

# The Revelation

of

## John

part of

## The Holy Bible

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

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## Foreword

### Footnote Apparatus

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

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

**19:15a** txt {A} "of iron" A 046 0226 205 209 2344  $\mathfrak{M}^A$  it<sup>ar</sup> vg<sup>ww</sup> syr<sup>ph</sup> cop<sup>sa</sup> Cyprian Irenaeus TR NA28 {\} // "two-edged"  $\mathfrak{X}$  P 1006 1841 1854 2030 2329  $\mathfrak{M}^K$  it<sup>gig</sup> vg<sup>cl</sup> syr<sup>h</sup> cop<sup>bo</sup> arm eth Ambrose Primasius RP.

The **19:15a** means it is a footnote about chapter 19 v. 15, and the "a" implies that there is at least one other footnote about the verse. The letters "txt" mean that the text of my English translation follows the first (next) 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:

℣\* 4th century

℣<sup>1</sup> 4th – 6th century (only one occurrence- in 21:4

℣<sup>2</sup> 7th century

℣<sup>2a</sup> 7th century

℣<sup>2b</sup> 7th century

℣<sup>c</sup> 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 vv. the Robinson/Pierpont majority text. In many of these instances, the Robinson text has recently moved toward the correct reading, away from Hodges/Farstad. Where the conjunction of 82, 627, 920 opposes another edition, there you have clearly different text streams. Where minuscules 82, 627, 920 line up against most of the uncials, their reading is highly doubtful. Where these three line up with 046 against all other uncials, you have a false reading, a wrong reading in the Majority Text. For example, omit ἡλίου in 22:5c. There are also places where these three line up against all uncials and all early versions, even against 046; there you have most definitely, absolutely, a wrong reading in the Hodges/Farstad edition, in my opinion.

It would seem that many might agree with F.H.A. Scrivener, who said on p. 277 of Vol. 2 of "Criticism of the New Testament," as follows: "If the question be fairly proposed, 'What right have we to set virtually aside the agreement in the main of our oldest uncials, at the distance of one or two centuries—of which, owing probably to the results of persecution, we have no MS. remains—with the citations of the primitive Fathers, and with the ancient versions?': the answer must be rendered, without hesitation, 'no right whatsoever.' Where the oldest of these authorities really agree, we accept their united testimony as practically conclusive. It is not at all our design to seek our readings from the later uncials, supported as they usually are by the mass of cursive manuscripts; but to employ their confessedly secondary evidence in those numberless instances wherein their elder brethren are hopelessly at variance, eg. Matt. 1:18, Acts 8:37 for Irenaeus, Acts 13:33 for Origen. It is rare indeed that the express testimony of a Father is so fully confirmed by the oldest copies as in John 1:28, where Βηθανίᾳ, said by Origen to be σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις, actually appears in ℣\* 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 ℣<sup>47</sup> ℣<sup>18</sup> 0207 2080 1678 1778 2062 ℣<sup>115</sup> 2053 1611 2050 1841 ℣\* 1006 ℣<sup>43</sup> 2020 0163 911 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074

2186 8<sup>2</sup> 2351 61 2081 2302 792 1732 104 1854 2059 2019 2436 35\* 256<sup>Gr</sup> 046 94 175 241  
2017 2042 051\* 2256 18 1859 1384 1852 2073 1733 2030 367 920 82 456 627 2138 468 2070  
467 757 35<sup>c</sup> 051<sup>c</sup>

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:  $\mathfrak{P}^{18}$ ,  $\mathfrak{P}^{24}$ ,  $\mathfrak{P}^{43}$ ,  $\mathfrak{P}^{47}$ ,  $\mathfrak{P}^{85}$ ,  $\mathfrak{P}^{98}$ ,  $\mathfrak{P}^{115}$ ,  $\aleph$ , 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:  $\mathfrak{P}^{18}$ ,  $\mathfrak{P}^{24}$ ,  $\mathfrak{P}^{43}$ ,  $\mathfrak{P}^{47}$ ,  $\mathfrak{P}^{85}$ ,  $\mathfrak{P}^{98}$ ,  $\mathfrak{P}^{115}$ , 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 2067<sup>S</sup>. 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.



<sup>8</sup>"I am the Alpha and the Omega,"<sup>9</sup> says the Lord God, "the one who is, and who was, and who is to come, the Almighty."

### *Someone Like a Son of Man*

<sup>9</sup>I, John, your brother and fellow in the oppression and kingdom and endurance in Jesus,<sup>10</sup> was on the island called Patmos because of the word of God and the testimony of Jesus.<sup>11</sup> <sup>12</sup> <sup>10</sup>I was in the Spirit during the Lord's day, and I heard behind me a loud voice, like of a trumpet, <sup>11</sup>saying,<sup>13</sup> "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."

<sup>12</sup>And I turned around to see the voice that was speaking with me. And when I turned, I saw seven golden lampstands, <sup>13</sup>and in among<sup>14</sup> the lampstands<sup>15</sup> was someone like a son of man,<sup>16</sup> dressed in a cloak reaching down to his feet, and gird around at the peccs<sup>17</sup> with a golden sash, <sup>14</sup>except his head and his hairs were white like wool, as white as snow, and his eyes like flames of fire, <sup>15</sup>and his feet like bronze as if made to glow in a furnace, and his voice like the sound of many waters, <sup>16</sup>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.

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

וְנָשִׂימָם לְבָד, וְנָשִׂימָם לְבָד, וְנָשִׂימָם לְבָד: מְשַׁפְּחֹת בֵּית-דָּוִיד לְבָד, מְשַׁפְּחֹת בֵּית-נְתָן לְבָד, וְנָשִׂימָם לְבָד.  
<https://mechon-mamre.org/p/pt/pt2312.htm>

<sup>9</sup> **1:8** txt το ω **Σ**<sup>2a</sup> A C P <sup>ith</sup> syr<sup>ph,h</sup> arm eth Epiph; Ambr Varim Prim AN HF BG RP SBL TH NA28 {A} // το ω αρχη και τελος **Σ**<sup>\*2b</sup> itar,gig,t vg **Μ**<sup>A</sup> cop<sup>bo</sup> Andrew; Apr Beat TR // lac cop<sup>sa</sup>. The longer phrase is present in 21:6 in all editions, some with and some without the articles.

<sup>10</sup> **1:9a** txt txt "endurance in Jesus" **Σ**<sup>\*</sup> C P <sup>syr<sup>ph,h</sup></sup> Dion ps-Ambr Apr SBL TH NA28 {} // "endurance in Christ" A // "endurance in Jesus Christ" **Σ**<sup>2</sup> AN // "endurance of Jesus Christ" TR // "endurance in Christ Jesus" **Μ**<sup>K</sup> itar,<sup>h</sup> vgc<sup>l</sup> Prim HF BG RP // "endurance of our Lord Jesus the Christ" cop<sup>sa</sup>

<sup>11</sup> **1:9b** Or, "because of the witness about Jesus."

<sup>12</sup> **1:9c** txt "Jesus" **Σ**<sup>\*</sup> A C P SBL TH NA28 {} // "Jesus Christ" **Σ**<sup>2</sup> TR AN HF BG RP.

<sup>13</sup> **1:11** txt "saying" **Σ** A C **Μ**<sup>K</sup> lat syr cop<sup>sa</sup> AN HF BG RP SBL TH NA28 {} // "saying to me" <sup>ith</sup> eth arm Prim Beat // "saying, 'I am the Alpha and the Omega, the first and the last, and'" P TR

<sup>14</sup> **1:13a** If this were talking about the menorah of Exodus chapter 25, then Tyndale's rendering, "in the midst of the candlesticks" would be most accurate, since with the menorah there was only one lampstand, with 6 branches going out sideways, and one in the middle. But if there are 7 free standing, separate, lampstands, a rendering like "in among the lampstands" is better. In our context here, the 7 lampstands refer to the seven churches of Asia Minor, Rev 1:20. Jesus "walks among the seven golden lampstands," Rev. 2:1. These lampstands are in jeopardy of being removed. Rev 2:5 says Jesus "will remove your lampstand from its place, unless you repent." Therefore I conclude that these lampstands are not the menorah of Exodus.

<sup>15</sup> **1:13b** txt "lampstands" A C P <sup>ith</sup> vg<sup>ms</sup> syr<sup>ph,h</sup> cop<sup>sa</sup> Ir<sup>lat</sup> Cypr Vict Prisc Prim TR-Eras1,2,3;Ald,Col SBL NA28 {} // "seven lampstands" **Σ** vg TR-Eras4,5;Steph,Elz,Beza,Scriv AN HF BG RP TH

<sup>16</sup> **1:13c** It is customary to render this phrase as "like a Son of Man," so that it reminds the reader of this phrase in the prophets Ezekiel and Daniel, etc. But it would be more accurate to translate it "like a human," because that is what seems to be the emphasis here in contrast to later given non-human traits. John first gives traits of him that are human, and then he begins verse 14 with "but," and proceeds in the next several verses to tell us traits that are not human.

<sup>17</sup> **1:13d** Literally, "breasts,"- mastoîs but that would be very unidiomatic for English, and it essentially means chest, as in 15:6, where the seven angels also have a golden sash around their chest, and there the Greek word used is stēthos, "chest." But I didn't want to translate mastoîs as a singular word like chest, when the Greek is plural, so I used "peccs" which is short for pectorals.

<sup>17</sup>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, <sup>18</sup>and the Living One, and I was dead, and behold, living for ever and ever,<sup>18</sup> and I have the keys of death and of Hades.<sup>19</sup>

<sup>19</sup>"Write therefore what things you see and what things are now, and also what things are about to take place after these things. <sup>20</sup>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<sup>20</sup> are the seven churches.

## Chapter 2

### *To the Church in Ephesus*

<sup>1</sup>"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: <sup>2</sup>"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; <sup>3</sup>and you have endurance, and have held up for the sake of my name, and not become weary.

<sup>4</sup>"But I have against you that you have left your first love. <sup>5</sup>Remember therefore from where you have fallen, and repent and do your first works; otherwise I am coming to you<sup>21</sup> and will remove your lampstand from its place, unless you repent.

<sup>6</sup>"But this you have, that you hate the deeds of the Nicolaitans, which I also hate. <sup>7</sup>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*

<sup>8</sup>"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: <sup>9</sup>"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. <sup>10</sup>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. <sup>11</sup>He who has an ear should listen to what the

<sup>18</sup> **1:18a** txt "ever"  $\P^{98}$   $\aleph^*$  A C P latt cop eth arm Ir<sup>lat</sup> AN SBL TH NA28 {} // "ever, amen"  $\aleph^2$   $\aleph$  syr TR HF BG RP

<sup>19</sup> **1:18b** txt "death and Hades"  $\aleph$  A C P latt syr cop eth arm AN HF BG RP SBL TH NA28 // "\_\_\_\_and Hades"  $\P^{98}$  // "Hades and death" TR

<sup>20</sup> **1:20** txt "the seven lampstands are the seven"  $\aleph$  A C syr<sup>h</sup> cop<sup>sa</sup> AN HF RP SBL TH NA28 {} // "the seven lampstands which you saw are the seven" P syr<sup>ph</sup> TR BG

<sup>21</sup> **2:5** txt  $\sigma\sigma\iota$   $\aleph$  A C P vg syr<sup>ph</sup> cop<sup>sa</sup> arm Auct<sup>Nov</sup> Jer Vict-Tun Apr Beat SBL TH NA28 {} //  $\sigma\sigma\iota$   $\tau\alpha\chi\upsilon$   $\aleph$  it<sup>(ar),t</sup> vg<sup>mss</sup> syr<sup>h</sup> Aug<sup>pt</sup> Prim Compl TR-Col,Elz,Beza,Scriv AN HF BG RP //  $\sigma\sigma\iota$   $\tau\alpha\chi\epsilon\iota$  ps-Ambr TR-Eras,Steph // omit both eth. The UBS textual commentary says that the manuscripts which have the word  $\tau\alpha\chi\upsilon$  - tachy, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.

Spirit is saying to the churches. He who overcomes will certainly not be harmed by the second death.

### *To the Church in Pergamum*

<sup>12</sup>"And to the angel of the church in Pergamum, write: 'These things says He who has the sharp two-edged sword: <sup>13</sup>I know where you live,<sup>22</sup> where Satan's throne is; yet you hold fast to my law and have not denied my faith, even<sup>23</sup> in the days of Antipas my faithful witness<sup>24</sup> who was put to death near you, where Satan lives.

<sup>14</sup>"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. <sup>15</sup>So also in the same way you have some who hold to the teaching of the Nicolaitans.<sup>25</sup> <sup>16</sup>Repent therefore. Otherwise I am coming to you soon, and will fight against them with the sword of my mouth.

<sup>17</sup>"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*

<sup>18</sup>"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: <sup>19</sup>I know your works and love and faith and service, and your perseverance, how your last works are greater than your first.<sup>26</sup>

<sup>20</sup>"But I have against you<sup>27</sup> that you tolerate that woman<sup>28</sup> Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual

<sup>22</sup> **2:13a** txt οἶδα που "I know where you live," ⲛ A C P latt syr<sup>ph</sup> cops<sup>a</sup> eth Prim Jer Tyc2 Apr ps-Ambr SBL TH NA28 {/} // οἶδα τὰ ἔργα σου καὶ που "I know your works and where you live," ⲙⲓ syr<sup>h</sup>\*\* TR AN HF BG RP

<sup>23</sup> **2:13b** txt καὶ "even" A C it<sup>ar</sup> vg syr<sup>ph</sup> cops<sup>a</sup> TR AN [καὶ] SBL TH NA28 {/} // omit ⲛ P ⲙⲓ it<sup>t</sup> vg<sup>ms</sup> syr<sup>h</sup> arm Prim Beat Compl HF BG RP // lac ⲡ<sup>43</sup> ⲡ<sup>115</sup>

<sup>24</sup> **2:13e** Exactly the same phrase used earlier in 1:5, about Jesus Christ himself, only now it is Christ speaking about Antipas, and he adds the word "my" - my faithful martyr.

<sup>25</sup> **2:15b** txt "in the same way" ⲛ A C syr<sup>ph,h</sup> lat AN HF BG RP SBL TH NA28 // "which I hate in the same way" P lips // "which I hate" TR // omit cops<sup>a</sup> eth Vict. Apr<sup>vid</sup> // lac ⲡ<sup>115</sup>

<sup>26</sup> **2:19** The five traits in this list are not stated as one clause, but two clauses. The trait perseverance is set apart into a separate phrase and new train of thought by the possessive pronoun "sou" appearing with it again after it not being present with the previous three traits. Then the καὶ following it is meant to connect the next phrase with it in a Semitic "and" of explanation, where better Greek would have used a different word such as ὅτι, that is, "and I know your perseverance, how your last works are greater than your first." There are several, and possibly many, other examples of this in the apocalypse.

<sup>27</sup> **2:20b** txt "I have against you" A C P it<sup>ar</sup> vg syr<sup>h</sup> cops<sup>a</sup> arm Tert Ps-Ambr HF BG RP SBL TH NA28 {/} // "I very much have something against you" ⲛ ⲙ<sup>A</sup> syr<sup>ph</sup> arm<sup>a.4</sup> // "I have a few things against you" vg<sup>cl</sup> lips<sup>4,6</sup> (arab) Haymo TR // "I have many things against you" Prim Cypr Ambr. See endnote # 4 about this variant.

<sup>28</sup> **2:20c** txt "that woman," ⲛ C P it<sup>ar,t</sup> vg cops<sup>a</sup> arm eth Epiph Andr Tert Ambrosiast Tyc Beat Haymo TR SBL TH NA28 {B} // "your woman / your wife," (A add την) ⲙ<sup>K</sup> syr<sup>ph,h</sup> arm Cypr Prim



immorality and to eat things sacrificed to idols. <sup>21</sup>And I have given her time to repent, and she is not willing to repent of her sexual immorality. <sup>22</sup>Behold, I am casting her onto a bed, along with the ones committing adultery with her, for an affliction of great magnitude, unless they repent of her works.<sup>29</sup> <sup>23</sup>And her children I will destroy in death; and all the churches will know that I am He who searches minds<sup>30</sup> and hearts, and that I will pay to each of you according to your works.

<sup>24</sup>“And to the rest of you in Thyatira I say, as many as do not hold to these teachings— the ones who have not known ‘the deep things of Satan,’ as they say, I am not laying any further burden upon you. <sup>25</sup>Except what things you have, hold on to them until I come. <sup>26</sup>And he who overcomes and keeps my works to the end, I will give him authority over the nations, <sup>27</sup>and he will rule them with a rod of iron, shattering them to pieces like pots of clay, <sup>28</sup>even as I also have received from my Father;<sup>31</sup> and I will give to him the morning star.

<sup>29</sup>“He who has an ear should listen to what the Spirit is saying to the churches.”

## Chapter 3

### *To the Church in Sardis*

<sup>1</sup>“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. <sup>2</sup>Be watchful, and strengthen the things that remain, which are about to die.<sup>32</sup> For I have not found your works complete before my God.<sup>33</sup> <sup>3</sup>Remember therefore how you received and how you heard, and

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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.

<sup>29</sup> **2:22** txt “her works,” Ⲛ C P ⲙ vg<sup>ww,st</sup> cop<sup>sa</sup> eth arm4 Tert Tyc Beat Haymo Areth AN HF BG RP SBL TH NA28 {A} // “their works,” A it<sup>ar,t</sup> vg<sup>cl</sup> syr<sup>ph,h</sup> arm Andr Cypr Ambr Apr Prim TR // omit ps-Ambr

<sup>30</sup> **2:23** The Greek says nefroùs, 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.

<sup>31</sup> **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.

<sup>32</sup> **3:2a** txt “which were/are about to die” Ⲛ A C P ⲙ<sup>A</sup> latt syr<sup>h</sup> cop<sup>sa</sup> TR SBL TH NA28 {} // “which you were about to throw away” ⲙ<sup>K</sup> (syr<sup>ph</sup>) 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.

<sup>33</sup> **3:2b** txt “my God” Ⲛ A C P lat it<sup>h</sup> cop eth Beat AN HF BG RP SBL TH NA28 {} // “God” syr<sup>ph</sup> cop<sup>sams</sup> arm Prim TR.

maintain that, and repent. Now then, if you are not watchful, I will come<sup>34</sup> like a thief, and you will not know at what hour I will come upon you.

<sup>4</sup>“But you do have a few names in Sardis who have not defiled their garments, and they will walk with me in white,<sup>35</sup> because they are worthy. <sup>5</sup>He who overcomes in this way<sup>36</sup> 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. <sup>6</sup>He who has an ear should listen to what the Spirit is saying to the churches.”

### *To the Church in Philadelphia*

<sup>7</sup>“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:<sup>37</sup> <sup>8</sup>“I know your works, (behold, before you I have provided an open door, which<sup>38</sup> no one is able to close) how you have little power, yet have kept my word, and have not denied my name.

<sup>9</sup>“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.

<sup>10</sup>“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.

<sup>11</sup>“I am coming soon.<sup>39</sup> Hold fast to what you have, so that no one takes away your reward. <sup>12</sup>He who overcomes, I will make him a pillar in the temple of my

<sup>34</sup> 3:3 txt ηξω A C P vg-fu cop<sup>sapt</sup> SBL TH NA28 {} // ηξω επι σε X M<sup>K</sup> vg-am syr cop<sup>sapt</sup> Beat TR AN [επι σε] HF BG RP. The words επι σε are found also at the end of the verse, in almost all MSS.

<sup>35</sup> 3:4 Or “in brightness.” Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;

<sup>36</sup> 3:5 txt "he who overcomes in this way" X\* A C latt syr<sup>ph,h</sup> cop<sup>sa</sup> arm eth Prim AN BG SBL TH NA28 {B} // "he who overcomes, this one" X<sup>2</sup> P M<sup>I</sup> Andr TR HF RP. This could also be translated, "he who overcomes shall be so dressed in white." That is, dressed like those mentioned previously.

<sup>37</sup> 3:7 txt "who opens and no one closes, and closes and no one opens" arm TR // "who opens and no one closes; who closes and no one opens" syr<sup>ph</sup> // "who opens and no one will close, and who closes and no one opens" P SBL TH NA28 // "who opens and no one will close; who closes and no one opens" A // "who opens and no one will close, and who closes and not one opens" C // "who opens and no one will close; who closes and *there is no one for the opening*" 1778 2080 // "who opens and no one will close, and who closes and *there is no one for the opening*" 1678 1828 2050 AN // "who opens and no one will close it except he who opens, and there is no one for the opening" HF BG RP // "If he should open there is not any who will be able to shut; if he should shut *there is not any who will be able to open*" cop<sup>sa</sup>.

<sup>38</sup> 3:8 txt "which" *all other Gr. Mss.* vg syr cop eth arm Prim AN HF BG RP SBL TH NA28 {} // "and" 1611 2028 2029 2033 2037 2046 2052 2054 2083 2186 2814 TR // lac 051 1918 2022 2030 2032 2062 2091 2256.

<sup>39</sup> 3:11 The Greek word rendered "soon" here is ταχυ (neuter of ταχυς). The King James Version and many other translations render this as "quickly," which is another meaning of ταχυ. Many people think that "quickly" is the correct rendering, because when this Apocalypse document was written, "coming soon" would be a problem since the Lord has not come soon compared to when it was written, according to some people. Jesus says this phrase "I am coming soon" three more times in Revelation, all in chapter 22. Also in that chapter, in verse 10, Jesus says, "Do not seal up the words of the prophecy of this book, because the time is near." I say that this phrase "the time is near" is just as much a problem then, as the phrase "I am coming soon," in the sense that it apparently was not near, going by that same reasoning. So you see, the rendering "I am coming

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.

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

### *To the Church in Laodicea*

<sup>14</sup>“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: <sup>15</sup>I know your works, that you are neither hot nor cold.<sup>40</sup> I would rather you were either hot or cold. <sup>16</sup>Thus, because you are lukewarm, and neither hot nor cold, I am about to spew you out of my mouth.

<sup>17</sup>“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, <sup>18</sup>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. <sup>19</sup>All whom I love, I punish and discipline. Be zealous therefore, and repent.

<sup>20</sup>“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.<sup>41</sup> <sup>21</sup>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. <sup>22</sup>He who has an ear should listen to what the Spirit is saying to the churches.”

## Chapter 4

### *The Throne in Heaven*

<sup>1</sup>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.” <sup>2</sup>Immediately I was in the Spirit; and behold, there was situated in heaven a throne, and on the throne someone sitting. <sup>3</sup>And the one sitting was like<sup>42</sup> jasper stone and

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soon" is in agreement with what Jesus says in Rev 22:10 that the time is near for the fulfillment of the prophecy of this book.

<sup>40</sup> **3:15** The Greek says "cold or hot." But that is not idiomatic in English. In English we always say "hot or cold."

<sup>41</sup> **3:20** This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4

<sup>42</sup> **4:3a** txt "and the one sitting was like" Ⲙ A P latt syr arm TR SBL TH NA28 {} // "and the one sitting upon the throne like" 0169 cop<sup>sa</sup> // "and the one sitting on it was like" eth // "like" ⲙ AN HF BG RP // lac C. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA28 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

carnelian<sup>43</sup> in appearance. And an aura<sup>44</sup> encircles the throne, like emerald in appearance. <sup>4</sup>And in a circle around the throne are twenty-four thrones, and on those thrones,<sup>45</sup> twenty-four elders<sup>46</sup> dressed in white,<sup>47</sup> and on their heads crowns of gold. <sup>5</sup>And from the throne come flashes and sounds and thunderings.<sup>48</sup> And there are seven flaming torches burning before the throne, which are the seven spirits of God, <sup>6</sup>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,<sup>49</sup> full of eyes, front and back. <sup>7</sup>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. <sup>8</sup>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<sup>50</sup> is the Lord God Almighty, who was and who is and who is to come." <sup>9</sup>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, <sup>10</sup>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, <sup>11</sup>"You are worthy, our Lord and our God, to receive glory and honor and power, for you<sup>51</sup> created all things, and for your purpose they exist<sup>52</sup> and were created."

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

<sup>44</sup> **4:3c** This is from the Greek word *îris*, which can mean rainbow or halo. Webster's second definition of *aura* is: "a luminous radiation: *Nimbus*." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

<sup>45</sup> **4:4a** txt "thrones" A P it<sup>ar</sup> vg syr<sup>ph,h</sup> cop<sup>sa</sup> eth arm AN HF RP SBL TH NA28 {} // "thrones, I saw" TR BG // omit **Σ** // lac C.

<sup>46</sup> **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?

<sup>47</sup> **4:4e** txt εν λευκοις "in white" **Σ** arm4 // ιματιοις λευκοις A P "in white garments" A P RC // εν ιματιοις λευκοις "in white garments" TR AN HF BG RP SBL TH NA28 {} // lac C. I agree with Hoskier that the reading of Sinaiticus et al. may be original.

<sup>48</sup> **4:5** Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

<sup>49</sup> **4:6** The Greek word rendered "living being" is *zōion*, which is defined in the BAGD lexicon as follows: "Living thing or being, to denote beings that are not human and yet not really animals of the usual kind."

<sup>50</sup> **4:8** txt "holy" 3 times **Σ**<sup>2</sup> A P vg syr<sup>ph,h</sup> cop<sup>sa</sup> arm eth Ephr Tert Prim Fulg Vict Apr Beat TR AN RP SBL TH NA28 {} // "holy" 9 times HF BG // "holy" 8 times **Σ**\* // "holy" 7 times Oec<sup>com</sup> // 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."

<sup>51</sup> **4:11a** The use of the pronoun "su" makes that fact that he is the one, emphatic.

<sup>52</sup> **4:11b** txt "exist" (pres) P (syr<sup>h</sup>) cop<sup>sa</sup> eth Andr TR BG // "were/existed" (imperf) **Σ** A it<sup>ar,t</sup> vg syr<sup>ph</sup> Apr<sup>ms<sup>acc</sup> to Prm</sup> Beat ps-Ambr 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?*

<sup>1</sup>And I saw upon the right hand of the one sitting on the throne a scroll, written on, inside and back,<sup>53</sup> sealed up with seven seals. <sup>2</sup>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?"

<sup>3</sup>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. <sup>4</sup>And I was weeping greatly, that no one worthy was found to open the scroll, or even to look at it. <sup>5</sup>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<sup>54</sup> the seven seals of it."

<sup>6</sup>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<sup>55</sup> of God sent forth into all the earth.<sup>56</sup> <sup>7</sup>And he went and took *the scroll* from the right hand of the One sitting on the throne. <sup>8</sup>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<sup>57</sup> and a golden bowl filled with incenses, which are the prayers of the saints,

<sup>9</sup>and they began singing a new song, saying: "You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased some<sup>58</sup>

<sup>53</sup> **5:1** txt εσωθεν και οπισθεν "inside and back" A syr<sup>h</sup> Origen<sup>¼</sup> Cyp Cass TR SBL TH NA28 {} // εσωθεν και εξωθεν "inside and outside" P 28 it<sup>ar</sup> vg syr<sup>ph</sup> arm eth Hipp Orig<sup>¼</sup> Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr AN HF BG RP // εμπροσθεν και τα οπισθεν "front and back" 8 cop<sup>sa</sup> Origen<sup>2/4</sup> (conformed to Septuagint Ezekiel 2:10) // lac C. The UBS textual commentary says that after codices came to be used, the terminology for scrolls seemed strange, thus the later change to the Majority Text reading. Here is an example that may show how Codex A contains an older text in Revelation.

<sup>54</sup> **5:5** txt και "and" A P it vg-am,fu syr<sup>h</sup> cop AN HF BG RP SBL TH NA28 {} // και λυσαι "and to loose" 8 syr<sup>ph</sup> Apr Cyp Jer Oros TR // lac C

<sup>55</sup> **5:6a** txt "seven spirits" 24 8 vg-am<sup>mg</sup> syr<sup>ph,h</sup> cop<sup>sa</sup> arm Iren<sup>lat</sup> Clem<sup>vid</sup> Hipp Cyp Maternus Tyc Gregory-Elvira Fulg Prim Beat TR-Eras4,5;Steph,Elz,Beza,Scriv AN HF BG RP SBL TH NA28 [seven] {C} // "spirits" A P<sup>vid</sup> it<sup>ar</sup> vg-am\*,fu eth Iren<sup>arm</sup> Apr Andrew<sup>bav</sup> TR-Eras1,2,3;Ald,Col // lac C

<sup>56</sup> **5:6b** Zechariah 4:10

<sup>57</sup> **5:8** The Greek word is "kithara," which with that era's pronunciation would sound to us as "gitarra," like the Spanish word for guitar. The Online Encyclopedia Britannica defines it as follows: "Large lyre of Classical antiquity, the principal stringed instrument of the Greeks and later of the Romans. It had a box-shaped resonating body from which extended two parallel arms connected by a crossbar to which 3–12 strings were attached. It was held vertically and plucked with a plectrum; the left hand was used to stop and damp the strings. It was played by singers of the Greek epics, as well as by later professional accompanists and soloists." The lyre was an intermediate transition step from the harp to the guitar and viol which have finger boards. The English word "harp" is no more accurate a rendering here than guitar, since a harp today is usually a 6 foot tall instrument mainly used with orchestras, whereas a guitar is a portable, personal instrument, more like here in Revelation than is a harp.

<sup>58</sup> **5:9** variants in part:

- 1.) purchased for God
- 2.) purchased for God us
- 3.) purchased us
- 4.) purchased us for God
- 5.) purchased us for God our
- 6.) purchased us with your blood for God

for God with your blood out of every tribe and language and people and nation!"  
<sup>10</sup>"And you made them<sup>59</sup> into a kingdom<sup>60</sup> and priests to our God, and they<sup>61</sup> will reign on the earth."

<sup>11</sup>And I looked, and I heard<sup>62</sup> 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, <sup>12</sup>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!"

<sup>13</sup>And every creature that was in heaven, and on the earth, and under the earth, and in the sea, and all the things that were in them, I heard saying, "Blessing and

7.) missing/defective here

1.) txt A WH RC SBL NA28 {A}

2.) Ⲭ ⲙ cop<sup>bo</sup> Andra<sup>p</sup> Areth TR-Eras5,6;Steph,Beza,Elz,Scriv HF BG RP TH

3.) vg-harl arm<sup>1</sup> Ir<sup>lat<sup>void</sup></sup> TR-Eras1,2,3;Ald,Col

4.) itar vg syr<sup>h</sup> arm Hipp; Cypr Maternus Aug Varim Fulg Prim Beat

5.) (cop<sup>sa</sup>) arm<sup>3</sup> see 5:10

6.) syr<sup>ph</sup> eth

7.) lac: ⲡ<sup>115</sup> C P?. The TR reading in v. 10 of "us" and "we will reign" is supported by only a few late Greek manuscripts. According to the UBS Textual Commentary, the reading of Codex A and the Ethiopic best explains the origin of the others: copyists wanted to supply an object for the verb. But when they added the ἡμᾶς, "us," they created a conflict with v. 10 where it says "you have made αὐτοὺς - "them" into a kingdom and priests, and βασιλεύσουσιν "they" will reign. As the text stands in the HF/RP editions, it at first seems you have the 24 elders saying they themselves were purchased by His blood, but then in v. 10 they exclude themselves from the group that will reign on the earth. But it is likely that the 24 elders will indeed be among those who reign on the earth, since they sit on 24 thrones and have golden crowns. Whereas, when you have the elders word it as in the NA27, they can be including themselves in the "some" who were purchased and will reign. However, Dr. Maurice A. Robinson says the solution probably lies in the fact that there are multiple groups who are singing this song, and they are taking turns singing different parts; i.e., the Elders sing the "us" part, and the Four Living Beings sing the "them" part. (See endnote in my [longer edition](#) for Dr. Robinson's exact words.) The idea of a two-part responsive praise was (perhaps) first put forward by Moses Stuart in 1845. <https://archive.org/details/commentaryonapoc02stua> Apocalypse 5:9-10 comments p. 134 Responsive praise. Moses Stuart "A Commentary on the Apocalypse Volume 2" Andover, New York 1845. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." ((You can view the pertinent page of Codex A for yourself at the [Center for the Study of New Testament Manuscripts](#), find Codex A, Codex Alexandrinus, MS. nr. GA\_02.) But since Revelation says Christ himself will reign on the earth (11:15; 20:6), the idea that the 24 elders will not reign on the earth is preposterous. Their 24 thrones surround the throne of the Lamb, and they will reign with Him on the earth. The New Jerusalem will be on the earth. That city has 12 foundations, and 12 gates, with the names of the 12 apostles and 12 tribes respectively; thus a total of 24 elders.

<sup>59</sup> **5:10a** txt "them" (all Greek mss but 792, 2436) vg-am (eos) syr cop<sup>bo</sup> arm> (eth) Andr; Cypr Matern AN HF BG RP SBL TH NA28 {A} // "us" (792 but following "they reign") 2436 itar vg-fu (nos) cop<sup>sa</sup> arm1,3 (Hipp) Varim Vulg Prim Beat Tyc TR // lac C P 051 1384 1854<sup>homoiotel.</sup> 2030 2062 2329. See endnote # 4 about this variant.

<sup>60</sup> **5:10b** txt "kingdom and priests" A latt cop(sa),bo arm4 SBL TH NA28 {} // "kings and priests" ⲙ syr<sup>h</sup> arm TR AN HF BG RP // "a kingdom and priesthood" Ⲭ // "a kingdom and priests and kings" syr<sup>ph</sup> // lac C P

<sup>61</sup> **5:10c** txt βασιλεύσουσιν "they will reign" Ⲭ P ⲙ<sup>A</sup> vg-am,fu,tol,harl,lips5 cop<sup>sa</sup> syr<sup>ph</sup> arm4 Hipp Andr; Cyp Matern Fulg AN HF BG RP TH NA28 {A} // βασιλευουσιν "they reign" A ⲙ<sup>K</sup> (itar) syr<sup>h</sup> Compl SBL // βασιλευσομεν "we will reign" vg-cle,dem,lips4,6 arm Prim Beat TR // infinitive arm α. // omit "and they will reign on the earth" ps-Ambr // lac C. See endnote #4 about this variant.

<sup>62</sup> **5:11** txt ηκουσα A P latt arm> eth Cass<sup>1/2</sup> TR SBL TH NA28 {} // ηκουσα ως Ⲭ syr<sup>ph,h</sup> cop<sup>sa</sup> arm4 Cass<sup>1/2</sup> Fulg AN [ως] HF BG RP // lac C

honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"<sup>63</sup>

<sup>14</sup>And the four beings were saying "Amen."<sup>64</sup> And the elders fell down and worshiped.<sup>65</sup>

## Chapter 6

### *The Seven Seals*

<sup>1</sup>And I watched as<sup>66</sup> the Lamb opened the first of the seven seals. And I heard one of the four living beings saying in a thunderous voice, "Come."<sup>67</sup> <sup>2</sup>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.

<sup>3</sup>And when the Lamb opened the second seal, I heard the voice of the second being saying, "Come." <sup>4</sup>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 slaughter one another. And to him was given a large sword.

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

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<sup>63</sup> **5:13d** txt "ever." ⲛ A P itar vg syr<sup>ph,h</sup> cop<sup>sa</sup> arm Prim TR AN SBL TH NA28 {} // "ever. Amen." ⲙⲓ eth Tert Ps-Ambr HF BG RP // lac C. This variant is related to the following footnote. It looks like the word Ἀμήν 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, "το 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/revwgrk.pdf>

<sup>64</sup> **5:14a** txt ζωα ελεγον αμην ⲛ A P TR AN SBL TH NA28 {} // ζωα ελεγον το αμην latt cop<sup>sa</sup> // ζωα οι λεγουσιν αμην syr<sup>ph</sup> // ζωα ελεγον το αμην cop<sup>sa</sup> // ζωα λεγοντα το αμην ⲙⲓ HF BG RP // ζωα λεγουσιν το αμην cop<sup>sa</sup> // lac C 051 2062. See endnote in <https://bibletranslation.ws/trans/revwgrk.pdf> with full collation of this variant in combination with the previous one.

<sup>65</sup> **5:14b** txt προσεκυνησαν (all Greek manuscripts except 2045\*) vg-am,fu,dem,harl\*,lipss syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth Apr ps-Ambr Cass AN HF BG RP SBL TH NA28 {} // προσεκυνησαν ζωντι εις τους αιωνας των αιωνων 2045\* vg-cle,lips4 Prim Haymo TR // lac C 051 88 1384 1704 2022 2030 2062 2078 2091. The early Vulgate texts am (Amiatinus) and fu (Fuldensis) support the majority text. See endnote # 4 about this variant.

<sup>66</sup> **6:1** txt "watched as" ⲛ A C P syr<sup>ph,h</sup> arm ps-Ambr Prim Beat TR SBL TH NA28 {} // "saw that" ⲙⲓ vg AN HF BG RP // "and then the Lamb uncovered" eth // omit cop<sup>sa</sup>. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ὅτε - "when / as," is written.

<sup>67</sup> **6:1-2** txt "'Come.'" 2 And I looked, and behold" A C P vg<sup>ww,st</sup> arm AN BG SBL TH NA28 {} // "'Come.'" 2 I looked, and behold" cop<sup>sa</sup> // "'Come.'" 2 And I looked. Behold" cop<sup>bo</sup> // "'Come and see.'" 2 And behold" ⲙⲓ (itar) vg<sup>mss</sup> Vict-Pett Prim Beat HF RP // "'Come and see.'" 2 And I looked and behold ⲛ syr<sup>h</sup> with\* TR // "'Come and see.'" 2 And I looked. Behold" eth // "'Come and see.'" 2 And I listened and looked, and behold" syr<sup>ph</sup>

<sup>68</sup> **6:5** txt "I looked" ⲡ<sup>115</sup> A C P vg<sup>ww,st</sup> Andr AN BG SBL TH NA28 {B} // "see." ⲙⲓ itar vg<sup>cl</sup> Areth HF RP // "see. And I looked" Vict Tyc ps-Ambr TR // "see. And I looked" ⲛ syr<sup>h</sup> // ὅτι ἔρχομαι arm // arm4 "it has come" // omit syr<sup>ph</sup> cop<sup>sa</sup> // lac ⲡ<sup>24</sup>.

<sup>69</sup> **6:6a** txt ως φωνην ⲛ A C P vg SBL TH NA28 {/} // ω φωνην AN [ω] // φωνην ⲙⲓ syr cop arm Prim Beat TR HF BG RP // lac ⲡ<sup>24</sup> ⲡ<sup>115</sup>

four living beings, saying, "A quart of wheat for a day's wage, or three barley loaves<sup>70</sup> for a day's wage. And don't you damage the oil or wine."

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

<sup>9</sup>And when the fifth seal was opened, I saw beneath the altar, the souls of those slain for the word of God and for the witness<sup>75</sup> that they were bearing. <sup>10</sup>And they cried out with a loud voice, saying, "Until when, O Master, holy and true, are you refraining from adjudicating and avenging our blood from those who dwell on the earth?"

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

### *The Sixth Seal*

<sup>12</sup>And I watched as he opened the sixth seal, and a mighty earthquake took place, and the sun became black like animal hair sack-cloth, and the full moon became like blood, <sup>13</sup>and the stars of heaven fell to the earth, as a fig tree shaken by a strong wind casts its unripe figs, <sup>14</sup>and the sky retreated like a scroll being rolled up, and every mountain and island was removed from its place.

<sup>15</sup>And the kings of the earth, and the great and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in caverns, and among the rocks of the mountains, <sup>16</sup>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; <sup>17</sup>for the great day of their wrath has come, and who will be able to stand?"<sup>76</sup>

<sup>70</sup> **6:6b** txt κριθων (pl) & A C P syr<sup>h</sup> cop<sup>sa</sup> SBL TH NA28 {/} // κριθης (sg) 𐤀𐤏𐤍 syr<sup>ph</sup> cop<sup>sa</sup> TR AN HF BG RP // lac 𐤓<sup>24</sup> 𐤓<sup>115</sup>

<sup>71</sup> **6:7-8** txt ερχου 8και ειδον και ιδου 𐤓<sup>24vid</sup> A P vg<sup>ww,st</sup> syr<sup>ph</sup> cop(sa) arm Andr AN BG SBL TH NA28 {B} // ερχου 8ειδον και ιδου C // ερχου και ιδε 8και ιδου 𐤀𐤏𐤍 vg<sup>cl</sup> syr<sup>h</sup>c (eth) Prim Beat HF RP // ερχου και ιδε 8και ειδον και ιδου & it<sup>ar</sup> // ερχου και βλεπε 8και ειδον και ιδου TR. See endnote #4 about this variant.

<sup>72</sup> **6:8b** The preposition "on" is different with this rider than the first three. When you read this version of the prepositional phrase out loud, this one has a more grave sound to it. It is longer and more spelled out.

<sup>73</sup> **6:8c** txt ακολουθει μετ αυτου "is following after him" cop Vic TR BG // ακολουθει οπισω αυτου "is following after him" syr<sup>h</sup> // ηκολουθει μετ αυτου "was following after him" A C P AN SBL TH NA28 {/} // ηκολουθει αυτω "was following him" & lat HF RP // ακολουθει αυτω "is following him" syr<sup>ph</sup> // lac 𐤓<sup>24</sup>

<sup>74</sup> **6:8d** txt "given to them" & A C P TR SBL TH NA28 {/} // "given to him" 𐤀𐤏𐤍 lat syr cop arm eth Prim AN HF BG RP // lac 𐤓<sup>24</sup>.

<sup>75</sup> **6:9** txt "witness" & A C P latt cop<sup>sa</sup> TR SBL TH NA28 {/} "witness of the Lamb" 𐤀𐤏𐤍 syr<sup>h</sup> AN HF BG RP // "witness of Jesus" syr<sup>ph</sup> Beat // "witness of him" arm 4. α. Cypr Prim

<sup>76</sup> **6:17** Malachi 3:2, "But who can abide the day of his coming? and who shall stand when he appears?" "Neither their silver nor their gold shall be able to deliver them in the day of Yahweh's wrath." –Zephaniah 1:18. Zephaniah also tells how it is you can hide from Yahweh's anger, in 2:3- "Seek ye Yahweh, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek



## Chapter 7

### *The 144,000 Sealed*

<sup>1</sup>After this<sup>77</sup> 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.

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

<sup>4</sup>And I heard the number of the ones sealed, 144,000, sealed from every tribe of the sons of Israel: <sup>5</sup>from the tribe of Judah twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, <sup>6</sup>from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh<sup>78</sup> twelve thousand, <sup>7</sup>from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, <sup>8</sup>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*

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

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

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

<sup>14</sup>And I spoke<sup>79</sup> 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. <sup>15</sup>Because of this they are before the throne of God, and they serve him day and night in his

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meekness: it may be ye will be hid in the day of Yahweh's anger." Jesus said the meek shall inherit the earth.

<sup>77</sup> 7:1 txt "after this" A C latt syr<sup>hmg</sup> arm SBL TH NA28 {} // "and after this" Ⲛ ⲙⲕ syr<sup>ph</sup> Beat AN HF BG RP // "after these things" cop<sup>sa</sup> // "and after these things" P ⲙⲁ syr<sup>htxt</sup> TR.

<sup>78</sup> 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.

<sup>79</sup> 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. <sup>16</sup>No longer will they hunger, neither will they thirst any more, nor will the sun attack them nor any scorching heat. <sup>17</sup>For the Lamb that is in the midst of the throne will shepherd them, and he will lead them to the springs of the waters of life; and God will wipe away every tear from their eyes."<sup>80</sup>

## Chapter 8

### *The 7th Seal: the Seven Trumpets*

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

<sup>7</sup>And the first one sounded his trumpet; and there came hail and fire mixed with blood, and it was rained on the earth. And one third of the earth was burned up,<sup>81</sup> and one third of the trees were burned up, and all the green grass was burned up.

<sup>8</sup>And the second angel sounded his trumpet; and something like a huge mountain burning with fire<sup>82</sup> was hurled into the sea. And one third of the sea was turned to

<sup>80</sup> **7:16-17** Isaiah 49:10; 25:8. See also Psalm 121:6: "The sun will not smite you by day, nor the moon by night."

<sup>81</sup> **8:7** txt και το τριτον της γης κατεκαη & A P 052 +all other Greek mss. ith syr<sup>ph,h</sup> cops<sup>a</sup> Prim Beat AN BG RP SBL TH NA28 {/} // omit 1854 2061 2814 arm TR // lac C 051 88 1384 2022 2030 2050 2052 2062 2091. Will one third of the earth be burned up or not? This is a variant between Bible versions based on the Textus Receptus, versus all others. The Textus Receptus and the King James Version omit the first of the three phrases below, which means, "and one third of the earth will be burned up."

και το τριτον της γης κατεκαη  
και το τριτον των δενδρων κατεκαη  
και πας χορτος χλωρος κατεκαη

This omission is a clear case of "homoioteleuton" that happened in the Greek copying process. That means, the lines end the same, so a copyist, having left off his work for a break, then resumed doing his work, and he remembers, "I resume, at the line ending with κατεκαη," but he resumed with the wrong line ending with κατεκαη. Skipped one line by accident. Homoioteleuton. Or, it could have been a case of "homoioarcton," that is, all three lines BEGIN the same, with και, and the scribe having left off, resumed, thinking, "I resume with the line beginning with και, but he picked the wrong line beginning with και. Interestingly, the scribe of manuscript 620 wrote the phrase in question two times, which is another kind of result from parablepsis from homoioteleuton.

<sup>82</sup> **8:8** txt "burning with fire" & A P 052 latt syr<sup>h</sup> cops<sup>a</sup> TR AN [with fire] SBL TH NA28 {/} // "burning" ⲙⲕ syr<sup>ph</sup> Tyc HF BG RP // lac C.

blood, <sup>9</sup>and one third of the creatures that have lives<sup>83</sup> in the sea died, and one third of the ships were destroyed.

<sup>10</sup>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. <sup>11</sup>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.

<sup>12</sup>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<sup>84</sup> and a third of the daylight would not be shined, and the same with the night.

<sup>13</sup>And I looked, and I heard an eagle<sup>85</sup> 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*

<sup>1</sup>And the fifth angel sounded his trumpet; and I saw a fallen star,<sup>86</sup> *fallen* out of heaven onto earth, and the key to the bottomless pit had been given to him. <sup>2</sup>And

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<sup>83</sup> **8:9** Greek: τα ἔχοντα ψυχας, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχη, "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 ἔχοντα 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."

<sup>84</sup> **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

<sup>85</sup> **8:13** txt αετου "eagle" P<sup>115</sup> A M<sup>K</sup> it<sup>h</sup> vg syr<sup>ph,h</sup> cop<sup>sa</sup> eth Cass Beat Tyc AN BG HF RP SBL TH NA28 {} // αγγελου "angel" P M<sup>A</sup> arm TR // lac C. "Had the Apocalypticist written αγγελου, αλλου ("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.*).

<sup>86</sup> **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.<sup>87</sup> And the sun and the sky became dark from the smoke of the pit.<sup>3</sup> 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.

<sup>4</sup>And it was commanded them that they not harm the grass of the earth or anything green or any tree,<sup>88</sup> but only humans who do not have the seal of God on their foreheads. <sup>5</sup>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. <sup>6</sup>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.

<sup>7</sup>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, <sup>8</sup>and they had hair like the hair of women, and their teeth were like lions' teeth, <sup>9</sup>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. <sup>10</sup>And they have tails like scorpions, and stingers, and in their tails their power to do harm to humans for five months. <sup>11</sup>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.

<sup>12</sup>The first woe has passed. Behold, even after all this,<sup>89</sup> two woes still are coming.

<sup>13</sup>And the sixth angel sounded his trumpet. And I heard a voice from the horns<sup>90</sup> of the golden altar before God, <sup>14</sup>saying to the sixth angel, the one holding the trumpet, "Release the four angels that are bound at the great river Euphrates." <sup>15</sup>And he released the four angels, held ready for that hour and day and month and

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<sup>87</sup> **9:2** txt "giant furnace" **Ⲭ** A P 0207 cop<sup>sa</sup> TR SBL TH NA28 {} // "burning furnace" **ⲙⲛⲕ** syr<sup>h\*\*</sup> arm AN HF BG RP // "giant burning furnace" syr<sup>ph</sup> // lac C

<sup>88</sup> **9:4** Compare ch. 6:6, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine." An implication here about the green grass and trees, from the commandment to the locusts that they not damage anything green, could be that green things will be precious and rare in those days already, before all these plagues take place. On the other hand, locusts' natural inclination would be to eat such, and they are being commanded to do otherwise.

<sup>89</sup> **9:12** The Greek words I rendered "after all this" are "meta tauta." This phrase is usually found, in Revelation, at the beginning of a sentence, not the end as here. Therefore, there seems to be an emphasis put on this phrase by putting it last. And the word "behold" adds to the emphasis.

<sup>90</sup> **9:13** txt "horns" **ⲡ**<sup>47</sup> **ⲕ**<sup>2</sup> A 0207 it<sup>ar</sup> vg<sup>ww,st</sup> syr<sup>h</sup> cop<sup>sa</sup>ms eth Haymo Bed ps-Ambr SBL TH // "four horns" **ⲡ**<sup>15vid</sup> P vgc<sup>l</sup> syr<sup>ph</sup> Andr; Cypr Tyc Prim Beat TR AN HF BG RP NA28 [four] {C} // omit it all and read: "I heard a voice from the golden altar before God" - **Ⲭ**<sup>\*</sup> // lac C. The combination of **ⲡ**<sup>47</sup> A 0207 and 052's descendants 1678 1778 2080 is weighty enough for me to omit τεσσάρων, especially when added to the internal considerations (below) which explain why copyists added it.

All the altars mentioned in the Mosaic temples, and in the Ezekiel 43:15 temple, have four horns, see Ex 27:2; 29:12; 30:10; 43:20; Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18; I Kings 1:50; 2:28; Psalm 118:27; Jer. 17:1; Zech. 1:18 (Amos 3:14 says "horns of the altar" without the number four). Moreover, the altar of incense was also golden, Exodus 39:38; 40:5, 26; Numbers 4:11; I Kings 7:48; 2 Chronicles 4:19.

year in order to kill one third of humanity. <sup>16</sup>And the number of their mounted troops was 200,000,000.<sup>91</sup> I heard the number of them.

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

<sup>20</sup>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<sup>92</sup> neither see nor hear nor walk, <sup>21</sup>and neither did they repent of their murders, nor their sorceries,<sup>93</sup> nor their sexual immorality, nor their thefts.

## Chapter 10

### *The Prophet's Bitter Burden*

<sup>1</sup>And I saw another powerful angel coming down out of heaven, wrapped in a cloud, and a nimbus<sup>94</sup> above his head, and his face like the sun, and his legs<sup>95</sup> like columns of fire, <sup>2</sup>and holding in his hands a little scroll that was opened. And he placed his right foot upon the sea, and his left upon the land, <sup>3</sup>and he cried out with a great voice, like a lion roaring. And when he had cried out, the seven thunders spoke with their sounds.<sup>96</sup>

<sup>91</sup> **9:16** txt διςμυριαδες μυριαδων A P  $\mathfrak{M}^A$  cop<sup>sa</sup>ms eth Cypr Beat NA28 {/} // δυο μυριαδες μυριαδων  $\mathfrak{P}^{47}$  cop<sup>bo</sup> TR // δυο μυριαδων μυριαδας  $\mathfrak{X}$  // μυριαδες μυριαδων  $\mathfrak{M}^K$  (abt. 50 minuscules total) cop<sup>sa</sup>ms Tyc RP // lac  $\mathfrak{P}^{115}$  C

<sup>92</sup> **9:20b** txt δύνανται (plural)  $\mathfrak{P}^{85}$   $\mathfrak{P}^{115}$   $\mathfrak{X}$  A C P latt syr<sup>h</sup> NA27 {/} // δύνανται (singular)  $\mathfrak{P}^{47}$  TR RP // omit eth syr<sup>ph</sup>. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

<sup>93</sup> **9:21** txt {D} φαρμάκων  $\mathfrak{P}^{47}$   $\mathfrak{P}^{115}$   $\mathfrak{X}$  C cop<sup>bo</sup> Andrew<sup>c</sup> Areth NA27 {/} // φαρμακίων A P Andrew<sup>bav\*</sup> // φαρμακειών syr<sup>ph,h</sup> cop<sup>sa</sup>ms arm Andrew<sup>a,bav<sup>c</sup>,p</sup> TR RP // "divination" arm4 // "potions of sorcery" cop<sup>bo</sup> // "adultery" cop<sup>sa</sup>4 // omit οὔτε ἐκ τῶν φαρμάκων αὐτῶν itar cop<sup>sa</sup>ms arm2 Cyp Tyc1 // lac  $\mathfrak{P}^{85}$ . This Greek word φάρμακον - phármakon 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 φαρμακειών, 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 φαρμακ(ε)ίων, which occurs in 18:23 and Gal. 5:20, than vice versa."

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

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

<sup>96</sup> **10:3** Or, "with their voices."

<sup>4</sup>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."

<sup>5</sup>And the angel which I had seen standing on the sea and on the land, he lifted his right<sup>97</sup> hand to heaven, <sup>6</sup>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, <sup>7</sup>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.<sup>98</sup>

<sup>8</sup>And the voice that I had heard from heaven, it spoke with me again, and said, "Go take the scroll<sup>99</sup> that is opened in the hand of the angel who is standing on the sea and on the land."

<sup>9</sup>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." <sup>10</sup>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.

<sup>11</sup>And they<sup>100</sup> are saying to me, "You must again prophesy concerning<sup>101</sup> many peoples and nations and languages and kings."

## Chapter 11

### *The Two Witnesses*

<sup>1</sup>And a reed was given to me, like a measuring rod, as he<sup>102</sup> was saying, "Get up, and measure the temple of God along with the altar and those worshiping in it.

<sup>2</sup>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

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<sup>97</sup> 10:5 txt "his right" P<sup>47</sup> P<sup>85</sup> N C P syr<sup>h</sup> eth cop<sup>sa,bo</sup>10/12 RP NA27 {} // omit A vg syr<sup>ph</sup> cop<sup>bo</sup>mss TR // lac P<sup>115</sup>.

<sup>98</sup> 10:7 txt "to his servants the prophets" A C P vg cop<sup>bo</sup> arm<sup>Oscan</sup> Tyc 1 ps-Ambr (*per servos suos prophetas*) arm (TR) RP NA27 {} // "to his servants and prophets" P<sup>47</sup> // "to his servants and the prophets" N cop<sup>sa</sup> // "to his servants and to his prophets" eth // lac P<sup>115</sup>. There are many, many other variations in this phrase.

<sup>99</sup> 10:8 txt biblion A C it<sup>ar,t</sup> vg cop<sup>sa,bo</sup> eth Beat Prim ps-Ambr Tyc NA27 {} // biblidarion f052 RP // biblaridion N P TR.

<sup>100</sup> 10:11a txt "they" P<sup>47</sup> N A cop<sup>bo</sup> RP NA27 {} // "he" P it<sup>ar,t</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup>mss; eth arm Beatus Tyconius Primasius ps-Ambr TR // lac C. "They" must be the same two voices that have been speaking to John throughout this chapter— the voice from heaven, and the strong angel standing on the sea and on the land.

<sup>101</sup> 10:11b epi with dative. Bauer says it is used here "to introduce the person or thing because of which something exists or happens to, or with," and he says it is the same use as in Acts 5:35, Hebrews 11:4 and Rev. 22:16.

<sup>102</sup> 11:1b A singular masculine subject; it must be God speaking, because later in v. 3 the speaker says, "I will give authority to my two witnesses."

months. <sup>3</sup>And I will give *authority* to my two witnesses, and they will prophesy<sup>103</sup> for 1,260 days clothed in sackcloth."

<sup>4</sup>These are the two olive trees and the two lampstands which stand before the Lord<sup>104</sup> of the earth.<sup>105</sup> <sup>5</sup>And if anyone wants to harm them, fire comes from their mouth and consumes their enemies. And if anyone would want to harm them, this is how he ought to be killed. <sup>6</sup>These have the authority to shut up the sky so that no rain will fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with any kind of plague as often as they wish. <sup>7</sup>And when they complete their witness, the beast coming up out of the bottomless pit will make war with them, and will conquer them and kill them.

<sup>8</sup>And their corpses *lie* on the boulevard of the great city which is spiritually named Sodom<sup>106</sup> and Egypt, where also their<sup>107</sup> Lord was crucified. <sup>9</sup>And from peoples and tribes and languages and nations they see their corpses for three and a half days. And they are not allowing their corpses to be placed in a grave. <sup>10</sup>And those dwelling on the earth rejoice<sup>108</sup> over them, and celebrate, and will send gifts<sup>109</sup> to one another. For these two prophets had tormented those dwelling on the earth.

<sup>11</sup>And 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. <sup>12</sup>And they<sup>110</sup> 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. <sup>13</sup>And

<sup>103</sup> **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.

<sup>104</sup> **11:4b** txt κυρίου "Lord" Ⲭ A C P latt syr cop arm> arab RP SBL NA28 {} // θεου "God" (eth) TR

<sup>105</sup> **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.

<sup>106</sup> **11:8b** Isaiah 1:9, 10, 28

<sup>107</sup> **11:8c** txt αὐτῶν εσταυρωθῆ "their Lord was crucified" Ⲭ² A C P *rell. grk. all versions all fathers* RP SBL NA28 {} // ἡμῶν εσταυρωθῆ "our Lord was crucified" 2814 TR // εσταυρωθῆ "the Lord was crucified" Ⲭ\* // εἰς τῶ "the Lord was crucified" ⲡ⁴⁷ // lac ⲡ¹¹⁵ 051 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062. See endnote # 4 about this variant.

<sup>108</sup> **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.

<sup>109</sup> **11:10b** txt πέμψουσιν "they will send" Ⲭ² A C vg syr<sup>ph,h</sup> cop<sup>bo</sup> arab Tyc1,3 Prim Ps-Ambr TR AN BG SBL TH NA28 {} // πεμπουσιν Ⲭ\* P cop<sup>sa</sup> arm2,3,4 Tyc2 Beat // π[εμψου]σιν ⲡ⁴⁷ // π[εμψουσιν] ⲡ¹¹⁵ // δώσουσιν "they will give" eth HF RP // lac 051. Both ⲡ⁴⁷ and ⲡ¹¹⁵ show a word beginning with π, so they could agree with Ⲭ\* 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 (ⲙ<sup>K</sup>) read δώσουσιν (or orthographic variants of such), while about 40% of the minuscules (ⲙ<sup>A</sup>) 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.

<sup>110</sup> **11:12b** txt "they heard" Ⲭ\* A C P vg syr<sup>ph,h</sup> Tyc.3 TR SBL TH NA28 {B} // "I heard" ⲡ⁴⁷ Ⲭ² it<sup>ar</sup> syr<sup>hmg</sup> cop<sup>sa</sup> arm eth<sup>ms</sup> Andr; 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<sup>111</sup> 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.

<sup>14</sup>The second woe has passed. Behold, the third woe comes quickly.

### *The Last Trumpet*

<sup>15</sup>And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom of the world has become<sup>112</sup> the kingdom of our Lord, and of his Christ!<sup>113</sup> And he shall reign for ever and ever!"

<sup>16</sup>And the twenty-four elders, who sit on their thrones before God,<sup>114</sup> fell on their faces and worshiped God, <sup>17</sup>saying, "We thank you, Lord God Almighty, who is and who was,<sup>115</sup> that you have taken that great power of yours and begun to reign. <sup>18</sup>And the nations have become angry, and your anger also has come, and the time for the dead to be judged, and reward to be given to your servants the prophets and to the saints and to those fearing your name, both small and great, and to destroy the ones destroying the earth."<sup>116</sup>

<sup>19</sup>And the temple of God in heaven opened, and the ark of his covenant was seen in his temple; and there came peals of thunder, and voices and rumblings and an earthquake,<sup>117</sup> and large hailstones.

## Chapter 12

### *The Woman, Her Seed, and the Dragon*

<sup>1</sup>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, <sup>2</sup>and being with child, and crying out with contractions and anguish to deliver.

<sup>3</sup>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,<sup>118</sup> <sup>4</sup>and his tail is pulling

<sup>111</sup> 11:13 txt ἐν ἐκείνῃ τῇ ὥρᾳ "in that hour" ⲛ A C P TR NA27 {} // ἐν αὐτῇ τῇ ὥρᾳ "in that hour" ⲡ<sup>47</sup> // ἐν ἐκείνῃ τῇ ἡμέρᾳ "in that day" RP.

<sup>112</sup> 11:15b txt εγενετο η βασιλεια "the kingdom...has become" ⲡ<sup>47</sup> ⲛ A C P syr<sup>ph,h</sup> (copsa,bo diff word order) arm3 Tyc ps-Ambr RP SBL NA28 {} // εγενοντο αι βασιλειαι "the kingdoms...have become" (27 minuscules) TR.

<sup>113</sup> 11:15c That is, his Anointed.

<sup>114</sup> 11:16c txt {A} "before God" ⲡ<sup>47</sup> ⲛ A C P TR NA27 {} // "before the throne of God" RP.

<sup>115</sup> 11:17 txt {A} ⲛ<sup>2</sup> A P it<sup>h</sup> vg<sup>ww,st</sup> syr<sup>ph,h</sup> copsa eth Andr; (Cypr Prim but *quod* for ὅτι) ps-Ambr RP NA27 {B} // "and because" ⲡ<sup>47</sup> ⲛ\* C itar vg<sup>mss</sup> cop<sup>bo</sup>ms (arm) // "and who is to come, because" vg<sup>cl</sup> (cop<sup>bo</sup>) Tyc (Beat) TR.

<sup>116</sup> 11:18 See 19:2

<sup>117</sup> 11:19 txt και σεισμος ⲡ<sup>115</sup> ⲛ A C P cop<sup>sa2/4</sup> TR NA28 {} // και σεισμοι cop<sup>sa2/4,bo</sup> arm1 // omit arm3 RP // και πυρ syr<sup>ph</sup> // lac ⲡ<sup>47</sup>. The variety of variants, and the fact that Sahidic Coptic is split, and that family 052 is not united, leads me to believe that και σεισμος might be secondary, and may come from familiarity with another place in Rev., 8:5. I also note that σεισμος is the only singular item in the list. This latter may account for its omission, however. The parade of majuscules and papyri in support of the NA28 reading is impressive. The Philoxenian Syriac has "fire" instead of earthquake.

<sup>118</sup> 12:3 Greek, diadems; whereas the Greek word for the crowns of 12:1 is stephanos. The diadem is of Persian origin, signifying royalty; and the stephanos originally had more the meaning of a prize or trophy or reward. It was originally a wreath, as well.



one third of the stars<sup>119</sup> 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.

<sup>5</sup>And she bore a son, a male child, who was destined to<sup>120</sup> shepherd all the nations with a rod of iron. And her child was snatched up to God and to his throne. <sup>6</sup>And the woman fled to the desert, to where she has a place prepared there by God, so that there they might take care of her for 1,260 days.

<sup>7</sup>And there was war in heaven, Michael and his angels must make war with the dragon. And the dragon made war, and his angels also, <sup>8</sup>and they were<sup>121</sup> not strong enough, neither was their<sup>122</sup> place found anymore in heaven. <sup>9</sup>And the great dragon was thrown out, that ancient serpent, which is called the Devil and Satan, who deceives the whole world, he was thrown to the earth, and his angels thrown along with him.

<sup>10</sup>And I heard a great voice in heaven, saying, "Now has come the salvation and power and kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been thrown out, the one accusing them before our God day and night, <sup>11</sup>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.

<sup>12</sup>"Rejoice over this, O heaven,<sup>123</sup> and you who dwell therein! Woe to the earth and to the sea!<sup>124</sup> For the devil has come down to you with great fury, because he knows that he has but little time."

<sup>13</sup>And when the dragon saw that he was thrown to the earth, he went after the woman that bore the male child. <sup>14</sup>And she was given the two wings of a great eagle to fly to the desert to that place of hers where she gets taken care of for a time, times, and half a time,<sup>125</sup> away from the face of the serpent.

<sup>15</sup>And the serpent poured water from his mouth like a river after the woman, to cause her to be swept away by a flood, <sup>16</sup>and the earth helped the woman, and the earth opened its mouth and swallowed the flood that the dragon had poured from his mouth.

<sup>119</sup> **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."

<sup>120</sup> **12:5** Or also "who is soon to shepherd."

<sup>121</sup> **12:8** txt ισχυσαν (3<sup>rd</sup> pl aor ind "they were") ϣ<sup>47</sup> C P latt syr<sup>ph,h</sup> cop<sup>sa</sup> arm TR TH // ισχυσαν προς αυτον ϣ // ισχυσεν (3<sup>rd</sup> sg aor ind "he was") A cop<sup>bo</sup> eth AN HF BG RP SBL NA28 {\}.

<sup>122</sup> **12:8c** txt αυτων "their" ϣ<sup>47</sup> A C P it<sup>h</sup> Beat TR NA28 {/} // αυτοις "for them" ϣ<sup>2</sup> syr<sup>ph,h</sup> cop<sup>sams</sup> arm // αυτω "for him" cop<sup>bo</sup> Vict RP // omit ϣ\*

<sup>123</sup> **12:12a** txt {A} οι A TR [NA27] {\} // omit ϣ 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).

<sup>124</sup> **12:12b** txt omit A C P all versions RP NA28 {\} // +εις ϣ // +τοις κατοικοῦσι (add "to those inhabiting") TR. I think the accusative case of τὴν γῆν καὶ τὴν θάλασσαν "the earth and the sea" threw off some scribes.

<sup>125</sup> **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.

<sup>17</sup>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. <sup>18</sup>And he<sup>126</sup> stood at the shore of the sea.

## Chapter 13

### *The First Beast, out of the Sea*

<sup>1</sup>And I saw a beast coming up from the sea, with ten horns and seven heads, and on its horns ten crowns, and on its heads a name<sup>127</sup> that is blasphemy. <sup>2</sup>And the beast which I saw was like a leopard, and the feet of it like a bear's, and his mouth like the mouth of a lion. And the dragon gave his power to him, and his throne, and great authority. <sup>3</sup>And<sup>128</sup> one of his heads was as good as slain<sup>129</sup> to death, and the fatal wound was healed. And the whole earth was filled with wonder *and followed* after the beast,<sup>130</sup> <sup>4</sup>and they worshiped the dragon because he<sup>131</sup> had given authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?"

<sup>126</sup> **12:18** txt "it/he stood" ⲡ<sup>47</sup> ⲛ A C itar vg syr<sup>h</sup> arm1,3 eth Or<sup>dub</sup>; Vict-Pett Prisc Ambrosiast Beat Tyc Prim Haymo TR-Ald SBL TH NA28 {B} // "I stood" ⲡ ⲙ vg<sup>mss</sup> syr<sup>ph</sup> cop<sup>sa</sup> 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.

<sup>127</sup> **13:1** txt ὄνομα "name" ⲡ<sup>47</sup> ⲛ C P vg<sup>mss</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm eth Andrew; Prim Beat TR TH // ὄνοματα "names" A itar vg syr<sup>h</sup> Prisc ps-Ambr RP SBL NA28 ονομα[τα] {C}. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.

<sup>128</sup> **13:3a** txt omit ⲡ<sup>47</sup> ⲛ A C P lat syr cop eth arm RP SBL NA28 {} // +εἶδον "I saw" vg Beat. Tyc2 ps-Ambr TR

<sup>129</sup> **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.

<sup>130</sup> **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.

<sup>131</sup> **13:4** txt ὅτι "because, that" ⲡ<sup>47</sup> ⲛ A C P syr<sup>ph,h</sup> cop<sup>sa</sup> arm eth Ir Beat Tyc2 Ps-Ambr SBL TH NA28 {} // ὅς "who, that" TR // τὸ "who, that" ⲙⲕ vg<sup>cl</sup> AN BG RP // lac ⲡ<sup>115</sup>.

<sup>5</sup>And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act<sup>132</sup> for forty-two months. <sup>6</sup>And he opened his mouth in blasphemies toward God, to blaspheme his name and his tabernacle, those tabernacling in heaven.<sup>133</sup> <sup>7</sup>And it was given to him to make war with the saints and to conquer them,<sup>134</sup> <sup>135</sup> and authority was given to him over every tribe and people<sup>136</sup> and language and nation. <sup>8</sup>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.

<sup>9</sup>If anyone has an ear, hear. <sup>10</sup>If anyone is to be taken captive, into captivity he is going.<sup>137</sup> If anyone is to be killed with the sword, with the sword he will be killed.<sup>138</sup> Here is the endurance and faith of the saints.<sup>139</sup>

<sup>132</sup> **13:5** txt "to act"  $\mathfrak{P}^{47}$  A C P TR NA27 {} // "to make war" RP // "to do what he wants"  $\mathfrak{X}$ .

<sup>133</sup> **13:6** txt "those tabernacling in heaven"  $\mathfrak{X}^{\text{txt}}$  A C vgms syr<sup>h,(ph)</sup> (Iren<sup>arm</sup>) AN RP TH NA28 {B} // "and those tabernacling in heaven"  $\mathfrak{X}^{\text{mg}}$  P itar vg cop<sup>sa,bo</sup> eth<sup>mss</sup> Iren<sup>lat</sup> Andr Beat TR // "in heaven"  $\mathfrak{P}^{47}$  eth Prim. God's people, along with the Son, ARE the tabernacle. See Eph 2:20-22; 1 Peter 2:5; Rev. 21:14 etc.

<sup>134</sup> **13:7** Daniel 7:21,25; 12:7

<sup>135</sup> **13:7b** txt "and it was given to him to make war with the saints and to conquer them"  $\mathfrak{X}$  (itar vg) syr<sup>ph,(h)</sup> cop<sup>bo</sup> eth Beat TR RP NA27 {A} // "and authority was given to him to make war with the saints and to conquer them" arm<sup>mss</sup> (Quod) Prim // omit (homoioarcton?)  $\mathfrak{P}^{47}$  A C P cop<sup>sa</sup> arm<sup>mss</sup> Iren<sup>lat</sup> Andr.

<sup>136</sup> **13:7c** txt "and people"  $\mathfrak{X}$  A C P RP NA27 {} // omit  $\mathfrak{P}^{47}$  cop<sup>bo</sup> TR // lac  $\mathfrak{P}^{115}$ .

<sup>137</sup> **13:10a** txt "into captivity, into captivity he is going" A vg<sup>ww,st</sup> Ps-Ambr NA27 {B} // "into captivity is going, into captivity he goes" P // "leads into captivity, into captivity he is going" it<sup>(ar)</sup> vg<sup>cl</sup> syr<sup>ph,h</sup> Iren<sup>lat</sup>; Beat // "into captivity, he is going"  $\mathfrak{P}^{47}$   $\mathfrak{X}$  C cop<sup>bo</sup> arm Iren<sup>arm</sup> Tyc Andr // "has captivity, he is going" RP // "takes captives, into captivity he is going" (cop<sup>sa</sup>) (Primasius) TR. These are the major variants, but there are many, many more, when you count the versions and Fathers. The RP reading of "if anyone has [the lot or destiny of] captivity, he must go," seems to be a clarification of the first clause of the Codex A reading. And it could be argued that the additional phrase "into captivity" he must go, in the second clause, was a clarification on the part of Codex A as well. And then the "HAS part of the RP reading, "has captivity" was then interpreted by the TR copyists as meaning, "if anyone has captives," rather than if anyone has that fate. Happily, the, RP, NA27 and UBS4 readings are the same in meaning. The TR reading has no Greek manuscript support as it is worded in the Greek, but agrees in meaning with the manuscripts listed with it, and even those three do not agree.

<sup>138</sup> **13:10b** txt αποκτανθηται αυτον (aor inf pass) "is to be killed, he" A SBL NA28 {B} // αποκτενει "will kill" Pacian Beatus // αποκτεινει syr<sup>ph</sup> // αποκτενει αυτον cop<sup>sa</sup> // αποκτενει δει αυτον C P (no accents) // αποκτενει δει αυτον (fut ind act) it<sup>ar</sup> vg Ir<sup>lat</sup> Andr; Prim TR BG RP TH // αποκτεινει δει αυτον (pres ind act) "kills, he must himself"  $\mathfrak{X}$  syr<sup>h</sup> Iren<sup>arm</sup> // απ\_\_\_\_\_ δει αυτον  $\mathfrak{P}^{47}$  // lac  $\mathfrak{P}^{115}$ . This is a passage in which the accents make a difference for the tense of the verbs. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be αποκτανθηται, αυτον, ["is to be killed, he,"] supported by Codex Alexandrinus. As in the first two lines of the verse, the third and fourth lines teach (as does also Jr 15:2, on which the saying rests) the duty of endurance and the fulfillment of the will of God. Perhaps under the influence of such sayings as Mt 26:52 (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), copyists modified in various ways the difficult Greek construction (which, as Charles points out, seems to be a literal rendering of a distinctively Hebrew idiom, "if anyone is to be slain with the sword, he is to be slain with the sword") and introduced the idea of retribution (persecutors will be requited in strict accord with the *lex talionis*)." See also Jeremiah 15:2.

<sup>139</sup> **13:10c** For the "endurance of the saints," see also 14:11,12, and Daniel 11:33- And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days.

## *The Second Beast, out of the Earth*

<sup>11</sup>And I saw another beast, coming up from the earth, and it had two horns like a lamb, and it spoke as the dragon. <sup>12</sup>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. <sup>13</sup>And he performs great signs, such that he even causes fire to come down from heaven to earth before the people. <sup>14</sup>And he deceives those<sup>140</sup> 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.<sup>141</sup> <sup>15</sup>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.

<sup>16</sup>And he causes<sup>142</sup> all, the small and the great, and the rich and the poor, and the free and the slave, to get<sup>143</sup> a mark<sup>144</sup> on their right hand<sup>145</sup> or on their forehead,

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<sup>140</sup> **13:14a** txt txt πλανα ϖ<sup>47</sup> ϖ<sup>115vid</sup> Ⲛ A C P syr<sup>ph,h</sup> cop<sup>sa</sup> TR AN SBL TH NA28 {} // πλανα τους εμους ⲙ<sup>κ</sup> 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.

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

<sup>142</sup> **13:16a** The Greek word is ποιῶ, 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 δίδωμι, 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 δίδωμι as "receive." Tyndale did it, though there were a few manuscripts that had the Greek word for receive here. But "receive" is not lexically supported as a possible meaning of δίδωμι. Again, it is fashionable to render 3rd person plural actives as passives; see for example Mark 4:21, ἐρχεται, "exist"; Luke 12:20, ἀπαιτοῦσιν "they are demanding"; Rev. 10:11, λεγούσιν, "they are saying"; Rev. 11:1, λέγων, "as he is saying"; Rev. 12:6, τρεφῶσιν, "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.

<sup>143</sup> **13:16b** txt δωσιν αυτοις "they give themselves" Ⲛ<sup>2</sup> A C P cop<sup>sa</sup> BG SBL TH NA28 {} // δωσωσιν αυτοις "they give themselves" ⲙ<sup>κ</sup> Tyc<sup>½</sup> HF RP // δωσουσιν αυτοις "they will give themselves" AN // dari “to be given” Irenaeus // δωση αυτοις "he gives them" Hipp TR // δωσιν αυτω "they give himself" Ⲛ\* // λαβωσιν "they receive" Prim Vict // “they might write/etch” eth // \_\_\_\_\_ αυτοις ϖ<sup>47</sup> // lac ϖ<sup>115</sup>. 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 it to the Latin of Irenaeus and Victorinus? Or is it influenced by the late Syriac?

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

Option 1, the word αὐτοῖς is a contraction of ἑαυτοῖς, and means “they give themselves.” This is the way the scribe of ms. 1828 saw it, which reads δώσιν 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 ὡς λέγουσιν in 2:24 means “what is called” the deep things of Satan. ( I disagree with this. I translate it as follows: “the deep things of Satan,” as they say.’ In 8:2 the Greek text says ἐδόθησαν αὐτοῖς which is already passive. His example is from a Coptic text! Thomson does not mention this situation in 13:16. But I say, there were many, many opportunities for the proposed Aramaism to show up in Revelation, and it did not; so why must this here be such an example? I say this is not such, and I am saying here that the subject of this verb is the recipients, because αὐτοῖς 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.

<sup>144</sup> **13:16d** txt χάραγμα “mark”  $\P^{47C}$   $\aleph$  A C P itar vg syrph<sup>h</sup> arm Iren Hipp Prim TR AN SBL TH NA28 { } // χαράγματα “marks”  $\P^{47*}$   $\aleph^K$  cop<sup>sa</sup> Beat HF BG RP // lac  $\P^{115}$ . This Greek word translated “mark,” χάραγμα - káragma, 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.

<sup>145</sup> **13:16d** The Greek word is χεῖρ, 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

<sup>17</sup>and makes it<sup>146</sup> so that no one is able to buy or sell without having the mark—<sup>147</sup>the name of the beast or the number of his name. <sup>18</sup>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<sup>148</sup> number is 666.<sup>149</sup>

limb. This is true also in many of the languages where I was raised – the word for hand or foot can mean the entire extremity. Thus here, this mark could be anywhere from the hand on up.

<sup>146</sup> **13:17b** This "hina" is still connected to the ποιέω of 13:16a. The initial "and" in this verse is absent from some manuscripts, because, I now quote A Textual Commentary on the Greek New Testament edited by Bruce Metzger, with text in square brackets supplied by me: "The absence of καὶ [initial "and"] in  $\aleph^*$  C about 25 minuscules (including 1611)  $\text{syr}^{\text{ph,h}}$   $\text{copsa,bo}$  *al* appears to be a secondary modification arising from misunderstanding the relationship between verses 16 and 17. When the ἵνα μή ["so that not"] at the beginning of v. 17] clause was taken to be dependent upon δώσιν ["they might give"], καὶ was naturally regarded as superfluous, whereas the clause is no doubt to be taken as dependent upon ποιεῖ ["he or it causes" at the beginning of v. 16] and therefore coordinate with the ἵνα δώσιν ["such that they might give"] clause. The text [that includes "and" at the beginning of v. 17] is supported by  $\mathfrak{P}^{47}$   $\aleph^2$  A<sup>vid</sup> P 046 051 1006 1854 2344 *it<sup>ar</sup>* *vg arm eth al*."

<sup>147</sup> **13:17c** {C} txt "the mark— the name of the beast or the number of his name" A P RP NA27 {} // "the mark of the beast or his name or the number of his name"  $\aleph$  *vg<sup>ms</sup> cop* // "the mark or the name of the beast or the number of his name"  $\mathfrak{P}^{47}$  *vg<sup>cl</sup> BeatTR* // "the mark of the name of the beast" C *vg<sup>ww</sup> syr eth Prim Iren-lat Ps-Ambr* // "the letter (writing?) of the beast or his name" *copsa lac*  $\mathfrak{P}^{115}$ . The Harklean Syriac talks about the mark "of his tusks"!

<sup>148</sup> **13:18a** Or, "its number"

<sup>149</sup> **13:18b** txt "666"  $\mathfrak{P}^{47}$   $\aleph$  A P *vg syr<sup>ph,h</sup> copsa,bo arm eth Iren Hipp Andr; Vict-Pett Greg-Elvira Prim Beat TR AN HF BG RP SBL TH NA28 {A}* // "646" *it<sup>ar</sup>* // "616"  $\mathfrak{P}^{115}$  C *vg-harl mssacc. to Irenaeus; Caesarius Tyc2 arm4* //  $\eta \chi \iota \varsigma$  ( $\eta \epsilon \xi \alpha \kappa \omicron \sigma \iota \sigma \iota \epsilon \kappa \kappa \alpha \iota \delta \epsilon \kappa \alpha$ ) "the 616" or "or 616"  $\mathfrak{P}^{115}$ . Here is a [link](http://www.bibletranslation.ws/gfx/p115.jpg) to the image of Papyrus 115: <http://www.bibletranslation.ws/gfx/p115.jpg> The Greek letters are Η ΧΙC. 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 ξ to ι (666 = χξς and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נרון קסר) is equivalent to 666, whereas the Latin form Nero Caesar (נרו קסר) is equivalent to 616." In addition, Peter M. Head, in Some Recently Published NT Papyri from Oxyrhynchus: An Overview and Preliminary Assessment, Published in Tyndale Bulletin 51 (2000), pp. 1-16, points out that others have noticed that "two possible transliterations of 'beast' into Hebrew could produce either 616 or 666. That is, θηριου (genitive) as in Rev. 13:18 is תריו; while θηριον (nominative) is תריון. The mathematics is: י=50, ו=6, ך=10, ר=200, ת=400. For a full discussion see R. Bauckham, 'Nero and the Beast' in The Climax of the Covenant: Studies on the Book of Revelation (Edinburgh: T. & T. Clark, 1997), pp. 384-452, also D. Aune, Revelation 6-16 (Waco, Texas: Word, 1998), pp. 722, 769-73." There is a marginal note in MS 1854: "λατεῖνος." This reflects one of the early gematrial theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεῖνος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, ι = 10, ν = 50, ο = 70, ς = 200, which add up to 666. Irenaeus favored Τεῖταν (Titus) as the most likely gematrial equivalent for 666, because it had six letters, and he favored λατεῖνος second most. If the final ν is removed from Τεῖταν, you get the number 616.

## Chapter 14

### *The Lamb and the 144,000*

<sup>1</sup>And I looked, and behold, the Lamb is standing on Mount Zion, and with him the 144,000 who have his name and<sup>150</sup> the name of his father written on their foreheads. <sup>2</sup>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. <sup>3</sup>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. <sup>4</sup>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<sup>151</sup> from humanity as a firstfruits to God and to the Lamb, <sup>5</sup>and in their mouths no falsehood has been found.<sup>152</sup> They<sup>153</sup> are blameless.<sup>154</sup>

### *The Three Angels*

<sup>6</sup>And I saw another<sup>155</sup> 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, <sup>7</sup>saying in a loud voice, "Fear God<sup>156</sup> 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."

<sup>8</sup>And another angel, a second one,<sup>157</sup> followed, saying, "Fallen! Fallen<sup>158</sup> is Babylon the great,<sup>159</sup> which<sup>160</sup> had given all the nations to drink of the wine of the wrath of her whoredom. "

<sup>150</sup> **14:1** txt {A} "his name and the name of his father"  $\mathfrak{P}^{47}$   $\aleph^2$  A C (Cass\*) RP NA27 {} // τὸ ὄνομα τοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ  $\aleph^*$  // "the name of his father" P TR.

<sup>151</sup> **14:4** txt *omit*  $\mathfrak{P}^{47}$   $\aleph$  A C P syr<sup>ph</sup> cop Meth TR SBL NA28 {} // +υπο ιησου "through Jesus" syr<sup>h\*\*</sup> RP

<sup>152</sup> **14:5a** Zeph. 3:13; Isaiah 53:9; Psalm 32:2

<sup>153</sup> **14:5b** txt αμωμοι  $\mathfrak{P}^{115}$  A C P vg<sup>mss</sup> Beat SBL NA28 {} // αμωμοι γαρ  $\mathfrak{P}^{47}$   $\aleph$  itar,t vgcl syr<sup>ph,h\*\*</sup> cop<sup>sa,bo</sup> Or Meth Aug<sup>1/2</sup> TR RP // *et* Prim // *quia* Aug<sup>1/2</sup>

<sup>154</sup> **14:5c** txt *omit*  $\mathfrak{P}^{47}$   $\mathfrak{P}^{115}$   $\aleph$  A C P *rell.* Grk. *rell.* lat. syr<sup>ph,h</sup> cop<sup>sa,bo</sup> *rell.* arm eth AN HF BG RP SBL TH NA28 {} // ενωπιον του θρονου του θεου (no Grk) vg TR // ενωπιον του θεου arm2

<sup>155</sup> **14:6** txt αλλον "another"  $\mathfrak{P}^{115}$   $\aleph^2$  A C P itar vg syr<sup>ph,h</sup> cop<sup>bo</sup> arm (eth) Cypr Matern Varim Prim Cass Beat TR AN BG SBL TH NA28 {B} // *omit*  $\mathfrak{P}^{47}$   $\aleph^*$  cop<sup>sa</sup> Or Andr Vict-Pet Ambr HF RP

<sup>156</sup> **14:7** txt {A} "God"  $\mathfrak{P}^{47}$   $\aleph$  A C P syr cop TR BG SBL TH NA28 {} // "the Lord"  $\mathfrak{M}^k$  it(t) vgcl syr<sup>hmg</sup> Beat ps-Ambr AN HF RP.

<sup>157</sup> **14:8a** txt αγγελος δευτερος "angel a second"  $\aleph^2$  (C δευτερον) P syr<sup>h</sup> with \* cop<sup>sa,bo</sup> arm<sup>pt</sup> Andr (Beat) BG NA28 {C} // δευτερος αγγελος "second angel" A arm<sup>pt</sup> Prim Cass RP SBL TH // δευτερος "a second"  $\mathfrak{P}^{47}$   $\aleph^*$  syr<sup>ph</sup> // αγγελος "an angel" itar vg eth Vict-Pett TR. Regarding Primasius, the UBS5 and Hoskier apparatuses say it supports RP, while the NA28 apparatus says Prim supports NA28. I went with two out of three.

<sup>158</sup> **14:8b** txt επεσεν επεσεν "fallen fallen"  $\mathfrak{P}^{47}$  A P latt syr cop<sup>sa</sup> arm2 TR AN BG SBL TH NA28 {} // επεσεν "fallen"  $\aleph^2$  C arm3 eth HF RP // επεσεν επεσεν επεσεν "fallen fallen fallen" arm1 // *lac*  $\aleph^*$

<sup>159</sup> **14:8c** txt *omit*  $\mathfrak{P}^{47}$   $\aleph^2$  A C P & all Greek MSS latt syr cop arm arab AN HF BG RP SBL TH NA28 {} // η πολις "that city" eth TR // *lac*  $\aleph^*$ . See endnote #4 about this variant.

<sup>160</sup> **14:8d** txt η εκ του "which from the" A C *rell.* lat syr<sup>ph,h</sup> SBL NA28 {} // εκ του "from the"  $\mathfrak{P}^{47}$   $\aleph^2$  P cop<sup>bo</sup> arm eth arab Spec Prim Beat<sup>1/2</sup> RP // οτι εκ του "because from the" Beat<sup>1/2</sup> TR // και - "and," then *diff. word order* cop<sup>sa</sup> // *lac*  $\aleph^*$



<sup>9</sup>And another angel, a third one, followed those, saying with a loud voice, "If anyone worships the beast and his image, and takes the mark on his forehead or on his hand, <sup>10</sup>he shall himself also drink of the wine of the wrath of God, mixed undiluted in the cup of his anger,<sup>161</sup> and he shall be tormented with fire and sulfur before the holy angels and before the Lamb. <sup>11</sup>And 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."

<sup>12</sup>Here is the endurance of the saints,<sup>162</sup> those keeping the commandments of God and the faith of Jesus. <sup>13</sup>And I heard a voice from heaven saying,<sup>163</sup> "Write, 'Blessed are the dead, those dying in the Lord from now on.'"

"Yes,"<sup>164</sup> says the Spirit, "in that<sup>165</sup> they shall rest from their labors, with their works, you see<sup>166</sup> following right with them."<sup>167</sup>

### *The Angels Harvest the Earth*

<sup>14</sup>And I looked, and behold, a white cloud, and someone like a son of man sitting on the cloud, having a crown of gold on his head, and a sharp sickle in his hand. <sup>15</sup>And another angel came, from the temple, calling out in a loud voice toward the one sitting on the cloud, "Send out<sup>168</sup> your sickle and reap, for the hour<sup>169</sup> to reap has come, since the harvest has become dry."<sup>170</sup>

<sup>161</sup> **14:10** In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

<sup>162</sup> **14:12** txt {A} omit  $\text{P}^{47}$   $\text{N}^2$  A C P latt syr cop arm eth RP SBL NA28 {} //  $\omega\delta\epsilon$  "here" before "those keeping" TR

<sup>163</sup> **14:13a** txt omit  $\text{P}^{47}$   $\text{N}^2$  A C P *harl am fu lips* syr cop eth arm4 Beat RP SBL NA28 {} //  $\mu\omicron\iota$  "to me" itar vgc<sup>l</sup> rell. arm Spec Prim TR

<sup>164</sup> **14:13b** txt "Yes says"  $\text{N}^2$  A C P itar vg syr<sup>ph,h</sup> cop<sup>sa</sup> (arm) Andr; Aug Specul Prim Beat ps-Ambr TR NA27 {A} // "says yes" RP // "says"  $\text{P}^{47}$   $\text{N}^*$  cop<sup>bo</sup> (arm) (eth) Varim.

<sup>165</sup> **14:13c** The Greek word "hina" here is exegetical in that it explains how specifically the dead in Christ from now on are blessed. The blessing is two-fold, they shall rest, and two, their works are with immediate appearance and effectiveness, since it won't be long until the end of the age (and the judgment with reward) from the time they die. Perhaps this is why DE replaced GAR in some manuscripts, see the other footnotes on this verse.

<sup>166</sup> **14:13f** txt {A}  $\gamma\alpha\rho$   $\text{P}^{47}$   $\text{N}^2$  A C P itar vg syr<sup>h</sup> cop<sup>sa</sup> ps-Ambr Beat Aug Prim NA27 {} //  $\delta\epsilon$  TR RP // omit  $\tau\alpha\ \delta\epsilon\ \xi\rho\gamma\alpha\ \alpha\upsilon\tau\omega\upsilon\nu\ \acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota\ \mu\epsilon\tau'\ \alpha\upsilon\tau\omega\upsilon\nu$  syr<sup>ph</sup> // omit  $\tau\alpha\ \delta\epsilon\ \xi\rho\gamma\alpha\ \alpha\upsilon\tau\omega\upsilon\nu$  cop<sup>bo</sup> //  $\kappa\alpha\iota$  eth arm2.

<sup>167</sup> **14:13g** Compare I Timothy 5:24-25

<sup>168</sup> **14:15a** Here the Greek verb  $\text{p}\acute{\epsilon}\mu\text{p}\acute{o}$  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,<sup>50</sup> and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth." Luke 17:35-37 hints that the angels take them all to one place, where the vultures feed on them. See also the correspondence of fire, in both Matt. 13:40 and Rev. 14:18. Rev. 14:20 tells us that the people are put "outside the city" and their blood will flow as high as the horse's bridle for a distance of 180 miles. There is fire in the form of the fire of the city dump outside the city, Jerusalem. When the disciples asked Jesus where the angels take them in Luke 17:37, Jesus answered that it would be where there would be vultures gathered, that's where. The number of bleeding bodies required to



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

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

<sup>18</sup>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." <sup>19</sup>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. <sup>20</sup>And the winepress outside the city<sup>171</sup> 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.<sup>172</sup>

## Chapter 15

### *The Seven Bowls Full of Wrath*

<sup>1</sup>And I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for<sup>173</sup> with them is completed the wrath of God. <sup>2</sup>And I saw like a sea of glass mixed with fire, and the ones overcoming of the beast and of his image and<sup>174</sup> of the number of his name were standing on the glassy sea, holding lyres of God. <sup>3</sup>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."<sup>175</sup>

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produce that kind of a river of blood, would indeed attract a very large amount of vultures, eagles, crows and any other birds that eat carrion.

<sup>169</sup> **14:15b** txt η ώρα "the hour"  $\mathfrak{P}^{115c}$  A C P (vg) syr cop<sup>bo</sup> RP SBL NA28 {} // ωρα "the hour"  $\mathfrak{P}^{115*}$  // η ώρα του "the hour of"  $\aleph$  it cop<sup>sa</sup> Prim Beat // σοι η ώρα του "for you the hour of" TR // ο "the"  $\mathfrak{P}^{47}$  // ο καιρος "the time" arm1,2,3

<sup>170</sup> **14:15c** Grain is ready to harvest when it is dry and the seed is no longer green.

<sup>171</sup> **14:20a** txt εξωθεν "outside"  $\mathfrak{P}^{47}$  A C P RP SBL NA28 {} // εξω "outside"  $\aleph$  TR // omit "outside the city" syr<sup>h</sup>

<sup>172</sup> **14:20b** One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.

<sup>173</sup> **15:1** This "for" explains why the last plagues are called the "last" plagues.

<sup>174</sup> **15:2** txt omit  $\mathfrak{P}^{47}$   $\aleph$  A C P lat syr cop arm eth AN HF BG RP SBL TH NA28 {} // εκ του χαραγματος αυτου "of his mark" TR // εκ του χαραγματος αυτου και "of his mark and"  $\mathfrak{M}^A$  arm-α // omit και εκ του χαραγματος αυτου εκ του αριθμου του ονομα αυτου seven Grk minuscules "and of his mark of the number of his name" it<sup>h</sup> Prim Tyc // lac  $\mathfrak{P}^{115}$  2050

<sup>175</sup> **15:3** txt "of the nations"  $\aleph^{2a}$  A P vg<sup>ms</sup> syr<sup>hmg</sup> Cypr Ps-Cypr Ambrose Andrew Beat Areth AN HF BG RP TH NA28 {B} // "of all the nations" it<sup>h</sup> arm eth Prim // "of the ages" (cf. 1 Tim. 1:17; Enoch 9:4; Tobit 13:4)  $\mathfrak{P}^{47}$   $\aleph^{*,2b}$  C it<sup>ar</sup> vg syr<sup>ph,h</sup> cop<sup>sa</sup> <sup>ms</sup> (sa<sup>ms</sup>) (arm<sup>2</sup>) Ps-Ambr Haymo SBL // "of the ages and of the nations" cf. Rev. 20:10 cop<sup>bo</sup> (arm<sup>2vid</sup> +king) // "over all" armY // "of the saints" Vict-Pett Tyc Apr Cass TR // *caelorum* "of the heavens" vg-am. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "nations." The UBS textual comentary 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

<sup>4</sup>Who shall not fear, O Lord,  
 and glorify your name?  
 Because you alone are pure.<sup>176</sup>  
 For all the nations will come,  
 and will worship before you,  
 because your righteous judgments  
 have been revealed."

<sup>5</sup>And after these things I looked, and<sup>177</sup> the temple of the tabernacle of testimony was opened in heaven, <sup>6</sup>and out of the temple came the seven angels who had<sup>178</sup> the seven plagues, dressed in clean<sup>179</sup> bright linen<sup>180</sup> and gird around the chest with golden sashes. <sup>7</sup>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

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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.

<sup>176</sup> **15:4** txt οσιος & A C P syr<sup>ph</sup> TR SBL NA28 {} // οσιος και δικαιοσ (syr<sup>h\*\*</sup>) cop<sup>sa</sup> // αγιος syr<sup>hmg</sup> RP // εἰ & <sup>47</sup> // pius vg am Cypr Prim // sanctus it<sup>h</sup> Ambr Beat // "righteous and powerful" eth // omit οτι μονος οσιος cop<sup>bo</sup>. The word ὀσιος can mean holy, but also "pure."

<sup>177</sup> **15:5** txt omit: all extant Grk. mss syr cop<sup>sa</sup> arm rell. Tyc2 RP SBL NA28 {} // +ιδου "behold" vg<sup>mss</sup> it<sup>h</sup> cop<sup>bo</sup> arm4 Prim Cass Beat Tyc3 TR

<sup>178</sup> **15:6a** txt οι εχοντες A C RP SBL DP // [ οι] εχοντες NA28 {} // εχοντες & <sup>47</sup> & P TR // lac & <sup>115</sup>

<sup>179</sup> **15:6b** txt omit & <sup>47</sup> & A C P vg-am,fu syr<sup>h</sup> cop<sup>sa,bo</sup> Beat Cass TR-Eras1,2,3;Ald,Col AN HF BG RP SBL TH NA28 {} // και "and" pc syr<sup>ph</sup> eth arm1,4 TR-Eras4,5;Beza,Elz,Steph,Scriv // omit "and bright" και λαμπρον it<sup>h</sup> // lac & <sup>115</sup>

<sup>180</sup> **15:6c**txt λινον "linen" TR AN HF BG RP SBL TH NA28 {} // λινον P syr<sup>ph,h</sup> arm Tyc Prim Andr Areth // λινουν "linen" & <sup>47</sup> itar,(h) // λινους "linen" & // λιθον "stone" (Ez 28:13) A C vg-am,fu syr<sup>hmg</sup> Rheims ps-Ambr Andr Oec // neither cop<sup>sa</sup> eth Cass // lac & <sup>115</sup>. Hoskier also cites for λιθον, "at non in exemplaribus ad imitandum 91, 617, 1934 etc." (I converted the Ms numbers to Gregory.) The family of minuscules 104, 336, 459, 620, 1918, are diglots, Greek and Latin, and their Latin text reads *lapide*, "stone." The Greek witnesses reading λινον "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, 2070, 2075, 2077, and by inference versus "txt"- 2051, 2064, 2067). Hoskier points out Ezekiel 28:13-14, where that cherub is described to be dressed in stone. So perhaps A and C harmonized to Ezekiel. There are several instances of Apocalypse manuscripts harmonizing to Daniel or to Ezekiel. Ezekiel chapter 28: "13 You were in Eden, the garden of God; every precious stone was your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared. 14 You were the anointed cherub that covers..." Oecumenius appears completely unaware of the "linen" variant, and knows only "stone", and comments at length about these angels' clean bright stone dress. He says angels were dressed in linen, or stone of various value, depending on their power and rank. See Arethas' and Andrew's scholia in 2070 and 250. They state that angels' native condition of ceremonial purity was to be dressed in a clean stone linen. Elsewhere Arethas says of the stone, that it was "golden, transparent stone." Some points to consider: 1. The wide variety of spelling and punctuation of the λινον variant makes it suspect. 2. The reading λιθον is certainly the more difficult reading, more likely to prompt revision, as the 046 stream is famous for. 3. Perhaps the reading "clean bright linen" is a harmonization to the gospels' description of angels on earth, and to the description of the armies of heaven elsewhere in Revelation, like 19:14. Or perhaps to 19:8, where the βύσσινον λαμπρόν καθάρων represents the righteous acts of the saints. Interesting that in both other instances of Revelation of bright clean linen, it is not the word λινον but βύσσινον. See the endnote in my [longer version](#) of Revelation, for the Greek text of Oecumenius' commentary.

ever and ever. <sup>8</sup>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

<sup>1</sup>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."

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

<sup>3</sup>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.

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

<sup>5</sup>And I heard the angel of the waters saying, "You are righteous, you who are and who was, O holy one,<sup>181</sup> that you have judged these things, <sup>6</sup>for they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve it."<sup>182</sup>

<sup>7</sup>And I heard<sup>183</sup> the altar saying, "Agreed,<sup>184</sup> Lord God Almighty, your punishments are true and just."

<sup>8</sup>And the fourth angel poured out his bowl on the sun. And it was given to *the sun* to scorch the people by fire. <sup>9</sup>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.

<sup>10</sup>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, <sup>11</sup>and they cursed the God of heaven, because of their pains<sup>185</sup> and because of their ulcers, yet they did not repent of their works.

<sup>12</sup>And the sixth angel poured out his bowl on the great river Euphrates. And it caused its water to dry up,<sup>186</sup> so that a route was prepared for the kings from the

<sup>181</sup> 16:5 txt ὁ ὅσιος **ⲛ** P **ⲙ**<sup>A</sup> vg cop<sup>sa</sup> AN BG RP SBL NA28 // ὁ ὅσιος A C HF TH // καὶ ὁ ὅσιος **ⲡ**<sup>47</sup> **ⲙ**<sup>K</sup> // καὶ ὁ ὅσιος (Prim) TR-Eras,Elz,Steph // καὶ ὁ ἐσόμενος Beat 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.

<sup>182</sup> 16:6 txt ἀξιοι **ⲡ**<sup>47</sup> A C P vg Beat AN HF BG RP SBL TH NA28 {} // ἀξιοι γαρ TR // οπερ αξιοι **ⲛ** vgmss // οτι αξιοι am lips5,6 cop syr eth Prim

<sup>183</sup> 16:7a txt "the altar" **ⲡ**<sup>47</sup> **ⲛ** A C P vg syr cop<sup>sa</sup> arm4 Beat AN HF BG RP SBL TH NA28 {} // αλλου εκ "another voice from the altar" TR // "from the altar" it<sup>ar</sup> arm1,2. There is no Greek support for the TR reading.

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

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

<sup>186</sup> 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. <sup>13</sup>And I saw *coming* from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits, like frogs; <sup>14</sup>for they are spirits of demons performing miracles, which are going out to the kings of the whole world,<sup>187</sup> to gather them together for the war of the great day of God Almighty. <sup>15</sup>(Behold, I am coming like a thief. Blessed are those keeping vigilant and guarding their garments, so they are not walking around naked and *people* seeing their private parts.) <sup>16</sup>And He gathered them together at the place called in Hebrew Harmagedōn.<sup>188</sup>

<sup>17</sup>And the seventh angel poured out his bowl onto<sup>189</sup> the air. And there came from the temple<sup>190</sup> a loud voice by authority of the throne,<sup>191</sup> saying, "It is done!" <sup>18</sup>And

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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.

<sup>187</sup> **16:14** txt βασιλεις Ϙ<sup>47</sup> Ⲭ A syr eth AN HF BG RP SBL TH NA28 {} // βασιλεις της γης και (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.

<sup>188</sup> **16:16b** txt Ἀρμαγεδών AN RP SBL NA28 {} // Ἀρμαγεδών BG TH // Ἀρμαγεδδών TR all except Aldus // Μαγεδών HF // ἄρμαγεδων vg<sup>mss</sup> Andr // ἄρ μαγεδων 1862 // αρμαγεδων Ⲭ\*,<sup>2b</sup> A vg-cle,demid,lips<sup>5</sup> syr<sup>h</sup> eth Beat Compl // Hermagedon vg-am // **Ⲭⲉ ⲁⲣⲙⲁⲕⲉⲗⲱⲛ** cop<sup>sa</sup> // αρμεγεδων Ⲭ<sup>2a</sup> // αρμαγεδωμ Aldus // μαγεδων ⲙ<sup>K</sup> (abt. 80 minuscules) vg-fu syr<sup>ph,hmg</sup> // μαγεδδων 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 Ἀρμαγεδων 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 Ⲭ 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.



<sup>189</sup> **16:17a** txt "onto" Ⲭ A syr<sup>h</sup> cop<sup>sa</sup> arm Tyc3 AN HF RP SBL TH NA28 {} // "into" vg syr<sup>ph</sup> eth ps-Ambr TR BG // lac Ϙ<sup>47</sup> C P

<sup>190</sup> **16:17b** txt "temple" Ϙ<sup>47</sup> A 0163<sup>vid</sup> itar vg syr<sup>ph,h</sup> cop<sup>sa</sup> (eth) Prim Beat ps-Ambr SBL TH NA28 {A} // "temple of God" Ⲭ // "heaven" Andrew TR-Eras1,2,3;Col // "temple of heaven" ⲙ<sup>K</sup> 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.

<sup>191</sup> **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 tabernacling in heaven." In that passage heaven itself is called a tabernacle. So with the added words, this perplexing problem is then solved, designating heaven itself as being the temple, (though here the Greek word "naos" is used but in 13:6 it is "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.<sup>192</sup> And a powerful earthquake occurred, such as has not happened since humankind existed on the earth, so great an earthquake it was. <sup>19</sup>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. <sup>20</sup>And every island vanished away, and no mountains were found. <sup>21</sup>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*

<sup>1</sup>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, <sup>2</sup>with whom the kings of the earth have fornicated. And those dwelling on the earth have become intoxicated from the wine of her fornication."

<sup>3</sup>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. <sup>4</sup>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<sup>193</sup> prostitution. <sup>5</sup>And on her forehead a title was written:

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now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition *apó* here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition *apó* to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition *ek* in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between *ek* and *apó*. The Majority Text in the later instances says *apó* instead of *ek*. We would expect the two to be confused at a later date, since according to Blass, BDF §209, *apó* has absorbed *ek* in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 *ek* is used for a voice from heaven, and in 19:5 where the voice is from the throne, *apó* is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA28 text has a voice coming from the throne, using *ek*. There are two other instances in Revelation of the two prepositions *ek* and *apó* occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

<sup>192</sup> **16:18** txt {A} "lightnings and sounds/voices and thunderings" A 0163 vg cop<sup>sa2/3</sup> arm<sup>2,3</sup> ps-Ambr Tyc3 Prim AN SBL TH NA28 {} // "lightning and the sound of thunder" eth // "lightnings and thunderings" syr<sup>ph</sup> cop<sup>sa1/3</sup> arm<sup>4</sup> Beat // "lightnings and thunderings and sounds/voices" **ⲡ<sup>47</sup> ⲙ<sup>K</sup>** syr<sup>h</sup> HF BG RP // "sounds/voices and thunderings and lightnings" TR // "thunderings and lightnings and sounds/voices" **Ⲭ<sup>2</sup>** cop<sup>bopt</sup> // "thunderings and sounds/voices and lightnings" cop<sup>bopt</sup> // "thunderings and lightnings and sounds/voices and thunderings" **Ⲭ\*** // "sounds/voices and thunderings" Cass. // lac C P.

<sup>193</sup> **17:4b** txt {A} "her prostitution" A it<sup>ar,c,dem,div,haf</sup> vg syr<sup>ph</sup> (arm) eth Andr; Beat TR BG RP SBL TH NA28 {B} // "the earth's prostitution" Hipp; (Cypr) (Quodvult) (Prim) AN HF // (conflation of the previous two) **Ⲭ** syr<sup>h</sup> with \* (cop<sup>sa,bo</sup>) // lac C. The next verse, v. 5, ends with **ⲧⲏⲥ ⲕⲏⲥ** "the earth's."

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

<sup>6</sup>And I saw the woman drunk from the blood of the saints and<sup>194</sup> from the blood of Jesus' witnesses. And I was astonished when I saw her, with a great astonishment.

<sup>7</sup>And the angel said to me, "Why are you astonished? I will declare to you the mystery of the woman, and of the beast carrying her which has the seven heads and ten horns. <sup>8</sup>The beast which you saw, was, and *now* is not, and in the future is to<sup>195</sup> rise again from the Abyss, and *then* is going<sup>196</sup> to destruction.<sup>197</sup> 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.<sup>198</sup>

<sup>9</sup>"Consider this, O mind having wisdom: the seven heads are seven mountains, where the woman sits on them. They are also seven kings. <sup>10</sup>Five have fallen, one is, the other has not yet appeared, and when he appears, he must continue a little

Perhaps some copyist left off his task near the end of v. 4, came back to resume copying, and his eye picked up where he thought he left off, but he was at the end of v. 5 instead. The Sahidic Coptic reads "of her sexual immorality with those of the earth," and the Bohairic Coptic reads "...with all the earth." Hoskier does not account for the uncial P here, but usually when 046 82 627 920 side against other uncials, P is opposed to 046 as well.

<sup>194</sup> **17:6** txt και εκ του αιματος "and from the blood of" Ⲭ A ⲙⲓⲁ syr<sup>h</sup> cops<sup>a</sup> TR AN BG SBL TH NA28 { } // εκ του αιματος "from the blood of" ⲙⲓⲁ HF RP // lac C

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

<sup>196</sup> **17:8b** txt "he is going" A syr<sup>h</sup> cops<sup>a</sup> Iren<sup>lat</sup> Hipp Andr; Prim TR-Eras,Ald,Col SBL TH NA28 {B} // "he must go," or, "he is destined to go" Ⲭ P itar vg syr<sup>h</sup> arm Hipp<sup>mss</sup>; Quodvult Beat 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 *v* is often represented merely by a horizontal stroke over the preceeding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

<sup>197</sup> **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.

<sup>198</sup> **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) Ⲭ\* // "and is present" Ⲭ<sup>2</sup> syr<sup>h</sup> // "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<sup>bo</sup> // "and he will be" cops<sup>a</sup> // "and (yet) to approach" syr<sup>h</sup>. // 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.

while. <sup>11</sup>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.

<sup>12</sup>"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. <sup>13</sup>These have one purpose,<sup>199</sup> and they give<sup>200</sup> their power and authority to the beast. <sup>14</sup>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."

<sup>15</sup>And he says to me, "The waters which you saw, where the prostitute sits, they are peoples and populaces, and ethnic groups and languages. <sup>16</sup>And the ten horns which you saw, and<sup>201</sup> the beast, these will hate the prostitute, and they will lay her waste, and bare,<sup>202</sup> and eat her flesh, and burn her up with fire. <sup>17</sup>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. <sup>18</sup>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*

<sup>1</sup>After these things I saw another angel coming down out of heaven, having great authority, and the earth was lit up from his glory. <sup>2</sup>And he cried out in a powerful voice,<sup>203</sup> 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,<sup>204</sup> and the haunt of every unclean and detestable beast,<sup>205</sup> <sup>3</sup>because

<sup>199</sup> **17:13c** The Greek word is *gnōmē*, which means what you have in mind, what you intend, what your purpose is. But it is not necessarily talking here about what the kings have in mind, (or what a one-world government has in mind) but what Satan and the beast have in mind, which providentially is also what God has in mind. Ultimately, these kings serve the purpose of God, the king of the ages. For from Him, and through Him, and to Him are all things. To God be the glory, for ever. Amen. Others think this means "these have one mind," in other words, they are in agreement with each other.

<sup>200</sup> **17:13d** The Greek for "give" is in the present indicative. But this is sort of an "inverse infinitive of result." A kind of Semitism. In other words, there is a formula in Hebraistic Greek called an "infinitive of result," where *kai* followed by an infinitive in the Greek means in English a result, ie, "and then he will do such and such." Here the formula is solved in reverse: The Greek "and then they will do such and such" means in English an exegetical "and that is to do such and such." What they do, is what their one purpose was. And they do do it.

<sup>201</sup> **17:16b** txt και το θηριον "and the beast" *rell. extant Grk MSS, versions, and fathers* RP SBL NA28 {} // τω θηριω "to, for, on, the beast" *syr<sup>ph</sup> arm2* // επι το θηριον "upon the beast" [nothing!] TR. See endnote #4 about this variant.

<sup>202</sup> **17:16c** txt γυμνην "naked" & A P latt *syr cop<sup>sa</sup> arm4 Prim TR AN SBL TH NA28* {} // γυμνην ποιησουσιν αυτην "make her naked" *ⲙⲓⲕ eth HF BG RP* // *lac C 2050*

<sup>203</sup> **18:2a** txt εν ισχυρα φωνη A P *syr<sup>h</sup> arm-4 SBL NA28* {} // εν φωνη μεγαλη *syr<sup>ph</sup>* // εν φωνη μεγαλη αυτου *arm-α* // εν μεγαλη φωνη *cop<sup>sa,bo</sup>* // εν μεγαλη βοη *cop<sup>bo</sup>* // ισχυρα φωνη & *itar RP* // *voce magna et forti Prim* // *in fortitudine vg Tyc2,3 Beat* // εν ισχυι φωνη μεγαλη [nothing!] TR // εν ισχυει φωνη μεγαλη *Er. 1,2,3,4 Ald.* // ισχυρα φωνη μεγαλη *Hipp* // ισχυρα φωνη και μεγαλη // *lac C 2050*. See endnote #4 about this variant.

<sup>204</sup> **18:2b** The Textus Receptus, the Robinson-Pierpont, and the Tyndale House texts do not include the phrase "and the haunt of every unclean beast." They end it with "and the haunt of every unclean and detestable bird." Practically all MSS contain the unclean spirits, and regarding the

every nation has drunk<sup>206</sup> 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."

<sup>4</sup>And I heard another voice from heaven saying, "Get out, O my people, out of her, so that you not be parties to her sins, and not receive of her plagues. <sup>5</sup>For her sins are piled<sup>207</sup> all the way up to heaven, and God has remembered her crimes. <sup>6</sup>Deal back to her even as she dealt out,<sup>208</sup> and pay to her double, as befits her deeds. In the cup in which she had mixed, mix her a double. <sup>7</sup>As 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.'<sup>209</sup> <sup>8</sup>Because 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<sup>210</sup> her."

<sup>9</sup>And the kings of the earth when they see the smoke of her burning, shall weep and beat their breasts over her, they who had fornicated and experienced luxury with her, <sup>10</sup>standing a long distance away, for the horror of her torment, saying,

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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  $\aleph$  046 051 and the majority.

<sup>205</sup> **18:2c** Isaiah 13:21,22; 34:11

<sup>206</sup> **18:3** txt πεπωκα(σι)v itar vg syr<sup>h</sup> arm Andr<sup>c,p</sup> Areth Tyc Priscillian Beat Haymo AN HF NA28 {D} // πεπωκεν P Hipp Andra<sup>a,bav</sup> al TR // πεποτικεν syr<sup>ph</sup> // πεπτωκα(σι)v  $\aleph$  A C cop<sup>sa</sup> eth Hipp RP SBL TH // πεπτωκεν Oec // πεπτωκεν εις syr<sup>hmg</sup> Hipp<sup>ms</sup> // omit πεπωκαν παντα τα εθνη Prim. The TR and NA28 editions support some form of the word "drink," and the RP/TH text supports "fallen." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πεπωκαν, which fits with the prophetic imagery of Jeremiah 25:15 (LXX 32:15) f.; 51:7, 39 (LXX 28:7, 39) and Rev. 14:8, and that "fallen" is not suitable to the context and might be a conformation to "fallen" in v. 2.

<sup>207</sup> **18:5** txt εκολληθησαν (piled up)  $\aleph$  A C P *rell.* Grk lat syr cop eth arab Cypr Prim Hipp TR-Scriv-1894 AN HF BG RP SBL TH NA28 // εκοληθησαν 336 2038\* 2056 // εκολυθησαν 1719 // ηκολουθησαν (followed) TR-Eras1,2,3,4,5; 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.

<sup>208</sup> **18:6** txt

απεδωκεν	και διπλωσατε αυτη	διπλα P (syr <sup>ph,h</sup> ) RP
απεδωκεν	και διπλωσατε [αυτη]	διπλα AN
απεδωκεν	και διπλωσατε	τα διπλα C (vg) Hipp HF SBL TH NA28
απεδωκεν	και διπλωσατε	διπλα A
απεδωκεν	διπλωσατε	τα διπλα $\aleph$
απεδωκεν υμιν	και διπλωσατε αυτη	διπλα TR BG

<sup>209</sup> **18:7** The word *horáō* 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 *strēniāō* 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."

<sup>210</sup> **18:8** txt {A} (punctiliar participle)  $\aleph^*$  A C P syr<sup>ph,h</sup> cop<sup>bo</sup> arm3,4 Hipp Cypr Prim<sup>2/3</sup> AN HF BG RP SBL TH NA28 {} // (continuous participle)  $\aleph^2$  cop<sup>sa</sup> TR // *judicabit* (future) vg<sup>cl</sup> Auct Beat Prim<sup>1/3</sup> Apr



"Alas, alas, great city! Babylon, strong city!"<sup>211</sup> For in a single hour your doom has come!"<sup>212</sup>

<sup>11</sup>And the merchants of the earth weep<sup>213</sup> and mourn over her, because no one buys their cargo anymore, <sup>12</sup>cargo of gold, silver, precious stones and pearls, and of linen, silk, purple and scarlet cloth, and every aromatic wood,<sup>214</sup> and every item of ivory, and every article of expensive wood, copper, iron, and marble, <sup>13</sup>and cinnamon and cardamom,<sup>215</sup> 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.

<sup>14</sup>And your fruit,<sup>216</sup> 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<sup>217</sup> them again.

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

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

<sup>213</sup> **18:11** txt

κλαιουσιν και πενθουσιν επ αυτην	Σ C P SBL TH NA28
κλαιουσιν και πενθουσιν εν αυτη	A
κλαιουσιν και πενθουσιν επ αυτη	TR BG
κλαουσουσιν και πενθησουσιν επ αυτην	latt Hipp
κλαουσουσιν και πενθησουσιν επ αυτη	AN HF RP

<sup>214</sup> **18:12** The Greek says "thuonic wood." There was a "thun 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 thun 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 thun. 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.

<sup>215</sup> **18:13** txt {A} "and cardamom" Σ\* A C P M<sup>A</sup> syr<sup>h</sup> cop<sup>sa</sup> eth am fu Hipp AN SBL TH NA28 {} // omit Σ<sup>2</sup> M<sup>K</sup> vg<sup>cl</sup> Prim TR HF BG RP // lac 052.

<sup>216</sup> **18:14a** The Greek word can metaphorically mean "summertime/harvest happiness."

<sup>217</sup> **18:14b** txt "shall they find" (3rd pl fut ind act) Σ A C P vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> SBL TH NA28 {} // "shall you find" (2nd sg 2aor subj act) Hipp Beat HF RP // "shall you find" (2<sup>nd</sup> sg fut) Prim Compl TR-Eras1,2,3;Ald,Col AN BG // "shall you find" (2nd sg 1aor subj act) TR-Eras4,5;Beza,Elz,Steph,Scriv. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings I take it are the bystanders saying it to Babylon, whereas the UBS text is the prophet saying it. To me, the Maj. readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them, at least where she was. The original reading, the third person plural, seemed to many copyists to need a subject, so many supplied various subjects (where I added "men"), such as "the merchants," or, "the souls of those who are left," or, "the free" et al.

<sup>15</sup>Those merchants who became rich from her will stand afar off for the horror of her torment, weeping and mourning, <sup>16</sup>saying, "Alas, Alas, great city dressed in fine linen and purple and scarlet, and gilded in gold and precious stone and pearl!"<sup>218</sup> <sup>17</sup>That<sup>219</sup> this kind of wealth has been ruined in one hour!"

And every pilot and everyone sailing toward the place,<sup>220</sup> and mariners and such as work the sea, stood afar off, <sup>18</sup>and cried out, watching the smoke of her fire, saying, "What city is like the great city?" <sup>19</sup>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."<sup>221</sup> How has she been laid waste in one hour?"

<sup>20</sup>Rejoice over her, O heaven, and you saints<sup>222</sup> and apostles and prophets! For God has adjudicated your redress from her.<sup>223</sup> <sup>21</sup>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."

<sup>22</sup>"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, <sup>23</sup>and the light of a lamp will will not shine in you anymore, and the sound of bridegroom and bride will not be heard in you anymore. For your merchants were the lords<sup>224</sup> of the earth, in that by your sorceries<sup>225</sup> all nations were deceived. <sup>24</sup>And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth."<sup>226</sup>

<sup>218</sup> **18:16b** txt "pearl" & A C P 0229 syr<sup>h</sup> cop<sup>sa,bo</sup>ms(arthrous) eth arm4 Prim SBL TH NA28 {} // μαργαρίταις "pearls" lat syr<sup>ph</sup> TR AN HF BG RP.

<sup>219</sup> **18:17a** In Hebraistic Greek this word "hoti" like here can mean "how." There is a similar exclamation in 2 Samuel 1:19, 25, 27 about Saul and Jonathan, "How have the mighty fallen." (In the LXX that passage is II Kings 1:19, where those translators used the Greek word pōs.) David was not really asking how it happened, but was expressing consternation, as here in Revelation. There are three instances of this expression with hoti, in 18:10, 17, 19, and I varied the English word for the sake both of poetic variety and of illustration of the Hebraistic Greek possibilities.

<sup>220</sup> **18:17b** txt {A} "everyone sailing toward the place" & A C 0229 it<sup>ar</sup> vg<sup>ww,st</sup> arm AN HF RP SBL TH NA28 {B} // "everyone sailing on the high sea" vg<sup>cl</sup> Caes Prim // "everyone sailing on the rivers" cop<sup>sa</sup> // "those who sail from a distance" Ps-Ambr // "everyone sailing in ships" P (Hipp) Andr; Beat BG // "everyone sailing near the place in ships" (syr<sup>ph</sup>) // "everyone associated with ships" Hipp Er Ald Col TR. There is a use of the word τόπος in connection with boats and sailing also in Acts 27:2.

<sup>221</sup> **18:19** This Greek word timiotētos actually was sometimes used as a title of respectful address to a rich person. "Your Priceyness," or, "Your Preciousness." In this passage, the logic is that the traders and merchants would miss her because of her high prices, for where would you rather take your wares, to where they are accustomed to high prices, or to where they have low prices? You could accurately render the word here as "high prices." But this brings up another illustration of how the rich oppress the poor. Many a poor person has had his home demolished because of how it would adversely affect the high prices of the homes of his rich neighbors. And thus, the rich get richer, and the poor get poorer. There is no greater freedom a country can have than that each citizen be allowed to build a house that each can afford, no matter what quality, and own that house debt-free from the start. But her Priceyness is building up wrath for that day.

<sup>222</sup> **18:20a** txt οι αγιοι και οι αποστολοι "saints and apostles" & A P cop<sup>sa,bo</sup> arm3 RP SBL NA28 {} // αγιοι αποστολοι "holy apostles" C it<sup>ar</sup> vg<sup>cl</sup> Apr Beat TR // αγγελιοι και οι αποστολοι "angels and apostles" syr<sup>h</sup> Hipp

<sup>223</sup> **18:20b** Compare Luke 18:3, 7.

<sup>224</sup> **18:23a** Greek: "megistanes"; compare Daniel 5:23, Ecclesiasticus (Sirach) 4:7, 10:24;

<sup>225</sup> **18:23b** Looking at this word φαρμακεία with current events in view, I must conclude that it refers both to narcotics and to pharmaceutical drugs. The dynastical families that consititute the invisible One World Government made their wealth from trading both in narcotics and in

## Chapter 19

### *Hallelujah!*

<sup>1</sup>After these things I heard something like<sup>227</sup> the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory<sup>228</sup> and power of<sup>229</sup> our God!

<sup>2</sup>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."<sup>230</sup>

<sup>3</sup>And a second time they said,<sup>231</sup> "Hallelujah! And the smoke from her ascends for ever and ever."

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

<sup>5</sup>And there came a voice from the throne, saying, "Praise our God, all you his servants, and<sup>232</sup> you who fear him, both small and great."

<sup>6</sup>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<sup>233</sup> the Almighty has begun to reign. <sup>7</sup>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; <sup>8</sup>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."

<sup>9</sup>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."

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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.

<sup>226</sup> **18:24** Matthew 23:35, "so that on you will come all the blood of the righteous that gets spilled upon the earth..."

<sup>227</sup> **19:1b** txt ηκουσα ως "I heard like" Ⲭ A C P vg cop<sup>bo</sup> Apr Cass AN HF BG RP SBL TH NA28 {} // ηκουσα "I heard" syr<sup>ph,h</sup> cops<sup>a</sup> eth arm Beat Prim Tyc TR

<sup>228</sup> **19:1c** txt η δοξα κ. η δυναμις "glory and power" Ⲭ<sup>2</sup> A C P vg syr<sup>ph</sup> cops<sup>a</sup> Apr Beat Tyc2 AN SBL TH NA28 {} // η δυναμις κ. η δοξα "power and glory" arm3 HF BG RP // η δοξα κ. η τιμη κ. η δυναμις "glory and honor and power" (syr<sup>h</sup>) cop<sup>bo</sup> TR // κ. η δυναμις Ⲭ\* "and power"

<sup>229</sup> **19:1d** txt του θεου "of God" Ⲭ A C P *rell. Grk.* cops<sup>a</sup> AN HF BG RP SBL TH NA28 {} // κυριω τω θεω "to the Lord God" [15 minuscules] TR // τω θεω "to God" vg syr arm eth //

<sup>230</sup> **19:2** For other instances of the instrumental use of ἐκ χειρὸς, see in the LXX Genesis 9:5; Lev. 22:25; 1 Kings 25:39 (1 Sam 25:39 English); 2 Kings 4:11; 18:31 (2 Sam English); 4 Kings 11:7 (2 Kings 11:7 English)

<sup>231</sup> **19:3** txt {A} "a second time they said" Ⲭ A C P TR AN SBL TH NA28 {} // "a second *one* said" or, "a second time he said" ⲙⲕ syr<sup>h</sup> HF BG RP.

<sup>232</sup> **19:5** txt "and" A 0229 it<sup>ar,t</sup> vg syr<sup>ph,h</sup> arm eth<sup>mss</sup> Andr; Prim Apr Beat TR AN HF BG RP SBL TH [NA28] {C} // *omit* Ⲭ C P cops<sup>a</sup> eth

<sup>233</sup> **19:6b** txt {D} "the Lord our God" Ⲭ<sup>2</sup> P ⲙⲕ it<sup>ar</sup> vg syr<sup>h</sup> cops<sup>sams</sup> arm Apr Beat HF BG RP TH NA28 [our] {C} // "the Lord God" A it<sup>t</sup> syr<sup>phc</sup> cops<sup>sams,bo</sup> Cypr Eras4 Elz Beza TR-Steph Tr-Scriv AN SBL // "our God" Andr // "God our Lord" Ⲭ\* // "God" eth Eras1,2,3 Ald. Col. // "the Lord" syr<sup>ph</sup>\* // "our Lord" Prim // *lac C.*

<sup>10</sup>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*

<sup>11</sup>And I saw heaven opened, and behold, a white horse, and the one sitting on it called faithful and true,<sup>234</sup> and in righteousness he judges and makes war. <sup>12</sup>And his eyes are like<sup>235</sup> flames of fire, and on his head many diadems, having a name written<sup>236</sup> on them which no one knows but himself, <sup>13</sup>and he is clothed in a robe dipped in blood, and called by the name "the Word of God."

<sup>14</sup>And the armies that are in heaven are following him on white horses, dressed in bright, clean linen. <sup>15</sup>And from his mouth goes out a sharp<sup>237</sup> 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<sup>238</sup> the wrath of God the Almighty.<sup>239</sup> <sup>16</sup>And he has a name written on his robe and on his thigh: King of Kings and Lord of Lords.

<sup>17</sup>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,<sup>240</sup> gather toward the great feast of<sup>241</sup> God, <sup>18</sup>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."

<sup>19</sup>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. <sup>20</sup>And the beast was arrested,<sup>242</sup> and with him the false prophet who did the wonders before

<sup>234</sup> **19:11** txt καλουμενος πιστος και αληθινος "called faithful and true" it<sup>c</sup> vg<sup>cl</sup> syr<sup>ph,h</sup> Iren<sup>lat</sup> Or<sup>lat</sup> Cyp Vict Tyc Jer Apr Prim Andr<sup>c</sup> Ps-Ambr Beat TR-Er4,5;Beza;Elz;Steph;Scriv AN HF BG RP TH NA28 [καλουμενος] {C} // πιστος καλουμενος και αληθινος "called faithful and true" **Σ** SBL // *vocabatur fidelis, et verax vocatur* "called faithful and called truthful" it<sup>c</sup> vg<sup>ww,st</sup> // "called faithful and true" it<sup>ar</sup> // "faithful and true" A P arm Hipp Andr<sup>a,bav,p</sup> Areth TR-Er.1,2,3;Ald;Col // lac C.

<sup>235</sup> **19:12a** txt ως φλοξ "like flames of fire" A it<sup>ar,t</sup> vg syr<sup>ph,h</sup> cop<sup>sa,ms</sup> eth Iren<sup>lat</sup> Or<sup>gr,lat</sup> Cyp Jer Apr Prim Beat TR AN NA28 [ώς] {C} // φλοξ **Σ** P arm Hipp Andr HF BG RP SBL TH // lac C.

<sup>236</sup> **19:12b** txt "a name written" A P vg (syr<sup>ph</sup>) cop<sup>sa</sup> Ir<sup>lat</sup> Hipp Or Cyp Prim TR SBL TH NA28 {} // "a name," then lacking "written which no one" **Σ**\* // "names written" **Σ**<sup>2</sup> arm4 // names written and a name written" **ⲙⲓⲕ** syr<sup>h</sup>\*\* [AN] HF BG RP // lac C.

<sup>237</sup> **19:15a** txt "sharp sword" **Σ** A P vg-am,fu cop<sup>sa</sup> arm Iren Orig Jer Beat Apr Cass Ps-Ambr TR AN SBL TH NA28 {} // "sharp double-edged sword" (Heb 4:12) (syr<sup>h</sup> after "sword") vg<sup>cl</sup> eth Ambr Prim HF BG RP // lac C.

<sup>238</sup> **19:15b** txt "of the passion of the wrath" A P AN HF BG RP SBL TH NA28 {} // "of the wrath of the passion" **Σ**\*<sup>2b</sup> Or cop<sup>sa</sup> // "of the passion and wrath" TR // "of the passion" **Σ**<sup>2a</sup> syr<sup>h</sup> // lac C.

<sup>239</sup> **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.

<sup>240</sup> **19:17a** txt δευτε "come" AN HF BG RP SBL TH NA28 {} // δευτε και "come and" TR

<sup>241</sup> **19:17b** txt το μεγα του **Σ** Ac P syr<sup>ph</sup> (cop<sup>sa</sup>) AN BG RP SBL TH NA28 {} // τον μεγαν του HF // του μεγαλου **ⲙⲓⲁ** lips<sup>6</sup> arm a. 2. (eth) TR // το A\* // lac C.

<sup>242</sup> **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 worshipping his image. The two were thrown while living into the lake of fire burning with sulfur. <sup>21</sup>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*

<sup>1</sup>And I saw an angel coming down from heaven, holding the key to the abyss and a giant chain in his hand. <sup>2</sup>And he captured the dragon, the ancient serpent, which is the Devil and Satan,<sup>243</sup> and bound him for a thousand years, <sup>3</sup>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.

<sup>4</sup>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<sup>244</sup> years. <sup>5</sup>(The rest<sup>245</sup> of the dead did not come to life until the thousand years were finished.)<sup>246</sup> This is the first resurrection. <sup>6</sup>Blessed and holy is he who takes part in the first resurrection; over such, the second death has no power, but instead they shall be priests of God and of Christ, and shall reign with him a<sup>247</sup> thousand years.

### *The Last War*

<sup>7</sup>And when the thousand years are finished, Satan shall be released from his prison, <sup>8</sup>and he shall go forth to deceive the nations which are in the four points of the earth, Gōg and Magōg,<sup>248</sup> to gather them together for war, the number of them being as the sand of the seashore. <sup>9</sup>And they rose up over the breadth of the earth, and surrounded the company of the saints and the beloved city. And fire came

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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.

<sup>243</sup> **20:2b** txt σατανας & A 𐌲<sup>A</sup> syr<sup>ph</sup> cop<sup>sa</sup> TR AN SBL TH NA28 {} // σατανας ο πλανων την οικουμενην ολην "who deceives the whole world" 𐌲<sup>K</sup> (syr<sup>h</sup>) HF BG RP // lac C P

<sup>244</sup> **20:4c** txt χιλια & A syr<sup>ph</sup> cop<sup>sa</sup> Compl TR-Eras,Ald,Col,Scriv BG SBL TH NA28 {} // τα χιλια syr<sup>h</sup> TR-Steph,Elz,Beza AN HF RP // lac C P

<sup>245</sup> **20:5a** txt οι λοιποι "the rest" A vg Apr Vic Prim Aug SBL TH NA28 {} // "and the rest" it<sup>ar</sup> vg<sup>mss</sup> eth<sup>pt</sup> arm<sup>4</sup> HF BG RP // "but the rest" cop<sup>sa</sup> TR AN // omit whole sentence (homoioteleuton) & 𐌲<sup>K</sup> syr<sup>ph</sup> Vict Beat // lac C P.

<sup>246</sup> **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 &, the Syriac version and 70 Greek minuscules.)

<sup>247</sup> **20:6** txt χιλια A 𐌲<sup>h</sup> arm Andr Areth TR AN HF BG RP SBL // τα χιλια & syr cop<sup>sa</sup> TH NA28 [τα] {} // lac C P

<sup>248</sup> **20:8** Ezekiel chapters 38 and 39

down from heaven<sup>249</sup> and consumed them. <sup>10</sup>And the Devil, the deceiver of them, was cast into the lake of fire and sulfur, where also<sup>250</sup> the beast and false prophet were, and they shall be tormented day and night, for ever and ever.

### *The Great White Throne of Judgement*

<sup>11</sup>And I saw a great white throne, and the one sitting on it, from whose face the earth and the heaven fled away, and their place was found no more. <sup>12</sup>And I saw the dead, the great and the small,<sup>251</sup> standing before the throne,<sup>252</sup> 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. <sup>13</sup>And the sea gave up the dead which were in it, and Death and Hades gave up the dead which were in them, and each person was judged according to their works. <sup>14</sup>And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.<sup>253</sup> <sup>15</sup>And if anyone was not found written in the book of life, he was cast into the lake of fire.

## Chapter 21

### *The New Jerusalem*

<sup>1</sup>And I saw a new heaven and a new earth; for the first heaven and first earth had vanished away, and the sea does not exist anymore. <sup>2</sup>And I<sup>254</sup> saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride made beautiful for her husband. <sup>3</sup>And I heard a great voice from the throne<sup>255</sup> 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;<sup>256</sup> <sup>4</sup>and he<sup>257</sup>

<sup>249</sup> 20:9 txt "from heaven" A eth Aug<sup>2/3</sup> Prim SBL TH NA28 {A} // "from God from heaven" Ⲭ<sup>2</sup> (Ⲭ\* om. h.t) P vg-am,fu syr<sup>h</sup> Jer Apr Beat Andr TR // "from heaven from God" (see 21:2,10) ⲙⲕ itar syr<sup>ph</sup> cop<sup>sa</sup> arm eth<sup>mss</sup> Aug<sup>1/3</sup> AN HF BG RP // lac C.

<sup>250</sup> 20:10 txt οπου και "where also" A vg Aug Beat Cass Prim Tyc2,3 Vict AN HF BG RP SBL TH NA28 {} // οπου "where" Ⲭ itar vg<sup>mss</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> Apr TR // lac C

<sup>251</sup> 20:12a txt {A} "the great and the small" Ⲭ<sup>2</sup> A P latt syr<sup>ph,h</sup> cop<sup>sa</sup> eth AN HF BG RP SBL TH NA28 {} // "both the great and the small" Ⲭ\* // "the small and the great" cop<sup>sa</sup> TR // lac C.

<sup>252</sup> 20:12b txt θρονου "throne" Ⲭ A P latt syr cop arm eth TR-Eras<sup>4mg</sup> AN HF BG RP SBL TH NA28 {} // θεου "God" TR // omit εστωτας ενωπ. του θ. arm2 Aug Prim // lac C

<sup>253</sup> 20:14 txt "the lake of fire" Ⲭ A P syr<sup>h</sup> cop<sup>sa</sup> arab HF BG RP SBL TH NA28 {} // omit vg<sup>cl</sup> TR AN // lac C

<sup>254</sup> 21:2 txt "I" all Greek mss, all other versions, all fathers AN HF BG RP SBL TH NA28 {} // "I, John" vg<sup>cl</sup> TR

<sup>255</sup> 21:3a txt θρονου "from the throne" Ⲭ A lat Ambr ps-Amb Aug Iren<sup>lat</sup> Haymo SBL TH NA28 {} // ουρανου "from heaven" P ⲙⲕ syr<sup>ph,h</sup> cop<sup>sa</sup> 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 ἐκ τοῦ οὐρανοῦ in ver. 2.

<sup>256</sup> 21:3b txt {D} "God himself shall be among them their God" A P 051<sup>supp</sup> 1778<sup>mg</sup> ⲙⲕA vg eth Iren<sup>lat</sup> Ambr<sup>1/2</sup> Apr Beat Andr TR TH (NA28 [αὐτῶν θεός]) {C} // "he shall be their God" 1678 (Cf. arm 6 – Coneybeare p. 158) // "God himself among them and shall be to them God" syr<sup>ph</sup> // "God himself shall be among them" Ⲭ 1778<sup>txt</sup> ⲙⲕ (it<sup>sin</sup>) Ir Aug Ambr<sup>1/2</sup> 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<sup>258</sup> former things have passed away."

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

And he says,<sup>259</sup> "Write, 'These words are trustworthy and true.'"

<sup>6</sup>And he said to me, "They are accomplished. I am<sup>260</sup> 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. <sup>7</sup>He who overcomes will inherit these things,<sup>261</sup> and I will be to him *his* God and he will be to me a son.<sup>262</sup> <sup>8</sup>But to the cowardly and unbelieving<sup>263</sup> and abominable<sup>264</sup> and murderers and fornicators and sorcerers<sup>265</sup> 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*

<sup>9</sup>And one of the seven angels who had the seven bowls full of the seven last plagues came,<sup>266</sup> and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb."<sup>267</sup> <sup>10</sup>And he carried me away in the Spirit onto a great and high mountain, and showed me the holy<sup>268</sup> city Jerusalem, descending out of heaven

<sup>257</sup> **21:4a** txt "he shall wipe away" N P syr cop arm eth arab Iren Ambr Tyc2 BG RP SBL TH NA28 {} // "God shall wipe away" A vg Apr Beat Tert Tyc3 TR // "he shall wipe away from them" HF // "God shall wipe away from them" AN [from them] // lac C

<sup>258</sup> **21:4b** txt *omit* N\* A P vg-am,fu syr<sup>ph</sup> Beat Ps-Ambr SBL TH // "because" N<sup>1</sup> itar,sin syr<sup>h</sup> cop<sup>sa</sup> arm Ir<sup>lat</sup> TR AN HF BG RP [NA28] {C} // lac C

<sup>259</sup> **21:5** txt "says" A vg-am Apr Beat Tyc Ir<sup>lat</sup> HF SBL TH NA28 {} // "said" syr<sup>h</sup> Beat // "says to me" N P arm eth TR AN [to me] BG RP // "said to me" it<sup>ar</sup> vg-fu syr<sup>ph</sup> cop<sup>sa</sup> // lac C.

<sup>260</sup> **21:6** txt γεγονα "I am" M (~90 minuscules) arm Or Andr Areth HF BG RP // γεγονα εγω "I am" N\*,<sup>2b</sup> P (~70 minuscules) syr<sup>h</sup> // γεγονα εγω ειμι "I am" cop<sup>sa</sup> // γεγοναν εγω ειμι "they are accomplished. I am" A Ir<sup>lat</sup> Prim TH NA28 [ειμι] {} // γεγοναν εγω "they are accomplished. I am" N<sup>2a</sup> SBL // γεγονασιν εγω ειμι "They are accomplished. I am" syr<sup>ph</sup> Tyc Prim Oec // γεγονεν εγω ειμι "It is accomplished. I am" lat TR AN // lac C. For a full apparatus on this variant, see endnote in the [revwgrk.pdf](#) edition of this document.

<sup>261</sup> **21:7a** txt "these things" N A P latt syr cop AN BG RP SBL TH NA28 {} // "all things" TR // lac C

<sup>262</sup> **21:7b** txt υιος N A P syr<sup>ph</sup> AN HF BG RP SBL TH NA28 {} // ο υιος TR // υιος μου syr<sup>h</sup> eth // *meus* filius Tyc Beat // υιοι 051<sup>S</sup> arm-α // θεοι 2042 // λαος 506\* arm-1 // lac C

<sup>263</sup> **21:8a** txt απιστοις N A P latt cop<sup>sa</sup>mss TR AN SBL TH NA28 {} // απιστοις και αμαρτωλοις M<sup>k</sup> syr<sup>ph,h\*\*</sup> cop<sup>sa</sup>mss HF BG RP // lac C

<sup>264</sup> **21:8b** Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

<sup>265</sup> **21:8c** This Greek word phárma<sup>265</sup>kos or pharmakeús (they mean pretty much the same) means in the Bible primarily a person who uses drugs and poisons to practice magic or sorcery. The druggist aspect can be clearly seen in the word itself, "pharmakos." The word in some classical literature also meant drug seller, though with the connotation of the medicinal v. pejorative meaning of drugs.

<sup>266</sup> **21:9a** txt "came" *all extant Grk mss.* vg it<sup>is</sup> syr cop arm4 Prim Beat Ps-Ambr AN HF BG RP SBL TH NA28 {} // "came to me" lips<sup>4</sup> arm1,2,α arab TR

<sup>267</sup> **21:9b** This is significant that both the words wife and bride are used. Israel has been called the wife, and the church the bride, and here in the New Jerusalem we see both of them built into one. The twelve gates are the twelve tribes of Israel, and the twelve foundations are the twelve apostles of Jesus Christ. Is it a co-incidence that there are twenty-four elders?

<sup>268</sup> **21:10b** txt {A} "the holy" N A P vg it<sup>h</sup> syr<sup>ph,h</sup> cop<sup>sa</sup> eth arm Cass Apr Beat ps-Ambr Prim AN HF SBL TH NA28 {} // "the great holy" TR BG RP // lac C. This is one of the weakest Majority Text readings.

from God, <sup>11</sup>having the glory of God. Her<sup>269</sup> radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; <sup>12</sup>having<sup>270</sup> a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the sons of Israel; <sup>13</sup>from<sup>271</sup> the east three gates, and from the north three gates, and from the south three gates, and from the west three gates;<sup>272</sup> <sup>14</sup>with the wall of the city having twelve foundations, and on them twelve names, of the twelve apostles of the Lamb.

<sup>15</sup>And the one speaking with me had a measuring rod of gold, to measure the city, and its gates and its wall. <sup>16</sup>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.<sup>273</sup> The length and width and height of it are the same. <sup>17</sup>And he measured<sup>274</sup> the wall of it,<sup>275</sup> 144 forearms,<sup>276</sup> the dimension of a man, which is the angel's.<sup>277</sup>

<sup>18</sup>And the material of its wall is jasper, and the city is pure gold, clear like crystal. <sup>19</sup>The foundations of the walls of the city are adorned with every precious stone; the first foundation *with* jasper,<sup>278</sup> the second sapphire, the third chalcedony, the fourth emerald, <sup>20</sup>the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst. <sup>21</sup>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.

<sup>269</sup> 21:11 txt "God" ⲛ A P am fu tol lips<sup>5</sup> syr<sup>h</sup> cop<sup>sa</sup> arm1 Beat Apr AN HF BG RP SBL TH NA28 {} // "God and" it<sup>t</sup> vg<sup>cl</sup> dem syr<sup>ph</sup> arm-α,2 eth Prim TR // lac C

<sup>270</sup> 21:12 txt "having" ⲛ A P syr cop arm-4 Tyc Beat AN HF BG RP SBL TH NA28 {} // "and having" pc TR // lac C

<sup>271</sup> 21:13a The gates are named after the direction you are coming from when entering them, the way winds are named.

<sup>272</sup> 21:13b txt East and North and South and West: ⲛ<sup>c</sup> P AN HF BG RP SBL TH NA28 {} // E, N, S and W: TR-Scriv-1894 (KJV) // E, N, S, W: it<sup>t</sup> vg<sup>ms</sup> Prim Beat TR-Eras1,2,3,4,5,Ald,Col,Steph-1550,Elz-1624,Beza-1598 // E, N, S, W, S: 051<sup>s</sup> // E, N, and S, and W: // E, N, W and S: A cop<sup>sa</sup> // E and W and N and S: arm1,2 eth<sup>½</sup> // E and W and S and N: eth<sup>½</sup> // E, S, W and N: // E and S and N and W: pc. arab // E and N and S: ⲛ\* // E and N and W: // lac C. This footnote is to show both the presence and absence of καί, and also the sequence or absence of the 4 points of the compass. And this is only about half of the variants, this is just the major ones.

<sup>273</sup> 21:16 A stadion was 6 plethra, one plethra being 100 Greek feet, so 600 Greek feet, 625 Roman feet, 606¾ English feet, 185 metres. This comes to 1,379 miles or 2,220 kilometres. As the crow flies, this is about the distance of San Diego to Kansas City, or San Diego to Kamloops, or Buenos Aires to La Paz, or Sydney to Cooktown, or Brisbane to Port Moresby, or Perth to Lake Torrens, or Seoul to Hong Kong, or Nairobi to Harare, or Lagos to Bissau, or Cairo to Tehran, Tehran to Ahmadabad, or Calcutta to Kabul, or Banda Aceh to Surabaya.

<sup>274</sup> 21:17a txt {A} "he measured" ⲛ A P all versions<sup>acc.</sup> to Hosk. TR AN BG RP SBL TH NA28 {} // omit m<sup>K</sup> HF // lac C.

<sup>275</sup> 21:17b This must be the thickness of the wall, since we already know from v. 16 that the height of the wall is 12,000 stadia.

<sup>276</sup> 21:17c About 200 feet or 60 meters.

<sup>277</sup> 21:17d This phrase is ambiguous; it could either be saying that the angel in the context here measuring, has the same dimensions of his fore-arm as a man has, or it could be saying that angels in general use the same measurements as human beings, which was cubits. The former seems more likely, than that angels will always use cubits.

<sup>278</sup> 21:19 This Greek word ἰάσπις 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, ἰάσπις "sparkles" like a crystal. Is that really jasper?



<sup>22</sup>And I did not see a temple in it, for the Lord God Almighty is its temple, and the Lamb. <sup>23</sup>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. <sup>24</sup>And the nations<sup>279</sup> will walk by its light; and the kings of the earth bring their glory<sup>280</sup> into it; <sup>25</sup>and its gates are never closed by day; in fact, night will not exist there; <sup>26</sup>and they will bring the glory and honor of the nations into it. <sup>27</sup>And nothing unclean<sup>281</sup> 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*

<sup>1</sup>And he showed me the river<sup>282</sup> of the water of life, bright like crystal, flowing from the throne of God and of the Lamb <sup>2</sup>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,<sup>283</sup> and the leaves of the tree are for the healing of the nations.<sup>284</sup> <sup>3</sup>And every accursed thing<sup>285</sup> will no longer<sup>286</sup> exist. And the throne

<sup>279</sup> **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<sup>h</sup> 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 conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink." See endnote #4 about this variant.

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

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

<sup>282</sup> **22:1** txt ποταμον "river" Ⲙ A P latt syr<sup>h</sup> cop<sup>sa,bo</sup> arm4 AN HF SBL TH NA28 {} // ποταμον καθαρον "pure river" BG RP // καθαρον ποταμον "pure river" TR // ποταμον υδατος ζωντος καθ. και λαμπρ. "river of living water pure and bright" syr<sup>ph</sup> // lac C

<sup>283</sup> **22:2c** txt μηνᾱ "month" Ⲙ A syr<sup>ph</sup> cop<sup>sa</sup> arm-4 AN HF BG RP SBL TH NA28 {} // μηνᾱ ενα "month one" P syr<sup>h</sup> 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: "yelding tvvelve frutes, rendring his fruite euery moneth" KJV: "which bare twelve *manner of* fruits, *and* yielded her fruit every month"

<sup>284</sup> **22:2d** Compare Ezekiel 47:12, where it says "all kinds of fruit." Some interpreters see the δώδεκα "twelve" with a δωδεκάκις meaning, that is, "twelve times," see BDF § 248(3). If δώδεκα here means "monthly," then κατὰ μῆνα "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 fruits, every month each one yielding its fruit." But I don't know how "month" or "monthly" either one, could be literal, since there will be no more night or day. How then would there still be "months" if there is no more night or day, and there is no need for a sun anymore?

<sup>285</sup> **22:3a** txt καταθεμα (contraction of καταναθεμα) Ⲙ<sup>2</sup> A P 046 051<sup>s</sup> *all remaining extant minns* AN HF BG RP SBL TH NA28 {} // καταναθεμα 181? 467\*\*\* 2026 Compl. TR // καταθημα 2044 // καταθαιμα 792 // καταγμα Ⲙ\* // αναθεμα 2050 // κα θεμα 2065\* // αναθεματα arm // lac C 911 1828. The LSJ lexicon

of God and of the Lamb will be in it, and his servants will serve him, <sup>4</sup>and they will see his face,<sup>287</sup> and his name will be on their foreheads. <sup>5</sup>And night will no longer<sup>288</sup> 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<sup>289</sup> them, and they will reign for ever and ever.

<sup>6</sup>And he said<sup>290</sup> to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets,<sup>291</sup> he has sent his angel to show his servants what things must soon take place."

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

<sup>8</sup>And I, John, *was* the hearer and the seer of these things.<sup>292</sup> 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. <sup>9</sup>And he says to me, "Watch it! I<sup>293</sup> am a fellow servant of yours and of your brothers the prophets, and of those keeping the words of this book. Worship God."

<sup>10</sup>And he says to me, "Do not seal up<sup>294</sup> the words of the prophecy of this book, for the time is near. <sup>11</sup>He who is doing wrong, let him continue to do wrong, and

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says καταναθεμα means "a curse," whereas BAGD says it is something that is cursed, devoted, given over to a deity. It seems to me that if "a curse" were meant, the author would have used the word 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

<sup>286</sup> **22:3** txt "exist no longer"  $\aleph^2$  A P  $\aleph^K$  TR AN HF RP SBL TH NA28 {} // "not exist there"  $\aleph^A$  syr<sup>ph</sup> BG // omit  $\aleph^*$  // lac C. Compare 22:5. Affecting this and other variants in Revelation is the scribes' and the interpreters' understanding of passages such as 22:15, "Outside are the dogs, etc." If one understands that passage to mean that there will still be wicked and accursed people on the earth at that time, only not allowed into the city, then you might want to specify here that no accursed thing will be "there" in the city itself. But if you understand that "outside" to not be spatially literal, but rather global, that they will not even be in the kingdom even outside the city, then the "no longer" variant is more acceptable. One wonders too, concerning the similar phrase in 22:5 a couple verses later, how or whether these two pulled on each other. English translations vary greatly as to which variant, "no longer" versus "there," that they follow (several even conflate the two). They also vary greatly as to whether the phrase *pân katâthema* means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

<sup>287</sup> **22:4** Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."

<sup>288</sup> **22:5a** txt "will not exist any longer"  $\aleph$  A P *it<sup>ar,t</sup>* vg syr<sup>h</sup> cop<sup>sa</sup> arm Ambr Apr ps-Ambr Prim Beat Tyc2 AN SBL TH NA28 {} // "will not exist there"  $\aleph^A$  syr<sup>ph</sup> TR BG RP // "will not exist there any longer" Iren<sup>Gr</sup> // "will not exist"  $\aleph^K$  HF // lac C. Compare 22:3.

<sup>289</sup> **22:5b** txt φωτισει επ αυτους A eth SBL TH NA28 {} // φωτιει επ αυτους  $\aleph$  Iren // φωτιζει επ αυτους syr<sup>hmg</sup> // φωτισει αυτους P cop<sup>sa</sup> // φωτιει αυτους vg cop<sup>sa</sup> AN HF BG RP // φωτιζει αυτους syr<sup>ph,h</sup> TR // lac C.

<sup>290</sup> **22:6a** txt "said"  $\aleph$  A P  $\aleph^A$  TR SBL TH NA28 {} // "says"  $\aleph^K$  eth arm1.α AN HF BG RP // lac C.

<sup>291</sup> **22:6b** txt "of the spirits of the prophets"  $\aleph$  A P lat syr<sup>h</sup> cop eth Apr AN HF BG RP SBL TH NA28 {} // "of the holy prophets" TR // "of the spirits of the holy prophets" syr<sup>ph</sup> // lac C

<sup>292</sup> **22:8** txt "hearer and seer" A vg syr<sup>h</sup> cop<sup>sa</sup> Cass Apr ps-Ambr AN HF BG RP SBL TH NA28 {} // "seer and hearer"  $\aleph$  vg<sup>ms</sup> (syr<sup>ph</sup>) Prim Dion(x2) TR // lac C P

<sup>293</sup> **22:9** txt "I"  $\aleph$  A *all other extant minuscules* vg<sup>ms</sup> syr cop<sup>sa</sup> eth Apr Ath AN HF BG RP SBL TH NA28 {} // "for I" 1893? 2329 vg<sup>ms</sup> arm arab Beat Aug TR // lac C P

<sup>294</sup> **22:10** Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

the unclean continue to be unclean, and he who is doing good continue to do good,<sup>295</sup> and the holy continue to be holy."

### *Behold, I am Coming Soon*

<sup>12</sup>"Behold,<sup>296</sup> I am coming soon, and the repayment from me along with me, to pay back to each one such as his work<sup>297</sup> truly is.<sup>298</sup> <sup>13</sup>I am the Alpha and the Omega, the first and the last, the beginning and the end.<sup>299</sup>

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

<sup>16</sup>"I Jesus have sent my angel to testify these things to you regarding the churches. I am the root and line of David, the bright *and* morning star.<sup>303</sup>

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

<sup>295</sup> **22:11**txt "continue to do righteousness" ⲛ A vg<sup>mss</sup> syr cop<sup>sa</sup> arm-4 Apr Beat AN HF BG RP SBL TH NA28 {} // "continue to be righteous / continue to justify himself, sanctify himself" vg<sup>cl</sup> eth TR // lac C

<sup>296</sup> **22:12a** txt "behold" ⲛ A syr cop AN HF BG RP SBL TH NA28 {} // "and behold" vg<sup>mss</sup> eth TR // lac C P

<sup>297</sup> **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.

<sup>298</sup> **22:12c** txt "is" (with variation) ⲛ A syr<sup>h</sup> SBL TH NA28 {} // "will be" (with variation) Beat TR AN HF BG RP // "according to his works" syr<sup>ph</sup> cop<sup>sa</sup> 1/2 eth // lac C P.

<sup>299</sup> **22:13** txt "the first and the last the beginning and the end" ⲛ A latt syr cop<sup>sa</sup> RP SBL NA28 {} // "the first and the last and the beginning and the end" syr<sup>ph</sup> // "the beginning and the end the first and the last" TR // "the first and the last" arm-1 Vig // lac C P

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

<sup>301</sup> **22:15a** txt "outside" ⲛ A 046 051<sup>s</sup> f052 *all other extant minuscules* latt syr<sup>h</sup> Ath Hipp AN HF BG RP SBL TH NA28 {} // "but outside" Fulg cop arm arab Prim TR // lac C P. See endnote #4 about this variant.

<sup>302</sup> **22:15** Deut. 23:17,18; a dog is a sodomite, a male prostitute.

<sup>303</sup> **22:16** txt ο λαμπρος ο πρωινος "the bright morning star" ⲛ Ath Tyc2 Vig AN HF BG RP SBL TH NA28 {} // ο λαμπρος και ορθρινος "the bright and morning star" TR // ο λαμπρος και ο πρωινος "the bright and morning star" A // ο λαμπρος και πρωινος "the bright and morning star" vg Prim Beat Apr // αστηρ δε πρωινος "the morning star" syr<sup>ph</sup> // "like the splendid star of the morning" syr<sup>h</sup> eth // "star of the hour of morning which is enlightened" cop<sup>sa</sup> // lac C P

<sup>18</sup>I testify<sup>304</sup> to everyone who is hearing these words of the prophecy of this book: if anyone adds to them, God will add<sup>305</sup> to him the plagues that are written in this book; <sup>19</sup>and if anyone takes away from the words of this book of prophecy, God will take away his share of the tree<sup>306</sup> of life and of the holy city, of what is written in this book.

<sup>20</sup>The one who is testifying these things says, "Yes, I am coming soon." Amen; come,<sup>307</sup> Lord Jesus.

<sup>21</sup>The grace of the Lord Jesus<sup>308</sup> be with all the saints.<sup>309 310</sup>

<sup>304</sup> **22:18a** txt "I testify" Ⲭ A 046 & ALL OTHER EXTANT GRK WITNESSES syr cop arm Prim Beat Apr AN HF BG RP SBL TH NA28 {} // "for I testify" 2075<sup>supp</sup> vg TR // lac C P et al

<sup>305</sup> **22:18b** txt "[God] will add" Ⲭ<sup>2</sup> A syr<sup>ph</sup> cop<sup>sa</sup> TR AN SBL TH NA28 {} // "may [God] add" HF BG RP // omit "to them [God] will add" Ⲭ\* // lac C P. The RP reading is an imprecation in the optative mood, so also αφελοι in 22:19b. "...may God add to him...may God take away..."

<sup>306</sup> **22:19c** txt "tree of life" Ⲭ A 046 *rell. Grk* it<sup>g</sup> vg-am syr<sup>ph,h</sup> cop<sup>sa</sup> eth arm Apr Tyc Beat AN HF BG RP SBL TH NA28 {} // "book of life" vg-fu arab Prim Ambr Haymo Act Saturn TR // *ligno / libro* ps-Aug.-Spec. // lac C P et al. There is no Greek manuscript support for the exact TR reading, though 61 and the 2067<sup>s</sup> supplement are close (βιβλιου instead of βιβλου. MS 2067 ends at 22:15, and a "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 *libro* and *ligno*. Proof that Erasmus got this "book" reading from the Latin is the fact that his one Greek Revelation manuscript, 2814, formerly known as No. 1, had an exact sister manuscript not known to him at the time, and this manuscript, 2186 (208), did not lack the end verses. And here in 22:19, that sister manuscript reads "tree" not "book." And at the bottom of page 1:615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text." Moreover, there should remain no doubt that Erasmus himself admitted that his TR Greek text of Revelation 22:16-21 was from Latin sources and not Greek. Erasmus wrote: "There was no doubt that some things were missing, and it was not much. Therefore we completed the Greek from our Latin texts, so that there might be no gap. We did not want to hide this from the reader, however, and acknowledge in the Annotationes what we had done, in order that, if our words differed in some respect from those that the author of this work had provided, the reader who obtained a manuscript could restore them." See Jan Krans' book "Beyond What is Written, Erasmus and Beza as Conjectural Critics of the New Testament," pp. 55-57, Brill, (2006), in which he cites sources in Erasmus' writings. Krans' book can be ordered here: <http://www.brill.com/beyond-what-written/> See also Krans' *Erasmus and the Text of Revelation*. <http://rosetta.reltech.org/TC/v16/Krans2011.pdf>

<sup>307</sup> **22:20** {D} αμην ερχου "amen come" A vg eth Ambr Ps-Ambr Beat SBL TH NA28 {} // ερχου "come" Ⲭ syr<sup>ph</sup> cop<sup>sa</sup> arm4 Apr // ναι ερχου syr<sup>h</sup> Prim Tyc // αμην ναι ερχου "amen yes come" TR AN HF BG RP // lac C P. Both the words αμην and ναι mean agreement, and something like "yes," so I think they may both be liturgical additions to an original ερχου standing alone. The Ⲭ 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<sup>supp</sup> as a lone uncial. The 922 reading is simply a mistaking of NAI for KAI. I think that the Ⲭ reading is probably correct. At the same time, I am loathe to remove the word Amen, because it is so natural- my soul immediately exclaims it in response to the statement "Yes, I am coming soon." But that may be another explanation as to how and why it got added as text: perhaps an enthusiastic remark in the margin eventually made it into the text itself.

<sup>308</sup> **22:21a** txt "Lord Jesus" Ⲭ A SBL TH NA28 {A} // "our Lord Jesus" vg<sup>ms</sup> cop<sup>sapt</sup> // "Lord Jesus Christ" syr<sup>h</sup> eth Andr AN [Christ] HF BG RP // "our Lord Jesus Christ" it<sup>ar</sup> vg syr<sup>ph</sup> arm eth Ps-Ambr Beat TR // omit v. 21 arm1 Prim Apr Tyc2 // lac C P.

<sup>309</sup> **22:21b** txt:

- (1) with all the saints
- (2) with the saints
- (3) with all his saints
- (4) with all of you
- (5) with all

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(1)  $\text{M}$  syr<sup>h</sup> cop<sup>sa</sup> (arm) Andr Areth AN HF BG RP (2)  $\text{N}$  TH (3) syr<sup>ph</sup> (4) vg-cle,fu,dem,lipss eth<sup>½</sup> Fulg Ps-Ambr TR (5) A (it<sup>ar</sup> *cum omnibus hominibus*) vg-am eth<sup>½</sup> Ambr Tyc Beat<sup>½</sup> SBL NA28 {B} // *upon all the saints unto age of the ages* cop<sup>bo</sup> (cop<sup>bo</sup>ms *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.

<sup>310</sup> **22:21c** txt *lack* "Amen" A it<sup>ar</sup> vg-fu Beat<sup>½</sup> Tyc Andr Areth SBL NA28 {B} // *include* "Amen"  $\text{N}$   $\text{M}$  vg-am syr<sup>ph</sup> cop<sup>sa,(bo)</sup> arm eth Am Beat<sup>½</sup> Areth TR AN HF BG RP TH // "Amen amen" syr<sup>h</sup> // lac C P.

## 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)

MS sybl	Alt	Date	Contents
ⲡ <sup>18</sup>	Oxyr1079	III/IV	1:4-7
ⲡ <sup>24</sup>	Oxyr 1230	IV	5:5-8; 6:5-8
ⲡ <sup>43</sup>		VI/VII	2:12-13; 15:8; 16:1-2
ⲡ <sup>47</sup>		late III	9:10-11; 13:11, 14-16; 15:16,17- 17:2
ⲡ <sup>85</sup>		IV/V	9:19-21- 10:1; 10:5-9
ⲡ <sup>98</sup>		II (?)	1:13-20
ⲡ <sup>115</sup>		III/IV	2:1-3,13-15,27-29, 3:10-12, 5:8-9, 6:5-6, 8:3-8, 11-13, 9:1-5, 7-16, 18-21, 10:1-4,8-11, 11:1-5, 8-15, 18-19, 12:1-5, 8-10,12-17, 13:1-3, 6-16,18, 14:1-3,5-7,10-11,14-15,18-20, 15:1,4-7
Ⲭ*	01	IV	
Ⲭ <sup>1</sup>		IV-VI	only in 21:4
Ⲭ <sup>1a</sup>		IV-VI	
Ⲭ <sup>1b</sup>		IV-VI	
Ⲭ <sup>2</sup>		VII	
Ⲭ <sup>2a</sup>		VII	
Ⲭ <sup>2b</sup>		VII	
Ⲭ <sup>c</sup>		XII	
A	02	V	
C	04	V	all
C <sup>2</sup>		V	
P	025	IX	lacking 16:12- 17:1; 19:21- 20:9; 22:6- 21; palimpsest
0163	Oxyr 848	V	16:17-20
0169	Oxyr 1080	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
			<b>VERSIONS</b>
itar	61	IX	
it <sup>h</sup>	55	V	1:1- 2:1; 8:7- 9:12; 11:16- 12:14; 14:15- 16:5
it <sup>t</sup>		VII-XI	1:1-18; 2:1- 5:13; 7:2-12; 8:2-4; 10:1-11, 15; 14:1-7; 19:5-16; 21:1-2, 9-23; 22:1-15
vg-fu	Cod. Fuldensis	VI	
vg-am	Cod. Amiatinus	VIII	
vg-harl (65)	Cod. Harleianus	IX	lacking after 14:16; not to be confused with gospels Harleianus which is 6th cent
cop <sup>sa</sup>	Sahidic Coptic	III	
syr <sup>ph</sup>	Philoxe	508	

	nian Syriac		
syr <sup>h</sup>	Harklea n Syriac	VII	
arm	Armeni an	V	
eth	Ethiopi c	500	
geo	Georgia n	V	

## 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 to 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

εσται μετ αυτων θεος αυτων P 051<sup>supp</sup> 205 209 1778<sup>mg</sup>  $\text{ⲙ}^{\text{A}}$  Andr TR  
 εστιν μετ αυτων θεος αυτων 792  
 μετ αυτων και εσται αυτοις θεος syr<sup>ph</sup>  
 μετ αυτων και εσται αυτων θεος 2050  
 μετ αυτων, εσται αυτων ο θεος 469  
 μετ αυτων-εσται θεος αυτων 1854 2065  
 μετ αυτων εσται αυτων ο θεος 2053<sup>txt</sup> 2062<sup>txt</sup>  
 μετ αυτων εσται αυτων θεος A 2030 2053<sup>com</sup> 2062<sup>com</sup> 2329 2377<sup>vid</sup> vg eth Ir<sup>lat</sup> Ambr<sup>1/2</sup> Apr Beat  
 TH NA28 [αυτων θεος] {C}  
 εστιν αυτων θεος 1678 Cf. arm6 (Coneybeare p. 158)  
 εσται μετ αυτων  $\text{Ⲭ}$  922 1778<sup>txt</sup> BG RP  
 εσται αυτων θεος εσται μετ αυτων 2080  
 μετ αυτων εσται θεος 1006 1611 1841 (copsa, bopt)  
 μετ αυτων εσται 046 94 1862 1888 2138  $\text{ⲙ}^{\text{K}}$  itgig, (sin) (copbopt) Irgrk Ambr<sup>1/2</sup> (Aug) AN HF SBL  
 lac C 911 1828

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<sup>s</sup> TR reading, θεος εσται μετ αυτων θεος αυτων, (or that of 2080), and that because of homoioteleuton between αυτων and αυτων, the phrase θεος αυτων, "their God," got dropped out.

If so, does the futre verb εσται, "shall be" couple to both "with them" and "their God"? So the KJV, NKJV, NIV, GW, NCV, ISV, HCSB, CSB, syr<sup>ph</sup> 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 Apocalypticist'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  $\text{Ⲭ}$ .) Usually they, f052, are united, but here, 1678 follows one line (052 I believe) and 1778\* the other-  $\text{Ⲭ}$ , while 2080 apparently conflates the two. The  $\text{Ⲭ}$  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 ο 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 dwelt in the bush. Let *the blessing* come upon the head of Joseph, and upon the crown of the head of him that was separate from his brothers.

33:17 The firstling of his herd, majesty is his; and his horns are the horns of the wild-ox: with them he shall push the peoples all of them, *even* the ends of the earth: and they are the ten thousands of Ephraim, And they are the thousands of Manasseh.

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

Genesis 3:14 And Yahweh God said to the serpent, because you have done this, cursed are you above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:

3:15 and I will put enmity between you and the woman, and between your seed and her seed: he shall bruise your head, and you shall bruise his heel.

#### **David:**

109:8 Let his days be few; *and* let another take his office.

109:9 Let his children be fatherless, and his wife a widow.

109:10 Let his children be vagabonds, and beg; and let them seek *their bread* out of their desolate places.

109:11 Let the extortioner catch all that he has; and let strangers make spoil of his labor.

109:12 Let there be none to extend kindness unto him; neither let there be any to have pity on his fatherless children.

109:13 Let his posterity be cut off; in the generation following let their name be blotted out.

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

Genesis 49:22, of Joseph: "His branches run over the wall."

This means Joseph went over the wall and took Dan's inheritance. That is what the wall signifies; the stone boundary between lots.

## 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.

So 57 becomes Colinaeus.

But whence did Colinaeus draw? No one knows. We can surmise however. From nowhere! That is from no MSS. direct. Else his text would not have remained stuffed with the errors of Erasmus, plus more of his own. Take v. 6. He did not like τα απεσταλμένα

I suppose I ought to eliminate No. 57 from the list altogether. But in order to close the matter here, and to have a statement of the case for others to judge by (if they do not take my word for it), I have included the collations of Ap. 57 and Colinaeus in the general collation, to which I refer for all points bearing on this, which constitutes part of the history of the printed text.

**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).

The matter really narrows down to a copy of *Er. 4. 5*, and not of *Er. 1. 2.* or 3, or Aldus, for, in verse 18, our ms. has ἐὰν εἴ τις and in verse 19 καὶ ἐὰν εἴ τις with *Er. 4. 5*, while *Er. 1. 2. 3. Ald.* have εἴ τις and εἴ τις in each place; and our ms. has in verse 19 ἐκ τῆς πόλεως with *Er. 4. 5*, while *Er. 1. 2. 3. Ald.* have πόλεως without ἐκ τῆς. Our ms. has at the end τέλος with *Er. 4. 5*, while *Er. 2. 3.* have τω θεω δοξα, and *Er. 1.* is without any subscription.

On the other hand, our ms., in order to exhibit its independence—even of *Er. 4. 5*—has in verse 21 ἡμῶν for ὑμῶν as the last word, which is not found in Erasmus' editions, nor in Aldus, nor in Colinaeus.

Whereas also, in the same verse, *Er. 4. 5.* print κυρίον ἡμῶν Ἰησοῦ χριστοῦ, our ms. contracts two out of three of these words, writing: κύ ἡμῶν ἰησοῦ χῡ, and frequently used contractions differing *toto caelo* from the printed texts, and conforming to more ancient usage.

**2066** XVI Hosk # 118, p. 389. Hosk: "the MS is plainly derived from a printed edition and has modern chapter divisions"

**2067<sup>S</sup>** XVI/XVII Hosk. # 119, pp. 390-400. The original manuscript 2067 ends in Rev. 22:15, and a "late third hand" has added the rest, which I call 2067<sup>S</sup> with the "s" standing for "supplement."

## Variants with slim or no Grk MS support:

**2:20b** txt κατά σου HF BG RP SBL TH NA28 {} // κατά σου ὀλίγα 2049 vg-cle,lips<sup>4,6</sup> Haymo TR AN. The TR reading has no Greek manuscript support other than 2049.

**2:24a** txt τοις λοιποῖς AN HF BG RP SBL TH NA28 {} // καὶ λοιποῖς 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 οἱτινες AN HF BG RP SBL TH NA28 {} // καὶ οἱτινες vg<sup>cl</sup> 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* AN HF BG RP SBL TH NA28 {A} // ἡμᾶς 296 (792 but following βασιλευουσιν) 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 βασιλευουσιν AN HF BG RP TH NA28 {A} // βασιλευουσιν SBL // βασιλευομεν 296 2049 vg-cle,dem,lips<sup>4,6</sup> arm Prim Beat TR. The correct text reads "they shall reign," while the TR reads "we shall reign."

**5:14b** txt προσεκυνησαν (all Greek manuscripts except 2045\*) AN HF BG RP SBL TH NA28 {} // προσεκυνησαν ζωντι εἰς τοὺς αἰῶνας τῶν αἰώνων 296 2045\* 2049 vg-cle,lips<sup>4,5</sup> 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 28<sup>th</sup> edition New Testament, and then declare that the NA28 is the majority text.

**Rev 6:7-8** txt ἐρχου ὁκαὶ εἶδον καὶ ἰδου AN BG SBL TH NA28 {B} // ἐρχου καὶ ἰδε ὁκαὶ ἰδου HF RP // ἐρχου καὶ βλέπε ὁκαὶ εἶδον καὶ ἰδου 296 2049 TR. The TR reading is supported by those two TR-copied documents only.

**11:8c** txt αὐτῶν ἐσταυρωθῇ AN HF BG RP SBL TH NA28 {} // ἡμῶν ἐσταυρωθῇ 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 {} // ἡ πόλις 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 ἐθνῶν AN HF BG RP TH NA28 {B} // αἰώνων SBL // ἀγίων 296 2049 Vict-Pett Tyc Apr Cass TR. The UBS textual comentary 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* (*scclorum* [=αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus."

**17:8e** txt καὶ παρέσται. Compl AN HF BG RP SBL TH NA28 {} // καίπερ ἔστιν. TR-Scriv // καίπερ ἔστι, TR-Eras1,Ald // καίπερ ἔστιν. TR-Steph // καίπερ ἔστιν. TR-Elz // (καί περ ἔστιν) *no period or comma, and in parentheses* TR-Eras2 // καί περ ἔστιν. 2049 TR-Eras3,4,5 // καίπερ ἐστί. TR-Beza.

**Rev 17:13b** txt διδοασιν *all extant Grk MSS, versions, and fathers* RP SBL NA28 {} // διαδιδωσουσιν 296 2049 2066 TR

**17:16b** txt καὶ τὸ θῆριον RP SBL NA28 {} // ἐπὶ τὸ θῆριον 296 2049 eth TR

**17:17** txt τελεσθησονται οι λογοι NA28 {} // τελεσθωσιν οι λογοι RP // τελεσθη τα ρηματα 296 2049 TR.

**18:2a** txt εν ισχυρα φωνη SBL NA28 {} // ισχυρα φωνη RP // εν ισχυει φωνη μεγαλη Er. 1,2,3,4 Ald. // εν ισχυι φωνη μεγαλη 2038<sup>mg</sup> TR

**18:5** txt εκολληθησαν (piled up) *rell. Grk lat syr cop eth arab Cypr Prim Hipp TR-Scriv-1894 AN HF BG RP SBL TH NA28* // εκολυθησαν 336 2038\* 2056 // εκολυθησαν 1719 // ηκολουθησαν (followed) 296 2049 TR-Eras1,2,3,4,5;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. Scrivener's 1894 edition may be considered a "corrected Textus Receptus."

**20:5a** txt εζησαν αχρι RP SBL NA28 {} // ανεζησαν εως 296 2049 2066 TR

**21:14b** txt επ αυτων ALL EXTANT WITNESSES RP SBL NA28 {} // εν αυτοις 296 2049 TR

**21:16a** txt *omit ALL EXTANT WITNESSES* RP SBL NA28 {} // τοσουτον εστιν 296 2049 TR

**21:21** txt υαλος διαυγης SBL NA28 {} // υελος διαυγης RP // υαλος διαφανης 296 2049 TR.

**21:24a** txt τα εθνη *all extant mss and versions except below* AN HF BG RP SBL TH NA28 {} // τα εθνη των σωζομενων 254 2049 2186 2814 syr<sup>h</sup> TR. 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 conjoined. Our present MS. [254], however, adopts both clauses as text....There can be no doubt as to this, for his text proper is all in red ink."

**22:15a** txt εξω ALL EXTANT GRK latt syr<sup>h</sup> Ath Hipp AN HF BG RP SBL TH NA28 {} // εξω δε 296 1894 2049 vg-lips5 Fulg cop arm arab Prim TR. The only 3 Greek MSS supporting, ARE the TR.

**22:19c** txt ξυλου *rell. Grk* AN HF BG RP SBL TH NA28 {} // βιβλου 296 2049 vg-clem,fu,lips<sup>4,5</sup> et al. cop<sup>bo</sup> arab Prim Ambr Haymo Act Saturn TR // βιβλιου 61 2067<sup>supp</sup> // *ligno / libro* ps-Aug.-Spec.

**22:21b** txt μετα παντων των αγιων AN HF BG RP // μετα των αγιων TH // μετα παντων SBL NA28 // μετα παντων υμων 296 vg-cle,fu,dem,lipss eth<sup>1/2</sup> Fulg Ps-Ambr TR.

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