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.

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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 οἴδηρα A 046 0226 205 209 2344 ΜΑ διερ vgww syrh copia Cyprian Irenaeus TR NA27 {\} // δίστομος Ν P 1006 1841 1854 2030 2329 ΜΚ διερ vgcl syrh copbo arm eth 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), οίδηρα, 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 (Μ or ΜK), if applicable, (Μ means the majority 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 underestimate 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 majority text, is the uncial 046 (called B in his work). Hoskier on p. xxvii of Volume One of "Concerning the Text of the Apocalypse," calls this the "B revision, which was made in the VIth century." On p. xxxvi he calls it the "B recension." He goes on to say, "roughly speaking, B and cursive groups may be neglected if opposed by a consensus of the older uncials, Versions and Fathers. If on the other hand B is joined Aleph, A or C, the greater weight can only be overborne by
other subsidiary evidence, and if B have the support of Aleph A or C A together, we must grant the group a full hearing.” In the same paragraph, he declares that Erasmus and Stephen relied on just a few MSS that were faulty in certain particulars. And that we should restore from Tischendorf, Tregelles and Wescott and Hort readings taken away from the TR solely on the basis of one uncial like Aleph or A. With this all I agree.

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

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

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncialss, its reading is highly dubious. When 046 differs from ALL other uncialss, its reading is surely false. This fact gives greater value to any minuscules that do not always follow 046, and diminishes the value of those that do. Minuscules that depart are 922 1006 1161 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 uncialss, their reading is highly doubtful. Where these three line up with 046 against all other uncialss, 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 uncialss and all early versions, even against 046; there you have most definitely, absolutely, a wrong reading in the Hodges/Farstad edition, in my opinion.

It would seem that many might agree with F.H.A. Scrivener, who said on p. 277 of Vol. 2 of “Criticism of the New Testament,” as follows: "If the question be fairly proposed, ‘What right have we to set virtually aside the agreement in the main of our oldest uncialss, at the distance of one or two centuries—of which, owing probably to the results of persecution, we have no MS. remains—with the citations of the primitive Fathers, and with the ancient versions?: the answer must be rendered, without hesitation, ‘no right whatsoever.’ Where the oldest of these authorities really agree, we accept their united testimony as practically conclusive. It is not at all our design to seek our readings from the later uncialss, supported as they usually are by the mass of cursive manuscripts; but to employ their confessedly secondary evidence in those numberless instances wherein their elder brethren are hopelessly at variance, eg. Matt. 1:18, Acts 8:37 for Irenaeus, Acts 13:33 for Origen. It is rare indeed that the express testimony of a Father is so fully confirmed by the oldest copies as in John 1:28, where ἐγενεναι ἡμῖν ὑμῖν, said by Origen to be σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις, actually appears in ℵ* 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 Horı broken 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 ΤΣΤ), 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 ϒ⁴⁷ ϒ¹⁸ 0207 2080 1678 1778 2062 ϒ¹¹⁵ 2053 1611 2050 1841 ϒ* 1006 ϒ⁴³ 2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186 ϒ 2351 61 2081 2302 1732 104 1854 2059 2019 2436 35* 256 046 94 175 241 2017 2042 051* 2256 18 1859 1384 1852 2073 2030 367 920 82 456 627 2138 468 2070 467 757 35 051 c Hoskier in Volume 1 where he discusses 1678 says that the family of 052 1678 1778 2080 0 is a very old text type, and he estimates it to be about 50 years older than that of Codex Sinaiticus ( Β ). He gives some examples of where Β conflates the reading of the 052 family with that of another line. I have come up with a shorthand for the agreement of this family, and that is the sigla /052. Hoskier says that it has much weight, though not enough to be considered the original by itself, but in combination with a couple other uncial. I agree with this, and that is my general policy, to treat /052 as a high quality uncial. If it agrees with one or more other uncial (especially if other than Β), you have to give that reading very serious weight. Where there is an agreement of /052 A C along with say, another uncial like P or 046, that is the true text, no matter if three hundred cursive manuscripts disagree.

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-one: ϒ¹⁸, ϒ²⁴, ϒ⁴³, ϒ⁶⁷, ϒ⁸⁵, ϒ⁹⁸, ϒ¹¹⁵, Β, 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: ϒ¹⁸, ϒ²⁴, ϒ⁴³, ϒ⁶⁷, ϒ⁸⁵, ϒ⁹⁸, ϒ¹¹⁵, 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.
Chapter 1

Prologue

1:1 ΑΠΟΚΑΛΥΨΙΣ ἸΗΣΟΥ ΧΡΙΣΤΟΥ, ἦν ἐδώκεν αὐτῷ ὁ θεός, δεῖξαι τοῖς δούλοις αὐτοῦ καὶ ἔδωκεν ἂ δεί γενέσθαι ἐν τάξει, καὶ ἔσήμανεν ἀποστείλας διά τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ ἸΩΑΝΝΗ.

1The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he signified when he sent it via his angel to his servant John,

1:2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν.

2 who has confirmed as the word of God and the testimony of Jesus Christ, what all things he saw.

1:3 μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

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

1:4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ,

4 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 

1:2a ὅσα ἒστιν καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2b ὅσα ἔστιν καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2c ὅσα ἔστιν καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2d ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2e ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2f ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2g ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2h ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2i ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2j ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2k ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2l ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα

1:2m ὅσα ἔστι καὶ ἅτινα εἰσί καὶ ἅτινα χρή γενέσθαι μετά ταῦτα
1:5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἅρχων τῶν βασιλείων τῆς γῆς. Τῷ ἁγαπώντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ –

5 and from Jesus Christ, the faithful witness, 6 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 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 ἐπτά 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. (DeBrunner 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 "ἂ ἐστιν" reading, with the one singular verb, that might best be translated "the seven-fold Spirit of God."

1:5a ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν αἴματος τοῦ θρόνου αὐτοῦ. 

1:5b ἡμᾶς καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἅρχων τῶν βασιλείων τῆς γῆς. Τῷ ἁγαπώντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν αἴματος τοῦ θρόνου αὐτοῦ –

5 and from Jesus Christ, the faithful witness, 6 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 and made us into a kingdom of priests for his God and Father— to him be glory and power, for ever and ever. Amen.
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. Let it be so, amen.

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

Someone Like a Son of Man

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, saying,

1:11 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.

13:17 Beating their breasts over something means a sign of great consternation and mourning because of what is happening.

13:18 The longer phrase is present in 21:6 in all editions, some with and some without the articles.

13:19 "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."

13:19 Or, “because of the witness about Jesus.”
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 pecs with a golden sash,

1:14 except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire,

1:15 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 // ἐκεῖ RP
23 1:13a txt χρυσὴν // χρυσῆν 9 3 Aldus
25 1:13c txt {A} // λευκῶν A C P 052 1611 2050 // it Philipp 2 1611 2050 2062 2329 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 πεπυρωμένοι 922 2329 // πεπυρωμένοι (gen sing fem) A Prim NA27 {C} // πεπυρωμένων (dat sing) Ν 2050 2053 2062 it sa,bo,mg lat // syrh,LT cop sa,bo arm eth Iren Cypr Vict-Pett Matern Apr Prim Ps-Ambr Haymo Beat // πεπυρωμένων 922 2329 // πεπυρωμένων 046 // πεπυρωμένων (nom pl masc) P 052 1006 1611 1828 1841 2040 // πεπυρωμένοι Andrew; Arethas Vict-Pett Tyc 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...
1:16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ, ἀστέρας ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. 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.

1:17 Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐθῆκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, and I was dead, and behold, living for ever and ever, and I have the keys of death and of Hades.

1:18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖδες τοῦ θανάτου καὶ τοῦ ᾅδου. 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.

1:19 γράψον οὖν ἃ εἶδες καὶ ἃ εἰσιν καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. Write therefore what things you see and what things are now, and also what things are about to take place after these things.

31 The Greek verb here for "made to glow" is πυρόω - purōō, 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 εὗρες αὐτοὺς ψευδεῖς.

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.

36 2:1 txt δεξιᾷ αὐτοῦ Ν* A C P 046 922 1006 1611 1778* 1841 2040 2050 2053 2062 2329 TR RP NA27 // δεξιᾷ αὐτοῦ χειρὶ Ν* // δεξιᾷ χειρὶ αὐτοῦ 172 424 616 1828 1841 2040 2050 2053 2062 2329 // δεξιᾷ χειρὶ 1678 1778* 2080 // lac φι15 051 2030. Neither χειρὶ nor αὐτοῦ are necessary for the sense, and both are probably explanatory additions to the text. I predict we will eventually find a papyrus lacking both, as in MS 2070. This variant pattern occurs several times in the Apocalypse of John, and I am convinced that the original text lacked both αὐτοῦ and χειρὶ. In Greek, like present day Spanish, and some other Indo-European languages, the definite article was sufficient for a possessive pronoun, unless that possession was to be emphasized. The word χειρὶ was not necessary, since it was implied with δεξιᾷ.

37 2:2 txt τὸν κόπον Α C P 2053 itar.glg1 vg syrh Tyc Jer Aug Oec Prim Apr ps-Ambr Andrpt NA28 // τὸν κόπον σου Ν 046 5052 1006 1611 1828 1841 2040 2050 2329 in vgms syrh copsa,bo arm eth Andrpt Areth TR RP // κόπον σου copboms arm lac 051 2062. This variant makes no significant difference in meaning for the English translation, since in Greek as in many other Indo-European languages, the definite article can serve as the possessive pronoun, and anyway the possessive pronoun is found after "endurance," which can then apply to the whole phrase. So if there is any difference, it would be whether you put in English, "your toil and your endurance," hardly worth a footnote, except to see where the MS genealogies split.

38 2:5 txt οἱ Α C P 2050 2053 2329 itag vg syrh copsa,bo arm AuctNov Hier Vic-Tun Apr Beat NA28 // όι τάχυ 046 5052 922 1006 1611 1828 1841 2040 it(ar) vgms syrh Augpt Prim RP // οἱ τάχυς ps-Ambr TR // omit both eth // lac 051 2062. The UBS textual commentary says that the manuscripts which have the word τάχυ - tachu, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.
2:6 ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ὡς κἀγὼ 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 αὐτῷ 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 ἐσχατος, ὃς ἐγένετο νεκρὸς καὶ ἐζήσεν·

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 σου τὰ ἔργα καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν ἄλλα συνάγγοι τοῦ Σατανᾶ.

9'I know your works and your affliction and your poverty (but you are rich) and the blasphemy of those claiming to be Jews and are not but are a synagogue of Satan.

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 ἀδικηθῇ 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, ὁ ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.

13I know where you live, where Satan's throne is; yet you hold fast to my law and have not denied my faith, even in the days of Antipas, my faithful witness who was put to death near you, where Satan lives.
2:14 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεί κρατοῦντας τὴν διδαχὴν Βαλαὰκ, ὃς ἐδίδαξεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν ἐιδωλόθυτα καὶ πορνεῦσαι.

14But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught
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 διδαχὴν [τῶν] ὁμολατών ὅμοιως.

15So also in the same way you have some who hold to the teaching of the Nicolaitans.

49 ἡ ἀντεῖπασ (sic) ἡμερας μου ἐν τῷ Ἰραὰλ τὸν Βαλὰκ A 82 792 1828 1841? 1862* 1888* 2059*

2:13 ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰκ, φαγεῖν καὶ ἐπιτίθεμεν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν καὶ εἰδωλόθυτα καὶ πορνεῦσαι· Ἵος ἐδίδαξεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, φαγεῖν καὶ εἰδωλόθυτα καὶ πορνεῦσαι.
Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

2:17 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 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 I know your works and love and faith and service, and your perseverance, how your last works are greater than your first.

2:20 But I have against you that you tolerate that woman, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual immorality and to eat things sacrificed to idols.
2:21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει μετανοήσαι ἐκ τῆς πορνείας αὐτῆς.

21And I have given her time to repent, and she is not willing to repent of her sexual immorality.

2:22 ἵνα μετανοήσων ἐκ τῶν ἐργῶν αὐτῆς:

22Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.

2:23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρανῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν κατὰ τὰ ἔργα ὑμῶν.

23And 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.

2:24 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·

24And 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 πλὴν ὃ ἔχετε κρατήσατε ἄχρις ὅου ἂν ἥξω.

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

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

55 2:22 txt ἔργων αὐτῆς "her works," N C P 046 922 1006 1611 1678 comp 1778 1828 1841 2040 2050 2053 2080 it gal vg wsw, st cop sa bo arm4 Tert. Cypr. Prim. Tyc. Beat. Andrew Haymo Areth. RP NA27 {A} ἔργον αὐτῶν "their works," A 2329 it ar, t vg, cl syrh, h arm Andr; Cypr Ambr Apr Prim TR omit ἐκ τῶν ἐργῶν αὐτῆς 2065 cop bo mm ps-Ambr lac 051 2030 2062. Note: Hoskier says syrh supports ἔργων αὐτῆς but the BS3 apparatus says ἔργων αὐτῶν.

56 2:23 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.


58 2:24b txt omit All extant Gr. syr cop arm Prim RP NA28 {\} + καί TR

59 2:24c txt βαθέα (acc pl of βαθύς) A C 046 922 1006 1611 1828 1841 2040 2050 2053 2329 2344 it αρ, t vg cl syrh, h arm Andr; Cypr Ambr Apr Prim TR omit βαθέα (acc pl of βαθοῦς) N P 046 2050 2053 2329 2344 M it αρ, t vg TR lac 051 2062. Very little difference in meaning.

60 2:25 txt {D} ἄχρις οὗ P 046 1006 1841 TR RP NA27 {\} ἄχρις οὗ έναι 2040 ἄχρις οὗ έναι 2053 ἄχρις οὗ C 2329 WH SBL έως οὗ 2018 ἄχρις οὗ έναι 2080 ἄχρις έναι 2053 ἄχρις 1678 1778 ἄχρις 922 έως 1854 lac 051 2062. See long endnote with more complete apparatus, and a long discussion about the phonology of these variants.
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 κεραμικά συντρίβεται,
27and he will rule them with a rod of iron, shattering them to pieces like pots of clay.61
2:28 ως 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 ἕχων 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 Anda 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 - suntríbetai 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 Ν A C 1854 2050 pc it68 cop68a,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.
63 3:1 txt ἑπτὰ πνεύματα (seven spirits) Colinaeus Elzevir Scriv-1894-TR AT RP NA28 {}
64 3:2a τήρησον (2nd sing aor imper act of "keep") 1611 2344 vg it ar,t syr,h
65 3:2b ἔμελλον ἀποθανεῖν TR ἦμελλες ἀποβάλλειν (6) 24 otherwise you will die cop68a,b arm1 ἐξελλες ἀποβάλλειν (1611 2040) ἡμελλες ἀποβάλλειν
3:3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνώς ποιαν ὥραν ἥξω ἐπὶ σέ.

3:4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδειν ἃ οὐκ ἐμόλυναν 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 πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

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

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:

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:

"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:"

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66 3:3 txt γνῶσι (2nd sing aor subj act) A C P 922 1611 2053 ἔκλπ ΤΡ ὝΨ ῬΠ NA28 {\} // γνωσει (2nd sing aor fut act) R 046 051 1006 1828 1841 2040 (2050 γνωσει) 2329 2344 ἔκλπ // lac 051 2062. There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence. The reading of 2050 is dative singular of a noun, and must be a mistake of hearing in dictation. But it supports the second reading because it would have sounded the same. 1828

67 3:4 Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; 1 Timothy 6:16;

68 3:5 txt {A} οὕτως {\} \ \ A C P 922 1611 2053 ἔκλπ ΤΡ ὝΨ ῬΠ NA28 {\} // γνωσι {2nd sing aor subj act} A C P 922 1611 2053 ἔκλπ ΤΡ ὝΨ ῬΠ NA28 {\} // γνωσει {2nd sing aor fut act} R 046 051 1006 1828 1841 2040 (2050 γνωσει) 2329 2344 ἔκλπ // lac 051 2062. There is not much difference in meaning between the two variants. Both can be translated as an English future, since in NT Greek the subjunctive and future were often interchangeable. If one really tried to translate the difference here, the subjunctive reading might be translated, "I will come like a thief, and you would not know at what hour I will come upon you." But since the verbs before and after it are future, it should be translated as an English future either way. This fact though that the verb in question is preceded and followed by a future tense verb, probably explains why some copyists changed it to a future form, to conform it to the rest of the sentence. The reading of 2050 is dative singular of a noun, and must be a mistake of hearing in dictation. But it supports the second reading because it would have sounded the same. 1828
3:8 O prássetai kai ton árga – idou dédomega énwpion sou thérpan hýneugmén, hín oudeis déunetai klesiei autíthen – óti mikran éxheis dýnavmen, kai etírphsas mou tôn lógon, kai óuk hèrnous to dýnom mou.

8*I know your works, (behold, before you I have provided an open door, which71 no one is able to close) how you have little power, yet have kept my word, and have not denied my name.

3:9 idou dido ek ths synagwghis toou Satana, twon leagontwv éautou 'ioudaious einai, kai ou ekis anallá pseudoetai idou poihsa autous ina hèxousin kai proskenhsousin énwpion ton podon sou, kai gnwson óti egw72 hènptos se.

9Behold I will bring73 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 òti etírphsas ton lógon ths úpomou éis mou, káwy se tiths ev ek ths úrás toû peirásmou ths melalousis érxhesai epì ths oikouménhs olhs peirásai toûs katokountas epì ths gíhs.

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

11I am coming soon. 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 ἐξουσία ἐπ’ αὐτόν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς ἱερουσαλήμ, ἢ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπό τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τοῦ καινοῦ.

12He who overcomes, I will make him a pillar in the temple of my God, and he will never depart outside anymore, and I will write on him the name of my God and the name of the city of my God, the New Jerusalem, which is coming down out of heaven from my God, and also my new name.

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

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

To the Church in Laodicea

3:14 Καὶ 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 ζεστός οὔτε ψυχρός, μέλλω ἐμέσαι ἐκ τοῦ στόματός μου.

16Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.
3:17 ὅτι λέγεις ὅτι ἐγὼ καὶ πεπλούτηκα καὶ οὐδὲν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ ἐὰν ἔχω 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 φανερωθῇ ἡ ἀσχύνη τῆς γυμνότητός σου, καὶ κολλύριον ἐγχρῖσαι τοὺς ὀφθαλμοὺς 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 ἰδοὺ ἕστηκα 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 and dine with him and he with me.3:21 ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐκάθισα μετὰ τοῦ πατρὸς 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 ταῖς 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.

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84 4:3a Greek, καθήμενος ὃμοιος ἴρις. Some also render this as Sardius. The English word carnelian is derived from the Latin root carneus, from which we get carna and carnivore and car. But carnelian means the flesh-colored, deep red, or reddish-white variety of chalcedony. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

85 4:3b Greek, σάρδιον - sardion. Some also render this as Sardius. The English word carnelian is derived from the Latin root carneus, from which we get carna and carnivore and car. 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.
4:4 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.

4:5 And from the throne come flashes and sounds and thunders. And there are seven flaming torches burning before the throne, which are the seven spirits of God.

4:6 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:7 And the first being has a human face, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:8 And from the throne come flashes and sounds and thunders. And there are seven flaming torches burning before the throne, which are the seven spirits of God.

4:9 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:10 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:11 And from the throne come flashes and sounds and thunders. And there are seven flaming torches burning before the throne, which are the seven spirits of God.

4:12 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:13 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:14 And from the throne come flashes and sounds and thunders. And there are seven flaming torches burning before the throne, which are the seven spirits of God.

4:15 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:16 And from the throne come flashes and sounds and thunders. And there are seven flaming torches burning before the throne, which are the seven spirits of God.

4:17 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:18 And from the throne come flashes and sounds and thunders. And there are seven flaming torches burning before the throne, which are the seven spirits of God.

4:19 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.

4:20 And from the throne come flashes and sounds and thunders. And there are seven flaming torches burning before the throne, which are the seven spirits of God.

4:21 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and in front of the throne is like a sea of glass, like crystal. And in between the throne and the circle around the throne are four living beings, full of eyes, front and back.
4:8 καὶ τὰ τέσσαρα ἄγια, ἓν καθ' ἓν αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν 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 τὸν δώσουσιν τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου ἐπὶ 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 πεσοῦνται 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, the twenty-four elders will fall down before him who sits on the throne, and worship him who lives for ever and ever, and they will place their crowns before the throne, saying,
4:11 Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσίν 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 δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

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

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

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

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.

5:6 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 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 And he went and took the scroll from the right hand of the One sitting on the throne.

5:8 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 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 αὐτούς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.

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

5:11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

11 And 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,
5:12 λέγοντες φωνή μεγάλη, ἂξιός ἐστιν τὸ ἁρυπίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλούτον καὶ σοφίαν καὶ ισχύαν καὶ τιμήν καὶ δόξαν καὶ εὐλογίαν.

12saying 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 πάν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης, καὶ τὰ ἐν αὐτοῖς πάντα, ἥκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἁρυπίῳ ἡ εὐλογία καὶ ἡ τιμή καὶ ἡ δόξα καὶ τὸ κράτος εἰς τούς αἰώνας τῶν αἰώνων.

13And every creature that was in heaven, and on the earth, and under the earth, and 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!" 113

5:14 καὶ τὰ τέσσαρα ζώα ἔλεγον, Ἀμήν καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

14And the four beings were saying "Amen." And the elders fell down and worshiped. 115

109 5:11 τῶν αἰώνας τῶν αἰώνων...
110 5:13 βασιλεὺς...
111 5:14 καὶ τὰ τέσσαρα ζώα...
112 5:14 ἐλεγον το αμην...
Chapter 6

The Seven Seals

6:1 Kai ẻδον ὅτε ἦνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἦκουσα ἕνος ἐκ τῶν τεσσάρων ζῴων λέγοντος ὡς φωνὴν  βροντῆς, Ἐρχον.

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."  

6:2 Kai ㅔδον, καὶ ἅδον ὑπὸς λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτὸν ἤχων τὸ δόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ ἰδοὺ νικηση.

2 And I looked, and behold, a white horse, and the one sitting on it holding a bow, and to him was given a crown, and he went out conquering and to conquer.

6:3 Kai ὅτε ἦνοιξεν τὴν σφραγίδα τὴν δευτέραν, ἦκουσα τοῦ δευτέρου ζῷου λέγοντος, Ερχον.

3 And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come."

6:4 Kai ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ’ αὐτὸν ἔδωκεν τὸ τόξον, καὶ ἦκουσα τοῦ κατήμενον λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

4 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.


handwritten copies of printed editions. So yes, only one Greek manuscript reads with the TR here. “Manuscript” means “hand written.” If we are going to say that 57 and 151 are Greek manuscripts, then someone could fairly make 7,000 handwritten copies of the Nestle-Aland 27th edition New Testament, and then declare that the NA27 is the majority text. 

α | ὅτε ἠκούσα τὸ δευτέρον ζῷον λέγοντος, Ἐρχον. | NA28 { | 922 1006 1611 1828 1841 2040 2053 TR RP | φωνὴ A C 46 | Φωνῆν Κ 1778 2053 ital | Ἐρχου, ἰδοὺ καθημένος βροντῆς | 2074 | omitt ὡς φωνῆν βροντῆς 94 | lac 051 2050 2062. |}

β | καὶ ἠκούσα τὸ δευτέρον ζῷον λέγοντος, Ἐρχον. | NA28 { | 922 1006 1611 1828 1841 2040 2053 TR RP | φωνῆν Κ 1778 2053 ital | Ἐρχου, ἰδοὺ καθημένος βροντῆς | 2074 | omitt ὡς φωνῆν βροντῆς 94 | lac 051 2050 2062. |}

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

6:10 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.

6:11 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."

6:12 And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come." And I looked, and behold, a pale green horse, and the one sitting on it holding a pair of scales in his hands.

6:13 And I looked, and behold, a black horse, and the one sitting on it holding a pair of scales in his hands.
them 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 ἦνοιξεν τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διά τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἤν 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 στολὴ λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἕως 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 ἕκτην, 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 σειομένης,

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

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

καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

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καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.

καὶ πὰν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
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 ἦκουσα τὸν ἀριθμὸν τῶν ἑσφραγισμένων, ἕκατὸν τεσσαράκοντα τέσσαρας χιλιάδες, ἑσφραγισμένοι ἐκ πάσης φυλῆς φυλῆς ἡμῶν 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 δώδεκα 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 φυλῆς Μανασσῆ δώδεκα χιλιάδες,

6from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh136 twelve thousand,

7:7 ἐκ φυλῆς Συμεών δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες,

7from 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 φυλῆς Βενιαμεὶν δώδεκα χιλιάδες ἑσφραγισμένοι.

8from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand were sealed.

The Multitude out of the Tribulation

7:9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκᾶς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

9After these things I looked, and behold, a great multitude, which no one could count, from every nation and tribe and people and language, standing before the throne and before the Lamb, dressed in white robes, and palm branches in their hands;

7:10 καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθῆμένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.

10and 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 txt αυτον Χ A C P 052 1006 1611 1841 2053 TR SBL NA28 {/} || omit 046 922 1828 2040 2329 latt syrh RP || lac 051 2050 2062.
καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,

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,

λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

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

Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσίν καὶ πόθεν ἦλθον;

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

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.

διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

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.

οὐ πεινάσουσιν οὐδὲ διψήσουσιν οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,

No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat.

139: 7:14 This is the first time John speaks. He has been spoken to many times before this, but he has not responded verbally until now.
140: 7:16a txt {A} έτι Α 046 f052 1006 1611 1841 2040 2053 2329 TR RP NA28 {/} // omit ( X transposes to before οὐδὲ πᾶν καῦμα later in the v.) pc vg syrph,h copsa,bo eth Cyp ps-Ambr Prim Fulg // lac C 051 2050 2062.
141: 7:16b txt {C} έτι Ν 046 f052 1006 1841 2053 TR RP NA28 {/} // omit P f052 1006 1841 2053 txt (2329 omit οὐδὲ διψήσουσιν έτι) 2814 it°8° syrph cop°b°omm Aldus Colin Beat // lac C 051 2050 2062.
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." ¹⁴⁴

Chapter 8

The 7th Seal: the Seven Trumpets

8:1

Καὶ ὅταν ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡ μιώριον.

¹⁴⁶

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.

³

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.
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 there 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.

149 8:6 txt {D} ἑαυτοὺς ℵ² ∥ A P 046 f052 922 1006 1611 1828 1841 2040 2053 2329 in TR RP // αὐτοὺς Ν* A NA28 {/} // αὐτοὺς WH ∥ omit eth ∥ lac C 051 2050 2062. The NA27 reading, though it can mean "readied the trumpets," may well mean exactly the same as the third one, that has the rough breathing, and the fourth one that has the full reflexive form. The reflexive meaning of the smooth-breathed form is according to Hellenistic usage. Either way, it is a small distinction to make, between readying yourself or readying your trumpet. And there is much more to get ready with the trumpet than with yourself, especially if you are an angel it seems to me. I mean, you wouldn't have to go to the bathroom first or anything like that. Thus the generalized rendering of the ESV seems suitable, "they prepared to blow them."

150 8:7 txt καὶ τὸ τρίτον τῆς γῆς κατεκάη ∥ καὶ τὸ τρίτον τῶν δένδρων κατεκάη ∥ καὶ πᾶς χόρτος χλωρὸς κατεκάη ∥ all other Greek mss. it*sg,h syrph,h copsa,bo armβ Prim Beat Tyc1 AT BG RP SBL NA28 {/} ∥ omit 1854 2061 2814 TR ∥ lac C 051 88 1384 2022 2030 2050 2052 2062 2091. Will one third of the earth be burned up or not? This is a variant between Bible versions based on the Textus Receptus, and all others. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

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

This omission is a clear case of "homoioteleuton" that happened in the Greek copying process. That means, the lines end the same, so a抄ist, 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. Homoioteleuton. 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 parablepsis from homoioteleuton.
8:8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ως ὁρὸς μέγα πυρὶ καιόμενον ἔβληθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα,

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

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

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.

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

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 ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."

8:12 The verb 'was darkened' is singular. I don't think it is saying that one third of 'them were darkened,' but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that
8:13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, ὡδὶ οὐαὶ οὐαὶ οὐαὶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

13And I looked, and I heard an eagle flying at zenith saying with a very loud voice, "Woe, woe, woe to those dwelling on the earth, because of the remaining sounds of the trumpet from the three angels about to sound!"

Chapter 9
The Fifth Trumpet

9:1 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.

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

9:2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

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

9:3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐτοῖς ἐξουσία ως ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

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

9:4 καὶ ἐρρέθη αὐτοῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσιν τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.

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

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

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

153 8:13 txt ἕνὸς P ¹¹⁵ A ⁴.Ad 1006 1811 1841 2053 2329 it ⁸ig. h vg syr ph h cop sa bo eth Cass Beat Tyc RP NA28 [ l ] ἄγγελον P ⁹.22 arm TR lac C ⁵.01 2050 2062. "Had the Apocalyptist written ἄγγελον, ἄλλον ("another") would probably have taken the place of ἐνὸς ("an"); cf. ⁷.2; ⁸.3." (H. B. Swete, The Apocalypse of St. John, ad loc.).

159 9:1 That is, a fallen angel. Angels are called stars also in Judges 5:20; Job 38:7; Isaiah 14:13; Daniel 8:10 / Rev. 12:4; Rev. 1:20. In this verse in Revelation, it is a "fallen star," which is another way to refer to a demon; one of the 1/3 of the angels that Satan took with him when he was expelled from heaven.

160 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 ἐκτὸς ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,

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

164 9:12a 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 emphasis put on this phrase by it being placed last. And the word "behold" adds to the emphasis.

164 9:12b txt [D] ἔρχονται ἐτί δύο "two woes still are coming" ΝΒ 046* 0207 1828 2053 2329 2344 lat TR / ἔρχονται δύο "two woes are coming" 046* 0502 itaرغηθ vp Tyc Erasmus editions 1, 2, 3 Aldus Colinaeus / ἔρχονται ἄλλαι οὐδὲ δύο cop* / ἔρχεται ἐτί δύο "a second woe is still coming" Φ* Ν* A 1006 1611 1841 RP NA28 ( ) / ... ἔρχεται..."it is coming" Φ115 (only this one word is definite) / ἔρχεται ἐτί αἱ δύο "the second woe is coming" 1854 / ἔρχεται δύο "a second woe is coming" 2060 2302 / ἔρχεται δευτέρα "a second woe is coming" 104 922 itd and (et ecce secundum vae... then lac) cop2bo / ἔρχονται ἐτί ἔτι δύο "the two woes still are coming" 1732 2074 / lac C 051 1384 2030 2050 2062. I have a more complete apparatus on this variant in the back, since it is a very interesting one. This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "TWO woe still IT IS coming." The TR has concord: "TWO woes still ARE coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript h (5th century) has a hiatus for the verb, but it also says "the SECOND woe." Yet the form δύο can still be taken to mean "second," with the word οὐδὲ being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating. The word ἔτι is a natural addition, and its addition is more easily explained than its omission.

164 9:13a txt φωνῆν μίαν Π* 0207 Α 046 1006 1611 1841 2080 2344 2481 itaргηθ sg vy sg srphh cop*bo Vict. ( vocem unam ex quatuor cornibus) TR RP NA28 ( ) / φωνῆς μίας Ν* / φωνῆν ένος 2329 / φωνῆν μεγάλην 2053 / φωνῆν Ν* 1678 1778 (not 2080) / omit 1854 arm4 / μίαν itd Apr. Prim. Cypr. Tyc 1,2,3 Beat. / lac C 051 2050 2062. There is no difference in meaning between φωνῆν 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 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 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." If Greek usage is to be taken, the clue could be in ms. 2329 and the singular "voice" might be a true singular in the original. The Buchanan Italic manuscript h (5th century) has a hiatus for the verb, but it also says "the SECOND woe." Yet the form δύο can still be taken to mean "second," with the word οὐδὲ being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating. The word ἔτι is a natural addition, and its addition is more easily explained than its omission.

164 9:13b txt [B] κεράτων Φ* Ν* A 0502 0207 1611 2053 2080 2344 itaргηθ sg vy yok ст sg srphh cop*bo eth Haymo Bed ps-Ambр / τεσσάρων κεράτων Φ115* P 046 1006 1841 pt sg srphh Andr; Cypr Tyc Prim Beat TR RP [NA27] ( ) / omit μίαν ἐκ τῶν τεσσάρων κεράτων Ν* = "I heard a voice from the golden altar before God!" / lac C 051 2050 2062. The combination of Φ* Α 0207 and 0502's descendants is weighty enough for me to omit τεσσάρων, especially when added to the internal considerations (below) which explain why copyists added it.

Bauer says this use of the numeral one has the meaning of "as one; with unity." Though ordinarily in that use, the numeral precedes the noun, and does not follow it as here. (The author of the apocalypse is not known for strictly following all grammatical rules.) In another place in Revelation we have one voice coming from a group of four, and that is in Rev. 6:6, "a voice in the midst of the four," and interestingly, the word "one" is not there modifying voice. The UBS Textual Commentary on the Greek New Testament says, "The weight of the external evidence for the presence and for the absence of τεσσάρων is almost evenly balanced. Among
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 φωνὴν μίαν and a parallelism with τοὺς ἀγγέλους of ver 4; 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  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 with the genitive clause following it signifies that the original scribe associated the 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.

165 9:16 txt δισμυριαδες μυριαδων A P Ἐκθ. Βεατ. NA28 / / δυο μυριαδες μυριαδων P47 T φυλο TR / δυο μυριαδων μυριαδων K / μυριαδες μυριαδων 046 922 1006 1611 1828 1841 2040 2053 2329 Ἐκ (abt. 50 minuscules total) cop5αμις Tyc RP / lac P115 C 2050 2062
9:19 ή γὰρ ἐξουσία τῶν ἕπων 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 λοίποι τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πλῆγμασ 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 ἑστιν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν. Καὶ οἱ λοίποι τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πλῆγμασ 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,

167 9:20b txt δύνανται (plural) δύναται (singular) ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

168 9:21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

169 Now the power of the horses is in their mouths and in their tails; for their tails are like snakes, having heads, and with these they do injury.

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

21 and neither did they repent of their murders, nor their sorceries, nor their sexual immorality, nor their thefts.
Chapter 10

The Prophet’s Bitter Burden

10:1 καὶ εἶδον ἄλλον ἀγγελόν ἱσχυρόν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλῃ, καὶ ἡ ἴρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός.

1 And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus\(^{169}\) above his head, and his face like the sun, and his legs\(^{170}\) like columns of fire.

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

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

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

3 and cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.\(^{172}\)

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

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

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

5 And the angel which I had seen standing on the sea and on the land, he lifted his right\(^{173}\) 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.

6 and swore by Him who lives for ever and ever, who gave birth to the heaven and the things in it, and to the earth and the things in it, and to the sea and the things in it, \textit{he swore} that there shall be no more time.

\(^{169}\) 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 \textit{Iris}, which originally was the messenger going back and forth between the gods.

\(^{170}\) 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.

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\(^{173}\) Or, “with their voices.”
ἀλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

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.

καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ’ ἐμοῦ καὶ λέγουσαν, Ὕπαγε λάβε τὸ βιβλίον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

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."

καὶ ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν τῷ στόματί σου ἔστα γλυκὺ ὡς μέλι.

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."

καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

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.

καὶ λέγουσίν μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεύσιν πολλοῖς.

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 ράβδῳ, λέγων, Ἔγειρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῶ.

1 And 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 ἐξωτερικὴν τοῦ ναοῦ ἐκβάλε ἐξωτερικῆς καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσαράκοντα δύο.

And the outer court 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.

3 And 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.

⁴ These are the two olive trees and the two lampstands which stand before the Lord of the earth.
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 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 δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

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.  For these two prophets had tormented those dwelling on the earth.

11:8a

τὸ πτῶμα A C 046 1006 1841 2040 2053 syrh Tyc RP NA28 {\} || τὰ πτῶματα P 46 952 922 1611 1828 2329 itsr g8 4 vg sy rh (cop sa bop) TR || lac 051 2050 2062. This variant is not translatable, since we would render them the same in English.

11:8b

αυτων εσταυρωθη A C P 046 46 4 (plus 296 2 49 which don’t count, since are copies of printed TR) TR || lac 051 2050 2062 εσταυρωθη 2 4 (plus 296 2 49 which don’t count, since are copies of printed TR) TR || lac 051 2050 2062 εσταυρωθη. Both show a word beginning with π, so they could agree with P* or with 2329, but they most likely contained a word meaning “send,” and they most definitely do not read as 046. The NA28 text here turns out to be the more accurate

11:10a

The Textus Receptus has the future indicative rather than the present indicative of rejoice, and the Byzantine has the present. Yet, the Byzantine has the future indicative for the next verb, celebrate, but the present for “they see” in v. 9.

11:10b

πέμψουσιν K* A C /502 922 1006 1841 2040 2053 itsr vg it g sy rh h cop bob arab Tyc1,3 Prim Ps-Ambr TR SBL NA28 {\} || πέμψουσιν K* P cop sa arm 2,3,4 Tyc2 Beat || πέμψουσιν 2329 || πεμπουσιν P* || πεμπουσιν 2053 || πεμπουσιν P* || δόσουσιν 046 1828 K eth RP || lac 051 2050 2062. Both P* and P show a word beginning with π, so they could agree with K* or with 2329, but they most likely contained a word meaning “send,” and they most definitely do not read as 046. The NA28 text here turns out to be the more accurate
11:11 And after three and a half days, the breath of life from God went into them, and they came up into heaven in a cloud, and their enemies watched them. And so it was, that when they went up, they went up into heaven; but their enemies watched them. 

Then the second woe has passed. Behold, the third woe comes quickly.

The Last Trumpet

11:15 And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom of this world has become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever!"

Dr. Maurice Robinson points out that the weight of external evidence favors the TR reading, "After three and a half days, the breath of life from God went into them, and they came up into heaven in a cloud, and their enemies watched them. And so it was, that when they went up, they went up into heaven; but their enemies watched them. Then the second woe has passed. Behold, the third woe comes quickly."
11:16 and they changed the order of the elders, who sat on their thrones before God, and fell on their faces and worshiped God.

11:17 The twenty-four elders, who were sitting on their thrones, fell on their faces and worshiped. And they said: "Amen, "Amen," says the Lord God Almighty, who is and who was, who is to come, and the Spirit also has come, and the world has become God's. The nations have become angry, and your anger also has come, and the world has become God's. You have taken that great power of yours and have begun to reign.

11:18 And the nations have become angry, and your anger also has come, and the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped. And they said: "Amen, "Amen," says the Lord God Almighty, who is and who was, who is to come.

11:19 The nations have become angry, and your anger also has come, and the nations have been judged, and reward has been 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."
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 it w syr h arm Tyc1,2,3 ps- Ambr TR SBL NA28 {·} // κυριου 046 922 Vict // του κυριου 9 1828 syrphg cop5a RP // του θεου K f052 ith eth arm-a arab lac P 2050 2062.

209 11:19b txt και σεισμος P15 N A C P 051 1006 1611 1678 1841 2040 2053 2080 2329 cop5a Quad TR NA28 {·} // και σεισμοι 1828 2053com 1778 cop5a2/4 bo arm1 // omit 046 922 arab arm3 RP // και πυρ syrph // lac P 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 και 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.

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."
12:5 καὶ ἔτεκεν γυνήν, ἄρσεν. Ὁς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾶ· καὶ ἡράσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.

5 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.

12:6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἕρμην, ὅπου ἔχει ἐκεῖ τόπον ἥτοιμον ἁπάντων πρὸς τὸν θεὸν, ἢ ἄρα εἰς τρέφωσιν αὐτὴν ἡμέρας χιλιών διάκοσιας ἡξήκοντα.

6 And the woman fled to the desert, to where she has a place prepared there by God, so that there they might take care of her for 1,260 days.

12:7 Καὶ ἐγένετο πόλεμοι ἐν τῷ οὐρανῷ, ὁ Μιχαήλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολεμήσει καὶ οἱ ἄγγελοι αὐτοῦ,

7 And there was war in heaven, Michael and his angels must make war124 with the dragon. And the dragon made war, and his angels also,

12:8 καὶ οὐκ ἱσχύσεν, οὔδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.

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

12:9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὅφις ὁ ἀρχαῖος, ὁ καλοῦμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὄλην· ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

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

212 12:5a txt ἄρσεν A C NA²8 {i} // ἄρσεν Ψ²7 K f052 922 2329 TR RP // ἄρσεν P 051 1006 1611 1841 2040 2053 // ἄρσεν o46 // ἄρσεν 792 // lac 2050 2062.

213 12:5b Greek: μέλλει ποιμαίνειν which can also be translated "who is soon to shepherd."

214 12:7a txt τοῦ πολεμῆσαι A C P 051 1006 1611 1841 2040 syrh NA²8 {i} // πολεμῆσαι Ψ²7 K f052 922 1828 2053x₄₇ 2329 TR RP // πολεμῆσαι o46 // πολεμῆσαι (no Grk mss.) TR // πολεμῆσαι κατὰ 2053x₄₇ // lac 2050 2062.

215 12:7b or ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι Here is a case of the "genitive of the articular infinitive." In the BDF grammar §400(8), DeBrunner says here the infinitive "πολεμῆσαι represents the Semitic imperatival with infinitive (M.-H. 448f.), cf. LXX Hos. 9:13 'Εφραίμ τοῦ ἔξαγαγεν 'Ε. must lead forth', Eccl 3:15, I Chron 9:25. Τοῦ with the infinitive is nowhere else firmly established in Rev (9:10 omit τοῦ Ψ²7 K A P, very weakly attested in 14:15); perhaps the author is following his tendency in other respects to use the nom. instead of other cases ($136(1)), i.e. here nom. instead of the gen. or dat. (Buttmann 231 gives a slightly different explanation; also s. Viteau 168)."

216 12:8a ἐτι Κ* A C P 046 051 f052 1006 1611 1828 1841 2040 2053 ἐς τὰ ἐπολεμήσειν τοῦ ἐπολεμήσαν πάντα τὰ ἔθνη ἐν ῥάβδῳ. Prim Tyc2,3 Beat Vict TR RP NA²8 {i} // omit Φ²7 Ν² 922 2053 syrh cop⁴⁷ arm eth // locum...ulterius non habet Cass. // lac 2050 2062.

217 12:8b txt [D τὸ ἱσχύον (3rd sg aor ind "he was") A 922 1828 2053x₄₇ m₄ cop⁴⁷ bo eth RP NA²8 {i} // ἱσχύον (3rd pl aor ind "they were") Ψ²7 K C P 051 f052 1611 1841 2040 2053x₄₇ 2329 TR // ἱσχύον (3rd pl aor imperf) Φ²7 K // ἄρσεν καὶ ἐβλήθη ἐπολεμῆσαι TR // ἱσχύον πρὸς αὐτὸν Χ // ἱσχύον (3rd pl imperf) 046 // ἱσχύον αὐτῶν 1006 // lac 2050 2062.

218 12:8c txt αὐτῶν Ψ²7 A C P 046 f052 1611 1841 2040 ἐπὶ Beat TR NA²8 {i} // αὐτῶν Ν² 051 syrh,h cop⁴⁷ arm // αὐτῶν 922 1006 1828 2053 cop⁴⁷ bo Vict RP // omit Κ* // lac 2050 2062.
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.

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

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

καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα τῆς ἕτεκεν τὸν ἄρσενα.

And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child.

cαὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρόν και καιροὺς 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 ὄφις ἐκ τοῦ στόματος αὐτοῦ ὅπως 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,

cαὶ 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.

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219 12:11 txt τινος Ν Α C P 046 051 f052 TR RP NA28 {\} // αὐτοῦ 2042 it86h syrph // lac 2050 2062.

220 12:12a txt {A} οἱ Ω 051 f052 1006 1611 1828 1841 2040 2344 m1 TR [NA27] {\} // omit Ν Α C P 046 922 2053 2329 m1 RP // 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 12:12b txt omit Ν Α C P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329 all versions RP NA28 {\} // +eis Ν // +τοῖς κατοικοῦσι 14 minuscules TR // lac 2050 2062. The accusative case of τὴν γῆν καὶ τὴν θάλασσαν threw off some scribes.

222 12:13 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.
καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηροῦντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦν Ἰουσιου.

12:18 καὶ ἔστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

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.

1And 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 name224 that is blasphemy.

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223 12:18 txt ἐστάθη (3rd person) ℶ ℸ A C 1828 2344 itar.gl vg syr h arm1,3 eth Cass Origen dub; Vict-Pett Beat Prisc Ambrosiast Tyc Prim Haymo Aldus NA27 {B} ℨ εὐστάθην (1st person) P 046 051 f052 922 1006 1611 1841 2040 2053 2329 ℶ vg mss syr ph cop sa,bo arm4 Andre Ar eth TR RP lac 2050 2062. 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 txt {D} όνομα ℶ ℸ A C P 1006 1841 2040 2329 ℶ ℸ vg mss syr ph cop sa,bo arm eth Andr; Prim Beat TR Δνωματο A 046 051 f052 922 1611 1828 2053 2344 ℶ ℸ vg mss syr ph Prisc ps-Ambr RP [NA27] {C} ℨ lac 2050 2062. The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV 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.
καὶ τὸ θηρίον ὃ εἶδον ἦν ὁμοίον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος, καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

2And 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.

καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένη εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, 3And 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.

καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, ὃς ὁμοίος τῷ θηρίῳ, καὶ ὃς δύναται πολεμῆσαι μετ’ αὐτοῦ; 4and they worshiped the dragon because he had given authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?"

καὶ ἔδωκεν αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα καὶ δύο. 5And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act for forty-two months.

καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. 6And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.

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. In the BDF grammar in § 96, 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.

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13:7 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.

13:8 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.

13:9 If anyone has an ear, hear.

13:10 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.

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233 13:7b text καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἐθνοῦς.
234 13:7b 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.
235 13:8 Disturbed by the use of the singular number after πάντες, copyists sought to alleviate the inconcinnity by altering οὗ to τὸ.
236 13:9 With or without αὐτῶν “οὗς” to “οὗ”.
237 13:10 And he will be killed. If anyone is to be taken captive, into captivity he is going.
13:10b τὰ ἀποκτανθῆναι, αὐτὸν (aor inf pass) "is to be killed, he" A NA27 [B] // ἀποκτενεῖ "will kill" 1828 2038 it is Pacian Beatus // ἀποκτεῖναι syrph // ἀποκτενεῖ αὐτὸν corphbo // ἀποκτενεῖ δὲ αὐτὸν C P // ἀποκτενεῖ, δὲ αὐτὸν (fut ind act) 35 94 104 205 209 757 2019 2090 2042 2059 2081 2186 2301 2581 2814 it is vg (corphbo) Irenaeus lat Andrew; Primasius TR RP // ἀποκταῖνε, δὲ αὐτὸν (pres ind act) 501* (sic) // ἀποκταῖνε, δὲ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040 // ἀποκταῖνε, δὲ αὐτὸν 241 then omit ἐν μαχαίρῃ // ἀποκταίνε, δὲ αὐτὸν 2060 2436 // ἀποκταίνε, δὲ αὐτὸν (indefinitive) 2053 // ἀποκταίνε, δὲ αὐτὸν 2065 // ἀποκταίνε, δὲ αὐτὸν (pres ind act) 046 1888 2073ext // ἀποκτεῖνε, δὲ αὐτὸν 1678vid // ἀποκτεῖνε, δὲ αὐτὸν (pres ind act) "kills, he must himself" Ν 1611* 2074 2344 Irenarm // δὲ αὐτὸν ἀποκτανθῆναι (and omit following ἐν μαχαίρῃ 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 2017 2073 lat2 2138 2030 2050 2062.

Si quis eum gladio occidit "If anyone will have killed, he will be killed with the sword." Be\th

Si quis gladio interficit gladio interficietur "If anyone kills with the sword, he will be killed with the sword." it is

Si quis gladio occisit 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 occidit 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." 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." corphbo

"If someone has killed with the sword, he should be killed with the sword." syrph arm4

"If anyone has killed with the sword, he should be killed with the sword." syrph

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

13:13 And he performs great signs, such that he even causes fire to come down from heaven to earth 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 to the beast who had the mortal wound healed.

And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days. See also Jeremiah 15:2.

The Majority Text seems to say, "And he deceives those dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to make an image to the beast who had the mortal wound healed." Though it is not as far out as it might at first seem, when you consider Daniel 11:34. Yet the Daniel allusion may indicate that this variant in 051 is a harmonization to Daniel. I have a more complete collation of this variant in an endnote.
make an image to the beast which has the wound of the sword and yet has lived.243

13:15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ [Ἰνα] δόσιν ἕαν μη προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

15 And it was given to him to give breath to the image of the beast, such that the image of the beast can even talk, and also to cause anyone who does not worship the image of the beast to be put to death.

13:16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἑλευθέρους καὶ τοὺς δουλοὺς, ἵνα δώσων αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

16 And he causes all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves a mark on their right hand or on their forehead.

242 13:14b txt τὴν πληγὴν Φ 51st A C 051 f052 922 1006 1611 1678 1828 1841 2040 2053 2329 TR RP NA28 {\} // πληγὴς 046 (copbo) // πληγής Ν // lac 2050 2062. Another example of when 82, 627, and 920 unite with 046 against most all other uncials, it is a wrong reading.

243 13:14c txt τῆς μαχαίρας καὶ ἔζησεν Χ A P 2329 μαχαίρας NA28 {\} // τῆς μαχαίρας καὶ ἔζησεν P 051 f052 1006 1611 1828 1841 (2053 but run on into next verse) 2040 TR // καὶ ἔζησεν ἀπὸ τῆς μαχαίρας 046 922 RP // lac 2050 2062.

244 13:15 txt ποιήσει ὅσοι δόσιν αὐτοῖς A P 1006 1841 2040 2344 al ἁρ,γλ ἁρ,γλ ὁρ,γλ ποιήσει (Hipp,mss); (Prim) (Beat) (NA27 [Irenaeus]) {C} // ποιήσεις ὅσοι δόσι 922 122 1828 2040 2329 it;dem,div,haf // ποιήσει δόσι 046 f052 1161 vg (Irenaeuslat,arm). Hipp Andrew RP // ποιήσεις δόσι Κ // ποιήσει δόσι...Ἰνα ἀποκτανθῶσιν 051 TR // δόσιν corbo // lac 2050 2062.

245 13:16a The Greek word is ποιέω - poiéo, which Bauer in 111 b says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be δίδωμι - didomi, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun αὐτοῖς here. Many translations have rendered δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἔρχεται, "exist," Luke 12:20, ἀπαρτισθεὶν "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφωσιν, "they might take care;" and other examples. I am saying that I rendered all these actives as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar and render the actives as passives. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they give themselves" or "they receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἔρχεται, "exist," Luke 12:20, ἀπαρτισθεὶν "they are demanding"; Rev. 10:11, λέγουσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρέφωσιν, "they might take care;" and other examples. I am saying that I rendered all these actives as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar and render the actives as passives. The only reason I can come up with for this trend, is that it is their idea of an "impersonal" verb. Yes, a general "they" is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say "they call him Jesus," etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

246 13:16b txt Δ δώσων αὐτοῖς "they give themselves" Κ A C P 046 2080 cop 44 NA28 {\} // δώσων αὐτοῖς "they give themselves" 1828 // δώσων αὐτοῖς "they give themselves" 922 \ Ιτς 88 Tyc RP // δώσων εν αὐτοῖς "they will give onto / in / by themselves" 1611 // dari "to be given" Irenaeus Δ δώσων αὐτοῖς "he gives them" 051 2329 Hipp TR // δώσων αὐτοῖς "he will give them" 2053 2814 // δώσων αὐτῷ "they give himself" Κ 1678 1778 // λάβωσιν "they receive" 1006 1841 vid 2040 Vict // δοθή "he be given" syraph.h // "they might write/etch" eth // lac μακ 5 π 15 2050 2062. The vast majority of Greek manuscripts, including all but one uncial, have the verb "give" in aorist active indicative 3rd person plural. The only difference between the NA28 text and the Robinson-Pierpont text is that the NA28 text, δώσων, is 2nd aorist, and the RP text, δώσων, is aorist. No difference in meaning.
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 αὑτοῖς (ἑαυτοῖς) is a common textual variant in Revelation that I have seen. Remember, the uncials and papyri did not have breathing marks. So, αὐτοῖς, even with the smooth breathing mark, can easily and rightly be understood as reflexive, and mean “themselves.” So the scribe of ms. 1828 was either correcting grammar, or merely understanding αὐτοῖς as a contraction of ἑαυτοῖς. And it is possible that his exemplar had the long form ἑαυτοῖς.

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

An Aramaism is an unusual and rare occurrence, and I think the burden of proof that it is occurring, is on the one saying it is. That said, I have come to believe that Revelation does show an Aramaic mind in its author. For example, though even ancient Greek the words for foot πούς and hand χείρ originally meant the whole limb, not just the foot and hand, this is most definitely always true in Hebrew and Aramaic. The author of Revelation uses πούς, “foot” to mean the whole limb, where he says the feet of the angel were like “columns” of fire. Legs are like columns, and feet are not. Therefore 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. Mussies states, “The 3rd person singular is the category which is used when the verb is impersonal,” p. 232. Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, The Apocalypse and Semitic Syntax, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the ὡς λέγουσιν in 2:24 means “what is called” the deep things of Satan. ( I disagree with this. I translate it as follows: ‘ “the deep things of Satan,” as they say.’ In 8:2 the Greek text says 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.

This Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. (Perhaps like this: [Website Link]) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here
13:16 The Greek word is χείρ, and meant the entire limb/arm, including the hand all the way up to the shoulder, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is πόδος (feet, sg. ποός), but can and does mean there, the entire leg or limb. This is true also in many of the languages where I was raised — the word for hand or foot can mean the entire extremity. Thus here, this mark could be anywhere from the hand on up.

13:17a txt {A} καὶ ἢχον: Avid P 046 051 f052 922 1006 1828 1841 2040 2053 2329 it⁸十八届 vg arm eth Hipp⁸十八届; Prim Beat⁸十八届 TR RP NA27 {A} ἵνα δῶσιν vg⁸十八届 mss syrph,h cop⁸十八届 sa,bo Iren⁸十八届 lat. Prim Beat⁸十八届 ἵνα δῶσιν: lac ὃνομα 1115 2050 2062.

13:17b This ἵνα is still connected to the ποιέω of 13:16d. The initial καὶ in this verse is absent from some manuscripts, because, I now quote a Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of καὶ [initial "and" in some manuscripts] ...appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the καὶ μὴ ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δῶσιν ["they might give"], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιέω ["he or it causes" at the beginning of v. 16] and therefore coordinate with the καὶ δῶσιν ["such that they might give"] clause."

13:18a Or, "its number"

13:18b txt ὁ ἀριθμὸς αὐτοῦ: rell. TR RP NA28 {\} ἵνα δῶσιν γάρ αὐτοῦ 1828 ἵνα δῶσιν 2028 2029 2033 2044 2053⁸十八届 2054 2068 2069 2083 2196 syrph,h cop⁸十八届 lac 1384 2030 2050 2062.

— Also, the mark of the beast will show one's voluntary allegiance to the beast and submission to the ownership of the beast. I get the impression from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God's people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life. Exciting to see how God will feed them each day. But we see in this book that many or most of God's people will die or be killed during those days.

13:17 καὶ ἣνα μὴ τις δύνηται ἀγοράσαι ή πωλήσαι εἰ μὴ ὁ ἢχον τό χάραγμα, τό ὄνομα τοῦ θηρίου ή τόν 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 ἢ σοφία ἐστίν· ὁ ἢχον υοῦν ψηφισάτω τόν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γάρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ἐξακόσιοι ἑξῆκοντα ἐξήκοντα ἑξακόσιοι· καὶ ἤνα δῶσιν γάρ αὐτοῦ τό χάραγμα τοῦ ὀνόματος τοῦ θηρίου.

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

13:18c  κεῖτον ἑξακόσιοι δέκα ἑξήκοντα ἕξ (666) Α 1828 cop sa NA27 (\(\alpha\)) \(\gamma\) λατεῖνος λατεῖνος 1611 1841 2040 2054 2065 2329 2344 \(\alpha\) it\(\gamma\) syr cop arm \(\alpha\) Hipp RP \(\lambda\) lac \(\pi\) 115 2030 2050 2062.

13:18d  κεῖτον ἑξακόσιοι δέκα ἑξήκοντα ἕξ (666) Α 1828 cop sa NA27 (\(\alpha\)) \(\gamma\) λατεῖνος λατεῖνος 1611 1841 2040 2054 2065 2329 2344 \(\alpha\) it\(\gamma\) syr cop arm \(\alpha\) Hipp RP \(\lambda\) lac \(\pi\) 115 2030 2050 2062.
14:1 That which he said, ‘I am Alpha and Omega—the First and the Last.’ And to the angel he said, ‘Write this, for it is true: ‘I am Alpha and Omega—the First and the Last.’

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 And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder. The sound which I heard was also like lyre players playing their lyres.

14:3 And I heard the sound of loud thunder with a sound of lightning like that of a lion, and the sound of the horns of a great herd.

14:4 And I saw seven angels with the seven trumpets. Then the angel took up the trumpet that was to sound first. And there went out among the clouds a voice which said, “Go, my servant, the Lamb who is to reign.”

14:5 And I saw a beast as if it were a lion, and a beast from the earth as if it were a calf, and they had a head like a man. And someone said to them, “You are to rule the earth for a season.”

14:6 And the angel who was to sound the second trumpet was ready to go; and no one was able to stop him, because he received the name of God.

14:7 And the second angel sounded his trumpet, and there were brightnesses of light in the Heavenly Temple, and there came a loud voice, which said to the angel who had the trumpet, “Go your way, and sound the trumpet of the second trumpet.” But he answered, “No, it shall not be so.”

14:8 And the third angel sounded his trumpet, and there was a great fire of flame. And someone said, “A voice is heard in the Heavenly Temple saying, ‘Gather God’s servants together into his Temple, that he may appear in his Temple and reign.”

14:9 And the third angel sounded his trumpet and there was a great earthquake, so that the waters were dried up from the earth. And the sea was dried up. And the earth was burned up.

14:10 And a voice was heard in the Heavenly Temple saying, “It is done!” And there was a voice from the throne, which was heard, saying, “It is done!”

14:11 Then I saw a white cloud, and someone sitting on it, whose name was written “King of Kings and Lord of Lords.”

14:12 And there came another angel from the Heavenly Temple, having a gold bowl filled with fire and which was like a light of the sun. And there was given to him a strong wind from heaven.

14:13 And there came a loud voice from the Heavenly Temple, which said, “Go out into the whole earth, and announce this gospel of the kingdom to every creature.”

14:14 The dead who have died because of the word of God have now received their reward; and this is the second death.

14:15 The rest of the dead did not die until the thousand years were completed. This is the first resurrection. Those who died in Christ are to live again first. Then those who have not died will be raised up. And the first resurrection is finished.”

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

14:6 Καὶ εἴδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τούς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πάν ἔθνος καὶ φυλήν καὶ γλώσσαν καὶ λαόν,

6And I saw another angel flying at zenith, having an eternal gospel to herald above those dwelling on the earth, even over every nation and tribe and language and people,

14:7 λέγων ἔν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεόν καὶ δότε αὐτῷ δόξαν, ὅτι ἤλθεν ἡ ὁρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ βάλασαν καὶ πηγὰς υδάτων.

7saying 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 άλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων, Ἐπεσεν, Ἐπεσεν Βαβυλόν ἡ μεγάλη, ἣ ἐκ τού ὄνομο τού θυμοῦ τῆς πορνείας αὐτής παντά ἐθνη.

8And 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 άλλον | 264 14:6c txt κατοικοῦντας | 265 14:6d txt καθημένους καὶ κατοικοῦντας | 266 14:6e txt τοὺς κατοικοῦντας μᾶλλον καθημένους καὶ κατοικοῦντας μᾶλλον | 267 14:7b txt τοῦ ποιήσαντι | 268 14:7c txt τοῦ ποιήσαντι | 269 14:8a txt αγγέλος δεύτερος | 270 14:8b txt εἴπερεν | 271 14:8c txt εἴπερεν
Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

9 And 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 αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου.

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

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

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

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

14:13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνῄσκοντες ἀπ' ἄρτι.  Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν· τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

13 And I heard a voice from heaven saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'" 275 "Yes," says the Spirit, "in that..." 276

272 14:8 d txt η εκ του A C f052 1006 1828 1841 2040 2053 rell. lat syrph,h SBL NA28 ‖ / εκ του  14:9 14:10 In Hebraistic terminology, the cup signifies destiny.  See for example Psalm 11:6.

273 14:12 txt {A} omit τοῦ θεοῦ / τοῦ θεοῦ TR ‖ kai then diff. word order cop  \(\frac{47}{47}\\) ℵ A C P 046 922 1611 1828 1841 2040 2053 2329

274 14:13a txt omit καὶ / καὶ TR ‖ \(\frac{47}{47}\\) ℵ A C P 046 922 1006 1611 1828 1841 2040 2053 2329 2050 2062

275 14:13b txt ἀπ' ἄρτι, "(λέγει "Ναὶ...") ‖ lac 1384 2030 2050 2062 2351. Theoretically, one could also postulate a reading of ἀπαρτί, λέγει.  The word ἀπαρτί meant "indeed" or "yes," so conceivably vai or καί could have been substituted by the others. In the original all-capital manuscripts, there were no punctuation marks or spaces, so APARTI could be understood as either one word APARTI, or AP' ARTI, a contraction of APO ARTI. Others might understand that the readings resulting from those additions imply that those dying in Christ previously were not blessed. See footnote on John 13:19a.
they shall rest from their labors, with their works, you see, following right with them."

The Angels Harvest the Earth

14:14 As one looks, and beholds, a white cloud, and someone like a son of man sitting on the cloud, having a crown of gold on his head, and a sharp sickle in his hand.

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

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277 14:13c txt ναὶ λέγει Κάτω Α C P 051 0052 1006 1611 1841 2040 2344 itä, Itg vg syrph,h cop,h (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA27 [A] // λέγει Ψ 47 N* cop h (arm) (eth) Varimadum // λέγει ναὶ 046 2329 και TR // λέγει 2053 και // λέγει 2053 2050 2062. If the full punctuation was indicated, some of the minuscules listed would not support exactly the GNT editions listed therewith. See the previous footnote for exact punctuation if known.

278 14:13d The hina here is exegeetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and their works are with immediate appearance and effectiveness, since it won't be long until the end of the age (and the judgment with reward) from the time they die. ¹₄

279 14:13e txt ναὶ λέγει Κάτω Α C P 051 0052 1006 1611 1841 2040 2344 itä, Itg vg syrph,h cop,h (arm) Andrew; Aug Specul Prim ps-Ambr Beat TR NA27 [A] // λέγει Ψ 47 N* cop,h (arm) (eth) Varimadum // λέγει ναὶ 046 2329 και TR // λέγει 2053 και // λέγει 2053 2050 2062. If the time these documents had been written, Greek had changed such that all these words may have been pronounced almost the same, even though slightly different in meaning.


281 14:13g Compare I Timothy 5:24-25

282 14:15a Here the Greek verb πέμψω - pempō has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ..." Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse's bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. The number of bleeding bodies required to produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.
καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

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

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

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

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων 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 σταφυλαὶ αὐτῆς.

And another angel came from the altar, who had authority over the fire, and he called out in a loud voice to the one holding the sharp sickle, saying, "Send out your sharp sickle, and collect the clusters of the vine of the earth, for its grapes have peaked."

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

And the angel launched his sickle onto the earth, and gathered the vine of the earth, and he cast it into the great winepress of God's wrath.

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

And the winepress outside the city was trampled, and the blood went out from the winepress as deep as the bridles of the horses for a distance of 1,600 stadia.

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.

And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for with them is completed the wrath of God.
15:2 Καὶ εἶδον ὡς ἄλασαν ὑάλινην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὅνοματος αὐτοῦ ἔστώτας ἐπὶ τὴν ἀλάσαν τὴν ὑάλινην, ἔχοντας κιθάρας τοῦ θεοῦ.

2And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and of the number of his name were standing on the glassy sea, holding lyres of God.

15:3 καὶ ἔδωσαν τὴν φωνὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν φωνὴν τοῦ ἀρινίου λέγοντες, Μεγάλα καὶ βαυματά τὰ ἔργα σου, κύριε ὁ θεός, ὁ παντοκράτωρ· ἔδωσαν καὶ ἀληθεῖς τῶν ἐθνῶν.

3And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows, "Great and marvelous are your deeds, O Lord God Almighty. Just and true are your ways, O king of the nations.

Who shall not fear, O Lord, and glorify your name? Because you alone are holy, and you are the only one who is holy.

For all the nations will come, and will worship before you, because 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.

4And after these things I looked, and the temple of the tabernacle of testimony was opened in heaven,

290 152 txt omit Π 47 Ν Α Ρ 046 9502 922 1006 1611 1841 2040 2053 2062 2329 lat syr cop arm eth RP SBL NA28 {\} // ek του χαραγματος αυτου TR // ek του χαραγματος αυτου και 051 1828 arm-a // omit και ek του χαραγματος αυτου ek του αριθμου του oνομα αυτου seven Grk minuscules ith Prim Tyc // lac Φ 213 2050

291 153 txt έθνων Ν 47 Α Ρ 046 9501 922 1678 1778 m8 1828 2053 2062 2080 2329 Π ite8 syr-hmg cop300 Cypr Ps-cypr Ambrose Andrew Beat Areth RP NA28 {B} // πάντων των έθνων ith arm eth Prim // αἰώνων (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4) Π 47 Ν Α Ρ 046 1006 1611 1778 x3 1841 2040 2344 vid itar vg syr-hmg cop300s, (s045s) (arm) Bod Ps-Ambr Haymo // αἰώνων και των έθνων 2082 cf. 20:10, 2082 with cop300 (arm) 2v00 + βασιλεύς) // "over all" arm Y // αἰώνων Vict-Pett Tyc Apr Cass 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 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 [=αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." H. C. Hoskier says that the only two Greek manuscripts in support of the Textus Receptus, 57 (296) and 141 (2049), ARE the Textus Receptus. He says in Text 1 on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of Text 1 p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints." It is most certainly an example of textual corruption in the Textus Receptus.

292 154 txt οσιος Ν Α Ρ 051 47 Φ 052 1611 2053 2062 eth Π syr-hmg TR SBL NA28 {\} // οσιος και δικαιος 2329 (syr-hmg) cop300 // αγιος 046 051 m8 922 1828 eth syr-hmg RP // ογιος ε1 1006 1841 2040 // οι Π 47 // pius vg am Cypr Prim // sanctus ite8 arab Ambr Beat // "righteous and powerful" eth // omit ωσιος οσιος cop300 // lac 2050. The word ὅσιος can mean holy, but also "pure."
15:6 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 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.

Chapter 16

16:1 And I heard a great voice from the temple saying to the seven angels, "Go and pour out the seven bowls of the wrath of God onto the earth."

16:2 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 marked the beast, and on those worshiping his image.

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293 155: txt omit: all extant Grk. mss it8% syr cop* arm rell. Tyc2 RP SBL NA28 {} // +ιδου vg*mss itth cop* bo arm4 arab Prim Cass Beat Tyc3 TR
294 156a: txt oi εχοντες A C f052 922 1611 1828 1841 2040 2329 pm RP SBL DP {} // [ oi] εχοντες NA28 {} // εχοντες ψ47 N P 046 051 1006 2053 2062 pm TR // lac ψ115 2050
295 156b: txt omit ψ47 N A C P 046 051 f052 922 1006 1828 1841 2040 2053 2062 2329 syrh copsa,bo Beat Cass Erasmus1,2,3 Aldus Colinaeus RP SBL NA28 {} // και ρc syrh eth arm1,4 TR // omit και λαμπρον itb // lac ψ115 2050
296 156c: txt (c) λινον 1006 1841 TR RP NA28 {} // λινον P 051 1778txt vgcl syrh,h cop* bo arm Tyc Prim Andr Ar ethc / λινον 1611 // λινον 1678 // λινον 922 // λινον ψ47 046 1828 itth,g,h,β // λινον Ν // λινον 2329 // λινον (Ez 28:13) A C 1778mg 2053 2062 2080 itc*dem,div,haf vg-ww, Rheims, Amiatinus, Fuld ps-Ambr Andr Oec Bede // neither copsa eth Cass // lac ψ115 2050. Hoskier also cites for λινον, "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 λινον reading in their scholia (242, 250, 743, 2070, 2075, 2077, and by inference versus "txt". 2051, 2064, 2067). See long endnote about this variant, including the Greek text of Oecumenius' commentary which discusses the angels' stone clothing.

297 162: txt τη πικονια ψ43 N 2059 2081 2814 cop*abo // lac 2050.
16:3 And the second angel poured out his bowl onto the sea. And it became blood like 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 the fourth angel poured out his bowl on the sun. And it was given to the sun to scorch the people by fire.

16:8 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,

298 16:5 txt ο ὅσιος Κ 051 402 922 2053† vg copoa RP NA28 ο ὅσιος A C 046 1611 καὶ ὅσιος τ 1841 2040 2329 καὶ ὅσιος 1006 1828 2053† 2062 (Prim) καὶ ὁ ἑσύμην οτι αξιοι 2 3 2 62 it gig vg TR οπερ αξιοι 922 1006 1828 1841 2040 arm3,4 Beat RP SBL NA28 αρα αξιοι 2329 armin lac 2050 Beatus: qui fuisti et futurus es

299 16:6 txt άξιοι γαρ Α C P 051 4051 1006 1828 2053† 2062 (Prim) καὶ ὁ ἑσύμην (Beat) TR om copoa lac 2050

300 16:7a txt omit άξιοι A C P 051 4051 1006 1828 2053† 2062 (Prim) καὶ ὁ ἑσύμην οτι αξιοι 922 2040 2329 am lips5,6 cop syr eth arm1,2 om copoa lac 2050

301 16:7b This is the principle, "every matter must be established by the agreement of two or three witnesses."
καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

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.

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·

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.

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.

(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.

And He gathered them together at the place called in Hebrew Harmagedōn.
16:17 Kai ὁ ἔρθομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἄερα· καὶ ἐξῆλθεν φωνῇ μεγάλῃ ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

17 And the seventh 80 <i>angel</i> poured out his bowl onto 309 the air. And there came from 310 the temple 311 a loud voice by authority of the throne, 312 saying, "It is done!"

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Greek text:

16:17a ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνῆ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου

16:17b ὁ Ζ αγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθεν φωνῆ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν.

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Footnotes:

80 angel
309 the air
310 the temple
311 a loud voice
312 by authority of the throne

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Notes:

- The Greek text reads ὁ ἕβδομος, indicating the seventh angel.
- The phrase "a loud voice by authority of the throne" is significant in Revelation.
- The temple mentioned here, according to some versions, is the "temple of the tabernacle of testimony," indicating a different interpretation.

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References:

- Hermagedon is a variant spelling in classical Greek.
- The Majority Text in Revelation is used extensively in this passage.

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Translation:

16:17 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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Greek codices:

- Codex 46, 922, 1006, 1611, 1828, 2040, 2053, 2062, 2329
- Syriac
- Latin versions

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Discussion:

- The reading from the 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.
- The text seems to say. So perhaps 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."
- The phrase "a loud voice by authority of the throne" is significant in the context of the temple.

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Conclusion:

- The passage deals with the seventh angel pouring out his bowl onto the air, resulting in a loud voice by authority of the throne.
- The temple is introduced, with a focus on a new and significant event.
- The voice coming from the temple is a key element in this passage.
16:18 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.

16:19 And the great city was split into three, and the cities of the Gentiles collapsed. And Babylon the Great, it was remembered in the presence of God to give her the cup of the wine of the fury of God's wrath.

16:20 And every island vanished away, and no mountains were found.

16:21 And huge hailstones, about 100 pounds in weight, came down on the people out of heaven; and the people cursed God because of the plague of hail. For severe is the blow of it, extremely.
Chapter 17

The Mysterious Prostitute

17:1 καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ’ ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης τῆς καθημένης ἐπὶ οὐδάτων πολλῶν,

1Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come, I will show you the judgment of the great prostitute who sits on many waters,

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

2with 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.

3And he carried me away in the Spirit to a wilderness. And I saw a woman sitting on a scarlet beast that had seven heads and ten horns, which was full of blasphemous names.

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

4And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her prostitution.

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

5And 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 θαυμάσα ἰδών αὐτήν θαυμάσα μέγα.

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

316 17:4a About this solecism and those in Rev. 1:5; 2:20; 7:4; 8:9; 9:14; 12:12, 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 A 051 922 1006 1678 1778 1828 1841 2040 2344 מ' א itar.c,dem,haf vg syrh (arm) eth Andr; Beat TR RP NA27 {B} // πορνείας τῆς γῆς 046 1611 2053 2062 2329 מ' Hipp; (Cypr) (Quodvult) (Prim) // πορνείας τῆς γῆς 1854 // πορνείας αὐτῆς καὶ τῆς γῆς נ syrh with נ (cop sa,bo) arm3 // πορνείας arm // τῆς γῆς ἦς // 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 at the end of v. 5 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 τί ἔθαυμασας; ἐγὼ ἔρω σοι τὸ μυστήριον τῆς γυναίκος καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτά κεφαλὰς καὶ τὰ δέκα κέρατα;

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

17:8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀνοβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἁπάλωσιν ὑπάγει καὶ θαυμασθήσουσιν οἱ κατοικούντες ἐπὶ τῆς γῆς, ὡν οὐ γέρασται τὸ ἀνάμνησι τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντων τὸ θηρίον ὃ 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.
17:9 οὗτος ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ
kάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτά εἰσιν·

9 Consider this, O mind having wisdom: the seven heads are seven mountains,
where the woman sits on them. They are also seven kings.

17:10 οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὔπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον
αὐτὸν δεῖ μεῖναι.

10 Five have fallen, one is, the other has not yet appeared, and when he
appears, he must continue a little while.

17:11 καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὀγδοός ἐστιν καὶ ἐκ τῶν ἑπτά ἐστιν,
kαὶ εἰς ἀπώλειαν ὑπάγει.

11 And the beast which was and is not, he also is an eighth king,
and from the seven he is, and to destruction he is going.

17:12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλεῖας ἄρτι ἔχουσιν,
καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

12 And the ten horns which you saw, they are ten kings who have not yet
received kingship; they only receive authority as kings for one hour with the
beast.

17:13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν
τῷ θηρίῳ διδόασιν.

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

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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." (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.) See the endnote with a complete list of variants.

17:9 The NA28 text has these words "They are also seven kings," in v. 9, while the TR and
RP texts place them at the beginning of v. 10.

17:10 The Greek word is gnōmē, which means what you have in mind, what you
intend, what your purpose is. But it is not necessarily talking here about what the kings have
in mind, (or what a one-world government has in mind) but what Satan and the beast have
in mind, which providentially is also what God has in mind. Ultimately, these kings serve the
purpose of God, the king of the ages. For from Him, and through Him, and to Him are all
things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in
other words, they are in agreement with each other.

17:13b 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.
17:14 oútoi meta toú árneio polémisousin, kai to árneio nikhisei autoucs, oti kýrios kurión estin kai basileús basileión, kai oí met' autou klítoi kai éléktoi kai pistoi.

14These will make war with the Lamb, and the Lamb will overcome them, because he is lord of lords, and king of kings, and those with him are the called, and elect, and faithful."

17:15 Kai légei moi, Tá ódáta ë eídexes, oû h pornē kátheita, lacoi kai oîchoi eisoín kai ëthein kai glóssai.  

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

17:16 kai tá déka kërata ë eídexes kai to ðerión, oûtoi mioshsousin tìn pórhn, kai ðrhoimwémén ðoiðousin autíh kai xwvníh, kai tás sárhkas autícs fágontai, kai autíh kатаkáousoun en330 purí'

16And the ten horns which you saw, and the beast, these will hate the prostitute, and they will lay her waste, and bare,332 and eat her flesh, and burn her up with fire.

17:17 ð gár ðeòs ëdwoke eic tás kárđiács autícs poisísetai tìn gnwsmí autóu, kai poísísetai mún gnwsmí kai dóunai tìn basileícan autíwn tò ðeríw, ãxri telosíeíontai oi lógoi tou ðeou.

17For God has given it into their hearts, to carry out that purpose of His, even to perform one single purpose, and that is to give their kingdoms to the beast, until the words of God are accomplished.

17:18 kai ë gwní ën eídex ëstíh ën pólis ë megalí ë ëxousa basileían ëpi tów basileíw tís gyís.

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

Chapter 18

Fallen Is Babylon the Great

18:1 Mëtata eîídun ãllhn ãngelôn katabaíontan ëk toú ouránov, ëxontai ëxousíain megálhn, kai ë ñh ëfwtísíh ëk tís dêsí autóu.

1After 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 kai ëkraçen ën íoxwfa ãfwní légonw, ëpësan, ëpësan bavulów ë megalí, kai ëgënèto katóikíthronoí daimoníw kai ûfikákí pàntos pêu mátos
And he cried out in a powerful voice,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,336 and the haunt of every unclean and detestable beast.337

18:3 οὐδὲ γίνεται τῷ θυμῷ τῆς πορνείας αὐτῆς πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

because every nation has drunk338 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."

18:4 Καὶ ἠκούσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθε, ὁ λαὸς μου, ἐξ αὐτῆς, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε. 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.

335 18:2a txt en ισχυρά φωνή A P 051 1006 1611 1841 2053 2062 2329 syrh arm-4 SBL NA28 \{\} // en φωνή μεγάλη syrh // en φωνή μεγάλη αὐτού arm-α // en μεγάλη φωνή copsa,bo5 arab // en μεγάλη βοή copbo // ισχυρά φωνή K 046 1828 2040 itar RP // ισχυρά φωνή 922 // voce magna et fortis it88 Prim // in fortitudine vg Tyc2,3 Beat // en ισχυρά φωνή μεγάλη [nothing!] TR // en ισχυρά φωνή μεγάλη Er. 1,2,3,4 Ald. // ισχυρά φωνή μεγάλη 2814 Hipp // ισχυρά φωνή καὶ μεγάλη f052 // lac C 2050

338 18:2b (table idea by Dr. Klaus Junack)

1 καὶ φυλακὴ παντὸς πνευματός ἀκαθάρτου
2 καὶ φυλακὴ παντὸς ὅρνεου ἀκαθάρτου
3 καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου
3α add καὶ μεμοιχημένου

A: 1 — 2 — 3 3a 2329 copsa eth Oecumenius SBL NA28 \{C\}
   1 3a 2 3a 3 3a it8g
   1 2 3a 3 3asyrh
   1 — 3 3a 2 —
B: 1 — 2 3a — κ 046 051 (922) 1006 1828 1841 2040 2053txt (2062) copbo TR RP
   1 3a 2 3a — 2080
C: 1 3a - - - 3 3a A P
   1 3a - - 3
   3a - - 3
   2053com
D: - - 2 — 3 3a 1611
E: 1 3a - - - -
   1678 1778 syrh Andrew
   lac C 2050

337 18:2c Isaiah 13:21,22; 34:11
338 18:3 txt \{C\} πεπότικεν \(\nu\) 1006c 1778 1788 2082 2080 2329 itar,γ8g syr rh arm Ar eth Tyc Prisc Beat Haymo NA27 \{D\} // πεπώκε (P πεπότεκε) 051 2053* Hipp Andra,bav TR // πεπότικε περθ // πεπότα (P πεπότε) K A C 046 922 1006* 1611 1678 1841 2040c \(\text{κ}\) (abt. 50 minuscules) copsa,bo eth armpt Hipp RP // πεπότκεν 2053* 2062 syr rhmg Oec // πεπότκεν eis syr rhmg Hipp // omit πέπτωκαν πάντα τά θην 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 πέπτωκαν, 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.

339 18:4 txt Ἐξέλθε, ὁ λαὸς μου, ἐξ αὐτῆς C f052 Ἐξέλθατε, ὁ λαὸς μου, ἐξ αὐτῆς NA28 \{\}
   Ἐξελθαται ὁ λαὸς μου ἐξ αὐτῆς Κ
18:5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι ἃ ἤχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδίκηματα 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 ἐκέραστε διπλοῦν·

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

18:7 ὅσα ἔδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασιλικὰ τὰ διπλὰ 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.’

340 ἔξελθατε ἐξ αὐτῆς, ὁ λαὸς μου Α 792
340 ‘Exelesate ex authe, ho laos mou’
341 ἔξελθατε ὁ λαὸς μου ἐξ αὐτῆς, Ρ 2020
342 ἔξελθατε ἐξ αὐτῆς, ὁ λαὸς μου 051 469 1006 1841 1854 2065 2074 2329 Hipp TR
343 ἔξελθατε ἐξ αὐτῆς, ὁ λαὸς μου 046 82 94 241 627 920 1611 1828 1862 1888 2030 2053 2138 RP
344 Και ἔξελθατε ἐξ αὐτῆς, ὁ λαὸς μου 2062
345 ἔξελθατε ὁ λαὸς 2814 (16 minuscules)
346 lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

340 ἔξελθατε ἐξ αὐτῆς, ὁ λαὸς μου Α 792
341 ἔξελθατε ὁ λαὸς μου ἐξ αὐτῆς, Ρ 2020
342 ἔξελθατε ἐξ αὐτῆς, ὁ λαὸς μου 051 469 1006 1841 1854 2065 2074 2329 Hipp TR
343 ἔξελθατε ἐξ αὐτῆς, ὁ λαὸς μου 046 82 94 241 627 920 1611 1828 1862 1888 2030 2053 2138 RP
344 Και ἔξελθατε ἐξ αὐτῆς, ὁ λαὸς μου 2062
345 ἔξελθατε ὁ λαὸς 2814 (16 minuscules)
346 lac 88 2050 2256 2351. The plural verb may be a harmonization to Isaiah 52:11.

341 18:5 txt ἐκολλήθησαν (piled up) Ν Α Ρ 046 051 061 2006 1841 1828 2040 2053 2062 2329 lat cop syr eth arab Cypr Prim Hipp. Scrivener–1894–TR TG AT BG RP NA28 || ἐκολλήθησαν (followed) [296 2049– copies of TR] Erasmus–1516–TR Stephens–1550–TR Beza–1598–TR Elzevir–1624–TR Scrivener–1887–TR || lac 2050. The reading of the TR is so clearly an error, that the KJV and the NKJV did not follow it. Only Young’s Literal Translation followed it. Scrivener’s 1894 edition may be considered a “corrected Textus Receptus.” Once again, the manuscripts 296 and 2049 do not count, as they are hand-written copies of printed TR editions, after the fact.

342 18:6a txt omit Κ Α Ρ 046 051 061 2006 1841 1828 2040 2053 2062 2329 Μ syr ph, h cop sa, bo arab Hipp RP SBL NA28 || omit απέδωκεν υμίν καὶ διπλώσατε αὐτῇ Cypr Prim || +υμιν 051 Μ ιτελεν νε βεατ τρ || +υμιν arm–α || lac 2050
343 18:6b txt αυτὴ διπλὰ Ρ 051 922 1828 syr ph, h cop sa, bo arab Prim RP TR || αιτή τα διπλὰ C || αυτη διπλα 051 2053 2062 || αυτη αυτη διπλα cop bo || ta dipla H Hipp SBL NA28 || dipla A 046 1006 1611 1841 2040 2329 064 νε βεατ || lac 2050
344 18:6a The word ὑμῖν here means to see in the sense of to experience something. The whole verse emphasizes experience of the senses, and sensuality in general. Earlier in the verse, the word ἐστρηνίασεν - strēniásō means to "live luxuriously, sensually," which again is the idea of enjoying one’s senses and experiencing good feeling things. So now she is condemned to experience bad things, since she earlier had experienced only good things, compare Luke 16:25, where Abraham said to the rich man, "Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering." And Luke 6:24, 25: "But woe to you who are rich, because you have received your share of comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who are laughing now, for you will mourn and weep."
18:8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν οἱ πληγαὶ αὐτῆς, δαναοὶ καὶ πένθος καὶ λιμὸς, καὶ ἐν πυρὶ κατακαυθῆσεται· ὅτι ἱχυρὰς κύριος ὁ θεὸς ὁ κρίνας αὐτῆς.

8Because of this, her blows will come in a single day, death and mourning and famine, and she will be consumed by fire. For able is the Lord God345 who sentenced346 her.”

18:9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

9And the kings of the earth when they see the smoke of her burning, shall weep347 and beat their breasts over her,348 they who had fornicated and experienced luxury with her,

18:10 ἄποικοι ἄστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, ὧδε οὐλοί, ἢ πόλις ἢ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἔληθεν ἢ κρίσις σου.

10standing a long distance away, for the horror of her torment, saying, "Alas, alas, great city! Babylon, strong city!349 For in a single hour your doom has come!350

18:11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, καὶ πᾶν ξύλον θύϊνον καὶ κύριος 2 3

11And the merchants of the earth weep351 and mourn over her,352 because no one buys their cargo anymore,

18:12 γόμον χρυσοῦ καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ λιμός, καὶ ἐν πυρί κατακαυθῆσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

12because no one buys their cargo anymore, and they who had experienced luxury with her, because no one buys their cargo anymore, and she will be consumed by fire. For able is the Lord God who sentenced her.”


345 18:8a txt κύριος ὁ θεὸς Ν² C P 046 051 922 1611 1828 2030 2329 ἱστίθγ, mm syrh arm Beat Cypr Spec TR RP NA28 {} ἵπτοντας ἱστίθγ, mm syrh arm Beat Cypr Spec TR RP NA28 {} ἵπτοντας ἱστίθγ, mm syrh arm Beat Cypr Spec TR RP NA28 {}

346 18:8b txt ἐρέσεται ἱστίθγ, mm syrh arm Beat Cypr Spec TR RP NA28 {}

347 18:9a txt κλαύσωσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς

348 18:9b txt κλαύσωσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς

349 18:10a txt κλαύσωσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς

350 18:10b txt κλαύσωσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς

351 18:11a txt κλαύσωσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς

352 18:11b txt κλαύσωσιν καὶ κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς
pān skēdos ἐλεφάντινου kai pān skēdos ἐκ ξύλου τιμωτάτου kai χαλκοῦ kai σιδήρου kai μαρμάρου,

12cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,354 and every item of ivory, and every article of expensive wood,355 copper, iron, and marble, 18:13 καὶ κιννάκωμον καὶ ἄμωμον καὶ θυμιάματα356 καὶ μύρον καὶ λίβανον καὶ οἴνον καὶ ἑλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κήπη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν, καὶ σωμάτων καὶ ψυχῶν ἀνθρώπων.

13and cinnamon357 and cardamom,358 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 ὄπωρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.

14And your fruit,359 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.

35318:12a txt μαργαριτῶν K f052 1006 1611 1828 1841 2040 itë8 syrph,h armpt Prim NA28 {\} \- ταις C P \-ταις A vg itar vgww TR RP \ει 

35418:12b 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 cedar. 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 leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called thuja plicata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties-reins and hydrocarbons, that could be used for offerings as a pleasing aroma.

35518:12c txt ξύλου K C P 046 051 f052 922 1611 1828 (2053 2062 omit ἐκ) 2329 itë8 syrph,h cosa\s,bo arm ethm Hipp Andr; Prim Beat TR RP NA27 {A} \- λίθου A 1006 1841 pc itar vg (eth) Ps-Ambr \lac 2050.

35618:13a txt θυμιάματα NA28 \{\} \- θυμιάμα itë8 cosa,bo syrph Prim Hipp

35718:13b txt κιννάκωμον A C P 051 1611 1841 2040 itë8 syrph PT Beat NA28 \{\} \- κινάκωμον 2080 2329 sic cop\s TR RP \- κινάκωμον 1006 \- κινάκωμον K 2053 2062 itk \- κινάκωμου 046* 1678 1777v\s 2053 2062 sic Hipp \lac 2050.

35818:13c txt \{A\} καὶ ἄμωμον N* K C P 051 f052 1611 2329 syrph cosa eth am fu Hipp. m\s NA28 \{\} \- καὶ ἄμωμον 1828 syrph \omit N* 046 922 1006 1841 2040 2053 2062 itk vg\s Prim TR RP \lac 2050.

35918:14a The Greek word can metaphorically mean “sumertime/harvest happiness.”

36018:14b txt σου τῆς ἐπιθυμίας τῆς ψυχῆς K A C P 1006 1841 2040 vg\s SBL NA28 \{\} \- σου τῆς ἐπιθυμίας τῆς ψυχῆς σου f052 1828 \- σου τῆς ἐπιθυμίας τῆς ψυχῆς σου 046 051 922 2053 2062 it vg\s syrph TR
18:15 οἱ ἔμποροι τούτων, οἱ πλούτησάντες ἀπ’ αὐτῆς, ἀπὸ μακρόθεν στήριζονται 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.


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

18:17 ὁ ἐπὶ τῶν πλοίων πλέων (syr ὁ ἐπὶ τῶν πλοίων) λέγοντες ὡς σοι ἡ πόλις ἡ μεγάλη ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ.

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

18:18 and cried out, watching the smoke of her fire, saying, "What city is like the great city?"

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

18:19 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?"

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

18:20 Rejoice over her, O heaven, and you saints and apostles and prophets! For God has adjudicated your redress from her.

καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ ἑὑρεθῇ ἔτι.

18:21 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."

καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

18:22 And the sound of guitarists and musicians and flutists and trumpeters will never more be heard in you, nor will any craftsman of any skill be found in you anymore, nor the sound of a factory be heard in you anymore.

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 Ν Α 046 922 1006 1611 1828 1841 2040 2053 Μ Κ copa, bo arm3 RP SBL NA28 sq,


370 18:22 καὶ πᾶς τεχνίτης πάσης τέχνης C P 046 051 1006 1611 1678 1778c (1828 τεχνητής) 1841 2040 (+καὶ before πάσης 2053 vg ms ethms ps-ambt 2062 2080 (2329 τέχνεως for τέχνης) 2344 it ar gl vg sryh with * copa (eth Hippslav, but omit and φωνή...έτι) And Beat Prim TR RP NA27 / omit and πᾶς through third έτι sryh arm (Hipp7) / omit πάσης τέχνης (Ν but omit καὶ φωνή μύλου...third έτι) Α 1778* copb (eth) (Hipp3slav) / καὶ πάσης τέχνης at end of vs. without second έν σοὶ έτι 922 / lac 2050 2351.
18:23 and the light of a lamp will not shine in you anymore, and the sound of bridgroom 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 For it was the rich who oppressed you; it was they who were summoning you into court.” James 2:6

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.”

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371 Greek: μεγιστάνες; compare Daniel 1:23, Ecclesiasticus (Sirach) 4:23, 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 9:21; 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 he heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunders, saying, "Hallelujah! For the Lord our God the Almighty has begun to reign.

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 thunders, saying, "Hallelujah! For the Lamb has come, and his wife has made hers ready; let us rejoice and exult, and give him glory because he has begun to reign."
19:8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρόν καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστὶν.

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.

19:9 Καὶ λέγει μοι, Γράφων· Μακάριωτε τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένου καὶ λέγει μοι, ὧντι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

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."

19:10 καὶ ἔπεσον ὁ θεοῦ καλούμενος καὶ ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

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

Behold a White Horse

19:11 Καὶ εἶδον τὸν θρόνον ἦνεργημένον, καὶ ἵππος λευκός ὃς οὐδεὶς οἶδεν εἰ μὴ αὐτός, τὴν κεφαλὴν αὐτοῦ ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, ὃς τὸν θεοῦ ἀληθινὸς καὶ ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

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

19:12 Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

12 And his eyes are like flames of fire, and on his head many diadems, having a name written on them which no one knows but himself,
19:13 and peripherylêmenos iamatôn bebaîmenôn aîmati, kai keklêta to ónoma autôû ò lôgos tou theou.


14 And he is clothed in a robe dipped in blood, and called by the name "the Word of God."


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

19:15 kai ek tou stômatos autôû ekporèvetai ëmofaîria òdèia, ëna en autê patazê tê ënyn, kai autûs poimanei autouês en râbôs ñidhipa' kai autûs patei tên lêvnon tou óinou tou thumou tâs òrgês tis theou tou pantokrâtoros.

15 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 Almighty.


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

19:12b txt {A} ónoma gegevamênôn A ô052 922 1611 2053 2062 (2329 +kai ònoma following) (syrph) copbo TR NA28 {\} // ónoma, then lacking gegevamênôn o oideis N* // ònoma gegevamênê N* arm4 // ònoma gegevamênê kai ònoma gegevamênôn 046 1006 1841 2040 syrph** RP // lac C 1828 2050.

19:13a txt bebaîmenôn A 046 051 1778\textsuperscript{txt} 2080 2344 copsa arm Andrew TR RP NA27 {B} // ërrantrimenôn 1006 1678 1778\textsuperscript{mg} 1841 2040 ITG,goû,\textsuperscript{h} vg eth Iren lat Or\textsuperscript{g},\textsuperscript{h} lat (Hipp); Cypr Prisc Jer Varip Apr Prim Cess Bat // ërrantrimenôn P 2329 Or WH // ërrantrimenôn 2053 2062 (Origin\textsuperscript{g}) // ërrantrimenôn 1611 Or // perirexenminôn N* Iren // perirexenminôv N* // lac C 1828 2050.

19:13b txt keklêta N\textsuperscript{a} A 046 1006 1611 1841 2040 2053\textsuperscript{txt} 2062\textsuperscript{txt} 2329 Hipp NA27 {\} // kalêtei 051 ô052 922 2053\textsuperscript{com} 2062\textsuperscript{com} 2344 Iren lat TR RP // kalêtei 792 // kalêtei N // ekkēleto Or // kóaloi core // ekkēleto\textsuperscript{c} // kaîklêkêv 2256 // lac C 1828 2050.

19:14a txt tâ P 051 1006 1841 2040 2080 MK itar,h syrph,h copsa Cypr RC RP SBL {NA27} {\} // omit N A 046 922 1611 1678 1778 1841 2053 2062 2329 2344 2344 MK it\textsuperscript{b} eth TR TG // lac C 1828 2050.

19:14b txt {A} efr ùpôs leuvkos N A ô052 922 1611 1841 2040 2053\textsuperscript{txt} 2062\textsuperscript{txt} 2329 TR NA27 {\} // ëpê ùpôs leuvkos (046) RP // ëpê ùpôs leuvkos 2053\textsuperscript{com} 2062\textsuperscript{com} latt copbo Iren // efr ùpôs pollôi 051 (2344) // "with horses" eth // lac C 1828 2050.

19:14c txt leuv. katb. A 046 051 ô052 1006 1611 1841 2053 2062 2329 syr ph copbo eth arm-a,4 arâb Iren Cypr Tyc Beat Prim Vig Orph RP SBL NA28 {\} // leuv. katb. N 922 2040 it\textsuperscript{b} it\textsuperscript{b} \textsuperscript{c} syrph (copsa) Orph Apr Prim TR // lac C 1828 2050.

19:15a txt {A} omit N A 051 ô052 (1611 ðèjêa ëmofaîria) 2053 2062 MK it\textsuperscript{b} copsa,bo arm Iren Or Hier Beat Apr Cass Ps-Ambr TR NA28 {\} // add têgoumê before ðèjêa (Heb 4:12) 046 922 1006 (syrh after ðèjêa) 1841 2040 2329 MK ec syrph** eth Ambr Prim RP // lac C 1828 2050.

19:15b txt {A} toû ðvoumû tis ðèrghis A 046 051 ô052 1006 1611 1841 2040 2053 2062 MK RP NA28 {\} // têg oumês toû ðvoumû N 2329 copsa Or // toû ðvoumû kai tis ðèrghis 2344 MK TR // lac C 1828 2050.

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 And I saw an angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather toward the great feast of God, and they answered a long time before him by which he deceived those receiving the mark of the beast to make war with the one sitting on the horse and with his army. And the kingdom of God is a government, and now, "the kingdoms of this world will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the will of God, and worshiping his image. The two were thrown alive into the lake of fire and burning sulfur.

19:18 that you may eat the flesh of kings, and the flesh of generals, and the flesh of the mighty, and the flesh of horses and of those riding on them; even the flesh of every sort, both free and slave, both the small and the great."

19:19 And I saw the beast and the kings of the earth and their armies, gathered together to make war with the one sitting on the horse and with his army. And the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast will be arrested, and with him the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshipping his image. The two were thrown alive into the lake of fire and burning sulfur.
19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ὕππου 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 ἰδον 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 ὁ 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 ἐτι 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 ἰδον 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

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410 19:21 txt ἐξελθούσῃ ἐκ τοῦ οὐρανοῦ ὑπ' ἐκείνης τῆς ῥομφαίας τοῦ ἐκείνου ἐπὶ τοῦ ὕππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ. τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

411 20:2a txt ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστι Διάβολος καὶ ὁ Σατανᾶς. τὸν ὄφιν τὸν ἀρχαῖον.

412 20:2b txt ὁ ὄφις ὁ ἀρχαῖος Α ἡγ γνη A SBL NA28 {۱} ὁ ὄφις ὁ ἀρχαῖος syr ph. τὸν ὄφιν τὸν ἀρχαῖον.

413 20:2b txt ὁ ὄφις ὁ ἀρχαῖος Α ἡγ γνη A SBL NA28 {۱} ὁ ὄφις ὁ ἀρχαῖος syr ph. τὸν ὄφιν τὸν ἀρχαῖον.

414 20:4a txt οὐδὲ Α ἡγ γνη A SBL NA28 {۱} ὁ ὄφις ὁ ἀρχαῖος syr ph. τὸν ὄφιν τὸν ἀρχαῖον.

415 20:4b txt οὐδὲ Α ἡγ γνη A SBL NA28 {۱} ὁ ὄφις ὁ ἀρχαῖος syr ph. τὸν ὄφιν τὸν ἀρχαῖον.

The UBS textual commentary says the reading “τὸν ὄφιν τὸν ἀρχαῖον” avoids the inconcinnity of the nominative reading of A. But the nominative reading is in accord with the linguistic usage of the book of Revelation, which employs the nominative case for a title or proper name that stands in apposition to a noun in an oblique case. Eleven minuscules accidentally omit τὸν ὄφιν.
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. 416

20:5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἀχρί τῆς ἁλλαξάσεις τὰ χίλια ἔτη, αὕτη ἡ ἀνάστασις ἡ πρώτη.

5(The rest of the dead did not come to life until the thousand years were finished.) 419 This is the first resurrection.


6Blessed and holy is he who takes part in the first resurrection; over such, the second death has no power, but instead they shall be priests of God and of Christ, and shall reign with him a thousand years.

The Last War

20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,

7And when the thousand years are finished, Satan shall be released from his

prison.

20:8 καὶ ἔξελευσεται πλανῆσαι τὰ ἔθνη τὰ ἐν τἡ ἀναστάσει τῆς γῆς, τὸν Γογ καὶ Μαγγότ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὅπως ἄριθμός αὐτῶν ὡς ἡ ἄμοι τῆς θαλάσσης.

8and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magog, to gather them together for war, the number of them being as the sand of the seashore.

20:9 καὶ ἀνέβησαν ἐπί τὸ πλάτος τῆς γῆς καὶ ἐκκλευσαν τὴν παρεμβολήν τῶν ἁγίων καὶ τὴν πόλιν τῆς ἡγαπημένην καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτοὺς.

9And they rose up over the breadth of the earth, and surrounded the province of the saints and the beloved city. And fire came down from heaven and consumed them.

416 20:4c ἐκ τῆς χειρὸς Χριστοῦ ἐκ τοῦ θανάτου οὐκ ἔζησαν ἀχρί τῆς ἁλλαξάσεις τὰ χίλια ἔτη, αὕτη ἡ ἀνάστασις ἡ πρώτη.

417 20:5a οἱ λοιποὶ τῶν νεκρῶν, οὐκ ἔζησαν αὐτοὺς ἀχρί τῆς ἁλλαξάσεις τὰ χίλια ἔτη, αὕτη ἡ ἀνάστασις ἡ πρώτη.

418 20:5b ἀνέβησαν αὐτοὺς εἰς τὴν παρεμβολήν τῶν ἁγίων καὶ τὴν πόλιν τῆς ἡγαπημένην καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτοὺς.

419 20:6c οἱ λοιποὶ τῶν νεκρῶν, οὐκ ἔζησαν αὐτοὺς εἰς τὴν παρεμβολήν τῶν ἁγίων καὶ τὴν πόλιν τῆς ἡγαπημένην καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτοὺς.

420 20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,

421 20:8 καὶ ἔξελευσεται πλανῆσαι τὰ ἔθνη τὰ ἐν τῇ ἀναστάσει τῆς γῆς, τὸν Γογ καὶ Μαγγότ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὅπως ἄριθμός αὐτῶν ὡς ἡ ἄμοι τῆς θαλάσσης.

422 20:9 καὶ ἀνέβησαν αὐτοὺς εἰς τὴν παρεμβολήν τῶν ἁγίων καὶ τὴν πόλιν τῆς ἡγαπημένην 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 the sea gave up the dead which were in it, and Death and Hades gave up the dead which were in them, and each person was judged according to their works.

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 καινὴν· ὁ γὰρ πρώτος οὐρανὸς καὶ ή πρώτη γῆ ἀπῆλθαν,242 καὶ η ἁλάσσα οὐκ ἐστιν ἐτε.247

1 And I saw a new heaven and a new earth; for the first heaven and first earth had vanished away, and the sea does not exist anymore.

21:2 καὶ τὴν πόλιν τὴν ἁγίαν Ἰερούσαλημ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἕτοιμασμένην ώς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

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

21:3 καὶ ἥκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετὰ τῶν ἀνθρώπων, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ἐστιν αὐτῶν θεὸς,

3 And I heard a great voice from the throne429 saying, "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people,430 and he shall be their God:431

21:4 καὶ ἔξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἐστιν ἐτε, ὡς πένθος ὡς κραυγή ὡς πόνος οὐκ ἐστιν ἐτε· τὰ πρῶτα ἀπῆλθαν,

4 and he432 shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The433 former things have passed away."

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21:1 txt ἀπῆλθαν (pl of ἀπέρχομαι) Κ Α 2329 NA28 {\} / ἀπῆλθον (pl) 046 050 1006 1611 1841 2050 2053 2062 RP / ἀπῆλθεν (sg) P it68 vg eth ps-Ambr / παρῆλθεν (sg of παρέχομαι) 051 922 M TR / lac C 1828 2040. Compare parάγωγοι in Psalm 143:4 LXX (144:4 in English translators), and παράγει in 1 Cor. 7:31, "The form of this world is passing away." There is no translatable difference between the NA27 versus the/RF readings, and little compared to the TR. In this context both words can mean to disappear.

21:2 txt omit all Greek mss, all other versions, all fathers RP SBL NA28 {\} / εγειρω νυνινιννης vg41 TR

21:3a txt ἄνων Κ Α 94 it69 vg ps-Ambr Aug Iren-lat Ambr Haymo NA28 {\} / οὐρανοῦ Ρ 046 051supp 052 922 1006 1611 1841 2050 2053 2062 2329 syrph,h copsa,bo arm eth Amb Prim Tyc Oec Beat Cass TR RP / lac C 1828 2040 2351. The UBS textual commentary says that the latter reading appears to be an assimilation to ἐκ τοῦ οὐρανοῦ in ver. 2.

21:3b txt λαοί Κ Α 046 94 2030 2050 2053 2074 2329 M it69 Irenaeus-lat Andrew TR NA27 {B} / λαος P 051supp 82 241 469 627 627 792 920 1006 1611 1841 1854 1862 1888 2138 M vg it69,san syrph,h (copsa,bo) arm eth Amb Aug Prim Apr Beatus RP / lac C 1828 2351.

21:3c txt [D] καὶ αὐτὸς ἔστιν αὐτῶν θεὸς 1678 (Cf. arm 6 -Coneybeare p. 158) / καὶ αὐτὸς ὁ θεὸς μετ’ αὐτῶν καὶ ἔσται αὐτῶν θεὸς syrph / καὶ αὐτός ὁ θεὸς μετ’ αὐτῶν ἔσται αὐτῶν θεὸς Α 2030 2053com (469 2053txt 2062 ὁ θεὸς) 2329 2377vid vg eth Iren-lat Ambr,h Apr Beat (NA27 [αὐτῶν θεο]) {C} / καὶ αὐτός ὁ θεὸς μετ’ αὐτῶν καὶ ἔσται αὐτῶν θεὸς 2050 ἔσται μετ’ αὐτῶν ἔσται αὐτῶν θεὸς 2080 καὶ αὐτός ὁ θεὸς ἔσται μετ’ αὐτῶν θεὸς αὐτῶν Α 051supp Andr TR / καὶ αὐτὸς ὁ θεὸς μετ’ αὐτῶν ἔσται θεὸς 1006 1841 pc / καὶ αὐτός ὁ θεὸς μετ’ αὐτῶν ἔσται Α 046 1862 M it69,sin corbopt Ambrose,6 / καὶ αὐτὸς ὁ θεὸς ἔσται μετ’ αὐτῶν Κ / καὶ αὐτός ὁ θεὸς ἔσται μετ’ αὐτῶν 1778txt 2814 it69 sin Al Aug RP / lac C 88 1828 2040 2351. 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 Kai εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, ἵδος καὶ ἐμοὶ ποιῶ πάντα. καὶ λέγει, Γράφων, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀλήθινοι εἰσίν.

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


6 And he said to me, "They are accomplished." I am the Alpha and the Omega, the beginning and the end. To him who is thirsty I will give freely from the spring of the water of life.

21:7 οἱ νικῶν κληρονομήσει ταύτα, καὶ έσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱὸς.

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

21:8 τοῖς δὲ δειλοῖς καὶ ἀπάτοις καὶ ἐβδολυμένοις καὶ φονεύσιν καὶ πόρνοις καὶ φαρσάκοις καὶ εἰδωλολάτραις καὶ πάσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστιν ὁ θάνατος ὁ δεύτερος.

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

432 21:4a txt omit K P 051 chr f052 922 1611 2050 2053 2062 2329 it's/5 syr cop arm eth arab Iren Ambr Tyc2 RP SBL NA28 {[]} / o theos A 1006? 1841 vg Apr Beat Tert Tyc3 TR / τὰ πρῶτα τῶν αυτῶν 046 ἹΚ / lac C 1828 2040

433 21:4b txt ([A] τὰ πρῶτα A 051 chr f052 1006 1611 1841 2050 2053 2329 syrph Andr / quae prima vg st arm4 Apr Beat / τὰ πρόβατα K* / εἶπα τὰ πρόβατα syrph / ὅτι τὰ πρῶτα K 046 922 2050 itar sin vgclsw syr ph copia bo arm IrenΔ / Aug Quod Prim TR RP (NA27 [εἰμι]) {C} / lac C 1828 2040.

434 21:5a txt ([B] λέγει A 046 922 1611 2050 2062 2329 vg syrph Apr Beat Tyc Irenlat Am NA28 {[]} / λέγει μοι K P 051 f052 1006 1841 viid 2050 arm eth TR RP / εἴπεν μοι itar syrph copia bo / εἴπεν it's/5 syrph Tyc2 ½ / lac 1828 2040.

435 21:5b txt ([A] το θεος A 1678 1778 Irenlat Prim WH NA28 {[]} / γέγοναν 1006 1841 2053 2062 2080 it's/5 syrph copia bo Tyc Prim Oec Irenint / γέγονεν vg itar Prim Er. Ald. Col. TR / γέγονα K* P 046 051 922 1611 2050 2070 2329 μ arm Orig Andrew Arethas RP / γέγονα 2030 / omit K* syrphmin Tyc. 3 Beat ps-Ambr / lac C 052 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγονα seems to have given rise to the variants (a) γέγοναν (b) γέγονε (b) γέγονα. With reading (a) compare the similar correction at Romans 16:17; 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 21:6a txt ([A] εἴρω εἰ μι A f052 1841 2053 2062 itar,gr,gs sin vg syrph TR (NA27 [εἰμι]) {[]} / εἴρω K P 046 051 922 1611 2050 2070 2329 syrph copia Cypr? / omit K* RP / 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 γέγονα in the previous set of variants lack either εἰμι (K P 046 many minuscules) or εἴρω εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."

437 21:7a txt υπέρ K A P 046 051 f052 922 1006 1611 1841 2050 2053 2062 2329 latt syr cop arab RP SBL NA28 {[]} / παντα a doz minus TR / lac C 1828 2040

438 21:7b txt υπερ K A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 syrph RP SBL NA28 {[]} / υπερ K 051 arm-α / θεος 2042 / o υπερ TR / lac arm-1 / lac C 1828 2040.

439 21:8a txt omit K P 051 f052 1006 1611 1841 2050 2053 2062 latt copa ms RP TR SBL NA28 {[]} / και αμαρτωλοις 046 922 2329 it's/5 syrph,he/c copia RP / 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 This city 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;

21:12 having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;

21:13 And he showed me a great and high mountain, and he carried me away in the Spirit onto a high mountain, and showed me the holy city Jerusalem, descending out of heaven from God.

21:14 And he showed me the bride, the wife of the Lamb, 449

21:15 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;

21:8b Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

21:8c Having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal;
21:13 ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμών 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; 21:14 καὶ τὸ τείχος τῆς πόλεως ἐξωνω θεμελίους δώδεκα, καὶ ἐπ’ αὐτῶν δώδεκα ἀνάστολον τῶν δώδεκα ἀστρίδων τοῦ ἀριστοῦ. 21:14 and 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 εἶχεν μέτρον κάλαμον χρυσοῦν, ἵνα μετρῇ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τείχος αὐτῆς. 21:15 And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall.

21:16 καὶ ἡ πόλις τετράγωνος κατεῖσται, καὶ τὸ μῆκος αὐτῆς ὀσοῦ τὸ πλάτος τῆς. ὡσον καὶ A 6 6 4 2 2329 syr lac 62 52 2329 cop 1006 2062 ἔχων (nom sg masc part pres act) A 46 P 922 ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. 21:16 and the city lies foursquare, that is, its length is as great as the width. As the crow flies, this is about the distance of San Diego to Kansas City, or San Francisco to Seattle, or Boston to Montreal, or Cape Town to Nairobi, or Lagos to Sharm el-Sheikh, or Kuwait to Egypt, or Bismarck to Anchorage, or Tokyo to Sydney, or London to Paris, or Amsterdam to Rome, or Athens to Rome.

21:17 καὶ ἔχει τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν. 21:17 The length and width and height of it are the same.

21:18 καὶ ἡ πόλις κατεῖσται καὶ ἑκάστη ἀπό αὐτῆς τετράγωνος κατεῖσται, καὶ ἐξ ἀνατολῆς πυλῶνες τρεῖς, καὶ ἐξ ἐκτάσεως εἰς ἑκάστης. 21:18 The city and its gates and its wall.

21:19 καὶ ἔχει ἀπὸ ἀνατολῆς καὶ ἐκτάσεως τρεῖς, καὶ ἐξ ἐκτάσεως ἐκτάσεως τρεῖς, καὶ ἐξ ἐκτάσεως ἐκτάσεως τρεῖς. 21:19 And this is foursquare, that is, its length is as great as the width. And with the rod, he measured the city at 12,000 stadia. The length and width and height of it are the same.
21:17 and he measured the wall of it, 144 forearms, the dimension of a man, which is the angel's.

21:18 and the material of its wall is jasper, and the city is pure gold, clear like crystal.

21:19 one of the foundations of the city is adorned with every precious stone: the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysolite, the eleventh hyacinth, whose material of its wall is jasper, and the city is pure gold, transparent as glass.

21:21 the foundations of the city are adorned with every precious stone: the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:22 the height of the wall is 12,000 stadia.

21:23 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.

21:24 and he measured the wall of it, 144 forearms, the dimension of a man, which is the angel's.

21:25 and the material of its wall is jasper, and the city is pure gold, clear like crystal.

21:26 and the foundations of the city are adorned with every precious stone: the first foundation with jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:27 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysolite, the eleventh hyacinth, whose material of its wall is jasper, and the city is pure gold, transparent like crystal.

21:28 the height of the wall is 12,000 stadia.

21:29 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.
καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστιν, καὶ τὸ ἄρνιον.

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

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

23And 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.

καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν·

24And the nations will walk by its light; and the kings of the earth bring their glory into it;

καὶ οἰσοῦσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

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

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

26And 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 Kai ἐδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρῶν ώς κρύσταλλων, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἄρνιου,

1And he showed me the river 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 ἔντευθεν καὶ ἐκείθεν εὐλόγων ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μήνα ἐκατὸν ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ εὐλογίου εἰς θεραπείαν τῶν θυμῶν.

2In 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 πάν κατάθημα ὦν ἔσται ἐπὶ 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 22:1 txt ποταμόν K A P 046 1006 1611 1841 2050 2053 2062 2329 latt syrh cop, bo arm4 SBL NA28 {}/ ποταμὸν καθαρὸν 0515 922 RP καθαρὸν ποταμὸν f052 TR ποταμὸν ὕδατος ζωῆς καθ. καὶ λάμπρ. syrh TR lac C 1828 2040
477 22:2a txt ἔκειθεν A 046 922 1006 1841 vid 2053 2062com 2329 mK 1888 RP NA28 {}/ ἔκειθεν 2062txt ἐντευθεν P 0515 f052 2050 mK syrh TR εντευθέν 2062txt omit R* 1611 TR ενθέν N2 lac C 1828 2040.
478 22:2b txt ἀποδιδοῦν (nom neut sg pres act part) A 1006-δον 1841 2030 2053 2062 2329 TR NA28 {}/ ἀποδιδοῦσιν (nom sg pres part) K 046 0515 f052 1611 2050 mK RP lac C 920 1828 2040.
479 22:2c txt omit K A 046 922 1006 1611 1841 2050 2053 2062 2329 syrh cop, bo arm4-4 RP SBL NA28 {}/ εντευθέν P 0515 f052 mK syrh cop, bo TR lac C 920 1828 2040. Bohairic: “A tree of [the] life, bringing the twelve fruits forth, one for a month.” Murdock: “the tree of life; which bore twelve [sorts of] fruits yielding one of its fruits each month.” I’m not sure the English Bibles that are based on the TR reading, have translated it correctly. Tyndale: “which bare xii maner of frutes: and gave frute every moneth.” DR: “yielding twelve fruits, rendering his fruit every moneth” KJV: “which bare twelve manner of fruits, and yielded her fruit every month”
480 22:2d Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δώδεκα “twelve” with a δώδεκάκιας meaning, that is, “twelve times,” see BDF § 248(3). If δώδεκα here means “monthly,” then κατὰ μήνα “according to the month” would seem redundant. “Monthly” is what is said in Ezekiel and also in Shemot r. 15, acc. to Lohmeyer, Hdb. ad loc. But καρποὺς “fruits” here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are “the tree of life”), and each different kind of fruit is produced in a different month. You could still have 12 kinds of fruits, every month one yielding its fruit. But I don’t know how “month” or “monthly” either one, could be literal, since there will be no more night or day. How then would there still be “months” if there is no more night or day, and there is no need for a sun or moon anymore?
483 22:3a txt κατάθημα N2 A 046 0515 all remaining extant minus RP SBL NA28 {}/ καταθήμα 2044 καταθήμα 792 καταθήμα 1817 467* 2026 Compl. TR κατάθημα 2050 καθ. θεμα 2065* καθ. αναθέματα arm lac C 1828 2040
484 22:3b txt καταθήμα (contraction of καταθαυμα) N2 A 046 0515 all remaining extant minus RP SBL NA28 {}/ καταθαυμα 1817 467* 2026 Compl. TR καταθαυμα 2044 καταθαυμα 792 καθαυμα 2050 καθ. θεμα 2065* καθ. αναθέματα arm lac C 1828 2040. The LSJ lexicon says καταθαυμα means “a curse,” whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if “a curse” were meant, the author would have used the word καταθαυμα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV,
22:4 and they will look upon his face, and his name will be on their foreheads.

22:5 and you will see his face, and his name will be on your foreheads, that they will not enter the city, unless they have the name of the lamb written on their foreheads.

22:6 The dogs will be outside of the city, and whatever is accursed will be outside of the city. They also vary on whether the phrase πᾶν κατάθεμα means "any curse" or "any accursed thing." 5 And 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.

22:7 And he said to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets, he has sent his angel to show his servants what things must soon take place."

22:8 And behold, I am coming soon. Blessed is he who keeps the words of the prophecy of this book."
22:8 Καίγω ἵωάννης τοιοῦτο οἱ ἄκουσαν καὶ βλέποντα ἃ ἔστιν, καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνήσας ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταύτα.

8 And I, John, was the hearer and the seer of these things.⁴⁹¹ 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 μὴ σύνδουλός σοι εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τούς λόγους τοῦ βιβλίου τούτου τῷ θεῷ προσκυνήσων.

9 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."

22:10 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ὡς τὸ ἔργον ἐστίν αὐτοῦ; literally, "as his work is."

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

22:11 ὡς τὸ ἔργον ἐστὶν αὐτοῦ, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.

11 He who is doing wrong, let him continue to do wrong, and the unclean continue to be unclean, and he who is doing good continue to do good,⁴⁹⁵ and the holy continue to be holy."

**Behold, I am Coming Soon**

22:12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

12 "Behold,⁴⁹⁶ I am coming soon, and the repayment from me along with me, to pay back to each one such as his work.⁴⁹７ truly is.

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⁴⁹¹ Greek: ὡς τὸ ἔργον ἐστὶν αὐτοῦ; literally, "as his work is." Bauer says in c. β. "of the deeds of men, exhibiting a consistent moral character, referred to collectively as τὰ ἔργα,..." and he gives reference showing examples. Later he says, "The collective τὸ ἔργον is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ἔργον or ἔργα is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after examination and judgement. See LSJ def. III,
22:13 ἐγὼ τὸ Ἀλφα καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἐσχάτος, ἢ ἀρχὴ καὶ τὸ τέλος.

13 I am the Alpha and the Omega, the first and the last, the beginning and the end.

22:14 Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἔξοψις αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλώσιν εἰσέλθωσιν εἰς τὴν πόλιν.

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

22:15 ἔξω οἱ κόνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πάς φιλῶν καὶ ποιῶν φεῦδος.

15 Outside are dogs, and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

22:16 Ἑγώ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρήσῃ ὡμίν ταῦτα ἕπι ταῖς ἐκκλησίαις, ἐγὼ εἰμί ἡ ρίζα καὶ τὸ γένος Δαυιδ, ὁ ἀστήρ ὁ λαμπρός ὁ πρωίνος.

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.
22:17 Kai to peneuma kai h nymphi legeousin, ’Erchou. kai o akousin eipato, ’Erchou. kai o deipson erichesow, o thelon labeto uderon zopher dophrean.

And the Spirit and the bride say, "Come." And he who is hearing this should say "Come." And he who is thirsty, should come. Whoever wants to.

get the water of life without cost.

22:18 Harpytov evo panti to akousinti tou loyous ths propheteias tou biblio touctou ean ths epie th ep auta, epieisai epi auton o theos tas plhnas tas gegeumatnas en to biblio toutow:

II 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 kai ean tis afelhi apd twn loywn tou biblio ths propheteias tauteis, afeleto o theos to mereo autou apd tou xoulou ths zophis kai ek tis polewis ths angyon, ton gegeumatnwn en tw biblio toutow.

and if anyone takes away from the words of this book of prophecy, God will take away his share of the tree of life and of the holy city, of what is written in this book.

504 22:17 txt o thelon A 046 052 051 922 1006 1611 1841 1678 1778 2053 2062 am tol cop eth Ath Tyc2 Prim% RP SBL NA28 \{\} || kai o thelon 2050 2329 vg\(\text{c}^\) fu syrh cop\(\text{a}^\) arm-a,A arab Tyc2 Prim% Beat Apr TR || lac C P 1828 2040 2080

505 22:18a txt martoyn ev wg A 046 & ALL OTHER EXTANT GRK WITNESSES it8h syr cop arm Prim Beat Apr RP SBL NA28 \{\} || martoyn panti ev 0513 \|\| martoymen ev 2329 + 16 al || sumumratoumen gar 2075\(\text{supp}\) vg TR || lac C P 1828 2040 2080

506 22:18b txt episthen A 046 1006 1611 1841 2050 2053 2062 2329 syrh cop\(\text{a,b}^\) bo arab TR SBL NA28 \{\} || episth N\* \|\| episth 046 \|\| episthe 051 RP || epistheoi 1678 1778 || lac C P 1828 2040 2080. The TR reading is an imprecation in the optative mood, so also afelo in 22:19b.

507 22:19a txt (A) afelhi A 051 922 1006 1611 1678 1778 2053 (2062 afelhi) RP NA28 \{\} || afelo 241 || afelhi 2329 syrh \|\| afelai 2050 2329 \|\| aparaai cop\(\text{bo}^\) \|\| afai 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.

508 22:19b txt Afelai A 046 051 922 1006 1611 1841 2050 2053 2062 (afelai) 2329 Erasmus2 NA28 \{\} || N afeli \|\| afeloi 1678 1778 Compl. Colin RP || "will make small" syrh \|\| afaihai 181 Erasmus 1,3,4,5 Aldus TR || lac C P 1828 2040 2080.

509 22:19c txt ligo A 046 051 922 1006 1611 1678 1778 2053 2050 2053 2062 2186 2329 rell. Grk it8h syrh\(\text{h}^\) cop\(\text{sa}^\) eth arm Apr Tyc Beat am dem lips\(\text{e}^\) RP NA28 \{\} \|\| biblou vg fu lips\(\text{e}^\)\(\text{a}^\) cop\(\text{bo}^\) arab(Walton's Polyglot) Prim Ambr Haymo Act Saturn TR || ligo / 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 in the 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 ligo. 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

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

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our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book “Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament,” pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: http://www.brill.com/beyond-what-written/ See also Krans' refutation of Thomas Holland in Erasmus and the Text of Revelation. http://rosetta.reltech.org/TC/v16/Krans2011.pdf

22:20 Ἀμὴν ἔρχομαι Λ 046 1006 1611 1841 vg eth Ambr. Ps-Ambr. Beat NA28 \(\text{||} \) ἔρχομαι Ν 1678 1778 2053 2062 2329 itśg syrh copsa,bo arm4 Apr. \(\text{||} \) Ναί ἔρχομαι 2050 syrh Prim Tyc \(\text{||} \) Ἀμὴν ναί ἔρχομαι 0515 TR RP \(\text{||} \) Ἀμὴν καὶ ἔρχομαι 922 \(\text{||} \) lac C P 1828 2040 2080. Both the words Ἀμὴν and ναί 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 Λ 046, and certainly better than 051supp as a lone uncial. The 922 reading is simply a mistaking of Ναί 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.
22:21 Η χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων τῶν ἁγίων.

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

This table will not at this time print correctly as to pagination; that is because I am revising it daily and will not set the pagination until it is complete.

Table of Apocalypse Witnesses Arranged by Number:

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<td>Scriv. Exact Transcript pp. 71-2 (as d)</td>
<td>all, but Scriv: 6:14- 8:1, 22:19-21 mutilated and perhaps elsewhere; wretched condition, often illegible.</td>
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205 abs XV mA? 109 101 101 δ501 p. 210 | pp. 36, 285-93 | Text 1 p. 307; Hoskier here declares a "glorious muddle" of all the diff. Ms. numbers. | with Andreas commentary | Venice, Bibl. San Marco 336 (Fondo ant. 6) |


218 XIII 33 33 33 δ300 ² 224, 401, 450, 488, 522 | Text 1 pp. 68-9 | | | | Vienna, Nat. Bibl., Cod. Theol. Gr. 23; NT: fol. 486-623 |

296 XVI 57 57 57 δ600 ¹² 1 p. 12 | Text 1 pp. 174-180, 615 | 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 "aus Druck abgeschrieben?", showing they are aware that Hoskier says it is a handwritten copy from a printed edition. | | | At the bottom of p. 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." |

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- Text 1 p. indicates the text occupies one page.
- Lacking: Indicates the text is missing.
- Lacking 20:4-21:20: Indicates the text is missing pages 20:4-21:20.
- Scribes: Lists the scribes responsible for the manuscripts.
- Location: Provides the location of the manuscript, including city and library.

Additional notes:
- Hoskier dates some manuscripts to the 12th century.
- Vogel & Gardthausen are referred to in some manuscripts.
- Lake & Lake X are referenced in a few entries.
- Plates* indicate the presence of illustrations.
- Group numbers are used to categorize the manuscripts.
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**Note:** The table includes information about the manuscripts, their dates, and locations, along with details about their content and significance. The entries are primarily in Greek, with some English translations and additional notes on the context and potential use.
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<td>At the bottom of p. 1:615, Hoskier says, “This MS 187 with 57 and must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text.”</td>
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<td>Madrid, Bibl. Nat., 4750, fol. 303-385</td>
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<td>Athos, Dionysius, 71 (163), fol. 4-163 (fol. A. 1-3: f. 642)</td>
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<td>Text 1 pp. 51f.</td>
<td>3:3 – 4:8; auf 2 halben Freiseiten in E 07 geschrieben, keine eigentliche Hs.</td>
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<td>Aν⁵⁰²</td>
<td>Text 1 p.</td>
<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>
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<td>247</td>
<td>e⁷⁰⁰</td>
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<td>Moscow, Hist Mus., V.26, S. 472</td>
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<td>α116 K; pp. 401, 450, 487, 522</td>
<td>Text 1 pp. 743 ff.</td>
<td>Treu pp. 328-31; Plate 4 in L. Vaganay, <em>Initiation à la Critique textuelle du Nouveau Testament</em> 2nd ed. by C.-B. Amphoux (Paris, 1986); Cereteli &amp; Sobolwevski I 20; Alpatav; Spatharakis nr 92 plates 166-8; Fonkić</td>
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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>Απος22</td>
<td>i p. 7</td>
<td>Text 1 pp. 678-81</td>
<td>Vogels 17</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. Athos, Vatopedi 333, fol. 83-176</td>
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<td>1 pp. 28-30, 293</td>
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<td>Jerusalem, Orthodox Patriarchat, Saba 605, fol. 1-15; 617, fol. 1-8</td>
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<td>'Neue griechische Apocalypse handschriften'</td>
<td>ZNW 59</td>
<td>(1968 pp. 250-8)</td>
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<td>α1073 1'</td>
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<td>Text 1 pp. 637-52; Manuscripts of the Apoc.-Recent Investigations 1 BJRL 6 (1922) pp. 120-37 (and facsimiles)</td>
<td>Bees 1 pp. 598-602, 681; N.A. Bees, &quot;Die Kollation der Apokalypse Johannis mit dem Kodex 573 des Meteoristes&quot; ZNW 13 (1912) pp. 260-6 (cf. 2351); Plates*</td>
<td>Hosk.: &quot;New Type&quot;; &quot;I believe Theod. did his best with the transcription of Apoc. 200 from a very ancient text.&quot; He again says on p. 641 that it is copied directly from an exemplar coeval with our oldest Uncials. On. p. 636, Hosk. says, &quot;...in the whole range of our documents there is none more important.&quot; Scribe was Theodosius, who at the end of Revelation wrote a prayer asking the God of John for mercy, should he have made any mistakes in making the Ms,</td>
<td>Meteoras, Metamorphosis, 573, fol. 210-245° (fol. 245°. 290: 2351) This means it was bound up with 2351.</td>
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<td>All, but in poor condition</td>
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<td>Pierpont Morgan Lib. 714, 46 fol. (H, Ap)</td>
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<td>Clark, Vogels, Census</td>
<td>see ms. 1795</td>
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<td>Metrotera, Metamorphosis, 237</td>
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"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.
1 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.
DeBrunner in BDF §136(1) says that the accusative case pronoun τὸν (nom or acc pl neut rel., pronoun with singular verb) P 046 18 35 61 82 104 175 214 256 367 456 468 627 920 1006 1611 1761 1841 1854 1862 1888 2040 2042 2048 2050 2138 2329 2349 2351 2436 HF RP NA27 {\} // τὸν (gen pl) Ν A 88 241 2074 // αἱ ἐστὶν (nom or acc pl neut. pronoun with singular verb) P 35 104 757 922 1384 1678 2053 2059 2060 2062 2065 2073 2080 2081 2184 TR PK // αἱ ζἰοῦν (nom. or acc. pl. neut. pronoun with plural verb) 2019 itg\(\text{g,h}\) // omit 1626 copa\(\text{t}\) // hiat 051 1778 2030. DeBrunner 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 ἵνα 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 τὸν (acc neut pl), the above variants arose. (DeBrunner was saying that the accusative case pronoun τὸν 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 αἱ ἐστὶν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:5a txt τῷ ἀγαπάντων (pres act ptcp dat sg masc) \(\text{P}^{\text{h}}\) Ν Α C 046 18 35 69 82 104 175 214 256 367 456 468 627 920 1006 1611 1678\(\text{rescrit}\) 1841 1852 1854 2017 2020 2040 2042 2070 2073 2080 2138 2351 2436 HF NA27 {\} // τῷ ἀγαπάντων (dat sg masc ptcp aor1) P 88 94 757 1384 1732 1733 1920 2053 2059 2060 2062 2065 2074 2081 2186 2302 2814 TR PK // τῷ ἀγαπὼν 459 469 792 922 2050 2256 2329 // οἷς ἠγάπησαν (3rd sg aor ind act) 172 424 616 1828 1888 2084 // τοῦ ἀγαπάντων (aor act ptcp gen sg masc) 181 // hiat 051 1778 1859 2030 2032.


Arising from the translation into English. If one followed the Andreas of Caesarea αἱ ἐστὶν reading, the one with the singular verb, that might best be translated "the seven-fold Spirit of God."

1:15a πεπυρωμένης (gen sing fem) A C Primasius NA27 {C} // πεπυρωμέναν (dat sing) Ν 205 209 469 628 2050 2053 2062 2432 it ar g, gig, ht vg syrh h, h cop λ, bo arm eth Irenaeus Cyprian Victorinus-Pettai Maternus Apringius Primasius Ps-Ambrose Haymo Beatus // πεπυρωμενη 2436c // πεπυρωμενοι 459 792 922 2033 2814 2329 // πεπυρωμενοι 046* // πεπυρωμενοι (nom pl masc) P f052 82 94 104 175 245 456 627 920 1006 1611 1828 1841 1852 1854 1859 1862 1888 2017c 2019 2020 2040 2042 2065 2073 2074 2081 2138 2186 2344 2351 μ syrh  kg Andrew; Arethas Victorinus-Pettai 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 καὶ παυσε Ἕλεν Α C f052 1854 2050 2053 2329 TR NA27 {Δ} // omit Ν P 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 2351 2814 HF RP PK // hiat π 185 051 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 ἡμέρας Α C 1678 2053 2065 2080 2080 2344 it ar vg vg-harl syrh h copλ bo (copλ 4/4 ήμερα) Tyc Prim Haymo NA27 {Δ} // ἡμέρας μου 1778 2040 2329 // ἡμέρας μου ἐν αἷς 2050 // ἡμέρας ἐν ταῖς Φ  45 vid Ν* // ἡμέρας ἐν αἷς Ν* (P ἡμερες) 35 88 104 181 424 459 757 922 1384 1611 1854 1862 1888 2019 2059 2060 2073 2074 2081 2186 2814 μ ιταλ.ό(ό) arm Andrew Areth TR [RP] PK // ἡμέρας αἷς Ω 046 69 82 94 241 469 627 792 920 1006 1828 1841 1854 2040 2138 2351 μ syrh eth HF // hiat π 43 π 115 051 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 ἡμέρας." Though it is true that elsewhere, ἁντιπᾶ is used as the genitive of ἁντιπᾶς, the Apocalypse of John contains many nouns oblique to their clauses as to case.


2:20c txt {Δ} γυναῖκα “woman,” Ν C Ρ f052 104 181 367 459 468* 922 1611 2017 2019 2020 2050 2053 2059 2060 2081 2186 2256 2302 2329 2344 2814 it ar g, h, t vg copλ bo arm
eth Ambr. Epiphanius Andrew; Tertullian Ambrosiaster Tyconius Beatus Haymo TR NA27 (B) // γυνάκια οὖ "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 1828 1841 1852 1854 1859 1862 1888 2040 2042 2065 2070 2073 2074 2084 2138 2351 2436 syr,v h arm 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 οὖ "appears to be the result of scribal confusion arising from the presence of several instances of οὖ in verses 19 and 20." There are four instances of οὖ in the 1 1/2 verses preceding, to be exact.

2:25 txt [D] ἀχρις οὖ Ρ 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 2814 TR HF RP (NA27 ἀχρις[ς]) \} // ἄχρι o Ν C 61 69 177 218 452* 1552 1852 2045 2138 2329 2351 WH // ἐως οὖ Α 241 (syr) // ἀχρις οὖ εαν 1611 2053 // ἀχρις ὅταν 2080 // ἀχρις 2081 // ἄχρεις 2050 // ἄχρις 1678 1778 2020 // οὖ 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)ς(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 οὖ - hoû, 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 οὖ. 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 ἀπλοίσθεν, 16.324 ἀπάξε, 17.599 ἀίχμη. 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 ἄχρι, 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

"for you are about to die" arm α.

lacuna 051 2022 2030 2032 2062 2091 2256

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.
Revelation 3:7a

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 ανοιγὼν καὶ οὕδες κλεῖσε τινὰ κλείω καὶ οὕδες ανοίξει N* καὶ ανοιγὼν καὶ οὕδες κλεῖσε καὶ οὕδες ανοίξει N¹a καὶ ανοιγὼν καὶ οὕδες κλεῖσε καὶ οὕδες ανοίξει N¹b _ ανοίγων καὶ οὐδείς κλείσει κλείω καὶ οὐδείς ανοίγει A ο ανοιγὼν καὶ οὐδές κλείσει καὶ οὐδές εἰς ανοίγει C ο άνοιγών καὶ οὐδείς κλείσει, καὶ κλείων καὶ οὐδείς ανοίγει R 1888 ΝΑ27 ο άνοιγών καὶ οὐδείς κλείει, καὶ κλείων καὶ οὐδείς ανοίγει 2059 ο άνοιγών καὶ οὐδείς κλείει, καὶ κλείων καὶ οὐδείς ανοίγει 2060 ο άνοιγών καὶ οὐδείς κλείσει, καὶ οὐδείς ανοίξει 35* ο άνοιγών καὶ οὐδείς κλείσει, κλείων καὶ οὐδείς ανοίξει 1778 2080 ο άνοιγών καὶ οὐδείς κλείσει, καὶ κλείων καὶ οὐδείς ανοίξει 241 424 469 1678 1828 1862 2050 ο άνοιγών καὶ οὐδείς κλείει, καὶ κλείει καὶ οὐδείς ανοίξει 35c ο άνοιγών καὶ οὐδείς κλείση αὐτὴν εἰ μή ο άνοιγών καὶ κλείων καὶ οὐδείς ανοίξῃ 104 ο άνοιγών καὶ οὐδείς κλείει κλείων καὶ οὐδείς ανοίγει 2019 ο άνοιγών καὶ οὐδείς κλείσεις αὐτήν, καὶ ο κλείων, καὶ οὐδείς ανοίξει 1384 ο άνοιγών καὶ ου κλείσεις αὐτήν εἰ μή ο άνοιγών καὶ οὐδείς ανοίξει 627 ο άνοιγών καὶ οὐδείς κλείσεις αὐτήν εἰ μή ο άνοιγών· καὶ οὐδείς ανοίξει 046 82 94 757 922 920 1006 1841 2040 2138 HF RP PK ο άνοιγών καὶ οὐδείς κλείονταν εἰμί καὶ οὐδείς ανοίξει 922mg ο αὐτὴν εἰμί καὶ οὐδείς ανοίξει 922txt ο άνοιγών καὶ οὐδείς κλείει αὐτὴν καὶ κλείων καὶ οὐδείς ανοίγη· εἰ μή ο άνοιγών καὶ οὐδείς ανοίξει 2351
Arm, ital. 3:18

Attic Greek was originally pronounced like the u in "prune," but later developed into the u in "flower." The vowel υ in Greek imported from Latin, in which the spelling was κολλύριον. The vowel υ of Greek would have been κολλύριον. This vowel υ in Greek imported from Latin, in which the spelling was κολλύριον. The vowel υ of Greek imported from Latin, in which the spelling was κολλύριον.

The word ἀνοίξει is a noun, the dative singular form of ἀνοίξις. This word ἀνοίξις 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 ἀνοίξις, which latter he reads here.

Here is a case of 82 and 920 united with 046 against all other uncials, and not even incuding their usual companion, 627. A false Byzantine reading.

3:9a txt ἔγνω Κ Α Π 052 469 922 1611 1854 2019 2020 2050 2053 2059 2060 2065 2073 2074 2091 2186 2329 2814 TR NA27 \} // 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 // hier 051 1918 2022 2030 2032 2062 2091 2256.


3:17a TST 5(txt δτι Α Κ 35* 172 250 256* 424 459 469 616 922 1611 1678 1733 1778 1862 1888 2017 2040 2050 2073 2080 2084 2329 2814 lat syr TR NA27 // omit Π 046 18 35** 82 61 69 94 104 241 256 Arm, Ital. 456 627 757 792 920 1006 1384 1732 1734 1818 1841 1852 1854 1859 2039 2042 2053 2059 2060 2065 2070 2074 2081 2138 2186 2200 2305 2351 2436 \text{LV} \text{vms} arm eth Spec Beat HF RP PK // hier 051 88 2022 2030 2062 2091 2256.

3:18 txt \{Α\} κολλύριον Κ Ρ 052 82 94 104 175 241 424 456 627 1006 1611 1828 1852 1862 1888 2017 2020 2042 2329 2344 2436 HF RP // κολλύριον 046 // κολλύριον 792 // κολλύριον Δ Π 35 (757 κολλύριον) 1384 1859 2040 2050 2059 2065 2073 2081 2351 TR PK // κολλύριον 1854 2074 \com // κολλύριον 2053 2060 2138 2186 2814 \com // κολλύριον 2074 // κολλύριον ΝΑ 27 \{\} // 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 ν - "upsilon" in Attic Greek was originally pronounced like the u 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.

3:20a 

εἰσελεύσομαι

3:20b
καὶ ὁ καθήμενος ὁμοίος

4:3a
καὶ ὁ καθήμενος ὁμοίος

4:4b
καὶ φησίν

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

τοὺς εἶκοσι τέσσαρας πρεσβυτέρους ἡ 2040
πρεσβυτέρους 2040
τοὺς εἶκοσι τέσσαρας πρεσβυτέρους 2040
θρόνους

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.


4:8a txt έχον (nom sing masc pres part) A 104 792 1006 1828 1854 1888 2017 2019 2073 2081 2329 2814 (Cass Vict habentes) NA27 \} // έχον (nom & acc sing neut pres part) 046 82 94 175 241 456 920 1814 1852 1862 2040 2053 2065 2138 2436 Μ TR HF RP PK // έχον (1st sing & 3rd pl imperf) Ν itar.g&t vg TR // έχοντα (acc sing masc part or nom pl neut part) P 469 1611 2020 2050 2351 // έχει (3rd sing pres ind) 2074 // omit cop 2050 eth arm4 // lac C 051 627 2030 2062. 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 έχει, 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.
fam) Oeccon // ἄγιος 6 times 1734 2020 // ἄγιος one time 181 // lacuna C 051 88 627 1384 2030 2062.

4:11b txt {Δ} εἰσιν (v) (pres) P 35 104* 241 424 757 922 (1611 syrh) 1854 1862 1888 2020 2050 2059 2060 2065 2073 2074 2081 2186 2344 2436 2814 \text{cop} \text{sa} \text{eth} Andrew TR PK // ἢσαν (imperf) Ν A 82 94 175 205 209 456 469 627 792 920 1006 1841 1852 1859 2017 2040 2042 2053 2138 2351 Μίκις itar,git vg syrh \text{Apringiusmsacc} to Primasius Beatus ps-Ambr HF RP NA27 {Α} // ἐγένοτο 2329 arm // οὐκ ἦσαν (question- "were they not...?") 046 052 1828 // "they are set in place" Tyc Fulg Prim // omit εἰσιν καὶ 2019 Varadum Fulgentius Primasius // lacuna C 051 1384 2030 2062. MS 1611 reads, ὁτι οὐκ ἔκτισας τὰ πάντα, διὰ σου εἰς, καὶ διὰ τὸ θέλημά σου εἰς καὶ ἦσαν ἐκτίθησαν. This reading of 1611 appears to follow the Harkeian Syriac.

5:1 TST 6 txt {C} ἐξωθήναι καὶ ὄπισθεν Α 61 69 181 1828\text{mg} 2057 2059 2060 2186 2302 2329 2344 2814 syrh Origen\textsuperscript{14} Cyp Cass TR NA27 {\} // ἐξωθήναι καὶ ἐξωθήναι P 046 052 18 82 104 172 175 241 256 367 424 456 469 468 469 616 627 757 (792 ἐξωθήναι) 920 922 1006 1611 1732 1733 1828\text{st} 1841 1852 1854 1859 1862 1888 2017 2019 2020 2042 2050 2053 2065 2070 2084 (2138? illeg.) 2256 (2351 ἐξ'θεν) 2436 itar,\text{git} vg syrh \text{cop} 20 arm \text{eth Hipp Orig} \text{h} Victorinus-Pettai Apr Beat Aphraates Hilary Oec Prim Ps-Ambr HF RP PK // ἐξωθήναι καὶ ἐξωθήναι 94 // ἐμπρόσθεν καὶ τὰ ὄπισθεν Ν \text{cop} \text{sa} Origen\textsuperscript{2/4} (conformed to LXX Ezekiel 2:10- τὰ ἐμπρόσθεν καὶ τὰ ὄπισθα) // ἐξωθήναι καὶ ἐξωθήναι καὶ β' ὄπισθεν καὶ α' ἐμπρόσθεν 35 // ἐξωθήναι καὶ ἐξωθήναι καὶ ὄπισθεν 2073 // hiat C 051 88 1384 2030 2062. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the change to the Majority Text reading. Here is an example that may show how Codex A contains older readings in Revelation.

Revelation 5:9
variants in part:
1.) ἦν τῷ θεῷ ἡμᾶς
2.) ἦν τῷ θεῷ
3.) ἦν
4.) ἦν ἡμᾶς τῷ θεῷ
5.) ἦν ἡμᾶς τῷ θεῷ ἡμῶν
6.) ἦν ἡμᾶς ἐν τῷ άιματι σου τῷ θεῷ
7.) omit θεῷ τῷ θεῷ in v. 10
8.) missing/defective here

1.) txt [B] Ν 046 052 35 69 82 175 241 256 456 627 757 920 1006 1611 1732 1733 1841 1859 2017 2020 2040 2042 1852 2053 2059 2060 2065\text{mg} 2074 2078 2081 2138 2302 2329 2351 2436 \text{cop} \text{bo?} Andra\text{a-P} Areth Treg vnSod Vog Bov [Merk] TR HF RP PK
2.) A εἰς \text{eth Lach} Weiss WH Charles NA27 {A}
3.) 2065\text{txt} [has τῷ θεῷ in mg.] 2070 2186 2814 vg-harl\text{arm} \text{Irenaeuslat} \text{vid} Cyprian Fulg Erasmus \text{2 3} Aldus Colinaeus
4.) 94 104 424 459 469 616 792 922 1828 1862 1888 2019 2050 2073 2344 itar,\text{git} vg syrh\text{h} \text{cop} \text{bo?} arm Hippolytus; Cyprian Maternus Augustine Varadum Fulgentius Primasius Beatus
5.) (\text{cop} \text{sa}) \text{arm} \text{a see 5:10}
6.) \text{eth}
7.) 1854 (homoioteleuton)
8.) hiat: Π\text{Ι\textsuperscript{115} C} 051 P 88 1384 2030 2062

See endnote for full accounting of variants. The TR reading in v. 10 of ἡμᾶς - "us" and βασιλεύουμεν "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 - hēmās, "us," they created a
conflict with v. 10 where it says "you have made αὐτούς - "them" into a kingdom and priests, and βασιλεύσουσιν "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"

5:13a txt καὶ ὑποκάτω τῆς γῆς A P  46  2 94   4     4 6 469 62   92    6  6
1841 1852 1862 1888 2017 2019 2020 2042 2065 2073 2074 2186 2351
2436 2814 it*gil8 vg cop* syrh,h rell. TR HF RP PK NA27 {\} // omit Κ 241 920 1828 1854 1859 2040 2050 2053 2329 cop* arm Fu // lacuna C 051 2030 2062.

Revelation 5:13,14

<table>
<thead>
<tr>
<th>v. 14 ζωα ελεγον αμην</th>
<th>Κ A P 339 699c 1006 1277 1611 1775 1777 1841 1854 2045c 2050 2073 2254 2329 2351 2554 TR AT NA28</th>
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<td>v. 14 ζωα λεγοσιν αμην</td>
<td>2053</td>
</tr>
<tr>
<td>v. 14 ζωα οι λεγοσιν αμην</td>
<td>syrh</td>
</tr>
<tr>
<td>v. 14 ζωα λεγοσιν το αμην</td>
<td>cop*sa³,bo</td>
</tr>
<tr>
<td>v. 14 ζωα ελεγον το αμην</td>
<td>104 205 209 459 582c 680 922 2070 2305 2344 cop*sa³⁴</td>
</tr>
<tr>
<td>v. 14 ζωα ελεγον το αμην</td>
<td>172 250 424 616 1828 1862 1888 2018 2032 2084</td>
</tr>
<tr>
<td>v. 14 ζωα λεγοντα το αμην</td>
<td>201 469 2071</td>
</tr>
<tr>
<td>αμην v. 14 ζωα ελεγον αμην</td>
<td>35* 181 254 743 792 1626 1678 1732 1778 1876 2014 2015 2019 2020 2026 2028 2029 2031f 2034 2036 2037 2038</td>
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</table>
Revelation 6:7-8

6:7 "Ἐρχον εἰδον καὶ ἰδοὺ Χ. A P 94 104 241 459 757 1006 1611 1841 2019 2020 2032 2040 2053 2059 2060 2065 2074 2081 2432 2814 vg wv Arm Andrew PK NA27 {B}

6:8a "Ἐρχον εἰδον καὶ ἰδοὺ A C 104 2019 2053


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 Α C 104 2019 2060 have the spelling ἰδον which supports εἰδον. 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.
Revelation 9:10

ἡν ἐν ταῖς ὀφραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαι TR
cαὶ ἐν ταῖς ὀφραῖς αὐτῶν καὶ ἡ ἐξουσία ἐχουσιν τοῦ ἀδικήσαι 2040
cαὶ ἐν ταῖς ὀφραῖς αὐτῶν τοῦ ἀδικήσαι 104
cαὶ ἐν ταῖς ὀφραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικήσαι 424 1678 1778 2019 2060
cαὶ ἐν ταῖς ὀφραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικήσαι 1828 1862 1888 2059 2081

Revelation 9:12b

ἔρχονται δύο-os* fσοℓ251 181 254 296 1732 2019 2020 2026 2028 2029 2033 2037 2038
Đo46 2054 2051 2054 2057 2059 2064 2067 2068 2069 2081 2083 2186 2595 2814

See footnote on 12:7.
This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "TWO woe still IT IS coming." The TR has concord: "TWO woes still ARE coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a SECOND woe IS coming." The Buchanan Italic manuscript h (55) (5th century) has a hiat for the verb, but it also says "the SECOND woe." Yet the form δύο can still be taken to mean "second," with the word οὐαί being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §24 (3), debrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating.

The word ἔτι "still / more" is a natural addition, and its addition is more easily explained than its omission.
20:10 per servos suos m. Note that the Textus Receptus uses the word bo-

sa-ph,h | 2060 2065 2070 2073 2081 2084 2138 2186 2302 2351 2436 2814 it

922 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2040 2042 2059

2050 2062. This Greek word φάρμακον - phàrmakon 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. 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. Note that the Textus Receptus uses the word φαρμακεία - pharmakeía (sorcery) following the third reading instead of phàrmakon. 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 φάρμακα(ε)ίων, which occurs in 18:23 and Gal. 5:20, than vice versa." But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. 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.

9:21 τοῦ ἐαυτοῦ δούλους τοῦ προφητᾶς Α' C P f052 35 1611 1854 2020 2053 2059* 2060 2065 2073 2081 2351 M A vg copbo arm Oscan Tyc 1 ps-Ambr (per servos suos propheta) arm a.? 3.? NA27 {\}

toû autou doulous tou prosphtas 2019 2074
toû eaustou doulous kai tou prosphtas Ps47 N 2329 2344 cop

toû eaustou doulous kai tou prosphtas autou eth
toû eaustou doulous kai prosphtas Ps47

toû doulous autou tou prosphtas 046 82 104 175 241 424 456 459 469 627 757 920 1006 1828 1841 1852 1859 1862 1888 2017 2040 2042 2138 M K syrh? HP RP PK
toû doulous autou tou prosphtas 94 792 922

toû eaustou doulous kai prosphtas 743 2055 2064 pc TR
toû prosphtas doulous autou Primasius (per prophetas servos suos)
ersvis suis prophetis “to his servants the prophet” itv8 arm 2. 4.

per servos suos Tyc3 lac Ps115 051 88 337 1384 1626 1893 2022 2030 2032 2050 2052 2062 2091.

10:8 txt to bibliaou A C 1006 1611 1814 1854 2053 comm itar.gi8 t vg cop sa,bo eth Beat Prim ps-Ambr Tyc. NA27 {\} // to bibliao 2053 txt // to bibliaeanou 046 // to bibliaeanou f052 35 82 104 175 241 424 469 627 757 920 922 1828 1862 1888 2019 2065 2074 2138 M K RP // to bibliaianou 792 2329 // to bibliaianou K P 94 2040 2059 2073 (2081 bibliaianou) 2344 (2351 bibliaianou) syrh TR // hiat 051 1384 2030 2050 2062.

11:12b txt ήκουσαν (3rd pl) K* A C P 429* 467* 2053 2256 vg syrh,h Tyc 3 TR NA27 {B} // akouoita (3rd pl fut mid) f052 2020 2329 // ήκουσα (1st sg) Ps7 N 046 18 35 61 69 82 94 104 172 175 181 241 256 367 424 429* 456 459 467 468 469 616 627 757 792 920 922 1006 1611 1732 1733 1828 1841 1852 1854 1859 1862 1888 2017 2019 2040 2042 2059 2060 2065 2070 2073 2074 2081 2084 2138 2186 2302 2351 2436 2814 itar.gi8 syrh,h
The next thing he does is observe a beast rising out of the sea. But it interficit gladio interficietur

"Ho with the sword

Et qui gladio occiderit oportet eum eum gladio occidi "And in what manner someone kills with the sword he himself should be killed." Iren

Si quis gladio occiderit oportet eum eum gladio occidi “If anyone will have killed with the sword, the sword he himself should be killed.” Iren

"And because he has killed with the sword, he should die by the sword.” eth

“However he will kill, they will kill him with the sword.” copabra

“If someone has killed with the sword, he should be killed with the sword.” syrh arm4

Revelation 13:10b

ἀποκτανθηναι, αυτὸν (aor inf pass) A NA27 {B}
ἀποκτενεῖ 1828 2038 it8® Pacian Beatus
ἀποκτείνει syrh
ἀποκτενεῖ αὐτὸν copabra
ἀποκτενεῖ δεὶ αὐτὸν C P PK
ἀποκτενεῖ, δεὶ αὐτὸν (fut ind act) 35 94 104 205 209 757 2019 2020 2042 2059 2081 2186 2329 2351 2814 itar vg (copsabra) Irenaeuslat Andrew; Primasius TR RP
ἀποκταίνει, δεὶ αὐτὸν (pres ind act) 051* (sic)
ἀποκτένει, δεὶ αὐτὸν (pres ind act) 424 1006 1841 1854 1862 2040
ἀποκτείνῃ, δεὶ αὐτὸν 241 then omit ἐν μαχαιρῃ
ἀποκταίνει, δεὶ αὐτὸν 2060 2436
ἀποκτενεῖν, δεὶ αὐτὸν (infinite) 2053
ἀποκτείνει, δεὶ αὐτὸν 2065
ἀποκτενεῖ, δεὶ αὐτὸν (pres ind act) 046 1888 2073-txt
ἀποκτείνει, δεὶ αὐτὸν 1678vid
ἀποκτενεῖ, δεὶ αὐτὸν (pres ind act) N 1611* 2074 2344 Irenarm
dεὶ αὐτὸν ἀποκτανθῆναι (and omit following ἐν μαχαιρῃ ἀποκτανθῆναι) 051mag 82 175 456 469 627 792 920 1852 1859 2017 2073mag 2138 III6 HF
lac 1384 2030 2050 2062.

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

Si quis gladio interficit gladio interficietur “If anyone kills with the sword, he will be killed with the sword.” it8®

Si quis gladio occiderit oportet eum in gladio occidi “If anyone will have killed with the sword, the sword he himself should be killed.” Iren

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

“However he will kill, they will kill him with the sword.” copabra
“If anyone has killed with the sword, he should be killed with the sword.” syr ph
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 μάχαιραν 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}
ίνα καὶ πῦρ ποιή ἐκ τοῦ οὐρανοῦ καταβάειν εἰς Α 469 1006 1611 1678 2020 latt arm1,2,3 NA27 \}
ίνα καὶ πῦρ ποιή ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς C
ίνα πῦρ ποιή ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς 2053txt (comm ἐπὶ)
ίνα καὶ πῦρ ποιή καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς Ν 2074 2081 2814 TR

The UBS Textual Commentary states: "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 μάχαιραν 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 13:14

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

Revelation 13:16b


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

4.) lacuna 88 1352 1384 1626 1774 2022 2030 2032 2050 2052 2062
Revelation 15:3

txt ἐθνῶν Ν³ A P 046 051 35 69 82 88 91 93 104 110 141 175 181 205 209 218 241 242 314 336 385 424 432 459 498 522 582 617 620 627 628 632 664 680 757 792 808 824 919 922 986 1075 1094 1678 1732 1733 1778\(^{mg}\) 1828 1852 1854 1859 1862 1876 1888 1934 1955 1957 2015 2016 2017 2018 2019 2020 2022 2023 2024 2026 2028 2029 2032 2033 2034 2035 2036 2037 2038 2041 2042 2043 2044 2045 2047 2049 2053 2054 2056 2057 2059 2060 2062 2073\(^{xt}\) 2074 2075 2080 2081 2138 2139 2814 2821 2832 2841 // ἵδηνων ηθνῶν καὶ τῶν ἔθνων ἐθνῶν νον 2082 cf. 20:10, 2082 with copbo \(\text{(arm} \text{2vid} + \text{βασιλείς})\) // "over all" armY // άγιόν 296 2049 Victorinus-Pettau Tyconius Apription Cassidorus TR // lacuna 88 1384 1626 1774 1955 2030 2032 2050 2052 2351. The evidence is fairly even 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 saeculorum \(=\)sctorum \(=\)saint\(=\)s; "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Aprigius, 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\} λίνον 1006 1841 1862 1888 2059 (2074 λίΝΟΝ) 2081 TR RP NA28 \{\} // λίνον P 051 82 181 627 1778\(^{xt}\) 1854 2020\(^{xt}\) 2302 2814 vg\(^{cl}\) syrph,h copbo arm Tyc Prim Andrew Arethas // λίνον 1611 // λίνον 1678 // λίνον 920 922 2060 // λίνον \(\Psi^{7}\) 046 69 1828 ttrgk lh // λίνον Ν // λίνον 2329 // ληνοῦ 2019 // λινοῦ 792 // ληνοῦ 104\(^{Gr}\) 45\(^{Gr}\) // ληνοῦ 2256 // ληνοῦ A C 104\(^{Lat}\) 459\(^{Lat}\) 1778\(^{mg}\) 2020\(^{mg}\) 2053 2062 2080 itc,dem,div,haf vg-wv, Rheims, Amiatinus, Fuldensis ps-Ambr Andrew Oecumenius Bede // neither copsa eth Cass // hiat \(\Psi^{11}\) 88 1384 2030 2050 2186 2351. Hoskier also cites for λίνον, "at non in exemplaribus ad imitandum 91, 617, 1343 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 λίνον (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 λίνον 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 cherub 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 λίνον variant, and knows only λίνον, 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 scholia, Oecumenius says: ek toutou tou
vaoou exelevuestos phi pro toun anggelous endedemvounous lithon h libon katharon kath
kathara tina exwswsan ta stihe tou phweos dynaton kai katharou to timon, kai to en tais
diaxovnais anempondistais. Oecumenius, in his scholii only, says "to de endexoushais
oucs anggelous lithon katharou lambrwn deigma touc tis tismy autwn kai
kathara kai eis to kalon pagwos eaxousis phweos h ara ton kryston endedewuto lithos
y aristos parata tis theiai on omastei grafeis, ws para hia (xxviii: 16): > eyw
emblalw eis ta themia Sinw lithon, polutelh eklektikn < kai parata to profti (Psa.
xxvii. 22): > lithon on apedokiasan oi okodomovntes outos genethi eis kefalh
agwias < to touton endedwshai ton lithon, kai umin o sofwtatos pafulos paraivnei
(Rom. xiii: 14): > endudasaithi ton lithon hewn ieron kryston kai tis sarkos pronoan m
poieisin eis epibaumias< eyw yar paseis epibumias phwobausos ou touton
endeudenmos: ai de ye zoanai 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 scholii in 2070 and 250: "endedemvei movon lithon (al. lithon)
h lithon katharon: kath ta ta anitigathsw exousia, dia ta tis phweous autwn
katharotita kai ta pro ton agragonvaiavon lithon (=kryston 250) egwntita (+ kai
wos anewes ton lambrptita 250)" They state that angels’ native condition of
ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says,
chrwos ou lithos diafragmaw, "golden, transparent stone." Some points to consider: 1.
The wide variety of spelling and punctuation of the lithon 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 bousseinou lambrwn 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 lithon but bousseinon.

Revelation 16:16
Αρμαγεδών Ν Α 051 35 94 104 241 424 757 1006 1384 1841 1888 1904 2019 2020 2040
2059 2060 2073 2081* 2329 2436 2814? (abt. 95 minuscules) syrh eth Beatus Erasmus 1
2 3 4 Colinaeus RP PK NA27 {1}
(H)ar Magedon 1862 (I cannot make out in my copy of Hosk. whether smooth or
rough)
Αρμαγεδών Ν 2 2028 2033 2044 2054 2069 2083 2186
Αρμαγεδών TR
Ermagedo etg/ig
Μαγεδων 82 91 175 456 469 627 792 920 1852 1859 2017 2042 2074 2138 (abt. 80
minuscules) Πωκ vgms syrh ph, hmgw (acc. NA27) copbo msbo Tyca 1/2 HF
Magdeo syrh (acc. Hosk.)
Μαγεδων 046 1611 2053 2062 Tyca 2
Αρμαγεδων etg/ig
Αρμαγηδων 2054
Αρμαγηδων 2186
Αρμαγεδων 2049 2081c
Αρμαγεδων 2029
Αρμαγεδων 2091
Αρμαγεδων 2065
Αρμαγεδων 205 206 209 2045 Aldus
Μαγεδων 1828
Μαγεδων 2015
Μαγεδων 61 69
CH ερμαγεδων cop sain
CH ερμαγεδων cop bo
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 1862, (H)ar Magedon, 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 ἐξήλθεν φωνὴ 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 θεοῦ), 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 ἀπὸ - apó here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition ἀπὸ - 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 ἐπά. The Majority Text in the later instances says ἐπά instead of ἐκ. We would expect the two to be confused at a later date, since according to Blass, BDF §209, ἐπά 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, ἐπά 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 ἐπά 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 syrh corp sa,(bo) eth Iren lat Hipp Andrew; Prim Erasmus-all Aldus Colinaeus NA27 {B} // ὑπάγειν N P 046 051 69 82 94 104 181 459 627 792 920 922 1006 1384 1678 1778 1828 1841 1854 1859 1862 1888 1920 2020 2030 2042 2059 2060 2065 2073 2074 2081 2138 2302 2329 2344+ id 2432 2814 2842 2944 3239 3244 id 3342 3428 3429 3432 3459 468 469 517 582 616 617 620 627 628 664 680 (743 has both πάρεσται and πάρεστιν- αι raised dir. above) 757 (792 παρέστηκα like N) 808 824 922 986 1006 1072 1075 1248 1328 1503 1551 1597 1611 1617 1637 1678 1719 1733 1743 1740 1745 1771 1778 1828 1841 1849 1852 1862 1864 1865 1888 1894 1934 1957 2016 2017 2020 2022 2027 2030 2035 2040 2041 2048 2051 2053+ 2055 2061 2062 2064 2067 2073 2075 2077 2078 2084 2200 2254 2305 (2329 καὶ παρ ἐ σται·) 2436 2821 Hyppolytus? Complutensian (corp sa) // καὶ παρέσται; ὑπάγει A 2023 2028 2029 2033 2033 2045 2047 2056 2070 2071 2081 // καὶ παρέσται ὑπάγει 18 42 61 69 82 93 149 177 180 201 203 218 337 368 385 386 452 456 467 498 506 522 (632) 699 919 920 935 1352A (see Hosk. Text 1:634) 1704 1728 1859 1948 1955 2004 2021 2024 2025 2039 2058 2079 2349 // παρέσται (without καὶ) 1746 // καὶ ὅτι πάρεστιν 1854 // καὶ πάρεστιν N2 181 336 632 1384 1732 2019 2037 2038 2042 2057 2059 2091 2256 2286 2302 2359 syrh // καὶ παρέσται: ὑπάσται 1876 2026 2036 2043 2044 2046 2054 (2065) 2068 2069 2074 2082 2083 (hiatus 2186, exact sister ms. of 2814) 2814? // καὶ παρέσται, ὑπάγει 2014 2034 // καὶ παρέσται ὑπάγει 241 336 2256 // καὶ παρέσται: θαυμαστονται 2060 (Hosk. says this ms. places θαυμαστονται at the end of the v. rather than the beginning like the other mss.) // καὶ παρέσταιν TR // omit eth vg Pseudo-Ambrose // καὶ παρέσται Erasmus Ed. 1 Aldus' printed edition // καὶ παρέσται vg 2049 Erasmus Eds. (2),3,4,5 // et advenit it’s // et advenit ventura erit Beatus // et ventura est Primasius // καὶ παρέσται νεγγος arm 3 // καὶ παρέσται νεγγος arm 4 // καὶ παρέσται καὶ απολλυται το θηριον 2053comm (cf. arm 2: "and which was passing by to
Regarding this pronoun, see footnote on Rev. 13:16. There is no translatable difference between the NA27 used, and the form αὑτός (with smooth breathing and reflexive meaning), see their rough breathing on the word, and the majority believed it to be Hellenistic usage reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a ἑαυτός. 50

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**Revelation 18:3**

πεπώκα(σι)ν  91 172 175 242 314 424 617 664 1006c 1828 1859 1862 1934 2016 2018 2020 2032 2075 2138 2329 it itr. gis τε γυ συρh arm Andrewc,p Arethas Tyconius Priscillian Beatus Haymo HF NA27 {D} ἐπικαίον 792

πέπωκεν  P 051 2053* 2073 2081 2184 Hippolytus Andrewbav al TR PK (3rd sg perf ind act of πίνω drink)

πεπότικεν  94 2042 2065 2432 syrh (3rd sg perf ind act of ποτίζω - drink)

πεπώτικεν  88 1876 2014 2015 2034 2036 2037 2042 2043 2047 2082 ἐποτιος(ν) 2074

πεπώκασιν  Ν 046 104 205 209 336 459 582 620 628 680 922 1006* 1611 1841 2030 ἀπK (abt. 50 minuscules) copsa,bo eth Hippolytus RP

πέπτωκαν  A C P 046 69 2031

πέπτωκεν  1854 2053c 2062 pc syrhmg Oecumenius

πέπτωκεν εἰς syrhmg Hippolytus mss

omit πέπτωκεν πάντα τὰ ἐθνῆ Primasius.

_Lacuna_ 2050 2351

**18:7a** txt αὐτήν Νtxt A C P 046c 051 35* 82 104 456 757* 792 920 1852 1859 2019* 2030 2053 (2062 αὐτήν) 2138 μK RP NA27 {} // αὐτήν 1611 // ἐαυτήν Ν z f052 35c 94 175 241 424 469 627 757c 922 1006 1384 1841 1854 1862 1888 2017 2019c 2020 2040 2042 2059 2060 2065 2073 2074 2081 2186 2436 μA TR // ἐαυτή 2329 // ἐαυτή 1828 // ἐαυτῶν 2814 // omit 046* // hiat 2050 2351. The Latin and Syriac witnesses have a reflexive meaning. A minority of the UBS committee chose, as in the WH edition, a rough breathing on the word, and the majority believed it to be Hellenistic usage (with smooth breathing and reflexive meaning), see their note on Philippians 3:21. In many other verses in the NT and other era literature, αὐτή was also used as a reflexive like εὕρη, since the reflexive pronoun found in the TR was becoming less used, and the form αὐτός, ἐ, ἐ was absorbing that meaning. So the bottom line is that there is no translatable difference between the NA27-HF-RP and TR readings. Regarding this pronoun, see footnote on Rev. 13:16.

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.

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>18:17b</td>
<td>txt ó ἐπὶ τόπον πλέων A C 82 94 104 241 456 627 920 922 1006 1828 1841 1852 1854 1859 1862 1888 2020 2040 2138 2436 2814 Μ A IT/dev Prim Beat Eras 1,2,3 Aldus Col PK // εὑρίσκεις (2nd sg aor subj act) 2059 2073 2081 2084 TR // εὑρίσκεις 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 &quot;men&quot;), such as &quot;the merchants,&quot; or, &quot;the souls of those who are left,&quot; or, &quot;the free&quot; et al.</td>
</tr>
<tr>
<td>19:3</td>
<td>TST 15 txt {A} δεύτερον εἰρηκαίν (3rd pl perf ind) Ν A P 051 18 35 181 1611C 1828 2017 2042 2059 2060 2074 2081 2186 2329 2814 2814 TR NA27 // δεύτερον εἰρηκαίν (3rd pl perf ind) 61 69 469 1006 1384 1732 1841 2040 2053 2062 2065 // έκ δεύτερου εἰρηκαίν (3rd pl perf ind) 172 1888 // έκ δεύτερου εἰρηκαίν (3rd pl perf ind) 424 616 1826 2073 2084 // δεύτερον εἶπαν (3rd pl aor act ind) C // δεύτερον εἶπον (3rd pl aor act ind) 1678 1778 2020 2080 (but note that can also be 1st sg aor act ind) // δεύτερον εἰρήκα (1st sg perf) 1611* // ἡκουσα Ἡρεν (sic) (3rd sg aor ind act) 792 // δεύτερον εἰρήκεν (3rd sg perf ind) 046 82 94 104 175 241 256 367 456 457 466 487 627 757 920 922 1733 1852 1854 1859 2030 2070 2138 2256 2344 2436 Μ k syrh copbo HF RP PK // δεύτερον εἰρήκειν 2019 // lac 88 1820 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 uncials, they are erroneous. And observe that 792 once again shows that it is a consultor of ancient translations into other languages.</td>
</tr>
<tr>
<td>19:9a</td>
<td>txt ἅλθηνοι τοῦ θεοῦ εἰσιν A P 046 82 94 241 469 627 920 1611 1815 1864 1862 2030 2053 2062 2138 468 syrh,h HF RP NA27 {1} // ἅλθηνοι εἰσιν τοῦ θεοῦ Ν* 051 792 2074 it v Μ A Prim TR PK // τοῦ θεοῦ ἅλθηνοι εἰσιν 1 Ρ 1806 1841 2065 2329 vg // lacuna C 1828 2050 2351.</td>
</tr>
</tbody>
</table>
| 19:11 | txt καλούμενος πιστὸς καὶ ἅλθηνος 046 f052 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 itdem,div gg,h,haft vg cl syrh,h (copsa?bo?) (eth?) Irenlat Orlat Cyp Vict Tyc Jerome Apr Prim Andrewc Ps-Ambr Beat TR RP [NA27] {c} // πιστὸς καλούμενος καὶ ἅλθηνος Ν WH // vocabatur fidelis, et verax vocatur it v // πιστὸς καὶ ἅλθηνος καλούμενος 2028 2029 2033 2044 2054 2068 2069 2083 2091 tr // καλούμενος πιστὸς 2329 // πιστὸς καὶ ἅλθηνος A P 051 35* 205 209 792 1384 2017 2042 2059 2060 2074 2081 2186 2814 Μ a arm Hipp Andrewabav,p 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 doubousness. 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 ὄνομα γεγραμμένον Α 94 104 175 241 325 459 469 582 617 1611 1934 2019 2042 2053 (2059 γεγραμμένον) 2073 2074 2081 2186 (2329 +καὶ ὄνομα following) al syr(ph) cop\textsuperscript{bo} TR NA27 {\textbar} // Κ * ὄνομα, then lacking γεγραμμένον ο οὐδεις // ὄνομα γεγραμμένα Κε 42 325 582 per. arm4 // ὄνομα γεγραμμένα καὶ ὄνομα γεγραμμένον 046 35\textsuperscript{2} 82 93 177 205abs 209 250 256 424 456 627 699 (792 \textit{minus} γεγραμμένον) (920 ἔξων following ὄνομα) 1006 1384 1503 1734 1841 1849 1852 1854 1862 1888 1948 2017 2020 2030 2040 2048 2138 2349 2436 2821 \textit{al. MK} syr\textsuperscript{**} HF RP PK // Hiat C 919 1828 1955 2032 2050 2351.

19:13a txt βιβαμένον Α 046 051 205 209 177\textit{ext} 1854 2030 2080 2344 cop\textsuperscript{ia} arm Andrew TR RP NA27 \{B\} // ἐρραντυμένους 172 256 792 1006 1341 1678 1778\textit{ms} 1841 1862 2017 2018 2040 2065 2070 itar,\textit{gig} f vg eth Iren\textit{lat} Orgr\textit{th}, lat (Hipp); Cypr Prisc Jer Varim Apr Prim Cass Beat // ἐρραντυμένον P 2019 2321 2329 Or WH // ἐρραμένων 2053 2062 (Origen\textsuperscript{iv}) // ἐρραμένων 105 1611 Origen // περιερραμένου Νε // περιερραμένου Νε // hiat C 1828 2050 2351.

19:13b txt κέκληται \textit{Κ} Α 046 82 94 241 456 469 627 920 1006 1611 1814 1852 1854 1859 1862 1888 2020 2030 2040 2053\textit{ext} 2062\textit{ext} 2065 2070 2138 2329 Hipp NA27 \{\} // καλείται 051 052 35 104 175 424 757 922 1384 2017 2042 2053\textit{com} 2059 (2060 καληται) 2062\textit{com} 2073 2074 2081 2186 2344 2436 2814 \textit{Ma} Irenaeus\textit{lat} TR RP // καλείτε 792 // κέκλητο \textit{Κ} // ἐκεκλητο Or // καλουσι cop\textsuperscript{bo} // ἐκαλεσαν cop\textsuperscript{ia} // καικληκεν 2256 // hiat C 1828 2050 2351.

19:17a TST 16 txt ἕνα Α 051 35 104 181 241 459 469 616 757 922 1006 1678 1733 1778 1841 2010 2040 2059 2060 2073 2080 2081 2186 2436 2814 \textit{Ma} it\textit{itg} g8 vg Apr Cass Prim TR PK NA27 \{\} // ἄλλου Ν 792 2019 2053\textit{xt} (com τὸν ἄγιον ἄγγελον) 2062\textit{xt} 2065 syr\textit{th} cop\textit{sa,bo} arm4 ps-Ambr // omit 046 18 61 69 82 94 175 367 456 468 627 920 1384 1611 1732 1852 1854 1859 2017 2030 2042 2074 2138 2256 2329 \textit{Ma} syr\textit{th} Beat HF RP // ἔνα ἄλλον 172 424 1862 1888 2070 // lac C 88 256 1828 2050 2302 2351. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article. The triumvirate of 82, 627, 920 united with 046 differing from all other uncials = an erroneous reading.

19:17c txt τὸ μέγα \textit{Κ} Α 046 35 42 82 93 94 104 177 241 325 456 459 627 699 (920 τοῦ θεοῦ τὸ μέγα) 1006 1384mg 1503 1611 1734 1841 1849 1852 1854 2030 2053 2062 2073\textit{ext} 2349 2821 \textit{al. (8+ minn)} Compl. vg syr\textit{ph,h} cop\textit{sa,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 \textit{al. (47+ minn)} HF // τοῦ μεγάλου 051 209 1888 2019 2059 2074 2081 2186 2814 \textit{al. (37- minn)} \textit{Ma} 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.

209 txt ἕκ τοῦ ὀφρανοῦ Α 2053\textit{com} 2074 vg\textit{ms} cop\textit{boms} eth Aug\textit{½} Prim Thy\textit{cms} NA27 \{A\} // ἀπὸ τοῦ ὀφρανοῦ 94 f052 // ἀπὸ τοῦ θεοῦ 1854 vg\textit{ms} // ἀπὸ τοῦ θεοῦ ἕκ τοῦ ὀφρανοῦ \textit{N} (\textit{N} \textit{homoioiteleuton}) P 922 1006 1611 1841 1888 2040 2050 2053\textit{xt} 2060 2062 vg syr\textit{th} Jer Apr Beat TR // ἐκ θεοῦ ἀπὸ τοῦ ὀφρανοῦ 051 35 2065 // ἐκ τοῦ θεοῦ ἀπὸ τοῦ ὀφρανοῦ 205 209 2081 2186 2814 \textit{Ma} Andrew // ἐκ τοῦ ὀφρανοῦ ἀπὸ τοῦ θεοῦ (see 21:2,10) 046 82 241 424 469 627 757 920 1384 1862 2030 2138 2329 \textit{Ma} it\textit{itg} g8 vg\textit{ms} syr\textit{th} cop\textit{sa,bo} arm eth\textit{ms} Aug\textit{½} RP // hiat C 549 1828 2351. The grammars say ἀπὸ absorbed ἕκ in later Greek.
121:3b txt λαοί Ν A 046 94 2030 2042 2050 2053 2062×tx 2074 2081 2329 2814 Μ itar IrenaeusLat Andrew TR NA27 [B] // λαος P 051×supp 82 205 209 241 469 627 920 1006 1611 1841 1854 1859 1862 1888 2020 2030 2062com 2065 2073 2138 2432 Μ itar gis sin vg syr ph (cop sa,bo) arm eth Ambrose Augustine Primasius Apringius Beatus HF RP PK // lacuna C 1828 2351.

121:4 txt ὃτι τα πρῶτα Ν046 82 205 209 241 469 627 792 920 1854 1862 1888 2050 2138 2814 Μ itar gis sin vg eisxx syr ph cop sa,bo ι arm IrenaeusLat; Augustine Quodvultdeus Primasius TR HF RP PK (NA27 [Ω]) [C] // τα πρῶτα A P 051×supp 94 1006 1611 1841 2030 2053 2062 2065 2074 2329 2377 (ιτηθ) Μ arm4 Beat Andrew // τα γάρ πρῶτα 94 pc itetg // ὃτι ταῦτα 2050 // quae prima vg it arm4 Apringius Beatus // ὃτι τα πρῶτα Ν* // ἐπὶ τα πρὸσωπα syr ph // lacuna C 1828 2351.


121:6a TST 17 txt [B] γέγονα Ν: A 1678 1778 Iren Lat WH NA27 [\} // γεγονασιν 469 1006 1841 2020 2053 2062 2065 2436 syr ph // γέγονε vg Er. Ald. Col. 2038×sic 2349 TR // γεγονα 2059 // γέγονα Ν* P 046 051 18 35 61 82 94 104 172 175 241 367 424 456 467 506 627 757 792 920 922 986? 1384 1611 1732 1733 1852 1854 1859 1862 1888 2017 2026 2042 2048 2050 2060 2070 2074 2081 2084 2138 2186 2329 2814 cop sa arm Orig Andrew Arethas HF RP PK // γεγονα 181 616 2030 // omit Ν syr ph Tyc. 3 Beat ps-Ambr // hier C 052 69 88 256 459 468 1828 2019 2302 2040 2256 2351. The UBS textual commentary: "The unusual aoristic termination of γεγονα seems to have given rise to the variants (a) γεγοναυιν (b) γεγονε (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.

121:6b TST 18 txt [B] ἐγὼ εἰμι A f052 469 1006 1841 2020 2053 2060 2062 2065 2436 (itar gis sin vg) syr ph TR (NA27 εἰμι) [\} // ἐγώ Ν P 046 051 35* 104 172 175 181 241 367 424 469 627 792 922 1384 1611 1732 1854 1862 1888 2017 2026 2042 2048 2050 2060 2065 2074 2081 2084 2329 syr ph cop sa Α Κyp? // omit 18 35* 61 82 94 456 467 627 757 920 1733 1852 1859 2059 2081* 2138 2186 2814 HF RP PK // hier Ν 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 comm: "Most of the witnesses that read γέγονα in the previous set of variants either omit εἰμι (Ν P 046 many minuscules) or ἐγώ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."


22:14 txt TST 19 {A} πλύνοντες τὰς στολὰς αὐτῶν Ν Α (104 459 680 922 2050 πλύνοντες) (1006 πλύνοντες) 1678 1778 1841 2020 2053 2062 2080 (15 minuscules) it\textsuperscript{st} vg\textsuperscript{2} cop\textsuperscript{sa} eth Ps-Athanasius\textsuperscript{ms}; Ambr Fulg Apr (Prim) Haymo NA27 {A} // πλατύνοντες τὰς στολὰς αὐτῶν Ps-Athanasius // ποιοῦντες τὰς ἐντολὰς αὐτοῦ καὶ πλύνοντες τὰς στολὰς αὐτῶν 469 1852 // ποιοῦντες τὰς ἐντολὰς 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 2070 2074 2081 2084 2138 2186 2329 2377 2436 2814 Μ it\textsuperscript{3} syr\textsuperscript{rh},h cop\textsuperscript{50} (arm τηροῦντες τὰς) Andrew; Tertull Cypr Areth (Caesarius) (Beat) TR HF RP PK // hiat C P 051 69 88 172 256 468 919 920 1384 1828 1955 2019 2040 2256 2302 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 τηρεῖ τὰς ἐντολὰς (12:17; 14:12). [and not ποιοῦντες as here] 'Moreover, the prepossessions of the scribes would have favoured ποιοῦντες τὰς ἐντολὰς rather than πλύνοντες τὰς στολὰς' (H. B. Swete, \textit{in loc.})." This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the uncialς Ν Α 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 [D] ἔχουν Ν 94 1678 1778 2053 2062 2329 it\textsuperscript{3} syr\textsuperscript{rh} cop\textsuperscript{sa,bo} arm4 Apr. // Naï ἔχουν 2030 2050 syr\textsuperscript{rh} Prim Tyc // Ἄμην ἔχουν Α 046 175 181 424 616 792 1006 1611 1841 2017 2059 2060 2065 2081 2186 ΜΑ vg eth Ambr. Ps-Ambr. Beatus NA27 {} // Ἄμην ναὶ ἔχουν 051\textsuperscript{5} 35 82 241 456 469 627 757 1732 1733 1852 1854 1859 1862 1888 2020 2070 2073 2074 2138 2377 2436 ΜΚ TR HF RP PK // Ἄμην ναὶ ἔχομαι 2042 // Ἄμην καὶ ἔχουν 104 459 922 // hiat C P 69 88 256 920 1384 1828 2019 2040 2080 2256 2302 2351 2814. Both the words αὕτη and ναι mean something like "yes," and so I think they were both liturgical additions to an original ἔχουν standing alone. The Ν reading is bolstered by another uncial, 052, in the form of its miniscule descendants 1678 1778, plus with the very good minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051\textsuperscript{5} as a lone uncial. The 104 reading is simply a mistaking of NA\textsuperscript{i} for NA\textsuperscript{k}. 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) μετὰ πάντων (2) μετὰ πάντων ὑμῶν (3) μετὰ πάντων ὑμῶν (4) μετὰ πάντων ἁγίων (5) μετὰ ἁγίων (6) μετὰ τῶν ἁγίων (7) μετὰ τῶν ἁγίων σου (8) μετὰ πάντων τῶν ἁγίων (9) μετὰ πάντων τῶν ἁγίων αὐτοῦ (1) Α (2814) (\textit{it} cum omnibus hominibus) vg\textsuperscript{est,ww} eth\textsuperscript{h} Ambr Tyc Beat\textsuperscript{c} NA27 {B} (2) 296 vg\textsuperscript{c} eth\textsuperscript{h} Fulg Ps-Ambr TR (3) 2050 (4) 1778 arm (5) 627 (6) Ν it\textsuperscript{3} WH (7) 2329 (8) 046 051\textsuperscript{supp} 82 104 459 792 1006 1611\textsuperscript{supp} 1784 1841 1862 1888 2017 2053 2059 2060 2062 2074 2081 in syr\textsuperscript{c} cop\textsuperscript{sa,bo} Andr Areth RP (9) 2030 syr\textsuperscript{rh} // upon all the saints unto age of the ages (2040) cop\textsuperscript{bo} (cop\textsuperscript{moms} age of the age) // hiat C P 69 88 172 256 920 1384 1828 2019
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.

22:21c TST 18 txt omit ἀμήν. A 1006 1841 2014 2025* 2026 2031 2034 2036 2037 2038*txt 2046 2047 2056txt 2059txt 2065txt 2074 2081 2186txt 2432 2595 itar,gig vgst,fuld Beatus Tyconius Andrew Arethas NA27 {B} // ἀμήν. N 046 051s 35 82 94 104 175 241 456 469 627 757 792 1611s 1678 1778 1852 1854 1859 1862 1888 2020 2030 2042 2050 2053 2060 2062 2065com 2073 2138 2329 2436 ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ ℓ
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