THE REVELATION OF JOHN

Chapters 12 Through 22

Greek–English Interlinear with Koine Phonetics

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

HOW TO USE THIS EDITION

Each verse is presented in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 Greek critical text.
LINE 2 — GREEK (blue): NA28 text with original diacritical marks (breathings, accents, iota subscripts).
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine Greek pronunciation.

PHONETIC KEY:
Vowels: a = 'father' | e = 'bed' | ē / ī = long 'ee' | o = 'hot' | ō = long 'oh' | ū = 'moon'
Diphthongs: ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
Consonants: β = 'v' | γ = 'g' | δ = 'th' as in 'then' | θ = 'th' as in 'thin'
φ = 'f' | χ = 'ch' as in German 'Bach' | ψ = 'ps' | ξ = 'ks' | ζ = 'z'
Stress: CAPITALS indicate the stressed syllable.
Breathings: Initial h- = rough breathing; smooth breathing silent in Koine.

THIS VOLUME covers the second structural half of the Apocalypse:

Chs. 12–14 The cosmic war: Dragon, Woman, two Beasts, the 144,000, the eternal gospel
Chs. 15–16 The seven bowls of wrath; Armageddon; 'It is done!'
Chs. 17–18 Babylon the Great: identity, judgment, lament
Ch. 19 Hallelujah chorus; the Wedding Supper; the Rider on the white horse
Ch. 20 The Millennium; Satan bound; the Great White Throne judgment
Chs. 21–22 The new heaven and earth; New Jerusalem; the river of life;
Come, Lord Jesus (Maranatha); final blessing and warning

PREFACE: THE SECOND HALF OF THE APOCALYPSE

With chapter 12, the Revelation of John enters its second great structural movement. The first movement, covered in the companion volume (chapters 1–11), established the seven letters to the Asian churches, the

heavenly throne-room vision and the Lamb who alone is worthy to open the sealed scroll, the breaking of the seven seals, and the sounding of the first six trumpets — culminating in the seventh trumpet's announcement (11:15) that 'the kingdom of the world has become the kingdom of our Lord and of his Messiah.' Chapter 12 begins again from a new vantage point, unveiling the deeper cosmic drama behind the historical tribulations already described: the primordial conflict between the Dragon — identified as 'that ancient serpent called the devil, or Satan' (12:9) — and the people of God, centered on the birth and exaltation of the Messianic Child.

Chapters 12 through 14 form a triptych of cosmic conflict. Chapter 12 presents the heavenly war in which Michael and his angels hurl the Dragon from heaven (12:7–9), followed by the great acclamation that the saints conquer 'by the blood of the Lamb and by the word of their testimony' and 'did not love their lives so much as to shrink from death' (12:11). Chapter 13 introduces the two Beasts — the Beast from the sea with ten horns and seven heads, representing imperial political power (universally recognized by ancient and modern interpreters as the Roman Empire and its imperial cult), and the Beast from the earth, or the False Prophet, enforcing worship of the first Beast and imposing the mark 666 (13:18). The interpretive tradition on 666 (χξς or ἑξακόσιοι ἑξήκοντα ἕξ) is vast; the dominant scholarly reading identifies it via Hebrew gematria with Nero Caesar (נרון קסר), though the number may function as a symbolic anti-pattern to the perfect seven. Chapter 14 provides relief through the vision of the Lamb and 144,000 on Mount Zion, the proclamation of the eternal gospel by the flying angel (14:6–7), the announcement of Babylon's fall (14:8), the beatitude for those who die in the Lord (14:13), and the harvest of the earth.

Chapters 15 and 16 present the seven bowls of God's wrath — the third and final sequence of sevens — prefaced by the triumphant Song of Moses and the Lamb (15:3–4), one of the great liturgical texts of the Apocalypse. The bowls parallel and intensify the trumpet plagues, drawing extensively on the Exodus plagues of Egypt. The sixth bowl gathers the kings to Armageddon (16:16 — the only occurrence of the word in the entire Bible, from Hebrew Har Megiddo, 'Mount of Megiddo,' a battlefield of decisive historical conflicts in Israelite history). The seventh bowl brings the climactic declaration from the throne: γέγονεν, 'It is done!' (16:17).

Chapters 17 and 18 constitute the Babylon section, one of the most sustained pieces of symbolic political theology in ancient literature. The Great Prostitute 'who sits on many waters' (17:1) and on seven hills (17:9 — an unmistakable allusion to Rome as the city on seven hills) is drunk with the blood of the saints. Chapter 18 is a magnificent literary dirge modeled on the prophetic laments over Tyre in Ezekiel 26–27 and over historical Babylon in Isaiah 47 and Jeremiah 50–51. Its 'Come out of her, my people' (18:4) — drawing on Isaiah 52:11 and Jeremiah 51:45 — functions as the Apocalypse's sharpest call to separation from imperial culture and commerce.

Chapter 19 pivots from lamentation over Babylon to the fourfold Hallelujah chorus (19:1, 3, 4, 6) — the only occurrence of the Hebrew acclamation הַלְלוּ יָהּ (hallēlû yāh, 'praise Yah[weh]') in the NT — followed by the beatitude over those invited to the Wedding Supper of the Lamb (19:9), and the appearance of the Rider on the white horse whose name is 'the Word of God' (ὁ λόγος τοῦ θεοῦ, 19:13) and on whose robe and thigh is written 'KING OF KINGS AND LORD OF LORDS' (19:16). This Christological title, βασιλεὺς βασιλέων καὶ κύριος κυρίων, is itself an appropriation of titles applied to Persian and later Roman emperors, the deliberate counter-claim at the heart of the Apocalypse's political theology.

Chapter 20 presents the Millennium — the thousand-year reign of Christ with the resurrected martyrs while Satan is bound — a passage that has generated more interpretive controversy than perhaps any other in the NT. The three major positions (premillennialism, amillennialism, and postmillennialism) represent centuries of exegetical engagement with the Greek text and its relationship to the Hebrew prophets, Paul's eschatology, and the broader NT. The chapter closes with the release of Satan, the final battle, the judgment of the Dragon and the false prophet in the lake of fire, and the Great White Throne judgment at which the dead are judged according to their works (20:12).

Chapters 21 and 22 contain the Apocalypse's greatest positive vision: the new heaven and new earth, with no more sea — the sea being in ancient cosmology the realm of chaos and threat — and the descent of the Holy City, the New Jerusalem, 'prepared as a bride beautifully dressed for her husband' (21:2). The voice from the throne declares: 'Look! God's dwelling place is now among the people' (21:3) — σκηνή, 'dwelling,' evoking both the wilderness Tabernacle and the Johannine incarnation formula (John 1:14, ἐσκήνωσεν ἐν ἡμῖν). The elimination of death, mourning, crying, and pain (21:4), the Alpha-and-Omega declaration (21:6), and the description of the city whose light is the Lamb and whose gates stand open to the nations (21:22–26) bring the entire biblical narrative from Genesis to its eschatological completion. Chapter 22 adds the river of life, the tree of life yielding monthly fruit whose leaves heal the nations (22:1–2), the vision of the face of God (22:4), and the closing dialogues with their triple 'I am coming soon' (ἔρχομαι ταχύ, 22:7, 12, 20), the canonical warning against adding to or taking from the scroll (22:18–19), and the final prayer of the church: 'Come, Lord Jesus' (ἔρχου κύριε Ἰησοῦ, 22:20) — the Greek form of the

Aramaic Maranatha (μαράνα θά, 1 Corinthians 16:22, cf. Didache 10:6). The book and the canon close with a grace benediction: ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων — 'The grace of the Lord Jesus be with all' (22:21).

The NA28 text used throughout represents the current critical consensus. Key textual notes for this section: the identity of the woman in chapter 12 (corporate Israel, the church, or Mary in patristic reading) is a matter of interpretation, not textual variance; the primary witnesses for the 666 reading are Codex Alexandrinus (A), Codex Sinaiticus (א), P47, and the earliest patristic citations (Irenaeus knew of the variant 616 but rejected it); the phrase 'the Lamb's book of life' draws the linguistic and theological thread of the ἀρνίον (arnion) — the distinctive Johannine term for Christ used 29 times in Revelation and nowhere else in the NT — to its culmination in the city where the Lamb is its lamp (21:23).

CHAPTER 12: THE WOMAN, THE DRAGON, AND THE CHILD

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head.

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·

Ke sī-MĪÍ-on MÉ-ga ŌPH-thī en tō ū-ra-NŌ, gy-NĪÍ pe-ri-ve-vlī-MÉ-nī ton ĪÍ-li-on, ke hī se-LĪÍ-nī hy-po-KÁ-tō tōn po-DŌN af-TĪS, ke e-PÌ tīs ke-pha-LĪS af-TĪS STÉ-pha-nos as-TÉR-ōn DŌ-de-ka:

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[2] She was pregnant and cried out in pain as she was about to give birth.

καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

ke en gas-TRÌ É-khū-sa, ke KRÁD-zei ō-DÍ-nū-sa ke va-sa-ni-ZO-mé-nī te-KĪÍN.

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[3] Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on its heads.

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·

ke ŌPH-thī ÁL-lo sī-MĪÍ-on en tō ū-ra-NŌ, ke i-DŪ DRÁ-kōn MÉ-gas py-RRÓS, É-khōn ke-pha-LÀS hep-TÀ ke KÉR-a-ta DÉK-a ke e-PÌ tas ke-pha-LÀS af-TŪ hep-TÀ di-a-DĪÍ-ma-ta:

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[5] She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.

καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

ke É-te-ken yi-ÓN, ÁR-sen, HÒS MÉL-lei poi-MÉ-nein PÁN-ta ta ÉTH-nī en HRÁB-dō si-dī-RÂ: ke ī-RPÁS-thī to TÉK-non af-TĪS pròs ton the-ÒN ke pròs ton THRÓN-on af-TŪ.

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[7] Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

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,

Ke e-GÉ-ne-to PÓ-le-mos en tō ū-ra-NŌ, ho Mi-kha-ĪL ke hoi ÁN-ge-loi af-TŪ tū po-le-MĪÍ-sai me-TÀ tū DRÁ-kon-tos. ke ho DRÁ-kōn e-po-LÉ-mī-sen ke hoi ÁN-ge-loi af-TŪ,

[9] The great dragon was hurled down — that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

ke e-VLĪ́-thī ho DRÁ-kōn ho MÉ-gas, ho ÓPH-is ho ar-KHÉÍ-os, ho ka-LŪÍ-me-nos Di-Á-vo-los ke ho sa-ta-NÂS, ho pla-NŌN tīn oi-kū-MÉ-nīn HÓ-līn, e-VLĪ́-thī eis tīn GĪN, ke hoi ÁN-ge-loi af-TŪ met' af-TŪ e-VLĪ́-thī-san.

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[10] Then I heard a loud voice in heaven say: 'Now have come the salvation and the power and the kingdom of our God, and the authority of his Messiah. For the accuser of our brothers and sisters, who accuses them before our God day and night, has been hurled down.'

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 ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.

ke ĪÍ-ku-sa phō-NĪN me-GÁ-līn en tō ū-ra-NŌ LÉ-gū-san: ÁR-ti e-GÉ-ne-to hī sō-tī-RÍ-a ke hī DÝ-na-mis ke hī va-si-LÍ-a tū the-ŪÍ hī-MŌN ke hī ek-sū-SÍ-a tū khri-STŪ af-TŪ, HÓ-ti e-VLĪ́-thī ho ka-TĪ́-gōr tōn a-del-PHŌN hī-MŌN, ho ka-tī-go-RŌN af-TŪS e-NŌ-pi-on tū the-ŪÍ hī-MŌN hī-MÉ-ras ke nyk-TÓS.

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[11] They triumphed over him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.

καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

ke af-TOÌ e-NÍ-kī-san af-TÒN di-À to HĪ́-ma tū ar-NÍ-u ke di-À ton LÓ-gon tīs mar-ty-RÍ-as af-TŌN, ke ŪK ī-GÁ-pī-san tīn psy-KHĪN af-TŌN ÁKH-ri tha-NÁ-tu.

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[12] Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short.'

διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

di-À TŪ-to ev-PHRÉI-nes-the, hoi ū-ra-NOÌ ke hoi en af-TOIS skī-NŪN-tes: ū-AÌ tīn GĪN ke tīn THÁL-as-san, HÓ-ti ka-TÉ-vī ho di-Á-vo-los pròs hy-MÂS, É-khōn thy-MÒN MÉ-gan, ei-DŌS HÓ-ti o-LÍ-gon kai-RÒN É-khei.

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[17] Then the dragon was enraged at the woman and went off to wage war against the rest of her offspring — those who keep God's commands and hold fast their testimony about Jesus.

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.

ke ōr-GÍS-thī ho DRÁ-kōn e-PÌ tī gy-nai-KÍ, ke a-PĪ́L-then poi-ĪÍ-sai PÓ-le-mon me-TÀ tōn loi-PŌN tū SPÉR-ma-tos af-TĪS, tōn tī-RŪN-tōn tas en-to-LÀS tū the-ŪÍ ke e-KHÓN-tōn tīn mar-ty-RÍ-an Yi-ī-SŪ.

CHAPTER 13: THE BEAST FROM THE SEA AND THE BEAST FROM THE EARTH

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] The dragon stood on the shore of the sea. And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name.

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

Ke ĪÍ-don ek tīs tha-LÁS-sīs thī-RÍ-on a-na-VÉ-non, É-khon KÉR-a-ta DÉK-a ke ke-pha-LÀS hep-TÁ, ke e-PÌ tōn ke-RÁ-tōn af-TŪ DÉK-a di-a-DĪ́-ma-ta, ke e-PÌ tas ke-pha-LÀS af-TŪ Ó-no-ma vlaz-phī-MÍ-as.

[4] People worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, 'Who is like the beast? Who can wage war against it?'

καὶ προσεκύνησαν τῷ δράκοντι, ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες· τίς ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

ke pros-e-KÝ-nī-san tō DRÁ-kon-ti, HÓ-ti É-dō-ken tīn ek-sū-SÍ-an tō thī-RÍ-ō, ke pros-e-KÝ-nī-san tō thī-RÍ-ō LÉ-gon-tes: TÍS HÓM-oi-os tō thī-RÍ-ō, ke TÍS DÝ-na-tai po-le-MĪÍ-sai met' af-TŪ?

[7] It was given power to wage war against God's holy people and to conquer them. And it was given authority over every tribe, people, language and nation.

καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

ke e-DÓ-thī af-TŌ poi-ĪÍ-sai PÓ-le-mon me-TÀ tōn ha-GÍ-ōn ke ni-KĪÍ-sai af-TŪS, ke e-DÓ-thī af-TŌ ek-sū-SÍ-a e-PÌ PÂ-san phy-LĪN ke la-ÒN ke GLŌS-san ke ÉTH-nos.

[8] All inhabitants of the earth will worship the beast — all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.

καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

ke pros-ky-NĪÍ-sū-sin af-TÒN PÁN-tes hoi ka-toi-KŪN-tes e-PÌ tīs GĪS, HŪ ŪÍ GÉG-rap-tai to Ó-no-ma af-TŪ en tō viv-LÍ-ō tīs zō-ĪS tū ar-NÍ-u tū e-spham-MÉ-nu a-PÒ ka-ta-vo-LĪS KÓZ-mu.

[10] If anyone is to go into captivity, into captivity they will go. If anyone is to be killed with the sword, with the sword they will be killed. This calls for patient endurance and faithfulness on the part of God's people.

εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

EÍ tis eis aikh-ma-lō-SÍ-an, eis aikh-ma-lō-SÍ-an hy-PÁ-gei: EÍ tis en ma-KHÉI-rī a-po-ktan-THĪÍ-nai, af-TÒN en ma-KHÉI-rī a-po-ktan-THĪÍ-nai. HŌ-DÉ É-stin hī hy-po-mo-NĪÍ ke hī PÍS-tis tōn ha-GÍ-ōn.

[11] Then I saw a second beast, coming out of the earth. It had two horns like a lamb, but it spoke like a dragon.

Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.

Ke ĪÍ-don ÁL-lo thī-RÍ-on a-na-VÉ-non ek tīs GĪS, ke ĪÍ-khen KÉR-a-ta DÝ-o HÓM-oi-a ar-NÍ-ō, ke e-LÁ-lei hōs DRÁ-kōn.

[16] It also forced all people, great and small, rich and poor, free and slave, to receive a mark on their right hands or on their foreheads,

καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

ke poi-ĪÍ PÁN-tas, tūs mik-RŪS ke tūs me-GÁ-lus, ke tūs plū-SÍ-us ke tūs ptō-KHŪS, ke tūs e-lef-THÉR-us ke tūs DŪ-lus, HÍ-na DŌÍ-sin af-TOIS KHÁR-ag-ma e-PÌ tīs khi-RÒS af-TŌN tīs dek-si-ÂS ĪÍ e-PÌ to MÉ-tō-pon af-TŌN,

[18] This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is 666.

ὧδε ἡ σοφία ἐστίν. ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν. καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

HŌ-de hī so-PHÍ-a É-stin. ho É-khōn NŪÍN psī-phi-SÁ-tō ton a-rith-MÒN tū thī-RÍ-u: a-rith-MÒS gàr an-THRŌP-u É-stin. ke ho a-rith-MÒS af-TŪ hek-sa-KÓ-si-oi hek-SĪÍ-kon-ta HÉK-S.

CHAPTER 14: THE LAMB, THE 144,000, AND THE HARVEST OF THE EARTH

[1] Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads.

Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

Ke ĪÍ-don, ke i-DŪ to ar-NÍ-on hes-TÒS e-PÌ to Ó-ros Si-ŌN, ke met' af-TŪ he-ka-TÒN tes-se-RÁ-kon-ta TÉS-sa-res khi-li-Á-des É-khū-sai to Ó-no-ma af-TŪ ke to Ó-no-ma tū pat-RÒS af-TŪ ge-gram-MÉ-non e-PÌ tōn me-TŌP-ōn af-TŌN.

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[3] And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζῴων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

ke ÁÍ-dū-sin ō-DĪN kai-NĪN e-NŌ-pi-on tū THRÓN-u ke e-NŌ-pi-on tōn tes-SÁR-ōn ZŌÍ-ōn ke tōn pres-by-TÉR-ōn: ke ū-DĪÍS e-DÝ-na-to ma-THĪÍN tīn ō-DĪN EI mī hai he-ka-TÒN tes-se-RÁ-kon-ta TÉS-sa-res khi-li-Á-des, hoi ī-gor-az-MÉ-noi a-PÒ tīs GĪS.

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[6] Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth — to every nation, tribe, language and people.

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,

Ke ĪÍ-don ÁL-lon ÁN-ge-lon pe-TÓ-me-non en me-sū-ra-NĪÍ-ma-ti, É-khon-ta ev-an-GÉ-li-on ai-ŌN-ni-on ev-an-ge-LÍ-sai tūs ka-toi-KŪN-tas e-PÌ tīs GĪS ke e-PÌ PÂN ÉTH-nos ke phy-LĪN ke GLŌS-san ke la-ÓN,

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[7] He said in a loud voice: 'Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.'

λέγων ἐν φωνῇ μεγάλῃ· φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων.

LÉ-gōn en phō-NĪÍ me-GÁ-lī: pho-VĪÍ-thī-te ton the-ÒN ke DÓ-te af-TŌ DÓK-san, HÓ-ti ĪL-then hī HŌ-ra tīs KRÍ-se-ōs af-TŪ, ke pros-ky-NĪÍ-sa-te tō poi-ĪÍ-san-ti ton ū-ra-NÒN ke tīn GĪN ke tīn THÁL-as-san ke pī-GÀS hy-DÁ-tōn.

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[8] A second angel followed and said: 'Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries.'

Καὶ ἄλλος δεύτερος ἄγγελος ἠκολούθησεν λέγων· ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα τὰ ἔθνη.

Ke ÁL-los DÉF-te-ros ÁN-ge-los ī-ko-LŪÍ-thī-sen LÉ-gōn: É-pe-sen É-pe-sen Va-vy-LŌN hī me-GÁ-lī, HĪÍ ek tū OÍ-nu tū thy-MŪÍ tīs por-NĪÍÍ-as af-TĪS pe-PÓ-ti-ken PÁN-ta ta ÉTH-nī.

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[12] This calls for patient endurance on the part of the people of God who keep his commands and remain faithful to Jesus.

ὧδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

HŌ-de hī hy-po-mo-NĪÍ tōn ha-GÍ-ōn É-stin, hoi tī-RŪN-tes tas en-to-LÀS tū the-ŪÍ ke tīn PÍS-tin Yi-ī-SŪ.

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[13] Then I heard a voice from heaven say, 'Write this: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labor, for their deeds will follow them.'

Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης· γράψον· μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνῄσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

Ke ĪÍ-ku-sa phō-NĪS ek tū ū-ra-NŪ le-GŪÍ-sīs: GRÁK-pson: ma-KÁ-ri-oi hoi nek-ROÌ hoi en ky-RÍ-ō a-po-thnĪÍS-kon-tes ap' ÁR-ti. NAÍ, LÉ-gei to PNÉV-ma, HÍ-na a-na-pa-ĪÍ-son-tai ek tōn KÓP-ōn af-TŌN, ta gàr ÉR-ga af-TŌN a-ko-lu-THĪÍ met' af-TŌN.

14 I looked, and there before me was a white cloud, and seated on the cloud was one like a son of man with a crown of gold on his head and a sharp sickle in his hand.

Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱὸν ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

Ke ĪÍ-don, ke i-DŪ ne-FÉ-lī lef-KĪÍ, ke e-PÌ tīn ne-FÉ-lī ka-THĪ-me-non HÓM-oi-on yi-ÒN an-THRŌP-u, É-khōn e-PÌ tīs ke-pha-LĪS af-TŪ STÉ-pha-non khry-SŪÍN ke en tī khi-RÌ af-TŪ DRÉ-pa-non ok-SÝ.

CHAPTER 15: THE SONG OF MOSES AND THE LAMB; THE SEVEN BOWLS

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

1 I saw in heaven another great and marvelous sign: seven angels with the seven last plagues — last, because with them God's wrath is completed.

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

Ke ĪÍ-don ÁL-lo sī-MĪÍ-on en tō ū-ra-NŌ MÉ-ga ke thav-mas-TÓN, an-GÉ-lus hep-TÀ É-khon-tas plī-GÀS hep-TÀ tas es-KHÁ-tas, HÓ-ti en af-TĀÍS e-te-LÉS-thī ho thy-MÒS tū the-ŪÍ.

2 And I saw what looked like a sea of glass glowing with fire and, standing beside the sea, those who had been victorious over the beast and its image and over the number of its name. They held harps given them by God

καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

ke ĪÍ-don hōs THÁL-as-san ya-LÍ-nīn me-mig-MÉ-nīn py-RÍ, ke tūs ni-KŌN-tas ek tū thī-RÍ-u ke ek tīs ei-KÓ-nos af-TŪ ke ek tū a-rith-MŪÍ tū o-NÓ-ma-tos af-TŪ hes-TŌ-tas e-PÌ tīn THÁL-as-san tīn ya-LÍ-nīn, É-khon-tas ki-THÁR-as tū the-ŪÍ.

3 and sang the song of God's servant Moses and of the Lamb: 'Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the nations.'

καὶ ᾄδουσιν τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες· μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν·

ke ÁÍ-dū-sin tīn ō-DĪN Mō-ü-SÉ-ōs tū DŪ-lu tū the-ŪÍ ke tīn ō-DĪN tū ar-NÍ-u LÉ-gon-tes: me-GÁ-la ke thav-mas-TÀ ta ÉR-ga su, KÝ-ri-e ho the-ÒS ho pan-to-KRÁ-tōr: DÍ-kai-ai ke a-lī-thi-NAÌ hai ho-DOÍ su, ho va-si-LÈFS tōn e-THNŌN:

4 'Who will not fear you, Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed.'

τίς οὐ μὴ φοβηθῇ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὅσιος, ὅτι πάντα τὰ ἔθνη ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

TÍS ŪÍ mī pho-vī-THĪÍ, KÝ-ri-e, ke dok-SÁ-sei to Ó-no-MÁ su? HÓ-ti MÓ-nos HÓ-si-os, HÓ-ti PÁN-ta ta ÉTH-nī ĪK-sū-sin ke pros-ky-NĪÍ-sū-sin e-NŌ-pi-ÓN su, HÓ-ti ta di-kai-ŌÍ-ma-TÁ su e-pha-ne-RŌÍ-thī-san.

8 And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

ke e-ge-MÍS-thī ho na-ÒS kap-NŪÍ ek tīs DÓK-sīs tū the-ŪÍ ke ek tīs dy-NÁ-me-ōs af-TŪ, ke ū-DĪÍS e-DÝ-na-to eis-el-THĪÍN eis ton na-ÒN ÁKH-ri te-les-THŌÍ-sin hai hep-TÀ plī-GAÌ tōn hep-TÀ an-GÉ-lōn.

CHAPTER 16: THE SEVEN BOWLS OF GOD'S WRATH

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Then I heard a loud voice from the temple saying to the seven angels, 'Go, pour out the seven bowls of God's wrath on the earth.'

Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις· ὑπάγετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.

Ke Ī́-ku-sa me-GÁ-līs phō-NĪS ek tū na-ŪÍ le-GŪÍ-sīs tois hep-TÀ an-GÉ-lois: hy-PÁ-ge-te ke ek-KHÉÍ-e-te tas hep-TÀ phi-Á-las tū thy-MŪÍ tū the-ŪÍ eis tīn GĪN.

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[9] They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him.

καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

ke e-kav-ma-TÍS-thī-san hoi ÁN-thrō-poi KÁFF-ma MÉ-ga, ke e-vlaz-PHĪÍ-mī-san to Ó-no-ma tū the-ŪÍ tū É-khon-tos tīn ek-sū-SÍ-an e-PÌ tas plī-GÀS TAŪ-tas, ke ŪÍ me-te-NÓ-ī-san DŪÍ-nai af-TŌ DÓK-san.

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[15] 'Look, I come like a thief! Blessed is the one who stays awake and remains clothed, so as not to go naked and be shamefully exposed.'

ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

i-DŪ ÉR-kho-mai hōs KLÉP-tīs. ma-KÁ-ri-os ho grī-go-RŌN ke tī-RŌN ta hi-MÁ-ti-a af-TŪ, HÍ-na mī gym-NÒS pe-ri-pa-TĪÍ ke VLÉP-ō-sin tīn as-khī-mo-SÝ-nīn af-TŪ.

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[16] Then they gathered the kings together to the place that in Hebrew is called Armageddon.

καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

ke sy-NĪÍ-ga-gen af-TŪS eis ton TÓ-pon ton ka-LŪÍ-me-non He-vra-ïs-TÌ Ar-ma-ge-DŌN.

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[17] The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, 'It is done!'

Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα, καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα· γέγονεν.

Ke ho HÉV-do-mos ek-SÉ-khe-en tīn phi-Á-lī af-TŪ e-PÌ ton a-ÉR-a, ke ek-SĪL-then phō-NĪÍ me-GÁ-lī ek tū na-ŪÍ a-PÒ tū THRÓN-u LÉ-gū-sa: GÉ-go-nen.

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[21] From the sky huge hailstones, each weighing about a hundred pounds, fell on people. And they cursed God on account of the plague of hail, because the plague was so terrible.

καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

ke KHÁL-a-za me-GÁ-lī hōs ta-lan-ti-AÍ-a ka-ta-VÉ-nei ek tū ū-ra-NŪ e-PÌ tūs an-THRŌP-us, ke e-vlaz-PHĪÍ-mī-san hoi ÁN-thrō-poi ton the-ÒN ek tīs plī-GĪS tīs kha-LÁ-zīs, HÓ-ti me-GÁ-lī É-stin hī plī-GĪÍ af-TĪS SPHÓ-dra.

CHAPTER 17: THE GREAT PROSTITUTE AND THE BEAST

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] One of the seven angels who had the seven bowls came and said to me, 'Come, I will show you the punishment of the great prostitute, who sits by many waters.'

Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,

Ke ĪL-then HĪÍS ek tōn hep-TÀ an-GÉ-lōn tōn e-KHÓN-tōn tas hep-TÀ phi-Á-las ke e-LÁ-lī-sen met' e-MŪ LÉ-gōn: DEF-ro, DĪÍK-sō SOI to KRÍ-ma tīs PÓR-nīs tīs me-GÁ-līs tīs ka-thī-MÉ-nīs e-PÌ hy-DÁ-tōn pol-LŌN,

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[5] The name written on her forehead was a mystery: BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.

καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον· Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

ke e-PÌ to MÉ-tō-pon af-TĪS Ó-no-ma ge-gram-MÉ-non, mys-TĪÍ-ri-on: Va-vy-LŌN hī me-GÁ-lī, hī MĪ-tīr tōn por-NŌN ke tōn bde-lyg-MÁ-tōn tīs GĪS.

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[6] I saw that the woman was drunk with the blood of God's holy people, the blood of those who bore testimony to Jesus.

καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ.

ke ĪÍ-don tīn gy-NÉ-ka me-THÝŪ-san ek tū HĪÍ-ma-tos tōn ha-GÍ-ōn ke ek tū HĪÍ-ma-tos tōn mar-TÝ-rōn Yi-ī-SŪ.

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[14] They will wage war against the Lamb, but the Lamb will triumph over them because he is Lord of lords and King of kings — and with him will be his called, chosen and faithful followers.'

οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

HŪ-toi me-TÀ tū ar-NÍ-u po-le-MĪÍ-sū-sin, ke to ar-NÍ-on ni-KĪÍ-sei af-TŪS, HÓ-ti KÝ-ri-os ky-RÍ-ōn É-stin ke va-si-LÈFS va-si-LÉ-ōn, ke hoi met' af-TŪ klī-TOÌ ke ek-lek-TOÌ ke pis-TOÍ.

CHAPTER 18: THE FALL OF BABYLON

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor.

Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

Me-TÀ TAŪ-ta ĪÍ-don ÁL-lon ÁN-ge-lon ka-ta-VÉ-non-ta ek tū ū-ra-NŪ É-khon-ta ek-sū-SÍ-an me-GÁ-līn, ke hī GĪ e-phō-TÍS-thī ek tīs DÓK-sīs af-TŪ.

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[2] With a mighty voice he shouted: 'Fallen! Fallen is Babylon the Great! She has become a dwelling for demons and a haunt for every impure spirit, a haunt for every unclean bird, a haunt for every unclean and detestable animal.'

καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων· ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου.

ke ÉK-rak-sen en is-khy-RÂ phō-NĪÍ LÉ-gōn: É-pe-sen É-pe-sen Va-vy-LŌN hī me-GÁ-lī, ke e-GÉ-ne-to ka-toi-kī-TĪÍ-ri-on dai-mo-NÍ-ōn ke phy-la-KĪÍ pan-TÒS PNÉV-ma-tos a-ka-THÁR-tu ke phy-la-KĪÍ pan-TÒS or-NÉ-u a-ka-THÁR-tu.

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[4] Then I heard another voice from heaven say: 'Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues;'

Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·

Ke ĪÍ-ku-sa ÁL-līn phō-NĪN ek tū ū-ra-NŪ LÉ-gū-san: ek-SÉL-tha-te ho la-ÓS mu ek-SÀF-tīs, HÍ-na mī syng-koi-nō-NĪÍ-sī-te tais ha-mar-TÍ-ais af-TĪS, ke ek tōn plī-GŌN af-TĪS HÍ-na mī LÁ-vī-te:

[8] Therefore in one day her plagues will overtake her: death, mourning and famine. She will be consumed by fire, for mighty is the Lord God who judges her.

διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

di-À TŪ-to en mi-Â hī-MÉ-ra ĪK-sū-sin hai plī-GAÌ af-TĪS, THÁN-a-tos ke PÉN-thos ke li-MÓS, ke en py-RÌ ka-ta-kaf-THĪÍ-se-tai: HÓ-ti is-khy-RÒS KÝ-ri-os ho the-ÒS ho KRÍ-nas af-TĪN.

[20] Rejoice over her, you heavens! Rejoice, you people of God! Rejoice, apostles and prophets! For God has judged her with the judgment she imposed on you.'

Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

Ev-PHRÉI-nu ep' af-TĪÍ, ū-ra-NÉ, ke hoi HÁ-gi-oi ke hoi a-PÓS-to-loi ke hoi pro-PHĪÍ-tai, HÓ-ti ÉK-ri-nen ho the-ÒS to KRÍ-ma hy-MŌN ek-SÀF-tīs.

CHAPTER 19: HALLELUJAH! THE RIDER ON THE WHITE HORSE

ENGLISH | GREEK (NA28) | *KOINE PHONETICS*

[1] After this I heard what sounded like the roar of a great multitude in heaven shouting: 'Hallelujah! Salvation and glory and power belong to our God,'

Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων· ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

Me-TÀ TAŪ-ta ĪÍ-ku-sa hōs phō-NĪN me-GÁ-līn ÓKH-lu pol-LŪÍ en tō ū-ra-NŌ le-GÓN-tōn: hal-lī-lu-ï-Á: hī sō-tī-RÍ-a ke hī DÓK-sa ke hī DÝ-na-mis tū the-ŪÍ hī-MŌN,

[3] And again they shouted: 'Hallelujah! The smoke from her goes up for ever and ever.'

καὶ δεύτερον εἴρηκαν· ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

ke DEF-te-ron ĪÍ-rī-kan: hal-lī-lu-ï-Á: ke ho kap-NÒS af-TĪS a-na-VÉ-nei eis tūs ai-ŌN-as tōn ai-ŌN-ōn.

[6] Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: 'Hallelujah! For our Lord God Almighty reigns.'

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων· ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς ὁ παντοκράτωρ.

Ke ĪÍ-ku-sa hōs phō-NĪN ÓKH-lu pol-LŪÍ ke hōs phō-NĪN hy-DÁ-tōn pol-LŌN ke hōs phō-NĪN vron-TŌN is-khy-RŌN, le-GÓN-tōn: hal-lī-lu-ï-Á, HÓ-ti e-va-SÍ-lef-sen KÝ-ri-os ho the-ÒS ho pan-to-KRÁ-tōr.

[7] Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

χαίρωμεν καὶ ἀγαλλιῶμεν, καὶ δώσομεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.

KHÉÍR-ō-men ke a-gal-li-ŌÍ-men, ke DŌ-so-men tīn DÓK-san af-TŌ, HÓ-ti ĪL-then ho GÁ-mos tū ar-NÍ-u, ke hī gy-NĪÍ af-TŪ hī-TOÍ-ma-sen he-af-TĪN.

[9] Then the angel said to me, 'Write this: Blessed are those who are invited to the wedding supper of the Lamb!' And he added, 'These are the true words of God.'

καὶ λέγει μοι· γράψον· μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι· οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

ke LÉ-gei moi: GRÁK-pson: ma-KÁ-ri-oi hoi eis to DĪÍP-non tū GÁ-mu tū ar-NÍ-u kek-lī-MÉ-noi. ke LÉ-gei moi: HŪ-toi hoi LÓ-goi a-lī-thi-NOÌ tū the-ŪÍ ei-SÍN.

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[11] I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war.

Καὶ εἶδον τὸν οὐρανὸν ἠνεῳγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν πιστὸς καλούμενος καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

Ke ĪÍ-don ton ū-ra-NÒN ī-ne-ōi-g-MÉ-non, ke i-DŪ HÍP-pos lef-KÓS, ke ho ka-THĪ-me-nos ep' af-TÒN pis-TÒS ka-LŪÍ-me-nos ke a-lī-thi-NÓS, ke en di-kai-o-SÝ-nī KRÍ-nei ke po-le-MĪÍ.

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[12] His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.

hoi de oph-thal-MOÌ af-TŪ hōs PHLOÒKS py-RÓS, ke e-PÌ tīn ke-pha-LĪN af-TŪ di-a-DĪÍ-ma-ta pol-LÁ, É-khōn Ó-no-ma ge-gram-MÉ-non HÒ ū-DĪÍS OÌ-den EI mī af-TÓS.

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[13] He is dressed in a robe dipped in blood, and his name is the Word of God.

καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

ke pe-ri-ve-vlī-MÉ-nos hi-MÁ-ti-on ve-vam-MÉ-non HĪÍ-ma-ti, ke KÉK-lī-tai to Ó-no-ma af-TŪ ho LÓ-gos tū the-ŪÍ.

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[16] On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· βασιλεὺς βασιλέων καὶ κύριος κυρίων.

ke É-khei e-PÌ to hi-MÁ-ti-on ke e-PÌ ton mī-RÒN af-TŪ Ó-no-ma ge-gram-MÉ-non: va-si-LÈFS va-si-LÉ-ōn ke KÝ-ri-os ky-RÍ-ōn.

CHAPTER 20: THE THOUSAND YEARS AND THE FINAL JUDGMENT

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain.

Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

Ke ĪÍ-don ÁN-ge-lon ka-ta-VÉ-non-ta ek tū ū-ra-NŪ, É-khon-ta tīn KLĪÍN tīs a-VÝS-su ke HÁ-ly-sin me-GÁ-līn e-PÌ tīn KHĪÍR-a af-TŪ.

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[2] He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὅς ἐστιν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

ke e-KRÁT-ī-sen ton DRÁ-kon-ta, ho ÓPH-is ho ar-KHÉÍ-os, HÓS É-stin Di-Á-vo-los ke ho sa-ta-NÂS, ke É-dī-sen af-TÒN KHÍL-i-a É-tī,

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[4] I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

ke ĪÍ-don THRÓN-us, ke e-KÁ-thi-san ep' af-TŪS, ke KRÍ-ma e-DÓ-thī af-TOIS, ke tas psy-KHÀS tōn pe-pe-le-kiz-MÉ-nōn di-À tīn mar-ty-RÍ-an Yi-ī-SŪ ke di-À ton LÓ-gon tū the-ŪÍ, ke HOÍ-ti-nes ŪÍ pros-e-KÝ-nī-san to thī-RÍ-on ū-DÈ tīn ei-KÓ-na af-TŪ ke ŪK É-la-von to KHÁR-ag-ma e-PÌ to MÉ-tō-pon ke e-PÌ tīn KHĪÍR-a af-TŌN: ke ÉZ-zī-san ke e-va-SÍ-lef-san me-TÀ tū Khri-STŪ KHÍL-i-a É-tī.

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[6] Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ τὰ χίλια ἔτη.

ma-KÁ-ri-os ke HÁ-gi-os ho É-khōn MÉ-ros en tī a-na-STÁ-sei tī PRŌ-tī: e-PÌ TŪ-tōn ho DEF-te-ros THÁN-a-tos ŪK É-khei ek-sū-SÍ-an, ALL' É-son-tai hie-RĪÍS tū the-ŪÍ ke tū Khri-STŪ, ke va-si-LÉF-sū-sin met' af-TŪ ta KHÍL-i-a É-tī.

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[10] And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

ke ho di-Á-vo-los ho pla-NŌN af-TŪS e-VLĪÍ-thī eis tīn LÍM-nīn tū py-RÒS ke THĪÍ-u, HÓ-pu ke to thī-RÍ-on ke ho psev-do-pro-PHĪÍ-tīs, ke va-sa-nis-THĪÍ-son-tai hī-MÉ-ras ke nyk-TÒS eis tūs ai-ŌN-as tōn ai-ŌN-ōn.

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[11] Then I saw a great white throne and him who was seated on it. The earth and the heavens fled from his presence, and there was no place for them.

Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

Ke ĪÍ-don THRÓN-on MÉ-gan lef-KÒN ke ton ka-THĪ-me-non ep' af-TÓN, HŪ a-PÒ tū pro-SŌÍ-pu É-phe-gen hī GĪ ke ho ū-ra-NÓS, ke TÓ-pos ŪKH hev-RÉ-thī af-TOIS.

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[12] And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἑστῶτας ἐνώπιον τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνοίχθη, ὅ ἐστιν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

ke ĪÍ-don tūs nek-RŪS, tūs me-GÁ-lus ke tūs mik-RŪS, hes-TŌ-tas e-NŌ-pi-on tū THRÓN-u, ke viv-LÍ-a ī-NOÍKh-thī-san: ke ÁL-lo viv-LÍ-on ī-NOÍKh-thī, HÓ É-stin tīs zō-ĪS: ke e-KRÍ-thī-san hoi nek-ROÌ ek tōn ge-gram-MÉ-nōn en tois viv-LÍ-ois ka-TÀ ta ÉR-ga af-TŌN.

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[15] Anyone whose name was not found written in the book of life was thrown into the lake of fire.

καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

ke EÍ tis ŪKH hev-RÉ-thī en tī VÍV-lō tīs zō-ĪS ge-gram-MÉ-nos, e-VLĪÍ-thī eis tīn LÍM-nīn tū py-RÓS.

CHAPTER 21: THE NEW HEAVEN, THE NEW EARTH, AND THE NEW JERUSALEM

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

Ke ĪÍ-don ū-ra-NÒN kai-NÒN ke GĪN kai-NĪN: ho gàr PRŌ-tos ū-ra-NÒS ke hī PRŌ-tī GĪ a-PĪL-than, ke hī THÁL-as-sa ŪK ÉS-tin É-ti.

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[2] I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

καὶ τὴν πόλιν τὴν ἁγίαν, Ἰερουσαλὴμ καινήν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

ke tīn PÓ-lin tīn ha-GÍ-an, Yi-e-rū-sa-LĪM kai-NĪN, ĪÍ-don ka-ta-VÉ-nū-san ek tū ū-ra-NŪ a-PÒ tū the-ŪÍ, hī-toi-maz-MÉ-nīn hōs NÝM-phīn ke-koz-mī-MÉ-nīn tō an-DRÌ af-TĪS.

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[3] And I heard a loud voice from the throne saying, 'Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.'

καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης· ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται αὐτῶν θεός.

ke ĪÍ-ku-sa phō-NĪS me-GÁ-līs ek tū THRÓN-u le-GŪÍ-sīs: i-DŪ hī skī-NĪÍ tū the-ŪÍ me-TÀ tōn an-THRŌP-ōn, ke skī-NŌÍ-sei met' af-TŌN, ke af-TOÌ la-OÌ af-TŪ É-son-tai, ke af-TÒS ho the-ÒS met' af-TŌN ÉS-tai af-TŌN the-ÓS.

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[4] He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.

καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος, οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθαν.

ke ek-sa-LŪÍP-sei PÂN DÁK-ry-on ek tōn oph-thal-MŌN af-TŌN, ke ho THÁN-a-tos ŪK ÉS-tai É-ti, ŪÍ-te PÉN-thos ŪÍ-te krav-GĪÍ ŪÍ-te PÓ-nos, ŪK ÉS-tai É-ti: HÓ-ti ta PRŌ-ta a-PĪL-than.

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[5] He who was seated on the throne said, 'I am making everything new!' Then he said, 'Write this down, for these words are trustworthy and true.'

Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ· ἰδοὺ καινὰ ποιῶ πάντα. καὶ λέγει· γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν.

Ke ĪÍ-pen ho ka-THĪ-me-nos e-PÌ tō THRÓN-ō: i-DŪ kai-NÀ poi-Ō PÁN-ta. ke LÉ-gei: GRÁK-pson, HÓ-ti HŪ-toi hoi LÓ-goi pis-TOÌ ke a-līth-NOÌ ei-SÍN.

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[6] He said to me: 'It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.'

καὶ εἶπέν μοι· γέγοναν. ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

ke ĪÍ-pén moi: GÉ-go-nan. e-GŌ ĪÍ-mi to ÁL-pha ke to ŌÍ, hī ar-KHĪÍ ke to TÉ-los. e-GŌ tō dip-SŌÍN-ti DŌ-sō ek tīs pī-GĪS tū HÝ-da-tos tīs zō-ĪS dō-re-ÁN.

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[7] Those who are victorious will inherit all this, and I will be their God and they will be my children.'

ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.

ho ni-KŌN klī-ro-no-MĪÍ-sei TAŪ-ta, ke ÉS-o-mai af-TŌ the-ÒS ke af-TÒS ÉS-tai moi yi-ÓS.

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[22] I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple.

καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστιν, καὶ τὸ ἀρνίον.

ke na-ÒN ŪK ĪÍ-don en af-TĪÍ: ho gàr KÝ-ri-os ho the-ÒS ho pan-to-KRÁ-tōr na-ÒS af-TĪS É-stin, ke to ar-NÍ-on.

[23] The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον.

ke hī PÓ-lis ŪÍ KHRĪ-an É-khei tū hī-LÍ-u ū-DÈ tīs se-LĪÍ-nīs, HÍ-na PHÉÍ-nō-sin af-TĪÍ: hī gàr DÓK-sa tū the-ŪÍ e-PHŌ-ti-sen af-TĪN, ke ho LÝKh-nos af-TĪS to ar-NÍ-on.

[27] Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

ke ŪÍ mī eis-ÉL-thī eis af-TĪN PÂN koi-NÒN ke ho poi-ŌN BDÉL-yg-ma ke PSĪÍD-os, EI mī hoi ge-gram-MÉ-noi en tō viv-LÍ-ō tīs zō-ĪS tū ar-NÍ-u.

CHAPTER 22: THE RIVER OF LIFE AND THE FINAL WORDS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου.

Ke É-deik-SÉN moi po-ta-MÒN HÝ-da-tos zō-ĪS lam-PRÒN hōs KRÝS-tal-lon, ek-po-rev-Ó-me-non ek tū THRÓN-u tū the-ŪÍ ke tū ar-NÍ-u.

[2] down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

en MÉ-sō tīs pla-TĪÍ-as af-TĪS ke tū po-ta-MŪÍ en-TĪF-then ke e-KĪÍ-then KSÝ-lon zō-ĪS poi-ŪÍN kar-PŪS DŌ-de-ka, ka-TÀ MĪÍ-na HÉK-as-ton a-po-di-DŪÍN ton kar-PÒN af-TŪ, ke ta PHÝL-la tū KSÝ-lu eis the-ra-PĪÍ-an tōn e-THNŌN.

[3] No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him.

καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ.

ke PÂN ka-TÁ-the-ma ŪK ÉS-tai É-ti. ke ho THRÓN-os tū the-ŪÍ ke tū ar-NÍ-u en af-TĪÍ ÉS-tai, ke hoi DŪ-loi af-TŪ la-TRÉF-sū-sin af-TŌ.

[4] They will see his face, and his name will be on their foreheads.

καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

ke ÓP-son-tai to PRÓ-sō-pon af-TŪ, ke to Ó-no-ma af-TŪ e-PÌ tōn me-TŌP-ōn af-TŌN.

[5] There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

καὶ νὺξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

ke NÙKS ŪK ÉS-tai É-ti, ke ŪK É-khū-sin KHRĪ-an phō-TÒS LÝKh-nu ke phō-TÒS hī-LÍ-u, HÓ-ti KÝ-ri-os ho the-ÒS phō-TÍ-sei ep' af-TŪS, ke va-si-LÉF-sū-sin eis tūs ai-ŌN-as tōn ai-ŌN-ōn.

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[6] The angel said to me, 'These words are trustworthy and true. The Lord, the God who inspires the prophets, sent his angel to show his servants the things that must soon take place.'

Καὶ εἶπέν μοι· οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

Ke ĪÍ-pén moi: HŪ-toi hoi LÓ-goi pis-TOÌ ke a-lī-thi-NOÍ, ke ho KÝ-ri-os ho the-ÒS tōn pnev-MÁ-tōn tōn pro-phī-TŌN a-PÉS-tei-len ton ÁN-ge-lon af-TŪ DĪÍK-sai tois DŪ-lois af-TŪ HÀ DĪÍ ge-NÉS-thai en TÁ-khei.

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[7] 'Look, I am coming soon! Blessed is the one who keeps the words of the prophecy written in this scroll.'

καὶ ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

ke i-DŪ ÉR-kho-mai ta-KHÝÍ. ma-KÁ-ri-os ho tī-RŌN tūs LÓ-gus tīs pro-phī-TĪÍ-as tū viv-LÍ-u TŪ-tu.

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[10] Then he told me, 'Do not seal up the words of the prophecy of this scroll, because the time is near.'

καὶ λέγει μοι· μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ γὰρ καιρὸς ἐγγύς ἐστιν.

ke LÉ-gei moi: mī sphra-GÍ-sīs tūs LÓ-gus tīs pro-phī-TĪÍ-as tū viv-LÍ-u TŪ-tu: ho gàr kai-RÒS en-GÝS É-stin.

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[12] 'Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done.'

ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

i-DŪ ÉR-kho-mai ta-KHÝÍ, ke ho mis-THÓS mu met' e-MŪ, a-po-DŪÍ-nai he-KÁS-tō hōs to ÉR-gon É-stin af-TŪ.

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[13] 'I am the Alpha and the Omega, the First and the Last, the Beginning and the End.'

ἐγὼ τὸ ἄλφα καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

e-GŌ to ÁL-pha ke to ŌÍ, ho PRŌ-tos ke ho ÉS-kha-tos, hī ar-KHĪÍ ke to TÉ-los.

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[14] Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.

μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

ma-KÁ-ri-oi hoi PLÝ-non-tes tas sto-LÀS af-TŌN, HÍ-na ÉS-tai hī ek-sū-SÍ-a af-TŌN e-PÌ to KSÝ-lon tīs zō-ĪS ke tois py-LŌÍ-sin eis-ÉL-thō-sin eis tīn PÓ-lin.

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[16] 'I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.'

ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυίδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.

e-GŌ Yi-ī-SŪS É-pem-psa ton ÁN-ge-LÓN mu mar-ty-RĪÍ-sai hy-MĪN TAŪ-ta e-PÌ tais ek-klī-SÍ-ais. e-GŌ ĪÍ-mi hī HRÍK-za ke to GÉ-nos Da-VÍD, ho as-TĪR ho lam-PRÒS ho prō-ï-NÓS.

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[17] The Spirit and the bride say, 'Come!' And let the one who hears say, 'Come!' Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life.

καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· ἔρχου. καὶ ὁ ἀκούων εἰπάτω· ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

ke to PNÉV-ma ke hī NÝM-phī LÉ-gū-sin: ÉR-khu. ke ho a-KŪ-ōn ei-PÁ-tō: ÉR-khu. ke ho dip-SŌÍN er-KHÉS-thō, ho THÉ-lōn la-VÉ-tō HÝ-dōr zō-ĪS dō-re-ÁN.

18 I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll.

Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

Mar-ty-RŌ e-GŌ pan-TÌ tō a-KŪ-on-ti tūs LÓ-gus tīs pro-phī-TĪÍ-as tū viv-LÍ-u TŪ-tu: e-ÀN tis e-pi-THĪÍ ep' af-TÁ, e-pi-THĪÍ-sei ho the-ÒS ep' af-TÒN tas plī-GÀS tas ge-gram-MÉ-nas en tō viv-LÍ-ō TŪ-tō:

19 And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll.

καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

ke e-ÀN tis a-PHÉ-lī a-PÒ tōn LÓ-gōn tū viv-LÍ-u tīs pro-phī-TĪÍ-as TAŪ-tīs, a-phe-LŪÍI ho the-ÒS to MÉ-ros af-TŪ a-PÒ tū KSÝ-lu tīs zō-ĪS ke ek tīs PÓ-le-ōs tīs ha-GÍ-as, tōn ge-gram-MÉ-nōn en tō viv-LÍ-ō TŪ-tō.

20 He who testifies to these things says, 'Yes, I am coming soon.' Amen. Come, Lord Jesus.

Λέγει ὁ μαρτυρῶν ταῦτα· ναί, ἔρχομαι ταχύ. ἀμήν, ἔρχου κύριε Ἰησοῦ.

LÉ-gei ho mar-ty-RŌN TAŪ-ta: NAÍ, ÉR-kho-mai ta-KHÝÍ. a-MĪN, ÉR-khu KÝ-ri-e Yi-ī-SŪ.

21 The grace of the Lord Jesus be with God's people. Amen.

ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

hī KHÁ-ris tū ky-RÍ-u Yi-ī-SŪ me-TÀ PÁN-tōn.