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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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.


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 "/".

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 finally, 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 understare 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 uncial's 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 recension," which was made in the VIIth 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:

\[\begin{align*}
\aleph^* & \quad 4\text{th century} \\
\aleph^1 & \quad 4\text{th – 6\text{th} century (only one occurrence- in 21:4)} \\
\aleph^2 & \quad 7\text{th century} \\
\aleph^{2a} & \quad 7\text{th century} \\
\aleph^{2b} & \quad 7\text{th century} \\
\aleph^c & \quad 12\text{th century}
\end{align*}\]

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncialns, its reading is highly dubious. When 046 differs from ALL other uncialns, 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 2040 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 vv. 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 uncialns, their reading is highly doubtful. Where these three line up with 046 against all other uncialns, you have a false reading, a wrong reading in the Majority Text. For example, omit ἰησοῦν in 22:5c. There are also places where these three line up against all uncialns 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 full of our oldest uncials, 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 manuscripts; but to employ their confessedly secondary evidence in those cases, its reading is surely false. It is not at all our design to seek our readings from the later uncials, 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 ἵλιον is so consistently confirmed by the oldest manuscripts, that we may be disposed to place a very high value Codex A, C, P, 052, 0163, 0169, 0207, 0308. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: \(p^{18}, p^{24}, p^{43}, p^{47}, p^{98}, p^{115}, \aleph^c, A, C, P, 052, 0163, 0169, 0207, 0308\). 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

1 The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he communicated when he sent it via his angel to his servant John, 2 who has confirmed as the word of God and the testimony of Jesus Christ, what all things he saw. 3 Blessed are the one reading and those listening to the words of this prophecy, and keeping the things written herein, for the time is near.

4 John, to the seven churches in Asia, grace to you, and peace, from Him 5 who is, and who was, and who is to come, and from the seven spirits before his throne, 6 and from Jesus Christ, the faithful witness, 7 the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed us from our sins with his blood, 8 and made us into a kingdom of priests 9 for his God and Father— to him be glory and power, for ever and ever. Amen.

7 Behold, 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. 8 Let it be so, amen..

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."

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1:2a txt {A} omit ἐὰν τὸ Β Ρ NA27 {Δ} // add "and" TR.
1:2 txt {A} omit ἐὰν τὸ Β Ρ vg ἱθ ἀραράς cop sa,bo eth TR RP Λ NA27 {Δ} // add: "both the things that are and those that must take place after these things." ἀταμάτως
1:4 txt ἀπό "from him" βασιλείαν ἱερέων Β Α Ρ ἱθ vg synrh ποιητάς cop sa,bo Apr Prim Ps Ambr NA27 {Δ} // ἀπό θεοῦ "from God": ἱθ ἱθ ἱθ ἱθ ἱθ /
Victr Prim Ρ // ἀπό 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 (ἐγώ εἰμι ὁ ὤν ἡ πατρική ἱεράτευμα ἱερείς) TR.
1:5a 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.
1:5b txt {A} λύσαντι "freed" βασιλείαν ἱερέων Β Α Ρ ἱθ vg -syrph ἱθ ἱθ ἱθ ἱθ ἱθ cop sa,bo Apr Prim Ps Ambr NA27 {Δ} // λύσαντι P (ἔλυσεν syrph ποιητάς) ἱθ ἱθ ἱθ ἱθ ἱθ /
Victr-Prim Ρ // λύσαντι P (ἔλυσεν vg cop sa,bo) ἱθ ἱθ ἱθ /
Apr Areth Beat TR RP. The "freed" reading is reminiscent of λάηται αὐτῆς ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.
1:5c 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."
1:6c 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 ἱεράτευμα (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαν ἱεράτευμα. Editors should therefore not place a comma after βασιλείαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερεῖς." (genitive plural)
1:7 Beating their breasts over something means a sign of great consternation and mourning because of what is happening.
1:8b txt {A} omit ἐὰν τὸ Β Ρ ἱθ vg synrh ἱθ ἱθ ἱθ ἱθ ἱθ arm epiphanius; Ambr Varimadum Prim Ρ NA27 {Δ} // add ἄρχη καὶ τέλος ἰταλ ἱθ vg cop bo Andrew; Apr Beat ΤΡ // lac cop sa,bo. All these variants mean "the beginning and the end." The longer phrase is present in 21:6 in all editions, some with and some without the articles.
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, 11saying, 12"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, 13and in among the lampstands 14was someone like a son of man, 15dressed in a cloak reaching down to his feet, and gird around at the pecs 15with a golden sash, 16except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, 15and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters, 16and 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, 18and the Living One, and I was dead, and behold, living for ever and ever, 16and I have the keys of death and of Hades."

19Write therefore what things you see and what things are now, and also what things are about to take place after these things. 20The 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.

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10 1:8 Or, “because of the witness about Jesus.”
11 1:9d "Jesus" Ν Α Ρ ΝΑ27 Ἰ Ἰ Ἰ // "Jesus Christ" Ν TR RP.
12 1:11c "saying" Ν Α Ρ ΝΑ27 \( \) // λεγούσης Ἡ Ἡ Ἡ \( \) pres act part sg fem // λεγούσης, Ἑγώ ἡ ἡ ἡ καὶ τὸ Ω, πρῶτος καὶ ὁ ἔχοσκαι καὶ, "saying, 'I am the Alpha and the Omega, the first and the last, and' " P // λεγούσης, Ἑγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔχοσκαι καὶ, "saying, 'I am the Alpha and the Omega, the first and the last, and' " TR
13 1:13a "lampstands" Α Ρ Π ith syrh,h copsa,bo Irenlat Cypr Vict Prisc TR-Erasmus 1,2,3 Aldus Colinaeus NA27 Ἰ // "seven lampstands" Ν vg TR-Steph RP
14 1:13a It is customary to render this phrase as “like a Son of Man,” so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to later given non-human traits. John first gives traits of him that are human, and then he begins verse 14 with "but," and proceeds in the next several verses to tell us traits that are not human.
15 1:13e Literally, "breasts," - mastoīs but that would be very unidiomatic for English, and it essentially means chest, as in 15:6, where the seven angels also have a golden sash around their chest, and there the Greek word used is στήθος, "chest." But I didn't want to translate mastoīs as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.
16 1:18a "and ever" Ψ98 Ν Α Ρ ΝΑ27 \( \) // "and ever, amen" Ν TR RP.
17 1:18b "keys of death and Hades" Ν Α Ρ ΝΑ27 // κλείδας τοῦ θανάτου καὶ τοῦ θανάτου "keys of death and Hades" P // κλείδας τοῦ θανάτου καὶ τοῦ θανάτου "keys of Hades and death" TR.
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, where Satan’s throne is; yet you hold fast to my law and have not denied my faith, even in the days of Antipas my faithful witness who was put to death near you, where Satan lives.

14“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. 15So also in the same way you have some who hold to the teaching of the Nicolaitans. 16Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

17“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.

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18 2:5 txt σοι "to you" N A C P vg syrh cop sa,bo arm AuctNov Hier Vict-Tun Apr Beat NA27 {\}  σοι ταχύ "to you quickly" it(ar) vgms syrh Augst Prim RP  σοι τάχει "to you quickly" ps-Ambr TR  omit both eth. The UBS textual commentary says that the manuscripts which have the word ταχύ - tachu, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11. 19 2:13b txt Οἶδα ποῦ "I know where you live," N A C P latt syrh cop sa,bo eth Prim Jer Tyc2 Apring ps-Ambr NA28 {\}  Οἶδα τὰ ἐργα σου καὶ ποῦ "I know your works and where you live," syrh** TR RP  lac 158 159. 20 2:13b txt καὶ "even" ὑπ’ ἐνδιάθητι A C TR NA27 {\}  omit N P RP  lac 159. The TR is with the NA27 here, even though none of its source mss read so. 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. 22 2:15b txt ὁμοίως N A C syrh latt RP NA28  ὃμοιως ὁ μισῶ P  que ego odi similitur lips  ὁ μισῶ  f052 TR  omit cop sa,bo eth Vict. Aprvid  lac 159 051 2062. The group of manuscripts f052 is descended from an ancient uncial that predates N, so here we have essentially four variants, with the first two probably the underlying earliest branches: ὁμοιως (A), 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 ὁμοιως is the original text. The omission however, also commends itself as a possibility.
To the Church in Thyatira

18"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: 19I know your works and love and faith and service, and your perseverance, how your last works are greater than your first. 23

20"But I have against you24 that you tolerate that woman25 Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols. 21And I have given her time to repent, and she is not willing to repent of her sexual immorality. 22Behold, I am 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. 26 23And her children I will destroy in death; and all the churches will know that I am He who searches minds27 and hearts, and that I will pay to each of you according to your works.

24"And to the rest of you in Thyatira I say, as many as do not hold to these teachings— the ones28 who have not known 'the deep things of Satan,' as they say, I am not laying any further burden upon you. 25Except what things you have, hold on to them until I come. 26And he who overcomes and keeps my works to the end, I will give him authority over the nations, 27and he will rule them with a rod of iron, shattering them to pieces like pots of clay, 28even as I also have received from my Father; 29and 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. 4Remember therefore how you received and how you 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.

4But 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.

9Behold 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.

10Because 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. 12

He 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: 15

I know your works, that you are neither hot nor cold. 37 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

'Because 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, 18

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

'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. 38

21

To 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. 22

He 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 jasper stone and carnelian in appearance. 4

And an aura encircles the throne, like emerald in appearance.

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" ἀριθμός τότε "and the one sitting on it was like" ἀριθμός τότε "and the one sitting upon the throne" cop sa "and the one sitting on it" cop sa "and the one sitting upon the throne" copbo "like" RP "like" TR NA27 {} "and the one sitting on it was like" eth "and the one sitting on the throne like" 0169 "and the one sitting on it" 0169. 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 breviar 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 *carn*, 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 ἡρίς, 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
4And in a circle around the throne are twenty-four thrones, and on those thrones, forty-two 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?

1And 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. And I saw a powerful angel, heralding in a loud voice: "Who is worthy to open the scroll, and to break the seals of it?"

acustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

And in a circle around the throne are twenty-four thrones, and on those thrones, forty-two 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?

1And 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. And I saw a powerful angel, 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] spirits5 of God sent forth into all the earth.52 7 And he went and took the scroll from the right hand of the One sitting on the throne. 8 And when he had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a lyre53 and a golden bowl filled with incenses, which are the prayers of the saints,

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 some54 for God with your blood out of

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5) 5:6a txt "seven spirits" p²⁴ N vg₁ cl syrph₃,h cop₃ᵃ,b ø arm IrenΛ lat Clement vid Hipp Cyp Maternus Tyc Gregory-Elvira Fulg Prim Beat TR RP [NA27] {C} "spirits" 2 pvid ἠμᾶς ἔλατον arm Iren₄ lat Aug Varim Fulg hv {C} l ac C.

52) 5:6b Zechariah 4:10

53) 5:8 The Greek word is "kithara," which with that era's pronunciation would sound to us as "gitarra," like the Spanish word for guitar. The Online Encyclopedia Britannica defines it as follows: "Large lyre of Classical antiquity, the principal stringed instrument of the Greeks and later of the Romans. It had a box-shaped resonating body from which extended two parallel arms connected by a crossbar to which 3–12 strings were attached. It was held vertically and plucked with a plectrum; the left hand was used to stop and damp the strings. It was played by singers of the Greek epics, as well as by later professional accompanists and soloists." The lyre was an intermediate transition step from the harp to the guitar and viol which have finger boards. The English word "harp" is no more accurate a rendering here than guitar, since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than a harp.

54) 5:9 variants in part:
1.) purchased for God
2.) purchased for God us
3.) purchased us
4.) purchased us for God
5.) purchased us for God our
6.) missing/defective here
1.) A eth Lach Weiss WH Charles NA27 {A}
3.) vg-harl arm₁ Irenaeus₃ lativ Hipp Cyp Maternus Tyc Gregory⁵ 2 3 Aldus Colinaeus
4.) ἠμᾶς ἔλατον arm Hipp; Cypr Maternus Aug Varim Fulg Prim Beat
5.) (copᵇοᵇ) arm₃ see 5:10
6.) lac: P₃¹¹⁵ C P7. The TR reading in v. 10 of "us" and "we will reign" is supported by only a few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἠμᾶς, "us," they created a conflict with v. 10 where it says "you have made ἀνυστίας - "them" into a kingdom and priests, and βασιλεύσουν "they" will reign. As the text stands in the/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign 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 ἠμᾶς 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.  

55:10a txt "them" (ALL Greek mss but 792, 2436) RP NA27 (\') // "us" (792 but following "they reign") 2436 itar,t vg copsa arm 1,3 Prim. Tyc. TR // lac C 051 1384 1854 homeriotel. 2030 2062 2329. The cursives 296, 2049, 2066 do have “us” like the Textus Receptus, but that is because they are handwritten copies Of the Textus Receptus itself, so they don’t count as Greek witnesses to the Textus Receptus.  

55:10b txt "they will reign" N P copsa,bo syrh arm4 Hipp. Cyp. Fulg RP NA27 (\') // "they reign" A syrh // "we will reign" vg arm Prim. TR // infinitive arm a. // omit ps-Ambr // lac C. Mss.  

55:11 txt {A} “heard” A P itar,t vg copbo eth Cass\½ TR NA27 (\') // "listened as" N syrh,h copsa Cass\½ Fulg RP // lac C.  

55:13d txt {A} omit N A P itar syrh,h copsa,bo Prim TR NA27 (\') // add “Amen.” eth Tert Ps-Ambr RP // lac C. This variant is related to the following footnote. It looks like the word Ἀμὴν here was a later addition, and then when copyists or editors realized that v. 14, where it said the four living beings were saying Amen, that that was redundant, since v. 13 already said, “every creature in heaven, etc.” said Amen, they then made the v. 14 modifications to the verb, and / or added the article, as, “οὐ αὕτη.” See endnote with full collation of this variant in combination with the next one, in my edition of Revelation that includes the Greek text, http://bibletranslation.ws/trans/revwgrk.pdf  

55:14a txt ζῶα ελέγον αὕτη N A P TR AT NA28 (\') // ζῶα οἱ λεγοῦν αὕτη syrh,h // ζῶα ελέγον τὸ αὐτὸν cop3\½// ζῶα λέγοντα τὸ αὐτὸν BG RP // ζῶα λεγοῦσιν τὸ αὐτὸν cop3\½,bo // lac C 051 2062. See endnote in http://bibletranslation.ws/trans/revwgrk.pdf with full collation of this variant in combination with the previous one.  

55:14b txt omit (all Greek manuscripts except 2045*) syrh,h copsa,bo arm eth Apr ps-Ambr Cass RP NA27 (\') // add ζῶοντι εἰς τοὺς αἰώνας τῶν αἰώνων “the one living for ever and ever” 2045* vg Primasius Haymo TR // lac C 051 88 1384 1704 2022 2030 2062 2078 2081. Note: Hoskier indicates that manuscripts 57 and 141 read with the TR. These are 16th cent. manuscripts now called Gregory MSS. 296 and 2049. These are not Greek manuscripts in the normal sense, because they 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.  

56:1 txt {A} "watched as" N A C P syrh,h (copbo) arm (arab) ps-Ambr Beat TR NA27 (\') // "saw that" vg RP // “and then the Lamb uncovered” eth // omit copsa. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ὅτε “when / as,” is written.  

The Sixth Seal

12 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 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.
15And 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, ¹⁶and 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; ¹⁷for the great day of their wrath has come, and who will be able to stand?" ⁷¹

Chapter 7

The 144,000 Sealed

1After this⁷² 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.

2And 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, ³saying, "Do not harm the earth or the sea or the trees until we have sealed the servants of our God on their foreheads."

⁴And 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, ⁶from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh⁷³ twelve thousand, ⁷from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, ⁸from 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

⁹After 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; ¹⁰and they are shouting out with a loud voice, saying, "Salvation is with our God who sits on the throne, and with the Lamb!"

¹¹And 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, ¹²saying, "Amen. Blessing and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen."

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

¹⁴And I spoke⁷⁴ to him, "My lord, you know."

⁷¹ 6:17 Malachi 3:2, "But who can abide the day of his coming? and who shall stand when he appears?" “Neither their silver nor their gold shall be able to deliver them in the day of Yahweh's wrath.” –Zephaniah 1:18. Zephaniah also tells how it is you can hide from Yahweh’s anger, in 2:3- “Seek ye Yahweh, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Yahweh’s anger.” Jesus said the meek shall inherit the earth.

⁷² 7:1 txt "after this" A C it vg syrh⁵ arm NA27 {\} // "and after this" N syr ph Beatus RP // "and after these things" P [syrh** (kai)] TR.

⁷³ 7:6 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 7:14 This is the first time John speaks. He has been spoken to many times before this, but he had not responded verbally until now.
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. ¹⁵Because 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. ¹⁶No longer will they hunger, neither will they thirst any more, nor will the sun attack 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."³⁵

Chapter 8

The 7th Seal: the Seven Trumpets

¹And when he opened the seventh seal, there was silence in heaven for about half an hour. ²And I saw the seven angels which stand before God, and seven trumpets were given to them. ³And 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. ⁴And the smoke of the incenses went up before God from the hand of the angel mingled with the prayers of the saints. ⁵And 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. ⁶And the seven angels who had the seven trumpets readied themselves to play. ⁷And 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, ⁷⁶and one third of the trees were burned up, and all the green grass was burned up.

⁸And the second angel sounded his trumpet; and something like a huge mountain burning with fire was hurled into the sea. And one third of the sea was turned to blood, ⁹and one third of the creatures that have lives died, and one third of the ships were destroyed.

³⁵ 7:16-17 Isaiah 49:10, 13; Isaiah 25:8
³⁶ 8:7 txt καὶ τὸ τρίτον τῆς γῆς κατεκάη "and one third of the earth will be burned up" Ν A P +all other Greek mss. ἵθελαν τοὺς πάσας θύρας τῶν πύλων κατεκάη "and one third of the doors of the cities were burned up" ³⁷ 8:8 Greek: τὰ ἐχοντα 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 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.
10And 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. 11And 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.

12And 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.

13And 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

1And 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. 2And 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. 3And from the smoke, locusts went out over the earth, and they were given a power like the power that the scorpions of Earth have.

4And 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 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, and 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."

79 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

80 8:13 txt {A} "eagle" B P syr PH H eth Cass Bez Tyc TR NA27 } "angel" 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.).

81 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.

82 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 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.
their teeth were like lions’ teeth, and they had thoraces like breastplates of iron, and the sound of their wings was like the sound of many chariot horses rushing to battle. And they have tails like scorpions, and stingers, and in their tails their power to do harm to humans for five months. They have as king over them the angel of the Abyss. His name in Hebrew is Abaddōn, and in Greek he has the name Ἀπολλόν.

12 The first woe has passed. Behold, even after all this, two woes still are coming. And 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." 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.

13 And the number of their mounted troops was 200,000,000. I heard the number of them.

14 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.

15 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

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83 9:12 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 "behavior" adds to the emphasis.

84 9:12b The Buchanan Italic manuscript h (55) (5th century): "a second woe is still coming." Yet the form δύο can still be taken to mean "second," with the word ooaî being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner 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 εἶναι "still / more" is a natural addition, and its addition is more easily explained than its omission.

85 9:13b "horns" Π 0207 itar vg eawst syr copsa bo eth Haymo Bed. ps-Ambr. "four horns" Π183 P vg cl syr rh Andrew; Cyprian Tyc Prim Beat TR RP [NA27] {C} " omit it all and read: "I heard a voice from the golden altar before God" - Ν " lac C. The combination of Π 0207 and 052’s descendants 1678 1778 2080 is weighty enough for me to omit πετάσασθαι, especially when added to the internal considerations (below) which explain why copyists added it.
Chapter 10

The Prophet's Bitter Burden

1 And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus30 above his head, and his face like the sun, and his legs31 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 foot 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.32

4 And 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."

5 And 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.33

8 And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the scroll34 that is opened in the hand of the angel who is standing on the sea and on the land."

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87 9:20b txt δόναται (plural) \ψ\textsuperscript{115} Α C P latt syrh NA27 \{\} \ δόναται (singular) \ψ\textsuperscript{47} TR RP \ omit eth syrh. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

88 9:21 txt \{D\} φαρμακών Ψ\textsuperscript{47} \(\) Ψ\textsuperscript{115} \(\) C copb Andrew\textsuperscript{c} Areth NA27 \{\} \ φαρμακίων \(\) A P Andrew\textsuperscript{bav} \(\) φαρμακειῶν syrh,h cop\textsuperscript{a} arm Andrew\textsuperscript{a},bav TR RP \ "divination" arm\textsuperscript{4} "potions of sorcery" copb \ "adultery" cop\textsuperscript{a} \(\) omit oûte èk τῶν φαρμακών αὐτῶν it TR arm\textsuperscript{2} arm2 Cyr Tyc1 \ lac P\textsuperscript{65}. This Greek word φάρμακον - φαρμακείον is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. Even in the case of the BYZ reading φαρμακίων, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading φαρμακών "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακείον, which occurs in 18:23 and Gal. 5:20, than vice versa." Looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

89 10:1a Or, halo, or aura. Halo is an astronomical term meaning any bright-colored circle surrounding another body, like the lunar rainbow. This is the Greek word Iris, which originally was the messenger going back and forth between the gods.

90 10:1b The Greek word here, πούς, is the word for feet, but in ancient Greek and in many languages the words for foot or for hand (χείρ) can mean the whole extremity or whole limb. 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 10:3 Or, "with their voices."

92 10:5 txt "his right" Ψ\textsuperscript{47} Ψ\textsuperscript{65} \(\) C P syrh eth cop\textsuperscript{sa},bo10/12 TR NA27 \{\} \ omit A vg syrh \(\) cop\textsuperscript{bo} TR.\textsuperscript{115} TR RP.\textsuperscript{115}

93 10:7 txt "to his servants the prophets" A C P vg cop\textsuperscript{bo} armOscan Tyc1 ps-Ambr \(\) (per servos suos prophetae) arm (TR) RP NA27 \{\} \(\) "to his servants and the prophets" Ψ\textsuperscript{65} \(\) "to his servants and to his prophets" \(\) TR \(\) \(\) lac \(\) \(\). There are many more variations in this phrase.

94 10:8 txt biblion A C it\textsuperscript{ar},t vg cop\textsuperscript{sa},bo \(\) eth Beat Prim ps-Ambr Tyc NA27 \{\} \(\) biblaridion f052 TR \(\) biblaridion Ν Π TR.
And 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."

And 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.

And 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. 2And 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. 3And 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. 10 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.

11 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. 12 And they heard a great voice from heaven saying to them, "Come up here." And they went up into heaven in a cloud, and their enemies watched them. 13 And 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.

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

The Last Trumpet

15 And 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! And he shall reign for ever and ever!"

16 And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, saying, "We thank you, Lord God Almighty, who is and who was, that you have taken that great power of yours and begun to reign. 18 And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying the earth."

19 And the temple of God in heaven opened, and the ark of his covenant was seen in his temple; and there came peals of thunder, and voices and rumblings and an earthquake, and large hailstones.
Chapter 12

The Woman, Her Seed, and the Dragon

1 And 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, and being with child, and crying out with contractions and anguish to deliver.

2 And another sign was seen in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns, and his tail pulling one third of the stars 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.

3 And she bore a son, a male child, who was destined to shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne. 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.

4 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, and he was not strong enough, neither was their place found anymore in heaven. 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.

5 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, 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."
13 And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child. 14 And she was given the two wings of a great 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.

15 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.

16 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. 18 And he stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

1 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. 2 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. 3 And one of his heads was as good as slain to death, and the 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?"

5 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 tabernacled 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.

9 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, and makes it so that 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.)

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 P47 P115vid N A C P syrTph.h TR NA27 {\} // add "my people" RP. The Majority Text seems to say, “And he deceives those 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 11:34. 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 {\} // "and came to life! – from the sword" RP.

13:16a The Greek word is poiēō, 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 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, ochetai, "exist"; Luke 12:20, apaithousin "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 questionably 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 copsa NA27 {\} // δῶσιν ἐαυτοῖς "they give themselves" 1828 // δῶσοιν αὐτοῖς "they give themselves" 292 // 1615vid Tyc RP // δῶσιν ἐν αὐτοῖς "they give onto / in/ by themselves" 1611 // dари “to be given” Irenaeus // δώσῃ αὐτοῖς "he gives them" 051 2329 Hipp TR // δῶσει αὐτοῖς "he will give them" 2053 2814 // δῶσοιν αὐτῷ "they give himself" N* 1678 1778 // λάβωσιν "they receive" 1006 1841vid 2040 Vict // δοθῇ "he be given" syrTph.h // "they might write/etch" eth // lac P7 P115 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, δῶσοιν, is aorist. No difference in meaning.

The TR has the verb “give” in 3rd person singular, δῶσην, 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 αὐτός (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncial 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 similarly, 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 translate it as follows: ‘ “the deep things of Satan,” as they say.’ In 8:2 the Greek text says ἔδοθησαν αὐτοῖς, and mean “themselves.” 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.

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The Greek word is χαράγμα, means a poke into the flesh. (Perhaps like this: http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062 ) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear for something being mandatory by law. The impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God’s people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life. Exciting to see how God will feed them each day. But we see in this book that many or most of God’s people will die or be killed during those days. 

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?
no one is able to buy or sell without having the mark—\textsuperscript{142} the name of the beast or the number of his name. \textsuperscript{18}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\textsuperscript{143} number is 666.\textsuperscript{144}

\textsuperscript{142}13:17b} This "hina" is still connected to the poiō of 13:16a. The initial "and" in this verse is absent from some manuscripts, because, I now quote \textit{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 \textsuperscript{N} C about 25 minuscules (including 1611) syr\textsuperscript{th,h} cop\textsuperscript{a,bo} al appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἱνα \textsuperscript{mpl} ["so that not"] at the beginning of v. 17 clause was taken to be dependent upon δόσιν ["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" at the beginning of v. 16] and therefore coordinate with the ἱνα δόσιν ["such that they might give"] clause. The text [that includes "and"] at the begging of v. 17 is supported by \textsuperscript{P67} \textsuperscript{N2} \textsuperscript{A135} P 046 051 1006 1854 2344 i\textsuperscript{ag} vg arm eth al."

\textsuperscript{143}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" \textsuperscript{N} vg\textsuperscript{ms} cop / "the mark or the name of the beast or the number of his name" \textsuperscript{P47} vg\textsuperscript{cl} BeatTR / "the mark of the name of the beast" C vg\textsuperscript{ww} syr eth Prim Iren-lat Ps-Ambr / "the letter (writing?) of the beast or his name" cop\textsuperscript{a} / lac \textsuperscript{P115}. The Harklean Syriac talks about the mark "of his tusks!"

\textsuperscript{144}13:18a} Or, "its number"
Chapter 14

The Lamb and the 144,000

1And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and the name of his father written on their foreheads. 2And 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. 3And 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. 4These 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 from humanity as a firstfruits to God 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 on his forehead or on his hand, he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger, and he shall be tormented with fire and sulfur before the holy angels and before the Lamb."

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14:1 txt [A] “his name and the name of his father” P TR.
14:4 txt omit Π A C P syrh RP Meth TR SBL NA28
14:5a Zeph. 3:13; Isaiah 53:9; Psalm 32:2
14:5b txt omit Π A C P vg MSS Beat SBL NA28
14:6a and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and the name of his father written on their foreheads.
14:6b txt αλλον “another” P TR.
14:6c txt [A] “above” or “crossing over” P TR.
14:7 txt [A] “God” P NA27
14:8a txt αγγελος δευτερος “second angel” A arm1 TR
14:8b txt επεσεν “fallen fallen” A C P syrh,h TR SBL NA28
14:8c txt η πολις “that city” 1894

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In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.
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,158 those keeping the commandments of God and the faith of Jesus. 13And I heard a voice from heaven saying,159 "Write, 'Blessed are the dead, those dying in the Lord from now on.'"

"Yes,"160 says the Spirit, "in that161 they shall rest from their labors, with their works, you see162 following right with them."163

The Angels Harvest the Earth

14And 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. 15And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out"164 your sickle and reap, for the hour165 to reap has come, since the harvest has become dry."166

16And the one sitting on the cloud launched his sickle over the earth, and the earth was harvested.

17And another angel came from the temple that is in heaven, he also holding a sharp sickle.

18And 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." 19And 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

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158 14:12 txt {A} omit P57 Α C P latt syr cop arm RP SBL NA28 {=} || ωδε “here” TR

159 14:13a txt omit P57 Α C P harl am fu lips syr cop eth arm4 Beat RP SBL NA28 {=} || εμοι “to me” itar vgcl rell. arm Spec Prim TR

160 14:13b txt "Yes says" R2 Α C P itar vg syrh,h cop⁴⁴ (arm) Andr; Aug Specul Prim Beat ps-Ambr TR NA27 {A} || "says yes" RP || "says" P⁵⁷ Ν⁶⁷ cop⁵⁰ (arm) (eth) Varim.

161 14:13c The Greek word "hina" here is exepegetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate appearance and effectiveness, since it wont be long until the end of the age (and the judgment with reward) from the time they die. Perhaps this is why DE replaced GAR in some manuscripts, see the other footnotes on this verse.

162 14:13f txt {A} γάρ P⁵⁷ Α C P itar vg syrh⁵⁴ cop⁵⁴ ps-Ambr Beat Aug Prim NA27 {=} || δὲ TR RP || omit τὰ δὲ ἔργα αὐτῶν άκολοθεῖ μετ’ αὐτῶν syrh || omit τὰ δὲ ἔργα αὐτῶν cop⁵⁰ || καὶ eth arm2.

163 14:13g Compare I Timothy 5:24-25

164 14:15a Here the Greek verb πέμψω has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, 50and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse's bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. The number of bleeding bodies required to produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.

165 14:15b txt η ωρα “the hour” P1⁵⁵ C P (vg) syr cop⁵⁰ RP SBL NA28 {=} || η ωρα “the hour” P¹⁵⁶f || η ωρα του “the hour of” N it cop⁵⁴ Prim Beat || σοι η ωρα του “for you the hour of” TR || ο “the” P⁵⁷ || o καιρος “the time” arm1,2,3

166 14:15c Grain is ready to harvest when it is dry and the seed is no longer green.
Chapter 15

The Seven Bowls Full of Wrath

And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for with them is completed the wrath of God. 2And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and of the number of his name were standing on the glassy sea, holding lyres of God. 3And 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. 4Who shall not fear, O Lord, and glorify your name? Because you alone are pure. 5For all the nations will come, and will worship before you, because your righteous judgments have been revealed."

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 white. 5And the winepress outside the city 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. 6

14:20a txt εξωθεν "outside" φ47 A C P RP SBL NA28 {\} // εξω "outside" Χ TR // omit "outside the city" syr\h
14:20b One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.
15:1 This "for" explains why the last plagues are called the "last" plagues.
15:2 txt omit φ47 Χ A C P lat syr arm eth RP SBL NA28 {\} // ek tou χαραγματος αυτου "of his mark" TR // ek tou χαραγματος αυτου και "of his mark and" arm-α // omit και ek του χαραγματος αυτου ek του αριθμου του ονομα αυτου seven Grk minuscules "and of his mark of the number of his name" ith Prim Tyc // lac φ115 2050
15:3 txt "of the nations" Κ28 A P syr\h cop\bo Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA28 {B} // "of all the nations" ith arm eth Prim // "of the ages" (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) φ47 Χ,2b C itar vg syr\ph, h cop\sa,\sa,\sa,\sa (arm-2) Ps-Ambr Haymo // "of the ages and of the nations" cf. Rev. 20:10 cop\bo (arm\vid +king) // "over all" arm\Y // "of the saints" Vict-Pett Tyc Apr Cass TR. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "nations." The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for sanctorum (sctorum) and saeculorum (sclorum [=aió̂nu]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." H. C. Hoskier says that the only two Greek manuscripts in support of the Textus Receptus, 57 (296) and 141 (2049), ARE the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of Text 1 p. 615, 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." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints."
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. 8 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.

3 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.

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

5 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 chief. Blessed are those keeping vigilant and watching, but it has a hiatus here.

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.) And He gathered them together at the place called in Hebrew Harmagedōn.

And the seventh angel poured out his bowl onto the air. And there came from the temple a loud voice by authority of the throne, saying, "It is done!" And there were lightnings and loud voice by authority of the throne, this source given for the phrase "temple of heaven" TR RP

And there is difference between NA27 apparatus versus Hosk. This is the principle, "every matter must be established by the agreement of two or three witnesses." P.  This is a passage in Revelation that really separates the early versions saying something like my English translation above, and not exactly like the Greek of the TR. You don’t translate either of the two Greek variants literally anyway.

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)armagedōn, 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 uncialss- 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.

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sounds and thunderings.¹⁸⁹ And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was. ¹⁵And 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. ²⁰And every island vanished away, and no mountains were found. ²¹And 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. ⁴And 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. ⁵And on her forehead a title was written:

-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, those tabernacling 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 apó here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition apó 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 apó. The Majority Text in the later instances says apó instead of ek. We would expect the two to be confused at a later date, since according to Blass, BDF §209, apó 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, apó 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 apó 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.

¹⁸⁹ ¹⁶:18 txt [A] "lightnings and sounds/voices and thunderings" A 0163 vg cop sa2/3 arm2,3 ps-Ambr Tyc.3 Prim. NA27 [\text{\{\}}] // "lightning and the sound of thunder" eth // "lightnings and thunderings" syr ph // "lightnings and thunderings and sounds/voices" ps yp syr ph RP // "sounds/voices and thunderings and lightnings" TR // "thundertings and lightnings and sounds/voices" \text{\text{K}} ε\text{\text{C}} \cop bophte // "thunderings and sounds/voices and lightnings" \text{\text{K}} ε\text{\text{C}} \cop bopht // "thunderings and lightnings and sounds/voices and thunderings" \text{\text{K}} ε\text{\text{C}} // "sounds/voices and thunderings" Cass. // lac C P.

¹⁹⁰ ¹⁷:4b txt [A] "her prostitution" A it\text{\text{r,c,dem},div,haf} vg syr ph (arm) eth Andr; Beat TR RP NA27 [B] // "the earth’s prostitution" Hipp; (Cypr) (Quodvult) (Prim) // (conflation of the previous two) \text{\text{K}} syr ph with * (cop sa,bo) // lac C. The next verse, v. 5, ends with τις γυνὴ "the earth’s." Perhaps some copist left off his task near the end of v. 4, came back to
And 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.

And 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. The beast which you saw, was, and now is not, and in the future is to rise again from the Abyss, and then is going to destruction. 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.

Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings. Five have fallen, one is, the other has not yet appeared, and when he appears, he must continue a little while. 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. 13These have one purpose, and they give their power and authority to the beast. 14These 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."

15And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages. 16And the ten horns which you saw, and the beast, these will hate the prostitute, and they will lay her waste, and bare, and eat her flesh, and burn her up with fire. 17For 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. 18And 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

1After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory. 2And he cried out in a powerful voice, 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, and the haunt of every unclean and detestable beast, 3because every nation has drunk of the wine of the wrath of her prostitution, and the kings of the world government has 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 these "these have one mind," in other words, they are in agreement with each other.

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 these "these have one mind," in other words, they are in agreement with each other.
earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."

4And 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 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."

9And 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!"

11And 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 ivory, and every article of expensive wood,
copper, iron, and marble, and cinnamon and cardamom, 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, what your soul had lusted for, has left you; yes, all the luxuries and the splendor, have vanished from you, and never shall men find them again.

15 Those merchants who became rich from her will stand afar off for the horror of her torment, weeping and mourning, saying, "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl! That this kind of wealth has been ruined in one hour!"

And every pilot and everyone sailing toward the place, and mariners and such as work the sea, stood afar off, and cried out, watching the smoke of her fire, saying, "What city is like the great city?" 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. How has she been laid waste in one hour?"

in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumes. 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 meant here 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.
Rejoice over her, O heaven, and you saints and apostles and prophets! For God has adjudicated your redress from her. And 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."

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, 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 of the earth, in that by your sorceries all nations were deceived. 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! How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her sorceries, and has avenged the blood of his servants spilt by her hand."

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

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

4 And there came a voice from the throne, saying, "Praise our God, all you his servants, and of saints, indeed of all the slain upon the earth."

5 And 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)

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

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

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

9 And there came a voice from the throne, saying, "Praise our God, all you his servants, and of saints, indeed of all the slain upon the earth."

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

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

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

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

14 And there came a voice from the throne, saying, "Praise our God, all you his servants, and of saints, indeed of all the slain upon the earth."

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

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

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

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

19 And there came a voice from the throne, saying, "Praise our God, all you his servants, and of saints, indeed of all the slain upon the earth."

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

21 And the twenty-four elders and the four living beings fell down and worshiped God, the one sitting on the throne, saying, "Amen. Hallelujah!"
6And 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. 7Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready; 8and 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."

9And 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."

10And 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**

11And 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. 12And his eyes are like flames of fire, and on his head many diadems, having a name written on him 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."

14And the armies that are in heaven are following him on white horses, dressed in bright, clean linen. 15And from his mouth goes out a sharp sword, so that with it he might strike the nations, and 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.

16And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

17And 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

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231 19:6b txt {D} "the Lord our God" ἐν P it\(\text{arf}\) vg syrph\(\text{h}\) cop\(\text{sams}\) arm Apr Beat RP [NA27]\{C\} \(\|\) "the Lord God" ἐν t\(\text{it}\) syrph\(\text{h}\) cop\(\text{sams}\),bo Cypr TR \(\|\) "our God" Andr \(\|\) "God our Lord" ἐν \(\|\) "God" eth \(\|\) "the Lord" syrph\(\text{h}\) cop\(\text{boms}\) \(\|\) "our Lord" Prim \(\|\) lac C.

232 19:11 txt καλούμενος πιστός καὶ ἀληθινός "called faithful and true" t\(\text{it}\) vgcl syrph,h (copsa2bob?) (eth?) Irenlat Orlat Cypr Vict Tyc Jer Apr Prim Andr\(\text{c}\) Ps-Ambr Beat TR RP [NA27]\{C\} \(\|\) πιστός καλούμενος καὶ ἀληθινός “called faithful and true” N WH \(\|\) vocabatur fidelis, et verax vocatur "called faithful and called truthful" t\(\text{it}\) vgwwat \(\|\) "called faithful and true" it\(\text{arf}\) \(\|\) "faithful and true" A P arm Hipp Andr\(\text{a},\text{bav},\text{p}\) Arath Er. 1,2,3 Ald Col \(\|\) lac C. The word καλούμενος, “called,” is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied: “the one sitting on it was faithful and true.” Yet to supply “was called” would not be out of the question.

233 19:12a txt ὡς "like" A it\(\text{arf}\)\(\text{t}\) vg syrph,h cop\(\text{sams}\),bo eth Irenlat Orgr,lat Cypr Jer Apr Prim Beat TR [NA27]\{C\} \(\|\) omit Ν P arm Hipp Andr RP \(\|\) lac C.

234 19:12b txt {A} "a name written" A (syrph\(\text{h}\)) cop\(\text{boms}\) TR NA27 {\(\|\)} "a name," then lacking "written which no one" Ν\(\text{e}\) \(\|\) "names written" Ν\(\text{e}\) arm\(\text{f}\) \(\|\) "names written and a name written" syrph\(\text{h}\) t\(\text{it}\) it\(\text{arf}\) \(\|\) lac C.

235 19:15a txt {A} omit Ν A P copsa,bo arm Iren Orig Hier Beat Apr Cass Ps-Ambr TR NA27 {\(\|\)} add "double-edged" before "sword" (Heb 4:12) (syrph after "sword") vgcl syrph\(\text{h}\) eth Ambr Prim RP \(\|\) lac C.

236 19:15b txt {A} "of the passion of the wrath" A P RP NA27 {\(\|\)} "of the wrath of the passion" Ν Or cop\(\text{s}\) \(\|\) "of the passion and wrath" TR \(\|\) lac C.

237 19:15 I know this is rather many genitive clauses all in a row; one could for example at least say "the wine-press" instead of the press of the wine. But I wanted to preserve the form of the phrase "wine of the wrath of God" that is found elsewhere in Revelation.

238 19:17b txt {A} ἐὰν "an" A P it\(\text{arf}\) vg Apr Cass Prim TR NA27 {\(\|\)} ἄλλον "another" Ν syrph\(\text{h}\) copsa,bo arm4 ps-Ambr \(\|\) omit syrph\(\text{h}\) Beat RP \(\|\) lac C. In Semitic usage, this ἐὰν would be somewhat equivalent to our indefinite article.

239 19:17d txt τὸ μέγα "the great feast of God" Ν A P vg syrph,h\(\text{h}\) cop\(\text{s},\text{bo}\) arm4 Prim Beat Apr RP NA28 {\(\|\)} τοῦ μεγάλου "the feast of the great God" TR
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."

19 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. 20 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 worshipping his image. The two were thrown while living into the lake of fire burning with sulfur. 21 And the rest were killed by the sword which goes out from the mouth of the one sitting on the horse. And all the birds got fat off their flesh.

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. 5 (The rest of the dead did not come to life until the thousand years were finished.) This is the first resurrection.

6 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

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240 19:20c I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is a government, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.

241 20:2b txt omit Ν A syrph copsa,bo TR SBL NA28 |ο πλανων την οικουμενην ολην "who deceives the whole world" (syrph) RP \ lac C P

242 20:3 txt omit Ν A RP SBL NA28 \αυτον “it” TR \ lac C P

243 20:4c txt χιλια Ν A syrph copya,bo Erasmus-all Aldus Colinaeus Complutensian TR-Scriv AT SBL NA28 \ τα χιλια syrph TR-Steph RP \ lac C P 1828

244 20:5a txt oι λοιποι "the rest" A vg Am Apr Ful Vic Prim Aug NA27 \ “and the rest” it37 vgmiss copbo ethpl arm4 RP \ “but the rest" cop58 TR \ omit whole sentence (homoioteleuton) Ν syrph Vict Beat \ lac C P.

245 20:5c Parentheses are necessary here, to prevent the reader from thinking that the "This" in the next sentence is referring to the resurrection at the end of the thousand years. (The text within the parentheses is omitted by Ν, the Syriac version and 70 Greek minuscules.)

246 20:8 Ezekiel 38, 39
And her having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.

The Great White Throne of Judgement

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. 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. And the sea gave up the dead which were in them, and each person was judged according to their works. And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. 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

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. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride made beautiful for her husband. 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."
5And the One sitting on the throne said, "Behold, I am making all things anew."
And he says, 257 "Write, 'These words are trustworthy and true.'"
6And he said to me, "They are accomplished. 258 I am 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. 259 He who overcomes will inherit these things, and I will be to him his God and he will be to me a son. 260 But to the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers 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 Jerusalem, descending out of heaven from God, 11having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; 12having a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are

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257 21:5 txt {D} "says" A vg syrh Apr Beat Tyc Ireniat Am NA27 {\} // "says to me" N P itar syrh cop sa, bo arm eth TR RP // lac C.
258 21:6a txt {Α} "They are accomplished" Κ 2a A syrh cop lo Ireniat,int Prim Tyc Prim Oec NA27 {\} // "It is accomplished" vg itar, ειν Prim Er Ald Col TR // "I am become" Ν P cop sa arm Orig Andr Ar eth RP // omit Κ 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) γέγονα (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 {Α} εγώ ειμι ("I am") A (itar vg) syrh TR (NA27 [ειμι]) {\} // εγω ("I") Ν 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 εγω in the previous set of variants lack either ειμι (Ν P 046 many minuscules) or εγώ ειμι (most minuscules). It is difficult to decide whether ειμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read ειμι). In order to represent the balance of probabilities it was decided to retain ειμι in the text, but to enclose it within square brackets."
260 21:7a txt "these things" Ν A P latt syr cop RP SBL NA28 {\} // "all things" TR // lac C
261 21:7b txt υοι Ι P syrph RP SBL NA28 {\} // υοι 0515 arm-a // θεοι 2042 // ο υοι TR // λαος arm-1 // lac C
262 21:8a txt omit Ν A P latt cop sa, mss, bo TR SBL NA28 {\} // και αμαρτωλοις "and the sinful" syrph, h** cop sa, mss 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 ϕαρμακός 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 druggers 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 syrph cop arm 4 RP SBL NA28 {\} // "to me" lips t arm 1, 2, 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 21:10a "the holy" Ν A P vg ith syrph, h cop sa, bo eth arm Cass Apr Beat ps-Ambr Prim NA27 {\} // "the great holy" TR RP // lac C.
268 21:10b txt {Δ} "the holy" Ν A P vg ith syrph, h cop sa, bo eth arm Cass Apr Beat ps-Ambr Prim NA27 {\} // "and having" itv dem syrph arm-a, 2 eth Prim TR // "but" cop bo // lac C
269 21:11 txt {A} "having" Ν A P syr cop arm-4 Tyc Beat RP SBL NA28 {\} // "and having" pc syrph TR // lac C
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 the city lies foursquare, that is, its length is as great as the width. 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 chrysoprasi, 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 has illumined it, and the nations of the ones being saved will walk by its light; and the kings of the earth bring their glory into it; and its gates are never closed by day; in fact, night will not exist there; and its lamp is the Lamb.
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. 2 And every accursed thing will no longer exist. And the throne 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. 3 And night will no longer exist, and there will be no need for a lamp or for the sun anymore; for the true light which is God will be with them, and they will bring the glory and honor of the nations into it. 4 And night will no longer exist, and there will be no need for a lamp or for the sun anymore; for the true light which is God will be with them, and they will bring the glory and honor of the nations into it.

**References:**

21:27a txt “unclean X A P syrph cop bo Iren Apr Ambr RP SBL NA28 {\} // “that/who defiles” vg cop sa Prim Beat TR // lac C
22:2c txt omit Α P syrph cop sa, bo arm 4 RP SBL NA28 {\} // eva “one” P syrph cop bo TR // lac C. Bohairic: “A tree of [the] life, bringing the twelve fruits forth, one for a month.” Murdock: “the tree of life; which bare 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 maner of frutes: and gave frute every moneth.” DR: “yielding twelve fruiotes, rendring his fruite euery moneth” KJV: “which bare twelve manner of fruits, and yielded her fruit every month”
22:2d Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δώδεκα “twelve” with a δωδέκακας meaning, that is, “twelve times,” see BDF § 248(3). If δωδέκα here means “monthly,” then κατά 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 there still be “months” if there is no more night or day, and there is no need for a sun anymore?
22:3a txt κατάθεμα (contraction of καταναθεμα) Ν2 A P 046 0515 all remaining extant minus RP SBL NA28 {\} // καταναθεμα 1817 467*** 2026 Compl. TR // καταθεμα 2044 // καταθεμα 792 // καταγμα 2050 // καθαρον 2065* // αναθεμα arm // lac C 1828 2040. The LSJ lexicon says καταναθεμα 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 κατορα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV, NASB, NIV, NET, HCSB, GW; curses: – JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syrian; abomination: Sahidic Coptic; defilement: Bohairic Coptic
22:3 txt "exist no longer" Ν2 A P TR RP NA27 {\} // "not exist there" syrph // omit Ν* // 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 παν καταθημα 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" Ν A P it arf vg syr ph cop sa, 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 22:2.
no 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.

6 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."

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

8 And I, John, was the hearer and the seer of these things. And when I heard and I saw, I fell down to worship before the feet of the angel who had been showing them to me. 9 And he says to me, "Watch it! I am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

10 And he says to me, "Do not seal up the words of the prophecy of this book, for the time is near.

11 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."

Behold, I am Coming Soon

12 "Behold," I am coming soon, and the repayment from me along with me, to pay back to each one such as his work truly is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end.

14 Blessed are those who wash their robes, so that access to the tree of life will be theirs, and to the gates, so they may go into the city. 15 Outside are dogs, 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."

17And 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.

18I testify to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add to him the plagues that are written in this 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.
The grace of the Lord Jesus²¹ be with all the saints.³⁰⁷ ³⁰⁸ ³⁰⁹

as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

²¹ 22:21a txt "Lord Jesus" Ν A NA27 {A} || "Lord Jesus Christ" syr rh eth Andr RP || "our Lord Jesus Christ" itar vg (vgms cop sa omit Χριστοῦ) syr rh arm eth Ps-Ambr Beat TR || omit v. 21, but add after v. 20 "to all the saints for ever and ever. Amen." cop bo || lac C P.

²² 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

(1) syr rh cop sa (arm) Andr Areth RP (2) Ν WH (3) syr rh (4) vg cl eth fulg Ps-Ambr TR (5) A (itar cum omnibus hominibus) vg cl, wv eth Ambr Tyc Beat {B} || upon all the saints unto age of the ages cop bo (cop bo mess 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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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 episkope

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 dwelt 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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