

## ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ 19

f35

<sup>1</sup> Καὶ<sup>1</sup> μετὰ ταῦτα ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ μεγάλης<sup>2</sup> ἐν τῷ Οὐρανῷ λεγόντων· Ἀλληλουϊά· ἡ Σωτηρία καὶ ἡ Δύναμις καὶ ἡ Δόξα<sup>3</sup>

τοῦ Θεοῦ ἡμῶν,

<sup>2</sup> Ὅτι ἀληθινὰ καὶ δίκαια αἱ Κρίσεις αὐτοῦ·

Ὅτι ἔκρινεν τὴν Πόρνην τὴν μεγάλην ἣτις διέφθειρεν<sup>4</sup> τὴν Γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν Δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

<sup>3</sup> Καὶ δεύτερον εἶρηκεν<sup>5</sup>· Ἀλληλουϊά. Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς Αἰῶνας τῶν Αἰώνων.

<sup>4</sup> Καὶ ἔπεσαν οἱ Πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα Ζῶα. Καὶ προσεκύνησαν τῷ Θεῷ τῷ Καθημένῳ ἐπὶ τοῦ Θρόνου<sup>6</sup> λέγοντες· Ἀμήν. Ἀλληλουϊά.

<sup>5</sup> Καὶ φωνὴ ἐκ<sup>7</sup> τοῦ Θρόνου ἐξῆλθεν λέγουσα· Αἰνεῖτε τὸν Θεὸν<sup>8</sup> ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, οἱ μεγάλοι καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.

<sup>1</sup> f35 includes the conjunction *Kaì* here. The NU omits it.

<sup>2</sup> f35 has the word order φωνὴν ὄχλου πολλοῦ μεγάλης here. The NU has φωνὴν μεγάλην ὄχλου πολλοῦ.

<sup>3</sup> f35 has the word order ἡ Δύναμις καὶ ἡ Δόξα here. The NU has ἡ Δόξα καὶ ἡ Δύναμις.

<sup>4</sup> f35 has διέφθειρεν here. The NU has ἐφθειρεν.

<sup>5</sup> f35 has εἶρηκεν (a singular, perfect verb) here. The NU has εἶρηκαν (a plural, perfect verb).

<sup>6</sup> f35 has τοῦ Θρόνου (a genitive noun phrase) here. The NU has τῷ Θρόνῳ (a dative, noun phrase). Both can mean 'upon the Throne'.

<sup>7</sup> f35 has the preposition ἐκ here. The NU has the preposition ἀπὸ. Both can mean 'from'.

<sup>8</sup> f35 has τὸν Θεὸν (an accusative noun phrase) here. The NU has τῷ Θεῷ (a dative, noun phrase).

## REVELATION 19

NLET

JOHN HEARS A MIGHTY THRONG, THE ELDERS, AND HEAVENLY VOICES PRAISING THE GOD FOR HIS JUST JUDGMENTS

1 And,<sup>9</sup> after these things I heard something similar to a sound of a throng of many – that is, a great *sound*<sup>10</sup> – in the Heaven, saying, “Halleluia<sup>11</sup>!

➤ The Salvation, and

➤ the *Dynamic* Power, and

➤ the Glory<sup>12</sup>

belong to the God *Who is ours*!

2 Because, the Judgments *that are* His *are* agreeable to truth and perfectly just!

Because, He judged the Prostitute – the great one – who was utterly destroying<sup>13</sup> the Earth with her sexual immorality. And, He has exacted vengeance for the blood of the Slaves *who are* His in consequence of what her hand had done.”

3 And, secondly it<sup>14</sup> has lastingly said<sup>15</sup>, “Halleluia! And, the smoke from her is going up into the Ages of the Ages!”

4 And, the Elders – *that is*, the twenty-four *Elders* – and the four Living Beings fell down. And, they prostrated themselves before the God – the One Who is sitting upon the Throne – saying, “Amen! Hallelujah!”

5 And, a sound came out from the Throne, saying, “Keep on praising the God<sup>16</sup> *Who is ours*, all the Slaves *who are* His – even the ones who are fearing Him, the small and the great!”

<sup>9</sup> f35 include the conjunction ‘And,’ here. The NU omits it.

<sup>10</sup> f35 has the word order ‘a sound of a throng of many – *that is*, a great *sound*’ here. The NU has ‘a sound – *that is*, a great sound – of a throng – *that is*, a great one’.

<sup>11</sup> ‘Halleluia’ – The Greek word here is Ἀλληλουϊά, a transliteration of the Hebrew words הַלְלוּיָהּ. The English translation of these words is an imperative sentence - ‘Praise Yah!’ ‘Yah’ is a shortened form of the famous Tetragrammaton ‘YaHWeH’ which is the God’s personal name, meaning ‘the One Who Exists eternally’.

<sup>12</sup> f35 has the word order ‘the Power and the Glory’ here. The NU has ‘the Glory and the Power’.

<sup>13</sup> f35 has ‘was utterly destroying’ here. The NU has ‘was destroying’.

<sup>14</sup> ‘it’ – referring back to ‘something similar to a sound of a throng of many’ in verse 1.

<sup>15</sup> f35 has ‘it has lastingly said’ (a singular, perfect verb) here. The NU has ‘they lastingly said’ (a plural, perfect verb).

<sup>16</sup> f35 has ‘the God’ (an accusative, noun phrase) here. The NU has ‘to the God’ (a dative, noun phrase).

<sup>6</sup> Καὶ ἤκουσα

ὡς φωνὴν ὄχλου πολλοῦ καὶ  
ὡς φωνὴν ὑδάτων πολλῶν καὶ  
ὡς φωνὴν βροντῶν ισχυρῶν,

λέγοντας<sup>17</sup>. Ἀλληλουϊά. Ὅτι ἐβασίλευσεν  
Κύριος, ὁ Θεός<sup>18</sup> ἡμῶν, ὁ Παντοκράτωρ.

<sup>7</sup> Χαίρωμεν.

Καὶ ἀγαλλιώμεθα<sup>19</sup>.

Καὶ δῶμεν<sup>20</sup> τὴν Δόξαν αὐτῷ.

Ὅτι ἦλθεν ὁ Γάμος τοῦ Ἀρνίου.

Καὶ ἡ Γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.

<sup>8</sup> Καὶ ἐδόθη αὐτῇ ἵνα περιβάλῃται  
βύσσινον λαμπρὸν καὶ<sup>21</sup> καθαρὸν. Τὸ γὰρ  
βύσσινον τὰ Δικαιώματα τῶν Ἁγίων ἐστίν.

<sup>9</sup> Καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ  
Δεῖπνον τοῦ Γάμου τοῦ Ἀρνίου κεκλημένοι.

Καὶ λέγει μοι· Οὗτοι οἱ Λόγοι ἀληθινοὶ εἰσιν  
τοῦ Θεοῦ<sup>22</sup>.

<sup>10</sup> Καὶ ἔπεσον<sup>23</sup> ἔμπροσθεν τῶν ποδῶν αὐτοῦ  
προσκυῖσαι αὐτῷ.

Καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου εἰμι  
καὶ τῶν Ἀδελφῶν σου τῶν ἐχόντων τὴν  
Μαρτυρίαν Ἰησοῦ. Τῷ Θεῷ προσκύνησον.  
Ἡ γὰρ Μαρτυρία τοῦ<sup>24</sup> Ἰησοῦ ἐστὶν τὸ  
πνεῦμα τῆς Προφητείας.

<sup>6</sup> And, I heard

- *something* similar to a sound of a throng – a great one, and
- *something* similar to a sound of waters – great ones – and,
- *something* similar to a sound of claps of thunder – strong ones,

saying, “Hallelujah! Because, YaHWeH, the God<sup>25</sup> *Who is* ours – the Almighty One – reigned!

<sup>7</sup> Let us keep on rejoicing!

And, let us ourselves keep on exalting exceedingly<sup>26</sup>,!

And, let us give the Glory to Him!

Because, the Marriage of the Little Lamb has come about.

And, the Wife *that is* His has prepared herself.

<sup>8</sup> And, He has granted to her that she might be wrapped about with fine linen *clothing*, radiant and<sup>27</sup> pure. For, the fine linen *clothing* IS the Amendment of the Wrongs of the Holy Ones!”

THE HEAVENLY MESSENGER BIDS JOHN TO WRITE A BLESSING

<sup>9</sup> And, he says to me, “Write: ‘Blessed *are* the *ones who* have been lastingly called to the Dinner of the Marriage of the Little Lamb!’”

And, he says to me, “These, the Words – true *Words* – are from the God<sup>28</sup>!”

JOHN MISTAKENLY PROSTRATES HIMSELF BEFORE THE MESSENGER

<sup>10</sup> And, I fell in front of the feet *that were* his to prostrate *myself* before him.

And, he says to me, “Be seeing *that you NOT do that!* I am a fellow slave of you and of the Brothers *that are* yours, the ones having the Testimony about Jesus. BEFORE THE GOD be prostrating *yourself!* For, the Testimony about the<sup>29</sup> Jesus is the breathing<sup>30</sup> *out of* the Prophecy.”

<sup>17</sup> f35 has λέγοντας (an accusative, present, plural participle), referring to the three accusative sounds just mentioned, here. The NU has λεγόντων (an genitive, present, plural participle).

<sup>18</sup> f35 has Κύριος, ὁ Θεός here. The NU has ὁ Θεός, ὁ Κύριος.

<sup>19</sup> f35 has ἀγαλλιώμεθα (a present, middle, subjunctive verb) here. The NU has ἀγαλλιῶμεν (a present, active, subjunctive verb).

<sup>20</sup> f35 has δῶμεν (an aorist, active, subjunctive verb) here. The NU has δώσωμεν (? verb).

<sup>21</sup> f35 includes the conjunction καὶ here. The NU omits it.

<sup>22</sup> f35 has the word order εἰσιν τοῦ Θεοῦ here. The NU has τοῦ Θεοῦ εἰσιν.

<sup>23</sup> f35 has the spelling ἔπεσον here. The NU has ἔπεσα.

<sup>24</sup> f35 includes the definite article τοῦ here. The NU omits it.

<sup>25</sup> f35 has ‘YaHWeH, the God’ here. The NU has ‘the God, YaHWeH’. (The unarticulated Greek word for ‘Lord’ (Κύριος) often is a reference to YaHWeH in the New Testament. This is most clear in quotations from the Old Testament.)

<sup>26</sup> f35 has ‘let us ourselves keep on exalting exceedingly’ (a present, middle, subjunctive verb) here. The NU has ‘let us keep on exalting exceedingly’ (a present, active, subjunctive verb).

<sup>27</sup> f35 include the conjunction ‘and’ here. The NU omits it.

<sup>28</sup> f35 has the word order ‘are from the God’ here. The NU has ‘from the God are’.

<sup>29</sup> f35 include the definite article ‘the’ here. The NU omits it.

<sup>30</sup> ‘Breathing’ – The Greek word here is πνεῦμα. Depending on context it can mean ‘blast, wind, breeze, influence, air, spirit, ghost, breath, breathing, respiration’. It can also refer to the Holy Spirit.

<sup>11</sup> **Καὶ** εἶδον τὸν Οὐρανὸν **ἀνεωγμένον**<sup>31</sup>.  
Καὶ ἰδοῦ. Ἴππος λευκός.  
Καὶ ὁ Καθήμενος ἐπ’ αὐτὸν καλούμενος  
Πιστὸς καὶ Ἀληθινός.  
Καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.  
<sup>12</sup> Οἱ δὲ ὀφθαλμοὶ αὐτοῦ <sup>32</sup> φλὸξ πυρός.  
Καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά.

ἔχων ὄνομα  
**γεγραμμένα ὀνόματα καὶ**<sup>33</sup>  
ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ  
αὐτός, <sup>13</sup> καὶ  
περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι.

Καὶ **καλεῖται**<sup>34</sup> τὸ Νομα αὐτοῦ ὁ Λόγος τοῦ  
Θεοῦ.  
<sup>14</sup> Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ  
ἠκολούθει αὐτῷ ἐπὶ<sup>35</sup> ἵπποις λευκοῖς,  
ἐνδεδυμένοι  
βύσσινον  
λευκὸν  
καθαρόν.

<sup>15</sup> Καὶ ἐκ τοῦ στόματος αὐτοῦ  
ἐκπορεύεται ῥομφαία  
**δίστομος**<sup>36</sup>  
ὀξεῖα,  
ἵνα ἐν αὐτῇ πατάξῃ τὰ Ἔθνη.  
Καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ.

<sup>31</sup> f35 has the spelling ἀνεωγμένον here. The NU has ἠνεωγμένον.

<sup>32</sup> f35 does not include the adverb ὡς here. The NU includes it.

<sup>33</sup> f35 includes the words γεγραμμένα ὀνόματα καὶ here. The NU omits them.

<sup>34</sup> f35 has καλεῖται (a present, passive verb) here. The NU has κέκληται (a perfect, passive verb).

<sup>35</sup> f35 has ἐπὶ here. The NU has the contraction ἐφ’.

<sup>36</sup> f35 includes the adjective δίστομος here. The NU omits it.

JOHN SEES THE HEAVEN, A WHITE HORSE, THE ONE WHO WAS  
SITTING UPON IT, AND THE ARMIES WHO WERE FOLLOWING HIM

11 And, I saw the Heaven, having been lastingly opened.

And, look! A horse – a white *one*!

And, the One Who was sitting upon it, being called, ‘Trustworthy!’  
and “Truthful!”

And, with righteousness He judges and wages war!

12 Now, the eyes *that are* His *are* <sup>37</sup> a flame of fire.

And, upon the head *that is* His *are* diadems<sup>38</sup> - many of *them*!  
*He is*

➤ One Who has a name – *indeed*,

- names having been lastingly written, and<sup>39</sup>
- a name having been lastingly written which no one knows except Himself – and

➤ 13 One Who has been lastingly wrapped around with an outer garment which has been lastingly dyed with blood.

And, the Name *that is* His has been lastingly called<sup>40</sup> ‘the Word of the God’.

14 And, the armies – *that is*,

- the *ones* in the Heaven – were following Him upon horses – white *ones*,
- ones having been lastingly clothed with
  - fine linen *clothing*,
  - white *clothing*,
  - spotless *clothing*.

JOHN FURTHER DESCRIBES THE ONE SITTING  
UPON THE WHITE HORSE

15 And, from the mouth *that is* His a large, broad sword –

➤ two-edged<sup>41</sup>, *and*

➤ sharp –

goes out, in order that with it He might strike the Ethnicities.

And, He, *for His part*, shall herd them with a rod – *one* made of iron.

<sup>37</sup> f35 does not include the adverb ‘as’ here. The NU includes it.

<sup>38</sup> ‘diadems’ – headbands worn as badges of royalty.

<sup>39</sup> f35 include the words ‘names having been lastingly written, and’ here. The NU omits them.

<sup>40</sup> f35 has ‘is being called’ (a present, passive verb) here. The NU has ‘has been lastingly called’ (a perfect, passive verb).

<sup>41</sup> f35 includes the adjective ‘two-edged’ here. The NU omits it.

Καὶ αὐτὸς πατεῖ τὴν Ληνὸν τοῦ Οἴνου τοῦ  
θυμοῦ τῆς Ὁργῆς τοῦ Θεοῦ τοῦ  
Παντοκράτορος.

<sup>16</sup> Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν  
αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς  
βασιλέων καὶ Κύριος κυρίων.

<sup>17</sup> Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ Ἡλίῳ,  
καὶ ἔκραξεν <sup>42</sup> φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς  
ὀρνέοις τοῖς πετομένοις ἐν  
μεσουρανίᾳ· Δεῦτε. Συνάχθητε εἰς τὸ  
Δεῖπνον τὸ μέγα τοῦ Θεοῦ, <sup>18</sup> ἵνα φάγητε  
σάρκας βασιλέων καὶ  
σάρκας χιλιάρχων καὶ  
σάρκας ἰσχυρῶν καὶ  
σάρκας ἵππων καὶ τῶν καθημένων ἐπ’ αὐτῶν,  
καὶ σάρκας πάντων  
ἐλευθέρων τε καὶ  
δούλων καὶ  
μικρῶν **τε**<sup>43</sup> καὶ  
μεγάλων.

<sup>19</sup> Καὶ εἶδον  
τὸ Θηρίον καὶ  
τοὺς βασιλεῖς τῆς Γῆς καὶ  
τὰ στρατεύματα αὐτῶν  
συνηγμένα ποιῆσαι <sup>44</sup> πόλεμον μετὰ τοῦ  
καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ  
στρατεύματος αὐτοῦ.

And, He, *for His part*, shall tread the Wine-vat of the Wine –  
which is the Wrath of the God, the Almighty One.

<sup>16</sup> And, upon the outer garment and upon the thigh *that is* His He  
has a name having been lastingly written: “King of kings and Lord  
of lords.”

JOHN SEES AND HEARS ANOTHER HEAVENLY MESSENGER

WHO INVITES ALL THE BIRDS TO A GREAT DINNER

<sup>17</sup> And, I saw one *heavenly* messenger having lastingly stood  
in the Sun. And, he shouted with<sup>45</sup> a sound – a great *one* –  
saying to all the birds – *that is*, to the ones which are flying in  
midheaven<sup>46</sup>, “Come here! Be gathered together for the Dinner  
– the great *one* – of the God, <sup>18</sup> in order that you might devour

- flesh of kings, and
- flesh of captains of a thousand, and
- flesh of powerful *ones*, and
- flesh of horses and the ones who are sitting upon them, and
- flesh of all *these* –
  - both free people, and
  - slaves, and
  - both<sup>47</sup> small *ones*, and
  - great *ones*.

JOHN SEES THE GRIM END FOR THE BEAST,

THE MASTERS OF THE EARTH, AND THE ARMY THAT WERE THEIRS

<sup>19</sup> And, I saw

- the Beast, and
- the masters of the Earth, and
- the armies *that were* theirs,

having been lastingly brought together to make <sup>48</sup> war with the  
One Who was sitting upon the horse and with the army *that was*  
His.

<sup>42</sup> f35 does not include the preposition ἐν here. The NU includes it.

<sup>43</sup> f35 includes the enclitic particle τε here. The NU omits it.

<sup>44</sup> f35 does not include the definite article τὸν here. The NU includes it.

<sup>45</sup> f35 does not include the Greek preposition ἐν here. The English preposition is implied in the dative noun. The NU includes it.

<sup>46</sup> ‘midheaven’ – or ‘zenith’, in other words, directly overhead for the observer.

<sup>47</sup> f35 includes the enclitic particle translated as ‘both’ here. The NU omits it.

<sup>48</sup> f35 does not include the definite article ‘the’ here. The NU includes it.

<sup>20</sup> Καὶ ἐπιάσθη τὸ Θηρίον.

Καὶ μετ’ αὐτοῦ ὁ Ψευδοπροφήτης  
ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ,  
ἐν οἷς ἐπλάνησεν  
τοὺς λαβόντας τὸ Χάραγμα τοῦ Θηρίου καὶ  
τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες.

Ἐβλήθησαν οἱ δύο εἰς τὴν Λίμνην τοῦ  
Πυρὸς **τὴν καιομένην**<sup>49</sup> ἐν θείῳ.

<sup>21</sup> Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ  
τοῦ Καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελεύσῃ ἐκ  
τοῦ στόματος αὐτοῦ.

Καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν  
σαρκῶν αὐτῶν.

20 And, the Beast was pressed hard.

Also, with him the False Prophet *was pressed hard* –

- the one who had done the signs in front of him,
- in connection with whom he had led astray
  - the ones who had received the Mark of the Beast and
  - the ones who were prostrating themselves before the image *that was* his – while living.

The duo were thrown into the Lake of the Fire – the *lake* being burned<sup>50</sup> with sulfur.

21 And, the rest were put to death with the large, broad sword of the One Who was sitting upon the horse – *that is, with the large, broad sword* which was coming out of the mouth *that was* His.

And, all the birds ate their fill from the flesh *that was* theirs.

<sup>49</sup> f35 has τὴν καιομένην (an accusative participial phrase referring to the lake) here. The NU has τῆς καιομένης (a genitive participial phrase referring to the fire).

<sup>50</sup> f35 has an accusative participial phrase referring to the lake) here. The NU has a genitive participial phrase referring to the fire).