

so that one-third of the earth was burned up along with one-third of the trees and all the green grass.

⁸ The second angel blew its trumpet. Something that seemed to be a great mountain became like [a pile of burning material] ¹ and was thrown into the sea. <Perhaps the idea is that the mountain is entirely aflame.> ⁹ One-third of the sea was turned into blood. One-third of the creatures living in the sea died. One third of the ships were also destroyed.

¹⁰ The third angel blew its trumpet. A huge star, blazing like a torch, fell from the sky and landed on one-third of the rivers and on the springs of water. ¹¹ The star's name was 'Wormwood' and one-third of the water was turned into wormwood. <Wormwood is a bitter tasting plant, its botanical name being "Artemisia absinthium", or "αρτινθος" in Greek.> Many people died from drinking the water that had become bitter (or, poisoned).

¹² When the fourth angel blew its trumpet a portion equal to one-third of the sun was struck as well as one-third of the moon <i.e. darkened>. In addition one-third of the stars were shrouded in darkness and one-third of the day lost its light and the same applied also to the night.

¹³ I looked, and I heard a lone eagle who cried with a loud voice, 'Alas! Alas (or, woe, tragic) for those who are the inhabitants of the earth because of the remaining trumpet blasts which the three angels are about to blow.'

CHAPTER IX

¹ The fifth angel blew its trumpet and I saw a star <possibly a person seen to be like a star> which had fallen to earth from heaven. To it was given the key to the depth of the pit of the abyss (or, bottomless pit) ² and it opened the pit of the abyss and smoke, like that coming from a vast furnace, rose so that the sun and the air were darkened by the smoke rising from the pit. ³ From the smoke issued locusts who came on the earth and they were given power like that possessed by the earth's scorpions. ⁴ They were forbidden to inflict injury on the earth's vegetation (literally, grass) or any green thing or any tree. ⁵ They were only to harm human beings who did not possess the seal of God on their foreheads. The power that was granted them was that they were not to kill but to cause torture (or, provide horrible agony) for five months. The torture would be like that of a scorpion when it stings a person. ⁶ During this time people will seek death and being unable to find it, they will long to die, but death will elude them.

⁷ The appearance of the locusts was like that of horses who were equipped for battle. On their heads they had [something which looked like] ² crowns of gold. Their faces appeared to be human ⁸ and they had hair like that of a woman and their teeth were like lion's teeth. ⁹ They had breastplates which appeared to be made of steel and the noise (or, drone) of their wings was like the noise of a huge number of horses and chariots charging into battle. ¹⁰ Their tails were like those of a scorpion with stingers in them so that they might have the power to inflict injury on humanity for five months. ¹¹ These locusts have the angel of the abyss as king over them, whose name in Hebrew is Abaddon <"abdown" in Hebrew, transliterated, "αβαδδων" in Greek. The name means, "perish" or "be lost".> while in Greek it is Apollyon <"Απολλυων" meaning "destruction". Note the difference between the languages in spelling and meaning.>

¹² The first woe (or, calamity) is past. There are two woes (or, calamities) to follow!

¹³ The sixth angel blew its trumpet. I heard a solitary voice coming from the [four] ³ horns of

1 {C} Omitted by 046 & minuscules 1859, 2042 & 2138.

2 {C} So: Aleph, A, P, many minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic, Armemian & Ethiopic. Omitted by 046, 0207, many minuscules & Sahidic Coptic.

3 {C} So: P, 046, many minuscules, Old Latin and Palestinian Syriac. Omitted by P47, Aleph in the first corrective hand, A, 0207, several minuscules, some Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. Other variants also

the golden altar which is in the presence of God, ¹⁴ saying to the sixth angel, 'Release the four angels who are prisoners near the great river Euphrates.' <*The name means "that which makes fruitful". This is the longest river in south-western Asia, flowing from Turkey Syria & Iraq, joining the Tigris to form the Shatt al Arab. It is about 1,700 miles in length.*> ¹⁵ Thus the four angels who were prepared for this moment (*literally, hour, day, month and year*) were released so that they might kill one-third of humanity. ¹⁶ The number of divisions in their cavalry was two hundred million. I heard (*or, was told*) their number. ¹⁷ This was how the horses and their riders appeared when I saw them in my vision. The riders wore breastplates that were as red as fire, as the jacinth stone (*or, blue as hyacinths*). <*I have some confusion in trying to understand this since "jacinth" is a reddish-orange variety of zircon. The Greek word "υακινθινος" is much like the word for "hyacinth" in its spelling. Several translators use the word "hyacinth" either in their text or in a marginal note. Many translators use the word "sapphire".*> and as yellow as sulfur. From their mouths they breathed (*literally, there came*) fire, smoke and sulfur. ¹⁸ By means of these three plagues one-third of humanity was destroyed, by means of fire, smoke and sulfur which streamed from their mouths. ¹⁹ The power of the horses lies in their mouths and in their tails. Their tails were like those of serpents. They <*i.e. their tails*> have heads and it is through these that they inflict damage.

²⁰ The remainder of humanity who were not killed by these plagues [failed even then] ⁴ to repent of the things they had made by hand, so that they might cease worshipping the demons and idols of gold, silver, bronze, stone and wood which are unable to either see, hear or move. ²¹ Neither did they repent of their murders or of their [magic (*or, sorceries*)], ⁵ their immorality and their thefts.

CHAPTER X THE ANGEL AND THE LITTLE SCROLL

<Revelation 10:1-11>

¹ I then saw another powerful angel come down from heaven. The angel was robed in a cloud and there was a rainbow over its head. Its face appeared to be like the sun and its legs (*literally, feet*) resembled pillars of fire. ² It held a small scroll (*or, book*) in its hand which it unrolled. Its right foot was placed in the sea and its left foot on land. ³ It shouted with a mighty voice which resembled the roar of a lion. ⁴ When it shouted seven thunderclaps sounded (*or, spoke*). [I was on the verge of writing down what had been said <*i.e. the thunderclap's sounds*>] ⁶ when I heard a voice from heaven, saying, 'Seal up (*or, keep secret*) what [the seven thunderclaps have said and do not record it] ⁷ <*i.e. do not write it down*>.' ⁵ It was then that I saw the angel standing on both [the sea] ⁸ and the land, lifting its right hand toward heaven ⁶ and swore by the Eternal One (*literally, the One who lives forever*), the creator of heaven and all that it contains, the earth and all that it contains, and He declared that there will be no additional delay. ⁷ During the days when the seventh angel blows its trumpet, when it begins to blow, the mystery (*or, secret*) of God will reach its completion point (*or, it's fulfillment*) for God's message is given through His servants in accordance with [the message that has been revealed to His servants, the Prophets.] ⁹

⁸ Then the voice I had heard speaking from heaven spoke to me again, saying, 'Go and take the scroll that lies open in the hand of the angel who is standing between the sea and the land.' ⁹ So I

occur.

4 {C} The Greek words vary.

5 {C} The Greek word varies. It is omitted in some Old Latin & Sahidic Coptic.

6 {C} Many variants occur which are not significant.

7 {C} Alternative words are used in some later manuscripts.

8 {B} Omitted in several manuscripts.

9 {C} Many minor variants occur.

went to the angel and asked for it to give the small scroll. It said, 'Take it into your mouth and eat it entirely and it will give you a bitter (*perhaps, sour*) stomach, although it will be sweet as honey in your mouth.' ¹⁰ So, I took the little scroll from the hand of the angel, and, having eaten it, there was a bitterness (*or, sourness*) in my stomach. ¹¹ Then it told me, 'You are destined to prophesy again concerning many peoples, nations, tongues and rulers (*literally, kings*).'

CHAPTER XI **THE TWO WITNESSES**

<Revelation 11:1-14>

¹ I was given a reed in the nature of a measuring-rod (*or, staff*) with the message, 'Rise up, measure God's temple and the altar. Count the number of those who worship within it. ² However, do not measure [the outer courtyard] ¹⁰ for it has been given to the Gentiles. They will trample the holy city under foot for forty-two months. ³ I will permit my two witnesses to prophesy for 1260 days, clothed in sackcloth. ⁴ These witnesses are the two olive trees and the two lamps that are standing in the presence of the Lord of the earth. ⁵ Should anyone desire to harm them, fire will issue from their mouths and consume their enemies. In fact, if anyone should desire to injure them, that person must be put to death in exactly the same manner. ⁶ They have the power given them to seal up the sky so that no rain might fall during the days in which they are to continue their prophecy. In addition they have the power (*or, authority*) over the waters, to turn them into blood and to strike the earth with a variety of plagues as often as they wish. ⁷ When they have completed the giving of their testimony the wild beast that rises from the abyss will wage war against them, conquering and killing them. ⁸ Their corpses are to lie in the streets of the great city which is known by these symbolic names, 'Sodom' and 'Egypt' which are the places where their Lord was crucified. <*Scholars are divided about the significance of these places. One can agree that "Sodom" can be a reference to moral degradation cf. Genesis 19:4-11 and "Egypt" is quite symbolic of oppression and slavery. cf. Exodus. Scholars have equated Sodom with Jerusalem as well as Rome. The name Sodom means "burnt". Egypt means "black".*> ⁹ The people and tribes who converse in all sorts of languages, and the nations will be gazing at their corpses for three and one-half days and will refuse to permit them to be entombed. ¹⁰ Those who inhabit the earth will gloat over them. Be glad and celebrate because of what will have happened to them. They will send gifts to one another for these two prophets had been a torment to those who reside on the earth. ¹¹ At the end of the three and one-half days, the breath of life from God will re-enter them and they will rise to their feet. All who witness this will be terrified!' ¹² Then the two heard a loud voice that was calling out of heaven. 'Come up here!' it said to them, and they ascended to heaven in a cloud while their enemies looked on. ¹³ Just at that time there was a tremendous earthquake. One-tenth of the city collapsed. Seven thousand people were killed as the result of the earthquake. The remaining survivors were filled with awe and ascribed glory to the God of heaven.

¹⁴ The second woe (*or, calamity*) is past. The third woe (*or, calamity*) is coming soon!

THE SEVENTH TRUMPET

<Revelation 11:15-19>

¹⁵ Then the seventh angel blew its trumpet. There were loud shouts saying,
The sovereignty of the world now belongs
to our Lord and to His Christ

¹⁰ {B} So: P47, A, P, 046, many minuscules, Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "inner courtyard" Aleph & two minuscules.

and He will reign for ever and ever.'

¹⁶ Then the twenty-four elders who were seated on their thrones before God, fell down on their faces and worshipped God, ¹⁷ saying,

"We give you thanks, O Lord God Almighty,
the one who is and was,
[and] ¹¹ because you have used your great power.
¹⁸ The nations have raged.

Your wrath has been displayed (*or, has come*).

It is the time for the dead to be judged
and it is the time for you to give your reward
to your servants, the prophets,
also to the saints <*i.e. believers*>,
for that matter, to all who are filled with awe (*or, who reverence you*),
the small and the great.

Also, it is the time for destruction
for all those who would destroy the earth.'

¹⁹ Then the doors of the temple of God [in heaven] ¹² were opened and the Ark of his Covenant was seen in his sanctuary. There were flashes of lightning and there were sounds (*or, rumblings*), claps of thunder, an earthquake and a hail storm!

CHAPTER XII THE WOMAN AND THE DRAGON

<Revelation 12:1-18>

¹ Then a great miracle <*In the sense of being demonic in nature, according to the Greek word "σημειον".*> was seen in heaven (*or, the sky*) -- a woman who was clothed with the sun and had the moon at her feet, having a crown of twelve stars. ² She was pregnant and as she was in labor she cried out in the agony of childbirth. ³ Then I noticed another great miracle <*cf. note above.*> appeared in heaven (*or, the sky*). There was a huge fiery (*or perhaps, flame colored*) dragon having seven heads and ten horns. On its heads it (*literally, he*) had seven royal crowns. ⁴ Its (*literally, his*) tail swept one-third of the stars of heaven (*or, the sky*) and flung them to the ground. The dragon was standing in front of the woman who was about to give birth in order that it might devour the child as soon as it was born. ⁵ She gave birth to a son, a male child who had been destined to rule over all nations with an iron scepter. Her child was snatched up to God and taken to God's throne. ⁶ The women fled into the desert (*or, uninhabited, deserted region*) where God had prepared a place (*or, retreat*) that was ready for her to be cared for for a period of 1260 days.

⁷ A war broke out in heaven in which Michael <*Meaning, "Who is like God?"*> and his angels battled against the dragon and the dragon, along with his angels fought ⁸ but these were defeated (*literally, not powerful*) and there was no place for them anywhere in heaven. ⁹ Therefore the huge dragon, the ancient serpent, who is called 'the devil' and 'satan', the one who is responsible for leading the entire world astray (*or, the one who is responsible for deceiving all of humanity*), was thrown down to the earth as were his angels. ¹⁰ It was then that I heard a loud voice from heaven exclaim,

'Now the salvation has come
and the power of the Kingdom of our God

¹¹ {C} So: P47, Aleph in the original hand, C, 2344 & Bohairic Coptic. Omitted by Aleph in the third corrective hand, A, P, 046 & many minuscules.

¹² {C} Minor variants occur.

and the authority of His Christ (*or, Messiah, Anointed One*)
because the accuser of our brother,
he who kept on accusing them,
day and night in God's presence,
has been overthrown (*or, thrown down*).

¹¹ They have conquered him because of
the blood of the Lamb
and because of the testimony
which they have made.

They have not clung to their lives
to the extent that they were unwilling to die for their faith.

¹² Rejoice because of this, O heavens,
and you who are dwellers therein.

How tragic for those who dwell on earth and sea
for the devil has come down to you,
having fierce anger for he is aware,
that his time is short (*or, that he has little time*).'

¹³ When the dragon noticed that it had been thrown down upon the earth it went in pursuit of (*or, persecuted*) the woman who had given birth to the male child. ¹⁴ The woman was given wings like those of a great eagle so that she might be able to fly to her desert retreat where she was cared for for a time, times, and a half time <*Three and a half years? This happens to be the extent of the duration of the Jewish war.*> beyond the reach of the serpent. ¹⁵ The serpent spewed out a stream of water from his mouth after the woman, almost like a river, so that she might be swept away by the torrent. ¹⁶ The earth, however, came to her aid and opened its mouth and swallowed up (*or, absorbed*) the river which the dragon had spewed from his mouth. ¹⁷ This caused the dragon to be so enraged with the woman that it went off to wage war elsewhere against her other children, against those who keep God's commandments and adhere to the testimony of Jesus. [It stood] ¹³ by the sea shore.

CHAPTER XIII

THE TWO BEASTS

<Revelation 13:1-14>

¹ I then saw a beast come up out of (*or, rise from*) the sea. It had ten horns and seven heads. On its horns were regal crowns. Inscribed on each of its heads were blasphemous [names.] ¹⁴ ² The beast resembled a leopard, having feet resembling a bear. Its mouth resembled a lion's. The dragon bestowed upon it its power, its throne and great authority ³ in spite of the fact that one of its heads was fatally wounded, but the fatal wound was healed and the entire world followed the beast in amazement. ⁴ They worshipped the dragon for having granted authority to the beast. In addition they worshipped the beast, exclaiming, 'Who is like the beast? Who is able to wage war against it?'

⁵ The beast was granted (*or, permitted, allowed*) to use boastful and blasphemous words and was permitted to have authority for forty-two months. ⁶ It opened its mouth to speak of God in a blasphemous manner, to speak evilly of [God's name and dwelling place along with those who dwell

¹³ {C} Minor variants occur.

¹⁴ {C} Minor variants occur.

in heaven.]¹⁵ ⁷ In addition, [it was granted]¹⁶ the permission to wage war against the believers (*literally, saints*) and to conquer them. Power was granted it over every tribe, people, dialect (*literally, tongue*) and nation. ⁸ The entire population will worship it, with the exception of [those whose names are written]¹⁷ (*literally, all who worship whose names are not written before the founding of the earth*), in the Book of the Lamb that was slain in sacrifice from the founding of the world (*or, written in the Book of the Lamb that was slain from the founding of the earth*). These will worship the Lamb.

⁹ Pay attention! Let those who have ears listen.

¹⁰ [Whoever has destined others for captivity
will certainly go into captivity.

Whoever is destined to kill with the sword
will certainly be killed by that sword.]¹⁸

This is the occasion for endurance and faith on the part of the believers (*literally, saints*).

¹¹ Then I noticed another beast. This one came from the earth. It had two horns like a lamb but it spoke like a dragon. ¹² It exercised the full authority of the first beast in its presence and caused all the earth's inhabitants to worship the first beast whose fatal wound had been healed. ¹³ It also performed great miracles (*or, wonders*), for example, causing fire to descend on the earth, from heaven, in the presence (*or, in the sight*) of human beings. ¹⁴ Because of these miracles (*or, wonders, wounds*) it had the power to lead the people of the earth astray, telling them to erect a statue to the beast who had received the wound by the sword and yet had recovered. It was able to do this by permission, in the presence of the beast. ¹⁵ Power was granted it to infuse breath into the statue of the beast, [causing the statue to be able to speak,]¹⁹ ¹⁶ also causing it to come to pass that those who refused to worship it would be put to death. Additionally it also compelled all, small and great (*or, unimportant and important*), rich and poor, free and slave, to have a mark put on their right hand or on their forehead ¹⁷ [so that]²⁰ no one would be allowed to buy or sell except those bearing the mark of the beast, either its name or the number its name represents. ¹⁸ This requires wisdom (*or, ingenuity*). Let anyone who has the understanding calculate the number of the beast for the number represents a certain man and its number is [666].²¹

CHAPTER XIV *THE SONG OF THE 144,000* <Revelation 14:1-5>

¹ I then looked and saw the Lamb standing on Mount Zion <*The name means "fortress" or "citadel". The name, in later times, described the hill on which Jerusalem was located. Some scholars think of this Zion as a celestial pattern of the once sacred site of Jerusalem. Others take it to be an earthly site of a millennial reign. Still others consider it to be a scene of praise before the throne of heaven. cf. an interesting parallel in II Esdras 2:42-47.*> and with Him the 144,000 who had His name as well as that of His Father inscribed on their foreheads. ² I heard a voice from heaven that resembled the roar of a large waterfall and like loud thunderclaps. I also heard music that was

¹⁵ {C} Minor variants occur.

¹⁶ {B} Minor variants occur.

¹⁷ {C} Minor variants occur.

¹⁸ {C} Many variants occur but with minor significance.

¹⁹ {C} Minor variants occur.

²⁰ {C} Some manuscripts say "and".

²¹ {B} Some Old Latin manuscripts say "616". Other Old Latin manuscripts, along with C say "610".

like that of harpists playing on harps. ³ [Meanwhile] ²² they were singing an apparently new song before the throne and in the presence of the four creatures and the leaders. No one was able to learn to sing the song with the exception of the 144,000 persons who were redeemed <i.e. ransomed> from the world. ⁴ These are the people who have never defiled themselves with women and are pure as virgins <perhaps, are celibate>. They are those who follow (or, accompany) the Lamb wherever He goes. They have been redeemed from among humanity, as the first fruits for God and the Lamb. ⁵ There has never been a falsehood found on their lips [for] ²³ they are entirely faultless.

THE MESSAGE OF THE THREE ANGELS

<Revelation 14:6-13>

⁶ I saw [another] ²⁴ angel flying in mid-air with an eternal message of Good News to proclaim to every nation, tribe, language and people. ⁷ The angel said with a mighty voice, 'Reverence (literally, fear, which has the concept of being filled with awe.) and ascribe glory to him, for the time (or, hour) of his judgment has come! Worship him, the one who made heaven and earth, the sea and the springs of water.'

⁸ It was then that I saw a [second angel] ²⁵ who followed saying, 'Fallen! Babylon the great has fallen! She it was who made the nations drink of the wine of her anger which was provoked by her fornications.' <Babylon in the ancient world had become the religious and political capital of a world empire, renowned for its luxury and moral corruption. For the early church the city of Rome was a contemporary of Babylon. The name means "gate of God".>

⁹ Another angel, a third one, followed them and proclaimed in a loud voice, 'If anyone worships the beast (or, creature) and its statue and is the recipient of the mark on his forehead or on his hand, ¹⁰ that person will drink of the wine of God's wrath which has been poured, undiluted, into the cup of His vengeance (or, wrath) and he will be tortured with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. ¹¹ The smoke of their torture rises forever and ever and those who worship the beast (or, creature) and his statue will not receive rest, day or night, along with all who bear the mark of his name. <The quote might end here.> ¹² Here is an opportunity for endurance on the part of the believers (literally, saints) who carefully observe the commands of God and who keep their faith in Jesus.'

¹³ I heard a voice from heaven that said, 'Write: Blessed are the dead, who die in the Lord from now on. [Yes,] ²⁶ says the Spirit. They will be able to enjoy rest from their labors and what they have done goes with them.'

THE HARVEST OF THE EARTH

<Revelation 14:14-20>

¹⁴ I then looked and there appeared a white cloud and seated on the cloud was one who resembled the Son of Man. On His head He wore a golden crown and in His hand He held a sharp sickle. ¹⁵ Another angel came from the temple and shouted with a loud voice to the one who was seated on the cloud. 'Use (literally, put forth) your sickle and reap for the hour of harvesting has arrived. Harvest, for the earth is over ripe.' ¹⁶ Then the one who was seated on the cloud swung His

22 {C} So: A, C, 051, a number of minuscules, Old Latin & Palestinian Syriac. Omitted by P47, Aleph, P, 046, many minuscules, Harelean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

23 {C} So: P47, Aleph, 046, 1, 49 and in a variant form many other minuscules, some Old Latin, Peshitta & Harelean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "for" omitted by A, C, P, several minuscules & most Old Latin.

24 {C} So: Aleph in the third corrective hand, A, C, P, 051, many minuscules, Old Latin, Palestinian & Harelean Syriac, Bohairic Coptic & Armenian. Omitted by P47, Aleph in the original hand, 046 many minuscules & Sahidic Coptic.

25 {B} Manuscripts are divided. Some say "a second angel", others say "an angel" or "a second one".

26 {C} Omitted by P47, Aleph in the original hand, Bohairic Coptic & Ethiopic. Other variants occur.

sickle on the earth and the harvest of the earth was gathered. So the angel swung its sickle over the earth and reaped the harvest of the earth.

17 At that time another angel came out of the Temple (*or, sanctuary*) in heaven (*or, the heavenly temple*) who also had a sharp sickle. 19 Then an angel came [from]²⁷ the altar. This one had authority over fire and shouted with a mighty voice to the one who had the sharp sickle. 'Use (*or, put forth*) your sickle *<i.e. use it>* upon the earth and strip the earth's vines for the clusters of grapes are ripe.' 19 The angel then swung its sickle over the earth and gathered the ripe clusters of grapes from the earth and threw the grapes into the wine press of God's [intense]²⁸ wrath. 20 The wine press was trodden outside the city and the blood flowed so freely from the wine press that it rose to the height of the horses' bridles for a distance of 184 miles. *<Literally, 1600 stadia or, in Greek, "σταδιον". A stadia is 607 feet. The significance of this precise measurement escapes understanding. One theory is: This is the length of Palestine. Another theory is that the number is 40 squared, this being a symbolic number signifying the entire earth. It is one of those times when scholars are divided in their interpretation.>*

CHAPTER XV

THE ANGELS WITH THE LAST PLAGUES

<Revelation 15:1-8>

1 I saw another marvel (*or, portent, sign*) in heaven which was great and amazing. Seven angels were bringing seven plagues. These are to be the last plagues because in them the wrath of God reaches its climax.

2 I saw what appeared to be a glassy sea which was mixed with fire and those who had emerged victorious over the creature (*or, beast*) and over his statue as well as the number that corresponds with his name were standing alongside the sea of glass with the harps of God³ and they were singing the song of Moses, God's servant, *<The name means "drawn out". cf. Exodus.>* and the Song of the Lamb, singing, (*literally, saying*):

'Great and wonderful are your works,
Lord, God, omnipotent,
righteous and true in your ways,
the King of the [nations.]²⁹

4 Who will not [reverence]³⁰ (*literally, be afraid*)
and glorify your Name, O Lord,
for you are the only one who is holy.

The nations will come and will worship you,
because of your righteous acts
that have been made known.'

5 After this I looked and saw the sanctuary of the Tent of Witness in heaven opened and seven angels holding the seven plagues⁶ appeared (*literally, came out*) dressed in pure shining [linen],³¹ wearing golden girdles around their breasts. 7 One of the four living creatures gave the seven angels the seven golden bowls (*or vials*) *<The Greek word "φιαλη" is the root of our word "vial".>* filled

27 {C} Variants exist, especially in the Greek word for "from".

28 {C} Omitted by 181, 424, 468. The word form varies in other manuscripts.

29 {C} So: Aleph in the first corrective hand, A, P, 046, 051, many minuscules, Old Latin & Bohairic Coptic. "eternity" or "eternal" P74, Aleph in the original and third corrective hand, C, several minuscules Palestinian & Harclean Syriac, & Sahidic Coptic. "of all the nations" Armenian & Ethiopic.

30 {C} Several manuscripts add "you".

31 {B} There are variants in the spelling of the Greek word. Manuscript 2073 says "stone".

with the wrath of God who lives forever and ever. ⁸ The temple was filled with smoke (*or, a cloud*) of the glory and the power of God. No one was able to enter the temple until the seven plagues which were brought by the seven angels had been completed.

CHAPTER XVI *THE BOWLS OF GOD'S WRATH*

<Revelation 16:1-21>

¹ I heard a loud voice coming from Temple and saying to the seven angels, 'Go and pour out your seven bowls of the wrath of God on the earth.'

² The first angel departed and emptied its bowl upon the earth. Then an ulcerous and malignant sore attacked the persons who bore the mark of the beast (*or, creature*) and who worshipped its statue.

³ The second angel emptied its bowl into the sea. It turned into blood, like that of a corpse and every living creature in the sea died.

⁴ The third angel emptied its bowl into the rivers and springs of water and these [turned] ³² into blood. ⁵ I heard the angel of the waters say,

'You who were and are, the righteous (*or, holy*) one,
You have passed judgment on these matters.

⁶ They have poured out the blood of your people
and that of the prophets.

You have also given them blood to drink
and they have deserved this (*or, they received what they deserved.*)'

⁷ Then I heard a voice from the altar saying,

'Yes, Lord, God Almighty,
true and righteous are your judgments.'

⁸ The fourth angel emptied its bowl on the sun and it received power to burn humanity with its fierce heat. ⁹ People were scorched by the fierce heat and blasphemed the Name of God who has power over the plagues. They did not repent and give Him glory.

¹⁰ The fifth angel emptied its bowl on the throne of the beast. The beast's kingdom was plunged into darkness. People bit their tongues because of their pain. ¹¹ They blasphemed the God of heaven because of their sufferings (*or, pains*) and their sores, but they did not repent of their deeds.

¹² The sixth angel emptied its bowl on the great river Euphrates. <*cf. 9:14*> The river became dry to prepare the way for the kings who were coming from the east (*literally, the rising sun*) ¹³ and I then saw three evil spirits that appeared to be like frogs issuing from the mouth of the beast (*or, creature*) and the false prophet. ¹⁴ These are really the spirits of demons who are able to perform miracles, spirits who go out to the rulers (*or, kings*) of the entire world to muster them for the battle that is to be waged on the great Day of God who is sovereign. ¹⁵ ('Behold I come like a thief. Oh, the happiness of the one who is able to stay awake and take care of his clothes so that it will not be necessary to go naked, that others (*literally, men*) might see his shame.') ¹⁶ They mustered them (*or, assembled them*) at the place that in Hebrew is called "Har-Megedon" (*or, Armageddon*.) <"armgdn" in Hebrew, "Αρμαγεδων" in Greek. This is variously understood as "city of Megiddo", "land of Megiddo", "Mount Megiddo", "mount of assembly" or the word designated by this revelation to be the scene of the last struggle of the forces of good and evil against each other.>

³² {C} Minor variants occur.

17 The seventh angel emptied its bowl on the air. A loud voice came out of the sanctuary, from the throne, saying, 'It is done!' 18 There were lightning flashes, loud rumblings, claps of thunder and a violent earthquake, more dreadful than any previous one since the existence of [humanity]³³ on the earth. It was that extensive and severe! 19 The great city was split into three parts. The cities of the nations collapsed. The great Babylon was also remembered by God, causing her to drink of the wine goblet of His fierce wrath. 20 Every island vanished (*literally, it fled away*). No mountains remained to be seen. Hailstones as large as a talent <*i.e. between 58 and 90 pounds, depending on the kind of talent.*> fell from the sky upon the people. The people blasphemed God for the plague of hail because the plagues had been so exceedingly terrible.

CHAPTER XVII THE GREAT HARLOT AND THE BEAST

<Revelation 17:1-18>

1 One of the seven angels who had the seven bowls then came and spoke to me, saying, 'Come with me. I will show you the doom of the great harlot who is seated upon the many waters. 2 The rulers (*literally, kings*) of the earth have committed fornication with her and the inhabitants of the earth have become drunk with the wine of her fornication.' 3 So it carried me away in the spirit into the desert (*or, uninhabited region, or, I was taken into the desert by the Spirit, in a trance.*) 4 There I saw a woman seated on a beast that was scarlet in color and was covered with blasphemous names. The beast had seven heads and ten horns. The woman was dressed in purple and scarlet. She was bedecked with gold, jewels and pearls. In her hand she held a golden cup filled with the abominations (*or, offenses*) and impurities of [her fornication].³⁴ 5 On her forehead was inscribed the mystery (*or, symbolic*) message. <*The Greek word "μυστηριον" is the source of our word "mystery".*>

'Babylon the great, Mother of harlots

and of the abomination (*or, detestable things*) of the earth.'

6 And -- I saw a woman drinking herself into drunkenness with the blood of the believers (*literally, saints*) and the blood of the ones who witnessed (*or, testified*) concerning Jesus.

When I saw her I was filled with amazement. 7 The angel asked me, 'Why are you so amazed? I will tell you the mystery of the woman and the beast that carries her, having seven heads and ten horns. 8 The beast you saw was, and is not <*i.e. was alive and is now not alive*>, yet it is destined to [ascend from the abyss and to lead the way]³⁵ to its destruction. The inhabitants of the earth, whose names are not written in the Book of Life, from the foundation of the earth, when they see the beast who was and is not and yet is to come, will be filled with amazement. 9 Here is something to be pondered by those who have wisdom! The seven heads are seven hills, on which the woman is seated. 10 There are also seven rulers (*literally, kings*). Five of these have already fallen. One is still reigning. The seventh one has not yet appeared. When he appears he must remain for a little while. 11 The beast that was and is not is the eighth ruler (*or, king*) and at the same time belongs to them <*i.e. proceeds from the seven*> and goes to destruction. 12 The ten horns you saw are ten rulers (*literally, kings*) who have not yet come into power. These will receive royal authority for one hour, along with the beast. 13 These have one common purpose which is to deliver their power and

33 {C} The word is either singular or plural, depending on the manuscripts.

34 {C} So: A, 051, many minuscules, Old Latin, Peshitta Syriac & Ethiopian. "the fornication of the land" 046, several minuscules & Harclean Syriac. "her fornication and that of the land" Aleph, Sahidic & Bohairic Coptic.

35 {C} So: A, 1611, 2053, Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic & Ethiopic. "to lead the way" Aleph, P, 046, 051, many minuscules, Harclean Syriac & Armenian.

authority to the beast. ¹⁴ They will make war against the Lamb. The Lamb will triumph over them for the Lamb is Lord of lords and King of kings while those with Him have been called, chosen and are loyal and will share in the victory.'

¹⁵ In addition it said to me, 'The waters you saw on which the harlot was seated represent people, crowds, nations and dialects (*literally, tongues*). ¹⁶ The ten horns you have seen along with