20 Then I saw an angel coming down from heaven, holding in his hand the key of the bottomless pit and a great chain. 2And he seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, 3and threw him into the pit, and shut it and sealed it over him, that he should deceive the nations no more, till the thousand years were ended. After that he must be loosed for a little while. 4then I saw thrones, and seated on them were those to whom judgment was. Also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshipped 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. 5The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. 6Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they reign with him a thousand years. 7and when the thousand years are ended, Satan will be loosed from his prison 8and will come out to deceive the nations which are at the four corners of the earth, that is, Gog and Magog, to gather them for battle; their number is like the sand of the sea. 9And they march up over the broad earth and surrounded the camp of the saints and the beloved city; but fire came down from heaven and consumed them, 10and the devil who had deceived them was thrown into the lake of fire and brimstone where the beast and the false prophet were, and they will be tormented day and night for ever and ever. 11Then I saw a great white throne and him who sat upon it; from his presence earth and sky fled away, and no place was found for them. 12and I saw the dead, great and small, standing before

GNB 1966/1976
The Thousand Years
20 Then I saw an angel coming down from heaven, holding in his hand the key of the abyss and a heavy chain. 2He seized the dragon, that ancient serpent—that is, the Devil, or Satan—and chained him up for a thousand years. 3The angel threw him into the abyss, locked it, and sealed it, so that he could not deceive the nations any more until the thousand years were over. After that he must be let loose for a little while. 4Then I saw thrones, and those who sat on them were given the power to judge. I also saw the souls of those who had been executed because they had proclaimed the truth that Jesus revealed and the word of God. They had not worshipped the beast or its image, nor had they received the mark of the beast on their foreheads or their hands. They came to life and rule as kings with Christ for a thousand years. 5(The rest of the dead did not come to life until the thousand years were over.) This is the first raising of the dead. 6Happy and greatly blessed are those who are included in this first raising of the dead. The second death has no power over them; they shall be priests of God and of Christ, and they will rule with him for a thousand years.

The Defeat of Satan
7After the thousand years are over, Satan will be let loose from his prison, 8and he will go out to deceive the nations scattered over the whole world, that is, Gog and Magog. Satan will bring them all together for battle, as many as the grains of sand on the sea-shore. 9They spread out over the earth and surrounded the camp of God’s people and the city that he loves. But fire came down from heaven and destroyed them. 10Then the Devil, who deceived them, was
the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done. 13And the sea gave up the dead in it, Death and Hades gave up the dead in them, and all were judged by what they had done. 14Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; 15and if any one's name was not found written in the book of life, he was thrown into the lake of fire.}

thrown into the lake of fire and sulphur, where the beast and the false prophet had already been thrown; and they will be tormented day and night for ever and ever.

The Final Judgement

11Then I saw a great white throne and the one who sits on it. Earth and heaven fled from his presence and were seen no more. 12And I saw the dead, great and small alike, standing before the throne. Books were opened, and then another book was opened, the book of the living. The dead were judged according to what they had done, as recorded in the books. 13Then the sea gave up its dead. Death and the world of the dead also gave up the dead they held. And all were judged according to what they had done. 14Then death and the world of the dead were thrown into the lake of fire. (This lake of fire is the second death.) 15Whoever did not have his name written in the book of the living was thrown into the lake of fire.

A comparison of the treatment of this apocalyptic passage in RSV and GNB reveals that the GNB does not show the same freedom as in the other six sample texts surveyed. One is struck by the conservatism of the DE translation in this instance.

Accordingly our commentary will take the two versions together.

<table>
<thead>
<tr>
<th>RSV</th>
<th>GNB</th>
<th>The Thousand Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>20:1 Then I saw an angel coming down from heaven holding in his hand the key of the bottomless pit and a great chain.</td>
<td>Then I saw an angel coming down from heaven, holding in his hand the key of the abyss and a heavy chain.</td>
<td></td>
</tr>
</tbody>
</table>

The RSV preserves the KJV reading in toto except that the initial narrative marker καὶ is translated by 'Then' instead of 'and'.

The GNB provides a title 'The Thousand Years' for verses 1-6. Its rendering of verse 1 follows that of the RSV except that it translates ἀβυσσόν literally by 'abyss'
deserting the natural equivalent 'bottomless pit' provided by KJV and RSV! It also prefers 'heavy chain' rather than great chain for ἀλυσίν μεγάλην.

**RSV**

20:2 And he seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years,

**GNB**

He seized the dragon, that ancient serpent—that is, the Devil, or Satan—and chained him up for a thousand years.

Again the differences are minor and stylistic. GNB does not translate the initial καὶ. On its second occurrence it is rendered 'or' making clear that the Devil and Satan are to be understood as the same creature (cf. 12:9).

In passing we note that the words 'dragon' and 'Satan', like 'abyss', are all Greek loan words which have come into English via Bible translation. The language would not have been expanded and enriched had translators insisted on natural equivalents.

**RSV**

20:3 And threw him into the pit, and shut it and sealed it over him, that he should deceive the nations no more, till the thousand years were ended. After that he must be loosed for a little while.

**GNB**

The angel threw him into the abyss, locked it, and sealed it, so that he could not deceive the nations any more until the thousand years were over. After that he must be let loose for a little while.

GNB repeat the subject 'angel' and replaces 'and' with a new sentence. Its 'locking' of the abyss is more awkward than RSV's 'shut' (for ἔκλεισεν).

The image of the imprisonment of the Devil has a long and complex history in Ancient Near East folk lore. More to the point there are precedents nearer at hand in OT and Jewish apocalyptic literature. The essence of what we read in Revelation 19:19 to 21:3 is summarized in Isaiah 24:21 ff. The binding of evil spirits is a key motif in the book of Enoch especially the punishment of Azazel in En 10:4ff. Likewise the Prayer of Manasseh, verse 3 has an invocation to the Lord Almighty 'who has confined the ocean by the word of command, who has shut up the abyss and sealed it with your fearful and glorious name'. This prayer, which appears to echo the ancient myth of the conquest of the sea monster, has close verbal agreement with Rev 20:1-3.14

The point is that the more the translation preserves the formal features of the ST the more chance the reader has of picking up the literary allusions. John is using

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conventional mythical symbolism to portray the defeat of Satan and the victory of God's Messiah.

RSV

20:4 Then I saw thrones, and seated on them were those to whom judgment was committed. also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshipped 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.

GNB

Then I saw thrones, and those who sat on them were given the power to judge. I also saw the souls of those who had been executed because they had proclaimed the truth that Jesus revealed and the word of God. They had not worshipped the beast or its image, not had they received the mark of the beast on their foreheads or their hands. They came to life and ruled as kings with Christ for a thousand years.

John's purpose in these verses is to encourage Christ's confessors to remain firm in their loyalty and testimony. The opening sentence quotes and adapts the judgement scene from Daniel 7:9ff where the raging of the anti-God power is brought to an end by the Ancient of Days whose judgement is to deprive these earthly powers of their rule and to deliver the kingdom to 'one like a son of man'. John interprets Daniel's statement about 'the saints of the Most High' in the light of Jesus' words. (Matt 19:28, Luke 22:30.)

By attempting smoother and more natural English in verse 4f. both RSV and GNB obscure the echo of Daniel 7 preserved in the more literal rendering of the KJV: 'And I saw thrones and they sat upon them and judgement was given to them'. Such OT allusions were of course highlighted in the earlier Nestle—Greek text but not in the modern Nestle—Aland edition, regrettably.

The RSV interprets Ἰησοῦ as an objective genitive and renders 'testimony to Jesus'. The GNB makes explicit what it understands by the three Greek words and paraphrases 'because they had proclaimed the truth that Jesus had revealed'. Thus μαρτυρία belongs to 'them' and not to 'Jesus'.

However, a strong case could be made out for taking Ἰησοῦ as a subjective genitive on analogy with the following λόγος τοῦ θεοῦ and because of the use of μαρτυρία as Christological title in 1:5; 3:14. Thus the μαρτυρία Ἰησοῦ would be the contents of this book, the prophecy revealed to John.
The GNB paraphrase of μαρτυρία is also unwise because it is a motif in the Johannine writings, as A.A. Trites has shown, building on the earlier work of G.B. Caird. The phrase ἡ μαρτυρία Ἡμῶν occurs six times in Revelation, and is of great significance for the seer's concept of witness (1:2, 9; 12:17; 19:10 (twice); 20:4).

καὶ οἵτινες οὓς προσεκόψαν τὸ θηρίον... RSV translates this long sentence literally. GNB makes the verse a bit more digestible by starting a new sentence here as it does again at 'They came to life and ruled as kings...' The addition of 'as kings' (as a result of componential analysis of βασιλεύω?) is unnecessary.

RSV 20:5 The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. GNB (The rest of the dead did not come to life until the thousand years were over.) This is the first raising of the dead.

GNB puts most of this verse in parenthesis presumably to clarify the link between verse 4 and the subsequent αὐτῇ ἡ ἀνάστασις ἡ πρώτη (a semitic construction) is an expression not found elsewhere in the NT (though the doctrine of two resurrections may well be implied in 1 Cor 15:22-24). Here and in verse 6 GNB replaces 'resurrection' with the more pedestrian 'raising of the dead'.

RSV 20:6 Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years. GNB Happy and greatly blessed are those who are included in this first raising of the dead. The second death has no power over them; they shall be priests of God and of Christ, and they will rule with him for a thousand years.

GNB's 'Happy and greatly blessed' is a strange translation of μακάριος καὶ ἄγιος. ἄγιος has either been omitted or mistranslated.

RSV retains the Greek word order: 'over such the second death has no power' whereas GNB's 'the second death has no power over them' loses the focus of the ST.

Both RSV and GNB have 'But they shall be priests of God and of Christ' would be better rendered 'of the Christ' since it is a messianic title in John's writings.

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RSV 20:7 And when the thousand years are ended, Satan will be loosed from his prison

GNB The Defeat of Satan
After the thousand years are over, Satan will be let loose from his prison.

GNB provides a title 'The Defeat of Satan' for verses 7-10. There is no significant difference between the two versions in v.7.

RSV 20:8 and will come out to deceive the nations which are at the four corners of the earth, that is, God and Magog, to gather them for battle; their number is like the sand of the sea.

GNB and he will go out to deceive the nations scattered over the whole world, that is Gog and Magog. Satan will bring them all together for battle, as many as the grains of sand on the sea-shore.

There is little difference between the two versions. GNB starts a new sentence in the middle of the verse making clear that 'Satan' is the subject. It drops the figure of 'the four corners of the earth' (cf Ezek 7:2) which becomes the nations 'scattered over the whole world' but preserves the second figure 'as the grains of sand on the sea shore'.

It is significant that GNB makes no attempt to explain the mysterious 'Gog and Magog', a motif as early as the Tell el-Amarna tablets for the hostile nations of the north. The symbol is taken up by Ezekiel in chapters 38-39 (and by Jewish apocalyptic writers, e.g. 2 En 56:5ff; 2 Esd 13:5ff; Sib. Or 3:662ff) representing Gentile hosts massed against the faithful of Israel.17

RSV 20:9 And they marched up over the broad earth and surrounded the camp of the saints and the beloved city; but fire came down from heaven and consumed them,

GNB They spread out over the earth - and surrounded the camp of God's people and the city that he loves. But fire came down from heaven and destroyed them.

This verse in the ST is full of LXX allusions that inevitably become obscure in any version seeking naturalness of expression in the RL. The only serious criticism of the GNB here, however, is the loose rendering of οἵ τε ἄγιοι 'the people of God'. The phrase (i.e. with the article) always has a Jewish reference in both OT and NT18, which certainly is the background of the LXX allusions here.

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18 See D.W.B. Robinson, 'Who were the saints?', *RTR* 22 (1963) 45-53.
RSV  
20:10 and the devil who had deceived them was thrown into the lake of fire and brimstone where the beast and the false prophet were, and they will be tormented day and night for ever and ever.

GNB  
Then the Devil, who deceived them, was thrown into the lake of fire and sulphur, where the beast and the false prophet had already been thrown; and they will be tormented day and night for ever and ever.

RSV  
20:11 then I saw a great white throne and him who sat upon it; from his presence earth and sky fled away, and no place was found for them.

GNB  
The Final Judgement

Then I saw a great white throne and the one who sits on it. Earth and heaven fled from his presence and were seen no more.

GNB proves a title for verses 11-15—'The Final Judgement'

GNB rearranges the word order of verse 11 in the interest of natural English such that the RSV's literal 'from his face earth and heaven fled away' becomes in GNB 'Earth and heaven fled from his presence'. Similarly RSV's 'no place was found for them' becomes 'and were seen no more' in GNB. Again this obscures intertextual allusions to Daniel and the Psalms.

RSV  
20:12 And saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done.

GNB  
And I saw the dead, great and small alike, standing before the throne. Books were opened, and then another book was opened, the book of the living. The dead were judged according to what they had done, as recorded in the books.

GNB follows RSV in breaking this long verse into 3 separate sentences. Likewise its rendering of the Greek is similar. However for some reason RSV's literal 'book of life' is replaced by 'book of the living'. Then GNB replaces RSV's rather awkward 'the dead were judged by what was written in the books by what they had done' with 'The dead were judged according to what they had done as recorded in the books'.

The KJV's literal 'according to their works' is superior to both.
RSV
20:13 And the sea gave up the dead in it, Death and Hades gave up the dead in them, and all were judged by what they had done

GNB
Then the sea gave up its dead. Death and the world of the dead also gave up the dead they held. And all were judged according to what they had done.

We are reminded by many OT passages (e.g. 1 Kgs 13:21f; 14:11; Jer 8:11f) that to remain unburied after death was a terrible fate. The fact that the sea as well as 'death and Hades' surrender the dead emphasizes the inescapability of the judgement and the sovereignty of the risen Lord.

GNB differs from the RSV only in its paraphrase of 'Hades' and 'the world of the dead' (cf 1:18).

Both versions again render κατὰ τὰ θάνατον αὐτῶν by a verbal phrase 'according to what they had done'.

RSV
20:14 Then Death and Hades were thrown into the lake of fire. This is the second death; 15 and if any one's name was not found written in the book of life, he was thrown into the lake of fire.

GNB
Then death and the world of the dead were thrown into the lake of fire. (This lake of fire is the second death.) 15 Whoever did not have his name written in the book of the living was thrown into the lake of fire.

Again GNB is content to follow RSV in the last two verses. 'Hades' again becomes 'the world of the dead' and RSV's literal 'this is the second death, the lake of fire' is turned into an explanation by GNB 'This lake of fire is the second death.'

Summary
Except for the relatively minor differences we have noted, the GNB translation of Revelation 20 preserves more of the forms of the ST than we have observed in the other six sample texts.

It is not clear whether this conservatism is influenced by the wealth of Biblical allusion that would be totally lost in a clear, natural and explicit rendering. Or is it perhaps that the bewildering imagery of apocalyptic made the translator less confident that the message could be extracted from its ST forms?
THE INDONESIAN VERSIONS

TL 1938/1952
Iblis terbelenggu seribu tahun lamanja

20 Maka aku tampak seorang malaekat turun dari langit memegang anak kunci jurang maut dan suatu rantai besar di dalamnya: (fs.9:1; 2Petr 2:4; Tahud. 6.) 2maka iapun memegangkan naga itu, jaitu ular tua, yang mendjadi Iblis dan Sjaitan, dan merantai kan dia seribu tahun lamanja, (fs.12:9.) 3dan menjampak di kedalama lubang yang tiada terduga dalamnya itu, lalu menutup lubang itu, dan membubuh meterai diatasnya, supaya tiada ia menyesatkan segala bangsa lagi, sehingga genap seribu tahun itu; kemudian daripada itu tak dapat tiada ia akan dilepaskan kelak sedikit masa lamanja. (2 Tes. 2:9, 10.)

Dari hal keradjaan seribu tahun

4Maka aku tampaklah beberapa tacht, dan ada orang duduk diatasnya, maka kepada mereka itu diserahkan kuasa menghukumkan; dan lagi aku tampak segala njawa orang yang dipantung kepalannya sebab menjakiskan Yesus dan firman Allah, dan yang tiada menjemah binatang itu atau patungnya, dan yang tiada bertanda didahijja atau ditangannya. Maka mereka itu sekalain hidup balik dan memerintah beserta dengan Kerestus seribu tahun lamanja. (Dan. 7:9, 22, 27; Luk. 22:30; 1Kor. 6:2)

5Tetapi segala orang mati yang lain itu tiada hidup balik sehingga genap seribu tahun itu; make inilah kebangkitan yang pertama. (1 Kor.15:23; 1 Tes. 4:16.)

6Berbahagialah dan kuduslah orang, yang masuk bahagian didalam kebangkitan yang pertama itu; maka mati yang kedua tiada berkusa atas mereka itu, melainkan mereka itu mendjadi imam kepada Allah dan kepada Kerestus, dan akan memerintah beserta dengan Dia seribu tahun lamanja. (fs.5:10.)

TB 1976
Kerajaan seribu tahun 20:1-6

20 Lalu aku melihat seorang malaekat turun dari sorga memegang anak kunci jurang maut dan suatu rantai besar di tangannya; ia menangkap naga, si ular tua itu, yaitu Iblis dan Satan. Dan ia mengikutnya seribu tahun lamanya, lalu melemparkannya ke dalam jurang maut, dan menutup jurang maut itu dan memeteraikannya di atasnya, supaya ia jangan lagi menyesatkan bangsa-bangsa, sebelum berakhir masa seribu tahun itu; kemudian dari pada itu ia akan dilepaskan untuk sedikit waktu lamanya. Lalu aku melihat takhta-takhta dan orang-orang yang duduk di atasnya; kepada mereka diserahkan kuasa untuk menghakimi. Aku juga melihat jiwa-jiwa mereka, yang telah dipenggal kepalanya karena kesaksian tentang Yesus dan karena firman Allah; yang tidak menyembah binatang itu dan patungnya dan yang tidak juga memerima tandanya pada dahi dan tangan mereka; dan mereka hidup kembali dan memerintah sebagai raja bersama-sama dengan Kristus untuk masa seribu tahun.


ay 2: Kej 3:1 ay 4: Dan 7:9,22

Iblis dihukum 20:7-10

7Dan setelah masa seribu tahun itu berakhir, Iblis akan dilepaskan dari penjarannya, dan ia akan pergi menyesatkan bangs-bangs pada

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Ketewasan naga dan Jadjudj wa Madjudj

7Apabila genap seribu tahun itu, maka Iblis pun akan dilepaskan pula dari dalam belenggunjua. 8Ialu keluar hendak menjesatkan segala bangsa jang ada didalam empat pendjuru alam, seperti Jadjudj wa Madjudj, supaja menghimpunkan mereka itu akan berperang, maka banjarkina mereka itu seperti pasir dipantai laut. (Jehez. 38:2, 9, 19.) 9Maka mereka itu pun naiklah ketanah jang luas, lalu mengepungi tempat bala tentara segala orang sutji dan negeri jang dikaashinha itu; maka turunlah api dari langit menghanguskan mereka itu. (Jehez. 38:22; 39:6; Zach.12:9.) 10Maka Iblis jang menjesatkan mereka itu tertjampaklah kedalam laut api dan belerang itu, ditempat binatang dan nabi palsu itu ada, maka mereka itu akan terkena siksa diang malam selama-lamanya.

Dari hal keputusan hukum jang aehir

11Maka aku tampak suatu arasip putih jang besar, dan Jang duduk diatasnya; dari pada hadiratnajlah bumi dan langit itu lenjap, sebingga tempatnajapum tiada didapati lagi. (Mat.25:31-46; 2 Petr. 3:7, 10, 12.)

12Maka aku tampak segala orang mati, besar ketjil, berdiri dihadapans arus itu, dan segala kitabpun, dibukakânlah; dan dibukakan pula sebuah kitab jang lain, jaitu kitab hajat; maka segala orang jang mati itu dihukumkan menurut segala perbuatannya jang tersurat didalam kitab-kitab itu. (fs.3:5; Dan.7:10; Rum 2:6; Phil. 4:3.)

13Lalu laut itu pun mengeluarkan segala orang jang sudah mati didalamnya, dan maut serta alam maut itu pula mengeluarkan segala orang jang sudah mati didalamnya; lalu mereka itu keempat penjuru bumi, yaitu God dan Magog, dan mengumpulkan mereka sama dengan banyaknya pasir di laut. 9Maka naiklah mereka ke seluruh dataran bumi, lalu mengepungi perkemahan tentar orang-orang kudus dan kota yang disasihi itu. Tetapi dari langit turunlah api menghanguskan mereka, dan Iblis, yang menyesatkan mereka, dilemparkan ke dalam lautan api dan belerang, yaitu tempat binatang dan nabi palsu itu, dan mereka disiksa siang malam sampai selama-lamanya.

ay 8: Yeh 7:2, 38:2, 9, 15

Hukuman yang terakhir 20:11-15


ay 11-12: Dan 7:9-10
dihukumkanlah menurut perbuatan masing-masing. (Jahj. 5:28, 29.)
14Maka maut dan alam maut itupun ditjampakkanlah kedalam laut api itu; inilah mati yang kedua, jaitu laut api. (1 Kor. 15:26, 55.)
15Dan djikalau barang seorang tiada didjumpai namanja tersurat didalam kitab hajat itu, maka iapun ditjampakkanlah kedalam laut api itu. (fs. 19:20; Mat.25:41.)

BIS 1977/1985

Tentang waktu seribu tahun

Iblis dikalahkan
7Sesudah habi masa seribu tahun itu, Iblis akan dilepaskan dari penjaranya, 8dan ia akan pergi menipu bangsa-bangsa yang tersebar di seluruh dunia, yaitu Gog dan Magog. Iblis mengumpulkan mereka untuk berperang, suatu jumlah yang besar sekali, sebanyak pasir di laut. 9Maka mereka pun berpencarleh ke seluruh dunia, lalu mengepung perkemahan umat Allah dan kota yang dikasih Allah. Tetapi api turun dari langit dan memusnahkan mereka. 10Kemudian Iblis yang menipu mereka itu, dilemparkan ke dalam lautan api dan belerang. Di situhla tempatnya binatang dan nabi palsu itu dibuang terlebih dahulu. Mereka akan disiksa siang malam untuk selamalamanya.

Hukuman terakhir
11Setelah itu saya melihat sebuah takhta putih yang besar dan dia yang duduk di atasnya. Langit dan bumi lenyap dari hadapannya, sehingga ti dak kelihatan lagi. 12Dan saya melihat orang-orang mati, besar kecil, berdiri di depan takhta itu. Maka buku-buku pun dibukalah. Lalu sebuah buku yang lain dibuka, yaitu Buku Orang

**Terjemahan Lama (1879/1958)(TL)**

The Old Translation (TL) gives the following section headings 'Satan Bound for a Thousand Years' verses 1-3, 'The Kingdom of 100 Years' verses 4-6, 'The Slaying of the Dragon and Gog and Magog' verses 7-10, 'The Decision of the Final Judgement' verses 11-15.

The TL translation is conservative following the ST closely. Some points of interest include its rendering of 'abyss' by 'a hole whose depth cannot be guessed'—*lubang yan tiada terduga dalamnya*. *Iblis* (Devil) and *Sjaitan* (Satan) are in the Malay-Indonesian vocabulary through the influence of Islam. The dragon is also rendered suitably by *naga*—the mythical creature that is well known in Chinese and SE Asian mythology, as is 'dragon' in European legends.

TL preserves 'testimony' in 20:4 but like RSV and GNB interprets τὴν μαρτυρίαν ἡσσία as an objective genitive ('because they witnessed to Jesus and the word of God').

'Resurrection'—*kebangkitan* presents no problems as Islam has already introduced the concept.


The TB updates the language to contemporary usage while preserving an FC approach.

The 'abyss' is rendered by *jurang maut*—'ravine of death'. *Iblis* is retained for 'Devil' but *Roh Jahaat*—'Evil Spirit' now translates ὁ Σατανᾶς.

In verse 8 Gog and Magog are transliterated whereas TL used *Judjudj wa Madjuj* (whose origin I do not know).

TB has three section headings which in back translation read:

20:1-6 The Kingdom of One Thousand Years

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20:7-10 The Devil Punished
20:11-15 The Final Judgement.

Bahasa Indonesia Sehari-hari (1985)(BIS)
A comparison with GNB reveals that the latter was a model and often a base for BIS readings. This is also true of the Malay New Testament (TMV). Thus the GNB's three section headings are translated. GNB's shorter sentences are reproduced. Other indications of direct dependence are:

Verse 3 BIS (and TMV) reproduces GNB's 'locked' rather than 'shut' for ἐκλειστον.

Verse 4 BIS (and TMV) translate the GNB paraphrase of διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ.

Verse 5 GNB's 'This is the first raising of the dead' is expanded to 'This is the first stage of dead people being made alive again'. This is not the same concept as 'resurrection', the term for which already exists thanks to Islam.

Verse 6 Both BIS and TMV echo GNB's mistranslation of ἡγίασα.

Verses 7 to 15 follow the GNB very closely. GNB features includes 'over the whole world' instead of ST's 'in the four corners of the earth'.
vs. 8 'people of God' rather than 'the saints/holy ones'
vs. 9 'the city that He loves' rather than 'the beloved city'
'destroyed' rather than 'consumed'
vs. 10 the interpolation 'had already been thrown'
vs. 11 'and were seen no more' for 'no place was found for them'
vs. 12 'the Book of the Living' instead of 'the Book of Life'
'according to what they had done' instead of 'according to their works'.

The Indonesian and Malay versions do seem to appeal over the head of the GNB to the Greek (or an FC translation) in a few cases:

Thus in verse 1 both BIS and TMV speak of 'a big chain' rather than the GNB's 'heavy chain'.

In verse 4 BIS returns to the ST's 'beheaded' rather than GNB's 'executed'.
In verses 5 and 6 the Malay version uses the noun 'resurrection' replaced by a verbal phrase in GNB and BIS.

Summary
Our examination of the English and Indonesian translations of Revelation chapter 20 show that the DE versions exhibit a more conservative tendency than we observed in their rendering of the other six sample texts. More respect for the formal features of the ST is generally evident. It is not clear whether the translators' usual confidence that they can extract the 'real meaning' had deserted them or whether they have recognized that the wealth of Biblical allusion would be lost if the usual overriding priority were given to clear, natural explicit English.

Once again however we have noted the profound influence of the GNB on its Indonesian and Malay DE counterparts.

CONCLUSION
We have examined the translation of seven representative Biblical texts with a view to noting and evaluating the characteristics of the GNB. Noting that in the past twenty five years, DE translations of the Bible have appeared in many major languages other than English, we have also compared recent versions in the Indonesian language. Bahasa Indonesia was chosen because it is the national language of two hundred million people, in the world's fifth largest nation.

In recent years there has been a proliferation of new English versions, most of which get little more than passing mention in this thesis. Our comparison has been between the RSV and the GNB, because these are arguably the two most significant versions of this century and have been the main reference points for Bible translators in the period under consideration (i.e., 1960–1985).

In the translation of Genesis 1 we noted that the GNB's concern for naturalness and clarity resulted in the neglect of such formal features of the ST as repetition, formulae, key words ('God', 'earth') and chiasmus, which modern commentators would see as important for understanding the text. The Indonesian DE version BIS is virtually a straight translation of GNB. In following its model, BIS even replaces the traditional 'Allah berfirman' with 'Allah berkata'—a verb no Indonesian would use with 'Allah' as the subject. This rendering could be justified in terms of faithfulness to the ST but would be offensive to most Indonesians. It is ironic that the DE version has
abandoned the natural, dynamic equivalent used in the older more conservative versions.

In the translation of 2 Samuel 7:1-17 the GNB obscures what has been called 'an intricate interweaving of two motifs 'house of Yahweh' and 'house of David' - that is temple and dynasty' by its various renderings of ንይentyaccording to the nuance deemed uppermost. It drops other key Biblical expressions such as 'for my name', 'I will give you rest', 'I will plant' Israel, 'my steadfast love', all of which link the oracle with the covenant promises. The removal of narrative markers and the paraphrase of such prophetic formulae as 'the word of the Lord came to Nathan' and 'Thus says the Lord' change this very solemn oracle into a brusque and pedestrian statement. The Indonesian BIS follows the GNB so closely that it is clear that the latter is the base for its renderings, rather than the Hebrew ST. It is interesting to contrast this with the Indonesian TL (1958), which employed the elegant courtly language of the Sultan's palace, thereby showing more dynamic equivalence than the supposed DE version.

The GNB's rendering of Psalm 1 also focuses on communicating the information in the psalm, provides inclusive language and replaces metaphors by explanatory paraphrase. It also interpolates 'God' in three places. The ST refers only to ንንã. The translation of verses 5 and 6 is a condensed paraphrase. BIS does not pluralize the subject of the first three verses as 'orang' (person) is gender neutral. But in almost all other respects it follows the GNB and in verses 5 and 6 provides a literal translation of the GNB paraphrase.

We noted that with regard to Zechariah 2:6-13 GNB dropped twelve figures of speech (many of which are rooted in the Biblical tradition) and anthropomorphic images of God. Apart from two minor departures the Indonesian BIS translates GNB.

The GNB translation of Mark 1: 1-15 is considerably longer than that of the RSV because it aims to interpret and to be explicit. Particular attention was given to the GNB's translation of Mark 1:4 which Nida frequently commends as a fine example of DE translation of a verse with dense terminology and complex syntax. The GNB rendering involves a series of important exegetical decisions and a radical restructuring to make explicit the syntactic and semantic relationships deemed to be implicit in the ST. Thus 'baptism', 'repentance' and 'forgiveness' are all replaced by verbal forms.

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What Nida fails to acknowledge is that Mark could have reported John the Baptist's preaching à la GNB, had he wished to do so (cf. Luke's report of Peter's call to baptism in Acts 2:38).

In its translation of Mark 1:1-15 BIS is clearly based on GNB and deviates from it in less than a dozen instances. With regard to verse 4 the GNB restructuring had already found its way into TB (1974). BIS expands the GNB paraphrase further by adding 'As it is written' at the beginning and 'Thus said John' at the end. It also expands GNB's literal 'baptizing and preaching' which becomes 'baptizing people and conveying the news from God'. BIS, however, does reinstate 'repent' ('bertobat') instead of GNB's explanatory 'Turn away from your sins'. Of course 'bertobat' is a term well known not only from earlier Bible versions, but because of its use in Islam.

Romans 3: 21-26 is commonly regarded as the thesis statement of Paul's letter to the Romans, that book of the Bible that has provoked the writing of more commentaries than any other. GNB's tendency to paraphrase results in a more verbose rendering of the 99 Greek words. A total of 174 words are used against 121 words in the RSV. Of particular significance is the GNB's dissipation of salvation vocabulary drawn from the OT, e.g. δικαιοσύνη θεοῦ, ἀπολύτρωσις, ἱλαστήριον, αἵμα.

Again BIS reads as a translation of GNB rather than of the ST, with a few independent flourishes, e.g., the insertion at the end of verse 25 'such that he did not punish them', in addition to the GNB's interpolation at the beginning of verse 26 'But in the present time he deals with their sins'. Both of these interpolations are recommended in the UBS Translators Handbook on Romans by Nida and Newman.

The disappearance of sacrificial terminology in BIS along with other key words, e.g., those representing δῶρον and νόμος, fails to recognize not only their significance in the ST but also their naturalness in the Indonesian context where the Islamic religious milieu guarantees familiarity with animal sacrifice, 'law', and 'glory'.

In the translation of our final passage Revelation 20, we were surprised to find that the DE versions exhibited a more conservative tendency with regard to the formal features of the ST. It is not clear whether the bewildering apocalyptic imagery made the translators less confident that the message could be extracted from its ST forms or whether they realized that the wealth of inter-textual allusion would vanish in a clear, natural, and explicit translation. Certainly a translation that preserves the formal features of a passage such as this gives the reader more chance of spotting the many allusions to, for example, Ezekiel, Daniel, Isaiah and the Psalms.
Nevertheless, the profound influence of the GNB on its Indonesian (and Malay) counterpart is plain to see. Thus where the GNB does rearrange the word order in the interest of natural English (e.g. 20:11), BIS translates GNB. Other expressions peculiar to GNB are followed in the Indonesian and Malay versions. In only a few cases do they seem to appeal over the head of GNB to the ST, or to a FC translation.

In passing we note that language is not a closed mathematical system incapable of change. This chapter contains a number of Greek loan words that have come into English via Bible translation e.g. 'dragon', 'Satan', 'abyss'. The English language would not have been expanded and enriched had translators insisted on limiting themselves to natural equivalents.

This examination of the way DE translations work in practice has provided two outcomes. In the first place, it has raised some serious questions about the adequacy of DE versions of the Bible. Secondly, it has alerted us to some key issues that need further investigation. Accordingly, the following section of the thesis takes up the issues of 'natural common language' (Chapter 12), 'concordance' and the translation of technical terminology (Chapter 13), the treatment of historical and cultural 'distance' in the ST (Chapter 14), and the handling of implicit information and metaphor in the ST (Chapter 15).