

# 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.

September 2011 Edition

(First Edition was April 08, 2006)

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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 NA27 {\} // "two-edged"  $\mathfrak{N}$  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 what division of the Majority of minuscules follow that reading ( $\mathfrak{M}^A$  or  $\mathfrak{M}^K$ ), if applicable, ( $\mathfrak{M}$  means the majority of all minuscules), then early versions into other languages; first the italic, then vulgate editions, then Syriac, then Coptic, then others less important such as Armenian and Ethiopic. (The "arab" referred to is that of Walton's Polyglot.) After that come early church fathers, if any.

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

There are over 300 Greek handwritten manuscripts containing Revelation or a portion thereof. Not all of them are significant or important as pertaining to textual criticism, to grossly understate the matter. H. C. Hoskier, in the introduction to his apparatus in *Concerning the Text of the Apocalypse*, Volume 2, on p. 7 states, "There are two streams of the text of the Apocalypse, one Ecclesiastical and one extra-Ecclesiastical, which only join far back and high amongst the hills near the primal fount." Though I don't necessarily subscribe to that nomenclature, I, after for a while listing the readings of all 300-plus manuscripts, realized that doing so was little more informative than listing only those from approximately the 12th century and earlier.

Hoskier has well pointed out how the uncials of the Revelation text are all over the place, with many omissions and additions. The wildest of them all in Revelation is Sinaiticus. The only uncial that is not "all over the place," but which seems to represent a standardized 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.

Hoskier declared that the uncial 046 is a highly edited and smoothed-over text. Therefore, when 046 departs from MOST other uncials, its reading is highly dubious. When 046 differs from ALL other uncials, its reading is surely false. This fact gives greater value to any minuscules that do not always follow 046, and diminishes the value of those that do. Minuscules

that depart are 922 1006 1611 1678 1778 1828 1841 2020 2040 2050 2053 2062 2065 2080 2329 2344 2351, and most of these are also quite early for Apocalypse minuscules. Consequently, these have greater value than other minuscules.

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 Βηθανία, said by Origen to be σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις, actually appears in  $\aleph^* A B C^*$ ."

On the other side of the coin, I grant that where the UBS text favors the uncial A against all other witnesses, their reading is dubious, the most famous one being Revelation 5:9. Hoskier points out that Hort broke one of his own rules with this one, as he went with the easiest reading.

But there are several places in Revelation where Codex A shows that it is an older text, with older readings, prior to editing and standardization. So at this point, I still understand why the UBS/NA editors value Codex A extremely highly for Revelation.

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:

NA27 TR RP HF PK.

A C  $\mathfrak{P}^{47}$   $\mathfrak{P}^{18}$  0207 2080 1678 1778 2062  $\mathfrak{P}^{115}$  2053 1611 2050 1841  $\aleph^*$  1006  $\mathfrak{P}^{43}$  2020 0163 2040 2329 2065 99 469 616 181 69 459 424 1862 1888 P 172 922 2814 1828 2060 2084 2074 2186  $\aleph^1$  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>

Hoskier in Volume 1 where he discusses 1678 says that the family of 052 1678 1778 2080 is a very old text type, and he estimates it to be about 50 years older than that of Codex Sinaiticus (  $\aleph$  ). He gives some examples of where  $\aleph$  conflates the reading of the 052 family with that of another line. I have come up with a shorthand for the agreement of this family, and that is the sigla *f052*. Hoskier says that it has much weight, though not enough to be considered the original by itself, but in combination with a couple other uncials. I agree with this, and that is my general policy, to treat *f052* as a high quality uncial. If it agrees with one or more other uncials (especially if other than  $\aleph$  ), you have to give that reading very serious weight. Where there is an agreement of *f052* A C along with say, another uncial like P or 046, that is the true text, no matter if three hundred cursive manuscripts disagree.

Consistently cited Greek witnesses (where text is extant) for Revelation are these thirty-one:  $\mathfrak{P}^{18}$ ,  $\mathfrak{P}^{24}$ ,  $\mathfrak{P}^{43}$ ,  $\mathfrak{P}^{47}$ ,  $\mathfrak{P}^{85}$ ,  $\mathfrak{P}^{98}$ ,  $\mathfrak{P}^{115}$ ,  $\aleph$ , A, C, P, 046, 051, 052, 0163, 0169, 0207, 0308, 922, 1006, 1611, 1678, 1778, 1828, 1841, 2040, 2050, 2053, 2062, 2080, 2329. When 1678, 1778, 2080 are united, the sigla *f052* is used, even when the uncial 052 has a hiatus, though if one of the three cursives has a hiatus, they are listed separately. Where 052 is extant, the same applies: if they are split, or if one of the three cursives has a hiatus, they are listed separately; otherwise, the sigla is used. If there is a hiatus in any of the above, it will be noted, except if that manuscript is only a fragment anyway. Fragmentary mss. not therefore listed for hiatus, would be:  $\mathfrak{P}^{18}$ ,  $\mathfrak{P}^{24}$ ,  $\mathfrak{P}^{43}$ ,  $\mathfrak{P}^{47}$ ,  $\mathfrak{P}^{85}$ ,  $\mathfrak{P}^{98}$ ,  $\mathfrak{P}^{115}$ , 052, 0163, 0169, 0207, 0308. But if I do cite one of these for hiatus, that means that it does contain text in that surrounding area of Revelation. I *frequently* or *occasionally* cite mss. out of an additional 55 minuscules: 18, 35, 61, 69, 82, 88, 94, 104, 172, 175, 181, 241, 256, 367, 424, 456, 459, 467, 468, 469, 616, 627, 757, 792, 920, 1384, 1732, 1733, 1852, 1854, 1859, 1862, 1888, 2017, 2019, 2020, 2030, 2042, 2060, 2065, 2070, 2073, 2074, 2081, 2084, 2138, 2186, 2256, 2302, 2344, 2351, 2377, 2432, 2436, 2814 for a total of 85 hand-written Greek manuscripts. But these last are often cited only in endnotes in the back of my [longer edition](#); not in footnotes, to save space. We really should not include anywhere, mss. 296 and 2049, which were merely handwritten copies of printed editions. Hoskier stated this plainly in several places of his work; see the table of MSS. at the end of the above-linked longer document.

# The Revelation of John

## Chapter 1

### Prologue

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

<sup>3</sup>How fortunate the one reading and those listening to the words of the prophecy, and keeping the things written therein, for the time is near.

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

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

<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."

<sup>1</sup> **1:2a** txt {A} omit & A C P 046 922 1006 1611 1678 1828 1841 2040 2050 2053 2062 2080 2329 RP NA27 {} // add "and" TR // hiat 051 1778.

<sup>2</sup> **1:2** txt {A} omit & A C 046 P 1006 1611 1828 1841 2040 2050 2053 2062 2080 2329 vg it<sup>h,ar,gig</sup> syr<sup>ph,h</sup> cop<sup>sa,bo</sup> eth **ⲙⲕ** TR RP NA27 {} // add: "both the things that are and those that must take place after these things." 922 **ⲙⲁ** // add "and what was given through an angel" 1678 // hiat 051 1778.

<sup>3</sup> **1:4** txt ἀπὸ "from him" **ⲡ**<sup>18vid</sup> & A C P 922 1678 2050 2080 it<sup>h</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> Apr Prim Ps-Ambr NA27 {} // ἀπὸ θεοῦ "from God": 046 1006 1611 1841 2040 2329 it<sup>(ar),t</sup> Vict Prim RP // ἀπὸ τοῦ (genitive article) "from him" TR // hiat 051 1778. The TR reading is based on about eight late and unimportant mss. The minuscule 2062<sup>txt</sup> has ἀπὸ τοῦ "from him," but followed by a completely different phrase than the TR- "from the God of all of us" instead of who is, and was, and is to come." The first reading preserves the formula for the divine name that had arisen from rabbinical exegesis of Exodus 3:14 ἐγώ εἰμι ὁ ὢν (**אֲנִי הוּא אֲשֶׁר אֲנִי**).

<sup>4</sup> **1:5a** Or, "the faithful martyr." The Greek word translated witness here is martyr, and there is good reason it came to have the connotation of one who is killed for his witness. For that is what happened to Jesus Christ, and also to Antipas, mentioned later in this book in 2:13, where he is also called a faithful witness/martyr.

<sup>5</sup> **1:5b** txt {A} λύσαντι "freed" **ⲡ**<sup>18</sup> & A C 922 1611 1678 2050 2329 (it<sup>h</sup> Prim *soluit*) vg-harl (syr<sup>ph</sup> λύων) (ἔλυσεν syr<sup>h</sup> arab) eth arm Andrew; Vict-Pett NA27 {A} // λούσαντι P 046<sup>c</sup> (046\* *homoioteleuton*) 1006 1841 (ἔλουσεν 1828 it<sup>gig</sup> vg cop<sup>sa,bo</sup>) 2053 2062 2080 it<sup>ar,t</sup> vg cop<sup>bo</sup> Apr Areth Beat TR RP // hiat 051 1778. The "freed" reading is reminiscent of λέλυται αὐτῆς ἡ ἁμαρτία in Isaiah 40:2, and it fits better with the preposition ἐν, see other footnote on this verse.

<sup>6</sup> **1:5c** This is a Hebraistic use of the preposition "en" meaning "with" in the sense of what item or money you use to pay for something. For example, "I bought the camera *with* the money you gave me." Jesus' blood was the thing of value exchanged for our freedom. This use of this preposition is a pointer in favor of the "freed" reading versus the "washed" reading, according to the Textual Commentary on the Greek New Testament. That copyists, not understanding this, thought that "washed in" made more sense than "freed in."

<sup>7</sup> **1:6c** See Mussies, G., "The Morphology of Koine Greek, as used in the Apocalypse of St. John: A Study in Bilingualism," Leiden, Brill Academic Pub. Novum Testamentum, Suppl. 27 (1971), "This line, as Charles has pointed out, is a quotation from Symmachus' and Theodotion's rather literal versions of Exodus 19:6, 'a kingdom of priests'. The LXX-version has βασιλείον ιεράτευμα (quoted in 1 Peter 2:9), and Aquila translated by βασιλείαν ιερέων. Editors should therefore not place a comma after βασιλείαν, as ιερεῖς is not an apposition, but represents a more grammatical ιερέων." (genitive plural)

<sup>8</sup> **1:7** Beating their breasts over something means a sign of great consternation and mourning because of what is happening.

### Someone Like a Son of Man

<sup>9</sup>I, John, your brother and fellow in the oppression and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.<sup>10 11</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>12</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 the lampstands<sup>13</sup> was someone like a son of man,<sup>14</sup> dressed in a cloak reaching down to his feet, and gird around at<sup>15</sup> the pecks<sup>16</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.

<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>17</sup> and I have the keys of death and of Hades.<sup>18</sup>

<sup>9</sup> **1:8** txt {A} omit  $\aleph^1$  A C P 046 922 1006 1611 1678 1841 2053 2062 2080 it<sup>h</sup> syr<sup>ph,h</sup> arm eth Epiphanius; Ambr Varimadum Prim RP NA27 {A} // add ἀρχὴ καὶ τέλος  $\aleph^{*,2}$  1828 2050 2344 it<sup>ar,gig,t</sup> vg cop<sup>bo</sup> Andrew; Apr Beat TR // add ἡ ἀρχὴ καὶ τὸ τέλος 2329 // hiat 051 1778 2030 cop<sup>sa</sup>. All these variants mean "the beginning and the end." The longer phrase is present in 21:6 in all editions, some with and some without the articles.

<sup>10</sup> **1:8** Or, "because of the witness about Jesus."

<sup>11</sup> **1:9d** txt {A} "Jesus"  $\aleph^{txt}$  A C P f052 1611 2050 2329 NA27 {} // "Jesus Christ"  $\aleph^{mg}$  046 922 1828 1841 2040 TR RP // omit 2053 2062 // hiat 051. Mss. 2053 and 2062 have a mixture of text and commentary here that is very different from the rest of the witnesses.

<sup>12</sup> **1:11** txt λεγούσης "saying"  $\aleph^*$  A C 046 1006 1828 1841 2329 RP NA27 {} // φωνούσης "proclaiming" f052 // λαλούσης "speaking" 2040 // omit 2050 // λεγούσης μοι "saying to me" 1611 // λεγούσης μοι Ἰωάννη "saying to me, John" 2053 2062 // λεγούσης, Ἐγὼ ἄλφα καὶ τὸ Ω, πρῶτος καὶ ὁ ἔσχατος καὶ, "saying, 'I am the Alpha and the Omega, the first and the last, and'" P // λεγούσης, Ἐγὼ Α καὶ Ω, πρῶτος καὶ ὁ ἔσχατος "saying, 'I am the Alpha and the Omega, the first and the last'" 922 // λεγούσης, Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος καὶ, "saying, 'I am the Alpha and the Omega, the first and the last, and'" TR // hiat 051.

<sup>13</sup> **1:13b** txt {A} "lampstands" A C P f052 1611 2050 it<sup>h</sup> syr<sup>ph,h</sup> cop<sup>sa,bo</sup> Iren<sup>lat</sup> Cypr Vict Prisc TR-Erasmus 1,2,3 Aldus Colinaeus NA27 {} // "seven lampstands"  $\aleph$  046 922 1006 1828 1841 2040 2053 2062 2329 it<sup>sig</sup> vg TR-Steph RP // hiat 051.

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

<sup>15</sup> **1:13d** txt πρὸς rell. Gr. TR RP NA27 {} // ἐν 172 250 424 582 616 808 1862 1888 2018 2020 2032 2053 2055\* 2062 2084 cop<sup>bo</sup> // ad it<sup>sig</sup> vg Iren Vict Apr Ps-Ambr // super it<sup>h</sup> // supra Cass Prim Cypr Jul // inter Tyc 2 // omit 2060 2286 2302 // hiat 051 314 1352 1774 1893 1918 2022 2030 2075 2091.

<sup>16</sup> **1:13e** 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 "pecs" which is short for pectorals.

<sup>17</sup> **1:18a** txt "and ever"  $\wp^{98}$   $\aleph^T$  A C P 922 1611 1678 2050 2053 2062 2080 NA27 {} // "and ever, amen"  $\aleph^Z$  046 1006 1828 1841 2040 1778 2329 TR RP // hiat 051.

<sup>18</sup> **1:18b** txt κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου "keys of death and Hades"  $\aleph$  (A C) 922 1828 (2053) 2062 2329 RP NA27 // κλεῖς τοῦ θανάτου καὶ τοῦ αἴδου "keys of death and Hades" 1611 // κλεῖδας τοῦ θανάτου καὶ τοῦ αἴδου "keys of death and Hades" 2040 // κλεῖδας τοῦ θανάτου καὶ τοῦ ᾗδου "keys of death and Hades" P 046 1006 1841 2050 // κλεῖς τοῦ ᾗδου καὶ τοῦ θανάτου "keys of Hades and death" f052 TR // hiat 051.

<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 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>19</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 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, where Satan's throne is; yet you hold fast to my law and have not denied my faith, even<sup>20</sup> in the days of Antipas<sup>21</sup> my faithful witness<sup>22</sup> who was put to death near you, where Satan lives.

<sup>19</sup> **2:5** txt σοι "to you" ⲛ A C P 2050 2053 2329 itgig vg syr<sup>ph</sup> cop<sup>sa,bo</sup> arm Auct<sup>Nov</sup> Hier Vict-Tun Apr Beat NA27 {} // σοι ταχύ "to you quickly" 046 f052 922 1006 1611 1828 1841 2040 it<sup>(ar)</sup> vg<sup>mss</sup> syr<sup>h</sup> Aug<sup>pt</sup> Prim RP // σοι τάχει "to you quickly" ps-Ambr TR // omit both eth // hiat 051 2062. The UBS textual commentary says that the manuscripts which have the word ταχύ - tachy, "quickly," after "I am coming to you," possibly did it to conform this verse to Rev. 2:16 and 3:11.

<sup>20</sup> **2:13a** txt καὶ "even" ⲡ<sup>43vid</sup> A C f052 2050 2053 2329 TR NA27 {} // omit ⲛ P 046 1006 1611 1841 2040 RP // hiat ⲡ<sup>115</sup> 051 2062. The TR is with the NA27 here, even though none of its source mss read so.

<sup>21</sup> **2:13c** txt Ἀντίπας NA27 {} // Ἀντίπας TR RP // Αντιπας ⲛ\* C P 046 // Αντειπας ⲛ<sup>c</sup> A 82 792 1828 1841? 1862\* 1888\*? 2059\*? // ἀντεῖπας 2050 // αἰ ἀντεῖπας (sic) 1006 // omit syr<sup>h</sup> cop<sup>sa,bo</sup> arm eth // Antipas am ful vg Auct<sup>Q</sup> // Antipax itgig // Antiphax lips Prim. // αντι παντων syr<sup>ph</sup> // hiat 051 2030 2062. This last variant, of the syr<sup>ph</sup>, (Philoxeniana Syriac, 6<sup>th</sup> century, the oldest Syriac MS of Revelation), shows that the Syriac was a translation from the Greek and not the other way around. You see, the name Αντιπας, to the translator who did not know it was a proper name, looks like two

<sup>14</sup>“But I have a few things against you, that you have some there who hold to the teachings 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 teachings of the Nicolaitans. <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>23</sup>

<sup>20</sup>“But I have against you<sup>24</sup> that you tolerate that woman<sup>25</sup> Jezebel, who calls herself a prophetess and teaches, and leads my servants astray, to commit sexual 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>26</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>27</sup> and hearts, and that I will pay to each of you according to your works.

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words, “anti” and “pas,” which would mean “against” “all.” (The oldest Greek manuscripts were all capitals, with no spaces in between words or sentences, and no punctuation.) The Polyglot Syriac also has “against all,” or something like “in conflict with all” in Syriac. Other Syriac MSS have something about a showing being done. The Harclean Syriac, 7<sup>th</sup> century, just doesn’t deal with it but omits it, as do several of the other translations into other languages, the Coptic, Ethiopic, Armenian, and Arabic. As for the main uncial manuscripts, their reading cannot be determined to be either that of the NA27 or RP, since uncials are written in all caps and have little or no punctuation.

<sup>22</sup> **2:13d** 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>23</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>24</sup> **2:20b** txt {A} “I have against you” A C P 046 f052 922 1006 1611 1828 1841 2040 2053 2329 it<sup>ar</sup> cop<sup>sa,bo</sup> arm Tert Ps-Ambr RP NA27 {} // “I very much have something against you” Ⲙ 2050 it<sup>gig</sup> syr<sup>ph</sup> arm4 // “I have a few things against you” vg<sup>cl</sup> (arab) Haymo TR // “I have many things against you” 2074 Prim Cypr Ambr // *hiat* 051 2062. The TR reading has no Greek manuscript support (other than ms. 2049, which is a handwritten copy made from the TR itself, so does not count).

<sup>25</sup> **2:20c** txt {A} “that woman,” Ⲙ C P f052 922 1611 2050 2053 2329 2344 it<sup>ar,gig,t</sup> vg cop<sup>sa,bo</sup> arm eth Epiph Andrew; Tert Ambrosiast Tyc Beat Haymo TR NA27 {B} // “your woman / your wife,” (A *add* τήν) 046 1006 1828 1841 2040 syr<sup>ph,h</sup> arm Cypr Prim Andr Areth RP // *hiat* 051 2062. 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>26</sup> **2:22** txt “her works,” Ⲙ C P 046 922 1006 1611 1828 1841 2040 2050 2053 vg<sup>ww,st</sup> cop<sup>sa,bo</sup> eth arm4 Tert. Cypr. Prim. Tyc. Beat. Andrew Haymo Areth. RP NA27 {A} // “their works,” A 2329 it<sup>ar,t</sup> vg<sup>cl</sup> syr<sup>ph,h</sup> arm Andrew; Cypr. Ambr. Apr. Prim. TR // *omit* cop<sup>bo,mss</sup> ps-Ambr. // *hiat* 051 2030 2062.

<sup>27</sup> **2:23** The Greek says νεφροῦς, 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

<sup>24</sup>“And to the rest of you in Thyatira I say, as many as do not hold to these teachings— the ones<sup>28</sup> 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>29</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>30</sup> For I have not found your works complete before my God. <sup>3</sup>Remember therefore how you received and how you heard, and maintain that, and repent. Now then, if you are not watchful, I will come like a thief, and you will not know at what hour I will come upon you.

<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>31</sup> because they are worthy. <sup>5</sup>He who overcomes in this way<sup>32</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>33</sup>

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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>28</sup> **2:24** The Textus Receptus is very faulty in this verse; it adds two instances of the Greek word καὶ, "and," which are not in the Greek manuscripts. Thus the KJV erroneously reads the extra "and"s.

<sup>29</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>30</sup> **3:2** txt {A} "which were/are about to die" ⋈ A C P f052 922 1828txt 2050 2053 2329 itar,t vg syr<sup>ph,h</sup> cop<sup>sa</sup> TR NA27 {\} // "otherwise you will die" cop<sup>bo</sup> arm1 // "which you were about to throw away" 046 1006 1611 1828mg 1841 2040 (syr<sup>ph</sup> cop<sup>bo</sup>) RP // *hiat* 051 2062. 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 NA27. Hoskier declares that no ancient version shows awareness of any "throw" variant, but only of "die" variants. It should also be noted that there is no majority reading. 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>31</sup> **3:4** Or "in brightness." Compare Daniel 12:3; Mark 9:3; Matt. 28:3; Luke 9:29; I Timothy 6:16;

<sup>32</sup> **3:5** txt {A} "he who overcomes in this way" ⋈\* A C f052 1006 2329 itar,g,g,t vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth Prim NA27 {B} // "he who overcomes, this one" ⋈<sup>1</sup> P 046 922 1611 1828 1841 2053 ⋈ Andr TR RP // "he who overcomes, he" 2050 // *hiat* 051 2062.

<sup>33</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 closes, and who closes and no one opens" 1611 2053 // "who opens and no one will close, and who closes and no one opens" P NA27 // "who opens and no one will close; who closes

<sup>8</sup>"I know your works, (behold, before you I have provided an open door, which<sup>34</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 quickly. 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 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 comes 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 beginning of the creation of God: <sup>15</sup>I know your works, that you are neither hot nor cold.<sup>35</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>36</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

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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 // "who opens and no one will close, and closes and *there is no one for the opening*" 2329 // "who opens and no one will close it except he who opens, and there is no one for the opening" 046 1006 1841 2040 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> // *hiat* 051 2062. The word I translated "for the opening" is ἀνοίξει, a noun; the dative singular form of ἄνοιξις. This word ἄνοιξις means "an opening" or, "the act of opening." It is also used in Ephesians 6:19, but here it would be strange and awkward (but cf. Sahidic).

<sup>34</sup> **3:8** txt "which" *all other Gr. Mss. syr RP NA27* {} // "and" 1611 1894 2028 2029 2033 2037 2046 [2049] 2052 2054 2083 2186 2814 TR // *hiat* 051 1918 2022 2030 2032 2062 2091 2256.

<sup>35</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>36</sup> **3:20** This sounds like the same man who wrote the gospel of John. Compare John 14:3,20,23; 15:4

situated in heaven a throne, and on the throne someone sitting. <sup>3</sup>And the one sitting was like<sup>37</sup> jasper stone and carnelian<sup>38</sup> in appearance. And an aura<sup>39</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>40</sup> twenty-four elders dressed in white,<sup>41</sup> and on their heads crowns of gold. <sup>5</sup>And from the throne come flashes and sounds and thunderings.<sup>42</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>43</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>44</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 are the one<sup>45</sup> who created all things, and for your purpose they exist<sup>46</sup> and were created."

<sup>37</sup> **4:3a** txt {B} "and the one sitting was like" ⋈ A P 046 922 1611 1678 1778 1828 2050 (2329) it<sup>ar,gig,t</sup> vg syr<sup>ph</sup> arm TR NA27 {} // "and the one sitting upon the throne like" 0169 cop<sup>sa</sup> // "and the one sitting on it was like" eth // "and the one sitting upon the throne" cop<sup>bo</sup> // "like" 1006 1841 2040 2053 2080 (arab) RP // *hiat* C 051 2062. There is a passage in Ezekiel containing many similarities to this passage, Ezekiel 1:26-28, and there the throne is described as looking like stones similar to here. One wonders if some copyists conformed this passage to the one in Ezekiel. It seems more appropriate to describe a throne in terms of stones rather than a person. Yet the one seated is not human. So was the situation instead that some copyists were trying to clarify that it was the one sitting that was like that in appearance. At any rate, the stone carnelian is flesh-colored. One could understand either reading as referring to the one sitting. On the one hand, the rule of "*lectio brevior lectio potior*" favors the shorter reading here. The shorter reading makes fine sense, by simply putting a comma between verses 2 and 3. It seems reasonable that the longer reading is an added explanatory phrase. On the other hand, the seeming redundancy of the NA27 reading, after v. 2 having just said, "someone sitting" already, is very Johannine in style.

<sup>38</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>39</sup> **4:3c** This is from the Greek word *iris*, which can mean rainbow or halo. Webster's second definition of aura is: "a luminous radiation: Nimbus." I didn't like rainbow, since the rainbow by definition includes the whole spectrum of colors, whereas this phenomenon is only green. Halo is possibly suitable; it's just that the English reader is accustomed to it being only something around the heads of holy people or saints in art. But halo is also used in astronomy.

<sup>40</sup> **4:4** txt {A} "thrones" A P 046 f052 922 1006 1611 1841 2050 2053 2329 it<sup>ar,gig</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> eth arm RP NA27 {} // "thrones, I saw" TR // *omit* ⋈ 1828 2040 // *hiat* C 051 2062.

<sup>41</sup> **4:4d** txt {C} ἐν λευκοῖς "in white" ⋈ f052 2050 2329 DP // ἱματίοις λευκοῖς "in white garments" A P WH RC // ἐν ἱματίοις λευκοῖς "in white garments" 046 922 1006 1611 1828 1841 2040 2053 NA27 {} // *hiat* C 051 2062. I agree with Hoskier that the reading of Sinaiticus et al. may be original.

<sup>42</sup> **4:5** Many phrase this as "flashes of lightning and peals of thunder." Compare Exodus 19:16

<sup>43</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>44</sup> **4:8b** txt {A} "holy" 3 times A P 1006 1611 1778 1841 2040 2050 2053 2080 2329 vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth Ephr Tert Prim Fulg Vict Apr Beat TR RP NA27 {} // "holy" 9 times 046 // "holy" 8 times ⋈\* // "holy" 7 times 1678 (contra fam) Oec<sup>com</sup> // *hiat* C 051 2062. There are also scattered, minuscules that read ἅγιος 1 time, 2 times, 4 times, 6 times.

<sup>45</sup> **4:11a** The use of the pronoun "su" makes that fact that he is the one, emphatic.

<sup>46</sup> **4:11b** txt {D} "exist" (pres) P 922 (1611 syr<sup>h</sup>) 2050 cop<sup>sa</sup> eth Andr TR // "were" (imperf) ⋈ A 1006 1841 2040 2053 it<sup>ar,gig,t</sup> vg syr<sup>ph</sup> Apr<sup>mss</sup>acc to Pr<sup>m</sup> Beat ps-Ambr RP NA27 {A} // egenonto (aor mid) 2329 arm // (question- "did they not...?") 046 f052 1828 // *omit* "exist(ed) and" Varim Fulgent Prim // *hiat* C 051 2062. Quite an interesting variant. MS

## 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>47</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 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>48</sup> of God sent forth into all the earth.<sup>49</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>50</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:

[Elders:] "You are worthy to take the scroll, and to open the seals of it, because you were slain, and thereby purchased us<sup>51</sup> for God with your blood out of every tribe and language and people and nation!"

1611 appears to be greatly influenced by the Syriac Harklensis, and reads "for you are the one who created all things, through you they exist, and by your will they exist and were created."

<sup>47</sup> **5:1** txt {C} ἔσωθεν καὶ ὀπίσθεν "inside and back" A 1828<sup>mg</sup> 2329 2344 syr<sup>h</sup> Origen<sup>¼</sup> Cyp Cass TR NA27 {} // ἔσωθεν καὶ ἔξωθεν "inside and outside" P 046 f052 922 1006 1611 1828<sup>txt</sup> 1841 2040 2050 2053 it<sup>ar,gi</sup> vg syr<sup>ph</sup> cop<sup>bo</sup> arm eth Hipp Orig<sup>¼</sup> Vict-Pett Apr Beat Aphraates Hil Oec Prim Ps-Ambr RP // ἔμπροσθεν καὶ τὰ ὀπίσθεν "front and back" ⲛ pc cop<sup>sa</sup> Origen<sup>2/4</sup> (conformed to Septuagint Ezekiel 2:10) // *hiat* C 051 2062. 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 older readings in Revelation.

<sup>48</sup> **5:6a** txt "seven spirits" Ϡ<sup>24</sup> ⲛ 046 922 1828 2040 2053 2329 2344 it<sup>gi</sup> vg<sup>cl</sup> syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm Iren<sup>lat</sup> Clement<sup>vid</sup> Hipp Cyp Maternus Tyc Gregory-Elvira Fulg Prim Beat TR RP [NA27] {C} // "spirits" A P<sup>vid</sup> f052 1006 1611 1841 2050 it<sup>ar</sup> vg<sup>ww,harl</sup> eth Iren<sup>arm</sup> Apr Andrew<sup>bav</sup> // *hiat* C 051 2062.

<sup>49</sup> **5:6b** Zechariah 4:10

<sup>50</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>51</sup> **5:9** variants in part:

- 1.) purchased for God us
- 2.) purchased for God
- 3.) purchased us
- 4.) purchased us for God
- 5.) purchased us for God our
- 6.) *missing/defective here*

1.) txt {B} ⲛ 046 f052 1611 1841 2040 2053 2329 ⲙ cop<sup>bo?</sup> Andrew<sup>a,p</sup> Areth Treg Von Soden Vog Bov [Merk] TR RP

[*Living Beings:*] <sup>10</sup>"And you made them<sup>52</sup> into a kingdom and priesthood for our God, and they<sup>53</sup> will reign on the earth."

<sup>11</sup>And I looked, and I heard<sup>54</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 myriads of myriads and thousands of 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 honor, glory and power, be to Him who sits on the throne, and to the Lamb, for ever and ever!"<sup>55</sup>

<sup>14</sup>And the four beings were saying "Amen." And the elders fell down and worshiped.<sup>56</sup>

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2.) A eth Lach Tisch Weiss WH Charles NA27 {A}

3.) 2065<sup>txt</sup> (has "for God" in marg) 2814 vg-harl arm<sup>1</sup> Irenaeus<sup>latvid</sup> Cypr Fulg Erasmus<sup>1 2 3</sup> Aldus Colinaeus

4.) 922 1828 2050 2344 it<sup>ar,gig</sup> vg syr<sup>ph,h</sup> cop<sup>bo?</sup> arm Hipp; Cypr Maternus Aug Varim Fulg Prim Beat

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

6.) *hiat*: ϕ<sup>115</sup> C 051 P? 2062. 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/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.) This is most likely the explanation. H. C. Hoskier explains the omission of ἡμᾶς in Codex A as follows: "the word was 'lost' in the transition from one column to the next." (You can view that the bottom of the left column of the page ends with ἡγόρασας τῷ θεῷ, (abbrev.) and the next column picks up with ἐν τῷ αἵματι. You can view the pertinent page of Codex A for yourself at this link [http://images.csntm.org/Manuscripts/GA\\_02/GA02\\_129b.jpg](http://images.csntm.org/Manuscripts/GA_02/GA02_129b.jpg).) 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>52</sup> **5:10a** txt "them" (ALL Greek mss but 792, 2436) RP NA27 {} // "us" (792 but following "they reign") 2436 it<sup>ar,gig,t</sup> vg cop<sup>sa</sup> arm 1,3 Prim. Tyc. TR // *hiat* C P 051 1384 1854<sup>homoiotel.</sup> 2030 2062 2329. The cursives 296, 2049, 2066 do have "us" like the Textus Receptus, but that is because they are handwritten copies OF the Textus Receptus itself, so they don't count as Greek witnesses to the Textus Receptus.

<sup>53</sup> **5:10b** txt "they will reign" ⲛ P 922 1828 2050 2053 2344 ⲙⲀ it<sup>gig</sup> cop<sup>sa,bo</sup> syr<sup>ph</sup> arm<sup>4</sup> Hipp. Cyp. Fulg RP NA27 {} // "they reign" A 046 f052 1006 1611 1841 2040 2329 ⲙⲕ syr<sup>h</sup> Compl. // "we will reign" 296 2049 vg arm Prim. TR // *infinitive* arm α. // *omit* ps-Ambr // *hiat* C 051 2062. Mss. 296 and 2049 do not count as Greek witnesses, since they are handwritten copies made from printed editions of the Textus Receptus.

<sup>54</sup> **5:11** txt {A} "heard" A P 046\* f052 1611\* 2053 2329 ⲙⲀ it<sup>ar,t</sup> vg cop<sup>bo</sup> eth Cass<sup>1/2</sup> TR NA27 {} // "listened as" ⲛ 046<sup>c</sup> 922 1006 1611<sup>c</sup> 1828 1841 2050 2344 ⲙⲕ syr<sup>ph,h</sup> cop<sup>sa</sup> Cass<sup>1/2</sup> Fulg RP // *hiat* C 051 2062.

<sup>55</sup> **5:13d** txt {A} *omit* ⲛ A P 922 1006 1611 1828 1841 2050 2053 (2329) 2344 it<sup>ar,gig</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> Prim TR NA27 {} // *add* "Amen." 046 f052 2040 ⲙ eth Tert Ps-Ambr RP // *hiat* C 051 2062.

<sup>56</sup> **5:14** txt *omit* (all Greek manuscripts except 2045\*) syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth Apr ps-Ambr Cass RP NA27 {} // *add* ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων "the one living for ever and ever" 2045\* vg Primasius Haymo TR // *hiat* C 051 88 1384 1704 2022 2030 2062 2078 2091.

## Chapter 6

### *The Seven Seals*

<sup>1</sup>And I watched as<sup>57</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>58</sup> <sup>2</sup>And I looked, and behold, a white horse, and the one sitting on it holding a bow *and arrow*, and to him was given a crown, and he went out conquering and to conquer.

<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. 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>59</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 *from what seemed* like the midst of the four beings, saying, "A quart of wheat for a day's wage, or three barley loaves for a day's wage. And don't you damage the oil or wine."

<sup>7</sup>And when the fourth seal was opened, I heard the voice of the fourth being saying, "Come."<sup>60</sup> <sup>8</sup>And I looked, and behold, a pale green horse, and the one who is sitting on<sup>61</sup> it, his name is Death, and Hades is trailing after him; and authority is given them<sup>62</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 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>57</sup> **6:1** txt {A} "watched as" ⲛ A C P f052 922 1006 1611 1828 1841 2329 syr<sup>ph,h</sup> (cop<sup>bo</sup>) arm (arab) ps-Ambr Beat TR NA27 {} // "watched how; or, "saw that" 046 2040 vg RP // "and as he is speaking I saw that" 2053 // "and then the Lamb uncovered" eth // omit cop<sup>sa</sup> // hiat 051 2050 2062. Hoskier points out that everywhere else in this chapter, verses 3, 5, 7, 9 and 12, ⲟⲩⲉ - "when / as" is written.

<sup>58</sup> **6:1-2** txt {A} "'Come.'" 2 And I looked, and behold" A C P f052 1006 1611 1841 2053 vg<sup>ww,st</sup> arm Andrew NA27 {} // "'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" 046 1828 2040 2329 ⲙ (it<sup>ar</sup>) vg<sup>mss</sup> Vict-Pett Prim Beat // "'Come and see.' 2 And I looked and behold ⲛ (922) 2344 itg<sup>ig</sup> vg<sup>cl</sup> 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> // hiat 051 2050 2062.

<sup>59</sup> **6:5** txt {A} "I looked" ⲡ<sup>115</sup> A C P f052 922 1006 1611 1841 2053 vg<sup>ww,st</sup> cop<sup>bo</sup> eth Andr NA27 {B} // "see." 046 1828 2329 ⲙⲕ it<sup>ar</sup> vg<sup>cl</sup> (eth) (Prim) (Beat) Areth RP // "see. And I looked" (Prim) (Beat) Vict. Tyc ps-Ambr TR // "see. And I looked" ⲛ syr<sup>h</sup> // ⲟⲩⲓ ⲉⲣϥⲟⲙⲓ arm // arm4 "it has come" // omit itg<sup>ig</sup> syr<sup>ph</sup> cop<sup>sa</sup> // hiat ⲡ<sup>24</sup> 051 2050 2062. Note that Sinaiticus and the TR conflate the two main streams.

<sup>60</sup> **6:7-8** txt {A} "'Come.' And I looked, and behold," ⲡ<sup>24</sup>vid A P f052 922 1006 1611 1841 vg<sup>ww,st</sup> syr<sup>ph</sup> cop<sup>(sa),bo</sup> arm Andr NA27 {B} // "'Come.' I looked, and behold," C 2053 // "'Come.' And behold," 2329 // "'Come and see.' And behold," 046 1828 2040 itg<sup>ig</sup> vg<sup>cl</sup> syr<sup>hc</sup> (eth) Prim Beat RP // "'Come and see.' And I looked, and behold," ⲛ it<sup>ar</sup> TR // hiat 051 2050 2062. The UBS4 apparatus has a "vid" after Codex A, but the Münster online apparatus is more current, and it is certain of the reading. I have looked at the online image of Codex A, and I am certain of the reading. The TR reading, though not attested letter for letter by any Greek manuscript (except 296 & 2049), it essentially follows Codex Sinaiticus. Manuscripts 296 and 2049 are, remember, merely handwritten copies of the Textus Receptus.

<sup>61</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>62</sup> **6:8c** txt "to them" ⲛ A C P f052 1006 1611\* 1841 2053 TR NA27 {} // "to him" 046 922 1611<sup>c</sup> 1828 2040 2329 ⲙⲕ lat syr cop<sup>sa,bo</sup> eth RP // hiat ⲡ<sup>24</sup> 051 2050 2062.

<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 people and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves, 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 shall be able to stand?"

## Chapter 7

### *The 144,000 Sealed*

<sup>1</sup>After this<sup>63</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 coming down 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>64</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 to our God who sits on the throne, and to 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."

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<sup>63</sup> 7:1 txt "after this" A C 1006 1841 2053 it<sup>ar,gig</sup> vg syr<sup>hmg</sup> arm NA27 {} // "and after this" N 046 f052 922 1611 1828 2329 syr<sup>ph</sup> Beatus RP // "and after these things" P 2040 [syr<sup>h\*\*</sup> (καὶ)] TR.

<sup>64</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.

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>65</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 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>66</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 noises 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, 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>67</sup> was hurled into the sea. And one third of the sea was turned to blood, <sup>9</sup>and one third of the creatures that have lives<sup>68</sup> in the sea died, and one third of the ships were destroyed.

<sup>65</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.

<sup>66</sup> **7:16-17** Isaiah 49:10, 13; Isaiah 25:8

<sup>67</sup> **8:8** txt {A} "with fire" Ⲙ A P f052 1006 1611 1828 1841 2053 2329 it<sup>ar</sup>.gig.(h) vg syr<sup>h</sup> copsa,bo TR NA27 {\} // omit 046 922 2040 ⲙ<sup>K</sup> syr<sup>ph</sup> Tyc RP // hiat C 051 2050 2062.

<sup>68</sup> **8:9** Greek: τὰ ἔχοντα ψυχάς, literally, "a third of the creatures in the sea died, those possessing souls." Bauer begins his lexicon entry for this word ψυχή, "soul," by saying, "It is often impossible to draw hard and fast lines between the meanings of this many-sided word." It would certainly be silly to render this instance of the word as "lives," as follows: "one third of the creatures in the sea died, those having lives." It is very unlikely that any author would feel the need to make clear that it was those creatures that had lives, that died. This seems to be a demonstrative phrase, specifying some particular subset of creatures. "Those that have breath" seems possible, as in conformance with the usage in Genesis. Compare LXX Genesis 1:30, those having the breath of life; and 2:7, where the man became a soul when he received the breath of life through his nostrils. Further, the LXX in Genesis 1:20-23 calls those sea creatures that breathe, such as whales and snakes, "souls." But then the question arises why the bloody sea would kill only air-breathers. The problematic phrase, τὰ ἔχοντα ψυχάς, with the nominative definite article, is commented on in the BDF grammar in § 136(1) as follows, "Revelation exhibits a quantity of striking solecisms which are based especially on inattention to agreement (a rough style), in contrast to the rest of the NT and to the other writings ascribed to John: (1) An appositional phrase (or circumstantial participle) is often found in the nominative instead of an oblique

<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>69</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>70</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>71</sup> *fallen* out of heaven onto earth, and the key to the bottomless pit had been given to him. <sup>2</sup>And he opened the bottomless pit, and smoke ascended from the pit like smoke from a giant furnace. And the sun and the sky became dark from the smoke of the pit. <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>72</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.

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case (§ 137(3))." The only reasonable apposition or circumstance seems to be as worded above: "those that have lives in the sea."

<sup>69</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>70</sup> **8:13** txt {A} "eagle" ꝥ<sup>115</sup> ꝥ A 046 f052 1006 1611 1841 2053 2329 itꝥig,h vg syrꝥh,h copꝥsa,bo eth Cass Beat Tyc RP NA27 {} // "angel" P 922 arm TR // *hiat* C 051 2050 2062. "Had the Apocalypticist written angel, [the word] "another" would probably have taken the place of 'henos' (an); cf. 7:2; 8:3." (H. B. Swete, *The Apocalypse of St. John, ad loc.*).

<sup>71</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.

<sup>72</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>12</sup>The first woe has passed. Behold, even after all this,<sup>73</sup> there are two woes coming.<sup>74</sup>

<sup>13</sup>And the sixth angel sounded his trumpet. And I heard a voice from the horns<sup>75</sup> of the golden altar before God, <sup>14</sup>saying to the sixth angel, "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 year in order to kill one third of humanity. <sup>16</sup>And the number of their mounted troops was 200,000,000. 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>76</sup> neither see nor hear nor walk, <sup>21</sup>and neither did they repent of their murders, nor their drugs,<sup>77</sup> nor their sexual immorality, nor their thefts.

<sup>73</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>74</sup> **9:12b** txt {D} "two woes are coming" 046\* f052 m<sup>A</sup> it<sup>ar</sup>.gig vg Tyc Erasmus editions 1, 2, 3 Aldus Colinaeus // ἔρχονται ἔτι δύο "two woes still (more) are coming" N<sup>1</sup> P 046<sup>c</sup> 0207 1828 1862 1888 2053 2329 2344 lat TR // "two other woes are coming" cop<sup>sa</sup> // "a second woe is still coming" P<sup>47</sup> N<sup>\*</sup> A 1006 1611 1841 RP NA27 {} // "it is coming" P<sup>115</sup> (only this one word is definite) // "the second woe is still coming" 1854 // "a second woe is coming" 104 922 2060 2302 it<sup>h</sup>vid (et ecce secundum vae... then hiat) cop<sup>bo</sup> // "the two additional woes are coming" 1732 2074 // hiat C 051 88 1384 2030 2050 2062. This variant is interesting because of the lack of grammatical agreement (concord) as pertains to number, in the majority of Greek manuscripts. That is, most manuscripts say, "**TWO** woe still **IT IS** coming." The TR has grammatical concord: "**TWO** woes still **ARE** coming." But what is most interesting is the concord of the Bohairic Coptic (3rd Century): "a **SECOND** woe **IS** coming." The Buchanan Italic manuscript h (55) (5<sup>th</sup> century) has a hiatus for the verb, but it also says "the **SECOND** woe." Yet the form δύο can still be taken to mean "second," with the word οὐαὶ being singular. In Semitic languages there is an ambiguity between "two" and "second," Cardinal and Ordinal. But in BDF §248(3), deBrunner says "Late Greek and Latin, however, concur in this ambiguity." Thus this might be properly translated, "still a second woe is coming." This variant is mentioned in BDF §136(5) as an example of the frequent solecisms to be found in Revelation. But, another possibility is a textual corruption. After all, 046\* 1678 1778 2080 read "two woes are coming." Is it not possible that this is the original? Yet I can see the validity of the argument that this reading is an editorial correcting of a solecism. Thus my D rating. The word ἔτι "still / more" is a natural addition, and its addition is more easily explained than its omission.

<sup>75</sup> **9:13b** txt {C} "horns" P<sup>47</sup> N<sup>1</sup> A 0207 f052 1611 2053 2344 it<sup>ar</sup>.gig vg<sup>ww,st</sup> syr<sup>h</sup> cop<sup>sa</sup>ms,bo eth Haymo Bed. ps-Ambr. // "four horns" P<sup>115</sup>vid P 046 1006 1841 2329 m vg<sup>cl</sup> syr<sup>ph</sup> Andrew; Cyprian Tyc Prim Beat TR RP [NA27] {C} // omit it all and read: "I heard a voice from the golden altar before God" - N<sup>\*</sup> // hiat C 051 2050 2062. The combination of P<sup>47</sup> A 0207 and 052's descendants 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.

<sup>76</sup> **9:20b** txt δύνανται (plural) P<sup>85</sup> P<sup>115</sup> N A C P f052 922 1006 1828 1841 2053 2329 latt syr<sup>h</sup> NA27 {} // δύναται (singular) P<sup>47</sup> 046 1611 2040 m<sup>K</sup> TR RP // omit 792 eth syr<sup>ph</sup> // hiat 051 2050 2062. The omission, as in 792, the Ethiopic, and the Syriac Philoxeniana may actually be original.

<sup>77</sup> **9:21** txt {D} φαρμάκων P<sup>47</sup> P<sup>115</sup> N C 1006 1611 1841 2040 cop<sup>bo</sup> Andrew<sup>c</sup> Areth NA27 {} // φαρμακίων A P 046 922 2080 2329 2344 Andrew<sup>bav</sup>\* // φαρμακειών 1678 1778 2053 syr<sup>ph,h</sup> cop<sup>sa</sup>ms<sup>ss</sup> arm Andrew<sup>a,bav</sup>c,p TR RP // "divination"

## 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>78</sup> above his head, and his face like the sun, and his legs<sup>79</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>80</sup>

<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>81</sup> hand to heaven, <sup>6</sup>and swore by Him who lives for ever and ever, He 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>82</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>83</sup> that is opened in the hand of the angel who is standing on the sea and on the land."

arm4 // "potions of sorcery" cop<sup>bo</sup> // "adultery" cop<sup>sa</sup><sup>¼</sup> // omit οὔτε ἐκ τῶν φαρμάκων αὐτῶν 627 (1828 but φαρμακειῶν added at end) it<sup>ar</sup> cop<sup>sa</sup><sup>mss</sup> arm2 Cyp Tyc1 // *hiat* ϖ<sup>85</sup> 051 2050 2062. 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. In much of the world today, there are still witch doctors and shamans, and they commonly in their craft employ drugs and the altered state caused by them. Note that the Textus Receptus uses the word φαρμακεία - pharmakeía (sorcery) following the third reading instead of phármakon. 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)ῶν, which occurs in 18:23 and Gal. 5:20, than vice versa." But looking at this text with current events in view, I must conclude that this text refers both to narcotics and to pharmaceutical drugs. The dynastical families that constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us.

<sup>78</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>79</sup> **10:1b** The Greek word is the word for feet, but in many languages the words for foot or for hand can mean the whole extremity or whole limb. 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>80</sup> **10:3** Or, "with their voices."

<sup>81</sup> **10:5** txt "his right" ϖ<sup>47</sup> ϖ<sup>85</sup> ⋈ C P 046 f052 922 1006 1611 1828 2040 2053 2329 syr<sup>h</sup> eth cop<sup>sa,bo</sup>10/12 RP NA27 {} // omit A m<sup>A</sup> vg syr<sup>ph</sup> cop<sup>bo</sup><sup>mss</sup> TR // *hiat* ϖ<sup>115</sup> 051 2050 2062.

<sup>82</sup> **10:7** txt "to his servants the prophets" A C P 046 f052 922 1006 1611 1828 1841 2040 2053 m 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" ϖ<sup>47</sup> // "to his servants and the prophets" ⋈ 2329 2344 cop<sup>sa</sup> // "to his servants and to his prophets" eth // *hiat* ϖ<sup>115</sup> 051 2050 2062. There are many other variations in this phrase.

<sup>83</sup> **10:8** txt biblion A C 1006 1611 1841 (2053 sic) it<sup>ar,gig,t</sup> vg cop<sup>sa,bo</sup> eth Beat Prim ps-Ambr Tyc NA27 {} // biblhdarion 046 // biblidarion f052 922 1828 RP // biblarion 2329 // biblaridion ⋈ P 2040 2344 TR // *hiat* 051 2050 2062.

<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>84</sup> are saying to me, "You must again prophesy concerning<sup>85</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>86</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 months. <sup>3</sup>And I will give *authority* to my two witnesses, and they will prophesy<sup>87</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 of the earth.<sup>88</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>89</sup> and Egypt, where also their 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>90</sup> over them, and celebrate, and will send gifts to one another. For these two prophets had tormented those dwelling on the earth.

<sup>11</sup>And after three and a half days, the breath of life from God went into them, and they stood up on their feet. And great fear fell over those watching them. <sup>12</sup>And they<sup>91</sup> heard a great voice from

<sup>84</sup> **10:11a** txt "they" ꝥ<sup>47</sup> ꝥ A 046 1006 1828 1841 2040 2329 cop<sup>bo</sup> RP NA27 {\} // "he" P f052 922 1611 2053 it<sup>ar,gig,t</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup>ms; eth arm Beatus Tyconius Primasius ps-Ambr TR // *hiat* C 051 2050 2062. "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>85</sup> **10:11b** ep̄i 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>86</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."

<sup>87</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>88</sup> **11:4** 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>89</sup> **11:8b** Isaiah 1:9, 10, 28

<sup>90</sup> **11:10** 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>91</sup> **11:12b** txt "they heard" ꝥ\* A C P 2053 vg syr<sup>ph,h</sup> Tyc.3 TR NA27 {B} // "they will hear" f052 2329 // "I heard" ꝥ<sup>47</sup> ꝥ 046 922 1006 1611 1828 1841 2040 it<sup>ar,gig</sup> syr<sup>h</sup>ms cop<sup>sa,bo</sup> arm eth<sup>ms</sup> Andrew; Tyc Beat RP // *hiat* 051 2050 2062 Prim Auct Vict. The UBS commentary says, Not only does the weight of external evidence favor 'they heard,' but since the Seer

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 in that hour<sup>92</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 loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord, and of his Christ!<sup>93</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>94</sup> fell on their faces and worshiped God, <sup>17</sup>saying, "We thank you, Lord God Almighty, who is and who was,<sup>95</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<sup>96</sup> 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>97</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 noises and rumblings and earthquakes, 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>98</sup> <sup>4</sup>and his tail is pulling one third of the stars<sup>99</sup> from heaven;

constantly uses 'I heard' throughout the book (24 times), copyists were more likely to substitute 'I' for 'they' than vice versa.

<sup>92</sup> **11:13** txt ἐν ἐκείνῃ τῇ ὥρᾳ "in that hour" ⲛ A C P f052 1006 1611 1828 1841 2040 2053 TR NA27 {} // ἐν αὐτῇ τῇ ὥρᾳ "in that hour" ⲡ<sup>47</sup> // ἐν ἐκείνῃ τῇ ἡμέρᾳ "in that day" 046 922 2329 RP // *hiat* 051 2050 2062.

<sup>93</sup> **11:15b** That is, his Anointed.

<sup>94</sup> **11:16c** txt {A} "before God" ⲡ<sup>47</sup> ⲛ A C P 051 f052 1006 1611 1841 2053 2329 TR NA27 {} // "before the throne of God" 046 922 (1828 θρωνου) RP // *hiat* 2050 2062. Hoskier states that the uncial 046 represents a heavily edited and smoothed over text. This variant is one of the weaker of the Majority Text.

<sup>95</sup> **11:17** txt {A} ⲛ<sup>2</sup> A P 046 f052 922 1611 1828 2053 2329 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 2344 it<sup>ar</sup> vg<sup>mss</sup> cop<sup>bo</sup><sup>mss</sup> (arm) // "and who is to come, because" 051 1006 1841 2040 vg<sup>cl</sup> (cop<sup>bo</sup>) Tyc (Beat) TR // *hiat* 2050 2062.

<sup>96</sup> **11:18b** txt "the dead" *rell. Gr. & all versions* TR RP NA27 {} // "the nations" 920 1828\* 1859 2053 2329 // *hiat* 88 1384 1617 1626 1893 2022 2030 2032 2050 2052 2062.

<sup>97</sup> **11:18c** See 19:2

<sup>98</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.

<sup>99</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."

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>100</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 he was<sup>101</sup> not strong enough, neither was their 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>102</sup> and you who dwell therein! Woe to the earth and to the sea! For the devil has come down to you with great fury, because he knows that he has but little time."

<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>103</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>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>104</sup> stood at the shore of the sea.

<sup>100</sup> **12:5** Or also "who is soon to shepherd."

<sup>101</sup> **12:8** txt {D} ἴσχυσεν (3<sup>rd</sup> sg aor ind "he was") A 922 1828 2053<sup>com</sup> cop<sup>bo</sup> eth RP NA27 {} // ἴσχυσαν (3<sup>rd</sup> pl aor ind "they were")  $\mathfrak{P}^{47}$  C P 051 f052 1611 1841 2053<sup>txt</sup> 2329 it<sup>ar,gig,h</sup> vg syr<sup>ph,h</sup> cop<sup>sa</sup> arm TR // ἴσχυσαν προς αὐτον  $\aleph$  // ἰσχυον (3<sup>rd</sup> pl imperf) 046 // ἴσχυσαν αὐτω 1006 // *hiat* 2050 2062. Though the support for the plural is very impressive, I think the variations found in  $\aleph$ , 046 and 1006 betray the secondary nature of the plural. Plus it may be an assimilation to the plural of αὐτῶν. That is, it seems likely that the singular "he" was changed to agree with the plural of "their place." Conversely it would be hard to explain why copyists would change the plural of "they were not strong enough" to the singular. Still, to have only one uncial in support of a reading makes it rate a D in certainty.

<sup>102</sup> **12:12** txt {A} οἱ A 051 f052 1006 1611 1828 1841 2040 2344  $\mathfrak{M}^A$  TR [NA27] {} // *omit*  $\aleph$  C P 922 2053 2329  $\mathfrak{M}^K$  RP // *hiat* 2050 2062. The presence of the nominative article would make this more definitely a vocative case expression, BDF § 147(2), though the nominative case alone without the article would still probably be so. The plural of "heavens" is a Semitism, and not translating to a plural in English, so BDF § 141(1) and § 4(2).

<sup>103</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>104</sup> **12:18** txt "it/he stood"  $\mathfrak{P}^{47}$   $\aleph$  A C 1828 2344 it<sup>ar,gig</sup> vg syr<sup>h</sup> arm<sup>1,3</sup> eth Or<sup>dub</sup>; Vict-Pett Prisc Ambrosiast Beat Tyc Prim Haymo Aldus NA27 {B} // "I stood" P 046 051 f052 922 1006 1611 1841 2040 2053 2329 vg<sup>mss</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm<sup>4</sup> Andr Areth TR RP // *hiat* 2050 2062. This textual difference about who or what was standing at the shore of the sea, is what determines whether a Greek New Testament edition places this sentence here as verse 18 in this context, or places this sentence in Chapter 13:1. Thus, since the TR and RP editions follow the second reading, they place this sentence in 13:1, with John the one standing rather than the dragon. The UBS textual commentary says that the latter reading appears to have arisen when copyists accommodated the 3rd person 'he stood' to the first person of

## 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>105</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 one of his heads was as slain<sup>106</sup> to death, and the fatal wound was healed. And the whole earth was filled with wonder *and followed* after the beast,<sup>107</sup> <sup>4</sup>and they worshiped the dragon because he<sup>108</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>5</sup>And there was given to him a mouth speaking big things and blasphemies, and authority was given to him to act<sup>109</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>110</sup> <sup>7</sup>And it was given to him to make war with the saints and to conquer them,<sup>111</sup> <sup>112</sup> and authority was given to him over every

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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>105</sup> **13:1** txt {D} ὄνομα "name" ϣ<sup>47</sup> & C P 1006 1841 2040 2329 ϣ<sup>A</sup> itgig vg<sup>mss</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm eth Andrew; Prim Beat TR // ὄνοματα "names" A 046 051 f052 922 1611 1828 2053 2344 it<sup>ar</sup> vg syr<sup>h</sup> Prisc ps-Ambr RP [NA27] {C} // *hiat* 2050 2062. The following translations have "name" in English in the singular: TYND GEN KJV BISH SRV YLT GNB NIV NCV NKJV REB ALT. Some translations interpret this phrase, "on its heads were names" as saying "each" head had a [different] name, and others that each head had more than one name on each. The reason I went with the rendering I have is that the singular can be understood either way; that is, "on its heads a name that is blasphemy" can be interpreted as "each a different name," so thus "names" plural, or that they all had the same blasphemous name. Conversely, the plural "names" could be understood distributively. I chose to do this for the reason that I am not persuaded either way as to which is the correct manuscript reading. What is really different is interpreters that see this as meaning each head had more than one name on it, like the CEV & NLT: "On each of its heads were names..." Interesting that the Douay-Rheims has the plural when all its contemporaries had the singular. My thinking is like the NIV rendering: "and on each head a blasphemous name." It seems to me that "head" being plural might have assimilated "name" over to the plural.

<sup>106</sup> **13:3a** 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>107</sup> **13:3b** 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>108</sup> **13:4** txt ὅτι "because, that" ϣ<sup>47</sup> & A C P f052 1006 1611 1828 1841 2040 2053 2329 NA27 {} // καὶ "and, that" 051 // ὄς "who, that" TR // τῷ "who, that" 046 922 RP // *hiat* ϣ<sup>115</sup> 2050 2062.

<sup>109</sup> **13:5** txt "to act" ϣ<sup>47</sup> A C P f052 1006 1611 1841 2040 2053 TR NA27 {} // "to make war" 046 051 922 1828 2329 RP // "to do what he wants" & // *hiat* 2050 2062.

<sup>110</sup> **13:6** txt "those tabernacling in heaven" n<sup>txt</sup> A C 046<sup>c</sup> 051<sup>c</sup> 1006 1611 1828 1841 2053<sup>com</sup> 2080 2329 2344 vg<sup>ms</sup> syr<sup>h,(ph)</sup> (Iren<sup>arm</sup>) RP NA27 {B} // "and those tabernacling in heaven" n<sup>mg</sup> P 046\* 051\* 2053<sup>txt</sup> 1678 1778 it<sup>ar</sup> vg cop<sup>sa,bo</sup> eth<sup>mss</sup> Iren<sup>lat</sup> Andr Beat TR // "in heaven" ϣ<sup>47</sup> itgig eth Prim // *hiat* 2050 2062. God's people, along with the Son, ARE the tabernacle. See Eph 2:20-22; 1 Peter 2:5; Rev. 21:14 etc.

<sup>111</sup> **13:7** Daniel 7:21,25; 12:7

<sup>112</sup> **13:7b** txt "and it was given to him to make war with the saints and to conquer them" & 046 051 922 1006 1611 1828 1841 2040 2329 it<sup>(ar),gig</sup> (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" f052 arm<sup>mss</sup> (Quod) Prim // *omit* (homoioarcton?) ϣ<sup>47</sup> A C P 2053 cop<sup>sa</sup> arm<sup>mss</sup> Iren<sup>lat</sup> Andr // *hiat* 2050 2062.

tribe and people<sup>113</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>114</sup> If anyone is to be killed with the sword, with the sword he will be killed.<sup>115</sup> Here is the endurance and faith of the saints.

### *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

<sup>113</sup> **13:7c** txt "and people" ⲛ A C P 046 f052 922 1611 1828 1841 2040 2053 2329 RP NA27 {} // omit ϣ<sup>47</sup> 051 1006 cop<sup>bo</sup> TR // *hiat* ϣ<sup>15</sup> 2050 2062.

<sup>114</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" 1828 it<sup>(ar)</sup>,gig vgcl syr<sup>ph,h</sup> Iren<sup>lat</sup>; Beat // "into captivity, he is going" ϣ<sup>47</sup> ⲛ C 046 051<sup>mg</sup> (f052) 1006 1611 1841 2040 2053 2329 cop<sup>bo</sup> arm Iren<sup>arm</sup> Tyc Andr // "captivity he is going" 1678 // "has captivity, he is going" 051<sup>txt</sup> ⲙ<sup>k</sup> RP // "takes captives, into captivity he is going" 104 (cop<sup>sa</sup>) (Primasius) TR // *hiat* 2050 2062. 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. The TR reading is contrary to the whole spirit of the verse, which is, "here is a need for / example of the endurance of the saints." The point of the verse is to get the saints ready to be jailed or killed, which is consistent with the rest of this chapter.

<sup>115</sup> **13:10b** txt ἀποκτανθῆναι, αὐτόν (aor inf pass) "is to be killed, he" A NA27 {B} // ἀποκτενεῖ "will kill" 1828 it<sup>gig</sup> Pacian Beatus // ἀποκτείνει syr<sup>ph</sup> // ἀποκτενεῖ αὐτόν cop<sup>sa,bo</sup> // αποκτενει δει αυτον C P // ἀποκτενεῖ, δεῖ αὐτόν (fut ind act) 2329 it<sup>ar</sup> vg (cop<sup>sa,bo</sup>) Iren<sup>lat</sup> Andr; Prim TR RP // ἀποκταίνει, δεῖ αὐτόν (pres ind act) 051\* (sic) // ἀποκτέννει, δεῖ αὐτόν (pres ind act) 1006 1841 2040 // ἀποκτενεῖν, δεῖ αὐτόν (infinitive) 2053 // ἀποκτένει, δεῖ αὐτόν (pres ind act) 046 // ἀποκτινει, δεῖ αὐτόν 1678<sup>vid</sup> // ἀποκτείνει, δεῖ αὐτόν (pres ind act) "kills, he must himself" ⲛ 1611\* 2344 Iren<sup>arm</sup> // δεῖ αὐτόν ἀποκτανθῆναι (*and omit following* ἐν μαχαίρῃ ἀποκτανθῆναι) "he must himself be killed," (*and omit following* "with the sword he will be killed") 051<sup>mg</sup> ⲙ<sup>k</sup> // *Si quis eum gladio occiderit in gladio occidetur* "If anyone will have killed, he will be killed with the sword." Beat // *Si quis gladio interficit gladio interficietur* "If anyone kills with the sword, he will be killed with the sword." it<sup>gig</sup> // *Si quis gladio occiderit oportet eum in gladio occidi* "If anyone will have killed with the sword, with the sword he himself should be killed." Iren // *Et qui gladio occiderit oportet eum eum gladio occidi* "And in what manner someone kills with the sword he himself should be killed with the sword." vg ps-Ambr // "And because he has killed with the sword, he should die by the sword." eth // "However he will kill, they will kill him with the sword." cop<sup>sa,bo</sup> // "If someone has killed with the sword, he should be killed with the sword." syr<sup>h</sup> arm4 // "If anyone has killed with the sword, he should be killed with the sword." syr<sup>ph</sup> // *hiat* 2050 2062. It is a principle of Textual Criticism that when there is a large set of variations on a reading, it is suspect. Such is the case here with the present indicative active reading. The UBS Textual Commentary says: "Among the dozen variant readings, the least unsatisfactory appears to be ἀποκτανθῆναι, αὐτόν, ["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*)."

before the people. <sup>14</sup>And he deceives those<sup>116</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>117</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>118</sup> all, the small and the great, and the rich and the poor, and the free and the slave, to provide themselves<sup>119</sup> a mark<sup>120</sup> on their right upper extremity<sup>121</sup> or on their forehead, <sup>17</sup>and makes it<sup>122</sup> so that no one is able to buy or sell without having the mark—<sup>123</sup> the name of the beast or the

<sup>116</sup> **13:14a** txt {A} omit  $\wp^{47}$   $\wp^{115vid}$   $\aleph$  A C P 046 f052 922 1006 1611 1828 1841 2040 2053 2329 syr<sup>ph,h</sup> TR NA27 {} // add "my own people" 051  $\aleph^K$  RP // *hiat* 2050 2062. The Majority Text editions limit the beast's deception to "my own people," with John speaking. This is a definitely wrong Majority Text reading. Though it is not as far out as it might at first seem, when you consider Daniel 11:33,34. I have a complete collation of this variant in an endnote at the end of the [revwgrk.pdf](#) edition..

<sup>117</sup> **13:14c** txt {A} "of the sword and yet has lived"  $\aleph$  A C P 051 f052 1006 1611 1828 1841 2040 (2053 cop<sup>bo</sup> but run on into next verse) TR NA27 {} // "and came to life! – from the sword" 046 922  $\aleph^K$  RP // *hiat* 2050 2062.

<sup>118</sup> **13:16a** The Greek word is ποιέω, which Bauer in I 1 b  $\theta$  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. It is fashionable these days to translate 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, erchetai, "exist"; Luke 12:20, apaitousin "they are demanding"; Rev. 10:11, legousin, "they are saying"; Rev. 11:1, legōn, "as he is saying"; Rev. 12:6, trephōsin, "they might take care;" and other examples. I am saying that I rendered all these as actives, and they work fine that way. So there is no reason compelling enough to break the rules of grammar.

<sup>119</sup> **13:16b** txt {A} "they give themselves"  $\aleph^1$  A C P 046 1828 2080 cop<sup>sa</sup> NA27 {} // "they will give themselves" 922  $\aleph^K$  it<sup>gig</sup> Tyc<sup>1/2</sup> RP // "they will give onto / in/ by themselves" 1611 // *dari* "to be given" Irenaeus // "he gives them" 051 2329 Hipp TR // "he will give them" 2053 2814 // "they give himself"  $\aleph^*$  1678 1778 // "they receive" 1006 1841<sup>vid</sup> 2040 Vict // "he be given" syr<sup>ph,h</sup> // "they might write/etch" eth // *hiat*  $\wp^{47}$   $\wp^{115}$  2050 2062. There is certainly far stronger evidence for 3rd person plural than anything else. The difference between the NA27 and RP readings is only in form and not much in meaning (subj v. fut). The TR reading, with the 3rd person singular, is the one that is significantly different in meaning, for that would mean that it is the beast giving them the mark, rather than they to themselves. Another interesting fact is that the TR does not follow Erasmus' lone manuscript of Revelation here, the minuscule no. 2814.

<sup>120</sup> **13:16d** txt {A} χάραγμα "mark"  $\wp^{47c}$   $\aleph$  A C P f052 1006 1611 1828 1841 2040 2053 2329 it<sup>ar,gig</sup> vg syr<sup>ph,h</sup> arm Iren Hipp Prim TR NA27 {} // χαράγματα "marks"  $\wp^{47*}$  046 051 922  $\aleph^K$  cop<sup>sa</sup> Beat RP // *hiat*  $\wp^{115}$  2050 2062. This Greek word translated "mark," χάραγμα - káragma, means a poke into the flesh. 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 from translating this passage that this mark will be self-arranged; that is, people will be told to do it, but nevertheless they ultimately do it voluntarily. They themselves are responsible for making sure they have it, if they want to buy or sell. In other words, it need not be mandatory by law, but life will be extremely hard without it. How could a government give the mark to 20 billion people by force in the remotest jungle? On the other hand, economic incentives have historically worked very well, without the need for something being mandatory by law. Most people serve Mammon anyway, so it will be a no-brainer for most people to get the mark. It will be a blessing on the other hand, for God's people, in that those who are serving Mammon will repent of that, and truly be content with their daily bread from God, and truly live by faith. The exciting life. Exciting to see how God will feed them each day. But we see in this book that many or most of God's people will die or be killed during those days.

<sup>121</sup> **13:16d** The Greek word is χειρὸς (hand), and can mean the entire arm or extremity, as so also the word for foot can mean the whole leg; compare Revelation 10:1, where the Greek word is πόδες (feet), but can and does mean there, the entire leg or extremity. 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>122</sup> **13:17** 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,

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>124</sup> number is 666. <sup>125</sup>

## 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>126</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

with text in square brackets supplied by me: "The absence of καὶ [initial "and"] in  $\aleph^*$  C about 25 minuscules (including 1611)  $\text{syr}^{\text{ph,h}}$   $\text{cop}^{\text{sa,bo}}$  *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 δῶσιν ["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 δῶσιν ["such that they might give"] clause. The text [that includes "and" at the beginning of v. 17] is supported by  $\aleph^{47}$   $\aleph^c$  A <sup>vid</sup> P 046 051 1006 1854 2344  $\text{it}^{\text{ar,gig}}$   $\text{vg}$   $\text{arm}$   $\text{eth}$  *al*."

<sup>123</sup> **13:17c** {C} txt "the mark— the name of the beast or the number of his name" A P 051 1006 1841 2040 (2053) RP NA27 {} // "the mark of the beast or his name or the number of his name"  $\aleph$  f052 (cop<sup>bo</sup>) // "the mark or the name of the beast or the number of his name"  $\aleph^{47}$  TR // "the mark— the name of the beast or the number of the beast" 046 // "the mark of the beast or the number of his name" 1611 // "having the mark— the name of the beast— on his forehead" 2329 // "the mark of the name of the beast" C  $\text{syr}^{\text{ph}}$   $\text{eth}$  Prim Iren Ps-Ambr // "the letter (writing?) of the beast or his name"  $\text{cop}^{\text{sa}}$  // *hiat*  $\aleph^{115}$  2050 2062. The Harklean Syriac talks about the mark "of his tusks!"

<sup>124</sup> **13:18a** Or, "its number"

<sup>125</sup> **13:18b** txt {A} "666"  $\aleph^{47}$   $\aleph$  A P 046 051 f052 922 1006 1611 1828 1841 2040 2053 2329  $\aleph$   $\text{it}^{\text{gig}}$   $\text{vg}$   $\text{syr}^{\text{ph,h}}$   $\text{cop}^{\text{sa,bo}}$   $\text{arm}$   $\text{eth}$  Iren Hipp Andr; Vict-Pett Greg-Elvira Prim Beat TR RP NA27 {A} // "665" 2344 // "646"  $\text{it}^{\text{ar}}$  // "616"  $\aleph^{115}$  C  $\text{vgms}$   $\text{mssacc}$ . to Irenaeus; Caesarius Tyc2  $\text{arm}^4$  // *hiat* 2050 2062. 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 ΧΙϚ. 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 = χξξ and 616 = χις). Perhaps the change was intentional, seeing that the Greek form Neron Caesar written in Hebrew characters (נֵרוֹן קֵסָר) is equivalent to 666, whereas the Latin form Nero Caesar (נֵרוֹ קֵסָר) 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, Θεριου (genitive) as in Rev. 13:18 is תֵרִי; while Θεριου (nominative) is תֵרִי. The mathematics is: ת=50, ו=6, י=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: "λατεινος." This reflects one of the early gematrial theories, held by, among others, Irenaeus, that 666 stood for the Roman Empire. (This is what λατεινος means, the Roman Empire.) Here is the math: λ = 30, α = 1, τ = 300, ε = 5, ι = 10, ν = 50, ο = 70, Ϛ = 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 λατεινος second most. If the final ν is removed from Τεῖταν, you get the number 616.

<sup>126</sup> **14:1** txt {A} "his name and the name of his father"  $\aleph^{47}$   $\aleph^1$  A C 046 051 f052 1006 1611 1828 1841 2040 2329 (Cass\*) RP NA27 {} // "his name and his father's" 922 // "the name of his father" P 2053 TR // *hiat* 2050 2062.

purchased from humanity as a firstfruits to God and to the Lamb, <sup>5</sup>and in their mouths no falsehood has been found.<sup>127</sup> They are blameless.

### *The Three Angels*

<sup>6</sup>And I saw another angel flying at zenith, having an eternal gospel to herald above<sup>128</sup> 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>129</sup> and give him glory, for the hour of his judgment has come; and worship him who made the heaven and the earth and the sea and the sources of waters."

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

<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>130</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 torture goes up for ever and ever, and they have no relief day or night, those who worship the beast and the image of him, and anyone who takes the mark of his name."

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

"Yes,"<sup>131</sup> says the Spirit, "in that<sup>132</sup> they shall rest from their labors, with their works, you see<sup>133</sup> following right with them."<sup>134</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>135</sup> your sickle and reap, for the hour to reap has come, since the harvest has become dry."<sup>136</sup>

<sup>127</sup> 14:5 Zeph. 3:13; Isaiah 53:9; Psalm 32:2

<sup>128</sup> 14:6 txt {A} "above" or "crossing over" Ϙ<sup>47</sup> ⲛ A C P f052 1611 1828 2053 2329 syr<sup>ph</sup> (copt) Origen NA27 {} // omit 046 051 922 1006 1841 ⲙ syr<sup>h</sup> TR RP // *hiat* 2050 2062.

<sup>129</sup> 14:7 txt {A} "God" Ϙ<sup>47</sup> ⲛ A C P 051 f052 1006 1611 1841 2040 2053 2329 TR NA27 {} // "the Lord" 046 922 1828 ⲙ<sup>k</sup> it<sup>g</sup>ig,(t) vg<sup>cl</sup> syr<sup>hmg</sup> Beat ps-Ambr RP // *hiat* 2050 2062.

<sup>130</sup> 14:10 In Hebraistic terminology, the cup signifies destiny. See for example Psalm 11:6.

<sup>131</sup> 14:13a txt "Yes says" ⲛ<sup>1</sup> A C P 051 f052 1006 1611 1841 2040 2344 it<sup>ar</sup>.(g)ig vg syr<sup>ph,h</sup> cop<sup>sa</sup> (arm) Andr; Aug Specul Prim Beat ps-Ambr TR NA27 {A} // "says" Ϙ<sup>47</sup> ⲛ\* cop<sup>bo</sup> (arm) (eth) Varim // "says yes" 046 2329 ⲙ<sup>k</sup> RP // "saying yes" 1828 // "and says" 2053 // *hiat* 2050 2062.

<sup>132</sup> 14:13b 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>133</sup> 14:13e txt {A} γὰρ Ϙ<sup>47</sup> ⲛ A C P f052 1006 1611 1841 2040 2053 2329 it<sup>ar</sup>.(g)ig vg syr<sup>h</sup> cop<sup>sa</sup> ps-Ambr Beat Aug Prim NA27 {} // δὲ 046 051 922 1828 ⲙ TR RP // *omit* τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν syr<sup>ph</sup> // *omit* τὰ δὲ ἔργα αὐτῶν cop<sup>bo</sup> // καὶ eth arm2 // *hiat* 2050 2062.

<sup>134</sup> 14:13e Compare I Timothy 5:24-25

<sup>135</sup> 14:15a Here the Greek verb πέμπω 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

<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, having 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 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>137</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>138</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 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>139</sup>

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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 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>136</sup> **14:15b** Grain is ready to harvest when it is dry and the seed is no longer green.

<sup>137</sup> **14:20** One stadion was 607 feet or 185 meters, so 1,600 stadia would be 184 miles or 296 kilometers.

<sup>138</sup> **15:1** This "for" explains why the last plagues are called the "last" plagues.

<sup>139</sup> **15:3** txt "of the nations"  $\aleph^1$  A P 046 051 922 1678 1778<sup>mg</sup> 1828 2053 2062 2080 2329  $\aleph$  it<sup>gig</sup> syr<sup>hmg</sup> cop<sup>bo</sup> Cypr Ps-Cypr Ambrose Andrew Beat Areth RP NA27 {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)  $\wp^{47}$   $\aleph^{*,2}$  C 1006 1611 1778<sup>txt</sup> 1841 2040 2344<sup>vid</sup> itar vg syr<sup>ph,h</sup> cop<sup>sa<sup>mss</sup>,sa<sup>mss</sup></sup> (arm<sup>2</sup>) Bede Ps-Ambr Haymo // "of the ages and of the nations" 2082 cf. 20:10, 2082 with cop<sup>bo</sup> (arm<sup>2vid</sup> +king) // "over all" arm<sup>Y</sup> // "of the saints" Vict-Pett Tyc Apr Cass TR // *hiat* 2050. The evidence is fairly evenly split between the readings "nations" and "ages." Even family 052 is divided, though with the majority thereof supporting "nations." The UBS textual commentary says: "The reading of the Textus Receptus, which has only the slenderest support in Greek witnesses (296 2049, neither of which was available when the Textus Receptus was formed) appears to have arisen from confusion of the Latin compendia for *sanctorum* (*sctorum*) and *saeculorum* (*sclorum* [=αἰώνων]); "saint" is also read by several Latin writers, including Victorinus-Pettau, Tyconius, Apringius, and Cassidorus." H. C. Hoskier says that the only two Greek manuscripts in support of the Textus Receptus, 57 (296) and 141 (2049), ARE the Textus Receptus. He says in *Text 1* on pp. 179-180 that ms. 57 (296) is a handwritten copy of Colinaeus' printed edition, that is, a copy of a printed Greek NT, published in 1534. And at the bottom of *Text 1* p. 615, Hoskier says, "This MS 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the

<sup>4</sup>Who shall not fear, O Lord,  
 and glorify your name?  
 Because you alone are holy.  
 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 the temple of the tabernacle of testimony was opened in heaven, <sup>6</sup>and out of the temple came the seven angels having the seven plagues, dressed in clean bright linen<sup>140</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 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 worshiping 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.

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printed text." Thus they are both 16th century copies made from various editions of the Textus Receptus. The bottom line is that there is no Greek manuscript support for the TR reading of "saints."

<sup>140</sup> **15:6** txt {C} λίνον "linen" 1006 1841 TR RP NA27 {} // λινον P 051 1778txt vg<sup>cl</sup> syr<sup>ph,h</sup> cop<sup>bo</sup> arm Tyc Prim Andr Areth // λίνον 1611 // λίνον<sup>v</sup> 1678 // λινόν 922 // λινου "linen" ϣ<sup>47</sup> 046 1828 it<sup>ar,gig,(h)</sup> // λινους "linen" Ⲡ // λινου "of linen" 2329 // λιθον "stone" A C 1778mg 2053 2062 2080 itc,dem,div,haf vg-ww, Rheims, Amiatinus, Fuld ps-Ambr Andr Oec Bede // *neither* cop<sup>sa</sup> eth Cass // *hiat* ϣ<sup>115</sup> 2050. 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 καθρόν 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.

<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, that you have judged these things, <sup>6</sup>for they poured out the blood of saints and of prophets, and you have given them blood to drink. They deserve it."

<sup>7</sup>And I heard the altar saying, "Agreed,<sup>141</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 reviled 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 reviled the name of the God of heaven, because of their pains<sup>142</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>143</sup> so that a route was prepared for the kings from 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, 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>144</sup>

<sup>17</sup>And the seventh<sup>145</sup> *angel* poured out his bowl onto the air. And there came from<sup>146</sup> the temple<sup>147</sup> a loud voice by authority of the throne,<sup>148</sup> saying, "It is done!" <sup>18</sup>And there were lightnings and

<sup>141</sup> **16:7** This is the principle, "every matter must be established by the agreement of two or three witnesses."

<sup>142</sup> **16:11** Pains from previous scorpion stings, flame thrown from the mouths of beasts, ulcers, severe sunburns.

<sup>143</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 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>144</sup> **16:16b** txt Harmagedōn & A 051 f052 922 1006 1841 2040 2080 2329 syr<sup>h</sup> eth arm1 (Karmagedon) Beat Er. 1-4 Col. RP NA27 {} // (H)ar Magedōn 1862 // (H)armagedōn &1 // Harmageddōn Er. 5 Prim TR // Magedōn m<sup>k</sup> vgmss syr<sup>ph,hmg</sup> (acc. NA27) cop<sup>bo,mss</sup> // Magdō syr<sup>ph</sup> (acc. Hosk.) // Mageddōn 046 1611 2053 2062 Tyc.2 // Armagedō itgig // Magedōd 1828 // *hiat* C P 2050. There is difference between NA27 apparatus versus Hoskier, regarding the reading of the Philoxenian Syriac. There are other spellings in the early versions, such as Hermagedon. The word Harmagedōn is probably to be understood like the reading of minuscule 1862, (H)ar Magedōn, from the Hebrew meaning Mountain of Megiddo, a frequent battleground throughout the ages because of a strategic pass, and the plain below it. The triumvirate 82, 627, 920 unites here against all uncials- a sign of a definitely wrong reading. See the endnote in my [longer version](#) of Revelation, for a larger list of variants for this name, from more manuscripts.

<sup>145</sup> **16:17a** txt {A} "seventh" A 046 922 1006 1611 1778 1841 2053 (2062) 2080 syr<sup>h</sup> cop<sup>sa</sup> eth<sup>1/2</sup> RP NA27 {} // "seventh angel" &1 051 sic 1678 1828 2329 vg itgig syr<sup>ph</sup> cop<sup>bo</sup> Beat Prim Tyc3 TR // "when" &\* // *hiat* C P 2050.

<sup>146</sup> **16:17c** txt {A} "ek" & A f052 1611 1828 1841 2040 2053 2062 2329 syr<sup>ph,h</sup> cop<sup>sa,bo</sup> vg NA27 {} // "apo" 046 051 922 1006 TR RP // *hiat* C P 2050. See later footnote on this verse.

<sup>147</sup> **16:17d** txt {A} "temple" p<sup>47</sup> A 0163<sup>vid</sup> f052 1006 1611 1841 2040 2053 2062 (2329 after throne) itar vg syr<sup>ph,h</sup> cop<sup>sa,bo,mss</sup> (eth) Prim Beat ps-Ambr NA27 {A} // "temple of God" & // "heaven" 051\* 922 1828 2344<sup>vid</sup> m<sup>A</sup> itgig Andrew // "temple of heaven" 046 051<sup>c</sup> m<sup>k</sup> TR RP // *hiat* C P 2030 2050 2351. 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.

sounds and thunderings.<sup>149</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 reviled 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

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<sup>148</sup> **16:17e** 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 now see other voices and angels coming out of this temple besides the present one. And since this particular temple is opened for the first time in 15:5, it cannot be referring to heaven, as the Majority Text seems to say. So perhaps there is an unusual meaning of the preposition *apó* here, such as "by authority of" the throne. According to Bauer, it is an expression known in Classical Greek to use the preposition *apó* to indicate the originator or authorizer of the action. John does use that expression in John 5:19, 30; 7:17; 7:28; 8:28, 42; 10:18; 11:51; 14:10; 15:4; 16:13; 18:34. Thus: a loud voice came out of the temple, on behalf of the throne. It is interesting to see that up to this point, John has been totally consistent in using the preposition *ek* in every case when a voice is coming from somewhere, see 9:13; 10:4; 10:8; 11:12; 14:2; 14:13; 16:1. And this applies in all editions of the Greek New Testament. But starting here and then in 19:5, there are textual variants between *ek* and *apó*. The Majority Text in the later instances says *apó* instead of *ek*. We would expect the two to be confused at a later date, since according to Blass, BDF §209, *apó* has absorbed *ek* in modern Greek. Whereas he says in §209(1) that in a locative sense the two were still distinguished for the most part in New Testament times. Now moving further in Revelation, again in 18:4 *ek* is used for a voice from heaven, and in 19:5 where the voice is from the throne, *apó* is used. That would be quite a pattern up to that point, but then 21:3 would seem to ruin it – The NA27 text has a voice coming from the throne, using *ek*. There are two other instances in Revelation of the two prepositions *ek* and *apó* occurring together in one phrase, and they are both referring to the city called the New Jerusalem, coming down out of heaven from God, 3:12 and 21:2.

<sup>149</sup> **16:18** *txt {A}* "lightnings and sounds/voices and thunderings" A 0163 1006 1611 1778 1841 2040 2053 2062 2080 *itgig* *vg* *copsa2/3* *arm2,3* *ps-Ambr* *Tyc.3* *Prim.* *NA27* {} // "lightning and the sound of thunder" *eth* // "lightnings and sounds/voices" 046 1678 // "lightnings and thunderings" 2344 *syrph* *copsa1/3* *arm4* *Beat* // "lightnings and thunderings and sounds/voices"  $\wp$ <sup>47</sup> 051 922 1828 2329 *syrh* *RP* // "sounds/voices and thunderings and lightnings" *TR* // "thunderings and lightnings and sounds/voices"  $\aleph$ <sup>1</sup> *copb<sup>opt</sup>* // "thunderings and sounds/voices and lightnings" *copb<sup>opt</sup>* // "thunderings and lightnings and sounds/voices and thunderings"  $\aleph$ <sup>\*</sup> // "sounds/voices and thunderings" *Cass.* // *hiat* *C P* 2050. Note that *f052* is divided between the readings of A and 046.

gold cup in her hand, full of abominations and the uncleanness of her<sup>150</sup> prostitution. <sup>5</sup>And on her forehead a title was written:

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 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>151</sup> rise again from the Abyss, and *then* is going<sup>152</sup> to destruction.<sup>153</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>154</sup>

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<sup>150</sup> **17:4b** txt {A} "her prostitution" A 051 922 1006 1678 1778 1828 1841 2040 2344 **ⲙ**<sup>A</sup> it<sup>ar,c,dem,div,haf</sup> vg syr<sup>ph</sup> (arm) eth Andr; Beat TR RP NA27 {B} // "the earth's prostitution" 046 1611 2053 2062 2329 **ⲙ**<sup>K</sup> Hipp; (Cypr) (Quodvult) (Prim) // (conflation of the previous two) **Ⲛ** syr<sup>h</sup> with \* (copsa,bo) // "the earth's wickedness" 1854 // "of the earth" (*omits* "prostitution") it<sup>gig</sup> // hiat C 2050 2080. The next verse, v. 5, ends with τῆς γῆς "the earth's." 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>151</sup> **17:8a** The phrase "in the future is to" is from the Greek word μέλλω, which often means, but does not always mean "about to." Often in the New Testament it means "is destined to," which is part of the meaning here. And often it makes a simple future infinitive, by being used with an infinitive following, as is the case here. Bauer says this phrase, a combination of μέλλω followed by a present infinitive, replaced the future infinitive verb of Classical Greek. See also BDF §338(3), which says the same thing, but see BDF §356 about the "imminence" meaning of the pariphrasis of μέλλω followed by a present infinitive.

<sup>152</sup> **17:8b** txt "he is going" A 1611 2053 2062 syr<sup>ph</sup> copsa,(bo) eth Iren<sup>lat</sup> Hipp Andr; Prim Erasmus-all Ald Col NA27 {B} // "he must go," or, "he is destined to go" **Ⲛ** P 046 051 922 1006 1678 1778 1828 1841 2329 2344<sup>vid</sup> **ⲙ** it<sup>ar,gig</sup> vg syr<sup>h</sup> arm Hipp<sup>mss</sup>; Quodvult Beat TR RP // hiat C 2050 2080. 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 preceding letter. In the context the present indicative is the more difficult reading, which copyists would have been prone to alter to the infinitive after μέλλει." See also 17:11.

<sup>153</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>154</sup> **17:8e** txt "and will be present" (**Ⲛ**<sup>2</sup> *omit* "here" at beg. v. 9) A P 046 051 1006 1611 1678 1778 1828 1841 2053<sup>txt</sup> 2062 2329 (sic) Hipp? **ⲙ**<sup>K</sup> RP NA27 {\} // "and again will be present" (though has an itacism variant spelling) **Ⲛ**<sup>\*</sup> // "and is present" **Ⲛ**<sup>2</sup> **ⲙ**<sup>A</sup> syr<sup>ph</sup> // "though is present" TR // "and will be present here" 241 // "and he is coming near / approaching it<sup>gig</sup> // "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" copsa // "and (yet) to approach" syr<sup>h</sup>. // *omit* eth vg Ps-Ambr // hiat C 2080. (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.") H. C. Hoskier says there is only one Greek ms that reads as the TR, ms 141 (now known as 2049), which he says is merely a copy of the TR (probably of Erasmus' 3<sup>rd</sup> or 4<sup>th</sup> edition). Thus, the TR has no Greek manuscript support for this reading, and no versional or Patristic support either. And on 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." Hoskier further states this

<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 few *years*. <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>155</sup> and they give<sup>156</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 the beast, these will hate the prostitute, and they will lay her waste, and bare, and eat her flesh, and burn her up with fire. <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, saying, "Fallen! Fallen is Babylon the Great, and has become the dwelling place of demons and the haunt of every unclean spirit and the haunt of every unclean bird, and the haunt of every unclean and detestable beast,<sup>157</sup> <sup>3</sup>because every nation has drunk<sup>158</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."

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plainly in *Text Volume 2*, p. 156, lines 26,27, where he says "...57 et 141 ex ed. typ. exscripti." This means 57 and 141 are "copied from printed edition."

<sup>155</sup> **17:13a** 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>156</sup> **17:13b** 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>157</sup> **18:2** Isaiah 13:21,22; 34:11

<sup>158</sup> **18:3** txt {C} πεπόκα(σι)ν 1778 1828 2080 2329 itar,gig vg syr<sup>h</sup> arm Andr<sup>c,p</sup> Areth Tyc Priscillian Beat Haymo NA27 {D} // πέπωκεν P 051 2053\* Hipp Andra,<sup>bav</sup> al TR // πεπότικεν syr<sup>ph</sup> // πεπόκα(σι)ν & A C 046 922 1006\* 1611 1678 1841 2040<sup>c</sup> π<sup>k</sup> cop<sup>sa,bo</sup> eth Hipp RP // πέπτωκεν 2053<sup>c</sup> 2062 syr<sup>hmg</sup> Oec // πέπτωκεν εἰς syr<sup>hmg</sup> Hipp // omit πέπωκαν πάντα τὰ ἔθνη Prim // *hiat* 2050. The TR and NA27 editions support some form of the word "drink," and the RP text supports "fallen." The UBS commentary says the other forms of the word "drunk" are grammatical improvements made to an original πέπωκαν, 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>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 all the way up to heaven, and God has remembered her crimes. <sup>6</sup>Deal back to her even as she dealt out, and pay to her double, as befits her deeds. In the cup in which she had mixed, mix her a double. <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>159</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>160</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, "Alas, alas, great city! Babylon, strong city!<sup>161</sup> For in a single hour your doom has come!"<sup>162</sup>

<sup>11</sup>And the merchants of the earth weep and mourn over her,<sup>163</sup> 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>164</sup> and every item of ivory, and every article of expensive wood, copper, iron, and marble, <sup>13</sup>and cinnamon and cardamom,<sup>165</sup> and incenses, myrrh, and frankincense,

<sup>159</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 *strēniáō* 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>160</sup> **18:8** txt {A} (punctiliar participle) ⲛ\* A C P 046 051 f052 922 1006 1611 1828 1841 2040<sup>vid</sup> 2053 2062 2329 syr<sup>ph,h</sup> cop<sup>bo</sup> arm<sup>3,4</sup> Hipp Cypr Prim<sup>2/3</sup> RP NA27 {} // (continuous participle) ⲛ<sup>1</sup> it<sup>g,g</sup> TR // *judicabit* (future) vg<sup>cl</sup> Auct Beat Prim<sup>1/3</sup> Apr ps-Ambr // *hiat* 2050.

<sup>161</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>162</sup> **18:10b** Or possibly, "How has your doom come in one hour." See footnote on 18:17.

<sup>163</sup> **18:11** txt "over her" ⲛ C P f052 922 1006 1611 1828 1841<sup>vid</sup> 2040 2053 it<sup>ar,gig</sup> vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm Hipp Andrc Areth TR RP NA27 {} // "for her" A 2329 // "over themselves" 046 051 Andr<sup>bav</sup> // "among/for themselves" Er. 1,2,3 Ald Col // "over you" 2062 arm  $\alpha$ . // *hiat* 2050.

<sup>164</sup> **18:12b** The Greek says "thuonic wood." There was a "thuon tree" that grew in north Africa. The most important property of this tree is that its wood was burnt in offerings in ceremonies. Furniture made out of its wood was in popular demand. Its resin was valued not only for ceremonial incense, but may have been medicinally used, as an anti-biotic, anti-fungal and anti-wart. Some say this was the citron tree, also grown in north Africa, and valued for its resin and durable wood. They claim that for the Jewish feast of Booths, there developed a custom, based on the command in Leviticus 23:40 to "take the fruit of the goodliest tree" the custom to use the cedar cone in the ceremonies. But then that the custom changed to using citron fruit, with the Greek name for cedar, *kedron*, held over and applied to the citron. And that the Greek word for cedar, *κέδρον* - *kedron*, was latinized into citron. I don't know how valid that is, since there was a specific Greek word for citron, *κίτρον* - *kitron*. And this word was said by Pamphilus to be a word borrowed from Latin. The citron tree does have aromatic resin that was valued. This passage in Revelation does not mention how thuonic wood was used, but it reminds me of the Greek word for offering, *thumos*. I am not convinced that the thuon tree was the same as the citron tree. On the other hand, the Latin name *thuja plicata*, a kind of cedar with overlapping scale-like leaves, is said to be borrowed from the Greek word *thuon*. There is a tree in North America called *thuja plicata*, also known as red cedar. Obviously, this could hardly be the tree meant here in Revelation. But what all these trees have in common is aromatic properties- resins and hydrocarbons, that could be used for offerings as a pleasing aroma.

<sup>165</sup> **18:13c** txt {A} "and cardamom" ⲛ A C P 051 f052 1611 1828 2329 syr<sup>h</sup> cop<sup>sa</sup> eth am fu Hipp. ⲙ<sup>A</sup> NA27 {} // *omit* ⲛ<sup>1</sup> 046 922 1006 1841 2040 2053 2062 ⲙ<sup>K</sup> vg<sup>cl</sup> Prim TR RP // *hiat* 052 2050.

and wine, olive oil, finest flour, and wheat, and cattle, sheep, horses and carriages, and the bodies and souls of human beings.

<sup>14</sup>And your fruit, what your soul had lusted for, has left you; yes, all the luxuries and the splendor, have vanished from you, and never shall *men* find<sup>166</sup> them again.

<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>167</sup> <sup>17</sup>That<sup>168</sup> this kind of wealth has been ruined in one hour!"

And every pilot and everyone sailing toward the place,<sup>169</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>170</sup> How has she been laid waste in one hour?"

<sup>20</sup>Rejoice over her, O heaven, and you saints and apostles and prophets! For God has adjudicated your redress from her.<sup>171</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 traders were the lords<sup>172</sup> of the

<sup>166</sup> **18:14** txt {A} "shall they find" (3rd pl fut ind act) & A C P f052 1611 1828 (2053 2062 "shall they find HER) vg syr<sup>ph,h</sup> cop<sup>sa,bo</sup> NA27 {A} // "shall you find" (2nd sg 2aor subj act) 046 (922) 1006 1841 2040 2329 m<sup>k</sup> Hipp. Beat. RP // "shall you find" (2<sup>nd</sup> sg fut) 051 m<sup>A</sup> it<sup>gig</sup> Prim Beat // "shall you find" (2nd sg 1aor subj act) TR // *hiat* 2050. There is a great variety to the above readings as to the sequence of the surrounding words. The Majority Text readings make no sense: Since Babylon is destroyed forever, she won't find anything of any sort again, so it need not be said that she will not find her luxuries and splendor again. It is humankind who will not find them. Humankind and the planet are much better off without her luxuries. It is luxurious living that destroys the planet.

<sup>167</sup> **18:16b** txt "pearl" & A C P 0229 1006 1611 1841 2040 2053 2062 2329 syr<sup>h</sup> cop<sup>sa,bo</sup> m<sup>ss</sup>(arthrous) eth arm4 Prim NA27 {A} // μαργαρίταις "pearls" 046 051 f052 922 (1828) m<sup>l</sup> lat syr<sup>ph</sup> cop<sup>bo</sup> TR RP // *hiat* 2050.

<sup>168</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>169</sup> **18:17b** txt {A} "everyone sailing toward the place" & A C 046 0229 f052 922 1006 1611 1828 1841 2040 2329 it<sup>ar,gig</sup> vg<sup>ww,st</sup> arm RP NA27 {B} // "everyone sailing on the high sea" 469 vg<sup>cl</sup> cop<sup>bo</sup> Caes Prim // "everyone sailing on the river" 2053 2062 (cop<sup>sa</sup> "rivers-plural") // "those who sail from a distance" Ps-Ambr // "everyone sailing in ships" P 051 (Hipp) Andr; Beat // "everyone sailing near the place in ships" (syr<sup>ph</sup>) // "everyone associated with ships" 2814 Hipp Er Ald Col TR // *hiat* 2050. There is a use of the word *τόπος* in connection with boats and sailing also in Acts 27:2.

<sup>170</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>171</sup> **18:20a** Compare Luke 18:3, 7.

<sup>172</sup> **18:23a** Greek: "megistanes"; compare Daniel 5:23, Ecclesiasticus (Sirach) 4:7, 10:24;

earth, in that by your sorceries<sup>173</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.

## Chapter 19

### *Hallelujah!*

<sup>1</sup>After these things I heard something like the sound of a very large multitude in heaven, saying, "Hallelujah! The salvation and glory and power of our God! <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>174</sup>

<sup>3</sup>And a second time they said,<sup>175</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>176</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>177</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."

<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>178</sup> and in righteousness he judges and makes war. <sup>12</sup>And his eyes are like<sup>179</sup> flames of fire,

<sup>173</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 constitute the invisible One World Government made their wealth from trading both in narcotics and in pharmaceutical drugs, on both of which they earn a huge retail mark-up. They also control most of the world's insurance companies and currencies. They are all mostly Satanists as well. Note how many of the mainstream pharmaceutical drugs are now the target of tort lawyers for all the damage that they do to us. They also work "sorcery" so to speak with mass mind control with their control of most of the world's news media.

<sup>174</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>175</sup> **19:3** txt {A} "a second time they said" ⲛ A C P 051 f052 1006 1611<sup>c</sup> 1841 2040 2053 2062 2329 TR NA27 {} // "a second time I said" 1611\* // "a second *one* said" or, "a second time he said" 046 922 syr<sup>h</sup> cop<sup>bo</sup> RP // *hiat* 1828 2050. This singular number reading is one of the most surely erroneous readings of the Majority Text.

<sup>176</sup> **19:5** txt "and" A 046 051 0229 f052 922 1006 1611 1841 2040 2053 2062 2329 2344 ⲛ itar,gig,t vg syr<sup>ph,h</sup> cop<sup>bo</sup> arm eth<sup>ms</sup> Andr; Prim Apr Beat TR RP [NA27] {C} // *omit* ⲛ C P pc cop<sup>sa,bo</sup>ms eth // *hiat* C 1828 2050.

<sup>177</sup> **19:6b** txt {D} "the Lord our God" ⲛ<sup>1</sup> P 046 1611 2053 2062 2329 2344 ⲛ<sup>k</sup> itar,(gig) vg syr<sup>h</sup> cop<sup>sams</sup> arm Apr Beat RP [NA27] {C} // "the Lord God" A 1006 1841 2040 it<sup>t</sup> syr<sup>ph,c</sup> cop<sup>sams,bo</sup> Cypr TR // "our God" 051 Andr // "God our Lord" ⲛ<sup>8</sup> 2080 // "God the Lord" 1778 // "God" 1678 eth // "the Lord" syr<sup>ph\*</sup> cop<sup>bo</sup>ms // "our Lord" Prim // *hiat* C 1828 2050.

<sup>178</sup> **19:11** txt καλούμενος πιστὸς καὶ ἀληθινός "called faithful and true" 046 f052 922 *sic* (1006 καὶ καλούμενος) 1611 1841 2040 2053 2062 it(gig),t vg<sup>cl</sup> syr<sup>ph,h</sup> (cop<sup>sa?bo?</sup>) (eth?) Iren<sup>lat</sup> Or<sup>lat</sup> Cyp Vict Tyc Jer Apr Prim Andr<sup>c</sup> Ps-Ambr Beat TR

and on his head many diadems, having a name written<sup>180</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>181</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>182</sup> the wrath of God the Almighty.<sup>183</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<sup>184</sup> angel standing on the sun, and he cried out in a very great voice, saying, "To all the birds flying in mid-air, Come, gather toward the great feast of God, <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>185</sup> and with him the false prophet who did the wonders before him by which he deceived those receiving the mark of the beast and worshiping his image. The two were thrown 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.

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RP [NA27] {C} // πιστὸς καλούμενος καὶ ἀληθινός "called faithful and true" & WH // *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> // "called faithful" 2329 // "faithful and true" A P 051  $\pi^A$  arm Hipp Andra,bav,p Areth Er. 1,2,3 Ald Col // *hiat* C 1828 2050. The word καλούμενος, "called," is of doubtful authenticity because of the variety of its positions in the manuscripts. This is a principle of Textual Criticism, that a great variety of readings indicates dubiousness. If the word were not present in the Greek, the English copula would normally be supplied- "the one sitting on it was faithful and true." Yet to supply "was called" would not be out of the question.

<sup>179</sup> **19:12a** txt ὡς "like" A f052 1006 1841 2040 it<sup>ar,gig,t</sup> vg syr<sup>ph,h</sup> cop<sup>sa,mss,bo</sup> eth Iren<sup>lat</sup> Orgr,<sup>lat</sup> Cypr Jer Apr Prim Beat TR [NA27] {C} // *omit* & P 046 051 1611 2053 2062 2329 2344  $\pi$  arm Hipp Andr RP // *hiat* C 1828 2050.

<sup>180</sup> **19:12b** txt {A} "a name written" A f052 922 1611 2053 2062 (2329) (syr<sup>ph</sup>) cop<sup>bo</sup> TR NA27 {} // "a name," then lacking "written which no one" &\* // "names written" &<sup>c</sup> arm4 // names written and a name written" 046 1006 1841 2040 syr<sup>h\*\*</sup> RP // "names" 792 // *hiat* C 1828 2050.

<sup>181</sup> **19:15a** txt {A} *omit* & A P 051 f052 1611 2053 it<sup>gig</sup> cop<sup>sa,bo</sup> arm Iren Orig Hier Beat Apr Cass Ps-Ambr TR NA27 {} // *add* "double-edged" *before* "sword" 046 922 1006 (syr<sup>h</sup> *after* "sword") 1841 2040 2329 vg<sup>cl</sup> syr<sup>h\*\*</sup> eth Ambr Prim RP // *hiat* C 1828 2050.

<sup>182</sup> **19:15b** txt {A} "of the passion of the wrath" A P 046 051 f052 922 1006 1611 1841 2040 2053 2062  $\pi^k$  RP NA27 {} // "of the wrath of the passion" & 2329 Or cop<sup>sa</sup> // "of the passion and wrath" 2344  $\pi^A$  TR // *hiat* C 1828 2050.

<sup>183</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>184</sup> **19:17b** txt {A} ἕνα "an" A P 051 f052 922 1006 1841 it<sup>ar,gig</sup> vg Apr Cass Prim TR NA27 {} // ἄλλον "another" & 2053 2062 syr<sup>ph</sup> cop<sup>sa,mss,bo</sup> arm4 ps-Ambr // ἕνα ἄλλον "one other" 424 1862 1888 2070 // *omit* 046 1611 2329 syr<sup>h</sup> Beat RP // *hiat* C 1828 2050. In Semitic usage, this ἕνα would be somewhat equivalent to our indefinite article.

<sup>185</sup> **19:20c** I believe it is important to use the word "arrested," because elsewhere the beast is called "the man of lawlessness." And also to remind us that the beast will be "Caesar." Yes, he will be the government, and we must remember that governments do break laws, and they will be held accountable for breaking laws. Sometimes we have a legal duty to disobey the government. And the kingdom of God is a government, and now, "the kingdoms of this world are become the kingdom of our Lord, and of his Christ." Amen.

## 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, 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 limb. And they came to life, and reigned with Christ a thousand years. <sup>5</sup>(The rest<sup>186</sup> of the dead did not come to life until the thousand years were finished.)<sup>187</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 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>188</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 down from heaven<sup>189</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 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>190</sup> standing before the throne, and books were opened. Another book was also opened, which is the book of life. And the dead were judged from what was written in the books, according to their works. <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 was judged according to their works. <sup>14</sup>And Death and Hades

<sup>186</sup> **20:5a** txt οἱ λοιποὶ "the rest" A 1611 it<sup>gig</sup> vg Am Apr Ful Vic Prim Aug NA27 {} // ἄ οἱ λοιποὶ 2329 // "and the rest" (046 λυποῖ) 051 f052 1006 1841 2040 2050 **ⲙ**<sup>A</sup> it<sup>ar</sup> vg<sup>mss</sup> syr<sup>h</sup> cop<sup>bo</sup> eth<sup>pt</sup> arm4 RP // "but the rest" 469 TR // *omit whole sentence (homoioteleuton)* **ⲛ** 2053<sup>txt</sup> 2062<sup>txt</sup> **ⲙ**<sup>K</sup> syr<sup>ph</sup> Vict Beat // *hiat* C P 052 1828.

<sup>187</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.

<sup>188</sup> **20:8** Ezekiel 38, 39

<sup>189</sup> **20:9** txt "from heaven" A f052 2053<sup>com</sup> vg<sup>ms</sup> cop<sup>bo</sup><sup>mss</sup> eth Aug<sup>1/2</sup> Prim NA27 {A} // "from God from heaven" **ⲛ**<sup>1</sup> (**ⲛ**<sup>\*</sup> *homoioteleuton*) P 051 922 1006 1611 1841 2050 2053<sup>txt</sup> 2062 **ⲙ**<sup>A</sup> vg syr<sup>h</sup> Jer Apr Beat Andr TR // "from heaven from God" (see 21:2,10) 046 2329 **ⲙ**<sup>K</sup> it<sup>ar,gig</sup> vg<sup>ms</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm eth<sup>mss</sup> Aug<sup>1/2</sup> RP // *hiat* C 1828.

<sup>190</sup> **20:12** txt {A} "the great and the small" **ⲛ**<sup>1</sup> A P 051 f052 1006 1611 1841 2050 2053 2062 2329 it<sup>ar,gig</sup> vg syr<sup>ph,h</sup> cop<sup>sa</sup> eth RP NA27 {} // "and the great and the small" **ⲛ**<sup>\*</sup> // "the small and the great" 046 cop<sup>sa,bo</sup> // "the small and the great" (sans articles) TR // *omit* 82 627 920 2030 2138 2814 // *hiat* C 1828.

were cast into the lake of fire. This is the second death, the lake of fire. <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 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>191</sup> saying, "Behold, God's tent is with men. And he shall dwell with them, and they shall be his people, and he shall be their God;<sup>192</sup> <sup>4</sup>and he shall wipe away every tear from their eyes. And death shall no longer exist, neither sadness, nor crying, nor pain, shall exist anymore. The<sup>193</sup> former things have passed away."

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

And he says,<sup>194</sup> "Write, 'These words are trustworthy and true.' "

<sup>6</sup>And he said to me, "They are accomplished.<sup>195</sup> I am<sup>196</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, and I will be to him *his* God and he will be to me a son. <sup>8</sup>But to

<sup>191</sup> **21:3a** txt θρόνου "from the throne" ⲛ A 94 it<sup>ar</sup> vg ps-Amb Aug Iren<sup>lat</sup> Ambr Haymo NA27 {} // οὐρανοῦ "from heaven" P 046 051<sup>supp</sup> f052 922 1006 1611 1841 2050 2053 2062 2329 syr<sup>ph,h</sup> cop<sup>sa,bo</sup> arm eth Ambr Prim Tyc Oec Beat Cass TR RP // *hiat* C 1828 2040 2351. The UBS textual commentary says that the latter reading appears to be an assimilation to ἐκ τοῦ οὐρανοῦ in ver. 2.

<sup>192</sup> **21:3c** txt {D} "and he shall be their God" 1678 (Cf. arm 6 -Coneybeare p. 158) // "and God himself with them and shall be to them God" syr<sup>ph</sup> // "and God himself shall be with them their God" A 2053<sup>com</sup> (2053<sup>txt</sup> 2062 ὁ θεός) 2329 vg eth Iren<sup>lat</sup> Ambr<sup>½</sup> Apr Beat (NA27 [αὐτῶν θεός]) {C} // "and God himself shall be with them and be their God" 2050 // "he shall be with them, shall be their God" 2080 // "and God himself shall be with them their God" P 051<sup>sup</sup> Andr TR // "and God himself with them shall be God" 1006 1841 *pc* // "and God himself shall be with them" 046 1862 ⲙ<sup>K</sup> it<sup>gig,(sin)</sup> cop<sup>bopt</sup> Ambr<sup>½</sup> // "God himself shall be with them" ⲛ // "and God himself shall be with them" 1778<sup>txt</sup> 2814 it<sup>(sin)</sup> Aug RP // *hiat* C 1828 2040. The longer readings appear to be conflation of two earlier readings, one having "shall be their God," and the other having "shall be with them." Hoskier estimates that the text of 1678 is 50 years older than that of Codex Sinaiticus.

<sup>193</sup> **21:4** txt {A} *omit* A P 051<sup>s</sup> f052 1006 1611 1841 2053 2329 Andr // "upon the faces" syr<sup>ph</sup> // "the sheep" ⲛ\* // relative pron. vg<sup>st</sup> Apr Beat // "for" ⲛ<sup>1</sup> 046 922 2050 it<sup>ar,sin</sup> vg<sup>cl,ww</sup> syr<sup>h</sup> cop<sup>sa,(bo)</sup> arm Iren<sup>lat</sup>; Aug Quod Prim TR RP (NA27 [ῥτι]) {C} // *hiat* C 1828 2040.

<sup>194</sup> **21:5** txt {D} "says" A 046 922 1611 2053 2062 2329 vg syr<sup>h</sup> Apr Beat Tyc Iren<sup>lat</sup> Am NA27 {} // "says to me" ⲛ P 051<sup>s</sup> f052 1006 1841<sup>vid</sup> 2050 it<sup>ar</sup> syr<sup>ph</sup> cop<sup>sa,bo</sup> arm eth TR RP // *hiat* C 1828 2351.

<sup>195</sup> **21:6a** txt {A} "They are accomplished" ⲛ C A f052 1006 1841 2053 2062 it<sup>gig</sup> syr<sup>ph</sup> cop<sup>bo</sup> Iren<sup>lat,int</sup> Prim Tyc Prim Oec NA27 {} // "It is accomplished" vg it<sup>ar,sin</sup> Prim Er Ald Col TR // "I am become" ⲛ\* P 046 051 1611 2050 2329 cop<sup>sa</sup> arm Orig Andr Areth RP // *omit* ⲛ<sup>2</sup> syr<sup>hmss</sup> Tyc. 3 Beat ps-Ambr // *hiat* C 1828 2040. The UBS textual commentary: "The unusual aoristic termination of γέγοναν seems to have given rise to the variants (a) γεγόνασιν (b) γέγονε (c) γέγονα. With reading (a) compare the similar correction at Romans 16:7; with (b) compare Rev. 16:17, which occurs in another final scene; and with (c) the following set of variant readings is connected." For a fuller apparatus on this variant, see endnote in the [revwgrk.pdf](#) edition of this document.

<sup>196</sup> **21:6b** txt {A} ἐγώ εἰμι ("I am") A f052 1006 1841 2053 2062 (it<sup>ar,gig</sup> vg) syr<sup>ph</sup> TR (NA27 [εἰμι]) {} // ἐγώ ("I") ⲛ P 046 051 922 1611 2050 2329 syr<sup>h</sup> cop<sup>sa</sup> Cyrp? // *omit* RP // *hiat* C 1828 2040. There may be no difference in meaning between the first two variants, since "to be" may customarily in Greek be elided and implied. It is the third variant that is really different. UBS text comm: "Most of the witnesses that read γέγονα in the previous set of variants lack either εἰμι (ⲛ P 046 many minuscules) or ἐγώ εἰμι (most minuscules). It is difficult to decide whether εἰμι should be retained (as in 1:8) or omitted (as in 22:13, where only about ten minuscules read εἰμι). In order to represent the balance of probabilities it was decided to retain εἰμι in the text, but to enclose it within square brackets."

the cowardly and unbelieving and abominable<sup>197</sup> and murderers and fornicators and sorcerers<sup>198</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, and he spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb."<sup>199</sup> <sup>10</sup>And he carried me away in the Spirit onto a great and high mountain, and showed me the holy<sup>200</sup> city Jerusalem, descending out of heaven from God, <sup>11</sup>having the glory of God. Her radiance was similar to a precious gemstone, like a jasper stone shimmering as crystal; <sup>12</sup>having a wall, great and high, with twelve gates, and at the gates twelve angels, and names<sup>201</sup> written on them, which are the *names of the twelve tribes of the sons of Israel*; <sup>13</sup>from<sup>202</sup> the east three gates, and from the north three gates, and from the south three gates, and from the west three gates; <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>203</sup> The length and width and height of it are the same. <sup>17</sup>And he measured<sup>204</sup> the wall of it,<sup>205</sup> 144 forearms,<sup>206</sup> the dimension of a man, which is the angel's.<sup>207</sup>

<sup>197</sup> **21:8a** Abhorrent, repugnant, extremely filthy and polluted, unclean ritually, all these are part of the history of the word.

<sup>198</sup> **21:8b** This Greek word *phármakos* 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>199</sup> **21:9** 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>200</sup> **21:10b** txt {A} "the holy" Ɱ A P 046 f052 922 1006 1611 1841 2050 2053 2062 2329 vg it<sup>h</sup>gig syr<sup>ph,h</sup> copsa,bo eth arm Cass Apr Beat ps-Ambr Prim NA27 {} // "the great holy" TR RP // "the great and holy" 051s // *hiat* C 1828 2040.

<sup>201</sup> **21:12** txt {D} anarthrous "names" 046 f052 1006 2062 Ɱ<sup>K</sup> Beat Apr TR RP // arthrous "names" A 922 1611 1841 (2050 arthrous "names" after "Israel") 2053 2329 (NA27 [τὰ ὀνόματα]) {C} // *omit* Ɱ P 051 Ɱ<sup>A</sup> it<sup>t</sup> arm Andr // *hiat* C 1828 2040. Elsewhere, John has been known to omit "names" when referring to people being written in the Book of Life, for example.

<sup>202</sup> **21:13** The gates are named after the direction you are coming from when entering them, the way winds are named.

<sup>203</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>204</sup> **21:17a** txt {A} "he measured" Ɱ A P 051 f052 922 1006 1611 1841 2040 2050 2053 2062 2329 Ɱ<sup>A</sup> all versions<sup>acc.</sup> to Hosk. TR RP NA27 {} // *omit* 046 Ɱ<sup>K</sup> // *hiat* C 1828 2040.

<sup>205</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>206</sup> **21:17c** About 200 feet or 60 meters.

<sup>207</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>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, 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>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>208</sup> walk around by its light; and the kings of the earth bring their glory<sup>209</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 no person who is unclean or 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 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, and the leaves of the tree are for the healing of the nations.<sup>210</sup> <sup>3</sup>And every accursed thing will no longer<sup>211</sup> exist. And the throne of God and of the Lamb will be in it, and his servants will serve him, <sup>4</sup>and they will see his

<sup>208</sup> **21:24a** txt "the nations" *all mss and verss except below* RP NA27 {} // "the nations of the ones being saved" 254 2186 2814 syr<sup>h</sup> TR. (There is also another Greek Ms., 141/2049, but it does not qualify, as it is simply a copy of Erasmus' 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."

<sup>209</sup> **21:24b** txt {A} "their glory into it" Ⲛ A P 051<sup>s</sup> f052 1006 1841 2050 2329 it<sup>g</sup>ig (syr<sup>ph</sup>) cop<sup>sa</sup> eth Beat Prim NA27 {} // "to it the glory and honor of the nations into it" 046 1611 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) 922 2053 2062 vg Ambr ps-Ambr Apr TR // *hiat* C 1828 2040.

<sup>210</sup> **22:2c** 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 καρπούς "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>211</sup> **22:3** txt "exist no longer" Ⲛ<sup>1</sup> A P 046 1006 1611 1841 2050 2053 2062 m<sup>K</sup> TR RP NA27 {} // "not exist there" 051 f052 922 2329 m<sup>A</sup> syr<sup>ph</sup> // omit Ⲛ\* // *hiat* C 1828 2040. 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 katáthema* means "any curse" or "any accursed thing." I went with the latter because Revelation shows a distinct concern with Jewish cleanness.

face,<sup>212</sup> and his name will be on their foreheads. <sup>5</sup>And night will no longer<sup>213</sup> exist, and they have no need for the light of a lamp or the light of a sun,<sup>214</sup> because the Lord God will shine on<sup>215</sup> them, and they will reign for ever and ever.

<sup>6</sup>And he said<sup>216</sup> to me, "These words are trustworthy and true. Yes, the Lord, the God of the spirits of the prophets, he has sent his angel to show his servants what things must soon take place."

<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. 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 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>217</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 the unclean continue to be unclean, and he who is doing good continue to do good, and the holy continue to be holy."

### *Behold, I am Coming Soon*

<sup>12</sup>"Behold, I am coming soon, and the repayment from me along with me, to pay back to each one such as his work<sup>218</sup> is."<sup>219</sup> <sup>13</sup>I am the Alpha and the Omega, the first and the last, the beginning and the end.

<sup>14</sup>"Blessed are those who wash their robes,<sup>220</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 are dogs,<sup>221</sup> and sorcerers, and fornicators and murderers and idolaters and anyone who loves or does falsehood.

<sup>212</sup> **22:4** Or possibly, with "see his face" as a Hebraism, meaning: "and they will have access to Him."

<sup>213</sup> **22:5a** txt "will not exist any longer" ⲛ A P 1006 1841 2050 2053 2062 2329 it<sup>ar</sup>.gig,t vg syr<sup>h</sup> cop<sup>sa,bo</sup> arm Ambr Apr ps-Ambr Beat Tyc2 NA27 {} // "will not exist there" f052 ⲙ<sup>A</sup> syr<sup>ph</sup> TR RP // "does not exist there" 051 // "will not exist any longer there" Iren<sup>Gr</sup> // "will not exist" 046 922 1611 ⲙ<sup>K</sup> // *hiat* C 1828 2040. Compare 22:3.

<sup>214</sup> **22:5b** txt "of a sun" ⲛ A P 051 f052 922 1006 1841 2050 2053 2062 2329 ⲙ<sup>A</sup> TR RP NA27 {} // *omit* 046 1611 ⲙ<sup>K</sup> // *hiat* C 1828 2040.

<sup>215</sup> **22:5d** txt "on" ⲛ A f052 1006 1841 2050 2329 it<sup>gig</sup> eth Iren Ambr<sup>1/3</sup> Prim Tyc2 NA27 {} // *omit* P 046 051 922 1611 2053 2062 ⲙ vg it<sup>ar</sup> syr<sup>ph,h</sup> Beat ps-Ambr TR RP // *hiat* C 1828 2040.

<sup>216</sup> **22:6** txt "said" ⲛ A P 051 f052 1006 1841 2050 2053 2062 2329 ⲙ<sup>A</sup> TR NA27 {} // "says" 046 922 1611 ⲙ<sup>K</sup> it<sup>gig</sup> eth RP // *hiat* C 1828 2040.

<sup>217</sup> **22:10** Contrast this to Daniel 12:9; 9:24; Rev. 10:4.

<sup>218</sup> **22:12a** 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..."

<sup>219</sup> **22:12b** txt "is" (with variation) A 1678 1778 2050 syr<sup>h</sup> WH NA27 {} // *illegible* 2080 // "will be" (with variation) 046 922 1006 1611 1841 2053 2062 2329 Beat TR RP // "according to his works" syr<sup>ph</sup> cop<sup>sa,1/3</sup> eth // *hiat* C P 051 1828 2040.

<sup>220</sup> **22:14** txt {A} "who wash their robes" ⲛ A f052 922 1006 1841 2050 2053 2062 it<sup>ar</sup> vg<sup>st</sup> cop<sup>sa</sup> eth Ath<sup>mss</sup>; Ps-Ambr Fulgentius Apr (Prim) Haymo NA27 {A} // "who do his commandments and wash their robes" 469 // "doing his commandments" 046 1611 2329 ⲙ it<sup>gig</sup> syr<sup>ph,h</sup> cop<sup>bo</sup> arm Andrew; Tert Cypr Tyc Areth (Caes) (Beat) TR RP // *hiat* C P 051 1828 2040. The UBS textual commentary points out that the two main variants were similar sounding words in Greek, and that "The 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.



- 
- (6) with                      your saints  
 (7) with all                 the saints  
 (8) with all                 his saints

(1) A (2814) (it<sup>ar</sup> *cum omnibus hominibus*) vg<sup>st,ww</sup> eth<sup>½</sup> Ambr Tyc Beat<sup>½</sup> NA27 {B} (2) vg<sup>cl</sup> eth<sup>½</sup> Fulg Ps-Ambr TR (3) 2050 (4) 627 (5) ⋈ it<sup>gig</sup> WH (6) 2329 (7) 046 051<sup>s</sup> 1006 1611<sup>s</sup> 1678 (1778) 1841 2053 2062 **ⲙ** syr<sup>h</sup> cop<sup>sa,bo</sup> (arm) Andr Areth RP (8) 2030 syr<sup>ph</sup> // *upon all the saints unto age of the ages* (2040) cop<sup>bo</sup> (cop<sup>bo</sup>mss *age of the age*) // *hiat* C P 1828 2080. Interesting that the same people who object to the NA27 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," here in Revelation 22:21 where the NA27 text says "the grace of the Lord Jesus be with all," they object, and prefer that this blessing be only to the saints.

<sup>226</sup> **22:21c** *txt omit* "Amen." A 1006 1841 it<sup>ar,gig</sup> vg<sup>st,fuld</sup> Beat<sup>½</sup> Tyc Andr Areth NA27 {B} // *add* "Amen." ⋈ 046 051<sup>s</sup> 922 1611<sup>s</sup> 1678 1778 2050 2053 2062 2329 **ⲙ** vg<sup>cl,ww</sup> syr<sup>ph</sup> cop<sup>sa,(bo)</sup> arm eth Am Beat<sup>½</sup> Areth TR RP // "Amen, amen." syr<sup>h</sup> // *hiat* C P 1828 2040 2080.

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## Endnote #1

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

The phrase "angel of" can mean the angel "in charge of" as in the following:

There was an "angel of the waters" in Rev. 16:5.

Angels of children in Matt. 18:10.

Angel of the fire, Rev. 14:18

Angel of the censer 8:3

Angel of the Abyss, 9:11

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

The spies are called angels in James 2:25

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

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

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

When they had ordained elders in every church, Acts 14:23.

Elders of the church in Ephesus, Acts 20:17

Ordain elders in every city, Titus 1:5

Let him call for the elders of the church, James 5:14.

I Peter 5:1,2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."

Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi.

Philippians 1:1, the church there has plural overseers.

Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

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

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

## Endnote #2

### Revelation 7:6, 8

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

### Jacob's blessing of Dan:

Genesis:

49:16 Dan shall judge his people, as one of the tribes of Israel.

49:17 Dan shall be a serpent in the way, an adder in the path, that bites the horse's heels, so that his rider falls backward.

49:18 I have waited for your salvation, O Yahweh.

Recall similar language about the Serpent- Biting heels Attacking the rider on the horse

Does Jacob seem to be wanting Deliverance from Dan? Jacob waits for Salvation from Dan is what I think it means. Recall also that Satan is called the Accuser of the Brethren. Dan could be a judge in this sense.

### Jacob's blessing of Joseph:

Genesis:

49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.

49:23 The archers have sorely grieved him, and shot at him, and persecute him:

49:24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the Mighty One of Jacob, (From there is the shepherd, the stone of Israel),

49:25 Even by the God of your father, who shall help you, and by the Almighty, who shall bless you, with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts, and of the womb.

49:26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brothers.

### Moses' blessing of Dan:

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

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

### Moses' blessing of Joseph:

33:13 And of Joseph he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that crouches beneath,

33:14 And for the precious things of the fruits of the sun, and for the precious things of the growth of the moons,

33:15 And for the chief things of the ancient mountains, and for the precious things of the everlasting hills,

33:16 And for the precious things of the earth and the fulness thereof, and the good will of him that dwelt in the bush. Let *the blessing* come upon the head of Joseph, and upon the crown of the head of him that was separate from his brothers.

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

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

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

**David:**

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

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

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

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

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

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

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

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

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

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