The Revelation of John

part of

The Holy Bible

The Ancient Greek Text,
alternating verse by verse with
A new English translation from the Greek by David Robert Palmer
with translator's footnotes and Greek textual variant footnotes.

http://bibletranslation.ws/palmer-translation/

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Foreword

Footnote Apparatus

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

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

19:15a txt σιδηρᾷ A 046 0226 205 209 2344 ἅτο υφεκ τὸν ποταμῷ τὸν Κόσμον τὴν θάλασσαν Δ 
NA27 {\ Cal } // δίστομος ℵ P 1006 1841 1854 2030 2329 ἅκτο υφεκ τὸν ποταμῷ τὸν Κόσμον τὴν θάλασσαν Δ 
Ambrose Primasius RP.

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) Greek 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 the Greek word(s), σιδηρᾷ, upon which my translation is based.

Next comes the listing of Greek manuscripts, first for the reading I translated, then any other
variants, separated by "//". (Regarding the Greek manuscripts, their description, date, and
genealogy, etc., see the table at the end of the document.) Uncials (mss. whose text is written in
all capital letters) are listed first (those designated by a capital Hebrew, Latin or Greek letter, or
a number starting with a zero), then minuscules (those designated by a number not starting with
a zero), then what division of the Majority of minuscules follow that reading (ملابس or מolarity
if applicable, מ minority of minuscules), then early versions into other languages; first
the italic, then vulgate editions, then Syriac, then Coptic, then others less important such as
Armenian and Ethiopic. (The "arab" referred to is that of Walton's Polyglot.) After that come
early church fathers, if any.

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

There are over 300 Greek handwritten manuscripts containing Revelation or a portion thereof.
Not all of them are significant or important as pertaining to textual criticism, to grossly
understate 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 12th century
and earlier.

Hoskier has well pointed out how the uncials of the Revelation text are all over the place, with
many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only
uncial that is not "all over the place," but which seems to represent a standardized major text,
is the uncial 046 (called B in his work). Hoskier on p. xv of Volume One of Concerning the
Text of the Apocalypse," calls this the "B revision, 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 uncials, Versions and Fathers.
If on the other hand B is joined Aleph, A or C, the greater weight can only be overcome 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
Sinaicus, and updated my apparatus accordingly:

<table>
<thead>
<tr>
<th>Sigla</th>
<th>Century</th>
</tr>
</thead>
<tbody>
<tr>
<td>ℵ¹</td>
<td>4th century</td>
</tr>
<tr>
<td>ℵ²</td>
<td>4th–6th century (only one occurrence- in 21:4</td>
</tr>
<tr>
<td>ℵ²a</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵ²b</td>
<td>7th century</td>
</tr>
<tr>
<td>ℵ³</td>
<td>12th century</td>
</tr>
</tbody>
</table>

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when
046 departs from MOST other uncials, its reading is highly dubious. When 046 differs from
ALL other uncials, 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
uncials, their reading is highly doubtful. Where these three line up with 046 against all other
uncials, you have a false reading, a wrong reading in the Majority Text. For example, omit ἡλίου
in 22:5c. There are also places where these three line up against all uncials and all early
versions, even against 046; there you have most definitely, absolutely, a wrong reading in the
Hodges/Farstad edition, in my opinion.

It would seem that many might agree with F.H.A. Scrivener, who said on p. 277 of Vol. 2 of
"Criticism of the New Testament," as follows: "If the question be fairly proposed, 'What right
have we to set virtually aside the agreement in the main of our oldest 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 united testimony as practically conclusive. 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 Ἑβηθανία, said by Origen
to be σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις, actually appears in ℵ¹ A B C*.

On the other side of the coin, I grant that where the UBS text favors the uncial A when it stands
alone against all other witnesses, their reading is dubious, the most famous one being
Revelation 5:9. Hoskier points out that Hort broke one of his own rules with this one, as he
went with the easiest reading. But there are several places in Revelation where Codex A shows
that it is an older text, with older readings, prior to editing and standardization. So at this point,
I still understand why the UBS/NA editors value Codex A extremely highly for Revelation. If I
were only allowed to have one ancient Greek manuscript of Revelation, I would definitely
choose Codex A.

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

NA27 TR RP HF PK.

A C ℗⁴⁷ ℗¹⁸ 0207 2080 1678 1778 2062 ℗¹³ 2053 1611 2050 1841 K* 1006 ℗⁴⁵ 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 ᵅ 2351 61 2081 792 1732 104 1854 2059 2019 2436 35* 256 Gr 046 94 175 241 2017 2042 051* 2329 2065 99 469 616 181 69 459 424 1862 1888 ℗¹¹⁵ 2053 1611 2050 1841 ℗¹¹⁵ 2062 2080 1678 1778 1828 1841 2040 2050 2053 2062 2080 2329. When 1678, 1778, 2080 are united, the sigla ℗⁰⁵² is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. 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: ℗¹⁸, ℗²⁴, ℗⁴⁷, ℗⁸⁵, ℗⁹⁸, ℗¹¹⁵, K, A, C, P, 046, 051, 052, 0163, 0169, 0207, 0308, 922, 1006, 1611, 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2329. When 1678, 1778, 2080 are united, the sigla ℗⁰⁵² is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. 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: ℗¹⁸, ℗²⁴, ℗⁴⁷, ℗⁸⁵, ℗⁹⁸, ℗¹¹⁵, 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I frequently or occasionally cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. 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 this document.
The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he signified when he sent it via his angel to his servant John,

John, to the seven churches in Asia, grace to you, and peace, from Him who is, and who was, and who is to come, and from the seven spirits before his throne,
1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὃς ἐστιν ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἀρχων τῶν βασιλείων τῆς γῆς. Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

5 and from Jesus Christ, the faithful witness, 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,

1:6 καὶ ἔποιησεν ἡμᾶς ἐν τῷ αἵματι αὐτοῦ ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

6 and made us into a kingdom of priests for his God and Father—to him be glory and power, for ever and ever. Amen.

ἀπὸ τῶν ἐπτὰ πνευμάτων τὰ ἐνόπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants. That is, in place of “τα” (acc neut pl), the above variants arose. (De Brunner was saying that the accusative case pronoun “τα” jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea “ο ἐστιν” reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:5a txt τῷ ἀγαπῶντι Ψ ¹¹ Β Α Π 406 1006 1611 1678 (fascr) 1841 2040 2080 RP⁴⁸ NA28 {\} / τῷ ἀγαπῶντι P 2053 2062 TR RP⁴⁸ / τῷ ἀγαπῶντι 2050 2329 / lac 051 1778.

1:5b Or, "the faithful martyr." The Greek word translated witness here is martyr, and there is good reason it came to have the connotatio 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.

1:5c txt [A] λύσαντι Ψ ¹¹ Β Α Π 406 1611 1678 2050 2329 2344⁴⁸ (itth Prim soluit) vg-harl (syrph λόων) (Ὁλονὶν syrph arab) eth arm Andrew; Vict-Pett NA27 {A} / λύσαντι P 406 (046* homoioteleuton) 1006 1841 (Ὁλονὶν itg8 vg cop⁴⁸,bo) 2040 2053 2062 2080 itar," vg cop⁴⁸ Ap 2. Ar 2. Areth Beat TR RP / lac 051 1778. The "freed" reading is reminiscent of λέλυται αὐτής ἡ ἁμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.


1:5e This is a Hebraistic use of the preposition "ἐν" 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 scribes, not understanding this, thought that "washed in" made more sense than "freed in."

1:6a txt ἡμᾶς Π Ν P 406 922 1006 1828 1841 2040 2050 MI itar,88 vg cl Tert Vic Prim TR RP NA28 {\} / ἡμῖν Ψ ¹¹ Π 1006 1611 2329 ith⁴⁸,vg / lac 051 1778.

1:6b txt [C] αἰώνας τῶν αἰώνων Ρ ² (τα αἰώνα Ρ* Ν*) C 406 922 1006 1611 1678 1841 2040 2053 2062 2080 2329 MI itar,88 vg syrph,th (arm) eth Did TR TG RP SBL ([αἰώνας τῶν] NA27) {C} / αἰώνας Ψ ¹¹ A Π 2050 cop⁴⁸ / lac 051 1778.

1:6c txt βασιλείαν ἱερεῖς Ψ ¹¹ Β Α Π 922 1006 1611 1678 1828 1841 2040 2053 2062 2080 2329 RP NA28 l/ / βασιλείαν ἱερεῖς syrph,th / Νομοθετοῦρο ἰησοῦς cop⁴⁸ / βασιλείαν καὶ Νc ith⁴⁸ Ps-Ambr / βασιλείαν καὶ Π 406 2050 / βασιλείας καὶ ἱερείς P TR / lac 051 1778 cop⁴⁸. 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 [found in a dozen minuscules here] (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαι ἱερείων. Editors should therefore not place a comma after βασιλείαν, as ἱερεῖς is not an apposition, but represents a more grammatical ἱερεῖων." (genitive plural)
1:7 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.¹³ Let it be so, amen.

1:8 "I am the Alpha and the Omega,"¹⁴ says the Lord God,¹⁵ “the one who is, and who was, and who is to come, the Almighty.”

Someone Like a Son of Man

1:9 I, 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.

1:10 I was in the Spirit during the Lord’s day, and I heard behind me a loud voice, like of a trumpet,

1:11 saying, "What you see, write in a book, and send it to the seven churches – to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.”

¹³ Beating their breasts over something means a sign of great consternation and mourning because of what is happening.

¹⁴txt {A} omit K⁴²

¹⁵txt {A} Ἰησοῦς

¹⁶txt {A} Ἰησοῦ

¹⁷txt {A} Ἰησοῦ

¹⁸txt {A} Ἰησοῦ

¹⁹txt {A} Ἰησοῦ

²⁰txt {A} Ἰησοῦ

²¹txt {A} Ἰησοῦ

²²txt {A} Ἰησοῦ

²³txt {A} Ἰησοῦ

²⁴txt {A} Ἰησοῦ

²⁵txt {A} Ἰησοῦ

²⁶txt {A} Ἰησοῦ

²⁷txt {A} Ἰησοῦ

²⁸txt {A} Ἰησοῦ

²⁹txt {A} Ἰησοῦ

³⁰txt {A} Ἰησοῦ

³¹txt {A} Ἰησοῦ

³²txt {A} Ἰησοῦ

³³txt {A} Ἰησοῦ

³⁴txt {A} Ἰησοῦ

³⁵txt {A} Ἰησοῦ

³⁶txt {A} Ἰησοῦ

³⁷txt {A} Ἰησοῦ

³⁸txt {A} Ἰησοῦ

³⁹txt {A} Ἰησοῦ

⁰txt {A} Ἰησοῦ

³¹txt {A} Ἰησοῦ

³²txt {A} Ἰησοῦ

³³txt {A} Ἰησοῦ

³⁴txt {A} Ἰησοῦ

³⁵txt {A} Ἰησοῦ

³⁶txt {A} Ἰησοῦ

³⁷txt {A} Ἰησοῦ

³⁸txt {A} Ἰησοῦ

³⁹txt {A} Ἰησοῦ

⁰txt {A} Ἰησοῦ
1:12 And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands,

1:13 and in among the lampstands was someone like a son of man, dressed in a cloak reaching down to his feet, and gird around at the pectorals.

1:14 except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters.

21 1:12a txt omit TR RPZ // ἐκεί RP  
22 1:12b txt ἔλαλης Κ 046 f052 1006 1828 1841 2053 2062 2329 RP NA28 \{\} // ἔλαλει Λ // ἐλάλη 2040 // ἔλαλε(v) P 922 1611 syrh TR // τον λαλούντα μοι (in place of τὴν φωνὴν ἦτις ἐλάλει μετ’ ἐμοῦ) 2050 // lac 051 2030.  
23 1:13a txt ἐν μέσῳ τῶν λυχνιῶν A C Prim NA28 \{\} // ἐν μέσῳ τῶν λυχνιῶν CP 046 1006 1828 1841 2053 2062 2329 rf 2 // ἐν μέσῳ τῶν λυχνιῶν P 922 46* 2329 TR RP \{\}  
24 1:13b txt ὡς ἔριον A C (Cypr Iren) NA28 \{\} // ὡς ἔριον CP 046 1006 1828 1841 2053 2062 2329 rf 2 // ὡς ἔριον P 922 1611 syrh TR // τὸν ἄνθρωπον ἐν δύναμιν πεπυρωμένον 2050 // lac 051 2030.  
25 1:13c txt ἐπάνω τῶν λυχνιῶν A C P 052 1611 2050 2062 2329 ital1 vg TR-Steph RP // lac 051.  
26 1:13d 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.

27 1:13e txt ἐπάνω τῶν λυχνιῶν A C P 052 1611 2050 2062 2329 ital1 vg TR-Steph RP // lac 051.  
28 1:13f Literally, "breasts," μαστοῖς 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 στῆθος, "chest." But I didn't want to translate μαστοίς as a singular word like chest, when the Greek is plural, so I used "pecs" which is short for pectorals.  
29 1:14 txt ὡς ἔριον RPZ // ἐκεί τὴν φωνὴν  
30 1:15a txt πεπυρωμένως (gen sing fem) A C Prim NA27 \{C\} // πεπυρωμένων (dat sing) Κ 2050 2053 2062 ital1 gig,h,t vg syrh,h,t cop.sa,b bo arm eth Iren Cypr Vic-Pett Matern Apr Prim Ps-Ambr Haymo Beatt // πεπυρωμένων 922 2329 // πεπυρωμένων 046* // πεπυρωμένων (nom pl masc) P 052 1006 1611 1828 1841 2040 ital1 vg TR RP // lac 051 2030. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other
and he was holding in his right hand seven stars, and out of his mouth was coming a sharp two-edged sword, and his face was like the sun shining in the strength of it.

And when I saw him, I fell down by his feet as though dead. And he placed his right hand on me, saying, "Do not fear. I am the First and the Last, and the Living One, and I was dead, and behold, living for ever and ever, and I have the keys of death and of Hades.

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

The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ὡς similarly makes a whole phrase rather imprecise.

The Greek verb here for "made to glow" is πυρόω - puróō, the word for burn, but used sometimes in the New Testament for the purification of metals, as compared to the fire of trials purifying faith. But that purification meaning of the word is impossible here, since the metal, χαλκολίβανον - chalkolíbanon, is an alloy, and alloys are by definition impure. According to Bauer, the alloy is of uncertain makeup, since this word is not found outside of the Apocalypse of John. It seems to contain the root words for copper and Libanon, the name of a mountain range in Syria along the coast of the Mediterranean Sea. Thus the most common translations of this word are alloys containing copper, such as bronze (copper and tin) or brass (copper & zinc).
Chapter 2

To the Church in Ephesus

2:1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

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:

2:2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσίν, καὶ ἐξέρχεσθε αὐτοὺς πεπερασθέντας.

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;

2:3 καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακες.

3"and you have endurance, and have held up for the sake of my name, and not become weary.

2:4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκες.

4"But I have against you that you have left your first love.

2:5 μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαι σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

5"Remember 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.
2:6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ὃ κἀγώ μισῶ.

6But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

2:7 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω ἀυτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν τῷ παραδείσῳ τοῦ θεοῦ.

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

2:8 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἐσχάτος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·

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:

2:9 Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

9'I 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.

2:10 μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε, καὶ ἕξετε θλῖψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

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.

2:11 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἄδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

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

2:12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

12"And to the angel of the church in Pergamum,

write: 'These things says He who has the sharp two-edged sword:

2:13 Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη παρ’ ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

13'I 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.
2:14 ἀλλ’ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεί κρατοῦντας τὴν διδαξὴν Βαλαάμ, ὥς ἐδίδαξεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγείν ἐιδωλόθυτα καὶ πορνεύσαι.

14 But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught Balak⁴⁷ to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality.

2:15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαξὴν [τῶν]⁴⁸ Νικολαίτων ὁμοίως.

15 So also in the same way you have some who hold to the teaching of the Nicolaitans.⁴⁹
2:16 metanόησον οὖν· εἰ δὲ μή, ἐρχομάί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

16 Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

2:17 ὁ ἐχὼν οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δῶσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δῶσω αὐτῷ ψῆφον λευκήν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

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.

To the Church in Thyatira

2:18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατίροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὁμοίοι χαλκολιβάνῳ.

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:

2:19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἐσχάτα πλείονα τῶν πρώτων.

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

2:20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτι καὶ διδάσκει, καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

20 But I have against you that you tolerate that woman Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.

of the two, and omission. I think that the addition of ὅ μισῶ was from scribes thinking of 2:6, and that ὅμοιως is the original text. The omission however, also commends itself as a possibility.

50 2:19a txt τὰ ἐσχατα rell Gr. syr,h Prim Auct RP NA28 {\|} καὶ τὰ ἐσχατα 2 26 2 29 2 49 2 51 2256.

51 2:19b The five traits in this list are not stated as one clause, but two clauses. The trait perseverance is set apart into a separate phrase and new train of thought by the possessive pronoun σου appearing with it again after it not being present with the previous three traits. Then the καὶ following it is meant to connect the next phrase with it in a Semitic “and” of explanation, where better Greek would have used a different word such as ὅτι, that is, “and I know your perseverance, how your last works are greater than your first.” There are several, and possibly many, other examples of this in the apocalypse.

52 2:20a txt ἀφεῖς N* A P 046 922 1828 2053 RP NA28 {\|} αφεῖς C \| ἀφήσα τοὺς 1006 1841 2040 ἀφῆκας ἀφησις 2329 2351 2074 Prim Cypr Ambr TR lac 051 2050 2062. The TR reading has no Greek manuscript support (other than ms. 2049, which is a handwritten copy made from the TR itself, so does not count).

καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

And I have given her time to repent, and she is not willing to repent of her sexual immorality.

ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς.

Behold, 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.

καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

And her children I will destroy in death; and all the churches will know that I am He who searches minds and hearts, and that I will pay to each of you according to your works.

ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατίροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος·

And to the rest of you in Thyatira I say, as many as do not hold to these teachings— the ones who have not known 'the deep things of Satan,' as they say, I am not laying any further burden upon you.

πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἥξω.

Except what things you have, hold on to them until I come.

with οὐο appears to be the result of scribal confusion arising from the presence of several instances of οὐο in verses 19 and 20. There are four instances of οὐο in the 1 1/2 verses preceding, to be exact.

The Greek says “νεφροὺς,” kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins," (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.

And to the rest of you in Thyatira I say, as many as do not hold to these teachings— the ones who have not known 'the deep things of Satan,' as they say, I am not laying any further burden upon you.

2:25 ἕως οὗ ἂν ἥξω.

25Except what things you have, hold on to them until I come.

with οὐο appears to be the result of scribal confusion arising from the presence of several instances of οὐο in verses 19 and 20. There are four instances of οὐο in the 1 1/2 verses preceding, to be exact.

The Greek says “νεφροὺς,” kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins," (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.

And to the rest of you in Thyatira I say, as many as do not hold to these teachings— the ones who have not known 'the deep things of Satan,' as they say, I am not laying any further burden upon you.

2:25 ἕως οὗ ἂν ἥξω.

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And to the rest of you in Thyatira I say, as many as do not hold to these teachings— the ones who have not known 'the deep things of Satan,' as they say, I am not laying any further burden upon you.

2:25 ἕως οὗ ἂν ἥξω.

25Except what things you have, hold on to them until I come.
2:26 καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,

26And he who overcomes and keeps my works to the end, I will give him authority over the nations,

2:27 καὶ ποιμανεῖ αὐτούς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,

27and he will rule them with a rod of iron, shattering them to pieces like pots of clay,61

2:28 ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

28even as I also have received from my Father;62 and I will give to him the morning star.

2:29 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

29He who has an ear should listen to what the Spirit is saying to the churches."

Chapter 3

To the Church in Sardis

3:1 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.

3:1 "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.

3:2 γίνου γρηγορῶν, καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·

3:2 Be watchful, and strengthen the things that remain, which are about to die.65 For I have not found your works complete before my God.

61 2:27 The Greek literally says, "he will rule them with a rod of iron, as pieces of pottery are shattered." The verb for shatter συντρίβεται is in the passive voice, present tense. But this does not transfer sensibly into English, as it makes it sound like the ruler is shattered, that the ruler rules passively, as though shattered like pieces of pottery. So I clarified that the pottery is shattered by the rod of iron, clarified it by making the verb active, implying the rod as the agent and the pottery as the object of the verb, as is the true meaning. (The Textus Receptus has the verb as συντριβήσεται - suntribēsetai, future tense, passive voice. All other Greek manuscripts have it present tense, including the oldest manuscripts such as A C 1854 2050 pc it588 cop534a,b). You could also render this phrase, "shattering them like pieces of pottery." But it is customary to make it reminiscent of the better known versions of Psalm 2:9, which verse it indeed is supposed to be reminiscent of, according to the next verse. See also Psalm 149:4-9.

62 2:28 Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9.


64 3:2a txt στήρισον (2nd sing imper act of "strengthen") A C P 1006 1678 1841 2040 2053 RP NA28 {} // στήριξον (same as στήρισον, diff dialect) Ν 046 1778 2050 TR // στειριζων 2329 // στηρίζων 922 // τήρησον (2nd sing aor imper act of "keep") 1611 2344 vg itar.t syrh // τήρησον 181 792 // ? 2080 // lac 051 2062.

3:3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποῖαν ὥραν ἥξω ἐπὶ σέ.

3:4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυνα τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

3:5 ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

3:6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

To the Church in Philadelphia

3:7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

7a 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.'

To the Church in Philadelphia

3:7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν Δαυίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει·

7a 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.'
3:8 Οἴδας οὖν τὰ ἔργα - ἵδιον δέδωκα ἐνώπιόν σου θύαν ἴνα οὕτως προσκυνήσῃς, ἠν σοὶ δύναται κλείσαι αὐτὴν - ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἔτηρησάς μου τὸν λόγον, καὶ οὐκ ἢρνήσας τὸ δώμα μου.

8ν Ισραήλ, καὶ ἐτήρησάς μου. As for the other readings, the UBS committee says in English. As for the other readings, the UBS committee says "Behold, I am giving..." can mean I will be giving in the future form here. The subjunctive can act as a future. The present tense also can mean future, even when we have in English, "Behold, I am giving..." can mean I will be giving in the future.

3:9 ἵδιον διδόν ἐκ τῆς συναγωγῆς τοῦ Σατάνα, τῶν λεγόντων ἣν ισαδύος ἢν ισαδύος εἶναι, καὶ οὐκ εἶσον ἀλλὰ θεύνονται' ἵδιον ποίησαν αὐτούς ἢν ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιον τῶν ποιῶν σου, καὶ γνώσαν ὅτι ἐγὼ ἠγάπησά σε.

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.

3:10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς σου, καθὼς στῇ παρεμομοίῳ τῆς μελλόντος ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

10Because you have kept my word about endurance, I also will keep you from the hour of trials which is about to come upon the whole inhabited earth, to try those dwelling on the earth.
3:11 ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

11 I am coming quickly. Hold fast to what you have, so that no one takes away your reward.

3:12 ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἕτοι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς ἱερουσαλήμ, ἣ καταβαίνονσα ἐκ τοῦ οὐρανοῦ ἁπό τοῦ θεοῦ μου, καὶ τὸ ὄνομα μου τὸ καινόν.

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.

3:13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

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

To the Church in Laodicea

3:14 Ἐν τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·

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:

3:15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ἢ ζεστός.

15 ‘I know your works, that you are neither hot nor cold. I would rather you were either hot or cold.

3:16 οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστὸ οὔτε ψυχρός, μέλλω ἐμέσαι ἐκ τοῦ στόματός μου.

16 Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.

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74 3:12 txt ναῦ "temple" RP NA28 \{\} // λαῷ "people" several editions of Stephens, Beza, and Elzevir TR.


76 3:15 The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."

77 3:16a txt οὔτε ζεστός οὔτε ψυχρός C 046 1611 1678 1828 2080 2329 NA28 \{\} // οὔτε ζεστός οὔτε ψυχρός 922 1006 1841 2040 2053 RP // οὔτε ψυχρός οὔτε ζεστός A P 1778 cop\textit{sa} it\textit{a} vg syrh\textit{ph} Vic Apr TR // omit 792 1776 eth arm Prim Salv // lac 051 2062.

3:17 ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἰ ὁ ταλαίπωρος καὶ ἐλεεινός καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,

17Because 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,

3:18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλύριον ἐγχρῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

18I 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.

3:19 ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον.

19All whom I love, I punish and discipline.  Be zealous therefore, and repent.

3:20 ἑστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

20Behold, 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.

3:21 ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

21To him who overcomes, I will grant to sit with me on my throne, just as I also overcame and sat with my Father on his throne.

3:22 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταις ἐκκλησίαις.

22He who has an ear should listen to what the Spirit is saying to the churches.”
Chapter 4

The Throne in Heaven

4:1 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."

4:2 Immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting.

4:3 And the one sitting was like jasper stone and carnelian in appearance. And an aura encircles the throne, like emerald in appearance.

84 4:3a txt {B} καὶ ὁ καθήμενος ὃμοιος λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἵρις κυκλόθεν τοῦ θρόνου ὃμοιος σμαραγδίῳ. 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. The TR and NA27 represent the earliest reading by far, so one wonders if later copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

85 4:3b Greek, σάρδιον - sardion. Some also render this as Sardius. The English word carnelian is derived from the Latin root carn, from which we get carnal and carnivore and carne, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

86 4:3c This is from the Greek word ἵρις - Iris, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.
And in a circle around the throne are twenty-four thrones, and on those thrones, twenty-four elders dressed in white, and on their heads crowns of gold.

And from the throne come flashes and sounds and thunderings. And there are seven flaming torches burning before the throne, which are the seven spirits of God.

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And in front of the throne is 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.

Are the 24 elders like those of 1 Chronicles 24:7, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16.

The Greek word rendered "living being" is ζώον - zōion, which is defined in the BAGD lexicon as follows: "Living thing or being, to denote beings that are not human and yet not really animals of the usual kind.

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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.
4:8 καὶ τὰ τέσσαρα ζῷα, ἐν καθ’ ἓν αὐτῶν ἔχουν ἀνὰ πτέρυγας ἥξ, κυκλόθεν καὶ ἐσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ήν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.

8And 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."

4:9 καὶ ὅταν δώσουν τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ⁹And whenever the beings give glory and honor and thanks to the one sitting on the throne, to him who lives for ever and ever,

4:10 πεσοῦντα οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες, ¹⁰the 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,
4:11 "Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμήν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημα σου εἶσιν καὶ ἐκτίσθησαν.

11 "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?

5:1 Καὶ εἶδον ἐπὶ τὴν δεξιάν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

1 And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and back, sealed up with seven seals.

5:2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ?

2 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?"

5:3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

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.

5:4 καὶ ἔκλαιον πολὺ ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοίξαι τὸ βιβλίον οὔτε βλέπειν αὐτό.

4 And I was weeping greatly, that no one worthy was found, to open the scroll, or even to look at it.

5:5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυίδ, ἀνοίξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγῖδας αὐτοῦ.

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."
5:6 καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἵ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

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

5:7 καὶ ἤλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

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

5:8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρες ζῷα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἑκάστος κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαί τῶν ἁγίων,

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 lyre and a golden bowl filled with incenses, which are the prayers of the saints,

5:9 καὶ ἄρθουσιν ὡς ἐσφαγμένοι τὸ βιβλίον, τὰ τέσσαρες ἀρνία καὶ ἐν τῷ αἵματί σου τοῦ θεοῦ ἐκ πᾶσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἐθνοῦς,

9 and began singing a new song, saying: “You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased some for God with your blood out of every tribe and language and people and nation!”
5:10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλεῖαν καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

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

5:11 Καὶ ἐδὸν, καὶ ᾠκουσα φωνὴν ἀγγέλων πολλῶν κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

11And I looked, and I heard the voices of many angels circled around the throne, and of the living beings and of the elders, and the number of them was ten thousand times ten thousand and thousands upon thousands,

4.) 922 1828 2050 2344 itar,gig,vg syrph,h copbo? arm Hippi; Cypr Maternus Aug Varim Fulgentius Prim Beat
5.) (copa) arm1 see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) lac P19 C 051 P? 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσουμεν "we will reign" is supported by only a few very 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 ἡμᾶς, "us," they created a conflict with v. 10 where it says "you have made αὐτοῖς - "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 for Dr. Robinson's exact words.)

H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἥγορας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ θαύματι. (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.

5:10a txt (A) αὐτοῖς (ALL Greek mss but 792, 2436) RP NA28 {\} // ἡμᾶς (792 but following βασιλεύουσιν) 2436 itar,gig3 vg copisa arm1,3 Prim Tyc. TR // lac C P 051 1384 1854 homeriol. 2030 2062 2329. The cursive 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.

5:10b txt βασιλεύουσιν Ν P 922 1828 2050 2344 Mn itar,gig3,6 vg copisa,bo syrph arm4 Hippi. Cypr. Fulg RP {\} // βασιλεύουσιν A 046 f052 1006 1611 1841 2040 2329 Mn syrph Compl // βασιλεύουσιν vg arm Prim. TR // infinitive arm a. // omit ps-Ambr // lac C 051 2062. Mss. 296 and 2049 do not count as Greek witnesses, since they are handwritten copies of printed editions of the Textus Receptus. Hoskier states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "Neg. 57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." Note that the TR does not follow Ms. 2814, Erasmus' only Greek manuscript for Revelation.

5:11 txt (A) ᾠκουσα Α 046 f052 1611* 2053 2329 Mn itar,gig3,6 vg copbo eth Cass% TR NA28 {\} // ᾠκουσα ώς Ν 046c 922 1006 1611c 1828 1841 2040 2050 2344 Mn syrph,h copisa Cass% Fulg RP // lac C 051 2062.
5:12 λέγοντες φωνή μεγάλη, Ἄξιός ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλούτον καὶ σοφίαν καὶ ἱερατικήν καὶ τιμήν καὶ δόξαν καὶ εὐλογίαν.

saying with a very great voice, "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing!"

5:13 καὶ πᾶν κτήσιμο ὕποκάτω τῆς γῆς καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης, καὶ τὰ ἐν αὐτοῖς πάντα, ἥκουσα λέγοντας, Τὸ καθήμενον ἐπὶ τὸν θρόνον καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμή καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

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

5:14 And the four beings were saying "Amen." And the elders fell down and worshiped.  

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110 Manuscript" means "hand written." If we are going to say that 57 and 151 are Greek manuscripts, 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 normal sense, because they are handwritten copies of printed editions. In other words, they are handwritten copies of printed editions. Furthermore, the word "Amen" 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, "τὸ αİMEN." See endnote with full collation of this variant in combination with the next one.

114 The text which seems to have given rise to these modifications is simply καὶ…".
Chapter 6

The Seven Seals

6:1 And I watched as the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come." And I looked, and behold, a white horse, and the one sitting on it holding a bow and arrow, and to him was given a crown, and he went out conquering and to conquer.

6:3 And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come." And another horse came, a red one, and the one sitting on it, to him the order was given to take peace away from the earth, that is, so that they slaughtered one another. And to him was given a large sword.

manuscripts, then someone could fairly make 7,000 handwritten copies of the Nestle-Aland 27th edition New Testament, and then declare that the NA27 is the majority text.

6:1a txt φωνῇ 922 1006 1611 1678 1828 1841 2040 2080 2329 ἔκφρων, h cop* bo Beat Prim RP NA28 (l) / φωνῇ A C 046 ἔκφρων 2329 pc / φωνῇς P TR / φωνῇς Ν 1778 2053 itlb8 v + / ἔκφρων, ὡς φωνῇ βροντῆς 2074 / omit ὡς φωνῇ βροντῆς 94 / lac 051 2050 2062.

6:1b txt {A} ὅτε N A C P 052 922 1006 1611 1828 1841 2329 itlb8 syprh, (cop* bo) arm (arab) pr, Ambr Beat TR NA28 (l) / ὅτε 046 2040 vg, "and I saw that the Lamb opened..." / καὶ ὅτε φησίν εἰδὼν ὅτι ἠνοίξε "and when he is speaking I saw that he opened" 2053 / "and then the Lamb uncovered" eth / omit cop* / lac 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ὅτε is written.

6:1-2 txt {A} ἔκφρων. 2 Καὶ (εἰδὸν καὶ ἰδοὺ A C P 052 1006 1611 1828 1841 2053 vg* wst arm Andrew NA28 (l) / Εἰδὼν. 2 Εἰδὼν καὶ ἰδοὺ cop* / ἔκφρων. 2 Καὶ εἶδον. ἰδοὺ cop** / ἔκφρων καὶ ἰδε. 2 Καὶ ἰδόν 046 1828 2040 2329 π (itrar) vg* ms VICT-PETT Prim Beat RP / ἔκφρων καὶ βλέπε. 2 Καὶ εἶδον καὶ ιδοὺ TR / ἔκφρων καὶ ἰδε. 2Καὶ ἠρένην, καὶ ἰδοὺ Ν (922) 2344 itlb8 vg/v cr syprh with* / ἔκφρων καὶ ἰδε. 2Καὶ εἶδον. ἰδοὺ eth / ἔκφρων καὶ ἰδε. 2Καὶ ἴδε, καὶ ἰδοὺ NA 051 2050 2062. The TR is basically following Codex Sinaiticus.

6:2 txt νικήσων (subj) TR RP NA28 (l) / ἔκφρων (aor ind) Ν 2344 cop* ms, bo.

6:4a txt ἀρνίον Ν C P 046 1006 1611 1828* 1841 2040 2329 itlb8 vg arm RP NA28 (l) / ἔπι 2344 / ἀρνὶ 922 1828* 2053 TR / omit A f052 / omit ἀρνὶ ἰδε γῆς Ν* / lac 051 2050 2062. (See footnote on 16:17c.)

6:4b txt σφάξουσιν (continuous) A C 1828* 2329 NA27 (l) / σφάξουσιν (punctiliar) Ν P 046 f052 922 1006 1611 1828* 1841 2040 2053 TR RP / κατασφάξωσι 2074 / σφάξουσι 469 / lac 051 2050 2062.
6:5 And when the third seal was opened, I heard the voice of the third being saying, "Come." And I looked, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

6:6 And I heard a voice as if in the midst of the four beings, saying, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or the wine."

6:7 And I looked, and behold, a pale green horse, and the one who is sitting on it holding a pair of scales in his hands.

6:8 And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come." And I looked, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.

6:9 And I looked, and behold, a pale green horse, and the one who is sitting on it holding a pair of scales in his hands.

6:10 And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come." And I looked, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.
over one fourth of the earth, to kill them with war, and famine, and death, and by the wild animals of the earth.

6:9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διά τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.

9 And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness that they were bearing.

6:10 καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες, Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;

10 And they cried out with a loud voice, saying, "Until when, O Master, holy and true, are you refraining from adjudicating and avenging our blood from those who dwell on the earth?"

6:11 καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολή λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτέννεσθαι ὡς καὶ αὐτοί.

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

The Sixth Seal

6:12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἑκτῆν, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα,

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 full moon became like blood.

6:13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη,

13 and the stars of heaven fell to the earth, as a fig tree shaken by a strong wind casts its unripe figs,
6:14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

14 And the sky retreated like a scroll being rolled up, and every mountain and island was removed from its place.

6:15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλίαρχοι καὶ οἱ πλούσιοι καὶ οἱ ισχυροί καὶ πᾶς δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων.

15 And the kings of the earth, and the great and the rich and the powerful, and everyone, slave and free, hid themselves in caverns, and among the rocks of the mountains.

6:16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις, Πέσετε ἐφ’ ἡμᾶς καὶ κρύψατε ἑαυτοὺς απὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου.

16 and they are saying to the mountains and to the rocks, "Fall on us, and hide us from the face of the One sitting on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who will be able to stand?"

Chapter 7

The 144,000 Sealed

7:1 Μετὰ τοῦτο εἶδον τέσσαρας ἄγγελους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δέντρον.

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

7:2 καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρις ἄγγελοι ὧν ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν.

2 And I saw another angel rising up from the east, holding the seal of the living God, and he cried out in a very loud voice toward the four angels to whom the orders had been given to harm the earth and the sea,
7:3 λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα ἄχρι
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.
3saying, ‘Do not harm the earth or the sea or the trees until we have sealed the
servants of our God on their foreheads.’
7:4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἑσφραγισμένων, ἑκατὸν τεσσαράκοντα
tέσσαρες χιλιάδες, ἑσφραγισμένοι ἐκ πάσης φυλῆς ιυίων Ἰσραήλ·
4And I heard the number of the ones sealed, 144,000, sealed from every tribe
of the sons of Israel:
7:5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἑσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν
dώδεκα χιλιάδες, ἐκ φυλῆς Γάδ δώδεκα χιλιάδες,
5from the tribe of Judah twelve thousand were sealed, from the tribe of
Reuben twelve thousand, from the tribe of Gad twelve thousand,
7:6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες, ἐκ
from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve
thousand, from the tribe of Manasses136 twelve thousand,
7:7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ
from the tribe of Simeon twelve thousand, from the tribe of Levi twelve
thousand, from the tribe of Issachar twelve thousand,
7:8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες, ἐκ
from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve
thousand, from the tribe of Benjamin twelve thousand were sealed.
7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν
οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες
in παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες
Culture of the Tribulation
7:9 After these things I looked, and behold, a great multitude, which no one
could count, from every nation and tribe and people and language, standing
before the throne and before the Lamb, dressed in white robes, and palm
branches in their hands;
7:10 καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ
and they are shouting out with a loud voice, saying, ‘Salvation is with
our God who sits on the throne, and with the Lamb!’

136 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.
137 7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο,
ἔδυνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες
ἔνωπιον τοῦ θρόνου καὶ ἑνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς
λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν, ή σωτηρία τῷ θεῷ ἡμῶν τῷ
καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.
7:11 And all the angels had stood in a circle around the throne and around the elders and the four living beings, and they fell on their faces before the throne and worshiped God.

7:12 saying, "Amen. Blessing and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen."

7:13 And one of the elders responded saying to me, "These wearing the white robes, who are they, and where did they come from?"

7:14 And I spoke to him, "My lord, you know." And he said to me, "These are those coming out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

7:15 Because of this they are before the throne of God, and they serve him day and night in his temple, and the One sitting on the throne will spread his tent over them.

7:16 No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat.
7:17 διὰ τὸ ἄρνιον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὀδηγήσει αὐτούς ἐπὶ ζωὴς πηγὰς υδάτων· καὶ εξαλείψει ο θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

17 “For the Lamb that is in the midst of the throne will shepherd them, and he will lead them to the springs of the waters of life; and God will wipe away every tear from their eyes.”

Chapter 8

The 7th Seal: the Seven Trumpets

8:1 Καὶ ὅταν ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡ ἡμιώριον.

1 And when he opened the seventh seal, there was silence in heaven for about half an hour.

8:2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

2 And I saw the seven angels which stand before God, and seven trumpets were given to them.

8:3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

3 And 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.

142 7:17a ποιμανεῖ and ὀδηγήσει (future) A m TR NA28 \|
poimai nei and oidegei (present) 2351 m cop bo mss RP. This context starts out with present verbs, then we find future verbs in vv. 15-16, and future again at the end of v. 17, but the Byzantine text has present tenses in v. 17 in between. This is not unusual, for the switch back and forth of tenses. But is it also possible for the tenses in v. 17 to have been assimilated by the surrounding futures? At any rate, verbs with a present tense form can have a future meaning.

143 7:17b ἐκ A C P 46 2 3 94 4 924 94 969 92 922 6 6 2 2 62 In modern Greek “ἀπὸ” has absorbed ἐκ. Generally, Codex A represents the oldest reading for Revelation. Family 052 is split exactly in half; two mss for each of the major readings.

144 7:16-17 Isaiah 49:10, 13; Isaiah 25:8

145 8:1a ήνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ. Ἡμιώριον.

146 8:1b ἡμιώριον A C 1611 1778 1828 1841 1852 1862 1888 2017 2042 2053-com 2060 2065 2073 2329 2436 cop 2416 456 920 1678 1854 1859 2019 2020 2040 2053 2059 2067 2074 2080 2081 2085 2089 2315 2814 2200 181 2814 ἠμιώριον 2 2315 2814 ἠμιωνιον 94 omit Beat || lac 051 2050 2062. In modern Greek “ἀπὸ” has absorbed ἐκ. Generally, Codex A represents the oldest reading for Revelation. Family 052 is split exactly in half; two mss for each of the major readings.

147 8:2 ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

148 8:3 δώσῃ (aor subj) P 046 052 922 1288 2040 2053 (most minuscules) TR RP || δώσῃ (fut ind) ἡμιώριον 2 181 2814 ἠμιώριον 2081 || δώσῃ (fut ind) 2050 2062. More likely that an original future form was corrected to a subjunctive form than vice versa. But the subjunctive and future in NT Greek have overlapping domains anyway, and all three of these readings may be rendered as English subjunctives.
καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.

And the smoke of the incenses went up before God from the hand of the angel mingled with the prayers of the saints.

καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν. καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

And 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 an earthquake.

καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσιν.

And the seven angels who had the seven trumpets readied themselves to play.

καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν. καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

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

καὶ τὸ τρίτον τῆς γῆς κατεκάη καὶ τὸ τρίτον τῶν δένδρων κατεκάη καὶ πᾶς χόρτος χλωρὸς κατεκάη

καὶ τὸ τρίτον τῆς γῆς κατεκάη

καὶ τὸ τρίτον τῶν δένδρων κατεκάη

καὶ πᾶς χόρτος χλωρὸς κατεκάη

This omission is a clear case of "homoiojuleton" that happened in the Greek copying process. That means, the lines end the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκάη," but he resumed with the wrong line ending with κατεκάη. Skipped one line by accident. Homoiojuleton. Or, it could have been a case of "homoioarcton," that is, all three lines BEGIN the same, with καὶ, and the scribe having left off, resumed, thinking, "I resume with the line beginning with καὶ, but he picked the wrong line beginning with καὶ. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from paralepsis from homoiojuleton.
8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θαλάσσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

And 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,

8:9 καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔξοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

and one third of the creatures that have lives in the sea died, and one third of the ships were destroyed.

8:10 καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστήρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

And the third angel sounded his trumpet; and a huge star fell from heaven, burning like a lamp, and it fell on a third of the rivers, and on the sources of the waters.

8:11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ Ἀψινθος. καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

And the name of the star means "Wormwood." And a third of the waters were turned into bitterness, and many of the people died from the waters because they were made bitter.

8:12 καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

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

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8:8 | A: πυρὶ | K: A P J 052 1006 1611 1828 1841 2053 2329 | it|x:rg(x,h) | vg | syr | h | cop | sa | bo | TR | NA28

omit 046 222 2040 | m: syr | ph | Tyc | RP | lac | C 051 2050 2062.

8:9 Greek: τὰ ἔχοντα ψυχάς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔξοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."  

8:12 The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that
8:13 And I looked, and I heard an eagle flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9

The Fifth Trumpet

9:1 And the fifth angel sounded his trumpet; and I saw a fallen star, fallen out of heaven onto earth, and the key to the bottomless pit had been given to him.

9:2 And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace. And the sun and the sky became dark from the smoke of the pit.

9:3 And from the smoke, locusts went out over the earth, and they were given a power like the power that the scorpions of Earth have.

9:4 And it was commanded them that they not harm the grass of the earth or anything green or any tree, but only humans who do not have the seal of God on their foreheads.

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

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. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.

9:4 Compare ch. 6:6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from 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.
9:5 And 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.

9:6 And 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.

9:7 And 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,

9:8 and they had hair like the hair of women, and their teeth were like lions' teeth,

9:9 and they had thoraxes like breastplates of iron, and the sound of their wings was like the sound of many chariot horses rushing to battle.

9:10 And they have tails like scorpions, and stingers, and in their tails their power to do harm to humans for five months.

9:11 They have as king over them the angel of the Abyss. His name in Hebrew is Abaddōn, and in Greek he has the name Apollyōn.

9:12 The first woe has passed. Behold, even after all this, two woes still are coming.
9:13 Καὶ ὁ ἑκτὸς ἄγγελος ἔσαλπεν καὶ ἦκουσα φωνὴν μίαν ἕκ τῶν κεράτων τοῦ θυσιαστήριου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

13 And the sixth angel sounded his trumpet. And I heard a voice\(^1\) from the horns of the golden altar before God,

\(^{1}\) The Greek words I rendered "after all this" are μετὰ ταῦτα. This phrase is usually found, in Revelation, at the beginning of a sentence, not the end as here. Therefore, there seems to be an emphatic put on this phrase by it being placed last. And the word "behold" adds to the emphasis.

\(^{2}\) The Greek text reads "two woes still are coming" η ἔρχεται δύο "two woes still are coming." But what is most interesting is the concord of the Greek manuscripts. That is, most manuscripts say, "TWO woes still IT IS coming." The TR has concord: "TWO woes still ARE coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript has a hiatus for the verb, but it also says "the SECOND woe." Yet the form δυο can still be taken to mean "second," with the word οὐσί being singular. In Semitic languages there is an ambiguity between "two" and "second," and in Semitic usage, (neither Hebrew nor Greek normally has an indefinite article, though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural distinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of "a voice from the four horns," since "single" would be a natural contradiction to "four." The combination of "two woes still are coming" is not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating. The word ἐτι is a natural addition, and its addition is more easily explained than its omission.

\(^{1}\) See the Appendix (below) which explain why copyists added it.

\(^{2}\) The Buchanan Italic manuscript has a hiatus for the verb, but it also says "the SECOND woe." Yet the form δυο can still be taken to mean "second," with the word οὐσί being singular. In Semitic languages there is an ambiguity between "two" and "second," and in Semitic usage, (neither Hebrew nor Greek normally has an indefinite article, though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradiction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clause is ms. 2329's seeming disagreement in gender of φωνή, thus clueing us that there must be a pause or comma between "voice" and "one."
9:14 saying to the sixth angel, the one holding the trumpet, "Release the four angels that are bound at the great river Euphrates."

9:15 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.

9:16 And the number of their mounted troops was 200,000,000. I heard the number of them.

9:17 And 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.

9:18 By these three plagues, of the fire and smoke and sulphur coming from their mouths, one third of humanity was killed.

internal considerations, on the one hand it is possible that the word was added in order to make an antithesis to φωνήν μίαν and a parallelism with τοὺς ἀγγέλους of ver. 14; on the other hand it is possible that the word was accidentally omitted in transcription because of a certain similarity with the following κεράτων. In view of such considerations a majority of the Committee thought it best to include the word in the text, but to enclose it within square brackets. Among the singular readings the omission of μίαν...κεράτων in ℵ* is noteworthy." The antithesis they are talking about is that the word "one" according to Bauer, means, "as one, in unity," which seems to require the mention of or the pointing out of more than one source for the one voice, and so thus the addition of the word "four." I think the omission of μίαν ('one') in ℵ* with the genitive clause following it signifies that the original scribe associated the ℵ* with the clause after it, as I said earlier. I suppose there is some possibility that this whole sentence could be translated, "And I heard a voice, one of the horns of the golden altar before God..."

All the altars mentioned in the Mosaic temples, and in the Ezekiel 43:15 temple, have four horns, see Ex 27:2; 29:12; 30:10; 43:20; Lev. 4:17, 18, 25, 30, 34; 8:15; 9:9; 16:18; I Kings 1:50; 2:28; Psalm 118:27, Jer. 17:1; Zech. 1:18 (Amos 3:14 says "horns of the altar" without the number four). Moreover, the altar of incense was also golden, Exodus 39:38; 40:5, 26; Numbers 4:11; I Kings 7:48; 2 Chronicles 4:19.
9:19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν: αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.

9:20 Καὶ οἱ λοιποί τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσὰ καὶ τὰ ἀργυρὰ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν,

9:21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

166 9:20a txt οὐδὲ ὃς οὗτος 47 A C P 046 6952 2053 2344 cop salvation NA28 ∕ / oύτε A P 1611 ita vg Prim Andr, bav Cyp ps-λιμβ TR ∕ oo C 922 1006 1828 1841 2040 Ἄρμαντης armandr Beat Areth RP ∕ καὶ oύ 2329 syrharm arm4 Tyc ∕ lac 585 Ψ 115 051 1384 2030 2050 2062. Many Latin mss are inconclusive.

167 9:20b txt δύνανται (plural) 585 A C P 046 6952 1006 1828 1841 2053 2329 latt syrh NA28 ∕ / δύνανται (singular) 585 1611 2040 Ἄρμαντης armandr TR RP ∕ omit 792 eth syrharm ∕ lac 501 2050 2062. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

168 9:21 txt {D} φαρμάκων 585 Ψ 115 Ψ 046 6952 1006 1828 1841 2053 2329 latt syrh NA28 ∕ / φαρμακιῶν A P 046 922 2080 2329 2344 Andrewbav* ∕ φαρμακειῶν 1678 578 syrharm cop salvation arm Andrewbav*, armandr TR RP ∕ "divination" arm4 ∕ "potions of sorcery" cop salvation ∕ "adultery" cop salvation/lac / omit οὔτε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακειῶν added at end) itacop salvation arm2 Cyp Tyc1 ∕ lac 585 051 2050 2062. This Greek word φάρμακον - phārmakon - phārmakon 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 φαρμακειῶν, 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 φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμακείου, 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. Witchcraft and paganism are a dominant religion on planet earth, and always have been. But drugs are also a big problem. 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.
Chapter 10

The Prophet’s Bitter Burden

10:1 Kai eidoν ἄλλον ἄγγελον ἵσχυρόν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἦρες ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός,

1And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus above his head, and his face like the sun, and his legs like columns of fire,

10:2 καὶ ἔχων ἐν τῇ χειρί αὐτοῦ βιβλαρίδιον ἀνεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

2and holding in his hands a little scroll that was opened. And he placed his right foot upon the sea, and his left upon the land,

10:3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

3And he cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.

10:4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς.

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

10:5 Καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἦρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν

5And the angel which I had seen standing on the sea and on the land, he lifted his right hand to heaven,

10:6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται.

6and 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,

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169 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.

170 10:1b The Greek word here, ποὺς, is the word for feet, but in ancient Greek and many other languages the words for foot or for hand (χειρ) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate here to speak of a leg being like a column or pillar than a foot being like a column or pillar.

171 10:2c A C P syr TR NA28 { []; } βιβλιον 92 46 2040 it08 vg mss cop sa bo arm eth vict tyc prim beat RP { εβιβλιον γ } βιβλιαριον A C* f052 922 1006 1611 1828 1841 2053 vg syr ps-ambr βιβλιαριον 2329 βιβλιαριον Aldus, and Erasmus 3.4.5 in mg. lac 105 2050 2062.

172 10:3 Or, “with their voices.”

173 10:5a txt τὴν δεξιὰν προ π N C P 92 46 f052 922 1006 1611 1828 2040 2053 2329 syr eth cop sa bo 10/12 RP NA28 { }; omit A MA vg syr ph cop bo mss TR lac 105 2050 2062.
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.

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

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*

11:1 Καὶ ἐδόθη μοι κάλαμος ὡμοίος ῥάβδῳ, λέγων, Ἐγείρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

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.

11:2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα.

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.

11:3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα σάκκους.

3And I will give authority to my two witnesses, and they will prophesy for 1,260 days clothed in sackcloth.

11:4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶτες.

⁴These are the two olive trees and the two lampstands which stand before the Lord of the earth.

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179 11:1a txt {A} ῥάβδῳ, λέγω {A* λέγει) A P 046 1006 1611 1841 2040 2053 2344 it {A}

180 11:1b A singular masculine subject; it must be God speaking, because later in v. 3 the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

181 11:2 txt ἔξωθεν A P 046 1006 1611 1841 2040 2053 TR-Elzev. TR-Beza TR-Scriv-1894 RP SBL NA28 {/} ἔσωθεν C 051 2050 2062. The added words were obviously to explain who was speaking in v. 1, but the identity of the speaker becomes clear in v. 3, when the speaker says, "I will give authority to my two witnesses." The speaker is God, not an angel.

182 11:3 τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. The King James Version does not follow the Stephens 1550 TR here.

183 11:4 ἐστηκει ὁ ἄγγελος, λέγων ἐστηκει (ιστηκει) 46 (ιστικει) it

184 11:4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶτες.

185 11:4 These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.

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Zechariah 4:3, 14 These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.
καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

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.

οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν.

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.

καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

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.

καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλώσσων καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνῆμα.

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.

καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

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.
11:11 καὶ μετὰ ταῦτα ἡμέρας καὶ ἴδιον πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσήλθεν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

11:12 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἀνάβατε ὦδε· καὶ ἀνέβησαν ἐν τῇ νεφέλῃ, καὶ ἔθεωρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

11:13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἤκουσαν φωνῆς μεγάλης ἐν τῷ σεισμῷ, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

11:14 Ἡ οὐαί ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαί ἡ τρίτη ἔρχεται ταχύ. Ἡ οὐαί ἡ τρίτη ἀπῆλθεν· ἰδοὺ ἡ οὐαί ἡ τετέρα ἔρχεται ταχύ.

The Second Woe has passed. Behold, the third woe comes quickly.

The Last Trumpet

11:15 Καὶ ὁ ἐρήμων ἄγγελος ἐσάλπισεν καὶ ἤγενετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἐπέσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑκατοντάκοπα, νῦν ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑκατοντάκοπα. 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.

11:16 And after three and a half days, the breath of life from God went into their feet. A and great fear fell over those watching them.

Dr. Maurice Robinson points out that "Not only does the weight of external evidence favor 'ἤκουσαν,' but since the copyists were more likely to substitute ἤκουσα throughout the book (24 times), copyists were more likely to substitute ἤκουσα than vice versa." It seems more likely that the incorrect gender would be changed to the correct one rather than the other way around. John in Revelation is known for inattention to grammatical agreement.
καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ.

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. 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."
11:19 καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

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

12:1 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα,

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,

12:2 καὶ ἐν γαστρὶ ἔχουσα, καὶ κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

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

12:3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων πυρρὸς μέγας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα,

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,

12:4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ.

and his tail is 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.

208 11:19a txt αυτου A C P 1006 1611 1841 2040 2053 2329 vg itaig syr bh arm Tyc1,2,3 ps Ambr TR SBL NA28 ⌂ / κυριου 046 922 Vict / του κυριου ⌂ 1828 syrph,h arm cop RP ⌂ / του θεου ⌂ /052 ith eth arm-α arab ⌂ / lac ⌂ 2050 2062.

209 11:19b txt καὶ σεισμὸς ⌂ A C P 051 1006 1611 1678 1841 2040 2053 2053 com 2080 2329 copsa2/4 TR NA28 ⌂ / καὶ σεισμοι 1828 2053 com 1778 copsa2/4bo arm1 / omit 046 922 arab arm3 RP / καὶ πυρ syrph ⌂ / lac ⌂ 2050 2062. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that καὶ σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has “fire” instead of earthquake.

210 12:3 Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.

211 12:4 That is, one third of the angels. We know of only three archangels: the being who is now Satan, and Michael, and Gabriel. Therefore it is reasonable to conclude that each archangel ruled one third of the angels. When Satan was cast out of heaven, he took the one third of the angels with him. See for example 12:7, where it says "Michael and HIS angels." Jesus said in Luke 10:18, "I was watching as Satan fell from heaven like lightning."
καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ράβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν καὶ πρὸς τὸν θρόνον αὐτοῦ.

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.

καὶ η γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἐκ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτήν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

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.

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαήλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ,

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,

καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

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

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

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.
καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτὸς.

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.

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

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.

καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὑδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

And the serpent poured water from his mouth like a river after the woman, to cause her to be swept away by a flood.

καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἐρήμον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ ὄφεως.

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.

καὶ ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

And the devil poured water from his mouth like a river after the woman, to cause her to be swept away by a flood.

καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

and the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

219 12:11 A C P 046 051 f052 TR RP NA28 {\} || αὐτοῦ 2 42 it88 synr || lac 2050 2062.

220 12:12 A C P 046 051 f052 1006 1611 1828 1841 2040 2344 M TR NA27 {\} || omit αὐτοῦ 2 42 it88 synr || lac 2050 2062. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and does not translate to a plural in English, so BDF § 141(1) and § 4(2).

221 12:13 A C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 all versions RP NA28 || +eis α || +τοῖς κατοικοῦσι 14 minuscules TR || lac 2050 2062. The accusative case of τὴν γῆν καὶ τὴν θάλασσαν threw off some scribes.

222 12:14 The expression καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.
12:17 καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ·

17 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.

12:18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

18 And he stood at the shore of the sea.

Chapter 13
The First Beast, out of the Sea

13:1 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαίνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

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.

223 12:18 ἐστάθη (3rd person) Π arab vg syr arm1,3 eth Cass Origen dub; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 {B} ἐστάθη (1st person) P 046 051 052 922 1006 1611 1841 2040 2053 2329 ἐστάθην (3rd person) P 051 052 922 1006 1611 1841 2040 2053 2329 ἐστάθην (st person) P 46 051 052 922 1006 1841 2040 2053 2329. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says, "The latter reading appears to have arisen when copyists accommodated ἐστάθη to the first person of the following εἶδον." In addition, it is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, expecting or bringing up the beast. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

224 13:1 ὄνομα (3rd person) Π A C 1828 2344 it ar g8 vg s rh arm1,3 eth Cass Origen dub; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 {B} ὄνομα (1st person) P 046 051 052 922 1006 1611 1841 2040 2053 2329. The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NCV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.
13:2 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.

13:3 And one of his heads was as slain to death, and the fatal wound was healed. And the whole earth was filled with wonder and followed after the beast,

13:4 and they worshipped 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?”

13:5 And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act forty-two months.

13:6 And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.

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225 ἄρκτος (for ἄρκος) is an old by-form, attested also e.g. in the LXX (Helb. 21f.; Thack. 116); cf. M. – H. 112.” The BAGD lists many ancient Greek writers using both forms, with Homer using “ἄρκος,” and Josephus using “ἄρκτος,” for example. This leads me to believe that ἄρκτος was Attic usage, and ἄρκος more preferred in Hellenistic usage. Both are old.

226 It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.

227 In the BDF grammar in § 196, DeBrunner says that the phrase “ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου” is a “pregnant construction” meaning what I have in the text above. In other words, the Greek phrase does not contain any words meaning “and followed” but that meaning is contained in the phrase nevertheless.

228 De 2:20 forty-two months.

231 God’s people, along with the Son, ARE the tabernacle. See Eph 2:20-22; 1 Peter 2:5; Rev. 21:14 etc.
καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἔδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλώσσαν καὶ έθνος.

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.

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

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.

Εἴ τις ἔχει οὖς ἀκουσάτω.

If anyone has an ear, hear.

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

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.
These are the major variants, but there are many, many more, when you count the versions and Fathers. The RP reading of "if anyone has [the lot or destiny of] captivity, he must go," seems to be a clarification of the first clause of the Codex A reading. And it could be argued that the additional phrase "into captivity" he must go, in the second clause, was a clarification on the part of Codex A as well. And then the "HAS part of the RP reading, "has captivity" was then interpreted by the TR copyists as meaning, "If anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA27 and UBS4 readings are the same in meaning, though the UBS commentary says of the RP reading, "...which can scarcely be translated, must be regarded as a scribal blunder (ἐξεί being written instead of εἰς) " The TR reading has no Greek manuscript support as it is worded, but agrees in meaning with 104 459 2019 (cop 459) (Primasius).

13:10b εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει 1854
δεῖ ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he" A NA27 [B] ἀποκτένει δεῖ αὐτὸν δεῖ αὐτὸν (infinitive) 2065 ἀποκτίνει δεῖ αὐτὸν (pres ind act) 2006 2436 ἀποκτείνει δεῖ αὐτὸν (infinitive) 2053 ἀποκτενεῖ δεῖ αὐτὸν (pres ind act) 2017 2073

Si quis eum gladio occiderit in gladio occidet "If anyone will have killed, he will be killed with the sword." Beat Si quis gladio interficit gladio interficiet "If anyone kills with the sword, he will be killed with the sword." it 88 Si quis gladio occiderit oportet eum in gladio occidi "If anyone will have killed with the sword, with the sword he himself should be killed." Iren Et qui gladio occiderit oportet eum gladio occidi "And in what manner someone kills with the sword he himself should be killed with the sword." vg ps-Ambr And because he has killed with the sword, he should die by the sword. " And whoever will have killed with the sword may be killed with the sword." arab However he will kill, they will kill him with the sword." cop 88, 494, 1006 1611* 2074 2344 Irenarm δεῖ αὐτὸν ἀποκτανθῆναι (and omit following εἰς μαχαίρα ἀποκτανθῆναι) "he must himself be killed," (and omit following "with the sword he will be killed") 051* 82 175 456 469 627 757 792 920 1852 1859 2073 ext 2138 2436 1384 2030 2050 2062.

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθῆναι, αὐτὸν, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαραν ἐν μαχαίρῃ...
The Second Beast, out of the Earth

13:11 And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon.

13:12 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.

13:13 And he performs great signs, such that he even causes fire to come down from heaven before the people.

13:14 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 of the beast who has the wound of death healed.
make an image to the beast which has the wound\textsuperscript{242} of the sword and yet has lived.\textsuperscript{243}

13:15 καὶ ἔδοθεν αὐτῷ δοῦναι πνεύμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἢ εἰκών τοῦ θηρίου καὶ ποιήσῃ [Ἰνα] δοσί ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

\textsuperscript{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\textsuperscript{244} does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τοὺς μικρούς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιάς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

\textsuperscript{16}And he causes\textsuperscript{245} all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves\textsuperscript{246} a mark\textsuperscript{247} on their right hand\textsuperscript{248} or on their forehead,
The TR has the verb “give” in 3rd person singular, δώσῃ, 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 uncials and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean “themselves.” So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτοῖς as a contraction of ἑαυτοῖς. And it is possible that his exemplar had the long form ἑαυτοῖς.

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

An Aramaism is an unusual and rare occurrence, and I think the burden of proof that it is occurring, is on the one saying it is. That said, I have come to believe that Revelation does show an Aramaic mind in its author. For example, though even ancient Greek the words for foot πούς and hand χείρ originally meant the whole limb, not just the foot and hand, this is most definitely always true in Hebrew and Aramaic. The author of Revelation uses πούς, “foot” to mean the whole limb, where he says the feet of the angel were like “columns” of fire. Legs are like columns, and feet are not. Therefore 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. M. Black 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 ως 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 ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means “themselves,” even without the rough breathing mark. At any rate, if the beast “causes all to receive a mark,” the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them responsible for it? I don’t believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.

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24 The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study. G. M. Black, 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 ως 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 ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because autois in Revelation very often means “themselves,” even without the rough breathing mark. At any rate, if the beast “causes all to receive a mark,” the recipients are still getting it for themselves, unless the beast or his agent captures each individual, ties them down, and forces the mark onto them. But if that were the case, would God be able to hold them responsible for it? I don’t believe so. So I am saying that you will have to get it for yourself, and then God can hold you responsible for doing it.
13:17 καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἐχὼν τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

17and makes it so that no one is able to buy or sell without having the mark—the name of the beast or the number of his name.

13:18 Ὁδε ἡ σοφία ἐστίν· ὁ ἐχὼν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἠστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ἐξακόσιοι ἑξήκοντα ἥξ.

18Here is wisdom: he who has the understanding should calculate the number of the beast, for it is the number of a human being; and his number is 666.
Chapter 14

The Lamb and the 144,000

[Document content continues from page 58]
14:1 Καὶ εἶδον, καὶ ίδον τὸ ἀρνίον ἑστός ἐπὶ τὸ ὄρος Σιών, καὶ μετ’ αὐτοῦ ἔκατον τεσσαράκοντα χιλιάδες ἄγγελοι ἐξούσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

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.

14:2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνῆς βροντῆς μεγάλης. Καὶ ἡ φωνή ἦν ἣν καθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

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.

14:3 καὶ ἤκουσαν ὡδῆς καὶ ἔνωσαν τοῦ θρόνου καὶ ἔνωσαν τῶν τεσσαράκοντα τεσσάρων δόλων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἔδυνατο μαθεῖν τὴν ὥδην εἰ μὴ αἱ ἑκατὸν τεσσάρακον τέσσαρες χιλιάδες, οἵ περὶ οὗτοι ἦσαν ἑξεργασμένοι ἀπὸ τῆς γῆς.

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, who have not been defiled with women, for they are virgins.

14:4 οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ,

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,

14:5 τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν. οὗτοι ἠγοράσθησαν ἀπὸ τῆς γῆς καὶ ἤκουσαν ὡδῆς καὶ ἤκουσαν φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης.

5and in their mouths no falsehood has been found. They are blameless.
The Three Angels

14:6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αὐτῆς πεπότικεν ἐπὶ τούς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλώσσαν καὶ λαόν,

6 And 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,

14:7 λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἠλευ ή ζώρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ βάλασαν καὶ πηγὰς υδάτων.

7 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."

14:8 Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων, ὡς εἴπερ, ἔπεσεν Βαβυλῶν ἡ μεγάλη, ἡ ἐξ οὗ ὁ θυμὸν τῆς πορνείας αὐτῆς πεπότικεν πάντα ἐδώ.

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

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262 14:6a txt ἄλλον ὑπ' ἀντίκειν N μια 8 Α Π 051 1006 1611 1828 1841 2040 2053 2329 ital v gr vg syr ph h cop pl arm (eth) Cypr Matern Varim Prim Cass Beat TR SBL NA28 {B} / omit φτι N* 046 f052 922 m cop pl Or Andr Vict-Pet Ambr RP / lac 2050 2062

263 14:6b txt (A) επὶ φτι N Α Π f052 1611 1828 2053 2329 syr ph (copt) Origen NA28 {} / omit 046 051 922 1006 1841 m syr TR RP / lac 2050 2062.

264 14:6c txt καθημένους φτι N Α Π 046 f052 922 1006 1841 2040 2053 2329 pl syr ph RP NA28 {} / dat pl of καθημένους ital v Prim Cypr arm | καθημένος N 1828 ital arm4 Beatus TR / καθημένους τός κατοικοῦντας πλ | καθημένος καὶ κατοικοῦντας 2019 / lac 2050 2062 2351. If you really tried, you could say there is a difference of "staying" v. "dwelling." But they mean the same thing.

265 14:6d txt (A) επὶ φτι N Α Π 046 f052 922 1006 1828 1841 2040 2053 2329 πλ latt syr ph h cop pl arm eth RP SBL NA28 {} / omit πλ M ars pl arab TR / lac 2050 2062

266 14:7a txt λέγων Α Π 046 f052 1611 1828 2040 2053 2329 ital v Beat Vig RP SBL NA28 {} / λέγοντα φτι 051 922 1611 2053 cop Or Prim Cypr TR / "who says" syr eth / εἰπέν arm / omit N / lac πλ 2050 2062. The form λέγοντα is plural, so must be a scribal error.

267 14:7b txt (A) θεον φτι N Α Π 051 f052 1611 1828 2040 2053 2329 πλ TR NA28 {} / κυριον 046 922 1828 πλ ital v gr cl syr lms8 Beat ps-Ambr RP / lac 2050 2062.

268 14:7c txt (A) τῷ ποιήσαντι φτι N Α Π 051 f052 1611 1828 2040 2053 2329 πλ TR NA28 {} / τῷ ποιήσαντι 922 / τῷ πατρι ποιήσαντι πλ / τῷ θεῷ ποιήσαντι 2329 ital v āυτῳ το ποιήσαντι 94 104 2020 arm / τον ποιήσαντι 046 pl τον ποιήσαντα Origen / lac 2050 2062 2351. The NA27 and -RP readings are translated into English identically.

269 14:8a txt ἄγγελος δεύτερος Π 051 1611 2053 2080 πλ (ital) syr with * cop sa bo arm | Andr (Beat) NA28 {C} / δεύτερος ἀγγέλος 046 922 1678 1778 1828 2053 arm | Prim Cass pl RP | δεύτερος φτι N 1006 1841 2040 syr ph | ἀγγέλος ital v eth Vict-Pett TR / lac 2050 2062. In this variant, f052 is not united, which is rare. Regarding Primasius, the UB55 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.

270 14:8b txt εἴπερ εἴπερ φτι N Α Π 051 1006 1611 1841 2040 2329 latt syr cop sa bo arm2 TR SBL NA28 {} / εἴπερ N 046 f052 922 1828 2053 cop bo arm3 eth arab pl RP / εἴπερ εἴπερ εἴπερ arm1 / lac πλ 2050 2062

271 14:8c txt omit φτι N Α Π 046 051 f052 & all Greek MSS exc. 1894 latt syr cop arm arab RP SBL NA28 {} / η πόλις 1894 eth TR / lac πλ 2050 2062. The phrase "great city" is probably a harmonization to the familiar phrase found so often in chapter 18 of Revelation, and 17:18.
14:9 Kai ἄλλος ἄγγελος τρέτος ἰδολοθυσθηκεν αὐτῶς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χείρα αὐτοῦ,

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, 14:10 καὶ αὐτῶς πίπται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς όργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρί καὶ θείῳ ἐνώπιον ἀγγέλων ἀγίων καὶ ἐνώπιον τοῦ ἀρνίου.

10he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger,273 and he shall be tormented with fire and sulfur before the holy angels and before the Lamb.

14:11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰώνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

11And the smoke of their torture goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and anyone who takes the mark of his name."

14:12 Ὡδὲ ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ κυρίου καὶ τὴν πίστιν Ἰσσοῦ.

12Here is the endurance of the saints,274 those keeping the commandments of God and the faith of Jesus.

14:13 Καὶ ἡ κοινα ὕπαρνης ἐκ τοῦ οὐρανοῦ λέγοντος, Γράφων· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνῄσκοντες ἀπ' ἄρτι. Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσατο ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

13And I heard a voice from heaven,275 "Write, 'Blessed are the dead, those dying in the Lord from now on.'"276 "Yes,"277 says the Spirit, "in that
they shall rest\textsuperscript{279} from their labors, with their works, you see,\textsuperscript{280} following right with them."\textsuperscript{281}

\textit{The Angels Harvest the Earth}

14:14 Καὶ ἔδω, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὄμοιον υἱὸν ἀνθρώπων, ἔχον ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

14:15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης. Πέμψε τὸ δρέπανον σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

14:16 Ὅταν δὲ τὰ ἔργα αὐτῶν ἀναπαύσονται, ἐξηράνθη ὁ θερισμὸς τῆς γῆς, καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τὴν νεφέλην, ἐπὶ τὴν νεφέλην καθήμενον ὄμοιον υἱὸν ἀνθρώπων, ἔχον ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

14:17 Ὅταν δὲ τὰ ἔργα αὐτῶν ἀναπαύσονται, ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

14:18 καὶ ἐκ τοῦ ναοῦ ἀκολουθεῖ μετ' αὐτῶν οἱ λευκόν ἄγγελοι, κράζοντες ἐν φωνῇ μεγάλῃ, καταρακτόντες τὰ καταδίκασμα τῶν ἀνθρώπων καὶ τῶν κακῶν ἐξ ἒκ τοῦ οἰκίσμου τῆς γῆς.

14:19 Ὅταν δὲ τὰ ἔργα αὐτῶν ἀναπαύσονται, ἐξηράνθη ὁ θερισμὸς τῆς γῆς, καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τὴν νεφέλην, ἐπὶ τὴν νεφέλην καθήμενον ὄμοιον υἱὸν ἀνθρώπων, ἔχον ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

14:20 Ἐγενεῖται ὡσεὶ ὡσεὶ ἡ ἐξηράνθησις τῆς γῆς, ἐξηράνθη ὁ θερισμὸς τῆς γῆς, καὶ ἐκ τοῦ ναοῦ ἀκολουθεῖ μετ' αὐτῶν οἱ λευκόν ἄγγελοι, κράζοντες ἐν φωνῇ μεγάλῃ, καταρακτόντες τὰ καταδίκασμα τῶν ἀνθρώπων καὶ τῶν κακῶν ἐξ ἒκ τοῦ οἰκίσμου τῆς γῆς.
14:16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

14:17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

14:18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἐχὼν ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαί αὐτῆς.

14:19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν.

14:20 καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἀχρί τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

Chapter 15
The Seven Bowls Full of Wrath

15:1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

1And 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.
15:2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστώτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.

2 And 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.

15:3 καὶ ἦστωσαν ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην Μωυσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ὑαλίνην τοῦ ἀρνίου λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαια καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἑθνῶν.

3 And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows, "Great and marvelous are you and your righteous judgments have been revealed."

15:4 Τίς οὐ μὴ φοβηθῇ, κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὅσιος, ὅτι πάντα τὰ ἔθνη ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαίωματά σου ἐφανερώθησαν.

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

15:5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἤνοιξεν ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, ἐνώπιον τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ seven πάντων τῶν ὑποκαταστάτων τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ.

5 And after these things I looked, and the temple of the tabernacle of testimony was opened in heaven.

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290 152 txt omit φ₄⁷ Ν A C P 046 fᵒ 922 1006 1611 1841 2040 2053 2062 2329 lat syr cop arm eth RP SBL NA28 {7} || εκ τοῦ χαραγματος αὐτοῦ TR || εκ τοῦ χαραγματος αὐτοῦ και ὁ τυχὼν 922 1678 1778 1828 2053 2062 2080 2329 m itis syr arm arm-a || omit και εκ τοῦ χαραγματος αὐτοῦ εκ τοῦ ἀριθμου τοῦ ὀνόμα αὐτοῦ seven Gk minuscules ith Prim Tyc || ινος || lac φ 2050

291 153 txt ἐθνών Ν₂⁷ A P 046 fᵒ 922 1678 1778 1828 2053 2062 2080 2329 m itis syr arm copCypr Ps-Cypr Ambrose Andrew Beat Ar eth RP NA28 {7} || πάντων τῶν ἑθνῶν ith arm Prim || αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) φ₄⁷ Ν₂⁷ A C P 046 051 922 1611 1778 1841 2040 2344 vid itar vg syrinh cop Arm MSS (armst) Bede Ps- Ambr Haymo || ινος και τῶν ἑθνῶν 2082 cf. 20:10, 2082 with copAr (armst βασιλεύς) || over all armY || ινος vict- Pette Tyc Apr Ce Cond TR || lac 2050 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "ἔθνων." The UBS textual commentary says: "The reading of the Textus Receptus, which has on 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 saeculum (scororum [=aiowv]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Casisdorus." 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." It is most certainly an example of textual corruption in the Textus Receptus.

290 154 txt οσιος Ν A C P 051ξ φᵒ 922 1611 2053 2062 lv syrinh TR SBL NA28 {7} || οσιος και δικαιος 2329 (syrinh) copsa || αγιος 046 051m 922 1828 m syrinh RP || αγιος ετ 1006 1841 2040 || εις φ₄⁷ || pius vg am Cypr Prim || sanctus itis arab Ambr Beat || "righteous and powerful" eth || omit οτι μονος οσιος copAr || lac 2050. The word οσιος can mean holy, but also "pure."
15:6 καὶ ἐξήλθον οἱ ἑπτὰ ἀγγέλοι οἱ ἐχοντες τὰς ἑπτὰ πληγάς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνων καθαρών λαμπρῶν καὶ περιέζωσαν τοὺς αἰώνας χρυσᾶς.

6 And out of the temple came the seven angels who had the seven plagues, dressed in clean bright linen and gird around the chest with golden sashes.

15:7 καὶ ἐξῆλθον οἱ ἑπτὰ ἀγγέλοι οἱ ἐχοντες τὰς ἑπτὰ πληγάς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰώνας τῶν αἰώνων.

7 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.

15:8 καὶ ἔγεμισθη ὁ ναὸς καταφύγη ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐξύπνησεν εἰς τὸν ναὸν ἀχρι τελεσθῶσιν αἱ ἑπτὰ πληγάς τῶν ἐπτὰ ἀγγέλων.

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

16:1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ἰδίαμεν καὶ ἐγέμιστε τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς θυμάτωσαν εἰς τὸν ναὸν ἀχρι τελεσθῶσιν αἱ ἑπτὰ πληγάς τῶν ἐπτὰ ἀγγέλων.

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."

16:2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐκχέετε τὰς τοῦ ναοῦ γεμούσας τοῦ θυμοῦ του θεοῦ εἰς τοὺς αἰώνας τῶν αἰώνων.

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 worshipping his image.

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295 15:6b txt omi: ϕ47 N A C P 046 051 052 1611 1828 1841 2040 2053 2056 2329 syrh cop[a,bo] Beat Cass Erasmus1,2,3 Aldus Colinaeus RP SBL NA28 {v} // καὶ pc syrh eth arm1,4 TR // omit καὶ λαμπρον it // lac ϕ115 2050

296 15:6c txt (c) λίνων 1006 1841 TR NA28 {v} // λίνων P 051 1778[v] tc8th syrh,h cop[b,bo] arm Tyc Prim Andr Areth // λίνων 1611 // λίνων 1678 // λίνων 922 // λίνων ϕ47 046 1828 it8th,g[h] // λίνωνς K // λίνων 2329 // λίνων (Ez 28:13) A C 1778[mg] 2053 2056 2080 it5dem,div,haf sq-% vv, Rheims, Amiatinus, Fuld ps-Ambr Andr Oec Bede // neither cop[a] eth Cass // lac ϕ115 2050. Hoskier also cites for Λίνων, "at non in exemplaribus adimitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their text reads lapide, "stone." The Greek witnesses reading λίνων (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the λίνων reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"-s, 2051, 2064, 2067). See long endnote about this variant, including the Greek text of Oecumenius' commentary which discusses the angels' stone clothing.

297 16:2 txt τῆς εἰκόνα ϕ43 N 2059 2081 2814 cop[a,bo] // lac 2050.
16:3 And the second angel poured out his bowl onto the sea. And it became like of the dead, and every living soul died, the ones in the sea.

16:4 And the third angel poured out his bowl onto the rivers and the sources of the waters. And they became blood.

16:5 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,

16:6 for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."

16:7 and cursed the name of God, the one having authority over these plagues; yet they did not repent to give him glory.

16:8 And the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire.

16:9 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.

16:10 And the fifth angel poured out his bowl on the throne of the beast. And his kingdom became covered in darkness. And they were biting their tongues in pain,
καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

16:11 and they cursed the God of heaven, because of their pains and because of their ulcers, yet they did not repent of their works.

καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.

16:12 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.

καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι·

16:13 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;

εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς μεγάλης ἡμέρας τοῦ θεοῦ τοῦ παντοκράτορος.

16:14 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.

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

16:15 (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.)

καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἑρμαγέδων.

16:16 And He gathered them together at the place called in Hebrew Harmagedon.

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302 16:11 Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

303 16:12a The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the water was already dried up. It is part of the meaning transfer to show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.

304 16:12b txt ανατολης (sing) № Κ 046 051 922 1006 1611 1828 2040 2053 2062 2329 laut Bry arm eth arab Prim RP SBL NA28 {\} avagawon (plural) № 051 laut ph cop 1611 TR lac C P 2050

305 16:14 txt omit ⁴⁷ № 046 051 922 1006 1611 1828 2040 2053 2062 2329 RP SBL NA28 {\} τῆς γης και TR lac C P 2050. The early versions say 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.

306 16:16a txt τόπον "place" rel. Gr. & VSS TR RP NA28 {\} πόσιν "river" A 2078 2436 2030 2050 2351.

307 16:16b txt {B} Ἀρμαγέδων № A 051 922 1006 1678 2040 2080 2329 laut eth arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA28 {\} (H) ὁ Μαγέδων 1862 "ΧΕ ΑΡΜΑΓΕΔΩΝ" cop 2 1862 "ΧΕ"
16:17 Καὶ ὁ ἐβδομος ἔξεχεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

17 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!"

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16:17a txt {A} ὁ ἄγγελος ἕβδομος ἀπὸ τοῦ ναοῦ τοῦ θεοῦ ἀπήχθη φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν. "A loud voice came out of the temple from the throne, saying, 'It is done!'" 310 The good manuscripts from the inferior best manuscripts of the A triumvirate unite here against all uncials. 311 The uncial C is also good in this passage. 312 There is no difference between NA27 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. 313 There are other spells in the early versions, such as Hermagedon. 314 The word ἀρμαγεδων is probably to be understood like the reading of minuscule 1862, (H)ar Magedon, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. 315 The triumvirate 82, 627, 920 unites here against all uncials—sign of a definitely wrong reading. See the endnote for a more complete list of readings.
καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο 
μέγας οἷος οὐκ ἐγένετο ἀφ’ οὗ ἀνθρώπος ἐγένετο ἐπὶ τῆς γῆς τηλικοῦτος 
σεισμὸς οὕτω μέγας.

And there were lightnings and sounds and thunderings. And a powerful 
earthquake occurred, such as has not happened since humankind existed on 
the earth, so great an earthquake it was.

καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν 
ἔπεσαν. 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.

καὶ πᾶσα νῆσον ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν. And every island vanished away, and no mountains were found.

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

And huge hailstones, about 100 pounds in weight, came down on the people 
out of heaven; and the people cursed God because of the plague of hail. For 
severe is the blow of it, extremely.

Now moving further in Revelation, again in 18:4, “ἐκ” is used for a voice from heaven, and in 9: where the voice is from the throne, “ἀπό” 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 ἐκ. There are two other instances in Revelation of the two prepositions “ἐκ” and “ἀπό” 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.

locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4, “ἐκ” is used for a voice from heaven, and in 19:5 where the voice is from the throne, “ἀπό” 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 ἐκ. There are two other instances in Revelation of the two prepositions “ἐκ” and “ἀπό” 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.
Chapter 17

The Mysterious Prostitute

17:1 καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἔλαλησεν μετ᾽ ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης τῆς καθημένης ἐπὶ ὕδατον πολλῶν,

Then 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,

17:2 μεθ᾽ ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τήν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

with whom the kings of the earth have fornicated. And those dwelling on the earth have become intoxicated from the wine of her fornication."

17:3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

And 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.

17:4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον

And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her prostitution.

17:5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

And on her forehead a title was written: "A Mystery: Babylon the Great, the mother of prostitutes and of the abominations of the earth."

17:6 καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

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.

316 17:4a About this solecism and those in Rev. 1:5; 2:20; 7:4; 8:9; 9:14; 14:12, and 20:2, DeBrunner in BDF §136(1) says, "As Nestle (op. cit.) remarks, all these solecisms were later removed by educated revisers."

317 17:4b txt A πορνείας αὐτῆς Λ 051 922 1006 1678 1778 1828 1841 2040 2344 ma i tar,Π,DEM,div,haf vg synlh(arm) eth Andr; Beat TR RP NA27 [B] // πορνείας τῆς γῆς 046 1611 2053 2062 2329 // H Π Hipp; (Cypr) (Quodvult) (Prim) // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς K Π synlh with *(cop sa,bo) arm3 // πορνείας αὐτῆς καὶ τῆς γῆς 1852 // πορνείας τῆς γῆς // lac C 2050 2080. Notice that the next verse, v. 5, ends with τῆς γῆς. Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but he was still at the end of v. 4 instead. The Sahidic Coptic reads "of her fornication with those of the earth," and the Bohairic Coptic reads "...with all the earth." Hoskier does not account for the uncial P here, but usually when 046 82 627 920 side against other uncial, P is opposed to 046 as well.
17:7 and εἶπέν μοι ὁ ἄγγελος, Διὰ τὴ ἑθαύμασας; ἐγὼ ἔρω σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἐχοντος τάς ἑπτὰ κεφαλῶν καὶ τὰ δέκα κέρατα·

7 And the angel said to me, "Why are you astonished? I will declare to you the wonder of the woman, and of the beast carrying her which has seven heads and ten horns.

17:8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἐθαυμασίας, καὶ εἰς ἐνσάλας ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὅταν οὐ γέραπται τὸ ὅριον ἔπι τοῦ βιβλίου τῆς ζωῆς ἃπο καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὃ τι ἦν καὶ οὐκ ἔστιν καὶ παρέσται.

8 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.

These have one purpose, and they give their power and authority to the beast.

The Greek word is γνώμη - gnōmē, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in other words, they are in agreement with each other.

The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where kai followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegeitical "and that is to do such and such." What they do, is what their one purpose was. And they do do it.
17:14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστίν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ’ αὐτοῦ κλητοί καὶ ἐκλεκτοί καὶ πιστοί.

14 These 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.

17:15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλώσσαι.

15 And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages.

17:16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.

16 And 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.

17:17 ο γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ.

17 And 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.

17:18 ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

18 And the woman which you saw is that great city that has rule over the kings of the earth."

Chapter 18

Fallen Is Babylon the Great

18:1 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

1 After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory.

18:2 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἐπέσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος.
ἀκαθάρτου καὶ φυλακῆ παντὸς ὄρνεου ἀκαθάρτου καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμισμένου,

And he cried out in a powerful voice,\textsuperscript{335} 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,\textsuperscript{336} and the haunt of every unclean and detestable beast.\textsuperscript{337}

because every nation has drunk\textsuperscript{338} of the wine of the wrath of her prostitution,

and the kings of the earth have fornicated with her, and the merchants of the earth by virtue of her luxury have become rich."\textsuperscript{339}

And I heard another voice from heaven saying, "Get out, O my people, out of her, so that you not be parties to her sins, and not receive of her plagues.\textsuperscript{339}"

\textsuperscript{335} 18:2a txt en ισχυρα φωνη A P 051 1006 1611 1841 2053 2062 2329 syr\textsuperscript{th} arm-4 SBL NA28 {\} // en φωνη μεγαλη syr\textsuperscript{ph} // en φωνη μεγαλη αυτου arm-a // en μεγαλη φωνη cop\textsuperscript{sa,bo} arab // en μεγαλη βοη cop\textsuperscript{sa,bo} // ισχυρα φωνη \textsuperscript{ℵ} 046 1828 2040 it // ισχυρα φωνην TR // ισχυρα φωνη \textsuperscript{VP} 922 // voce magna et fort\textsuperscript{it} Prim I // in fortitudine \textsuperscript{it} TR ★ // en ισχυν φωνη μεγαλη [nothing!] TR // en ισχυει φωνη μεγαλη Er. 1,2,3,4 Ald. // ισχυρα φωνη \textsuperscript{玚} 2814 Hipp // ισχυρα φωνη και μεγαλη \textsuperscript{jfo52} \textsuperscript{lac} C 2050

\textsuperscript{339} 18:2b (table idea by Dr. Klaus Junack)

1 και φυλακη παντος πνευματος ακαθαρτου
2 και φυλακη παντος ορνεου ακαθαρτου
3 και φυλακη παντος θηριου ακαθαρτου
3a add και μεμισμενου

A: 1 — 2 — 3 3a 2329 cop\textsuperscript{sa} eth Oecumenius SBL NA28 {C}
1 3a 2 3a 3a \textsuperscript{it} 88
1 2 3a 3a syr\textsuperscript{ph}
1 — 3a 2 —
Primasius
B: 1 — 2 3a — K 046 051 (922) 1006 1828 1841 2040 2053\textsuperscript{txt} (2062) cop\textsuperscript{bo} TR RP
1 3a 2 3a — 2080
C: 1 3a - - 3 3a A P
1 3a - -
2053\textsuperscript{com}
D: - - 2 — 3a 1611
E: 1 3a - - - -
1678 1778 syr\textsuperscript{ph} Andrew
lac C 2050

\textsuperscript{337} 18:2c (Isaiah 13:21,22; 34:11)

\textsuperscript{338} 18:3 txt {C} πεπώκα(α)ιν\textsuperscript{ful} 1006\textsuperscript{c} 1778 1828 2080 2329 it\textsuperscript{ar,gl} vg syr\textsuperscript{th} arm Arreth Tyc Prisc Beat Haymo NA27 {D} // πεπωκε(ε)ιν\textsuperscript{bav} (P πεπωκε) 051 2053* Hipp And\textsuperscript{ra,bo} TR // πεπωκε(ε)ιν\textsuperscript{v} syr\textsuperscript{th} // πεπωκα(ω)ιν\textsuperscript{v} K Α C 046 922 1006* 1611 1678 1841 2040\textsuperscript{c} \textsuperscript{mik} (abt. 50 minuscules) cop\textsuperscript{sa,bo} eth arm\textsuperscript{m} Hipp RP // πεπωκεν\textsuperscript{v} 2053* 2062 syr\textsuperscript{ph} Oec // πεπωκεν\textsuperscript{v} εις syr\textsuperscript{ph} Hipp // omit πεπωκαν πάντα τα \textsuperscript{θηνη} Prim // lac 2050. The TR and NA27 / UBS4 editions support some form of the word "drink," and the RP text supports "fallen." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πεπωκαν, which fits with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) f.; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2. For a full apparatus on this variant, see endnote.

\textsuperscript{339} 18:4 txt 'Εξέλθη, ὁ λαός μου, εξ αὐτῆς \textsuperscript{ή} jfo52 'Εξέλθατε, ὁ λαός μου, εξ αὐτῆς NA28 {\} 'Εξελθαται ὁ λαός μου, εξ αὐτῆς Κ
18:5 ὅτι ἐκολλήθησαν ἁμαρτίας αἱ ἁμαρτίαι τοῦ ὀφράνοι, καὶ ἐμνημόνευσεν ὁ θεὸς τὰς ἁμαρτίας αὐτῆς.

5For her sins are piled all the way up to heaven, and God has remembered her crimes.

18:6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτῇ ἀπέδωκεν, καὶ διπλώσατε αὐτῇ διπλὰ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλῶν.

6Deal back to her even as she dealt out, and pay to her double, as befits her deeds. In the cup in which she had mixed, mix a double.

18:7 ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανίσμον, καὶ πένθος, ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω·

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.'
18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξεσθαι αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθῆσεται· ὅτι ἱσχυρός κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

9Because 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.

18:9 καὶ κλάψουσιν καὶ κόψονται ἐπὶ αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς πορευόμενοι καὶ στρηναίαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

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,

18:10 ἀπὸ μακρόθεν ἔστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἔλθεν καὶ ἰσχύς αὐτῆς.

10standing 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!"

18:11 Καὶ οἱ ἐμποροὶ τῆς γῆς κλάψουσιν καὶ πενθοῦσιν ἐπὶ αὐτὴν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἄγορα ἄγορα ἀγοράζει οὐκέτι,

11And the merchants of the earth weep and mourn over her, because no one buys their cargo anymore,

18:12 γόμον χρυσοῦ καὶ ἀργυροῦ καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσινίου καὶ πορφύρας καὶ σημιτικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θυίου καὶ
pān skeðos ἑλεφάντινον καὶ pān skeðos ἐκ ἕξουλο τιμωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

12 cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,34 and every item of ivory, and every article of expensive wood,35 copper, iron, and marble, 18:13 καὶ κιννάµωμον καὶ ἄμωμον καὶ θυµίαµατα36 καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἐλαιόν καὶ σεµίδαλιν καὶ σίτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ βεδένων, καὶ σωµάτων καὶ ψυχᾶς ἀνθρώπων.

13 and cinnamon37 and cardamom,38 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. 18:14 καὶ ἡ ὁπώρα σου τῆς ἐπιθυµίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σου, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαµπρὰ ἀπώλετο ἀπὸ σου, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσι.

14 And your fruit,39 what your soul had lusted for,360 has left you; yes, all the luxuries and the splendor, have vanished361 from you, and never shall men find362 them again.

351 18:12a txt μαργαριτῶν Ν 052 1006 1611 1828 1841 2040 itिगिरह,syrph,harm 2057 Prim NA28 {A} ‖ - τας C P ‖ -τας A vg8 copbo? Beat ‖ -τας Ο 046 051 922 2053 2329 m itarp vgww TR RP ‖ ₹1
352 18:12b The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the citron. And that the Greek word for cedar, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuja plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called thuja plicata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these names have in common is aromatic properties- resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

353 18:12c txt ξίλου Ν 046 051 922 1611 1828 2053 2062 omit έκ 2329 m itिगिरह copsa,bo arm eth,miss Hipp Andr; Prim Beat TR RP NA27 {A} ‖ λίθου A 1006 1841 pc itarp vg (eth) Ps-Ambw ‖ lac 2050.
354 18:13a txt θυµίαµα ΝA NA28 {A} ‖ θυµίαµα itिगिरह copsa,bo syrph Prim Hipp
355 18:13b txt κιννάµωµον Α C P 051 1611 1841 2040 itिगिरह vg syrph Beat NA28 {A} ‖ κιννάµωµον 2080 2329 sic cop8 TR RP ‖ κιννάµωµον 1006 ‖ κιννάµωµον Ν 2053 2062 ἰτέκα ‖ κιννάµωµον 046* 1678 1777tv 2053 2062 sic Hippid ‖ lac 2050.
356 18:13c txt {A} καὶ ἄμωµον Ν* Α C P 051 922 1611 2329 syrph copsa eth am fu Hipp. mα NA28 {A} ‖ καὶ ἄμωµον 1828 syrph ‖ omit mα 046 922 1006 1841 2040 2053 2062 ἰτέκα ‖ καὶ ἄμωµον 046* 1678 1777tv 2053 2062 sic Hippd ‖ lac 2050.
357 18:14a The Greek word can metaphorically mean “summertime/harvest happiness.”
358 18:14b txt σου τῆς ἐπιθυµίας τῆς ψυχῆς Ν Α C P 051 1611 1841 2040 vg8 SBL NA28 {A} ‖ σου τῆς ἐπιθυµίας τῆς ψυχῆς σου 925 1828 ‖ σου τῆς ἐπιθυµίας τῆς ψυχῆς σου 046 051 922 2053 2062 m it vgcl syrph TR
18:15 οἱ ἔμποροι τοῦτον, οἱ πλουτῆσαντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήρισαν διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

15Those merchants who became rich from her will stand afar off for the horror of her torment, weeping and mourning.

18:16 λέγοντες, ὅτι μιὰ ἡμέρα ἠρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τῶν πλοίων καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται ἀπὸ μακρόθεν ἀπελευσαν

16saying,363 "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl!364

18:17 ὅτι μιὰ ἡμέρα ἠρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τῶν πλοίων καὶ ναῦται καὶ ὅσοι τὴν βάλασαν ἐργάζονται ἀπὸ μακρόθεν ἀπελευσαν

17That365 this kind of wealth has been ruined in one hour!" And every pilot and anyone sailing toward the place,366 and mariners and such as work the sea, stood afar off,
18:18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁ μοία τῇ πόλει τῇ μεγάλῃ;

18:19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοία ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

19 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?"

20 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."

21 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, but her Priceyness is building up wrath for that day.

367 18:19 This Greek word τιμιότητος actually was sometimes used as a title of respectful address to a rich person. "Your Priceyness," or, "Your Preciousness." In this passage, the logic is that the traders and merchants would miss her because of her high prices, for where would you rather take your wares, to where they are accustomed to high prices, or to where they have low prices? You could accurately render the word here as "high prices." But this brings up another illustration of how the rich oppress the poor. Many a poor person has had his home demolished because of how it would adversely affect the high prices of the homes of his rich neighbors. And thus, the rich get richer, and the poor get poorer. There is no greater freedom a country can have than that each citizen be allowed to build a house that each can afford, no matter what quality, and own that house debt-free from the start. But her Priceyness is building up wrath for that day.

368 18:20a txt αγιοι και οι αποστολοι K A P 046 922 1006 1611 1828 1841 2040 2053 \text{P} \text{cop}_{\text{sa,bo}} \text{arm3} \text{RP} \text{SBL} \text{NA22} \{ \} // αγιοι και οι αποστολοι C 051 f052 2062 2329 \text{P} \text{A} \text{it}_{\text{ar,glb, vgcl}} \text{Apr} \text{Beat} \text{TR} // αγγελοι και οι αποστολοι \text{syr}_{\text{Hipp}} // \text{lac} 2050


370 18:22 txt καὶ πᾶς τεχνίτης πάσης τέχνης C P 046 051 1006 1611 1678 1778C (1828 τεχνητης) 1841 2040 (+καὶ before πάσης 2053 \text{vgss} \text{etmiss} \text{ps-Ambr}) 2062 2080 (2329 τέχνεως for τέχνης) 2344 it\text{ar,glb, vg syrh with * cop}_{\text{sa, eth}} \text{Hipp}_\text{slav, but omit και φωνη...etii} \text{Andr Beat Prim TR RP NA27 // omit και πᾶς through third etii syr}_{\text{eth}} \text{arm (Hipp)} // \text{omit πᾶς σ τέχνης (K but omit και φωνη μιλου...third etii) A 1778* cop}_{\text{bo}} \text{eth (Hipp}_\text{slav) // και πᾶς σ τέχνης at end of vs. without second ἐν soi etii 922} // \text{lac} 2050 2351.
18:23 and the light of a lamp will 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.

18:24 And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth.

Chapter 19

Hallelujah!

19:1 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!

19:2 How true and right are his judgments! For he has judged the great prostitute who was destroying the earth with her prostitution, and has avenged the blood of his servants spilled by her hand."

19:3 And a second time they said, "Hallelujah! And the smoke from her ascends for ever and ever."

371 Greek: μεγιστᾶνες; compare Daniel  :23, Ecclesiasticus (Sirach) 4: , :24; 372 "Is it not the rich who oppress you? Is it not they who are summoning you into court?"  James 2:6 373 For other instances of the instrumental use of "ἐκ χειρὸς," see in the LXX Genesis 9: ; 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)

374 "Is it not the rich who oppress you? Is it not they who are summoning you into court?"  James 2:6 375 "Is it not the rich who oppress you? Is it not they who are summoning you into court?"  James 2:6 376 For other instances of the instrumental use of "ἐκ χειρὸς," see in the LXX Genesis 9: ; 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)
19:4 and they saw the dead, those who had been risen from the dead, and they fell down and worshiped God, the one sitting on the throne, saying, "Amen. Hallelujah!"

19:5 And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Praise our God, all you who fear him, both small and great."

19:6 And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Praise our God, all you who fear him, both small and great."

19:7 And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Praise our God, all you who fear him, both small and great."

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

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

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 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;
Behold a White Horse

19:11 Καὶ εἶδον τὸν οὐρανὸν ἠνεῳγμένον, καὶ ἱδοὺ ὑπὸ ὅψιν λευκὸς πολεμῶν ἐπὶ τῶν ὀφθαλμῶν αὐτοῦ, ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλήν αὐτοῦ πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

19:10 καὶ ἔπεσον ἐπὶ τῶν ποδῶν αὐτοῦ προσκυνήσας αὐτῷ, καὶ λέγει μοι, Ὅρα μὴ σὺνδούλος σου εἰμί καὶ τῶν ἀδελφῶν σου τῆς κρίσεως καὶ πολεμίου, ἐκ τῆς ἁγιασμοῦ. Ἡ φῶς προσκύνησαν. ἦ γὰρ μαρτυρία ἀληθινός καὶ πιστὸς καλούμενος. καὶ λέγει μοι, Ὅρα μὴ σὺνδούλος σου εἰμί καὶ τῶν ἀδελφῶν σου τῆς κρίσεως καὶ πολεμίου. ἐκ τῆς ἁγιασμοῦ.

19:9 καὶ λέγει μοι, "Write: 'Blessed are those who are invited to the wedding of the Lamb.' " 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."

19:8 καὶ ἔδοθε αὐτῇ ἵνα περιβάληται βύσσινον λαμπρόν καθαρὸν, τὸ γὰρ βύσσινον τὰ δικαίωματα τῶν ἁγίων ἐστίν.

8 and it was given to her that she be dressed in fine linen bright and clean, for the fine linen is the righteous acts of the saints.

9 And he says to me, "Write: 'Blessed are those who are invited to the wedding banquet of the Lamb.' " And he says to me, "These are true words from God."
And he is clothed in a robe dipped in blood, and called by the name "the Word of God."

And the armies that are in heaven are following him on white horses, dressed in bright, clean linen.

And from his mouth goes out a sharp sword, so that with it he might strike the nations, and then he himself will shepherd them with a rod of iron; and he himself will tread the press of the wine of the passion of the wrath of God the Almighty.

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

I wanted to preserve the form "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.

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.
19:17 Kai 'eidov ena 'aggelon 'estota en to 'hliw, kai ekrazevn402 phvni megali legyen pasin tois 'orneos tois petoumenois en mesouranemati, Deute synachthite eis to deipnion to mega tou theou,

17And I saw an403 angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather404 toward the great feast of405 God,

19:18 'ina fagnite sarkas basileon kai sarkas xilairchwn kai sarkas ischurown kai sarkas 'ippoun kai ton kathomeno en ep' auton kai sarkas panton eleusferon te kai doulwn kai mikron406 kai megalwn.

18that you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great."

19:19 Kai 'eidov to theriou kai tois basileis tis yis kai ta strateumata autwv synegmena poishai ton polemon meto to kathomeno ep to 'ippou kai meto to strateuma autou.

19And 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.

19:20 kai epaisi the theriou kai mete' auton o phuendrophethi o poishas tis simeia enwpon autou, en ois epinalisen tois labonta to xoraguma to theriou kai tois proskynoudantas tis eikonin autou' zontes eblhsein oi duo eis tin limn tov purdos tis kaiomenvhs407 en theiow.

20And the beast was arrested,408 and with him409 the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown alive into the lake of fire burning with sulfur.

402 19:17a txt {A} omit en A P 051 f052 1006 1611 1841 2040 2053 2062 2329 2344 m{A}{a} it{a}r.488 vg TR TG RC RP SBL // add en K 046 922 2070 m{K} [NA27] {\num{}} // lac C 1828 2050. Most of the ancient translations are inconclusive. The two variants can be translated the same into English.

403 19:17b txt {A} \^na A P 051 f052 922 1006 1841 2040 m{A} it{a}r.488 vg Apr Cass Prim TR NA28 {\num{}} // \^allon K 2053\textsuperscript{txt} (com tov 'agnostov 'aggelov) 2062\textsuperscript{txt} syrh cop\textsuperscript{sa,ms,bo} arm4 ps-Ambr // omit 046 1611 2329 m{K} syrh Beat RP // \^ena \^allon 424 1862 2070 // lac C 1828 2050. In Semitic usage, this \^na would be somewhat equivalent to our indefinite article.

404 19:17c txt synaghtes K A P 051 f052 922 1006 1611 2040 2053 2062 \textit{it\textsuperscript{b}v} syr cop arm eth Beat RP SBL NA28 {\num{}} // synaghtes 046 2329 // kai synagoste\textit{b} lgv\textit{b} Haymo TR // omit 051 m{A} Cass Prim // lac C 1828 2050

405 19:17d txt to mega K A P 046 922 1006 1611 1841 2040 2053 2062 syrh,h cop\textsuperscript{sa,bo} arm4 Prim Beat Ps-Ambr Apr RP NA28 {\num{}} // to mega to 2040 // ton mega 469 2138 // ton megan to f052 2329 // to to megalon 051 TR // lac C 1828 2050.

406 19:18 txt mikron K A P 046 1006 1611 1841 2040 2062 2329 vgm\textit{b} TR SBL NA28 {\num{}} // mikron te 051 f052 922 2053 m{K} RP // lac C 1828 2050

407 19:20a txt tis kaiomewn (gen pres pass part) A P 051*7 vg it\textit{ar,t} syrh,h Prim Beat Apr-ps-Ambr NA28 {\num{}} // tis kaiomewn K // tis kaiomwen 046 // tis kaiomewn (acc pres pass part) 051? f052 922 1006 1611 1841 2040 2053 2062 2329 m{it\textit{b}v} TR RP // lac C 1828 2050.

408 19:20b 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 kingships of the world, become the kingdom of our Lord, and of his Christ." Amen.

409 19:20c txt mete' autou o K f052 1611* 2053 2062 2344 it\textit{ar} syrh,h NA28 {\num{}} // o mete' autou 046 922 1006 1611 1841 2040 m{K} it\textit{b}v cop\textsuperscript{sa,ms,bo} RP // o mete' autou o P 2329 // mete' tou tou o m{A} // mete' toutou o 051 TR // o i me'te' autou o A cop\textsuperscript{sa,ms,bo} arm // lac C 1828 2050.
19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ὕπου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

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

20:1 Καὶ ἔδειξαν ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

1 And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand.

20:2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστι Διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη.

2 And he captured the dragon, the ancient serpent, which is the Devil and Satan, and bound him for a thousand years.

20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

3 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.

20:4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

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. 20:5 μὴ δέχεσθε τῶν νεκρῶν ὁμοίως τὰ χίλια ἐτη. αὐτῇ ἂν ἀνάστασις ἡ πρώτη.

(The rest of the dead did not come to life until the thousand years were finished.)

This is the first resurrection.

20:6 καὶ ἔξελυσεται πλανῆσαι τὰ ἔθνα τοῖς ἀνθρώποις τοῖς ἐν ταῖς τέσσαρις γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγώγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, τὸν ἀριθμὸν τῶν ἄνθρωπων ὡς ἡ ἄμμος τῆς θαλάσσης.

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 thousand years.

The Last War

20:7 καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, 20:8 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην. καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτοὺς.
And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also the beast and false prophet were, and they shall be tormented day and night, for ever and ever.

The Great White Throne of Judgment

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 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

21:1 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ τάλασσα οὐκ ἦσεν ἐτὶ.

1And 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.

21:2 καὶ τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ καινήν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

2And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride made beautiful for her husband.

21:3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἰδοὺ τὸ σταδίον τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνή μετ' αὐτῶν, καὶ αὐτὸς ὁ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ἔστιν αὐτῶν θεός.

3And 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;"

21:4 καὶ ἔξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· τὰ πρῶτα ἀπῆλθαν.

4and 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."

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427 21:1 txt ἀπῆλθαν (pl of ἀπέρχομαι) K Α 2329 NA28 {\} ἀπῆλθον (pl) 46 ƒ  2    6 1611 ‖ ἀπῆλθεν (sg) P it gig vg eth ps-Ambr ‖ παρῆλθεν (sg of παρέρχομαι) 051 922 ™ TR lac C 1828 2040. Compare παράγουσιν in Psalm 143:4 LXX (144:4 in English translations), and παράγει in Cor :3, "The form of this world is passing away." There is no translatable difference between the NA27 versus the/RP readings, and little compared to the TR. In this context both words can mean to disappear.

428 21:2 txt omit all Greek mss, all other versions, all fathers RP SBL NA28 {\} εγω ἰωανης vg cl TR.

429 21:3a txt θρόνου ™ A 94 it ar vg ps-Ambr Aug Iren lat Ar Amb Prim Tyc Oec Beat Cass TR RP lac C 1828 2040. The UBS textual commentary says that the latter reading appears to be an assimilation to ἐκ τοῦ οὐρανοῦ in ver 2.

430 21:3b txt λαός ™ P 051supp 82 241 469 627 627 792 920 1006 1611 1841 1854 1862 2138 ™ vg it eth lat. The longer readings appear to be conflations of two earlier readings, one having "shall be their God," and the other having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.
21:5 Kaì eìpen ó kathìmenos ëpì tì òrënhì, Êidòv kai ñà poiò pánta. kai lêgêi,
Gráphôn, õti oìðoi oí lògoi pìstôi kai ìlìthihòi eìsîn.

5And the one sitting on the throne said, "Behold, I am making all things anew." And he says, 434 "Write, 'These words are trustworthy and true.'" 435

21:6 kai eìpèn mou, Êìgonev. Êgìw [ëimì] tò "Àlfìa kai tò Ìw, õì ìrkhì kai tò òëlòc.

6And he said to me, "They are accomplished. 436 I am 437 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.

21:7 ō nìkòn klìpronomìsèi taùtâ, kai ësòmai autòc ðòcâ kai autòc êstai moî vàc.

7He who overcomes will inherit these things, 438 and I will be to him his God and he will be to me a son. 439

21:8 òtôc õì ðè deiòcâ kai àpâçeûcâ kai ëbêðìçumènòc kai foñeûcâ kai páèñoci
kai fàrmàçoc kai ëiçìwòlòtacâ kai pàisìc òcîs foçìècâ tîc mèròc autòc èn
tì lèìmìc tìc kaîmènì pûrî kai ðèwçâ, õì êstîn õì ðàçàtòc õì ðèùìcòc.

8But to the cowardly and unbelieving 440 and abominable 441 and murderers and fornicators and sorcerers 442 and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."

432 21:4a txt omit N P 051* fò52 922 1611 2050 2053 2062 2329 it²g syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {\} õì õòc ðòcâ 1841 vg Apr Beat Tert Tyc3 TR õì õòc 046 M* õì lac C 1828 2040
433 21:4b txt [A] tì òpòcà A 051* fò52 1006 1611 1841 2053 2329 syr²b Andr õì quae prima vg² star arm4 Apr Beat tì tò ðòcàcà N* õì ëpîc àc òcîs òpòcà N* 046 922 2050 it²ar,si
vg*lt,sw syr²b cop²a,bo arm Iren²a, Aug Quod Prim TR RP (NA27 [øtì]) {C} õì lac C 1828 2040.
434 21:5a txt [D] lêgei A 046 922 1611 2053 2062 2329 vg² Apr Beat Tyc Irenlat Am NA28 {\} õì lêgei moî N 051* fò52 1006 1841 vt²d 2050 arm eth TR RP õì ëpèn moî it²ar syr²h cop²a,bo õì ëpèn it²g² syr²h Tyc2 ½ õì òpòcà 206 2 õì lac C 1828 2040.
435 21:5b txt [E] tôcì õìcòc A 1678 1778 Irenlat Prim WH NA28 {\} õì ëgòvòacN 1006 1841 2053 2062 2080 it²g² syr²h cop²bo Tyc Prim Oec Irenent. õì ëgòvòac vg it²ar Prim Er. Ald. Col. TR õì ëgòvòa N* P 046 051 922 1611 2050 2070 2329 M* cop²a arm Orig Andrew Arethas RP õì ëgòvòa 2030 omit N*²b syr²m² Prim Tyc 3 Beat ps-Ambr õì lac C 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of ëgòvòac seems to have given rise to the variants (a) ëgòvòa (b) ëgòvòe (c) ëgòvòa. 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, see endnote.
436 21:6b txt [A] ëgòvòac N*²a A 1678 1778 Irenlat Prim WH NA28 {\} õì ëgòvòacN 1006 1841 2053 2062 2080 it²g² syr²h cop²bo Tyc Prim Oec Irenent. õì ëgòvòac vg it²ar Prim Er. Ald. Col. TR õì ëgòvòac N* P 046 051 922 1611 2050 2070 2329 M* cop²a arm Orig Andrew Arethas RP õì ëgòvòac 2030 omit N*²b syr²m² Prim Tyc 3 Beat ps-Ambr õì lac C 052 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read ëgòvòa in the previous set of variants lack either ëimù (N P 046 many minuscules) or ëimù ëimù (most minuscules). It is difficult to decide whether ëimù should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read ëimù). In order to represent the balance of probabilities it was decided to retain ëimù in the text, but to enclose it within square brackets."
437 21:7a txt τàvòcà N A 046 051* fò52 922 1006 1611 1841 2050 2053 2062 2329 latt syr cop arab RP SBL NA28 {\} õì òpòcà a doz. mi õì òpòcà 1841 lac C 1828 2040
438 21:7b txt uòc N A 046 fò52 922 1006 1611 1841 2050 2053 2062 2329 syr²h RP SBL NA28 {\} õì uòc 051* arm-a õì òpòcà 2042 õì uòc TR õì òpòcà arm-1 õì lac C 1828 2040
439 21:8a txt omit N P 051* fò52 1006 1611 1841 2050 2053 2062 latt cop²a,bo TR SBL NA28 {\} õì õòc ðòcàcà N P 046 922 2329 M* syr²h b* x cop²a,bo RP õì lac C 1828 2040.
The Bride and Wife of the Lamb

21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came, and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb." 445

21:10 And he carried me away in the Spirit onto a great and high mountain, and showed me the holy city Jerusalem, descending out of heaven from God.

21:11 And he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb." 445 This is significant that both the words wife and bride are used. Israel has been called the wife of the Lamb. 450

21:12 Having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; and she had a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of Israel;

443 21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.
444 21:8c This Greek word φάρμακος means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The drugger aspect can be clearly seen in the word itself, "pharmakos." The word in some classical literature also meant market seller, though with the connotation of the medicinal v. pejorative meaning of drugs.
445 21:8d Having a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the sons of Israel;
21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς:

13from the east three gates, and from the north three gates, and from the south three gates, and from the west three gates; 452

21:14 καὶ τὸ τεῖχος τῆς πόλεως ἐχων453 θεμελίους δώδεκα, καὶ ἐπ’ αὐτῶν454 δώδεκα οὐνάμα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

14with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.

21:15 Καὶ ὁ λαλῶν μετ’ ἐμοῦ ἔβηκεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

15And the one speaking with me had a measuring rod455 of gold, to measure the city, and its gates and its wall.

21:16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μήκος αὐτῆς466 ὀσον457 τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπί σταδίων δώδεκα χιλιάδων· τὸ μῆκος τὸ πλάτος καὶ τὸ ύψος αὐτῆς ἴσα ἐστίν.

16And 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.458 The length and width and height of it are the same.459

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450 21:12b txt τὰ ὀνόματα A 922 1611 1841 2030 (2050 τὰ ὀνόματα after ἵσαρήλ) 2053 2329 (NA28 τὰ ὀνόματα) IC / τὰ ὀνόματα 046 f502 1006 2062 μκ it88 vg arm eth Beat Apr RP / cop46 has “names” but Coptic is really inderminate for the article / ονομα cop1b / omit Κ P 0515 μκ A it8 arm Andr TR SBL / lac C 1828 2040. Elsewhere, John has been known to omit ονόματα when referring to people being written in the Book of Life, for example. So, the shorter reading may indeed be original.

451 21:13a The gates are named after the direction you are coming from when entering them, the way winds are named.

452 21:13b txt East and North and South and West: Ν P 046 922 1778 1841 2050 2080 AT RP SBL NA28 \ / E, N, S and W: 1611 2329 Erasmus 4,5 Scriv-1894-TR / E, N, S, W: 1575 1609 1624 Beza-1598 / E, N, S, W, S: 0515 / E, N, and S, and W: 1678 / E, N, W and S: A cop8a / E and W and N and S: arm1,2 eth7 / E and W and S and N: eth7 / E, W and N: cop8 / E and S and N and W: pc. arab / E and N and S: 1054 / E and N and W: 1016 / lac C 1828 2040. This footnote is to show both the presence and absence of και, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones.

454 21:14a txt ἔχων (nom sg masc part pres) A 046 P 922 1006 2329 2777 pc NA28 \ / εἴη (imperf act ind 3rd sg) f052 2020 / ἔχων (nom & acc sg neut part pres act) N2 0515 1611 1841 2050 2053 2062 \ / TR RP / omit Κ* 2050 eth arm / lac C 1828 2040. The words ἔχων and ἔχων are both present participles; the difference is in gender. The referent, τὸ τεῖχος, is neuter, but might look masculine to the casual eye because of its termination. The theory is that John wrote it without attention to grammatical agreement, and the other readings are subsequent corrections to the grammar.

458 21:16b A stadion was 6 plethra, one plethra being 100 Greek feet, so a stadion = 600 Greek feet, 625 Roman feet, 606¼ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.
21:17 καὶ ἐμέτρησεν τὸ τείχος αὐτῆς ἕκατον τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστίν ἀγγέλου.

17 And he measured the wall of it, 144 forearms, the dimension of a man, which is the angel's.

21:18 καὶ ἐνδώμησις τοῦ τείχους αὐτῆς ἱασπίς, καὶ ἡ πόλις χρυσίον καθαρὸν δυμοιον υάλω καθαρῷ.

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

21:19 οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντί λίθῳ τιμίῳ κοσμημένοι· ο θεμέλιος ὁ πρῶτος ἱασπίς, ὁ δεύτερος σάπφιρος, ὁ τρίτος χαλκηδών, ο τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἑκάτοτος σάρδιον, ὁ ἐννεατοτος χρυσόλιθος, ὁ ἑδραντοτος ωάκινθος, ὁ δωδεκάτος ἀμέθυστος.

19 The foundations of the walls of the city are adorned with every precious stone; the first foundation with jasper, the second sapphire, the third chaledony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:20 ὁ πέμπτος σαρδόνυξ, ὁ ἐκτὸς σάρδιον, ὁ ἐβδομος χρυσόλιθος, ὁ ὕδιος βήρυλλος, ὁ ἐνατὸς τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἑνδέκατος υάκινθος, ὁ δωδεκάτος ἀμέθυστος.

20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:21 καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλῶνων ἴασπίς, καὶ ἡ πλατεία τῆς πόλεως χρυσίον καθαρόν ὡς υάλος διαφανῆς. 144

21 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.
21:22 And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb.

21:23 And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb.

21:24 And the city has no need of either a sun or a moon to shine in it, for the glory of God has illuminated it, and its lamp is the Lamb.

21:25 And the nations 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 they will bring the glory and honor of the nations into it.

21:26 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 its lamp is the Lamb.

21:27 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

22:1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου,

1And he showed me the river of the water of life, bright like crystal, flowing from the throne of God and of the Lamb

22:2 ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ἔξυλον ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μήνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ἔξυλου εἰς θεραπείαν τῶν ἐθνῶν.

2And 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.

22:3 καὶ πάντα καταθεμα ὡς οὐκ ἔσται ἤτα, καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,

3And 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,

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

475 κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ἔξυλου εἰς θεραπείαν τῶν ἐθνῶν. every month one yielding its fruit, and the leaves of the tree are for the healing of the nations.

476 κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ἔξυλου εἰς θεραπείαν τῶν ἐθνῶν. according to the month each one yielding its fruit, and the leaves of the tree are for the healing of the nations.

477 κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ἔξυλου εἰς θεραπείαν τῶν ἐθνῶν. according to the month each one yielding its fruit, and the leaves of the tree are for the healing of the nations.

478 κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ἔξυλου εἰς θεραπείαν τῶν ἐθνῶν. according to the month each one yielding its fruit, and the leaves of the tree are for the healing of the nations.

479 κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ἔξυλου εἰς θεραπείαν τῶν ἐθνῶν. according to the month each one yielding its fruit, and the leaves of the tree are for the healing of the nations.

480 κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ἔξυλου εἰς θεραπείαν τῶν ἐθνῶν. according to the month each one yielding its fruit, and the leaves of the tree are for the healing of the nations.
22:4 and they will look upon his face, and his name will be on their foreheads.

22:5 and οὐκ ἔσται έτι, καὶ οὐκ έχοντις χρείαν φωτός λόγου καὶ φώς ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει ἐπ’ αὐτούς, καὶ βασιλεύσουσιν εἰς τοὺς αἰώνας τῶν αἰώνων.

5And night will no longer exist, and they have 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.

22:6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος, ὁ θεὸς τῶν αγίων προφητῶν, ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ὑπὲρ τῶν ποίησεων αὐτοῦ ὑπὲρ τοῦ βιβλίου τούτου.

6And 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."

22:7 And I do not see my face, μακάριος οὐκ ἔσται ἐτι, τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ, καὶ βασιλεύσουσιν εἰς τοὺς αἰώνας τῶν αἰώνων.

7"And behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."
22:8 Κάγω ᾽Ιωάννης ὅ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἦκουσα καὶ ἔβλεψα, ἔπεσα προσκυνήσαι ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

8And 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.

22:9 καὶ λέγει μοι, Ὅρα μή· σύνδουλός σοι εἰμί καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν προσκυνήσαντων τοὺς λόγους τοῦ βιβλίου τοῦτού τῷ θεῷ προσκυνήσουν.

9And he says to me, "Watch out! I am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

22:10 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τοῦτού, ὁ καιρὸς γὰρ ἔγγυς ἐστίν.

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

22:11 ὃ δικαίων δικαιοσύνην ποιήσατω ἄτι, καὶ ὁ ἅγιος ἁγιασθήτω ἄτι, καὶ ὁ δίκαιος δικαιοσύνην ποιήσατω ἄτι, καὶ ὁ ἄγιος ἁγιασθήτω ἄτι.

11He 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**

22:12 Ἐρχομαι ταχύ, καὶ ὅταν καθίσω ταύτα, ἰδοὺ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταύτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἐπέσα προσκυνήσαντος τοῖς ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

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."

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491 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.

492 And he says to me, "Watch out! I am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

493 Behold, I am Coming Soon

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

495 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."

496 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.
22:13 ἐγὼ τὸ Ἀλφα καὶ τὸ Ὄ, ὁ πρῶτος καὶ ὁ ἐσχατός, ἡ ἀρχή καὶ τὸ τέλος.

13 I am the Alpha and the Omega, the first and the last, the beginning and the end.\textsuperscript{499}

22:14 Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἐστιν ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

14 “Blessed are those who wash their robes,\textsuperscript{500} so that access to the tree of life will be theirs, and to the gates, so they may go into the city.

22:15 ἔξω οἱ κόνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάται καὶ πάντα φιλῶν καὶ ποιῶν φεδός.

15 Outside\textsuperscript{501} are dogs, and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

22:16 Ἐγὼ Ἰησοῦς ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς σφαλῖσις, ἐγὼ εἰμι ἡ ρίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός.

16 “I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and line of David, the bright and morning star.\textsuperscript{503}

\textsuperscript{499} the facts of the case,” the true story, is reality. The Majority Text switches this to the future, “what it will truly be,” that is, after judgment.

\textsuperscript{499}  22:12b txt ἐστίν αὐτοῦ ἐστίν αὐτοῦ 469 376 2050 ἐστίν αὐτοῦ ἐστίν 205 1678 1778 2020 (2080 illeg.) ἐστίν αὐτοῦ 046 82 94 241 456 627 1006 1841 1854 1859 1862 1888 2053 2062 2138 2436 424 459 922 1611 1852* 2017 2030 2059 2060 2065 2073 2081 2186 2814 TR omit 469 757\textsuperscript{sup} 1852\textsuperscript{sup} “according to his works” 792 2024 2074 (syr\textsuperscript{eth}) cop\textsuperscript{sa} eth opera ejus Ty2c opera sua vg ps-Ambr opera ipsorum it\textsuperscript{sa} facta sua Cypr Prim sciut opus ejus erit Beat lac C P 051 69 89 920 1384 1828 2019 2040 2256 2302 2351.

\textsuperscript{499}  22:13 txt o πρῶτος καὶ ο ἐσχατός καὶ εαυτός η ἀρχή καὶ το τέλος Ν 046 f052 922 1006 1611\textsuperscript{sup} 1841 2329 cop\textsuperscript{sa} RP SBL NA28 ἐστίν αὐτοῦ καὶ εσχατος η αρχη καὶ το τελος 2 3 2 62 ἐστίν αὐτοῦ 36 2 94 24 46 62 86 4 6 62 4 6 62 6 4 4 Υ 2 3 2 62 ἐστίν αὐτοῦ lac C P 051 1828 2040.

\textsuperscript{499}  22:14 txt (A) πλύνοντες τὰς στολὰς αὐτῶν Ν 046 02 1006 (πλύναντες) (πλύναντες) (πλύναντες) 1841 2053 2062 it\textsuperscript{ar} vg\textsuperscript{ar} cop\textsuperscript{sa} eth Ath\textsuperscript{ms} Ps-Ambr Fulg Apr (Prim) Haymo NA27 (A) πλάτυνοντες τὰς στολὰς αὐτῶν Ps-Ath ποιοῦντες τὰς ἐντολὰς αὐτοῦ πλύνοντες τὰς στολὰς αὐτῶν 469 ποιοῦντες τὰς ἐντολὰς αὐτοῦ 046 1611 2329 m it\textsuperscript{sa} syr\textsuperscript{ph}; cop\textsuperscript{bo} (arm ποιοῦντες) (τά) Andrew; Tertull Cypr Ty2c Areth (Caesarius) (Beat) TR RP lac C P 051 1828 2040. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The combination of the uncials Ν 046 (1678, 1778, 2080 are directly descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character.

\textsuperscript{500}  22:15a txt omit Ν Α 046 051S f052 all other extant minuscules lat vg\textsuperscript{b} Ath Hipp R P SBL NA28 (D) δὲ 1107 1894 Fulg cop arm arab Prim TR καὶ syr\textsuperscript{ph} lac C P 1828 2040.

\textsuperscript{500}  22:15b Deut. 23:18: a dog is a male prostitute.

\textsuperscript{503}  22:16 txt (D) o πρωινὸς Ν 046 (πρωινὸς) 051S 922 1611\textsuperscript{sup} 2053 2062 Ath Ty2c Vig RP SBL NA28 o πρωινὸς Α o πρωινὸς 1006 1841 1617 1778 it\textsuperscript{sa} vg Prim Beat Apr o πρωινὸς ο λαμπρὸς 2590 al o ἀστήρ ὁ πρωινὸς 2329 syr\textsuperscript{ph} “like the splendid star of the morning” syr\textsuperscript{ph} eth “star of the hour of morning which is enlightened” cop\textsuperscript{sa} “star which is wont to rise in the morning” cop\textsuperscript{bo} “star of dawn” arm-1 lac C P 1828 2040 2080
22:17 Kai τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἐρχον, καὶ ὁ ἄκοινον εἰπάτω, Ἐρχον, καὶ ὁ διψῶν ἔρχεσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

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.

22:18 Μαρτυρῶ ἐγώ παντὶ τῷ ἄκοινον τούς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐὰν τις ἐπιθῇ ἐπ’ αὐτά, ἐπιθήσει ἐπ’ αὐτὸν ὁ θεὸς τὰς πλήγμας τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·

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:

22:19 καὶ ἕαν τις ἀφέλη ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφέλει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

19and 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.

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504 22:17 txt ο θέλων Ν Λ 046 0515 922 1006 16115 1841 1678 1778 2053 2062 am to col cop bo eth Ath Ty2c Prim% RP SBL NA28 {\} // καί ο θέλων 2050 2329 vg cf fu syr ph cop sa arm-α,4 arab Ty2c Prim% Beat Apr TR // lac C P 1828 2040 2080

505 22:18a txt μαρτυρῶ εγώ Ν Λ 046 & ALL OTHER EXTANT GRK WITNESSES it is syn cop arm Prim Beat Apr RP SBL NA28 {} // μαρτυρῶ παντὶ εγὼ 0515 // μαρτυρομαι εγὼ 2329 + 16 al // συμμαρτυρουμαι γαρ 2075supp vg TR // lac C P 1828 2040 2080

506 22:18b txt επιθήσει Ν Λ 0465 1006 1611 1841 2050 2053 2062 2329 syr ph cop sa bo arab TR SBL NA28 {} // επιθή R* // επιθήσει 046 // επιθήσει 051 RP // επιθήσει 1678 1778 // lac C P 1828 2040 2080. The RP reading is an imprecation in the optative mood, so also ἀφελοὶ in 22:9b.

507 22:19a txt [A] ἀφελεῖ [A] 051 922 1006 1611 1678 1778 2053 (2062 ἀφελή) RP NA28 {} // ἀφελεῖ 2411 // ἀφελεῖ 792 // ἀφελεῖ 046 // ἀφελεῖ 2050 2329 // ἀφελεῖ 2329 // ἀφελεῖ 2329 // ἀφελεῖ 2329 // ἀφελεῖ 2329 // ἀφελεῖ 2329 // ἀφελεῖ 2329 // ἀπαραξεὶ cop bo // ἀφαρη TR // lac C P 1828 2040 2080. In the last few verses of Revelation, the TR has unique readings, because it is a translation from Latin, since Erasmus' sole Greek manuscript for Revelation, 2814, was incomplete at the end.


509 22:19c txt ἔξων Ν Λ 046 051 922 1006 1611 1678 1778 2053 2050 2053 2062 2186 2329 rell. Grk it is syn ph,sa cop sa eth arm Apr Ty2c Beat am dem lips ph RP NA28 {} // βίβλου vg fu lips sa x cop bo arab (Walton's Polyglot) Prim Ambry Haymo Act Saturn TR // ligno / libro ps-Aug.-Spec. // not clear: Cass Beda // lac C P 1828 2040 2080. There is simply no Greek manuscript support for the TR reading. The TR reading is found in only two Greek manuscripts, 296 and 2049, (plus margin of 2067 in a very late hand) but these two, 296 & 2049 do not count, since both are 16th century manuscripts (Hoskier's numbers, 57 & 141) that were handwritten copies made from the TR itself, according to Hoskier (see table at end of this document). One cannot use a copy of the TR to prove that a TR reading is found in Greek manuscripts. A plausible theory as to the origin of the reading is that it is probably from the Latin, and maybe confusion of libro and ligno. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." And at the bottom of page 1:615, 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." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if
22:20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. [Ἀμήν,] ἔρχου, κύριε Ἰησοῦ.

The one who is testifying these things says, "Yes, I am coming soon." Amen; come, Lord Jesus.
22:21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων τῶν ἁγίων.
21 The grace of the Lord Jesus be with all the saints.

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511 22:21a txt {B} κυρίου Ἰησοῦ

512 22:21b txt {C}: (1) μετὰ πάντων τῶν ἁγίων (2) μετὰ πάντων τῶν ἁγίων αὐτοῦ (3) μετὰ πάντων ἁγίων (4) μετὰ ἁγίων (5) μετὰ τῶν ἁγίων σου (6) μετὰ πάντων ἡμῶν (7) μετὰ πάντων ὑμῶν (8) μετὰ πάντων ἑμῶν (9) μετὰ πάντων

513 22:21c txt omit ἀμήν. A 1006 1841 it{ar,gi}r fuld Beat{c} Tyc Andr Areth NA27 {B} ἀμήν. Χ 046 051 922 1611 1678 1778 2050 2053 2062 2329 m vgcl,ww syrph copsa,(bo) eth arm Beat{c} Areth TR RP ἀμήν ἀμήν syrph lac C P 1828 2040 2080.
As you will see, there is a maddening variety of classification systems of manuscripts, symbols for them, and ratings thereof. There are even several differing number designations (names) of the manuscripts! The first column is the current Gregory numbers, and then what others called them, and, in the case of von Soden and Schmid, their classification of them. Pickering uses H. C. Hoskier's numbers, which are often, but not always, the same as Scrivener's. The Gregory listing is according to the "Kurzgefaßte Liste, der Griechischen Handschriften des Neuen Testaments," which lists every hand-written manuscript of the New Testament, even if it is a hand-written copy of a printed edition like the Textus Receptus, for example. So, just because a manuscript is listed here, does not mean it is important or meaningful at all for the purposes of ascertaining the original reading.

The manuscripts in this table are described only as pertaining to Revelation. For example, they might have a Byzantine character in Revelation, but another type text in the gospels. Or, it might be called by a different manuscript number in Revelation, and reside in a differing library from the rest of the manuscript. In addition, some manuscripts are dated later for Revelation than the rest of the manuscript, e.g., 209 is dated XV in Revelation, but XIV elsewhere.

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<td>all; Scriv: 6:14- 8:1, 22:19-21 mutilated and perhaps elsewhere; wretched condition, often illegible.</td>
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<td>Turyn, Follena, Vogel and Gardthausen, Gamillscheg</td>
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<td>Text 1 pp. 307</td>
<td>all; It was written for Cardinal Bessarion, probably by his librarian John Rhosen.</td>
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<td>δ507</td>
<td>AV 144, 401, 450, 524</td>
<td>Text 1 pp. 133-7</td>
<td>Matthaei, (as k)</td>
<td>Whole N.T.; Rev with Andreas commentary; One of the Ms for Rev. that Hoskier most esteemed.</td>
<td>olim: Dresden, Sächs. Landesbibl., A 172</td>
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<td>I pp. 17, 83, 90</td>
<td>Text 1 pp. 556ff</td>
<td>Birdsall, Matthaei, Spatharakis with Oecumenius Commentary</td>
<td>A couple singular TR readings found here purportedly; Hoskier says is eclectic type.</td>
<td>Paris, Bibl. Nat., Coislin Gr. 224</td>
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<td>I pp. 17, 19, 139-42, 166-8, 240, 9, 274f., 299; Oekumenios der Apokalypse -Ausleger und Oekumenios der Bischof von Trikka/ NNGJ 14 (1937-8) esp. pp. 325-6</td>
<td>Text 1 pp. 747-51</td>
<td>Matthaei (as 11); Staab</td>
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<td>K° 426, 450, 488, 524</td>
<td>Text 1 pp. 347-52</td>
<td>Matthaei (as 13 &amp; 14); plates*</td>
<td>Greek/Armenian/Italian triglot, with Italian fr. Catholic epistles to Rev. 4, and the Italian does not agree w/ the Greek</td>
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<td>I^2 12 pp. 132, 401, 450, 487, 526</td>
<td>Text 1 pp. 174-180, 615</td>
<td>According to Hoskier, this ms. is a handwritten copy made from Colinaeus' printed edition of the TR (Text 1, pp. 179-180), so not at all significant for TC purposes- cannot be used to prove that a TR reading has Greek Ms support. The Kurzgefaßte Liste has a footnote on this ms. which says &quot;aus Druck abgeschrieben?&quot;, showing they are aware that Hoskier says it is a handwritten copy from a printed edition.</td>
<td>At the bottom of p. 1:615, Hoskier says, &quot;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.&quot;</td>
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<td>Florence, Bibl. Medicea Laur., Conv. Sopr. 53</td>
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<td>401, 450</td>
<td>I p. 83</td>
<td>Vogel &amp; Gardthausen p. 9</td>
<td>Scribe: Athanasius, had 6 fingers, was unenthusiastic and careless about his work, acc. to Hoskier</td>
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<td>Staab, Pauluskommentare p. xi (C)</td>
<td>Lacking 3:20-4:10. Hosk: &quot;most probably derived directly from an Uncial.&quot; Group 110-627-2048</td>
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<td>Lack Rev. 18:23 to the end, due to loss of the last leaves</td>
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<td>Complutensian group; Different scribe from 21:9 on</td>
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<td>Text 1 pp. 369-80</td>
<td>gospels and Rev. Hosk. “with endless ramifications.” Breathing marks are a mere dot, and we often cannot tell which. Polyglot and Syriac influence.</td>
<td>Athen, Nat. Bibl., 107</td>
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<td>Grottaferrata, Bibl. della Badia, A. a. 1</td>
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<td>115 117</td>
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<td>Απρ^50</td>
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<td>Hosk. says consists of one page of &quot;stuff,&quot; and not to be dignified as Rev. Ms.</td>
<td>Vatican Libr., Reg. gr. 6</td>
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<td>→ → → → → → →</td>
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<td>see 2040 for Rev.</td>
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<td>α55 Kε 401, 450, 488, 523</td>
<td>Text 1 pp. 429-34</td>
<td>Agati p. 159 and plate 110</td>
<td>Hosk. “This is another B type, though an older MS. in point of date and of far greater interest.”</td>
<td>Escorial, Ψ. III. 18</td>
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<td>153 δ361 t^b^2</td>
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<td>Hoskier says 11th or 12th century, with last page missing, and 15th century scribe finishes it</td>
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<td>Athos, Esphigmenu, 186</td>
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<td>215 α1174</td>
<td>Text 1 pp. 688ff</td>
<td>Treasures I cod. 286; plates 348-57</td>
<td>Treasures II cod. 56; plates 49-52</td>
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**1767** Hosk: "It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank." **Text 1, p. 608**
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2049 | XVI | 141 | 141 | 141 | a1684 | I p. 12 | Text 1 pp. 474-477, 615 | Hoskier speculated that Erasmus’ 22:17-21 based on it (Text 1, pp. 474-7, then later changed his mind. (Text 1, p. 615, bottom of page). See also Text 2, p. 156, lines 26,27, where he says “...57 et 141 ex ed. typ. exscripti.” The Latin means "copied from printed edition(s).” |


2051 | XVI | 144 | 144 | 144 | Av^{68} | Text 1 p. | with Andreas commentary | Madrid, Bibl. Nac., 4750, fol. 303-385 |

2052 | XVI | 145 | 145 | 145 | Av^{64} | Text 1 p. 493 | Reuss, Katenen p. 13 | 1:1-7:5; with Andreas commentary | Flor., Bibl. Medicea Laur., Plutei VII. 29, fol. 193-224 |
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<td>pp. 51f.</td>
<td>3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs.</td>
<td>Basel, Univ. Libr., A.N.III. 12, fol. 97v, 248f</td>
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<td>Begins at Rev. 10:8; mutulates ch. 20, omits 20:1,3; reading 20:7,11, 4,5, omits 20:6, reads 11,12, omits 13, reads part of 20:14, has 15, continues with ch. 21, but closes at the end of 21:6. with Andreas commentary. Hosk. declares that this scribe deliberately changed text for doctrinal reasons.</td>
<td>Athen, Nat. Bibl., 142, fol. 1-80</td>
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<td>Ap⁷⁰</td>
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<td>α116 K; pp. 401, 450, 487, 522</td>
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_text 1_
pp. 743 ff.

Treu pp. 328 ff.
Plate 4 in L.
Vaganay, _Initiation à la Critique textuelle du Nouveau Testament_ 2nd ed. by C.-B. Amphopux (Paris, 1986); Cereteli & Sobolwewski I 20; Alpatav; Spatharakis nr 92 plates 166-8; Fonkić

Acts, Paul, & Rev., mutilated; written by professional scribe named Michael, by order of King Michael; Hosk says 046 type but before it, e.g., 3 holies in 4:8.

Moscow, Univ. 2 (Gorkij-Bibl. 2280)
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<td>208</td>
<td>Απ22 Αυ23</td>
<td>1 p. 7</td>
<td>Text 1 pp. 678-81</td>
<td>all, with Andreas commentary; an almost exact sister to ms 2814, Erasmus' one manuscript, except complete. This manuscript proves that Erasmus back-translated last 5 verses of Rev. from the Latin.</td>
<td>Athos, Vatopedi 333, fol. 83-176</td>
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- Augsburg, Univ. Bibli., Cod. 1.1.4.1
- Cambridge, University Library Dd. IX. 69, fol. 295-316 (fol. 4-294: 60)
- Dublin, Trinity College, 52
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<td>169-216 (cf. E 17 67-120)</td>
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<td>Athos, Iberorum 61, Greg. 175, Lambros, p. 193, Hoskier: &quot;said to have disappeared&quot;</td>
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<td>2079</td>
<td>Group 176</td>
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<td>4 leaves containing 7:16-8:12; von Dobschutz says this is the same as 052; Hoskier says &quot;We leave 183 blank.&quot;</td>
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<td>2083</td>
<td>62-63-72-136-147-162-184 (Family 1)</td>
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<td>&quot;It is reported to me in 1912 that the Apoc. has disappeared from the Lesbos Ms. 132, having been torn out of the volume. Leave 185 blank.&quot;</td>
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<td>1893</td>
<td>Group 149-186</td>
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<td>Double Recension, Erasmus-Complutensian</td>
<td>Me(1:1-3:12), p35(3:12-end)</td>
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<td>191</td>
<td>1503</td>
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<td>2302</td>
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<td>1352</td>
<td>1:1-9:1, then see 194A</td>
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<td>194A=9:2 to end, except for 21:3-16, which is a 3rd scribe</td>
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<td>runs only to xiii 18</td>
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<td>Hosk disagrees re date; says date is 1571</td>
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<td>f₃⁵</td>
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<td>f₃⁵</td>
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<td>f₃⁵</td>
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<td>f₃⁵</td>
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<td>f₃⁵</td>
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Endnote #1

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

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

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

The spies are called angels in James 2:25

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

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

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

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

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

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

Deuteronomy:
33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,
33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,
33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,
33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwell in the bush. Let the blessing come upon the head of Joseph, and upon the crown of the head of him that was separate from his brethren.

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, between inheritances.
Extended Critical Apparatus on Select Passages

1:4a ἀπὸ Π[8,14] Ν A C P 104 181 986 1384 1678 2019 2020 2040 2050 2073* 2080 2081 2186 2814 ἡγεῖται τὸν τρόπον τοῦ θρόνου αὐτοῦ. De Brunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἐπὶ πνευμάτων ἡ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπὶ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τα (acc neut pl), the above variants arose. (De Brunner was saying that the accusative case pronoun τα jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἡ ἐστίν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:4b txt τα (nom or acc pl neut rel. pronoun) Π[8,14] C 046 42 82 94 175 424 468 469 506 627 792 920 1006 1611 1828 1841 1854 1862 1888 2040 2042 2048 2050 2138 2329 2349 2351 236 HF RP NA27 {\} // τῶν (gen pl) Ν A 88 241 2074 // τα ἐστίν (nom or acc pl. neut. pronoun with singular verb) P 35 104 757 922 986 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2148 2186 2302 2812 TR PK // τα ἐστίν (nom. or acc. pl. neut. pronoun with plural verb) 2019 ἡγεῖται // omit 1626 copia? // hiat 051 1778 2030. De Brunner in BDF §136(1) says that the Greek of Revelation exhibits many solecisms (mainly inattention to grammatical agreement), which were later removed by educated revisers, and he says of the phrase in 1:4, ἀπὸ τῶν ἐπὶ πνευμάτων ἡ ἐνώπιον τοῦ θρόνου αὐτοῦ that "the true text is still not found in any edition; originally it certainly read: ἀπὸ τῶν ἐπὶ πνευμάτων τὰ ἐνώπιον τοῦ θρόνου αὐτοῦ. This jarred upon every cultured ear, hence the five variants." That is, in place of τα (acc neut pl), the above variants arose. (De Brunner was saying that the accusative case pronoun τα jarred the cultured ear for its lack of concord with the genitive case of πνευμάτων.) My translation reflects most of the other readings, which have essentially the same meaning after translation into English. If one followed the Andreas of Caesarea ἡ ἐστίν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."


1:5b txt [A] λύωνται Π[8,14] Ν A C 88 181* (c- λυσαντως) 254 2567 314 680 743** 792 922 1384* 1611 1678 1732c 1733* 1852 1876 2014 2015 2019 2020 20262 2028xt 2029xt 2033xt 2034xt 2036xt 2037xt 2043 2044xt 2046xt 2047xt 2050 2054 2055 2068 2069 2070 2074 2078 2081 2083xt 2186 2200 2286 2302 2329 2344/vid 2349 2351 2346 2595* 2814 318c (it 1st Prim solut) vg-harl (syrh λύων) (Ἑλληνικά syr4 arah) eth arm Andrew; Victorinus-Pettav NA27 {A} // λύωνται P 046* (046* homoioteleuton) 18 35 61 69 82 94 104 175 2565Gr, Ital 367 456 459 468 469 627 577 920 1006 1732c 1841 (Ἑλληνικά 172 424 616 1828 1862 2088 2084 it4gvg cop{ab,bo} 1854 1859*accUSB3 2017 2040 2042 2053 2059 2062 2065 2070xt 2073 2080 2138 2256 itar.vg cop{ab,bo} Aprinigius Arethas Beatus mt TR HF RP PK // omit 2049xt 2052 2061 // hiat 051 1778 1858*accoh 2030 2032. The "freed" reading is reminiscent of λέλυται αὐτής ἡ ἀμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.
1:5b TST 2 txt {A} ἐκ Φ⁴¹ Ν⁵-² A C 61mg 88 181 1611 1678 1854 2019 2020 2050 2053 2059 2060 2062 2074 2080 2081 2186 2302 2329 2344vid 2814 πΑ NA27 {A} // ἀπὸ Π 046 18 35 61² 69 82 94 104 172 175 241 256 367 424 456 459 467 468 469 616 627 757 792 920 922 1006 1384 1732 1733 1828 1841 1852 1862 1888 2017 2040 2042 2065 2070 2073 2084 2138 2256 2351 2436 πΚ TR HF RP PK // hiat 051 1778 1859acc 2030 2032.

1:15a πεπυρωμένης (gen sing fem) A C Primasius NA27 {C} // πεπυρωμένων (dat sing) Ν 205 209 469 628 2050 2053 2062 2423 itar,gig,h,ht vg syrph,h, copاش,bo arm eth Irenaeus Cyprianus Victorinus-Pettau Maternus Apringius Primasius Ps-Ambrose Haymo Beatus // πεπυρωμενη 2436c // πεπυρωμένοι 459 792 922 2033 2814 2329 // πεπυρωμένοι 046* // πεπυρωμένοι (nom pl masc) Π f052 82 94 104 175 246 456 627 920 1006 1611 1828 1841 1852 1854 1862 1888 2017c 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 Μ syrh-ing Andrew; Arethas Victorinus-Pettau Tyconius TR HF RP // lac. 051 2030. The first reading is feminine, and thus oblique grammatically to any of the nouns, whereas the second reading would modify furnace, and the third reading would modify feet. One can imagine why the first reading might be changed to one of the other two in order to be made grammatically correct, but not why the 2nd or 3rd reading might be changed to the grammatically oblique reading. And there are no other apparent explanations. The Greek of the rest of Revelation does in fact show more grammatical disagreement compared to other N.T. books. Left oblique, the participle could be meant to modify bronze or furnace or feet, or all of them simultaneously. Why not? Revelation has several other places where the use of ως similarly makes a whole phrase rather imprecise.

2:13a TST 3 txt και ψτνăıvid A C f052 1854 2050 2053 2329 TR NA27 {\} // omit Π Π 046 69 82 88 104 181 459 627 757 792 920 922 1006 1384 1611 1828 1841 1862 1888 2019 2020 2040 2059 2060 2074 2081 2186 2351 2814 HF RP PK // hiat Φ⁴¹ 051 2030 2062 2256 2302. Very interesting that the TR is with the NA27 here, even though none of its source mss read so.

2:13b TST 4 txt ἡμεραս A C 1678 2053 2065 2080 2080 2344 itar vg vg-harl syrph copاش,bo (copاش,4/ ἡμερας) Tyc Prim Haymo NA27 {\} // ἡμερας μου 1778 2040 2329 // ἡμερας μου ἐν αἰς 2050 // ἡμερας ἐν ταῖς Ψ⁴⁵vid Ν* // ἡμερας ἐν αἰς Ν (P ἡμερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2314 πΑ itar,gig,h arm Andrew Areth HF RP PK // ἡμερας αἰς Π 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2040 2138 2351 πΚ syrh eth HF // hiat Φ⁴³ Φ¹¹⁵ 051 2030 2062 2256 2302. The UBS textual commentary says that the longer readings are attempts to bring grammatical concord, that is, adding genitive words or phrases, not understanding that the following name ἀντιπᾶς (see next footnote) must be taken as an indeclinable proper name, and thus can still be genitive in meaning without the form, "standing in a genitival relationship with ἡμερας." Though it is true that elsewhere, ἀντιπᾶ is used as the genitive of ἀντιπᾶς, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {Λ} γυναῖκα “woman,” Ν Π 052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 itar,gig,h copاش,bo arm
eth Ambr. Epiphanius Andrew; Tertullian Ambrosiaster Tyconius Beatus Haymo TR NA27 [B] // γυναῖκα οὖς, "your woman / your wife," (A add τήν) 046 18 35 61 69 82 88 94 172 175 241 256 424 456 467 468 469 616 627 757 792 920 1006 1384 1732 1733 1734 1828 1841 1852 1854 1858 1862 1888 2040 2042 2065 2070 2073 2074 2084 2138 2351 2436 syrh,harm Cyprian Primasius Andrew Arethas HF RP PK // hiat 051 2030 2062. The editorial committee of the UBS Greek New Testament says that the reading with οὖς "appears to be the result of scribal confusion arising from the presence of several instances of οὖς in verses 19 and 20." There are four instances of οὖς in the 1 1/2 verses preceding, to be exact.

2:25 txt {D} ἀχρίς οὖς Π 046 35 82 88 94 104 175 256 424 459 469 627 757 792 920 1006 1384 1611 1732 1733 1734 1828 1841 1862 1888 2019 2020 2059 2060 2065 2070 2071 2073 2074 2081 2200 2305 2436 2814 TR HF RP (NA27 ἄχρις[ς]) \{\} // ἄχρις οὖς Ν C 61 69 177 218 452* 1552 1852 2045 2138 2329 2351 WH // έως οὖς Α 241 (syr) // ἄχρις οὖς εἰπάν 1611 2053 // ἄχρις ὅταν 2080 // ἄχρις οὖς εἰπάν 1611 2053 // ἄχρις ὅταν 2080 // ἄχρις οὖς Ε 2050 // ἄχρις ῥις 1678 1778 2020 // οὖς 1854 // hiat 051 1893 1918 2022 2030 2032 2062 2091 2256. It is interesting that minuscules 1611, 2042, 2050, 2053, and 2329, important minuscules, get the phonology wrong or differ in some other detail. They follow ἄχρις(ε)ι(ς) either with differing words, or mis-inflected / misspelled words. And minuscule 1854 omits it entirely. Also very interesting, is that minuscule 241, the manuscript most esteemed by Hoskier, follows Codex A here, seemingly one of the manuscripts least esteemed by Hoskier. The text here is very uncertain indeed. The variants ἄχρις - ἄχρι are the same word, but affected by the phonology of euphony. (See ἄχρι in the very next verse here.) In the Attic dialect, ἄχρι was the predominating form as also in the NT. The variant ἄχρις is found in Galatians 3:19 and Hebrews 3:13, both of them before οὖς - ὅν, the same word as here in Revelation. The fact that all three NT occurrences of ἄχρις are before a vowel, leads me to conclude that this addition of the "s" sound is a phonological change. Septuagint occurrences are Gen. 44:28, ἄχρι νῦν; and Job 32:11 ἄχρις οὖς. This is the same phonological pattern as in the NT. But there are various editions of the LXX, and Judges 11:33 in some editions is said to contain a form of the word ἄχρι, but not in my Tischendorf 4th, 1869, which uses a phrase with ἐως. (Tischendorf's was based on Codex Vaticanus, filling in B's missing parts with Codex A or other manuscripts.) In Homer's Iliad ἄχρις occurs before vowels in 4.522 ἄπλοισθεν, 16.324 ἀραξέ, 17.599 αἰχμη. Note that these are all before vowels, and Homer uses the final sigma. The Liddell and Scott lexicon says epic poets used ἄχρις and ἄχρι "as the metre requires: in Ionic, μέχρι is preferred; but ἄχρι - ἄχρις are more common in Homer than μέχρι: the only Attic forms are ἄχρις, μέχρι, before both consonants and vowels." Classical Greek poetry did not like the sound of "hiatus," the sound where in two adjoining words, a word ending with a vowel is followed by a word beginning with a vowel. In better English we also don't like hiatus, though not for rhythmic or poetic reasons. That is why for example we add an "n" to the word "a" when it is followed by a word that begins with a vowel. That is, we say "a ball, but "an apple." (Apple actually does not begin with a vowel in practice, because we add a consonant to the beginning of it, called a glottal stop. It is really the glottal stop that we are unconsciously disliking and avoiding.) As for the Greek poetry, it may not be a factor so much of vowel versus consonant, as vowels/liquids versus stops. I noticed that ἄχρις was used before rough-breathed vowels as well as smooth-breathed vowels. In English terms, the rough-breathed vowels start with h, which we call a consonant, but for ancient Greek meter purposes what was more important was how long a time you could sustain the syllable, if I understand it right. The h sound can be held out for a long time like a vowel can, as well as other so-called consonants like m, n, l, y. Our letters m, n, l are called "liquids" because they can be held out either short or long. The "stops" category of consonants can only be short, since they "stop" the flow of air, such sounds as b, d, k, p, t, and glottal stop.

Revelation 3:2b

First, observe that there is no overwhelming majority text for this variant.

Second, Hoskier says that all ancient versions are unaware of any ἀποβάλλειν variant, they only have "die" variants, or omit entirely like the Arabic.

Third, observe some harking to the "vine and the branches" topic of the gospel of John chapter 15.

"for you are about to die" arm α.
Revelation 3:7a

τὴν κλείδα τοῦ Δαβίδ TR
tēn kleída tou Dâbíd

τὴν κλείν Δαυΐδ NA27
tēn kleín Dauið

τὴν κλείν τοῦ Δαυΐδ RP
tēn kleín tou Dâuïð

tὴν κλείν τοῦ Δαβίδ 2040 HF
tēn kleín tou Dâbíd

κλίν τοῦ ΔΑΔ N*
tēn klín του ΔΑΔ

κλίν τοῦ ΔΑΔ Α C
tēn klín tou ΔΑΔ

κλίν τοῦ ΔΑΔ Ο 046 1678 1778 2020 2053 2080

tēn klín tou ΔΑΔ

κλίν τοῦ ΔΑΔ Φ 82 104 175 214 424 456 469 627 757 792 920 1006 1828 1841 1852

κλίν τοῦ ΔΑΔ 1859 1862 1888 2017 2040 2042 2080* 2138 2351 2436

tēn kleiν tou του ΔΑΔ

κλίν τοῦ ΔΑΔ 35 1384* 2019 2059 2060 2065 2073 2074 2081 2186 2329 2814

tēn kleiν tou του ΔΑΔ

κλίν τοῦ ΔΑΔ 104*
tēn klín tou του ΔΑΔ

κλίν τοῦ ΔΑΔ 94
tēn kleiν tou ΔΑΔ

κλίν τοῦ ΔΑΔ 1611 1854
tēn kleiν tou ΔΑΔ

κλίν τοῦ ΔΑΔ 2050
tēn kleiν tou ΔΑΔ

κλίν τοῦ ΔΑΔ 922 1384

tēn kleiν tou ΔΑΔ

τὰς κλεῖς ΔΑΔ sygrh Tyc. Parim
tás kleis του ΔΑΔ

tὰς κλεῖς τοῦ οἴκου ΔΑΔ corbo
tás kleis tou oikou ΔΑΔ

tὰς κλεῖς τοῦ οἴκου ΔΑΔ eth Apr.
tás kleis tou oikou ΔΑΔ

τὴν κλείδα τοῦ ἤδου arm 1,2,3
tēn kleiν tou ἤδου

τὴν κλείδα τοῦ ἤδου arm4 (garden)
tēn kleiν tou ἤδου

in infermi lat. in Fam 7
tēn kleiν tou infermi

lacuna 051 2030 2062
tēn kleiν tou

The UBS committee selected the reading without the article, because according to Josef Schmid, p. 87, proper names in Revelation are generally anarthrous. The difference between the NA27 and Majority Text readings is untranslatable. As for the other readings, the UBS committee says that those witnesses replaced David with the other readings in order to heighten the clarity of the symbolism.

Revelation 3:7b:

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ κλειῶ καὶ οὗδες ανοίξει N*
kai anoigwōn kai oudeis kleisei kai kleiō kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N°
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N
tai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N1*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N2*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N3*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N4*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N5*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N6*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N7*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N8*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N9*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei

καὶ ανοίγων καὶ οὗδες κλισεὶ καὶ οὗδες ανοίξει N10*
kai anoigwōn kai oudeis kleisei kai oudeis anoixei
Here is a case of 82 and 920 united with 046 against all other uncials, and not even including their usual companion, 627. A false Byzantine reading.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξης. This word ἀνοίξης means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic). Perhaps the scribe of ms. 104 thought ἀνοίξει an itacism of ἀνοίξη, which latter he reads here.

3:9a txt έγις K A P f052 469 922 1611 1854 2019 2020 2050 2053 2059 2060 2065 2073 2074 2081 2186 2329 2814 TR NA27 {v} // omit 046 35 82 94 104 175 241 424 456 627 757 792 920 1006 1384 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 2351 2436 arm1 Prim RP // hiat 051 1918 2022 2030 2032 2062 2091 2256.


3:18 txt {A} κολλύριον K Π C f052 82 94 104 175 241 424 456 627 1006 1611 1828 1841 1852 1862 1888 2017 2020 2042 2329 2344 2436 HF RP // κολλύριον K Π 046 // κολλύριον 792 // κολλύριον 4 P 35 (757 κολλύριον) 1384 1859 2040 2050 2059 2065 2073 2081 2351 TR PK // κολλύριον 1854 2074com // κολλύριον 2053 2060 2138 2186 2814c corbo // κολλύριον 2074 // κολλύριον NA27 {v} // lac 051 2030 2062. (Missing from Hoskier's apparatus for this variant: A 920 2019 2040 2814* but the implication is that they go with the TR.) According to BDF §42(4), κολλύριον is a word which Greek imported from Latin, in which the spelling was collarium. Thus the earlier, original spelling in Greek would have been κολλύριον. The vowel υ - "upsilon" in Attic Greek was originally pronounced like the υ in "prune," but later developed into what in German is represented by ü, and even later, by "itacism" into a long e sound.
in English. "Itacism" was a process by which most of the Greek vowels and diphthongs moved forward and more closed in point of articulation in the mouth. Thus the spelling changed later from υ to ου, I would surmise in an attempt to preserve the original Latin pronunciation.


4:3a txt {B} καὶ ὁ καθήμενος ὁμιος Ν A P 046 104 922 1611 1678 1778 1828 2019 2050 2329 (ὡς) 2351 itar, gr, sa,bo vg syrh ARM NA27 \{\} // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον ὁμιος 0169 cop sa // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ὁμιος 792 // καὶ ὁ καθήμενος ἄν ὁμιος TR // καὶ ὁ καθήμενος ἐπὶ αὐτῷ ἄν ὁμιος eth // καὶ ὁ καθήμενος ἐπὶ τὸν θρόνον cop bo // ὁμιος 35 82 94 241 424 469 757 920 1006 1841 1862 1888 2020 2040 2053 2059 2060 2065 2073 2074 2080 2081 2138 2814 (arab) RP // hiat C 051 627 1384 2030 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "lectio brevior lectio potior" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, “someone sitting” already, is very Johannine in style.

### Revelation 4:4c

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<td>τέσσαρας πρεσβυτέρους 2040</td>
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<td>4:4c</td>
<td>θρόνους</td>
<td>πρεσβυτεροὺς 2059</td>
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<td>4:4c</td>
<td>εἶκοι</td>
<td>τέσσαρας πρεσβυτέρους 2050</td>
</tr>
</tbody>
</table>

I suspect that the longer readings are clarifications. There is too much variety as to where the additions are placed and how they are spelled.

### Revelation 4:7a

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Note</th>
</tr>
</thead>
</table>

Most of these differences are barely translatable. Note that the KJV and the NIV, translating from different texts, render both of their respective Greek readings as "had." The NIV treated the present participle as what they considered the relative time, and made the relative time past. Some might translate the same participle with a present-tense English verb, which I tend to do, because John in the context is speaking in the present tense placing himself at the time he is actually seeing these things. The only reading that is truly present tense or any other tense by inflection is the present indicative form ἔχει, which no edition has followed. In NT Greek, the only verbs that tell time are those in the indicative mood, and participles are not in the indicative mood, because they have no mood. Participles do tell kind of action – continuous, punctiliar or combined, but they do not tell past, present or future.
The Ethiopic manuscripts. According to the UBS Textual Commentary, the reading of Codex A and Beatus ps-Ambr HF RP NA27 {A} // ἐγένσαν 2329 arm // οὐκ ἦσαν (question- "were they not...? ") 046 f052 1828 // "they are set in place" Tyc Fulg Prim // omit εἰσιν καὶ 2019 Varimadum Fulgentius Primasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὅτι δὲ ἐκτίσας τὰ πάντα, διὰ σου εἰσί, καὶ διὰ τὸ θέλημα σου εἰσὶ καὶ ἦσαν ἐκτίσθησαν. This reading of 1611 appears to follow the Harleian Syriac.

Revelation 5:9

variants in part:
1.) ἦν τῷ θεῷ ἡμᾶς
2.) ἦν τῷ θεῷ
3.) ἦν ἡμᾶς
4.) ἦν ἡμᾶς τῷ θεῷ
5.) ἦν ἡμᾶς τῷ θεῷ ἡμῶν
6.) ἦν ἡμᾶς ἐν τῷ αἴματι σου τῷ θεῷ
7.) omit θεῷ τῷ θεῷ in v. 10
8.) missing/defective here

1.) txt {B} N 046 f052 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1828 1859 2040 2059 2060 2065 2073 2081 2186 2344 2436 2814 mg
2.) A eth Andrew TR PK
3.) 2065 txt [has τῷ θεῷ in mg.,] 2070 2186 2814 vg-harl arm1 Irenaeus lat vid Cyprian Fulg Erasmus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar, διγ vg syrh, h copbo? arm Hippolytus; Cyprian Maternus Augustine Varimadum Fulgentius Primasius Beatus
5.) (cop sa) arm1 see 5:10
6.) eth
7.) 1854 (homoioteleuton)
8.) hiat: P115 C 051 P? 88 1384 2030 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύσουμεν "we will reign" is supported by only a very 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 ἡμᾶς - ἡμᾶς, "us," they created a
conflict with v. 10 where it says "you have made αὐτούς - "them" into a kingdom and priests, and βασιλεύσον "they" will reign. As the text stands in the HF/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 for Dr. Robinson's exact words.) This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." 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. Thanks to the Center for the Study of New Testament Manuscripts for free use of the manuscript image.

Dr. Maurice Robinson offered his take on these variants in an email I received from him on Tue, 29 Aug 2006:

"While certainly the NA/UBS reading is problematic from my perspective due to its limited (singular) support, so also the TR reading is problematic due to its slim support and what appears to be an obvious attempt to smooth out the presumed difficulty. The problem, however, from my "reasoned transmissional" perspective, is why the great mass of Byzantine MSS (both Andreas and Q groups united here) would join and maintain throughout transmissional history a reading which, if not original, otherwise should have been "corrected" on the large scale in order to eliminate the apparent difficulty of interpretation. Since such did not occur on the grand scale, then within the Byzantine-priority perspective it would appear that there must have been some reason why the scribes did not balk en masse.

So, just for the record, here is my take regarding one possible explanation (not necessarily the only one that could be provided):

Context: (5:8) the four living creatures and the 24 elders fall upon their faces and (5:9) "they sing" a new song.

Does "they" include both parties (i.e. the living creatures *and* the elders together? Or might the "they" only involve those comprising one or the other group at any given point?

My suspicion is that the referent of "they" fluctuates according to the nature of the portion of the song cited; what one then finds is something in the manner of an antiphonic chorus, with each group taking its own proper part. Thus:

(5:9) And they [the 24 elders] sang a new song, saying, "You are worthy to take the book and to open its seals, because you were slain, and you redeemed _us_ to God by your blood, out of every tribe, and tongue, and people, and nation."

(5:10) [Antiphonic response by the four living creatures, perhaps joined by the great multitude of angels surrounding the throne mentioned in 5:10]: "And you made _them_ kings and priests to our God, and _they_ shall reign upon the earth."
(5:11) [now discussing the entire mixed multitude]: And I saw and I heard, as a voice/sound of many angels surrounding the throne, also the living creatures, also the elders...[these all then continue (5:12-14) with the song/statement in unison, following which two separate reactions occur: *only* the four living creatures say "Amen", while the 24 elders fall down and worship, thus reflecting once again a separation of function and statement between the two groups].

This certainly would seem to work and provide some plausible explanation for the Byzantine reading. It would also help explain why the vast majority of scribes appeared to have little or no problem in perpetuating that particular sequence of text.

Others may differ in their evaluation or interpretation, but I think it incumbent upon whatever text anyone favors that its supporters offer a reasonable explanation not only for their favored reading in context, but also in order to reasonably explain the rise and dominance of the Byzantine reading (which too often is not done, and more so in a complex book such as Revelation). There seems to be enough other referent shifts within Revelation or the Johannine writings (e.g. Rev 16:15; 22:6-7, 11-12; cf. Jn 8:31, 44) so that the explanation give would find support; however, those other cases are not essential to the interpretation suggested above.

Maurice A Robinson, PhD"

Sep 01 2006; David Robert Palmer:
"Well I will quote you if you don't mind, in a longer endnote I will make on the Rev. 5:9 variant."

Fri, 1 Sep 2006; Maurice Robinson:
"Feel free; however, do make it clear that I do not claim that my explanation is the only possible one, nor that it is in any way definitive. For whatever reason (scholarly credibility I suppose), I am reluctant to make absolute statements unless they relate to something wholly verifiable, such as how a MS reads or does not read. Facts are data; theories and interpretations built upon or derived from those facts remain matters of subjective evaluation, even when one might be 99% certain at a given point.

MAR"


Revelation 5:13,14

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<td>2259</td>
<td>2361</td>
<td>2377</td>
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Revelation 6:7-8


The UBS4 apparatus has a “vid” after Codex A, but the Muenster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The mss Ν A C 104 2019 2060 have the spelling ίδον which supports εἶδον. The TR reading, though not attested letter for letter by any Greek manuscript, essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

6:8d

txt αὐτῷ 046 42 82 91 93 94 104 175 456 627 757 792 919 920 1611ε 1828 1849 1852 1854 1859 1862 1888 1955 2017 2019 2020 2032 2040 2138 2329 2351 Ψευδος lat syr cop,bo arm Andrew PK NA27 {B}

*Ερχου. Εθελὸν καὶ ίδοι C 2053

*Ερχου. 8Και ίδοι 1854 2020 2042 2329 2351

*Ερχου καὶ ίδε. 8Και ίδοι 046 82 424 627 (792 οἶδε) 920 1828 1859 1862 1888 2138 2344 ἢς ἡ διακονία syr (eth) Primasius Beatus HF RP

*Ερχον καὶ ίδε. 8Και εἰδον καὶ ίδοι Ν 35 205 209 469 2073 itar

*Ερχου καὶ βλέπε. 8Και εἰδον καὶ ίδοι 296 2049 TR lac 051 1384 2030 2050 2062.

lac 051 1384 2030 2050 2062.

6:17


8:13 TST 7 txt ἀετοῦ P115 N A 046 /052 35 69 82 94 175 181 424 456 459 469 616 627 757 920 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2020 2040 2042 2053 2138 2329 2351 Mk itar,g,h vg syrh,h arm NA27 \{\} // ἀγγέλου P 104 241 680 922 2059 2060 2073* 2081 2186 2286 2302 2436 2814 Mk arm TR // ἀγγέλου ὡς ἀετοῦ 42 // hiat C 051 88 1384 2030 2050 2062. "Had the Apocalypse written ἀγγέλου, ἄλλω would probably have taken the place of ἐνός; cf. 7:2; 8:3." (H. B. Swete, The Apocalypse of St. John, ad loc.).

Revelation 9:10


Revelation 9:12b

ἐρχονται δύο 046* /052 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038 2044 2046 2051 2054 2055 2057 2059 2064 2067 2068 2069 2081 2083 2186 2595 2814 Mk itar,g,h vg Tyc Eras eds 1 2 3 Aldus Colinaeus ἓν ητὶ δύο οὐαὶ ἐρχονται 808 1893
This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "two woes are coming." The TR has concord: "two woes are coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a second woe is coming." The Buchanan Italic manuscript h (55) (5th century) has a hiat for the verb, but it also says "second." Yet the form δύο can still be taken to mean "second," with the word οὔτε 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." 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 2023* 2031 2056 2060 2065 2226 2306 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 2023* 2031 2056 2060 2065 2226 2306 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 ἄτι "still / more" is a natural addition, and its addition is more easily explained than its omission.

9:13a txT φωνὴν μίαν 95 0207 A P 046 82 104 181 459 469* 627 792 920 922 1006 1611 1828 1841 2019 2059 2060 2074 2080 2081 2186 2256 2302 2344 2841 359 itαρ. 58 svs syrh h cop sa,bo Vict. (vocem unam ex quatuor cornibus) TR HF RP PK NA27 {\} // μίαν φωνῆν 69 2351 // φωνῆς μίας 469c // φωνὴν ἐνος 2329 // φωνὴν μεγαλῆν 424 1862 1888 2053 // φωνὴν 95 2020 1678 1778 (not 2080) // omit 1854 arm // μίαν itαρ Apr. Prim. Cypr. Tyc 1,2,3 Beat. // hiat C 051 88 1384 2030 2050 2062. Note that the 052 descendants are divided. There is no difference in meaning between φωνὴν μίαν and ϕωνῆν, since the word μίαν here probably just serves as an indefinite article, as in Semitic usage. (Neither Hebrew nor Greek normally has an indefinite article; though in Greek sometimes the word τις serves somewhat so.) It is tempting to render this as "a single voice from the four horns," since "single" would be a natural contradistinction to "four." The word "four" is also in dispute; see next footnote. Hoskier's rendering of this is, "And the sixth angel sounded and I heard a voice, of one from the (four) corners of the altar." He says the clue is ms. 2329's seeming disagreement in gender of ϕωνῆν, thus clueing us that there must be a pause or comma between "voice" and "one."

9:13b txT TST 8 {b} κεράτων 95 0207 A 0207 94 1611 1678 1732 1778 2053 2074 ( + κεκραγότος ) 2080 2344 itαρ. 58 svs st syrh cop sa,bo eth Haymo Bed. ps-Ambr. //
pharmaceutical drugs are now the target of tort lawyers for all the damage that they
retail mark and the altered state caused by them. But looking at this text with current events in view, I must conclude that this
other Greek words in the N.T. derive to narcotics and magic potions and
curses. In much of the world today, there
are still witch doctors and shamans, and they commonly in their craft employ drugs
and charms to medicines and drugs. The other Greek words in the N.T. derive
from narcotics and to pharmaceutical drugs. The dynamical 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. They are all mostly Satanists as well. Note how many of the mainstream
pharmaceutical drugs are now the target of tort lawyers for all the damage that they
do to us.

10:7 τοὺς ἐαυτοῦ δούλους τοὺς προφήτας A C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 Μ Β vg cop bo arm Oscan Tyc 1 ps-Ambr (per servos suos prophetas) arm a.? 3.? NA27 \{\}
toûs aútou doulous tous prophítaς 2019 2074
toûs éaautou doulous kai tous prophítaς Ψ 2329 2344 cop sa
toûs éaautou doulous kai tous prophítaς aútou eth
toûs éaautou doulous kai tous prophítaς Ψ 47
toûs doûlous aútou toûs prophítaς 046 82 104 175 241 424 456 459 469 627 757 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 2256 Μ Β syr ph?
HF RP PK
toûs doulous aútou toûs prophítaς 94 792 922
toûs éaautou doulous toûs prophítaς 743 2055 2064 pc TR
toûs prophítaς doulous aútou Primasius (per prophetas servos suos)
servis sui prophetis “to his servants the prophet” itig arm 1. 2. 4.
per servos suos Tyc3
lac Ψ 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.

RP // το βιβλιαριδιον 792 2329 // το βιβλιαριδιον Κ P 94 2040 2059 2073 (2081 βιβλιαριδιον) 2344 (2351 βιβλιαριδιον) syr ph TR // hiat 051 1384 2030 2050 2062.
11:12b  1 Peter 4:16 35 61 1006 1611 1841 2019 2040 2053 2059 2060 2065 2070 2073 2074 2081 2138 2329 2351 2814
dhec 11:12b  1 Peter 4:16 35 61 1006 1611 1841 2019 2040 2053 2059 2060 2065 2070 2073 2074 2081 2138 2329 2351 2814

If anyone will have killed, he will be killed with the sword. “If anyone will have killed, he will be killed with the sword.”

Revelation 13:10b  13:10b  456 469 616 627 757 922 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2040 2042 2059 2060 2065 2070 2073 2074 2081 2138 2329 2351 2354 2436 2814

“If anyone will have killed, he will be killed with the sword.”

Si quis gladio occiderit in gladio occidetur “If anyone will have killed, he will be killed with the sword.”

Si quis gladio interficit gladio interficietur “If anyone will have killed, he will be killed with the sword.”

Si quis gladio occiderit oportet eum in gladio occidi “If anyone will have killed the sword, with the sword he himself should be killed.”
Et qui gladio occiderit oportet eum eum gladio occidi “And in what manner someone kills with the sword he himself should be killed with the sword.” vg ps-Ambr
“And because he has killed with the sword, he should die by the sword.” eth
“And whoever will have killed with the sword may be killed with the sword.” arab
“However he will kill, they will kill him with the sword.” copsa,bo
“If someone has killed with the sword, he should be killed with the sword.” syrh arm4
“If anyone has killed with the sword, he should be killed with the sword.” syrh

It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθήναι, αὐτόν, supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the lex talionis)."

Revelation 13:13a txt {A}

1να καὶ πῦρ ποιή ἐκ τοῦ ὀφρανοῦ καταβαίνειν εἰς Α 469 1006 1611 1678 2020 latt arm1,2,3 NA27 {A}
1να καὶ πῦρ ποιή ἐκ τοῦ ὀφρανοῦ καταβαίνειν εἰς C
1να πῦρ ποιή ἐκ τοῦ ὀφρανοῦ καταβαίνειν εἰς 2053txt (comm éπι)
1να καὶ πῦρ ποιή καταβαίνειν ἐκ τοῦ ὀφρανοῦ εἰς R 2074 2081 2814 TR

_________________________ η καταβαίνειν_________________________ P
1να καὶ πῦρ ποιή καταβαίνειν ἐκ τοῦ ὀφρανοῦ ἐπὶ 469 ex em
1να καὶ πῦρ ποιεῖ καταβαίνειν ἐκ τοῦ ὀφρανοῦ εἰς P 051 469*? 1006 2040 2060 2073
(1v23) (arab)
1να καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τοῦ ὀφρανοῦ εἰς 424 1678 1828 1862 1888c 2081c
1να καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τοῦ ὀφρανοῦ εἰς 2329
1να καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τοῦ ὀφρανοῦ εἰς P
1να καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τοῦ ὀφρανοῦ εἰς 2059
1να καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τοῦ ὀφρανοῦ εἰς copsa
1να καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τῶν ὀφρανῶν εἰς 2060
1να καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τοῦ ὀφρανοῦ καταβήναι ἐπὶ P
1να καὶ πῦρ ποιήσῃ καταβαίνειν ἐκ τοῦ ὀφρανοῦ καταβήναι ἐπὶ 1678
[1να καὶ πῦρ] καταβαίνει ἐκ τοῦ ὀφρανοῦ 2019
[1να καὶ πῦρ] ἐκ τοῦ ὀφρανοῦ ποιήσῃ εἰς τὴν γῆν καταβήναι 1854
[1να καὶ πῦρ] καταβῆναι ἐκ τοῦ ὀφρανοῦ Hipp
[1να καὶ πῦρ] ποιήσῃ ἐκ τοῦ ὀφρανοῦ καταβήναι 424 1862
ποιήσῃ ἐκ τοῦ ὀφρανοῦ καταβήναι 1888vid
[1να καὶ πῦρ] ποιήσῃ καταβήναι ἐκ τοῦ ὀφρανοῦ 1828
καὶ πῦρ ἐκ τοῦ ὀφρανοῦ καταβαίνει 2351
καὶ πῦρ ἐκ τοῦ ὀφρανοῦ καταβαίνει ἐπὶ 046 104 627
καὶ πῦρ ἐκ τοῦ ὀφρανοῦ καταβαίνει ἐπὶ 241
καὶ πῦρ ἐκ τοῦ ὀφρανοῦ καταβαίνει ἐπὶ 82 94 175 456 757 920 1852 1859 2017 2138
2377 2436 HF RP PK
omit ἐκ τοῦ ὀφρανοῦ καταβαίνει 1888
γὰρ ἀντὶ ἤνα καὶ - arab
omit ἤνα 792 arm
omit καὶ before pur 2042 syrh copsa,bo Tyc2
transpose pur to end of verse eth
+to before pur copsa
- ποιή eth copsa arm3
Revelation 13:14

1. καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
2. καὶ πλανᾷ τοὺς ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
3. καὶ πλανᾷ καὶ ἐμοὺς τοὺς κατοικοῦντας ἐπὶ τῆς γῆς
4. lacuna


3.) 2061 (cf. Matt. 24:24; Mk. 13:22)

4.) lacuna 88 1352 1384 1626 1774 2022 2030 2032 2050 2052 2062

Revelation 13:16b

δῶσιν αὐτοῖς Ν Α C P 046 61 192 181 241 416 616 757 1854 1862 1888 2020 2059 2080 2084 2351 2436 NA δῶσιν αὐτοῖς 2019 δῶσιν ἑαυτοῖς 1828 δῶσιν ἐν αὐτοῖς 1611 δῶσῃ αὐτοῖς 051 2065 2302 2329 TR δῶσει αὐτοῖς 1678 1778 δῶσει αὐτοῖς 2053 2060 2814 δῶσειν αὐτοῖς 2186
γονων ευθων ιν Scope: 106 1841 2040 Vict

Revelation 15:3
Haymo // αιωνων και των έθνων 2082 cf. 20:10, 2082 with copbo (arm2cid + βασιλευς) // "over all" armY // αγιων 296 2049 Victorinus-Petttau Tyconius Apringius Cassidorus TR // lacuna 88 1384 1626 1774 1955 2030 2032 2050 2052 2351. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided. 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 saeculum (sclorum =αιωνων); "saint" is also read by several Latin writers, including Victorinus-Petttau, Tyconius, Apringius, and Cassidorus." H. C. Hoskier says that both the manuscripts given above 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."

15:6
txt {C} λινον 1006 1841 1862 1888 2059 (2074 λιΝΟΝ) 2081 TR RP NA27 { } // λινον P 051 82 181 627 1778xt 1854 2020xt 2302 2814 vg2 syrph, h copbo arm Tyc Prim Andrew Arethas // λινον 1611 // λινον 1678 // λινον 920 922 2060 // λινον φ47 046 69 1828 itafgk, (h) // λινοα K // λινοου 2329 // ληνου 2019 // λινον 792 // ληνου 104Gr 459Gr // ληνα C 104Lat 459Lat 1778mg 2020mg 2053 2062 2080 itc, dem, div, haf vg-ww, Rheims, Amatinus, Fuldenis ps-Ambr Andrew Oecumenius Bede // neither copsa eth Cass // hiat φ115 88 1384 2030 2050 2186 2351. Hoskier also cites for LIQON, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads lapide, "stone." The Greek witnesses reading λινον (only a small fraction of them cited here) do not agree as to its accent and spelling. They show a very wide variety thereof. Several minuscules show knowledge of the LIQON reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that chereb is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the
carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the λινον variant, and knows only λιθον, and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. In minuscule 2305's scholium, Oecumenius says: ek toutou tov naou ezeleuseseba fhai tous aghelous enedemumenous linon he lithon katharon kath tina ezowsmion ta stethi tis physes dunaton kai katharon to trimou, kai to en tais diakoinias anemopodiastas. Oecumenius, in his scholii only, says "tou aghelous lithon katharon lamipron deigma tuyaheine tis trimias autwn kai katharas kai eis to kalon pagiws exousis physewos he ara tou christou enedewuto lithos gar o kuriou parata tis theias onomyaste garfheris, ws parata hasata (xxviii. 16): > egw emballio eis ta themeilia Sion lithon, polutele eklektan < kai parata to proftita (Psa. cxvii. 22): > lithon on anedokimasan ois oikodomyontes oytos egenvethei eis kefalhin gynias < toouton enedewosthai ton lithon, kai umin o sofrwatos patlos parainevi (Rom. xiii. 14): > edewosthai ton lithon hmiwn ieroson christon kai tis sarikos pronoian mi poieiste eis epitupimias< ezw gar pasois epitupimias phosbolabous o toouton enedewomenos ai de ge zounai k.t.L." (Note that Oecumenius says for Romans 13:14, "Put ye on our STONE, Jesus Christ!" So maybe he had a stone-dress obsession.) See Arethas' and Andrew's scholi in 2070 and 250: "enedewomeni linovi (al. linon) he lithon katharon: kath tina ton antigraffhthi, dia tis physew autwn katharosteta: kai tis pro ton akrogyoniaton lithon (christon 250) egughteta (+ kai ton anetov twn lamprotota 250)" They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says, χρυσος η λιθος διαφανης, "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the linov variant makes it suspect. 2. The reading lithon is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the nossoving lampron katharon represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word linov but bossonov.

Revelation 16:16

Ἄρμαγεδών Ν Α 051 35 94 104 241 424 757 1006 1384 1841 1888 1894 2019 2020 2040 2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syr\h eth Beatus Erasmus 1 2 3 4 Colinaeus RP PK NA27 {\}

(H)ar Magedön 1862 ( I cannot make out in my copy of Hosk. whether smooth or rough)

Ἄρμαγεδών Ν 2028 2033 2044 2054 2069 2083 2186

Ἅρμαγεδῶν TR Ermagedo it\g8

Μαγδῶν 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80 minuscules)

Magdō syrh (acc. Hosk.)

Magdōn 046 1611 2053 2062 Ty2

Ἅρμαγεδῶν it\g8

Archivo 2054

Ἄρμαγεδῶν 2186

Ἄρμαγεδῶν 2049 2081

Ἄρμαγεδῶν 2029

Ἄρμαγεδῶν 2091

Ἄρμαγεδων 2065
There is difference between NA27 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. There are other spellings in the early versions, such as Hermagedon. The reading of minuscule, H)ar Magedōn, may well be true, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it.

Regarding the phrase καὶ ἐξῆλθεν φωνῆ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα - "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, 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 ναός is used but in 13:6 it is σκηνή), 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 ἀπό - apó here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπό - 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 ἐκ - 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 ἐκ and ἀπό. The Majority Text in the later instances says ἀπό instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἀπό has absorbed ἐκ 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 ἐκ is used for a voice from heaven, and in 19:5 where the voice is from the throne, ἀπό 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 ἐκ.

There are two other instances in Revelation of the two prepositions ἐκ and ἀπό 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.

17:8b TST 13 txt ὑπάγει A 468 680 1094 1611 2026 2051 2053 2055 2056 2062 2064 2067 2256 syrph copṣa(bo) eth Iren-lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ὑπάγειν Ν P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 1920 2019 2020 2023 2042 2059 2060 2066 2073 2074 2081 2138 2302 2309 2344id 2432 2814 3007 syrarm Hipmiss; Quod Beat TR HF RP PK // itb itb³⁶⁸ vg ps-Ambr // itura Auct // in perditionem irae itb Tyc2 // hiat C 88 2050 2080 2186 2351. The USB textual commentary: "Orthographically ὑπάγει differs very little from ὑπάγειν, for in Greek manuscripts final v is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

 Revelation 18:3

πεπώκα(σι)ν ἵ ὁ 91 172 175 242 314 424 617 664 1006ε 1828 1859 1862 1934 2016 2018 2020 2032 2075 2138 2321 2329 itδθευ vg syrh arm Andrewε-ρ Arethas Tyconius Priscillian Beatus Haymo HF NA27 [D]

πεποκασιν 92

πεπώκα(σι)ν 2032 2075 2138 2321 2329 itδθευ vg syrh arm Andrewε-ρ Arethas Tyconius Priscillian Beatus Haymo HF NA27 [D]

According to Bill Warren, Director of the Center for New Testament Textual Studies, in regard to the variant πεπώκα(σι)ν, there is no translatable difference between the NA27 and the TR readings, and no versional or Patristic support for this reading, and no versional or Patristic support either. And at the bottom of page 615 of Text 1, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Hoskier further states this plainly in Text Volume 2, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition." (κ * Sinaiticus variants according to Bill Warren, Director of the Center for New Testament Textual Studies, Landrum P. Leavell, II, Professor of New Testament and Greek, New Orleans Baptist Theological Seminary.)
TST 14 txt {A} εὐρήσουσιν (3rd pl fut ind act) Ν Α C P 18 172 424 469 616 1611 1678 1778 1828 1862 1888 (2053 2062 find HER) 2080 vg syrh,h cop,sa,bo NA27 {ϊ} // εὐρήσεα (2nd sg 2aor subj act) 046 61 69 82 94 175 241 256 367 456 497 468 468 627 792 920 1006 1384 1732 1841 1852 1854 1859 2017 2019 2020 2030 2040 2042 2060 2074 2138 2256 2329 ΜΚ Hipp. Beat HF RP // εὐρήσεας 922 // εὐρείς 104 // εὐρήσις (2nd sg fut) 051 35 757 1733 2065 2070 2186 2436 2814 ΜΑ ιτσς Prim Beat Eras 1,2,3 Aldus Col PK // εὐρήσεας (2nd sg aor subj act) 2059 2073 2081 2084 TR // εὐρήσεας 181 // hiat 88 2050 2302 2351. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

TST 15 txt {A} δεύτερον εἰρήκαν (3rd pl perf ind) Ν Α P 051 18 35 181 1611 C 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 TR NA27 // δεύτερον εἰρήκασιν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // ἐκ δεύτερου εἰρήκαν (3rd pl perf ind) 172 1888 // ἐκ δεύτερου εἰρήκασιν (3rd pl perf ind) 424 616 1862 2073 2084 // δεύτερον εἶπαν (3rd pl aor act ind) C // Δεύτερου εἶπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δεύτερου εἰρήκα (1st sg perf) 1611 // ἤκουσα Ἦρεν (sic) (3rd sg aor act ind) 792 // δεύτερον εἰρήκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 497 468 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 2814 ΜΚ syrh cop,bo HF RP PK // δεύτερου εἶφεκεν 2019 // lac 88 1828 2050 2302 2351. This singular number reading is one of the most surely erroneous readings of the Majority Text. When 82, 627, 920 unite with 046 against all other uncialis, they are erroneous. And observe that 792 once again shows that it is a consulter of ancient translations into other languages.

TST 15 txt ΑΛΛΗΘΙΝΟΙ τοῦ θεοῦ εἰσιν A P 046 82 94 104 175 241 469 627 920 1611 1854 1862 1888 2030 2053 2062 2138 itgs vel syrh,h HF RP NA27 {ѣ} // ΑΛΛΗΘΙΝΟΙ τοῦ θεοῦ Ν * 051 792 2074 ιτ vg ΜΑ Prim TR PK // τοῦ θεοῦ ΑΛΛΗΘΙΝΟΙ εἰσιν 1 Ν 1006 1841 2065 2329 vgcl // lacana C 1828 2050 2351.

TST 14 txt καλούμενος πιστός καὶ ΑΛΛΗΘΙΝΟΣ 046 /052 82 94 104 175 241 424 456 469 627 757 920 922 sic (1006 καὶ καλούμενος) 1611 1841 1852 1854 1859 1862 1888 2019 2020 2030 2040 2053 2062 2065 2073 2138 2344 2432 2436 itgs dia,div,(g),has τε vel syrh,h (cop,sa,bos) (eth?) Irenlat Orlat Vcp Vct Vyc Jerome Apr Prim Andrew Ps-Ambr Beat TR RP [NA27] {с} // πιστός καλούμενος καὶ ΑΛΛΗΘΙΝΟΣ Ν WH // vocabatur fidellis, et verax vocatur itc vel ΒΑΛΛΗΘΙΝΟΣ // πιστός ΚΑΛΟΥΜΕΝΟΣ 2028 2029 2033 2044 2054 2068 2069 2083 2091 itar // ΚΑΛΟΥΜΕΝΟΣ πιστός 2329 // πιστός καὶ ΑΛΛΗΘΙΝΟΣ Α P 051 35 * 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 ΜΑ arm Hipp Andrew,αιβρ,pp Areth Er. 1,2,3 Ald Col // hiat C 1828 2050 2351. The word καλούμενος 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.

19:12b txt ὅνομα γεγραμμένον A 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμμένον) 2073 2074 2081 2186 (2329 καὶ ὅνομα following) al syr(ph) corbob TR NA27 \{} // Ν * ὅνομα, then lacking γεγραμμένον ὁ οἶδες // ὅνομα γεγραμμένα Νc 42 325 582 pc. arm4 // ὅνομα γεγραμμένα καὶ ὅνομα γεγραμμένον 046 352 82 93 177 205abs 209 250 256 424 456 627 699 (792 minus γεγραμμένον) (920 ἔχον following ὅνομα) 1006 1384 1503 1734 1814 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 al. Mk syrh** HF RP PK // Hiانت C 919 1828 1955 2032 2050 2351.

19:13a txt βεβαιμένον A 046 051 205 209 1778txt 1854 2030 2080 2344 corasa arm Andrew TR RP NA27 \{B} // ἐραντισμένον 172 256 792 1006 1341 1678 1778ms 1841 1862 2017 2018 2040 2065 2070 itar,gig,\* vg eth Irenlat Orgrh,lat (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // ἐραντισμένον P 2019 2321 2329 Or WH // ἐραντισμένον 2053 2062 (Origen\*i) // περιεραμένον 105 1611 Origen // περιεραμένον Ν* Iren // περιεραντισμένον Νc // hiант C 1828 2050 2351.


19:17a TST 16 txt ἔνα A 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2020 2040 2059 2060 2073 2080 2081 2084 2186 2436 2814 ΜA itar,gig,\* vg Apr Cass Prim TR PK NA27 \(\) // ἅλλον Ν 792 2019 2053txt (com τὸν ἄγιον ἄγιον) 2062txt 2065 syrph corasms,barm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 467 468 627 920 1384 1611 1732 1852 1854 1859 2017 2030 2040 2042 2074 2138 2256 2329 ΜK syrh Beat HF RP // ἐνά ἅλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἐνά would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncialis = an erroneous reading.

19:17c txt τὸ μέγα \*Ν A 046 35 42 82 94 93 104 177 241 325 456 459 627 699 (920 τοῦ θεοῦ τὸ μέγα) 1006 1384mg 1503 1611 1617 1841 1849 1852 1854 2019 2030 2053 2062 2073txt 2349 2821 al (8+ minn) Compl. vg syrph,\* coras,bo Primasius Beatus Ps-Ambr. Apringius RP PK NA27 \(\) // τὸν μέγα 469 2138 // τὸν μέγαν τοῦ 91 175 250 424 456 582 617 792 1862 1888 1934 1948 2017 2020 2048 2329 al. (47+ minn) HF // τοῦ μεγάλου 051 209 1888 2019 2059 2074 2081 2186 2814 al. (37+ minn) ΜA TR // missing/defective C 256 919 1828 1955 2032 2050 2351. Unaccounted for: 2065. It is Hoskier that cites 1888 for two readings, not 1. Pickering says the reading of HF cannot possibly be original, because the masculine form (τοῦ) of the article here and in v. 9 did not exist until later, according to all lexicons that deal with it.

20:9 txt ἐκ τοῦ οὐρανοῦ A 2053com 2074 vgms corbosms eth Aug\* Prim Tycms NA27 \{A\} // ἀπὸ τοῦ οὐρανοῦ 94 J052 // ἀπὸ τοῦ θεοῦ 1854 vgms // ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ \*Ν (Ν* homoioteleuton) P 922 1006 1611 1841 1888 2040 2050 2053txt 2060 2062 vg syrh Jer Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ οὐρανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ
τοῦ οὕρανοῦ 205 209 2059 2081 2186 2814 ἐκ Andrew // ἐκ τοῦ οὕρανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 792 920 1384 1862 2030 2138 2329 ITM itar. giγ. vg ms syrh cop sa, bo arm eth mss Aug 5 // hiat C P 459 1828 2351. The grammars say ἀπὸ absorbed ἐκ in later Greek.


21:4 txt ὡν τὰ πρῶτα τὸν 046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2138 2814 ITM itar. sin vg el. syrh cop sa (bo) arm Irenaeus lat; Augustine Quodvultdeus Primasius TR HF RP PK NA27 [ɔtii] {C} // τὰ πρῶτα A P 051 supp 94 1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (itg8) ITM arm 4 Beat Andrew // τὰ γὰρ πρῶτα 94 PC itg8 // ὡν ταῦτα 2050 // quae prima vg arm 4 Apringius Beatus // τοι τὰ πρῶτα N* // ἐπὶ τα πρώτα lc // lacuna C 1828 2351.


21:6a txt ΤΣΤ 17 txt {B} γεγοναν N* A 1678 1778 Iren lat WH NA27 {\} // γεγοναν 469 1006 1841 2020 2053 2065 2080 2436 syrh // το γεγοναν vg Erg. Al. Col. 2028 sic 2349 TR // γεγονα 2059 // γεγονα N* P 046 051 18 35 61 82 94 104 172 175 241 367 424 469 627 920 922 9867 1384 1611 1732 1733 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2073 2074 2081 2138 2186 2329 2814 cop sa arm Orig Andrew Arethas HF RP PK // γεγονα 181 616 2030 // omit N* syro sin Tyc. 3 Beat ps Ambr // hiat C 052 69 88 256 459 468 1828 2019 2302 2040 2256 2351. The UBS textual commentary: "The unusual aoristic termination of γεγονας seems to have given rise to the variants (a) γεγοναν (b) γεγονα (c) γεγονα. 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, see endnote.

21:6b txt ΤΣΤ 18 txt {B} εγω ειμι A 052 469 1006 1841 2020 2053 2060 2062 2065 2436 (itar. giγ. vg) syrh TR (NA27 ειμι) {\} // εγω N P 046 051 35 104 172 175 181 241 367 424 616 792 922 1384 1611 1732 1854 1862 1888 2017 2030 2042 2050 2070 2073 2074 2081 2084 2329 syrh cop sa Cypr? // omit 18 35 61 82 94 456 467 627 757 920 1733 1852 1859 2081 2138 2186 2814 HF RP PK // hiat C 052 69 88 256 459 468 1828 2019 2302 2040 2256 2351. There may be no difference in meaning between the first two variants, since "to be" may be customarily in Greek elided and implied. It is the third variant that is really different. UBS text comment: "Most of the witnesses that read γεγονα in the previous set of variants lack either ειμι (N P 046 many minuscules) or εγω 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."

22:5a txt {A} ουκ εκει ουκ A 469 1006 1841 2030 2050 2053 2062 2329 2377 txt itar. giγ. vg syrh cop sa, bo Ambr Apr ps Ambr Beat Tyc 2 NA27 {\} // ουκ ουκ εκει ουκ 052 94 241 792 1862 1888 2030 2065 2074 2377 mg ITM syrh TR RP PK // ουκ ουκ εκει ουκ


22:14 txt TST 19 {Α} πλύνοντες τὰς στολὰς αὐτῶν Ν (104 459 680 922 2050 πλύνοντες) (1006 πλύνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) ἑτε vg quam copsa eth Ps-Athanasius;mss; Ambr Fulg Apr (Prim) Haymo NA27 {Α} // πλατύνοντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοντες τὰς ἑντολὰς αὐτοῦ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 1852c // ποιοντες τὰς ἑντολὰς αὐτοῦ 046 18 35 61 82 94 175 241 424 467 616 627 757 792 1611 1732 1733 1854 1859 1862 1888 2017 2030 2042 2059 2060 2065 2073 2074 2081 2084 2138 2186 2329 2377 2436 2814 Μ itsh syrh, Arm copsa (arm ποιοντες τὰς) Andrew; Tertull Cypr Tyc Areth (Caesarius) (Beat) TR HF RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256 2351. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression τηρεὶν τὰς ἑντολὰς (12:17; 14:12). [and not ποιοντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοντες τὰς ἑντολὰς rather than πλύνοντες τὰς στολὰς' (H. B. Swete, in loc.)." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncial Ν A 052 (1678, 1778, 2080 are descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character. The "wash their robes" reading is certainly the correct one.

22:20 Δι ἔρχου Ν 94 1678 1778 2053 2062 2329 itsh syrh copsa, lbo arm4 Apr. // Ναὶ ἔρχου 2030 2050 syrh Prim Tyc // ἰμήν ἔρχου Α 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 ΜΑ vg eth Ambr. Ps-Ambr. Beatus NA27 {ε} // ἰμήν ναὶ ἔρχου 0515 35 82 241 456 469 627 757 1732 1733 1852 1854 1859 1862 1888 2020 2070 2073 2138 2377 2436 ΜΚ HF RP PK // ἰμήν ναὶ ἔρχομαι 2042 // ἰμήν καὶ ἔρχου 104 459 922 // hiat C P 69 88 256 920 1384 1828 1955 2019 2040 2256 2302 2351 2814. Both the words αμην and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἔρχομαι standing alone. The Ν reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 0515 as a lone uncial. The 104 reading is simply a mistaking of ΝΑΙ for ΚΑΙ. I think that the Ν reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

22:21b txt {C}:
(1) μετά πάντων  
(2) μετά πάντων ὑμῶν  
(3) μετά πάντων ἡμῶν  
(4) μετά πάντων ἀγίων  
(5) μετά ἀγίων  
(6) μετά τῶν ἀγίων  
(7) μετὰ τῶν ἀγίων σου  
(8) μετὰ πάντων τῶν ἀγίων  

22:19 Φροντίζομεν τοῦτον ἵνα ἐμπεσῃ μὴ ἐν τῷ ἐρρήμῳ, ἵνα διώκησις ἦπη μὴ ἐπιτυχῇ. Ἡ διώκησις ἐν τῷ ἐρρήμῳ τὸ λογισμόν τοῦτον μὴ ἐπιτυχῇ, ἵνα διώκησις ἐν τῷ ἐρρήμῳ τὸ λογισμόν τοῦτον μὴ ἐπιτυχῇ.
μετὰ πάντων τῶν ἁγίων αὐτοῦ

A (2814) (it\textit{ar} cum omnibus hominibus) vg\textit{st},\textit{ww} eth\textit{x} Ambr Tyc Beat\textit{x} NA27 \{B\} (2) 296 vg\textit{d} eth\textit{x} Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) N It\textit{is} WH (7) 2329 (8) 046 051\textit{supp} 82 104 459 792 1006 1611\textit{sup} 1678 1841 1862 1888 2030 2053 2059 2060 2062 2074 2081 \textit{m} syrh cop\textit{sa,bo} Andr Areth RS (9) 2030 syrhph \textit{upon all the saints unto age of the ages} (2040) cop\textit{bo} (cop\textit{bome} age of the age) \textit{hiat} C P 69 88 172 256 920 1384 1828 2019 2080 2256 2302 2351 2814. 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.

\textbf{22:21c} TST 18 txt omit \textit{ἀμήν}. A 1006 1841 2014 2025* 2026 2031 2034 2036 2037 2038\textit{txt} 2046 2047 2056\textit{txt} 2059\textit{txt} 2065\textit{txt} 2074 2081 2186\textit{txt} 2432 2595 it\textit{ar},\textit{gig} \textit{vgst,fuld} Beatus\textit{x} Tyconius Andrew Arethas NA27 \{B\} \textit{hiat}. N 046 051\textit{s} 35 82 94 104 175 241 456 469 627 757 792 1611\textit{s} 1678 1778 1852 1854 1859 1862 1888 2020 2030 2053 2059 2060 2062 2065\textit{com} 2073 2138 2329 2436 \textit{m} \textit{vgst,ww} syrh\textit{ph} cop\textit{sa,bo} eth arm Beatus\textit{x} Arethas\textit{TR HF RP PK} \textit{hiat} C P 69 88 172 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814.
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