

## ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 12

f35

<sup>1</sup> Καὶ σημεῖον μέγα ὤφθη ἐν τῷ Οὐρανῷ,

γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ

ἡ Σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ  
ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων  
δώδεκα, <sup>2</sup> καὶ

ἐν γαστρὶ ἔχουσα·

<sup>1</sup> Ἐκράζεν ὠδίνουσα καὶ βασανιζομένη  
τεκεῖν.

<sup>3</sup> Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ.

Καὶ ἰδοὺ. Δράκων

μέγας

πυρρός,

ἔχων κεφαλὰς ἑπτὰ καὶ

κέρατα δέκα καὶ

ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα.

<sup>4</sup> Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν  
ἀστέρων τοῦ Οὐρανοῦ. Καὶ ἔβαλεν αὐτοὺς  
εἰς τὴν Γῆν.

Καὶ ὁ Δράκων ἔστηκεν ἐνώπιον τῆς  
Γυναικὸς τῆς μελλούσης **τικτεῖν**<sup>2</sup>, ἵνα ὅταν  
τέκη τὸ Τέκνον αὐτῆς καταφάγη.

<sup>5</sup> Καὶ ἔτεκεν υἱόν, **ἄρρενα**<sup>3</sup>, ὃς μέλλει  
ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ.

Καὶ **ἡρπάγη**<sup>4</sup> τὸ Τέκνον αὐτῆς πρὸς τὸν  
Θεὸν καὶ πρὸς τὸν Θρόνον αὐτοῦ.

<sup>6</sup> Καὶ ἡ Γυνὴ ἔφυγεν εἰς τὴν Ἔρημον, ὅπου  
ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ,  
ἵνα ἐκεῖ **ἐκτρέφωσιν**<sup>5</sup> αὐτὴν ἡμέρας χιλίας  
διακοσίας ἐξήκοντα.

<sup>1</sup> f35 does not include the conjunction *Kaì* here. The NU includes it.

<sup>2</sup> f35 has *τικτεῖν* (a present infinitive) here. The NU has *τεκεῖν* (an aorist infinitive).

<sup>3</sup> f35 has a later spelling *ἄρρενα* here. The NU has an earlier spelling *ἄρσεν*.

<sup>4</sup> f35 has a later spelling *ἡρπάγη* \ here. The NU has *ἡρπάσθη*.

<sup>5</sup> f35 has *ἐκτρέφωσιν* here. The NU has *τρέφωσιν*.

## REVELATION 12

NLET

## THE GREAT SIGN OF THE WOMAN

1 And, a sign – *that is*, a great one – from the God was seen in the Heaven –

➤ a woman having been lastingly wrapped around with the Sun, and

➤ the Moon *was* below the feet *that were* hers, and

➤ upon the head *that was* her *was* a crown consisting of stars – twelve of them;

➤ 2 and, she *was* one who was having a baby in *her* womb.

<sup>6</sup> She was crying out, having the pains of childbirth, being subjected to great pain to bear a child.

## THE SIGN OF THE DRAGON

3 And, another sign *from the God* was seen in the Heaven.

And, look! A dragon –

➤ a great one,

➤ a flame-colored one,

➤ having heads – seven of them, and

➤ horns – ten of them, and

➤ upon the heads *that were* his *were* seven diadems.

4 And, the tail *that was* his *was* sweeping away the third part of the illustrious ones<sup>7</sup> of the Heaven. And, he cast them to the Earth.

## THE DRAGON'S FAILED ATTEMPT TO DESTROY THE MALE CHILD

And, the Dragon lastingly stood in front of the Woman, the one who was about to be giving birth<sup>8</sup>, in order that, whenever she might give birth, he might devour the Child *that was* hers.

5 And, she gave birth to a son, a male, who was destined to be a shepherd over all the Ethnicities with a shepherd's staff – one made of iron.

And, the Child *that was* hers was snatched up to the God and to the Throne *that is* His.

6 And, the Woman fled into the Desolate Place, where she has in that place, a place having been lastingly prepared – *originating* from the God, in order that there He might bring her up from childhood<sup>9</sup> for days amounting to one thousand two hundred sixty<sup>10</sup>.

<sup>6</sup> f35 does not include the conjunction 'And,' here. The NU includes it.

<sup>7</sup> 'illustrious ones' – literally, 'stars' but the Greek word can be used metaphorically to refer to 'illustrious ones'. An obsolete but seemingly appropriate meaning of 'illustrious' is 'shining brightly with light'.

<sup>8</sup> f35 has 'to be giving birth' (a present infinitive) here. The NU has 'to give birth' (an aorist infinitive).

<sup>9</sup> f35 has 'might bring ... up from childhood' here. The NU has 'support'.

<sup>10</sup> 'days amounting to one thousand two hundred sixty' – equivalent to forty-two months or three and a half years.

<sup>7</sup> Καὶ ἐγένετο πόλεμος ἐν τῷ Οὐρανῷ. Ὁ Μιχαὴλ καὶ οἱ Ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ Δράκοντος. Καὶ ὁ Δράκων ἐπολέμησεν. Καὶ οἱ ἄγγελοι αὐτοῦ.

<sup>8</sup> Καὶ οὐκ ἴσχυσεν. Οὐδὲ τόπος εὐρέθη αὐτῷ<sup>11</sup> ἔτι ἐν τῷ Οὐρανῷ.

<sup>9</sup> Καὶ ἐβλήθη ὁ Δράκων

ὁ μέγας,

ὁ Ὅφιος,

ὁ Ἀρχαῖος,

ὁ καλούμενος Διάβολος καὶ <sup>12</sup> Σατανᾶς,

ὁ πλανῶν τὴν οἰκουμένην ὅλην,

ἐβλήθη εἰς τὴν Γῆν.

Καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

<sup>10</sup> Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ

Οὐρανῷ λέγουσαν· Ἄρτι ἐγένετο

ἡ Σωτηρία καὶ

ἡ Δύναμις καὶ

ἡ Βασιλεία τοῦ Θεοῦ ἡμῶν καὶ

ἡ Ἐξουσία τοῦ Χριστοῦ αὐτοῦ.

Ὅτι κατεβλήθη<sup>13</sup> ὁ κατήγορος<sup>14</sup> τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν<sup>15</sup> ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

<sup>11</sup> Καὶ αὐτοὶ ἐνίκησαν αὐτὸν

διὰ τὸ Αἷμα τοῦ Ἀρνίου καὶ

διὰ τὸν Λόγον τῆς Μαρτυρίας αὐτῶν.

Καὶ οὐκ ἠγάπησαν τὴν Ψυχὴν αὐτῶν ἄχρι θανάτου·

<sup>12</sup> Διὰ τοῦτο εὐφραίνεσθε, οἱ Οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες.

<sup>7</sup> And, a war came about in the Heaven. The Michael and the heavenly Messengers *that were* his made war with the Dragon.

And, the Dragon made war. And, the *wicked* messengers that were his *made war*.

<sup>8</sup> And, he did not prevail. Nor, was a place found for him<sup>16</sup> any longer in the Heaven.

<sup>9</sup> And, the Dragon –

➤ the great one,

➤ the Serpent,

➤ the Ancient One,

➤ the one who is being called ‘Devil’<sup>17</sup> and ‘<sup>18</sup> Satan’<sup>19</sup>,

➤ the one who is leading the entire inhabited world astray – was thrown to the Earth.

And, the *wicked* messengers that are his were thrown.

A GREAT VOICE PRAISES THE GREAT VICTORY IN THE HEAVEN

<sup>10</sup> And, I heard a voice – a great *one* – in the Heaven, saying, “Now

➤ the Salvation, and

➤ the Power, and

➤ the Kingdom of the God *Who is* ours, and

➤ the Authority of the Anointed *One Who is* His

has come about!

Because, the Accuser of the Brothers *who are* ours – the one who is making accusations against them<sup>20</sup> in front of the God *Who is* ours day and night – has been thrown down<sup>21</sup>.

<sup>11</sup> And, they, *for their part*, conquered him

➤ by means of the Blood of the *Little* Lamb and

➤ by means of the Word of the Testimony *that is* theirs.

And, they did not love the Psyches *that are* theirs even when faced with death.

<sup>12</sup> For this reason, be made merry, the Heavens and the ones who are pitching tents in them!

<sup>11</sup> f35 has αὐτῷ (a dative, singular pronoun) here. The NU has αὐτῶν (a genitive, plural pronoun).

<sup>12</sup> f35 does not include the definite article ὁ here. The NU includes it.

<sup>13</sup> f35 has κατεβλήθη here. The NU has ἐβλήθη.

<sup>14</sup> f35 has κατήγορος here. The NU has the synonym κατήγωρ.

<sup>15</sup> f35 has αὐτῶν (a genitive pronoun in harmony with the preposition prefixing the verb) here. The NU has αὐτοὺς (an accusative pronoun).

<sup>16</sup> f35 has ‘for him’ (a dative, singular pronoun) here. The NU has ‘of them’ (a genitive, plural pronoun).

<sup>17</sup> ‘Devil’ – A modern English word derived from an Old English word which is a transliteration of the Greek word Διάβολος which is used here. It means ‘Slandering One’.

<sup>18</sup> f35 does not include the definite article ‘the’ here. The NU includes it.

<sup>19</sup> ‘Satan’ – The Greek word Σατανᾶς used here is a transliteration of a Hebrew word שָׂטָן. It is transliterated into English as ‘Satan’. The Hebrew word means ‘Adversary’.

<sup>20</sup> f35 has ‘them’ (a genitive pronoun in harmony with the preposition prefixing the verb) here. The NU has (an accusative pronoun).

<sup>21</sup> f35 has ‘has been thrown down’ here. The NU has ‘has been thrown’.

## WOE TO THE EARTH AND TO THE SEA

Οὐαὶ τῇ Γῇ καὶ τῇ Θαλάσσει<sup>22</sup>. ὅτι κατέβη ὁ Διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

<sup>13</sup> Καὶ ὅτε εἶδεν ὁ Δράκων ὅτι ἐβλήθη εἰς τὴν Γῆν, ἐδίωξεν τὴν Γυναῖκα ἣτις ἔτεκεν τὸν Ἄρρενα<sup>23</sup>.

<sup>14</sup> Καὶ ἐδόθησαν τῇ Γυναικὶ <sup>24</sup> δύο πτέρυγες τοῦ Ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν Ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπως<sup>25</sup> **τρέφεται**<sup>26</sup> ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

<sup>15</sup> Καὶ ἔβαλεν ὁ Ὅφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

<sup>16</sup> Καὶ ἐβοήθησεν ἡ Γῇ τῇ γυναικί. Καὶ ἤνοιξεν ἡ Γῇ τὸ στόμα αὐτῆς. Καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ Δράκων ἐκ τοῦ στόματος αὐτοῦ.

<sup>17</sup> καὶ ὠργίσθη ὁ Δράκων ἐπὶ τῇ γυναικί. Καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς Ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν Μαρτυρίαν Ἰησοῦ.

Woe to the Earth and to the Sea! Because, the Devil has come down to you, having anger – great *anger*, seeing that he has little time.

## THE DRAGON'S FAILED ATTEMPT TO DESTROY THE WOMAN

<sup>13</sup> And, when the Dragon saw that he was thrown to the Earth, he pursued the Woman who bore the Male *Child*.

<sup>14</sup> And, <sup>27</sup> two wings of the Eagle – the great *one* – were given to the Woman, in order that she might fly to the Desolate *Place* – to the place *that was* hers, in such a manner that<sup>28</sup> there she might nourish herself<sup>29</sup> *for*

- a period of time, and
  - two periods of time, and
  - a half period of time<sup>30</sup>
- away from the Serpent.

<sup>15</sup> And, the Serpent threw up water, like a river, from the mouth *that was* his, in order that it might make her one who was carried away.

<sup>16</sup> And, the Earth came to the rescue of the Woman. And, the Earth opened the mouth *that was* hers. And, she gulped down the river which the Dragon threw up from the mouth *that was* his.

<sup>17</sup> And, the Dragon was made angry because of the Woman.

And, he departed to make war with the rest of the offspring *that were* hers –

- the ones who are keeping the Injunctions of the God, and
- the ones who are sustaining the Testimony about Jesus.

<sup>22</sup> f35 has τῇ γῇ καὶ τῇ θαλάσσει (with dative, noun clauses) here. The NU has τὴν γῆν καὶ τὴν θάλασσαν (with accusative noun clauses). Cf. Rev. 8:13

<sup>23</sup> f35 has a later spelling ἄρρενα here. The NU has an earlier spelling ἄρσενα.

<sup>24</sup> f35 does not include the definite article αἱ here. The NU includes it.

<sup>25</sup> f35 has ὅπως here. The NU has ὅπου.

<sup>26</sup> f35 has τρέφεται (a middle aorist, subjunctive verb) here. The NU has τρέφεται (a present, passive, indicative verb).

<sup>27</sup> f35 does not include the definite article 'the' here. The NU includes it.

<sup>28</sup> f35 has 'in such a manner that' here. The NU has 'where'.

<sup>29</sup> f35 has 'might nourish herself' (a middle, aorist, subjunctive verb) here. The NU has 'keeps on being nourished' (a present, passive, indicative verb).

<sup>30</sup> These 'periods of time' add up to three and a half periods of time. Refer to the footnote for 12:6.