The Revelation
of
John
part of
The Holy Bible

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

Aug 7, 2023 Edition
(First Edition was April 08, 2006)

freely available from:

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

Printed Editions are available.

https://www.amazon.com/author/davidrobertpalmer

You do not need anyone's permission to quote from, store, print, photocopy this document. Just do not change the text. If you quote it, you might put (DRP) after your quotation.
Footnote Apparatus

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

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

19:15a txt {A} “of iron” A 046 205 209 2344 μτρ υσρ φκpφ sa Cyprian Irenaeus TR NA28 {\}(\}) “two-edged” N P 1006 1841 1854 2030 2329 μγ υσρ φκpφ sa 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) reading given. Next comes my rating of my certainty for this variant, as a capital letter in curly brackets. Not all variants have one, since I am still developing my opinions thereon.

After that come a literal translation of the word(s) upon which my translation is based.

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

Lastly, I list which ones out of six Greek New Testament editions follow that reading. They are listed in the following sequence as well. The letters TR stand for the 1550 Stephanus Textus Receptus; RP means the Robinson-Pierpont 2017 edition; NA28 means the Nestle-Aland 28th edition, and lastly, the curly brackets [B] contain the rating of certainty given in the UBS5, the United Bible Societies’ 5th Edition. When there is a left slash in the brackets like this, {\}, that means that the UBS4 has neither footnote nor rating on that variant.

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

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

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

\[\text{N}^*\text{4th century}\\ \text{N}^1\text{4th – 6th century (only one occurrence- in 21:4}\\ \text{N}^{2}\text{7th century}\\ \text{N}^{2a}\text{7th century}\\ \text{N}^{2b}\text{7th century}\\ \text{N}^c\text{12th century}\\
\]

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncials, its reading is dubious. When 046 differs from ALL other uncials, its reading is highly dubious. 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 911 922 1006 1611 1678 1778 1828 1841 2020 2050 2053 2062 2065 2080 2329 2344 2351, and many of these are also quite early for Apocalypse minuscules. Consequently, these have greater value than other minuscules Minuscules that slavishly follow 046, which are 82, 627, 920, 2138. When these minuscules are not in unity, you will find a difference usually between the Hodges/Farstad majority text vs. the Robinson/Pierpont majority text. In many of these instances, the Robinson text has recently moved toward the correct reading, away from Hodges/Farstad. Where the conjunction of 82, 627, 920 opposes another edition, there you have clearly different text streams. Where minuscules 82, 627, 920 line up against most of the uncials, their reading is highly doubtful. Where these three line up with 046 against all other uncials, you have a false reading, a wrong reading in the Majority Text. For example, omit ἡλιο in 22:5c. There are also places where these three line up against all uncials and all early versions, even against 046; there you have most definitely, absolutely, a wrong reading in the Hodges/Farstad edition, in my opinion.

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

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

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

NA28 TR RP HF BG.

A C \[\text{P}\text{47} \text{P}\text{18} 0207 2080 1678 1778 2062 \text{P}\text{115} 2053 1611 2050 1841 \text{N}\text{*} 1006 \text{P}\text{63} 2020 0163 911 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074\]
In the years since I completed my translation of the Revelation of John, I have received criticism from readers that I, like the UBS and the NA28, was cherry-picking what manuscripts I cited in my footnote apparatus. So, to solve that complaint, I have changed to using one very objective and indisputable criterion: I cite ALL witnesses 9th century and earlier, and I cite NO witnesses later than the 9th century. Consistently cited Greek witnesses therefore in this edition without the Greek text interlinear (where text is extant) for Revelation are these thirty-one: Ƥ¹⁸, Ƥ²⁴, Ƥ⁴³, Ƥ⁴⁷, Ƥ⁸⁵, Ƥ⁹⁸, Ƥ¹¹⁵, ƙ, A, C, P, 052, 0163, 0169, 0207, 0308. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be: Ƥ¹⁸, Ƥ²⁴, Ƥ⁴³, Ƥ⁴⁷, Ƥ⁸⁵, Ƥ⁹⁸, Ƥ¹¹⁵, 052, 0163, 0169, 0207, 0308. If you want to find out the readings of many of the minuscules, you can read the endnotes in the back of my longer edition; and to a lesser degree, in its footnotes.

We must discuss another six minuscules, recently produced, MSS 296, 1668, 1894, 2049, 2066, and 20675. These, or one or two of them, are often the only apparent Greek manuscript testimony to some unique Textus Receptus readings. These MSS are listed in the manuscript list in curly brackets, meaning that they are not to be regarded as Greek witnesses to the text of Revelation. See the endnote #4 entitled "Some Singular TR Readings" in my longer edition PDF, which you can also get in print. There you will find 24 passages where I cite the above manuscripts. I will not burden my apparatus with those manuscripts, nor thus need to burden the reader with repetitive reminder text that they are not legitimate witnesses.
The Revelation of John

Chapter 1

Prologue

1 The Revelation of Jesus Christ, which God gave to him, to show to his servants what things must soon take place, and which he communicated when he sent it via his angel to his servant John, 2 who has confirmed as the word of God and the testimony of Jesus Christ, what all things 1 he saw. 3

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

4 John, to the seven churches in Asia, grace to you, and peace, from Him 3 who is, and who was, and who is to come, and from the seven spirits before his throne, 2 and from Jesus Christ, the faithful witness, 4 the firstborn from the dead, and ruler over the kings of the earth. To him who loves us, and freed 5 us from our sins with his blood, 6 and made us into a kingdom of priests 7 for his God and Father— to him be glory and power, for ever and ever. Amen.

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

---

1:2a txt omit N A C P AN HF BG RP SBL TH NA28 {} // add "and" TR.
1:2b txt omit N A C P Πκ vg υις ar, syr-ph cop sa eth TR AN HF RP SBL TH NA28 {} // add: “both the things that are and those that must take place after these things.” Πκ BG.
1:4 txt απο "from him" Π185d N A C P Πκ vg ις ις ar, syr-ph cop sa Apr Prim Ps-Ambr BG SBL TH NA28 {} // απο θεου "from God": it [ar] Vicl Prim AN [God] HF RP // απο του (genitive article) “from him” TR. The TR reading is based on about eight late and unimportant mss. The first reading preserves the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 εγώ ειμι ὁ ὄν (ὁ ὁμολογήσεως ἡμῶν).
1:5a Or, "the faithful martyr." The Greek word translated witness here is martyr, and there is good reason it came to have the connotation of one who is killed for his witness. For that is what happened to Jesus Christ, and also to Antipas, mentioned later in this book in 2:13, where he is also called a faithful witness/martyr.
1:5c This is a Hebraistic use of the preposition "en" meaning "with" in the sense of what item or money you use to pay for something. For example, "I bought the camera with the money you gave me." Jesus' blood was the thing of value exchanged for our freedom. This use of this preposition is a pointer in favor of the "freed" reading versus the "washed" reading, according to the Textual Commentary on the Greek New Testament. That copyists, not understanding this, thought that "washed in" made more sense than "freed in."
1:6c See Mussies, G., "The Morphology of Koine Greek, as used in the Apocalypsis of St. John: A Study in Bilingualism," Leiden, Brill Academic Pub. Novum Testamentum, Suppl. 27 (1971), "This line, as Charles has pointed out, is a quotation from Symmachus' and Theodotion's rather literal versions of Exodus 19:6, 'a kingdom of priests'. The LXX-version has βασιλείαν ἱερέων (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαν ἱερέων. Editors should therefore not place a comma after βασιλείαν, as ἱερέων is not an apposition, but represents a more grammatical ἱερέων." (genitive plural)
1:7 Daniel 7:13
8"I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come, the Almighty."

Someone Like a Son of Man

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

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

Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς..."And the land of Israel will mourn tribe by tribe..." Hebrew:

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

Write therefore what things you see and what things are now, and also what things are about to take place after these things. The mystery of the seven stars which you see upon my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Chapter 2

To the Church in Ephesus

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:

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

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

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

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

He who has an ear should listen to what the...
Spirit is saying to the churches. He who overcomes will certainly not be harmed by the second death.

To the Church in Pergamum

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

14"But I have a few things against you, that you have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat idol sacrifices and to commit sexual immorality. 15So also in the same way you have some who hold to the teaching of the Nicolaitans. 16Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

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

To the Church in Thyatira

18"And to the angel of the church in Thyatira, write: 'These things says the Son of God, he who has his eyes like flames of fire and his feet like glowing bronze:

19"I know your works and love and faith and service, and your perseverance, how your last works are greater than your first. 20"But I have against you that you tolerate that woman, Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual
immorality and to eat things sacrificed to idols. ²¹And I have given her time to repent, and she is not willing to repent of her sexual immorality. ²²Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works. 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.

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. ²⁵Except what things you have, hold on to them until I come. ²⁶And he who overcomes and keeps my works to the end, I will give him authority over the nations, ²⁷and he will rule them with a rod of iron, shattering them to pieces like pots of clay, ²⁸even as I also have received from my Father, ³¹and I will give to him the morning star.

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

Chapter 3

To the Church in Sardis

¹"And to the angel of the church in Sardis, write: "These things says He who has the seven spirits of God and the seven stars: "I know your works, how you have the name that you are living, and you are dead. ²Be watchful, and strengthen the things that remain, which are about to die. ³²For I have not found your works complete before my God. ³³Remember therefore how you received and how you heard, and

Areth AN HF BG RP. The editorial committee of the UBS Greek New Testament says that the reading with σου "appears to be the result of scribal confusion arising from the presence of several instances of σου in verses 19 and 20." There are four instances of σου in the 1 1/2 verses preceding, to be exact.

²⁹ 2:22 txt "her works," N C P M vgww,st copsa eth arm4 Tert Tyc Beat Haymo Areth AN HF BG RP SBL TH NA28 {A} // "their works," A Itjr,v vgcl syrph,h arm Andr Cypr Ambr Apr Prim TR // omits ps-Ambr

³⁰ 2:23 The Greek says nefroûs, kidneys. Different languages and cultures use varying body parts for designating the seat of desire and affection. This use of "kidneys" isn't any less reasonable than how we use the heart for some things. The heart of course is really just a muscle. The tribe I was raised with in Papua New Guinea used several body organs. They would say, "God cleansed my stomach, and came in to live in my liver." This use of the kidneys came from the Hebrew culture, and the King James Version and older English translations render it "reins." (When you look at a picture in a medical book of the tubes coming down from the kidneys to the bladder, it does look like reins on a horse.) And according to Diodorus, the kidneys and the heart were the only organs left in the body cavity by Egyptian embalmers. See also Jeremiah 11:20; 17:10; 20:12.

³¹ 2:28 Jesus is saying that he will give to us who overcome, the same authority that he himself has been given according to Psalm 2:9. See also Psalm 149:4-9.

³² 3:2a txt "which were/are about to die" N A C P M lat sryph copsa TR SBL TH NA28 {A} // "which you were about to throw away" M K (sryph) AN HF BG RP. The readings in support of the "throw away" reading are very variable from each other. There are a large number of other variants in the late minuscules. The exact TR reading is not attested. But the TR reading is in agreement in essential meaning with the NA28. This passage and its variants hark back to John 15, and the vine and the branches. See endnote of my longer edition for full apparatus.

³³ 3:2b txt "my God" N A C P lat lth cop eth Beat AN HF BG RP SBL TH NA28 {A} // "God" sryph copsa arm Prim TR.
maintain that, and repent. Now then, if you are not watchful, I will come like a thief, and you will not know at what hour I will come upon you.

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

To the Church in Philadelphia

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

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

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

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

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

To the Church in Laodicea

And to the angel of the church in Laodicea, write, ‘These things says the Amen, the faithful and true witness, the origin of the creation of God: I know your works, that you are neither hot nor cold. I would rather you were either hot or cold. Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.

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

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

Chapter 4

The Throne in Heaven

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.” Immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting. And the one sitting was like jasper stone and...
carnelian\(^{43}\) in appearance. And an aura\(^{44}\) encircles the throne, like emerald in appearance. 4 And in a circle around the throne are twenty-four thrones, and on those thrones,\(^{45}\) twenty-four elders\(^{46}\) dressed in white,\(^{47}\) and on their heads crowns of gold. 5 And from the throne come flashes and sounds and thunderings.\(^{48}\) And there are seven flaming torches burning before the throne, which are the seven spirits of God,\(^{6}\) 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,\(^{49}\) full of eyes, front and back. 7 And the first being is like a lion, and the second being like an ox, and the third being has a human face, and the fourth being is like an eagle in flight. 8 And the four beings, every one of them has six wings each, which are covered completely around with eyes, even inward. And they take no rest day or night, continually saying, "Holy, holy, holy\(^{50}\) is the Lord God Almighty, who was and who is and who is to come." 9 And whenever the beings give glory and honor and thanks to the one sitting on the throne, to him who lives for ever and ever,\(^{10}\) 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, 11 "You are worthy, our Lord and our God, to receive glory and honor and power, for you\(^{51}\) created all things, and for your purpose they exist\(^{52}\) and were created."

---

\(^{43}\) 4:3b Greek, sărdion. Some also render this as Sardius. The English word carnelian is derived from the Latin root carn, from which we get carnal and carnivore and carne, and was named that because the stone was flesh-colored. The Oxford dictionary defines carnelian as a flesh-colored, deep red, or reddish-white variety of chalcedony.

\(^{44}\) 4:3c This is from the Greek word ἱρίς, 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.

\(^{45}\) 4:4a tex "thrones" A P it\(^{\text{ar}}\) vg syrph\(^{\text{h}}\) cop\(^{\text{a\}}\) eth arm4 AN HF RP SBL TH NA28 \{\} "thrones, I saw" TR BG \omit N \lac C.

\(^{46}\) 4:4d Are the 24 elders like those of 1 Chronicles 24:7-18, or are they the 12 apostles of the Lamb, plus the 12 patriarchs of Israel?

\(^{47}\) 4:4e tex εν λευκοῖς "in white" Ν arm4 \| \ιματίοις λευκοῖς A P "in white garments" A P RC εν \| \ιματίοις λευκοῖς "in white garments" TR AN HF BG RP SBL TH NA28 \{\} \lac C. I agree with Hoskier that the reading of Sinaicicus et al. may be original.

\(^{48}\) 4:5 Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

\(^{49}\) 4:6 The Greek word rendered "living being" is ᾠδιός, which is defined in the BAGD lexicon as follows: "Living thing or being, to denote beings that are not human, but not really animals of the usual kind."

\(^{50}\) 4:8 tex "holy" 3 times Ν\(^{\text{a}}\) A P vg syrph\(^{\text{h}}\) cop\(^{\text{a\}}\) arm eth Ephr Tert Prim Fulg Vict Apr Beat TR AN RP SBL TH NA28 \{\} \| "holy" 9 times HF BG \| "holy" 8 times Ν\(^{\text{a}}\) \| "holy" 7 times Oec\(^{\text{com}}\) \lac C. There are also scattered, minuscules that read "holy" 1 time, 2 times, 4 times, 6 times. Wilbur Pickering says "The manuscript evidence is badly divided here, but I take it that two of the three main lines of independent transmission, including the best one, have "holy" nine times, instead of three. Surely it is more likely that 'nine' would be changed to 'three' than vice versa. In fact, try reading "holy" nine times in a row out loud—it starts to get uncomfortable! Since in the context the living ones are repeating themselves endlessly, the "nine" is both appropriate and effective. Three 'holies' for each member of the Trinity."

\(^{51}\) 4:11a The use of the pronoun "su" makes that fact that he is the one, emphatic.

\(^{52}\) 4:11b tex *"exist" (pres) P (syr\(^{\text{b}}\)) cop\(^{\text{a\}}\) eth Andr TR BG "were/existed" (imperf) Ν A it\(^{\text{ar}}\)\(^{\text{2}}\) vg syrph Arm\(^{\text{acc to Pym}}\) Beat ps- Anbr AN HF RP SBL TH NA28 \{A\} \| egenonto (aor mid) arm \omit "exist(ed)" and\" Varim Fulgent Prim \lac C
Chapter 5

Who is Worthy to Open the Scroll?

1 And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and back, sealed up with seven seals. 2 And I saw a powerful angel, heralding in a loud voice: "Who is worthy to open the scroll, and to break the seals of it?"

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

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

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

8 And when he had taken the scroll, the four living beings and the twenty-four elders fell down before the Lamb, each one holding a lyre and a golden bowl filled with incenses, which are the prayers of the saints, 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!"

And you made them into a kingdom and priests to our God, and they will reign on the earth."

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

And every creature that was in heaven, and on the earth, and under the earth, and the sea, and all 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!"\(^{63}\)

\(^{14}\) And the four beings were saying "Amen."\(^{64}\) And the elders fell down and worshiped.\(^{65}\)

Chapter 6

The Seven Seals

\(^{1}\) And I watched as\(^{66}\) the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come."\(^{67}\) 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.

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

5 And when the third seal was opened, I heard the voice of the third being saying, "Come." And I looked,\(^{68}\) and behold, a black horse, and the one sitting on it holding a pair of scales in his hands. 6 And I heard a voice as if\(^{69}\) in the midst of the

---

\(^{63}\) 5:13d txt "ever." \(\text{N A P iT} \text{ar vg srrph,h} \text{cop}\text{sa bo arm Prim TR AN SBL TH NA28 \{\} / "ever. Amen."} \text{m} \text{eth Tert Ps-Ambr HF BG RP / lac C.} \text{This variant is related to the following footnote. It looks like the word Αμήν here was a later addition, and then when copyists or editors realized that v. 14, where it said the four living beings were saying Amen, that that was redundant, since v. 13 already said, “every creature in heaven, etc.” said Amen, they then made the v. 14 modifications to the verb, and / or added the article, as, “to αμην.” See endnote with full collation of this variant in combination with the next one, in my edition of Revelation that includes the Greek text, } https://bibletranslation.ws/trans/revwrkgrk.pdf

\(^{64}\) 5:14a txt ζωα ελεγον αμην \(\text{N A P TR AN SBL TH NA28 \{\} / ζωα ελεγον το αμην} \text{latt cop}\text{sa,lc} \text{Prim TR AN SBL TH NA28 \{\} / lat cop}\text{sa,lc} \text{cop}\text{sa,bo arm eth Apr ps-Ambr Cass AN HF BG RP SBL TH NA28 \{\} / προσεκυνησαν ζωα λεγοντα το αμην latt cop}\text{sa,lc} \text{Prim TR AN SBL TH NA28 \{\} / lac C 051 2062. See endnote in} \ https://bibletranslation.ws/trans/revwrkgrk.pdf \text{with full collation of this variant in combination with the previous one.}

\(^{65}\) 5:14b txt προσεκυνησαν (all Greek manuscripts except 2045*) \(\text{vg-am, fu, dem, harl*, lipss srrph,h cop}\text{sa,bo arm eth Apr ps-Ambr Cass AN HF BG RP SBL TH NA28 \{\} / προσεκυνησαν ζωα λεγοντα το αμην} \text{cop}\text{sa,lc} \text{Prim TR AN SBL TH NA28 \{\} / lac C 051 2062 2078 2091. The early Vulgate texts am (Amiatinus) and fu (Fuldensis) support the majority text. See endnote # 4 about this variant.}

\(^{66}\) 6:1 txt "watched as" \(\text{N A C P srrph,h arm ps-Ambr Prim Beat TR SBL TH NA28 \{\} / "saw that"} \text{m} \text{kg} \text{vg AN HF BG RP / "and then the Lamb uncovered" eth} \text{omit cop}\text{sa,} \text{Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, δει - “when / as,” is written.}

\(^{67}\) 6:1-2 txt "Come." 2 And I looked, and behold" \(\text{A C P vgww,sta arm AN HF BG RP SBL TH NA28 \{\} / "Come.” 2 I looked, and behold"} \text{cop}\text{sa} \text{Prim TR AN SBL TH NA28 \{\} / "Come and see.” 2 And I looked. Behold”} \text{cop}\text{bo} \text{Prim Beat HF RP / "Come and see.” 2 And I looked and behold Ν srrph,h with* TR / "Come and see.” 2 And I looked. Behold” eth / "Come and see.” 2 And I listened and looked, and behold”} \text{srrph}

\(^{68}\) 6:5 txt "I looked" \(\text{P}^{115} \text{A C P vgww,sta Andr AN BG SBL TH NA28 \{b\} / "see.”} \text{m} \text{kg} \text{itar vgcl Areth HF RP / "see. And I looked”} \text{VicT Tyc ps-Ambr TR / "see. And I looked”} \text{N srrph h οτι ερχομαι arm / arm4 "it has come”} \text{omit srrph cop} \text{sa,lc} \text{P}^{24} \text{p}^{115}

\(^{69}\) 6:6a txt ωs φωνην \(\text{N A C P vg SBL TH NA28 \{f\} / ω φωνην AN [ω]} \text{φωνην m} \text{kg srr cop arm Prim Beat TR HF BG RP / lac P}^{24} \text{P}^{115} \)
four living beings, saying, "A quart of wheat for a day's wage, or three barley
loaves[70] for a day's wage. And don't you damage the oil or wine."

7And when the fourth seal was opened, I heard the voice of the fourth being
saying, "Come."[71] 8And I looked, and behold, a pale green horse, and the one who
is sitting on[72] it, his name is Death, and Hades is trailing after him;[73] and authority is
given them[74] over one fourth of the earth, to kill them with war, and famine, and
death, and by the wild animals of the earth.

9And 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[75] that they were bearing. 10And 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?"

11And they were given each a white robe, and it was prescribed for them that they
would take 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

12And 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, [13]and the stars of heaven fell to the earth, as a fig tree shaken by a strong
wind casts its unripe figs, [14]and the sky retreated like a scroll being rolled up, and
every mountain and island was removed from its place.

15And the kings of the earth, and the great and the generals and the rich and the
powerful, and everyone, slave and free, hid themselves in caverns, and among the
rocks of the mountains, [16]and they are saying to the mountains and to the rocks,
"Fall on us, and hide us from the face of the One sitting on the throne, and from the
wrath of the Lamb; [17]for the great day of their wrath has come, and who will
be able to stand?" [76]
Chapter 7

The 144,000 Sealed

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

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

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

The Multitude out of the Tribulation

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

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

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

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

And he said to me, "These are those coming out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. Because of this they are before the throne of God, and they serve him day and night in his meekness: it may be ye will be hid in the day of Yahweh's anger." Jesus said the meek shall inherit the earth.

77 7:1 txt "after this" A C latt syr Arm SBL TH NA28 { } "and after this" Ν Μ Θ syr Beatt AN HF BG RP "after these things" cop 5441 "and after these things" P Μ Θ syr h TR.

78 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.

79 7:14 This is the first time John speaks. He has been spoken to many times before this, but he had not responded verbally until now.
temple, and the One sitting on the throne will spread his tent over them. ¹⁶No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat. ¹⁷For the Lamb that is in the midst of the throne will shepherd them, and he will lead them to the springs of the waters of life; and God will wipe away every tear from their eyes.”

Chapter 8
The 7th Seal: the Seven Trumpets

¹And when he opened the seventh seal, there was silence in heaven for about half an hour. ²And I saw the seven angels which stand before God, and seven trumpets were given to them. ³And another angel came and stood at the altar, holding a golden censer, and many incenses were given to him so that he might present the prayers of all the saints at the golden altar which is before the throne. ⁴And the smoke of the incenses went up before God from the hand of the angel mingled with the prayers of the saints. ⁵And the angel took the censer and filled it with the burning incense, and he hurled it to the earth; and there came rumblings and voices and peals of thunder, and earthquakes. ⁶And the seven angels who had the seven trumpets readied themselves to play.

⁷And the first one sounded his trumpet; and there came hail and fire mixed with blood, and it was rained on the earth. And one third of the earth was burned up, and one third of the trees were burned up, and all the green grass was burned up.

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

10 And the third angel sounded his trumpet; and a huge star fell from heaven, burning like a lamp, and it fell on a third of the rivers, and on the sources of the waters. And the name of the star means "Wormwood." And a third of the waters were turned into bitterness, and many of the people died from the waters because they were made bitter.

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

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

Chapter 9

The Fifth Trumpet

1 And the fifth angel sounded his trumpet; and I saw a fallen star, fallen out of heaven onto earth, and the key to the bottomless pit had been given to him. 2 And

---

83 8:9 Greek: τα ἑχοντα ψυχας, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχης, "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, τα ἑχοντα ψυχας, 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."

84 8:12 The verb 'was darkened' is singular. I don't think it is saying that one third of 'them' were darkened, but rather one third of something singular 'was darkened,' and the meaning is that one third of their strength, one third of the collective light was darkened. What it is NOT saying is that one third of the number of them were totally dark. And probably not that one third of the duration of the day or night was dark. It is saying that the day and the night were each only two thirds as light as normal. See Isaiah 13:10; Ezekiel 32:7; Joel 3:15

85 8:13 ἁγγελος ἀγγελ"angel" P^115 Ν Α Μ^3 ith vg syrph.h cop^sa eth Cass Beat Tyc AN BG HF RP SBL TH NA28 {v} ἀγγελος "angel" P Μ^3 arm TR † lac C. "Had the Apocalyptist written ἀγγελος, ἀλλος ("another") would probably have taken the place of ενος ("an"); cf. 7:2; 8:3." (H. B. Swete, The Apocalypse of St. John, ad loc.)

86 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.
he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace. And the sun and the sky became dark from the smoke of the pit. And from the smoke, locusts went out over the earth, and they were given a power like the power that the scorpions of Earth have.

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

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, and they had hair like the hair of women, and their teeth were like lions' teeth, 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. And they have tails like scorpions, and stingers, and in their tails their power to do harm to humans for five months. They have as king over them the angel of the Abyss. His name in Hebrew is Abaddōn, and in Greek he has the name Apollyōn.

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

And the sixth angel sounded his trumpet. And I heard a voice from the horns of the golden altar before God, saying to the sixth angel, the one holding the trumpet, "Release the four angels that are bound at the great river Euphrates."

And he released the four angels, held ready for that hour and day and month and...
year in order to kill one third of humanity. 

And the number of their mounted troops was 200,000,000.¹⁶ I heard the number of them.

¹⁷And this is how I saw the horses in the vision, and those sitting on them: Having breastplates like fire, that is, dusky red and sulphur colored; and the heads of the horses like heads of lions, and from their mouths comes fire and smoke and sulphur. ¹⁸By these three plagues, of the fire and smoke and sulphur coming from their mouths, one third of humanity was killed. ¹⁹Now the power of the horses is in their mouths and in their tails; for their tails are like snakes, having heads, and with these they do injury.

And the rest of humanity, those who were not killed by these plagues, they did not repent, neither of the works of their hands, such that they worship demons and idols made of gold and silver and bronze and stone and wood, which can neither see nor hear nor walk, ²¹and neither did they repent of their murders, nor their sorceries, nor their sexual immorality, nor their thefts.

Chapter 10

The Prophet's Bitter Burden

¹And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus above his head, and his face like the sun, and his legs like columns of fire. ²And holding in his hands a little scroll that was opened. And he placed his right foot upon the sea, and his left upon the land, ³and he cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.₆₆

⁹¹ 9:16 txt δισμυριαδες μυριαδων A P ἀρχ. corsa eth Cyp Beat NA28 {/} || δυο μυριαδες μυριαδων φ57 corsb TR || δυο μυριαδων μυριαδας Ν || μυριαδες μυριαδων Μκ (abt. 50 minuscules total) corsms Tyc RP || lac φ115 C

⁹² 9:20b txt δύνανται (plural) φ85 φ115 Ν A C P latt syrh NA27 {\} || δύναται (singular) φ47 TR RP || omit eth syrh. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

⁹³ 9:21 txt {D} φαρμάκων φ47 Φ115 Ν C corsbo Andrewc Areth NA27 {\} || φαρμακειῶν A P Andrewbav* || φαρμακείων syrh,b corsamss arm Andrewsa,bav,c,p TR RP || "divination" arm4 || "potions of sorcery" corsb0 || "adultery" corsa½ || omit οὔτε ἐκ τῶν φαρμάκων αὐτῶν itar corsams arm2 Cyp Tyc1 || lac φ85. This Greek word φάρμακον - χάρμακον is used nowhere else in the New Testament. Its meaning in other literature ranges from poison, to magic potions and charms to medicines and drugs. The other Greek words in the N.T. derived from the same root usually pertain to sorcery and magic. Even in the case of the BYZ reading φαρμακείων, the primary meaning is use of drugs for any purpose. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. The UBS committee says they chose the reading φαρμάκων "partly on the basis of external support, and partly because copyists would have been more likely to alter it to the more specific φαρμάκων, which occurs in 18:23 and Gal. 5:20, than vice versa."

⁹⁴ 10:1a Or, halo, or aura. Halo is an astronomical term meaning any bright-colored circle surrounding another body, like the lunar rainbow. This is the Greek word Ίρις, which originally was the messenger going back and forth between the gods.

⁹₅ 10:1b The Greek word here, πούς, is the word for feet, but in ancient Greek and in many languages the words for foot or for hand (χέιρ) can mean the whole extremity or whole limb. That is especially true in Revelation, which displays much Aramaic influence. It is far more appropriate to speak of a leg being like a column or pillar than a foot being like a column or pillar.

⁹⁶ 10:3 Or, "with their voices."
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."

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

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

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

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

Chapter 11

The Two Witnesses

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. And the outer courtyard of the temple you shall exclude, and not measure it, for it has been given to the Gentiles, and they will trample on the holy city for forty-two..."
months. 3And I will give authority to my two witnesses, and they will prophesy for 1,260 days clothed in sackcloth."

4These are the two olive trees and the two lampstands which stand before the Lord of the earth. 5And 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. 6These 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. 7And 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.

8And their corpses lie on the boulevard of the great city which is spiritually named Sodom and Egypt, where also their Lord was crucified. 9And 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. 10And those dwelling on the earth rejoice over them, and celebrate, and will send gifts to one another. For these two prophets had tortured those dwelling on the earth.

11And after the three and a half days, the breath of life from God went into them, and they stood up on their feet. And great fear fell over those watching them. 12And they heard a great voice from heaven saying to them, "Come up here." And they went up into heaven in a cloud, and their enemies watched them. 13And

---

103 11:3 Literally, "I will give...and they will prophesy..." DeBrunner says in BDF §471(1) that this is a case of "parataxis in place of subordination with the infinitive clause or the ἵνα clause." Thus, I will cause them to prophesy, or I will give them authority to prophesy.

104 11:4b txt κυριου "Lord" Ν A C P latt syr cop arm> arab RP SBL NA28 {ພ} / θεου "God" (eth) TR

105 11:4c Zechariah 4:3, 14; These two lampstands are Elijah and Enoch, the two human beings who never died. Their flames never went out; they are witnesses who have never slept in the grave, eyes that have never closed.

106 11:8b Isaiah 1:9, 10, 28

107 11:8c txt αυτων εσταιρωθη “their Lord was crucified” Ν² A C P rell. ar. all versions all fathers RP SBL NA28 {︴} / ημων εσταιρωθη “our Lord was crucified” 2814 TR / εσταιρωθη “the Lord was crucified” Ν² / εσταιρω “the Lord was crucified” φγ / lac Π¹¹⁵ 051 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062. See endnote # 4 about this variant.

108 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.

109 11:10b txt πεμψουσιν "they will send" Ν² A C vg syρ Ph,h copb0 arab Tyc1,3 Prim Ps-Ambr TR AN BG SBL TH NA28 {︴} / πεμψουσιν Ν⁴ P copsa arm2,3,4 Tyc2 Beat / πεμψουσιν Π⁴ / πεμψουσιν Π¹¹⁵ / δωσουσιν “they will give” eth HF RP / lac 051. Both Π⁴ and Π¹¹⁵ show a word beginning with ρ, so they could agree with Ν² or with 2329, but they most likely contain a word meaning "send," and they definitely do not read as 046. The NA28 text here turns out to be the more accurate prediction of gifting in the future. Dr. Maurice Robinson points out that nearly half of all minuscules (m²) read δωσουσιν (or orthographic variants of such), while about 40% of the minuscules (m³) read forms of πέμψουσιν. In these last days, the reading "send" makes more sense than it would have 2,000 years ago, since now anyone in the world can send a gift to anyone anywhere else in the world with the Internet, and Amazon etc.

110 11:12b txt "they heard" Ν² A C P vg syρ Ph,h Tyc3 TR SBL TH NA28 {︴} / "I heard" Π¹¹⁵ Ρ² / Κ Π¹¹⁵ copsa arm eth⁴ And; Tyc Beat AN HF BG RP. The UBS commentary says, Not only does the weight of external evidence favor 'they heard,' but since the Seer constantly uses 'I heard' throughout the book (24 times), copyists were more likely to substitute 'I' for 'they' than vice versa.
in that hour a great earthquake took place, and one tenth of the city collapsed, and 7,000 people were killed. And the survivors were terrified, and they gave glory to the God of heaven.

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

The Last Trumpet

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

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

Chapter 12

The Woman, Her Seed, and the Dragon

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

3 And another sign was seen in heaven, and behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns, and his tail 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.

5And 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. 6And 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.

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

9And 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.

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

11Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and to the sea! For the devil has come down to you with great fury, because he knows that he has but little time."

13And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child. 14And 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.

15And the serpent poured water from his mouth like a river after the woman, to cause her to be swept away by a flood, and the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

119 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."

125 Or also "who is soon to shepherd."

128 ισχύσαν (3rd pl aor ind "they were") Π C P latt syrph.h cop sa arm TR TH // ισχύσαν προς αυτον Ω // ισχύσεν (3rd sg aor ind "he was") A cop bo eth AN HF BG RP SBL NA28 {}.

128c ισχύσαν "their" Π C P ith Beat TR NA28 {} // αυτως "for them" Ω2 syrph.h cop sams arm // αυτω "for him" cop bo Vict RP // omit Ω*

128d ισχύσαν "they were"

129 12:12a txt [A] of A TR [NA27] {} // omit Ω C P RP. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and not translating to a plural in English, so BDF § 141(1) and § 4(2).

129 12:12b txt omit A C P all versions RP NA28 {} // +εις Ω // +τοις κατοικούσι (add "to those inhabiting") TR. I think the accusative case of την γῆν και την θάλασσαν “the earth and the sea” threw off some scribes.

129 12:14 The expression "a time, times, and half a time" no doubt means "for three and a half years." We know this because that is essentially what the 1,260 days of Rev. 11:2,3; 12:6 add up to. And compare Daniel 12:7.
And the dragon was enraged over the woman, and went off to make war with the rest of her seed, those keeping the commandments of God and bearing the witness of Jesus. And he stood at the shore of the sea.

Chapter 13

The First Beast, out of the Sea

1And I saw a beast rising out of the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name that is blasphemy. 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. 3And one of his heads was as good as slain to death, and the fatal wound was healed. And the whole earth was filled with wonder and followed after the beast, and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?"

12:18 txt "it/he stood" ἀκούειν C itar vg syrh arm1,3 eth Ordub; Vict-Pett Prisc Ambrosiast Beat Tyc Prim Haymo TR-Ald SBL TH NA28 [B] // "I stood" P ㅈ vgmiss syrph copsa arm4 Andr Areth TR AN HF BG RP. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as Chapter 12 verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says that the latter reading appears to have arisen when copyists accommodated the 3rd person 'he stood' to the first person of the following 'I saw.' It is attractive to make it John the one standing on the shore of the sea, since the next thing he does is observe a beast rising out of the sea. But it also makes perfect sense that the dragon stood at the shore of the sea, because it was expecting or bringing up the beast out of the sea. We have just read in the previous verse that the dragon went to make war with the woman's seed, and this is how he made war: he brought up the beast from the sea, which later in 13:7 of this chapter makes war on the saints and conquers them.

13:1 txt ὄνομα "name" ὄνοματα A C P vgmiss syrph copsa bo arm eth Andrew; Prim Beat TR TH // ὄνοματα "names" A itar vg syrph Prisc ps-Ambr RP SBL NA28 oυνομα[τα] [C]. Some translations interpret this phrase, "on his 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 the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.

13:3a txt omit ὅτι A C P lat syr cop eth arm RP SBL NA28 {[]} // +εἰδοὺ "I saw" vg Beat. Tyc2 ps-Ambr TR

13:3b It is important to keep the word in the same form as when referring to the Lamb that was slain, since this beast is a pseudo-christ.

13:3c In the BDF grammar in § 196, DeBrunner says that this phrase "the whole earth was astonished after the beast" 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.

13:4 txt ὅτι "because, that" ὅτι A C P syrph,h copsa arm eth Ir Beat Tyc2 Ps-Ambr SBL TH NA28 {[]} // ὅτι "who , that" TR // ὅτι "who , that" ANA BG RP // lac.
And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act for forty-two months. And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven. And it was given to him to make war with the saints and to conquer them, and authority was given to him over every tribe and people, and language and nation. And they worship him, all those dwelling on the earth, every one whose name is not written in the book of life of the Lamb that was slain from the foundation of the world.

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

11 And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon. 12 And all the authority of the first beast it exercises before him. And he causes the earth and those dwelling in it to worship the first beast, whose mortal wound had been healed. 13 And he performs great signs, such that he even causes fire to come down from heaven to earth before the people. 14 And he deceives those dwelling on the earth by means of the signs which were given him to do before the beast, telling those dwelling on the earth to make an image to the beast which has the wound of the sword and yet has lived.

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

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

---

140 13:14a txt πλανα Π7 Π115 ed N A C P syr,h cop3a TR AN SBL TH NA28 {\} // πλανα τους εμους Π4 HF BG RP. The Majority Text seems to say, “And he deceives those my people dwelling on the land.” This 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 the Byzantine text is a harmonization to Daniel. I have a more complete collation of this variant in an endnote. I have a complete collation of this variant in an endnote at the end of the revwgrk.pdf edition.

141 13:14c txt "of the sword and yet has lived" Π A C P TR AN BG SBL TH NA28 {\} // "and came to life! – from the sword" Π HF RP.

142 13:16a The Greek word is poiēō, which Bauer on p. 840 in 2 h says here means "make to, cause someone to, bring it about that." With hina and a subjunctive verb in place of the infinitive. So in this case what people are caused to do would be to didōmi, in the 3rd person plural subjunctive, "they give." So therefore we have this phrase, "He causes everyone to give to them a mark." Everyone will be giving a mark to whom? To themselves. Yes, that is the primary meaning of the pronoun 'autos' here. Many translations have rendered didōmi as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of didōmi. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, erchetai, "exist"; Luke 12:20, apaitousin "they are demanding"; Rev. 10:11, legein, "they are saying"; Rev. 11:1, legōn, "as he is saying"; Rev. 12:6, tērphōn, "they might take care;" and other examples. I am saying that I rendered all these as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar. The only reason I can come up with for this trend, is that it is their idea of an “impersonal” verb. Yes, a general “they” is impersonal, but that is still not a reason to make an active verb passive. It is perfectly colloquial and grammatical to say “they call him Jesus,” etc. The only justification for making an active verb passive that I know of in the grammars, is the Aramaic 3rd person plural impersonal; see next footnote. But that is a rare and questionable occurrence, and the burden of proof is on the one asserting that it is happening.

143 13:16b txt δωσιν αυτοις "they give themselves" Π7 A C P cop3a BG SBL TH NA28 {\} // δωσωσιν αυτοις "they give themselves" Π4 Tyc HF RP // δωσουσιν αυτοις "they will give themselves" AN // dario “to be given” Irenaeus // δωση αυτοις “he gives them” Hipp TR // δωσιν αυτοι “they give themselves” Π7 // λαβωσιν "they receive" Prim Vict // “they might write/etch" eth // ________ αυτοις Π4 // lac Π115. 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, δωσιν, is 2nd aorist, and the RP text, δωσωσιν, is aorist. No difference in meaning.

The TR has the verb “give” in 3rd person singular, δωση, 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 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 αὐτοῖς (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.” 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.

In The Morphology of Koine Greek As Used in the Apocalypse of St. John: A Study, G. Mussies states, “The 3rd person singular is the category which is used when the verb is impersonal,” p. 232. Regarding 3rd person plurals as passives in Revelation, Steven Thomson in his book, The Apocalypse and Semitic Syntax, Cambridge, he says on p. 21 that there are two instances: in 2:24 and 8:2. He says the ως λέγουσιν in 2:24 means what is called the deep things of Satan. (I disagree with this. I translate it as follows: “the deep things of Satan,” as they say.) In 8:2 the Greek text says ἐδόθησιν 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.

In 13:16d κερας ἐκ τοῦ στόματος αὐτοῦ means a poke into the flesh. (Perhaps like this: http://www.wsj.com/articles/when-information-storage-gets-under-your-skin-1474251062 ) It also had the meaning of an etching, branding, carving, engraving or stamp. Slaves had a poke in the flesh of their ear to show ownership. So here 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 that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily, 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 billions of 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 an easy decision for most people to get the mark. A tyrannical world dictatorship could by force or subterfuge eliminate people's means of making a living so that they would be dependent on the government's UBI, universal basic income. ("Bread and circuses.") This income would be distributed by some means that is completely under the central control of the world government. 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. But we see in this book that many of God's people will die or be killed during those days.

144 13:16d The Greek word is χείρ, and meant the entire limb/arm, including the hand all the way up to the shoulder, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is πόδες (feet, sg. πούς), but can and does mean there, the entire leg or
and makes it\textsuperscript{146} so that no one is able to buy or sell without having the mark—\textsuperscript{147} the name of the beast or the number of his name. \textsuperscript{18}Here is wisdom: he who has the understanding should calculate the number of the beast, for it is the number of a human being; and his\textsuperscript{148} number is 666.\textsuperscript{149}

\textsuperscript{146}13:17b This "hina" is still connected to the poiöô of 13:16a. The initial "and" in this verse is absent from some manuscripts, because, I now quote A Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of καί [initial "and"] in \textsuperscript{147} C about 25 minuscules (including 1611) syrh,\textsuperscript{h} cop\textsuperscript{sa},bo \textit{al} appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the έν μή ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δόσιν ["they might give"], καί 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 έν δόσιν ["such that they might give"] clause. The text [includes "and" at the beginning of v. 17] is supported by \textit{p}\textsuperscript{67} \textit{K} \textit{R} \textit{A} \textit{vid} P 046 051 1006 1854 2344 itw vg arm eth al." 

\textsuperscript{147}13:17c \{c\} \textit{txt} "the mark— the name of the beast or the number of his name" A P RP NA27 {\} \textit{||} "the mark of the beast or his name or the number of his name" \textit{K} vg\textit{ms} cop \textit{||} "the mark or the name of the beast or the number of his name" \textit{P}\textsuperscript{47} \textit{vg}\textit{cl} Beat\textit{TR} \textit{||} "the mark of the name of the beast" \textit{C} vg\textit{ww} syr eth Iren-lat Ps-\textit{Ambr} \textit{||} "the letter (writing?) of the beast or his name" cop\textit{sa} \textit{||} \textit{lac} \textit{p}\textsuperscript{115}. The Harklean Syriac talks about the mark "of his tusks!"

\textsuperscript{148}13:18a Or, "its number"

\textsuperscript{149}13:18b \textit{txt} "666" \textit{P}\textsuperscript{7} \textit{K} \textit{A P vg syrh,\textsuperscript{h} cop\textsuperscript{sa},bo arm eth Iren Hipp Andr; Vict-Pett Greg-Elvira Prim Beat TR AN AH FG BG RP SBL TH NA28 {\A} \textit{||} "646" \textit{it}ar \textit{||} "616" \textit{P}\textsuperscript{115} \textit{C} vg-harl mss acc to Irenaeus; Caesarius Tyc2 arm4 \textit{||} \textit{η} \textit{ξξς} (\textit{η} \textit{εξακοσιοι εκκαιдεκα) " the 616" or "or 616" \textit{P}\textsuperscript{115}. Here is a [link] to the image of Papyrus 115: [http://www.bibletranslation.ws/gfx/p115.jpg]. The Greek letters are \textit{H} \textit{XIC}. The "H" letter is a whole Greek word that can mean "or." It can also be the feminine definite article. David Parker writes (in his NTS article): "There is too much space in the papyrus for what one would expect from other witnesses, suggesting that something extra has been written by mistake." He considers the "line written over letter" Eta as a correction sign. The UBS Textual Commentary on the Greek New Testament states on p. 49 that Irenaeus "says that 666 is found 'in all good and ancient copies,' and is 'attested by those who had themselves seen John face to face.' When Greek letters are used as numerals the difference between 666 and 616 is merely a change from 616 = 400, which add up to 666. That is, \textit{θηριον} (genitive) as in Rev. 13:18 is \textit{τριον}; while \textit{θηριον} (nominative) is \textit{τριον}. The mathematics is: \textit{30}, \textit{1} = \textit{31}, \textit{2} = \textit{32}, \textit{3} = \textit{33}, \textit{4} = \textit{34}, \textit{5} = \textit{35}, \textit{6} = \textit{36}, \textit{7} = \textit{37}, \textit{8} = \textit{38}, \textit{9} = \textit{39}, \textit{10} = \textit{310}, \textit{50} = \textit{350}, \textit{100} = \textit{3100}, \textit{500} = \textit{3500}. For a full discussion see R. Bauckham, 'Nero and the Beast' in The Climax of the Covenant: Studies on the Book of Revelation (Edinburgh: T. & T. Clark, 1997), pp. 384–452, also D. Aune, Revelation 6-16 (Waco, Texas: Word, 1998), pp. 722, 769–73." There is a marginal note in MS 1854: "λατείνος." This reflects one of the early gematrical theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what \textit{λατείνος} means, the Roman Empire.) Here is the math: \textit{λ} = \textit{30}, \textit{α} = \textit{1}, \textit{τ} = \textit{300}, \textit{ε} = \textit{5}, \textit{ι} = \textit{10}, \textit{ν} = \textit{50}, \textit{ο} = \textit{70}, \textit{ς} = \textit{200}, \textit{ζ} = \textit{700}, \textit{σ} = \textit{666}, and \textit{κ} = \textit{666}. 666 is the most likely gematrical equivalent for 666, because it had six letters, and he favored \textit{λατείνος} second most. If the final \textit{v} is removed from \textit{Τείταρον}, you get the number 616.
Chapter 14

*The Lamb and the 144,000*

1 And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and the name of his father written on their foreheads. 2 And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder. The sound which I heard was also like lyre players playing their lyres. 3 And they sing a new song before the throne and before the four living beings and the elders. And no one is able to learn the song except the 144,000, the ones purchased from the earth. 4 These are *men* who have not been defiled with women, for they are virgins. These are the ones following the Lamb wherever he goes. They were purchased from humanity as a firstfruits to God and to the Lamb, and in their mouths no falsehood has been found. 5 They are blameless.

*The Three Angels*

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

7 And another angel, a second one, followed, saying, "Fallen! Fallen is Babylon the great, which had given all the nations to drink of the wine of the wrath of her whoredom."
9And another angel, a third one, followed those, saying with a loud voice, "If anyone worships the beast and his image, and takes the mark on his forehead or on his hand, 10he 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. 11And the smoke of their torment goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and anyone who takes the mark of his name."

12Here is the endurance of the saints, those keeping the commandments of God and the faith of Jesus. 13And I heard a voice from heaven saying, "Write, 'Blessed are the dead, those dying in the Lord from now on.'"

"Yes," says the Spirit, "in that they shall rest from their labors, with their works, you see following right with them." 167

The Angels Harvest the Earth

14And I looked, and behold, a white cloud, and someone like a son of man sitting on the cloud, having a crown of gold on his head, and a sharp sickle in his hand. 15And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out your sickle and reap, for the hour has come, since the harvest has become dry." 170

--- Footnotes ---

163 NA27 {A} ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν ὡδε "here" before "those keeping" TR
164 14:12 TR ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν ὡδε "here" before "those keeping" TR
165 14:13a ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν ὡδε "here" before "those keeping" TR
166 14:13f ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν ὡδε "here" before "those keeping" TR
167 14:15a Here the Greek verb pémpō has a military operations meaning, as in, "send orders that the earth be sickled." The one in white who resembles a human is the captain of the hosts, and the agents who do the actual sickling, are his angel-soldiers, according to Matt. 13:30, 38-41. In that passage Christ "sends out his angels," and the angels gather the zizania to be burned. He explains, "The zizania are the children of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. And as the zizania are collected and consumed by fire, so it will be at the end of the age. The Son of Man will send out his angels, ...

Here again we even have the phrase Son of Man both in the Matthew passage and in Rev 14:14. Again, in Matt. 13:49-50 we read, "This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, 50and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse’s bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that’s where.
And the one sitting on the cloud launched his sickle over the earth, and the earth was harvested.

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

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

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.

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

And they are singing the song of Moses the servant of God, and the song of the Lamb, as follows,

"Great and marvelous are your deeds,
O Lord God Almighty.
Just and true are your ways,
O king of the nations."
And after these things I looked, and the temple of the tabernacle of testimony was opened in heaven, and out of the temple came the seven angels who had the seven plagues, dressed in clean bright linen and gird around the chest with golden sashes. And one of the four living beings handed to the seven angels seven bowls made of gold, which were becoming full of the wrath of God, who lives for ever and ever.

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

Latin compendia for sanctorum (sctorum) and saeculorum (sclorum [=αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." See endnote # 4.

176 154: Ἥσοκερ points out Ezekiel 28:13 "thick clean linen, it is not the word λινον but γακιαος ουχ". 2. The reading λινον might make it suspect. 2. The reading λινον harmonizes to Daniel or to Ezekiel.

177 155: See the endnote in my commentary. See Arethas’ commentary. Elsewhere Arethas says of the stone, that it was "at non in exemplarius ad imitationem 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 "linen" (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 λιθον reading in their scholia (242, 250, 743, 2065, 2067, 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 bowls made of gold, which were becoming full of the wrath of God, who lives for ever and ever.

34
ever and ever. And the temple was filled with smoke, from the glory of God and from his power, and no one is able to go into the temple until the seven plagues of the seven angels are carried out.

Chapter 16

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

2 And the first one went and poured out his bowl onto the earth. And there came a nasty and painful ulcer on the people who had the mark of the beast and on those worshiping his image.

3 And the second angel poured out his bowl onto the sea. And it became blood like of the dead, and every living soul died, the ones in the sea.

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

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

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

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. 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.

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

9 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

---

181 16:5 txt ὁ ὅσιος Χ P Ἄ vg cop Ν BG RP SBL NA28 ὁ ὅσιος Α C Η F ΤΗ ὁ καὶ ὁ ὅσιος Π47 ΜΚ καὶ ὁ ὅσιος (Prim) TR-Eras,Elz,Steph καὶ ὁ ἐσόμενος Βεατ TR-Beza,Scriv reverse tenses eth. Beatus: qui fuisti et futurus es. Hoskier says Ethiopic reads qui fuisti et eris "who you were and will be," but his Latin is from the Walton Polyglot's Latin translation of the Ethiopic, which is known to be a poor translation by Dudley Loftus. The Ethiopic is probably more legitimately into Latin as qui fuisti et es, "who you were and are." But the verb's linear aspect could have a future meaning too.

182 16:6 txt αξιοὶ Χ P A C vg Β συρ TR ἀξιοὶ γαρ TR ὁπερ ἀξιοὶ Χ vg mss ὁτι αξιοὶ am lips5,6 cop syr eth Prim

183 16:7a txt "the altar" Π47 Χ A C P vg syr cop sa arm4 Beat AN HF BG RP SBL TH NA28 {\} ἀλλ' εκ αὐτὴς ἀλλ' αὐτὴς ΤΗ ἀλλ' εκ αὐτὴς "another voice from the altar" TR ἀλλ' αὐτὴς ΤΗ ἀλλ' αὐτὴς ἀλλ' ΤΗ ἀλλ' αὐτὴς. There is no Greek support for the TR reading.

184 16:7b This is the principle, "every matter must be established by the agreement of two or three witnesses."

185 16:11 Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

186 16:12 The verb here for "dry up" is in the passive voice, and so I wanted to show that the river was acted upon. The trouble with the English suffix "-ed" to show passive voice, is that it also is used to show past tense in a verb that is not passive. In other words, I could have said, "And the water of it was dried up," but in English that can sound like a past tense statement that says the
east. 13And 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; 14for 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. 15(October, 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.) 16And He gathered them together at the place called in Hebrew Harmagedón. 188

17And 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!" 18And water was already dried up. It is part of the meaning transfer to show that it was the 6th bowl that caused the Euphrates River to dry up. In American English the passive is disappearing, for some unjustifiable reason.

187 16:14 txt βασιλεῖς Ἄ A syr eth AN HF RP SBL TH NA28 {\} // βασιλεῖς τῆς γῆς καὶ (4 minuscules) TR // lac C P. The early versions say something like my English translation above, and not exactly like the Greek of the TR.

188 16:16b txt άρμαγεδών AN RP SBL NA28 {\} // άρμαγεδών BG TH // άρμαγεδών TR all except Aldus // Μαγεδών HF // άρμαγεδών vg{mss Andr} // ἄρ μαγεδών 1862 // αρμαγεδών Να.20 A vgc, demid, lips yrth eth BeCompl // Hermagedon vg-am // ΧΕ ΑΡΜΑΓΕΔΩΝ copsa // αρμαγεδών Να.2a // αρμαγεδών Aldus // μαγεδών Μ{abt. 80 minuscules} vg-fu syrph, hmg // μαγεδών 046 Tyc, 2 // lac C P. There are other spellings in the early versions. John tells us here that this is a Hebrew name, so 'Αρμαγεδών is to be understood as having the rough breathing (the "h" sound, signified by the backwards apostrophe above the initial vowel) and two words, like the reading of minuscule 1862, har Magedon, from the Hebrew meaning Mountain (Har) of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. II Chron. 35:22; Judges 1:27 The triumvirate 82, 627, 920 unites here against all uncials- a sign of a definitely wrong reading. Hoskier lists the old Uncials Ν A as having the rough breathing, but he listed the smooth and rough together, only occasionally specifying the breathing mark, which I have shown in an endnote. Here is a snip from Codex Alexandrinus, by which you can see that Codex A has no diacritics.

189 16:17a txt "onto" Ν A yrth copsa arm Tyc3 AN HF RP SBL TH NA28 {\} // "into" syrph eth ps-Ambr TR BG // lac Ὄ C P

190 16:17b txt "temple" Ὄ A 0163 cil itar vg syrph, hmg copsa (eth) Prim Beat ps-Ambr SBL TH NA28 {A} // "temple of God" Ν // "heaven" Andrew TR-Eras1, 2, 3; Col // "temple of heaven" Μ K TR-Eras4, 5; Beza, Elz, Steph, Scriv AN HF BG RP // lac C P. This is a passage in Revelation that really separates the good manuscripts from the inferior. The ones reading the word "temple" alone here are the best manuscripts of the Apocalypse of John. (See next footnote.) The uncial C is also good in Revelation, but it has a hiatus here.

191 16:17c Regarding the phrase "And a loud voice came out of the temple from the throne," this source given for the loud voice, is rather perplexing at first. It would seem to be indicating a new and previously unknown throne existing in the temple, that is, the "temple of the tabernacle of testimony" in 15:5 which sets the context for this passage. Perhaps it was for this reason that many manuscripts add the explanatory phrase "of heaven," that is, designating a different temple, heaven itself being the temple, thus: "the temple of heaven." That would be something along the lines of 13:6 where it says "And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacled in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word "naos" is used but in 13:6 it is "skeenee"), 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
there were lightnings and sounds and thunderings.\textsuperscript{192} And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was. \textsuperscript{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. \textsuperscript{20}And every island vanished away, and no mountains were found. \textsuperscript{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*

\textsuperscript{1}Then one of the seven angels who had the seven bowls came and spoke with me, saying, "Come, I will show you the judgment of the great prostitute who sits on many waters, \textsuperscript{2}with whom the kings of the earth have fornicated. And those dwelling on the earth have become intoxicated from the wine of her fornication."

\textsuperscript{3}And he carried me away in the Spirit to a wilderness. And I saw a woman sitting on a scarlet beast that had seven heads and ten horns, which was full of blasphemous names. \textsuperscript{4}And the woman was dressed in purple and scarlet, and covered with gold and precious stones and pearls, holding a golden cup in her hand, full of abominations and the uncleanness of her \textsuperscript{193}prostitution. \textsuperscript{5}And on her forehead a title was written:

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 \textit{apó} here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition \textit{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 \textit{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 \textit{ek} and \textit{apó}. The Majority Text in the later instances says \textit{apó} instead of \textit{ek}. We would expect the two to be confused at a later date, since according to Blass, BDF §209, \textit{apó} has absorbed \textit{ek} in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 \textit{ek} is used for a voice from heaven, and in 19:5 where the voice is from the throne, \textit{apó} is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA28 text has a voice coming from the throne, using \textit{ek}. There are two other instances in Revelation of the two prepositions \textit{ek} and \textit{apó} occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

\textsuperscript{192}16:18 \textit{txt} \{A\} "lightnings and sounds/voices and thunderings" A 0163 vg cop\textsuperscript{s2a3} arm2,3 ps-Ambr Ty\textit{c}3 Prim AN SBL TH NA\textsuperscript{28} {\{} \textit{lightning and the sound of thunder"} eth \textit{lightnings and thunderings"} syr\textit{ph} cop\textsuperscript{s1a3} arm4 Beat \textit{lightnings and thunderings and sounds/voices"} P\textsuperscript{47} M\textsuperscript{K} syr\textit{ph} HF BG RP \textit{"sounds/voices and thunderings and lightnings"} TR \textit{"thunderings and lightnings and sounds/voices"} K\textsuperscript{2} cop\textsuperscript{bop} \textit{"thunderings and sounds/voices and lightnings"} Cop\textsuperscript{bop} \textit{"thunderings and lightnings and sounds/voices and thunderings"} K\textsuperscript{*} \textit{"sounds/voices and thunderings"} Cass. \textit{lac C P.}

\textsuperscript{193}17:4b \textit{txt} \{A\} "her prostitution" A it\textsuperscript{ar,c,dem,div,haf} vg syr\textsuperscript{ph} (arm) eth Andr; Beat TR BG RP SBL TH NA\textsuperscript{28} {\{} \textit{the earth’s prostitution"} Hipp; (Cypr) (Quodvult) (Prim) AN HF \textit{conflation of the previous two")} K syr\textsuperscript{ph} with * (cop\textsuperscript{s2a,bo}) \textit{lac C}. The next verse, v. 5, ends with τῆς γῆς "the earth’s."
A Mystery
Babylon the Great,
the mother of prostitutes and of the abominations of the earth.

6And I saw the woman drunk from the blood of the saints and\textsuperscript{194} from the blood of Jesus’ witnesses. And I was astonished when I saw her, with a great astonishment.

7And the angel said to me, "Why are you astonished? I will declare to you the mystery of the woman, and of the beast carrying her which has the seven heads and ten horns.  The beast which you saw, was, and \textit{now} is not, and in the future is to\textsuperscript{195} rise again from the Abyss, and \textit{then} is going\textsuperscript{196} 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.\textsuperscript{197}

9"Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings. \textsuperscript{198}Five have fallen, one is, the other has not yet appeared, and when he appears, he must continue a little

\textsuperscript{194}17:6 txt και εκ του αιματος "and from the blood of" A  gifs syrh copsa TR AN BG SBL TH NA28 {=} // εκ του αιματος "from the blood of" P HF RP // lac C

\textsuperscript{195}17:8a The phrase "in the future is to" is from the Greek word μέλλω, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says the same thing, but see BDF §356 about the "imminence" meaning of the pariphrasis of μέλλω followed by a present infinitive.

\textsuperscript{196}17:8b txt "he is going" A syrh copsa Iren\textit{iat} Hipp Andr; Prim TR-ERAS,Ald,Col SBL TH NA28 {=} // "he must go," or, "he is destined to go" P t\textit{st} vg syrh arm Hipp\textsuperscript{psv}; Quodvult Beatus TR-Elz,Beza,Steph,Scriv AN HF BG RP // lac C. The UBS textual commentary: "Orthographically ὑπάγει [he is going] differs very little from ὑπάγειν [he must go], for in Greek manuscripts final \textit{v} is often represented merely by a horizontal stroke over the preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

\textsuperscript{197}17:8c I supplied in italics the time sequence words required in good English. I was hesitant to put them in italics, because though no perfectly equivalent word for them is in the Greek, yet their meaning is there, ala Hebrew, where a string of events is connected with "and," with time sequential order meant to be understood in the most likely possible way.

\textsuperscript{198}17:8e txt "and will be present" A P Hipp? AN HF BG RP SBL TH NA28 {=} // "and again will be present" (though has an itacism variant spelling) N\textit{st} // "and is present" N\textit{st} syrh // "though is present" TR // "and thus far he will be about to come" Beatus // "and he is about to come" Primasius // "and he is coming near" arm 3 // "and he will be near/ will come near" arm 4 // "and he has fallen" cop\textsuperscript{bo} // "and he will be" cop\textsuperscript{sa} // "and (yet) to approach" syrh. // omit eth vg Ps-Ambr // lac C. (Note: I give a complete breakdown of all variants for this passage, in my other document that uses the Greek text in the footnotes. It cannot be done without the Greek punctuation etc. Significant is that 43 or 44 minuscules run verse 8 on with v. 9, making the "here" that begins our verse 9 part of the previous clause, that is: "and will be present here."") See also endnote #4 about this variant.
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.

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. These have one purpose, and they give their power and authority to the beast. These will make war with the Lamb, and the Lamb will overcome them, because he is lord of lords, and king of kings, and those with him are the called, and elect, and faithful."

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

Chapter 18

Fallen Is Babylon the Great

After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory. And he cried out in a powerful voice, saying, "Fallen! Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of every unclean bird, and the haunt of every unclean and detestable beast, because..."
every nation has drunk 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."

4And I heard another voice from heaven saying, "Get out, O my people, out of her, so that you not be parties to her sins, and not receive of her plagues. 5For her sins are piled all the way up to heaven, and God has remembered her crimes. 6Deal back to her even as she dealt out, and pay to her double, as befits her deeds. In the cup in which she had mixed, mix her a double. 7As much as she glorified herself and experienced luxury, that much suffering and mourning deal to her. For she says in her heart, 'I sit as a queen, and no widow am I, and mourning I will never see.'

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

9And the kings of the earth when they see the smoke of her burning, shall weep and beat their breasts over her, they who had fornicated and experienced luxury with her, standing a long distance away, for the horror of her torment, saying,

remaining two items in the NA28 reading—unclean birds and unclean beasts, both are to be found in Isaiah 13:21-22; 34:11. And since all three phrases begin and end similarly, there was "ample occasion for accidental omission," according to the UBS Committee. But they give their reading a (C) rating of certainty because of the strength of the witness list for the reading of Ν 046 051 and the majority.

206 18:2c Isaiah 13:21-22; 34:11

207 18:5 txt εκολῆθησαν (piled up) Ν A C P rel. Grk lat syr cop etb arab Cypr Prim Hipp TR-Scriv-1894 AN HF BG RP SBL TH NA28 // εκολησθησαν 336 2038* 2056 // εκολιζήσαν 1719 // ηκολυπθησαν (followed) TR-Erasl, 2, 3, 4, 5, Beza, Elz, Steph, Scriv1887 // lac 42 88 314 1626 1774 1893 2015 2032 2050 2351 2256. 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. See endnote #4 about this variant.

208 18:6 txt

18:7 The word horá 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 strēnia 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."

209 18:8 txt (A) (punctiliar participle) Ν* A C P syp\l,h cop\b arm 3, 4 Hipp Cypr Prim 5\s AN HF BG RP SBL TH NA28 // (continuous participle) Ν² cop\a TR // judicabit (future) vga licked Beat Prim 5\s Apr
"Alas, alas, great city! Babylon, strong city!" In a single hour your doom has come!"  

And the merchants of the earth weep and mourn over her, because no one buys their cargo anymore, cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood, and every item of ivory, and every article of expensive wood, copper, iron, and marble, and cinnamon and cardamom, and incenses, myrrh and frankincense, and wine, olive oil, finest flour, and wheat, and cattle, sheep and horses, and carriages, and the bodies and souls of human beings.

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

---

211 18:10a All the nominative definite articles must be used for vocatives here, because the quotation ends with the second person pronoun, sou.

212 18:10b Or possibly, "How has your doom come in one hour." See footnote on 18:17.

213 18:11 The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in North Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, kedron, held over and applied to the citron. And that the Greek word for cedar, κέδρον - kedron, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, κίτρον - kitron. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, thumos. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name thuja plicata, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word thuon. There is a tree in North America called thuja plicata, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties - resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

215 18:13a The Greek word can metaphorically mean "summertime/harvest happiness."
Those merchants who became rich from her will stand afar off for the horror of her torment, weeping and mourning, saying, "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl!"

That this kind of wealth has been ruined in one hour!

And every pilot and everyone sailing toward the place, and mariners and such as work the sea, stood afar off, and cried out, watching the smoke of her fire, saying, "What city is like the great city?"

And they threw dust above their heads and cried out weeping and mourning, saying, "Alas, Alas, great city, through whom all those owning ships on the sea became rich from her Priceyness.

How has she been laid waste in one hour?"

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

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

Hallelujah!

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

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

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

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

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

6 And I heard like the sound of a great multitude, and like the sound of many waters and like the sound of powerful thunderclaps, saying, "Hallelujah! For the Lord our God the Almighty has begun to reign. Let us rejoice and exult, and give glory to him, for the wedding of the Lamb has come, and his wife has made herself ready;

7 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."

8 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."

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. They also work "sorcery" so to speak with mass mind control with their control of most of the world’s news media and entertainment.

226 18:24 Matthew 23:35, "so that on you will come all the blood of the righteous that gets spilled upon the earth..."
10 And I fell down before his feet to worship him. And he says to me, "Watch out! I am your fellow servant, and one of your brothers in having the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy."

**Behold a White Horse**

11 And I saw heaven opened, and behold, a white horse, and the one sitting on it called faithful and true, and in righteousness he judges and makes war. 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, 13 and he is clothed in a robe dipped in blood, and called by the name "the Word of God."

14 And the armies that are in heaven are following him on white horses, dressed in bright, clean linen. 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 wrath of God the Almighty. 16 And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

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, 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."

18 And I saw the beast and the kings of the earth and their armies, gathered together to make war with the one sitting on the horse and with his army. 20 And the beast was arrested, and with him the false prophet who did the wonders before

---

234 19:11 txt καλούμενος πιστός καὶ αλήθινος "called faithful and true" it vgs Iren lat Cyri Cyp Tyc Jer Apr Prim Andr Ps-Ambr Beat TR-Er.4,5;Beza;Elz;Steph;Scriv AN HF BG RP TH NA28 [καλούμενος] || πιστός καλούμενος καὶ αληθινὸς "called faithful and true" Ν SBL || vocabatur fidelis, et verax vocatur "called faithful and called truthful" it vgs || "called faithful and true" it || "faithful and true" A P arm Hipp Andr Tr.4,4,3;Ald;Col || lac C.

235 19:12a txt ως φλοξ "like flames of fire" A it vgs Iren lat Cyri Cyp Tyc Jer Apr Prim Beat TR AN NA28 [ως] || φλοξ Ν P arm Hipp Andr HF BG RP SBL TH || lac C.

236 19:12b txt "a name written" A P vgs (syrph) cop lat Hipp Or Cypr Prim TR SBL TH NA28 || "a name," then lacking "written which no one" Ν* || "names written" Ν2 arm4 || names written and a name written" ΜK syrph∗ [AN] HF BG RP || lac C.

237 19:15a txt "sharp sword" Ν A P vgs-am,fu cop arm Iren Orig Jer Beat Apr Cass Ps-Ambr TR AN SBL TH NA28 || "sharp double-edged sword" (Heb 4:12) (syrph after "sword") vgs eth Ambr Prim HF BG RP || lac C.

238 19:15b txt "of the passion of the wrath" A P AN HF BG RP SBL TH NA28 || "of the passion and wrath" TR || "of the passion" Ν2 syrph || lac C.

239 19:15 I know this is rather many genitive clauses all in a row; one could for example at least say "the wine-press" instead of the press of the wine. But I wanted to preserve the form of the phrase "wine of the wrath of God" that is found elsewhere in Revelation.

240 19:17a txt δεῦτε "come" AN HF BG RP SBL TH NA28 || δεῦτε καὶ "come and" TR

241 19:17b txt το μέγα το Ν A P syrph (cop) AN BG RP SBL TH NA28 || τον μεγαν το HF || τον μεγάλου ΜΑ lips arm a. 2. (eth) TR || το Α* || lac C.

242 19:20 I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And
him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown while living into the lake of fire burning with sulfur. 

21 And the rest were killed by the sword which goes out from the mouth of the one sitting on the horse. And all the birds got fat off their flesh.

Chapter 20

The One Thousand Years

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

4 And I saw thrones, and they took their seat on them, and judgeship was given to them, that is, the souls of those beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, neither the image of him, and did not take the mark on their forehead or on their hand. And they came to life, and reigned with Christ a thousand years. 

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

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

The Last War

7 And when the thousand years are finished, Satan shall be released from his prison, and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magog, to gather them together for war, the number of them being as the sand of the seashore. 8 And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came

the kingdom of God is a government, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.

243 20:2b txt σατανας ο πλανων την οικουμενην ολην "who deceives the whole world" ΜK (syrph) HF BG RP lac CP

244 20:4c txt χιλια TR-Steph,Elz,Beza AN HF RP lac CP

245 20:5a txt οι λοιποι "the rest" A vg Apr Vic Prim Aug SBL TH NA28 lac "and the rest" itar vgms

246 20:5c Parentheses are necessary here, to prevent the reader from thinking that the "This" in the next sentence is referring to the resurrection at the end of the thousand years. (The text within the parentheses is omitted by Ν, the Syriac version and 70 Greek minuscules.)

247 20:6 txt χιλια Α arm Andr Areth TR AN HF BG RP SBL lac "the rest" cop54a TH NA28 lac CP

248 20:8 Ezekiel chapters 38 and 39
down from heaven and consumed them. ¹⁰And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also the beast and false prophet were, and they shall be tormented day and night, for ever and ever.

The Great White Throne of Judgement

¹¹And 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. ¹²And 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. ¹³And 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. ¹⁴And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. ¹⁵And if anyone was not found written in the book of life, he was cast into the lake of fire.

Chapter 21

The New Jerusalem

¹And I saw a new heaven and a new earth; for the first heaven and first earth had vanished away, and the sea does not exist anymore. ²And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared a bride made beautiful for her husband. ³And I heard a great voice from the throne saying, "Behold, God’s tent is with humanity. And he shall dwell with them, and they shall be his people. Yes, God himself shall be among them and be their God; and he...

---

249 ²⁰txt "from heaven" A eth Aug⁵ Prim SBL TH NA28 {A} // "from God from heaven" N² (N* om. h.t.) P vg-am, fu syrph Jer Apr Beat Andr TR // "from heaven from God" (see 21:2,10) M*K itar syrph cop⁴⁰⁴ ARM eth Mss Aug²⁹ AN HF BG RP // lac C.
250 ²⁰:1⁰txt οπου και “where also” A vg Aug Beat Cass Prim Tyc²,3 Vict AN HF BG RP SBL TH NA28 \{\} // οπου “where” N itar vg Mss syrph cop⁴⁶⁰ bo Apr TR // lac C
251 ²⁰:1²αtxt [A] "the great and the small" N³ A P latt syrph,h cop⁴⁶⁰ eth AN HF BG RP SBL TH NA28 \{\} // "both the great and the small" N* // "the great and the small" cop⁴⁶⁰ TR // lac C.
252 ²⁰:1²βtxt θηρου "throne" N A P latt syrph cop⁴⁶⁰ ARM eth TR-Eras⁴⁶⁰ AN HF BG RP SBL TH NA28 \{\} // θηρου “God” TR // omits ετως αντι θου θ. arm2 2⁵⁰ Prim 2⁵⁰ 2⁵⁰ AN HF BG RP // lac C
253 ²⁰:1⁴txt “the lake of fire” N A P syrph cop⁴⁶⁰ arab HF BG RP SBL TH NA28 \{\} // omits vg TR AN // lac C
254 ²¹:2txt "I" all Greek mss, all other versions, all fathers AN HF BG RP SBL TH NA28 \{\} // “I, John” vg⁴⁶⁰ TR
255 ²¹:3αtxt θηρου "from the throne" N A lat Amb r-Amb Aug Iren⁴⁶⁰ Haymo SBL TH NA28 \{\} // omits οπου υ "from heaven" P M syrph,h cop⁴⁶⁰ ARM eth Ambr Prim Oec Beat Cass TR AN HF BG RP // lac C.
The UBS textual commentary says that the majority reading appears to be an assimilation to ξι τοιο οπου in ver. 2.
256 ²¹:3βtxt [D] "God himself shall be among them their God" A P ⁵⁰¹ supp ¹⁷⁷⁸mg Μ⁴ A vg eth Iren⁴⁶⁰ Ambr⁴⁶⁰ Apr Beat Andr TR TH NA₂⁸ [αυτων θεος] {C} // "he shall be their God" ¹⁶⁷⁸ (cf. arm 6 – Coneybeare 158) // "God himself among them and shall be to them God" syrph // "God himself shall be among them" N ¹⁷⁷⁸txt Μ⁴ (it³⁵⁴) 2⁵⁰ Aug Ambr⁴⁶⁰ AN HF BG RP SBL // lac C. This is a very difficult variant, which I rate as [D]. See the long endnote near the end of this document following the text of Revelation, entitled Endnote #2.
shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The former things have passed away."

5 And the One sitting on the throne said, "Behold, I am making all things anew." And he says, "Write, 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. 7He who overcomes will inherit these things, and I will be to him his God and he will be to me a son. 8But to the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all liars, their inheritance is in the lake that burns with fire and sulfur, which is the second death."

The Bride and Wife of the Lamb

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."

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 and shining with the glory of God and having theTrash Blocks
The one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall. And the city lies foursquare, that is, its length is as great as the width. And with the rod, he measured the city at 12,000 stadia. The length and width and height of it are the same. And he measured the wall of it, 144 forearms, the dimension of a man, which is the angel’s.

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

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

Having the glory of God. The gates are named after the direction you are coming from when entering them, the way winds are named.

This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his fore-arm as a man has, or it could be saying that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.

This Greek word ἰδὼν in John’s time may have meant something other than what we know of as jasper today. Hoskier thinks it meant diamond; others, opal. The BAGD lexicon says it could have meant any opaque precious stone of varying colors. Hoskier says, since in Rev. 21:11, ἰδὼν "sparkles" like a crystal. Is that really jasper?
22 And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb. 23 And the city has no need of either a sun or a moon to shine in it, for the glory of God has illumined it, and its lamp is the Lamb. 24 And the nations279 will walk by its light; and the kings of the earth bring their glory280 into it; 25 and its gates are never closed by day; in fact, night will not exist there; 26 and they will bring the glory and honor of the nations into it. 27 And nothing unclean281 or anyone who practices abomination or falsehood will ever go into it—only those who are written in the Lamb’s book of life.

Chapter 22

The River of Living Water

1 And he showed me the river282 of the water of life, bright like crystal, flowing from the throne of God and of the Lamb2 in the middle of its boulevard. And on either side of the river, the tree of life producing twelve fruits, according to the month each one yielding its fruit,283 and the leaves of the tree are for the healing of the nations.284 3 And every accursed thing285 will no longer286 exist. And the throne

---

279 21:24a txt "the nations" all extant mss and versions except below AN HF BG RP SBL TH NA28 {↓} // "the nations of the ones being saved" 254 2186 2814 syr rh TR. (See endnote # 4 about this variant.) H. C. Hoskier says in vol. 1, at the top of p. 748: "As regards xxi. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoi

280 21:24b txt [A] "their glory into it" Ν A P (syr rh) cop sa eth Beat Prim TR-Eras1,2,3,Ald,Col SBL TH NA28 {↓} // "to it the glory and honor of the nations into it" Η F RP // “from the nations the glory and the honor of the nations into it” syr rh // "their glory and honor into it" (v. 26) vg Ambr ps-Ambr Apr TR-Eras4,5;Steph,Elz,Beza,Scriv [AN] BG // lac C

281 21:27a txt "unclean Ν A P syr ph cop bo Iren Apr Ambr AN HF BG RP SBL TH NA28 {↓} // “that/who defiles" vg cop sa Prim Beat TR // lac C


283 22:2c txt μηνα “month” Ν A syr ph cop sa,bo arm4 AN HF BG RP SBL TH NA28 {↓} // μηνα ενα “month one” P syr rh TR // lac C. Bohairic: “A tree of [the] life, bringing the twelve fruits forth, one for a month.” Murdock: “the tree of life; which bore twelve [sorts] of fruits yielding one of its fruits each month.” I’m not sure the English Bibles that are based on the TR reading, have translated it correctly. Tyndale: “which bare xii maner of frutes: and gave frute every moneth.” DouayR: “yielding twelve frutes, rendring his fruite ever moneth” KJV: “which bare twelve manner of fruits, and yielded her fruit every month”

284 22:2d Compare Ezekiel 47:12, where it says “all kinds of fruit.” Some interpreters see the δωδέκα “twelve” with a δωδεκάκις meaning, that is, “twelve times,” see BDF § 248(3). If δωδέκα here means “monthly,” then καθαρον “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 καρπους “fruits” here is plural, and it seems to be saying that there are 12 different kinds of fruit (but all are “the tree of life”), and each different kind of fruit is borne in a different month. You could still have “12 kinds of fruit, each month each one yielding its fruit.” But I don’t know how “month” or “monthly” either one, could be literal, since there will be no more night or day. How then would there still be “months” if there is no more night or day, and there is no need for a sun anymore?

285 22:3a txt καταθαιμα (contraction of καταναθαιμα) Ν A P 046 0515 all remaining extant minns AN HF BG RP SBL TH NA28 {↓} // καταθαιμα 1817 467*** 2026 Compl. TR // καταθαιμα 2044 // καταθαιμα 792 // καταγμα Ν // καταθαιμα 2050 // καταθαιμα 2065* // αναθαιμα αρμ // lac C 911 1828. The LSJ lexicon
of God and of the Lamb will be in it, and his servants will serve him, and they will see his face, and his name will be on their foreheads. And night will no longer exist, and they have 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.

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

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

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

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

He who is doing wrong, let him continue to do wrong, and says καταναθῆμα means "a curse," whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if "a curse" were meant, the author would have used the word καταρα, as in Gal. 3:13. So translations disagree: curse: - Tynd, KJV, ASV, NKJV, NASB, NIV, NET, HCSB, GW; curses: - JNT; accursed thing: - RSV, ESV, NRSV, CBW, NABRE; blight: Murdock Syriac; abomination: Sahidic Coptic; defilement: Bohairic Coptic.

Contrast this to Daniel 12:9; 9:24; 22:3. They also vary greatly as to whether the phrase πᾶν κατάθημα means "any curse" or "any accursed thing." I went with the latter because Revelation shows a di-

to which variant, "no longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase πᾶν κατάθημα means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

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

Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to him."
the unclean continue to be unclean, and he who is doing good continue to do good,\textsuperscript{295} and the holy continue to be holy."

\textit{Behold, I am Coming Soon}

12\textsuperscript{nd} Behold,\textsuperscript{296} I am coming soon, and the repayment from me along with me, to pay back to each one such as his work\textsuperscript{297} truly is.\textsuperscript{298} 13I am the Alpha and the Omega, the first and the last, the beginning and the end.\textsuperscript{299}

14\textsuperscript{th} Blessed are those who wash their robes,\textsuperscript{300} so that access to the tree of life will be theirs, and to the gates, so they may go into the city. 15Outside\textsuperscript{301} are the dogs,\textsuperscript{302} and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

16I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and line of David, the bright \textit{and} morning star.\textsuperscript{303}

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

\textsuperscript{295} 22:11\textsc{txt }"continue to do righteousness" Ν A vg\textsc{miss} syr\textsc{cop} \textsc{arm}-4 Apr Beat AN HF BG RP SBL TH NA28 {\textbar} "continue to be righteous / continue to justify himself, sanctify himself" vg\textsc{cl} eth TR {\textbar} lac C

\textsuperscript{296} 22:12\textsc{txt }"behold" Ν A syr cop AN HF BG RP SBL TH NA28 {\textbar} "and behold" vg\textsc{miss} eth TR {\textbar} lac C P

\textsuperscript{297} 22:12b Greek, literally, "as his work is." Bauer says in 1. c. β, "of the deeds of men, exhibiting a consistent moral character, referred to collectively as "ta erga"...," and he gives reference showing examples. Later he says, "The collective "to ergon" [as here] is used for the plural (Sirach 11:20) Gal 6:4; Hb 6:10; Rv 22:12. The ergon or erga is (are) characterized by the context as good or bad..." As for the verb "to be," the meaning is, "what it really is," or, "what it turns out to be" after judgement. See LSJ def. III, "the facts of the case," the true story, what is reality. The Majority Text switches this to the future, "what it will truly be," that is, after judgment.

\textsuperscript{298} 22:12c\textsc{txt }"is" (with variation) Ν A syr\textsc{eth} SBL TH NA28 {\textbar} "will be" (with variation) Beat TR AN HF BG RP {\textbar} "according to his works" syr\textsc{ph} cop\textsc{sal} \textsc{eth} {\textbar} lac C P.

\textsuperscript{299} 22:13\textsc{txt }"the first and the last the beginning and the end" Ν A latt syr\textsc{cop} RP SBL TH NA28 {\textbar} "the first and the last and the beginning and the end" syr\textsc{ph} {\textbar} "the beginning and the end the first and the last" TR {\textbar} "the first and the last" arm-1 Vig {\textbar} lac C P

\textsuperscript{300} 22:14\textsc{txt }\{A\} "who wash their robes" Ν A it\textsc{ar} vg\textsc{st} cop\textsc{sal} eth Ath\textsc{miss}; Ps-Ambr Fulgentius Apr (Prim) Haymo SBL TH NA28 \{A\} {\textbar} "do his commandments" syr\textsc{ph,h} arm Andrew; Tert Cypr Tyc Arth (Caes) (Beat) TR AN HF BG RP {\textbar} lac C P. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The latter reading appears to be a scribal emendation, for elsewhere the author uses the expression [to keep the commandments] (12:17; 14:12). [and not "doing" as here] 'Moreover, the prepossessions of the scribes would have favoured [doing the commandments] rather than [washing the robes]' (H. B. Swete, \textit{in loc.}).' This idea of clean robes is consistent with Daniel 12:10 and Matthew 22:11-14. The combination of the unicals Ν A 052 (1678, 1778, 2080 are descended from 052) is overwhelming here, opposed by only one uncial, 046, which is famously revised in character.

\textsuperscript{301} 22:15a\textsc{txt }"outside" Ν A 046 0513 f052 all other extant minuscules latt syr\textsc{h} Ath Hipp AN HF BG RP SBL TH NA28 {\textbar} "but outside" Fulg cop arm arab Prim TR {\textbar} lac C P. See endnote #4 about this variant.

\textsuperscript{302} 22:15\textsc{deut }23:17,18; a dog is a sodomite, a male prostitute.

\textsuperscript{303} 22:16\textsc{txt }ο λαμπρος και ο πρωινος "the bright morning star" Ν Ath Tyc2 Vig AN HF BG RP SBL TH NA28 {\textbar} ο λαμπρος και ορθινος "the bright and morning star" TR {\textbar} ο λαμπρος και ο πρωινος "the bright and morning star" A {\textbar} ο λαμπρος και ο πρωινος "the bright and morning star" vg Prim Beat Apr {\textbar} αστηρ δε πρωινος "the morning star" syr\textsc{ph} {\textbar} "like the splendid star of the morning" syr\textsc{ph} eth {\textbar} "star of the hour of morning which is enlightened" cop\textsc{sal} {\textbar} lac C P.
18I testify\textsuperscript{304} to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add\textsuperscript{305} to him the plagues that are written in this book; \textsuperscript{19}and if anyone takes away from the words of this book of prophecy, God will take away his share of the tree\textsuperscript{306} of life and of the holy city, of what is written in this book.

20The one who is testifying these things says, "Yes, I am coming soon." Amen; come, \textsuperscript{307} Lord Jesus.

21The grace of the Lord Jesus\textsuperscript{308} be with all the saints.\textsuperscript{309} 310

\begin{tabular}{@{}l@{}}
\textsuperscript{304} 22:18a \textit{I testify}\textsuperscript{N} A 046 & \textit{ALL OTHER EXTANT GRK WITNESSES} syr cop arm Prim Beat Apr AN HF BG RP SBL TH NA28 {食物} \"for I testify\" 2075\textsuperscript{supp} vg TR \textit{lac C P et al.} \\
\textsuperscript{305} 22:18b \textit{[God] will add}\textsuperscript{N} A \textit{syrh cop saa TR AN SBL TH NA28 {食物} \"may [God] add\" HF BG RP \textit{omit }to them \textit{[God] will add}\textsuperscript{N} \textit{lac C P.} The \textit{RP reading is an imprecation in the optative mood, so also \textit{αφελεία in 22:19b.} \\textit{...may God add to him...may God take away...}} \\
\textsuperscript{306} 22:19c \textit{tree of life}\textsuperscript{N} A 046 \textit{ell. Grk itális v-g-am syrh}\textsuperscript{h} \textit{cop saa eth arm Apr Tyc Beat AN HF BG RP SBL TH NA28 \{食物\} \"book of life\" vg fu arab Prim Ambr Haymo Act Saturn TR \textit{ligyo} / \textit{libro} ps-Aug.-Spec. \textit{lac C P et al.} There is no Greek manuscript support for the exact TR reading, though 61 and the 2067 supplement are close (\textit{βιβλίον} instead of \textit{βιβλίου}. MS 2067 ends at 22:15, and a \textit{late third hand} has added this part. See endnote \#4 about this variant.) A plausible theory as to the origin of the reading is that it is probably from the Latin, and maybe confusion of \textit{libro} and \textit{ligyo}. 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 their record because of their very connection with the printed text." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: \texttt{http://www.brill.com/beyond-what-written/}. See also Krans' \texttt{Erasmus and the Text of Revelation}, \texttt{http://rosetta.reltech.org/TC/v16/Krans2011.pdf} \\
\textsuperscript{307} 22:20 \{D\} \textit{ἀμην κρυπτο "amen come"} A vg eth Ambr Ps-Ambr Beat SBL TH NA28 {食物} \textit{ερχού "come"} \textit{κορα} \textit{cop saa arm4 Apr} \textit{vai ερχου syrh Prim Tyc} \textit{am} \textit{ ναι ερχου "amen yes come" TR AN HF BG RP} \textit{lac C P.} Both the words \textit{αμην} and \textit{ναι} mean agreement, and something like "yes," so I think they may both be liturgical additions to an original \textit{ερχού} standing alone. The \textit{K} reading is bolstered by another uncial, 052, in the form of its minuscule descendants 1678 1778, plus with the minuscules 2053 2062 2186 2329 added to them. This consortium is at least as good as A 046, and certainly better than 051\textsuperscript{supp} as a lone uncial. The 922 reading is simply a mistaking of NAI for KAI. I think that the \textit{K} reading is probably correct. At the same time, I am loathe to remove the word \textit{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. \\
\textsuperscript{308} 22:21a \textit{Lord Jesus}\textsuperscript{N} A SBL TH NA28 {食物} \textit{our Lord Jesus\textsuperscript{MS} cop saa\textsuperscript{t} \"Lord Jesus Christ\" syrh eth Andr AN \textit{Christ} HF BG RP \textit{our Lord Jesus Christ\textsuperscript{t} tar vg syrh arm eth Ps-Ambr Beat TR} \textit{omit v. 21 arm1 Prim Apr Tyc2} \textit{lac C P.} \\
\textsuperscript{309} 22:21b \texttt{txt:} \\
(1) with all the saints \\
(2) with the saints \\
(3) with all his saints \\
(4) with all of you \\
(5) with all
53

(1) syr(ph) (arm) Andr Areth AN HF BG RP (2) K TH (3) syr(ph) (4) vg-cle, fu, dem, lipss eth° Fulg Ps-Ambr TR (5) A (itar cum omnibus hominibus) vg-am eth° Ambr Tyc Beat° SBL NA28 {B} upon all the saints unto age of the ages cop° (cop°°° age of the age) lac C P. Manuscript 2329 reads "Come Lord Jesus Christ with your saints. Amen." (Omits "the grace of the Lord Jesus"). Interesting that the same people who object to the NA28 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 NA28 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints. See endnote #4 about this variant.

Table of Witnesses to the Revelation of John
(nothing after IX century cited, and everything before X century cited.
If it is the words of God, they will show up before the 10th century)

<table>
<thead>
<tr>
<th>MS symbl</th>
<th>Alt</th>
<th>Date</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>p³⁸</td>
<td>Oxyr1079</td>
<td>III/IV</td>
<td>1:4-7</td>
</tr>
<tr>
<td>p²⁴</td>
<td>Oxyr1230</td>
<td>IV</td>
<td>5:5-8; 6:5-8</td>
</tr>
<tr>
<td>p⁰⁷</td>
<td>late III</td>
<td>9:10-11; 13:11; 14-16; 15:16,17-17:2</td>
<td></td>
</tr>
<tr>
<td>p⁸⁸</td>
<td>IV/V</td>
<td>9:19-21-10:1; 10:5-9</td>
<td></td>
</tr>
<tr>
<td>p¹¹³</td>
<td>II (?)</td>
<td>1:13-20</td>
<td></td>
</tr>
</tbody>
</table>

| N*      | 01 | IV   |
| N¹      | IV-VI | only in 21:4 |
| N¹a     | IV-VI |
| N¹b     | IV-VI |
| N²      | VII |
| N²a     | VII |
| N²b     | VII |
| Nc      | XII |
| A       | 02 | V   |
| C       | 04 | V   | all |
| C²      | V  |
| P       | 025 | IX | lacking 16:12-17:1; 19:21-20:9; 22:6-21; palimpsest |
| 0163    | Oxyr848 | V | 16:17-20 |
| 0169    | Oxyr1080 | IV | 3:19-4:3 |
| 0207    | IV | 9:2-15 |
| 0229    | VIII | 18:16-17; 19:4-6 (with Coptic) |
| 0308    | IV | 11:15-16, 17-18 |

<table>
<thead>
<tr>
<th>VERSIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>itar</td>
</tr>
<tr>
<td>vg-fu</td>
</tr>
<tr>
<td>vg-am</td>
</tr>
<tr>
<td>vg-harl (65)</td>
</tr>
<tr>
<td>copsa</td>
</tr>
<tr>
<td>syrph</td>
</tr>
<tr>
<td>Code</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>syr^n</td>
</tr>
<tr>
<td>arm</td>
</tr>
<tr>
<td>eth</td>
</tr>
<tr>
<td>geo</td>
</tr>
</tbody>
</table>
Endnote #1

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

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

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

The spies are called angels in James 2:25

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

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

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

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

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

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

One of the first ways in which the churches fell away from the teaching of the apostles of our Lord Jesus Christ, was the error of having only one leader over a church. It seems to me that the Apostle John wrote his Third Epistle primarily to correct the error of Diotrephes. In 3 John v. 9 it says, "but Diotrephes, who wishes to be the leader over them..."

Endnote #2

Revelation 3:1 txt

This is a very difficult variant, which I rate as {D}. See the long endnote following the text of Revelation. The NA28/TH and TR say essentially the same thing, except that the possessive pronoun in the TR for "their," follows the noun God, making it more emphatic. It could be that the original reading was the P 051 TR reading, θεος εσται μετ αυτων, (or that of 2080), and that because of homoioteleuton between αυτων και αυτων, the phrase θεος αυτων, "their God," got dropped out.

If so, does the future verb εσται, "shall be" couple to both "with them" and "their God"? So the KJV, NKJV, NIV, GW, NCV, ISV, HCSB, CSB, syrph say something like "God himself will be with them and will be their God." But the ESV, NAB, Mounce say, "God himself will be with them as their God." Then we have the NCB which reads "and he will be their God, God-with-them." The Geneva Bible reads: "God himself shall be their God with them." And the CJB reads: "he himself, God-with-them, will be their God." These last three apparently interpret the passage as meant to bring to mind Emmanuel, in Isaiah 7:14, 8:8; Matt 1:23: "Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel, 'God with us.' " But the UBS committee commentary suggests that this Is 7:14 connection could have originally been a marginal note that became incorporated into the text.

They also suggest that αυτων θεος, "he shall be their God," could have been added by a copyist thinking that there needed to be a parallel phrase to complement the earlier αυτοι λαοι αυτου εσονται "they shall be his people." They also point out that the word order θεος αυτων is more consistent with the Apocalyptic’s style than is αυτων θεος.

The MSS 1678, 1778, and 2080 are direct descendants of the Uncial 052, and are often quite instructive. (Hoskier says this 052 text is 50 years older than that of K.) Usually they, f052, are united, but here, 1678 follows one line (052 I believe) and 1778* the other- Κ, while 2080 apparently conflates the two. The Κ branch reads in English: "Behold, God's tent is with humanity. And he shall dwell with them, and they shall be his people, and God himself shall be with them" This therefore states three times in one verse that God will be with them! This might seem quite improbable as the original reading. So naturally, there arises the argument that the last phrase "he shall be with them" was deliberately edited out as superfluous. The text of 1678 is attractive. Most all the other witnesses listed in this variant have the words θεος preceeding, but 1678 reads only και αυτος εστιν αυτων θεος: "Behold, God's tent is with humanity, and they shall be his people, and he shall be their God." But we probably dare not have a translation based upon the reading of one minuscule. I decided to be conservative and go with what Tyndale and the King James Version have.
Endnote #3

Revelation 7:6, 8

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

Jacob's blessing of Dan:

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

Recall similar language about the Serpent- Biting heels Attacking the rider on the horse
Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

Jacob's blessing of Joseph:

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

Moses' blessing of Dan:

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

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

Moses' blessing of Joseph:

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

God's curse on the serpent:

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

David:

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

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

Genesis 49:22, of Joseph: "His branches run over the wall."
This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots.
Endnote #4

Some Singular TR Readings
and the manuscripts that support them

First the manuscripts:

296 XVI Hosk. # 57, pp. 179-180, 615. 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 textual criticism purposes - cannot be used to prove that a TR reading has Greek manuscript support. Hoskier on p. 179 says, "I suppose I ought to eliminate 57 from the list altogether." And on p. 180 Hoskier says, "So 57 becomes Colinaeus." 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.

1668 XVI Hosk. # 235, p. 724. "Copy of a printed text. This manuscript should not be on the list." "A servile copy of Erasmus' third edition of 1522." "We have not burdened our apparatus with the readings of this document."

1894 XV Hosk. # 187, pp. 610-15. Hosk. bottom of 1 p. 615: "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." p. 615

2049 XVI Hosk. # 141, pp. 474-477, 615. 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." Hoskier speculated that Erasmus' 22:17-21 based on it (Text 1, pp. 474-7, then later changed his mind. (Text 1, p. 615, bottom of page). See also Text 2, p. 156, lines 26,27, where he says "... 57 et 141 ex ed. typ. exscripti." The Latin means "copied from printed edition(s)." On the bottom of p. 474, Hoskier concluded that MS 2049 is most like Erasmus' 4th Edition, because the whole manuscript is word for word to it, except for one word, in 22:21, ἡμῶν for ὑμῶν. Which could easily have been an error made by the copyist when copying Erasmus. This exact variant is one of the most common mistakes scribes made throughout the Greek New Testament. There are a few uses of contractions, which differs from Erasmus not adding up to a word of difference, but that is to be expected from a scribe who was hand copying such a large document. It is reasonable to conclude that 2049 is a handwritten copy of Erasmus' 4th edition (1527).
Variants with slim or no Grk MS support:

2:20b txt κατὰ σου HF BG RP SBL TH NA28 ‖ κατὰ σου ολίγα 2049 vg-cle,lips4‑6 Haymo TR AN. The TR reading has no Greek manuscript support other than 2049.

2:24a txt τοὺς λοιποὺς ΑΝ HF BG RP SBL TH NA28 ‖ καὶ λοιποὺς vg-cle,harl,tol 1894 TR. The TR adds the word "and." This is not a trivial thing. The word "and" can make a big difference in interpretations of passages.

2:24b txt οἵτινες ΑΝ HF BG RP SBL TH NA28 ‖ καὶ οἵτινες vg ‑ TR. Again, the TR adds the word "and." This is not a trivial thing. The word "and" can make a big difference in interpretations of passages.

5:10a txt αὐτοὺς rell. Grk ΑΝ HF BG RP SBL TH NA28 ‖ ήμας 296 (792 but following βασιλευσούσιν) 2049 2066 2436 TR. The cursives 296, 2049, 2066 do have "us" like the Textus Receptus, but that is because they ARE the Textus Receptus.

5:10c txt βασιλευσούσιν ΑΝ HF BG RP TH NA28 ‖ βασιλευσούσιν SBL ‖ βασιλευσούσιν 296 2049 vg-cle,dem,lips4,6 arm Prim Beat TR. The correct text reads "they shall reign," while the TR reads "we shall reign."

5:14b txt προσέκυνησαν (all Greek manuscripts except 2045*) AN HF BG RP SBL TH NA28 ‖ προσέκυνησαν ζωντες εἰς τους αἰωνας τών αἰωνῶν 296 2045* 2049 vg-cle,lips4,5 Prim Haymo TR. So, only one Greek manuscript reads with the TR here. "Manuscript" means "hand written." If we are going to say that 296 and 2049 are Greek manuscripts, then someone could fairly make 7,000 handwritten copies of the Nestle-Aland 28th edition New Testament, and then declare that the NA28 is the majority text.

Rev 6:7‑8 txt ερχο 8και ειδον και ιδου ΑΝ BG SBL TH NA28 ‖ ερχου και ιδε 8και ειδον HF RP ‖ ερχου και βλεπε 8και ειδον και ιδου 296 2049 TR. The TR reading is supported by those two TR- copied documents only.

11:8c txt αὐτῶν εσταυρωθῆ AN HF BG RP SBL TH NA28 ‖ ήμων εσταυρωθή 296 2049 2814 TR. No versions or fathers agree with the TR here. It must be an error on the part of 2814. The correct text reads "their Lord," and the TR reads "our Lord."

14:8c txt omit all Greek MSS exc. 1894 latt syr cop arm arab AN HF BG RP SBL TH NA28 ‖ η πολίς 1894 eth TR. The phrase "great city" is probably from the familiar phrase found so often in chapter 18 of Revelation, and 17:18.

15:3 txt εθνῶν AN HF BG RP TH NA28 ‖ αἰωνῶν SBL ‖ αγίων 296 2049 Vict-Pett Tyc Apr Cass TR. The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for sanctorum (sctorum) and saeculorum (sclorum = αἰωνῶν); "saint" is also read by several Latin writers, including Victorinus-Pettai, Tyconius, Apringius, and Cassidorus."

17:8e txt καὶ παρέσται, Compl AN HF BG RP SBL TH NA28 ‖ καὶ παρέσται, TR-Scriv ‖ καὶ παρέσται, TR-Eras1,Ald ‖ καὶ παρέσται. TR-Steph ‖ καὶ παρέσται. TR-Elz ‖ (καὶ περ ἐστιν) no period or comma, and in parentheses TR-Eras2 ‖ καὶ περ ἐστιν. 2049 TR-Eras3,4,5 ‖ καὶ περ ἐστι. TR-Beza.

Rev 17:13b txt διδοσαν all extant Grk MSS, versions, and fathers RP SBL TH NA28 ‖ διδαδόσαν 296 2049 2066 TR

17:16b txt καὶ το θηριον RP SBL NA28 ‖ επὶ το θηριον 296 2049 eth TR
17:17  

18:2a  

18:5  

19:5a  

20:5a  

21:14b  

21:21  

21:24a  

22:15a  

22:19c  

22:21b  

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

Free Non-English Translations of Revelation

Arabic
Hindi
Italian
Malay
Mandarin
Russian
Spanish
Tibetan
Urdu