The Revelation

of

John

part of

The Holy Bible

A new English translation from the Greek by David Robert Palmer
with translator's footnotes and Greek textual variant footnotes.

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Foreword

Footnote Apparatus

I have tried to list all major Greek textual variants, and many of the minor ones. Variants that are not translatable into English are usually marked within the Greek text, and those that can affect the English rendering, marked in the English text. If this document is an edition without the Greek text alternating verse by verse with the English, then that explains why you might find a footnote referenced to "19:3c" but there are no footnotes for 19:3b or a. Those other two footnotes may be found in an edition that has the Greek text included.

The footnotes about Greek textual variants are in the following format. Here is a fictional footnote for an example.

19:15a txt {A} "of iron" A 046 0226 205 209 2344 ἡ ὁ ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡν ἡ

The 19:15a means it is a footnote about chapter 19 v. 15, and the "a" implies that there is at least one other footnote about the verse. The letters "txt" mean that the text of my English translation follows the first (next) reading given. Next comes my rating of my certainty for this variant, as a capital letter in curly brackets. Not all variants have one, since I am still developing my opinions thereon.

After that come a literal translation of the word(s) upon which my translation is based. Next comes the listing of Greek manuscripts, first for the reading I translated, then any other variants, separated by "/". (Regarding the Greek manuscripts, their description, date, and genealogy, etc., see the table at the end of the document.) Uncials (mss. whose text is written in all capital letters) are listed first (those designated by a capital Hebrew, Latin or Greek letter, or a number starting with a zero), then minuscules (those designated by a number not starting with a zero), then early versions into other languages; first the italic, then vulgate editions, then Syriac, then Coptic, then others less important such as Armenian and Ethiopic. After that come early church fathers, if any.

Lastly, I list which ones out of six Greek New Testament editions follow that reading. They are listed in the following sequence as well. The letters TR stand for the 1550 Stephanus Textus Receptus; RP means the Robinson-Pierpont 2005 edition; NA27 means the Nestle-Aland 27th edition, and lastly, the curly brackets {B} contain the rating of certainty given in the UBS4, the United Bible Societies' 4th Edition. When there is a left slash in the brackets like this, {\}, that means that the UBS4 has neither footnote nor rating on that variant.

There are over 300 Greek handwritten manuscripts containing Revelation or a portion thereof. Not all of them are significant or important as pertaining to textual criticism, to grossly understimate the matter. H. C. Hoskier, in the introduction to his apparatus in Concerning the Text of the Apocalypse, Volume 2, on p. 7 states, "There are two streams of the text of the Apocalypse, one Ecclesiastical and one extra-Ecclesiastical, which only join far back and high amongst the hills near the primal fount." Though I don't necessarily subscribe to that nomenclature, I, after for a while listing the readings of all 300-plus manuscripts, realized that doing so was little more informative than listing only those from approximately the 9th century and earlier.

Hoskier has well pointed out how the uncials of the Revelation text are all over the place, with many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only uncial that is not "all over the place," but which seems to represent a standardized majority text, is the uncial 046 (called B in his work). Hoskier on p. xxvii of Volume One of "Concerning the Text of the Apocalypse," calls this the "B revision, which was made in the VIth century." On p. xxxvi he calls it the "B recension." He goes on to say, "roughly speaking, B and cursive groups may be neglected if opposed by a consensus of the older uncial, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by
other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant
the group a full hearing.” In the same paragraph, he declares that Erasmus and Stephen relied
on just a few MSS that were faulty in certain particulars. And that we should restore from
Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the
basis of one uncial like Aleph or A. With this all I agree.

I have in August 2015 adopted the sigla conventions of the NA28 for the correctors of Codex
Sinaiticus in Revelation, and updated my apparatus accordingly:

<table>
<thead>
<tr>
<th>Sigla</th>
<th>Century</th>
</tr>
</thead>
<tbody>
<tr>
<td>ℵ*</td>
<td>4th century</td>
</tr>
<tr>
<td>ℵ¹</td>
<td>4th – 6th century (only one occurrence - in 21:4</td>
</tr>
<tr>
<td>ℵ²</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵ²a</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵ²b</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵc</td>
<td>12th century</td>
</tr>
</tbody>
</table>

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when
046 departs from MOST other uncialss, its reading is highly dubious. When 046 differs from
ALL other uncialss, its reading is surely false. This fact gives greater value to any minuscules
that do not always follow 046, and diminishes the value of those that do. Minuscules that depart
are 922 1006 1611 1678 1778 1828 1841 2020 2050 2053 2062 2065 2080 2329 2344
2351, and many of these are also quite early for Apocalypse minuscules. Consequently, these
have greater value than other minuscules Minuscules that slavishly follow 046 are 82, 627, 920,
2138. When these minuscules are not in unity, you will find a difference usually between the
Hodges/Farstad majority text v. the Robinson/Pierpont majority text. In many of these
instances, the Robinson text has recently moved toward the correct reading, away from
Hodges/Farstad. Where the conjunction of 82, 627, 920 opposes another edition, there you have
clearly different text streams. Where minuscules 82, 627, 920 line up against most of the
uncials, their reading is highly doubtful. Where these three line up with 046 against all other
uncials, you have a false reading, a wrong reading in the Majority Text. For example, omit ἆλιον in 22:5c. There are also places where these three line up against all uncials and all early
versions, even against 046; there you have most definitely, absolutely, a wrong reading in the
Hodges/Farstad edition, in my opinion.

It would seem that many might agree with F.H.A. Scrivener, who said on p. 277 of Vol. 2 of
"Criticism of the New Testament," as follows: "If the question be fairly proposed, 'What right
have we to set virtually aside the agreement in the main of our oldest uncialss, at the distance of
one or two centuries—of which, owing probably to the results of persecution, we have no MS.
remains—with the citations of the primitive Fathers, and with the ancient versions?': the answer
must be rendered, without hesitation, 'no right whatsoever.' Where the oldest of these
authorities really agree, we accept their united testimony as practically conclusive. It is not at
all our design to seek our readings from the later uncialss, supported as they usually are by the
mass of cursive manuscripts; but to employ their confessedly secondary evidence in those
numberless instances wherein their elder brethren are hopelessly at variance, eg. Matt. 1:18,
Acts 8:37 for Irenaeus, Acts 13:33 for Origen. It is rare indeed that the express testimony of a
Father is so fully confirmed by the oldest copies as in John 1:28, where ἑβηθαύῃ, said by Origen
to be σχεδὸν ἐν πάσι τοῖς ἀντιγράφοις, actually appears in ℵ* A B C*.

There are several places in Revelation where Codex A shows that it is an older text, with older
readings, prior to editing and standardization. I agree the UBS/NA editors in that they appear to
value Codex A extremely highly for Revelation.

I have come up with 20 test passages, by which to classify the main Apocalypse manuscripts.
The manuscripts may be placed on a continuum as shown below, with Codex A being on one
end, and 757 the other, as the texts most differing from each other. And that continuum roughly corresponds to the GNT editions which line up like this:

NA27 TR RP HF PK.

A C ²⁷ ²⁸ ⁴⁷ ¹¹⁵ A, C, P, 052, 0163, 0169, 0207, 0308. If you want to find out the readings of many of the minuscules, you can read the endnotes in the back of my longer edition; and to a lesser degree, in its footnotes. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of the above-linked longer document.
The Revelation of John

Chapter 1

Prologue

¹The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he signified when he sent it via his angel to his servant John, ²who has confirmed as the word of God and the testimony of Jesus Christ, what all things¹ he saw.²

³Blessed are the one reading and those listening to the words of this prophecy, and keeping the things written herein, for the time is near.

⁴John, to the seven churches in Asia, grace to you, and peace, from Him³ who is, and who was, and who is to come, and from the seven spirits before his throne,⁵ and from Jesus Christ, the faithful witness,⁴ the firstborn from the dead, and ruler over the kings of the earth. ⁶To him who loves us, and freed⁵ us from our sins with⁶ his blood,⁷ and made us into a kingdom of priests⁸ for his God and Father— to him be glory and power, for ever and ever. Amen.

⁷Behold, he is coming with the clouds, and every eye shall see him, including of those who pierced him.  And all the peoples of the earth shall beat their breasts over him. ⁸Let it be so, amen.

¹1:2a txt {A} omit ṍ A C P RP NA27 {\} // add "and" TR.
²1:2 txt {A} omit ṍ A C P vg iht,ar syr ph,h cop sa,bo eth TR RP NA27 {\} // add: “both the things that are and those that must take place after these things." 动工.
³1:4 txt ἄπο "from him" ὅτι A C P ἀπὸ Ῥ Ἄρ P RP NA27 {\} // ἄπο θεοῦ "from God": ὅτι TR // ἄπο τοῦ (genitive article) "from him" TR // lac 1778. The TR reading is based on about eight late and unimportant mss. The first reading preserves the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγώ εἰμι ὁ ὤν (היה אלוהים), with the addition of ἐγώ εἰμι ὁ ὄν, ὁ θεός, ὁ πατήρ (He is, and was, and is to come, and is the Alpha and Omega, the beginning and the end). 动工.
⁴1:5a Or, "the faithful martyr."  The Greek word translated witness here is martyr, and there is good reason it came to have the connotation of one who is killed for his witness.  For that is what happened to Jesus Christ, and also to Antipas, mentioned later in this book in 2:13, where he is also called a faithful witness/martyr.
⁵1:5b txt {A} λύσαντι "freed" ὅτι A C P (ἵπτ Primer soluit) vg-harl (syr ph λύων) (ἔλυσεν syr ph λύων) eth arm Andrew; Vict-Pett NA27 {\} // λύσαντι P (ἔλυσεν vg cop sa,bo) ἱταρ, t vg cop bo Apr Areth Beat TR RP.  The "freed" reading is reminiscent of λέεται αὐτής ἢ ἰμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.
⁶1:5c This is a Hebraistic use of the preposition "en" meaning "with" in the sense of what item or money you use to pay for something.  For example, "I bought the camera with the money you gave me."  Jesus' blood was the thing of value exchanged for our freedom.  This use of this preposition is a pointer in favor of the "freed" reading versus the "washed" reading, according to the Textual Commentary on the Greek New Testament.  That copyists, not understanding this, thought that "washed in" made more sense than "freed in." 动工.
⁷1:6c See Mussies, G., "The Morphology of Koine Greek, as used in the Apocalypse of St. John: A Study in Bilingualism," Leiden, Brill Academic Pub. Novum Testamentum, Suppl. 27 (1971), "This line, as Charles has pointed out, is a quotation from Symmachus' and Theodotion's rather literal versions of Exodus 19:6, 'a kingdom of priests'.  The LXX-version has βασιλείαν ἱερέων (quoted in 1 Peter 2:9), and Aquila translated by βασιλεάν ἱερέων.  Editors should therefore not place a comma after βασιλεάν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερέων."  (genitive plural)
⁸1:7 Beating their breasts over something means a sign of great consternation and mourning because of what is happening.
8"I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come, the Almighty."

**Someone Like a Son of Man**

9I, John, your brother and fellow in the oppression and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. 10I was in the Spirit during the Lord's day, and I heard behind me a loud voice, like of a trumpet, saying, "What you see, write in a book, and send it to the seven churches— to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands, and in among the lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and gird around at the pecs was with a golden sash, except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters, and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

17And when I saw him, I fell down by his feet as though dead. And he placed his right hand on me, saying, "Do not fear. I am the First and the Last, and I was dead, and behold, living for ever and ever, and I have the keys of death and of Hades."
Write therefore what things you see and what things are now, and also what things are about to take place after these things. The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Chapter 2

To the Church in Ephesus

1"To the angel of the church in Ephesus, write: 'These things says He who grips the seven stars in his right hand, who walks among the seven golden lampstands: 2"I know your works, and your toil and endurance, and how you are not able to tolerate evil people, and have put to the test those who call themselves apostles and are not and have found them to be liars; 3and you have endurance, and have held up for the sake of my name, and not become weary. 4"But I have against you that you have left your first love. 5Remember therefore from where you have fallen, and repent and do your first works; otherwise I am coming to you and will remove your lampstand from its place, unless you repent. 6"But this you have, that you hate the deeds of the Nicolaitans, which I also hate. 7He who has an ear should listen to what the Spirit is saying to the churches. To him who overcomes, I will grant to eat from the tree of life, which is in the paradise of God.

To the Church in Smyrna

8"And to the angel of the church in Smyrna, write: 'These things says the First and the Last, who was dead and came alive again: 9I know your affliction and your poverty (but you are rich) and the blasphemy of those claiming to be Jews and are not but are a synagogue of Satan. 10Don't be afraid of any of the things you are about to suffer. Behold, the devil is about to throw some of you into prison, so that you may be tried, and you will have affliction for ten days. Be faithful until death, and I will give you the crown of life. 11He who has an ear should listen to what the Spirit is saying to the churches. He who overcomes will certainly not be harmed by the second death.

To the Church in Pergamum

12"And to the angel of the church in Pergamum, write: 'These things says He who has the sharp two-edged sword: 13I know where you live,
yet you hold fast to my law and have not denied my faith, even\textsuperscript{20} in the days of Antipas my faithful witness\textsuperscript{21} who was put to death near you, where Satan lives.

\textsuperscript{14s}But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality. \textsuperscript{15}So also in the same way you have some who hold to the teaching of the Nicolaitans.\textsuperscript{22} Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

\textsuperscript{17s}He who has an ear should listen to what the Spirit is saying to the churches. He who overcomes, I will give to him from the hidden manna, and I will also give him a white stone, and on the stone a new name is written, which no one knows except the one receiving it.

\textit{To the Church in Thyatira}

\textsuperscript{18s}And to the angel of the church in Thyatira, write: 'These things says the Son of God, he who has his eyes like flames of fire and his feet like glowing bronze: \textsuperscript{19}I know your works and love and faith and service, and your perseverance, how your last works are greater than your first.\textsuperscript{23}

\textsuperscript{20s}But I have against you\textsuperscript{24} that you tolerate that woman\textsuperscript{25} Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols. \textsuperscript{21}And I have given her time to repent, and she is not willing to repent of her sexual immorality. \textsuperscript{22}Behold, I am

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\textsuperscript{20} 2:13b txt καὶ "even" ℞\textsuperscript{ediv} A C TR NA27 \{\} \parallel omit Ν P RP \parallel lac ℞\textsuperscript{115}. The TR is with the NA27 here, even though none of its source mss read so.

\textsuperscript{21} 2:13e Exactly the same phrase used earlier in 1:5, about Jesus Christ himself, only now it is Christ speaking about Antipas, and he adds the word "my"- my faithful martyr.

\textsuperscript{22} 2:15b txt ὁμοίως Α C syr,h lat RP NA28 \parallel ὁμοίως ὁ μισῶ P \parallel que ego odi similiter lips \parallel ὁ μισῶ f052 TR \parallel omit copsa,bo eth Vict. Aprvid \parallel lac ℞\textsuperscript{115} 051 2062. The group of manuscripts f052 is descended from an ancient uncial that predates Ν, so here we have essentially four variants, with the first two probably the underlying earliest branches: ὁμοίως (Α), ὁ μισῶ (f052), and then the conflation of the two, and omission. I think that the addition of ὁ μισῶ was from scribes thinking of 2:6, and that ὁμοίως is the original text. The omission however, also commends itself as a possibility.

\textsuperscript{23} 2:19 The five traits in this list are not stated as one clause, but two clauses. The trait perseverance is set apart into a separate phrase and new train of thought by the possessive pronoun "sou" appearing with it again after it not being present with the previous three traits. Then the καὶ following it is meant to connect the next phrase with it in a Semitic “and” of explanation, where better Greek would have used a different word such as ὁτι, that is, "and I know your perseverance, how your last works are greater than your first.” There are several, and possibly many, other examples of this in the apocalypse.

\textsuperscript{24} 2:20b txt {A} "I have against you" A C P itar copsa,bo arm Tert Ps-Ambr RP NA28 \{\} \parallel "I very much have something against you" Ν syr,h arm4 \parallel "I have a few things against you" vg\textsuperscript{cl} (arab) Haymo TR \parallel "I have many things against you" Prim Cypr Ambr. The TR reading has no Greek manuscript support (other than ms. 2049, which is a handwritten copy made from the TR itself, so does not count).

\textsuperscript{25} 2:20c txt {A} “that woman,” Ν C P itar,t vg copsa,bo arm eth Epiph Andrew; Tert Ambrosiast Tyc Beat Haymo TR NA27 \{B\} \parallel “your woman / your wife,” (A add τήν) syr,h arm Cypr Prim Andr Areth RP. The editorial committee of the UBS Greek New Testament says that the reading with οοο “appears to be the result of scribal confusion arising from the presence of several instances of οοο in verses 19 and 20.” There are four instances of οοο in the 1 1/2 verses preceding, to be exact.
casting her onto a bed, along with the ones committing adultery with her, for an
affliction of great magnitude, unless they repent of her works.  
And her children
I will destroy in death; and all the churches will know that I am He who searches
minds and hearts, and that I will pay to each of you according to your works.
²³And to the rest of you in Thyatira I say, as many as do not hold to these
teachings—the ones who have not known 'the deep things of Satan,' as they say, I
am not laying any further burden upon you.  
Except what things you have, hold on to them until I come.  
And he who overcomes and keeps my works to the end,
I will give him authority over the nations,  
and he will rule them with a rod of iron, shattering them to pieces like pots of clay.  
even as I also have received from my Father; and I will give to him the morning star.
²⁹"He who has an ear should listen to what the Spirit is saying to the churches."

Chapter 3
To the Church in Sardis
¹"And to the angel of the church in Sardis, write: 'These things says He who has the seven spirits of God and the seven stars: 'I know your works, how you have the name that you are living, and you are dead.  
²Be watchful, and strengthen the things that remain, which are about to die.  
³For I have not found your works complete before my God.  
³Remember therefore how you received and how you

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26 2:22 txt "her works," N C P vgWW,st cop sa,ho eth arm4 Tyc Beat Andrew Haymo Areth RP NA27 {A} "their works," A itar. vg cl syrph, h arm Andrew Cypr Ambr Apr Prim TR omit cop bo mes ps-Ambr.
27 2:23 The Greek says nefroûs, kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.
28 2:24 The Textus Receptus is very faulty in this verse; it adds two instances of the Greek word καὶ, "and," which are not in the Greek manuscripts. Thus the KJV erroneously reads the extra "and"s.  
29 2:28 Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9. See also Psalm 149:4-9.
31 3:2 txt {A} "which were/are about to die" N A C P itar. vg syrph cop sa TR NA27 {\} "otherwise you will die" cop bo arm1 // "which you were about to throw away" (syrph cop bo) RP. The readings in support of the "throw away" reading are very variable from each other. There are a large number of other variants in the late minuscules. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA27. Hoskier declares that no ancient version shows awareness of any "throw" variant, but only of "die" variants. It should also be noted that there is no majority reading. This passage and its variants hark back to John 15, and the vine and the branches. See endnote of my longer edition for full apparatus.
heard, and maintain that, and repent. Now then, if you are not watchful, I will come like a thief, and you will not know at what hour I will come upon you.

4“But you do have a few names in Sardis who have not defiled their garments, and they will walk with me in white, because they are worthy. 5He who overcomes in this way shall be dressed in garments of white, and I will never wipe his name out of the book of life, and I will confess his name before my Father and before his angels. 6He who has an ear should listen to what the Spirit is saying to the churches.”

To the Church in Philadelphia

7“And to the angel of the church in Philadelphia, write: ‘These things says the Holy One, the True One, the one holding the key of David, who opens and no one closes, and closes and no one opens. 8I know your works, (behold, before you I have provided an open door, which no one is able to close) how you have little power, yet have kept my word, and have not denied my name.

9“Behold I will bring of the synagogue of Satan, of those claiming to be Jews and are not, but are lying; behold, I will make them such that they will come and fall down before your feet and know that I have loved you.

10“Because you have kept my word about endurance, I also will keep you from the hour of trial which is about to come upon the whole inhabited earth, to try those dwelling on the earth.

11“I am coming quickly. Hold fast to what you have, so that no one takes away your reward. 12He who overcomes, I will make him a pillar in the temple of my God, and he will never depart outside anymore, and I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God, and also my new name.

13“He who has an ear should listen to what the Spirit is saying to the churches.

To the Church in Laodicea

14”And to the angel of the church in Laodicea, write, ‘These things says the Amen, the faithful and true witness, the beginning of the creation of God: 15I know

33 3:4 Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;
34 3:5 txt [A] "he who overcomes in this way" R* A C itar. f vg syrPh,h copSa,bo arm eth Prim NA27 [B] "he who overcomes, this one" N2 P Andr TR RP.
35 3:7 txt "who opens and no one closes, and closes and no one opens" arm TR "who opens and no one closes; who closes and no one opens" syrPhh "who opens and no one will close, and who closes and no one opens" P NA27 "who opens and no one will close; who closes and no one opens" A "who opens and no one will close, and who closes and not one opens" C "who opens and no one will close; who closes and there is no one for the opening" 1778 2080 "who opens and no one will close, and who closes and there is no one for the opening" RP "If he should open there is not any who will be able to shut; if he should shut there is not any who will be able to open" copSa. The word I translated "for the opening" is ἀνοίξει, a noun; the dative singular form of ἀνοίξεις. This word ἀνοίξεις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic).
36 3:8 txt "which" all other Gr. Mss. syr RP NA27 "and" 1611 1894 2028 2029 2033 2037 2046 [2049] 2052 2054 2083 2186 2814 TR "and" lac 051 1918 2022 2030 2032 2062 2091 2256.
your works, that you are neither hot nor cold. ¹⁷ I would rather you were either hot or cold. ¹⁶ Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.

¹⁷ ²¹Because you say 'I am rich; I have acquired wealth and have need of nothing,' and do not know that you are wretched and pitiful and poor and blind and naked, I counsel you to purchase from me gold purified by fire so you will be rich, and white garments so you will be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so you will see. ¹⁹ All whom I love, I punish and discipline. Be zealous therefore, and repent.

²⁰ ²²"Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him and he with me. ²¹To him who overcomes, I will grant to sit with me on my throne, just as I also overcame and sat with my Father on his throne. ²²He who has an ear should listen to what the Spirit is saying to the churches.”

Chapter 4
The Throne in Heaven

¹ After these things I looked, and behold, an open door in heaven, and a voice speaking with me, the voice like a trumpet I had heard at first; and it was saying, "Come up here, and I will show you what things must take place after this.” ² Immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting. ³ And the one sitting was like a jasper stone and carnelian in appearance. And an aura encircles the throne, like emerald in appearance. ⁴ And in a circle around the throne are twenty-four thrones, and on

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³⁷ ³:15 The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."
³⁸ ³:20 This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4
³⁹ ⁴:3a txt {B} "and the one sitting was like” ℅ A P itar,² vg syrphoto arm TR NA27 {\} || "and the one sitting upon the throne like" 0169 cop² || "and the one sitting on it was like" eth || "and the one sitting upon the throne" copbo || "like" RP || lac C. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.
⁴⁰ ⁴:3b Greek, sárdion. Some also render this as Sardius. The English word carnelian is derived from the Latin root carn, from which we get carnal and carnivore and carne, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.
⁴¹ ⁴:3c This is from the Greek word îris, which can mean rainbow or halo. Webster’s second definition of aura is: "a luminous radiation: Nimbus." I didn’t like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it’s just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.
those thrones, twenty-four elders dressed in white, and on their heads crowns of gold. And from the throne come flashes and sounds and thunderings. And there are seven flaming torches burning before the throne, which are the seven spirits of God, and in front of the throne is like a sea of glass, like crystal.

And in between the throne and the circle around the throne are four living beings, full of eyes, front and back. And the first being is like a lion, and the second being like an ox, and the third being has a human face, and the fourth being is like an eagle in flight. And the four beings, every one of them has six wings each, which are covered completely around with eyes, even inward. And they take no rest day or night, continually saying, "Holy, holy, holy is the Lord God Almighty, who was and who is and who is to come." And whenever the beings give glory and honor and thanks to the one sitting on the throne, to him who lives for ever and ever, the twenty-four elders will fall down before him who sits on the throne, and worship him who lives for ever and ever, and they will place their crowns before the throne, saying, "You are worthy, our Lord and our God, to receive glory and honor and power, for you created all things, and for your purpose they exist and were created."

Chapter 5
Who is Worthy to Open the Scroll?

And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and back, sealed up with seven seals.
heralding in a loud voice: "Who is worthy to open the scroll, and to break the seals of it?"

3 And no one was able, not in heaven nor on the earth nor under the earth, to open the scroll, or even to look at it. 4 And I was weeping greatly, that no one worthy was found to open the scroll, or even to look at it. 5 Then one of the elders is saying to me, "Do not weep. Look, the Lion of the tribe of Judah, the Root of David, he has overcome, so as to open the scroll and the seven seals of it."

6 And I saw in between the throne and the four living beings and the elders, a lamb, postured as though slain, having seven horns and seven eyes, which are the [seven] spirits of God sent forth into all the earth. 7 And I saw in the midst of the throne and the four living beings and the four and twenty elders, a lamb, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

8 And he went and took the scroll from the right hand of the One sitting on the throne.

9 And they began singing a new song, saying: "You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased some of them."
for God with your blood out of every tribe and language and people and nation!"

10 And you made them into a kingdom and priesthood for our God, and they will reign on the earth.

11 And I looked, and I heard the voices of many angels encircled around the throne, and of the living beings and of the elders, and the number of them was ten thousand times ten thousand and thousands upon thousands.12 saying with a very great voice, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and honor and glory and glory and blessing!"

13 And every creature that was in heaven, and on the earth, and under the earth, and in the sea, and all the things that were in them, I heard saying, "Blessing and glory and honor and power to the one seated on the throne, and to the Lamb, for ever and ever!"

14 And the four beings were saying "Amen."

The elders fell down and worshiped.

regain on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote in my longer edition for Dr. Robinson's exact words.) H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view the pertinent page of Codex A for yourself at the Center for the Study of New Testament Manuscripts, find Codex A, Codex Alexandrinus, MS. nr. GA02, page image 129b.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.
Chapter 6

The Seven Seals

1And I watched as the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come." 2And I looked, and behold, a white horse, and the one sitting on it holding a bow and arrow, and to him was given a crown, and he went out conquering and to conquer.

3And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come." 4And another horse came, a red one, and the one sitting on it, to him the order was given to take peace away from the earth, that is, so that they slaughter one another. And to him was given a large sword.

5And when the third seal was opened, I heard the voice of the third being saying, "Come." And I looked, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands. 6And I heard a voice as if in the midst of the four living beings, saying, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine."

7And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come." 8And I looked, and behold, a pale green horse, and the one who

are handwritten copies of printed editions. In other words, they do not bolster the Textus Receptus as sources for the Textus Receptus, because they ARE the Textus Receptus. See where Hoskier states this in Text Volume 2, p. 156, lines 26,27, where he says "Negl. 57 et 141 ex ed. typ. exscripti." (This means, "Disregard 57 and 141 since they are handwritten copies of printed editions.") So yes, only one Greek manuscript reads with the TR here. "Manuscript" means "hand written." If we are going to say that 57 and 151 are Greek manuscripts, then someone could fairly make 10,000 handwritten copies of the Nestle-Aland 27th edition New Testament, and then claim that the NA27 is the majority text.

61 6:1 txt [A] "watched as" A C P syrr,h (copbo) arm (arab) ps-Ambr Beat TR NA27 {\} // "saw that" vg RP // "and then the Lamb uncovered" eth // omit copst. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ὅτε is written.


63 6:5 txt [A] "I looked." P115 A C P vgww,st copbo eth Andr NA27 {B} // "see." itAR vgcl (eth) (Prim) (Beat) Areth RP // "see. And I looked" (Prim) (Beat) Vict. Tyc ps-Ambr TR // "see. And I looked" Ν syrh // ὁ ἐξευθεν ἄρμα // arm4 // "it has come" // omit syrh copst // lac P24. Note that Sinaiticus and the TR conflate the two main streams.

64 6:6 txt ως φωνη as if a voice Ν A C P vg SBL NA28 {\} // φωνη as a voice syr cop Prim Beat TR RP // lac P24 P115 051

65 6:6b txt κριθων (pl) Ν A C P syrh copstbo SBL NA28 {\} // κριθης (sg) syrh copst bo TR RP // lac P24 P115 051

66 6:7-8 txt [A] "Come.' And I looked, and behold," P24vid A P vgww,st syrh cop(sa)bo arm Andr NA27 {B} // "Come.' I looked, and behold," C // "Come and see.' And behold," vgcl syrh (eth) Prim Beat RP // "Come and see.' And I looked, and behold," Ν itAR TR. The UBS4 apparatus has a "vid" after Codex A, but the Münster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading.
is sitting on its, his name is Death, and Hades is trailing after him; and authority is given them over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness that they were bearing. And they cried out with a loud voice, saying, "Until when, O Master, holy and true, are you refraining from adjudicating and avenging our blood from those who dwell on the earth?"

And they were given each a white robe, and it was prescribed for them that they would take rest a little while longer, until the number of their fellow-servants and brethren was also complete, those about to be killed even as they.

The Sixth Seal

And I watched as he opened the sixth seal, and a mighty earthquake took place, and the sun became black like animal hair sack-cloth, and the full moon became like blood, and the stars of heaven fell to the earth, as a fig tree shaken by a strong wind casts its unripe figs, and the sky retreated like a scroll being rolled up, and every mountain and island was removed from its place.

And the kings of the earth, and the great and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in caverns, and among the rocks of the mountains, and they are saying to the mountains and to the rocks, "Fall on us, and hide us from the face of the One sitting on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who will be able to stand?"
Chapter 7

The 144,000 Sealed

1 After this I saw four angels standing at the four points of the earth, holding back the four winds of the earth, so that no wind would blow upon the earth, or upon the sea or upon any tree.

2 And I saw another angel rising up from the east, holding the seal of the living God, and he cried out in a very great voice toward the four angels to whom the orders had been given to harm the earth and the sea, saying, "Do not harm the earth or the sea or the trees until we have sealed the servants of our God on their foreheads."

4 And I heard the number of the ones sealed, 144,000, sealed from every tribe of the sons of Israel: from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh, twelve thousand, from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed.

The Multitude out of the Tribulation

9 After these things I looked, and behold, a great multitude, which no one could count, from every nation and tribe and people and language, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands; and they are shouting out with a loud voice, saying, "Salvation is with our God who sits on the throne, and with the Lamb!"

11 And all the angels had stood in a circle around the throne and around the elders and the four living beings, and they fell on their faces before the throne and worshiped God, saying, "Amen. Blessing and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen."

13 And one of the elders responded saying to me, "These wearing the white robes, who are they, and where did they come from?"

14 And I spoke to him, "My lord, you know."

And he said to me, "These are those coming out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. Because of this they are before the throne of God, and they serve him day and night in his temple, and the One sitting on the throne will spread his tent over them. No longer will they hunger, neither will they thirst any more, nor will the sun attack

\[^{72}\text{7:1} \text{txt "after this" A C it\textsuperscript{ar} vg syr\textsuperscript{hmg} arm NA27 {\|} "and after this" N syr\textsuperscript{ph} Beatus RP {\|} "and after these things" P [syr\textsuperscript{ph} (καὶ)] TR.}\]

\[^{73}\text{7:6} \text{Note that Joseph is represented here twice, as his own name in verse 8 and as his son Manasseh here in verse 6. Israel only had 12 sons, so if Joseph is here twice, that means that one of the other sons of Israel is missing. Dan is missing. See my endnote at the end of this document which explains this.}\]

\[^{74}\text{7:14} \text{This is the first time John speaks. He has been spoken to many times before this, but he had not responded verbally until now.}\]
them nor any scorching heat. ¹⁷For the Lamb that is in the midst of the throne will shepherd them, and he will lead them to the springs of the waters of life; and God will wipe away every tear from their eyes.”

Chapter 8

The 7th Seal: the Seven Trumpets

⁷¹And when he opened the seventh seal, there was silence in heaven for about half an hour. ⁷²And I saw the seven angels which stand before God, and seven trumpets were given to them. ⁷³And another angel came and stood at the altar, holding a golden censer, and many incenses were given to him so that he might present the prayers of all the saints at the golden altar which is before the throne. ⁷⁴And the smoke of the incenses went up before God from the hand of the angel mingled with the prayers of the saints. ⁷⁵And the angel took the censer and filled it with the burning incense, and he hurled it to the earth; and there came rumblings and voices and peals of thunder, and earthquakes. ⁷⁶And the seven angels who had the seven trumpets readied themselves to play.

⁷⁷And the first one sounded his trumpet; and there came hail and fire mixed with blood, and it was rained on the earth. And one third of the earth was burned up, ⁷⁶ and one third of the trees were burned up, and all the green grass was burned up.

⁷⁸And the second angel sounded his trumpet; and something like a huge mountain burning with fire ⁷⁷ was hurled into the sea. And one third of the sea was turned to blood, ⁷⁹and one third of the creatures that have lives ⁷⁸ in the sea died, and one third of the ships were destroyed.

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²⁷ 7:16-17 Isaiah 49:10, 13; Isaiah 25:8
²⁸ 8:7 txt καὶ τὸ τρίτον τῆς γῆς κατεκάη “and one third of the earth will be burned up” N A P + all other Greek mss. ³⁰⁷ 8:8 Greek: τὰ ἔχοντα ψυχάς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear...
And the third angel sounded his trumpet; and a huge star fell from heaven, burning like a lamp, and it fell on a third of the rivers, and on the sources of the waters. And the name of the star means "Wormwood." And a third of the waters were turned into bitterness, and many of the people died from the waters because they were made bitter.

And the fourth angel sounded his trumpet; and a third of the sun was struck, and a third of the moon and a third of the stars, such that one third of their light was darkened and a third of the daylight would not be shined, and the same with the night.

And I looked, and I heard an eagle flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9
The Fifth Trumpet

And the fifth angel sounded his trumpet; and I saw a fallen star, fallen out of heaven onto earth, and the key to the bottomless pit had been given to him. And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace. And the sun and the sky became dark from the smoke of the pit.

And from the smoke, locusts went out over the earth, and they were given a power like the power that the scorpions of Earth have.

And it was commanded them that they not harm the grass of the earth or anything green or any tree, but only humans who do not have the seal of God on that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."

8:12 The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that one third of the duration of the day or night was dark. It is saying that the day and the night were each only two thirds as light as normal. See Isaiah 13:10; Ezekiel 32:7; Joel 3:15

8:13 ext [A] "eagle" P D¹¹⁵, N, A it h, syr, ph, h, coph, bo, eth Cass, 1, 2 14 Tyc, RP, NA27 \{\} || "angels" P, arm TR || lac C. "Had the Apocalyptist written angel, [the word] "another" would probably have taken the place of 'henos' (an); cf. 7:2; 8:3." (H. B. Swete, The Apocalypse of St. John, ad loc.).

9:1 That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4; Rev. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.

9:4 Compare ch. 6:6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from
their foreheads. 5And orders were given them that they not kill them, but that they be tormented for five months. And their torment will be like the pain of a scorpion when it strikes a person. 6And during those days the people will seek death, and will not find it. Yes, they will long earnestly to die, and death will elude them.

7And the appearance of the locusts was like horses outfitted for war, and on their heads something like golden crowns, and their faces like human faces, 8and they had hair like the hair of women, and their teeth were like lions’ teeth, 9and they had thoraxes like breastplates of iron, and the sound of their wings was like the sound of many chariot horses rushing to battle. 10And they have tails like scorpions, and stingers, and in their tails their power to do harm to humans for five months. 11They have as king over them the angel of the Abyss. His name in Hebrew is Abaddōn, and in Greek he has the name Apollyōn.

12The first woe has passed. Behold, even after all this, two woes still are coming. 13And the sixth angel sounded his trumpet. And I heard a voice from the horns of the golden altar before God, saying to the sixth angel, the one holding the trumpet, "Release the four angels that are bound at the great river Euphrates."

the commandment to the locusts that they not damage anything green, could be that green things will be precious and rare in those days already, before all these plagues take place. On the other hand, locusts’ natural inclination would be to eat such, and they are being commanded to do otherwise.

89:12 The Greek words I rendered "after all this" are "meta tauta." This phrase is usually found, in Revelation, at the beginning of a sentence, not the end as here. Therefore, there seems to be an emphasis put on this phrase by putting it last. And the word "behind" adds to the emphasis.

9:12b txt {D} ἔρχονται ἐτι δύο "two woes still (more) are coming" N² P 0207 lat TR "two woes are coming" ἐτιαρ vg Tyc Erasmus editions 1, 2, 3 Aldus Colinaeus "two other woes are coming" cop²α "a second woe is still coming." ἐτιαρ Ν* A RP NA27 \{\} "it is coming" P¹¹⁰ (only this one word is definite) \{"a second woe is coming" ἐτιηνδ (et ecce secundum vae... then lac.) cop²ο \{lac C. This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "TWO woe still IT IS coming." The TR has grammatical concord: “TWO woes still ARE coming.” But what is most interesting is the concord of the Bohairic Coptic (3rd Century): “a SECOND woe IS coming.” The Buchanan Italic manuscript h (55) (5th century) has a hiatus for the verb, but it also says “the SECOND woe.” Yet the form δύο can still be taken to mean “second,” with the word δύοi being singular. In Semitic languages there is an ambiguity between “two” and “second,” Cardinal and Ordinal. But in BDF §248(3), deBruunre says “Late Greek and Latin, however, concur in this ambiguity.” Thus this might be properly translated, “still a second woe is coming.” This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating. The word ἐτι "still / more" is a natural addition, and its addition is more easily explained than its omission.

9:13b txt {B} "horns" ὑφι N² A 0207 itαρ vgστστ syrh cop²ασμ bo eth Haymo Bed. ps-Ambr. "four horns" P¹¹⁰ ανδρ Andrew; Cyprian Tyc Prim Beat TR RP NA27 \{\} omit it all and read: "I heard a voice from the golden altar before God" - Ν* \{lac C. The combination of ὑφι A 0207 and 052’s descendents 1678 1778 2080 is weighty enough for me to omit τεσσάρων, especially when added to the internal considerations (below) which explain why copyists added it.

All the altars mentioned in the Mosaic temples, and in the Ezekiel 43:15 temple, have four horns, see Ex 27:2; 29:12; 30:10; 43:20; Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18; I Kings 1:50; 2:28; Psalm 118:27, Jer. 17:1; Zech. 1:18 (Amos 3:14 says "horns of the altar" without the number four). Moreover, the altar of incense was also golden, Exodus 39:38; 40:5, 26; Numbers 4:11; I Kings 7:48; 2 Chronicles 4:19.
And he released the four angels, held ready for that hour and day and month and year in order to kill one third of humanity. And the number of their mounted troops was 200,000,000. I heard the number of them.

And this is how I saw the horses in the vision, and those sitting on them: Having breastplates like fire, that is, dusky red and sulphur colored; and the heads of the horses like heads of lions, and from their mouths comes fire and smoke and sulphur. By these three plagues, of the fire and smoke and sulphur coming from their mouths, one third of humanity was killed. Now the power of the horses is in their mouths and in their tails; for their tails are like snakes, having heads, and with these they do injury.

And the rest of humanity, those who were not killed by these plagues, they did not repent, neither of the works of their hands, such that they worship demons and idols made of gold and silver and bronze and stone and wood, which can neither see nor hear nor walk, and neither did they repent of their murders, nor their sorceries, nor their sexual immorality, nor their thefts.

Chapter 10
The Prophet's Bitter Burden

And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus above his head, and his face like the sun, and his legs like...
columns of fire, and holding in his hands a little scroll that was opened. And he placed his right foot upon the sea, and his left upon the land, and he cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.

4And when the seven thunders had spoken, I was about to write, and I heard a voice from heaven saying, "Seal up what things the seven thunders have spoken, and do not write them."

5And the angel which I had seen standing on the sea and on the land, he lifted his right hand to heaven, and swore by Him who lives for ever and ever, who gave birth to the heaven and the things in it, and to the earth and the things in it, and to the sea and the things in it, he swore that there shall be no more time, but that in the days of the blast of the seventh angel, whenever he is about to sound his trumpet, even then will be brought to completion the mystery of God, as he has announced it to his servants the prophets.

6And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the scroll that is opened in the hand of the angel who is standing on the sea and on the land."

7And I went over to the angel, asking him to give me the little scroll. And he says to me, "Take it and eat it, and it will make your stomach bitter, though in your mouth it will be sweet like honey." 8And I took the little scroll from the hand of the angel, and I ate it, and in my mouth it was sweet like honey. And after I had eaten it, my stomach was made bitter.

9And they are saying to me, "You must again prophesy concerning many peoples and nations and languages and kings."

Chapter 11

The Two Witnesses

1And a reed was given to me, like a measuring rod, as he was saying, "Get up, and measure the temple of God along with the altar and those worshiping in it."

That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate to speak of a leg being like a column or pillar than a foot being like a column or pillar.  

91 Or, "with their voices."

92 txt “his right” ἀρσενικός

93 10:7 txt "to his servants the prophets" A C P vg copbarmScan Tyc 1 ps-Ambr (per servos suos prophetas) arm (TR) R P NA27 (lac) // "to his servants and prophets" ἀρσενικός // "to his servants and the prophets"  ἀρσενικός // "to his servants and to his prophets" enth // lac. There are many, many other variations in this phrase.

94 "they" ἀρσενικός  ἀρσενικός

95 epigraph. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.
And the outer courtyard of the temple you shall exclude, and not measure it, for it has been given to the Gentiles, and they will trample on the holy city for forty-two months.  

And I will give authority to my two witnesses, and they will prophesy for 1,260 days clothed in sackcloth."

These are the two olive trees and the two lampstands which stand before the Lord of the earth.  

And if anyone wants to harm them, fire comes from their mouth and consumes their enemies. And if anyone would want to harm them, this is how he ought to be killed. These have the authority to shut up the sky so that no rain will fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with any kind of plague as often as they wish.  

And when they complete their witness, the beast coming up out of the bottomless pit will make war with them, and will conquer them and kill them.

And their corpses lie on the boulevard of the great city which is spiritually named Sodom and Egypt, where also their Lord was crucified.  

And from peoples and tribes and languages and nations they see their corpses for three and a half days. And they are not allowing their corpses to be placed in a grave.  

And those dwelling on the earth rejoice over them, and celebrate, and will send gifts to one another. For these two prophets had tormented those dwelling on the earth.

And after three and a half days, the breath of life from God went into them, and they stood up on their feet. And great fear fell over those watching them.  

And they heard a great voice from heaven saying to them, "Come up here." And they

² And the outer courtyard of the temple you shall exclude, and not measure it, for it has been given to the Gentiles, and they will trample on the holy city for forty-two months.  

³ And I will give authority to my two witnesses, and they will prophesy for 1,260 days clothed in sackcloth."
went up into heaven in a cloud, and their enemies watched them. ¹³And in that hour a great earthquake took place, and one tenth of the city collapsed, and 7,000 people were killed. And the survivors were terrified, and they gave glory to the God of heaven.

¹⁴The second woe has passed. Behold, the third woe comes quickly.

The Last Trumpet

¹⁵And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord, and of his Christ! ¹⁶And he shall reign for ever and ever!"

¹⁶The second woe has passed. Behold, the third woe comes quickly.

The Woman, Her Seed, and the Dragon

¹And a great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars, ²and being with child, and crying out with contractions and anguish to deliver.

³And another sign was seen in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns,
one third of the stars\textsuperscript{114} from heaven; and it threw them to the earth. And the dragon took his stand in front of the woman who was about to deliver, so that he might devour the child whenever it was born.

\textsuperscript{5} And she bore a son, a male child, who was destined to\textsuperscript{115} shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne. \textsuperscript{6} And the woman fled to the desert, to where she has a place prepared there by God, so that there they might take care of her for 1,260 days.

\textsuperscript{7} And there was war in heaven, Michael and his angels must make war with the dragon. And the dragon made war, and his angels also, \textsuperscript{8} and he was not strong enough, neither was their place found anymore in heaven.

\textsuperscript{9} And the great dragon was thrown out, that ancient serpent, which is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.

\textsuperscript{10} And I heard a great voice in heaven, saying, "Now has come the salvation and power and kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been thrown out, the one accusing them before our God day and night, \textsuperscript{11} and these have overcome him by the blood of the Lamb and by the word of their testimony, and they did not love their lives even unto death.

\textsuperscript{12} Rejoice over this, O heaven, \textsuperscript{118} and you who dwell therein! Woe to the earth and to the sea! \textsuperscript{119} For the devil has come down to you with great fury, because he knows that he has but little time."

\textsuperscript{13} And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child. \textsuperscript{14} And she was given the two wings of a great

\textsuperscript{113} 12:3 Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.

\textsuperscript{114} 12:4 That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that one third of the angels. When Satan was cast out of heaven, he took the one third of the angels with him. See for example 12:7, where it says "Michael and HIS angels." Jesus said in Luke 10:18, "I was watching as Satan fell from heaven like lightning."

\textsuperscript{115} 12:5 Or also "who is soon to shepherd."

\textsuperscript{116} 12:8 The support for the plural is very impressive, I think the variations found in \textsuperscript{C P it hr vg syr ph cop sa arm TR} betray the secondary nature of the plural. Plus it may be an assimilation to the plural of αὐτῶν. That is, it seems likely that the singular "he" was changed to agree with the plural of "their place." Conversely it would be hard to explain why copyists would change the plural of "they were not strong enough" to the singular. Still, to have only one uncial in support of a reading makes it rate a D in certainty.

\textsuperscript{118} 12:12a The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and not translating to a plural in English, so BDF § 141(1) and § 4(2).

\textsuperscript{119} 12:12b I think the accusative case of τὴν γῆν καὶ τὴν θάλασσαν "the earth and the sea" threw off some scribes.
eagle to fly to the desert to that place of hers where she gets taken care of for a time, times, and half a time, away from the face of the serpent.

And the serpent poured water from his mouth like a river after the woman, to cause her to be swept away by a flood, and the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

And the dragon was enraged over the woman, and went off to make war with the rest of her seed, those keeping the commandments of God and bearing the witness of Jesus. And he stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name that is blasphemy.

And the beast which I saw was like a leopard, and the feet of it like a bear's, and his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority.

One of his heads was as good as slain to death, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

And the serpent poured water from his mouth like a river after the woman, to cause her to be swept away by a flood, and the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

And the dragon was enraged over the woman, and went off to make war with the rest of her seed, those keeping the commandments of God and bearing the witness of Jesus.

And he stood at the shore of the sea.

1:14 The expression "a time, times, and half a time" no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.

1:18 txt "it/he stood" οὐδὲν A C itar vg syrh arm1,3 eth Ordub; Vict-Pett Prisc Ambrosiast Beat Tyc Prim Haymo Aldus NA27 {B} // "I stood" P vgms syrh copsa,bo arm4 Andr Areth TR RP. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says that the latter reading appears to have arisen when copyists accommodated the 3rd person 'he stood' to the first person of the following 'I saw.' It is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, because it was expecting or bringing up the beast out of the sea. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

1:3a txt {D} οὐκ οὖν "name" Ψ47 Ν C P vgms syrh copsa,bo arm eth Andrew; Prim Beat TR // οὐκ αὐτὸ "names" A itar vg syrh Prisc ps-Ambr RP [NA27] {C}. The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NCV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.

1:3b It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.
fatal wound was healed. And the whole earth was filled with wonder and followed after the beast, and they worshiped the dragon because he had given authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?"

And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act for forty-two months. And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven. And it was given to him to make war with the saints and to conquer them, and authority was given to him over every tribe and people and language and nation. And they worship him, all those dwelling on the earth, every one whose name is not written in the book of life of the Lamb that was slain from the foundation of the world.

If anyone has an ear, hear. If anyone is to be taken captive, into captivity he is going. If anyone is to be killed with the sword, with the sword he will be killed. Here is the endurance and faith of the saints.
The Second Beast, out of the Earth

11 And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon.  12 And all the authority of the first beast it exercises before him. And he causes the earth and those dwelling in it to worship the first beast, whose mortal wound had been healed.  13 And he performs great signs, such that he even causes fire to come down from heaven to earth before the people.  14 And he deceives those dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to make an image to the beast which has the wound of the sword and yet has lived.  15 And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who does not worship the image of the beast to be put to death.

16 And he causes all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves a mark on their right hand or on their forehead, saying, "If anyone has killed with the sword, he should be killed with the sword." It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθῆναι, αὐτὸν, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαραν ἐν μαχαίρῃ ἀπολούνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)." See also Jeremiah 15:2.

13:10c For the “endurance of the saints,” see also 14:11,12, and Daniel 11:33- And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days.

13:14a txt {A} omit ὡστε TR NA27 } add "my people" RP. The Majority Text seems to say, “And he deceives those my people dwelling on the land.” It is not as far out as it might at first seem, when you consider Daniel 11:33,34. I have a more complete collation of this variant in an endnote. Though it is not as far out as it might at first seem, when you consider Daniel 11:33-34. I have a complete collation of this variant in an endnote at the end of the revwrk.pdf edition..

13:14c txt {A} "of the sword and yet has lived" N A C P (copbo but run on into next verse) TR NA27 } add "and came to life! - from the sword" RP.

13:16a The Greek word is poiëō, which Bauer in I 1 b 0 says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be to didōmi, in the 3rd person plural subjunctive, "they give," So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun 'autos' here. Many translations have rendered didōmi as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of didōmi. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, erchetai, "exist"; Luke 12:20, apaïtousin "they are demanding"; Rev. 10:11, legousin, "they are saying"; Rev. 11:1, legōn, "as he is saying"; Rev. 12:6, trephōsin, "they might take care," and other examples. I am saying that I rendered all these as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar. The only reason I can come up with for this trend, is that it
is their idea of an “impersonal” verb. Yes, a general “they” is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say “they call him Jesus,” etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

13:16b txt A δῶσιν αὐτοῖς "they give themselves" N² A C P 046 2080 cop²⁸ NA27 \{\} / δῶσιν ἑαυτοῖς "they give themselves" 1828 / δῶσωσιν αὐτοῖς "they give themselves" 922 ἱππ RP / δῶσιν ἑαυτοῖς "they will give onto / in/ by themselves" 1611 / dāri "to be given" Irenaeus / δωση αὐτοῖς "he gives them" 051 2329 Hipp TR / δώσει αὐτοῖς "he will give them" 2053 2814 / δῶσιν αὐτῷ "they give himself" N* 1678 1778 / λάβωσιν "they receive" 1006 1841 vid 2040 Vict / δοθή "he be given" syrph,h / "they might write/etch" eth / lac ἡ ¹ 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb “give” in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δῶσιν, is 2nd aorist, and the RP text, δώσωσιν, is aorist. No difference in meaning.

The TR has the verb “give” in 3rd person singular, δῶσῃ, and subjunctive aorist. The TR reading reflects an attempt I think to conform the clause to the standard Greek configuration for an “impersonal” verb, where there is no subject as a giver, and the verb is turned passive. Thus, “they might be given.” This is a fact that the Greek grammars say that an “impersonal” verb in Greek grammar is in the 3rd person SINGULAR. I conclude that this is a deliberate change in the Greek text to correct grammar.

The TR reading is a small minority reading, in later manuscripts, and probably not the authorial text. Could it be conforming it to the Latin of Irenaeus and Victorinus? Or is it influenced by the late Syriac?

The majority reading, of the verb as 3rd person plural, and the object being αὐτοῖς, is unusual Greek, and there are really only two options as to how to make it intelligible as it is.

Option 1, the word αὐτοῖς is a contraction of ἑαυτοῖς, and means “they give themselves.” This is the way the scribe of ms. 1828 saw it, which reads δῶσιν ἑαυτοῖς, and this is certainly a real possibility. The ambiguity of αὐτοῖς with αὑτοῖς (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncials and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean “themselves.” So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτοῖς as a contraction of ἑαυτοῖς. And it is possible that his exemplar had the long form ἑαυτοῖς.

Option 2, is what M. Black, in An Aramaic Approach to the Gospels and Acts, pp. 126-128, would call an Aramaism, and be a “third person plural impersonal” and the meaning be similar to what the Philoxenian and Harklean Syriac read, “they be given” or “they receive.” The TR reading with its 3rd singular verb would not qualify as the Aramaic impersonal remember.

An Aramaism is an unusual and rare occurrence, and I think the burden of proof that it is occurring, is on the one saying it is. That said, I have come to believe that Revelation does show an Aramaic mind in its author. For example, though even ancient Greek the words for foot πούς and hand χείρ originally meant the whole limb, not just the foot and hand, this is most definitely always true in Hebrew and Aramaic. The author of Revelation uses πούς, “foot” to mean the whole limb, where he says the feet of the angel were like “columns” of fire. Legs are like columns, and feet are not. Therefore similarily, we must conclude that in Revelation 13:16, with χείρ the author means anywhere on the entire upper right limb, not just the hand.

In The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study, G. Mussies states, “The 3rd person singular is the category which is used when the verb is impersonal,” p. 232. Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, The Apocalypse and Semitic Syntax, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the ὡς λέγουσιν in 2:24 means “what is called” the deep things of Satan. (I disagree with this. I
their forehead, and makes it so that no one is able to buy or sell without having the mark—the name of the beast or the number of his name. Here is wisdom: he who has the understanding should calculate the number of the beast, for it is the number of a human being; and his number is 666.

translate it as follows: 'the deep things of Satan,' as they say.' In 8:2 the Greek text says ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means "themselves," even without the rough breathing mark. At any rate, if the beast "causes all to receive a mark," the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them responsible for it? I don't believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.

13:16d The Greek word is χείρ, and meant the entire limb/arm, including the hand all the way up to the shoulder, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is πόδες (feet, sg. πούς), but can and does mean there, the entire leg or limb. This is true also in many of the languages where I was raised—up to the shoulder, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is πόδες (feet, sg. πούς), but can and does mean there, the entire leg or limb. This is true also in many of the languages where I was raised.

13:17b This "hina" is still connected to the poiçō of 13:16a. The initial "and" in this verse is absent from some manuscripts, because, I now quote A Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of καὶ [initial "and"] in Ṣ* C about 25 minuscules (including 1611) syr, h kopbo al appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μὴ ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δῶσιν ["they might give"], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιεῖ ["he or it causes"] and therefore coordinate with the ἵνα δῶσιν ["such that they might give"] clause. The text [that includes "and" at the beginning of v. 17] is supported by Ṣ and Ṣ*' P 046 051 1006 1854 2344 itr vg arm add."

13:17c (c) txt "the mark—the name of the beast or the number of his name" A P RP NA27 {\} // "the mark of the beast or his name or the number of his name" Ṣ vgms kop // "the mark or the name of the beast or the number of his name" Ṣ vgcole BeatTR // "the mark of the name of the beast" Ṣ vgww syr eth Prim Iren-lat Ps-Ambr // "the letter (writing?) of the beast or his name" kop // lac Ṣ. The Harklean Syriac talks about the mark "of his tusks"!

13:18a Or, "its number"
Chapter 14

The Lamb and the 144,000

1 And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and 145 the name of his father written on their foreheads. 2 And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder. The sound which I heard was also like lyre players playing their lyres. 3 And they sing a new song before the throne and before the four living beings and the elders. And no one is able to learn the song except the 144,000, the ones purchased from the earth. 4 These are men who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased 146 from humanity as a firstfruits to God.

144 13:18b txt {A} "666" P vgi syrph,h copa,bo arm eth Iren Hipp Andr; Vict-Pett Greg-Elvira Prim Beat TR RP NA27 {A} / "646" itar / "616" P115 C vgi ms acc. to Irenaeus; Caesarius Tyc2 arm4. Here is a link to the image of Papyrus 115: http://www.bibletranslation.ws/gfx/p115.jpg The Greek letters are Η ΧΙς. The "Η" letter is a whole Greek word that can mean "or." It can also be the feminine definite article. David Parker writes (in his NTS article): "There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" Εta as a correction sign. The UBS Textual Commentary on the Greek New Testament states on p. 49 that Irenaeus "says that 666 is found 'in all good and ancient copies, and is 'attested by those who had themselves seen John face to face.' ...When Greek letters are used as numerals the difference between 666 and 616 is merely a change from ξ to ι (666 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (ןרנ הר) is equivalent to 666, whereas the Latin form Nero Caesar (ןרנ הר) is equivalent to 616." In addition, Peter M. Head, in Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment, Published in Tyndale Bulletin 51 (2000), pp. 1-16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, όνομα (genitive) as in Rev. 13:18 is לנה; while όנומא (nominative) is לנה. The mathematics is: ל=50, ה=6, ת=10, ו=200, פ=400. For a full discussion see R. Bauckham, 'Nero and the Beast' in The Climax of the Covenant: Studies on the Book of Revelation (Edinburgh: T. & T. Clark, 1997), pp. 384-452, also D. Aune, Revelation 6-16 (Waco, Texas: Word, 1998), pp. 722, 769-73." There is a marginal note in MS 1854: "לנה המלך." This reflects one of the early gematrical theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεῖνος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, ι = 10, ν = 50, ς = 70, ζ = 200, which add up to 666. Irenaeus favored Τεῖταν (Titus) as the most likely gematral equivalent for 666, because it had six letters, and he favored λατεῖνος second most. If the final ν is removed from Τεῖταν, you get the number 616. Another, current, theory is that John originally wrote just the 3 letters ΧΙς, which looks very much like these 3 Greek letters, will be the mark of the beast, and that the beast will be the Mahdi, or Islam's Messiah:

https://www.google.com/search?q=mark%20of%20the%20beast%20666%20arabic%20letters&biw=1366&bih=570&tbm=isch&source=iu&pf=m&fir=4azoC2_NWXk-EM%253A%2523B77TNHHRdMqEM%2525B52Fhttps%2525B523A%2525252F%2525252Ffpolination.wordpress.com%25252F2014%25252F05%25252F23%25252Fgoogle-stalking-the-number-of-the-beast%25252Fsource%3Diu%3Df%3D4azoC2_NWXk-EM%253A%25252525B52Fhttps%25252F%25252Fpolination.wordpre
145 14:1 txt {A} “his name and the name of his father” P Ν A C (Casss*) RP NA27 {L} / τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ Ν* / “the name of his father” P TR.
146 14:4 txt omit P Ν A C P syrph,h cop Meth TR SBL NA28 {L} / υπὸ ηπού “through Jesus” syrph,** RP
and to the Lamb, and in their mouths no falsehood has been found. They are blameless.

The Three Angels

6And I saw another angel flying at zenith, having an eternal gospel to herald above those dwelling on the earth, even over every nation and tribe and language and people, saying in a loud voice, "Fear God and give him glory; for the hour of his judgment has come; and worship him who created the heaven and the earth and the sea and the sources of waters."

8And another angel, a second one, followed, saying, "Fallen! Fallen is Babylon the great, which had given all the nations to drink of the wine of the wrath of her whoredom."

9And another angel, a third one, followed those, saying with a loud voice, "If anyone worships the beast and his image, and takes the mark of his name," and the faith of Jesus.

10And the smoke of their torture goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and anyone who takes the mark of his name."

12Here is the endurance of the saints, and the faith of Jesus. And I heard a voice from heaven saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'"

14:5a Zeph. 3:13; Isaiah 53:9; Psalm 32:2
14:5b txt omit Π 15 A C P vg ms Beat SBL NA28 {\} // γαρ Π 47 Ν itar, t vg cl syr ph, h* corp sa, bo Or Meth Aug ½ TR RP // et Prim // qua Aug ½
14:5c txt omit Π 47 Π 15 Ν A C P rell. Grk. rell. lat. syr ph, h corp sa, bo rell. arm eth RP SBL NA28 {\} // ενωπιον του θρονου του θεου (no Grk whatsoever) vg TR // ενωπιον του θεου arm2
14:5a txt αλλον "another" Π 15 Ν A C P itar vg syr ph, h corp bo arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {\} // omit Π 47 Ν* corp sa Or Andr Vict-Pet Ambr RP
14:6a txt (A) "above" or "crossing over" Π 47 Ν A C P syr ph (copt) Origen NA27 {\} // omit syr ph TR RP.
14:7a txt (A) "God" Π 47 Ν A C P TR NA27 {\} // "the Lord" it i(t) vg cl syr bmg Beat ps-Ambr RP.
14:8a txt αγγελος δευτερος "angel a second" N 2 (C δευτερος) P syr h with * corp sa, bo arm (eth) Andr (Beat) NA28 {\} // δευτερος αγγελος "second angel" A arm (eth) Prim Cass RP // δευτερος "a second" Π 47 Ν* syr ph // αγγελος "an angel" itar vg eth Vict-Pett TR. Regarding Primasius, the UBS5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.
14:8b txt επεσεν επεσεν "fallen fallen" Π 47 A P latt syr corp sa, bo arm 3 eth RP // επεσεν επεσεν "fallen fallen" arm 1 // lac N*
14:8c txt omit Π 47 Ν 2 A C P & all Greek MSS exc. 1894 latt syr corp arm arab RP SBL NA28 {\} // η πολις "that city" 1894 eth TR // lac N*. The phrase "great city" is probably a harmonization to the familiar phrase found so often in chapter 18 of Revelation, and 17:18.
14:8d txt η εκ του "which from the" A C rell. lat syr ph, h SBL NA28 {\} // η εκ του "from the" Π 47 Ν 2 P corp bo arm eth arab Spec Prim Beat ½ TR // οι εκ του "because from the" Beat ½ TR // και - "and," then diff. word order corp sa // lac N*
14:10 In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.
14:12a txt (A) omit Π 47 Ν A C P latt syr corp arm eth RP SBL NA28 {\} // ωδε "here" TR
14:13a txt omit Π 47 Ν A C P harl am fu lips syr corp eth arm 4 Beat RP SBL NA28 {\} // "μοι “to me” it i(t) rell. arm Spec Prim TR
"Yes," says the Spirit, "in that they shall rest from their labors, with their works, you see following right with them."

The Angels Harvest the Earth

And I looked, and behold, a white cloud, and someone like a son of man sitting on the cloud, having a crown of gold on his head, and a sharp sickle in his hand.

And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out your sickle and reap, for the hour to reap has come, since the harvest has become dry."

And the one sitting on the cloud launched his sickle over the earth, and the earth was harvested.

And another angel came from the altar, who had authority over the fire, and he called out in a loud voice to the one holding the sharp sickle, saying, "Send out your sharp sickle, and collect the clusters of the vine of the earth, for its grapes have peaked." And the angel launched his sickle onto the earth, and gathered the vine of the earth, and he cast it into the great winepress of God's wrath.

Grain is ready to harvest when it is dry and the seed is no longer green.
winepress outside the city\textsuperscript{[167]} was trampled, and the blood went out from the winepress as deep as the bridles of the horses for a distance of 1,600 stadia.\textsuperscript{[168]}

Chapter 15

The Seven Bowls Full of Wrath

1 And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for\textsuperscript{[169]} with them is completed the wrath of God. 2 And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and\textsuperscript{[170]} of the number of his name were standing on the glassy sea, holding lyres of God. 3 And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows,

"Great and marvelous are your deeds,
O Lord God Almighty.
Just and true are your ways,
O king of the nations."\textsuperscript{[171]}

4 Who shall not fear, O Lord,
and glorify your name?
Because you alone are pure.\textsuperscript{[172]}
For all the nations will come,
and will worship before you,
because your righteous judgments
have been revealed."

5 And after these things I looked, and the temple of the tabernacle of testimony
was opened in heaven, and out of the temple came the seven angels who had the seven
plagues, dressed in clean bright linen and gird around the chest with golden sashes.
And one of the four living beings handed to the seven angels seven bowls made of gold, which were becoming full of the wrath of God, who lives for ever and ever. And the temple was filled with smoke, from the glory of God and
from his power, and no one is able to go into the temple until the seven plagues of
the seven angels are carried out.

Chapter 16

1 And I heard a great voice from the temple saying to the seven angels, "Go and
pour out the seven bowls of the wrath of God onto the earth."

2 And the first one went and poured out his bowl onto the earth. And there came a
nasty and painful ulcer on the people who had the mark of the beast and on those
worshiping his image.
And the second angel poured out his bowl onto the sea. And it became blood like of the dead, and every living soul died, the ones in the sea.

And the third angel poured out his bowl onto the rivers and the sources of the waters. And they became blood.

And I heard the angel of the waters saying, "You are righteous, you who are and who was, O holy one, that you have judged these things, for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."

And I heard the altar saying, "Agreed, Lord God Almighty, your punishments are true and just."

And the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire. And the people were burned a very bad burn, and they cursed the name of God, the one having authority over these plagues, yet they did not repent to give him glory.

And the fifth angel poured out his bowl on the throne of the beast. And his kingdom became covered in darkness. And they were biting their tongues in pain, and they cursed the God of heaven, because of their pains and because of their ulcers, yet they did not repent of their works.

And the sixth angel poured out his bowl on the great river Euphrates. And it caused its water to dry up, so that a route was prepared for the kings from the east.

And I saw coming from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, like frogs; for they are spirits of demons performing miracles, which are going out to the kings of the whole world, to gather them together for the war of the great day of God Almighty.

( Behold, I am coming like a thief. Blessed are those keeping vigilant and guarding their garments, so they are not walking around naked and...
people seeing their private parts.) 16 And He gathered them together at the place called in Hebrew Harmagedōn.185

17 And the seventh186 angel poured out his bowl onto the air. And there came from the temple187 a loud voice by authority of the throne,188 saying, "It is done!" 18 And

185 16:16b txt Harmagedōn N A syr h eth arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA27 {\} / (H)armegedōn R2 / Harmagedōn Er. 5 Prim TR / Magedōn vg mss syr ph, hmg (acc. NA27) cop b o mss / Magdō syr ph (acc. Hosk.) / Magedōn Tyc.2 / lac C P. There is difference between NA27 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. There are other spellings in the early versions, such as Hermagedon. The word Harmagedōn is probably to be understood like the reading of minuscule 1862, (H)ar Magedōn, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. The triumvirate 82, 627, 920 unites here against all uncials - a sign of a definitely wrong reading. See the endnote in my longer version of Revelation, for a larger list of variants for this name, from more manuscripts.

186 16:17a txt {A} "seventh" A syr h cop sa eth 1/2 RP NA27 {\} / "seventh angel" N R2 vg syr ph cop bo Beat Prim Tyc3 TR / "when" R* / lac C P.

187 16:17d txt {A} "temple" φαρ Α 0163 vid itar vg syr ph, h cop sa, bo mss (eth) Prim Beat ps-Ambr NA27 {A} / "temple of God" Ν / "heaven" Andrew / "temple of heaven" TR RP / lac C P. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word "temple" alone here are the best manuscripts of the Apocalypse of John. (See next footnote.) The uncial C is also good in Revelation, but it has a hiatus here.

188 16:17e Regarding the phrase "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word "naos" is used but in 13:6 it is "skenee"), and that way the throne in the temple is not a new, previously unmentioned one. Yet, this present temple in this passage is first introduced in 15:5, "the temple of the tabernacle of testimony," and keys the start of this whole context of the seven bowls. So in 15:6 and onward, we now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition apό here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition apό to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28; 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition ek in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between ek and apό. The Majority Text in the later instances says apό instead of ek. We would expect the two to be confused at a later date, since according to Blass, BDF §209, apό has absorbed ek in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 ek is used for a voice from heaven, and in 19:5 where the voice is from the throne, apό is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it - The NA27 text has a voice coming from the throne, using ek. There are two other instances in Revelation of the two prepositions ek and apό occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.
there were lightnings and sounds and thunderings. And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was. And the great city was split into three, and the cities of the Gentiles collapsed. And Babylon the Great, it was remembered in the presence of God to give her the cup of the wine of the fury of God's wrath. And every island vanished away, and no mountains were found. And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely.

Chapter 17

The Mysterious Prostitute

1Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come, I will show you the judgment of the great prostitute who sits on many waters, with whom the kings of the earth have fornicated. And those dwelling on the earth have become intoxicated from the wine of her fornication."

3And he carried me away in the Spirit to a wilderness. And I saw a woman sitting on a scarlet beast that had seven heads and ten horns, which was full of blasphemous names. And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her prostitution. And on her forehead a title was written:

A Mystery

Babylon the Great,
the mother of prostitutes
and of the abominations of the earth.

6And I saw the woman drunk from the blood of the saints and from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

7And the angel said to me, "Why are you astonished? I will declare to you the mystery of the woman, and of the beast carrying her which has the seven heads and
ten horns. ⁸ The beast which you saw, was, and now is not, and in the future is to⁹ rise again from the Abyss, and then is going⁰ to destruction.ⁱ⁰ And those dwelling on the earth will be amazed when they see the beast, anyone whose name has not been written in the book of life since the foundation of the world, for it was, and is not, and will be.ⁱ¹

⁹ "Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings. ⁵⁰ Five have fallen, one is, the other has not yet appeared, and when he appears, he must continue a little while. ¹¹ And the beast which was and is not, he also is an eighth king, and from the seven he is, and to destruction he is going.

¹² "And the ten horns which you saw, they are ten kings who have not yet received kingship; they only receive authority as kings for one hour with the beast. ¹³ These have one purpose, and they give their power and authority to the beast. ¹⁴ These

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⁹ 17:8a The phrase "in the future is to" is from the Greek word méllō, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of méllō followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says the same thing, but see BDF §356 about the "imminence" meaning of the paraphrase of méllō followed by a present infinitive.

¹⁰ 17:8b txt "he is going" A syr ph cop⁵⁵(sa,(bo) eth Irenandr; Prim Erasmus-all Ald Col NA27 {B} // "he must go," or, "he is destined to go" R P itar vg syr h arm Hipp⁵⁷ ms; Quodvult Beat TR RP // lac C. The UBS textual commentary: "Orthographically ὑπάγει [he is going] differs very little from ὑπάγειν [he must go], for in Greek manuscripts final ν is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλειν." See also 17:11.

¹¹ 17:8c I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though no perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.

¹² 17:8e txt "and will be present" A P Hipp? RP NA27 {¶} // "and again will be present" (though has an itacism variant spelling) R* // "and is present" R N syr h // "though is present" TR // "and thus far he will be about to come" Beatus // "and he is about to come" Primasius // "and he is coming near" arm 3 // "and he will be near/ will come near" arm 4 // "and he has fallen" cop⁵⁵ bo // "and he will be" cop⁵⁵ sa // "and (yet) to approach" syr h. // omit eth vg Ps-Ambr // lac C. (Note: I give a complete breakdown of all variants for this passage, in my other document that uses the Greek text in the footnotes. It cannot be done without the Greek punctuation etc. Significant is that 43 or 44 minuscules run verse 8 on with v. 9, making the "here" that begins our verse 9 part of the previous clause, that is: "and will be present here.") H. C. Hoskier says there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which he says is merely a copy of the TR (probably of Erasmus' 3rd or 4th edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And on page 1:6015, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier further states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are copied from printed edition.

¹³ 17:13c The Greek word is gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in other words, they are in agreement with each other.
will make war with the Lamb, and the Lamb will overcome them, because he is lord of lords, and king of kings, and those with him are the called, and elect, and faithful."

15 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages. 
16 And the ten horns which you saw, and198 the beast, these will hate the prostitute, and they will lay her waste, and bare,199 and eat her flesh, and burn her up with fire. 
17 For God has given it into their hearts, to carry out that purpose of His, even to perform one single purpose, and that is to give their kingdoms to the beast, until the words of God are accomplished. 18 And the woman which you saw is that great city that has rule over the kings of the earth."

Chapter 18
Fallen Is Babylon the Great

1 After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory. 
2 And he cried out in a powerful voice,200 saying, "Fallen! Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of every unclean bird,201 and the haunt of every unclean and detestable beast,202 because every nation has drunk203 of the wine of the wrath of her prostitution, and the kings of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

197 17:13d The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exepegetical "and that is to do such and such." What they do, is what their one purpose was. And they do do it.

198 17:16b txt και το θηριον "and the beast" rel. extant Grk MSS, versions, and fathers RP SBL NA28 {\} / τω θηριω "to, for, on, the beast" syr arm2 / επι το θηριον "upon the beast" [nothing!] TR

200 18:2a txt en vox magna et forti Prim / in fortitudine vg Tyc2,3 Beat / en magnae voce cop sa,bo½ /  voce magna et forti \[nothing\] TR / Ισχυρα φωνη και μεγαλη Hipp / Ισχυρα φωνη και μεγαλη \[nothing\] TR / en ischa phone megalh Er. 1,2,3,4 Ald. / ισχυρα φωνη μεγαλη Hippi / ισχυρα φωνη και μεγαλη \[nothing\] \[nothing\] TR / in fortitudine vg Tyc2,3 Beat / en ischa phone megalh [nothing] TR / en ischa phone megalh Er. 1,2,3,4 Ald. / ισχυρα φωνη megalη Hippi / ισχυρα φωνη και μεγαλη / lac C 2050

201 18:2b The Textus Receptus and Robinson-Pierpoint texts omit the phrase “and the haunt of every unclean beast.” They end it with “and the haunt of every unclean and detestable bird.” It is a very complicated variant; see my longer edition of Revelation with the Greek text accompanying for a full footnote.

202 18:3 txt [C] πεπώκα(σι)ν itar vg syr arm Andr4-P Areth Tyc Priscillian Beat Haymo NA27 {D} / πεπτώκα(σι)ν itar arm 4 SBL NA28 {\} / en phone megalh syr arm 4 / en phone megalh arm-a / en megalh phone cop sa,bo% / en megalh boη cop bo% / ισχυρα φωνη K Ιταρ RP / νοικα et fortitudo vg Tyc2,3 Beat / en ischa phone megalh [nothing!] TR / en ischa phone megalh Er. 1,2,3,4 Ald. / ισχυρα φωνη μεγαλη μεγαλη Hippi / ισχυρα φωνη και μεγαλη / lac C 2050

203 13:11 Isaiah 31:13:22; 34:11

204 18:2c Isaiah 25:15 (LXX 32:15) f; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2.
And I heard another voice from heaven saying, "Get out, O my people, out of her, so that you not be parties to her sins, and not receive of her plagues. 5For her sins are piled all the way up to heaven, and God has remembered her crimes. 6Deal back to her even as she dealt out, and pay to her double, as befits her deeds. In the cup in which she had mixed, mix her a double. 7As much as she glorified herself and experienced luxury, that much suffering and mourning deal to her. For she says in her heart, 'I sit as a queen, and no widow am I, and mourning I will never see.' 8Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God who sentenced her.

And the kings of the earth when they see the smoke of her burning, shall weep and beat their breasts over her, they who had fornicated and experienced luxury with her, standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city! For in a single hour your doom has come!"

And the merchants of the earth weep and mourn over her, because no one buys their cargo anymore, cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood, and every item of

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204 18:5 txt ἐκολλήθησαν (piled up) Ν A C P lat cop syr eth arab Cypr Prim Hipp. Scrivener-1894-TR TG AT BG RP NA28 / ἡκολουθήσαν (followed) Erasmus-1516-TR Stephens-1550-TR Beza-1598-TR Elzevir-1624-TR Scrivener-1887-TR. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young's Literal Translation followed it. Scrivener's 1894 edition may be considered a "corrected Textus Receptus." The only manuscripts reading as the TR are 2049 and 296, but once again, the MSS 296 and 2049 do not count, as they are hand-written copies of printed TR editions, after the fact.

205 18:6a txt omit Ν A C P syrph,h cop sa,bo Hipp RP SBL NA28 \{\} || omit απέδωκεν υμιν και διπλώσατε αυτή Cypr Prim || +ημιν “to you” vg cl Beat TR || +ημιν “to us” arm-α

206 18:6b txt αυτα διπλα “to her double” P syrph,h cop sa Prim TR RP || αυτη τα διπλα “to her double” C || αυτα διπλα “them to her double” || αυτη τα διπλα “them to her double” cop bo || τα διπλα “double” Ν Hipp SBL NA28 \{\} || τα διπλα “double” A vg Beat

207 18:7 The word ὕραδο here means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word στρηναδ means to "live luxuriously, sensually," which again is the idea of enjoying one's senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abiram said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are lauguing now, for you will mourn and weep."

208 18:8 txt {Α} (punctiliar participle) Ν* A C P syrph,h cop bo arm3,4 Hipp Cypr Prim ½ RP NA27 \{\} || (continuous participle) Ν² cop sa TR || judicabit (future) vg cl Auct Beat Prim ½ Apr

209 18:10a All the nominative definite articles must be used for vocatives here, because the quotation ends with the second person pronoun, sou.

210 18:10b Or possibly, "How has your doom come in one hour." See footnote on 18:17.

211 18:11a txt κλαύουσιν...πενθουσιν (pres) Ν A C P TR SBL NA28 \{\} || κλαύουσιν...πενθουσουσιν (fut) it || vg syrph cop sa,bo Hipp RP || κλαύουσιν only syr

212 18:12b The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on
ivory, and every article of expensive wood, copper, iron, and marble,12 and
cinnamon and cardamom,13 and incenses, myrrh and frankincense, and wine, olive oil,
finest flour, and wheat, and cattle, sheep and horses, and carriages, and the
bodies and souls of human beings.

14 And your fruit,214 what your soul had lusted for,215 has left you; yes, all the
luxuries and the splendor, have vanished from you, and never shall men find216
them again.

15 Those merchants who became rich from her will stand afar off for the horror of
her torment, weeping and mourning,16 saying, "Alas, Alas, great city dressed in fine linen
and purple and scarlet, and gilded in gold and precious stone and pearl!217

17 That218 this kind of wealth has been ruined in one hour!"

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the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the
cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the
Greek name for cedar, kedron, held over and applied to the citron. And that the Greek word for
cedar, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a
specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word
borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in
Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for
offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the
other hand, the Latin name thuja plicata, a kind of cedar with overlapping scale-like leaves, is said
to be borrowed from the Greek word thuon. There is a tree in North America called thuja plicata, also
known as red cedar. Obviously, this could hardly be the tree mentioned in Revelation. But
what all these trees have in common is aromatic properties - resins and hydrocarbons, that could
be used for offerings as a pleasing aroma.

214 18:14a The Greek word can metaphorically mean "summertime/harvest happiness."
215 18:14b txt ου της επιθυμιας της ψυχης "your fruit, what your soul had lusted for" Κ* A C P vg st
SBL NA28 {\} // ου της επιθυμιας της ψυχης σου "your fruit, what your soul had lusted for" syrph //
ου της επιθυμιας της ψυχης αυτων "your fruit, what their souls had lusted for" copsa// / της επιθυμιας της ψυχης σου "the fruit you soul had lusted for" it vg cl syr h TR RP // της επιθυμιας της ψυχης "the fruit, the lust of the soul" or, "your fruit, what your soul had lusted for" copbo // της επιθυμιας της ψυχης αυτων "the fruit their souls had lusted for" copsa//
216 18:14c txt [A] "shall they find" (3rd pl fut ind act) Κ* A C P vg syr ph h cop sa bo NA27 {A} // "shall you find" (2nd sg 2aor subj act) Hipp. Beat. RP // "shall you find" (2nd sg fut) Prim Beat // "shall you find" (2nd sg 1aor subj act) TR. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings I take it are the bystanders saying it to Babylon, whereas the UBS text is the prophet saying it. To me, the Maj. readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. Humankind and the planet are much better off without her luxuries. It is luxurious living that destroys the planet. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.
217 18:16b txt "pearl" Κ* A C P 0229 syr ph cop sa bo mss (arthrous) eth arm4 Prim NA27 {A} // μαργαρίταις "pearls" lat syr ph cop bo mss TR RP.
218 18:17a In Hebraistic Greek this word "hōti" like here can mean "how." There is a similar
exclamation in 2 Samuel 1:19, 25, 27 about Saul and Jonathan, "How have the mighty fallen." (In
the LXX that passage is II Kings 1:19, where those translators used the Greek word pōs.) David was
not really asking how it happened, but was expressing consternation, as here in Revelation. There
are three instances of this expression with hōti, in 18:10, 17, 19, and I varied the English word for
the sake both of poetic variety and of illustration of the Hebraistic Greek possibilities.
And every pilot and everyone sailing toward the place, ¹⁸ and mariners and such as work the sea, stood afar off, ¹⁹ and cried out, watching the smoke of her fire, saying, "What city is like the great city?" ²⁰ And they threw dust above their heads and cried out weeping and mourning, saying, "Alas, Alas, great city, through whom all those owning ships on the sea became rich from her Priceyness. ²¹ How has she been laid waste in one hour?"

²⁰ Rejoice over her, O heaven, and you saints ²¹ and apostles and prophets! For God has adjudicated your redress from her. ²² A powerful angel lifted up a stone, like a giant millstone, and threw it into the sea, saying, "With such violence will that great city Babylon be thrown down, and never more be found."

²² "And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore. ²³ And the light of a lamp will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your traders were the lords ²⁴ of the earth, in that by your sorceries all nations were deceived. ²⁴ And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth.
Chapter 19

Hallelujah!

1 After these things I heard something like the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory and power of our God!

2 How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants spilled by her hand."  

3 And a second time they said, "Hallelujah! And the smoke from her ascends for ever and ever."

4 And the twenty-four elders and the four living beings fell down and worshiped God, the one sitting on the throne, saying, "Amen. Hallelujah!"  

5 And there came a voice from the throne, saying, "Praise our God, all you his servants, and you who fear him, both small and great."

6 And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Hallelujah! For the Lord our God the Almighty has begun to reign. Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready; and it was given to her that she be dressed in fine linen bright and clean, for the fine linen is the righteous acts of the saints."

9 And he says to me, "Write: 'Blessed are those who are invited to the wedding banquet of the Lamb.' And he says to me, "These are true words from God."

10 And I fell down before his feet to worship him. And he says to me, "Watch out! I am your fellow servant, and one of your brothers in having the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy."

Behold a White Horse

11 And I saw heaven opened, and behold, a white horse, and the one sitting on it called faithful and true, and in righteousness he judges and makes war.  

225 19:1b txt ηκουσα ως “I heard like” A C P vg cop bo Apr Cass RP SBL NA28 {\} // ηκουσα “I heard” syrph,h cop sa eth arm Beat Prim Tyc TR

226 19:1c txt η δοξα κ. η δυναμις “glory and power” A C P vg syrph cop sa Apr Beat Tyc2 SBL NA28 {\} // η δυναμις κ. η δοξα “power and glory” arm3 RP // η δοξα κ. η τιμη κ. η δυναμις “glory and honor and power” (syrph) cop bo TR // κ. η δυναμις N* “and power”


228 19:2 For other instances of the instrumental use of ἐκ χειρὸς, see in the LXX Genesis 9:5; Lev. 22:25; 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 4:11; 18:31 (2 Sam English); 4 Kings 11:7 (2 Kings 11:7 English)

229 19:3 txt {A} "a second time they said" A C P TR NA28 {\} // "a second one said" or, "a second time he said" syrph cop bo RP.

230 19:5 txt "and" A 0229 itar vg syrph,h cop bo arm eth ms Andr; Prim Apr Beat TR RP [NA27] {C} // omit Κ Σ Π cop sa,boms eth // lac C.


232 19:11 txt καλούμενος πιστος και ἀληθινος “called faithful and true” itg vg (cop sa?bo?) (eth?) Iren lat Or lat Cyp Vict Tyc Jer Apr Prim Andr Ps-Ambr Beat TR RP [NA27] {C} // πιστος
his eyes are like flames of fire, and on his head many diadems, having a name written on them which no one knows but himself, and he is clothed in a robe dipped in blood, and called by the name 'the Word of God.'

And the armies that are in heaven are following him on white horses, dressed in bright, clean linen. And from his mouth goes out a sharp sword, so that with it he might strike the nations, and then he himself will shepherd them with a rod of iron; and he himself will tread the press of the wine of the passion of the wrath of God the Almighty. And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

And I saw an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather toward the great feast of God, that you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great."

And I saw the beast and the kings of the earth and their armies, gathered together to make war with the one sitting on the horse and with his army. And the beast was arrested, and with him the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown while living into the lake of fire burning with sulfur.
Chapter 20

The One Thousand Years

1 And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand. 2 And he captured the dragon, the ancient serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and closed and sealed it over him, so that he could no longer deceive the nations, until the end of the thousand years; after them he must be released for a short time.

4 And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ a thousand years. (The rest of the dead did not come to life until the thousand years were finished.) This is the first resurrection. 5 Blessed and holy is he who takes part in the first resurrection; over such, the second death has no power, but instead they shall be priests of God and of Christ, and shall reign with him a thousand years.

The Last War

7 And when the thousand years are finished, Satan shall be released from his prison, and he shall go forth to deceive the nations which are in the four points of the earth, Gog and Magog, to gather them together for war, the number of them being as the sand of the seashore. 9 And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came down from heaven and consumed them. And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also the beast and false prophet were, and they shall be tormented day and night, for ever and ever.
The Great White Throne of Judgement

11 And I saw a great white throne, and the one sitting on it, from whose face the earth and the heaven fled away, and their place was found no more. 12 And I saw the dead, the great and the small, standing before the throne, and books were opened. Another book was also opened, which is the book of life. And the dead were judged from what was written in the books, according to their works. 13 And the sea gave up the dead which were in it, and Death and Hades gave up the dead which were in them, and each person was judged according to their works. 14 And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. 15 And if anyone was not found written in the book of life, he was cast into the lake of fire.

Chapter 21
The New Jerusalem

1 And I saw a new heaven and a new earth; for the first heaven and first earth had vanished away, and the sea does not exist anymore. 2 And I saw the holy city, coming down out of heaven from God, prepared as a bride made beautiful for her husband. 3 And I heard a great voice from the throne saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people, and he shall be their God; and he shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The former things have passed away."

5 And the One sitting on the throne said, "Behold, I am making all things anew."

254 20:12a txt {A} "the great and the small" Ν² Α P it⁴ vg syrph,h cop⁵ sa,bo eth NA27 {\} // "and the great and the small" Ν* // "the small and the great" cop⁶,bo // "the small and the great" (sans articles) TR // lac C.

250 20:12b txt θαυμάζω "throne" Ν Α P lat syr cop arm eth Er-4 RP SBL NA28 {\} // θαυμάζω "God" TR // omit εστὶν ἐνωστ. τοῦ θ. arm2 Aug Prim // lac C

251 20:14 txt "the lake of fire" Ν Α P syrph,cop⁵ sa,bo arab RP SBL NA28 // omit vgcl cop⁵ bo // lac C

252 21:2 txt omit all Greek mss, all other versions, all fathers RP SBL NA28 {\} // "I John" vgcl TR

253 21:3a txt θαυμάζω "from the throne" Ν Α it⁴ vg ps-Amb Aug Ireniat Ambr Haymo NA27 {\} // οὐρανοῦ "from heaven" P syrph,h cop⁵ sa,bo arm eth Ambr Prim Tyc Oec Beat Cass TR RP // lac C. The UBS textual commentary says that the latter reading appears to be an assimilation to ἐκ τοῦ οὐρανοῦ in ver. 2.

254 21:3c txt {D} "and he shall be their God" 1678 (Cf. arm 6 –Coneybeare p. 158) // "and God himself with them and shall be to them God" syrph // "and God himself be with them their God" A vg eth Ireniat Ambr⁴ Apr Beat (NA27 [αὐτῶν θεός]) IC // "and God himself shall be with them their God" P Andr TR // "and God himself shall be with them" (itśinh) cop⁵ bopt Ambr⁴ // "God himself shall be with them" Ν // "and God himself shall be with them" 1778 txt 2814 (itśinh) Aug RP // lac C. The longer readings appear to be conflations of two earlier readings, one having "shall be their God," and the other having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.

255 21:4a txt omit Ν Π 051⁵ 052 922 1611 2050 2053 2062 2329 itśinh syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {\} // "God" A 1006? 1841 vg Apr Beat Tert Tyc3 TR // "from them" 046 MK // lac C 1828 2040

256 21:4b txt {A} omit Α P Andr // "upon the faces" syrph // "the sheep" Ν* // relative pron. vg⁴ Apr Beat // "for" Ρ¹ it(ar,sin) vgcl,ww syrph cop⁵,bo arm Ireniat; Aug Quod Prim TR RP (NA27 [δότα]) IC // lac C 1828 2040.
And he says,\(^{257}\) "Write, 'These words are trustworthy and true.'"

6And he said to me, "They are accomplished.\(^ {258}\) I am\(^ {259}\) the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life. 7He who overcomes will inherit these things,\(^ {260}\) and I will be to him his God and he will be to me a son.\(^ {261}\) 8But to the cowardly and unbelieving\(^ {262}\) and abominable\(^ {263}\) and murderers and fornicators and sorcerers\(^ {264}\) and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."

The Bride and Wife of the Lamb

9And one of the seven angels who had the seven bowls full of the seven last plagues came,\(^ {265}\) and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb."\(^ {266}\) 10And he carried me away in the Spirit onto a great and high mountain, and showed me the holy\(^ {267}\) city Jerusalem, descending out of heaven

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\(^{257}\) 21:5 txt {D} "says" A vg syrh Apr Beat Tyc Iren lat Am NA27 {=} "says to me" X P itar syrh cop sa bo arm eth TR RP lac C.

\(^{258}\) 21:6a txt {A} "They are accomplished" X\(^ {2} \)A syrh cop bo Iren lat int Prim Tyc Prim Oec NA27 {=} "It is accomplished" vg itar sim Prim Er Ald Col TR "I am become" X\(^ {*} \)P cop sa arm Orig Andr Areth RP "omit" X\(^ {2b} \) syrh hms Tyc. 3 Beat ps-Ambr lac C. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγονας (b) γέγονε (c) γέγονα. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus on this variant, see endnote in the revwgrk.pdf edition of this document.

\(^{259}\) 21:6b txt {A} ἐγὼ εἰμι ("I am") A (itar vg) syrh TR (NA27 [εἰμι]) {=} ἐγὼ ("I") X P syrh cop sa Cypr? "omit" RP lac C. There may be no difference in meaning between the first two variants, since "to be" may customarily in Greek be elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (X P 046 many minuscules) or ἐγὼ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."

\(^{260}\) 21:7a txt "these things" X A P latt syr cop RP SBL NA28 {=} "all things" TR lac C

\(^{261}\) 21:7b txt υιος X A P syrh RP SBL NA28 {=} υιοι 0515 arm-α // θεοι 2042 // ουιος TR // λαος arm-1 lac C

\(^{262}\) 21:8a txt omit X A P latt copsamm bo TR SBL NA28 {=} και αμαρτωλος "and the sinful" syrh h** copsamm RP lac C.

\(^{263}\) 21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

\(^{264}\) 21:8c This Greek word pharmakos or pharmakeús (they mean pretty much the same) means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The dragger aspect can be clearly seen in the word itself, "pharmakos." The word in some classical literature also meant drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

\(^{265}\) 21:9a txt omit All extant Grk mss. vg it\(^ {88} \) syrh cop arm4 RP SBL NA28 {=} "to me" lips arm1,2,α arab TR

\(^{266}\) 21:9b This is significant that both the words wife and bride are used. Israel has been called the wife, and the church the bride, and here in the New Jerusalem we see both of them built into one. The twelve gates are the twelve tribes of Israel, and the twelve foundations are the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty-four elders?

\(^{267}\) 21:10b txt {A} "the holy" X A P vg it h syrh h copsa bo eth arm Cass Apr Beat ps Ambr Prim NA27 {=} "the great holy" TR RP lac C.
from God, having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; having a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the sons of Israel; from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates; with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.

And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall. And with the rod, he measured the city at 12,000 stadia. The length and width and height of it are the same. And he measured the wall of it, 144 forearms, the dimension of a man, which is the angel’s.

And the material of its wall is jasper, and the city is pure gold, clear like crystal.

The foundations of the walls of the city are adorned with every precious stone; the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst. And the twelve gates are twelve pearls; each one of the gates was made out of one pearl. And the streets of the city are pure gold, transparent as glass.

And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb. And the city has no need of either a sun or a moon to shine in it, for the glory of God was its radiance. And the material of its wall is clear like crystal; and the city has no need of sunlight, for the glory of God is its radiance.

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268 21:11 omit N A P am fu tol lips* syr t al arm1 Beat APR SBL NA28 \{} \> “and” it vg* dem syr t al arm a2 eth Prim TR “but” cop bo lac C
269 21:12a “having” N A P syr cop arm-4 Tyc Beat RP SBL NA28 \{} \> “and having” pc syr tr lac C
270 21:12b txt τὰ ὄνομα “the names” A (NA28 [τὰ ὄνομα]) C \> ὄνομα “the names” vg syr arm eth Beat APR RP \> cop sa has “names” but Coptic is really indeterminate for the article ὀνομα cop bo \> omit N P it4 arm Andr TR SBL lac C. Elsewhere, John has been known to omit ὀνομα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.
271 21:13a The gates are named after the direction you are coming from when entering them, the way winds are named.
272 21:13b txt East and North and South and West: N* P AT RP SBL NA28 \{} \> E, N, S and W: Erasmus 4,5 Scriv-TR E, N, S, W; it vg* Prim Beat Erasmus 1,2,3 Aldus Colinaeus Stephens-1550 Elzevir-1624 Beza-1598 E, N, S, W; 051§ E, N, and S, and W: E, N, W and S: A cop sa E and W and N and S: arm1,2 eth\% E and W and S and N: eth\% E, S, W and N: cop bo E and S and N: pc arab E and N and S: N* E, and N and W: lac C. This footnote is to show both the presence and absence of και, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones.
273 21:16 A stadion was 6 plethra, one plethra being 100 Greek feet, so 600 Greek feet, 625 Roman feet, 606¾ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.
274 21:17a txt [A] "he measured" N A P all versions acc to Hosk. TR RP NA27 \{} \> omit NK lac C.
275 21:17b This must be the thickness of the wall, since we already know from v. 16 that the height of the wall is 12,000 stadia.
276 21:17c About 200 feet or 60 meters.
277 21:17d This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his fore-arm as a man has, or it could be saying that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.
the glory of God has illumined it, and its lamp is the Lamb. 24 And the nations will walk by its light; and the kings of the earth bring their glory into it; 25 and its gates are never closed by day; in fact, night will not exist there; 26 and they will bring the glory and honor of the nations into it. 27 And nothing unclean or anyone who practices abomination or falsehood will ever go into it—only those who are written in the Lamb’s book of life.

Chapter 22

The River of Living Water

1 And he showed me the river of the water of life, bright like crystal, flowing from the throne of God and of the Lamb in the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit, and the leaves of the tree are for the healing of the nations. 3 And every accursed thing will no longer exist. And the throne

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278 21:24a txt "the nations" all mss and verss except below RP NA27 {\} // "the nations of the ones being saved" 254 2186 2814 syr TR. (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Erasmus' TR.) H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxii. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink."

279 21:24b txt (A) "their glory into it" N A P (syrph) cop5a eth Beat Prim NA27 {\} // "to it the glory and honor of the nations into it" RP // “from the nations the glory and the honor of the nations into it” syrph // "their glory and honor into it" (v. 26) vg Ambr ps-Ambr Apr TR // lac C.

280 21:27a txt "unclean N A P syrph cop5b Iren Apr Ambr RP SBL NA28 {\} // "that/who defiles” vg cop5a Prim Beat TR // lac C


282 22:2c txt omit N A syrph cop5a arm4-4 RP SBL NA28 {\} // ενα “one” P syrph cop5b TR // lac C. Bohairic: “A tree of [the] life, bringing the twelve fruits forth, one for a month.” Murdock: “the tree of life; which bore twelve [sorts of] fruits yielding one of its fruits each month.” I’m not sure the English Bibles that are based on the TR reading, have translated it correctly. Tyndale: “which bare xii manner of frutes: and gave frute every moneth.” DR: “yielding twelvefruits, rendring his fruite every moneth” KJV: “which bare twelve manner of fruits, and yielded her fruit every month”

283 22:2d Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δώδεκα “twelve” with a δωδέκακς meaning, that is, “twelve times,” see BDF § 248(3). If δώδεκα here means “monthly,” then κατὰ μήνα “according to the month” would seem redundant. “Monthly” is what is said in Ezekiel and also in Shemot r. 15, acc. to Lohmeyer, Hdb. ad loc. But καρποὺς “fruits” here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are “the tree of life”), and each different kind of fruit is borne in a different month. You could still have “12 kinds of fruits, every month each one yielding its fruit.” But I don’t know how “month” or “monthly” either one, could be literal, since there will be no more night or day. How then would still be “months” if there is no more night or day, and there is no need for a sun anymore?

284 22:3a txt καταθαιμα (contraction of κατακαραθαιμα) N2 A P 046 0515 all remaining extant minns RP SBL NA28 {\} // κατακαθαιμα 1817 467\*\* 2026 Compl. TR // καταθαιμα 2044 // καταθαιμα 792 // καταιγμα N* // αναθαιμα 2050 // καθαιμα 2065* // αναιματα arm // lac C 1828 2040. The LSJ lexicon says κατακαθαιμα means “a curse,” whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if “a curse” were meant, the author would have used the word καταρα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV, NASB, NIV,
of God and of the Lamb will be in it, and his servants will serve him, and they will see his face. And his name will be on their foreheads. And night will no longer exist, and they have need for the light of a lamp or the light of a sun, because the Lord God will shine on them, and they will reign for ever and ever.

And he said to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets, he has sent his angel to show his servants what things must soon take place."

And behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book.

And I, John, was the hearer and the seer of these things. And when I heard and saw, I fell down to worship before the feet of the angel who had been showing them to me. And he says to me, "Watch! I am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

And he says to me, "Do not seal up the words of the prophecy of this book, for the time is near. He who is doing wrong, let him continue to do wrong, and the unclean continue to be unclean, and he who is doing good continue to do good, and the holy continue to be holy."

NET, HCSB, GW; curses: -- JNT; accursed thing: -- RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syriac; abomination: Sahidic Coptic; defilement: Bohairic Coptic

22:3 txt "exist no longer" N A P TR RP NA27 {\} "not exist there" syrph \ omit N* \ lac C. Compare 22:5. Affecting this and other variants in Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether these two pulled on each other. English translations vary greatly as to which variant, "no longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase pân katáthema means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

22:4 Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."

22:5a txt "will not exist any longer" N A P itar,2 vg syrph copsa,bo arm Ambr Apr ps-Ambr Beat Tyc2 NA27 {\} "will not exist there" syrph TR RP "will not exist any longer there" IrenGr \ lac C. Compare 22:3.

22:5d txt "on" N A eth Iren Ambr 35 Prim Tyc2 NA27 {\} \ omit P vg itar syrph,h Beat ps-Ambr TR RP \ lac C.

22:6a txt "said" N A P TR NA27 {\} "says" eth RP \ lac C.

22:6b txt των πνευματος των προφητων of the spirits of the prophets Ν A P SBL NA28 {\} (των) πνευματος (των) προφητων of the spirit of the prophets syrph eth Apr των αγιων προφητων of the holy prophets TR των αγιων προφητων "of the spirits of the holy prophets" syrph \ lac C

22:7a txt "hearer and seer" A syrph copsa(box) RP SBL NA28 {\} "hearer and seer" N (syrph) Prim TR \ lac C P

22:9 txt "I" Ν A 046 all other extant minuscules vgms syr copsa,bo2 eth Apr RP SBL NA28 {\} "for" 18937 2329 vgms copbo2 arm arab Beat Aug TR \ lac C P

22:10 Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

22:11 txt "continue to do righteousness" Ν A vgms syr copsa arm-4 Apr Beat RP SBL NA28 {\} "continue to be righteous / continue to justify himself, sanctify himself" vg1 copbo eth TR \ lac C P
Behold, I am Coming Soon

12 "Behold,\textsuperscript{295} I am coming soon, and the repayment from me along with me, to pay back to each one such as his work.\textsuperscript{296} Truly is\textsuperscript{297} I am the Alpha and the Omega, the first and the last, the beginning and the end.\textsuperscript{298}

14 "Blessed are those who wash their robes,\textsuperscript{299} so that access to the tree of life will be theirs, and to the gates, so they may go into the city.\textsuperscript{15} Outside\textsuperscript{300} are dogs,\textsuperscript{301} and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

16 "I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and line of David, the bright and morning star.\textsuperscript{302}

17 And the Spirit and the bride say, "Come." And he who is hearing this should say "Come." And he who is thirsty, should come. Whoever wants to, get the water of life without cost.

18 I testify\textsuperscript{303} to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add\textsuperscript{304} to him the plagues that are written in this

\textsuperscript{295} 22:12a txt "behold" N A syr cop RP SBL NA28 {\} // "and behold" vg\textsuperscript{296} mss eth TR // lac C P

\textsuperscript{296} 22:12b Greek, literally, "as his work is." Bauer says in 1. c. β. "of the deeds of men, exhibiting a consistent moral character, referred to collectively as "ta erga"..., and he gives reference showing examples. Later he says, "The collective "to ergon" [as here] is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ergon or erga is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after judgment. See Lsj def. III, "the facts of the case," the true story, what is reality. The Majority Text switches this to the future, "what it will truly be," that is, after judgment.

\textsuperscript{297} 22:12c txt "is" (with variation) N A syr\textsuperscript{298} ph WH NA27 {\} // "will be" (with variation) Beat TR RP // "according to his works" syr\textsuperscript{299} ph cop\textsuperscript{300} 1/3 eth // lac C P.

\textsuperscript{298} 22:13 txt "the first and the last the beginning and the end" N A latt syr cop\textsuperscript{301} sa RP SBL NA28 {\} // "the first and the last and the beginning and the end" syr\textsuperscript{302} ph // "the beginning and the end the first and the last" TR // "the beginning and the end" cop\textsuperscript{303} bo // "the first and the last" arm-1 Vig // lac C P

\textsuperscript{299} 22:14 txt {A} "who wash their robes" N A itar vg\textsuperscript{304} st cop\textsuperscript{305} sa eth Ath\textsuperscript{306} mss; Ps-Ambr Fulgentius Apr (Prim) Haymo NA27 {A} // "doing his commandments" syr\textsuperscript{307} ph,h cop\textsuperscript{308} bo arm Andrew; Tert Cypr Tyc Areth (Caes) (Beat) TR RP // lac C P. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression [to keep the commandments] (12:17; 14:12). [and not "doing" as here] 'Moreover, the prepossessions of the scribes would have favoured [doing the commandments] rather than [washing the robes]' (H. B. Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-12. 'And not "doing" as here' 'Moreover, the prepossessions of the scribes would have favoured [doing the commandments] rather than [washing the robes]' (H. B. Swete, in loc.)."

\textsuperscript{300} 22:15a txt om\textsuperscript{301} it N A 046 0515 052 all other extant minuscules latt syr\textsuperscript{302} ph Ath Hipp RP SBL NA28 {\} // "but" 1107 1894 Fulc cop arm arab Prim TR // "and" syr\textsuperscript{303} ph // lac C P

\textsuperscript{301} 22:15b Deut. 23:18; a dog is a male prostitute.

\textsuperscript{302} 22:16 txt {D} o πρωινος "morning" N Ath Tyc2 Vig RP SBL NA28 {\} // και πρωινος "and morning" TR // και πρωινος "and morning" A // και πρωινος "and morning" 1006 1841 1678 1778 it\textsuperscript{304} st vg Prim Beat Apr // "the morning bright star" 2050 al. // αστηρ δε πρωινος "and the star of the morning" syr\textsuperscript{305} ph // "like the splendid star of the morning" syr\textsuperscript{306} ph eth // "star of the hour of morning which is enlightened" cop\textsuperscript{307} sa // "star which is wont to rise in the morning" cop\textsuperscript{308} bo // "star of dawn" arm-1 // lac C P

\textsuperscript{303} 22:18a txt μαρτυρομαι εγω "I testify" N A 046 & ALL OTHER EXTANT GRK WITNESSES it\textsuperscript{309} st syr cop arm Prim Beat Apr RP SBL NA28 {\} // μαρτυρομαι παντι εγω "I testify to all" 051s // μαρτυρομαι εγω "I testify" 2329 + 16 al // συμμαρτυρουμαι γαρ "for I testify" 2075 supp vg TR // lac C P 1828 2040 2080

\textsuperscript{304} 22:18b txt επιθησαι\textsuperscript{310} Ν A syr\textsuperscript{311} ph cop\textsuperscript{312} sa,bo TR SBL NA28 {\} // επιθησαι RP // lac C P. The RP reading is an imprecation in the optative mood, so also ἁφελοι in 22:19b. "...may God add to him...may God take away..."
book; and if anyone takes away from the words of this book of prophecy, God will take away his share of the tree of life and of the holy city, of what is written in this book.

20The one who is testifying these things says, "Yes, I am coming soon." Amen; come, Lord Jesus.

21The grace of the Lord Jesus be with all the saints.

302:19c txt "tree" N A 046 051 922 1006 1611 1678 1778 1841 2050 2053 2062 2186 2329 rell. Grk itb8 syrPH,h copSA eth arm Apr Tyc Beat am dem lips6 RP NA27 { } "book" vg fu lips4,5 copBO arab (Walton's Polyglot) Prim Ambr Haymo Act Saturn TR ‖ ligno / libro ps-Aug.-Spec. ‖ not clear: Cass Beda ‖ lac C P 1828 2040 2080 2814. There is simply no Greek manuscript support for the TR reading. The TR reading is found in only two Greek manuscripts, 296 and 2049, (plus margin of 2067 in a very late hand) but these two, 296 & 2049 do not count, since both are 16th century manuscripts (Hoskier's numbers, 57 & 141) that were handwritten copies made from the TR itself, according to Hoskier (see table at end of this document). One cannot use a copy of the TR to prove that a TR reading is found in Greek manuscripts. A plausible theory as to the origin of the reading is that it is probably from the Latin, and maybe confusion of libro and ligno. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." And at the bottom of page 1615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans’ book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: http://www.brill.com/beyond-what-written/ See also Krans' refutation of Thomas Holland in Erasmus and the Text of Revelation 22:16-21. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." 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306 22:20 { } ἔρχο "come" N syrPH copSA,bo arm4 Apr ‖ Ναί ἔρχο "yes come" syrPH Prim Tyc ‖ ἄμην ἔρχο "amen come" A vg eth Ambr Ps-Ambr Beat NA27 { } "Amen; yes, come" TR RP ‖ lac C P. Both the words ἄμην and ἔρχο mean something like "yes," and so I think they were both liturgical additions to an original ἔρχο standing alone. The Ν reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051 supp as a lone uncial. The 922 reading is simply a mistake of NAI for KAI. I think that the Ν reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural—my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

307 22:21a txt "Lord Jesus" N A NA27 {A} ‖ "Lord Jesus Christ" syrPH eth Andr RP ‖ "our Lord Jesus Christ" ite5 vg (vgs5 copSA omit Χριστοῦ) syrPH arm eth Ps-Ambr Beat TR ‖ omit v. 21, but add after v. 20 "to all the saints for ever and ever. Amen.". copBO ‖ lac C P.

308 22:21b txt: {C} (1) with all the saints (2) with the saints (3) with all his saints (4) with all of you (5) with all of you (1) syrPH copSA (arm) Andr Areth RP (2) Ν WH (3) syrPH (4) vg5 eth5 Fulg Ps-Ambr TR (5) A (it5 cum omnibus hominibus) vg5,9,9 eth5 Ambr Tyc Beat5 NA27 {B} ‖ upon all the saints unto age of the ages copBO (copB5 age of the age) ‖ lac C P. Interesting that the same people who object to the NA27 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of
his good pleasure," here in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

### Table of Witnesses to the Revelation of John

(Nothing after IX century cited, and everything before X century cited. If it is the words of God, they will show up before the 10th century.)

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**Explanation of abbreviations:**
- MS: Manuscript symbol
- Alt: Alternate
- Date: Colophon
- Contents: Selections from the Revelation of John
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Revelation Endnote #1

"Angel" of each of the seven churches, or "messenger?"

The phrase "angel of" can mean the angel "in charge of" as in the following:
There was an "angel of the waters" in Rev. 16:5.
Angels of children in Matt. 18:10.
Angel of the fire, Rev. 14:18
Angel of the censer 8:3
Angel of the Abyss, 9:11

There is nothing unusual about God using an angel to deliver a message to humans. There are many, many such instances elsewhere in the Bible. Why not here? And according Hebrews 13:2, people have entertained angels without knowing it. Indeed, angels in the Old Testament often appeared as humans; see Gen. 16:7; 19:1; and many others.

The spies are called angels in James 2:25

The angel Gabriel, in Daniel 9:21, communicates between Daniel and God. In Daniel 10:12-14, Gabriel tells Daniel that in the process of delivering Daniel's prayers, an angel, or fallen angel to be exact, whom he called the "prince of the kingdom of Persia, hindered him in delivering those prayers, but Michael, whom he calls "one of the chief princes" and whom we know is an angel, helped Gabriel. The point I am making is that there was "an angel of Persia," that is, a fallen angel in charge of Persia. So also there was a "Prince of Greece," in Daniel 10:20. This is left over from when Satan used to be an archangel along with Michael and Gabriel. They set angels over certain territories in their military planning.

Angel acts as messenger in Rev. 1:1; 22:6, 16.

It does not make sense for the messengers of each church to be a man. Because the churches had more than one pastor in each church, they are always mentioned in the plural:

When they had ordained elders in every church, Acts 14:23.
Elders of the church in Ephesus, Acts 20:17
Ordain elders in every city, Titus 1:5
Let him call for the elders of the church, James 5:14.
I Peter 5:1,2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."
Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.
Philippians 1:1, the church there has plural overseers.
Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder in the faith (I Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

Why not an angel in charge of each church in Asia. It would not be unreasonable to assume that there is a fallen angel in charge of each church as well, representing Satan's interests.
Revelation Endnote #2

Revelation 7:6, 8

In this list of the sons of Israel, as pertaining to the 144,000, 12,000 called from each tribe of Israel, Joseph is represented twice, as his own name in verse 8, and also by way of his son Manasseh in verse 6. Israel had only 12 sons, so if Joseph is represented twice, that means that one of the other sons of Israel is missing here. Dan is missing.

Jacob's blessing of Dan:

Genesis:
49:16 Dan shall judge his people, as one of the tribes of Israel.
49:17 Dan shall be a serpent in the way, an adder in the path, that bites the horse's heels, so that his rider falls backward.
49:18 I have waited for your salvation, O Yahweh.

Recall similar language about the Serpent- Biting heels Attacking the rider on the horse

Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

Jacob's blessing of Joseph:

Genesis:
49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.
49:23 The archers have sorely grieved him, and shot at him, and persecute him:
49:24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob, (From there is the shepherd, the stone of Israel),
49:25 Even by the God of your father, who shall help you, and by the Almighty, who shall bless you, with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts, and of the womb.
49:26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brothers.

Moses' blessing of Dan:

Deuteronomy 33:22 "And of Dan he said, Dan is a lion's whelp, That leaps forth from Bashan."

Recall Psalm 22 "bulls of Bashan surround me..."? The Bull is sometimes a symbol of Satan. Baal-zibbul. Jesus was mocked by bulls of Bashan as he suffered on the cross. Bashan was the territory of Dan.

Moses' blessing of Joseph:

33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,
33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,
33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,
33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwell in the bush. Let *the blessing* come upon the head of Joseph, and upon the crown of the head of him that was separate from his brothers.
33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: with them he shall push the peoples all of them, *even* the ends of the earth: and they are the ten thousands of Ephraim, And they are the thousands of Manasseh.

**God's curse on the serpent:**

Genesis 3:14 And Yahweh God said to the serpent, because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:
3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

**David:**

109:8 Let his days be few; *and* let another take his office.
109:9 Let his children be fatherless, and his wife a widow.
109:10 Let his children be vagabonds, and beg; and let them seek *their bread* out of their desolate places.
109:11 Let the extortioner catch all that he has; and let strangers make spoil of his labor.
109:12 Let there be none to extend kindness unto him; neither let there be any to have pity on his fatherless children.
109:13 Let his posterity be cut off; in the generation following let their name be blotted out.

Ezekiel 47:13 "Thus saith the Lord Yahweh: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph shall *have two* portions."

Genesis 49:22, of Joseph: "His branches run over the wall."
This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots.

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