until the end—I will give him authority over the nations <sup>27-28</sup>; just as I also received from my Father, and he will shepherd them with a rod of iron, like pots of clay are smashed; and I will give him the Dawn Star. <sup>29</sup>He who has an ear, let him hear what the Spirit says to the churches.

### III

<sup>1</sup>And to the angel of the church in Sardis write: This says the one who has the Seven Spirits of God and the seven stars.

I know your deeds, that you have a name for being alive and you are dead. <sup>2</sup>Be awake and restore those that remain and were about to die, for I have not found your deeds perfect in the sight of my God. <sup>3</sup>Therefore remember how you received and understood; be attentive and repent. For if you are not awake, I will come like a thief and you will never know at what hour I will come upon you. <sup>4</sup>But you have a few names in Sardis who have not defiled their clothes, and they shall walk with me in white, because they are worthy.

<sup>5</sup>The one who overcomes will dress himself like this in white clothes, and never will I scrub his name from the scroll of life, and I will declare his name before my Father and before his angels. <sup>6</sup>He who has an ear, let him hear what the Spirit says to the churches.

<sup>7</sup>And to the angel of the church in Philadelphia write: This says the Holy One, the True One, who holds the key of David, who opens and no one will close, and closes and no one opens.

<sup>8</sup>I know your deeds; since you have little strength—even you have kept my order and not denied my name—look, I have set before you an open door which no one can close. <sup>9</sup>Behold, I will hand over some of the synagogue of Satan—those saying they are Jews and are not for they lie—behold, I will make them come and worship at your feet and they shall know that I love you. <sup>10</sup>Since you have kept my order to endure, also I will keep you from the hour of the test that is to come upon the whole world, to test the inhabitants of the earth. <sup>11</sup>I am coming quickly, hold to what you have so that no one may take your crown.

<sup>12</sup>The one who overcomes—I will make him a pillar in the Sanctuary of my God, and never will he go out again, and I will write on him the name of my God, and the name of the City of my God, of the New Jerusalem coming down out of heaven from my God, and my own new name. <sup>13</sup>He who has an ear, let him hear what the Spirit says to the churches.

<sup>14</sup>And to the angel of the church in Laodicea write: This says the Amen, the faithful and true witness, the origin of the creation of God.

<sup>15</sup>I know your deeds, that you are neither cold nor hot. I would rather you were cold or hot. <sup>16</sup>So because you are lukewarm, and neither hot nor cold, I am about to vomit you out of my mouth. <sup>17</sup>For you say: "I am rich and have plenty and there is nothing I need", and you do not know that you are the wretched one, pitiable and poor and blind and naked. <sup>18</sup>I advise you to buy

from me gold refined by fire so that you may be rich, and white clothes so that you may dress yourself and the shame of your nakedness not be exposed, and ointment to anoint your eyes so that you may see. <sup>19</sup>All those whom I love, I rebuke and chasten. <sup>20</sup>Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come to him and eat with him and he with me.

<sup>21</sup>The one who overcomes—I will let him sit with me on my throne, as I also overcame and sat with my Father on his throne. <sup>22</sup>He who has an ear, let him hear what the Spirit says to the churches.

#### IV

<sup>1</sup>After this I looked and behold, an open door in heaven, and the first voice which I had heard speaking to me like a trumpet, was saying: Come up here and I will show you what must take place in the future.

<sup>2</sup>At once I came to be in spirit and behold, there was a throne set in heaven, and One seated on the throne, <sup>3</sup>and the One who is seated appears like jasper stone and carnelian, and around the throne is a halo looking like emerald. <sup>4</sup>Also around the throne are twenty-four thrones, and sitting on the thrones twenty-four elders clothed in white clothes, with golden crowns on their heads. <sup>5</sup>And out of the throne come lightnings and noises and thunders, and before the throne seven flames of fire are burning which are the Seven Spirits of God, <sup>6</sup>and before the throne *it is* like a glassy sea similar to crystal. And in the midst of the thrones and around the throne are four living creatures full of eyes in front and behind: <sup>7</sup>and the first living creature is like a lion, and the second living creature like an ox, and the third living creature has a face like that of a human being, and the fourth living creature is like a flying eagle.

<sup>8</sup>And the four living creatures—each one of them has six wings—are full of eyes all round and within, and take no rest day or night saying:

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

<sup>9</sup>And whenever the living creatures give glory and honour and thanks to the One seated on the throne, to the One living for ever and ever, <sup>10</sup>the twenty-four elders fall down before the One seated on the throne, and worship the One living for ever and ever, and they place their crowns before the throne saying:

<sup>11</sup>Worthy are you, our Lord and God,  
to receive glory and honour and power,  
because you created all things,  
and by your will they came into being, and were created.

V

<sup>1</sup>And I saw on the right of the One seated on the throne a scroll with writing on the inside and on the back, sealed with seven seals. <sup>2</sup>And I saw a mighty angel calling with a loud voice: Who is worthy to open the scroll and to break its seals? <sup>3</sup>And no one in heaven or on earth or under the earth was able to open the scroll or to look at it. <sup>4</sup>And much I wept because no one was found worthy to open the scroll or to look at it. <sup>5</sup>And one of the elders says to me: Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has overcome so that he may open the scroll and its seven seals.

<sup>6</sup>And I saw in the midst of the elders, standing between the throne and the four living creatures, a Lamb like one that had been slain; he had seven horns and seven eyes which are the Seven Spirits of God sent out into all the earth. <sup>7</sup>And he came and took from the right of the One seated on the throne. <sup>8</sup>And when he took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb—each one having a harp and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup>And they sing a new song saying:

Worthy are you to take the scroll and to open its seals,  
because you were slain  
and with your blood you bought people for God  
from every tribe and tongue and race and nation,

<sup>10</sup>and made them a kingdom and priests for our God  
and they shall reign on the earth.

<sup>11</sup>And I saw and I heard, the sound of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads and thousands of thousands, <sup>12</sup>and they were saying with a loud voice:

Worthy is the Lamb that was slain  
to receive power and riches,  
wisdom and strength,  
honour and glory and praise.

<sup>13</sup>And every creature in heaven and on earth and under the earth and on the sea, and everything in them, I heard saying:

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

<sup>14</sup>And the four living creatures said: Amen. And the elders fell down and worshipped.

## VI

<sup>1</sup>And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder: Come. <sup>2</sup>And I looked and behold, a white horse, and the one sitting on it had a bow and a crown was given to him, and he came out conquering and so to overcome.

<sup>3</sup>And when he opened the second seal, I heard the second living creature saying: Come. <sup>4</sup>And out came another horse, fiery-red, and the one sitting on it was permitted to take peace from the earth so they slay one another, and a great sword was given to him.

<sup>5</sup>And when he opened the third seal, I heard the third living creature saying: Come. And I looked and behold, a black horse, and the one sitting on it had a yoke in his hand. <sup>6</sup>And I heard *what was* like a voice in the midst of the four living creatures saying: A litre of wheat for a day's wage, and three

litres of barley for a day's wage, and with the oil and the wine do not be unjust.

<sup>7</sup>And when he opened the fourth seal, I heard the voice of the fourth living creature saying: Come. <sup>8</sup>And I looked and behold, a pale green horse and the one sitting on it; his name is Death and Hades followed him, and authority was given to them over a quarter of the earth to kill with the sword, with famine and with pestilence, and by the wild beasts of the earth.

<sup>9</sup>And when he opened the fifth seal, I saw below the altar the souls of those who had been slain because of the Word of God and because of the Witness which they held. <sup>10</sup>And they cried out with a loud voice saying: How much longer, Holy and True Master, until you judge and avenge our blood on the inhabitants of the earth? <sup>11</sup>And a white robe was given to each one of them, and they were told to rest for a short time more, until also their fellow-servants and their brothers had been made perfect, those about to be killed just as themselves.

<sup>12</sup>And I saw when he opened the sixth seal, and a great earthquake occurred and the sun became black as sackcloth made of hair, and the whole moon became like blood, <sup>13</sup>and the stars of heaven fell to the earth as a fig-tree drops its unripe figs when shaken by a great wind, <sup>14</sup>and the heaven departed as a scroll being rolled up, and every mountain and island was moved from its place. <sup>15</sup>And the rulers of the earth and the great men, the military officers and the rich men, the strong men and every slave and free-man, hid themselves in the caves and among the rocks of the mountains, <sup>16</sup>and they say to the mountains and to the rocks: Fall on us and hide us from the face of the One seated on the throne and from the anger of the Lamb, <sup>17</sup>for the great day of their anger has come, and who can survive?

## VII

<sup>1</sup>After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth so that no wind should blow over the earth

or over the sea, or against any tree. <sup>2</sup>And I saw another angel coming up from the rising of the sun, holding a seal of the living God, and he cried out with a loud voice to the four angels who were permitted to harm the earth and the sea, <sup>3</sup>saying: Do not harm the earth or the sea or the trees until we seal the servants of our God on their foreheads. <sup>4</sup>And I heard the number of those who were sealed: a hundred and forty-four thousand were sealed from all the tribes of the sons of Israel;

<sup>5</sup>from the tribe of Judah twelve thousand were sealed,  
from the tribe of Reuben twelve thousand,  
from the tribe of Gad twelve thousand,  
<sup>6</sup>from the tribe of Asher twelve thousand,  
from the tribe of Naphtali twelve thousand,  
from the tribe of Manasseh twelve thousand,  
<sup>7</sup>from the tribe of Simeon twelve thousand,  
from the tribe of Levi twelve thousand,  
from the tribe of Issachar twelve thousand,  
<sup>8</sup>from the tribe of Zebulun twelve thousand,  
from the tribe of Joseph twelve thousand,  
from the tribe of Benjamin twelve thousand were sealed.

<sup>9</sup>After this I looked and behold, a vast multitude which no one was able to number, from all nations and tribes and races and tongues, clothed in white robes and with palms in their hands, standing before the throne and before the Lamb, <sup>10</sup>and they cry out with a great sound saying:

Salvation is from our God, the One seated on the throne, and from the Lamb!

<sup>11</sup>And all the angels stood around the throne and the elders and the four living creatures, and fell down before the throne on their faces and worshipped God <sup>12</sup>saying:

Amen, praise and glory, wisdom and thanks,  
honour, power and strength be to our God



for ever and ever, amen.

<sup>13</sup>And one of the elders responded, saying to me: These clothed in white robes, who are they and where did they come from? <sup>14</sup>And I said to him: My Lord, you know. And he said to me: These are the ones coming from the great tribulation, and they have washed their robes and bleached them in the blood of the Lamb. <sup>15</sup>Therefore they are before the throne of God and serve him day and night in his Sanctuary, and the One seated on the throne will spread his tent over them. <sup>16</sup>They shall hunger no longer, nor shall they thirst any more, neither shall the sun strike them, nor any burning heat, <sup>17</sup>because the Lamb at the centre of the throne will shepherd them and lead them on to fountains of living waters, and God will wipe away every tear from their eyes.

## VIII

<sup>1</sup>And when he opened the seventh seal, there was a silence in heaven for about half-an-hour. <sup>2</sup>And I saw the seven angels who stand before God, and seven trumpets were given to them. <sup>3</sup>And another angel came and stood on the altar; he had a golden censer and much incense was given to him to offer, on the golden altar before the throne, with the prayers of all the saints. <sup>4</sup>And the smoke of the incense went up with the prayers of the saints from the hand of the angel before God. <sup>5</sup>And the angel took the censer and filled it from the fire of the altar and threw it to the earth, and there were thunders and noises and lightnings and an earthquake.

<sup>6</sup>And the seven angels with the seven trumpets prepared themselves to blow. <sup>7</sup>The first one blew, and there was hail and fire mixed with blood, and it was thrown to the earth; and a third of the earth was burnt up and a third of the trees were burnt up and every green herb was burnt up.

<sup>8</sup>And the second angel blew, and *something* like a great mountain burning with fire was thrown into the sea; and a third of the sea became blood, <sup>9</sup>and a third of the creatures in the sea that have souls died, and a third of the ships were destroyed.

<sup>10</sup>And the third angel blew, and a great star fell out of heaven burning as a torch and it fell on to a third of the rivers and on to the springs of water.

<sup>11</sup>And the name of the star is called Wormwood, and a third of the waters became wormwood, and many people died from the waters because they were made bitter.

<sup>12</sup>And the fourth angel blew, and a third of the sun was struck and a third of the moon and a third of the stars, so that the third part of them was darkened and the day did not give a third of its brightness, and likewise the night.

<sup>13</sup>And I saw and I heard an eagle flying in mid-heaven, saying with a loud voice: Woe! Woe! Woe to the inhabitants of the earth from the remaining trumpet-blasts of the three angels about to blow!

## IX

<sup>1</sup>And the fifth angel blew, and I saw a star which had fallen from heaven to the earth, and the key of the shaft of the abyss was given to him.

<sup>2</sup>And he opened the shaft of the abyss and smoke went up from the shaft, like the smoke of a great furnace, and the sun and the air were darkened by the smoke of the shaft. <sup>3</sup>And out of the smoke came locusts to the earth, and power was given to them as the scorpions of the earth have power. <sup>4</sup>And they were told not to harm the grass of the earth or anything green, or any tree, only the people who do not have the seal of God on their foreheads. <sup>5</sup>And it was given to them not so that they should kill them, but so that they will be tormented for five months; and their torment is like the torment of a scorpion whenever it stings a man. <sup>6</sup>And in those days people will seek death and by no means will they find it, and they will long to die and death flees from them.

<sup>7</sup>And the objects like locusts were similar to horses prepared for war, and on their heads *were things* like crowns similar to gold, and their faces were like faces of men, <sup>8</sup>and they had hair like women's hair, and their teeth were like a lion's; <sup>9</sup>and they had armour like armour of iron, and the sound of

their wings was like the sound of many chariots of horses running into battle. <sup>10</sup>And they have tails and stings like scorpions, and in their tails is their power to harm people for five months. <sup>11</sup>They have a king over them, the angel of the abyss, whose name in Hebrew is Abaddon and in Greek the name he has is Apollyon. [In English: Destroyer].

<sup>12</sup>The first Woe passed; behold, two Woes are still to come after this.

<sup>13</sup>And the sixth angel blew, and I heard a voice from the four horns of the golden altar before God <sup>14</sup>saying to the sixth angel, the one with the trumpet: Release the four angels tied up at the great River Euphrates. <sup>15</sup>And the four angels were released, those prepared for the hour and day and month and year in order to kill a third of mankind. <sup>16</sup>And the number of troops of mounted men was two myriads of myriads; I heard the number of them. <sup>17</sup>And like this I saw the horses in the vision and those sitting on them—having armour the colour of fire, hyacinth and sulphur, and the heads of the horses were like lions' heads, and out of their mouths come fire and smoke and sulphur. <sup>18</sup>By these three plagues a third of mankind was killed, by the fire and the smoke and the sulphur coming out of their mouths. <sup>19</sup>For the power of the horses is in their mouth and in their tails, for their tails, which have heads, are like snakes and with them they cause harm.

<sup>20</sup>And the rest of mankind, those who were not killed by these plagues, did not even repent of the works of their hands, so as not to worship demons and idols of gold and silver and bronze and stone and wood, which can neither see nor hear nor walk, <sup>21</sup>and they did not repent of their murders, or of their sorceries, or of their fornication, or of their thefts.

X

<sup>1</sup>And I saw another mighty angel, coming down from heaven, clothed with a cloud and with the rainbow over his head, and his face was like the sun and his feet [legs] like pillars of fire, <sup>2</sup>and in his hand he had a little scroll that had been opened. And he put his right foot on the sea and the left on the land,

<sup>3</sup>and cried out with a loud voice, like a lion roaring. And when he cried out, the voices of the seven thunders spoke. <sup>4</sup>And when the seven thunders spoke, I was about to write and I heard a voice from heaven saying: Seal what the seven thunders spoke and do not write it.

<sup>5</sup>And the angel whom I saw standing on the sea and on the land raised his right hand to heaven <sup>6</sup>and swore by the One living for ever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be no more time, <sup>7</sup>but in the days of the sound of the seventh angel, by the time he is going to blow, also will have been fulfilled the Mystery of God, as he announced to his servants the prophets. <sup>8</sup>And the voice which I heard from heaven was again speaking to me and saying: Go, take the open scroll which is in the hand of the angel standing on the sea and on the land. <sup>9</sup>And I went towards the angel telling him to give me the little scroll. And he says to me: Take and eat it; and it will make your stomach bitter, but in your mouth it will be as sweet as honey. <sup>10</sup>And I took the little scroll from the hand of the angel and ate it, and in my mouth it was as sweet as honey, and when I swallowed it my stomach was made bitter. <sup>11</sup>And they say to me: You must prophesy again about many races and nations and tongues and rulers.

## XI

<sup>1</sup>And a cane similar to a rod was given to me *while* saying: Get up and measure the Sanctuary of God and the altar and those who are worshipping in it. <sup>2</sup>And reject the court which is outside the Sanctuary and do not measure it, because it was given to the nations, and they will trample the Holy City for forty-two months.

<sup>3</sup>And I will give to my two witnesses and they will prophesy for one thousand two hundred and sixty days dressed in sackcloth. <sup>4</sup>These are the two olive trees and the two lampstands standing before the Lord of the earth. <sup>5</sup>And if anyone wishes to harm them, fire comes out of their mouth and consumes

their enemies; and if anyone should wish to harm them, he is bound to be killed in this way. <sup>6</sup>These have the authority to shut the sky, so that no rain may fall during the days of their prophecy, and they have authority over the waters to turn them into blood and to strike the earth with every kind of plague as often as they wish.

<sup>7</sup>And whenever they finish their witnessing, the beast that is coming up out of the abyss will make war against them and overcome them and kill them. <sup>8</sup>And their corpses *lie* on the street of the great city which is spiritually called Sodom and Egypt, where indeed their Lord was crucified. <sup>9</sup>And *people* from *many* races and tribes and tongues and nations look at their corpse for three days and a half, and they do not allow their corpses to be placed in a tomb. <sup>10</sup>And the inhabitants of the earth rejoice over them and are glad, and they send gifts to one another, because these two prophets tormented the inhabitants of the earth.

<sup>11</sup>And after the three days and a half, the Spirit of life from God entered into them and they stood on their feet, and great fear fell on those watching them. <sup>12</sup>And they heard a great voice from heaven saying to them: Come up here. And they went up to heaven in the cloud, and their enemies watched them. <sup>13</sup>And in that hour a great earthquake occurred, and a tenth of the city fell and seven thousand names of men were killed in the earthquake, and the rest became terrified and gave glory to the God of heaven.

<sup>14</sup>The second Woe passed; behold, the third Woe is coming quickly. <sup>15</sup>And the seventh angel blew, and there were loud voices in heaven saying:

The kingdom of the world has become  
our Lord's and his Christ's,  
and he shall reign for ever and ever.

<sup>16</sup>And the twenty-four elders, sitting on their thrones before God, fell down on their faces and worshipped God <sup>17</sup>saying:

We thank you Lord God Almighty,  
the One who is and who was,

because you have taken up your great power  
and have come to reign.

<sup>18</sup>And the nations were angry and your anger has come,  
also the time for the dead to be judged,  
and to give the reward to your servants the prophets  
and to the saints  
and to them that fear your name,  
to the small and to the great,  
and to destroy those who are destroying the earth.

<sup>19</sup>And the Sanctuary of God in heaven was opened, and the ark of his covenant was seen in his Sanctuary, and there were lightnings and noises and thunders, an earthquake and a great hail.

## XII

<sup>1</sup>And a great sign was seen in heaven, a woman clothed with the sun and the moon beneath her feet, and on her head a crown of twelve stars, <sup>2</sup>and she is pregnant and cries out with the pains of labour and the distress of giving birth. <sup>3</sup>And another sign was seen in heaven and behold, a great fiery-red dragon with seven heads and ten horns and with seven diadems on his heads, <sup>4</sup>and his tail drags a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman about to give birth so that he might devour her child whenever she gives birth. <sup>5</sup>And she gave birth to a son, a male, who is to shepherd all the nations with a rod of iron. And her child was caught up to God and to his throne. <sup>6</sup>And the woman fled into the desert, where she has a place prepared by God, so that there they might nourish her for one thousand two hundred and sixty days.

<sup>7</sup>And a war took place in heaven—Michael and his angels fighting with the dragon. And the dragon and his angels fought <sup>8</sup>and did not prevail, and no longer was any place to be found for them in heaven. <sup>9</sup>And the great dragon was thrown, the ancient serpent called the devil and Satan; the one

deceiving the whole world was thrown to the earth, and his angels were thrown down with him. <sup>10</sup>And I heard a loud voice in heaven saying:

Now is come the salvation, power and kingdom of our God  
and the authority of his Christ,  
because the accuser of our brothers was thrown,  
the one accusing them before our God day and night.

<sup>11</sup>And they overcame him because of the blood of the Lamb  
and because of the word of their witness,  
and they loved not their life up to death.

<sup>12</sup>Therefore be glad heavens and those who are dwelling there.  
Woe to the earth and the sea,  
because the devil has come down to you with great passion  
knowing that his time is short.

<sup>13</sup>And when the dragon saw that he was thrown to the earth, he pursued the woman who gave birth to the male. <sup>14</sup>And the two wings of the great eagle were given to the woman to fly to the desert, to her place, where she is nourished for a time and times and half-a-time away from the face of the serpent. <sup>15</sup>And out of his mouth the serpent threw water like a river after the woman, to cause her to be taken by the current. <sup>16</sup>And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon threw out of his mouth. <sup>17</sup>And the dragon was furious with the woman, and went away to make war against the rest of her seed, those who keep the Commandments of God and have the Witness of Jesus. <sup>18</sup>And he stood on the sand of the sea.

### XIII

<sup>1</sup>And I saw a beast coming up out of the sea, with ten horns and seven heads and with ten diadems on his horns and blasphemous titles on his heads. <sup>2</sup>And the beast that I saw was like a leopard and his feet were like a bear's, and his mouth was like a lion's mouth. And the dragon gave to him his power and

his throne and great authority; <sup>3</sup>and one of his heads was like one that had been slain to death, and his fatal wound had been cured. And all the earth followed the beast with wonder, <sup>4</sup>and they worshipped the dragon because he had given the authority to the beast, and they worshipped the beast saying: Who is like the beast, and who can make war against him?

<sup>5</sup>And he was given a mouth speaking great things and blasphemies, and authority was given to him to exercise for forty-two months. <sup>6</sup>And he opened his mouth in blasphemies against God, to blaspheme his name and his dwelling—those who are dwelling in heaven. <sup>7</sup>And he was allowed to make war against the saints and to overcome them, and he was given authority over every tribe and race and tongue and nation. <sup>8</sup>And all the inhabitants of the earth will worship him, everyone whose name is not written in the scroll of life from the foundation of the world, of the Lamb that was slain.

<sup>9</sup>If anyone has an ear let him hear. <sup>10</sup>If anyone is for captivity, to captivity he goes; if anyone is to be killed by a sword, by a sword he is to be killed. Here is the endurance and the faith of the saints.

<sup>11</sup>And I saw another beast coming up out of the land, and he had two horns like a lamb and spoke as a dragon. <sup>12</sup>And he exercises all the authority of the first beast in front of him, and makes the earth and its inhabitants worship the first beast, the one whose fatal wound had been cured. <sup>13</sup>And he performs great signs, such that he even makes fire come down from heaven on to the earth in the sight of men; <sup>14</sup>and he deceives the inhabitants of the earth by the signs which he was allowed to perform in front of the beast, telling the inhabitants of the earth to make an image to the beast that has the wound of the sword and lived.

<sup>15</sup>And he was allowed to give breath to the image of the beast, so that the image of the beast might even speak, and cause to be killed everyone who would not worship the image of the beast. <sup>16</sup>And he causes all, the small and the great, and the rich and the poor, and the gentlemen and the servants, to be given a mark on their right hand or on their forehead, <sup>17</sup>so that no one can buy



or sell except the one who has the mark—the name of the beast or the number of his name.

<sup>18</sup>Here is the wisdom. Let the one with intelligence calculate the number of the beast, for it is a number of a man, and his number is six hundred and sixty-six.

#### XIV

<sup>1</sup>And I looked and behold, the Lamb standing on Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads.

<sup>2</sup>And I heard a sound from heaven like the sound of many waters, and like the sound of loud thunder, and the sound which I heard was like harpists playing their harps. <sup>3</sup>And they sing a new song before the throne and before the four living creatures and the elders, and no one was able to learn the song except the hundred and forty-four thousand, those that were bought from the earth. <sup>4</sup>These are the ones who have not defiled themselves with women, for they are virgins; these follow the Lamb wherever he may go. These were bought from among men, first-fruits to God and to the Lamb, <sup>5</sup>and no lie was found in their mouth—they are immaculate.

<sup>6</sup>And I saw another angel flying in mid-heaven with an eternal gospel to announce to the inhabitants of the earth, and to every nation and tribe and tongue and race, <sup>7</sup>saying with a loud voice: Fear God and give him glory, because the hour of his judgement has come, and worship the One who made heaven and earth and sea and springs of water.

<sup>8</sup>And another angel, a second, followed saying: She fell, *down* fell Babylon the great, who caused all the nations to drink from the wine of the passion of her fornicating.

<sup>9</sup>And another angel, a third, followed them saying with a loud voice: If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, <sup>10</sup>also he shall drink the wine of the passion of God mixed

undiluted in the cup of his anger, and he will be tormented by fire and sulphur in front of holy angels and in front of the Lamb. <sup>11</sup>And the smoke of their torment goes up for ever and ever, and they have no rest day or night, those who worship the beast and his image and whoever receives the mark of his name.

<sup>12</sup>Here is the endurance of the saints, those who keep the Commandments of God and faith in Jesus. <sup>13</sup>And I heard a voice from heaven saying: Write; blessed are the dead, they that die in the Lord from now. Yes, says the Spirit, so that they may rest from their labours, but their deeds go with them.

<sup>14</sup>And I looked and behold, a white cloud and sitting on the cloud one like a son of man, with a golden crown on his head and a sharp sickle in his hand. <sup>15</sup>And another angel came out of the Sanctuary crying out with a loud voice to the one sitting on the cloud: Swing your sickle and reap, because the hour has come to reap, for the harvest of the earth is dry. <sup>16</sup>And the one sitting on the cloud threw his sickle over the earth, and the earth was reaped.

<sup>17</sup>And another angel came out of the Sanctuary in heaven, also having a sharp sickle. <sup>18</sup>And another angel came out from the altar, the one who is in charge of the fire, and spoke with a loud voice to the one with the sharp sickle, saying: Swing your sharp sickle and cut the bunches of the vine of the earth, because its grapes have ripened. <sup>19</sup>And the angel cast his sickle to the earth and cut down the fruit of the vine of the earth, and threw *it* into the great winepress of the passion of God. <sup>20</sup>And the winepress was trodden outside the City, and blood came out of the winepress up to the bridles of the horses, for one thousand six hundred stadia.

## XV

<sup>1</sup>And I saw another sign in heaven, great and wonderful: seven angels with seven plagues—the last, because with them the passion of God was finished.

<sup>2</sup>And I saw *what was* like a glassy sea mixed with fire and those who overcame the beast and his image and the number of his name, standing on the glassy sea holding harps of God. <sup>3</sup>And they sing the song of Moses, the servant of God, and the song of the Lamb saying:

Great and wonderful are your deeds, Lord God Almighty;  
just and true are your ways, King of the nations;  
<sup>4</sup>Who will not fear and glorify your name, Lord?  
*It is* because *you* alone are holy,  
that all the nations will come and worship before you,  
for your acts of judgement were made manifest.

<sup>5</sup>And after this I looked, and the Sanctuary of the Tent of Witness in heaven was opened, <sup>6</sup>and out of the Sanctuary came the seven angels with the seven plagues, dressed in clean bright linen and bound around the breast with golden belts. <sup>7</sup>And one of the four living creatures had given to the seven angels seven golden bowls full of the passion of God, the One living for ever and ever. <sup>8</sup>And the Sanctuary was filled with the smoke of the glory of God and of his power, and no one was able to enter the Sanctuary until the seven plagues of the seven angels were finished.

## XVI

<sup>1</sup>And I heard a loud voice from the Sanctuary saying to the seven angels: Go and pour out the seven bowls of the passion of God on the earth.

<sup>2</sup>And the first went away and poured out his bowl on the earth; and a foul and malignant ulcer developed on the people that have the mark of the beast and those who worship his image.

<sup>3</sup>And the second poured out his bowl on the sea; and the sea became like the blood of a dead man, and every living soul in the sea died.

<sup>4</sup>And the third poured out his bowl on the rivers and the springs of water and they became blood. <sup>5</sup>And I heard the angel of the waters saying:

*So just are you, O Holy One,*

the One who is and who was,  
*in how* you have judged these things,  
<sup>6</sup>because they shed blood of saints and of prophets,  
and blood you have given them to drink;  
they deserve it.

<sup>7</sup>And I heard the altar saying:

Yes, Lord God Almighty,  
true and just are your judgements.

<sup>8</sup>And the fourth poured out his bowl on the sun, and it was allowed to scorch people with fire. <sup>9</sup>And the people were scorched with a great heat and they blasphemed the name of God, the One who has power over these plagues, and they did not repent and give him glory.

<sup>10</sup>And the fifth poured out his bowl on the throne of the beast; and his kingdom was darkened, and they bit their tongues from the pain, <sup>11</sup>and they blasphemed the God of heaven for their pains and for their sores, and they did not repent of their deeds.

<sup>12</sup>And the sixth poured out his bowl on the great River Euphrates; and its water dried up to prepare the way for the rulers from the East. <sup>13</sup>And from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet, I saw three unclean spirits like frogs; <sup>14</sup>for they are spirits of demons performing signs, which go out to the rulers of the whole world to assemble them to the war of the great day of Almighty God.

<sup>15</sup>Behold, I am coming like a thief; blessed is he that is awake and keeping his clothes, so that he does not walk naked and they see his shame.

<sup>16</sup>And they assembled them in the place called, in Hebrew, Harmagedon.

<sup>17</sup>And the seventh poured out his bowl on the air; and a loud voice came out of the Sanctuary, from the throne, saying: It is done. <sup>18</sup>And there were lightnings and noises and thunders and a great earthquake occurred, such as never had happened since man was on the earth, such an earthquake—so

great. <sup>19</sup>And the great city came to be in three parts and the cities of the nations fell. Even Babylon the great had been remembered before God, to give her the cup with the wine of the passion of his anger. <sup>20</sup>And every island fled and mountains were not found. <sup>21</sup>And a great hail, as a talent in weight, comes down from heaven on the people and the people blasphemed God from the plague of hail, because this plague is exceedingly great.

## XVII

<sup>1</sup>And one of the seven angels that had the seven bowls came and spoke to me saying: Come, I will show you the condemnation of the great prostitute sitting on many waters, <sup>2</sup>the one with whom the rulers of the earth fornicated, and from the wine of her fornication the inhabitants of the earth became drunk.

<sup>3</sup>And he carried me away in spirit into a desert. And I saw a woman sitting on a scarlet beast that had seven heads and ten horns and was full of blasphemous titles. <sup>4</sup>And the woman was clothed in purple and scarlet and adorned with gold and precious stones and pearls; in her hand she was holding a golden cup full of abominations and the filth of her fornication, <sup>5</sup>and on her forehead was written a name, a mystery: Babylon the great, the mother of the prostitutes and abominations of the earth.

<sup>6</sup>And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And seeing her I was struck with great wonder. <sup>7</sup>And the angel said to me: Why do you wonder? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that is supporting her. <sup>8</sup>The beast that you saw was, and is not, and is about to come up out of the abyss and goes to destruction; and the inhabitants of the earth will wonder—everyone whose name is not written in the scroll of life from the foundation of the world—when they see the beast, because he was, and is not, and will have come.

<sup>9</sup>Here is the intelligence with wisdom. The seven heads are seven hills on which the woman sits, and are seven rulers: <sup>10</sup>five have fallen, one is, the

other has not yet come, and whenever he comes he must remain for *just* a short time. <sup>11</sup>And the beast which was and is not, even he is an eighth, is also of the seven, and goes to destruction. <sup>12</sup>And the ten horns which you saw are ten rulers who have not yet come to power, but receive authority to rule for one hour with the beast. <sup>13</sup>These are of one mind, and they give their power and authority to the beast. <sup>14</sup>These will make war against the Lamb and the Lamb will overcome them, because he is Lord of lords and King of kings, and those with him are called and chosen and faithful.

<sup>15</sup>And he says to me: The waters which you saw, where the prostitute sits, are races and crowds and nations and tongues. <sup>16</sup>And the ten horns that you saw and the beast, these will hate the prostitute and will leave her desolate and naked, and will eat her flesh, and will consume her with fire; <sup>17</sup>for God put *it* into their hearts to serve his purpose and to be of one mind, and to give their kingdom to the beast until the words of God shall be fulfilled. <sup>18</sup>And the woman whom you saw is the great city, she that has a kingdom over the rulers of the earth.

## XVIII

<sup>1</sup>After this I saw another angel, coming down from heaven with great authority, and the earth was enlightened by his glory. <sup>2</sup>And he cried out with a strong voice saying: She fell, *down* fell Babylon the great, and became a home for demons and a refuge for every unclean spirit, and a hiding-place for every unclean and detested bird, <sup>3</sup>because all the nations drank from the wine of the passion of her fornicating, and the rulers of the earth fornicated with her, and the merchants of the earth became rich on the strength of her lust for luxury.

<sup>4</sup>And I heard another voice from heaven saying: Come out of her my people, so that you do not take part in her sins and so that you do not receive from her plagues, <sup>5</sup>because her sins have piled up to heaven, and God has remembered her wicked deeds. <sup>6</sup>Pay her as indeed she paid out, and give her double in proportion to her deeds; mix her double in the cup in which she

mixed; <sup>7</sup>as much as she glorified herself and lived in luxury, by that much give her torment and sorrow. Since she says to herself: "As queen I sit and am not a widow, and sorrow I certainly do not see", <sup>8</sup>so in one day will come her plagues—pestilence and sorrow and famine—and with fire she will be consumed, for strong is the Lord God, the One condemning her.

<sup>9</sup>And the rulers of the earth, those who fornicated with her and lived in luxury, will weep and mourn for her when they see the smoke of her burning, <sup>10</sup>standing from a distance through fear of her torment, saying: Woe, woe, the great city, Babylon the strong city, for in one hour your punishment came.

<sup>11</sup>And the merchants of the earth weep and sorrow for her, because no one buys their cargo any more: <sup>12</sup>cargo of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every *kind of* scented wood and every object of ivory and every object of very costly wood and of brass and of iron and of marble, <sup>13</sup>and cinnamon and spice and perfumes and ointment and frankincense and wine and oil and fine flour and corn, and cattle and sheep, and horses and carts, and bodies and souls of men.

<sup>14</sup>And the ripe fruit of the lust of your soul went away from you; yes, all the rich and shiny things vanished from you—and never again shall they find them.

<sup>15</sup>The merchants of these things, those who became rich from her, will stand from a distance through fear of her torment, weeping and sorrowing, <sup>16</sup>saying: Woe, woe, the great city, she that was clothed with fine linen and purple and scarlet, and adorned with gold and precious stones and pearls, <sup>17</sup>for in one hour such great wealth was made desolate.

And every ship's master and all the passengers and sailors, and all who work on the sea, stood from a distance <sup>18</sup>and seeing the smoke of her burning they cried out, saying: Who is like the great city? <sup>19</sup>And they threw dust on their heads and weeping and sorrowing they cried out, saying: Woe, woe, the great city, from whose wealth all those with ships on the sea became rich, for in one hour she was made desolate.

<sup>20</sup>Be glad over her, heaven,  
and the saints and apostles and prophets,  
for God has condemned her on your verdict.

<sup>21</sup>And one strong angel picked up a stone like a great millstone, and threw it into the sea saying: Like this, with fury, Babylon the great city shall be thrown, and never again be found. <sup>22</sup>And the sound of harpists and musicians and flutists and trumpeters will never be heard in you again. And all the craftsman of every craft will never be found in you again. And the sound of a mill will never be heard in you again. <sup>23</sup>And the light of a lamp will never shine in you again. And the voice of bridegroom and bride will never be heard in you again; for your merchants were the great ones of the earth, because all the nations were deceived by your charms; <sup>24</sup>and in her was found blood of prophets and of saints and of all those who have been slain on the earth.

## XIX

<sup>1</sup>After this I heard *what was* like the great sound of a vast multitude in heaven saying:

Hallelujah, the salvation, glory and power of our God!

<sup>2</sup>How true and just are his judgements,  
because he has condemned the great prostitute,  
who corrupted the earth with her fornication,  
and he has avenged the blood of his servants on her.

<sup>3</sup>And secondly they said:

Hallelujah! And her smoke goes up for ever and ever.

<sup>4</sup>And the twenty-four elders and the four living creatures fell down and worshipped God, the One seated on the throne, saying:

Amen, hallelujah!

<sup>5</sup>And a voice came out from the throne, saying:

Praise our God all his servants and you that fear him,  
the small and the great.



<sup>6</sup>And I heard *what was* like the sound of a vast multitude, and like the sound of many waters and like the sound of loud thunders, saying:

Hallelujah, because the Lord our God, the Almighty,  
has come to reign!

<sup>7</sup>Let us rejoice and be glad and give him glory,  
for the marriage of the Lamb has come  
and his wife has prepared herself,

<sup>8</sup>and fine linen, bright and clean, was given to her to wear,  
because the fine linen is the righteous work of the saints.

<sup>9</sup>And he says to me: Write; blessed are they that are invited to the wedding-feast of the Lamb. And he says to me: These words of God are true.

<sup>10</sup>And I fell down at his feet to worship him. And he says to me: No! I am a fellow-servant of yours and of your brothers who have the Witness of Jesus; worship God. For the Witness of Jesus is the Spirit of prophecy.

<sup>11</sup>And I saw heaven opened, and behold, a white horse; and the One sitting on it is called Faithful and True and with justice he judges and makes war. <sup>12</sup>His eyes are like a flame of fire, and on his head are many diadems and he has a name written which no one knows except himself; <sup>13</sup>he is clothed with a cloak dipped in blood, and his name has been called the Word of God.

<sup>14</sup>And on white horses the armies of heaven followed him, clothed in fine linen, white and clean. <sup>15</sup>And out of his mouth comes a sharp sword, so that with it he may strike the nations, and he will shepherd them with a rod of iron; and he treads the winepress for the wine of the passion of the anger of Almighty God, <sup>16</sup>and on the cloak and on his thigh [standard] a title is written: King of kings and Lord of lords.

<sup>17</sup>And I saw one angel standing in the sun and he cried out with a loud voice, saying to all the birds flying in mid-heaven: Come, assemble for the great feast of God, <sup>18</sup>to eat the flesh of rulers and the flesh of military officers and the flesh of strong men, and the flesh of horses and of their riders, and the flesh of all people, both gentlemen and servants, both small and great.

<sup>19</sup>And I saw the beast and the rulers of the earth and their armies assembled to make war against the One sitting on the horse and against his army. <sup>20</sup>And the beast was captured and with him the false prophet who performed the signs in front of him, by which he deceived those who had received the mark of the beast and those who worshipped his image; the two were thrown alive into the lake of fire burning with sulphur. <sup>21</sup>And the rest were killed by the sword that comes out of the mouth of the One sitting on the horse, and all the birds were filled with their flesh.

XX

<sup>1</sup>And I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. <sup>2</sup>And he seized the dragon, the ancient serpent who is the devil and Satan, and bound him for a thousand years <sup>3</sup>and threw him into the abyss, and shut and sealed *it* over him, so that he might not deceive the nations any more until the thousand years are finished. After this he must be let loose for a short time. <sup>4</sup>And I saw thrones and they sat on them, and power to judge was given to them, and *I saw* the souls of those who had been beheaded because of the Witness of Jesus and because of the Word of God; also *were there* those who did not worship the beast or his image and did not receive the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years. <sup>5</sup>The rest of the dead did not live until the thousand years were finished. This is the first resurrection. <sup>6</sup>Blessed and holy is he that takes part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ, and will reign with him for a thousand years.

<sup>7</sup>And whenever the thousand years are finished, Satan will be let loose from his prison <sup>8</sup>and will go out to deceive the nations in the four corners of the earth, the Gog and Magog, whose number is as the sand of the sea, to assemble them to the war. <sup>9</sup>And they went up over the breadth of the land and surrounded the Camp of the Saints and the Beloved City, and fire came down

from heaven and consumed them. <sup>10</sup>And the devil, the one deceiving them, was thrown into the lake of fire and sulphur, where also are the beast and the false prophet, and they will be tormented day and night for ever and ever.

<sup>11</sup>And I saw a great white throne and the One seated on it from whose face the earth and heaven fled, and no place was found for them. <sup>12</sup>And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. And another scroll was opened, that which is of life. And the dead were judged according to their deeds, from what had been written in the scrolls.

<sup>13</sup>And the sea gave up the dead in it, and Death and Hades gave up the dead in them, and they were judged, everyone according to his deeds. <sup>14</sup>And Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. <sup>15</sup>And if anyone was not found written in the scroll of life, he was thrown into the lake of fire.

## XXI

<sup>1</sup>And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea is no more. <sup>2</sup>And I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

<sup>3</sup>And I heard a loud voice from the throne saying:

Behold, the dwelling of God is with mankind;

and he will dwell with them,

and they will be his peoples,

and God himself will be with them,

<sup>4</sup>and he will wipe away every tear from their eyes,

and *there* will be no more death;

neither sorrow, nor crying, nor pain will *there* be any more,

because the former things have passed away.

<sup>5</sup>And the One seated on the throne said: Behold, I am making all things new. And he says: Write, because these words are faithful and true. <sup>6</sup>And he said to me: It is done. I am the Alpha and the Omega, the Beginning and the End. To the one who thirsts I will give freely from the fountain of the water of life. <sup>7</sup>The one who overcomes will inherit these things, and to him I will be God and to me he shall be a son. <sup>8</sup>But for the cowardly and faithless and depraved and murderers and fornicators and sorcerers and idolaters and all the liars, their share is in the lake burning with fire and sulphur, which is the second death.

<sup>9</sup>And one of the seven angels that had the seven bowls full of the seven last plagues came and spoke to me, saying: Come, I will show you the Bride, the wife of the Lamb.

<sup>10</sup>And he carried me away in spirit on to a great and high mountain, and showed me the Holy City, Jerusalem, coming down out of heaven from God, <sup>11</sup>having the glory of God—her brilliance like a most precious stone, crystal-clear like jasper stone. <sup>12</sup>She has a great and high wall with twelve gates, and over the gates twelve angels and names engraved which are of the twelve tribes of the sons of Israel. <sup>13</sup>On the east *there* are three gates and on the north three gates, and on the south three gates and on the west three gates. <sup>14</sup>And the wall of the City has twelve foundations and on them twelve names—of the twelve apostles of the Lamb.

<sup>15</sup>And the one speaking to me had a measure, a golden reed, to measure the City and her gates and her wall. <sup>16</sup>And the City lies square, and her length the same as her breadth. And he measured the City with the reed at twelve thousand stadia, her length and breadth and height are equal. <sup>17</sup>And he measured her wall at a hundred and forty-four cubits by man's measure, which is an angel's.

<sup>18</sup>And her wall is encrusted with jasper; and the City is pure gold like clean glass. <sup>19</sup>The foundations of the wall of the City are adorned with every precious stone: the first foundation jasper, the second sapphire, the third

chalcedony, the fourth emerald, <sup>20</sup>the fifth sardonyx, the sixth cornelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst; <sup>21</sup>and the twelve gates are twelve pearls; each one of the gates was of one pearl apiece. And the street of the City is pure gold like clear glass.

<sup>22</sup>And I did not see a sanctuary in her, because the Lord God Almighty is her Sanctuary and the Lamb. <sup>23</sup>And the City has no need for the sun or the moon to shine upon her, for the glory of God gives her light, and her lamp is the Lamb. <sup>24</sup>And by her light the nations will walk, and the rulers of the earth bring their glory into her; <sup>25</sup>and her gates shall never be closed by day, and *there* will be no night there; <sup>26</sup>and they will bring the glory and the honour of the nations into her. <sup>27</sup>And by no means shall anything impure enter her, nor anyone doing what is shameful and false, only those written in the scroll of life of the Lamb.

## XXII

<sup>1</sup>And he showed me a river of the water of life, bright as crystal, coming out of the throne of God and of the Lamb. <sup>2</sup>Between her street and the river, on both sides, are trees of life producing twelve fruits—throughout each month they give their fruit—and the leaves of the trees are for the healing of the nations.

<sup>3</sup>And no more will *there* be any curse. And the throne of God and of the Lamb will be in her, and his servants will serve him <sup>4</sup>and they will see his face, and his name will be on their foreheads. <sup>5</sup>And *there* will be no more night, and they will have no need of the light of a lamp or the light of the sun, because the Lord God will give them light, and they will reign for ever and ever.

<sup>6</sup>And he said to me: These words are faithful and true, and the Lord, God of the spirits of the prophets, sent his angel to show his servants what

must soon take place. <sup>7</sup>And behold, I am coming quickly. Blessed is he that takes to heart the words of the prophecy of this book.

<sup>8</sup>And I, John, am the one that is hearing and seeing these things. And when I had heard and seen, I fell down to worship at the feet of the angel showing me these things. <sup>9</sup>And he says to me: No! I am a fellow-servant of yours and of your brothers the prophets and those who take to heart the words of this book; worship God. <sup>10</sup>And he says to me: Do not seal the words of the prophecy of this book, for the time is near. <sup>11</sup>Let the wicked person carry on doing what is wrong and let the filthy person carry on being filthy. And let the righteous person carry on doing what is right and let the holy person carry on being holy.

<sup>12</sup>Behold, I am coming quickly and my reward is with me, to pay each one according to how is his work. <sup>13</sup>I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

<sup>14</sup>Blessed are they that wash their robes so that they may have the right to the tree of life and may enter by the gates into the City. <sup>15</sup>Outside are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone desiring and doing what is false.

<sup>16</sup>I, Jesus, sent my angel to witness these things to you in the churches. I am the Root and the Offspring of David, the bright Dawn Star.

<sup>17</sup>And the Spirit and the Bride say: Come. May the one who hears also say: Come. And let the one who thirsts come, and the one who wants—let him take the water of life freely.

<sup>18</sup>I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, God will add to him the plagues described in this book, <sup>19</sup>and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the Holy City described in this book.

<sup>20</sup>Says he that witnesses these things: Yes, I am coming quickly.

Amen, come Lord Jesus. <sup>21</sup>The grace of the Lord Jesus be with all.

## Notes on the Translation of Certain Passages

The title ‘The Revelation of Jesus Christ’ is taken from the first words of this book Ἀποκάλυψις Ἰησοῦ Χριστοῦ (Rev 1:1) following the example of the first five books of the Bible, which, in the original Hebrew, take their titles from their first word or words.

### 1:1

In the Greek text, the noun Ἀποκάλυψις (Apocalypse) is found without the definite article. In general, the author omits the definite article before a noun if he does not expect the reader to be familiar with the person, thing or concept to which the noun refers. For the same reason, it is usually omitted before the first mention of a particular noun (cf. David Aune, *Revelation 1-5*, Vol. 52A in the Word Biblical Commentary Series, Dallas: Word Books, 1997, pp. clxiii-clxvi). Therefore the omission of the article before the noun Ἀποκάλυψις in its first and only occurrence indicates that the author does not expect the readers to know about this work; it implies the work is new and unique. In English, however, the omission of the article does not have the same significance. On the contrary, it would wrongly suggest this revelation was only one particular example out of many from the same source. So the article is needed in English to convey the uniqueness of this work.

Ἀποκάλυψις Ἰησοῦ Χριστοῦ (The Revelation of Jesus Christ): the meaning of ‘Revelation’ in this context depends on the way we interpret its relation to ‘Jesus Christ’. This genitive is ambiguous, and its two meanings can be expressed as follows:

- a. The revelation (or disclosure) of future events which was given to Jesus Christ by God (Jesus Christ as the subject of the genitive).
- b. The revelation (or disclosure) of Jesus Christ himself from a situation in which he is not fully known or perceived (Jesus Christ as the object of the genitive, cf. 1Cor 1:7; 1Pet 1:7.13).

Even though the first of these meanings (a) is implied by the present context (Rev 1:1-2), the second (b) is closely related: the Revelation of Jesus Christ (objective genitive) is, in effect, the end and purpose of the events disclosed in the Revelation of Jesus Christ (subjective genitive). What begins as a revelation of future events given to Jesus Christ, and communicated to his servants (a), ends with the Revelation of Jesus Christ himself at the final Judgement (b).

### **1:2**

#### **‘...who witnesses (ἐμαρτύρησεν) the Word of God and the Witness of Jesus’**

Although the main verb (ἐμαρτύρησεν) is in the aorist (past) tense, it is translated here in the present. Since John’s witnessing of the Word of God and the Witness of Jesus Christ is a linear action which continues down to the present, we take this use of the aorist to refer to the start of the action. This example of an ingressive aorist is best translated by the present tense in English.

### **1:9**

#### **‘the Witness of Jesus (ἡ μαρτυρία Ἰησοῦ)’**

This genitive is also ambiguous, and its two meanings can be expressed as follows:

- a. With Jesus as subject – ‘the Witness of Jesus’, given to John;
- b. With Jesus as object – ‘the witness to Jesus’, given by John (his witness to Jesus).

We have translated this expression by the ‘Witness of Jesus’ in all the places where it occurs in the text. In this way, the double meaning is preserved, and the interpretation is left to the reader. The interpretation of this expression is especially relevant in Rev 1:9 : ‘I John...was on the island called Patmos because of the Word of God and the Witness of Jesus’. Each of the two meanings of the expression gives rise to a different interpretation of the reason for John being on the Island of Patmos:



- a. John came to Patmos in order to receive ‘the Word of God and the Witness of Jesus’ (subjective genitive);
- b. For proclaiming the Word of God and giving his witness to Jesus (objective genitive), John received from the Romans the penalty of exile on Patmos.

Although (b) is strongly favoured by tradition, (a) is consistent with the use of the expression ‘the Word of God and the Witness of Jesus’ elsewhere in the text, to describe the nature of ‘the Revelation of Jesus Christ’ (Rev 1:1-2, see note on 1:2 above), namely, the revelation of God witnessed by Jesus and his angel (1:5; 3:14; 22:16.20) to others who are persecuted on that account (6:9; 12:17; 20:4). Furthermore, (a) also agrees well with the context of 1:9, because the passage that follows describes how the Revelation began: ‘I came to be in spirit on the Lord’s Day...’.

## **1:20**

### **‘...and the seven lampstands are seven churches’**

In the text, there is no definite article before the ‘seven churches’ and its omission is noteworthy. It has already been noted that the author generally omits the article before a noun when he does not expect the reader to be familiar with the person or thing to which the noun refers, usually at its first occurrence in the text. However, the author has previously referred to the ‘churches’ using the definite article (Rev 1:11), implying that the churches should be known to the readers. The omission of the article in this case (Rev 1:20) is exceptional and suggests that the churches are seven out of many, and therefore represent all churches. The representative purpose of these seven churches is confirmed by the universal character of the subsequent messages (Rev 2-3).

## **2:23**

### **‘...also I will kill her children with pestilence (ἐν θανάτῳ)’**

Apart from meaning ‘death’, θάνατος has the secondary meaning of ‘pestilence’. ‘To eat idol-sacrifices and to fornicate’ shows a connection between the teaching of Jezebel here (Rev 2:20) and the teaching of Balaam to Balak (Rev 2:14) in the previous letter. In the book of Numbers in the Old

Testament (Num 25:3-9) we see that pestilence was the punishment that the Lord sent to those who followed this teaching. In view of this connection, ‘pestilence’ is chosen to translate θάνατος in this context.

### **3:1-2**

**‘I know your deeds (σου τὰ ἔργα)...Be awake and restore those that remain (τὰ λοιπὰ) and were about to die...’**

‘those that remain (τὰ λοιπὰ)’ refers grammatically to the deeds (τὰ ἔργα) mentioned in the previous statement. This interpretation is further supported by what follows in the text: ‘for I have not found your deeds perfect in the sight of my God’. The theme of dead works is not new (see Heb 6:1; 9:14).

### **3:12**

Throughout the text we translate the Greek word ναός as ‘sanctuary’. This agrees with the use of the word in the Septuagint to signify the central and most sacred part of the former temple at Jerusalem, the building that contained the Holy Place and the Holy of Holies. The word ‘temple’ should not be used in this context for the following reasons:

- i. In relation to the plan of the former temple, the word ‘temple’ is understood to refer to the whole complex of courts and buildings which surrounded, and included, the sanctuary. It corresponds to the Greek word ἱερόν. The distinction between ‘sanctuary’ (ναός) and ‘temple’ (ἱερόν) is carefully observed in all the books of the New Testament.
- ii. There is a close correspondence between the sanctuary of God in heaven, as it is described in the Apocalypse, and the sanctuary of the former temple at Jerusalem, which was derived from the sacred tent built by Moses as a dwelling for God (Ex 25:8-9). This correspondence is confused, or even missed, if ναός is translated by ‘temple’ in the text of the Apocalypse.

#### **4:6**

**‘And in the midst of the thrones (τοῦ θρόνου) and around the throne are four living creatures...’**

Here the text reads ‘in the midst of the throne (singular) and around the throne’. It is difficult to see how the four living creatures can be in both places at the same time. For clarity and consistency ‘throne’ has been translated in the plural; in Rev 5:6 the Lamb is seen between the throne and the four living creatures, and in the midst of the elders. Comparing both scenes we see that the throne is in the centre, then the Lamb, then the four living creatures around the throne, and all of these in the midst of the thrones (plural) of the elders.

#### **4:7**

**‘...the second living creature like an ox (ὄμοιον μόσχῳ)’**

The Greek word translated here by ‘ox’ (μόσχος) usually means ‘calf’. However, in the Septuagint translation of Ezekiel 1:10 this word translates the Hebrew word for ‘ox’, when used to describe the corresponding creature (cherub). For this reason, we have translated μόσχος by ‘ox’ and not by ‘calf’.

#### **6:5**

**‘And I looked and behold, a black horse, and the one sitting on it had a yoke (ζυγόν) in his hand’**

The primary meaning of ζυγόν is ‘yoke’. Although, in this passage, it is usually translated by ‘a pair of scales’ or ‘a balance’, nowhere else in the New Testament does it have this meaning, which is derived from the fact that a human yoke can be hung up in such a way as to be useful for balancing weights. By its nature, the yoke is symbolic of servitude, oppression, injustice and misery, and this symbolic meaning is reinforced by the black colour of the horse. With this in mind we translate the next verse in the following way:

#### **6:6**

**‘A litre of wheat for a day’s wage, and three litres of barley for a day’s wage, and with the oil (τὸ ἔλαιον) and the wine (τὸν οἶνον) do not be unjust (μὴ ἀδικήσης).’**

In this context τὸ ἔλαιον and τὸν οἶνον are taken to be accusatives of respect, i.e., ‘with respect to the oil and the wine’, and μὴ ἀδικήσης can be translated legitimately by ‘do not be unjust’.

The ‘litre’ or ‘choenix’ is a dry measure of capacity for which scales are not required. Furthermore, the issue is not scarcity of food, but the unjustly high price at which it is sold (except the oil and the wine). What we see here is a situation of exploitation, oppression and injustice, signified – as we indicated before – by the yoke of the rider and the black colour of his horse (cf. Ugo Vanni, *L’Apocalisse: ermeneutica, esegesi, teologia*, Supplementi alla Rivista Biblica 17, Bologna: Edizioni Dehoniane 1988, pp. 193-213).

## 6:11

**‘...until also their fellow-servants and their brothers had been made perfect (πληρωθῶσιν), those about to be killed just as themselves.’**

Most existing translations take this to mean: ‘until the number of their fellow servants...has been completed...’ However, ‘number’ is an addition that has caused confusion between this group ‘about to be killed’ and the ‘144,000 having been sealed’ (Rev 7:4). As described in 7:9 this group ‘about to be killed’ can not be numbered and contrasts with the precise number of the 144,000.

In favour of translating πληρωθῶσιν by ‘had been made perfect’, we have the explanation that one of the elders gave to John concerning this group ‘about to be killed’ when seen in heaven after going through the great tribulation (Rev 7:13-14) – how they washed their robes and bleached them in the blood of the Lamb, i.e., they were made perfect. Furthermore, it is in this sense that the same verb is used in Rev 3:2.

Having said this, however, it is necessary to add that the use of this verb has a deeper meaning in the present context, which is difficult if not impossible, to translate. It relates to the use of the same verb (πληροῦν), or its cognate forms (πίμπλημι, ἐπιπίμπλημι), in the Septuagint to translate the Hebrew expression for the ‘consecration’ or ‘ordination’ of the priests (קָדַשׁ).

Without going into the details of the exegesis, suffice it to say that the use of this verb in this context indicates that those who are martyred in the great tribulation are as worthy to be called priests as the 144,000 who are sealed and perfect, and follow the Lamb wherever he may go (Rev 14:1-5).

## **8:12**

**‘...and the day did not give a third of its brightness...’**

Literally: ‘...and the day might not shine (μὴ φάνη) the third part of it...’.

Referring to the daylight, we translate the verb φαίνω as ‘to give its brightness. This allows us to convey the meaning of the first part of the statement (so that a third part of them was darkened) in such a way that the celestial light has suffered a reduction in intensity and not in duration by one third. In this case, τὸ τρίτον αὐτῆς (referring to the daylight) is taken to be an accusative of respect and not an accusative of duration.

## **9:7**

**‘And the objects like (τὰ ὁμοιώματα) locusts...’**

It is important to emphasize here that we are not dealing with actual locusts, but with the likenesses of the locusts.

## **9:9**

Both here (twice) and at Rev 9:17, θώραξ is the word used to describe a form of body-armour. It is usually translated as ‘breastplate’, even though it refers to the protective clothing or corselet that covers the entire trunk of a man or horse, and not just that which surrounds the chest. Therefore on these occasions we have translated θώραξ simply by ‘armour’.

## **9:17**

**‘And like this I saw the horses in the vision, and those sitting on them – having armour the colour of fire, hyacinth and sulphur...’**

As in the Greek text, we wish to express this passage so that it is possible and relatively straightforward to see the colourful armour as belonging to the horses, and not necessarily to the riders. This is supported by the fact that the description which follows applies entirely to the horses, and does not mention the riders again. On this occasion it appears that the vision is not concerned with the riders themselves, but only with the fact that the horses have riders.

## **14:8**

**‘...the wine of the passion (τοῦ θυμοῦ ) of her fornicating (τῆς πορνείας)...’**

It is important to translate this image consistently throughout the book. For clarity, when passion is mentioned (Rev 14:8 and 18:3) we adopt the verbal-noun (fornicating), and when it is not mentioned, as in 17:2, the noun itself is used: ‘the wine of her fornication’.

## **14:10**

**‘...the wine of the passion (τοῦ θυμοῦ ) of God...in the cup of his anger (τῆς ὀργῆς)...’**

Here we have translated θυμός by ‘passion’ for the following reasons:

- a. To allow the vivid contrast of the expression with ‘the wine of the passion of her fornicating’ (Rev 14:10 and 18:3). ‘Passion’ equally well indicates the strong emotions of both anger and sexual desire in English, as does θυμός in Greek.
- b. Because θυμός and ὀργῆς each describe different but complementary aspects of anger, coherently expressed in English in this way.

Consistency in the translation of this expression has been followed each time it is mentioned in full at Rev 14:10; 16:19 and 19:15 or in part 15:1; 15:7 and 16:1

## **18:20**

**‘for God has condemned her on your verdict (ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς)’**

It is translated in this way by taking into account the following idiomatic usage:

- a. ἐξ αὐτῆς: the use of ἐξ here follows the Semitic use of this preposition in expressions where justice is sought from the offender. In this context it is best translated as the object of the verb κρίνειν that is to say, ‘has condemned her’.

- b. ἔκρινεν τὸ κρίμα ὑμῶν: in this example of a verb with its cognate noun in the accusative case, the noun is translated with the help of a preposition – ‘on’ in this case.

### **21:18**

#### **‘And her wall is encrusted with jasper...’**

Literally: ‘And the incrustation (ἡ ἐνδώμησις) of her wall is jasper...’

The translation of ἡ ἐνδώμησις is often given as the ‘substance’ or ‘material’ of the wall. Etymologically it means ‘in-built’. Considering the context of the precious stones forming the surface of, but not fully composing, the City walls, ‘incrustation’ is used in this translation.

### **22:2**

#### **‘...on both sides, are trees of life (ξύλον ζωῆς)’**

We have taken ξύλον ζωῆς (tree of life) to be a collective expression; that is to say, it has a plural meaning (trees of life). This is well supported by its context, which refers to Ezekiel 47:12, and by the use of the word ξύλον in the Septuagint (e.g., Gen 1:11 and 3:2).